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RUSSELL V. DeLONG

Illnesses

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ILLNESSES OF THE
MODERN SOUL

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MODERN SOUL

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by

RUSSELL V. DeLONG, Ph.D.



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Dedication

This volume is affectionately dedicated to one who has meant much to the author by way of friendship, inspiration, and example—

FRANK E. HARRIS

Mr. Harris is president of the Homemakers Guild Corporation of the U.S.A. with headquarters in Denver, Colorado. All of his organizational activities are filled with spiritual precepts and moral ideals. The golden rule is not only a theoretical principle but a practical policy.

American business and the Church of Jesus Christ need more leaders who set such an example personally in spiritual emphasis, moral practice, and Christian example.

RUSSELL V. DELONG

Foreword

Adequate diagnosis is essential to the prescription of effective remedy. But it is not the diagnosis which affects the cure but the treatment proposed. This is the principle upon which this book is based. Working from the obvious fact that an acute moral and spiritual sickness abounds, Dr. DeLong wastes no time in getting to an analysis of the problems. But he also moves on to a positive solution summed up in "the divine invasion."

My first relationship with Dr. DeLong was as a student in his classes back in college days. I well remember the penetrating discussions in class and seminar on some of the very subjects dealt with in this book. Since that time Dr. DeLong has risen to prominence as an educator, writer, and evangelist, and this great storehouse of experience has broadened and enriched still further his insights into the subjects at hand.

True, the "winds of change" have blown heavily across our world in these intervening years. A global war has been fought, the atomic age has been born, and sociological, political, and moral foundations have been badly shaken. But the basic human problems have not essentially changed—deeper perhaps and obviously more complicated but at root the same. To that extent this book has a timeless message. I commend it to all who are not afraid to think deeply of the nature of their problems nor unwilling to apply the remedy.

J. FRED PARKER

Book Editor, Church of the Nazarene

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Introduction

The presupposition underlying the conclusions of this volume is that man's illness is *spiritual* and, therefore, the cure must be *spiritual*.

Economic, intellectual, social, medicinal, recreational, and fraternal panaceas deal only with peripheral matters, and thus bring only temporary relief. *Exterior* remedies will not cure *interior* illness. Man must be healed not merely on the surface and circumference but also at the heart and center.

Man is a spirit possessing a mind and a body. Spiritual cancer cannot be cured by mental or physical remedies. Spiritual health can return only by a spiritual cure. The human race is ill—and that illness is *spiritual*. The cure must, therefore, be spiritual.

The chapters in this book were prepared for facility in broadcasting, both on radio and on television; hence the short, pithy sentences and paragraphs. They remain as originally prepared.

It is anticipated by the author that the main criticism of this book will be oversimplification. To this we plead guilty, upholding the theory that although the analysis and diagnosis of an illness is often *complex*, the cure is usually *simple*. The diagnosis of polio was very complex and difficult, but the cure discovered by Dr. Jonas Salk was very simple and effective. It doesn't take a great deal of skill and knowledge, when the disease has been determined, to give an injection of the vaccine—or now, more simply, an oral treatment.

So it is with spiritual illness—the disease is complex but the cure simple.

With sincere appreciation to all who have made this work possible, and with the earnest desire that those suffering from spiritual illness may accept the cure from the Great Physician, this volume is sent forth.

RUSSELL V. DELONG

PART ONE

THE SEVEN ILLNESSES OF THE MODERN SOUL

The Problem:

*What has caused man's
spiritual illness and what
is the cure?*

1

The Seven Illnesses

In spite of all our invented conveniences, the modern soul is sick. This malady is seriously affecting the body and weakening the mind.

Our ancestors without automobiles, radios, vacuum cleaners, refrigerators, electric cookers, airplanes, TV screens, and sewing machines were happier than is the present generation with all of these laborsaving inventions.

Modern man is living at a fast tempo. This, coupled with ruthless dissipation, is resulting in mental, moral, and physical breakdown on a distressingly universal scale. It is probable that today a person thirty years of

age has seen more sights, gone more places, and burned up more nervous energy than our foreparents did in seventy years.

In this modern age we have sown riotously and are now beginning to reap a horrible harvest.

Dr. Charles H. Mayo reported that every second hospital bed in the United States is for the mentally afflicted. It is estimated that eighteen million persons (one in ten) today face serious mental illness, and that nine million (one in twenty) will be in a mental hospital at some time. About half the beds in the general hospitals are occupied by patients whose ailments are primarily psychiatric.

Psychosomatic diseases are borderline troubles between mind and physical organs in which it is suspected that the mind is primarily at fault. Out of the first 10,000,000 men examined for military service in the last war, 2,800,000 were rejected because of such mental disabilities.

The *Los Angeles Times* reported President Kennedy as saying,

Selective Service rejects nearly one out of two young American men as mentally, physically or morally unfit for any kind of military service and still more are weeded out after induction.

Dr. Morris Fishbein claims that few people realize the fundamental effects of emotional reaction on the functioning of the various internal organs. Anger, for instance, increases high blood pressure. Among all the emotions, he says, worry is probably most important as a cause of physical symptoms.

Dr. Lindemann of Harvard reports that in the Massachusetts General Hospital thirty-three out of forty-one patients with ulcerative colitis had developed their disease in close time relationship with the loss of some beloved person. Sorrow, anger, worry, jealousy,

envy, pride, covetousness, all effect the functional activity of physical organs.

Dr. Sadler, eminent psychiatrist and author of the standard textbook *Modern Psychiatry*, contends that every observing physician knows that the emotions are the dominant factor in human experience. He states that 50 percent of all patients are suffering from functional and not organic disorders. And in addition, another 25 percent are suffering from organic difficulties directly caused by functional disorders. In reality then, three out of four patients are ill because of mental disturbances producing functional troubles and in the end resulting in organic disease.

Dr. Sadler states that "anxiety neurosis is probably the major emotional complaint of the present generation."* Fear, rage, wounded pride, and worry, all increase blood pressure.

Out of every 100 cases of "stomach trouble" only 15 are organic. Surgeons are discovering that you cannot cut a pain out of the stomach when that pain has an emotional origin.

Hippocrates, centuries ago, uttered a profound bit of advice to medical men when he said, "It is more important to know what kind of person has a disease than to know what kind of disease a person has."

The cycle of sickness goes like this: The organic disease is brought on by functional disorders, which are in turn caused by emotional storms, which are the results of personality deficiencies or abnormalities.

Social service is valuable; education is beneficial; the analytic method of the psychiatrist is helpful—but there must be found a cure for the disease. It is not enough to discover a malady, not enough to discover guilt; there must be found a method by which to cure

*William S. Sadler, *Modern Psychiatry*, p. 5.

the illness, relieve the condemnation, and remove the guilt from the soul.

Psychiatrists universally agree that behind every "anxiety neurosis" is a sense of guilt. Dr. Sadler corroborates this when he says, "The neurotic usually has a sick conscience." Guilt is caused by illegal and illegitimate conduct.

Three men were having a discussion. The first said, "The trouble with most people is that *they eat too much.*"

The second said, "It is not *how much* one eats, it is *what* one eats, that is important."

The third no doubt gave the truer insight when he observed, "It is not *how much* you eat or *what* you eat, but *what is eating you.*"

The act of sin must be forgiven and the nature of sin must be cleansed. Only God can forgive a sinful act. Only God can purge the subconscious nature. The psychiatrist may find sin, but only God can forgive sin. The psychiatrist may probe, but only the Holy Spirit can purge.

Yes, modern man is ill. He is terribly sick. He is searching for a cure. He must have inner rest. His heart and mind and spirit must be integrated into an undivided whole. This condition of the modern soul explains why Joshua Roth Liebman's book *Peace of Mind*, Bishop Fulton J. Sheen's book *Peace of Soul*, and Dr. Billy Graham's book *Peace with God*, became best sellers.

Man must find peace. So here we are: the modern souls—organic diseases, functional disorders, emotional disturbances, personality problems; but back of much of this is the black, distasteful, hideous fact—sin.

Sin cannot be cured by education, covered over by social service, veneered by culture, or eliminated by psychiatry. It is a moral and spiritual disease that can be healed only by correct relationship to God.

2

Boredom: Life Without Purpose

It is probable that the number one illness of the modern soul is *boredom*. The average person has nothing to live for. Existing has supplanted living. An animal exists but a human being should *live*—live for something.

Education, science, and technology have provided the spokes of the wheel; but the unifying hub and the uniting hoop are missing. So we have innumerable spokes—ideas, theories, facts—all going in conflicting directions, minus any ultimate goal or uniting purpose.

We teach people how to make a living but not how to live. We fill our stomachs and empty our souls. *Doing* is far more utilitarian than *being*. It is not so much what you *are*, but what can you *do*?

So we have been going at a terrific speed, but going nowhere in particular—just on the everlasting rush. Undirected activity leads to futile exhaustion—being worn-out physically, fatigued nervously, disillusioned mentally, corrupted morally, and well-nigh damned spiritually.

Does life have meaning? Or is it just a big merry-go-round of activity with no purposeful destiny?

The cynic says, "Man is a sick fly taking a dizzy ride on a gigantic planetary flywheel." If such is true, it explains why so many people are sick. For them the meaning of life is washed out. Their sense of personal worth is gone. They have become only animals, possessing no intrinsic value. They have been reduced to cells, blood, bone, and a "hunk of hair"—not souls, not immortal.

It is no wonder that millions of modern souls have become eroded, barren, and unproductive. Hope for them has fled. They are exhausted in body and in spirit. They are morally fatigued. Their appetite for life is gone. Everything is tasteless. There are no worthwhile motives, no drives for achievement. Their attitude is summed up in the modern slang expression, "So what?" Yes—well—so what? Eat? What for? Study? What for? Work? What for? Excel? What for? Keep on living? What for? So suicide is a logical end.

An eighteen-year-old girl blows her brains out New Year's Eve, leaving a note behind saying, "I have found nothing worthwhile to live for." Some time ago Carole Landis, famous movie star, ended her life, and more recently Marilyn Monroe. They had everything modern life offers but nothing to live for.

This Week magazine carried the following article under the headline—"We Want Meaning in Our Lives."*

What most people want—young or old—is not merely *security*, or *comfort* or *luxury*, although they are glad enough to have these. Most of all, **THEY WANT MEANING IN THEIR LIVES.**

If our era and our culture and our leaders do not, or cannot offer great meanings, great objectives, great convictions, then people will settle for shallow and trivial substitutes.

People who live aimlessly, who are satisfied by shoddy experiences, have simply not been stirred by alternative meanings—religious meanings, ethical values, ideas of social and civic responsibility or high standards of self-fulfillment.

This is a deficiency for which we all bear a responsibility . . . This is the challenge of our times.

The above quotation corroborates the thesis of this book—that there is a national and a personal illness.

*Reprinted by permission from *This Week* magazine. Copyrighted by the United Newspaper Magazine Corporation.

Purposelessness leads to unhappiness, monotonous boredom—just tomorrow—and tomorrow—and tomorrow.

Joy has gone out of millions of lives. People are sick, morally and spiritually. Dr. Trueblood is correct when he says, "Men cannot live well either in poverty or abundance unless they see some meaning and purpose in life, which alone can be thrilling."*

When purpose goes out, we must resort to substitutes. So, today millions are trying to drown their unhappiness in liquor; others, by the use of narcotics; others, by gambling or social perversities. When the spirit of man loses purpose, the body substitutes perversion. "Eat, drink, and be merry; for tomorrow we die" is the motto of the spiritually bankrupt.

Purposelessness disrupts the personality. Spokes but no hub! Conflicts, tensions, clashes—finally death! Exhaustion, fatigue, frustration, futility—boredom—extinction!

A *happy* person is a unified personality. A mature person is a supreme work of art—a symphony. To quote Dr. Sadler again, "Happiness is essentially a state of going somewhere, wholeheartedly, one directionally, without regret or reservation."

Where are you going? Nowhere in particular.

Where should I go?

The answer to this question depends on answers to other questions—sometimes called "The Questions of the Great."

Who am I?

Where did I come from?

What am I doing here?

Where am I going?

*Elton Trueblood, *Alternative to Futility*, p. 15.

If I am merely an animal, if I accidentally evolved from oozy protoplasm, then I am just existing and will soon return to such a purposeless state.

But if I am an immortal soul created by an intelligent God, then it is important what I do and where I go.

There are just two important, basic questions every person must ask himself. These will determine his entire outlook on life.

1. Is there a God?
2. Am I an immortal soul?

If he answers, "No," to both questions, then all the higher values die—there is no future judgment to which one must give an account. Life is meaningless—death is the end. One with such a philosophy soon becomes sick with boredom. Nothing worthwhile to do—just eat, drink, gamble, play pinball machines—day after day—boredom and, finally, death.

But there is a God. It is the only rational explanation of the universe. Everything must have come from one of three sources:

1. Nothing
2. Non-intelligence
3. Intelligence

To say that all comes from nothing is irrational. How could nothing be the efficient, creative cause of everything? To say all comes from non-intelligence is unscientific, for this would make a greater come from a lesser. Intelligence is the only rational explanation of everything.

If then, there is a God—*everything matters*. There is purpose, there are higher values, there are worthy ideals. Life becomes meaningful. Death is but the vestibule to a greater existence.

As soon as purpose comes in the front door of your personal mansion, boredom goes out the back door. Life takes on color, radiance, hope, faith, love, dynamic, meaning.

How may the modern sickness of "boredom" be cured? By putting God back in your thinking. By letting God come back to your life. By letting God direct your activity.

3

Frustration: Unfulfilled Desires

The cause of illness number two—*frustration*—is almost the reverse of illness number one—*boredom*. The person suffering from boredom says there is nothing worthwhile in life and adopts the "So what?" attitude, while the individual suffering from frustration says, "There is something in life I want, but I cannot get it."

Frustration eventually produces the angry, fearful soul—fearful that he can never obtain satisfaction for his desires or realize his ambitions, and angry because forces or persons thwart his will.

Millions of people are the victims of frustration. Such souls are mentally, socially, and spiritually ill.

Our instincts, desires, and appetites drive us to procure their satisfaction. When we fail we become unhappy, dissatisfied, frustrated.

Increased desires mean increased needs. The greater the number of unfulfilled wants, the greater the area of discontent. To balance the ledger we must either

add satisfactions to balance desires or cut down wants to equal satisfactions.

Modern living has artificially multiplied wants. It is true that the average man has more of this world's goods than our fathers, but what is available to him has also increased. As a result, what we *have* compared with what we *want* is such a small fraction, and what we don't have is so large, that we are in constant distress and become victims of unfulfilled desires.

Mrs. Brown is satisfied with her coat until Mrs. Jones gets a mink. Mr. Smith is satisfied with a Buick until Mr. Adams gets a Cadillac. Dr. Johnson is satisfied with a \$25,000 home until Dr. Wilson builds a \$50,000 mansion.

Someone has defined the phrase "Keeping up with the Joneses" as:

*Spending money you don't have—
For things you don't need—
To impress people you don't like.*

"Keeping up with the Joneses" is one of the most futile and expensive activities.

In every area of society we try to live above our level, wanting things our income does not warrant. The result—unhappiness, frustration.

Another major cause of frustration is the conflict between ambitions and abilities. It is the good old American doctrine of democracy that tells every school-boy that he can and may be president. The only difficulty with that theory is that it just is not true. From the standpoint of opportunity, no one is denied the privilege of trying; but from the standpoint of ability, very few are qualified and fewer still are successful.

The conflict between first-rate ambitions and second-rate abilities is quite universal. The margin between one's ambitions and one's abilities is the cause

of much dissatisfaction and unhappiness, and it often results in hopeless frustration.

A young man wants to be a doctor but he flunks—his mental abilities will not match his ambitions. A young woman wants to be an opera singer, but her voice is not of such calibre. A wife wants her husband to be a governor, but his qualifications only permit him to be a sheriff.

When strong ambitions lock horns with meagre abilities, there is bound to be frustration.

What happens?

In too many cases frustration leads to illegitimate satisfaction—attainment contrary to the rules, fulfillment by breaking the law. If you can't get what you want fairly, get it foully. So stealing, lying, cheating, and all manner of gross sin result. Frustration here leads to crime, the penitentiary, and ultimately, hell.

With others, frustration leads to suicide. Failure to procure what one wants in life results in bodily destruction. Nearly thirty thousand yield to this futile solution every year.

Frustration, for others, results in envy, jealousy, and revenge. For some it leads to morbidity and, finally, a deranged mind.

Recently it was discovered that, out of 275 college men and women, over 90 percent were suffering from growing frustrated feelings of deficiency. The causes of this frustration were:

1. Physical incompetence
2. Ill health
3. Unpleasant appearance
4. Lack of social charm
5. Failure in love
6. Low-grade intellectual ability
7. Moral failure
8. Guilt

How may frustration be healed?

The basis of all types of frustration is selfishness. The desire to further one's self, irrespective of merit or of other persons, is the cause of most difficulties. At bottom, selfishness is sin.

The first step toward health is to align yourself with something bigger than yourself. Give yourself to something or somebody. Jesus gave the story of frustration and success when He said, "He that findeth his life shall lose it: but he that loseth his life for my sake shall find it."

The next step is to adjust your ambitions to your abilities. Are you shooting beyond your capabilities? Plato was right when he taught that justice is everyone doing what he is qualified to do on his own level. Injustice comes when one gets out of his place—a square peg in a round hole. The perfect health of the soul is the result of one's doing what he ought to do with the ability God has given. When you do less, you are derelict; when you try to do more, you are frustrated.

Give yourself—your all—to a cause, to a person.

Jesus promised, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The psychological, moral, practical, spiritual truth is this: *Give yourself, not to yourself, but to something bigger than yourself—and you will find your real self.*

Give yourself to the supreme Person—Jesus. He can forgive your sins. He can speak peace to your mind and bring happiness to your soul. And, moreover, He can give you something worthwhile to live for.

Instead of frustration of will, there will be fulfillment of purpose. Instead of envy, there will be enthusiasm. Instead of jealousy, there will be joy. Instead of anger, there will be achievement. Despair will turn to hope, fear to faith, futility to fruitfulness.

If you are a victim of the modern disease of frustration, don't continue down the road to final ruin. Let the Great Physician heal your spirit, reorient your mind, and rejuvenate your entire personality.

4

Insincerity: Loss of Integrity

Sincerity is the lost art of the twentieth century. For the most part we are stage actors. Because of the widespread addiction to the movies, millions of people are actors on a small scale, posing, gesturing, acting, but belying their real internal state. Today is a day of busyness, efficiency, go-getting. The important question is not, What *are* you? but, What can you *do*? The emphasis is on externalities—not internalities. It is the outside that must look good even though the inside is bad. Put on an attractive front even though the back is repulsive. Paint, veneer, whitewash are all coverings for cheap, poor workmanship. "Look the part" even though you are not. Put on a bold front. The clever use of psychology has enabled many a person to create a wholesome impression while inwardly he was a putrefying sepulcher.

Millions of people are sick with the disease of *insincerity*. Too long they have been playing make-believe. In public they grimly put on an act but privately they are desperately ill. In brief, their lives are a lie.

Insincerity is the result of the loss of integrity. A man of integrity is what he is all the time, everywhere; in public he acts like he *is*, and *is* like he acts.

For a man to live with a liar, a thief, a murderer, day in and day out, night in and night out, is a desperate, discouraging life. Soon one reaches a crisis—he either determines to change or commits suicide.

You cannot get away from yourself. Lady Macbeth thought she could smooth the road to fame, position, power, and happiness by murdering a man who stood in her way. But she made a colossal error—she forgot that she would have to live with a murderer the rest of her life.

You may steal and enjoy your illegitimate gains for a while—but you must continue to live with a thief.

You may lie to ease your way to what you want—but you then have to live with a liar.

You may even commit murder to accomplish your devilish ends—but then you have to live with a murderer.

Living with a liar, a thief, and a murderer is living in very undesirable society.

You are what you are. You cannot run away from yourself.

There is no way of getting a divorce from yourself. You may become separated from a troublesome, cruel, incompatible wife or husband. But you cannot get a bill of divorcement from a lying, thieving, murderous self. You live with him forever.

A mistress was always restlessly arranging a new trip to a new place. She'd say to her maid, "Pack up. We're going to Honolulu." After being there a few days, she'd order, "Pack up. Let's go to Las Vegas." Soon after arriving there, she'd cry out, "Oh, I don't like it here! Let's go to Miami."

The maid, finally exasperated, cried out, "If my mistress could only leave her self behind! But when she gets there, she finds her self sitting at the front door waiting for her—and then the trouble begins."

If she could only leave her self behind!—but that was impossible.

N. Richard Nash, the author of *The Rainmaker*, puts these words into the mouth of his leading female character; "I'm so tired of me," she groaned. "I'd like to get out of me and be somebody else for a while."*

It is not the place that causes our personal troubles, because all places are very similar.

It is not people who make our misery, because people are about the same everywhere.

It is not the climate that upsets our spirits, because there are happy people in all climates.

It is not lush mansions or poor hovels that bring unhappiness.

It is not travel or excitement that brings peace of mind.

It is our selves that make our environment miserable, that make our friends become enemies, that turn a mansion into a madhouse.

Phillips Brooks once said, "It is an awful hour when the first necessity of hiding anything comes. The whole life is different thenceforth. When there are questions to be feared and eyes to be avoided and subjects which must not be touched, then the bloom of life is gone. Put off that day as long as possible. Put it off forever if you can."

One sin begets another. A person steals, and then tries to cover up by lying. Every such act tears down one's internal integrity. Soon the soul is one of moral putrefaction. The vitals are eaten out—no inner strength—empty like a hollow tree ready to fall when the next strong wind blows.

When a person reaches this state of insincerity and loss of integrity, he first tries to cover up, put on a good appearance, whitewash the black heart. If he succeeds,

*H. Richard Nash, *The Rainmaker* (New York: Random House).

it is only with others, not himself; he knows how black he is.

Next he tries, as did Pilate, to wash his hands. But hand washing does not clean the heart.

He may try to do good deeds in an effort to compensate for his bad heart. But this does not remove the guilt.

Some will resort to psychiatry, hoping that something can be done to wipe away internal corruption.

Dr. Norman Vincent Peale quotes a noted physician who observed that a good percentage of people coming to him don't need medicine half so much as a good dose of old-fashioned conversion; by which he meant, of course, that when the sickness is moral, there is no use trying to cure it with pills. Dr. Peale adds, "The sense of guilt is making people sick . . . The weight of unforgiven sin hangs heavily over many."

The Bible declares, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

There is the only solution!

1. *Confession* of sin
2. *Forsaking* of sin

In his first letter, John wrote: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Jesus is the only One who can help you. He is the only One who can forgive your sins.

Education cannot do it.

Philosophy cannot do it.

Psychiatry cannot do it.

Your polluted personality can be purged. You no longer will have to live with a liar, a thief, a murderer, a sinner; for Jesus can forgive such acts and purge your self.

Aloneness: Detachment—Alienation

Millions of people are cut loose from organizations and causes to which they formerly gave allegiance. They have been let down, deceived, and now stand alienated, detached, alone. They will come to either love or hate some cause. Human nature is like that. We cannot long remain in a vacuum—neutral, unattached.

In one generation we have witnessed two global wars. Peace has evaded us. We fought for democracy, freedom, opportunity, plenty, and happiness, and have become disillusioned. The things we staked our faith on have failed. Millions stand bewildered. These multitudes will be captured by some voice or movement.

Unity of action among human beings is possible in two ways. We organize against a common danger or we give our devotion to a great cause. In our recent wars we united against a common enemy. That unity was temporary—until the enemy was defeated. But now what unites us?

We are either fighting *for* something or fighting *against* something. We see this in the growing “anti” attitude around us. It has developed because we have been negligent in creating and espousing a positive crusade. Millions of people are uniting in an anti-something movement—anti-labor, anti-Jew, anti-Negro, anti-Church, anti-capital, anti-Communism.

It is a demand of the human spirit that we either hate something violently or love something strongly. Unity by hate is temporary and destructive. Unity by love is permanent and creative.

We united years ago against the Kaiser. Following our victory we had unbridled licentiousness followed by an economic collapse. Then we united against Hitler and Tojo. We won, but countless millions of people

around the world were left homeless, jobless, and friendless. Cities were annihilated, property destroyed, families separated, millions killed, and other millions wounded.

Now we are being prepared for another united movement against the leaders of Communism. The vicious circle of hate, war, and destruction is bringing us nearer to complete extinction.

All of this futile procedure has caused millions of people to become skeptical. They are sick of it all. They are bewildered and don't know which way to turn. The things they once trusted have let them down.

Multitudes are ready to give themselves to a cause, a voice, or a movement which can offer a solution. Herein lies a danger—but also a challenge. Some false movement, led by a positive voice, espousing an evil cause, may unite and rally millions of alienated souls. On the other hand, the soil of the minds of millions is prepared for a tremendous all-out crusade for Christ and righteousness. The masses will either swing to Communism, which is an “anti” movement—anti-Church, anti-God, anti-capital, anti-home—or to Christianity, which is a positive movement offering peace, happiness, higher values, and eternal life.

We are at the crossroads. We will unite by hating something or unite by loving something.

In the last analysis it all resolves itself into an individual, personal matter. To be alone, alienated, and detached is foreign to a social, spiritual creature. The sense of belonging is a demand of the soul.

To belong to nothing, to be unwanted, to be without friends, to be unloved, is the most terrible state in which a poor, finite soul can find itself.

What you belong to is more important than what belongs to you.

The worst description that Jesus gave of future punishment was not that of fire and brimstone, or

gnawing worms, but His parable, in which the judge cries, "Cast the unprofitable servant into outer darkness."

To be a castaway, unwanted, unfit for the society of good; alone, flying like an unguided meteor through boundless space, making endless circuits, going nowhere; being with no one, detached, alienated—what could be worse?

Even in this life, to be turned down by friends, rebuffed by enemies, unloved by relatives, to cry out like the distressed person of the Old Testament, "No man cared for my soul," is the most torturing torment that can penetrate the spirit of man.

The sense of loneliness is not always because of *aloneness*. It is accentuated by the lack of purpose. The most lonely place one can know in the world could be in the Loop of Chicago or in Times Square, New York, with their thousands of people rushing here and there, pursuing numerous interests. To have nothing to do, surrounded by many who have much to do, only increases one's sense of loneliness.

To be a finite, social soul in the wide universe of God without pressing duties, strong interests, unbreakable ties, worthy purposes, or glorious responsibilities is the most pathetic tragedy that can befall a spirit. This results in a sickness, a terrible illness that can be cured only as one aligns himself with a cause and a Person.

The only positive, creative cause in the world is the building of the kingdom of Christ.

The only Person who is worthy of one's complete allegiance is Jesus Christ. The only voice that can speak with certainty and authority is that of the Son of God. The only movement that will bring one happiness and ultimately heaven is the Church of Jesus Christ.

If you are one of the millions of unattached, alienated persons, don't remain lonely and detached. Don't give yourself to a negative, "anti-"movement. Give yourself wholeheartedly and completely to the greatest

crusade and the greatest personality in the world, Christ and His kingdom.

That is the cure for aloneness. That is the remedy for loneliness. Attach yourself to a cause and a Person. Jesus will give you personal peace of mind, and the Kingdom will give you something worthy of your devotion.

6

Disillusionment: Idol Worshipers

Today millions are suffering from one of the most prevalent illnesses of the modern soul—*disillusionment*. The major cause of disillusionment is idol worship. It is a natural drive of the human soul to worship, for man is a spirit. When we worship anything but God, who also is a Spirit, we eventually awaken to the fact that our idol is a disappointment. We become disillusioned, and this may lead to cynicism.

Some of the twentieth-century idols are: education, patriotism, democracy, money, pleasure, science, and health.

Arnold J. Toynbee, the world-renowned English historian and at the moment perhaps the most popular figure of the educational-scientific world, says that one of the reasons why our times are dangerous is that we have all been taught to worship our nation, our flag, our own past history. He adds, "Man may safely worship only God; the First Commandment is also the first law of growth for individuals and for societies. When we break it and idolize our past, we fail."*

*Quotations from Toynbee used by permission of Charles Scribner's Sons, New York.

Man has reached that point now. Our idols are falling. We are disillusioned. We must worship something above our own level and beyond our own powers.

Toynbee very correctly asserts, "History shows that civilizations which have depended on military prowess to survive have fallen; a soldier's skills will not solve the problems victory brings."

We might add that the scientist may discover and invent, but it will take religion to use such discoveries and inventions profitably. In fact, as Toynbee warns, we must find ways to employ the physical power our scientists have gained for us.

He declares that one of the first things we must do is "to cease worshiping the pet idols of our day," and then adds this significant statement: "The great need of the modern world is a rebirth of supernatural belief. Without it, man—unregenerate man—is hardly to be trusted with the dangerous toys his laboratories have hatched."

What a sentence sermon from a scientist!

We need God! We must put God back into the universe and recognize Him in our lives. He is the only Object of true worship.

Dr. Sader, in his book, *Modern Psychiatry*,* underscores this when he says, "The spirit-realization (knowing God) attitude is always triumphant over all experience levels below it. . . . The God-knowing soul can face any situation of time and endure any experience of eternity unafraid and with spiritual equanimity of cosmic insight."

Then Dr. Sadler adds, "The master technic of personality adjustment is worship. I regard prayer as a master mind cure and personal religious experience as the highest and truest form of psychotherapy. . . ."

"There can be no question that the religion of

*Quotations by permission of C. W. Morby Company, St. Louis, Missouri.

Jesus . . . possesses power both to prevent and cure numerous mental maladies, moral difficulties and personality disorders. . . . Perfect trust in a Supreme Being is one of the essential steps in the successful treatment and permanent deliverance from the bondage of neuroticism."

Religion is a necessity for the good health of any finite personality. And that religion must do something to change a man. God must be available. Sadler advises, "If our patient's religion does not change him it would be better for him to change his religion and get one that will."

To worship anything but God leads to disillusionment. No person, organization, or thing can give the human soul peace and power. Only God can bring peace to the mind and give power to enable a man to be a *victor* and not a *victim*.

God is the Fountainhead, the Home, and the Powerhouse of values, ideals, and truth. Without Him life becomes meaningless, valueless, and hopeless.

The little boy's prayer during the war has great meaning. He said, "O God, bless Daddy in the war and bring him back safe. Bless Mama as she works. And, O dear God, please take good care of yourself; for if anything happens to You, we're in an awful mess."

If there is no God, we are in a terrible mess.

But there *is* a God. Everything *has* purpose. We are part of that universe. We cannot find health until we find rest in God.

The first commandment reads, "Thou shalt have no other gods before me." One of the Pharisees asked Jesus, "Master, which is the greatest commandment in the law?" Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matt. 22: 36-38).

Toynbee, Sadler, and others are right. The number one law of life is to put your faith, trust, and love in God.

Gladstone, when asked what kept him so serene and composed in the midst of his busy life, replied, "At the foot of my bed, where I can see it on retiring and arising in the morning, are the words, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee.'"

Worship God and you will be disillusioned no longer.

Pull down your pet idols. Give yourself and your all to God.

7

Cynical Complacency

Commonplace Prodigals

In preceding pages we have considered five illnesses of the modern soul; purposelessness, frustration, insincerity, aloneness, and disillusionment. Now we shall refer to a sixth malady, *complacency*.

This disease differs from the others because it is not an active, positive disturber of society or of one's own mentality. It is a passive, self-satisfied, smug attitude which destroys one's initiative, resulting in the erosion of the personality, the rusting of ambition, the rotting of character, and the damning of the soul.

Millions of people are self-satisfied. They have given up the fight for right. They have quit the struggle

for spiritual and moral values. They have settled down—grown fat—accepted the status quo. They are like the rich fool, having reached that state where they are saying, “Eat, drink, and be merry.” In other words, “Squander your bounties on yourself.” They have become “commonplace prodigals.” They “waste their substance in riotous living.”

The disease of complacency is prevalent among two classes of people, the rich and the cynical.

Too many rich are concerned only with their own gratification. The root of their trouble is selfishness. This results in a disinterest in the needs of others less fortunate. Millions may starve, other millions suffer, millions may be without homes; yet these complacent hedonists are unmoved. The ultimate end of such a selfish philosophy and such an immoral ethics is a spiritual discontent and personal unhappiness. Things and the lavish use of them in trying to satiate physical and sensual desires soon lose their power to please. A spirit cannot be satisfied with things. That is why there is relatively more unhappiness among the rich than the poor.

Selfishness and self-gratification never bring happiness and contentment. You cannot escape the number one principle of personality—“He that findeth his life shall lose it: but he that loseth his life for my sake shall find it.”

In the realm of spirit, to have nothing to live on but things is like eating the leaves, skins, and peelings and throwing aside the figs, bananas, and potatoes. It soon leads to acute spiritual indigestion.

The second class of people suffering with the illness of complacency is composed of the cynical. Cynics may be of two types, the lazy and the indifferent. Either is the result of a philosophy which questions the value of any endeavor. Progress is impossible, so why try?

The complacent rich waste *things* while the complacent cynic wastes *time*.

The complacent rich are unconcerned about the needs of others. The complacent cynics are unconcerned about creating anything to meet anybody's needs. Their philosophy is, "The world owes me a living." So why till and toil, worry or work?

Belshazzar is a typical biblical example of the illness of complacency in its final stages. He was guilty of the pride of self-sufficiency. He had power, money, position—everything that nature could give. He felt no need of God; in fact he began to think he himself was God. So he ordered that the sacred vessels from the Temple be brought that they might be used for riotous, sensual revelings. He dishonored the holy. He went one step too far. A hand wrote on the wall, "Thou art weighed in the balances, and art found wanting." He died before the sun arose the next morning.

Complacency leads to self-satisfaction, self-gratification, self-glorification, self-pride, and, ultimately, self-suicide.

Today millions of the human race are self-satisfied, complacent. We are living fast, lavishing the abundant harvests produced by our scientific cleverness on ourselves. We boast of our educational achievements and are proud of our wickedness.

C. C. Montague pictured the modern scene vividly and correctly when he said in his novel, *Disenchantment*, "Mankind is playing golf across the burned hills of hell." We are trying to build a new world on selfish, trivial, and corrupt desires.

We can never construct a good society until we can produce good persons. To do so we need God. Too long we've excluded Him from our human organizations. We need Him in our individual lives. Without Him life has no purpose. Complacent cynicism is the result, and this leads to spiritual death.

Oscar Wilde said, "Cynics see the price of everything and the value of nothing." Value is relative to purpose. No ideals—no worth. High ideals—high worth.

John Ruskin said that human progress depends on finding something to reverence. And Dr. Sockman underscores this when he says that we will either look up to some things as sacred or we will start going down towards things that are devilish.

When any nation or any person becomes so self-contained that he can profane the sacred, the next event of significance is when God breaks His silence and says, "Thou art weighed and found wanting."

A belief in a personal God, a belief in an ultimate judgment, and a belief in a personal immortality are sufficient to cure one of prodigal complacency and cynical smugness.

Each of us is *somebody*, going someplace, to give an account to Someone.

Daniel Webster soberly stated, "The greatest thought that has ever entered my mind is my personal responsibility to God." Such a thought cures a disease like complacency. If we were mere animals, the pursuit of things might be justifiable. But we are more—we are immortal spirits; and only the pursuit of and the finding of God will bring personal happiness.

Christianity is different from any other religion. Man seeks God, but in Christianity God *also* seeks man. Jesus said, "For the Son of man is come to seek and to save that which was lost." He also said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." When a seeking God and a seeking man meet, God rejoices and man reposes. He finds peace, rest, happiness.

If you are spiritually ill, the Great Physician has the complete cure.

Despair: Defeat—Failure

Now we shall consider the seventh illness of the modern soul, *despair*. This disease takes hold on the spirit when defeat is suffered and failure is faced.

To be unsuccessful and unvictorious causes one to be tempted to yield to the dark and sinister sickness of despair. When such grips the soul, hope has fled and faith is gone.

Millions today are victims of this dread malady. Many have striven and failed. Many have fought and been defeated.

It is true that many things in life appear to be unfair. Some are born with physical disabilities. For others unfortunate accidents limit their possibilities for achievement. Many of the demands of society are unjust. Every individual faces the necessity of taking what he has and making the most of it. A one-talent man is not required to give a five-talent performance. But neither will a five-talent person be excused with one-talent activity.

To achieve anything worthwhile one must strive, struggle, and strain. One will face opposition and competition. Life is a constant conflict.

But as long as the battle is without, one is not in danger. It is when conflicts and tensions are permitted within that trouble arises. Soon the personality becomes divided, and ultimately, one becomes maladjusted. Unity within means strength to fight the enemy without. The old Stoics had a meaningful motto, "I rest content that nothing can harm me unless I myself open the door to the enemy."

But without there are battles to fight, goals to be attained, ideals to be actualized, injustices to be faced, and destinies ultimately to be reached. Sometimes the opposition is fair, many times foul. At times the sun shines; at others the storm rages. Some will boost and many will knock.

Conflict in itself is neither good nor bad. And in itself it is not undesirable. Character is the result of conflict. In fact, conflict measures the man. Someone has aptly said, "Difficulties pull the trigger. What explodes depends on what you are loaded with."

Sir Walter Scott and Lord Byron were both crippled. Certainly this was a difficulty. Scott glorified his affliction; Byron was embittered by it. Circumstances create neither happiness nor misery. One has said, "A man must be strong enough to mould the peculiarity of his imperfections into the perfection of his peculiarities."

The Apostle Paul suffered many rebuffs but was never defeated. John Wesley's sister married a brute. She wrote, "Evil was not kept from me but it was kept from hurting me." Dr. Sam Shoemaker declares that faith guarantees only against defeat, not against trouble. One does not have to be defeated—one can be more than conqueror.

So to you who are suffering from the illness of despair caused by defeat and failure, arise; go forth again with renewed faith and glorious hope. To lose a battle does not mean that you've lost the war. Thomas Burke said, "The only worthwhile people are those who are always beginning again." Don't succumb to defeat and failure.

*Take up the broken threads of life;
Thy God can weave the strands again.
He will not cast His work aside,
Nor suffer thee to live in vain.*

*Take up the broken threads of life.
The flowers that withered long ago
Will bloom again in God's own time,
And thou wilt say 'twas so.**

There is victory for you.

You furnish the determination and God will furnish the grace.

All of God's promises are "to him that overcometh."

There is no reward for the defeated or the quitter.

Despair breeds nothing but ruin and permanent defeat.

Hope and faith lead to victory.

Jesus can turn defeat into victory, sorrow into joy, despair into faith. As Dr. Sadler has said, "The teachings of Jesus are the greatest known destroyers of doubt and despair."

You will face conflict. You may trudge up jagged hillsides. Thorns may be numerous. Storms may gather. But in spite of such, you can have victory.

Annie Johnson Flint has written:

*God hath not promised skies always blue,
Flower-strewn pathways all our lives through.*

*God hath not promised sun without rain,
Joy without sorrow, peace without pain.*

*God hath not promised smooth roads and wide,
Swift, easy travel, needing no guide;
Never a mountain rocky and steep,
Never a river turbid and deep.*

*But God hath promised strength for the day,
Rest for the labor, light for the way,
Grace for the trials, help from above,
Unfailing sympathy, undying love.***

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A young girl artist exhibited one of her paintings. She stood by to indicate its good points to observers. In reality it was very poor. A great master artist approached. She boasted to him, not knowing who he was. He showed her a great masterpiece. She felt ashamed and humiliated and wept because of her boasting. The great master said, "What are you going to do?" She answered, "I am going to begin again."

You life may be one of defeat—failure.

The Master is asking, "What are you going to do?"

Let your answer be, "I am going to begin again."

9

The Cure for Modern Ills

Before a cure can be provided the cause must be determined. There will be no permanent healing by merely treating symptoms. Education, culture, social service, psychiatry, and even medicine are only surface remedies. Their technique calls for an outside-inside approach. It is like attempting to cure smallpox by applying salve or ointment to the skin. It is possible that such may improve the surface and give temporary relief. But unless there is something that can purge the bloodstream of smallpox germs, the patient gets worse. There must be an inside-outside cure. In brief, the outside can never be permanently healed until the inside has been thoroughly cleansed of disease germs.

The illnesses of the modern soul may be treated on the outside and temporary relief be found. But it will

not be until the inside is reached and purged that the outside will be permanently healed.

Man is more than an animal. He is more than a body with blood, bone, flesh, and a nervous system. He is a soul. He *has* a body. The body is the outside; the soul, the inside.

It is a truth approved by psychiatrists, heretofore mentioned, that about 85 percent of all diseases are functional and only 15 percent organic. This means that the cause is not in physical organs but in spiritual anxieties—worry, fear, anger, envy, jealousy, pride, ambition. These drive one to sinful acts, causing guilt and condemnation. These fester like tumors and spread their putrefaction throughout the personality until the physical organs are affected and serious troubles result. But the original cause begins in the spirit—the center—and works outward to the periphery. How irrational and foolish, then, to treat the surface and neglect the center! If our trouble is spiritual, let us forget the physical, neural, and mental panaceas proposed and seek a spiritual cure.

Is this right? You know it is. Let's admit it and stop wasting our time, our money, and our energies on superficial patent medicine, quack remedies.

At the bottom of the illness of *purposelessness* is unbelief in God and the higher values.

Frustration results in covetousness, anger, and sinful ambition.

Insincerity comes from lack of integrity, a resultant of willful sin.

Aloneness is the result of selfishness and willfulness.

Disillusionment comes from the worshiping of idols of gold, pleasure—in brief, things.

Complacency and *cynicism* are the results of wastefulness, laziness, and indifference.

Despair and *defeat* come from lack of faith and absence of will.

Pride, envy, jealousy, covetousness, anger, worry, idol worship, laziness, and strife are all manifestations of a diseased spirit. They emanate from a sick soul. Heal the innermost being and you cure the outermost actions.

Paul exhorted the Galatian Christians to "walk in the Spirit" (Gal. 5:16), and added, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; (Gal. 5:22-23). He also declared, "The carnal mind is enmity against God: for it is not subject to the law of God" (Rom. 8:7).

Therefore Paul teaches us that the carnal part of our nature can be purged, crucified, cleansed, mortified, eradicated. In brief, these terms simply mean that sin, the disease of the soul, can be removed from the personality. Man can regain his good health.

So we find the cause of our illnesses—sin. And, thank God, we have found the cure—the blood of Christ.

You may accuse me of oversimplification. I plead guilty. The illnesses may appear complex, but when one probes to the heart, he finds one cause—sin—and one cure—Christ. It is just as simple as that.

Toplady understood the situation, for he wrote:

*Rock of Ages, cleft for me,
Let me hide myself in Thee.
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath, and make me pure.*

The periphery of our lives reveals *sins*—they must be forgiven.

But the inner heart of our nature reveals *sin*—it must be purged.

Charles Wesley wrote:

*Breathe, oh, breathe Thy loving Spirit
Into every troubled breast!
Let us all in Thee inherit,
Let us find that second rest.
Take away our bent to sinning,
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.*

Yes, there is a cure, a complete cure, a double cure. Sins can be forgiven, and *sin* can be purged from the heart. Both the center and the periphery can be healed.

PART TWO

MODERN PSYCHOLOGY AND CHRISTIAN PHILOSOPHY

The Problem:

*Are psychology and Christianity
compatible?*

1

The Basic Problem

What is to be done with instincts, passions, desires, urges, and drives?

Psychology is one of the youngest of the sciences. In its infancy it was defined as "the science of the soul." In its early adolescence it was defined as "the science of the mind." Today it is defined as "the science of consciousness." Someone facetiously observed, "First, psychology lost its soul, then it lost its mind, and now it is about to lose consciousness."

All sorts and kinds of schools of psychology have been developed: Functional, Structural, Gestaltian, Associationistic, Behavioristic, and Self. It has been a very popular study. Innumerable books have been written, countless experiments made, limitless applications proposed.

Today we are primarily concerned with the relation of modern psychology to religion. What is to be done about instincts, desires, appetites, urges, temperaments, moods, passions, and internal drives of the "psyche?"

Our conscious activity is constantly affected by the blind, black forces of the unconscious or subconscious. The great and paramount question of psychology is, What is one to do about these inner passions, drives, and urges? Are they to be controlled by the conscious mind or is the will to be dominated by them, or are they to be suppressed, expressed, or destroyed?

Our young people in high schools and colleges are studying psychology. The theories taught and solutions proposed have a tremendous effect on conduct. Books have been written with such titles as *Obey That Urge*, *The Animal in Us*, *Why We Behave Like Animals*.

The practical question is, How are we to deal with our instincts—the untamed impulses of human nature? What shall we do with the animal in us? Human behavior has been described in terms of brute traits. In common speech we hear such references as: "He's as sly as a fox"; "She eats like a pig"; "He's as brave as a lion"; "He's as stubborn as a mule"; "She's as proud as a peacock." Sometimes the reference is more direct as: "He's a skunk"—or a dog, or a wolf, or a donkey, or an owl. Pronounced animal characteristics seem submerged in the sea of the subconscious, ever ready to emerge and overwhelm the conscious behavior of individuals. How are they to be treated?

The popular mood of the day is to allow human instincts to be *expressed freely*. Self-assertion or self-expression is the answer. To use Dr. J. Wallace Hamilton's figure, "Let the untamed steeds run wild!" Give free reign to your natural urges. The only wrong for this type of philosophy is to inhibit or suppress a natural desire. "Obey that urge" is the motto. Do what you want to do when you want to do it.

Someone has paraphrased the hymn "Yield Not to Temptation" as follows:

*Yield to every temptation, for yielding is right.
Each yielding will help you some complex to fight.
Self-expressed wantonly onward, no repressions
for you.*

Look ever to self; self will see you through.

Such a theory proposes no controls, no laws, no standards, no ethics, no repressions. It might well be called "barnyard philosophy." Let animal urges and sensual impulses impel one's behavior. Such a theory would urge; Never deny a child anything. Never say no. If you do, then these urges dam up within, shooting putrefaction throughout the organism, causing cancer of the personality. So let the child express himself. If he steals, it reveals unusual powers of the instinct of acquisitiveness. If he lies, it shows great ability of imagination. If he becomes angry and flies off the handle, destroying property and assaulting others, it reveals magnificent abilities of expression.

The ancients, too, deified man's passions and instincts. Baachus was the deification of his appetites; Venus and Aphrodite, his love passions; Mars and Jupiter, his fighting instincts and impulses to conquer and kill.

In more modern times Darwin with his "survival of the fittest," Nietzsche with his "superman," and Hitler with his "super-race," are prophets of self-assertion. Nietzsche propounded his solution—"Get rid of your pious priests and their weak-livered gospel of mercy. Purge out of your soul this disease, this devil of Christianity. Progress depends on the strong man and the strong peoples. Therefore be strong and assert yourself; be a superman."

About the time of the American Revolution along came Adam Smith with his bible of industrialism. A century later Karl Marx, the father of present-day

socialism and Communism, wrote his bible, *Das Kapital*. These contain the same gospel—Assert yourself—be strong—follow self-interest or class interest. Do what you want.

Then more recently came the psychology of behaviorism, which teaches emphatically and specifically that repressions are ruinous for human nature, that instincts are good and were made to be obeyed, that passions are to be satiated, that desires are to be satisfied, that urges must be released, that drives must be unfettered—in essence, that life was made to be “untrammled and free.”

So we have witnessed the butchery of Dachau and Buchenwald, where unrestrained instinct piled human bodies like cordwood and set them on fire! Russia threw off the so-called “slave of Christian morality” and announced, “There is no God or heaven. We must make our own by burning our Bibles, closing our churches, taking up our guns, destroying the rich, and appropriating their property for ourselves.”

In our own country we have seen crime multiply fourfold, juvenile delinquency increase alarmingly, vandalism stalk the land, debauchery run rampant, gambling and drinking reach all-time highs, Sabbath desecration abound, divorce and adultery go unbridled. All of these evils are the result of the doctrine of self-assertion or self-expression.

In conclusion, consider the words of James in his Epistle, chapter three and verse three, as translated in the *Twentieth Century New Testament*: *When we put bits into horses' mouths to make them obey us, we control the rest of their bodies also.*

2

Solutions: Self-expression

Self-negation, and Self-fulfillment

Self-expression, solution number one, said, "Give vent to your instincts. Obey that urge! Do what you want to do when you want to do it. Let there be no restraints—no inhibitions—no control—no discipline. Express yourself in any way the subconscious impels."

The second answer, *Self-negation*, proposes an exact opposite solution. Our desires are so fierce and our instincts are so wild we must reduce them, crush them, kill them if possible, or at least submerge and control them.

Self-assertion in dealing with the inner wild steeds of the subconscious (to use Dr. Hamilton's term again) would eliminate the riders, while the way of *self-negation* would eliminate the horses. The former says, "No control," while the latter says, "No desires."

Down over the centuries philosophers and religionists have faced this problem, as well as modern psychologists. Buddhism and Hinduism have dedicated themselves to the elimination of desire. Heaven for the Hindu is Nirvana, where all desire ceases, all striving stops, and all conflict ends. Buddha considered desire as the source of all evil and of suffering and of conflict. He said, "You must free your soul of desire." Not only cut off the branches of desire but pull up its roots. As one has observed, "Get rid of your headache by cutting off your head." Or it might be put thus: Eliminate the conflicts of the person by destroying the powers that make personality. A rock or a tree, or any object, has no problem of conflicting desires. Only man, who is a person, has such difficulties.

A large section of Christianity has followed the way of *self-negation*. Monastic and ascetic life called for a retreat from life to a quiet desert place, there to crush desires, mortify the flesh, and kill the wild impulses and troublesome instincts. Monks, hermits, and "holy men" adopted this method. Such is a religion of escape.

In philosophy, self-negation was advocated by the Cynics and Stoics. Their opposites, the Cyrenaics and Epicureans, followed the way of self-expression. These two groups asserted that there are two ways to become happy. One is to satisfy fully your desires. When these are not satiated, one is restlessly unhappy. The other road to happiness is to have fewer desires, until ultimate bliss is to have no desires. The Epicureans and Cyrenaics pursued the former, and the Stoics and the Cynics the latter. So it is to either *satisfy* desires or *eradicate* them. One advocates unlimited self-expression, the other complete self-negation.

There is a third proposal, which is the Christian solution—*self-fulfillment*. Jesus said, "I came not to destroy, but to fulfil." Our strong inner passions, natural instincts, and physical desires are not to be expressed wildly; neither are they to be destroyed ruthlessly. Rather, passions and instincts and desires are legitimate endowments of every person and must be channeled into activities in order to bring the greatest happiness—self-fulfillment and self-achievement. Neither are the so-called "wild horses" to be killed nor are the riders to be executed. Neither extreme self-expression or self-negation is the right answer. We are to assert ourselves within the bounds of self-achievement and we are to restrain ourselves to the extent of self-fulfillment.

Unbridled expression of the instincts, passions, and desires can lead to the ruination of personality. One who does as he pleases soon will find that what he does won't please. One who does as he likes soon won't like

what he does. Unreined activities soon lead to a tasteless life, burned out and empty.

On the other hand, self-negation, with the destruction of the desires, breaks the spirit of man. It is destructively negative. The vim, vigor, and vitality of life are sucked out. One becomes flabby, juiceless, colorless, and empty.

Self-assertion makes the universe a madhouse, an insane asylum with every inmate behaving violently without law or control. Not only is an orderly universe destroyed but an orderly personality is destroyed.

Self-negation makes the universe a cemetery. It destroys activity and embalms the actors.

Self-fulfillment or *self-realization* protects an orderly society and enriches orderly persons.

A person is one who thinks, feels, and wills. All three functions are vital and essential parts of personality. Desires, instincts, appetites, and passions are to be controlled and used within the limits and ideals of truth as interpreted by the mind. The will then acts in accordance with the norms set by the mind and receives dynamic from the drives of the heart as cleansed and energized by the Holy Spirit.

Errors of the mind are corrected by divine truth.

Evils of the heart are purged by the divine Spirit.

Sins of the will are forgiven by the divine Father.

The Christian solution is *self-realization*. Sin is destructive of human personality. It perverts the mind, corrupts the heart, and weakens the will. Before one can realize his divinely endowed potential he must have his outward sins forgiven and his inward sin cleansed.

Self-realization or self-fulfillment is not to be found either in unbridled self-assertion or in destructive self-negation. It is to be achieved only by a cleansed personality following God's blueprint for his talents.

3

Freudian Psychoanalysis:

The Id, Ego, and Superego

Previously we have considered the basic question of modern psychology—What shall we do with our instincts, passions, desires, and internal urges and drives? The three major answers have been discussed:

1. Self-assertion or self-expression
2. Self-negation
3. Self-fulfillment or self-realization

We now desire to explore the matter further and review the theories of the subconscious which are so prevalent and so popular in our high schools and colleges. These theories are exploited to the full by popular writers on applied psychology, abnormal psychology, and by our authors and playwrights of best-selling novels and top box-office plays.

Sigmund Freud gave the first great impetus to the study of the subconscious. His conclusions were supplemented and augmented by Adler and Jung. All three are agreed that basic animal physical urges govern our conduct. These we have inherited from the black jungle of our progenitors.

Freud declared that all of man's troubles spring from sex, or the desire to be loved.

Adler contended that the basic drive is man's desire to be important.

Jung claimed that the primary urge in man is the desire to be secure.

All three theories are offshoots of self-assertion or self-expression.

Each of these drives has been perverted.

The desire for love has been prostituted for lust. So we have unbridled licentiousness, adultery, fornication, free love, illegitimate children, and increasing divorce—all justified on the basis of this “uncontrollable, beastly urge” which we have inherited.

The desire to be important has resulted in pride, struggle for office, and frustration, leading to the angry, fearful, disillusioned soul.

The desire to be secure has been perverted to greed. Selfishness has driven man to stealing and nations to war.

Freud’s major premise is that just as one under a hypnotic spell will do things not knowing why, so all kinds of forgotten desires affect our behavior without our ever knowing it.

The core of the unconscious is what Freud called the *id*. This is the raw, primitive, instinctive part of the human personality. The baby is like a little animal, unable to think but possessed of two powerful, overwhelming drives. One is to love and be loved; the other is to fight, to dominate—when necessary, to destroy.

These drives know no limit. The *id* is blind, insatiable, and urgent. It demands immediate and total satisfaction. It will brook no delays and no obstacles. When it is frustrated it reacts with terrible and murderous rage. It is a sort of beast within.

The conscious, sensible part of the mind is called by Freud the *ego*. This is the real us—it does our logical thinking. As best it can it permits the primitive drives of the *id* to be satisfied without harm or danger. But when the *id* threatens serious trouble, the *ego* tries to hold it down—this is called repression.

In the constant battle to keep the *id* in line, the *ego* has a strong but difficult ally, says Freud, in the third part of the mind—the *superego*. This is conveniently defined as conscience. However, this *superego* is in the

subconscious mind, like the *id*. Its demands are just as illogical and insatiable as the *id*'s blind drives.

This *superego* of Freud is formed, as the child grows up, as a result of that famous conflict known as the *Oedipus* complex. To most people this idea is distasteful and repulsive and condemns the whole structure of psychoanalysis. Proponents say that between the ages of two and a half and six every child is embroiled in a frenzy of mingled love and hate for its parents. Among boys the *id*'s drive for affection reaches out for its first object at hand—Mother, while with girls it is Father. The other parent becomes the object of rivalry for affection and thus is hated. This stress must be resolved. It is done by what is called identification. The child absorbs the parents into his own personality. He strives to become like them. Their moral judgment now becomes his *superego*. This helps him to hold back the *id*.

So the structure of the human mind as conceived by Freud is the conscious ego trying to keep our behavior on some sort of sensible and even keel, and doing its best to satisfy the drives of the insatiable *id* without incurring the wrath and vengeance of the implacable *superego*.

If the person's *ego* is unable to control the *id*, he becomes an unfit and dangerous member of society.

If on the other hand the repressions are too strong and the *superego* becomes dominant, the person develops an "inferiority complex" and he is overwhelmed with a sense of guilt and unworthiness.

In brief, the *id* unrestrained makes one a criminal, while the *superego* if dominant makes one weak, guilty, and inferior.

The Apostle Paul wrote (Gal. 5:19-21): *Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife,*

seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Moffatt in his version translates these words: *I tell you the deeds of the flesh are quite obvious, such as sexual vice, impurity, sensuality, idolatry, magic, quarrels, dissension, jealousy, temper, rivalry, factions, party-spirit, envy, murder, drinking bouts, revelry, and the like . . .*

If you live by the flesh, if you obey unredeemed, unrestrained instinct, you shall die—for that is the realm of death.

Does Christ offer any solution for the works of the flesh? Can the instincts, drives, passions, and desires be cleansed and sublimated to worthy ends and ideal goals?

4

St. Paul's Analogy to Freud

In Freud's psychoanalysis the *id* is the raw, primitive, instinctive, unconscious part of the human personality. The conscious, sensible part of the mind he calls the *ego*. The third division of the mind is called the *superego*, which contains the moral ideals received from parents—in reality what we normally call the conscience. Both the *id* and the *superego* are unconscious, blind, and powerful. They must be controlled, repressed, and suppressed by the *ego*. A constant warfare is on. If the *id* becomes dominant, one becomes a criminal unfit for society. If the *superego* becomes ruler, the person develops an "inferiority complex" accompanied by an excessive sense of guilt. The *id* is wild, devoid of conscience,

while the superego is overconscientious. It is the task of the conscious ego to relate, balance, and control both the id and the superego.

Really, modern psychoanalysis is nothing new but it is more dangerous. Plato, five hundred years before Christ, gave us the famous figure of the charioteer with a black horse pulling down—earthward (the id)—and a white horse pulling up—heavenward (the superego)—and the charioteer (the ego) trying to direct the team.

The Apostle Paul also gives us a picture in the Book of Romans, chapter 7. He describes man as follows:

For sin, taking occasion by the commandment, deceived me, and by it slew me.

For we know that the law is spiritual: but I am carnal, sold under sin.

For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

For I know that in me . . . dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not.

For the good that I would, I do not: but the evil which I would not, that I do.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man:

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

O wretched man that I am! who shall deliver me from the body of this death?

I thank God through Jesus Christ our Lord (Rom. 7: 11, 14-15, 18-25).

In the first verses of the eighth chapter, Paul victoriously declares:

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

For to be carnally minded is death; but to be spiritually minded is life and peace.

Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

So then they that are in the flesh cannot please God.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his (Rom. 8: 1-2, 5-9).

So the apostle gives us a picture of the struggle. The use of the word "flesh" refers to more than the physical; it is synonymous with the word "carnal," which he also uses to refer to that part of our mind or consciousness which is unruly, unrighteous, corrupt, against "the law of God." To use Freud's term, it is the id.

For Paul, the "law of God" or "the Spirit" refers to the ideal, the standard, the right, and the good; in Freud's term, the superego.

The self—or to use Freud's term, the ego—is between these two forces, striving for the mastery or the

upper hand. The white horse would rise to sublime, moral, spiritual heights but the black horse would pull down to the lower, baser, carnal things. And usually the black horse wins.

Freud's theory and those of other sychoanalysts are dangerous, futile, and sterile.

1. The *id* is an uncontrollable, unruly force in our subconscious mind.

2. The *superego* is a blind, undefined, unconscious part of our subconscious mind.

3. The *ego* is helpless and hopeless. Why?

First, because it has no source but itself from which to get any valid ideals and immutable standards for conduct.

Second, it has no power outside of itself to control the *id*. One cannot lift himself by his own bootstraps.

The great moral charge against the Freudian theory is that our young people are taught they are animals dominated by the urges, drives, passions, and desires of the *id*. So the restraints are off. Anything goes because, as they plead, "I had an urge to kill or steal or rape. Something overwhelmed me. I couldn't help it."

This attitude explains our crime, juvenile delinquency, vandalism, sadism, adultery, divorce, etc.

We are only animals with beastly urges. The *id* is dominant—is king. Do what you want when you want to do it, irrespective of the means or its effect on others.

The "oughts" in life are overwhelmed by the "wants." The *id* mocks the *superego* and kills the better self.

We need to put God back into our thinking. His law must be planted in our minds.

The sinful acts of man must be forgiven.

The corrupt *id* must be purged.

The *superego* must be filled with God's moral laws.

The will of the *ego* must be empowered by the Holy Spirit.

Remember:

*To every man there openeth,
A High Way and a Low,
And every man decideth,
The way his soul shall go.*

5

The Christian Answer

We have been concerned with modern psychology's answer to the basic question—What are we to do with our instincts, passions, desires, urges, and drives? Three proposals were considered—

1. Self-assertion
2. Self-negation
3. Self-fulfillment

In addition, we took a brief look at the popular theories of the subconscious as represented by Freud, Adler, and Jung. We then presented St. Paul's analogy to the Freudian theory.

Now we shall give the Christian answer to man's inner, spiritual need.

These modern theorists declare "that natural, animal, physical urges govern our conduct," although they differ as to which drive is dominant.

Freud asserted that all of man's troubles spring from sex, or the desire to be loved.

Adler contended that the primary urge in man is the desire to be important.

Jung claimed that the dominant urge in man is the desire to be secure.

→ All of these are rooted and grounded in selfishness. One must have sensual gratification, one must be important, or one must have acquired personal security. These ends must be achieved irrespective of the rules and in spite of the claims of others. For such persons what is *wanted* is more important than what is *right*—desires overwhelm *oughts*. So it is no wonder we are reaping our present harvest of irresponsible, ruthless, irreverent, immoral, and irreligious juvenile delinquents and adult criminals. Unless we cure the cause we shall continue to suffer the effects.

Jesus, the greatest of all psychologists and the Supreme Psychiatrist, didn't say anything about a person's wanting to be loved, but He did say much about our loving God and our neighbors and even our enemies (Matt. 5:44).

Jesus didn't say anything about man's desire to be important. What He did say was: "He that is greatest among you, shall be your servant" (Matt. 23:11).

Jesus didn't say anything about man's urge to be secure. He did say, Take no thought for tomorrow—"But seek ye first the kingdom of God, and his righteousness; and all these [needful] things shall be added unto you" (Matt. 6:33).

Such sublime moral and ethical ideals irk and irritate the sensual soul, the proud spirit, and the selfish person.

How may one live the life prescribed by Jesus? Can one, by himself and in his own strength, curb, suppress, eliminate these base, sensual, sinful drives? Can one control the black horse and bring it in line with the white steed? Or can one kill the black horse?

The answer to both questions is, No! In our own strength we can neither suppress nor exterminate.

To use Freudian terms—Can one submerge or destroy the id so that the ego may follow the ideals of the superego? Again the answer is, No!

Paul faced the problem of this inner battle. What he would not do, he *did*, and that which he would do, he did *not*. In agony of soul he cried out, "Who shall deliver me from the body of this death?" (Rom. 7:24) In other words, How can I be free from this internal tyrant which controls my activity? He gives the answer—" . . . through Jesus Christ our Lord" (Rom. 7:25). He was delivered—he was changed—he was liberated. He cried out, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). In Christ there is deliverance! There is victory! There is freedom!

How may this triumph be achieved?

First, one must come as a repentant, contrite sinner to Christ and ask forgiveness for his sinful acts.

Second, one must ask God through the Holy Spirit to cleanse one's sinful nature.

That internal, subjective, carnal part of our spiritual nature which impels toward sinful acts must be purged. Many terms are used to describe this internal disturber. We have already mentioned Paul's reference to the "body of this death." Others are the "carnal nature," the "flesh," the "old man," the "body of sin," "the carnal mind," "impurity," "original sin," "inbred sin," "native depravity," "a bent to sin," and "unrighteousness."

No matter what name you give to this inner unruly nature, the glorious truth is that you can be delivered from it. Many terms are used to describe the cure, such as "destroy," "cleanse," "purge," "crucify," "mortify," "circumcise," "purify," "sanctify," and "eradicate." Study these scriptures: I John 1:9; Ps. 51:7; John 15:2;

Rom. 6:6-7; Acts 15:8-9; Col. 3:5; Rom. 8:3; Titus 2:14; Heb. 13:12; I John 1:7; I Thess. 4:3; 5:23.

The great truth and practical fact is that the sinful part of one's spiritual nature can be removed.

This is the Christian answer—

Not unbridled self-assertion,

Not abasing self-negation,

But glorious self-fulfillment and complete self-realization when one is delivered from that which would debase and ruin!

The instincts are not destroyed—they are directed.

The passions are not crucified—they are cleansed.

The desires are not crushed—they are channeled.

The urges are not eliminated—they are elevated.

The drives are not massacred—they are molded.

In brief, the self, the person, the soul, is made vital, vibrant, and victorious by sublimating, integrating, and using the instincts, passions, desires, urges, and drives to fulfill God's will and one's divinely inherited potential. One can triumphantly cry out with Paul—*If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new* (II Cor. 5:17). And one can testify, *It is . . . not I, but Christ liveth in me* (Gal. 2:20).

Here is the formula for a complete cure—*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness* (John 1:9).

That is the Christian answer—

Forgiveness for sins;

Cleansing for the sinful nature.

6

Temptation: Its Relation to Modern Psychology and Christian Philosophy

We have considered the basic problem, What is to be done with our instincts, desires, passions, drives, and urges? Three proposals have been discussed: (1) self-expression, (2) self-negation, and (3) self-fulfillment. Psychoanalysis was related to St. Paul's theology. We presented the Christian answer to the problem.

At this point we desire to consider the place of *temptation* and its relation to the basic problem of modern psychology and Christian philosophy.

Everyone is tempted. Each of us is the center of a battle between what is desired and what is right—between what is wanted and what is best.

There could be no moral character, nor moral values without the possibility of immoral character, moral disvalue. In order for one to do right, there must be the opportunity for one to do wrong. If there is only one course to take, no choice is necessary. Decision requires alternatives—at least two. Each of these possibilities must make some appeal to the individual for selection. That appeal centers in one's desires.

So in every temptation there must be three things:

1. An appealing object
2. A subjective desire
3. The possibility of acceptance or rejection

The two most outstanding illustrations of temptations are in the experiences of Adam and Jesus.

In Adam's case, God said, "But of the fruit of the tree which is in the midst of the garden . . . ye shall not eat of it" (Gen. 3:3).

So here was the situation: From all of the trees of the Garden of Eden, Adam and Eve were free to pluck fruit and eat, with only one exception. With the approved trees there was no battle, no temptation. Adam and Eve could eat as they pleased or refrain. There was no moral quality, no possibility of sin. But with the one forbidden tree there arose a conflict between the command of God and the urging of Satan, between a desire to eat and obedience to the Creator. There were two alternatives. A choice had to be made. Such is true in all temptations.

It is unnecessary to decide just what the appeal in Adam's temptation was: whether physical (the desire to taste), or mental (the desire to know), or spiritual (the desire to be independent of God). Whatever it was, the basis of temptation was in some form of desire. Opposite this desire was the known command of God, "Thou shalt not." The evil or the good was not in the *desire* but in the *choice*.

It is never wrong to eat an apple to satisfy a normal appetite. But if I stole the apple, the act would be sin, although there would be no evil in either the external apple or the subjective desire. The sin occurs only as we desire to gain illegal or illegitimate ends.

Look for a moment at the temptation of Jesus in the wilderness. After a forty-day fast He was hungry. There is nothing wrong in eating. But Jesus was tempted to satisfy this legitimate appetite by illegitimate means.

Next He was tempted to display His power for no worthy reason. And finally, Satan offered Him all the kingdoms of the earth—an appeal to pride and popularity and fame.

If one analyzes the three temptations presented to Jesus he will find the basis for all possible temptations, be they physical, mental, social, monetary, political, or spiritual.

The important point is not what, but rather the fact that every temptation is an appeal to some desire, no matter what. Personally, I am never tempted to eat spinach. Why? I just don't like it. I have no desire for it. So all temptation must be on the basis of what you *want*. And it is no sin to desire something. So to our desires evil makes its appeal.

Adam came from the creative hand of God with desires, passions, appetites, drives, and urges. None of these were sinful. Jesus possessed desires, passion, and appetites. He too was sinless.

So it seems clear and undebatable that sin does not reside in the appetites, desires, instincts, passions, urges, or drives. These are normal and necessary to every person.

But in addition to living in a physical, social environment, man is also a member of the *moral* universe. There are ideals for conduct, standards for living, laws to be observed, rules to be followed. And sometimes these ideals, standards, laws, and rules conflict with our desires, passions, instincts, and appetites. When they do, we have a moral situation which is not possible with brute animals. Man can be tempted to do what is wrong. He can also be motivated to do what is right. A choice must be made. Right decisions make for strong, rich characters. Wrong choices produce evil, weak persons.

Following Adam's sin and thousands of years of unrighteous living, every individual is faced with two facts: first, the sins he has committed against God's moral government; second, the sinful nature that habitually impels man to make evil choices.

Sins must be forgiven. The sinful nature must be cleansed.

What the Apostle Paul called "the flesh" or "carnal nature" is not in the blood, or skin, or bone, or hair—neither is it in the desires or appetites. It is in man

himself and causes him to pervert his desires and passions. This, in man, must be purged so that one is free to make an unbiased, undetermined use of his natural endowments.

This final word—there is no sin in being tempted. We all are. James wrote in his Epistle: “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life . . . But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (Jas. 1:12, 14-15).

The sin comes when the will performs a wedding between an external appeal and the internal desire to do an illegal thing.

Man has been endowed by God with the sovereign power of will. You don't have to yield to wrong. You can do right.

How?

Ask God to forgive your sins.

Let the Holy Spirit cleanse your heart.

Permit the power of Christ to empower your will.

You can live a clean, victorious life.

Don't yield to further temptation.

PART THREE

Modern Subversive Influences on the "Pursuit of Happiness"

The Problem:

*What intellectual emphases are
contributing to personal
unhappiness and national
suicide?*

1

Subversive Influences

Our present civilization was built upon a good, solid foundation. In the United States this sturdy base was laid by our Pilgrim and Puritan fathers. Three institutions became the tripod upon which the glorious achievements of the past three centuries were made possible: the *home*, the *school*, and the *church*. This tripod was firmly and solidly planted on an unshakable foundation.

Today that foundation is being undermined by insidious forces intent upon destroying all the benefits of a Christian, democratic civilization. It would be simple to name antireligious movements such as Communism

and secularism. It also would be easy to tabulate organizations both secular and religious which are tearing down the bulwarks of democracy.

Christianity and democracy go hand in hand. In fact, true democracy is the child of Christianity. Both emphasize the dignity of the individual. Both make the person to be more important than the state. The rights and powers of the central government are given to it by the people. The state is for the citizens, not the citizens for the state.

There are organizations and forces that are avowedly determined to destroy our liberties and overthrow our democratic institutions.

The great danger to our civilization comes, not when these subversive movements appear, but only when our people relinquish their former ideals, disavow their former beliefs, and accept the new philosophical ideology!

When we rail against Communism and totalitarianism, decrying them as menaces, we are only treating symptoms—not the disease. What *causes* people to forsake democratic and Christian ideals and run off after false, alien ideologies?

When one is satisfied with his position, he isn't trying to find another. When one is content with his home, he isn't searching for ways to ruin it. When one is happy with his wife, he isn't looking for another. When one has faith in his country, he isn't joining movements to destroy it. When one has confidence in his church and his religion, he isn't running after every new ism and new theory that pops up. When one is confident that he has found the right philosophy of life, he isn't quick to accept a new ideology.

When one is unsatisfied, discontented, unhappy, and uncertain, these are surface symptoms of an inner ailment. They cannot be cured by democratic salve or

religious ointment. There must be some way to penetrate to the depths of one's personality in order to cure the disease that manifests itself in unhappiness, discontent, and distrust.

Communism and secularism would not have looked good to the founders of our nation. Why? Because they had something better.

The real difficulty today is that the higher, nobler, worthwhile things of life have been taken away from us. We have relinquished them and have received nothing to replace them. That is why almost any new ideology is attractive. When one has nothing, almost anything looks inviting.

That is where we are today. The twentieth century has made much progress scientifically, hygienically, mechanically, and materially. But while doing so we have surrendered our basic beliefs, relinquished our cherished ideals, seared our modern consciences, and well-nigh damned our immortal souls.

It is high time we took inventory. Who are we? What do we believe? Where are our ideals? Is there anything worthwhile in life, or is it merely a sensuous gamut of physical thrills ending in death? Is that all?

What are the highest ends? Money—material prosperity? Position? Power? Pleasure? Why? Because the grave is the end and nothing matters?

For several recent decades the parasites and termites have been boring at the foundations of our philosophical and spiritual beliefs. Slowly the basic tenets have been undermined. Today the superstructure is in imminent danger.

Centuries ago the Psalmist, when facing a similar situation, cried out, "If the foundations be destroyed, what can the righteous do?"

Indeed, what can they do? They can alarm the people to the serious condition. They can start rebuilding

the foundations and secure all the recruits they can to help.

T. S. Elliott asks—

Where is the life we have lost in living?

Where is the wisdom we have lost in knowledge?

Where is the knowledge we have lost in information?

The cycles of Heaven in twenty centuries

Bring us farther from God and nearer to the dust.

F. A. Voight, a British essayist, in commenting on our contemporary scene declares that we have—

RELIGION without GOD

CHRISTIANITY without CHRIST

HEAVEN without HELL

WORKS without FAITH

A GOD of LOVE but not of WRATH

A CHURCH that can BLESS but
cannot CURSE

Our current national philosophy is one which gives us—

BODY minus SOUL

UNIVERSE minus GOD

CONDUCT minus FREEDOM

ETHICS minus METAPHYSICS

FACTS minus TRUTH

KNOWLEDGE minus UNDERSTANDING

The contemporary scene, as a whole, reveals—

EDUCATION without CHARACTER

PLEASURE without CONSCIENCE

ETHICS without METAPHYSICS

WORK without RESPONSIBILITY

POLITICS without PRINCIPLES

RELIGION without SACRIFICE

In the field of religion itself we have—

WORSHIP minus GOD

FORM minus SPIRIT

EXTERNAL OBSERVATION minus

INTERNAL EXPERIENCE

SERVICE minus SACRIFICE

It is my purpose to consider four of the great foundation bulwarks which are being destroyed by present-day termites. These will be considered under the general theme: "Subversive Influences." The four chapters under this general heading will be:

- I. *Morality Minus Metaphysics*
- II. *Education Minus Character*
- III. *Pleasure Minus Conscience*
- IV. *Religion Minus Sacrifice*

The writer is not alone in his analysis of the present-day situation. Statesmen, educators, editors, and leaders in all phases of life are concerned.

In a recent editorial in *Life* magazine the heading is this: "What Did the Pilgrims Have That We Haven't Got?" The answer—"The key to happiness—and survival." Unless we find that key we are on the road to extinction. The Pilgrims had it. We have lost or mislaid it. We must rediscover it.

Jean Paul Sartre, the French prophet of Existentialism, finds that Americans have what the Germans call *angst*. This he says is "the modern disease of metaphysical insecurity, the vague fear that nothingness, meaninglessness, may be the ultimate fact of human life." He further observes that *angst* is often accompanied by strenuous and successful worldly activity, as in the classic definition of a fanatic: One who redoubles his efforts as he loses sight of his goal. Here is probably an accurate description of modern living—going nowhere at twice the speed.

Morality Minus Metaphysics

The theme of this section contains two important words, *morality* and *metaphysics*.

Morality is a common word, familiar to all. It considers such matters as duty, obligation, conscience, rights, and responsibilities. Ethics is that science dealing with the moral duty of man.

The other key word of the theme is a dark, unfamiliar, foreboding word, *metaphysics*. Most people are frightened by it. The word either means nothing to them, or it refers to some strange modern cult, or it is something to avoid. Someone has facetiously defined a metaphysician as a "blind man searching in a dark room for a black cat that isn't there."

Philosophy is another vague and dangerous word to many. But the fact is, everybody—even you—has a philosophy. When you tell me what you think life means, you become a philosopher, for that is what philosophy attempts to do.

There are three big questions to face in connection with all of man's problems:

1. What is true?
2. What is real?
3. What is valuable?

Truth, reality, and values are the three divisions of philosophy, technically called *epistemology* (the theory of knowledge), *metaphysics* (the theory of reality), and *axiology* (the theory of values).

A philosopher, then, is simply trying to find truth, discover reality, and conserve values. It is as simple as that.

Every person should be vitally concerned with finding truth and avoiding error. Everyone should be interested in discovering what is real. All should want to find true values. What is more practical than for a rational human being to ask, "What is truth?" "What is reality?" and, "What is valuable?"

Here are some interesting and vital questions that every thoughtful person should seriously ponder:

1. Does life have any meaning? If so, what?
2. Why be good?
3. Why do right?
4. Is there a personal God?
5. Do we live after physical death?

When we discuss such questions we are dealing with fundamental, foundational matters.

In my opinion, the number one subversive influence today is the teaching that we can have a morality without a metaphysics. To state the problem in another way: that we can construct a social code of ethics without a theory of reality.

Immanuel Kant, one of the greatest thinkers of all time, says, "All morality is based upon three postulates—God, freedom, and immortality." In other words, there are three shoulders or foundation stones upon which all morality must stand,

1. Belief in God
2. Belief in life after death
3. Belief that man is free to choose right or wrong

Without these basic principles, morality is built upon the shifting sands of atheistic relativism.

God must be the Author of moral standards; He must be the Decreeer of the Ten Commandments. If He does not exist, who or what is the giver of moral law? There are only two other possibilities, myself or a group

of selves. Any code of ethics that I might construct would have no binding obligation on anyone else. If society made the laws, they have no dynamic imperative. If I can break them and get by, I am smart; if I get caught, I am dumb.

If I am not to live after death, then I can act and live like an animal. But if I am to live beyond the grave and give an account of my life to the Judge of the universe, it makes a great difference how I live here and now.

If I am merely a machine or an animal, the result of heredity and environment, the victim of my reflexes or glands, morality is impossible. A robot or automaton cannot develop moral values. To be ethical one has to choose right against wrong, good against evil.

One of the greatest of modern fallacies is that you can have morality without a belief in God or a belief in freedom or a belief in immortality. The proof for my assertion is to be found in present-day human beings. Are they more moral than their forefathers? Are they more ethical than the founders of our nation? The answers are obvious.

In recent years we have destroyed the foundations. We have disposed of belief in God; we have made man a super-evolved animal rather than a direct creation of the Almighty; and we have pooh-poohed the idea of immortality. We have renounced eternal values and urged man to live for the present sensual values. We have repealed the Ten Commandments and dispensed with the final Judgment. And what do we have? A generation of pagans and an army of young criminals who have no regard for God, man, or the devil.

Hans Driesch, one of the great modern German philosophers, in his book, *Ethical Studies*, says: "It is only upon a metaphysical foundation that ethical studies become more than a game in aesthetics." He further states, "For every day and unsophisticated life, meta-

physics is the theoretical and religion the practical foundation of everything." He adds: "It is a fact that for those who absolutely deny immortality all things are at bottom ethically indifferent. Such men as a rule will be atheists and materialists."

Dr. McDougall, one of this country's foremost psychologists, says: "I believe that if science should continue to repudiate the belief in any form of life after death, morality will continue rapidly to decline among all civilized peoples, and will, before many generations, have passed away."

Only a belief in God, a belief in freedom, and a belief in immortality can give us a groundwork for morality, a dynamic for ethics, and a home for eternal values.

3

Education Minus Character

Education has reached an all-time high. There are more students enrolled and more money invested in our institutions of learning than at any time in history. And yet we have more crime, less regard for property, and less respect for the things that have made our Christian civilization great. Dr. Charles E. Jefferson, famous New York minister, said before the University of California student body, "The greatest disappointment in America is the fact that we have poured billions of dollars into public education and have turned out a generation of pagans."

I personally heard Dr. Coffman, later president of

the University of Minnesota, speaking before the Inland Empire Teachers' Association at Spokane, Washington, say that when he started out as a public school superintendent he appealed to the taxpayers for money by promising three things: (1) we'll abolish poverty; (2) we'll eliminate crime; and (3) we'll stop war. But, Dr. Coffman confessed, twenty-five years have passed; we have taken billions of dollars from our citizens and have failed on all three points. Education has not abolished poverty, eliminated crime, or stopped war. In fact, at the height of our culture we have had the two worst world wars in history. We have had the most terrible economic depression ever known, and today crime is reaching all-time highs in every category.

Education minus character is our second most subversive, undermining influence in America and the world.

Chancellor Hutchins, of the University of Chicago, made the following significant observation: "We do not know where we are going or why, and we have almost given up the attempt to find out. We are in despair because those keys which were to open the gates of heaven have let us into a larger prison house. We thought those keys were science and the free intelligence of man. They have failed us. We have long since cast off God. We have been flinging piles of green wood on the fire and have almost succeeded in putting it out. Now we can hardly see through the smoke. Our bewilderment has resulted from our notion that salvation depended on information."

Will Durant, in the *Saturday Evening Post*, makes a startling statement: "Our conscious educators perceive that after a generation of scholastic effort, they are failing to produce either educated men or gentlemen; that the lavish equipment of our schools has not availed to diminish political corruption, sexual irregularity or violent crime; that certain virtues once prominent in our

forebears seem to have lost standing with a generation skilled beyond precedent in unmoral cleverness; and that the emphasis on science has brought no visible rise in the intelligence of the people, no fruitfulness of leisure or dignity or peace to the soul."

Education has not solved our problem because it has proceeded on the fallacious premise that character either was not important or that it would come automatically as a by-product of knowledge.

Contrary to the well-known motto of a famous philosopher, knowledge is not virtue. If this were true we should be the most virtuous of any generation, for we have the most knowledge. It appears that the reverse is the fact—we decrease in morals as we increase in knowledge. Someone has said that there are enough men in the Atlanta Federal Penitentiary who are qualified from the standpoint of educational training to fill every chair at Chicago University satisfactorily. Yet—they are criminals.

Education minus character is a very dangerous weapon to place in the hands of a person. If trained he will be a more clever liar, a more cunning thief, a more corrupt embezzler. Education adds to his technique but does not add to his character.

Examine the following alarming facts:

1. *The national crime wave*

Every fifteen seconds a major crime is committed. Recent FBI figures reveal that in one year there were over 2,500,000 major crimes committed in the United States.

1 murder every hour

1 assault every four minutes

1 rape every thirty minutes

1 robbery every minute

1 burglary every forty-six seconds

1 auto theft every two minutes

In the past twenty years, while the population increased 33 percent, crime increased 228 percent.

2. *Illegitimacy*

Let it be noted that there are no illegitimate children—only illegitimate parents. The record of illegitimate births is as follows:

| | |
|------|---------|
| 1940 | 89,500 |
| 1950 | 141,600 |
| 1955 | 183,300 |
| 1957 | 201,700 |
| 1958 | 221,000 |

3. *Desertion*

The record of fatherless children (either deserted or whose fathers are in jail) is as follows:

| | |
|------|-----------|
| 1941 | 304,000 |
| 1950 | 827,000 |
| 1955 | 984,000 |
| 1957 | 1,104,000 |
| 1960 | 1,449,000 |

In 1960 there were 3,152,320 divorces. In addition there were 2,214,320 husbands and wives separated.

What does all this mean to hundreds of thousands of children? We are ill. This is like a universal social cancer. We need healing.

By adding together all persons enrolled in all the church schools, Protestant, Roman Catholic, and Jewish, and all registered in all parochial schools, the total would be less than 43,000,000, which means that, out of 186,000,000 Americans, over 140,000,000 are receiving no current religious instruction. There are more than 68,000,000 young people under thirty years of age in the United States who are not enrolled in any Sunday school, Protestant or Roman Catholic or Jewish. They are growing up as pagans.

With such conditions can we expect anything less than a crime wave?

Character is built on one's reaction to right or wrong. As indicated previously, there must be some strong, imperative, dynamic, metaphysical ground for ethical action. Why be good, or why do right, if they don't pay off economically or in the securing of pleasure?

Character cannot be divorced from metaphysics, and metaphysics is the theoretical term for religion.

Ethics must be grounded in religion. But today we have prohibited religion as a legitimate course of study in our schools. We teach our children science, art, economics, politics, history, literature, business, and music but omit the most important of all fields, religion. Charles Clayton Morrison has commented that the public school does not know that there is such a thing as religion in American society. He is right in concluding that the inevitable effect is to create a negative prejudice against religion in the mind of each new generation issuing from the public school.

Secularism is about to down America. We have forgotten God and the higher values. Therefore we have no foundation upon which to build a sound, ethical superstructure. We must repair our destroyed foundations. We must link character development with our educational knowledge and technique or we are going to commit national suicide and head toward complete annihilation.

Really, what is the purpose of education? Is it merely to teach a child how to make a living, or should it primarily teach a child how to live? If education is to make good citizens, how can you make good citizens without making citizens good? And can you make citizens good without God? It is impossible.

Immanuel Kant was theoretically and practically right when he said: "All morality rests upon three postulates, belief in God, belief in human freedom, and belief in immortality." We cannot go on longer divorcing education from character. And character must be rooted in religion.

Pleasure Minus Conscience

When we try to have "Morality Minus Metaphysics" and "Education Minus Character," it is to be expected that the next logical step downward is "Pleasure Minus Conscience."

We are, particularly in America, pleasure-mad. Our increasing leisure time, due to laborsaving devices, has been delivered for the most part into the keeping of commercial entertainers whose motive is financial profit. Thrills and more thrills must be produced until the emotional nature of millions is about burned out. Excitement, like narcotics, must be increased with each additional dose. Soon either the excitement runs out or the patient burns out. Morrison says, "Ours is a sensation-saturated generation." Walter Lippmann, quoting Aristophanes, declares that "whirl is king."

Commercialized entertainment is a system producing a mentality of escape from the deeper and more ultimate issues of life. The urge is—run away from your problems, forget your troubles, drown your sorrows in liquor, or kill them in dope.

Standards and ideals have been so undermined and inhibitions so broken down that today anything goes. There are no restraints because consciences have become seared; thus we have "Pleasure Minus Conscience."

The god of the average person is Pleasure. We are hedonists of one kind or another. That is, it is pleasure we must have at any price.

Ethical hedonism advocates the greatest amount of pleasure for the greatest number.

Relative hedonism proposes the greatest amount of pleasure in the long run.

Psychological hedonism says, Get the greatest amount of pleasure at the moment.

For all three types of hedonists, pleasure is their god. Their motto is, "Get a thrill and a kick out of life, for tomorrow we die." Sounds like the rich fool that Jesus spoke of, who said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

Such a philosophy is the logical outcome of "Morality Minus Metaphysics" and "Education Minus Character."

If there is no God, if there is no life after death, if there is no Judgment, if there are no eternal values, why should I be good, righteous, truthful, chaste, and honest?

If I am only an animal with a more highly developed central nervous system than other brutes and not a direct creation of God, why should I not get all the biological "fun" and sensuous pleasure I can out of life?

If there is no God, why should I be good?

If the universe is not moral, why should I be moral?

If there are no immutable laws of God, why should I live as if there were?

If there are no eternal values, why should I strive for anything but temporal values?

If there is no Judgment at which I will be held accountable, why should I fear?

So, pleasure is the end, and if anything or anybody stands in the way of that end, the thing to do is to get rid of the obstruction.

Elsie Robinson, in her syndicated column, asked, "How far might a modern girl go to get her own way? How lawless would she be in order to procure the 'good time' which she thinks is her right?" "She'd murder," calmly says Mrs. Beloc Lowndes, intelligent lady novelist. Then she adds: "There have always been frivolous women and girls who live for pleasure only."

But what was true in the last generation of a few exceptionally selfish people is now true with regard to an immense number of young men and young women. Such people honestly think that they are entitled to what they consider 'a good time.'" Mrs. Lowndes coolly asserts: "I believe that every criminologist would agree with me. During the present century most of the old restraints have been abolished." Young people are taught that it is their right to be happy. Happiness and pleasure are construed always to mean pleasure. So if anything stands in the way of that pleasure, get rid of it.

If stealing gets you pleasure—steal.

If lying gets you pleasure—lie.

If anything gives you pleasure, do it.

The end—pleasure—justifies any means.

The only wrong is in getting caught, and that is an error of the head—dumbness—and not a sin of the soul.

Behaviorism in psychology, pragmatism in philosophy, and humanism in religion are the triad of evil theories springing from the sandy foundations of naturalism.

The content of conscience comes from standards, ideals, and laws. If these are repealed, there can be no prodding or restraining of conscience. So we have pleasure-madness minus conscience—no restraints, no laws, no inhibitions. Just do what you want to do when you want to do it, no matter whose rights you trample, no matter whose heart you break, no matter what price you pay.

We must rebuild conscience by putting the laws of God back into the minds and hearts of our people. Only as we repair the foundation can we correct the conduct.

5

Religion Minus Sacrifice

Three of the undermining forces in our society have been treated thus far:

- I. Morality Minus Metaphysics
- II. Education Minus Character
- III. Pleasure Minus Conscience

Here we shall discuss a fourth and final one, "Religion Minus Sacrifice." This is without doubt the most important because it is the cause for the prevalence of the other three.

Religion either means everything to a person or it means nothing. Religion should care for my past, give inspiration for the present, and perspective for the future.

But today religion is only one of many things with which the average person is involved. There are the lodge, the service club, the bridge party, the Parent-Teachers' Association, the Chamber of Commerce, the Boy Scouts, the Camp Fire Girls, various benevolences, athletics, art, music, and the movies.

It is probable that the average church member gives more time and contributes more money to any or all of these than he does to his church.

Let me ask frankly—Is it not a fact that the Church takes so little of your time, so little of your interest, and so little of your money that it really is only a secondary institution in your life? Have you reached the place where you hold on to the Church only as a traditional, respectable institution that should be revered and respected but not supported or attended?

In *Who's Who* it is fashionable for people to list themselves as Masons, Elks, or Eagles; Rotarians, Kiwanians, or Lions; and Methodists, Baptists, Episco-

palians, or Roman Catholics. They want a minister to perform their wedding ceremonies and officiate at their funerals. They go to church once in a while, at least on Easter Sunday morning. (Someone has suggested that at this time the pastor should wish all a merry Christmas, for many will not be present again until then!)

They pay their church subscription as they pay their dues to the service club or lodge. They give a paltry \$10.00 or \$25.00 and in some exceptional cases \$100.00 yearly to guarantee that their church will continue to perform its usual routine. But do they sacrifice for Christ or His cause? Charles Clayton Morrison says, "The simple fact is that the churches of modern Protestants are running on the momentum of their fathers' faith."

Church membership today is a farce. Does the average person join because he has been converted? No! Does he join because he sincerely believes some vital doctrine? No! Does he join because he wishes to forsake all and follow Christ? Emphatically, NO! Why then does he join? Because a certain church is the largest and most influential; because it is near his home; because of the social clique; because he likes the present minister; or because he likes the athletic or social program. As Morrison says, church membership is on a par with joining the Rotary Club, or the Masonic Lodge, or the Parent-Teachers' Association.

Dr. Leavell, a great Baptist leader, in his book, *The Romance of Evangelism*, gives the following interesting but alarming statistics relative to church members:*

- 5% do not exist.
- 10% cannot be found.
- 20% never pray.
- 25% never read the Bible.

*Roland Q. Leavell, *The Romance of Evangelism*, p. 89.

30% never attend church services.
40% never give to any cause.
50% never go to Sunday school.
60% never go to church on Sunday evening.
70% never participate in any church service.
80% never have family worship.
90% have never won a soul to Christ.

This is far removed from the demands of Christ for discipleship and from the practice of our foreparents. Religion for them meant something. It meant confession of personal sin, repentance, restitution, and contrition. It meant accepting Christ, taking up one's cross, and following Him. It meant self-denial and often persecution.



Religion minus sacrifice is a feeble religion.
Religion minus sacrifice is a faithless religion.
Religion minus sacrifice is a farce.

Most church members are more interested in something other than Christ and His kingdom. So-called Christians who very seldom attend church, never attend prayer meeting, never read their Bibles, omit grace at meals, never have family prayer, and seldom pray themselves, are not genuine Christians.

The world situation reveals the weakness of the Modern Church in carrying out the Great Commission. The will to bring Christ to the world by Christians is weak while the will to bring Marx to the world by Communists is strong.

In 1903, Lenin with a handful of followers organized the Communist Party. In 1917, with 20,000 party members, Communism took control of the U.S.S.R. with 200,000,000 people. By 1962 more than 1,200,000,000 of the people of the world were under the iron-fisted control of Communism. In forty-five years Communism has gone from 20,000 party members to control of over two-fifths of the entire population of the world. Chris-

tianity, after nineteen hundred years, now claims only 850,000,000 adherents.

The world population statistics as listed in *Information, Please, Almanac* for 1962, are as follows:

| | |
|---------------------|---------------|
| North America | 259,575,000 |
| South America | 138,186,000 |
| Europe | 576,775,000 |
| Asia | 1,632,843,500 |
| Africa | 241,607,000 |
| Australasia | 15,226,000 |
| Total | 2,862,213,000 |

By religions, the number of communicants and their percentage of world population are as follows:

| | | |
|-------------------------|-------------|-----|
| Roman Catholic | 537,533,000 | 18% |
| Eastern Orthodox | 137,136,985 | 5% |
| Protestant | 214,133,041 | 8% |
| Total Christian | 888,803,026 | 31% |
| Mohammedan | 430,325,000 | 15% |
| Shinto | 50,500,000 | 1% |
| Confucian | 300,290,500 | 10% |
| Buddhist | 151,810,000 | 5% |
| Hindu | 332,470,700 | 11% |
| Taoist | 50,053,200 | 1% |
| Animist-Primitive | 121,150,000 | 4% |

If the entire population of the world were compressed into a community of 100, we would find that:

- 6 would live in the U.S.A. and Canada
- 94 would live elsewhere
- 30 would be white
- 70 would be colored
- 75 would be ignorant, poor, hungry, and sick
- 50 would be unable to read or write
- 15 would have a life expectancy of 70 years
- 85 would have a life expectancy of less than 40 years
- 40 would live under Communistic domination
- 12 would live under primitive, tribal conditions

- 50 would have never heard of Jesus Christ, what He taught, or why He lived and died
- 55 would be hearing of Karl Marx, Lenin, Stalin, Khrushchev, and Mao Tse Tung
- 38 would live in areas that are closed or difficult to reach
- 62 would live in areas readily accessible to Christian missionaries
- 19 would be atheists or without any faith
- 18 would be Roman Catholics
- 15 would be Mohammedans
- 11 would be Hindus
- 10 would be Confucianists
- 8 would be Protestant Christians
- 5 would be Eastern Orthodox Christians
- 5 would be Buddhists
- 4 would be Animists
- 2 would be Shintoists or Taoists

A great question is—How can the spread of Communism be stopped? But more important—How can the spread of Christianity be speeded up?

What do you love? Money, pleasure, gambling, position? In what sense are you different from one who is not a church member? There should be some line of demarcation. But is there? Too many whose names are on some church roll have their hearts and their bodies some other place.

God spoke to the church at Laodicea and said: “. . . thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth” (Rev. 3:17-16).

What is God saying today to the average twentieth-century church member?

A religion minus sacrifice is powerless. It soon loses its grip on society. Pleasure-seeking increases when sacrifice decreases. Character becomes weak and feeble. Strong, sturdy belief in real and ultimate truth loses its grip. We become secularists, humanists, and ultimately irreligionists.

That's where we are today. We have an accommodated morality minus metaphysics. We have education minus character. We have pleasure minus conscience. And primarily because we have a religion minus sacrifice.

We must revitalize our religion. We must give it the number one place in our lives. If we do, we can save America and the world. If not, we are facing certain defeat, open apostasy, and ultimate annihilation.

PART FOUR

CHANGED LIVES

The Problem:

*Can human nature be remade
and remodeled?*

1

Can Human Nature Be Changed?

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

*Jesus answered, Verily, verily, I say unto thee,
Except a man be born of water and of the Spirit,
he cannot enter into the kingdom of God.*

*That which is born of the flesh is flesh; and
that which is born of the Spirit is spirit.*

*Marvel not that I said unto thee, Ye must be
born again (John 3:1-7).*

We shall now consider the most important problem confronting man, *Can human nature be changed?* The assumption of such a question is that human nature needs changing. It would be a waste of time to prove such a self-evident fact.

Can man be changed? If not, then humanity is doomed to remain in its present state of helplessness and hopelessness. If he can the problem shifts to the question, How may he be change?

Can human nature be changed by eugenics? Will more careful scientific breeding produce better human beings or just better human bodies?

Can human nature be changed by education? Will filling a person's mind with facts also fill his soul with faith?

Can human nature be changed by eutenics? If you give a man a good environment without, will you also give him a good heart within?

Can human nature be changed by money? By giving a man a full pocketbook whereby his physical needs may be satisfied have you also given him a full soul?

Can human nature be changed by philosophy? By helping man to think well will you assist him thus to do well and be well?

Can human nature be changed by medicine? By cutting out diseased parts of the body by surgery and by injecting serums into the bloodstream with hypodermics can you also remove sin from the soul and give a shot of inspiration to the spirit?

Can human nature be changed by psychiatry or psychoanalysis? By revealing and confessing guilt does one become so transformed that he is forgiven for his past sinful acts and is so remade that he will behave badly no more?

Can human nature be changed by social service? Will trying to do better make a person to be better?

Some persons who have had saints for parents have become devils. Good breeding didn't guarantee good behavior. Some of the most highly educated have become the most clever criminals. Some who have come from the best homes, the most righteous environments, have become the worst characters. Some of the richest people have become the most unrighteous.

A good philosopher does not always mean a good man. Persons with the most ideal physiques have become the most reprehensible citizens. Even some psychiatrists have need of moral help, and some psychoanalysts have need themselves of being psychoanalyzed.

If eugenics, education, euthenics, money, philosophy, medicine, psychiatry, or psychoanalysis could change human nature, why has it not been done?

The twentieth century has reached new highs in scientific invention, in prevention of infectious diseases, in hygiene, in surgery, in education, in harnessing atomic power; but we have reached new lows in murder, suicide, war, destruction, crime. Scientifically we are at the top—morally we are at the bottom. Materially we are exceedingly wealthy, but spiritually we are abject paupers. We have improved our things but have debauched our souls.

Humanity as a whole is like the rich fool Jesus told of who spent all his time reaping harvests, probably with the most advanced scientific machinery; enlarged his barns with the newest engineering methods and architectural designs; filled his stomach with rich foods

and strong liquors—sat back and said, I have “much goods laid up for many years; take thine ease, eat, drink, and be merry.”

Humanity is going the same riotous road today. Bigger crops, bigger barns, bigger bank accounts, bigger appetites, bigger stomachs; but smaller souls—spiritually hungry, morally distressed, and eternally unprepared.

God spoke to the rich fool. He will break His silence again. “Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?”

Your name will soon be called. Your number is coming up.

But there is hope. You can be changed. Not your environment, not your ancestors, not your education, not your money—but *you yourself*, your spirit, your soul. You can be changed.

How? By coming to God. By confessing your sins. By faith in Christ.

Jesus said to Nicodemus, “Ye must be born again.” You can become a new creature. A new day can dawn. Old habits can be broken. Sinful fetters can be snapped. Your soul can be purged. Your heart can be re-created and be clean. You can be a new personality. God’s Holy Spirit can regenerate your soul. You can become a son of God.

You too can join St. Paul and cry out in ecstasy of spirit, “If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new” (II Cor. 5:17).

Yes, human nature can be changed. Millions have experienced this transformation. You too can be re-made.

2

The Divine Invasion

We now focus our attention on the greatest drama ever enacted in the arena of life, "The Divine Invasion."

Jesus, the Son of God, became incarnate in a human body in order that He might live among men, experience their infirmities, be tempted by Satan, and finally die on the Cross as a Sacrifice for man's sin and as an expression of divine love. In His death on the Cross we witness the union of divine justice and divine love. God could not wink at sin. The laws of His moral government had been broken. The penalty for such flagrant violations must be paid.

God hates sin and cannot condone it without vitiating divine justice. But God loves the sinner. So in the Cross we see God invading this universe by requiring that the penalty of broken law be paid, but also by revealing His love in permitting His Son to become the Sin Offering. Justice and love meet. God still hates sin, but also He loves the sinner.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

Man cannot change his own nature. He cannot lift himself by his own bootstraps. He cannot rise to a higher level without help from a higher source. If a man is physically ill, he does not cure himself. He seeks the help of a physician and accepts the aid of medicines.

Men who are spiritually sick cannot heal themselves. Proposed mental or physical cures cannot cope with spiritual sickness. The remedy must be spiritual. Nature cannot cure the ills of persons who are super-nature. Men are spirits. They transcend nature. Therefore their healing must come from supernatural sources.

Nicodemus was like most of us—thinking only of the human, physical, material, natural realm. Jesus tried to get across to him the idea of the birth of the Spirit—being born of God.

Nicodemus was a good, moral citizen, a leader, a ruler of the Jews. If Jesus had emphasized the new birth to Mary Magdalene or the thief on the cross, the upper crust would have said, "Sure, they need changing." But it is strange, yet significant, that Jesus preached the new birth to the upper stratum of society too, so that all would understand that every level, the high as well as the low, must be born again.

Nicodemus was baffled, confused, amazed. Jesus told him not to marvel. The formula was simply, "Ye must be born again."

Every human being, because he is a spirit, not only must be born of the flesh but also must be born of the Spirit. It is twice-born men who have become the radiant, triumphant, world-changing personalities.

In the realm of nature there is a law which says that no lower order is ever lifted to a higher order without two things: (1) there must be a descent of the higher order to the lower; and (2) the lower order must surrender itself to the higher. The plant life comes down to the chemical, and the chemical surrenders to the plant; the animal comes down to the vegetable, and the vegetable surrenders to the animal; man comes down to the animal, and the animal surrenders to the human. The lower lives in the higher only as it submits and becomes part of the higher.

There is a *divine invasion*; God comes to a lower level. Yes, but there must also be a human response—man must surrender to the higher if he would rise to new heights. Jesus said, "You must die to yourself if you would live in My kingdom."

When God invades and man responds, there is a new

birth—a new creature. Man is changed; he becomes a son of God.

John records the divine invasion in his Gospel in the first chapter. Consider these significant statements:

As many as received him (referring to Jesus in His divine invasion of the world) to them gave he power to become the sons of God, even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:12-13).

Jesus will never invade the sovereign domain of your soul until you welcome Him. When you surrender to His will, you become a new creature—a son. The divine invasion can result in a new birth only when there is a human response.

3

How May I Be Changed?

Instead of writing in universal terms, we shall direct the question to every individual who reads. Apply it to yourself. Have *you* been change? Have *you* been born the second time? Have *you* experienced what Jesus' talked to Nicodemus about? Have *you* realized what Paul meant when he proclaimed, "If any man be in Christ, he is a new creature"?

Isaiah was changed when he caught a vision of God in the Temple. He cried out, "Woe is me! for I am undone; because I am a man of unclean lips . . . for mine eyes have seen the King, the Lord of hosts." A seraph

took a coal of fire from the altar, laid it upon his mouth, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6: 5-7). That was the beginning of a new life, a new career, for Isaiah. He saw God, got a vision of himself, sensed his personal need, was purged, saw the need of his wicked nation, and volunteered for sacrificial service. That is the correct order of events—first a personal change, then a social regeneration.

Peter was changed from a sinful fisherman to a purified preacher of the gospel.

Saul of Tarsus, an educated, zealous, bigoted churchman, was changed to a flaming, courageous minister of Christ. It happened on the road to Damascus when a light from heaven shone around him and a voice said, "Saul, Saul, why persecutest thou me?" Trembling and astonished he said, "Lord, what wilt thou have me to do?" That moment he was changed from a sinner to a Christian, from Saul of Tarsus to Paul the Apostle.

Augustine was changed from an irresponsible, riotous young man to one of the greatest Christian thinkers of all history. Francis of Assisi was transformed from a rich young man squandering his wealth in dissipation to a chaste, obedient, sacrificial Christian leader.

John Wesley was changed from a formal, unconverted young minister to a dynamic, flaming evangelist whose devotion changed the course of English history. It happened at Aldersgate on May 16, 1738, when his heart was "strangely warmed."

Something happened to Martin Luther that caused him to cry out, "The just shall live by faith."

Millions have been changed. Wicked men have become righteous. Outcast women have become pure. Drunkards have become sober. Dope fiends have become cleansed. Men of all classes, of all races, of all colors, of all languages, of all climates, of all nationalities, of all temperaments, of all levels of life have been changed.

To be changed one does not have to be wealthy or educated, great or small, black or white, American or French. Any human being created in God's own image can be transformed from an unrighteous, immoral sinner to a righteous, moral son.

Every conversion starts with a crisis. There must be a moment when a choice is made for God and right. You must decide once and for all that you are through with sin and evil. Man's will always precedes God's act. Man sinned willfully; he must repent and confess willfully. Then God acts, and man is changed.

Yes, Isaiah, Peter, Paul, Augustine, Francis of Assisi, Martin Luther, John Wesley, and millions of others have been changed. But—may I add my own testimony? I too was changed. As a sixteen-year-old high school senior I knelt at an altar, confessed my sins, asked forgiveness, believed in Christ as my Saviour. Something happened to me that night that changed the whole course of my life. A peace came to my soul, an exhilaration to my life, a dynamic to my will. Old habits ceased, old ideals passed, while new visions came and new habits were formed. I was changed. I was converted. I was born again.

Such an experience is not a myth; it is not a dream—it is a reality. Millions have experienced it.

You too can be changed. How? Here are the simple steps.

1. Realize that you are a sinner.
2. Approach God in prayer as a loving Father.
3. Confess your sins to Him.
4. Plead for forgiveness and pardon.
5. Believe that Jesus Christ came as the Saviour of the world.
6. Accept Him as your personal Saviour.
7. Start testifying to others and get others converted.

Follow these steps sincerely and I'll stake my ministry on it—you too will be changed; you too will be transformed; you too will be born again. New life will come to your soul. A new day will dawn.

Life really begins the moment one meets the Giver of eternal life, Jesus Christ.

There is nothing difficult and complicated about the matter. Just come to Jesus as you are—humbly, contritely, sincerely.

Charlotte Elliott, a worldly, sinful society girl, came and was changed. She wrote:

*Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come! I come!*

4

Spiritual Cadavers

Everything in the Garden of Eden was given to man. God said: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16-17).

Adam now was confronted with alternatives; he faced his first moral situation. He knew God's law and the penalty for broken law—death.

The area of temptation now became real. Man desired the fruit—he desired knowledge. He also desired to obey God. To aid and abet the pull toward sin, the devil appeared in the garden in the form of a serpent.

He said, "Thou shalt *not* surely die. Eat and you'll know as much as God."

So they chose to disobey God; they ate of the forbidden fruit; they believed Satan and took a chance—they sinned!

What happened?

They died—and in more ways than one. That very moment they started to die physically. But at the instant of their sin, they died spiritually. They literally committed spiritual suicide.

They were banished from the Garden of Eden. They became moral criminals in God's good universe. Everything obeyed God's law but man. He rebelled and sinned. He lost the beauties and glories of a perfect garden but worse, he lost God. God left him. No longer did they walk together in the cool of the day. Man was *deprived* of God's Spirit. The light and life and love of God were no longer his. He became *depraved*. His heart was black, his mind darkened. He was spiritually dead! Deprivation and depravation are the twin results of the Fall. What is death? Is it extinction? No. Is it annihilation? No.

What is physical death? It is the separation of life and body.

What is spiritual death? It is the separation of man and God.

Death is separation.

Sin set up a barrier between God and man. Man became "dead in trespasses and in sin."

But man, who is dead, may be reborn spiritually. He may be resurrected. He can come alive again. John 3:16 is the gospel in brief.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

By believing on Jesus you may have new life, you may become a new creature. Just before John 3:16—

in fact, only nine verses before—Jesus is telling Nicodemus, “Ye must be born again.”

Spiritual life, eternal life, everlasting life, all mean that one who is dead spiritually can come alive, be born from above, be a new creature in Christ Jesus.

The closed windows of your soul can be opened. The light and life of God can stream into your darkened heart. You can be resurrected to newness of life. No longer need you be deprived of God; no longer need you be separated from God. When your sins are forgiven, no longer is there a barrier—deprivation is no more. And depravation of your spirit can also be removed by the purifying fire of the Holy Spirit.

The atonement made on the Cross provided a complete, full redemption. Your spirit can be made alive. You can experience a new birth.

It may sound too good to be true, but it is a fact. Millions have experienced it. They have been renovated, regenerated, transformed, made new. *You too may be changed.*

Why don't you lay aside your skepticism? Why don't you cease your cynicism? Why don't you, for yourself, ask God for pardon, ask Him to forgive your sins, believe in Jesus and find out for yourself that new life can come to your poor, finite soul?

Why not pray in the words of the hymn writer?

*Into my heart, into my heart,
Come into my heart, Lord Jesus.
Come in today; come in to stay.
Come into my heart, Lord Jesus.*

5

"The Expulsive Power of a New Affection"

I am indebted to Dr. Chalmers, one of the great preachers of recent centuries, for my theme: "The Expulsive Power of a New Affection."

The heart is the center of the personality. It controls the emotions and motivates the will. However, the heart is not detached from the mind. Ideas affect the emotions, and aroused emotions activate the will.

The self or person is not composed of three watertight compartments: the intellect, the emotions, and the will. These are the three ways that the individual functions. The intellect is the self in thought; the emotions are the self in feeling; while the will is the self in action. The person is the core, the center, the entity which thinks, feels, and wills.

In Part Four of this book on the general theme "Changed Lives," we have been concerned with the problem: Can human nature be so transformed that a person will think differently, feel differently, and act differently?

It is impossible for any man to revolutionize his thought life, to cleanse his emotional drives, or to redirect his behavior just by good resolutions. One may desire to change, hope to change, or resolve to change, and yet fail because he is not changed.

One of the most discouraging and futile things in the world is to try to live like a Christian without being a Christian. One cannot think as a Christian should think, feel as a Christian should feel, and act as a Christian should act, unless one is a Christian. To be a Christian means more than having an occasional lofty

thought, feeling a frequent noble impulse, or doing a spasmodic good deed.

A Christian is one who has been reborn by the Spirit of God. He has been transformed. His ideals have been completely changed; his heart has been cleansed and his conduct remodeled. He is indeed a new creature—"old things are passed away; behold, all things are become new." He has new ideals, new objectives, new goals, new companions, new habits.

Three very interesting books have achieved literary success and become best sellers: one is *Peace of Mind*, by Liebman, a Jewish rabbi; another, *Peace of Soul*, by Sheen, a Roman Catholic priest; the third, *Peace with God*, by Graham. The sale of these books reveals the fact that people by the millions are desirous of peace—not just world peace, but personal peace.

The mind and heart and soul of man are restless, unhappy, and dissatisfied. Scientific facts spiraling sky-high cannot bring peace of mind. Position and power cannot bring peace of heart. Money, education, and social prestige cannot give peace of soul.

It is the troubled spirit of man that upsets his mind, troubles his heart, and condemns his soul. One has well said, "Peace of soul results from justice, not adjustment; from rebirth, not from integration to the values of the moment." Justice implies the subordination of the body to the soul and of the whole man to God.

The psychiatrist talks about "sublimation" and "integration." He seeks to "redirect" an instinct or a passion from a crude, sensuous form to a creative activity. This is nothing new. Jesus taught such when He said, "Seek ye first the kingdom of God"; and Paul echoed it by, "Whatsoever things are true . . . honest . . . think on these things."

But both Jesus and Paul knew that man could not heal himself. They both insisted that man must become a new creature. New affections must replace old loves.

There must be new emotional drives if there are to be new creative achievements. There must be "the expulsive power of a new affection."

When one is reborn he thinks on a higher level, he has a changed affectional life, and he lives in a new world. There is a better and a higher way to live.

Two tadpoles were discussing the possibility of a realm higher than tadpoles. One said, "I think I will stick my head above the water to see what the rest of the world looks like." The other tadpole said, "Don't be foolish. You don't mean to tell me that there is anything in this world beside water."

There are millions today who are like that tadpole. They say, "You are foolish. There is no way to live but in sin." But, thank God, some have discovered that there is a higher, more satisfactory level above the low swamps of human tadpoles. There is a power that can change *you*. A new love can come to your life, expelling the old affections.

Soon after coming out of university, I pastored a church in Haverhill, Massachusetts, for a short time. A young woman of that church wrote a poem which should have had wider circulation and illustrates the truth of this chapter:

BLESSED ASSURANCE

DORIS GOODRICH

*They say my Lord was not divine,
But walked as all men walk;
Was bound by sin as all men are,
And talked as all men talk.*

*They say He's not the Prince of Peace,
And peace cannot impart;
But He has placed a settled peace
In this poor fainting heart.*

*They say He could not raise the dead,
And give them life and make them whole.
But say! He's wrought a work in me,
And put His life within my soul!*

*They say He could not bring a calm
Upon a stormy sea.
But, friend, He calmed the storm of life
That nearly shipwrecked me!*

*They say He could not cause the blind
To see the sun's pure ray.
But He has opened my blind eyes,
And changed my night to day.*

*They say He fed no multitude
On the fishes and the bread;
But there was hunger in my soul,
And that hunger has been fed.*

*They say He could not cause a rock
To become a living spring;
But He has quenched a burning thirst,
Relief this world could never bring.*

*I wasn't there, in Bethlehem,
When the Son of Man was born.
I wasn't there, in Nazareth,
As the days and years sped on.*

*Nor yet was I in Galilee
As He taught there by the sea;
Nor yet in old Jerusalem
When He gave His life for me.*

*I didn't see the empty tomb,
On that Resurrection day;
I didn't stand on Olivet,
And watch Him go away.*

*But I am here in a world of sin,
Saved by His grace divine,
To testify that this same Christ
Has changed this life of mine.*

*To tell of those who live in doubt
Because they cannot see,
That Jesus Christ, the Son of God,
Can set a sinner free!*

6

After the New Birth—What?

*I am crucified with Christ: nevertheless I live;
yet not I, but Christ liveth in me: and the life
which I now live in the flesh I live by the faith
of the Son of God, who loved me and gave
himself for me (Gal. 2:20).*

Are there any marked differences between men who have been born again and those who have not? Yes, there are many. We shall mention briefly only eight, but these are very outstanding.

1. The first great result of the new birth is a *certitude*. Before one is converted he knows about God; afterward he *knows* God. That is a vast difference. One may read about a famous person, but to know him personally is quite another experience. So it is with the new birth—one knows God because God transforms his soul. There is certainty. The blind man whom Jesus healed cried out, "One thing I know, that, whereas I was blind, now I see." When God speaks peace to your

troubled soul, there is a sense of certainty that envelopes your entire being. You know something has happened.

2. A second result of the new birth is akin to the first—there is a daily and *continuous sense of the presence of God*. This becomes a priceless possession.

3. Another significant result of the new birth is *satisfaction of spirit or peace of soul*. That restless, turbulent, unsettled war within the personality is expelled and in its place come quietness, contentment, poise, peace, and an inner happiness that is exhilarating. No wonder such persons feel like shedding tears of joy or ejaculating shouts of praise! Sins are forgiven, habits broken, remorse gone, condemnation removed. Until the new birth the finite soul is as Augustine pictured: "Our hearts were made for Thee. They are restless until they rest in Thee, O God."

4. A fourth glorious result of the new birth is the fact that *one's entire life becomes re-centered*. Before conversion we are egocentric; afterwards we are Christocentric. Before, we are selfish, peevish, petty, and irritable if we do not get what we think are our rights. Afterward we are concerned about our duties to Christ and to others. Jesus becomes the pivot point about which all of our hopes, desires, and ambitions revolve. As Paul said, "I live; yet not I, but Christ liveth in me" (Gal. 2:20).

5. A fifth very evident result of the new birth is that *one's values are all reappraised*. After one is converted he sees things in clear perspective and proper relationship. Before conversion there is a perverted sense of values. It is like a department store where shoestrings sell for a thousand dollars and diamond rings for a dime. Conversion hangs the right price tags on the right things. One no longer sacrifices the abiding joys of the spirit for the transient pleasure of the body. The world is no longer bought at the expense of the soul.

6. Another significant result of the new birth is that there is a *revolutionary change in conduct and behavior*. Before conversion it is as Augustine confessed, "Whatever we are, we are not what we ought to be." After conversion there is a change within so that the will is activated to produce right conduct without.

From the new birth come new ideals. Before conversion the law brought condemnation; after conversion love brings contentment. Before regeneration duty was a boresome tyrant; after regeneration conscience is swallowed up by love. As Paul said, "The love of Christ constraineth us." Duties and musts do not exist between lovers. We become love slaves. It is as Mathieson wrote, "Make me Thy servant, Lord, and then shall I be free." What was before the new birth a compulsory task now becomes a spontaneous pleasure. We serve God and keep His commandments, not because we have to, but because we love to.

7. The seventh result of conversion is interesting. *One becomes the object of hatred and opposition by evil men and corrupt forces*. Such is to be expected. One must be willing to pay the price of following Christ. The cross must be carried, but it is a joy after one has been born again.

8. The final result of the new birth is that *changed men change society*. The social gospel is powerless without the individual gospel. Men must be remade before society can be remodeled. No matter what political ideology bad men are organized about, they will not produce a good society. As one has remarked, "No rearrangement of bad eggs will make a satisfactory omelet." The adopted slogan of the nationwide Christian Crusade is correct: "We will not have a better America until we have better Americans."

Isaiah was changed, and he changed Israel. Paul was transformed, and he transformed his world. Martin Luther was justified, and he changed the thinking of his

day. John Wesley was converted, and he revolutionized England and affected the world.

The need today is for *changed men*.

Our collective need is really individual. Each personal cell needs to be transformed so that the body politic may also be transformed.

America's greatest need is not for

—better *methods* but for better *men*.

—better *education* but for better *educators*.

—better *law* but for better *lawyers*.

—better *business* but for better *businessmen*.

—better *science* but for better *scientists*.

—better *banking* but for better *bankers*.

—better *acting* but for better *actors*.

—better *jurisprudence* but for better *judges*.

—better *art* but for better *artists*.

—better *philosophy* but for better *philosophers*.

—better *politics* but for better *politicians*.

—better *preaching* but for better *preachers*.

—better *government* but for better *governors*.

—better *music* but for better *musicians*.

—better *labor conditions* but for better *labor leaders*.

—better *industry* but for better *industrialists*.

—better *church buildings* but for better *church members*.

—better *principles* but for better *persons*.

—better *system* but a *Saviour*.

Our greatest need is a genuine revival of religion. It can come only as individual men are changed by God's Spirit.