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### Psychology in the Service of a Lutheran Pastor

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PSYCHOLOGY IN THE SERVICE  
OF A LUTHERAN PASTOR

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A Thesis Presented to  
The Faculty of Concordia Seminary  
Department of Practical Theology

- - - - -

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

- - - - -

By

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May 1949

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## **PSYCHOLOGY IN THE SERVICE OF A LUTHERAN PASTOR**

### **Introduction**

**Every pastor ought to have some knowledge of psychology. It is true, a pastor is first and foremost a theologian. As a theologian he must learn rightly to interpret the Divine Word and bring its precious truth to the people under his care. In doing this, the pastor through God's grace and help is benefiting his people for time and for eternity. If in addition to being a good theologian, a pastor knows some of the most important principles of psychology, he will the better be able to apply this Word of God, especially so in the case of such who are suffering from mental ill-health.**

**It is the duty of the minister to minister to the whole man. It is useless to "preach" to minds that due to disease are not working properly. The very close relation between physical and mental health has also complicated the situation. Many a poor soul has traveled through the valley of shadow, misunderstood and unhelped by unintelligent religious shepherding. A lady who was suffering deep mental anguish came to her pastor. She believed she was condemned to eternal torment. She was convinced that she had committed the unpardonable**



sin. Nothing that was said to her or done for her could relieve her mind or comfort her heart. To have continued dealing with the case from the mental standpoint alone would have been useless. For it was discovered that she was suffering from goitre. After the operation and partial recovery of bodily strength, her mind was as cheerful and as free from the obsession that she had sinned away the day of grace as any other trusting child of God. Before the days of good diagnosis and surgery such a soul would have eked out a miserable existence. No pastoral ministry could have cured her mental aberration created by physical disease. Yet there are innumerable cases where the attempt was made to discipline such a mind into normalcy.

We must not think though that when a pastor studies psychology, he is therefore a trained psychologist or psychiatrist. The pastor renders his greatest service not by becoming a psychologist, a physician, or a psychiatrist. He loses his position of advantage with the mental patient when he does so. His great service is to be rendered in co-operation with these experts, but he is effective only as he remains the pastor, the man of God, who inspires confidence in the patient by the very fact that he is God's minister.

Dabbling in psychiatry, in psychotherapy and other fields requiring the services of experts is not only dangerous and disastrous; it is untrue to the ideals and office of the ministry. Ignoring the great call to co-operate with these scientific benefactors of mankind and being indifferent to the challenge to fit oneself so to co-operate in the service of redeeming humankind from suffering, defects and disaster is unbecoming the pastor called of God to be a shepherd of the



flock. But again it should be noted that some pastors may be fitted to perform this service to mental patients, while others may lack the personality or aptitude for this field of endeavor. Many should be informed and become aware of this field of work. A few should become experts; and a goodly number effective shepherds of the lame lambs in co-operation with psychotherapists and physicians.

The psychiatrist, psychotherapist and the physician need to learn, as many of them have already acknowledged, that their patients have need of pastoral ministry. Pastors need to fit themselves to co-operate effectively with these professional men.

The need of ministers trained in pastoral psychology and psychiatry is real. The minister needs to know enough to recognize to some degree of accuracy cases of mental diseases, nervous diseases and mental disturbance and abnormality. Spiritual advisers are called on almost constantly to deal with pathologically abnormal cases. What to do and how, as well as when not to undertake a case is very important. The helpful minister knows how to relate his work and his patients to medical authority, to the psychologist and the psychiatrist.

How is a pastor to learn about psychology? We were not taught much about this at the Seminary some years ago. Today it is being taught more and more. Enrolling in the Graduate School or taking a Summer course at some University is one way. Reading good books on psychology is another. But as Carl J. Schindler advises: "The market is of course swamped with books on psychology. The careful study of a few books by recognized authorities will be far more valuable than the cursory reading of a great many semi-popular writings."<sup>1</sup>

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1. Schindler: Pastor As A Personal Counselor, p. 9.



Then, too, every congregation usually contains psychological case material. A little observation will enable the pastor to recognize the extroverts and the introverts, the well-integrated personalities and the poorly adjusted individuals. Every congregation has its boosters and its faultfinders, its bold and its timid members. He has advantages for psychological studies that no other person has, because he usually can enter freely into the home. He need not be a mind reader to see when there is something wrong. An unintentional gesture, a slight annoyance, a raised voice, a quick contradiction, impatience, a twisted handkerchief, are all indicative of the spirit in a home. Of course, when a pastor makes a pastoral visit to a home, he must not give the impression that he is extremely busy, and that he still has five or more calls to make that day; for if he does so, his purpose will be defeated. He must also be a good listener. Many people are greatly helped by the pastor who has the patience to listen. It is also a good thing to remember that a pastor need not solve all problems. He dare not probe confidences.<sup>1</sup> "Unless the pastor is careful, people may tell him more than they intended and afterward they will feel ashamed and humiliated. In fact they will begin to fear him for knowing too much."<sup>2</sup>

We should banish the suggestion that pastoral psychology is chiefly concerned with spiritual service to the insane. It is not. Its chief field of investigation and service lies in the realm of the everyday life of everyday people of every road. It has to do with people who are considered sane. It is preparing ministers to deal with a large number of people

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1. Schindler: Pastor As A Personal Counselor, pp. 4-6.  
 2. Ibid., p. 7.



who are suffering from mental disorders that are bringing distress or preventing wholesome living, or hindering the development of a full, rich maturity of life. And the study of extreme cases, as the insane, is done to gather information for use in preventing mental disease, and in correcting minor abnormalities.

#### WHAT IS PSYCHOLOGY?

Psychology is a study of human behavior. Why does man behave like he does? It is the study of the soul, the study of mental powers to ascertain the why of a human being's behavior. Some people say that psychology is nothing but common sense. It is true that a lot of common sense is required in the study of, and the use of psychology. But psychology is more than this. Floyd L. Ruch states: "Let the layman ask an astronomer how far it is from the earth to the moon; the answer will be given with great precision and accepted without protest. Let the same man ask a psychologist some question with regard to human behavior and he may or may not accept the answer. Why should this important difference exist? Is it because the ordinary man feels that psychology is 'unscientific' and inexact? This is part of the explanation, but there is probably a more fundamental reason why the average man is willing to accept the work of the astronomer but not that of the psychologist. Astronomy has few applications to human life as compared with psychology. Nearly everybody considers himself to be a psychologist; few consider themselves to be astronomers. The fact that a man is typically more interested in psychology than in astronomy causes him to challenge the former and accept the latter without question."<sup>1</sup>

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1. Ruch, Floyd L., Psychology And Life, pp. 13-14.



"Many students have told the writer that they were very much interested in psychology, but saw no point in studying it from books, or in the laboratory. 'I am interested in myself and people', one of them said, 'as I see them in everyday life. I have made it a point to study human nature at first hand under all circumstances, and I honestly believe that a course in psychology has nothing to give me that I don't already know.' How many times has such sentiment been voiced."

All a pastor has to do to convince himself that psychology is more than just common sense, is to read several books on psychology. Every year of his ministry he ought to read some good books on this subject. If at all possible, a course in psychology would be of great benefit to him. The writer has taken such a course given by Dr. A. N. Rehwinkel at Concordia Theological Seminary, St. Louis, Missouri; and much contained in this thesis must be credited to the extensive notes taken during his lectures. Certainly, a study of a subject that will help us to understand human behavior better is of unquestioned value.

#### VARIOUS APPROACHES

In studying the question: "Why does man behave as he does?", we could use a number of approaches. I will mention five of them.

There is first of all the Biblical approach. This is from a scientific viewpoint, not from a theological, because some of the things about man can be obtained from the Bible only. There is absolutely no other source where man can get information of these important facts that are so essential for a thorough understanding of the behavior of mankind. Some of these important facts are: the origin of man; sin, its origin and

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1. Ruch, Floyd L., Psychology And Life, p. 14.



consequence; conversion; sanctification and original sin.

The second approach is the Biblical biographical approach. This is a case study of Biblical characters. Great men like Moses, Abraham, Jacob, David, and others are placed under the inspired microscope. This method that the Bible uses in giving us case studies is amazing. In this way it is possible to show a man's life and faith much better and more concretely than with much doctrinal matter. By studying the characters in the Old and New Testaments, we could easily develop an entire code of ethics. A pastor will do well in spending a great deal of time in studying these great personages, and by having a series of sermons on biblical characters.

The third is the historical approach. History is really a biography of great men, because great men make history. Men like Napoleon, Washington, Lincoln; yes, even men like Hitler, are not mere accidents. There is a reason for them. A study of what makes them what they were is therefore very helpful in understanding human behavior.

The fourth approach is the literary approach. Great writers like Schiller, Shakespeare, Homer and others have analyzed and depicted man for us. A pastor, therefore, will benefit greatly by a study of literature.

The fifth approach is the psychological approach. This can be divided into two parts: objective observation and introspection.

Objective observation<sup>1</sup> is done by a series of experiments. Psychologists make repeated tests of people or animals under certain standardized environments, and then tabulate the results. In this way they are able to ascertain how a being will act or behave under certain conditions.

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1. Ruch, Floyd L., Psychology And Life, p. 20 f.



People are sometimes used for these experiments. However, it is possible for a human being to act contrary to the way he feels. For that reason, if you go to a psychologist's laboratory you will find white rats and other animals. Of course there are several other reasons why animals are used. The exigencies of the experimental method often involve interfering with the daily living of the human individual to such a degree that he refuses to participate. For that reason, if the problem is to be studied well, the laboratory animal must be used. There is also danger involved in many of the experimental techniques of the psychologist, such a localization of particular functions in definite parts of the brain and nervous system. Man quite naturally objects having his brain tampered with. A further advantage of the study of animals is their comparative simplicity. An animal of any desired complexity can be selected for study. Oftentimes it happens that a particular kind of behavior can best be studied in simple forms. There are, of course, dangers in arguing from animal to man. Language and other symbolic behavior are highly developed in man, while practically absent in animals. Nevertheless, men and animals are enough alike in many fundamental respects to warrant cautious interpretation of the behavior of the former from what we know of the behavior of the latter.

In the second method, introspection, man becomes the subject and object of his own contemplation. An animal is alive, but it can not contemplate itself. But man can think about himself and discuss himself with himself. He is the object and the subject at the same time. Man can examine himself. The Bible admonishes us to do that very thing. And yet, introspection is not always reliable, because we are not always



the same. Man behaves differently when hungry or well fed, tired or well rested, cold or hot. He can therefore not verify his introspect. Furthermore, he can only introspect himself, and not some one else.

In studying psychology there is one thing that must constantly be kept in mind. Though it is a science, and scientific methods are used in gathering data, it is not an exact science. We never will be able to examine human behavior as a molecule. Man is a world in himself. His brain can not be put under a microscope. Psychology has only been a science for a little more than fifty years. Up to that time it was philosophical. New discoveries are constantly being made. Principles that were accepted twenty five years ago, have been rejected in the light of later research. Undoubtedly, many things that are accepted as facts today, will be shown to have been only theories tomorrow. However, this should not lead a pastor to say: "Well, if that is the case, why study psychology?" There is much in the study of psychology that will prove to be beneficial for the carrying out of our pastoral work.

It must also be kept in mind that psychology has been frequently abused. There is the phrenologist who claims that he can read the bumps on a person's head. Many go about capitalizing on lectures on psychology, but know very little of the subject. Many a "quack" calls himself a psychiatrist. It must also be born in mind that even though psychological tests are helpful, they are only instruments.

It is generally accepted that there are six kinds of psychology: 1. General; 2. Social; 3. Abnormal; 4. Educational; 5. Child psychology and 6. Applied psychology. A pastor should have some knowledge of all of them. I shall limit myself more or less to general psychology, because



to treat all of them adequately in the space of one thesis would be an impossibility. However, since the basic principles of all types of psychology are the same, we shall in our treatment of general psychology, overlap into the other types, especially so into abnormal psychology.

The word psychology means science of the soul. By nature man is a dualism. He is composed of body and soul. The two do not run parallel with each other. The one can not be separated from the other. The soul acts on the body, and the body acts on the soul. Learning is part of the soul, but there could be no learning if it were not for the body and parts of the body. In order to learn, the eyes, the ears, the nervous system, and other parts of the body are necessary. Learning is also effected by the conditions of the body. If we have bad eyes, if we are ill of health, if we are tired we can not learn as readily as we can when we are in good physical condition. If a pastor is to be a success in his work, he must therefore keep himself in good physical condition.

On the other hand, the soul also effects the body. When we are sad we lose our appetite. Fear and worry may cause us to become nervous. Anxiety can ruin our health. Sorrow sometimes causes people to die. The mind can easily effect the body. It has been said that only twenty per cent of the sick people in our nation need physical treatment. If you could relieve their mind of what is bothering them, they would soon be physically well again. It is for that reason that you sometimes read about the success of the so-called "faith-healers". There is really nothing "divine" about their healing. They merely release the tension of the mind, and the person gets well. "Divine healers" never cure organic diseases. When we consider how closely the soul and body of man are



woven together, a pastor should not speak of saving souls, but of saving people.

There are three terms used in the New Testament for soul, i.e., 'psuche'; 'pneuma' and 'chardia'. 'Psuche' is used thirty seven times. In sixteen occasions it refers to man's physical life, in six to the inward state of man and in eleven to the existence after death. The word 'pneuma' appears seventy-eight in the New Testament. Thirty-four of these instances refer to the Holy Ghost, thirty-two of them refer to demoniac influence, seven to some aspect of the physical and three to life. 'Chardia' is found forty-nine times. Twice it refers to emotion, nine times to volition, twelve times to intellectual life and eighteen times to personality.

In the Old Testament there are also three terms used for soul: 'nephesh'; 'ruach' and 'neshema'. The word 'nephesh' is used to refer to the seat of life, life itself, and to a living person. 'Neshema' is used to refer to the same. 'Ruach' is used to indicate the spirit, breath, and is sometimes applied also to animals.

The nature of the human soul is, at present, but imperfectly known. It is immaterial. God has not told us so much about it as to gratify our curiosity, but enough to assist our faith. From the Scriptures alone we learn any satisfactory thing concerning our souls; and there we find that the soul is a something distinct from the body; a thinking immortal substance; and capable of living separately from the body in another world. This appears from Matthew 10: 28, where our Lord says to His disciples: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." In like manner, we learn from the parable of the rich



man and Lazarus, that the soul of the former was tormented in hell, while his body lay buried on earth. Jesus Christ assured the penitent thief on the cross, that he should be with him in paradise, while, as we know, his body remained on the earth. It is said of Judas, that, "he went to his own place," which certainly was hell; but his wretched carcass was on earth. St. Paul declared, that death would be gain to him, because, when "absent from the body," he should be "present with the Lord."

Where is the soul? Some say that it is in the blood stream, others say that it is in the heart. We say that the soul fills the body. The body is so to say the instrument through which the soul functions.

When does the soul come into existence? There is the theory held by Roman Catholicism that a new soul is created every time that there is a birth. This is called creationism. We hold the view that the soul is derived from our parents, similar to the way in which a flame is taken from a torch. This is called tradutionism. Plato and the Christian Scientists say that a person is composed of all soul and no body. This accounts for the many strange teachings of this sect. The opposite of this is the materialistic view that a person is all body and no soul. The Bible clearly teaches that a person has a body and soul.

It is our soul that gives us personality. The soul is that which makes us a person. In this life the soul cannot function without the body. The nervous system is the mechanism through which the soul functions.

#### THE NERVOUS SYSTEM

The nervous system as a whole has three distinct and co-operating



parts: the central, the peripheral, and the autonomic. The central nervous system is made up of the brain and the spinal cord which is also called the spinal column. Its function is to correlate and integrate - to make the various parts of the body work together as a good team should. The peripheral nervous system consists of nerve fibers passing from the receptors to the central nervous system and of fibers passing from the central nervous system to muscles and glands. We would call it the wiring of our body. The autonomic nervous system controls the unconscious action of our organs of maintenance. It is the sum total of nerve fibers which supply the visceral organs with motor and secretory impulses, these organs being the glands, the smooth muscles, and heart. This bunching of nerves on both sides of the body is called ganglia. The autonomic and the central systems are not independent. They are mutually related and are anatomically connected by way of the pre-ganglionic neurone. By reason then of its close functional relation to visceral action, to glandular activity, the circulation, the autonomic system has an important bearing upon our emotional life and upon mental and bodily health. Its connection with the central system affords the avenue by which our states of emotion and mental and bodily health and disease may be brought under at least a minimum degree of voluntary control.

As mentioned, the central nervous system is composed of the spinal column and the brain. This central system receives sensory impulses from the sense organs by way of the afferent nerves in the peripheral system. Thirty-one of these nerves reach the cord directly; one member of each pair from the right and the other from the left side of the body.

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1. Gault and Howard, An Outline Of General Psychology, p. 34. ff.



"Twelve pairs of cranial nerves reach the brain and its ganglia directly. Their names and functions are as follows:

- I. Olfactory.....Smell
- II. Optic.....Vision
- III. Ocular-motor.....Motor and sensory to eye muscles
- IV. Trochlear.....Motor and sensory to eye muscles
- V. Trigemini.....Sensory from skin, mouth and teeth
- VI. Abducens.....Motor and sensory to eye muscles
- VII. Facial.....Taste on anterior part of the tongue;  
facial muscles; sub-maxillary and  
sub-lingual glands.
- VIII. Auditory.....Hearing and equilibrium
- IX. Glossopharyngeal...Taste on back of tongue
- X. Vagus.....Motor and sensory to viscera
- XI. Spinal accessory...Larynx, pharynx, thoracic and ab-  
dominal visceral 1
- XII. Hypoglossal.....motor and sensory to tongue

The enlarged uppermost segment of the spinal cord is called the Medulla Oblongata. Through it impulses are carried from the lower segments of the cord to the brain, including the cerebrum, cerebellum and basal ganglia, and in the reverse direction. It contains the centers that control the automatic acts of breathing and the circulation of the blood. These centers receive their afferent impulses from the heart and respiratory apparatus. The quality of the blood and the nature of the air supply are among the stimuli that excite this mechanism. When the carbon dioxide supply becomes abnormally high, for example, as when one is smothering, the centers are excited and there is consequently an increase in the rate of heart beat and respiration.

In an unusual situation, however spinal cord co-ordination fails. The brain, or some portion of it, then becomes the co-ordinator. But it is more than that; it is an initiator and an inhibitor as well.

The brain, the size of which is about two percent of our weight, or

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1. Gault and Howard, An Outline Of General Psychology, p. 41.



an average of fifty ounces, includes the cerebrum, the cerebellum, the mid-brain, the thalamus which may be described as a way-station for afferent nerves from each of the several sense organs to certain portions of the surface or cortex or gray matter of the cerebrum which are commonly described, more or less accurately, as sensory areas. Between the thalamus and the cerebral cortex is the corpus striatum: a great band of nerve fibers that connect the right and left halves or hemispheres of the brain, and enable them to work together. The cerebrum is divided into right and left hemispheres by the great median fissure. Its surface is convoluted elaborately and the convolutions are separated by a maze of fissures. The surface is the cortex; a layer of gray matter about 4 mm. thick rising over the convolutions and dipping into the fissures. For convenience we should observe three great fissures in the brain surface: (1) the median fissure that divides the brain mass into two hemispheres; (2) the fissure of Rolando, on both right and left hemispheres extending from the median downward and forward about midway of the anterior and posterior surfaces and running almost to (3) the fissure of Sylvius extending obliquely upward at an angle of about forty five degrees on each hemisphere, from a point on the lower surface nearly midway of the anterior and posterior surfaces.

The brain has a number of sense areas like the frontal lobe where greater thought processes are thought to take place, the occipital lobe where vision is localized, the parietal lobe, the temporal lobe, a motor area, and others.

There are three functions of nerves. These are called the receptors, connectors, and effectors.



The receptors are the receiving mechanisms or the essential parts of our sense organs which respond to conditions in the outer world or environment. They are found in the eye, inner ear, on the tongue, in the nose, in the skin, in muscles and joints. Each receptor is sensitive to only certain specific ones of all the various external conditions impinging upon it. The eyes, for example, are not sensitive to sound, nor do the ears give us the taste sensations. Without these receivers we would be literally and figuratively "in the dark" all the time.

The connectors, or the connecting mechanism, are the organs which connect the receivers with the organs of response. The most important structure serving this function is the brain and nervous system. In man the connection between receptor and effector is rarely direct, usually passing through the brain or spinal cord. The blood stream also functions as a connecting and co-ordinating system. The effect of activity at one region of the body may be transmitted by the blood stream to the other parts. If a muscle of the right arm is exercised to the point of complete fatigue, the other muscles of the body will become tired. One explanation of this is that chemical substances produced by the exercising of the arm-muscles group are distributed by the blood to all parts of the body.

The third group of organs performing functions of adjustment are called the organs of response, or effectors. These are the glands, which secrete, and the muscles, which contract. Their action involves manipulation or change of the individual and of the external world surrounding him. Suppose you get a cinder in your eye. Tears will be produced to wash it out.

Man is a bundle of neurons. A neuron is a single cell, a nerve cell, and is not to be confused with a nerve, which is a bundle of nerve fibers.



Like all other cells, neurons are made up of protoplasm surrounded by a thin living membrane, or wall. Every living cell has a nucleus, which can be seen under the microscope in a properly stained cell. All neurons have dendrites and axons. The dendrite is the receiving end of the nerve stimulus. We call this process arborization. The place where the two meet is called the synaptic connection. It works similar to a spark plug. They are not connected. Scientists believe that here is where learning takes place. Here is where habit patterns are formed like learning to drive a car, typing, etc. From this we see that learning is adjusting.

We have voluntary and involuntary muscles. The muscles work at the command of the nervous system. By involuntary muscles we mean such as control the heart beat, digestion, lungs and the like. Voluntary are such muscles like those in our legs, arms, fingers etc.

Our body contains a number of glands that contain ducts. There are also ductless glands found in various parts of the body such as the brain, chest and kidneys. These little glands have a tremendous effect on our well being. They are eight in number. Let us briefly consider them.

1. The pituitary gland. This is a master gland, somewhat like a chain. If one goes out they all go out. They are about the size of a pea, and are located in the base of the skull. They effect the functions of the body, especially: sex, bodily growth, and growth of hair. Where they are over-active you will get giantism, where they are underdeveloped, dwarfism. Nothing can be done about this. We can readily see then how this gland can effect personality.

2. The thyroid. This gland is found in the throat, where it sprawls out like a butterfly. It is one of the larger ductless glands. Goitre is a



diseased condition of this gland. It gives people an anxious look, makes them irritable and nervous, and gradually effects the heart, by increasing metabolism. Individuals who have low metabolism due to insufficient thyroid secretion tend to become fat and sleepy. Inadequate thyroid secretion during childhood causes delay in physical development and the attainment of sexual maturity. In adults it produces myxedema which causes a dullness of mental faculty, sluggishness in physique, unsteadiness of gait, heavy speech, puffiness, loss of hair and dry skin. Thyroid extract can be given to relieve this condition.

3. The adrenals. There are two of them. They are located near the kidneys and are for that reason sometimes called the "suprarenal bodies". Each consists of an inner core, the medulla, and an outer layer, the cortex. During emotion there is a secretion from the medulla called adrenin, which brings about internal changes. The secretion of the outer layer or cortex is called cortin, which, if present in excessive amounts, produces a heightened activity of the body and an accentuation of masculine physical and behavior traits such as growth of beard and masculine sex interests. The "bearded lady" of the side show is either a fake or a case of virilism due to a too-active cortex. Without cortin the blood circulates poorly, the individual loses sex interest, becomes weak and flabby and dies prematurely. Addison's disease, which is a fatal disease, results when the adrenal cortex is destroyed.

4. We now mention the para-thyroid glands. They are two small brownish beans inside of the thyroid. They act as a soother rather than an exciter, and therefore act as balancers. A person would die within twelve to forty-eight hours if they would be removed.



5. The Islands of Langerhans glands are connected with the pancreas. Insulin is the hormone produced by them. A lack of insulin causes a diabetic condition.

6. The gonads<sup>1</sup> are the sex glands. In addition to the supplying of germ cells in procreation, the reproductive tissues of both the male and female through their glandular tissues provide important secretions to the blood stream. The effects of these gonadal secretions differ greatly with the sex of the individual. The substance produced by the primary female organs or ovaries is called theelin. This substance is one of several which steer the development and behavior in the direction of femininity. The substance produced by the male primary tissues or testes has not been given a special name, but its functions are well known. This secretion steers development of structure and personality in the direction of masculinity. Experiments with chickens and rats have shown that transplantation of the male sex glands into females from whom the ovaries have been removed will cause complete reversal of sexual behavior.

7. The pineal gland is reddish gray and is located in the middle of the brain. It seems to do something, but it has as yet not been discovered.

8. The thymus is located behind the breastbone. It is large in infancy. When sex comes it seems to retard. Post mortems on idiots seem to indicate that it has something to do with mentality.

All eight of these glands seem to have an inner connection. Endocrinology is a new subject that began about 1915.

All of this might seem to the reader more a study of physiology than psychology, and he may wonder why it is necessary for a pastor to study all of this. The brief and very incomplete description of the workings of the

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1. Rush, Floyd L., Psychology And Life. p. 58.



nervous system that I have just given certainly shows how it effects the entire personality of people. It causes people to behave like they do, especially in the various ways that will be described later on as we treat abnormalities.

It is true that it is impossible to compartmentalize the mind. If a person has a sore finger, the whole body is effected. Psychology does, however, divide the mind into knowing, feeling and will. We shall consider all three of them.

### KNOWING

Knowing can be divided into eight divisions. They are: (1) Sensation; (2) Attention; (3) Perception; (4) Memory; (5) Imagination; (6) Conception; (7) Reasoning; (8) Judgment and (9) Faith.

Sensation occurs when the receptor is acted upon by the stimulus coming out of environment. The result of the stimulus on the sense organs is the sensation. For example, the energy of light is the stimulus in the field of vision; the energy of atmospheric vibration is the stimulus in relation to hearing; and chemical energy released in certain solutions is the stimulus to taste when these solutions come into contact with the so-called taste buds, or taste sense organs in the tongue. Normally the release of nervous energy in a sense organ can be occasioned only by what is termed the adequate stimulus. One may sing without end into the eyes of a friend but he will never, by seeing, be aware of the singer's voice; and beautiful pictures before his ears arouse none of the thrill that comes from tones in harmony.

Attention means the discarding of all other thoughts and concentrating or focussing of consciousness. Learning is the ability to use past experiences for new situations, and the ability to adjust oneself. Certain characteristics take place in attention. There is a postural response. In attention the body and its sense organs are adjusted better to sense some part of the surrounding



world. There are certain factors which determine the direction of attention. Change in movement is one of them. From one place to another, from one intensity to another, from absent to present, from red to green, from high to low, from going to stopped, all these are change, and all attract attention. A kitten will ignore a ball that is lying still, but will pounce upon it when it is suddenly moved. Some birds of prey seem able to perceive only moving objects. Animals remaining entirely still are safe from them. Change as a factor of advantage in attention can not be denied. Size calls for attention. A large advertisement attracts attention better than a small one; a loud sound, better than a faint one. A shout makes you "sit up and take notice," where a spoken word is ignored. Repetition causes attention. A weak stimulus frequently repeated may have as much effect as a strong one presented once. There is, however, a limit to the effectiveness of repetition. If overdone, monotony results. Other things that command attention are: striking qualities, organic conditions, social suggestions and interests.

There are four forms of attention: non voluntary, voluntary, involuntary and habitual.

Non-voluntary attention is best demonstrated by infants. They attend to things, but their will is not very active. Day-dreaming is a form of this type of attention.

In voluntary attention the will becomes active. Such attention requires effort. Prolonged voluntary attention ultimately results in boredom and fatigue.

Involuntary attention is attention against our will. Some one shoots off a firecracker, or there is a disturbance in the church service. Such attention requires no conscious effort.



Habitual attention also requires no conscious effort. The element of conflict is absent. In learning to ride a bicycle, for example, the first stage requires close voluntary attention to each movement. Later these movements become automatic. Operating a machine, typing, speaking and the like are other examples.

The individual's attentive adjustment is not stable and fixed. Attention is constantly shifting from one part of the scene to another. You need but notice the eyes of a person who is looking at a picture to see this. You will see that they dart here and there, pausing but a short time in any one position. Notice the behavior of a person upon first entering a room. Observe how his eyes dart from face to face. This exploratory behavior is preparing the way for perception.

Distraction of attention is simply attending to something else. We can not give attention to two things at the same time. If a person studies with the radio on he will use greater effort, because he may partly listen and partly study. To prevent distractions one should remove the source. Turn off the radio, don't let the light shine in your eyes etc. Because noise has become such an important source of distraction in our large cities certain laws are passed to eliminate them. The control of the objective factors in distraction, however, is not nearly so important as the control which must come from within us. Inattention is usually a lack of interest in the matter at hand. Distraction implies a conflict between two competing stimuli or activities. Conflicts are painful and costly. When confronted by uncontrollable distractions, it is sometimes better to give in for the moment and come back with renewed resolve than to seesaw irresolutely. A pastor should know these things in order to study effectively.

There is also a certain range and span of attention. We can attend



to several things at the same time. For example, a mother can be cooking and take care of the baby at the same time. The span, or how long we can attend to a certain thing, depends upon a number of things. It varies according to age, interest, physical ability etc. Young children can not attend to one thing very long. For that reason it is well to have variety in Sunday School. Alternate the activities after short periods of time. Tell the story, then sing, then read, then come back to the story etc. In college it would be unwise to have two languages follow in succession. If we are sick or tired we have difficulty in giving attention. Schools should take this into consideration in their athletic program. A pastor should see to it that he is in good physical condition, and that he gets plenty of rest and recreation. When pastors visit the sick, they should be short. There should be no lengthy discussions and readings.

Attention has remarkable effects on a person. It increases his efficiency and speed, and makes him do things better. When attention is great, learning is better. It helps memory and aids the order of recall. If a pastor therefore develops his attention, he will be able to do more and better work.

Perception is a stage in the process of organizing sensory data by combining them with the results of previous experience, whereby one learns how he stands in relation to the objects and conditions of the physical world. How one will react in a given situation will depend upon how that situation is perceived. It is quite possible for the same physical situation to be perceived in two different ways by two different persons or by the same person at two different times. It is for this reason that eye witnesses are not always reliable. There are factors that determine what we perceive, such as nearness, likeness, familiarity, inclusiveness,



part-whole relationship, and interest. Then too, the same objective situation may be observed in several ways. When a situation may be perceived in more than one way, there is a quick, automatic shifting from one to another. This shifting of perception has a distinct biological advantage. It often happens that the elements of a problem situation may be so perceived that no solution is suggested. Later, the perception of the situation shifts in such a way as to suggest the solution. The manner in which an ambiguous situation will be perceived will depend upon what one is looking for at the moment. Hallucinations are caused from stimulus within instead of from without. They are caused by drugs, disease of mind, fever, and other such things. Dreams are usually fantastic. In them we recall things long forgotten. Sometimes they are caused by distressing experience. We are not in a deep sleep, but just on the margin of consciousness. Dreams dip down into the unconscious and bring certain things back to the conscious.

Space is a vacuum between two objects. There are two theories in regard to perception of space. First the nativistic theory, that we are born with perception of space; and, second, the genetic theory, that we have developed it. Then there is another theory which is a combination of the two. With children space develops through experience. Experience adds to our perception. A pastor that has had much experience is therefore better equipped for his work than if he had only theory.

Visual depth is obtained by muscular adjustment of the eye. When placed at a distance, the object becomes hazy, but if near it will be clear. Shading is one method of producing visual depth. An artist will put a man way back to make him small. We call this the binocular effect.



We have no special sense organ for the perception of time. The passage of time is inferred indirectly from events which come to us through any sense organ. Just how people perceive the passage of short intervals is not well understood, although it seems to be related to the speed at which life activities go on. Children are very poor in ability to perceive time. When people get old they lose their perception of time.

"The most widely quoted definition of memory, nowadays, is that of William James: 'Memory proper, or secondary memory as it might be styled, is the knowledge of a former state of mind after it has once dropped from consciousness; or rather it is the knowledge of an event, or fact, of which meantime we have not been thinking, with the additional consciousness that we have thought or experienced it before.' There is nothing novel about James' definition excepting the phrasing, which is rather neat. Aristotle expressed the same thought over 2000 years ago. 'Memory, on the other hand, regards the past...For when memory actually takes place, one must say that the process in the soul is such that one formerly heard, perceived, or thought the thing. Consequently, memory, is neither sensation nor conceptual thought, but it is the condition or modified form of one of these, after the lapse of time....Consequently, all memory is associated with time.' A definition that has endured as long as this may well be considered established. Memory proper, or psychological memory, is recall with recognition."

Memory belongs to re-presentative activity. It is not the same as mentality. To be able to memorize does not necessarily mean high intelligence. Intelligence, however, is the ability to use past experience to solve something. Memorizing is absolutely essential for mental life. For that reason

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1. Gault And Howard, An Outline of General Psychology, p. 219.



a good memory is important. There is an old Roman saying that we know as much as we retain in our memory. Memory consists of three aspects: (1) retention; (2) recall and (3) recognition.

Retention means that we must be able to retain an experience that we had. It depends on the construction of the nerve fiber. Good learning is therefore hereditary. We speak of such who are "well-gifted" and such who are "poorly-gifted". There are those who maintain that learning takes place in the synaptic connection. Retention is not a storing of experience in the brain, but a rewording.

In order to recall we must first retain. Recency helps recall. Frequency makes the impressions deeper. From this we get habit patterns. If in class we can keep attention keyed up, we can recall. Meaningfulness of experience will help recall. We recall in the order as we have experienced. We recall and recognize the experience we have had before. We can have retention and recall without recognition. When a repeated experience, a revived idea comes to us in as complete a meaning as it ever had for us, we recognize it and we say our recognition is complete.

There are various kinds of memory. We speak of habit patterns. To this belong the physical skills like operating a machine or typing. Vocabulary memory is a wonderful thing. The richer our vocabulary, the richer our spiritual or thought life. All intelligence tests stress vocabulary. Image memory is also a remarkable thing. The child learns first the image of his mother, then those in the home, then in the neighborhood. Think of the thousands of people we have met whose image is impressed in our mind! Think of the images of animals, and all other objects such as buildings, different kinds of trees etc. We must admit that man is a wonderful creation of God.

There are individual differences in memory. Memories can be developed.



We used to study the classics to strengthen the memory, but this is not done so much any more. Because I have memorized poetry, does not help me to memorize chemical formulae or other things. Memory systems that are advertised are usually faulty, and a pastor will do well not to be deceived by them. If a person is in good physical condition and not tired he can memorize better. A person can memorize something better if he gets started, then stops and does something else, and then starts again. A pastor should develop good memory habits. We must have certain interests in the ministry. The order in which we memorize things must be logical. We remember by nearness in experiences that are closely related.

Forgetting is really an erasure of memory. We forget most things right after we have learned them. Material once memorized and forgotten can be memorized easier later on, however. Pleasant things are more easily remembered than unpleasant things. Poetry should be memorized in the teens. Languages should be started early in life. We are always today the sum total of our past experiences.

Amnesia means loss of memory. A shock can wipe out our memory. Progressive amnesia takes place in old people. Old people reminisce. They remember the early experiences, because this was the time when they really lived. If people keep mentally interested they can postpone progressive amnesia. It is pitiful when old people just sit around day after day and look into space. A pastor should encourage his old people to keep mentally active, especially in reading the Holy Scriptures and our church periodicals. It has been discovered through experimentation that from the years of one to twenty the memory increases; from twenty to fifty it remains on a level and from fifty to seventy it declines.

Another re-presentative activity is imagination. In imagination past ex-



periences are re- presented to our mind's eye. For that reason an architect is the sum total of his experience. Man's mind is capable of reorganizing former experience. A genius does not create out of nothing, he merely retains more experience. Man differs from an animal in that he is creative. A bird builds the same nest for thousands of years, but a man would have improved the nest. It is this fact that gives man self respect and leaves him free to follow his own mind. In the industrial revolution much of man's creative ability was destroyed. Before that time man made all of his own clothes, raised his own food, made his own furniture. Today we have the factory system. In some instances people do the same thing day after day, which in time becomes very monotonous. For that reason a factory worker is more subject to excesses than a farmer whose work is more creative. That is why some factory workers go out and spend their money for liquor and other harmful things. They crave some satisfaction. The church must take this fact into consideration and provide something to keep a healthy balance.

Imagination is of prime importance for the ministry. Every sermon should be a creation, in which the pastor draws from past experience. If our experience is limited, our creative power will be limited. For that reason we must enrich ourselves by study. A sermon is to be a message. It is always addressed to somebody. For that reason we must study academically, but at the same time also, study human beings. Imagination is also important for the delivery of the sermon. We must see and think in the concrete and not in the abstract, and tell things as though we have seen them. If the children in our church service will be attentive, the learned sitting in the back pews will also pay attention.

A concept is an abstraction, a creation of the mind which makes communication possible. We could therefore say that it is the sum total of our



experience with a certain object. Concepts are not always the same. We have one symbol for a house, while an Eskimo or an African might have a different conception. If we would converse with one of them about a house, there really would be no meeting of minds. Modern text books for teaching children take this into consideration, and are a vast improvement over the old type, because they use concepts in the sphere of a child. A pastor will also take this into consideration in his instruction. It is difficult for us to have a percept of heaven because we have not had the experience.

In language, words are vocal sounds which stand for things, actions and qualities. They are really sounds that are symbols. Language is a mystery, a distinct mark of man. Darwin and Spencer believed that animals have language, and they cite as examples wild geese, deer and moose. But this is only an instinctive response and serves them as warning signals. There is absolutely no evidence that language came by evolution, because the language of the most primitive savage is capable of expressing every thought and experience.

Since man is to be a social being, language is a means by which he can share his thoughts with others. Written language is a powerful thing in human nature that enriches our lives. We can enjoy human beings who lived in the past. Language can move nations as shown by such men as Demosthenes, Cicero, Luther, Roosevelt, Hitler, Lenin and others. It can also make saints out of sinners as shown by the conversion of the three thousand at the time of Peter. The work of the pastor is through language. What a wonderful instrument!

Growth of language is a result of both maturation and imitation. A child usually begins to talk at about the age of one year. It does not necessarily depend on mentality. Walking and speaking usually come together. It sometimes happens all of a sudden. Tests show that a normal child at twelve months will



know three words; at fifteen months, nineteen words; at two years, twenty-two words and at the age of six, about twenty-five hundred words.

There are three theories about the origin of language. The interjectional theory which claims that it originated from sound given out by feeling something, and then giving out with an ouch, or an oh!; the onomatopoeic theory which says it comes from a simulation of sounds like a running brook, and the pathognomic or ding dong theory, which claims that certain objects or events caused men to make certain sounds. But let us remember that these are only theories, and they are false; because we know that God gave us speech.

Judgement is an act of the mind by which knowledge is required that is dependent upon comparison and discrimination. Herbarth, a German philosopher, was the first modern psychologist that operated with aperception. As long as the aperceptive mass continues to grow, we keep growing up, but as soon as it stops we become stagnant. Aperception is the interpreting of new experience that comes into the consciousness of the individual, and in so doing it changes that which is within.

Reasoning is a mental exploration. We combine two or more known facts to discover a third truth. An example of this is Geometry. If we know two angles we can find the third. Most people do not want to reason. For that reason they like to follow a leader. This is perhaps a good thing, because if all would be leaders there would be no followers. A pastor will therefore do well to study the psychology of leadership and learn to be a real leader if he is to be successful in his work.

In reasoning we distinguish between inductive reasoning and deductive. Inductive reasoning is the laboratory method of going from the particular to the general. <sup>U</sup>his system should be used to teach the catechism. In deductive reasoning we start with the principle and go to the particular.



This is perhaps the easier way of teaching, but the other method is better.

Faith is the last step in the ladder of knowledge that we have been building. Everything we know is by believing the authority of some one. No one is capable of making a decision unless it is based upon a conviction. Without faith we could not know anything that has happened before. If you remove the authority, everything is gone. Thomas Aquinas said: "There is a point however high it may be beyond which reason must confess its inability to understand, but it is just at this point that faith comes to the rescue of reason. The mind in matters of faith gives the assent to truth upon the authority of God manifested through revelation. And thus man completes the edifice of his knowledge with the structure of supernatural truth. The realm of faith is then not to be conceived in position to the realm of natural truth, but as its continuation, for in both reign the same divine intelligence."

#### FEELING OR EMOTION

The second aspect of the mind is feeling or emotion. The dictionary defines emotion as any strong movement or perturbation of the conscious mind. William James, one of the first psychologists, claimed that the emotions are produced by changes in the body, like for example, the blood vessels. But these are not the cause. They are the effect. R. S. Woodworth taught that emotion is a consciousness stirred up state of organism. There is, however, no real satisfactory definition of emotion.

God made us as we are. Psychologists agree that it all comes down to likes and dislikes.

There are five simple emotions: fear, anger, love, elation and sorrow (gloom). From these five simple forms come the many complex forms like



hatred, selfishness, jealousy, pride, worry, scorn, contempt, lust, pity, sympathy, remorse, loyalty, gratitude, hope, anxiety, ambition, despair and shame.

What is the function of emotions? William James, the great American psychologist, and the Danish physiologist, Lange, promulgated the emergency theory wherein they maintain that our emotions give us greater power to act in emergencies. For example, fear, gives us the power to exert ourselves to a greater degree. In case of fire a person can carry heavier objects than he usually can. When a child is sick, the fear of a mother can keep her going day and night, but she usually collapses when it is all over with. Pain is sometimes not felt when a person is under stress. Soldiers on the battle field or athletes in exciting contests bear this out. There is also a negative side to this, however. Stage fright, buck-fever when hunting, being frozen on the spot are illustrations.

Emotions are very important in our daily life. They are more tenacious than ideas sometimes. You sometimes convince people, but you do not persuade them, because you have not moved their emotions. Good preaching should be a balance between emotional and intellectual.

It is through the emotions that we place values on things in this life. A treasure becomes valuable through emotion. Emotion is the bond that ties one person to another. It therefore plays an important part in keeping society together. Demagogues appeal to emotions when they are dealing with a group. To get people stirred up for the last war, the emotions were appealed to more than the intellect. In fact fear, hatred, jealousy and proud patriotism were the factors that caused both world wars.

Emotions fill us to overflowing. If we are happy, happiness radiates from us. A minister ought therefore radiate emotions. He should be friendly



and sincere. The first rule of good preaching is to believe what you are saying. By being sincere, you can convey your inner convictions to some one else. An orator wants to move to action, while the lecturer wants to impart knowledge. If we are to be successful in our preaching we must therefore be sincere and have the right modulation and expression.

Emotions are contagious. A minister sins against his people if he can not control his emotions. A pastor who can not control his emotions and goes to pieces at a meeting, will have a difficult time. We must be on our guard against emotional explosions. If we become angry, others will become angry. If we remain cheerful, they will remain cheerful. How important therefore for every minister to cultivate equanimity of mind.

"Among the indispensable qualifications of a minister is that of emotional maturity. He must in good time have passed through all the stages of an individual's development without having been permanently arrested in any of them. He must know that growth is a sign of life and standstill is equivalent to decay and death. A mature individual must be able to see himself constantly in relation to his environment without developing permanent feelings of fear, inferiority, or hostility, all of which are indicative of earlier childhood reactions. The mature individual thinks in terms of real-life situations. He recognizes that he can neither retain the past nor hurry the future. Ministers are in a peculiar danger of doing one or both of these things. They are mindful of the past when the churches were crowded, family prayers established customs, and the moral code more in accordance with biblical ideas. They easily become critical and resentful of the age in which they live. Laymen have a very vivid picture of the 'scolding' minister and know instinctively that his is a futile type."



The most constructive emotional force is love. The Bible tells us that we should love our neighbor as ourselves. Hatred is the most destructive. Love will be the dominating thing in heaven, while hatred will dominate hell. How necessary therefore to preach Christ's Gospel of love.

Emotions also have disadvantages. They interfere with our thinking and result in fanaticism, mob violence, panics and the like. When such situations take place, education and religion are ineffective. In our church we stress orthodoxy, but our emotions must be in harmony with our faith. We ought never act when we are angry, full of hate or envious. Certainly this is also good advice to a pastor.

Our appearance is effected by emotion. Such words as scowl, smile, rigid with fear, bent with grief, puffed up with pride illustrate what we mean. To present a real appearance a pastor must be able to control his emotions.

Emotions also effect the internal organs like the heart, stomach, kidneys, lungs and various glands. Worry and anxiety can cause stomach ulcers, loss of appetite, insomnia, headaches, and even loss of voice. It isn't the work so much as worry and anxiety that causes so many pastors to have nervous breakdowns. The besetting sin of a pastor is that he hasn't learned to control his emotion. This is really an unchristian destruction of himself. Happy the pastor, who can cultivate a happy, joyous attitude.

There is a steady unfolding of emotion from child to adult. A child is at the beginning egocentric, which means, that he is only concerned about himself. This is the child's way in making its needs known. Altruism, feeling for others, love, hatred, friendship, respect and sympathy develop gradually as the child gets older. Parents and teachers have a great responsibility here in properly guiding children. A one child family has great



difficulty here, because the child has no one to share with.

Let us consider some of the stimulæ of emotions. The stimulus for fear is loud noise, hugeness, the unusual, feeling of falling, and feeling of being followed. The response to fear is flight, retreat or verbal retreat. Some other reactions are shyness, dread, worry. The emotion of fear is our most constant companion. How necessary, therefore, that a pastor develop courage. Romans 8 is a good chapter to read in training ourselves not to be fearful.

The stimulus for anger is restraint or frustration. When people interfere with our plans, we pastors sometimes become angry. We should learn to take things in our stride.

From this study of emotions we see that a successful pastor must learn to control them. It can be done. We must analyze ourselves and put on the brakes wherever necessary. To have a real personality we must be well balanced in our moral and religious life, our physical life, our mental life and our social life. If any of these four are neglected, a person is apt to become somewhat abnormal.

The victims of nervous disorders commonly called neuroses or psychoneuroses are the real forgotten men and women of the world. People blighted by such a condition really need help, and the person who can fit himself to help them better than any one else is the pastor. A pastor must have in addition to a working religion with its transforming power, a knowledge of normal personality development and functioning, general psychology, psychiatry or the science having to do with abnormal personality reactions, and at least a realization of some of the many medical and neurological disorders that might be of causative importance. Let us consider some of the personality disturbances most commonly treated in books of psychology.



**PERSONALITY DISTURBANCES**

Repression is a very common cause of mental disturbance and maladjustment. It is the mental process by which ideas which conflict with the dominant trends of an individual are forced from consciousness.

People like to forget the unpleasant and painful experiences of life. We can forget in an active way and a passive way. The type of forgetting employed depends to a great extent on the nature of the objects, ideas or experiences in question. Unimportant events and thoughts that have little feeling attached to them or with little or no significance or interest for us, gradually disappear like the circles of water caused by a pebble thrown into a pool. The common occurrences of life which have little more than a casual meaning for us die away in memory - they are sunk almost without trace. Finally, it is difficult and even impossible to recall them at all. We call this passive forgetting.

The things forgotten in the second, or active method of forgetting, are matters to which a strong, and, often, disturbing feeling is attached. People sometimes forget appointments with a dentist. They "forget" to pay bills that they think exorbitant. A boy is told by his parents to be home at a certain time. He comes home late because he has gone off swimming. He says he "forgot". People commit sin. They want to be sure that no one ever finds it out, so they "forget it". Repression, therefore, is the exclusion from consciousness of psychic impulses or other psychic content which nevertheless continue to exert a dynamic influence upon behavior.

"The way to avoid repression, with all its power of causing disruption in the personality, is never to turn away from any set of ideas which are distasteful to it, from any shock or experience that disturbs it, from any part of the personality itself, such as the sex instinct, which may



seem unclear or problematic, but to look these things in the face, in the clear light of conscious reason.<sup>1</sup>"

The things in life which tend most to become repressed are: 1. Fears; 2. Shocks; 3. Sins. It is very difficult to overcome repression, because the repressed matter must be brought back to consciousness. A certain power is seeking to hold it in forgetfulness, in the unconscious. Therefore, it requires great skill in dealing with people suffering from repression. The individual, by no act of will can recall the matter. You yourself must run on to some clue that will lead you to what took place in the past. If the repression is caused by a matter of fear, perhaps something that happened in childhood, then it will not be hard to convince the person how foolish the fear is. If the person, on the other hand has a real reason for fear, then the pastor must direct him to the Heavenly Father who has promised that He will protect us in every situation, and not permit evil to come nigh our dwelling. If shock is involved, then the nature of the shock must be taken into consideration. For example, a child that has been shocked by a sudden loud noise can be taught to overcome his fear for it by having the true nature of noise explained or demonstrated to him. Some times the loss of a loved one is shocking to our members. It causes a repression. The proper thing for a pastor to do is to show them that everyone must face such a shock sooner or later, and that they should remember that heaven is our home, and that we have here no abiding city.

If sin is the cause of repression, then a pastor must encourage the victim to confess and repent. Confession is good for the soul. If the offense has been against some person, where possible, restitution should be made.

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1. Weatherhead, Psychology and Life, p. 114.



If it is against one self and against God, then forgiveness must be asked from God, as we do in our prayers. And above all, the individual must be encouraged to accept the divine forgiveness offered him, and be assured that he has been restored in his relation to God. Then the person must be warned against becoming morbid by constantly calling to mind the sins he has committed years ago. As God has put these sins out of sight, the forgiven sinner is to leave them there.

In regression the individual in conflict seeks an early infantile level of expression. You have often heard people say: "Times are not what they used to be." Or: "When I was a boy things were different." Homesickness is a form of regression. The boy who finds himself suddenly away from home, amidst new surroundings and facing new problems, begins to think about home where life was easy and mother was always kind. People who are able to cope with new situations, do not easily become homesick. Homesickness can be cured by the development of new interests which can lead to successful activity.

Morgan gives us an extreme case of regression. "A young girl was in love and was very anxious to marry. The young man she loved was not ready to marry. He wanted to run around and have what he considered a good time for a while before he settled down. This led the girl to fear the consequences of marriage with such a care-free youth and, aided by the disapproval of her fiance expressed by her relatives and friends, she tried to decide that she would stay single. Yet she could not bear the thought of remaining single indefinitely. She was in a strange dilemma; she wanted to marry and she was afraid to do so. This led to the wish that she did not have any of the tendencies toward love life. If she were only a child again she would not want to marry and the trouble would be at an end. So she tried again to be a young innocent girl who knew nothing of love. She took



the same attitude toward the whole affair that she would have taken when she was a pre-adolescent girl, and she seemed to get satisfaction from this for a time. When this satisfaction did not continue, her physiological maturity eventually forcing her to recognize that she was a woman, she attempted to commit suicide. After gaining insight into what she was doing, the girl adjusted her attitude, took a forward view instead of wishing to revert to a childish stage, and has made a satisfactory adjustment ever since.<sup>1</sup>

Anxiety neurosis is defined by R. B. Cattell as a "sense of dread and depression, accompanied by sweating, tremor, sleeplessness and other physical symptoms of anxiety. Sometimes the person can assign some cause to his fears, but it generally proves to be imaginary."<sup>2</sup>

Another description by Weatherhead<sup>3</sup> is that anxiety neurosis is a morbid mixture of desire and fear, caused when instinctive desire is frustrated or likely to be frustrated; when desire is pulling one way and fear is pulling the other way. The mind can be completely disabled for the task of living; life becomes a burden, the person feels unable to face life, and this sometimes results in "nervous breakdown."

Harry Emerson Fosdick says: "Behind every case of anxiety neurosis is a sense of guilt.....All anxiety is fear of oneself - of one's own inadequacy and inferiority, and so of one's failure. This sense of guilt is commonly morbid, it springs from an unhealthy conscience."<sup>4</sup>

The cause for anxiety neurosis may be very simple. It may be a quarrel, receipt of a telegram, failure to accomplish a certain project, a visit to a fortune teller, a newspaper account of an atrocity, or some other commonplace matter. The nervous patient fails to meet the realities of life and he

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1. Morgan, J.J.B., The Psychology of the Unadjusted Child, pp. 144-146.
  2. Cattell, Raymond B., General Psychology, p. 113.
  3. Weatherhead: Psychology and Life, p. 219.
  4. Fosdick, Harry Emerson, On Being A Real Person, p 121



may be as helpless as a butterfly blown out to sea. Many people preserve a presentable front while secretly living in misgiving. When they are tested it is usually discovered that fear has been present since childhood. Common childhood worries include fear of the dark, fear of the wind and rain, fear of other children, fear of being laughed at, fear of reciting in school, fear when away from home, and fear of being alone. Comparable fears continue in adult life and the patient may confess to fear the night, fear the future, fear God, fear the devil, fear poverty, sickness, insanity, death and many other things. A timid and selfconscious person may encounter misgivings in his social relationships; he may have difficulty in meeting strangers, in facing unfamiliar surroundings, in embarking on a new enterprise.

In order to be helpful to those unfortunates, the pastor must find and uncover the true source of the neurosis. Perhaps the fear is due entirely to false impressions, because some people do have perverted ideas in regard to sex, marriage, and other things. If, however, the anxiety is caused by some sin that the person is afraid will be discovered, then a pastor must encourage the person to confess, and if he does, assure him of God's forgiveness through the blood of Jesus Christ. Such people should also be encouraged to take a positive attitude toward life. When persons lead a truly Christian life then there will be no evil conscience to stir up mental conflicts.

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"The inferiority complex", says Ruch, "results from continued frustration or thwarting of important drives. The person with an inferiority reaction compares himself unfavorably with others. Whether the basis for

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1. Ruch, Psychology And Life, p. 176.



the feeling of inferiority is real or imagined is of little consequence. The results are the same. He often attempts to conceal his felt inferiority by criticism of the people about him or by pretending that the goal of the successful person is not worth attaining. Once the feeling of inferiority has become established in the individual as the result of the frustration of some drive, it tends to spread to all phases of that person's activity and life. The symptoms of an unchecked inferiority complex are not pleasing to the afflicted one's associates, with the result that he will be left to his own devices, a state of affairs which gives him a great deal of time in which to brood and to search for more sources of inferiority feelings.

The inferiority complex is sometimes developed in childhood. Physical disability or deformity is one common cause. Children who are born physically deformed or become that way through an accident are sometimes severely handicapped. Parents sometimes coddle such children because of these handicaps and treat them like semi-invalids. This serves to center the child's attention upon its handicap and instead of overcoming it, he capitalizes on it by obtaining the attention, love, and interest of others by means of that deformity. Thus the natural desires have been perverted and directed into a wrong channel.

Sometimes the wrong attitude of parents toward their children cause them to feel as though they are not wanted. Parents who are always so busy, and never have any time to spend with their children, sometimes give that impression. Undue domination by one parent or both is also wrong. The child's life is regimented in consequence, and he is given no opportunity to show any initiative or self-expression. "Overfussing" is another sad mistake parents sometimes make.



There are many ways in which inferiority action shows itself. Persons afflicted are bashful, they fear to meet strangers, they shrink from a difficult task. Or it may develop into bullying, thieving, lying, complaining and grumbling. A good way to check up on one's self is to ask a few questions. Do you change the topic of conversation when people speak of the success of one of your acquaintances? Do you attempt to build yourself up by implying that the people about you are narrow-minded, "small townish", or uninteresting? Do you condemn with faint or misplaced praise? If you are frail of body, do you make fun of 'dumb' athletes? Do you praise excessively and loudly in others the qualities which you yourself obviously possess.

Sometimes inferiority is literally thrust upon one of the innocent actors in a drama of life. "A man at the age of forty is only beginning to recover from the devastating effect of a sense of inferiority. At the age of twenty-two, his well connected, socially and commercially prominent family secured for him in one of the family owned enterprises, a position at a salary of \$25,000 a year. He was not expected to know the work. In fact, it was anticipated that he would not work much, anyhow. But he happened to be a conscientious young man. Without much help, he tried to earn the money which his high sounding position called for. He would have been illly prepared for even a much less important job. He felt that he was sailing under very false colors. He began to hate himself, his work, his family, and everyone who had had anything to do with the personally painful predicament in which he had been placed. His inferiority overflowed into every relation of his life. Socially he was inadequate and awkward. He believed that everyone recognized his deficiencies at once; he was overwhelmed by his real and imaginary shortcomings, and finally



became little short of a recluse. Suicide was seriously planned. Then, fortunately, he resigned from the firm, sought an occupation within the range of his capabilities, and is now well on the way to a better and happier life."<sup>1</sup>

A person can do many things to stop the small feelings of inferiority from developing into large ones. Prevention of an inferiority complex is naturally better than a cure. Success at something is the best means of preventing, as well as the best cure for the inferiority complex. Many people feel inferior because their ambitions do not square with their abilities. Such a feeling of inferiority is unwarranted, for there are so many things to be done in the world that everyone has an opportunity to apply whatever abilities he possesses. It is the duty of the pastor to help people set up attainable goals, but the individual can accomplish much along these lines by himself. He can cultivate special skills as asset qualities by interesting himself in hobbies,

The cure of inferiority complex involves two factors: 1. self-knowledge; 2. self-adjustment. A pastor should encourage the person inflicted with it to make a real self-examination of himself. He can also speak to him about the stewardship of life, encouraging the person to make use of the talents that God has given him, and telling him that all God expects of us is that we do the best with what He has given us. God has not endowed all of us with the same abilities and in whatever state we are we must be content.

In self-adjustment it is very important to impart to the person a proper sense of values. For example, if a man is poor, he may feel inferior to another because he is rich. But many a rich man envies the poor man his health, his appetite, his hard muscles, his faith, and hope.

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1. Strecker and Appel, "Discovering Ourselves", p. 359.



Matthew 5, 3-8 shows that the humblest Christian can be great in God's sight. These things must constantly be brought to the attention of such people by the pastor.

A superiority complex is nothing more than over-compensation for an inferiority complex. People who have this are sometimes a real problem to the pastor and the church. They think they are so perfect that they need not come to church. They find fault with the church, pastor and everything that is done. A pastor must teach such people to humble themselves, and show them that their superior attitude is due only to their own feeling of inferiority, and that it is harmful for them socially as well as spiritually.

Whenever people have a handicap, a deficiency, a fear, or an inferiority they resort to certain methods of compensation called compensatory mechanisms.

Rationalism is the ascribing of false motives to one's behavior. It is another way of bolstering the ego. A person does something with one motive in mind and says that he does it for another. It is attempted justification. A baseball player may attempt to justify his dropping a ball by saying that the sun was in his eyes. "My hand slipped" is an expression that illustrates this. There is the "sourgrapes" attitude so well told in the old fable of the fox who decides that he does not want the bunch of grapes when he learns that he can not get it. Jilted lovers find faults and flaws in their former sweethearts.

This type of conflict shows its evil nature in the spiritual field. People call their sins only mistakes, and attempt to justify them.<sup>1</sup> "That which we call sin in others is experiment for us. Where others lie, we are



clever; where others cheat, we are shrewd and canny; where others are bad-tempered, we are righteously indignant; judging others, we call their conduct selfish; judging ourselves, we call it practical." To cure rationalization, the pastor must dig out the reason, perhaps repressed, which brought about the rationalization.

Sublimation is another compensatory mechanism. The expression of an emotion or drive is not limited to one channel but may be directed into other types of activity if no direct satisfaction is available. Fosdick defines sublimation as "The resolution of conflict by transforming the lower or less desired emotion into driving power for a higher end. So the sexual urge, denied normal expression, is by some transmuted unconsciously into artistic creativity or social service".<sup>1</sup> A pastor can direct a frustrated young woman to deaconess work, social work, nursing, or any work that deals with human beings. Sublimation is sometimes very valuable in meetings which become too emotional. The wise pastor will direct the emotional pressure along a new pipe.

Compensation like sublimation, is socially acceptable. It means earning social approval by doing a thing in which you can succeed to counterbalance failure in some other activity. Overcompensation is more extreme than compensation, less rational, and more apt to be antisocial. In overcompensation the activity developed to counterbalance failure becomes too strong, and there is unbalance in the other direction.<sup>2</sup>

Projection, another compensatory mechanism is defined by Cattell as "the process whereby some undesirable drive in the individual's

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1. Fosdick, On Being a Real Person, p. 71.  
2. Cattell, General Psychology, p. 493.



own unconsciousness is considered by him to come from something outside himself. If he cannot accept his own aggression, he projects it, saying it is other people who are aggressive." Schindler<sup>1</sup> says: "The more insecure a person feels, the less can he tolerate the mildest criticism for even slight disapproval is felt as a threat against the total personality. Such an individual is compelled to engage extensively in projection. In order not to feel threatened, he must produce some cause or person outside himself who he can hold responsible for everything that has gone wrong. We condemn most violently in others the traits which we find in ourselves and which we have painfully but not very successfully brought under some sort of control". The bully thinks the world is full of bullies; the immoral person thinks everyone is immoral; the liar says all men are liars; the ill-tempered parent blames the children for his or her bad temper, thus projecting the cause of the sin to some outside influence.

Then there is transference. The pastor is often chosen as an object for this. He is looked upon as being just like a father. Transference should not be broken, but directed to the Lord of the Church. One method which psychonanalysts have found helpful in counteracting transference is to reveal as little as possible of their personal lives to their patients. The minister who lives in a personage and whose tastes and likes and dislikes are very quickly known to the congregation, cannot do that, but he can greatly help himself and his parishioners at the same time by keeping his private and business affairs to himself. Occasionally the minister becomes not the beneficiary of a positive transference, but the unfortunate victim of a negative one. The underlying father-child relationship still

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1. Schindler, Pastor As Counselor, p. 56.



exists, but this time it leads to resentment and criticism. It has been shown that many people carry a resentment against one of their parents through life and this original conflict flares up anew whenever they find themselves in certain relationships.

Concerning Identification Schindler says: "It is unavoidable that a certain number of parishioners will 'identify' themselves with the minister. His occasional remarks - as every minister knows to his sorrow - assume an importance which he had never intended for them, and of which most of the time he is luckily unaware. Occasionally we hear of Boy Scout leaders, teachers, or policemen who can do anything with a boy whom no one else can handle.....The Christian religion offers the supreme opportunity for the individual to identify himself with the kingdom of God and its extension on earth."<sup>1</sup>

Finally we mention the extrovert and introvert. The introvert thinks of life exclusively in relation to himself. "What will people think of me?" "What impression did I make?" He is subjective in feeling and therefore suspicious, fearful, apprehensive, and easily hurt. Thought is his chief weapon of defense. The extrovert practices no self-analysis, is jolly, well pleased with himself and the world around him. He is the fellow who never doubts that 'every cloud has a silver lining'. He makes friends readily, is at home everywhere and while his humor may at times be off color, it is never ironical. As Jung himself pointed out, no one - - as long as he is normal - - is ever a pure introvert or extrovert, but both types are mixed. One type however predominates through one's life, and in dealing with people it is well to take that fact in account.

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1. Schindler, Pastor As Personal Counselor, p. 56.



There are many other personality disturbances that could be treated, and a pastor will do well to acquaint himself with them; but we believe we have treated enough of them to show that a study of them is very valuable for a pastor, and may give him the needed solution to help people out of their conflicts.

### ABNORMALITIES

The American Psychiatric Association has adopted a classification of twenty-two major groups of mental disorders, with thirty-six minor groups for use in the state hospitals in this country.<sup>1</sup> Such a detailed outline may be necessary for the medical practitioner, but for our own use it is possible to condense it into twelve groups.<sup>2</sup>

1. Feeble-mindedness. Psychology uses standard intelligence tests to diagnose this condition. Experiments have shown that the causes for feeble-mindedness can be: heredity, birth injury, malnutrition in infancy or in the prenatal state, glandular disturbances, diseases of the nervous system, or actual physical injury to the brain. Feeble-mindedness is simply an arrested development of the brain. The usual classification of these defectives is: Idiots, those who have the mentality of a child from 1-3 years; Imbeciles, those who have the mentality of a child from 3-7 years; and Morons, those who have the mentality of a child from 7-12 years. These people cause a real problem for the pastor, and he will do well to treat them with real patience and understanding.

2. Neurosyphilis. This is syphilis of the nervous system. It is diagnosed by means of laboratory tests, the most important of which is the

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1. American Journal of Psychiatry, 1943, p. 13, pp. 1369-1376  
 2. Morgan: Psychology of Abnormal People, pp. 20, 21.



Wassermann test. The most damaging form is known as paresis which involves a deterioration of the brain with corresponding dementia. Such people need medical attention. A pastor must be very careful here not to pass judgement here. Not all cases which are diagnosed as neurosyphilis come from the scandalous disease.

3. Physical injuries to nervous system. These are called traumatic psychoses. The symptoms of milder cases are irritability, excessive perspiration, trembling of the hands, sensitiveness to noise, dizzy spells, nausea, and sometimes vomiting. The patient tires easily and his efficiency is generally impaired. In more severe cases - shell shock, airplane accidents - there may be various paralyses, speech disorders, disturbances of walking, severe attacks of dizziness, confusion, fatigue, sometimes even convulsions. The patient may not be able to walk, talk, or feed himself. Perhaps most characteristic of all are the dreams; they are terrifying nightmares in which the patient repeats the original traumatic experience again and again, or is annihilated in one catastrophe after another, or is repeatedly frustrated in many ways.

It must be emphasized that the symptoms are the result not of physical damage, but of the disruption of the personality. These symptoms are seen in physically wounded individuals, but they occur in exactly the same form in people who are unharmed physically.

Probably everyone has at some time experienced a mild temporary traumatic neurosis - an automobile or train accident, a fire, in fact, any event that brings to mind the possibility of death. Although the symptoms here are the same as those found in the "abnormal" cases, they last only a few hours or days, whereas the latter may persist for years or even permanently. Why one person shakes off the experience quickly while another succumbs completely is



not known. Weekly interviews are very beneficial as a treatment of milder forms of this ailment, while sedative medication is helpful also. The person must be made aware of the fact that he has an altered conception of the world and of himself, and that this change started with the traumatic experience.

4. Old age deterioration. This is also called Senile Psychoses. With advancing age the brain substance and its functioning usually deteriorate. Although a certain degree of intellectual and emotional decline is just as normal as the wrinkling of the skin, this decline may be more marked and certain additional symptoms may appear. These symptoms are due to damage of the brain tissue itself, which is usually made worse by the hardening of its arteries and the consequent defective blood supply; and by the individual's reactions to the damaged functions. The condition is often initiated by a stroke. In arteriosclerosis of the brain after the age of forty the following symptoms are common: (1) Disturbed memory, particularly for recent events. The person who used to remember everything well cannot remember where he put his keys or his glasses. (2) Difficulty in sustaining effort. The patient at first works actively at a task, then seems to tire, begins to make mistakes and wanders away from it. (3) Emotional instability and irritability. There may be frequent outbursts of laughter or weeping without cause.

Simple senile deterioration appears after the age of sixty or later. The chronic condition is marked by the following symptoms: The individual's range of interest grows smaller; he becomes self-centered and loses interest in other people, even his family. His thinking slows up, and he is inclined to be stubborn about his opinions and ways of existence, and he may be irritable. He tells the same stories over and over and spends most of his time in reminiscences. His memory becomes worse, particularly for recent



events - he may even forget that someone in his immediate family has died recently.

The physical symptoms are those of old age. Speech is slow, the handwriting shaky. Some physical symptoms, such as convulsions, stroke, loss of speech, are caused by sudden disturbance in the circulation of the brain, but these symptoms may be only temporary.

These old people should receive special attention from the pastor. They should be encouraged to keep mentally active. In that way they can postpone senility.

5. Mental disorders accompanying bodily diseases or abnormalities. The technical name for this group is the somatopsychoses. Included in this classification are deliria, disorders resulting from infections, cardio-renal diseases, and disorders of the ductless glands. These are cases for the physician to take care of.

6. Mental disorders resulting from poisons. These are generally called toxic psychoses and are caused by poisons either generated within the organism or taken in from the outside. The most important of the latter are: alcohol, opium, morphine, cocaine, metals (such as lead, arsenic, and the like), or gases. While these are primarily organic they may precipitate an otherwise latent functional disturbance.

"The drug addicts are very pitiable cases. They are ready to give their very souls in exchange for these life- and mind-destroying toxins. A peculiarity of these patients, especially the cocaine fiends, is their absolute untruthfulness. A Pastor therefore will make the proper deductions when listening to their stories."<sup>1</sup>

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1. Fritz, Pastoral Theology, p. 216.



"It is generally understood that alcoholism is a flight into unreality. People who are unable to produce day dreams of sufficient intensity to help them over the drabness of life will seek to induce a temporary state of contentment by resorting to alcohol or in rare cases to narcotics."<sup>1</sup>

Persons become alcoholics because of the "ameliorative" effects: (1) Alcohol gives the individual pleasure through the use of the mouth and the taste. This in itself has a consoling value and may compensate for other pleasures or satisfactions that he is not able to obtain, (2) the narcotic effect of the alcohol enables the individual to forget his fears and stresses. In the state of drunkenness, the external world is excluded. The intoxicating effect further enables him to indulge in satisfying impulses which he ordinarily struggles against. Thus, alcoholic belligerency may serve the purpose of expressing his hostility toward various people, and sexual desires which are ordinarily inhibited may be satisfied. (3) The elation which may accompany alcoholism enables the individual to enjoy positive joy and satisfaction that he is otherwise unable to attain and which helps him to forget his difficulties. (4) The individual's companions are like himself; they drink. This companionship compensates him for his rejection by the loss of the love of other people. It is often quite characteristic of this alcoholic relationship that it lacks "closeness" and "warmth". As a matter of fact, the individual is afraid of close relationships because he fears rejection. The barroom relationships do not demand too much from him, and he receives from them just as much as he wants. (5) Alcohol induces defiance and self-assertion, and raises self-esteem. The drinker says, "I have the courage to defy prohibitions and authority. I am somebody. I am worth something. I cannot be dominated". (6) Profound desires for self-effacement, submission, self-abasement, and withdrawal from the world, ordinarily repressed, may



appear because the alcohol diminishes inhibitions.

The victim of dipsomania indulges in excessive drinking periodically. He drinks to such an extent that he is not able to pursue his normal work and gets into trouble and may be injured. Between periods of drinking the patient behaves apparently well, but careful examination will bring forth personality disturbances. The periodic drinking is a reaction to situations of stress.

Delirium tremens occurs in people who have drunk excessively for a long time; it may also appear after a debauch, or after an injury or an infection. It is sometimes assumed to follow a sudden cessation of drinking, but this is questionable. The particular characteristics of this delirium are: (1) Vivid hallucinations, particularly of such animals as snakes and rats. (2) Acute fear: patient is terrified by the animals in his hallucinations. (3) Extreme suggestibility as to sensory illusions. If asked what he sees on the wall, he may say animals and try to catch them. (4) Misidentification. The victim may mistake a total stranger for one of his close friends.

Chronic alcoholism causes certain changes to take place in the individual which are due to the toxic effect of the alcohol on the brain tissues. The patient is affable and charming on superficial contact but is apt to be abusive, rude and inconsiderate toward his family, friends, or business associates and to neglect his responsibilities toward them.

Persons with alcoholic hallucinosis must be hospitalized because his acute state of fear and panic and the sudden cessation of alcohol make him unmanageable. The treatment of chronic alcoholism requires the complete cessation of drinking. This can be done gradually, but it is impossible if the patient remains at home, for he will sneak out and buy liquor. It is also very difficult to prevent the recurrence of chronic heavy drinking after the



patient leaves the hospital. This can be accomplished with certainty only if his whole personality can be rebuilt so that his reactions to problems and difficulties change and he copes with them differently. Here is where the pastor can be of real assistance. He must apply the Word of God, and have a thorough discussion of his problems, his personality, and his reaction patterns. As a matter of mere information the pastor should know that, for physiological reasons, drug-withdrawal is a gradual process, whereas with alcoholics a regime of complete abstinence can be started immediately.

7. The epilepsies. Epilepsy is a condition which is characterized by attacks of convulsions accompanied by loss of consciousness. The severest form, the so-called grand mal, is accompanied by phenomena called aura which precede the attack. Thus the patient sees flashes of light or smells an unpleasant odor or experiences an uncomfortable sensation in various parts of the body, or has visual hallucinations or muscular twitches or obsessive thoughts; he may start running. He loses consciousness, and his entire body begins to shake violently; his arms and legs thrash wildly about. During this attack the tongue is often bitten, there is foam on the mouth, and the face grows bluish. The violent thrashing which is called the clonic phase, is often preceded by a contraction of the whole body; this is called the tonic phase. The afflicted person remains unconscious for a while; he may regain consciousness for a short time, but he is drowsy and usually sleeps soundly for some time. When he recovers from the attack, he is often confused and acts in a half-conscious, automatic manner. The patients general personality may be essentially normal, but in some cases characteristic alterations are observable.

There have been various theoretical assumptions concerning the psychopathology of epilepsy. One holds that the primary difficulty lies in the



patient's whole outlook as determined by emotional developmental factors; in other words, he remains essentially infantile. Another assumption holds that the patient has an organic disturbance which causes him discomfort and impairs his ability to function, and he reacts to it psychologically. These are only theories however. Probably both of these assumptions are valid for the average patient.

There is still no satisfactory treatment for epilepsy, but with certain methods the patient may be freed from attacks for many years and be enabled to pursue his regular occupation. Exceptionally severe cases require treatment in a psychopathic hospital. This is true if a prolonged psychotic episode occurs or if the personality changes, with irritability or a tendency to violence predominating. We have an institution for this at Watertown, Wisconsin where the patients live in healthful open surroundings and are under the supervision of individuals who know how to handle them.

8. The schizophrenoses. Another term commonly used for cases in this group is dementia praecox. The type of individual, who, under adequate stress, most frequently develops a schizophrenic reaction is the so-called "shut-in" person. These people are bad mixers, they keep to themselves and do not make close friends. They often have queer habits, are apt to behave in a silly manner and to consider themselves superior to others in a grandiose way. The condition may persist although with fluctuations, throughout the individual's life and usually terminates in a complete deterioration of the intellectual and emotional faculties. The symptoms usually include:

- (1) An emotional dulling, with absence of adequate emotional response by the patient to either the situation or his own thoughts. If there is emotional excitement, it is rigid and preoccupied, without keen and adequate contact with the external world.
- (2) Bizarre thinking which manifests



itself in (3) delusions, preoccupation with curious inventions, plans, and mechanical devices. The perpetual motion machine has always held particular fascination for these patients. (4) Frequent obscene hallucinations. (5) Rigid behavior, with a silly fixed smile, stereotyped movements, negativism, or automaton-like behavior. (6) Radical alteration of speech, including the coining of new words, rambling, monosyllables, nonsensical utterances.

A few weeks ago, while making pastoral calls, I contacted such an individual. He lives in a dug-out constructed of cement blocks, half-rotted timber, and old roofing. Scattered helter-skelter all around his yard are tons of old tires, lumber, worn out trucks and machinery, several haystacks, and hundreds of other worn out items. When I introduced myself, he told me that he was a Lutheran and attended a Lutheran Day School in St. Louis. He evidently was telling the truth, because he told me the address of the school, who the teachers were, and named a number of prominent Lutherans about his age that were his classmates. He immediately walked over to a tree, which still was showing signs of life in spite of all the debris stacked around it, took down a switch with a neatly carved handle, and explained to me that that was one good thing he learned in the Lutheran School.

He has a daughter about sixteen years of age. She evidently is a virtual prisoner, because he never leaves her out of his sight. She wanted to attend High school after graduation from the eighth grade, but he is going to give her a complete High School course himself, because he can do it just as good as they can. Besides, he is going to teach her to be the perfect housekeeper, and there will be no divorce in her life, like there was in his. His daughter was in the house right now learning to distinguish duck eggs from those produced by his guinea hens, and soon he would have



some geese "coming in" which would give him an opportunity to add this to her curriculum. When I asked if I could have the pleasure of meeting his daughter, he said: "Why certainly, but you will not find her very tidy, because this morning she was in the hog pen with me learning how to ring them." This evidently was a course in animal husbandry.

He called her by name, and she appeared on the scene immediately. Her clothes looked rather normal, and didn't in the least show any of the effects of her morning course of instruction. She seemed to be very bashful, but acknowledged the introduction very politely. She said that she would enjoy the opportunity to attend our services. The father promised that he would send her, but I should not teach her any catechism or Bible History. She should merely attend the services to learn to distinguish between right and wrong. He asked also that I watch that she does not get into bad company, and that she walk home from church with older people. He himself would not attend the services, because he had no decent clothes due to his long stay in the hospital. He refused, when I offered to provide some clothes for him. He showed me a small pile of beautiful white rocks that he had obtained from his quarry. He is going to build a beautiful home out of this type of rock as soon as he gets back on his feet. It is even going to have a small greenhouse connected with it, in which he is going to raise flowers.

When I asked him what he does to make a living, he answered: "Make things," and showed me a thin greasy chain he had been holding in his hand all during our conversation. This thin chain would hold a 1500 pound bull. In fact, he now had his bull tied by a still thinner chain that controlled him so perfectly that he could throw a canvas down from the haystack and the bull wouldn't even move.



The man was tall, had reddish curly hair, and would have made a fine appearance with a shave and some clean clothing. He spoke perfect English. I am looking forward to my next visit with him. Undoubtedly we will have a long discussion on perpetual motion; but I do hope to be able to do something for his imprisoned daughter, and hope and pray that perhaps with the help of the Lord, something can be done for him also.

There are varieties of schizophrenic reactions: (1) Simple schizophrenia, (2) Hebephrenic schizophrenia, (3) Paranoid schizophrenia, (4) Catatonic schizophrenia.

The patient afflicted with simple schizophrenia becomes disinterested and apathetic. He wants to be alone, neglects his work, and does not participate in any activities. He becomes dull emotionally and loses his ambition. He may be somewhat irritable and moody; he is unable to sustain attention and may become evasive and monosyllabic in his conversation. He is apt to sit in the same place with no facial expression or a foolish smile. If his condition receives attention, it may develop no further, and he may recover. In other cases the condition progresses, and as the years pass, the patient becomes completely apathetic and deteriorates intellectually to the moronic level. In this type of schizophrenic reaction there are almost no hallucinations and no delusions.

Hebephrenic reactions. The individual builds no defenses against his difficulties. He has retreated from conflict and fails to see that there is anything to be disturbed about. He goes back to lower and lower levels of adjustment, may act like a little child who takes absolutely no responsibility in life.

Paranoid schizophrenic reaction. - The dominant symptoms of the paranoid reaction are ideas of reference and influence, delusions of persecution and



often of grandeur. There are usually vivid auditory hallucinations and often hallucinations of smell and taste. The patient becomes moody, preoccupied, and suspicious. His life becomes disorganized; he does not continue his work; he gets into trouble with other individuals who he accuses of persecuting him. He may withdraw; he may want to stay in bed to avoid exposing himself to danger, and he may refuse to eat to escape being poisoned. The patient may commit a violent act, such as breaking up the furniture, at the command of a "voice". His speech may be voluble, excited, rambling, and even incoherent. Patients of this type require hospitalization.

Catatonic schizophrenic reaction. - The symptoms of this are usually described as a fluctuation between depression, excitement and stupor. After a period of apathy or queer behavior the patient may sit idly in one position or remain in bed in a peculiar posture; he does not speak or eat, and does not react to painful stimuli. The patient is not unconscious; he is able to notice everything that goes on around him even though he does not participate in it. The patient sometimes suddenly emerges from the catatonic stuporous state with a violent, frenzied excitement. He may talk excitedly and incoherently, engage in excited activities, impulsively attack and attempt to kill another person, or mutilate himself or commit suicide.

Schizophrenia, of course, is a complex set of psychotic reactions, but it represents, by and large the individual's attitudes and his manner of coping with the world and with himself. Much can be accomplished if a schizoid personality is recognized early and given adequate attention. These people should be examined and the situations of stress to which they are reacting should be determined; the later usually concern relationships with their own family. They should be encouraged to make contact with others of their age, to join organizations, and participate in activities. Mild cases



can be treated at home, but severe cases require hospitalization.

¶A certain pastor had been calling on a dementia praecox case for nine months. All his efforts to comfort the patient appeared to be futile. The patient would not even recognize him, much less speak to him. The pastor nevertheless continued his visit with the patient, prayed for him, and read to him. During these visits the patient gave no signs of comprehension, and the pastor was on the verge of discontinuing his visits. Contrary to all expectations, however, the patient made a recovery. All of a sudden his mind became clear and mental normalcy had returned to him. He at once sent for his pastor and made the following confession: 'Pastor, I felt so sorry for you when you visited me and prayed for me, and I had not a word to say to you. I want to tell you that I understood every word you said to me. Somehow or other an inner voice commanded me not to speak to you. I want to apologize for this and to thank you for the pastoral care which you gave me in those dreadful months of mental weakness.'<sup>1</sup>"

This certainly shows that a pastor should be faithful in his visits to the sick and afflicted, even though it sometimes seems so hopeless.

9. Mani-depressive psychoses. People with manic-depressive psychoses oscillate between wild excitement and emotional depression. In the condition of mania an individual is very active in the motor realm, his mental processes are quickened and he is emotionally excited. In the depressed condition he is slow in his movements, retarded in his intellectual operations, and emotionally depressed. Every individual has oscillations toward mania and toward depression, but as long as these swings are not extreme and not too rapid the person is considered normal. Hypomania is the mildest form of mania. The symptom is marked restlessness. This may show itself in continual activity. In some cases this activity is useless in others it may result in marked

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1. Fritz, Pastoral Theology, p. 215.



productiveness. An example of the former is the person busying himself about his room. He will make his bed, empty his bureau drawers and repack them very carefully, clean the floor, then begin to remake the bed, repack again his bureau drawers, clean the floor, and then begin all over again.

In acute mania the excitement is more marked. The patient makes trouble for himself and others by his violence and usually has to be taken care of by those who can control him. Hyperacute mania causes the patient to become very violent. He may become destructive, fight those who seem to oppose him, tear his clothing, throw furniture, and act like a wild beast.

The depressions are just the reverse of the manic attacks. The patient becomes stuporous, lacks activity, is slow in his thinking, will not talk, and will sit around for hours at a time in the most utter dejection that can be imagined. The mildest form is that of simple retardation. Such a person will cry at times or merely sit in a state of dejection. It is not unusual for a bereaved person to enter a state of this sort and to continue as in a daze for long periods. Acute melancholia has a more pronounced emotional depression. A marked symptom is the increased slowness of response. If a question is asked, the patient will sit as though he did not hear, but to your surprise he will answer the question about two minutes or so later. Such people sometimes sit and weep for long periods and accuse themselves of all sorts of absurd things. Depressive stupor is the extreme condition of this. The person loses all contact with his environment. He becomes unconscious of his surrounding, must be tube fed or he will die of starvation. He cannot be made to speak at all and is totally unresponsive.

The handling of the manic patient requires a combination of understanding, kindness, patience, and firmness. In mild cases occupational therapy is valuable because it guides the patient's activity into some organized and



constructive channel.

10. True paranoia. The essential symptom of paranoia is delusions of persecution. "Paranoia, derived from the Greek noun paranoia, foolishness; the verb paranoo, to misunderstand, to misconstrue; German: Torheit, Narrheit. The patients are morbid, distrustful, eccentric, have expansive ideas, consider themselves very important, have homicidal tendencies, and are extremely dangerous. No cases ever recover. In some cases you will find deformed and malformed ears. A paranoic often believes himself the victim of a wide-spread conspiracy. He imagines that people pass remarks about him. Many homicides are made at the persecutory stage. In paranoia you will find various groups and types, for example, paranoia reformatoria - the patient feels quite exalted and important and sees himself as a great reformer, e.g., Christ. Paranoia religiosa - religious emotionalism; the patient will debate on religious subjects, will read Scriptures incessantly, but at the same time may use foul and indecent language. Paranoia querulana - the patient is very quarrelsome and finds his chief delight in lawsuits. We find that the paranoic is a very poor subject for pastoral work. Little or nothing can be done for him."

11. Psychoneuroses. This is a mental disorder which is not as severe as a psychosis. It is a minor mental disorder. There are four types: psychasthenia, Neurasthenia, Hysteria, and anxiety neuroses. All four types exhibit relatively mild symptoms, and they can be treated more easily and with more promise of success than other mental disorders.

The essential symptoms of psychasthenia are morbid compulsions, obsessions, phobias, and indecision. The term psychasthenia literally means "mental



weakness", a definition which throws light upon the significance of the symptoms found in the patients usually classified in this group.

The term "neurasthenia" was once used to describe almost any psychopathological condition. Later it was limited to conditions characterized primarily by continuous fatigue. Many individuals suffer these complaints in a minor degree; in fact temporary fatigue and exhaustibility are among the most common of all symptoms. In neurasthenia, however, they are predominating. Because of their continuous character, it is often difficult, except in the advanced stages of treatment, to make clear to the patient their connection with situations of stress and conflict.

Neurasthenic patients are disappointed or discouraged people, people who are living a life that is disappointing to them, doing a job they do not like, or who have problems that weigh heavily on their shoulders. Their self-esteem is low; they have feelings of inadequacy, helplessness, or uselessness. They often feel unimportant and unwanted; and they fear rejection, abandonment, or condemnation because of failure; they want to stop functioning.

Hysteria is a type of psychoneurosis in which the patient disguises his difficulties by distracting the attention of himself and others to the symptoms of some physical disease which may be partially or wholly factitious. It is an ailment of women almost exclusively. The hysterical patient is wakeful, restless, fitful, highly impressible and excitable, hard to please, will not speak or answer questions, cries, laughs, screams, shows great anxiety of mind, breathes with difficulty, feels sick at the stomach, has palpitations of the heart and a sensation as if a ball had lodged in the throat, seems threatened with suffocation, stares wildly, rolls about on the floor and throws herself up and down, turns against her own husband and her



children, thinks that her friends neglect her and that her doctor has lost interest in her. These symptoms, however, need not all be present to establish a case of true hysteria. In treating this, it is important for the Christian pastor to obtain an influence over the mind and the will. The perverted will must be corrected, and supremacy of the will over the emotions must be restored. Sympathy should be directed to the patient and not to her hysterical symptoms.

Anxiety neuroses. Persons pursued by vague fears which manifest themselves in chronic worries fall naturally into this classification. Freud is responsible for the classification "anxiety neurosis". According to him, it develops in a person who has an unconscious fear of his own libido, a fear which he projects into the other world and expresses as a fear of a great number of diverse conditions which sound reason would not invest with the pronounced dread that they seem to inspire in him. A study of the chronic worrier shows that he goes out of his way to find circumstances about which to fret. Remove the cause for one worry and he will find another and another in endless sequence until relatives and friends lose all patience with him.

Every person is born in such a helpless condition that he finds himself totally incompetent to meet life; he must be sheltered and helped by the adults around him. Gradually he learns a certain amount of skill and self-assurance. Should he have too much close supervision, too much help, or have all his desires gratified, with no effort on his part, he fails to learn independence of action; and when life assails him too violently, he realizes his incompetence and becomes afraid. The feeling of insecurity may also develop from the opposite condition, where the child is thrust into a hostile situation and every attempt on his part to meet life results in failure and pain. He develops the habit of failure and shuns the conflicts of life,



simply consumed with fear.

Anxieties frequently occur in adolescence. The feeling of insecurity, that one is unloved, and that one is alone in the world, are very potent causes for beginning a career of maladjustment, and anxiety is one of the very first signs that something is wrong. In itself, anxiety is not a serious condition, but it denotes lack of resistance which can easily be remedied if handled wisely. The worries of youth are best overcome by giving to each youth a sense of security by building up in him the habit of success, beginning with small victories and then progressing to greater ones. The pastor should use the Word of God to encourage his young people that they have nothing to fear, because God has not only made us, but still protects and provides for us.

12. Psychopathic personalities. Persons who fall into this group are apparently normal except that they are unable to make moral and social adjustments and often engage in criminal activities.

In our ministrations to abnormal cases much tact and good judgment are required. If the pastor has the confidence of his charges much good can be done for them. Mental patients will appreciate the words of comfort spoken to them.

Dr. Fritz in his PASTORAL THEOLOGY<sup>1</sup> cites two examples of warning in dealing with the insane given by the Rev. Mr. Duemling: "A young pastor just called to do mission-work at public institutions receives his first request to see a patient at the insane asylum. He is quite anxious to do the work right. He sees a doctor friend and asks him for a few practical hints in reference to calling on the insane. The doctor tells him, when in the presence of the patient the pastor has occasion to speak of the hospital, not to call it that,

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1. Fritz, Pastoral Theology, pp 217-218.



much less an insane asylum, but to speak of it as the 'home' of the patient. He sees his patient and asks him in an introductory manner, 'How do you like your home?' The patient is at once highly indignant and says 'What! You call this insane asylum my home? My home is in the city on Washington Street. How dare you call this terrible place my home?' The patient has had periods of heavy drinking and acquired the form of dipsomania, for which he had been committed to the asylum. He had made a recovery, his mind was absolutely clear, and he was awaiting his discharge. The pastor could have avoided this mistake if he would have made a careful inquiry as to the form of insanity before calling on his patient. It is needless to say that he made but one call on this particular patient. "

"A prominent leader in the Church became insane through years of hard study and the exacting duties of a teacher. One day a pastor meets a mutual friend of the patient and asks him, 'How is Professor S. getting along?' The friend replies, 'His condition is extremely sad. He has softening of the brain.' The medical name for softening of the brain is general paralysis, or paresis. The underlying cause of all cases of paresis, with but very few exceptions, is an unmentionable disease, a flagrant transgression of the Sixth Commandment. The professor did not have paresis, for he had led a clean and chaste life, but he had an entirely different type of insanity. Let us be extremely careful in making our own diagnosis, especially that of 'softening of the brain.'"

### THE WILL

The final aspect of mind that we shall consider is the Will. Will is the mind in action towards a specific goal. It is the faculty of self-determination. It is really hard to give a perfect definition of the will. William



James, to whom we referred to before, says that desire, wish, and will are states which everybody knows which no definition can make plainer. It is the will that makes man a person. Animals have no will in that sense. Man was created in the image of God. Even after the fall we are still persons. Birds, animals etc. live their lives because they must follow drive, but man determines and shapes his own course.

The factors that are constantly at work in the will are: heredity, environment, upbringing, accident, incident, habit, conversion, social drives, and biological drives. The driving forces are passions, appetites and emotions.

Heredity is that which is transferred from a parent to the child. A human being has its beginning in the union of the male germ cell, the sperm, with the female germ, the ovum. They unite and then divide. Cell division continues, and the result is the growth and development of the embryo. The united germ cells of the parents also separate and are preserved in the embryo. Thus, the child carries the germ cells of its parents, so that the stream of germ cells is continuous from generation to generation.

The germ cells contain chromosomes, 24 in the germ cell of each parent. The chromosomes, in turn, are made up of genes, or determiners, and each chromosome consists of about 40 to over 100 of these determiners. At the time of conception, the genes, or determiners, in the chromosomes of the sperm pair with the genes of the ovum and determine the potential characteristics and qualities of the offspring. The result of the union of the genes is called heredity. If the father's genes for tallness unite with the mother's genes for tallness, then the offspring will inherit tallness. Similarly, if the male genes for good mentality unite with the female genes for mentality, then the child will inherit brightness. Similarly for nearly all traits.



If, for example, the father and mother carry genes for weak lungs and those genes pair up, then the offspring will have weak lungs and will have a predisposition to tuberculosis. Disease is not inherited but the weaknesses are; therefore, some people have a natural predisposition to infection, whereas others are born so strong that they resist nearly all diseases. From this we conclude, that particular sins against the body are disastrous against the offspring. Exodus 20, 5: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation."

We could say then that intelligence is a gift of heredity. Whether a person is born a genius or an idiot is heredity. Intelligence is the faculty to use past experiences to adjust oneself to one's environment. It has also been defined as the ability to do abstract thinking, the capacity to learn, the ability to respond in terms of fact and truth. There is little agreement even among psychologists on a definition of it. However, we must admit that an intelligent person has the ability to reconstruct the past.

Much experimentation has been done to measure intelligence. In 1904 a Frenchman by the name of Binet together with Dr. Simon was engaged by the French government to study retarded children. They called together a group of teachers and had a meeting with them. Not a single teacher had a standard to measure intelligence. These men developed a system of pure abstract problems. It was published in 1911 and called the Simon-Binet method. They discovered the mental age of a child which they called M.A. In order to standardize these tests, they were given to thousands of children.

In 1916 there was published in America the first Stanford-Binet scale. This revision was used extensively for a little over twenty years, and in 1937 the new revised Standard-Binet tests were issued by Terman and Merrill. Terman also added the I.Q. He took the M.A. from Binet and divided by the chronolog-



ical age and multiplied by 100. Termen said the I.Q. was constant. He experimented with identical twins by putting them in different families. He claimed the I.Q. remained the same. This has been questioned by Dr. Wheeler of Kansas University. Wheeler claimed that environment makes a difference, and used many tests to prove his point.

"Eugenics and Euthenics has to do with improving human beings genetically. Would the average quality of our people be raised if the more gifted people had more offspring and the dull and feeble-minded had very few, if any? Even though parents of low intelligence and character did not have offspring, however, incompetents would still be born to capable parents. Nevertheless, there would be fewer defectives, and they would become progressively fewer from generation to generation. People would carry fewer determiners for deficiency."<sup>1</sup>

War helps to kill off the most fit fit, and in that way, it is claimed, our race is deteriorating. The so-called "upper classes" do not marry early and miss the most productive period in the 20's. France was even willing to import German blood to keep its race from dying.

"Eugenics, if kept within Scriptural limitations, may find a place in pastoral theology. We cannot countenance the demand that a person's right to marry must be absolutely contingent upon a physician's certificate of good health, for the right to marry is based upon God's institution of marriage and not upon a physician's certificate; no one should be deprived of a God-given right. Yet the law of Christian love demands that such persons as incurable consumptives, idiots, syphilitics, and the like, should refrain from marrying and by way of transfer making the lives of their children and children's children miserable. Pastors should therefore at the proper time and place call attention to certain hereditary evils and ills that can well be

1. Sorenson, Psychology in Education, p. 197.



avoided and should impress upon parents the responsibility of parenthood and the far-reaching influences which their lives may have upon their offspring wither for good or for evil. Also in this respect an ounce of prevention is better than a pound of cure, if a cure can at all later be effected. A married life in accordance with the will of God will insure the husband and wife and the children of the home the best possible blessings for soul and for body, for time and for eternity."<sup>1</sup>

We repeatedly read of suggestions to sterilize the unfit. It has been said that ten million people in the United States are unfit to bring children into the world. Twenty-seven states now have sterilization laws. This does not unsex. It merely dissects the canal.

By environment we mean the surrounding in which a person has his being. There is first of all the physical environment. This is very important. In what kind of a city or community do we live? Psychologists in Chicago made a study of this. They zoned the city and found the crime rate in the center of the city was 25, while on the edge, where there is better environment it was only 3 plus. By human environment we mean the people with whom we associate. What kind of people are they? It is important for pastors to stress that their young people have the right kind of associations. Warden Laws of Sing Sing said that 97 per cent of his prisoners were never associated with a boy's group; 75 per cent had never learned a trade; and 97 per cent had no active church connection.

Upbringing includes home, school, and church. All three must work together. The best parochial school can not make up entirely for a faulty

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1. Fritz, Pastoral Theology, p. 196.



home. A broken home is not only a home where there is a divorce, but also a home where one of the parents dies, or where a parent due to business is constantly away from home. Alcoholic, abusive, and immoral parents do much to harm their children. The trouble makers in the world usually come from problem homes. Sometimes the parents are too indulgent. Then there is lack of discipline. The opposite is sometimes also true. Parents are too severe. There is no opportunity in the home for conversation, sharing interests, and play. The home is the proper place for real training of our future citizens and church members.

The will of a person is sometimes determined by accident. A man has an accident. This effects his personality. People, after they become hard of hearing, often have a different personality than they had when their hearing was normal. People who have accidents sometimes try to compensate for this. Or they become despondent and ask questions. "Why has God singled me out?" It is little comfort to point out to a handicapped person how many others have the same condition, in fact, it may do harm, unless the pastor doing so has the complete confidence and affection of the patient. The patient should be given the opportunity to talk about it if he wants to. It is best sometimes to be natural. Such people do not always want a sickly, sentimental sympathy. The first days when a parishioner is facing a handicap are important ones for the pastor and he will do well to call frequently. To face a handicap is to feel alone, deserted by God and isolated from friends. The pastor can do much toward overcoming both these feelings. Schindler says: "The minister must convey to the patient a feeling that he understands his fears and does not look upon him as a coward."<sup>1</sup>

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1. Schindler: Pastor as Counselor, p. 48.



A large percentage of vocation is merely accidental. A person gets a job, and that is it. It is for that reason that many people are not happy in their work. A pastor can do a great deal here in directing vocations. He can suggest good books on vocational guidance. However, he must be on his guard that he does not set himself up as a vocational guidance expert.

Incidents sometimes happen in the lives of people that leave a mark for life. For example, a person is frightened by a mad dog, frightened in the dark, falls suddenly into a stream of water, or experiences other similar things. This remains in the sub-conscious mind, and sometimes effects the behavior of a person in later life. Many abnormalities of people can be traced back to incidents like these.

Habit can become an influence factor when it is formed. Henry C. Link in his book THE REDISCOVERY OF MAN stresses habit. It is a wonderful gift of the Creator that we have been endowed with the potentiality of forming habits. Habits finally become automatic. Progress would be impossible without habits. We need but think of the pianist, the typist, the machine operator to see what a time saver and wonderful thing habit is.

Habits also have their disadvantage. When people form bad habits, they are in a rut, out of which it is difficult to get. The expression "A slave of habit" is certainly a true one. We distinguish between physical habits and mental habits. Joseph, in the Bible, is an example of a person who formed some real moral habits. When the crisis came, he was able to stand the test.

Sin is not mentioned in psychology books, but it is the greatest factor in will. It is fundamentally anti-social. It has harmed man's intellect, unbalanced his emotion, and effected his will. Sin fills men's hearts with anger, hatred, and remorse. It is the most destructive force in the universe.



The correction for sin is conversion. In conversion the will of the new man has been changed. How necessary then, for a pastor to preach the law and the gospel so that people come to the knowledge of their sins, repent, and accept Jesus Christ as their personal Savior and Redeemer.

Social drives include such forces as desire of approval, desire for wealth or power, and desire to help children and the weak. The pastor should make use of these, and direct these drives into the proper channel.

Biological drives are such things as hunger, thirst, sex, pain, skin conditions, air hunger, fatigue, sleepiness, visceral tensions, warmth and cold, and exploratory. All of these drives, both social and biological effect the will of men, and help to explain why man behaves as he does.

#### CONCLUSION

I have endeavoured to treat psychology in a general way, and make applications here and there to show how the study of this subject can be of real service to a pastor. The reader, by understanding the principles, can make many more of his own. I have barely scratched the surface. Much more can be learned by making a study of Social, Educational, Child, and Applied psychology. The pastor that will include this in his studies will never regret it.



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