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### The Injunctons of Scripture for a Well -Balanced Personality

Carl T. Geist

Concordia Seminary, St. Louis, ir\_geistc@csl.edu

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THE INJUNCTIONS OF SCRIPTURE FOR A WELL-  
BALANCED PERSONALITY

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A Thesis Presented to  
The Faculty of Concordia Seminary  
Department of Philosophy

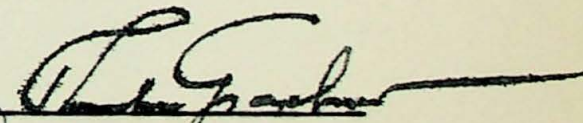
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In Partial Fulfillment  
of the Requirements for the Degree of  
Bachelor of Divinity

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by  
Carl T Geist  
May 1947

Approved by:

  
Richard A. Jesse

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## THE INJUNCTIONS OF SCRIPTURE FOR A WELL -

### BALANCED PERSONALITY

#### (Outline)

**Purpose:** The purpose of this paper is to show the power and aid that the Bible and Christianity can extend to mental and physical problems.

**Introduction:** Personality problems are appearing in greater number today than ever before so that it is time to give them special attention.

- I. For a well-balanced personality certain needs are required.
  - A. Physical and Mental health are needs of a well-balanced personality.
  - B. A Well-balanced personality also needs power to overcome physical and mental problems.
    1. Among physical problems there are:
      - a. Sickness; also divided into
        - (1) Great pain,
        - (2) Long illnesses, and
        - (3) Immediate dangers, as operations, accidents, etc.:
      - b. Financial problems:
      - c. Family and marital problems: and
      - d. The problems of fellowship.
    2. Among Mental problems there are:
      - a. Problems of daily living, as
        - (1) The motivation of life:
        - (2) Personal character:
        - (3) Discouragement and Despair: and
        - (4) The destiny of Life.
      - b. The problem of fear.
      - c. The problem of sin and eternal life.
      - d. The problem of sex.

- II. Christianity and the Bible answer the needs for a well-balanced personality.
  - A. Training in Christian principles tends to physical and mental health.
  - B. Christianity through Scriptures offers power to overcome physical and mental problems.
    1. These two can overcome the physical problems of:
      - a. Sickness, that is,
        - (1) Great pain,
        - (2) Long illnesses, and
        - (3) Immediate dangers.
      - b. Finances,
      - c. The family and marriage
      - d. Fellowship.

2. Christianity and the Bible can also overcome the mental problems as.
  - a. Problems of daily living, as
    - (1) The motivation of life.
    - (2) Personal character.
    - (3) Discouragement and Despair, and
    - (4) The destiny of life.
  - b. The problem of fear;
  - c. The problem of sin and eternal life;
  - d. The problem of sex.
3. Prayer is a very effective means of mental and physical health.

Conclusion: It is the duty of the clergyman to use the powers God has invested in the Scriptures for the alleviation of physical and mental troubles.

THE INJUNCTIONS OF SCRIPTURE FOR A WELL-  
BALANCED PERSONALITY

During the recent induction of men into the armed forces of the nation, a shocking truth was exposed to the medical world by the thousands of examinations afforded doctors on this occasion. A ratio bordering on fifty per-cent of all of those accepted for pre-induction examinations were found unfit for military service because of some abnormality in their mental faculties or some disturbance in their physical make up due to an unstable emotional balance. Now in the present post-war period we are led to expect that there is going to be an increase in this general physical and mental instability both among men who have served in the armed forces and those who remained at home. It is believed, moreover, that this will occur among women and children as well as men. There are the veterans who may not be able emotionally or physically to adjust their personalities to a peaceful, unregimented life. During the period of the war, a number representing thirty-thousand men a month were released from the services for some psychiatric reason. There will be difficulty in the adjusting of their personalities to the concepts of behavior and common living which are

totally different from those taught under a martial regime. The civilians also may find difficulty in returning emotionally to the reawakened codes of conduct in business and social activity that have lain dormant through the long years of war as the ethics of the war emergency took their place. There are thousands of civilian and military personnel whose mental and physical capacities have collapsed or will collapse once the "tensions" of an "accelerated" living have relaxed. The war time period can be considered the reason for these conditions, but only in so far as it has directed the mental, physical and emotional difficulties into one category more than into any other. Had not this period of history occurred the rate of mental collapse and emotional disturbance would still have been very high.

To verify this fact we need only to examine a pre-war period to see in what direction lay the trend of mental and physical health.

In a book of the last decade, Making Life Better, by Edward Worcestor, a leading American consulting psychologist, are presented the findings of an expert in the field of human nature concerning the state of the mind of the average men in a period of "post-depression" reconstruction.<sup>1</sup>

The results of these findings were as astonishing to Dr. Worcestor and his colleagues as the present findings, before noted, were to the medical profession today. Never in his experience of a quarter of a

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1. As reported by Prof. Gaines S. Dobbins in "Capturing Psychology for Christ," The Review and Expositor, Vol. 33, (Oct. 1936) p. 427.

century had he encountered so much unhappiness, so many fears and apprehensions and grave depressions most of which could be traced to a sense of insecurity and to dread of the future. Reports tabulated in 1935 showed that there were four thousand suicides in the United States; they testified that there were more patients in the mental hospitals of the country, under treatment for nervous and personality disorders, than are in the general hospitals for treatment of physical ills.

The facts and figures give us the picture of the general trend of society. Looking at this picture we are struck with the seeming helplessness of the situation unless something constructive is done. Not every one mentally troubled has reason to go to a psychiatrist or an institution even as not every one suffering a physical ailment need the facilities of a hospital. Attention should be given to such as are disintegrated, discontented, torn by conflicting purposes, full of fears and anxieties, sick at heart and often consequently sick in body. The person best qualified to do this is the person able to declare to them the full Gospel message, and the fact that Jesus Christ can make them whole, in particular. Difficulties can be recognized, can be faced bravely and honestly if in Christ the way to a final satisfactory conclusion is expounded and accepted.

The way to Christ, to God, is the way to mental and physical health because God Himself has made man as he is, a being susceptible, as a sinner, to mental disturbances. God is not responsible for the weakness; but He has fashioned the mind and emotions. This is man's personality (a more thorough discussion of the meaning of personality will follow) and this is what has elevated man above the animals, namely, that God



created man in His own image. Like God, man is a being having cognition and will. As a person man is able to know himself, the world, and God. He is capable of self-determination with reference to his environment. This means that there is no external inevitable compulsion, so far as his personality is concerned. "Man cannot speak of necessity (necessarium) being forced upon him by his own natural impulses and desires; they merely represent the material in reference to which he must exercise his self determination."<sup>2</sup> It is this freedom, and the result of the freedom, that is, the accountability for one's actions, that makes man emotionally upset and mentally unbalanced. Man is troubled by the decision he must face, by the account that he must give of himself. Because of the natural knowledge of God, and the conscience which God has placed into his heart, every man, regardless of the amount of Christianity or the lack of Christianity in his soul, realizes that in some things more than others he has not lived up to the standard and cannot do so; and it is this that starts the mental anguish which leads finally to a deterioration of the mind, and also, in certain cases, of the body. God is the cause, not in that He is responsible, but in that He gave to man the distinction which now has been abused: and so also God is the relief, as the paper, from now on, will endeavor to point out.

This is to be the study of a personality, a well balanced personality, and what Christianity and the Holy Scriptures can do to maintain the balance of personality. What is personality? The answers are varied in number as there are psychologists to answer the question. No matter

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2. Dr. Johann Michael Reu, Christian Ethics, p. 65

what part may be stressed more than another, no matter how wide the differences of opinion, the definition in the widest and most general sense will still be: personality is the individual, what he is, and why. It is a changing formula. Dr. Link, summarizing the newest trends in the explanations of personality, presents the newest thought thus: "Psychologists have found that personality, far from being intangible, consists of definite habits and skills. These habits and skills can be acquired in the same way that people acquire the habits of reading and writing, that is, by practice and training. Almost every person, no matter what his heredity, can therefore improve or fail to improve his personality."<sup>3</sup> In the light of this he claims that personality itself is the extent to which the individual has developed habits and skills which interest and serve other people. It is upon this seemingly sound principle, namely, the idea that personality can be trained and developed, that we now operate, in the hope that in the future, through the use of the Holy Scriptures, the minister will be able to improve and train the personality habits of the hampered individual so that he may be of greater service to his God and his fellow man. "Christianity has always believed that 'as a man thinketh in his heart, so he is.' We are now seeing that it is equally important how he 'thinketh in his muscles and blood vessels.' For how he thinketh in his heart has a very great influence upon how he thinketh in his muscles."<sup>4</sup> This statement made by Seward Hiltner briefly shows how the emotional balance which can be attained by the principles

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3. Henry C. Link, The Rediscovery of Man, p. 57

4. Seward Hiltner, Religion and Health, p. 86

of Christianity can also be of importance to the physical well-being. It is because of the truth of this statement that the paper also treats of physical comfort through the injunctions of Scripture.

What then is the normal personality for which we shall seek?

"A normal personality is an interactive unity of growing experience, guided by insight and motivated by purpose to achieve socially desired goals. He will seek health and wholeness for all persons in a community of work and play, love and worship, that is devoted to the producing and sharing of true values."<sup>5</sup> The true values are those set forth by our Lord in His Holy Word. It is appreciation of these values alone which produce a well balanced personality.

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5. Paul E. Johnson, Psychology of Religion, p. 247

## I. THE NEEDS OF PERSONALITY

To distinguish with greater ease the value of Christianity to the personality it is necessary to determine first what are the needs of a balanced personality. This will be the purpose of the first part of the ensuing monograph. A second part will show how Holy Scriptures and Christianity fulfill these needs.

### A. ONE NEED OF A BALANCED PERSONALITY IS PHYSICAL AND MENTAL HEALTH.

"Human life is like a car, with the body for a chassis, the emotions and will for an engine, and mind and spirit for a driver."<sup>6</sup> A car whose chassis is smashed and bent is not able to give the proper service, but with squeaks and constant attention is cuddled along every mile. So also is human life with a body that is racked by various imperfections or illnesses. Common sense, and our own experience under various illnesses, tells us that our personality, our whole being, is changed temporarily, or, in the case of extended unusual circumstances, permanently, when some abnormality of physical or mental makeup is experienced. A balanced personality, a wholesome life, demands strength of body and soundness of mind. Samuel M. Shoemaker, experienced consular and radio consultant, confirms this when he says, "Normality means bodily and emotional health with its consequent sanity of outlook, from

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6. Samuel M. Shoemaker, How You Can Help Other People, p. 72

which we may lapse a little from time to time but to which we return ordinarily."<sup>7</sup>

It is impossible to draw a distinction between the two fields, mental and physical, to determine which is the more important to the balanced personality, or for that matter which has the greater influence on personal being. Man cannot give attention to one more than the other, hoping in that way to strengthen himself through one factor and thus to overcome or sublimate the other. There is an undeniable and inseparable bond between these governing factors, the combination of which make man what he is. Science is only recently recognizing this fact. Examine the words of Dr. F. Mohr, as quoted by H.F. Dunbar in Emotions and Bodily Changes: "There is no such thing as a purely psychic illness or a purely physical one, but only a living event taking place in a living organism which is itself alive only by virtue of the fact that in it psychic and somatic are united in a unity."<sup>8</sup> This will be mentioned later more completely, but for the purpose of explanation several examples are in order. Wise, summarizing the findings of various medical authorities, presents the following examples. In the field of organic illnesses it has been proved that emotional disturbances are a complicating factor in organic heart diseases, and that it may also be a causitive factor in other kinds of heart and circulatory disorders. High blood pressure is the result, in many cases, of strong emotional tensions lasting over a period of years. Psychological and allergic factors together are res-

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7. Samuel M. Shoemaker, op. cit. p. 101

8. Used by Carrol A. Wise, Religion in Illness and Health, p. 13

possible for bronchial asthmas. Emotional factors have been found to play a part in laryngitis and the common cold. "A psychoanalytic investigator discovered that some persons develop colds in response to certain frustrating experiences which create hostility and anxiety, and that the colds disappeared when the emotional tension caused by the frustration was relieved."<sup>9</sup> The stomach, pancreas, liver, and intestines may respond to emotional stimulation. There is also growing evidence that psychic influence also has an important part in the process of falling ill, with due regard to the infections, allergic, functional, organic, or degenerative causes. So also psychic factors are responsible to over seventy-five per-cent of the problems of convalescence.<sup>10</sup>

Mental and physical health are important and necessary factors in well balanced personalities. The number of persons so endowed with perfect health of mind and body is very limited. Man as a sinner no longer presents a body incorruptible and undefileable. Man's body, complex and wonderful as God made it, presents innumerable functions and organs which can easily become troublesome, changing man's person inwardly and outwardly. So also man's mind with its many foibles and discouragements can easily be led astray toward a state of unbalance. Man's personality, the structure of which is an exceedingly complex affair with its basic instincts of self, sex and social instincts, is constantly in turmoil. Man as a person never rests, but is always making decisions and debating over and again the decision made. Without aid, this hardly strengthens, hardly presents a healthy mind, and a healthy body, so that the second

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9. Leon J. Saul, "Psychogenic factors in the Etiology of the Common Cold and Related Symptoms," International Journal of Psychoanalysis, quoted by Carrol Wise, op. cit. p. 17

10. Carrol A. Wise, op. cit. pp. 15-25

requirement of a well balanced personality is power to overcome physical and mental problems.

#### B. POWER TO OVERCOME PHYSICAL AND MENTAL PROBLEMS

Before considering the peculiar physiological or psychic problems of an individual it is to be noted that the power needed to overcome such problems does not lie in the power of other men. A drug or medicine cannot be offered for relief. A mental physician is not able to force a change. The power comes from within a person.

"A psychologist cannot perform such simple cures with a psychological problem. He cannot remove bad habits by cutting them out of the brain nor can he graft desirable habits to your present equipment. He may be able to diagnose your problem and make certain valuable suggestions as to things you should do, but you and only you can carry these suggestions into practice. Often these suggestions involve your doing the very things you now dislike doing or find unpleasant."<sup>11</sup>

It will be the function of the second part of this paper to develop this further. The second part will also show what help, what power the individual can call upon to help him maintain a well balanced personality.

##### 1. Physical Problems

The first general division of problems that confronts a person in his struggle for normality consists of those which affect physical well-being. This general division includes 1) bodily illness or accident, 2) financial problems and 3) marital or family problems. The intimate relation between the mental and physical realms is so close that it is difficult to draw a line of distinction. The division as it appears here is made only for practical purposes.

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11. Henry C. Link, The Return to Religion, p. 132

a) **Illness and Accident**

The problem facing man in illness and pain is that the weakness of the body interrupts the familiar activities of life which have enveloped him every day. Man is a person of habit and routine. Especially is this true of the routine of daily living. An occasional break in the routine, an excuse to remain home or away from work for a day or two is welcomed. Extend this absence, however, or, in the case of extreme illness or pain, make it necessary for a man to remain in a hospital bed and the trouble begins. Restlessness, worry about neglected work, and lonesomeness develop in short order to become self-pity, a souring on the world, and a completely warped personality. The most wonderful personality can become abominable in less than a month. The emotions are the cause (we cannot get away from that close connection), for

"A man carries into his illness the interests, affections, emotions, conflicts that have governed him hitherto. They raise his blood pressure, they upset the movements of the heart, his stomach and his bowels. They pervert the chemistry of his digestion and his metabolism."<sup>12</sup>

The problem is much more acute when unbearable pain racks the system day and night. Extreme pain can make even the strongest of men and women prefer death to unbearable suffering. A man needs some power to see him through these trials. Russel Dicks confirms this thus:

"Our lives are made up of little pains and we take them in our stride as the child learning to walk takes bumps and tumbles but gets up and tries again. But prolonged physical suffering we do not handle so well. In-

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12. Samuel M. Shoemaker, op. cit. p. 120



tellectually, emotionally, and spiritually we lose our perspective; our confidence in our world goes to pieces. Our reasoning powers are the first to break under the pressure of prolonged suffering, but we have the power of observation which leads us to search for the cause of our suffering even in the midst of it, and for ways of gaining relief."<sup>13</sup>

That is what man seeks in the midst of his suffering, and that is what he needs to maintain a balanced personality: relief from suffering, and a means to overcome the troubles that beset him. With no relief in sight, and no conceivable means of finding it, the strain can easily break up the balance of mind and body.

Human personalities facing serious operations - or sometimes only minor ones - or experiencing tragic accidents present cases of sudden need for power to overcome a problem rooted in the physical. Or the problem may be one of evercoming neurasthenia, hysteria, or a similiar neurosis, all of which are physical in that their reactions on the body often make an immediate operation, which might save the life of the individual, impossible because the body is not able to respond in its customary manner. Dr. Charles W. Mayo of Rochester stated once that both patient and surgeon share the benefits of anything tending to aid one in facing a crisis in illness or accident.<sup>14</sup>

It has already been stated on reliable authority that psychic factors are responsible for fully seventy-five per-cent of the problems of convalescence. A convalescing person is a person getting well happily. Often convalescence is impossible if regaining of strength and health

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13. Russel Dicks, Pastoral Work and Personal Counseling, p. 126

14. Noted by E.A. Duemling, "The Institutional Missionary and the Sick," Concordia Theological Monthly, Vol X (March 1939) p. 194

takes longer than anticipated, or if, during the period of recovery some obstacle appears or a relapse is experienced. Also during convalescence, as in the case of the longer illnesses, the personal attention received while ill is lightened and the convalescing person is left to himself to do as best he can, with a return to other activities allowed for those who took part in the nursing. This is inclined to produce lonesomeness, despondancy, and restlessness. Without proper attention these emotional ills impede the healing process, tend to make it even slower than normal, and also are likely to produce an unconscious, or even conscious, will to return to the critical list to regain the attention desired. So it is with those who suffer day in and out without relief for long periods of time.

"In our suffering we feel that the world has gone back on us, is indifferant to our suffering or is against us; we have this feeling regardless of how much God through nature is working in our behalf. This attitude toward the Universe, or God, is affected by our feelings for those around us. There is a natural desire within us to feel a kinship with nature and with people; we are naturally friendly. When through suffering we turn bitter and resentful it is because we do not have the emotional support which affections give us."<sup>15</sup>

Convalescence could be much shorter, could be much happier for most patients if from somewhere they could summon the power to overcome their depressions and their fancies of being unwanted.

#### b) Financial Problems

The second difficulty with repercussions of physical importance is the emotional attitude which stems from financial problems. Disasters have followed upon despair over money matters. One group not small in number is faced with the dark prospect of a family to support with no visible means of support. The papers daily report the cases of men

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15. Russel Dicks, Pastoral Work and Personal Counseling, p. 139

and women who take their own lives rather than try to carry longer these overpowering burdens. Others abjectly flee their responsibility. In still others the frustration they experience in trying to meet their family needs infects their whole life.

The second group troubled by financial problems consists of those whose happiness depends on matching the status of their superiors. Although possessing sufficient means for comfort and happiness, they nevertheless remain miserable over their inability to live up to the coveted standards, and therefore center their whole lives on trying to find the means somehow to achieve their social goals. This constant struggle is hardly a stabilizing factor. The demands of life as they conceive life to be become impossible to satisfy, and they receive nothing in return but temporary, short lived joys. "Social conditions are a common cause of disaster to an unstable nervous system and lie behind the bulk of nervous disturbances which mimic physical conditions and result in sorrow and misfortune."<sup>16</sup>

The third group that experiences physical problems due to financial causes is comprised of those who have all the money they want. Money cannot buy happiness and true enjoyment of life. Money cannot develop desirable personality traits. What each of these groups needs is the ability to overcome the natural inclination to believe that all that lives and moves does so by money. Money is not the motivation of life. People cannot meet their problems until they realize this.

Presenting problems of equal acuteness in personality development

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16. A.E. Daemling, op. cit. p. 196

is the way in which money is earned or acquired. Psychology now confirms and elaborates, by the methods of modern science, what Christ so long ago proclaimed so accurately through prophetic insight. He taught "that short cuts to the abundant life destroy personality."<sup>17</sup> This is confirmed in many cases of those who have had money handed to them all of their lives rather than having had to work for it. On the other hand it is also true that "it is carrying tomorrow's imagined, and quite likely imaginary, burdens that weakens us." The problem is present in both extremes. For a balanced personality the ability to solve both of these problems is required.

#### c) Family and Marital Problems

Well balanced personalities demand happiness in family life. Problems do arise, however, in family relations which effect the mental and physical stability of the individual. The relation of husband and wife gives rise to many of these problems. This is especially true in the United States where it is predicted that one out of every two marriages will soon be dissolved by divorce. The reason for this is pointed out by Link.

"The religious morals of marriage, once so highly codified by the church through the marriage ceremony, have been given more and more liberal interpretations. Many denominations have gradually accepted the secular practices of marriage and divorce, and these are based on the theories of pleasure rather than the religious concept of duty. Thus the church, at least the Protestant Church, has lost her moral authority over marriage and the family. Marriage has now become a subject for academic courses in college."<sup>18</sup>

The problems of marriage which result in a desire for seperation are usually problems of money, sex, or in-laws. Monetary difficulties

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17. Henry C. Link's paraphrase, The Rediscovery of Man, p. 249

18. Henry C. Link, ibid, p. 240

may be similar or the same as those before mentioned, or they may have singular complications in marital relations. Confusion about who is to earn, who is to determine the budget, who is to spend the income is detrimental to marital unity. Differences in opinion as to how much should be spent, or for what money should be allowed also give rise to disagreements. And so throughout married life there are numerous occasions for differences of opinion on financial problems. In the normal marriage it is expected that mutual love and consideration will alleviate such tensions. The problem can, however, become so stubborn in other cases that emotional disturbances are the result.

A well balanced personality requires a normal and satisfied outlook in sexual matters. This requirement as a whole will be treated in another section, but its reference to marital problems is of importance here. A number of people have married for money or social position, or a home, or through fear of being unmarried, or to get a cheap housekeeper, or for lust. Problems can be expected to arise from such situations. Even in the cases of those who have married with bona-fide intentions it will be found that for no apparent reason "they are possessed of a secret terror lest for future there can only be disappointment, disillusionment, a compromise harder and harder to maintain, and a pretence that strains the nerves and spoils the temper."<sup>19</sup> Sexual incompatibility, sexual perversion and other discrepancies in the conjugal union, too, are evident reasons for marital "unhappiness."

The "in-law" in the marriage provokes various problems in marital

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19. Leslie D. Weatherhead, The Mastery of Sex through Psychology and Religion, p. 73.

union, problems of sufficient magnitude to cause much marital unhappiness with one or both of the couple suffering mental or even physical agony, and often resolving on a final separation. The pathetic thing about it is that often the offending "in-law" has no intention of setting the children at odds, but does so out of ignorance. The usual cause in the majority of the cases is the parent's failure to realize that son or daughter is of age to assume his or her own responsibility. Some parents, never having given their full blessing to the marriage, try to create problems and take delight in the progress they make.

Under marital problems giving rise to emotional instability can also be classified the problem of the raising of the children. Leslie Weatherhead, in listing reasons for a unhappy marriage, lists first the arrival of a baby and second the non-arrival of children as the primary causes in most unhappy marriages. The first comes about in that the interest a woman must take in her children often subtracts from that which she ought to take in her husband. The second trouble arises because childless couples are not able to satisfy merely by each others company the desire for children which most couples have.<sup>20</sup>

The problems do not cease with the birth, however; they only increase with the growth of the child. The parents have the responsibility, for one thing, to mold the moral habits of their children. "Each parent must become an intellectual and often original authority on the many questions of right and wrong, good and bad habits, which he is trying

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20. Leslie Weatherhead, op. cit. p. 73

to impress upon the children."<sup>21</sup> But some parents cannot assume this responsibility at all. In others the task is almost beyond achievement without the help of Christ and the Bible.

"The older a child grows, the more he comes under the influence of conflicting authorities of society - the school, the neighbors, the gang, the town - the more difficult the task becomes. Indeed it is an impossible task, and the confusion in the minds of so many parents these days is eloquent testimony to the truth of this statement."<sup>22</sup>

The result of the parents' constant struggle to develop the mind and morals of the child, with the resultant antagonism the child will naturally show to that which is against his natural tendencies, may destroy the parents' emotional balance. A failure in the child's proper training will ensue unless help is presented to overcome these problems.

#### d) Fellowship

A final element possibly classifying as a physical problem is the problem of loneliness, or lack of fellowship. No matter how introverted or extroverted a person may be, it is necessary for a full and well developed character that a person have fellowship with others. Paul Johnson stresses this in his Psychology and Religion when he says, "Every person needs to belong to an intimate fellowship where values are shared and each is expected to do his best for all."<sup>23</sup> Man cannot be in the company of other men on every occasion, however, so for a well balanced personality an "invisible companionship" is also necessary.

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21. Henry C. Link, Return to Religion, p. 104

22. Ibid.

23. Paul E. Johnson, Psychology of Religion, p. 240

This invisible companionship can refer to nothing else than God, who can be with a man at all times. "Invisible companionship is health giving. Loneliness and isolation is a recurrent problem which group membership does not entirely solve. For no one can be with others at all times; moreover there comes an inner separation that creates loneliness in the midst of a crowd."<sup>24</sup>

## 2. MENTAL PROBLEMS

But in order to point out further the needs of a well balanced personality it is necessary to consider the need of ability to overcome mental problems. Once again the line of demarcation is subjective and is only for the purpose of clarity.

It is a recognized fact that the personality of an individual is perhaps even more dependant on his mental development than on his physical development. No one can be healthy without rules to follow in daily living. Physicians prescribe exercise and posture, sleep and relaxation, diet and regular habits as more important in the long run than medicines. Mental hygienists teach that wholesome attitudes, emotions, and philosophies of life will result in better mental health. It is quite as widely recognized that problems and difficulties that beset a persons inward life can undermine his mental health and balance. This is confirmed by the writings of others in this field. Thus writes Samuel Shoemaker:

"Emotion is the driving power of life: it cannot be suppressed, it must come out someway. The problem is to find the right places for our emotions to feed. We can feed them with hate, and they will corrode the whole mechanism. We can feed them with love, and they will tone up the whole mechanism."<sup>25</sup>

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24. Ibid.

25. Samuel Shoemaker, op. cit. p. 103



Steward Hiltner states it this way:

"It is fairly obvious in the first place, that a person's mental health will be improved either by the removal of those difficulties, within or without, which have made it poor, or by the development of some kind of resistance within to help him face the difficulties. That is, mental health depends upon the environment, upon insight, and upon what we call for the lack of a better name 'strength of character'."<sup>26</sup>

The power that personality needs now to overcome the problems of mind and body is this "strength of character." From the Concordia Theological Monthly article, "The Institutional Missionary and the Sick," we repeat Dr. Mayo's words, "Neurasthenia, hysteria, and allied neuroses are the cause of great human misery." The ailment has been laid bare, the cure is wanting.

a) PROBLEMS OF DAILY LIVING.      1) The Motivation of Life

Man lives from one day to another, often struggling hard to prolong his time on earth because he is motivated by something to do this. Many have given up their struggle for life when that which has motivated them has failed. A major purpose of life or cause to live is like an airway beacon along whose beams the course of progress is charted. The world today is inclined to be charted along wayward beams. Motives that have acquired an expanded appeal are social approval, "ideal imperative", and loving devotion. The last, evident in Christians, is prevalent only in the minority. A problem presents itself when that which has driven man from day to day loses its power to continue to do so. Social approval may be attained and may not give access to the desired results.

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26. Seward Hiltner, Religion and Health, p. 12.

Money may not give the happiness, the comfort and assurance promised. What is to take the place in man's mind? Science through its promise of greater things to come, of a brighter future could be suggested; but -

"There can be no solution of life's deeper problems, no increased happiness for the individual through the development of greater scientific knowledge alone. More science only adds more confusion. Unless the sciences are integrated and subordinated to the homely facts of everyday living, they will destroy rather than liberate the minds which created them. This integration must come from without the sciences themselves, it is not inherent in them and it is not a subject for scientific proof."<sup>27</sup>

The problem remains to be answered: what is to motivate one's life?

## 2) Personal Character

To be able to accept one's own personal worth is essential to mental health. The needs of the individual center in himself; the life of the individual is himself. Therefore for a well-balanced personality man must be able to take a wholesome attitude toward himself. Today there is a dangerous tendency for the masses to experience feelings of inferiority. This is not healthy. To aid this there is a need for something to satisfy one's groping for a fundamental synthesized understanding of the whole realm of experience. Something must give man a sense of the value of his personal relations and obligations. Something must facilitate the formation of high ideals of unselfish service. Something must give him help in attaining self control and self-discipline which characterizes strong personalities.<sup>28</sup>

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27. Henry C. Link, The Return to Religion, p. 62.

28. Paul E. Johnson, op. cit., p. 74

The chief problem in molding one's character to gain a well-balanced personality is the struggle to overcome natural impulses. "So often in our relations we fear, and use, and resist, and fight, and dominate, when we ought to trust, and cooperate, and lay ourselves open, and work in teamwork."<sup>29</sup> "It requires religion or something higher than the individual or even the society of individuals to overcome the selfish impulses of natural man and to lead him to a more successful and a fuller life."<sup>30</sup>

The problem is one of overcoming that feeling of inferiority. "The feeling of inferiority is one of the greatest plagues of human life. It is debilitating, inhibiting. It prevents achievement and it causes untold misery."<sup>31</sup>

In some personalities ego-centricity must be overcome. "Only the blindness of conceit misleads us to suppose we are self-sufficient. To realize that we are forever inadequate is to sense our deep need of a more adequate Creator of Values."<sup>32</sup> Link says,

"It is, I think, a psychological fact that we have actually only two possible centers for our basic emotions, ourselves, or God. Nothing else but God is big enough to challenge the overwhelming claims of our own ego: nowhere else is there power to draw from us the intense love which is ordinarily poured out on ourselves. We may think that another person whom we dearly love, or even work in which we are tremendously interested, will fulfill this role for us; but there is a good deal of projection of ego in much human love, and our work is almost wholly the 'lengthened shadow' of ourselves. People and interests fail us, the sense of their value fluctuates, their power to hold us flags."<sup>33</sup>

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29. Samuel M. Shoemaker, op. cit., p. 89 .

30. Henry C. Link, The Return to Religion, p. 24.

31. Charles T. Holman, The Religion of a Healthy Mind, p.18.

32. Paul E. Johnson, op. cit., p. 64

33. Ibid.

Psychologist Link suggests another amazing problem that besets man in the adjustment of personal character when he says that one of the evils of personality is that man thinks too much.

"The discovery that competitive athletic games make a major contribution to personality is consistent with the whole trend of modern civilization, representing as it does the overemphasis on education and sedentary intellectual pursuits at the expense of physical activities. Indeed, nearly every one of the two hundred habits and activities which we have found contributing to personality involves the active use of the body and bodily energies. So striking is this fact that we are compelled to regard bodily movement as the common denominator of personality, not any bodily activity, but those carried on with or in relation to other people in play or work."<sup>34</sup>

"They (the results of psychic surgery) are in perfect accord with the findings of psychologists that intellects and imagination often become the chief enemies of personality; that thinking and analysis practiced at the expense of energy consuming action are the great cause of fears; that the lower brain centers, those which specialize in bodily activity, are just as important as the higher centers of thought and at times even more important. Psychic surgery proves that certain people would be better off with less brains. It confirms what I have told so many people not yet in the need of an operation, that in their quest for happiness they should use their head less and their feet more."<sup>35</sup>

### 3) Discouragement and Despair.

Another problem promoting mental instability is the problem of despair. Despair is a loss of faith in oneself, in the world and in a guiding principle. It is natural for man to believe in something, and it is also necessary. In the absence of a balanced belief in religion, man becomes the fool of every faith which promises the abundant life as he, at the moment, desires it. Only one thing is able to uphold man

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34. Henry C. Link, The Rediscovery of Man, p. 89

35. Ibid. p. 94

without failure. This cannot be faith in fellow human beings. The failure that marks others will produce discouragement. In those of weaker emotional strength the discouragement is indeed likely to become sheer despair with its consequent disastrous effects on the personality. In many cases both the loss of faith in something and the presence of some kind of defeat in their lives results in mental and emotional sickness.<sup>36</sup> Discouragement is the inevitable result of the inability to meet the obstacles that confronts one in life without the help of something higher than man. Samuel Shoemaker describes the process and the need well in his book.

"When a high standard of conduct confronts human nature with a challenge, a tension is set up. The gap between the two constitutes the challenge. Just here comes in the essential psychological need of God. For when, without God, a man sets off to reach that ideal, insofar as he is successful it makes him proud, which negates the ideal; and insofar as he fails, it makes him discouraged and perhaps despairing of himself. . . . In other words, where we try, we need strength outside ourselves. Where we fail, we need forgiveness. And where we succeed we need somebody to thank, else our success will go to our heads and produce pride."<sup>37</sup>

#### 4) The Destiny of Life.

Many are emotionally disturbed as they look ahead in their life to determine what life has in store for them. The question, "Why live?" and "What shall I do with life?" raise perspectives of the total meaning of life and draw together beginning and end. "If we are here for a purpose we ought to discover what that purpose is. If there is a purpose it concerns not only us but the world at large. A

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36. Samuel Shoemaker, *op. cit.* p. 42

37. *Ibid.* p. 53.

vocation is more than a job to finish or an occupation to consume time and space. A vocation is essentially a purpose as long as life."<sup>38</sup>  
 To have a vocation one must find an imperative purpose to work for. To find such a life purpose is to settle the deepest issue of life, not once for all, but every day. Purposes may fail unless they are reaffirmed, and renewed from day to day. "Living on purpose means enacting that purpose into every thought and mood, every deed and development."<sup>39</sup>  
 For a well balanced personality that purpose must be defined.

b) FEAR

"Fear hath torment," says the author of John's first epistle in the New Testament, no doubt knowing whereof he spoke. And not only does it have torment but it is disabling, paralyzing, unfitting one to meet the tasks and responsibilities of daily life."<sup>40</sup> This assertion of Charles T. Holman introduces further problems in the mental sphere. Fears are indeed believed to produce a majority of the mental cases in hospitals today. This may be because fears are more easily recognized than are other symptoms and thus more easily classified. Fears do not just happen but are developed as are all habits good and bad. Fears are nursed and fed, so that often from inconsequential trifles fears of monstrous proportions grow. At the bottom of most fears, both mild and severe, will be found an overactive mind due to an underactive body. The importance of this was already treated under a preceding section. Too much mental energy drives the higher brain centers in vicious circles

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38. Paul Johnson, op. cit. p. 79.

39. Ibid.

40. Charles T. Holman, op. cit. p. 43.

producing, for one thing, an over-active imagination, which is the seed-bed of many fears. The fear of evil in fact may become the greatest evil of all. Link confirms this in the following words:

"Many fears are literally cultivated by too much dreading, thinking and talking. They may begin with some one experience of shock, but usually with an apparently innocent habit. In either case, whole networks of habits conducive to fears are often developed by excessive reading, listening to the radio, self-analysis or the analysis of others, and a host of other easy and pleasant pursuits."<sup>41</sup>

Fears and ineffective personality go hand in hand. The person with fears is one who has failed to convert enough of his energies into habits which interest and serve other people, both in play and work. Fear is nature's warning to get busy. In its mild and initial state it is the form of chronic dislike or criticism of people and activities.<sup>42</sup>

Fear is a tension which is paralyzing and thwarting. It is destructive of poise, peace and efficiency. It may become an obsessive fixation or a neurotic compulsion, leading to nervous disorders and mental diseases.<sup>43</sup>

Fear may also be apprehension, and as such it is not so easily recognized. This fear keeps one awake at night. It can be tied up closely with guilt feelings. "Apprehensions gnaw away at one's poise and faith until one breaks completely, thus seeking relief from suffering in the insensibility of a psychosis, or, so-called nervous breakdown."<sup>44</sup> As mental illness apprehensions, too, must be overcome for a well-balanced personality.

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41. Henry C. Link, The Rediscovery of Man, p. 103.

42. Ibid. p. 108

43. Paul E. Johnson, op. cit. p. 194.

44. Henry C. Link, loc. cit.

c) SIN AND ETERNAL LIFE.

Sin as a mental problem is a great one. It is found in those who are plagued by a merely natural knowledge of their sin, and in those in whom sin seems to abound without measure. Before considering this further, however, it is necessary to point out, as Link does, the problem of personality development that arises when the fear of sin is altogether removed from man.

"The tragedy of the Christian Church is that she has tried to make a compromise with science instead of consistently denying the power of science to touch the soul of man. The Church, or at least a large part of the Church, has surrendered many of the eternal truths of personality to the interpretations of science and the social studies. The sciences and even pseudo-sciences have to a large extent been allowed to usurp the authority of the church and religion over personality and its development.

"Thus science has been permitted to shift the emphasis from the doctrine of the immortality, which looked forward, to the doctrine of heredity, which looks backward.

"Instead of the conviction of sin and personal responsibility, we now have the reputable, if pseudo-scientific, definition of the unconscious mind, which permits a person to commit sins without being considered responsible.

"In place of religious belief that man is born in sin, but can be born again to a better life and better habits, we now have the doctrine that he must get rid of his inhibitions.

"The natural selfishness of man has been rationalized and even idealized through the social philosophy of self-expression and living one's own life.

"The religious belief that man must suffer for his shortcomings either in hell hereafter or a hell on earth has been condemned as being a negative gospel of fear. Now people are described as suffering from phobias and all manner of pseudo-scientific compulsions which have no place in the church catechism, but which are filling the mental hospitals at an appalling rate."<sup>45</sup>

The problem then is first to make man through some means realize his sin and have a fear of the results. Like a pendulum it is possible

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45. Henry C. Link, The Rediscovery of Man, p. 236



to swing in the opposite direction and have an overpowering fear of sin which again needs help to overcome the despair that will inevitably result. Dr. Reu describes the process well.

"But when God's time and hour for the individual have come and man, perhaps through some providential experience in life, has been made more susceptible to the divine Word, that Word now begins to exercise its full power. It may be that it is preached to him anew, it may be that what has been heard before now returns from beneath the threshold of his consciousness - in either case it now begins to affect him in an entirely new way. He is pricked in his heart, his heart is opened, the drawing of the Father to the Son sets in. The illuminating work of the Word begins, God the holy and righteous Judge becomes the awful reality, and in a flash as of lightening his whole past life of sin stands revealed before him. His heart trembles with fear, his punishment looms up ominously, and he would like nothing better than to escape from the presence of the Almighty. For he is not yet a new man, the new life which turns away from sin and looks longingly to God and Christ is not yet present within him; he has merely become conscious of God's terrible wrath over sin and his consciousness strikes him down, crushes his heart, and temporarily brings to a halt his natural resistance, i.e. makes him mere passive."<sup>46</sup>

Some people are not able to distinguish an act of sin and trouble themselves greatly in deciding what they can or cannot do, or in what they do or do not sin. "We know today that sin is vastly bigger than people thought who made it to consist in drinking, card playing, theatre-going and adultery: we know that it is injustice, and intolerance, and inferiority, and the refusal to face ourselves, and the spiritual ineffectualness. But the extension of the meaning of sin to include wrong social attitudes as well as personal defeats always runs the risk of knocking the point off it, so that we do not feel or accept our respon-

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46. Dr. Johan Reu, op. cit. pp. 130-131.

sibility, so that we do not burn with shame and disappointment at ourselves. Psychology has not always helped us here: it often offers us long, excusing, explanatory words for what we know in our heart is our failure to grip fully the responsibility, i.e., sin."<sup>47</sup>

It is the church's duty on the one hand to bring the sins of man to his attention. Man for the good of his personality in addition to his salvation must realize that he is a sinner.

"The greatest weakness of the church of today is its unwillingness to deal effectively with the people's real needs. We do not like to put these things up to the people. As Reinhold Niebuhr says, 'I think the real clue to the tameness of a preacher is the difficulty one finds in telling unpleasant truths to people one has learned to love.' Well that is sheer funk. Medical doctors cannot so easily escape; it would be criminal not to deal with what they find, and someday the patient has got to know. But the clergyman is too delicately constituted, too gentle, too shocked by ruffled feelings, - no let us say it honestly - too weak, too soft, too poor a shepherd and too little a man, to say the cutting, healing thing that, being the truth, can bring genuine cure and relief."<sup>48</sup>

On the other hand one finds today so many mental and physical sicknesses that are mixed up with sin, so much that is pathological and morbid in the way people sometimes think about their sins that to increase the sense of guilt must be undertaken carefully.

Once the sin is made evident something is needed to overcome the despair. Forgiveness is the natural answer to the problem. Where is this forgiveness to come from? Psychology cannot give it. "Psychology knows certain, sudden, sometimes lasting changes in the human psyche, and let us be thankful for everything that lifts man upward, but it knows nothing of forgiveness, yet forgiveness is the only real break

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47. Samuel Shoemaker, *op. cit.*, p. 42,43.

48. *Ibid.*, p. 45.

between us and the past. We cannot find in psychology anything approaching atonement, though psychology itself must recognize how deep in human beings is the longing for something to make up for their sins as they certainly cannot do it otherwise."<sup>49</sup>

## 2) Misgivings Concerning Eternal Life.

Closely allied to the fear of sin is the worry that possesses some concerning what is to happen to them at the time of death. Not too well-known principles concerning a life after death hold nothing but dreadful fear. Even in those who profess to be Christians, and may be, the fear of their joining their God in heaven rests heavy upon them. Doubt concerning immortality and what is to happen to many after death is also a reason for the dread with which man think of the approach to death. These problems and fears continually on the mind do nothing to strengthen emotional stability but rather tend to produce mental illness and a resultant infection of personality.

## d) PROBLEMS OF SEX.

"It is exceedingly unfortunate that to so many excellent people the subject of sex seems almost unclean. This is due, I suppose, to the age-long taboo placed upon it and to the fact that in a civilization such as ours the sex instincts have been more repressed than any other instinct of the personality. It would be a very great service indeed if, by fearlessly facing the subject of sex, we could rid it of the fear, suspicion and uncleanness with which it is surrounded in the minds of so many people. In point of fact, there is nothing inherently more unclean in the facts of sex than in the facts of botany."<sup>50</sup>

This, the opening paragraph of Leslie Weatherhead's The Mastery of Sex through Psychology and Religion, summarizes well the problems of sex.

49. Shoemaker, op. cit., p. 65.

50. Leslie B. Weatherhead, op. cit., p.1.

"The instincts of sex are not a grimy secret between two rather shamed human beings, but a great impulse of life and love."<sup>51</sup> It is a problem among us. The problem, however, both in individuals and in society, is far overstressed. "There should be a frank recognition of the fact that sexual problems are no worse ethically than other conflicts. As it is, sexual environments are taken most seriously by morally sensitive persons, especially by those who have accepted as valid and obligatory a stern code."<sup>52</sup>

The problems of sex are varied often according to age. They are especially tormenting to the mind in that they seem so personal that shame compels one to keep the torment secluded within the processes of the mind, increasing the magnitude with each thought. The problem begins at an early age when the sexual awakenings first occur. "Sexual appetites is such an insistent craving that it is likely to confuse and disrupt the adolescent personality. It tends to warp and overrule judgement, especially if it is dissociated from other interests and capabilities."<sup>53</sup>

Closely associated are the problems that arise in regard to the knowledge of sexual matters and the manner in which it is attained. Ignorance, or a refusal to teach the child the facts of sex, tends to increase the adolescent's feeling that it is closely connected with shame, and that the feelings that are arising in him are dirty. This is not wholesome to his thinking, or mental stability. Equally dangerous is knowledge of sexual matters picked up in an unclean way, or from other youths who take pride in brutal frankness.

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51. Maude Royden, "Sex and Common Sense," quoted by Weatherhead, *op. cit.*, p. 2.

52. Dr. Karl Stolz, *Pastoral Psychology*, p. 171

53. Stolz, *op. cit.*, p. 175.

The most prominent problem of sex in both sexes is that of self-stimulation or masturbation. The records show that this tendency is prevalent in nearly ninety per-cent of all boys, and almost eighty per-cent of all girls. The mishandling of oneself is in itself due to a wrong psychological attitude to sex. "And this again may be due to the patient having been brought up in entire ignorance of sex, having picked up in doubtful ways a kind of half-knowledge about sex, having suffered, as far back as childhood days, some sexual adventure, unveiling or shock, or having been, to his great misfortune, born with a tendency to sex perversion."<sup>54</sup> To thousands of men and women it is the biggest personal problem of their lives. Some achieve complete mastery, some have periodic outbreaks when they practise the habit, some by iron exertions of will "succeed" in repressing sex only to break down with some neurosis, while others simply accept defeat and for twenty years of their life practice a habit which has complete sway over them, however bitterly in their better moments they may reproach themselves for it. The emotional disturbance it causes is aggravated by the erroneous information about the habit passed down from one generation to another. "Our grandfathers, including our medical grandfathers, if they did not avoid all reference to it, taught that it was not only a dreadful sin, but that also it had physical and mental consequences which were terrible; these consequences being regarded as the just punishment of God for human wickedness."<sup>55</sup> Thus the practice now is

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54. Weatherhead, op. cit., p. 121.

55. Weatherhead, op. cit., p. 123

surrounded not only by feelings of guilt, shame, inferiority, and self-loathing, but by horror and, above all, by fear.

Other evidences of mishandled sex life, as homosexuality, fetichism, sadism and masochism, scopophilia and exhibitionism are classified and present problems in the same manner.

Those problems of sex in marital happiness have already been mentioned in another section. The problems that sex creates in the personality of an individual are numerous and could be discussed at length. It is not the intention to go into them here, but rather to mention them only to show that for a well balanced personality ability to overcome problems of sex is also necessary.

## PART TWO

## CHRISTIANITY ANSWERS THE NEED OF PERSONALITY

In seeking to satisfy the needs of a well-balanced personality one may turn to a variety of elements for aid. The relatively new sciences of psychology, psychiatry, psychotherapy and their related sciences in the "psyche" field immediately suggest themselves and are very popular today. As a means of diagnosis, the channel to the penetration of the outward shell of the mind to the inner recesses and as a temporary stop-gap to mental deterioration each has served its purpose well. Without the use of another power its effectiveness to the maintenance or re-assurance of a well-balanced personality is minimized. Dr. Link suggests this in a discussion on The Return to Religion!"

"There can be no solution of life's deeper problems, no increased happiness for the individual through the development of greater scientific knowledge alone. More science only adds more confusion. Unless the sciences are integrated and subordinated to the homely facts of everyday living, they will destroy rather than liberate the minds which created them. This integration must come from without the sciences themselves, it is not inherent in them and it is not a subject for scientific proof. It must come from faith, a belief in certain values of life which is fundamental and which no logic can replace."<sup>56</sup>

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56. Link, The Return to Religion, p. 62.

That power which the "psyche" sciences need to call upon for further effectiveness is religion. Already it has been stressed that there is a strong connection between things of the mind and those of the body to the extent that one greatly influenced, and, in return, is greatly influenced by the other. It is said today that since both mind and body must be viewed as belonging to the temporal properties of man, there is a very close connection between the physical and spiritual forces within an individual. Consider the words of Russel Dicks in Pastoral Work and Personal Counseling:

"The clergyman's task in pastoral work is to assist spiritual forces at work within the individual; forces which are struggling for growth and maturity of the soul. These forces follow laws which are as dependable as are the laws of health within the physical body. In fact, we are recognizing that the spiritual and physical effect each other so profoundly that many observers claim that they are but different parts of the same whole."<sup>57</sup>

When one assumes the correctness of the statement that "life grows toward whatever it is reaching for"<sup>58</sup> it is possible to understand the prime importance of religion in personality. Religious principles, on the whole, project wholesome requirements upon the individual, guiding the growth of personality by guiding its ideals. Religious experience is the largest adjustment of life, adjusting one not only to local adoptions of the moment but also to the whole meaning of everything, everywhere, forever. To follow the injunctions of religion is to see man seeking the largest values of the most complete life.

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57. p. 6.

58. Johnson, op. cit., p. 9.



A complete list of the benefits of religion and religious experience is impossible. Many have been discovered; no doubt countless others remain hidden. Karl Stolz presents a good summary of the known values or benefits of religion to mental and physical health alone. It appears thus in The Psychology of Religious Living:

"Religion rooted in the realities of personal experience is a co-ordinating and controlling interest. It embraces all other interests, including the political, economic, social, aesthetic, and philosophical, on one comprehensive dynamic whole. It refines and regulates the various psychological systems which compose the hierarchy of personality. The instincts, fundamental wishes, and abilities are governed by the master interest. It enables a person to throw all of himself into the enterprise of the good life. Religiously organized and stabilized personality appreciates symbolism, color, incense, architecture, ritual, pageantry, and other accessories of worship, combining them in a synthesis, on a total impression. The conviction that the universe is purposeful, that every individual has a place in the total scheme of things, and that the striving for goodness, insight and beauty is a basic obligation of human nature strongly motivates the religious integration of personality. From this point of view religion is the progressive organization of the personality with a dynamic sense of an ultimate reality as the center of reference. The Christian religion may be defined functionally as the progressive integration of the component interests of personality with an expanding dynamic sense of the rallying center which Jesus disclosed and interpreted as ultimate reality. The life of the genuinely religious man is not a jumble of discontinuous and meaningless occurrences. It is ordered and wholesome. The religious interest supplies the value and goals which invest life with dignity. The religious interest grounded in enduring values, in verities that survive the shock of life's vicissitudes and made centrifugal, is after all the most effective integrating force."<sup>59</sup>

Religion too is limited in its power to over-come physical and mental illness and the minister should be the first to realize it. Even as in the case of sicknesses we dare not neglect the use of doctors

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59. Karl Stolz, The Psychology of Religious Living, pp. 188-89.

and medicines, since they are the instruments God would have us use in His protection of us, so also are there men and medicines ordained by God for the treatment of mental troubles especially. (Warning should be given concerning the countless number of inexperienced "experts" and some plain and fancy "quacks" who profess the ability to relieve any mental problem with scant regard for their nature or scope. Miss Lee R. Steiner presents the commonest of these in her commendable book, Where do People Take Their Troubles.) Likewise, as Leslie Weatherhead states, one dare not leave the teaching of religion to the psychotherapist alone for his own purposes. The greatest value of religion lies in its ability to ward-off complete mental collapse and in the fact that it presents the correct motivation and direction to the purpose of personality. To corroborate this the words of Leslie Weatherhead are here reproduced:

"I am not going to ask here that a lay psychotherapist should teach religion. . . . but religion, experience shows me, is an absolute essential. Health is correspondence with environment. If man is, as most would agree, body, mind and spirit, then the health of the spirit is its correspondence with its environment, and the name of that environment is God. Why babble about being in tune with the Infinite and then leave out the only conception of the Infinite we have, namely, the religious conception of God?

"Again, religious ideas have a power which nonreligious ideas lack. We may listen here to Doctor Hasfield, now of Harley Street, but formerly the minister of the Kirk Memorial Congregational Church, Edinburgh: 'I am convinced that the Christian religion is one of the most valuable and potent influences that we possess for producing that harmony and peace of mind and that confidence of soul which are needed to bring health and power to a large proportion of nervous patients. In some cases I have attempted to cure nervous patients with suggestions of quietness and confidence, but without success until I linked these suggestions on to that faith in the power of God which is the substance of the Christians' confidence and hope. Then the patient has become strong.' (The Spirit, edited by Canon Straeter, p. 114, The Macmillan Co. New York) We may listen further to another Christian medical psychotherapist, Dr. David Yellowless,

who says: 'It is a matter of plain historical fact that religion in its highest manifestations gives not only peace of mind, but great and increasing powers of endurance, qualities in which the neurotic is sadly lacking.' ("Psychology's Defense of the Faith," Students Christian Movement, p. 128) Nothing would be stronger than the evidence of Dr. William Brown, Wilde Reader in Mental Philosophy at Oxford and Psychotherapist to King's College Hospital, London. After being analyzed for ninety-two hours he found his religious convictions were stronger than ever and his religious feelings purified from sentimental and accidental accompaniments. He says, 'I have become more convinced than ever that religion is the most important thing in life and that it is essential to mental health. (Quoted by Waterhouse, Psychology and Religion, p. 203) What a difference there is between saying, 'Every day in every way I am getting better and better,' and saying with faith in Christ, 'In Him that strengtheneth me I am able to do anything.' 'Have faith,' says the spiritual healers and the psychotherapists, then surely it is all gain that I should have faith in a person who can take my broken life and unify it, help me harness my wild impulses to His plan, and bear the transference which the physicians cannot bear forever. Let there be analysis by all means, carried out with skill and care; but how can synthesis be carried through without reference to God, who alone makes this cosmos a universe and who, in my view, is the only hope of personality becoming a harmonious unity."<sup>60</sup>

In his monograph, Religion and Health, Seward Hiltner contends that before considering the contributions which religion makes to mental health in a practical sense, two preliminary points must be accepted. The first is that religion is not interested merely in health. This is self-evident and of prime importance. Even today when health is considered an important and necessary part of body, mind and spirit, it cannot be said or even suggested that health is salvation. Theological proofs of this could easily be listed in long order. One of the simplest

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60. Leslie B. Weatherhead, Psychology and Life, pp. 7-9.

of such arguments would be the fact that health is "temporal" or in time, and salvation is "eternal" or beyond time.

The second introductory point to be considered is that not all interpretations of religion, or even of Christianity, are health, in the sense of health of the whole personality. There are such things as "healthy" and "unhealthy" religions. For example a religion which glorifies the state as a substitute for the Christian God is possessed of unhealthy tendencies. In Christianity too the sound ideas of the Church can be so interpreted by an individual that its total influence upon his personality may be favorable or unfavorable, healthy or unhealthy.

Hiltner lists a number of suggestions as criteria for distinguishing healthy from unhealthy religions. They are:

- 1) A healthy interpretation of religion must be related to the whole personality.
- 2) Religion must grow up intellectually and emotionally along with the other aspects of personality.
- 3) Emotional interpretations of religion must be non-substantive. Religion brings something which nothing else can bring; it is not a substitute for something else.
- 4) Religion must be interpreted in a non-compulsive manner.
- 5) Religion must be interpreted in an outgoing manner. It must have a social as well as a divine object.<sup>61</sup>

Every religion, Christian and pagan, has elements favorable - in some more than in others - to a well balanced personality. Christianity, however, stands unparalleled in its worth in this respect just as it does in offering eternal life to the believers in Jesus Christ. One reason for this rests on its founder, Christ Himself.

"The religious doctrines of Christ, as can be seen by the most casual

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61. Hiltner, op. cit., p. 26.

student, were concentrated on the individual and not on a new social order. The findings of psychology are serving our rediscovery of Jesus as a far more profound thinker than the popular leaders of today."<sup>62</sup>

Another reason for Christianity's success in meeting the needs of personality is Christianity's attitude toward the personality. Again Link brings this out well in The Rediscovery of Man:

"There is one philosophy, the very heart of which is personality, that is the philosophy represented by Christianity. The essence of Christianity is its insistence on the supreme value of the individual in a scheme of things where love, faith, and moral law transcend all man's intellectual schemes and mechanical concepts.

"In Christianity men are not the puppets of the state; they are the sons of God. They are not the cogs in a machine but creatures with souls. They are not the helpless victims of an adverse environment but rather being born to sin - that is, subject to human weakness - bound to suffer for their sins, but possessing the power to be born again to a new life of unlimited growth and freedom."<sup>63</sup>

Even in Christianity, though, there are some interpretations which cultivate mental health more than others. Consider again Seward Hiltner's interpretations of that type of Christianity which tends most to extend physical and mental comfort. It is that which "is based in content upon the best of human tradition;" which "respects the autonomy of the personality;" which "is related to the whole of personality and not merely the soul or spirit;" which "is non-substantive and non-compulsive;" which "is outgoing;" and which "is related to the emotional well springs of life." Only an orthodox and Scripturally

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62. Link, The Return to Religion, p. 135.

63. Link, The Rediscovery of Man, p. 235.

sound interpretation of Christianity is able to answer these requirements. Fundamentalists, in interpreting many true ideas too literally, make a "mockery" of their deeper content, and, depending on these interpretations with great intensity, they allow no room for healthful emotions but insist upon a constant state of "tensions." Ritualists run the constant danger of "compulsiveness." Modernism rejects that element which offers most to mental comfort, i.e. Christ and His atonement for our shortcomings. Neo-orthodox theologians approach philistinism, stating the worst so that they are able to look unmoved upon the sufferings of others. Emotionalists or Enthusiasts by their confusing of the emotional appreciation with more or less irrelevant symptoms, never permit a relaxation.<sup>64</sup> It is the duty, then, of those who have the true appreciation and interpretation of Christianity - and especially the Lutheran Church - to proclaim this Christianity primarily for the spiritual welfare of mankind, but also for its physical and mental well being, for a balanced personality.

Before continuing into the method that Christianity introduces in its battle against physical and mental ills it may be permitted here to take space for a brief history of Christianity and health.

The history of the Church's interest in the physical welfare of its people begins almost with the dawn of Christianity. Christ Himself gave evidence of Christianity's duty toward those wanting physical and mental comfort. The Church was not long in learning its lesson from its great Teacher, for already at the time of the collapse of the Roman

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64. Seward Hiltner, op. cit., p. 88.

Empire the relief of the orphaned, the aged, and the sick was taken over in a large part by the Church. Later, when the monastic movement was popular, the needs of the many sick were recognized and for that reason special orders and brotherhoods were established with the specific purpose of taking care of these needs. Two centuries later it even became the custom for parish churches, large cathedrals, and some monastic institutions to provide and maintain their own hospitals to alleviate the suffering and sickness of the time. Still later the Crusades introduced a new movement on the part of the church to provide for the needs of the sick when the Knights Templars, the Knights of St. John of Jerusalem (Hospitallers) and other organizations were established to take care of the physical welfare of those pilgrims who were fighting the "holy wars." And so through the ages until the present time the church has always deemed it one of its responsibilities to provide for the physical well being of its people as well as for their spiritual safety.

The history of the Church's care of the mentally sick is, however, not so extensive. Even Christianity was so influenced by the common feeling of medieval and even later periods that any person showing any sign of mental illness was regarded as possessed of an evil spirit or as a "witch," something to be shunned, ignored, and neglected. In many cases the only treatment was to cast them out of the town or village, while in others the matter was dealt with by having the offending party slain, "dunked," or burned at the stake. Thus matters stood; the Church allowed, and in many instances took part in, such treatment. No improvement was made in this attitude until nearly the close of the 19th century, when finally the Church accepted the view of medical science,

and the Church and science began to work together in a beneficial co-operation. To what extent they cooperate today is shown by what follows.<sup>65</sup>

In the paragraph above, quoted from Stolz's Psychology of Religious Living, the psychological value of religion to personality was summarized. In dealing with problems of mental and physical health one or the other of these truths is usually found in need of restudy or new attention by the personality so effected. The most logical way to do so is from Holy Scriptures, the fountain of Christianity. In the following pages of this paper the various needs of personality, as described in part one, will again be considered and it will be shown how Christianity, stressing the use of Holy Scriptures, is able to meet these needs. Before continuing, a statement by Seward Hiltner should be noted: "Many have found that meditation on great verses of Scripture, or other simple phrases of affirmation, bring them great spiritual help. Perhaps a majority of the most sensitive and intelligent Christians have been in this group. But it is not true of all. Where this method is not appropriate, we shall be doing a disservice by recommending or insisting on it."<sup>66</sup>

A. TRAINING IN CHRISTIAN PRINCIPLES TENDS TO MAKE ONE PHYSICALLY  
AND MENTALLY HEALTHY.

One of the most important occupations in the world is that devoted to the education and training of mankind. The importance of this task can never be overstressed. As the body is strengthened and made fit through

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65. Historical summary based on Kenneth Scott Latourette, A History of the Expansion of Christianity, Vol. III, "Three Centuries of Advance," p. 404 ff.

66. Hiltner, op. cit., p. 111.



proper exercise, health habits, and increased resistance to disease, so the mental and emotional life is served by education and training. The mind is not born perfected, but is developed through training. Personality is not native; it is acquired through practice. The reason for the failure of many personalities is due to improper training. Personalities that have not been developed in accord with the best principles and have not been trained along sound lines are subject to too little or too much emotionality and to other weaknesses. Strong emotions can produce both physical and mental ills, as stated in the first section. It is usually not so important to worry about what happens to us but rather about how we "take it". How we "take it" depends on the personality. For the greater mental and physical health of a well balanced personality the structure must be built upon the firm foundation of proper training.

What is to be the basis of that training and whence shall the text books be drawn? There are no great libraries of scientific books on the training of the personality. The answer lies in the Bible.

"The greatest and most authentic textbook on personality is still the Bible, and the discoveries which psychologists have made tend to confirm rather than to contradict the codification of personality found there. Psychology differs from all other sciences in this respect. Whereas the other sciences have taught us that our previous ideas and beliefs about nature were wrong, psychology is proving that many of the ancient ideas and precepts about the development of a good character and personality were right."<sup>67</sup>

The value of the Bible in training is three-fold: 1) it teaches man to recognize himself as a sinner and to see the necessity of Christ

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67. Link, The Return to Religion, p. 103.

for eternal life; 2) it works faith in man through the Holy Spirit; and 3) it teaches the true value of life. These functions when they are active in man, are not only able to overcome the troubles of mind and body, as this thesis will show, but are also able to minimize the likelihood of the appearance of those maladies in the personality at all.

"The teaching of the natural man in regard to sin, the conquest of the natural man, the necessity of the continuous rebirth of the individual have their value in the malleable years of the child's life."<sup>68</sup> This statement by Link upholds the first value of religious training even in young children. He further substantiates it by stressing the importance of the Sunday School and the church in inculcating the basic concepts of right and wrong, of selfish and unselfish actions, in the growing child. They help to establish the basic belief in God and a divine order as the source of these concepts. Therefore they are of incalculable assistance to the parents and society in giving the children the necessary foundation for developing good characters and personality traits. Results of tests given by Link to both parents and children confirm the fact that those belonging to church or Sunday School possess significantly better personality traits than those who do not. This may be further illustrated from Link in his discussion of child training.

"The child upon whom the existence of God, as a supreme arbiter of good and evil, has been impressed early in life, has already acquired the basic motive in developing good habits. The basis of his action, instead of being one of like and dislike, becomes one of right and wrong.

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68..Link, The Return to Religion, p. 106.

He might like to disobey his mother, but knows it is wrong. He might not like to return all the change from a purchase, but he knows that it is right. He might not like to be unselfish with his playmates but he knows that he should. Naturally the process is not as simple as this but the habits of differentiating between selfish personal impulses and a more important good, between pleasure and duty, in short, is fostered."<sup>69</sup>

The value of faith as a curative factor in physical and mental ills is best seen by specific treatment of the problems; but faith is also of great help in preserving health. Man will not be overcome by burdens, or be frustrated, or be tempted exceedingly, that is, - "above that ye are able" if he has faith to say with the apostles, "Thy grace is sufficient for me." "Our Christian faith cherishes the radiant and intimate picture of Jesus, strong, courageous, undefeated in spirit, whatever the circumstances of his outward life. How can we falter if we follow in His steps?"<sup>70</sup> The Religion of a Healthy Mind by Charles T. Holman includes this statement: "The man who has thus released himself from mastery by temporal things and has learned to seek first the Kingdom of God and His righteousness - faith, hope, love, service - can face life, whatever its galling disappointments and frustrations, with high courage and good cheer."<sup>71</sup>

Of equal importance is the third value of religion, namely, its preservation of the true value of life. Holman again appreciates this quality when, in defining the aid religion gives to man, he lists its ability to help men "to arrange their whole scale of values, putting

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69. Link, The Return to Religion, p. 104.

70. Holman, op. cit., p. 105.

71. Holman, op. cit., pp. 129-30.

first things first, relegating to a minor place the insignificant and transient things upon which we so often have laid store, and holding fast to those goods of life which are lasting and universal. It helps one find the pearl of great price for which one will gladly give up all other treasures. The message of Christ is, "Seek ye first the kingdom of God."<sup>72</sup>

The true life-value lies in a religiously motivated life. Religious motivation rouses life from indifferances to interest; from the inhibiting to the facilitating of energies. Hope casts out despair, faith dispels fear, love dissolves anger and scorn. Conflicts and repressions are ended and energies are directed by devotion to a larger good than selfish advantage. Joy in value received brings more effective action. Calm assurance gives poise and stability. Forgiveness and reconciliation bring peace in ultimate harmony.<sup>73</sup> This together is health, physically and mentally. This is achieved through training in Christian principles. How it works out practically is described by Paul Johnson thus:

"Under favorable conditions, religion occupies a very important place in the life of a maturing boy and girl. It satisfies his groping for a fundamental synthesized understanding of the whole realm of experience. It gives him a sense of values, sense of personal relationships and obligations. It facilitates the formation of high ideals of unselfish service. It gives him help in attaining self-control and self-discipline which characterizes strong personality. It reinforces his moral character. It aid in resolving many conflicts and impulses and desires, and this assists him in attaining sound mental health. Praise, prayer and other elements of worship may enrich and deepen his life, and add much to its wholesomeness

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72. Holman, op. cit., p. 128.

73. Holman, op. cit., p. 154.

and happiness. Religion in reality involves personal devotion to a Supreme Being, and can provide a unifying force for all that is highest and best in the youth's nature."<sup>74</sup>

Scripture in the words of Christ in the Sermon on the Mount summarizes well the principles that promote physical and mental health.

"Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you." Matt. 6,33.

To guide us further in our daily lives the summary of the Two Tables of the Law constitute a fine rule to promote and maintain soundness of mind and body:

"Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy mind."  
Matt. 22,37

"Thou shalt love thy neighbor as thyself."  
Matt. 22,39

"To sum up then: whether we want to keep the normality we have, or restore that which we have lost, it will help us to take care of our health, bodily and emotionally; to cultivate faith; to give time to building sound homes with God as the center of them; to go to church as families; to practice prayer and the study of the Bible; to cultivate corporate family worship; to seek the will of God, for our vocation and for our daily details; to find the right outlet for our aggressive instincts; to make friends with whom we have the greatest degree of fellowship in spiritual things; to play; to feed our minds on positive suggestions and on Christian truths. Most of these seem to concern direct religion; it does: the upbuilding of our faith, in our hearts, our homes, our churches, is the surest way to have enough of it with which to withstand, to penetrate, and to change the world about us. Let us keep such healthiness of outlook as we retain; and let us be thankful that the coming of God into human life that has missed the way means the return to normalcy."<sup>75</sup>

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74. Johnson, op. cit., pp. 74-75.

75. Shoemaker, op. cit., p. 57.

**B. CHRISTIANITY THROUGH SCRIPTURES OFFERS POWER TO OVERCOME PHYSICAL  
AND MENTAL PROBLEMS.**

The answer to the need of personality for power to overcome physical and mental problems is the Bible and Christianity. The power of the Bible and Christianity has become most popular in this respect. Henry C. Link, the New York psychologist, once a gnostic, saw that much of the advice he expertly gave to those who came to him with troubles was about the same as some of the Scripture passages he had been forced to learn as a child. A closer comparison of the two proved the identity of the two in many cases. In recent times religious and philosophical sects have appeared which try to take advantage of religious powers and the advantages they offer. They not only sense the need of physical and psychic healing, but practice it quite extensively. To mention only a few of the number, Christian Science, New Thought, Don't Worry Movement, Gospel of Relaxation, Mind Cure, Psychiana and others have appeared. 76

**1. PHYSICAL PROBLEMS**

The power of Scriptures is especially effective in overcoming physical problems, such as problems of sickness, finances, and family.

To evaluate the worth of Christianity and the Scriptures to alleviate the problems of sickness, the ideas of a leading doctor are presented as they appeared in an article in the Concordia Theological Monthly:

"At the dedication of Bethesda Hospital, St. Paul, Minn., Dr. Wm. J. Mayo, speaking on the close relationship and cooperation between the medical profession and the clergy, declared there had been much 'loose talk of the

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76. Henry Wesby, "Dealing with the Individual in Soul Care," Journal of American Lutheran Conference, Vol. IV., pp. 18-25.

decadence of religious influence.' He emphasized that there 'is a very close relationship between spiritual health and physical well being.' He continued, 'Every physician understands the value of mental therapy. Neurasthenia, hysteria, and allied neurosis are the causes of great human misery. Social conditions are a common cause of disaster to an unstable nervous system and lie behind the bulk of nervous disturbances which mimic physical conditions and result in sorrow and misfortune. In times of stress, religion gives spiritual comfort to the patient and, properly directed, may be more valuable to him than medicine. Year by year we see human emotions coming under better control through the ministrations of the church. Among all people in all times religion has been successful in relieving sickness, so far as mental suggestion could give comfort or indirectly affect the physical condition. The churches of all denominations have special workers among the sick. These clergymen deliver to the sick not theological arguments, but faith in a Higher Power. These sincere men are one of the most helpful influences in hospital work. The patient who is very ill receives great help from his leadership'."

To say that God desires that man suffers sickness, pain and misery because he has sinned is a false presumption. It is true that God does punish man for his sins on earth, and, does so sometimes by pain and misery. But He does not want it to be thus. One cannot, of course, determine the plan of God in His guiding the world as He does, but it is safe to say that God intends that sickness and suffering are to serve rather for creative growth than for sheer punishment alone. To overcome the problems of sickness it is usually necessary that the pastor interpret suffering to the sufferer and help him discover how suffering may be turned into triumphant living, even as our Lord turned suffering into victory. To do this is to teach the sufferer a "perspective" of life. "Perspective is seeing life steadily and seeing it whole. It is the ability to accept life as it comes, and then to stretch one's

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77. Quoted by E.M. Duemling, loc. cit.

imagination and one's thoughts beyond the immediate."<sup>78</sup>

Take pain for example. Pain has its positive values: without it we would not stir ourselves to secure work in order to acquire the basic necessities of life. Without pain we should fall prey to the various kinds of injury and disease now avoided by immediate response to early painful symptoms. Pain also has a way of teaching many lessons, if we are willing to accept them. Does man appreciate those things while suffering? It is only in looking back upon the pain or ahead to a time free from pain that the good of the pain becomes evident. The immediate problem of pain is, of course, the immediate alleviation of pain. Continued pain in the extreme can cause even mental collapse. At times like this it is of extreme value to have faith. Passages of Holy Scripture that promote and strengthen faith will be of help. The words of Psalm 121 will be welcome to the sufferer. "In such instances people do not want religion urged or lectured to them. They want it, though, in terms they have always heard, in terms which speak for themselves,"<sup>79</sup> as:

"I will lift up mine eyes unto the hills:  
 From whence cometh my help.  
 My help cometh from the Lord,  
 Which made heaven and earth.  
 He will not suffer thy foot to be moved:  
 He that keepeth thee will not slumber.  
 Behold, he that keepeth Israel shall neither slumber nor sleep.  
 The Lord is thy keeper: the Lord is thy shade upon thy right hand.  
 The sun shall not smite thee by day, nor the moon by night.  
 The Lord shall keep thee from all evil; He shall preserve thy soul.  
 The Lord shall keep thy going out and thy coming in,  
 From this time forth and for evermore." Psalm 121

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78. Russel Dicks in Cabot & Dicks, The Art of Ministering to the Sick, p. 235.

79. Ibid.



This faith in the believing Christian not only helps the cure, if a cure is possible; but in addition "faith makes possible the bearing of pain, and it gives assurance that goes beyond death."<sup>80</sup>

The attention to the "perspective" of life will also be beneficial to those enduring long, if not painful, illnesses. The anxieties, restlessness and worry can all be alleviated by a vision of the purpose of the illness, by a realization of the good that God means by it, and by a search for that good. The lonely hours can be made less so through meditation on the fact that God is with one at all times, never forsaking one. William James testifies to this function of religion, for he says, "By positive suggestions of personal faith, enthusiasm, recollection and the eloquent examples of others, many are cured of diseases and kept from evil and despair. This is not achieved by the moral methods of effort and strain, but by religious methods of surrender and trust in a supernatural power. No refined optimism or moral consolation can meet these deeper needs, but only a religion that is complete enough to offer a way of salvation."<sup>81</sup>

The power of Christianity and the Bible to overcome the problems connected with the immediate dangers of an operation or accident is attested by the second of the famed Mayo brothers before the surgery section of the British Medical Association. "Religion is a human and vital factor in the practice of medicine," says Dr. Charles W. Mayo, and continues, "When a man is about to go on the table in an operating room, if he wishes a visit from a minister in whom he has faith, it gives

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80. Shoemaker, op. cit., p. 120.

81. Quoted by Johnson, op. cit., p. 56.

him confidence which no science can furnish." Dr. Mayo stated that both patient and surgeon share the benefits of anything tending to aid one in facing a crisis in illness.<sup>82</sup> This is further substantiated by Dr. Seward Erdman before a Greenwich, Connecticut, conference on Christianity and mental hygiene. This New York surgeon says, "Without faith the patient wears down his own resistance and counteracts nature, so that he requires more anesthesia and sedative drugs."<sup>83</sup>

Following are some of the passages from Holy Scripture that may be read effectively to physical sufferers. The list is suggested by Russel Dicks in The Art of Ministering to the Sick, and is neither comprehensive, nor restricted to certain uses. In dealing with problems of physical illness the visitor will soon draw up his own practical list.

#### Confidence in God

"The Lord is my shepherd; I shall not want.  
 He maketh me to lie down in green pastures; He  
 leadeth me beside the still waters.  
 He restoreth my soul: He guideth me in the paths of  
 righteousness for his name's sake.  
 Yea, though I walk through the valley of the shadow  
 of death,  
 I will fear no evil; for thou art with me:  
 Thy rod and thy staff, they comfort me.  
 Thou preparest a table before me in the presence of  
 mine enemies:  
 Thou anointest my head with oil; my cup runneth over.  
 Surely goodness and mercy shall follow me all the  
 days of my life:  
 And I will dwell in the house of the Lord for ever.  
 Psalm 23

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82. Reported by A.E. Duemling, op. cit., p. 194.

83. Ibid.

### The Eternity of God

"Lord thou hast been our dwelling place  
In all generations.  
Before the mountains were brought forth,  
Or ever thou hadst formed the earth and the world,  
Even from everlasting to everlasting, thou art God.  
For a thousand years in thy sight  
Are but as yesterday when it is past,  
And as a watch in the night."

Psalm 90,1.2.4.

### God as My Fortress

"He that dwelleth in the secret places of the Most  
High  
Shall abide under the shadow of the Almighty.  
I will say of the Lord, He is my refuge and my fortress;  
My God, in whom I trust.  
For he shall deliver me from the snare of the fowler,  
And from the noisome pestilence.  
He shall cover thee with his pinions,  
And under his wings shalt thou take refuge:  
His truth shall be thy shield and buckler."

Psalm 91,1-4

### A Benediction

"God be merciful unto us and bless us;  
And cause his face to shine upon us;  
That Thy way may be known upon the earth,  
Thy saving health among all nations."

Psalm 67, 1.2.

### Ask and Receive

"Ask, and it shall be given you; seek, and ye shall  
find; knock, and it shall be opened unto you: for every  
one that asketh receiveth; and he that seeketh findeth; and  
to him that knocketh it shall be opened." Matt. 7,7-8.

### Unto the Weary and Contrite

"Come unto me all ye that labor and are heavy laden  
and I will give you rest. Take my yoke upon you, and learn  
of me; for I am meek and lowly in heart: and ye shall find  
rest unto your souls. For my yoke is easy and my burden  
is light." Matt. 17,19-20.

### On Faith

"Then came the disciples to Jesus apart, and said, Why could we not cast it out? And He said unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto the mountains, Remove hence to yonder place; and it shall be removed; and nothing shall be impossible for you." Matt. 17, 19-20

### Condition of the Spirit

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.  
Blessed are they that mourn: for they shall be comforted.  
Blessed are the meek: for they shall inherit the earth." Matt. 5,3-5

#### b. Financial Problems

The problems that develop because of financial conditions have been discussed in the first section. In dealing with them a threefold way presents itself. First, it is necessary to show that happiness does not depend upon the possession of those things, the threatened loss of which causes most of our distressing worries. Second, it can be shown that many of the causes of anxiety can be removed if the situation is faced intelligently and bravely. Third, attention should be drawn to the fact that even where the situation must remain bad, and little can be done to relieve it, one may find resources of courage and strength that will enable him to carry on and to maintain his personal integrity.<sup>84</sup>

The power in dealing with financial problems lies in Christianity

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<sup>84</sup>. Holman, op. cit., p. 34.

and the Bible. In the Bible alone all three points for dealing with the difficulties are realized in one power. Christianity and the Bible first set a better standard for happiness than the world and society owns, and shows that happiness does not depend on money, honor, prestige, social position, etc., the loss of which causes most distressing worries. Jesus says in His Sermon on the Mount, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." Matt. 6, 19.20. Motivated by love for God and one's neighbors, the Christian bases his happiness on the hope of eternal salvation through Jesus Christ and in service toward God and man. "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet of your body, what ye shall put on. Is not the life more than meat. and the body more than raiment?" Matt.6,25.

Scriptures also serve the second recommendation in dealing with financial difficulties. They can help one to face the problem intelligently and bravely. For example, an intelligent answer to some problems is the already mentioned re-evaluation of the wants and necessities of life. If the problem is one of a desire for more earthly possessions, Scriptures may diminish the desire or negate it altogether through an emphasis on the opposite. Meditation on texts as these would be helpful:

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"For we brought nothing into this world and it is certain that we can take nothing out. And having food and raiment let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown man in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."  
I Tim. 6,7-10

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Matt. 6,34.

If the problem is one of constant worry about the next day's basic needs, an intelligent approach to the problem would be one of placing trust in the Creator of all things as advocated in Matthew:

"Therefore take no thought saying, What shall we eat or what shall we drink, or wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all things."

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they?"

In like manner can man be taught to face his problems bravely.

Only in Scriptures is man able to find resources of courage and strength that will enable him to carry on and maintain personal integrity. When the troubles and responsibilities of clothing and feeding oneself and family seem to make life unbearable, the Scripture truths of God's goodness and His promise to help all those that come unto Him are sufficient enough to strengthen and give courage to one to continue in the struggle. "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him." James 1,12.

The various problems involved in the attainment of earthly goods

also are answered in the three considerations before mentioned. Receiving money through unscrupulous means, theft, deception and the like are prompted by one of the causes of all of money troubles, i.e. love of money, lack of an intelligent approach to the subject, or desperation. In this particular field, though, we have the wise guidance of the Bible in the Second Table of the Law, especially those commandments dealing with covetousness. Close attention to these commandments will result in a minimum of danger and disaster financially to an individual.

Following are a group of passages especially applicable for meditation by those who are experiencing some problem connected with earthly goods:

Matt. 6, 26-34: "Therefore I say unto you, Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into their barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothed the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

I Tim. 6, 10: "The love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows."

Prov. 23, 4-5: "Labor not to be rich. Wilt thou set thine eyes upon that which is not? For the riches certainly make themselves wings; they fly away as an eagle toward heaven."

I Tim. 6,7: "We brought nothing into this world, and it is certain we can carry nothing out."

Matt. 5,6: "Blessed are they that hunger and thirst after righteousness."

James 1,17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning."

John 14,27: "Peace I leave with you, my peace I give you: not as the world giveth, give I unto you. Let not your hearts be troubled, neither let it be afraid."

Psalm 37: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

Commit thy ways unto the Lord; trust also in Him; and he shall bring it to pass.

And he shall bring forth thy righteousness as the light, and thy judgements as the noonday.

Rest in the Lord, and wait patiently for him:

Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger and forsake wrath: fret not thyself in any wise to do evil.

For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

A little that a righteous man hath is better than the riches of many wicked.

The Lord knoweth the days of the upright: and their inheritance shall be forever.

They shall not be ashamed in the evil time: and in the days of the famine they shall be satisfied.

The steps of the good man are ordered by the Lord: and he delighteth in his way.

Though he fall he shall not be utterly cast down: for the Lord upholdeth him with his hand.

I have been young and now am old; yet have I not seen the righteousness forsaken, nor his seed begging bread.



He is ever merciful and lendeth; and his seed is  
 blessed.  
 Depart from evil and do good; and dwell forevermore.  
 For the Lord loveth judgement, and forsaketh not his  
 saints; they are preserved forever: but the seed  
 of the wicked shall be cut off.  
 The righteous shall inherit the earth, and dwell therein  
 forever."

### c. Family and Marital Problems

"Religion is the only unifying and ever present force which can solve the inevitable moral and intellectual conflicts of parents, children and society at large. In a world of change and rebellion to authority, God is the only fixed point."<sup>85</sup> This passage from The Return to Religion by Dr. Link announces the value of religion in solving the problems of the home as well as others. When the Lord God said, "It is not good that man should be alone: I will make him an help meet for him" (Gen.2,18), He did not mean for man and his mate to live in disharmony and dissention, nor did he propose relations in the family to be strained or troubled. As a general rule there is no family problem in a home that is centered around God. Such a family attempts to live according to the principles God has set forth and in their attempt they experience happiness and joy.

The same power that prevents troubles in God-centered families is able also, if applied, to alleviate the problems that have arisen in individuals. The relation between husband and wife would be simple and joyful if God's advice were followed. (See following passages.)

The problem of in-law interference, for example, could be settled

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85. p. 104.

when considered in the light of the passages:

"Children obey your parents in the Lord: for this is right. Honor thy father and mother: which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Eph. 6,1-3.

and

"Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh." Gen.2,24.

In sexual matters also the advise of Scriptures to give all consideration to the wife as unto the weaker vessel, and likewise the wives instructions toward their husbands will lead to a perfect understandment, and mutual harmony, and together with a realization of the Christian purpose of their union, present a union less likely to suffer the agonies of sexual discord.

The aid of Scriptures in the raising of a family is equally worthwhile.

"The religious belief in God, the Ten Commandments and the teachings of Jesus, give parents a certainty and authority with their children which they otherwise lack. Those parents who wondered how, in the absence of religious influences which had molded them, they could mold the moral habits of their children, were facing an unanswerable problem. There is no rational substitute for the supernatural power which the unquestioned belief in a Divine Being and a Divine Moral order confer."<sup>86</sup>

Passages upon which those experiencing some marital or family problem should meditate upon and ponder over for aid in overcoming that problem may be found among the following:

Prov. 18,22: "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord."

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86. Link, The Return to Religion, p. 104.

I Tim. 5, 14: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."

He. 13,4: "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge."

Ge. 2,24: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

Mark 10,9: "What therefore God hath joined together, let not man put asunder."

Song of Sol. 8,7: "Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be condemned."

Col. 3,19: "Husbands love your wives, and be not bitter against them."

Ec. 9,9: "Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labor which thou hast taken under the sun."

Eph. 5,22-33: "Wives submit yourselves unto your husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be subject to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own body. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord and the church for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall become one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

I Pet. 3,7: "Likewise ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of God; that your prayers be not hindered."

I Pet. 3,1: "Likewise ye wives, be in subjection to your own husband; that, if any obey not the word, they also may without the word be won by the conversation of their wives."

#### Parental Duties

De. 6,7: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Pr. 22,6: "Train up a child in the way he should go: and when he is old, he will not depart from it."

Eph. 6,4: "And ye fathers, provoke not your children to wrath: but nurture them in chastening and admonition of the Lord."

Pr. 23,13: "Withhold not correction from the child: for if thou beatest him with a rod he shall not die."

De. 4,9: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy son's sons."

#### Children

Ps. 127,3: "Lo, children are a heritage of the Lord: and the fruit of the womb is his reward."

Ps. 127,4: "As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man who hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate."

Pr. 23,22: "Hearken unto thy father that begat thee, and despise not thy mother when she is old."

Eph. 6,1-3: "Children obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

#### d. Fellowship

The principles of Christianity as advanced in the Scriptures are able in application to supply the elements of intimate fellowship and the "invisible companionship" necessary for a well balanced personality.

"Membership in a church fellowship is a healthy relationship. Karl Stolz calls the Christian church a therapeutic organism and shows how it cultivates wholesomeness of personality through loyalty, inclusive rather than exclusive membership, purposive activity, initiative and choice, progressive development, and free allegiance to the leader. Every person needs to belong to an intimate fellowship where values are shared and each is expected to do his best for all."<sup>87</sup>

Passages that might encourage fellowship with God and the value in fellowship of the congregation of believers can be found among the following:

I Jn. 1,3: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

Re. 3,20: "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Ps. 34,18: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

Ps. 145,18: "The Lord is nigh unto all that call upon him, to all that call upon him in truth."

Je. 23,23: "I am a God at hand, saith the Lord, and not a God afar off."

Jn. 15, 4-10: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abideth in the vine; no more can ye, except ye abide in me. I am the vine, ye

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87. Johnson, op. cit., p. 240.

are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. If ye keep my commandments, ye shall abide in love; even as I have kept the Father's commandments, and abide in his love."

De. 20,1: "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them; for the Lord thy God is with thee, which brought thee up out of the land of Egypt."

Acts 2,42: "And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers."

Ph. 1,3: "I thank my God upon every remembrance of you. For your fellowship in the gospel from the first day until now."

I Jn. 1,7: "But if ye walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sins."

## 2. MENTAL PROBLEMS

Having attempted to show the value of Scriptures and Christianity as a power to overcome the troubles of the physical body, this paper now proceeds to prove the Scriptures are equally important in assuaging the disturbances of the mind. As an introduction to this section two quotations to attest the value of religion and especially Christianity are reproduced.

"I am convinced that the Christian religion is one of the most valuable and potent influences that we possess for producing that harmony and peace of mind . . . needed to bring health and power to a large proportion of nervous patients," says Dr. J.A.Hadfield.<sup>88</sup>

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<sup>88</sup>. Quoted by Weatherhead, Psychology and Life, p.7, also quoted by Seward Hiltner, op. cit., p. 22.

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"A minister with psychological insight and knowledge could also do almost untold good by lecturing on psychological subjects, and even, occasionally, preaching sermons which showed how marvelously almost all that is of value in the new psychology is already offered in the New Testament. Religion and psychology are inevitably wedded. Psychological troubles are mainly due to a faulty adjustment to life and reality. Religion offers a perfect adjustment. . . One's mind runs to case after case where one's psychological work seemed to have meager success until, with the patient, one turned to religion for help. Sin and selfishness are underneath much psychological illness. It is making non-sense of the healing miracles of Jesus to assert that religion and healing never have anything to do with each other. Only the patient must not just be told to trust in God, or have faith, or say his prayers. He must be understood. And if we haven't - and we haven't - Christ's insight, we must learn how to look deeply into the mind by scientific methods and then apply the required truth (for example forgiveness) for the right case at the right time in the right way. And where is the doctor, or, for that matter, the psychotherapist, who will say to a man, 'Thy sins be forgiven thee,' or speak to the bereaved of the life after death or teach a patient how to pray?"<sup>89</sup>

#### a. Problems of Daily Living

The majority of the mental problems, the don't-give-a-care attitudes, are a result of the wrong motives guiding one's living habits or the lack of any motivation whatsoever. The problem as it appeared in the first section is to determine the correct motivation of life for a well balanced personality. Scriptures and Christianity offer that correct motive in the "grateful love of God, wrought by the spirit of God, for the gift of salvation in Christ Jesus." To substantiate this statement the words of Dr. Reu are presented.

"In Christian ethics alone do we find a definite norm, a correct motive, ample power, and a proper goal for moral conduct. A definite norm, for whereas the lines of

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89. Johnson, *op. cit.*, pp. 19-20.

the law written in man's heart are often very indistinct, the Spirit directs the Christian to the perfect revelation of the divine will as found in the Word and exemplified in the life of Christ. A correct motive, not the fear of punishment or the hope of reward, but grateful love of God, wrought by the Spirit of God, for the gift of salvation in Christ Jesus, all other motives being subordinated to this one. Moral power, for the law written in man's heart can give no power, for which reason the natural man can at best attain only a civil righteousness (*justitia civilis*), but the Spirit of Jesus Christ affords power toward all that is good. A proper goal, for the Spirit directs us to the communion with God unto which the Christian has been renewed, requires ever increasing growth into the image of God, and this comprehends everything else that a proper definition of the goal of Christian ethics may include."<sup>90</sup>

Going outside of our own religious group, this is also substantiated by Charles T. Holman in The Religion of a Healthy Mind.

"Devotion to the will of God, interpreted as love, will provide a powerful motive for worthy human living, because it brings to the individual assurance that he is cooperating with the ultimate spiritual forces of the universe. Indeed, that is precisely what the will of God means. The end which the individual seeks is not merely his own private invention to be accomplished with his own limited resources; it is the purpose of God who works with him to will and to do his good pleasure. Such conviction calls forth faith and hope to encourage endeavor."<sup>91</sup>

The Holy Bible points out this one requirement to all that will give heed to its words: through the use of these passages as basis for instruction in the right motivation of life a more healthy outlook on life can be accomplished.

Deut. 10,12: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul."

Jos. 22,5: "But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged

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90. Reu, op. cit., p. 35.

91. Holman, op. cit., pp. 140-141.



you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul."

Matt. 6,33: "But seek ye first the kingdom of God, . . . and all these things shall be added unto you."

Eph. 5,1.2: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour."

I Jn. 3, 16-19: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up the bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him."

In continuing the evaluation of the Scriptures and Christianity it can be shown that credit is due also because of the help they can extend to the person's character. The problem as presented by the first section was that of an inferiority feeling and other characteristic idiosyncrasies.

The faith of an individual in himself, in his fellow-man and in higher moral order is more important than all the knowledge which the natural sciences are able to give. Christianity has the power to increase faith in oneself and to point out the fact that the individual is not the victim of a heartless environment but a creature of infinite possibilities. Man's conquest of himself, his environment and his fears lies in the realization of that power of Christianity. In support of this Dr. Link wrote in The Rediscovery of Man:

"Thus the Christian concept of personality is the absolute opposite to that of the physical sciences. Whereas the natural sciences have progressively revealed man's

limitations, Christianity forever emphasizes his possibilities. Whereas the mental hygiene movement of the medical sciences increasingly describes people as innocent sufferers of mental disorders, Christianity long ago described the same disorders as the natural consequences of sin - either the sins of omission or commission. The doctrine of sin and salvation, so vital a part of Christianity, is but the declaration of faith in man's power to achieve personality, his errors notwithstanding."<sup>92</sup>

and Paul Johnson in Psychology of Religion also agrees.

"The worth of every person is a cardinal belief of Christianity. To realize one's personal worth is essential to mental health, a needed corrective to the inferiority feelings so common to our competitive society. To realize the equal worth of every other person is quite useful in correcting the superiority feelings of ego-inflation. To view every personality as sacred corrects indifference and makes health a religious obligation."<sup>93</sup>

Mental health, as well as physical, is not merely negative, that is, the alleviation or removal of some disease or aggravating element, but it is also positive, filling the person with wholesome elements instead. It is in this way that Christianity is helpful also in removing other characteristic idiosyncrasies, i.e. egocentricity, infantilism, etc. Christianity installs the love of God and the fellow man and the value of service in man rather than harmful elements. A personality is rated by the extent to which it has learned to convert energies into habits and skills which interest and serve others. It is the love of God which fills the person as the positive side of health and which in turn produces the other admirable characteristics. "Once let a human being come under the power of the love of God, so

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92. Link, The Rediscovery of Man, p. 236.

93. Johnson, op. cit., p. 240.

that the divine love first extended toward us creates a love toward Him - once let a human being be swept by the fire of passion to find and do the will of God - and that man has begun to be lifted beyond himself. You see, God remains: He is there no matter what our emotions do, no matter how we fail Him or disobey Him - He is constant - and it is this which makes the religious faith a powerful anchor on all the emotional storms which we experience."<sup>94</sup>

Some passages of Holy Scriptures for the regulation of personal characteristics are as follows:

Ro. 10,12: "For there is no difference between Jew and Greek: for the same Lord over all is rich unto all that call upon him."

Gal. 3,28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male or female: for ye are all one in Christ."

Ja. 3,9: "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God."

Jn. 3,16: "For God so loved the world, that He gave His Only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

I Cor. 6,20: "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are Gods."

I Pet.1,18: "Forasmuch as ye know that ye are not redeemed with corruptible things, as silver and gold, from your vain conversations received by traditions from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

Matt. 22,37: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . And thou shalt love thy neighbor as thyself."

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94. Shoemaker, op. cit., p. 57.

Not only in specific passages does the Bible present helpful material, but also in Biblical examples and characters is there much to be learned. For example the story of Paul's life is an outstanding picture of a religiously motivated and regulated personality.

"Identification with Christ and unswerving loyalty to his service gave to the apostle's life unity, meaning and power. The centrality of religious interest is disclosed in the statement of his like the following: 'It is no longer I that live, but Christ liveth in me.' (Gal. 2, 20) 'For though we walk in the flesh, we do not war according to the flesh . . . bringing every thought into captivity to the obedience of Christ.' (2 Cor. 10, 3-5) 'For the love of Christ constraineth us.' (2 Cor. 5, 14) Persecution, loneliness, misunderstanding, and deprivation, although not easy to endure, could not demolish the religious foundations of Paul's life and shatter his personality. He was cast into prison more than once, five times he received forty stripes less one at the hands of the Jews, thrice he was beaten with rods, he was shipwrecked three times, he suffered hunger and thirst, cold and destitution, and treachery of false brethren and the defections of his converts, but none of these nor any combination of them was able to separate him from the love of God. (2 Cor. 11, 23-29) 'I can do all things in him that strengtheneth me,' (Phil. 4, 13) is a testimony which reveals the dynamic cohesive of the personality of the Church's greatest theologian, missionary, pastor and administrator."<sup>95</sup>

Discouragement and despair too can be overcome through diligent and believing use of the Scriptures. To overcome such maladies one need only to place his faith in God which meditation on the Holy Scriptures will bring about through the aid of the Holy Spirit. "Religious faith is not a guarantee against trouble, but against defeat. A man is not to seek faith in God in order to ward off difficulty; if he does, he is doomed to disappointment. Faith does not alter what life brings to us, it alters the way we take what life

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95. Stolz, op. cit., p. 189.

brings to us."<sup>96</sup>

Failures will come into our lives, some larger, some smaller, and for a balanced personality we must have some technique and philosophy with which to meet it. Holman suggests the following technique.<sup>97</sup> First one must face the fact of his failure. They are a part of life and must be worked through rather than being a reason for becoming discouraged. Second, one should not seek false, selfish, self-centered goals, but rather ends that express love, mutuality, and cooperation. The passage from Scripture, "He that saveth his life shall lose it," applies here in that one who keeps himself, his interests, his satisfactions and gratifications at the focus of attention loses any satisfying self-fulfilment. Finally, and most important, to overcome discouragement, have faith in God. His purpose stands fast.

Passages of Scripture that also enjoin man to have faith and trust in God, and prompt him to do so, follow:

Is. 42,13: "For I the Lord thy God will hold thy right hand saying unto thee, Fear not: I will help thee."

Deut. 31,6: "Be strong and of good courage, fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

Jn. 14,12.13: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son."

Ps. 27,5: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

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96. Shoemaker, op. cit., p. 26.

97. Holman, op. cit., pp. 61-67.

Ps. 118, 8: "It is better to trust in the Lord than to put confidence in man."

Pr. 3,5: "Trust in the Lord with all thine heart; and lean not on thine own understanding."

Ps. 31, 19: "Oh how great is thy goodness, which thou hast wrought for them that trust in thee before the sons of men."

Ps. 32, 10: "Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about."

Pr. 29, 25: "The fear of man bringeth a snare: but whose putteth his trust in the Lord shall be safe."

Emotional disturbances caused by lack of knowledge of the true destiny of life on earth or a false standard can also be removed through the use of the Bible among those who will accept it. A person of a well balanced personality lives for a purpose, and by that purpose he controls his unruly impulses. Faithful devotion to a major purpose of life gathers up all the energies of life and channels them into unified expressions. Holy Scripture presents the most important purpose - both spiritually and physically. The ends which man seeks should not merely be his own private inventions to be accomplished with his own limited resources if that person wants to retain all the factors of a well balanced personality. Rather they are the purposes of God who works with him to will and to do his pleasure. The character of Christ was no accident. "It was the result of an ideal which he valued more highly than his personal comfort or even his life. 'My meat is to do the will of him that sent me,' he said. He knew nothing of the glands that regulated personality or the inherited bodily structure which medical enthusiasts now say make one man inevitably schizoid,

another cycloid, and other paranoid and epileptoid. 'I can of my own self do nothing,' he said; 'as I hear, I judge: and my judgement is just, because I seek not my own will, but the will of the Father which has sent me.'"<sup>98</sup>

Despite his inadequate and erroneous conception of God, Holman utters a truth when he says:

"There is a deep psychological wisdom in the Scriptural exhortation, 'Commit thy way unto the Lord; . . . and he shall bring it to pass.' If we commit our ways unto the Lord, give ourselves with complete devotion to those high purposes which we conceive to be the will of God, we shall find ourselves sustained by those ultimate and abiding cosmic forces which were at work long before man's life began on the planet and which will continue on through the ages, that power making for righteousness to which men have ever given the name, 'God'."<sup>99</sup>

The Bible points out the destiny of life to those seeking it in the following passages:

Matt. 12,50: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Matt. 26,42: "He went away again a second time and prayed saying, O my Father, if this cup may not pass away from me except I drink it, thy will be done."

Acts 21,14: "And when he would not be persuaded, we ceased, saying, The will of the Lord be done."

Rom. 12,2: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

Eph. 6,5.6: "Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice as men pleasers; but as the servants of Christ, doing the will of God from the heart."

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98. Link, The Return to Religion, p. 51.

99. Holman, op. cit. p. 158.

Ja.4,15: "For that ye ought to say, If the Lord will, we shall live, and do this, or that."

I Jn. 2, 17: "And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever."

#### b. FEAR

Christianity and the Bible answer the need of personality in that they possess the power to dissolve the crippling, disabling, paralyzing fears that may encompass life. It has been proven that fears and anxieties may become obsessive fixations or neurotic compulsions leading to nervous disorders and mental diseases. "There is no cure for these functional disorders short of faith. Without faith every other effort fails."<sup>100</sup> Faith offers the antidote of trust in God, the specific condition necessary to relaxation and to facilitation of normal functions. Holman again outlines four definite suggestions for dealing with fears.<sup>101</sup> The first essential is to discover as best one can the deep underlying causes of our fears. In the majority of cases it is a knowledge of personal weakness or a distrust in the powers of this earth to afford any help. In the second place fears should be sublimated. Religion in its ideal of the Kingdom of God is a great cause so commanding and worth while as to call forth all the loyalty and devotion to which one can turn in sublimating his fears. Thirdly one should cultivate an attitude of faith. Faith is the logical opposite of fear. Fear paralyzes; faith liberates and energizes. "Fear not," Jesus says to his disciples, "only believe." In the last place one should, if given to fears, yield

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100. Johnson, op. cit., p. 294.

101. Holman, op. cit., pp. 49-59.



his life to love, for in so doing, he can find release from fear.

"Fear hath torment," says John's first epistle, "but perfect love casteth out fear."

Other passages that might be of use to allay one's fears are:

Ps. 118,6: "The Lord is on my side; I will not fear: what can man do unto me?"

Is. 51,12: "I, even I, am he that comforteth you: who art thou, that thou shouldest be affraid of man that shall die, and of the son of man which shall be made as grass."

Is. 41,10: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Is. 43, 1-3: "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle thee. For I am the Lord Thy God the Holy One of Israel."

Ps. 127: "The Lord is my light and my salvation; whom shall I fear?

The Lord is the strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumble and fell.

Though an host should encamp against me, my heart shall not fear;

Though war should rise against me, in this will I be confident.

.....  
For in the time of trouble he shall hide me in his pavillion:

In the secret of his tabernacle shall he hide me; He shall set me up upon a rock.

And now shall my head be lifted up above mine enemies round about me:

Therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea I will sing praises unto the Lord."

### c. SIN AND ETERNAL LIFE

Sin as the original source of every ill can also be looked to as the direct cause in depraving man of mental stability today. The sense of insecurity, guilt, and failure which as a result of sin flood over the conscience of men is capable of disastrous effect unless some power to overcome the reign of sin becomes prevalent in the individual. Sin cannot seek to kill itself, and a person of sin cannot alone bring about a cure. "The curse of sin is this tendency to pursue its persistently destructive course in fatal disregard of the consequences."<sup>102</sup> It is the weight of sin, the consciousness of guilt, upon man's conscience that is emotionally disturbing. The sin may weigh heavily because of the natural knowledge of the law in man's heart, or because of the revealed law in those whose early training or spiritual life retained some element of the Law. Psychology has no remedy for sin. In an effort to lower the guilt a person may experience, there has been a natural tendency by science and man alike to lower the ethical standards of society. It is only in Scriptures that the power to overcome sin is available. That power is the forgiveness of those sins. Forgiveness is the essence of the Christian Gospel. Forgiveness is that which we have because of Jesus Christ, who atoned for the sins of all men, and removed the consequences of that sin from mankind. Forgiveness is the therapy needed to cure the personal and social evils of guilt, resentment and revenge. The process bringing about healthy attitudes toward sin and beginning with the Word of God is described by Dr. Reu thus:

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102. Johnson, *op. cit.*, p. 94.

"But the Word of God is also Gospel, it is the message of divine grace, of forgiveness of sins through Christ, full of life giving power. In the very moment - for Scripture knows of no state of religious neutrality - when man through the law has been made entirely passive, the Gospel points him to Christ and his inviting Savior-love, and the Spirit working through that Gospel in a mysterious creative way brings about a new understanding and new powers of the will, new inner motion. He provides, again through the creative powers of the Word, the organ which is able to receive the Word, even Christ himself as a personal Savior. This organ is faith which, depending on the Word, says, 'I know that the Father will forgive and receive me in grace for the sake of his Son.' Immediately connected with this faith is deep contrition at having offended a gracious God, for without this contrition there can be no justifying faith. Where this faith has been created in the heart of man there the new life exists. It may be weak as yet, but it is there, a new man has been born. The old man, to be sure, has by no means been extirpated, he too is still there and will continue to be there as long as man lives, but he has been driven from the center to the periphery and the tendency of the renewed will is to oppose the flesh and to submit with ever increasing determination to Christ."<sup>103</sup>

At some times when the struggle between the spirit of the new man and the force of the old seems to be a losing battle, one also is inclined to become disturbed. So it was with the Apostle Paul, whose autobiographical description of his own terrific inner struggle gives good Scriptural council and example to any in like circumstances.

"In his deepest soul he was 'divided, consciously wrong, inferior and unhappy,' but he laid hold on the religious reality and became 'unified and consciously right, superior and happy.' 'Who shall deliver me from this body of death?' he cried. 'I thank God, through Jesus Christ,' 'The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.' He found a new meaning for his life, and a new organizing center for his higher loyalties in the service of Christ."<sup>104</sup>

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103. Reu, op. cit., pp. 131-132.

104. Holman, op. cit., p. 94.

Passages from the Bible that would be helpful to those suffering some anguish because of sin and its consequences are here listed:

"Have mercy upon me, O God, according to thy loving kindness:  
 According unto the multitude of thy tender mercies blot out my transgressions.  
 Wash me thoroughly from mine iniquity, and cleanse me from my sin.  
 For I acknowledge my transgression: and my sin is ever before me.  
 Against thee, thee only, have I sinned, and done this evil in thy sight:  
 That thou mightest be justified when thou speakest, and clear when thou judgest.  
 Behold I was shapen in iniquity and in sin did my mother conceive me.  
 Behold thou desirest truth in the inward parts: and in the hidden parts thou shalt make me to know wisdom.  
 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.  
 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.  
 Hide thy face from my sins, and blot out all mine iniquities.  
 Create in me a clean heart O God; and renew a right spirit within me.  
 Cast me not away from thy presence; and take not thy holy spirit from me.  
 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.  
 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.  
 Deliver me from blood guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.  
 O Lord open thou my lips; and my mouth shall shew forth thy praises.  
 For thou desirest not sacrifices; else would I give it: thou delightest not in burnt offering.  
 The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise.  
 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.  
 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar."

Psalm 51

Col. 2,8-14: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principalities and powers: . . . . Buried with him in baptism, wherein ye are risen also with him through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all your trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross."

Is. 44,22: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me for I have redeemed thee."

Is. 55,7: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

I Jn. 1,7: "- and the blood of Jesus Christ, his son, cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

## 2) The Problem of Eternal Life

It is only in Scripture that we will also find any information concerning eternal life that is able to mitigate and even dissolve any worry that might surround one. The Bible assures one first that there is a life after death, that the soul is deathless, and it teaches man how that life after death can be a life of glory rather than damnation.

Scriptures first give aid to the personality in teaching the truth concerning the immortality of the soul. The value of that information is summarized by Dr. Link.

"Even the doctrine of immortality, so frowned on by science, becomes in Christianity a dramatic expression of the supreme value of the personality. The soul, not the political or economic system, lives on. The individual, not the state, has ultimate value. Therefore the state exists

for the individual, as in a democracy, and not the individual for the state, as in fascism and communism. Indeed, the rise of Christianity as a power of Western civilization rests squarely on the doctrine that citizenship in the immortal kingdom of God is far more important than life in any temporal kingdom. This very concept has made democracy as we know it possible, because Christianity has insisted on a minimum of regimentation by any temporal government so that the individual could assume a maximum of personal responsibility in a permanent kingdom of spiritual values."<sup>105</sup>

Secondly Scriptures comforts and assures man of his access to the kingdom of God in eternal life through faith in the meritorious works of Christ. This affords emotional stability and a well balanced personality in that man no longer flounders about in fearful doubt.

Passages that give assurance of eternal life are as follows:

#### Immortality

Lu. 20,36: "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

2 Tim.1,10: "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel."

I Cor. 15,54: "So when this corruptible should put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

#### Life Eternal

Jn.3,14,15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

Jn. 12,25: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

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105. Link, The Rediscovery of Man, p. 235.

Jn. 17,3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent."

d. SEX

Leslie Weatherhead's book, The Mastery of Sex through Psychology and Religion, gives credit to the Bible and Christianity as a power to overcome sexual problems. In discussing the way in which religion can be used Weatherhead outlines a five point program. Mentioned first, but actually of little importance, is the suggestion that those who are possessed with instability in sexual affairs should consider the fact that sex temptations may be an indication of a rising to a great spiritual height. As a proof of this there is presented the statement that some of the earliest religious rites were definitely sexual in character, and that the greatest saints, i.e. St. Jerome, St. Theresa of Jesus, had temptations of sexual desires. Second in the attempt to alleviate the particular emotional problem due to sex is the device of dissociating from one's mind the abnormal feeling of guilt which is usually felt in regard to it. Sex and all thoughts and feelings connected with it are not per se unclean, and those that are unclean are not of any greater sin than many other weaknesses man can succumb to. "I do not believe that any instinctive misdirection physically expressed in a way which only harms the person who does it, can be so bad in the sight of Heaven as a sin of the spirit such as spiritual pride. I find such deep misery and self-reproach shown by masturbators that I would definitely get them to cease to exaggerate the sinful aspect of the practice by pointing out that in all probability it is not near-

ly so bad as, say, turning a person out of your pew on a Sunday evening, or being a spiritual Pharisee or hypocrite. 'A church-going, soured, spinster lady,' says Mr. Kenneth Ingram (The Modern Attitude to the Sex Problem) 'probably has no conception that her acts of snobbishness, her social cruelty, her uncharitable thoughts towards those who not go to church may be offences much more damnable than any carnal desires from which she is entirely free,' though it may be added that to be 'dreadfully shocked' by sex scandals is a form of mental sex-gratification. Jesus never condemned what are too glibly called the sexual 'sins' so severely as He condemned sins against love or truth."<sup>106</sup> The third suggestion to a subject is to stop thinking of dealing with the problem as a special great "battle." Think of it rather as a mistaken habit which needs to be replaced by better habits. In accordance with that the fourth suggestion is that of sublimation, similiar to that suggested for fears, and in this Christianity affords many outlets for new and fuller interests. The fifth suggestion is direct prayer to God for strength and guidance.

The Bible passages from Scripture that could be used to direct the mind to correct evaluation of the greatness of the sins of sex are:

Jn. 8,2-11: "And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now

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106. Weatherhead, The Mastery of Sex through Psychology and Religion, pp. 130-131.



Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him cast the first stone at her. And again he stooped down and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man Lord. And Jesus said unto her, Neither do I condemn thee: go and sin no more."

#### G. PRAYER AN AID TO CHRISTIANITY

Prayer has been neglected until now for it could very well be classified as capable of giving aid to those experiencing all physical and mental problems. Prayer is a very important health preserving and health giving element because of the psychological effects it has on personalities, and, more important, because it is an appeal direct to the author of the Bible and Christianity, God Himself. This is attested also by the medical world. Dr. Charles F. Read, managing officer of the Elgin State Hospital of Illinois broadcast the following statement: "Cultivate the habit of periodic meditation; pray if you know how, but not about little things. Usually it is one's own small thoughts and feelings that stand in the way of saner purposes of life."<sup>107</sup> Doctor Hyslop of Bethlehem Mental Hospital of London once said, "As one whose life has been concerned with the suffering of the human mind, I believe that of all hygienic measures

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107. Quoted by Holman, *op. cit.*, p. 41.

to counteract depressions of spirits and all miserable results of a distracted mind, I would undoubtedly give first place to the simple habit of prayer."<sup>108</sup>

The psychological effect of prayer has on personality is the relaxation or release of tensions it affords through a placing of the petitions in the hands of God. "By relaxation we mean the ability to go to bed at night, to relax our muscles, to forget the cares of the day and morrow, and go to sleep. We mean the absence of an anxiety that drives the whole person to continuous physical and psychic tension. We mean the ability to alternate work and release in such a way as both to use and to safeguard the 'muscles of the mind and spirit' as well as the body. Prayer ought to imply the relaxation of the spirit which, if real, has an immediate influence on our physical tensions. Its long run effect is relaxation in the deepest sense of the term; for when it produces tensions, real prayer brings the conviction of the strength to deal with them."<sup>109</sup>

Another effect of prayer is that of opening up parts of the mind to things that have been forgotten. New anxieties, new outlets and solutions. Especially is this true of prayers that are being said at one's side by another.

"Prayer, especially the prayer which is prayed by one standing beside us who is free from the heat of suffering, reminds us of the things we have forgotten and causes us to relax our desires into Greater Desires than our own. It helps us gain perspective and see the limited visions we have of ourselves is not the whole of our living. Prayer helps us trust the world about us, the chair upon which we sit, the ground upon which we walk, the day with its works and the night which gives us rest. Especially it helps us as we see other trusting people who pray."<sup>110</sup>

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108. *Ibid.*

109. Hiltner, *op. cit.*, pp. 39-40.

110. Dicks, *Pastoral Work and Personal Counseling*, p. 184.

The most important use of prayer is its use to call upon help from God above, for relief, strength, patience and anything that is required. This will not guarantee that the help that is being sought will be realized in the desired way, and often one does not look for relief in the way God answers prayer. There are two considerations about prayers that should be stressed. The first is, "Prayer is not intended to change the will of God but to discover it."<sup>111</sup> The second is: "The achievement of prayer results from its proper use. Prayer does not work as a substitute for a steel chisel or the wing of an airplane. It does not replace muscular action in walking, or faithful study in meeting an examination. These are not the proper uses of prayer. But prayer may be of aid to calm the nerves when one is using a chisel in bone surgery, or bringing the plane to a landing. Prayer may guide one in choosing a destination to walk toward, and strengthen one's purpose to prepare thoroughly for the examination."<sup>112</sup>

We add that, of course, prayer brings other help than merely the calming of moods: it also alters events and brings us divine gifts. But faith in these promises even, when exercised in prayer, is itself calming.

The teachings of Scripture about prayer are comforting and health provoking.

Matt. 7,7: "Ask, and it shall be given you, seek, and ye shall find; knock, and it shall be opened unto you."

Matt. 26,41: "Watch and pray, that ye enter not into temptation. The spirit is willing, but the flesh is weak."

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111. Shoemaker, op. cit., p. 110.

112. Johnson, op. cit., p. 121.

I Thes. 5,17: "Pray without ceasing."

Is. 65, 24: "And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear."

Jn. 15,7: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall come unto thee."

Mk. 11,24: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall receive them."

Matt.6,7: "But when ye pray, use not vain repetitions, as the heathen do: for they think they are heard for their much speaking."

#### CONCLUSION

That the Bible contains the power to enable us to bear or overcome all the troubles of mankind is not something recently developed. Christ uses it as such even when he walked the earth. Knowledge of the fact and use of that knowledge are two different things and it appears as if the use of that knowledge has been limited in modern times. "Seldom has there been an age in which greater need for direct, pungent, personal preaching and teaching that brings people into an immediate contact with the sources of divine power, strength and courage for life's journey and the conquest of failures and defeat. Rarely have ministers and other Christian workers had greater opportunity to single out individuals who are making shipwreck of their lives and bring them to the peace and joy which Christ alone can give. The preaching of traditional sermons on abstract subjects must give way to grappling with life's issues in the strength of a present and adequate Christ. Mere visiting to invite people to attend church services or a Sunday School class

must be abandoned in favor of 'Christian case work,' in which the needs of an individual will be studied until they are measurably understood, and then the answer to these needs discovered through the fellowship of prayer and Bible study, and the sharing of Christian experience. In all this psychology will help to an understanding of the individual himself, of the nature and cause of his trouble, of his deep moral and spiritual needs, and of the way in which that need is to be met through the power of Christ under the guidance of the Holy Spirit. Thus we shall have captured psychology for Christ, and put it to work in His service and the service of those whom He came to seek and to save."<sup>113</sup>

The pastor has the best opportunity to make use of this divine power. Using Scripture in sick-room, among mentally troubled, among the aged and infirm can prove a great blessing. Care must be taken to use the correct passages and time must be spent to realize the individual's need if the full use of the power is to be experienced. Dr. Sverre Norburg, writing on Varieties of Experience (pp. 216. 218) denounces unprepared soul-care.

"Superficial Christian soul-care is no weakness; it is a bloody crime. Some day it will, perhaps, be avenged in a disasterous way." "If it is criminal negligence on the part of a doctor to rush like a nonsensical tourist through the wards of his patients, such a hurried 'have-no-time' attitude on the part of the representative of Christian soul-care is an unforgivable sin. It is here that the greatest challenge comes to the Christian ministry of souls from untiring, thorough psychiatrists. The criminal negligence day out and day in, on the part of men called is a shame."<sup>114</sup>

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113. Prof. Gaines S. Dobbins, "Capturing Psychology for Christ," The Review and Expositor, Vol. 33, p. 427.

114. Quoted by Wesby, op. cit., p. 21.

The Lutheran pastor is noted for his pastoral care among the sick, and he stands without peer at the sick- and death-bed.<sup>115</sup> Emphasis on individual soul-care has been lacking, however, and in this the work of the Lutheran pastor too has been superficial and inadequate. It is poor stewardship of the power which God has left among us to let this condition prevail. A new interest and emphasis upon it should be encouraged. To what extent this should be carried and how it is to be accomplished, it is not the purpose of this paper to answer. The answer I leave in God's hands who would have us to be "all things to all men."

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115. Ibid.

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