THE TECHNIQUE OF JESUS IN THE CURE OF SOULS

by

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(A.B., Bates College, 1928)

submitted in partial fulfilment of the
requirements for the degree of
Master of Arts
1932
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Summary
I

THE TECHNIQUE OF JESUS' MINISTRY
Society does not neglect institutions which minister to its real needs. It will not allow anything to perish which is essential to the living of man. The church is one of the institutions essential to the life of society, for its purpose is to minister to mankind in the same way as Jesus of Nazareth ministered. To those whose concern is the welfare of the church, it is of serious import that there is a growing impression of its ineffectiveness and futility. There is a general tendency to consider its interests as secondary. The notion prevails that church membership is a condescension rather than a high privilege. It is not clear that the church is doing much more than existing by virtue of its tradition. What it is doing that is not being done by other organizations necessary to society's welfare is not fully evident. As is pointed out by Dr. Worcester and Dr. McComb, "Never perhaps in the history of Christendom has the church been subjected to such fierce and merciless criticism as at the present time."*

It is alleged that whatever good the church may have done in the past, science and popular education can do much better. The reason for this is that it has become ineffective in the business of sav-

* Worcester and McComb, "Body Mind and Spirit" p. 355
ing souls. The genius and technique of its Founder has been lost. The importance of the Great Physician of souls is not its supreme interest. Religion is not made a direct help in the mental and moral health of people. The purpose of the church, however, makes it essential to society, but, if it is not effective in that purpose, a natural decline follows. A new attitude is needed which takes more seriously the ministry of Jesus and strives to bring it into practical application.

Jesus made the great impression on the world that He did because He helped folks. In the same way the church can expect the loyalty and confidence of people only under the condition that it helps them to live greater and better lives. Its right to a place of honor and high respect is not based on superstitious hope but upon ability to enable persons to live righteously and healthfully. No longer can the excuse be used that spiritual good is not measurable in such terms as yards or pounds. At no time was Jesus as indefinite as that. He did refuse to do wonders merely for advertising purposes or to create "signs" in order to establish his authority; but the multitudes understood in no indefinite terms what He could do, and did do, for them. After relating how He restored life in its fullness to a paralytic, Matthew tells us, "When the multitude saw it, they marveled, and glorified God that such power was given unto men." (Matt. 9:8) Jesus gave concrete
evidence of the power of His ministry. When John sent two of his disciples to inquire about the work of Jesus, the latter sent them back with reports of what they had seen and heard. That was: "The blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." (Matt. 11:5) His work was a literal fulfilment of what He regarded as His commission: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Lk. 4:18-19) He gave to men that power which freed the human spirit to develop into the fullness of life. He mediated to them the power of psychological, physiological, social, spiritual and religious emancipation. The church will be able to meet the demand of the modern world by the way in which its leaders carry on this ministry of Christ.

Jesus thought in terms of personal reality. His power and ability to help men came from the life of God within Him. He was not dependent on forces external to Himself. When he helped individuals, He dealt with them through the conditions of their inner life. He saw that the chief troubles of people had their origin in the soul. Because he had control of the spiritual forces of life, he awakened in men's souls the energies of personal health and per-
sonal righteousness. Through His contact with God he enabled others to get in touch with the powers of full living. He was the Great Physician of souls. He touched the lives of men in a way that helped them to overcome their moral and physical ills.

The present-day ministry needs the same technique in the healing of souls as Jesus possessed. That technique can be reconstructed through knowledge that is now available. For the most part the methods of helping disordered souls is unsatisfactory. Efforts are made without definite knowledge of the mental and bodily conditions of spiritual life. The high motive of bringing the right outlook on life, arousing the power of faith, and creating a sense of self-control lacks in its effectiveness because of wrong methods. The modern minister is beginning to discover that his work requires a thorough mastery of pastoral psychology. He has to deal with souls that are sick. He must have a knowledge of the things that disorganize the soul, such as the moral diseases of uncontrollable temper, sex perversions, kleptomania, cruelty, despondency, irritability and vanity. His understanding of the soul must include knowledge of its anatomy and laws. He must know how to create in individuals the spirit of healthy self-criticism in order that they may have control over their own lives. He ought to be able to recognize the spiritual troubles which have physical symptoms.

In religion there is a power that leads to mental and
physical well-being. There is no relief for heartbreaking tragedies, no release from evil habits, no relief for the broken heart or for the guilty conscience, outside religion. If this were not true, religion could not justify its place in the world. Ministers of the Christian religion have on them the responsibility of carrying on the Saviorhood of Jesus. That implies that they must have the means not only of saving souls from sin, but also the ability to use spiritual aids whenever possible in the cure of physical troubles. This was given as a direct charge to the first workers of Christianity: "And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." (Mr. 3: 14-15.) Through the Christian minister should come the touch of the personality of Jesus that has power to heal men of their physical and moral troubles.

Much of what should be the most important work of the ministry is not being done at all. The power of the Christian religion has not been brought into use in modern times. Its manifestation has been made too intangible. The belief has prevailed that spiritual laws have nothing to do with nerves, tissues, brain-cells, and sensations. Many sick people have received medical attention with no benefit, there being nobody to give them the religious help needed. "Is it any wonder that many are leaving the church because within it they find no medicine for the troubled mind, no fountain of vitality for the renewal of their exhausted nerves, no power of release from their inhibitions that make life a well-nigh intolerable burden?" *

* Worcester and McComb, "Body Mind and Spirit" p. 350
The sick in need of a spiritual physician are treated as the Pharisees used to treat the troubled souls in the time of Jesus. They are denounced and condemned. Their future is threatened and fears are inflicted upon them; or they are the recipients of sympathy and are directed to do a little praying. In their trouble they do not go to the clergyman, who is supposed to be the Christ-like physician; they go to some agency other than religious, whereas religion is often the only means of a permanent cure. To help people who are morally sick, the minister must have a personality like that of Jesus. From Him radiated love to help and to heal. He was not insensitive to, neither did He recoil from, anything that was a symptom of human need. So the personality of the minister must be such as to induce people to open their difficulties to him without his questioning. Lacking that quality, the minister does not impart the liberating power of the Gospel. Dr. Hadfield indicates the need of a saving ministry in his "Psychology and Moods", "Such diseases (moral) are not in any sense physical, for they are moral both in origin and also in their manifestation. Yet patients suffering from such ailments frequently present themselves to the physician instead of seeking the aid of the clergyman or moralist. They feel, rightly or wrongly, that they are not to blame for their condition. They have, moreover, already exerted their will to no purpose; they have turned their attention to other things; they
have been blamed, condemned, threatened; they have been treated with sympathy and love; and all in vain. They then begin to realize that they are suffering from a 'moral' disease, and go to a physician, who will treat them as sick and not sinful." *

The church exists to meet the needs of life. Its leaders must be sensitive to, and must know, those needs. Through the minister the mission of the church is made effective. Through its channels he is expected to probe into the needs of people and to bring them into the presence of God for their physical, mental, and spiritual healing. In this way the soul is touched and adjusts itself to right relationships with God. The minister's work is "to heal the sick, comfort the bereaved, relieve the distressed, and deliver those in spiritual bondage by leading them into the presence of the infinite Lord without whom there is no rest nor satisfaction for man." **

The outstanding purpose in the work of Jesus was to help men to be rightly related to God. It ought not to be supposed that He was merely a healer of physical ills. Physical cures were only supplementary or incidental to the health of the soul. The healing power of Jesus was primarily concerned with spiritual health.

* Worcester and McComb, "Body Mind and Spirit" p. 343
** " " " " " " " " p. 251
When He cured persons of their sickness, it was a means to an awakening of their souls. Relationship to God, the Father, was always the supreme consideration; but He saw how bodily conditions were sometimes a barrier between God and man. He wanted to enable people to be good citizens of the new Kingdom. As He said farewell to the cities of Galilee, He sighed for their spiritual welfare in these words, "Had the miracles performed in you been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." (Matt. 11:21)

His deeds of compassion were examples of the blessedness characteristic of the new Kingdom. They were revelations of what the will of God is for mankind. His healing miracles were a substantial part of His mission on earth, but at the same time His primary endeavor was to direct men to God.

In Jesus' ethical teachings, His source of authority was His knowledge of the soul. The final measure of judgment in His ethical teachings was personal attitude. This determined the effect of conduct on personality. Wrong doing had its origin in the disposition and intention of the heart. His morality required purity of motive. Violation of the ethical truths that He revealed created abnormal conditions of personal life. He was able to help men to rightly adjust themselves to the laws of living.

Jesus did not suggest that men should not hate one another and that they should always act like brothers in order to
Establish His system of thought. His reason for teaching that men should love one another was because hate cripples their ability to live. He understood clearly that hate destroys the possibility of anyone's achieving his intended destiny as a child of God. He directed men not to judge or condemn one another, for He knew its devastating effect on personality. He advocated humility because He had learned of the destructive influences of pride and jealousy. In every way the methods of Jesus were directed toward the realization of great human values. He was a builder of souls as well as a doctor of them.

Health, as one agent of the will of God, is well supported on the basis of Jesus' practical ministry. He did not pass by any form of sickness willingly; neither did He consider sickness as a discipline placed on man for the good of his soul. Wherever He could, He strove to relieve human suffering. He did not have a theological explanation for sin and disease in its relation to the will of God, but He seemed to have infinite compassion for those who were needy and troubled. However, through Him men began to learn that all suffering was not caused by sin. In the place of personal superstition, ignorance, and folly He substituted the wisdom and wholesomeness of a personal adjustment to the will of God. One of the ways in which He did this was to work "in the direction of perfect health" through the method of spiritual healing.

The will of God was a power working through the life of Jesus in such a way as to be effective in the harmonizing and inte-
grating of personality. The profound impression that He gave was that the personality of God was working in Him. Being personal to Him, God was real. This power in Him inspired the confidence and trust of people. As they met Jesus, the influence working through Him lifted them to the levels of better living. The multitudes heard Him gladly. Folks were astonished at His sayings because He spoke with unusual authority. When He said, "Thy sins are forgiven thee," men believed that they were cured of their troubles. When He said, "I will, be thou cleansed," the afflicted believed and were established in a new way of life.

Jesus seemed to have a definite idea of what a person ought to be. Abnormal elements were plain to Him. His insight into human needs was extraordinary. "He needed not that any should testify of men for he knew what was in man." (Jn. 2:25) He understood men without their confession. By a marvelous intuition He saw their sorrows and needs. His strong and well-balanced personality inspired the faith and confidence of men. Because of this, He was able to administer healing to their souls and bodies.

When the impetus of Jesus' personality became an integrating force in those who wanted to be helped by Him, He was the ideal that gripped their attention, and He became the organizing force of their lives. They were transformed by the upward pull of an ideal of greater self-realization. This process is explained by Dougall: "The Christian, in his quest for health, as for all other
blessings, has the constant, conscious companionship of Christ, which transfigures all common things and all mental processes, and makes them holy and glorious. * By having an ideal of living, such as the personality of Jesus, our instincts become organized into a harmonious whole. Without that ideal, personality would be left in the conflict of chaotic influences. For the ideal of Jesus was of such a nature that all of one's emotions could be attached to it. The whole being of a person might be freely surrendered to Him. In this way the instinctive emotions become high character values.

A second way in which Jesus helped men was in revealing to them the spiritual powers of living which were within them. "Except a man be born again," he said to Nicodemus, "he cannot enter the Kingdom of God." (Jn. 3:3) Here He expressed the secret of the greatest religious experience, and therefore the greatest experience in life. A man could never realize his spiritual capacities to live abundantly unless he were born from above. "Except a man be born of the Spirit, he cannot enter the Kingdom of God." (Jn. 3:5) How this occurs, Jesus did not explain. He did say that it was a mystery, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit," (Jn. 3:8) but it seems certain that this kind of an awakening is religious.

* Dougall, "The Christian Doctrine of Health" p. 79
The idea of rebirth was common in those days among the pagan religions. According to the pagan belief, rebirth was obtained by magic and the practice of prescribed rites. Jesus transcended those beliefs and attached real religious significance to the current terminology along this line. To be born again was an awakening of the soul. It was an awakening of the inner personal nature into a greater spiritual and ethical world: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." (Jn. 3:6) Obviously, a person is born into a physical world, but he has to be born into a spiritual world before he can truly live. The needs of a young child are largely physical. He needs only those things that make him grow physically; but as he grows older, he needs ideas, principles, and ideals. He never can attain complete maturity until he has been born into the world of the spirit. This simple truth Nicodemus did not know, but he is not alone in his ignorance. Curiously enough, the modern world also overlooks this simple dynamic of the healthy normal life.

Being born from above, or being born into a new world, is essential to normal development. This highly significant truth that Jesus taught is illustrated by the growth of a person from adolescence into desirable maturity. During the period of adolescent growth new sensibilities are realized. The youth is filled with a desire to understand the ultimate principle of things. He is no longer willing to take things for granted. His judgment of what is good and right becomes very clear-cut and irrevocable. Compromises and half-truths are repulsive to
him. He is not satisfied with obedience to formal rules and conventions, but he wants to penetrate to the heart of why things are considered right. Often his judgment of himself is merciless, and he argues and debates with himself as much as he does with his associates. Emotional powers rise up within him causing dreams of great plans. He longs to do things superior to those already done. He is filled with a far-reaching sense of life's mystery. Yet, with all of these powers rising up in adolescent growth, the youth needs something that will satisfy and make valuable these experiences. He needs some force that will take him out of his childhood feelings and provide adequate expression for his new desires. This need is met in the personal realization of the truth of religion. Religion is the only thing great enough and good enough to meet his demands which arise from "The quickened conscience, with its thirst for absolute righteousness; the quickened intellect, with its thirst for absolute truth; the quickened aesthetic sense, with its intuitions of a beauty that eye hath not seen and ear hath not heard; the quickened social sense, with its longing for perfect and eternal companionship — in short, the new meaningfulness and mystery of life."

Thus, without this religious awakening or "being born from above" the soul is left feeble, crumpled, and immature.

Modern psychology has illustrated the truth of what Jesus said to Nicodemus about rebirth. It is vital in the process of self-

* George Coe, "The Spiritual Life" p. 39
realization. Human nature in the individual changes continually in the sequence of experience. It grows from the old to the new. In the different phases of its growth, new instinctive tendencies emerge. These need to be rightly fitted into the organization of the self. This is done by transferring them to some object worthy of the growing self. Thus far in the experience of the race, religion has been best able to furnish that worthy object. That object which Christianity furnishes is Christ. The individual is transformed by his identification with the personality of Christ. The danger of this transformation not taking place is stated by Dr. Hadfield: "At every period of transition, when one phase passes and the next arises, there is liable to be a disturbance in the psychology which, if unsuccessfully accomplished, may in later years cause a breakdown, or neuroses." He also points out "The importance of psychological re-birth nowadays virtually lost by the Church, is being rediscovered in psychology." * * *

A third way in which Jesus helped people was by being a physician of sick and troubled souls. Matthew tells us "Jesus went about all Galilee, - healing all manner of sickness and all manner of disease among the people." (Matt. 4:23) Mark likewise reports: "He healed many that were sick of diseases." (Mark 1:34) There is no doubt that Jesus performed miracles of healing. "New Testament scholarship and modern psychological medicine join hands in putting the healing ministry of Jesus beyond all reasonable doubt." *** Jesus cured or-

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* Hadfield, "Psychology and Morals" p. 99
** Hadfield: "Psychology and Morals" p. 101
*** Worcester and McComb: "Body Mind and Spirit" p. 258
ganic troubles by spiritual means. He revealed His real willingness to face all troubles through His deeds of compassion.

The genuineness of a large part of the historical records of the healing deeds of Jesus has been proved beyond all question. The synoptic records are regarded as authoritative. They are in essential agreement in their records concerning the occasions when Jesus healed people of diseases and sickness. Those most prominent are: the recovery of Peter's mother-in-law (Mk. 1:29-31, Matt. 8:14, 15, Luke 4:39, 39); the healing of the leper (Mk. 1:40-45, Matt. 8:1-4, Luke 5:12-16); the healing of the paralytic (Mk. 2:1-12, Matt. 9:1-8, Luke 5:17-26); and the cure of blind Bartimaeus (Mk. 10:46-52, Matt. 9:26-31, Luke 18:35-43). We have no reason for supposing that all of the healing deeds of Jesus are recorded. On the other hand, we are not warranted in believing that He healed all that were sick. Mark tells us that He healed many who were sick (Mk. 1:34) but not necessarily all of them. Unbelief and the lack of faith among people often prevented Him from helping them; as Matthew states, "He did not many mighty works there because of their unbelief." (Matt. 13:58)

The reality of the synoptic records of healing is supported by modern investigation, both historical and scientific. In the field of biblical scholarship, Professor Wernle says, "In the Gospels Jesus appears before us first of all as the physician of men's bodies, as the redeemer of the sick and suffering." * Holtzmann argues along the same
line: "Jesus was able to help by the power of a personality possessed of strong assurance and of unshaken confidence in its own success. And he wished to help, because he held it to be a sin and condemned it as such, to pass by human distress without relieving it. The healing activity of Jesus is firmly established in this tradition." ** Our confidence in the Gospel records is made stronger by the conclusions of specialized study. We have the testimony of science from the field of psychology. Professor McDougall and Mr. J. Arthur Hill, both well known in the field of psychology and psychical research, assert *** that the miracles of the New Testament are credible to anyone who has done much psychical investigation.

The early followers of Jesus believed that it was a part of their work to carry on the healing ministry. Peter healed the lame man at the gate of the Temple (Acts 3:6, 7). Paul gave power to the crippled feet of a man at Lystra (Acts 14:10). This general aspect of the work of the first apostles in the primitive church is evident. "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one." (Acts 5:15) Harnack states that the practice of healing by spiritual method was carried through the third century. Then it was discontinued when paganism began to make inroads on the church, weakening its healing ministry by quacks.

** Worcester and McCopp, "Body Mind and Spirit" p. 253
*** " " " " " " " " " p. 253
pseudo-magicians, and knaves.

The practical work of Jesus in His Gospel of redemption was healing. He thought of Himself as a physician. "They that are whole need not a physician; but they that are sick." (Luke 5:31) Harnack states, "Jesus proclaimed a new message and also a new law, but he did his work as a Savior or healer, and it was amid work of this kind that he was crucified." * However, Jesus did not say much about sickness. He seemed to attract folks who were sick and He was able to cure them. He did not formulate sophistries about the difference between ailments of the body and ailments of the soul. He was a master at getting persons into contact with God. Through this contact was imparted the consciousness of divine mercy and pardon. In the process, people were cured of their physical and spiritual ills.

Harnack, one of the world's greatest authorities in church history, gives us the impression that physical healing was often a factor in leading men and women to become disciples of Jesus. They found God in Christ, and their souls and bodies were thus made sound. From the words and character of Jesus they received health. "They knew that they were healed, just because they had recognized God as the Father in his Son." ** The Gospel records indicate clearly the religious element in Jesus' deeds of healing. "And demons also came out from many crying and saying, thou art the Son of God." (Lk. 4:41)

"The unclean spirits, whenever they beheld him, fell down before him,

* Adolf von Harnack, "Mission and Expansion of Christianity" p. 101
** " " " " " " " " " " " " " " " p. 101
and cried saying, Thou art the Son of God." (Mk. 3:11) On other occasions the powerful faith of Jesus could not but be obvious. Folks were undoubtedly impressed by the outstanding religious factor in his life - his communion with God.

In this connection it ought to be noticed that physical healing may not necessarily be evidence of any kind of real religious power. The centuries have seen the rise and fall of healing cults without the contribution of any permanent value. These range anywhere from the cult of Aesculapius through mesmerism to Christian Science. The influence of the first was so strong during the second and third centuries that two great leaders of the church hotly disputed the question as to whether Aesculapius or Jesus was the true Savior. The integrity of a religion in those days depended too much on its power to heal physical ills. The existence of strange cults explains why the kind of work that Jesus did fell into discredit.

When spiritual healing of itself becomes religion, it wrecks itself. People have often been eager for physical salvation, but indifferent toward moral salvation. The majority have always prized health of body more than moral responsibility. The prevalence of the Aesculapian cult, mentioned above, illustrates the abuse of divine healing. People thronged to the temple of Aesculapius as they throng to the theater today. He was designated as "God the Savior", and he was appealed to for the healing of body and soul. People believed that they could be cured by merely sleeping in his temple. They
brought rich gifts to him and consecrated their lives to him. The in-
fluence of this cult became so great that healing power became the central
virtue of other heathen gods like Zeus and Apollo.

Christianity came into a world that yearned for salvation. Everywhere there was a groping for the help of a higher power. In spite of the fact that this groping was exploited by strange cults, Christianity was able to bring real help. "Deliberately and consciously it assumed the form of the religion of salvation or healing, or the medicine of the soul and body, and at the same time it recognized that one of its chief duties was to care assiduously for the sick body." For the most part, persons outside the Christian faith were not considered to be in normal health. It was assumed that they were more or less in a state of disability. Through the goodness and kindness of God, as revealed in Christ, the sick souls were made well; but this health of the soul was always from within. At this point Christianity proved its superiority over all other cults. Its abiding value rested on its moral requirements. Purity of soul was implied by health of soul. After a time the sacramental system of the early church obliterated this element, and so the art of the Great Physician was lost.

Our purpose is to discover the genius of Jesus' work. How did He heal folks? His method was controlled by the purpose of His whole work, namely, to save men or to establish them in right relationship to

* Harnack, "Mission and Expansion of Christianity" p. 109
God. This differentiated Him from the class of healers in His day whose method consisted largely of enchantment or sorcery. Therefore, none of the healing deeds of Jesus can be rightly appreciated apart from the religious factor. It is not difficult, even in the age of modern science, to see that religious faith is an enormous factor in the maintenance of a normal healthy body.

Jesus had no rules to govern His manner of procedure. His method was not limited to any one formula; His manner of healing was not confined to any definite direction of His hands, eyes, words, or physical presence; but His deeds can be roughly classified according to His manner of using the material means. It is probable that others who practiced healing in those days used the same method but their motive was not always tempered by the will to bring men nearer God, as was that of Jesus. An interesting study of this has been made by Dr. Worcester and Dr. McCown in "Body Mind and Spirit."

First, there was the manner in which Jesus used His hands; "They beseech him to put his hand upon him." (Mk. 7:32) The friends of a deaf man believed that the touch of Jesus' hand could restore hearing. In the process of restoring speech and hearing to this man, Jesus did place His fingers on the man's ears; and as a result we read "And straightway his ears were opened." (Mk. 7:35) At Bethsaida a blind man was brought to Him that he might be touched by Him. "After that he had put his hands upon his eyes; he was restored and saw every man clearly." (Mk. 8:25) There was the woman afflicted for eighteen years with an infirmity that crippled her ability to stand up straight, of
whom the record says: "And he laid his hands on her; and immediately she
was made straight and glorified God." (Mk. 13:13) The everyday experience
of shaking hands suggests how the hand of Jesus could have been a medium
for the transmission of His energy and will. The shake of the hand is
often a character revelation. The "dead-fish" handshake, the gripping,
the firm, the energetic handshake, often reveal more than words can ex-
plain or conceal. Jesus undoubtedly radiated life. He was alive to His
fingertips. If one who touched even His garments felt the impact of His
saving spirit, how much more would they upon whom He laid His hands.
This seems like an insignificant factor and yet the Gospel records bear
out the conclusion that one of Jesus' healing mediums was His hands.

Secondly, there is the manner in which He used His eyes.
One does not need to explain that the steady, kindly, sympathetic glance
of the eye mediates strength. One might well desire to receive the ben-
evvolent glance of a person like Jesus. It is a commonplace truth that
the eyes are the windows of the soul. The energy of compassion and love
to lift and to save must have poured forth from the eyes of Jesus. Any-
one having any possibility of being awakened, could not help responding
to the redemptive love in the eyes of Jesus. It required only a look
from his Master's eyes to quicken the conscience of Peter. In the same
way a look from Him could stir the healthful energies of the soul.

Thirdly, there is the power of His spoken word. All the
records give evidence of this weapon in Jesus' conflict with physical
and mental disease. He spoke with authority and assurance. In one
whose ruling principle was love, we would expect to find a voice gentle
and refined, yet firm and strong. He was clear and definite when He spoke to the human soul. There was a quickening, life-giving power in His words. No evil could escape Him. Those who finally crucified Him did so at the cost of an agonizing conscience. When the band of men and soldiers came seeking Him in the garden over the brook Kidron, He asked them, "Whom seek ye?" "As soon as he had said unto them, I am he, they went backward and fell to the ground." (Jn. 18:6) In the incidents of healing, we have the example of a person in perfect command of himself, fully conscious of his power to overthrow evil. "When Jesus saw that the people came running together, He rebuked the foul spirit saying unto him, 'Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.'" (Mk. 9:26) Another time His word brought peace to one trembling with fear when He said, "Daughter, thy faith hath made thee whole, go in peace and be whole of thy plague." (Mk. 5:34) His words brought the conviction of forgiveness to one whose troubled conscience caused paralysis: "Son, be of good cheer; thy sins be forgiven thee." (Matt. 9:2) Thousands hunger to hear words like those from one whose understanding inspires the authority of sympathy. A word from anyone having the kind of character that Jesus had could be an instrument of salvation to many. The hand, the eye, and the spoken word of Jesus were but the instruments of a superior personality, extraordinary in its unity with cosmic forces. "I and my Father are one."
II

THE POWER OF PERSONALITY IN CHRIST
When we discover the forcefulness of Jesus' personality, we have the secret of His technique in the cure of souls. The best clue to the meaning of the teachings of Jesus is the kind of a person He was. The power of His performance of miracles was His personality. Through it the laws of human living had free sway. Being obedient to those laws, He was able to direct them toward helping persons.

"The common people heard him gladly." Wherever He was, they wanted to be near Him. He never took advantage of His strength by being ostentatious or pompous. Although possessing great personal strength, He used it in a gentle way. He had compassion for the multitude. From Him emanated the spirit of peace that soothes, comforts, and strengthens. His power was focussed in His superb sympathy and compassion. His intense love for folks won their hearts. His looks, tone, and mien were such as to inspire the faith and goodness of men. They believed in Him although His teachings were often beyond their grasp. They sensed, through Him, the goodness, grace, and beauty of God. His whole being teemed with the splendor of moral and spiritual energy that went out to others causing bodily and spiritual vitality to spring up in them.

The wonderful impression of a great personality is plain. Let us see what forces, or factors, go into the making of such a personality. Although personality per se is a great mystery, there are
a few causal factors determining its work and development.

First, Jesus realized the power of religion. To Him, God was personal. He thought of God as Father. He realized Him as Father. (John 10:15) To believe in Him, and to live in full consciousness of His presence, was the natural and normal thing for Jesus to do. (John 4:34) He discovered Himself in terms of God. It was His will that determined every relation of Jesus’ life, and dominated each activity of His entire career. Every move was made in relation to His personal adjustment to the will of His Father. (John 5:37) This was not a matter of speculation. Scarcely can we realize what the religion of Jesus signified, even from His teachings. He did not philosophize about the divine nature. He simply acted in view of eternal values. He treated people as though they belonged to God and were dear to Him. (Matt. 25:40) He saw things as He believed God saw them. (Mk. 3:35) He acted in the way that He thought God wanted Him to act, or that God Himself would act.

Jesus’ constant awareness of the Will of His Father was the guiding power of His life. (Luke 2:49) His obedience to the divine will was such that cosmic energies were at His command. (Luke 4:14) It was the Father that sent Him into the world; the Father that gave Him His mission. From the Father He received His conception of a new order of society; namely, the Kingdom of God. As the influence of the Father had affected His life, so He transmitted that influence to His disciples: "All things that I have heard of my Father I have
made known unto you." (John 15:15) The keynote factor in all that Jesus was, and in all that He did, was His contact with God. He had power from above to touch the lives of men with health and completeness.

A second factor in the effectiveness of the personality of Jesus was His thorough understanding of human nature. The evidence of the kind of a mind and soul that a man like Jesus possessed lies in the finest things that the human mind knows in modern, living experience. The deeds of Jesus, His influence on persons, presuppose an accurate insight into the laws of human development. Knowledge of them, which is now being gradually discovered by psychology, must have been revealed to Him by the inspiration of God, - by the fact that He was one with the Father. This inspiration is to be understood in the light of the extraordinary moral and spiritual faculties that He possessed. His experiences in contact with people as He grew up, and as He worked with men, would therefore be extraordinarily revealing. His keen powers of thought and observation helped Him see beneath the surface of things. He did not, however have the opportunity of scientific research to gain a comprehension of human nature. He had a definite idea of its probable development because He knew what God wanted it to be. This gave Him the means of perception and insight into the needs and conditions of the soul. If He had given full knowledge of this power working through Him, His biographers were not in a position to understand or to interpret it. They were, evidently, not aware of the natural laws at work in the deeds of Jesus which they called miracles.
He understood the power of faith existent in the individual. Faith was a condition needed either in the person himself or in his friends before Jesus could help him. The sufferer must first want to be cured and then he must believe in Jesus' power to heal before the cure would be effective. A person's unbelief would disable Him, because lack of faith among the people of His own country made it so that He could "then do no mighty work." He was astonished at this unbelief because belief seemed such a simple medium by which the people could avail themselves of what they needed.

The records report what faith in Jesus could do for men. A woman from the throng touched His garment and she was healed of her disease. He merely said to her, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." (Mk. 5:34) A leper believed so sincerely in Jesus' power to heal that he besought Him even to the point of falling on his knees before Him. He knew that if Jesus willed his healing, he would be healed. And so it was. To a blind man in the city of Jericho Jesus said, "Go thy way; thy faith hath made thee whole." (Mk. 10:52) Thereupon the blind man's sight was immediately restored. Jesus was able to cure and to heal only those in whom He sensed faith, and He understood its positive aspect in human nature as no other ever did.

Wherever Jesus found anyone who believed in Him, He was able to help that person. The nature of faith in this relation is well supported by a trained student of medicine: "Nothing in life is
more wonderful than faith, the one great moving force which we can neither weigh in the balance nor test in the crucible. Intangible as the ether, ineluctable as gravitation, the radium of the moral and mental spheres, mysterious, indefinable, known only by its effects, faith pours out an unfailing stream of energy, while abating no jot or tittle of its potency. Faith is indeed one of the miracles of human nature which science is as ready to accept as it is to study its marvelous effects." * Jesus understood the necessity of this force in the makeup of a wholesome soul and in the growth of moral personality.

Jesus understood the power of suggestion. Through it, the authority of His word could be accepted. The efficacy of suggestion depends upon the freedom from criticism in one's mind. Ideas must be accepted without question. Jesus was the type of person whom those in need could easily trust. The never-failing love that radiated from Him awakened an implicit confidence in the beholder. Folks came to Him with their troubles because they felt sure that He not only could but would cure them. Dealing with such an attitude of implicit faith, Jesus could always make use of suggestion, the importance of which is shown by Weatherhead: "All religious teaching consists in conveying ideas to the mind which are later to be carried out by, and in some sense realized in, the personality of those who receive them." **

* Quoted in "Body Mind and Spirit" from "British Medical Journal" June 18, 1920
** Leslie D. Weatherhead "Psychology in Service of the Soul" p. 57
In order to make use of the power of suggestion, Jesus had to manipulate many common beliefs of His day. If a man were insane, he was believed to be possessed with a demon. If he were inflicted with some sort of nervous disorder, he was believed to be in the possession of an unclean spirit. These notions pervaded the religious atmosphere so much that there was scarcely any hope for a person spiritually ill. Negative suggestions increased the impossibility of recovery. Another notion prevailed that all suffering was caused by sin. Thus an almost incurable state would be created in a patient who was either nervously or organically sick. All of these notions had to be counteracted by positive suggestions of health. Thus Jesus recognized the so-called demons or unclean spirits as false personalities, rebuking them in such words as, "Hold thy peace and come out of him." (Mk. 1:25); or, in the case of the Gadarene, "Come out of the man, thou unclean spirit." (Mk. 5:8) In the case of the paralytic, He saw that the main cause of the paralysis was a guilty conscience probably created by false beliefs. Through the entire acceptance of the idea of forgiveness, the man was enabled to walk.

Jesus understood the human hunger after forgiveness. He knew what the consciousness of pardon does for anybody. He saw what damage could be done by the consciousness of sin whether caused by behavior or by one's imagination, and He knew of its destructive effects. It separated men from fellowship with God; it crippled their physical bodies because their souls were disordered and their personal-
ties were disintegrated; and it took away all joy and all possibility of realizing the fullness of life. No wonder people came to Jesus yearning for pardon. The longing for it was evidently a condition of realizing it. Jesus' authority along this line brought Him into severe conflict with the Jews. They did not question so much the genuineness of His healing deeds, as they did the religious significance of them. When He healed the paralytic at Capernaum, He spoke that His religious opponents might know "that the Son of man hath power on earth to forgive sin." (Mk. 2:10) The vital need of personal forgiveness and pardon is well illustrated in the words of Weatherhead: "Many a man is trying earnestly to live a good life, yet the fact of past sin, unacknowledged, and, if one may use the word, festering deep down in his spiritual being, is poisoning his spiritual life and preventing his success. As this goes on, unremoved and unhealed, impulses towards good, though they still come to him, leave him where he was. He hesitates. He seems 'too bad'. He has a feeling that it is no good trying. He feels that God does not approve of his life, and that thought paralyzes endeavor. His past mistakes get between him and God. The best he can do is to make a compromise with life. In many cases not only spiritual efficiency is impaired, but also mental and even physical efficiency also. Nothing makes us so miserable as the feeling that past sin is getting in the way of real desire for God. Sometimes the sin is actually forgotten, yet like some unknown internal abscess it continues to live in the depths of
the unconscious, where it poisons the life and devitalizes the personality." *

The implications in our modern knowledge of psychology of the factors that evidently entered into Jesus' understanding of men will be considered in a later section. We turn now to the actual deeds of healing which Jesus performed. Only those whose authenticity has been well established by scholars will be considered. They indicate what a great personality can do for men by co-operating with the laws of God and the laws of human nature.

In the country of the Gadarenes (Mk. 5) Jesus came in contact with one who was believed to be possessed with a demon. The man's conduct was abnormal. He had separated himself from civilized life and lived in a state of savagery. As soon as he saw Jesus, hate and love alternated within him. At first he ran toward Jesus and worshipped Him; the next minute he was saying, "I adjure thee by God, that thou torment me not." (Mk. 5:7) Here is a case, so Berguer believes, of neurosis. Neurosis is a functional disease that does not effect the organism itself. In the patient there is often an ambivalent process of a double current of contradictory feelings. He may alternate hate and adoration upon his physician, concentrating on him the feeling that he subconsciously identifies with other persons, or that he dislikes within himself. The true self of the Gadarene wor-

* L. D. Weatherhead, "Psychology in Service of the Soul" p. 86
shipped Jesus; the false self, or demon, hated Him.

The cause of the neurosis was probably improperly expressed instincts. As Hadfield says, "the instincts constitute the raw material out of which our lives and characters are built," * but they may devastate life unless they are lifted to the highest level. If this sublimation, or lifting a person to the state of love for his neighbor, does not take place, he is likely to suffer from fear, disease, neurosis, and almost perdition. Instincts repressed, and not sublimated in valuable expression, break out in some form of mental or moral disease. Instincts and desires must be transformed. "Instead of being repressed, our deep natural instincts must be ennobled, lifted to the sublime, in order that the egoistical, brutal passion may be gradually changed into love for others, and the bestial, repellent love transmuted into love for one's neighbor, — into religious love." ** The repressed desire goes back into the subconscious, but nevertheless it seeks expression. It creates tension and usually manifests itself in some disguised form, usually in nervous derangement or moral disease.

In trouble like this the physician must get at the root of the disorder. He delves into the realm of the unconscious life of the patient to find the cause of his illness. When the troubling factor is revealed to the patient and fully recognized by him, the physician is able to cut the chain of complexes associated with the repressed force. It was not necessary, however, for Jesus to go through this process of

* Hadfield, "Psychology and Morals" p. 19
psycho-analysis. The laws of mental healing were synthesized in Him. The human background of His influence was a strong, well-balanced personality. In Him there was that love and sympathy that won a pathway into the inner life of a person without the process even of confession. Jesus' first attempt to heal the Gadarene was not successful. As in most such cases, the diseased mind did not wish to consider or to think upon what it did not like. Jesus appealed to the real personality saying, "What is thy name?" The reply was, "Legion", for the man believed that he was possessed with many demons. The man seemed to have been the victim of superstitious fears. Probably many people were responsible for keeping him in a demoniacal condition. It may well be reasoned that Jesus talked to him in such a way as to release the fears that haunted him. Having discovered that his fears were false, he became normal and sane. It is very doubtful that the destruction of the swine had any causal connection in the healing. It probably happened as a coincident, as the author of "By An Unknown Disciple" suggests. * The original reporter of the incident could easily have made the mistake of making a causal connection between the destruction of the demons and swine. At the present time there is no evidence available to show that demons could have been transferred to the swine. It is far more reasonable to believe that the demons were only overpowering fears and that these were released through Jesus' personal contact with the Gadarene.

* "By An Unknown Disciple," Chapter I
The case of the Gadarene is a logical consequence of the violation of the ethics of brotherly love. When a man does not rise to the level of, or when he sinks below the level of, love for his fellow-man, he is abnormal. His innate capacities become perverted, and if this condition continues, he becomes insane. Thus, so-called miracles of Jesus help to reveal the inviolability of the ethical nature of man. "Every neurosis and nervous breakdown is the result of a conflict" * is the conclusion of Hadfield. That conflict may take the form that includes the difference between shame and self-esteem, fear and duty, sensual pleasure and ethical pleasure, love and hate.

Another outstanding miracle occurred in the city of Capernaum. A man sick with the palsy was brought to Jesus to be healed. He understood the faith of this man as well as the faith of the friends who had brought him. He also sensed the basic cause of the patient's ailment, which was the burden of thinking that he was forgiven. This had caused what the Bible calls palsy, but what is now considered a form of paralysis resulting from conversion hysteria. Thus Jesus began the process of healing by saying, "Son, thy sins be forgiven thee." (Mk. 2:5) Of this situation Micklem says, "It is reasonable to suppose that the patient's paralysis was actually the outcome of a consciousness of guilt on his part, and that, when Jesus, with His commanding, penetrating, sympathetic personality,

* Hadfield, "Psychology and Morals" p. 30
and in an intense atmosphere of faith and hope, said, 'Thy sins be forgiven,' he believed it, with the result that his mental 'complex' was resolved, and the disappearance of its physical manifestation (paralysis) would gradually and automatically take place." * Here we have illustrated the fact that the power of Jesus' healing ability centered in His personality. His word, His presence, imparted to the sufferer a subtle life-giving essence. How this could have occurred is involved in the mystery of the influence of one personality upon another. In the case of the man with the palsy, a heavily burdened conscience was evidently causing his whole trouble. The false suggestion of sinfulness had gripped him. The religious organization of his time condemned his condition and consequently he had little hope of relief; but Jesus went to the heart of his trouble curing him by giving the conviction of personal forgiveness.

Modern psychology recognizes the case of this palsyed man as a case of paralysis or conversion hysteria. Hysteria is one of the forms of neurosis resulting from mental or moral conflict wherein the conflict is transferred to a physical symptom. In our case-study, self-reproach caused by the conviction of sin was probably at first only a mental disturbance; then the mental pain was aggravated sufficiently so as to be replaced by a physical symptom which in this case was the palsy or paralysis. Micklem

* E. R. Micklem, "Miracles and the New Psychology" p. 38
quotes Hadfield on a similar modern case, "fear and the impulse to run away conflicted in the mind of the soldier with his sense of duty, and ended in a condition of paralysis of the legs, unconsciously produced, which solved the immediate problem but brought about a breakdown in health." **

Recovering the sight of the blind was prominent in the healing deeds of Jesus. At Bethsaida (Mt. 8:22-24) a blind man was brought to Him to receive the healing touch. Jesus led him away from the crowd and by the process of suggestion the patient's sight was restored. First He made use of saliva, as the notion prevailed that it had curative qualities. * Jesus made use of such factors in special situations though they might not be of universal value. In the mind of the patient His saliva on the patient's eyes added force to the belief that sight would be restored. Then Jesus touched the eyes with His hands, directed the patient to look up as if he were going to see, whereupon he "saw every man clearly." In the case of Blind Barteneeus (Mt. 10:46-52) a higher expression of faith is given. He cried out for mercy disregarding the commands of bystanders to be quiet. In him Jesus saw such faith that He was able to say, "Go thy way; thy faith hath made thee whole." (Mt. 10:52) From these cases we see that Jesus used no static method of procedure. Like any good physician He had to take into account the circumstances and attitudes of those who were ailing. In the first instance, Jesus had to be persevering in His efforts to heal; whereas in the latter, the patient was persistent in

* "Miracles and the New Psychology" pp. 102, 103.
** E. R. Micklem: "Miracles and the New Psychology" p. 91
his effort to be cured and his desire and faith needed only Jesus' word to restore his sight.

The most common examples of modern cases like the above have been discovered today by psycho-therapy among soldiers who became blind during the World War. There were many soldiers whose eyes were not organically injured, yet they could not see. An explosion or gas attack was a physical occasion for the suggestion of blindness. On account of the strain and tension involved, the suggestion often became effective and created functional disorder of the eyes. Reaction in the mechanism of the human nervous system may occur in the same way during peaceful times. Psycho-therapy has cured these disorders by eliminating the influence of the injurious suggestion through eradicating the cause. Micklem reports a cure of organic eye trouble in a case healed after a period of four years' blindness. * Functional blindness may also occur as the result of feelings of inferiority which create mental distress. The influence of the subconscious mind may be strong enough to transmit that distressed feeling to some organ such as the eye. The physical disorder is then a foil for the real trouble. It is easy to understand what a person like Jesus could do for this kind of ailment.

The cure of Peter's mother-in-law who was ill with a fever does not lend itself to a clear explanation. The chief details given

*E. R. Micklem, "Miracles and the New Psychology" p. 112
in this incident are that He took her by the hand and raised her up; and forthwith she was strengthened and continued her household work. As Micklem says, this could not have been the performance of a dumb show. The factors entering into the situation, however, are left to our reasonable conjecture. Fever is not a disease, it is a symptom; and Jesus doubtless cured the cause of the symptom with words that were probably therapeutic. The whole bearing of His personality was such as to give health and strength through the process of suggestion.

It is not clear that there are any cases in modern psychotherapy that duplicate this cure. Fever has not yet been discovered to be a form of any kind of hysteria, but evidence from Dr. Hadfield supports the probability that this may be so. He has succeeded in causing the temperature of a patient's hand to fluctuate through the range of twenty-six degrees in twenty minutes by the process of suggestion in "the waking condition." *

Several cases of leprosy are recorded among the patients of Jesus. A leper came to Him urgently seeking help. He knelt at the feet of Jesus and said to Him, "If thou wilt, thou canst make me clean," and Jesus touched him and said, "I will; be thou clean." (Mark 1:40-41) His touch and His words, with all the compassion that they conveyed, were sufficient for immediate relief. On another occasion (Luke 17:11-19) ten lepers came begging to be cured. Jesus directed them to go to the Temple and to show themselves to the

* E. R. Micklem, "Miracles and the New Psychology" p. 84
priests. This was a subtle suggestion of healing, for they could not enter the Temple unless they were cleansed. Believing that there was a probability of their being healed, on their way to the Temple they discovered that this was indeed so.

Leprosy, as used in the New Testament, is found to be a term that includes any number of skin diseases. It did not denote the same thing then as it does today; that is, tubercular or anesthetic leprosy. It is, therefore, not possible to find anything that definitely resembles it in modern psycho-therapy; but it has been discovered that many forms of skin disease are "amenable to mental treatment." Warts and eczema have been cured by suggestion. Skin diseases have been removed when their initiation and pain have been caused to cease, the removal of pain seeming to accelerate the healing process. By suggestion the patient may believe that the cure has already taken place. In this way two factors of healing are set into operation: the regulation of the blood supply, and the release from mental idea of pain. We may well believe that these factors at least contributed to the cleansing of the ten lepers.

There is no certainty that the healing deeds of Jesus are duplicated in the modern forms of mental or spiritual healing, because sufficient details are not given in the Gospels to determine parallel cases with respect to symptoms and their causes. It is evident, however, that Jesus did not employ magic, but rather worked with the laws governing spiritual power. Concerning the healings from the most re-
liable records there is evidence of the operation of laws which are now known in psychology.

We can say that suggestion played a large part in what Jesus did for the physical illnesses of men; but it must be seen that He went beyond the power of suggestion. Had He made use of this method alone, His cures could not have been trustworthy or permanent, and there is no reason to believe that any of His work was of a superficial nature. He was not staging an ostensible demonstration. His ability to restore the entire personality was of far more importance than any mere use He made of suggestion. Suggestion might cure but it could not give a person purpose or a saving faith. The essential thing to Him was to establish the sufferer in a rightly adjusted relationship to life as a whole. "The important thing for Christ was not the bodily healing, but the spiritual healing and the faith which both made bodily healing possible and gave it its saving grace. It is very good that psychical cures should be understood and practiced intelligently; but the important thing for faith-healing remains the spiritual change - a new belief and confidence in the power and reality of the love of God - on which it lays its chief emphasis." *

In doing what He did, the main source of Jesus' power was His relationship to God. When we are able to practice the same kind of faith in God as He practiced, doubtlessly, the deeds that we now call miracles then will seem like natural consequences. The world has

* A. C. Turner, quoted by E. R. Micklem in "Miracles and the New Psychology" p. 132
not yet taken seriously what Jesus said or revealed about the benevolent energy of God, the Father. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:11)

What an earthly father could do to help his children, the heavenly Father was able to do in an infinitely greater degree was what Jesus firmly believed. God, His Father, was the source from whence Jesus received His strength. He must have given the impression to those whom He cured that the supreme factor in their well-being was God, and restoring them to their right relationship to the Father was the only way in which He could have been consistent. Any adjustment necessary in gaining this proper relationship was helped by Him, as is shown in the case of the paralytic.

"I am come that they might have life and that they might have it more abundantly", (Jn. 10:10) is the positive impression that Jesus made on the world through His way of living and working. In order to do this, He had to keep constantly in touch with God. His prayer-life was all-important. His power to heal, or to impart saving power, probably depended on this to a large extent; and we can understand His power to heal only by realizing the nature of His communion with God. This is what elevates Jesus above any of the powers of modern knowledge to cure body and soul. "Jesus cured by bringing to the sufferers life, and His contact with them, whether physical or psychical, was a life-giving contact; that is to say He brought them into touch with God." *

* E. R. Micklem, "Miracles and the New Psychology" p. 135
Jesus brought to the world faith in God's goodness; faith that God cares for man, and that He can and will react to the demands of man's faith in Him. Jesus stood alone in a unique and immovable relationship of confidence in the Father. In Jesus' face, the first Christians saw the glory of God. His experience enabled Him to teach that God, the Father, is always nearer, mightier, more loving, and more free to help than any of us realize. Jesus also possessed a profound sense of the sacredness of man. Through Him is realized not only faith in divine goodness but also faith in the humanity of man. He showed that mankind was worthy of a loving God.

Three aspects of Jesus' faith have been suggested to us by Dr. Cairns: first, faith in God's power and reality; second, faith in His love; and third, faith in His perfect power to help men. The reality of God is not given to us in terms of hands and feet; our spiritual senses grasp the reality of the unseen. There are circumstances, as in danger or death, when the presence of God is actually felt as though He were physically present. He has revealed Himself in unusual events, sometimes called miracles. In the miracles of Jesus, He reveals His love and compassion to make pure and whole not only men's souls but also their bodies. The nature of God could not include love, if it were not effective in dispelling pain, restoring sanity, satisfying hunger, and preserving the abundant life, - things which even ordinary human love rejoices in being able to do. That

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** Dr. Cairns, "The Faith that Rebels" Chapter 8
faith is available in Christ which enables us to realize that we live in the midst of a creative process whose principle is love; to realize that God's purpose is the creation of free human personality and the performance of whatever is necessary for its welfare. There is something eternal, as well as incidental, in the deeds of Jesus. The power of modern faith has been limited by contracted conceptions of God: "The malady of our time lies in its contracted thoughts of God. We think too narrowly and meanly of His power, His love, and His freedom to help men. That is what the 'miracles' of Jesus and His teaching about Faith mean. That God is more near, more real and mighty, more full of love, and more ready to help every one of us than any one of us realizes, that is their undying message." *

* Dr. Cairns, "The Faith that Rebels" p. 246
THE CONFIRMATION AND ILLUSTRATION
OF JESUS' POWER FROM THE FIELD OF
PSYCHOLOGY AND THERAPEUTICS
The power of Jesus is confirmed and illustrated in the new approach of psychology to spiritual problems. He did not pursue the same methods in curing and understanding human troubles as the moral physician follows now; neither does the latter duplicate the evident power of the Master. Jesus seemed to be the vivid incarnation of the truths of moral existence. In Him they were synthesized; whereas, at the present time, no healer of souls is able to deal with human ills except by the analytical process. The psycho-analyzer has to find as many facts as possible and then fit them into the operation of the spiritual laws that are thus far discovered. The available knowledge concerning human development supports or confirms the principles taught and practiced by Jesus; but His actual method of spiritual and physical healing is an ideal yet to be approximated.

Jesus revealed the ideal end goal of human effort as faith in God, and as brotherly relationship with mankind. Facing the facts of life through psychology, we reach the same conclusion. The instincts are the foundation of the structure of the mind. "The instinctive impulses determine the ends of all mental activities and supply the driving power by which all mental activities are sustained." *

These impulses, to be of any value or to have any part in true character, must be expressed in relation to desirable objects. None of the instinctive activities takes place apart from objective facts. Some object must be of such a nature as to bring into expression all

* McDougall quoted by Tansley in his "The New Psychology" p. 34
the forces of integrated personality. If instincts are not attached to some worth-while object, they become destructive to the self and to society. Jesus lived and taught that the only adequate purpose of life was the mind of God from which dominant motives proceed which are adequate for every situation. These overcome the impulses toward a crude expression of the instincts. The possibility of distraction and dissipation through mental conflicts is eliminated. Among all the novel-ties, cults, and notions of the day, none has been adequate to displace the underlying motive of the life of Jesus. The value of this is well stated by McDougall: "Happy is the man whose character has been formed from a well-balanced disposition under the influence of unquestioned ideals and of a definite supreme goal or master purpose." 

Instincts may go in three possible directions: they may be voluntarily and consciously suppressed; they may be unconsciously repressed; they may be accepted and directed toward valuable expression. By suppression the instinctive impulses are consciously driven into the realm of the subconscious; they are regarded as undesirable and abhorrent. By repression they are not given a chance to rise to consciousness. However, in both cases they are likely to break forth in abnormal and in uncontrollable ways. Repressed instincts cannot be controlled. In order to be directed properly, they have to be accepted by the conscious mind. Since instincts represent the vital

** WM. McDougall, "Outline of Abnormal Psychology" p. 216
forces of human development, they ought to be accepted as a part of
the self. Self-control is nothing more than the voluntary direction
of one's instincts into useful channels of expression, making them
agents of value to the individual and to society instead of being
sources of destruction.

The acceptance and complete expression of the instinctive
impulses has been abusively interpreted by the immature mind; the
mature mind recognizes their natural purpose and normal power. The
unrefined or untransformed mind sees instincts only in their crude
form because man's evolution has been up from the dust through a
state of savagery. He can rise from this primitive state to a real-
ization of his son-ship to God through the revelation in Christ.
This means that the primitive instincts become sublimated into re-
efined and permanent values; the will toward power becomes the will
to serve; the will to indulgent pleasure becomes the will for social
happiness; and the sex instinct blossoms into beauty. Thus the vital
primitive forces are refined to suit the ends of high purpose. So
Jesus taught, "Blessed are the pure in heart, for they shall see
God." (Matt. 5:8)

Jesus had a way of healing quickly those who were not rightly
adjusted to the powers of living; but today the psycho-analyst has to
adopt a slower process. By various methods such as the process of
free association, hypnotism, suggestion, and confession, he uncovers
the repressed or perverted instincts which disappear as soon as they
are brought into the light of consciousness. Often he has to search for facts from the unconscious mind of his patient, events which occurred in unremembered days but which have made an impression upon his subconscious mind and, therefore, are never actually forgotten. So far as we know Jesus cured these same troubles without the analyzing or "confessional" process. Possessing such a keen insight into human nature, Jesus' technique was to relate quickly His patient to the highest levels of existence by imparting new hope and enthusiasm for life. At all events the fact remains that there is a spiritual cure today for the sick as there was in Jesus' time; but it is not always a permanent cure today. If psycho-analytical methods could be directed and empowered by the faith of Jesus, there would be no limit to the wonders of healing which could be performed for mankind.

Besides the instincts, the emotions constitute an integral part of personality. Faith without emotion would be powerless in human experience. It is doubtful whether knowledge of divine power can be vital to a man unless he feels the actual presence of that power. The original nature of emotion centers around instinct. The activity of the instinct to relate itself to an object, worthy or unworthy, is accompanied by feeling or emotion: the instinct of self-preservation is often accompanied by fear; the instinct to fight is often joined with anger; the gregarious instinct when rightly expressed is accompanied by compassion. The mental activities that relate instinct to its goal
create emotion.

As the instincts continue active in experience, thoughts, ideas, and emotions become attached to them. Complexes form by the accumulation of experience. Emotion integrates the complex, and for that reason no complex can be an indifferent factor in the human mind. When the instincts are attached to desirable ideals or ends, the complex is desirable; but when unworthy ends are invoked, the complex is undesirable. The conflict and repression of complexes compose the disorders of the disabled or hampered soul. As Dr. Hadfield states, "Every neurosis and nervous breakdown is the result of a conflict."

Through the creation of a complex, the central emotion of it has a continual effect not only on the mind but also on the body. The effect of that emotion is not eliminated even when the complex is repressed. The emotions of undesirable complexes result in nervous disorders, causing the moral temperature of the individual to fluctuate with feelings of gloom, inferiority, superiority, elation, morbidness, and flattery. These disorderly emotional tones develop unhealthy habits of mind. The person becomes characterized by some peculiar habit; such as, impulsiveness, hypersensitiveness, false self-consciousness, shyness, fretfulness, impatient irritability, morbid temper, illogical doubts and scruples, worry, and unreasonable fears. This sort of condition affects the bodily functions; physical vitality is impossible because of it. Such unhealthy emotional habits have disastrous

*Hadfield, "Psychology and Morals" p. 30 (quoted above)
organic results. All of this comes about fundamentally through the wrong development of the elements of human nature. Abnormal conditions of body and mind often begin by factors not within control of the will. What Tansley says about the control of mental activity is of significant import here: "Its (the mind's) most fundamental activities are non-rational and largely unconscious activities." * The person inflicted with a morbid emotional life, conflicting and repressed instincts, or with perverted instincts, needs a physician rather than a vociferous reformer.

Modern psycho-therapy is helping folks in a way, similar at least in its results, to that of Jesus. The disorders of the soul are now classified more according to their causes than according to their symptoms as in the New Testament. These disorders are classified by Hadfield in the following manner:

(1) Organic diseases are those diseases which have physical, and sometimes mental symptoms, and whose cause is physical.

(2) Functional nervous disorders are those which have physical symptoms, the origin of which lies in unconscious conflicts of the mind.

(3) Moral diseases, like the functional nerve disorders, are due to unconscious repressed complexes, but their symptoms are not physical, like paralysis, but disorders of moral

* Tansley, "The New Psychology" p. 24
conduct, such as an uncontrollable bad temper or a sex perversion. A 'moral disease' is a disease as judged by a standard of conduct rather than, as in neuroses, by a standard of individual health.

(4) 'Sins' which result from a deliberate and conscious choice of the self, and depend upon the acceptance of a low ideal. *

The ministry of Jesus entered into all four of the above classes of troubles. At the present time their treatment has become more specialized. Organic diseases — the first group — come within the field of the medical doctor or surgeon. The fourth group ordinarily belongs to the work of the moralist. The second and third groups are most successfully remedied by the methods of psycho-therapy, which appear to be a close parallel to one very important aspect of Jesus' work, — the healing of the souls and bodies of men.

The purpose of psycho-therapy is to aid persons to live a healthy, normal, and full life. It seeks to harmonize all of the forces within the mind and body. Its work is to eliminate whatever factors prevent the fulfilment of self-realization. Through psycho-therapy aid is given, when needed, for the proper direction, sublimation, and expression of the instincts. Its business is the prevention of nervous disorders, fantasies, morbid curiosities and activities, unpleasant manifestations of repressed instincts. Through mental health the individual is enabled to co-operate with himself, as it

* Hadfield, "Psychology and Morals" p. 43
were, for the complete realization of personality.

There is more need for administering mental therapeutics than ever before. The factors of modern life that cause emotional and nervous disorders are manifold. The confusion, complexity, and flux that exists in the world entail intense mental strain. When the mental and emotional life goes wrong or breaks under its responsibility, the symptoms are often physical; whereas the disorders themselves are functional. There is usually no change of organic structure as in physical disease. The symptoms of functional disorders include fatigue, paralysis, headache, and even blindness.

Moral disease, likewise, finds a remedy in psycho-therapy. The patient is a victim of morbid complexes which give rise to impulses beyond his control, desires getting beyond the control of his will. A good illustration is the case of the alcoholic who does not want to drink but whose will is powerless against his craving. Moral disease is to be distinguished from sin. Sin is deliberate action where the individual does wrong as the result of conscious choice. He could do right if that were his will. On the other hand, the person who is morally deranged is not responsible to his will. The perversion in his nature practically compels him to do violence to himself or to his fellowmen. He has no means within himself of responding to the moral ideal of righteousness.

In both these functional and moral disorders the causal factors are in the mind, either consciously or unconsciously. Usually the root of the trouble is in repressed complexes or suppressed instincts. These
must be either eliminated or readjusted to the self before a cure can be obtained. The method of psycho-therapeutics is: first, to discover the complex which is usually latent in the subconscious mind and is discovered by various means of psycho-analysis such as confession, dream analysis, or the free association of ideas and memories; and second, to separate the emotion of the complex from whatever morbid attachment it may have, and to fit it into the harmoniously organized self. This method releases the symptom of the moral and nervous disease, and liberates the emotions that are vital in the building of well-balanced personality.

The analysis or discovery of causal factors does not make the cure. The complexes and instincts are subject to the control of the human will only when they are in the realm of the conscious mind. When complexes are brought into consciousness and become recognized, and the facts in them are accepted by the patient, a natural cure seems to follow by the consequence of the mind's own working. Through analysis obstructions are removed which block the flow of energy and hinder the emerging of emotion in free and active life. As in the case of surgery, the surgeon does not effect a cure, but he liberates the healing power of the body. "I dressed his wound," said Galen, "and God healed him." So the psycho-physician does not heal, but he liberates the healing forces of the mind and nervous system.

* Footnote in "Psychology in Service of the Soul" by Weatherhead, p. 7
The following is a typical case of the effectiveness of psycho-therapy: A lawyer suffered from severe pain in his leg and from periods of melancholy and bad temper. The first trouble was functional, for he had done nothing to injure the physical condition of his leg. The second trouble was moral disorder as it was found that the pain was suggested by an experience in childhood. He had seen a terrible accident in which a man's leg was smashed. The horror of this affected him so that he would never speak of it to anyone, but the thought of it kept distracting his attention from his school work. This continued so that his teacher kept accusing him of inattention which, because of his sensitive nature, made him suffer great humiliation, finally creating a complex. The pain in his leg was relieved when the original experience causing the trouble was recovered and accepted by the patient's mind. However, his periods of melancholy and fits of bad temper continued. The analysis further revealed that for five years he was an only child, during which time his parents fondly admired him and aggravated his instinct toward self-display by centering too much attention upon him. Then, as five other children were born to the family, this oldest boy was placed somewhat in the background. Conflict raged in his mind between his self-importance and his insignificance. The discovery and acceptance in the mind of the lawyer that this was the root of his trouble was the means of eliminating his morbid tendency and bad temper.

Dr. Hadfield summarizes the method of analysis in this way: "we trace back the symptom to its historical origin; discover
the emotional complexes from which it springs; assume that the emotional conflict is still present, because of the persisting symptom; and, finally, readjust the elements of the complexes by bringing them under conscious control of the will." *

At no time should it be forgotten that whatever benefits there are to be derived from psycho-therapy, they are only supplementary to religion. They serve as a means to the end of salvation. Psycho-therapy is only a means of enabling a person to be qualified better to realize the great powers and purposes of the soul. If the warped and wrinkled places of the mind are straightened a person is more likely to realize fully the meaning of his relationship to God. Psycho-therapy is not a substitute for religious salvation. Only the dynamic faith of religion can bring a soul into contact with God.

If the term self-realization were used by the first century Jew, it would probably have had the same meaning to him as salvation, for self-realization is nothing more than the plan of God for every individual. The urge toward self-realization organizes the whole being of a person. The powers within him strive for expression physically, morally, and religiously. The soul realizes itself when no elements in it are repressed. A completely realized self is not hindered by conflicting purposes or undesirable complexes since all the vital forces

* Hadfield, "Psychology and Morals" p. 125
of personality are directed toward a common purpose which is usually an ideal. Ideals make possible the sublimation of the instincts and energies of living. In the ministry of Christ, we find that He Himself is the ideal. In this connection the significance of religious realization ought not to be overlooked. This has been clearly and forcefully stated by Weatherhead in these words, "There is a hunger that will not be put off forever — a yearning that will not forever be silent, a lust for reality that cannot be tamed by convention, a quest that cannot forever be led astray, a deep desire that will not always be content with husks. It is in us all, as a great restlessness refusing to be deceived, a refusing to be doped, a refusing to be suppressed. It is the urge of the soul to completion. It is the quest of the soul for God." *

* Weatherhead, "Psychology in Service of the Soul" p. 212
IV

SUMMARY

The modern church can increase its power and ability in the business of saving men for the Kingdom of good living by adding to its methods the technique of Jesus in the cure of souls. The ministry needs a vitality that shall enable it to minister more effectively to the immediate needs of men as well as to their future hopes. It is not always true, but, for the most part, the condition of the nerves and physical body is indicative of a person's religious needs. The present profession of the ministry can justify itself according to the degree in which it is able to mediate unto men what Jesus did for them. It must heal the souls of men as effectively as Jesus healed them, enabling persons to live happily, healthfully, and righteously.

History demonstrates the danger of physical healing becoming a religion in itself. The work of the early church along this line terminated because healing became separated from the high ends of faith in God. Whatever else Jesus did for men, He caused them most of all to look toward God.

The success of Jesus' ministry may be thought of as depending on three things: First, his influence upon a person was of such nature that it integrated and harmonized the powers of living into a
normal, healthy, and complete personality; second, He revealed the spiritual powers of living which are within by showing that man is born not only into a physical world but also into a spiritual one; third, He was the Great Physician of souls, because, through the agency of the soul, He healed the sick bodies of men.

The central fact in the work of Jesus was the power of His personality. That was the secret of His ability to cure men's troubles and to impart unto them new light and new life. The heart of His personality was His religion, for in Him all its powers were realized. Besides this He possessed an unusual faculty of understanding human nature. His insight or spiritual intuition enabled Him to know what folks most needed, and He knew the all-importance of faith. He furthermore knew how to make use of suggestion, a vital method in psycho-analysis today. He could awaken an attitude in a person that would satisfy his deep-seated hunger after forgiveness. Thus the explanation of His so-called miracles is the personality in Christ. There is no violation of natural law in the miracles, for in them we see the power of a personality to produce spiritual, mental, and physical health since at all times His aim was to establish persons in correct relationship with God.

We have a confirmation in the field of psycho-therapy of the historical authenticity of the records of Jesus' work in this field.
We do not know fully the exact laws and knowledge which were at the command of Jesus, but it is certain that the work of psycho-therapy in helping people to live better is obtaining results similar to those of Jesus. Our present understanding of instincts and emotions, and their real function in building character, is divine revelation. The work of controlling complexes and readjusting experiences through psycho-analysis illustrates what Jesus was able to do, but Jesus was not limited to anything that may be known in the science of psychology. By the mystery of God's relationship to the development of personality, Jesus was able to touch the lives of men with power to "live abundantly."


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