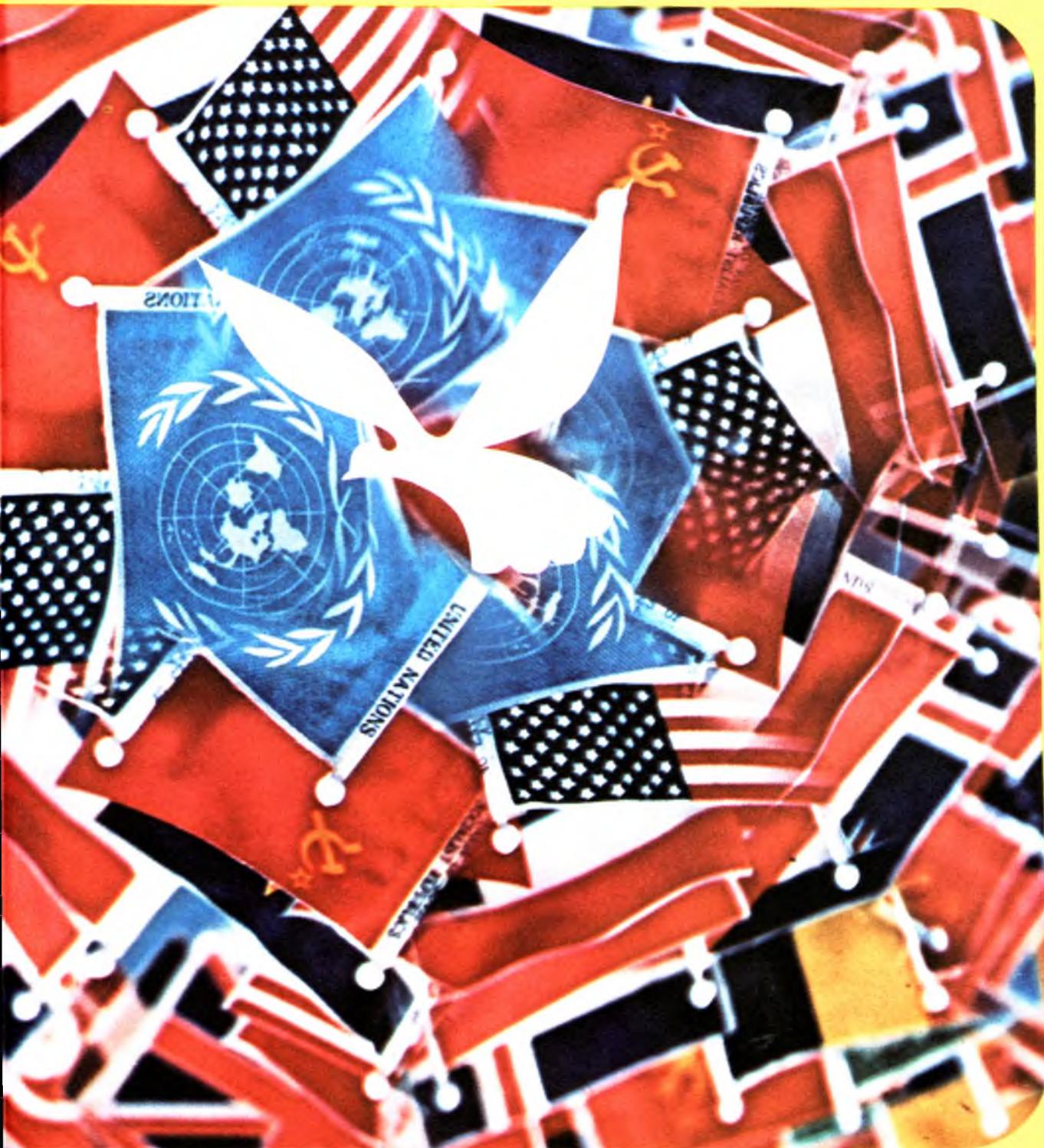


HERALD

OF HOLINESS

GOD & THE NATIONS



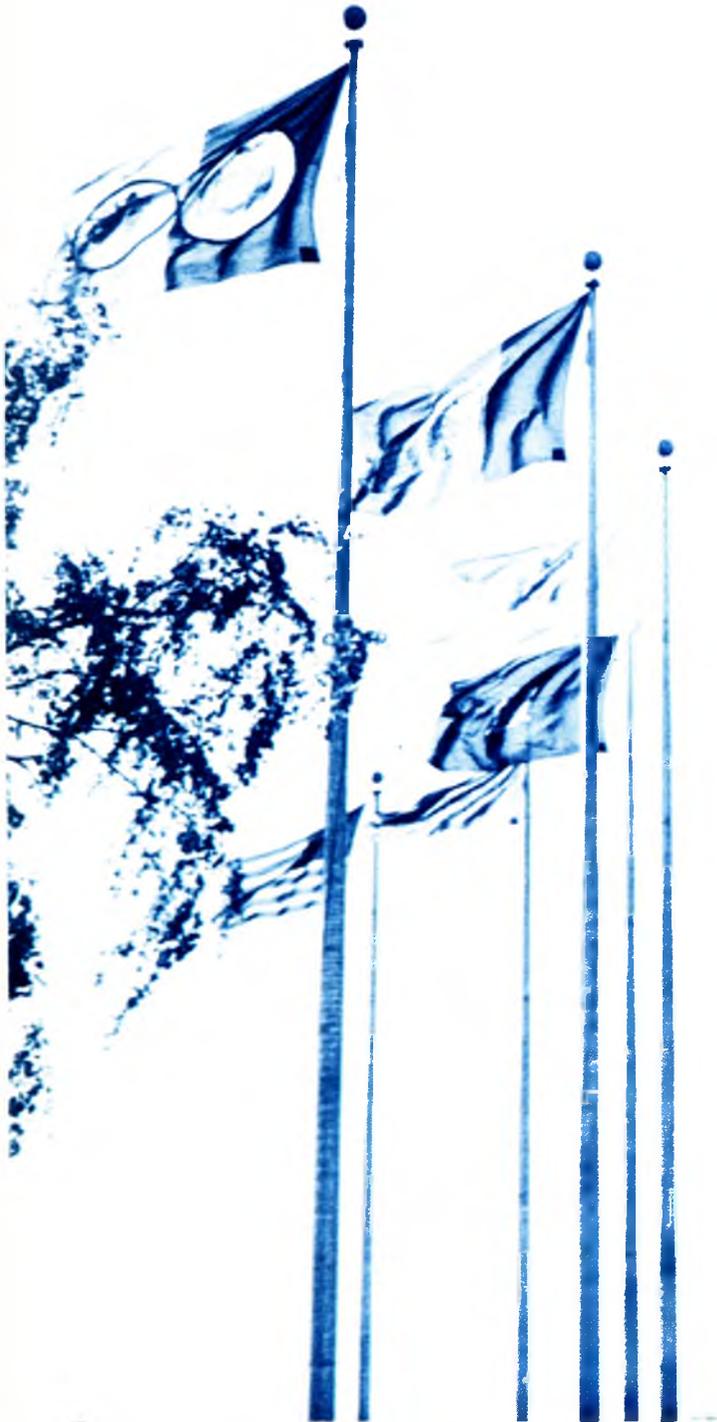


Photo by NAVCO

HAPPY IS

LONG AGO THE PSALMIST WROTE, "Happy is that people, whose God is the Lord" (Psalm 144: 15). Succeeding generations have echoed David's words; for, truly, happy is the people whose faith is in the Lord and whose nation is ruled by the power and laws of God.

We realize that our world is different from that of the Psalmist. Today the world has been brought into one interdependent, intermeshed neighborhood. Communication through mass media has exposed every people to every other people.

This exposure to one another involves us with one another in explosive nearness. The nations of the world are dominated by mass production and mass consumption until man often stands baffled and bewildered before forces he cannot understand, comprehend, or control.

These things being recognized, the God of the Bible is the God of everything that is truly, essentially, and lastingly needful in the life of our nations. If there is to be the renewal of Christian faith in national life for which many are praying, there must be a renewed vision of the God of the Bible.

God is revealed there as a God of love, a God of holiness, a God of power, and a God of wisdom—a God who was God ere the nations came

General Superintendent Edward Lawlor



THAT NATION!

into being. This is the God of whom Jesus spoke when He prayed "that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

This concept and revelation of God would bring peace to the nations, freedom to all peoples, and an assurance of faith that would enable us to say, "Happy is that people, whose God is the Lord." All men believe in the importance of faith. This faculty for faith in the life of a nation is universal, but faith in the Christian religion is not universal in the family of nations. However, such a faith becomes the essence of national life. It brings stability in the family life of the nation, in the social life of the nation, in the commercial life of the nation, and in the political life of the nation. The nation whose faith is truly Christian will discover many things that are the outcome of that faith.

If our world is to be what God intended it to be, nations must accept or recapture the fundamentals of the Christian faith. It is only in this that nations are really reborn. To see and sense that revival of Christian faith, the Church must take the front line of action and be truly evangelistic. Individual members of the Church must realize Christian faith in their personal lives, possess it as a personal experience, then pro-

claim it and demonstrate it to all in their nation.

The social responsibility necessary for the well-being of a nation will be realized when every Christian follows the example of his compassionate Saviour. Wherever Christ went He helped the lonely, the sick, the poor, the blind, the leper. There must be a revival of the Church pouring herself out through her members in helping and healing humanity but, above all, putting humanity in touch with the Saviour.

The Christian Church must lead in the legislative life of the nation. She must call for complete morality in high places. All that the Ten Commandments and the Sermon on the Mount declare must be insisted upon in our national life while the mercifulness of Calvary is proclaimed.

The Church must be the true conscience of that nation whose God is the Lord. She must speak God's truth because of her fellowship with the Father, fulfilling her national responsibility as she proclaims Christ as the Way, the Truth, and the Life.

The Psalmist climaxed his meditation with "Happy is that people, whose God is the Lord." We end with this declaration: *The Church is in debt—in debt to every nation!* □

HERALD OF HOLINESS



W. T. PURKISER, Editor in Chief
JACK M. SCHARN, Office Editor

Contributing Editors:

V. H. LEWIS EUGENE L. STOWE
GEORGE COULTER ORVILLE W. JENKINS
EDWARD LAWLOR CHARLES H. STRICKLAND
General Superintendents, Church of the Nazarene



IN THIS ISSUE

ARTICLES

HAPPY IS THAT NATION! 2
General Superintendent Edward Lawlor

ATLANTA TO ATLANTA 4
Bennett Dudney

LIFE HAS MEANING! 6
W. Chr. F. de Vries

GOD'S "WELCOME" SIGN IS ALWAYS OUT 8
C. William Fisher

THE NAZARENE COLLEGE PROFILE 10
Edward S. Mann

HOW TO MAKE THE MOST OF THE REST OF LIFE 12
W. T. Purkiser

CHRISTIANS IN GOVERNMENT: AN INTERVIEW 14
Tom Nees

MIRROR, MIRROR OF THE SOUL 18
Jack Conn

THE VULNERABILITY OF LEADERSHIP 20
Mark O. Hatfield

Bible quotations in this issue:

From the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952. (RSV)

From *The New English Bible*, © the Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961, 1970. Reprinted by permission. (NEB)

From *The Living Bible*, copyright © 1971, Tyndale House Publishers, Wheaton, Ill. Used by permission. (TLB)

From *The New Testament in Modern English*, copyright © by J. B. Phillips, 1958. Used by permission of the Macmillan Co. (Phillips)

NO ONE COULD HAVE predicted what would follow my first visit to the Church of the Nazarene in Atlanta, Tex. The following years of joy and service to God finally led to my present assignment as pastor in Atlanta, Ga.

With the question in my mind, Who are these Nazarenes? I went with friends to the church for the first time.

It was there, in subsequent days, as a young man of 18, that I responded to the work of the Holy Spirit and accepted Christ as my personal Saviour. It was there that I met the girl who became my wife. It was there we were married. It was there we felt the influence of a godly pastor and determined by the grace of God that ours would be a Christian home.

These new friends in Christ kept in touch with me during my years in the armed forces, so that upon return it was not to a strange world. This same body of believers surrounded me with love and there God called me to preach the gospel. Out of that same group four other young men were called to the ministry.

In Nazarene schools I was trained for Christian ministry. Our three daughters have attended one of the 10 Christian colleges operated by the Church of the Nazarene.

Who are the Nazarenes? They are a people who are followers of Jesus the Nazarene. They

Volume 63, Number 19 **SEPTEMBER 11, 1974** Whole Number 3163

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published biweekly (every other Wednesday) by the Nazarene Publishing House, M. A. Lunn, Manager, 2823 Troost Ave., Kansas City, Mo. 64109. Editorial Office at 6401 The Paseo, Kansas City, Mo. 64131. Subscription price, \$3.50 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene.

Printed in U.S.A.

Cover photo: H. Armstrong Roberts



By Bennett Dudley*

TO

LANTA

GEORGIA

ATHENS

TLANTA

accepted the name of Church of the Nazarene to identify their fellowship. This became the organization through which they have fulfilled and are continuing effectively to fulfill the call of God to share the gospel with others. The church was organized in 1908 and through years of rapid growth has now become an international church.

Who are the Nazarenes? As pastor in Atlanta, Ga., I look into the faces of my congregation each week. I visit and pray with them and together we seek to find and follow God's will.

Who are they?

They are young, old, and in between.

They are from all walks of life: teachers, doctors, plumbers, construction workers, salesmen, administrators, nurses, self-employed, retired, students.

What do they believe?

1. They believe that Christ died for their sins, was resurrected, and lives today.
2. They believe that one can know Christ as his personal Saviour and that one needs to be and can be filled with the cleansing presence of the Holy Spirit.
3. They believe the Bible is the Word of God.
4. They believe in divine healing, but do not

reject the expertise and helpfulness of the medical profession.

5. They believe in Christian education and join with others in supporting 10 colleges, a seminary, a Bible college in Britain, Canada, and the United States with 9,431 students enrolled, as well as many schools and Bible colleges in other world areas.

6. They believe the tithe is the Lord's and the church is the storehouse, and that offerings above the tithe are sources of blessing.

7. They believe they are part of the total body of Christ, which consists of born-again people in all churches.

What do they do?

1. They back their beliefs by disciplining themselves to holy living and carrying on the work of the church by praying, witnessing, and giving.

2. As a result they join with the more than 6,500 other Nazarene congregations supporting gospel work in 52 world areas.

3. They work together with others in their geographical area to support a program of evangelism through local and district organizations.

4. They enjoy joyful singing, preaching of the gospel, and worship services that encourage expression and participation.

5. They visit and support each other and their pastor through prayer and other acts of kindness.

6. They get involved in the community, for they believe that God can use them to make this world a better place in which to live.

In a group like this miracles still happen: sins are forgiven, habits changed, and people respond to the call of God to live meaningful lives. It is a joy to see God working in the lives of people.

Nazarenes? Who are they? They number 538,081 around the world with 1,131,151 enrolled in their Sunday schools.

They are especially interested in youth and conduct hundreds of youth and children's camps each year.

They believe that a church should provide opportunities for service for all its members and involve laymen at every level of decision making and implementation.

Who are the Nazarenes? Well, you may answer that question for yourself if you haven't already. There is a Church of the Nazarene near you. Who knows what God may have in store for you?

I am glad I found out firsthand who the Nazarenes were, for they were used of God to lead me to Him and a life of joy and meaningful service.

The Church of the Nazarene has a warm welcome for all. □

*Mr. Dudley is pastor of the First Church of the Nazarene, Atlanta, Ga., and a member of the General Board of the denomination.

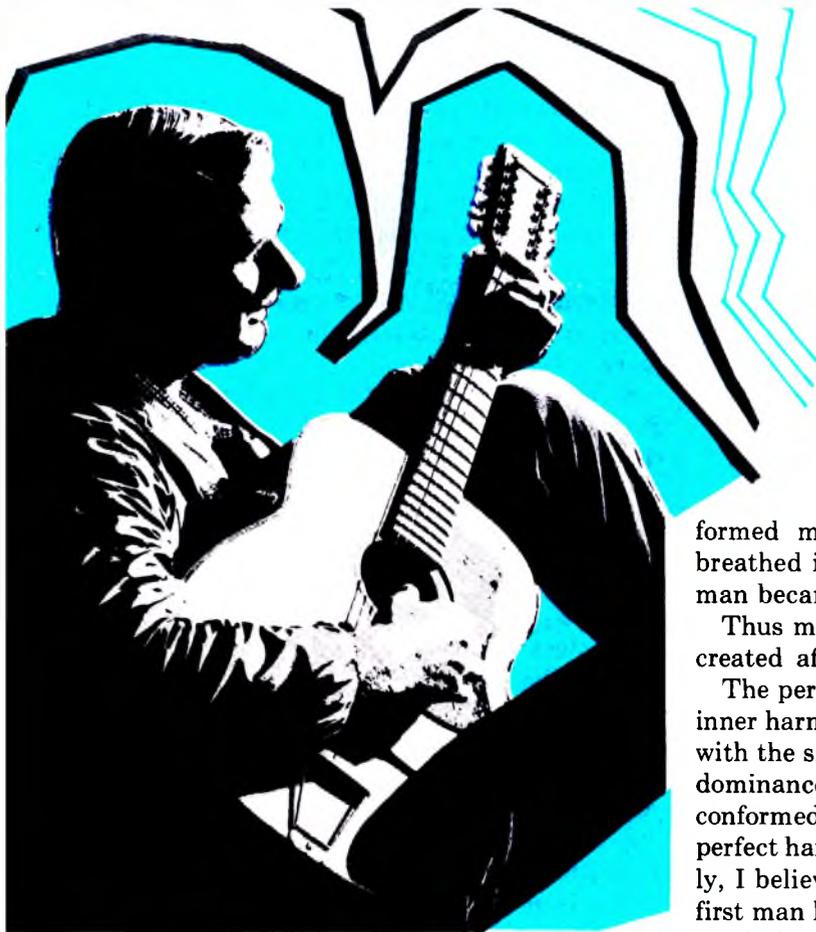


Photo by John N. White

LIFE

THE MOST CONSTANT COMPLAINTS with which I am confronted as a psychiatrist are anxiety, uncertainty, and the senselessness of life.

Especially the latter is experienced as a great emptiness. Life for many has lost its meaning.

Everyone is in search of a solution. Some try to fill up the void with drugs, alcohol, sex, etc., to find out, after having experienced everything in this domain, that life has become even more senseless.

Others choose desperately the extreme act of suicide.

On the other side there are idealists who have not lost their faith in mankind. They believe in the real goodness of man and see in the things that happen around us an evolution toward utopia. Hence a special interest in the sociological sciences and in psychology and psychiatry.

Again and again new psychotherapeutic techniques are being developed. Psychology is considered an important study in the struggle toward a world of peace and welfare.

What is my place as a Christian psychiatrist?

I take the view of a human image as the Bible outlines it for us. A biblical or Christian anthropology teaches that man was created in the image of God. The Bible tells us clearly how God created the first human being: "And the Lord God

formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7).

Thus man is a triunity: spirit, soul, and body, created after the image and likeness of God.

The personality of the first man was in perfect inner harmony. The Spirit of God communicated with the spirit of man, and the spirit of man had dominance within the personality. Body and soul conformed to the spirit of man, which was in perfect harmony with the Spirit of God. Personally, I believe that for that reason the body of the first man had a special splendor and beauty, and no clothing was needed.

Elsewhere in the Bible we find something of this kind, when we read that Moses' face shone after he had spoken with God. The same we read of Jesus, when He was transfigured on the mountain: "And his face did shine as the sun."

This fine harmony however was broken by disobedience. The spirit of man lost communication with God. His soul became restless and his body lost its splendor.

Together with this, man lost his freedom. Either the body predominated, or the soul and its longings and emotions prevailed. Thus we have come into the situation Paul talks about: "For the good that I would I do not; but the evil which I would not, that I do" (Romans 7:19).

This agrees with what modern psychology calls intrapsychical conflicts, conflicts within the personality.

As a psychiatrist I am asked to help find a solution for these conflicts. One has stronger conflicts than another. Some have come to a reasonable balance in their lives; others remain with emotional disturbances and neurotic conflicts.

Besides the fact that disorder within the personality causes emotional disturbances and neurotic conflicts, social factors play an important role. Some, however, go so far as to consider wrong social structures the only cause for mental and emotional problems.

Where man is in essence considered good, his

AS MEANING!

deliverance lies in a revolution of the social structure. Opposite this is the biblical view of mankind in which people need to become new creations in Jesus Christ.

With this background, I'll tell you what the gospel of Jesus Christ means to me as a psychiatrist.

The biblical restoration of man implies that the biblical order within our personality is restored. The spirit of man, restored in communication with the Spirit of God, must rule the body and soul.

To me, this means not only conversion but the baptism with the Holy Spirit and sanctification. In the baptism in the Holy Spirit the personality is cleansed: the Holy Spirit has full communication with our spirits again. Through full surrender we give the leadership of our lives to the Holy Spirit.

This however does not mean that at that moment there appears an optimal state. More, rather than fewer, difficulties may start. The emotions of our souls and our physical desires will protest. Often there will be a hard struggle.

This is a point where, from my experience in clinical practice, many Christians are confused. The entrance of God's Spirit into our lives happens instantaneously by faith. Not until then can God's Spirit begin to bring a new harmony within the personality.

For some, the process of growth is quicker than for others. My experience is that even in Christians there can exist very strong emotional disturbances which can hamper this growing process and can even lead to confusion and despair.

Therefore my opinion is that after the experience of sanctification—especially with emotionally disturbed persons—psychiatric treatment may be needed.

In Holland, I have observed many times that Christians hesitate to go to a psychiatrist. There is a need for Christian psychotherapists. I believe in a fruitful cooperation between the Christian therapist and the pastor.

Finally, I want to emphasize the task and function of the Christian Church.

In present psychotherapeutic developments, group activities, group therapy, and different kinds of sensitivity training are emphasized. At the same time we see new movements in Christianity, such as the small Bible study and prayer group, wherein emotional group-experience takes a big place. In my opinion, here is a task the Church has often neglected.

Even further, "Ashrams" (spiritual retreats) of the sort pioneered by the late E. Stanley Jones can be the Christian alternative to sensitivity training. Here is our task as Paul described it: "That there may be no discord in the body, but that the members may have the same care for one another" (1 Corinthians 12:25, RSV). And: "We who are strong ought to bear with the failings of the weak, and not to please ourselves; let each of us please his neighbor for his good, to edify him" (Romans 15:1-2, RSV). Yes, our life has a meaning. We are members of the kingdom of Jesus Christ. We are not individual members, but together we form the Church. Together we aim at one goal: "That he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish" (Ephesians 5:27, RSV).

*Dr. de Vries was born in 1935 in a village near Haarlem, Holland. He studied medicine at the Free University in Amsterdam and the University of Leyden and received the M.D. degree in 1963. After almost four years of military service and general practice, Dr. de Vries returned to the University of Leyden, specializing in psychiatry and neurology. He was licensed as a psychiatrist in 1971 and is a staff member of the department of psychiatry of the University of Leyden.

Raised in a Christian home, Dr. de Vries was converted in 1958 and experienced the baptism with the Holy Spirit in 1959. The first Church of the Nazarene in Holland was organized in the home of Dr. and Mrs. de Vries in 1967. Dr. and Mrs. de Vries have two daughters, age six and eight years. This article was written in Dutch and translated by Mrs. de Vries. □





By C. William Fisher

RADIO SERMON OF THE MONTH

GOD'S "WELCOME" SIGN IS ALWAYS OUT

"LET US THEREFORE
COME BOLDLY UNTO THE
THRONE OF GRACE, THAT
WE MAY OBTAIN MERCY, AND FIND
GRACE TO HELP IN TIME OF NEED."

(HEBREWS 4:16)

ONE OF THE MORE familiar signs in hotel and motel and restaurant windows is the sign saying, "Come as you are."

How welcome are those words after long hours of travelling, especially if it has been hot and dusty and one's clothes are rumpled and the wife's hair is windblown and stringy and the children are tired and fussy! "Come as you are" is always a reassuring welcome—and especially when one feels unrepresentable.

But how much more reassuring are those words as a sinner approaches the entrance to the kingdom of God!

How those words kindle hope and inspire faith in those who are weary of sin, who are sick of their rebellion, who are worn-out with fighting against impossible odds, and who are oppressed with their own unworthiness!

And thousands have found it so.

John Newton, for instance. Finally tired of shaking his fist in the face of an omnipotent God, sick of his sin and rebellion and debauchery, John Newton, unworthy and undeserving though he was, saw God's "Welcome" sign saying, "Come as you are," and dared to believe that the invitation meant him. He came to Jesus just as he was and found a forgiveness so full and a

mercy so tender and a grace so amazing that he could express it only by singing:

*Amazing grace! how sweet the sound!
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.*

That young Negro basketball player found it so. Tired of living an aimless, purposeless life; weary of drifting with the current of evil companions, evil habits, and shabby thoughts; and more than a little skeptical of all religion, he went to his room, locked the door, pulled down the shade, knelt by his bed, and said, "O God, if You're not a big hypocrite, come into my heart and do Your thing."

And God, paying but little attention to the sacrilege of the words, but listening to the cry of a sincere heart, came in and forgave and made that young athlete a new creature in Christ and a wonderful witness to the reality of God's love.

Whatever our words, whatever our acts, whatever our thoughts, whatever our failures and sins, we can come to Jesus as we are—and He will meet us there.

But He will never leave us where He finds us. He pardons, He cleanses, He releases, He re-directs. He lifts us to a new level of life altogether and sets us moving in a direction we were unaware of before, toward goals and purposes and ideals we never knew before—and He does it the moment we come to Him in repentance and surrender and faith.

So it was with Peter and Mary Magdalene; so

it was with Paul and Augustine and Luther. And so it can be with you—if you will come to Jesus just as you are and then in obedience and faith allow Him to make you what He wants you to be.

Think, will you, of all the sin-sick souls who have despaired of ever being better, of ever being worthy of forgiveness, and yet who have heard the gracious welcome: “Come as you are”—and so they have come, dragging the weight of their sins and their failures. And desperately wanting release and reality, they have made their way to the foot of the Cross, singing,

*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!*

And there, at the foot of the Cross, they have found pardon for their sins, and have found a purifying love that goes even deeper than the stain of sin had gone.

But God's gracious invitation is not only valid and encouraging to sinners; those words “Come as you are” are reassuring to Christians, also. For God is saying, “Come with your problems, your temptations, your bereavements, your pain, your sorrows—and come in the full confidence of finding help in your time of need, strength in your time of weakness, assurance in your time of doubt, and hope in your time of despair and depression.” “Come unto me, all ye that labour and are heavy laden,” He says, “and I will give you rest” (Matthew 11:28).

It was Haldor Lillenas who sang:

*Come with your heartache, your sorrow and
pain;*

Come just as you are.

No one has come to the Saviour in vain.

Oh, come just as you are!

Come boldly to the throne, God says. That is, come to God with full assurance, with real trust, knowing that you don't have to hide your feelings or your thoughts from Him. You don't have to pose or be defensive in His presence. You can say what you feel; you can pour your heart out to Him and ask Him for what you need, knowing that He understands.

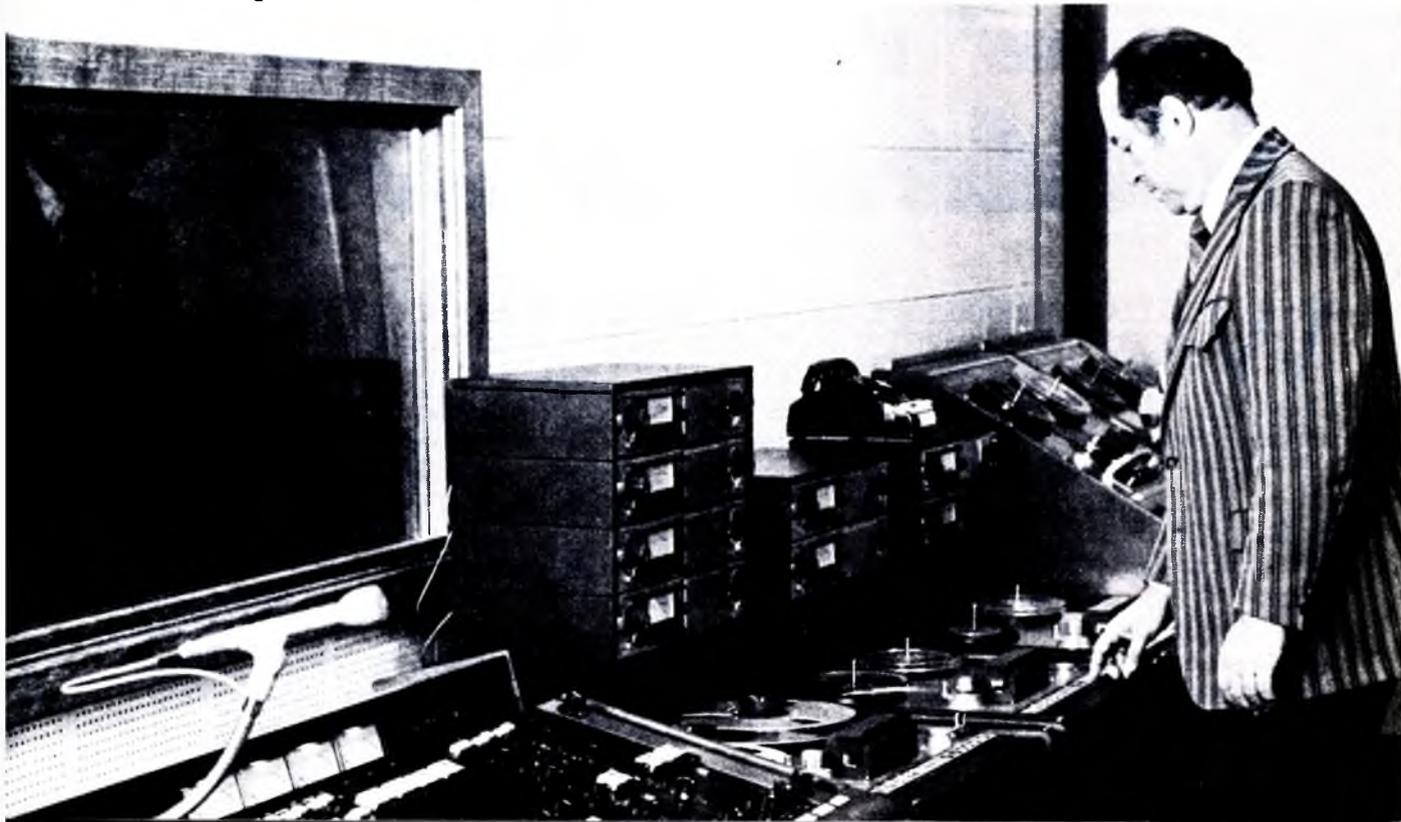
He understands because Christ once stood in your place. He felt the pressures you feel, He grieved as you grieve, He hurt where you hurt, He wept as you weep, He was misunderstood as you are misunderstood, He was tempted as you are tempted—and He endured it all without defeat, without going under, without being overcome.

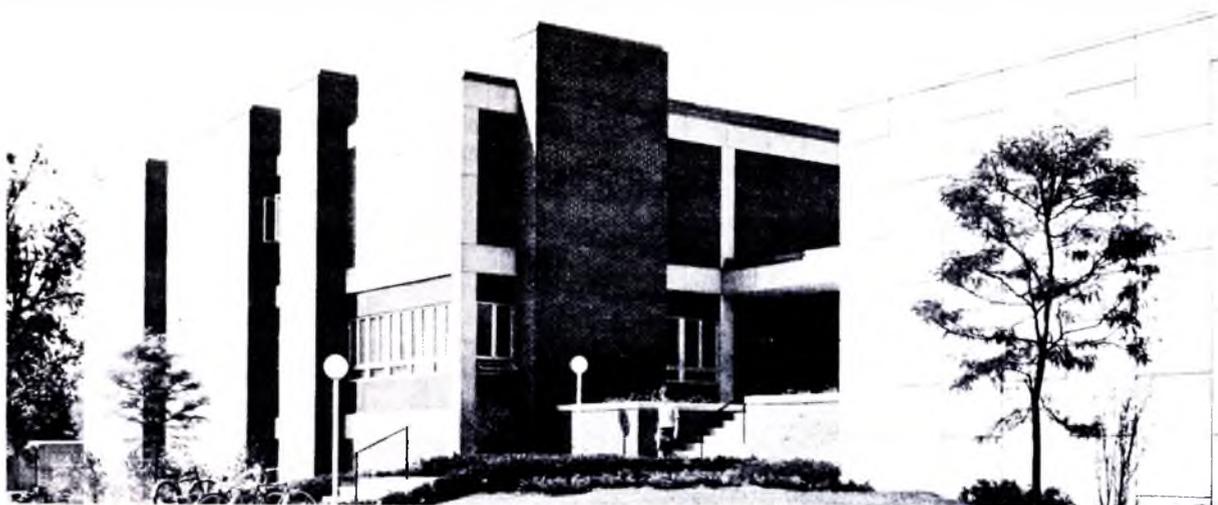
And through His help and His grace you, too, can overcome; you, too, can be victorious; you, too, can come through your sorrow and your pain; you, too, can find the answer to your problem—and it will be the right answer because it will be *His* answer.

Come to Jesus now, then, won't you? Come just as you are. Kneel where you are, if possible, and in full assurance of God's love and that His “Welcome” sign means you, repeat these words:

*Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come! I come!* □

Gary Moore, choir director and soloist for the “Showers of Blessing” broadcast, doubles as technical engineer.





THE NAZARENE COLLEGE PROFILE

WHAT ARE NAZARENE COLLEGES LIKE?

Nazarene colleges are devoted to the liberal arts but at the same time offer majors in practical fields such as preprofessional courses, ministerial preparation, teacher training, business administration, and social work.

Most of their students come from conservative homes of modest income. Many find it necessary to work in order to meet expenses. During their college days they become heavily involved in programs of outreach such as traveling in evangelistic teams, tutoring in ghetto areas, assisting the underprivileged in housing projects, partici-

pating in "Big Brother" programs and summer ministries both in the homeland and on foreign mission fields.

It is not unusual for 60 percent of the senior class to go on to further graduate study. Alumni of Nazarene colleges participate actively in the social, religious, and political life of the communities where they reside.

Nazarene college faculties are both able and dedicated, with as many as 50 percent holding earned doctorates. They combine teaching skills and research interests with a genuine concern for the spiritual welfare of their students.

Dr. Thomas Jones, former president of Earl-

NAZARENE INSTITUTIONS OF HIGHER EDUCATION

Under the supervision of the Department of Education and the Ministry:

Bethany Nazarene College
Stephen W. Nease, *President*
Bethany, Oklahoma 73008

British Isles Nazarene College
Hugh Rae, *President*
Dene Road, Didsbury
Manchester M20 8GU, England

Canadian Nazarene College
Arnold E. Airhart, *President*
1301 Lee Boulevard
Winnipeg, Manitoba R3T 2P7, Canada

Eastern Nazarene College
Leslie Parrott, *President*
Wollaston Park
Quincy, Massachusetts 02170

Mid-American Nazarene College
Curtis Smith, *President*
Box 1776
Olathe, Kansas 66061

Mount Vernon Nazarene College
John A. Knight, *President*
Martinsburg Road
Mount Vernon, Ohio 43050

Nazarene Bible College
Leonard S. Oliver, *President*
P.O. Box 4746, Knob Hill Station
Colorado Springs, Colorado 80930

Nazarene Theological Seminary
William M. Greathouse, *President*
1700 East Meyer Boulevard
Kansas City, Missouri 64131

Northwest Nazarene College
Kenneth H. Pearsall, *President*
Nampa, Idaho 83651

Olivet Nazarene College
Harold W. Reed, *President*
Kankakee, Illinois 60901

Point Loma College
W. Shelburne Brown, *President*
3902 Lomaland Drive
San Diego, California 92106

Trevecca Nazarene College
Mark R. Moore, *President*
333 Murfreesboro Road
Nashville, Tennessee 37210

Under the supervision of the Department of Home Missions:

Australian Nazarene Bible College
Dr. Chester O. Mulder, *Principal*
Thornlands, Queensland 4163, Australia

European Nazarene Bible College
Rev. William J. Prince, *Rector*
Postfach 109, 8201 Schaffhausen, Switzerland

South African Nazarene Bible College
Rev. David Whitelaw, *Principal*
P.O. Box 151
Florida, Transvaal, Republic of South Africa

Under the supervision of the Department of World Missions:

Caribbean Nazarene Theological College
Rev. Russell Brunt, *Acting President*
P.O. Box 1245
Port of Spain, Trinidad
West Indies

Japan Nazarene Seminary
Rev. Ross Kida, *President*
18-3 Okamoto 2-Chome
Setagaya Ku
Tokyo 157, Japan

Seminario Nazareno Centroamericano
Rev. Howard Conrad, *Director*
Apartado 3977
San Jose, Costa Rica
Central America

Seminario Nazareno Hispanoamericano
Rev. Marshall Griffith, *Director*
Route 4, Box 124M
San Antonio, Texas 78228

ham College, after visiting a Nazarene college as a consultant for the accrediting association, said to the president, "I have always believed that true scholarship and the evangelical religion should go hand in hand. You are doing the best job in this respect of any college I know."

Two outstanding educators used as consultants at a Nazarene college stated in their report: "In the short period of time we were able to spend at the college, we were impressed with the manner in which the entire college community was discharging its obligations to the Nazarene movement and the larger world society of which it is a part.

"Significant in helping us reach this conclusion was our observation of a two-way commitment—that of the faculty to the needs of the students, a fact repeatedly gleaned from talking to students—and that of the students to the quality of education and life being made available by the faculty and administration.

"Basic to this commitment, we must hasten to add, is the superior quality of human beings who make up the undergraduate, faculty, and administrative segments of the college community." □

—Edward S. Mann, *Executive Secretary*
Department of Education and the Ministry



By W. T. PURKISER

How to Make the Most of the Rest of Life

Most of us are concerned about the future. We should be. After all, we will spend the rest of our lives there.

Whether that future will be long or short, bright or dark, full or empty, we cannot now know. We live only one day at a time. And we live on a one-way street. We can go just one way—from the past, through the present, into the future.

So every normal human being has at least one concern. That concern is to make the most possible out of the rest of life. Whether little or much in comparison with what others are or have, we rightly want the most we can be and have.

Not that we always know what is best. We sometimes choose what looks like bread to find that it is only stone. We may be deceived by appearances as was the prospector who died on a California desert grasping a bag of “fool’s gold” with a note by his side, “I died rich!”

But if any of us is to make the most of the rest of life, there are some basics. Whatever our circumstances or condition, some things are musts.

Strangely, to face the future successfully we must make peace with the past. Studies of human nature from Freud to the present day all show one fact—we do not shed our past like a snake sheds its skin. We carry it with us, and it influences both what we are and what we can be.

For one thing, this means we must face up to the reality of sin. Dr. Karl Menninger, noted American psychiatrist, published a book last year with a title that asks the question, *Whatever Became of Sin?*

It’s a good question. Part of the answer is, We’ve excused it, denied it, blamed it on everything and everybody else; but we haven’t dealt with it forthrightly and it hangs around our necks like the fabled albatross.

More and more, doctors are seeing that the greatest single emotional problem people have in their personal lives is the problem of guilt. Some of it may be false guilt. But the sad fact is that most of it is real: the guilt of a trampled conscience, the broken law of God, estrangement from others, sensuality, and selfishness.

Sin is, said the prophet Jeremiah, “written with a pen of iron, and with the point of a diamond: it is graven upon the table of . . . [the] heart” (Jeremiah 17:1). And the wise man before him wrote: “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh

them shall have mercy” (Proverbs 28:13).

But we are not without hope. The God of all grace offers pardon for the past, and power for a new life. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9).

This is not church membership, baptism, confirmation, ceremony, or ritual. It is conversion, the new birth, forgiveness, being made right with God. It is a heart-to-heart meeting with the Master of life.

The steps to new life in Christ are simple. Without a preacher, priest, or rabbi, you can follow the steps to eternal life through the New Testament.

◆ Accept the fact that, whatever your past, God loves you and has a plan for your life. His love includes you: “For God so loved the world [including you], that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

◆ Recognize that sin separates you from God and life. Sin is man walking his “own way” in rebellion against God’s will. When we walk away from God, we walk away from life.

“All have sinned, and come short of the glory of God” (Romans 3:23). And “the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Romans 6:23).

We cannot save ourselves: “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Ephesians 2:8). What we cannot do for ourselves, God has done for us.

◆ Believe that Jesus Christ is the Proof of God’s love (Romans 5:8) and the only Way to becoming right with God. Jesus said, “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6).

“If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Corinthians 5:17).

“We have peace with God through our Lord Jesus Christ” (Romans 5:1).

But there is a next step.

◆ You must personally ask for God’s forgiveness, committing yourself by His help to live as you believe He wants you to live. This is repentance and confession.

◆ The final step is to receive Christ by faith as Saviour and Lord. John said of Jesus, “He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1:11-12).

Every normal human being has at least one concern. That concern is to make the most possible out of the rest of life. Whether little or much in comparison with what others are or have, we rightly want the most we can be and have.

Again, to make the most of the rest of life, we must take all the resources God wants to give us.

Many who have received forgiveness and new life still live far below their possibilities.

All through the New Testament we are told that there is more to maximum Christian living than conversion. An essential part of that "more" is the fullness of the Holy Spirit, or the grace of heart holiness.

The promise Jesus made to His disciples in John 14:15-17, He also makes to those who believe in Him "through their word" (John 17:20) —which clearly includes us:

"If ye love me, keep my commandments," Jesus said. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Here again are some simple steps.

◆ Make sure of obedience to the will of God as He has already made it known to you. God gives His Spirit in fullness only to those who obey Him (Acts 5:32). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

Known failures must be confessed (1 John 2:1-2). Desire for the Spirit's fullness must be sincere (Matthew 5:6). Remember, now you come as a child to his Father (Luke 11:13), and anything that would hinder your fellowship with the Father must be put away (1 John 2:4; 3:6-10; 5:18).

◆ Deliberately consecrate your whole redeemed self to God. "Yield yourselves unto God," wrote the Apostle Paul, "as those that are alive from the dead, and your members as instruments of righteousness unto God" (Romans 6:13).

"I beseech you therefore, brethren, by the mercies of God," the apostle continued later, "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

Consecration is different from the repentance you experienced at the time of your conversion. Then you surrendered sinful practices, and turned from sinning and to the Saviour. Now you come as a Christian, yielding your talents, your redeemed life, your very self to the Lord to be totally His. This is so contrary to natural impulses that many call it "dying out" (Romans 6:6; Galatians 2:20).

◆ Definitely ask God in Jesus' name to fill you with His Holy Spirit, cleansing your heart from all stain of inner sinfulness, giving you power to live and witness for Him. "Your heavenly Father give[s] the Holy Spirit to them that ask him" (Luke 11:13). "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9).

◆ As you received Christ by faith when you were converted, just as definitely now receive the sanctifying fullness of the Holy Spirit by faith (Romans 6:11).

As there was a witness of the Spirit that you became a child of God when converted (Romans 8:15-17), so there is a witness of the Spirit now to His sanctifying work (1 Corinthians 2:12; 1 John 3:24). It is not an emotion; it is the deep conviction that God has done what He promised (1 John 5:14-15). Keep your heart open and expectant and your consecration complete until this certainty comes.

◆ Witness clearly to what God is doing for you, and live from day to day in openness to His Spirit's guidance; "For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:13).

You have not found a place to stop, but a highway to follow (Isaiah 35:8). God's will is that His people serve Him "in holiness and righteousness before him, all the days of our life" (Luke 1:75).

Here the prayer of the Apostle Paul is answered: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:23-24).

To really make the most of the rest of life, you will need the help of those like-minded. You will find such a fellowship in your neighborhood Church of the Nazarene. If you do not know the address of the nearest Nazarene church, a card or letter to the Department of Evangelism, Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131, U.S.A., will bring it to you by return mail. □

Note: The "steps" to new life in Christ as outlined here are taken from *Life Can Have Meaning*, tract VE-24A, Nazarene Publishing House. "Steps" to the Spirit-filled life are from *Five Steps to Living Abundantly*, tract VE-85, Aldersgate Associates. Both are available in packages of 25 for \$1.25 on order from the Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

CHRISTIANS IN GOVERNMENT:

AN INTERVIEW*



Pastor Nees (right) tapes an interview with Undersecretary of Labor Richard F. Schubert on the role of the Christian in government.

*Rev. Tom Nees, pastor of Washington, D.C., First Church of the Nazarene, interviews a member of his congregation who is undersecretary of labor, the No. 2 official of the Labor Department and acting secretary in the absence of the secretary.

The Honorable Richard F. Schubert was nominated by the President and confirmed by the Senate in April and May of 1973. He is a graduate of Eastern Nazarene College and Yale Law School and has been admitted to practice law before the U.S. Supreme Court. Mr. and Mrs. Schubert have two children, Robyn Denise and David Mark.

Nees: I'm wondering if there are any special problems or opportunities associated with your Christian commitment and the political responsibilities you carry.

Schubert: I think not nearly as many as people would probably anticipate. There have been very few occasions in the almost four years I have been involved in government in which I have felt any pressure to do anything that I had moral and ethical questions about—despite implications at times in the national media.

Nees: What about any special recognition that might be given to your Christian commitment?

Schubert: There is no question that it has enormous positive values. Last evening I had a call from a key staffer to a leading Democratic senator. In the course of the conversation he said some very nice things about what people perceive to be my Christian commitment. Although he is a Democrat and I am part of a Republican administration, our relationship has been enormously enhanced as a consequence of what he believes to be trustworthiness on my part. And I think that is true of all of those who bear Christ's banner in this city and in this society.

I am reminded of what my boss, Secretary Brennan, said about Al Quie, who is a congressman from Minnesota, ranking minority member of the House Labor and Education Committee, and a fine, committed Christian. Secretary Brennan expressed a strong desire to do business with Congressman Quie because, as he put it, "he is a good man and a man on whose word I can rely." And, interestingly enough, the President made a similar comment about Congressman Quie a couple of months ago in a cabinet meeting. I think that kind of image goes a long way positively toward performing service in the government.

Nees: How do you respond to the cynicism and distrust which has developed as the result of Watergate?

Schubert: Well, as you can imagine, I have been faced with that kind of question on more occasions than one. I've answered in the same fashion most times and this is really the way I feel about it: Despite all the problems, disclosures, and personal improprieties proven and unproven, the government will survive. As somebody put it, "We believe our democracy to be the best system devised by man and it will survive in spite of man."

Second, where there have been improprieties, a relatively small number of people have been involved. Vast numbers of political appointees as well as civil servants are extremely conscientious, hardworking, committed public servants who are trying to

do their jobs the best way that they know how, making extraordinarily difficult decisions.

I guess a third thing is the way personal problems and improprieties develop. They develop as a consequence of preoccupation with self and selfish interests or a feeling that the ends justify the means. It seems to me, short of the power of the Holy Spirit to transform one's life, those two temptations are very real human problems that constantly beset the human race in general.

And I guess I would just add one other comment or notion, and that is that young people, instead of turning off, ought more appropriately to turn on about the potential of government service by being the kind of public servants who can make a difference—who can help to change the world and at the same time not be compromised by these kinds of pressures and temptations. Woodrow Wilson once put it, "If good men don't go into government, bad men will." And that's about the way it is.

I would add just one other idea. I have been reminded very forcibly in the last two weeks of the power of Christ to change lives, and to change



"Christ can and does make a difference in men's lives"



"Government jobs at the local level will be filled with inept and incompetent people if good people are too busy and sit back and 'let somebody else do it.'"

lives of people who perhaps have been engaged in improprieties or are alleged to have been engaged in improprieties. I've seen with my own eyes an example of a real conversion of a man in government who has been under fire recently as having been connected in one fashion or another with the events that have received so much attention. And again it sort of reinforced the notion that Christ can and does make a difference in men's lives.

Nees: *Could you mention some of your most rewarding experiences as undersecretary of labor?*

Schubert: There have been a whole series of memorable moments in which I have been very privileged to participate. Going back chronologically: I sat in on a cabinet meeting on the National Health Insurance Plan. It was Gerald Ford's first official meeting as vice-president. I had a chance to chat with him a little before and after the meeting.

Then the Ford swearing-in ceremony, about a week before, was a kind of historic moment. My superior happened to be out of town, so I sat with the "Cabinet Ten" on the front row of the floor of the House of Representatives for the swearing-in.

Then my mind goes back to the reception for Leonid Brezhnev last fall, and an opportunity to meet him in a reception line as well as, of course, the President and his wife, and to participate in that moment. Then Henry Kissinger's first cabinet meeting as secretary of state during the course of the Yom Kippur War. I must confess that Kissinger is one of the most impressive people that I have ever met. He talked a little bit about the events leading up to the war and the expectations and hopes of the American government.

Nees: *What opportunities are open for Christians in political office and political appointment, especially for young people anticipating careers? What advice would you offer to people who might be considering involvement in the political system?*

Schubert: We should not only be interested in that which immediately affects our daily lives but interested also as citizens in the political process that's going on around us. It makes a lot of difference, frankly, to legislators and administrators to know that people are watching what they're doing.

America will be better off as a consequence of having gone through this traumatic and tearing experience because government leaders, for a time at least, will be more sensitive to what they do and how they do it.

On the question of young people actually participating in the governmental process—the process of government is one of the most important vocations and young people who have an interest in it are well advised to study, to prepare themselves, to read and observe and participate, so that they have a broad preparation for running for political office or serving in appointive offices and roles.

By and large, government jobs at the local level will be filled with inept and incompetent people if good people are too busy and sit back and "let somebody else do it." When that happens, we really have nobody to blame but ourselves for the results.

As Christians we ought to be interested participants as opposed to observers. □



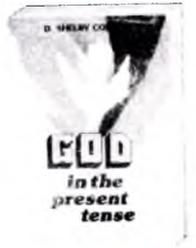
THIS WAY UP

By Kathryn Johnson
Mrs. Johnson's second book of more "pathways to the heights in a woman's world." Here she shares her penetrating insights about the Christian life and the way to live it effectively and joyously. 64 pages. Paper. \$1.00



MOMENTS TO GO

J. Grant Swank, Jr.
Thoughts on our Lord's second coming provide opportunity to better understand what the scripture has to tell us about the rapture and tribulation, the Antichrist, the millennium, and beyond. 160 pages. Paper. \$1.95



GOD IN THE PRESENT TENSE

By D. Shelby Corlett
Written to help clear up some of the fog surrounding the function of the Holy Spirit in the lives of men, and the spiritual power and cleansing He imparts to those who respond to Him in faith. 160 pages. Paper. \$1.95

THE CREATIVE CHRISTIAN HOME

By Merla Jean Sparks
A guide to successful parenthood. Offers a wealth of suggestions based on sound psychological principles for bringing up children, workable ideas for coping with the complexities of modern family life. 96 pages. Paper. \$1.50

Pathfinders Along the Christian Way



TIME OUT

Daily devotions for collegians by collegians. Bible verses, scripture references, and experience-related messages provide guidelines for maintaining a consistent devotional life. 64 pages. Pocket-size paperback. \$1.00



GOOD NIGHT, LORD

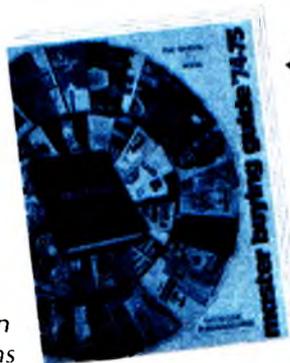
By Paul Martin
Fifty-eight devotional readings for the young in heart. The unique, creative Paul Martin shares what the Holy Spirit has shown him in *the Book*. You feel it. You respond by being a better Christian. 64 pages. Pocket-size. Cloth board. \$1.50



READ FOR SPIRITUAL ENRICHMENT WE ALL NEED IT!

Order from: NAZARENE PUBLISHING HOUSE

- Fingertip reference to our complete line of
- BIBLES** ● **BOOKS**
- MUSIC** ● **RECORDS**
- REWARDS** ● **PICTURES**
- GIFTS** ● **AWARDS**
- SUPPLIES** ● **EQUIPMENT**



Offering an outstanding selection of over 8,000 quality items

Free

FOR YOUR COPY USE THIS HANDY COUPON

Please send me your 1975 MASTER BUYING GUIDE

Name _____

Street _____

City _____

State/Province _____

Zip _____

NAZARENE PUBLISHING HOUSE
Post Office Box 527, Kansas City, Missouri 64141

By Jack Conn*
Knoxville, Tenn.



MIRROR MIRROR OF THE SOUL

WE ARE SEEKING ways to produce perfect mirrors from certain metals. Failure or success in this effort may profoundly affect our lives.

The current energy crisis has prompted a government-sponsored, laser, thermonuclear fusion program. The objective of the program is to initiate the fusion of hydrogen atoms with laser energy.

The benefits of success would be obvious. Hydrogen is abundant on this planet and an unlimited storehouse of energy would be opened. Also, fusion creates no radioactive waste products such as plague the current fission-type power-generating plants.

A major requirement of the program hardware is mirrors of parabolic shapes which have near-perfect reflectivity.

I watched as such a mirror was being machined. The lathe-type turning machine, perhaps the only one of its kind in the world, is housed in a modular laboratory, or "clean room," which provides a filtered and temperature- and humidity-controlled atmosphere.

Access to this room is through an air lock; shoe covers and lab coats impart a surgical-room feeling.

I gazed as enthralled as a medical student at his first operation as the machine slides slowly moved a diamond cutting tool across the face of a revolving aluminum disk.

The surface finish being produced was amazing. Optical quality lenses and mirrors have traditionally been produced by extensive manual lapping and polishing, not finish machining. Parabolic configurations, however, preclude traditional methods. This machine was generating a reflective surface as good as that usually achieved by polishing. The surface finishes pro-

duced on this machine are so smooth that ordinary surface roughness measurement instruments will not accurately measure them.

People are reflectors. Have you ever met a man with a shining face?

Moses was such a man on one occasion. He came down from Mount Sinai, after having seen just an afterglow of the glory of God, with his face so radiant that he was obliged to wear a veil. Paul the Apostle referred to this incident: "But we Christians have no veil over our faces; we can be mirrors that brightly reflect the glory of the Lord. And as the Spirit of the Lord works within us, we become more and more like him" (2 Corinthians 3:18, TLB).

The quality of a mirror, its reflectivity, is determined by its surface roughness. How rough is rough? Surface roughness in machining terminology is defined as the relatively finely spaced irregularities, the height, the width, and direction of which establish the predominant surface pattern.

In machining mirrors, the irregularities produced by cutting edges and machine tool feed may be considered roughness.

Surface roughness is now generally measured in microinches (an inch divided into a million parts) as an arithmetical average (AA) deviation from the mean surface. The "mean surface" referred to is the perfect surface that would be formed if all the roughness peaks were cut off and used just to fill up the valleys below this surface.

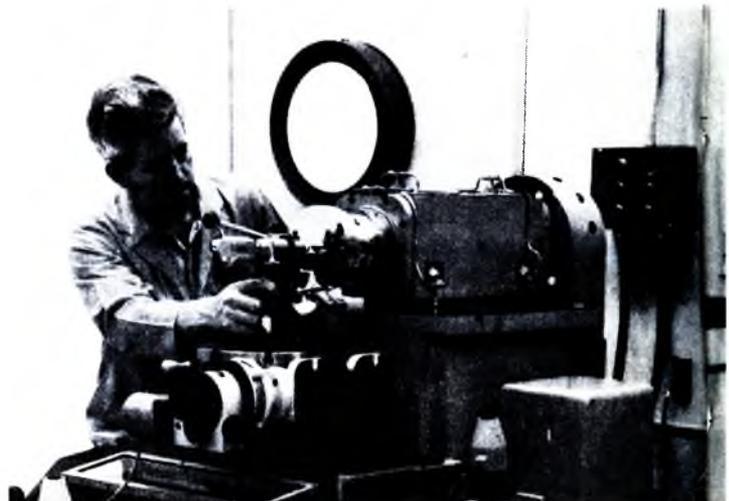
The AA deviation from the mean surface is obtained by an instrument which, in effect, takes a great many measurements of the heights of peaks and valleys of the surface (measured from the mean surface) and averages them.

If you stood at the "mean surface" of the Rocky Mountains you could look up at peaks a mile or more high and down into valleys that deep. That's rough. The best mirrors now machined have a surface finish of about 0.3 microinches AA—that is three-tenths of a millionth of an inch average deviation from the mean surface.

Imagine you are a submicron creature standing at the mean surface of one of these mirrors. The highest peaks would probably rise something less than one-millionth of an inch above you. That's smooth, and also a good reflective surface.

As Christians are we good reflectors of Christ within? Are we daily becoming more reflective?

Roughness is our problem. The Holy Spirit is a great Smoother.



*Jack Conn is a technician in an industry related to the Atomic Energy Commission in Oak Ridge, Tenn. The technical information in this article has been cleared for publication by the AEC.

IT HAS BEEN SAID THAT THE WORLD HAS YET TO SEE A MAN
WHOLLY YIELDED TO GOD—A PERSON WHO IS A PERFECT REFLECTOR
OF THE LOVE AND SPIRIT OF JESUS CHRIST.

Jesus said, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matthew 23:12). We should not think more highly of ourselves than we ought to; and yet an inferiority complex is not humility. Smooth down the carnal peaks and fill in the valleys of human weakness and Christ, not self, will shine through.

The characteristic requirements for machining a superfinish mirror are isolation of the machine from vibrations, precise machine motions, temperature control, and a suitable diamond cutting tool.

More perfect reflectivity of Christ within can be accomplished by the Holy Spirit, with our cooperation, as somewhat similar requirements are met.

The mirror-making machine rests on air cushions to absorb all extraneous shock waves and vibrations.

We need cushioning and insulating from the spirit of worldliness while living in the world. The Christ-reflecting soul has become a beneficiary of Christ's prayer: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth" (John 17:15-17).

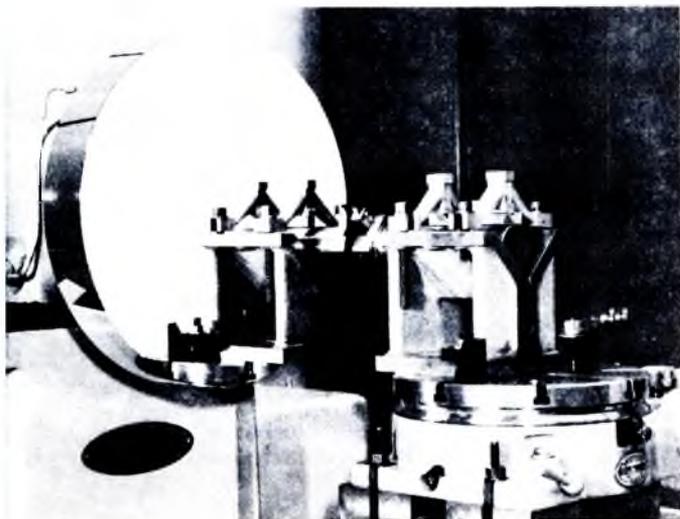
Materialism, covetousness, lust, strife, and every work of darkness may abound all around—but the soul resting in and reflecting the presence of Christ says with Paul, "None of these things move me" (Acts 20:24a).

Precision of machine movements is absolutely essential for generating a mirror surface.

The mirror-turning machine has as one major moving component an air-bearing spindle. That is, the mirror in the making is revolved by a spindle which is supported and lubricated in a film of compressed air and not in a film of oil, as is conventional for most machinery.

The air bearing is a recent, revolutionary development in machine technology. It permits super precision of rotation and essentially negligible heat rise.

Photos—courtesy of Union Carbide.
Oak Ridge, Tenn.



A "hot under the collar" spirit will distort any reflector. How the Holy Spirit is needed and how adequately He supplies the antifriction ingredient for godly reflectivity! The heart cleansed of carnal affections has no irritating, heat generating "lusts that war in your members" (James 4:1).

The mirror machine is housed in a room having a low-velocity airflow that maintains a constant temperature within plus or minus 0.2° F.

Atmosphere is important. Worship is essential for reflecting Christ. None can willfully neglect fellowship with Christ and his brethren without losing the glow of that spiritual Presence which enables a constant, even, steadfast walk of faith.

A few years ago we learned that the diamond knives used by pathologists for slicing tissue specimens for microscopic examination could be used for making extremely fine cuts of many metals. The mirror lathe employs a diamond knife. Chips only two ten-thousandths of an inch thick are possible.

Diamond knives are the sharpest cutting tools known—aside, of course, from the Word of God. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

A mirror produced by machining requires a number of "roughing" cuts and then a final "finish" cut with a sharp diamond tool.

A soul reflecting Christ as He would have it requires much working. There must be that growth in grace, that pass after pass of the cutting tool of the Spirit at work.

There are, indeed, many ways to "skin a cat"; but it is well to remember that, regardless of the method, the cat never likes it. "Now no chastening for the present seemeth to be joyous, but grievous" (Hebrews 12:11).

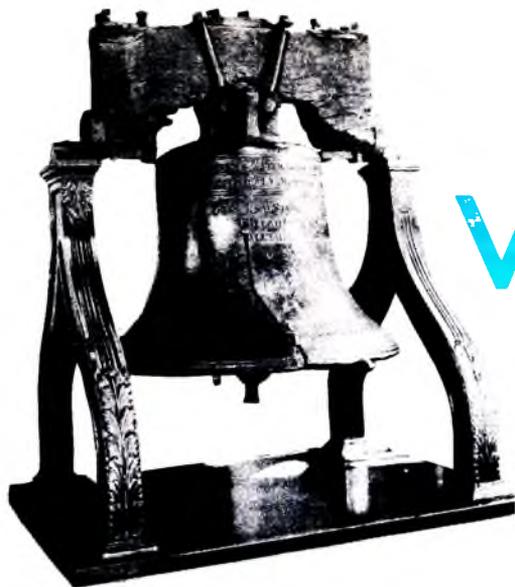
A rusty saw or dull pinking shears are poor substitutes for a diamond knife. Assuredly the Spirit of God will make the proper selection of cutting tool to produce the reflectivity desired.

With the diamond knife, one of the lubricants used for cutting mirrors is, of all things, olive oil—that scriptural type of the Holy Spirit, soothing, lubricating, and healing.

It has been said that the world has yet to see a man wholly yielded to God—a person who is a perfect reflector of the love and spirit of Jesus Christ.

Mirrors of metal for lasers having a reflectivity of 99.3 percent have been produced. They're good. But yet they have to be better, for energy not reflected is absorbed, and that means one thing—disintegration of the mirror. Too much light upon a poor reflector is its sure destruction.

Spirit of God, patiently work on us. Make us reflectors, well pleasing in Your sight, through Jesus Christ; to whom be glory for ever and ever. Amen! □



The Vulnerability of Leadership

We have been living through days that try the soul of the nation and test the resiliency of our republic. All of us who hold positions of leadership, whether in the political, the economic, or the religious sphere of life, must think through the meaning of the tragic affairs that have afflicted the highest leadership of our nation.

However, we would always rather hide our wounds than heal them. It is always more comfortable to believe in the symbols of righteousness than to acknowledge the reality of evil. This is especially true in our national political life. And we have become adroit at manipulating religious impulses in our land to sanctify this political life. That is the temptation of our “civil religion.” We run the risk of misplaced allegiance, if not idolatry, by failing to distinguish between the god of an American civil religion and the God who reveals himself in the Scriptures and in Jesus Christ.

We want to believe that our nation and its leaders are right, just, and pure. We want to put our country beyond the reach of God’s judgment. Why? Because everything is so much simpler then. We want to believe, in the words printed on the back of our Great Seal, that “God hath ordained our undertakings,” and not believe that God also judges them.

This impulse is born out of our own lives. We want to believe we merit God’s blessing. How hard it is to admit that we stand in need of God’s forgiveness! We would rather celebrate Easter than Good Friday. But without Good Friday, there can be no Easter.

We must look to biblical religion—not civil religion—for the wisdom to guide our lives, and the life of the nation. Then we discover that our

prayers must begin with prayers of repentance. We must start talking about sin again—sin in our personal lives, and sin in the corporate life of our country.

Sin is an old-fashioned word that many people think is irrelevant to this modern age. But if we really reflect upon the crisis that afflicts us at the national level, and the dilemmas in our own personal lives, then we come face-to-face with the unavoidable reality of sin. In the words of St. John: “If we refuse to admit that we are sinners, then we live in a world of illusion and truth becomes a stranger to us” (1 John 1:8, Phillips).

Any of us in positions of leadership find it terribly difficult to deal with the concept of sin. We may be able to handle this in our personal lives well enough. We have some idea about what is right and wrong in our personal treatment of others. But when we enter our public or professional lives, we tend to leave our thoughts about sin behind.

For a leader, this is all the more true. When we are given a position of leadership, it becomes almost second nature to avoid admitting that we may be wrong. Confession becomes equated with weakness. The urge toward self-vindication becomes enormous, almost overpowering. A politician faces this temptation in a very special way, for somehow it has become a political maxim never to admit that one is wrong. Now that may be wise politics. But it’s terrible Christianity. In fact, it’s the very opposite of biblical faith.

Herein lies the vulnerability of leadership. For the more one gains power, whether in business,

*Mark O. Hatfield is a United States senator from Oregon. He previously was governor of that state, 1959-66. This address was given at the Chicago Mayor’s Breakfast. Reprinted from *Christianity Today* by permission.

economics, government, or religion, the greater the temptation to believe that he stands beyond the scope of transcendent judgment. We see this especially clearly in the office of the presidency. Every man who has held that office has known the unbelievable temptation of identifying the power of that office with self-righteousness.

When power becomes the end, in and of itself, power will always corrupt. Any means that sustains power becomes justifiable. So in the end we feel we can transgress upon the law, whether man's or God's, because we are accountable only to ourselves, and our ability to wield power.

The roots of this temptation, however, lie not only within the hearts of those who aspire to power but also within the attitudes in each of us, in our worship of political power. There is an idolatry of the presidency; we, as Americans, bow to the powers and prestige associated with that office in a way that can be ungodly. This makes temptations and burdens that fall on the shoulders of any mortal who occupies that office to be almost unbearable, and corrupting.

That is why any president deserves our compassion, and needs our fervent prayers. For in certain ways he is victimized by our idolatrous expectations. We impose demands of righteousness, wisdom, and virtue that no mere man can meet.

Often a cultism springs up around personalities of power. Perspective becomes lost and reality distorted, as the ego is constantly massaged. The plaudits, the honor, and the unswerving allegiance can create a moral vacuum. So bribes become referred to as inappropriate gifts. Crime is reduced to misguided zeal. Lies become mis-spoken words.

But the fault lies with us all. Why do we want so desperately to believe in man-centered power? Why do we want to place such a total and uncritical faith in our institutions? Why does each one of us want to believe that God blesses America more than He blesses any other land?

I believe it is because we have let the well-springs of deep spiritual faith in our lives run dry. Man will always have a god. In Communist countries, where the death of God is made a tenet of government belief, the leaders and their dogma are deified so they can be worshiped. Man has an inherent instinct to worship; if God is not the Source of his ultimate allegiance, he will then create his own gods. He will worship other people, or his country, or institutions, or money, or power, or fame—and all of these are different ways of worshipping himself.

As a people, we lack the firm foundations of a deep biblical faith in God; we have allowed our spiritual resources to be mocked, explained away, ignored, and forgotten. So we have transferred our allegiance to other gods—to materialism, to

AS A PEOPLE, WE LACK THE FIRM FOUNDATIONS OF A DEEP BIBLICAL FAITH IN GOD; WE HAVE ALLOWED OUR SPIRITUAL RESOURCES TO BE MOCKED, EXPLAINED AWAY, IGNORED, AND FORGOTTEN.

nationalism, to hedonism, to all the modern forms of idolatry that make claims on our fundamental allegiance.

If we forsake these gods, and also reject the platitudes of civil religion, and turn to biblical faith, what do we find? We discover that our actions, indeed all our lives, stand under God's judgment and mercy. We are accountable to Him—accountable for the motives in our hearts, and accountable for the conditions in our land. So our prayers must begin with repentance, individual repentance and corporate repentance: "If my people . . . shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I . . . forgive their sin, and will heal their land" (2 Chronicles 7:14).

The promise is that with this repentance and allegiance to God come healing, reconciliation, and new life. We are made whole as persons, and we see that the wounds of the world can also be healed. We can see this wholeness of life demonstrated in the person of Christ. As we receive for ourselves the love that molded His life, then our entire self can be transformed and made new.

Our whole understanding of leadership and power and the purpose of life is then re-created. A source of ultimate allegiance beyond the ego is established in our hearts. Then leadership is seen as service to others. We discover from the Scriptures that, if we are to save our lives, we must lose them; we must give ourselves away for the sake of others.

We then have a standard of values that gives a basic framework of integrity for our lives, whether it be in a business or profession or in political life in Washington. We can no longer seek power at any cost; we can no longer isolate ourselves from reality and vindicate our actions.

I am convinced that this is the only way we can guard against the vulnerability of leadership. I know of no other formula for overcoming the corrupting influences of the world's power than to give our lives over to a higher power, the power of God's love. This can seem foolish in the eyes of the world. But there are times when each of us must choose where we give our final allegiance.

The one who follows Christ is a citizen of a different Kingdom; he has another Master; his allegiance is to a new order from which he derives his ways of thinking, feeling, and judging. He therefore cannot give ultimate allegiance to the world and its way of operating. His first duty is

to be faithful to the Lord. The central life commitment for a Christian must be to the lordship of Jesus Christ.

In following this life, we are gripped by a vision of the world and a love for all mankind. We sense the mandate for every man to be made whole, for his physical and spiritual needs to be fulfilled and his gifts to be expressed. We see our swords being turned into ploughshares, and our spears into pruning hooks. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain" (Isaiah 40:4). We want justice to "roll down like waters," in the words of Amos, "and righteousness like an ever-flowing stream" (RSV).

To the eyes of conventional politics, this vision seems almost irrational, irrelevant, totally unrealistic. But the world normally regards God's Word and His truth as nonsense. The world believes in the power of power; the one who follows the life of Christ believes in the power of love.

Because of that love, we are compelled to give ourselves for the needs of others, to involve ourselves in the task of healing others and healing the world. So we find ourselves in the midst of the world, many times under conflicting demands and pressures.

Personally, I continually find it hard to know how, at any given point, to live out this calling. Frequently the way may not be clear at all. But when a difficult choice or decision is made, we must be open to wherever we may be led. And then we must rely simply on our faith rather than expect human certainty about every choice we make.

But while we may not always know all the precise answers and actions, we do know that leadership is expressed through service. We cannot separate our allegiance to God from our love for our fellowman.

In our nation, this must especially include a love for the poor and the dispossessed. Here again it is so easy for us to neglect the reality of God's judgment on us as a people. We are tempted to think that the millions of impoverished citizens in our land are merely an unfortunate fact of life. But God takes the suffering of the poor far more seriously.

What, for instance, was the greatest sin of the city of Sodom, which caused its destruction by God? Sexual immorality? Listen to the words of Ezekiel, in the Old Testament: "This was the iniquity of your sister Sodom: she and her daughters had pride of wealth and food in plenty, comfort and ease, and yet she never helped the poor and wretched" (NEB). Wherever wealth abounds and the poor continue to suffer, we must confront God's judgment.

Christ opened His public ministry by rising in the synagogue and reading these words from Isaiah: "'The spirit of the Lord is upon me because he has anointed me; he has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free, to proclaim the year of the Lord's favor'" (NEB). And then Christ began to speak. "'Today', he said, 'in your very hearing this text has come true'" (NEB). If we are gripped by Christ's love, then we will have an unquenchable compassion for the poor and the needy.

The thought of turning our national attention, at appropriate times, to the need for repentance should not be foreign to us. President Abraham Lincoln had a profound sense of the sovereignty of God. He knew how the nation stood accountable to God's judgment. In the midst of the Civil War, the U.S. Senate asked the president to set aside a day for national prayer and humiliation. That might be a very appropriate action for the U.S. Senate to take today. On April 30, 1863, four months after the Emancipation Proclamation and two months before the battle of Gettysburg, President Lincoln composed a Proclamation for a Day of Humiliation, Fasting, and Prayer:

Whereas, it is the duty of nations, as well as of men, to owe their dependence upon the overruling power of God, to confess their sins and transgressions, in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord . . . We have been the recipients of the choicest bounties of Heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

Rebuilding the inner strength of our nation today requires the same of us, in each of our hearts. □

YOUNG READER'S BIBLES

with 32-page Dictionary-Concordance

Features "Guide to the Adventure of Bible Reading." Sixteen full-color illustrations inspire imagination. Personal record section. 1,088 pages. Size, 4 5/16 x 6 3/4"; 1" thick. Boxed. KING JAMES VERSION.

- B-110** Child's Bible with full-color picture cover. Flexible cloth binding, blue edges. \$4.25
- B-113** Black imitation leather, gold edges. \$4.75
- B-116BR** Brown genuine leather, gold edges (no illustrations). \$7.50



God's Word for Us Today

POPULAR CAMEO BIBLE

Reference Edition
152-page Concordance

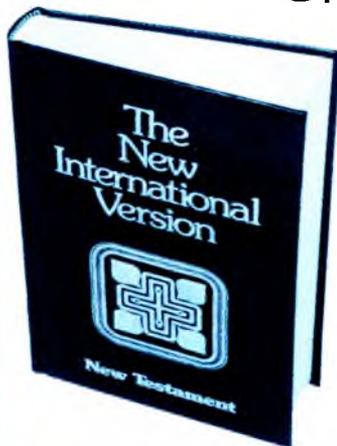


Combines readable print and handy size—4 1/2 x 6 7/8; 3/4" thick. Self-pronouncing... full-color maps... India paper... words of Christ in red... Presentation Page and Family Record... ribbon marker... semi-overlapping... leather-lined... gold edges.

- KING JAMES VERSION.
- B-77XRL** Black, hand-grained morocco \$16.95
- B-77XRLB** Same as above in blue \$16.95
- B-77XRLR** Same as above in red \$16.95
- B-78XRL** Saddle brown, calf leather \$21.00
- B-78XRLR** Same as above in apple red \$21.00
- B-78XRLG** Same as above in forest green \$21.00

a source of expanded understanding of the Scriptures

THE NEW INTERNATIONAL VERSION



The work of 100 international Bible scholars translated from the original tongues. It is not a revision of the King James Version, as are the Revised Standard Version and the New American Standard Bible. It is not a paraphrase, like *The Living Bible*. It is thoroughly accurate, written in language easily understood and up-to-date, but retaining the dignity that befits the Word of God. 573 pages.

- TR-80501** Cloth board \$5.95
- TR-80502** Leather binding, boxed \$19.95

THE LIVING BIBLE

Adult Edition

A thought-for-thought paraphrasing of the Bible in everyday language, by Dr. Kenneth N. Taylor. Over 3 million copies in print! 1,020 pages. 5 3/8 x 8 1/2 x 1 1/4". Padded Kivar-board binding.

- TR-2250** \$10.95
- Leather Editions—Genuine cowhide, leather-lined, gold filigree, gilt edges. 1,437 pages. 4 5/8 x 6 7/8 x 7/8".
- TR-2251** Black; **TR-2252** Brown; **TR-2253** Burgundy; **TR-2254** Green; **TR-2255** Blue Each, \$24.95



Youth Edition

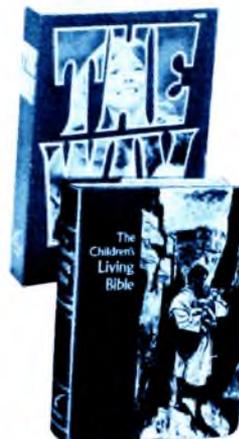
THE WAY. Features full-page pictures from the contemporary scene. 1,116 pages. 8 3/4 x 5 3/4 x 1 1/4". Full-color, illustrated, flexible Kivar cover.

- TR-7820** \$5.95

Children's Edition

Eighteen full-color page illustrations and endleaves plus several child-interest pages. 1,436 pages. 6 7/8 x 4 3/4 x 1 1/4". Full-color Kivar-board. Boxed.

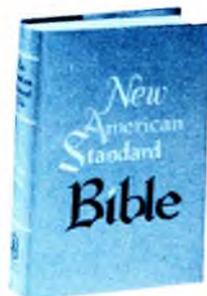
- TR-233** \$4.95



NEW AMERICAN STANDARD

Highly accepted, scholarly, accurate. Includes marginal references... concordance... 16 pages of full-color maps. 1,904 pages. 6 x 9 x 1 1/2". Boxed.

- TR-50** Cloth board, jacket (no concordance, maps, box) \$13.95
- TR-52** Black imitation leather, limp binding \$17.95
- TR-53** Black genuine leather, limp binding \$26.95



Order from

Post Office Box 527
Kansas City
Missouri
64141

NOTE: For an outstanding selection of over 200 Bibles, New Testaments, and translations see our latest *Master Buying Guide*. Use coupon on page 17 for requesting your personal copy.

RECESSIONAL

God of our fathers, known of old,
Lord of our far-flung battle-line,
Beneath whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies;
The Captains and the Kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called, our navies melt away;
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding, calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!
Amen.

RUDYARD KIPLING, 1865-1936

