

CHURCH OF THE NAZARENE

HERALD OF HOLINESS



THE HEALING CHRIST

FOR A
BROKEN WORLD

THAT YE MIGHT HAVE LIFE



V. H. LEWIS
General Superintendent

Dr. V. H. Lewis is a general superintendent in the Church of the Nazarene, an office he has held since 1960. Prior to election as general superintendent, he served as evangelist, pastor, and district superintendent, and in 1956 was elected as the first executive secretary of the new Department of Evangelism.

Jesus Christ lived on this earth for approximately 33 years. His living here for that period of time had divine purpose in it. He came to live with us as well as to die for us.

He gave all mankind by His living the pattern for the good life. He showed us how to live, and live well.

He "invaded" every area of human existence. When He was through there was no area of life that escaped His touch, His truth, His mastery.

The world has always been preoccupied with the effort to wrest a livelihood from the earth, the days, and the years. It has been the all-consuming struggle of the human race.

Christ spoke to this issue. He advised us to let God become a part of our livelihood struggle. He reminded us of the ever present care of God for the creatures and said that we should seek first God's kingdom and in its righteousness through our lives we could have life in proper perspective and God as a partner in obtaining the physical necessities. And we admit that the God who made it all and rules over all makes a good partner.

His followers had some emergencies along the way, like hunger, a storm, etc. He provided the solution for them and in so doing revealed His mastery over the elements. We today thus dare to call on Him for help in times of distress and know that He hears us.

Those near to Him watched as He healed the ills and physical frailties of men. Now we bring our hurts and diseases to Him for His will and know that He can heal. We thus find comfort in our sicknesses when we are in touch with the Master Physician.

He cast out some demons. Satan fled before Him. What a boon to mankind. The Christ of the earth and heaven is master over evil. For all time we know that as we confront evil we can overcome in His name.

His disciples had human foibles which hindered them, such as fear, greed, and self-desire. He had the great answer in the coming of the Comforter. Later from the standpoint of experience one proclaimed, "Greater is he that is in you, than he that is in the world" (1 John 4:4). So it has been and ever will be.

In our relationships with others He spoke to and provided for our needs. He provided love for all, even for our enemies. Care for the feeble, poor, and ill He urged upon us. How much better the world would be, and how peaceful the way of life's days, if we would avail ourselves of a fresh and bountiful supply of love and grace each day.

He did come that man might have life. He did offer it to us all "more abundantly."

Let us all this day know that for us each one there is in Christ the life still increasing and more full than ever. It is not only for us eternally, but today.

To know Christ better is to live more abundantly.

To neglect Him is to exist in the "poverty level" of those who have not.

O Thou Christ alive today, lead us into life more and more!

□

THE HEALING OF BROKEN RELATIONSHIPS

by CECIL R. PAUL
Quincy, Mass.

Man's predicament of sin can be defined and illustrated as brokenness. There is the divided nature within man that separates him from the hope of wholeness and healthfulness. The power of sin is experienced and expressed in broken commitments and promises in relationships with others. The ultimate brokenness is man's sense of separation from God.

It is precisely to man's condition of brokenness that the gospel of Good News is directed. The message is that God has responded to man's plight through the gift of His Son Jesus Christ, who was broken for our sins. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5).

The Gospels are permeated with accounts of the healing response of God through Jesus' ministry. Jesus declares His ministry in the words of the prophet Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19).

The Gospel of Luke declares the healing response of God to the varied conditions of man's brokenness. Jesus heals the lepers, the paralyzed, the mentally disturbed, the blind, and others who struggle with the powers of sickness and sin. He heals throughout Galilee, and soon the stories of His healing activities spread throughout the land. Broken bodies, broken spirits, broken hearts and broken relationships respond to His healing words and touch of love. The God of love, compassion, and grace is active in the ministry of His Son Jesus Christ.

The message is that He meets man where he is: at a well, estranged from others; in the dust, bruised by the ones of the accusers; in chains that separate. He is there and He is here. He meets us where we are and responds to the uniqueness of our brokenness and separation. The message of the gospel is that He comes with the good news that God does care and God can and does heal us from our sickness and our sin.

His work does not end there. The disciples are called to participate in the ministry to man's broken condition. When he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick" (Luke 9:1-2). The Scriptures

then declare: "And they departed, and went through the towns, preaching the gospel, and healing everywhere" (Luke 9:6).

The nature and purpose of His healing is broad and deep. It touches men in all manner of circumstances and depths of sin and sickness. So, too, the ministry to which we are called has breadth and depth. We limit His healing ministry by focusing on the physical sickness of man. While there are such healings, He calls us to "bind up the brokenhearted." We are called to bring the power of love to life in ministries that sustain people who are reeling under the impact of lost relationships (separation, divorce), lost loved ones (grief work), and lost goals and hopes. Often the highest form of healing comes as we stand by with His promises and love in the face of overwhelming loss. All our ministries point beyond us to the God who heals and who reconciles man unto himself.

The call to discipleship became expressed through the Church as a community of believers. Paul was very sensitive to the danger of broken relationships within the church community. Much of his writing challenges the Church to approach the quality of life worthy of the name of Christ. The divisions and tensions within the Early Church often threatened both its survival and its message. His letters to the Corinthians and Galatians reveal this concern. We, too, need to heed his challenge.

He reminds the Christians in Colosse that there are to be no separations within the community of believers, whether they be based on ethnic origin or social position. Christ is to bind us together in a union characterized as merciful, kind, humble, meek, and long-suffering. These are the qualities of the Spirit-filled life that both prevent spiritual and mental health problems and bring healing where sin and sickness are present. Those principles which are central to the healing of broken relationships are presented. "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Colossians 3:13). Love is then identified as the bond of such perfection.

The community of faith which so functions is a fellowship of peace in which teaching, guiding, and celebrating His grace in prayer and song are most in evidence (Colossians 3:14-16). The Body of Christ is to be reconciled within itself through the power of grace, love, forgiveness, and forbearance. It is within this scriptural context, as in Ephesians chapters five and six, that Paul applies the gospel message of reconciliation to marital, family, and community relationships.

Without this power working within us individually and collectively as a community of Christian believers, our witness will be weak. The ministry to a broken world will be sidetracked by our own internal problems. We have little to offer in the way of reconciliation to those who are broken until we have been healed of our own hurts and divisions. It is love and forgiving grace that brings hope of reconciliation within, between, and amongst us. □



Dr. Cecil R. Paul, professor of psychology at Eastern Nazarene College and director of the continuing education program, is a licensed psychologist and an ordained elder. He is also codirector of the Wollaston Counseling Associates.



HERALD OF HOLINESS

W. E. McCUMBER, Editor in Chief
IVAN A. BEALS, Office Editor

Contributing Editors:

V. H. LEWIS • ORVILLE W. JENKINS
GEORGE COULTER • CHARLES H. STRICKLAND
EUGENE L. STOWE • WILLIAM M. GREATHOUSE

General Superintendents, Church of the Nazarene

ARTICLES

"THAT YE MIGHT HAVE LIFE"	2
<i>General Superintendent V. H. Lewis</i>	
THE HEALING OF BROKEN RELATIONSHIPS	3
<i>God's Response to Man's Needs Cecil R. Paul</i>	
THE HEALING OF SOLITUDE	4
<i>Quietness to Hear God Pauline E. Spray</i>	
HEALING FROM SIN	6
STORMPROOF	6
<i>Poem Mabel P. Adamson</i>	
GOD STILL HEALS	7
<i>In Answer to Prayer O. L. Ottley</i>	
THE GOOD NEWS OF HEALING	7
<i>Pen Points C. Neil Strait</i>	
THE HEALING OF THE INNER LIFE	8
<i>When a Desert Blossoms Glaphrè Gilliland</i>	
CIRCLE OF LOVE	9
<i>Poem Carol J. Blocker</i>	
WHERE THE HEALING WATERS FLOW	10
<i>From a Nurse's Notebook Laura Mae Douglass</i>	
LAMPLIGHT	15
<i>1 Peter 4:12-19, NASB The Editor</i>	
THE HEALING COMMUNITY	16
<i>Helps to Holy Living Russell Metcalfe</i>	
HEALER, COME AND WALK AMONG US	17
<i>Poem Charles Hastings Smith</i>	
NO MOTOR NEEDED	16
<i>A Miracle of Healing Vernon D. Corzine</i>	
HEALING FOR BACKSLIDERS	18
<i>Only Through God Lyle B. Pointer</i>	
CHRIST CAME	19
<i>Poem Jack M. Scham</i>	
A SONG REMEMBERED	20
<i>God's Faithfulness Keith A. Pagan</i>	
"O DEATH, WHERE IS THY STING?"	21
<i>New Life for the Dying Pauline Williams</i>	
SPIRITUAL FIRST AID	23
<i>By All Means Curtis Loftin</i>	
THE HEALING CHRIST FOR A BROKEN WORLD	back cover
<i>Editorial W. E. McCumber</i>	

Cover Picture: "The Christ," by Hook. © 1962. The Standard Publishing Company, Cincinnati. Used by permission.

Photos: p. 5 H. Armstrong Roberts; p. 6 Robert Taylor; pp. 12-15 Crandall Vail, Royce Ratcliff, Randy Hayes.

Bible quotations in this issue:

Unidentified quotations are from KJV.

From the Revised Standard Version of the Bible, copyrighted 1946 and 1952.

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

From the New American Standard Bible, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971. (NASB)

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

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published semi-monthly by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Editorial Office at 6401 The Paseo, Kansas City, Mo. 64131. Subscription price, \$4.00 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.

ISSN 0018-0513

THE HEAL SOLI

This is the day of noise—horns honking, sirens screeching, whistles blowing, loud music, and people striving to outtalk television and one another. Is there any wonder there is so much fatigue among us? Hearing saps energy.

A little boy lost his hearing because of a serious illness. Following his recovery, the child became overactive. The doctor said it was because he couldn't hear. This inability served to increase his energy.

This has been called "The Age of Anxiety," but could well be termed "The Age of Activity"—too much activity. We are so involved with the complications of modern-day living that we do not have time to think.

One university professor said, "A student must have time to think things through." He explained that he would like for every college in America to offer courses called Quietness I and Quietness II.

Each student would meet one hour three days a week. The classroom? A cubicle large enough for one person only. No books, paper, or pencils would be allowed. Absolutely alone, the student would think about himself, his studies, and their interrelationship.

This teacher of creative writing said: "Often I am shocked to realize that many of my students never see the heavens . . . strange world that wants to put a man on the moon but that cannot look at the stars."

The Psalmist knew well the tranquilizing and healing effect of the out-of-doors. He wrote, "The mountains bring peace to the people" (Psalm 72:3).

We have visited the Ozark Mountains many times. There and again we pass through them on the way to visit our relatives. From their lofty peaks and unusual beauty we draw new strength.

I heard a noted politician say that he goes to the Grand Canyon to restore his peace of mind. There he gazes at the walls of the great canyon and listens to the roar of rushing water. He sees himself as a mere speck in the universe, God's marvelous creation. In solitude and equanimity returns.

Anne Morrow Lindberg went to the seashore to meditate and find restoration for her spirit. A former president



Pauline Spray, well-known to *Herald* readers, is the wife of the pastor of Clarksville, Mich., Elmdale Church. She has been a freelance writer since 1954 and has published several books. One of her best known is *Prescriptions for Nerves*.

G O F D E



...the United States loved the loneliness of the seashore, ... He loved to walk on the beach, to "feel" the ocean ... enjoy the smell of the water. It made him relax and ... led him to think more clearly.

... Alexander Selkirk, the real Robinson Crusoe, came to ... solitude so much that after his rescue and return ... England, he often yearned for his beloved island and ... ed he had never left it.

... a time of solitude quiets the mind, enabling one to ... k things through and come to decisions. Jesus sought ... es of solitude before choosing His 12 disciples, giving ... Sermon on the Mount, and encountering His trial and ... ary.

... eriods of quietness are also necessary for creative ... out. "The human mind cannot create anything. It ... ludes nothing until after having been fertilized by ex- ... ence and meditation; its acquisitions are the germs of ... roduction"—Buffon.

... oneliness helps one to find oneself. Being with other ... ole puts a drain on the nervous system of many in- ... dividuals. Since meeting the public is especially exhausting ... a retiring, inhibited person, he needs to be alone to ... up his nervous energy. In stillness the nerves relax; ... mind is clarified; goals become visible; and motives are ... ied.

... ietness brings us closer to God. Only as we become ... efore Him can He reveal His will to us.

... dhu Sundar Singh, the saint of India, realized the ... isity for times of quietness. Through such periods ... ew strength for his superhuman challenges. Concern- ... rayer, he said he meditated on the Bible, the things ... d been doing and what he intended to do, people, ... elf, and Jesus. He believed such thought is prayer and ... gh it God speaks.

... don't know how Eleanor does it," someone said. ... s the best-natured person I ever saw." (Even her ... nd testified that she always wore a smile.)

... nor, crippled by polio, was expecting her seventh ... there was the possibility of twins) when she told me, ... have to get away ever so often. Gene takes care of ... ds and I take my Bible and go into my bedroom. ... hat, I can smile again."

When Jesus and His disciples had "no leisure so much as to eat," He said, "Come ye yourselves apart into a desert place, and rest awhile" (Mark 6:31). There they found renewal.

Before a person can be healed of "nerves," he must be relieved of inner conflict and turmoil. If one is to find eternal life in the hereafter and health and happiness in the here-and-now, one must become still on the inside.

David wrote, "He restoreth my soul." But the line preceding that statement reads, "He leadeth me beside still waters."

How does one grow quiet within?

In *The Imitation of Christ*, Thomas a Kempis said: "He . . . that intendeth to attain to the more inward and spiritual things of religion must with Jesus depart from the multitude."

Somehow one must push out all other thoughts and turn oneself completely to God and be filled with Him. If an individual is to realize an inner stillness, his mind must become tranquil. It must be emptied of all clutter.

It goes without saying that everyone cannot retreat to the canyons, mountains, or seashore. But that does not deprive us of finding a place of solitude somewhere—if we want it enough. A walk in a park, a ride in a car, a closet door closed—all provide an "away-from-it-all" escape. Even in the office, or in a lounge chair, you can close your eyes and shut out all else but a sense of His divine presence. Try doing this two to five minutes at a time several times a day and note the difference it makes in your life. (One poor washer lady achieved this seclusion by sitting down in a chair in her humble cottage and throwing her apron over her head.)

The Psalmist wrote, "Be still, and know that I am God" (Psalm 46:10).

Healing comes to weary and exhausted nerves when we refuse to think about all else and meditate wholly on the love, the understanding, the compassion, and the faithfulness of God. Listening in a relaxed frame of mind to the promptings of the Spirit, we allow His power to do for us what nothing else can.

In this day of activity we need to let go. Let go and let God. Let His Spirit drive out the stress and strain and fill our minds with His peace. □

HEALING FROM SIN



“What must I do to be saved?”
(Acts 16:30)*

Jesus heals our sinful lives by His forgiving and renewing love.

Do you want this healing touch upon your life? Take these simple steps.

Acknowledge your need.

You have sinned. “All have sinned and fall short of the glory of God” (Romans 3:23).

You cannot save yourself. “By the works of the Law no flesh will be justified in His sight” (Romans 3:20).

Believe on Jesus Christ.

He died for your sins. “Christ died for our sins according to the Scriptures” (1 Corinthians 15:3). “Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God” (1 Peter 3:18).

Forgiveness comes through Him alone. “In Him we have redemption through His blood, the forgiveness of our trespasses” (Ephesians 1:7). “And there is salvation in no one else” (Acts 4:12). “Believe in the Lord Jesus, and you shall be saved” (Acts 16:31).

Confess Jesus Christ as your Lord and Savior.

Be baptized in His name. “Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit” (Acts 2:38).

Be united with His people. “The Lord was adding to their number day by day those who were being saved” (Acts 2:47). “We, who are many, are one body in Christ, and individually members one of another” (Romans 12:5).

If you wish counseling about this vital matter of spiritual healing, contact your nearest Church of the Nazarene. □

*All Scripture quotations are from the New American Standard Bible.



*The storm has spent itself at last.
For three long hours, it raged,
Splitting the sky with its “east to west” lightning
And shaking the earth with its mighty power.*

*Now it is calm—
Like the holy calm that came to my soul
When Jesus whispered, “Peace,”
And all the tumult and unrest within was stilled.*

*Ah, but there **is** a difference.
The storms of earth will come again and again,
Battering this old world
And wreaking their havoc.
But the peace that Jesus gave me
Shall remain unruffled from now through eternity!*

*Praise the Lord for peace—
Such wonderful peace!*

—MABEL P. ADAMSON
Kansas City, Mo.



GOD STILL HEALS

"Prepare to die" were the words of the doctor to Brother William Geban, one of our fine and faithful members of Belize City First Church of the Nazarene.

Brother Geban had, for some time, been suffering with a pain in his right side, and when self-applied medication failed to abate his suffering, he decided to seek professional help by going to a doctor. It was what the X-ray pictures revealed that brought the physician's conclusion of "no hope." On the right lung was discovered cancer so advanced that the doctor gave him only one month to live.

In desperation Brother Geban's laughter took him to another doctor to see if there might be some diverse diagnosis that would hold some hope. The diagnosis of the first doctor, however, was confirmed by the second, who now suggested removal of the lung as a possible hope. The picture was dark indeed.

But Brother Geban was not

doubtful of the Lord's ability to heal, nor was he afraid to die, had the Lord thought it best. In his home I prayed that the Lord would heal him. After I prayed he said to me, "Pastor, you are asking the Lord to heal me; I am asking that His will be done, and if His will is to take me, I am ready." I could not help praising the Lord for this beautiful expression of complete confidence in the will and wisdom of God.

The story of his healing, as told by Brother Geban himself, is interesting, exciting, and most reassuring. He said, "I prayed, 'Lord, I know You can heal me, but if You are going to take me home, I'm ready; I'm trusting You fully.' As I lay on my bed that evening," he continued, "I seemed to have fallen asleep. I soon felt as if I had been transported to a different world, an experience which I cannot describe in human terms.

"When I awoke I felt so good that I began to praise the Lord. Shortly after this my daughter came to see me and I told her how good I felt. She became much concerned, thinking that it was a sudden revival of energy which is said to be experienced by many sufferers just before death. But in spite of everything, I kept feeling better and better. So

she decided to take me back to the doctor. More X-rays were ordered, but not a trace of cancer could be found.

"The doctor was astonished, to say the least, and ordered some other tests; still he could find nothing. Then I said to him, 'Doctor, the Lord has healed me! The Lord has healed me!' Although this professional man apparently would not accept the divine work in me, he could find no explanation for the miracle."

Today, with tears of joy flowing down his face, Brother Geban still testifies to the healing touch of the Great Physician. Yes, God still heals. Hallelujah! □



by O. L. OTTLEY
*Belize City, Belize
Central America*

O. L. Ottley has pastored in Belize, Central America, since 1956. In 1977 he came to the States on a district scholarship, graduated from Nazarene Bible College in May, and now attends Mid-America. Upon completion of his studies, he will rejoin his family in Belize and continue his ministry there.

OPEN POINTS

—C. NEIL STRAIT
Lansing, Mich.

THE GOOD NEWS OF HEALING

Paul Tournier, the renowned Swiss psychiatrist, tells of visiting a hypochondriac and of the conversation that he had with him. Tournier startled him by saying: "My dear friend, I have come to tell you frankly what is the matter with you . . . You have come to a crossroads. I have no doubt that God has brought you to this present moment so that you can make your choice. There are two roads in front of you. One goes from clinic to clinic; it is full of suffering, but is relatively easy to take. It is the road along which you expect healing to come from others, from doctors clever enough to discover some new remedy which will cure you . . . The other road is very much harder. It is the road to Jesus Christ . . ." (quoted by Leonard Griffith, *We Have This Ministry*, Word Books, 1973, pp. 101-2).

For every man there is this possibility—the road that goes from "clinic to clinic," seeking relief and temporary reprieve. Or the road to Jesus Christ.

And while the road to Jesus is not the easier of the two, it is the better and wiser of the two. For only this road leads to healing, to help, and to hope.

The road to Jesus Christ is the only road whereon the healer offers to be fellow traveler with us. Jesus promises to walk the way with us, taking us into our tomorrows with a bit of yesterday torn away, and with His presence and power to mend the brokenness.

Whatever life's hurts are—or its pains and problems—the road to Jesus is the beginning of healing and help. □

THE HEALING OF THE INNER LIFE

by GLAPHRE' GILLILAND
Oklahoma City

“Behold, I am doing a *new* thing; now it springs forth . . . I will [even] make . . . *rivers* in the desert” (Isaiah 43:19, RSV).

If there are really rivers in the desert . . . it’s not a desert anymore, is it?

I was a long time learning that. I had my own private little desert deep within me. Very few knew about it . . . but it was there. Aching. Thirsting. Lonely. Barren of the things God promises in His Word. It didn’t seem to fit with the rest of me: a committed, sincere, growing, involved Christian with a positive, healthy, spiritual background and approach to life. But it was there just the same.

- I don’t know what your desert might be:
- ... something you don’t feel forgiven for
- ... a hurt that just won’t heal
- ... a feeling of rejection or insignificance that all the logic of others can’t touch
- ... a trapped feeling by a part of life that can’t be changed.

For me it was the result of my response to a doctor’s prognosis. I walked away from that team of doctors and into a sunny California afternoon. But I didn’t feel its warmth. I didn’t see its brightness. Instead I felt

- ... a lostness
- ... an aloneness
- ... a barrenness.

My own private desert was forming. And I let it. I let it form and grow and become a part of me.

Oh, I did all the regular things: Accepted it. Resigned myself to it. Worked on “handling it.” Disciplined my thoughts not to dwell on it. And committed . . . (for sometimes as long as several minutes) . . . before the lonely dark reality of the desert returned.

Glaphre’ Gilliland is a well-known lay-woman in the Church of the Nazarene. For three years, she has conducted interdenominational Prayer Life Seminars nationwide. Before that she was director of college ministries at Bethany, Okla., First Church.



Satan knew my vulnerability there and through the years emphasized to me the presence of the desert in my life. It was not an anger or a bitterness, but a desolation . . . an absence of hope.

I was such a long time . . . such a very long time in learning that God didn’t want to help me “handle” the desert, or “resign” myself to peacefully living with it. He wanted to bring the flowing Life of the river of His Presence through it. He wanted to transform it into the abundance He promised. To make it “new.”

“Therefore 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)

There are clues that we have something within us that needs to be made *new*:

- ... a habit we can’t break
- ... a hurt we can’t forget
- ... a person we can’t forgive
- ... our insides constricting as if on guard whenever our paths cross a particular person
- ... an inability to accept or deal positively with criticism or compliments
- ... a dogmatism that explodes in conversation, even though we *don’t really feel that* strongly about the issue
- ... avoidance of responsibility
- ... a negative, critical, or suspicious approach to life and people
- ... a lack of joy
- ... an explained or unexplained anger and bitterness
- ... the need for constant affirmation
- ... fear
- ... of life
- ... of specific situations
- ... of people
- ... of ourselves
- ... of God.

For the desert within to become “new” may require a “new” method we’re not used to. It did for me. But as I studied the help Jesus gave, I discovered He always used the method the people most needed.

- ... multiplying food for 5,000

- ... using parables
- ... teaching in the synagogue
- ... stretching out a hand when Peter began to sink in the water
- ... pointing to on-the-spot visual aids
 - ... the grain
 - ... the fig tree
 - ... the storm
- ... making a mudpack for one blind man's eyes.

Some of these methods might have seemed a bit "too much" to some of the people . . . but our God is a God of the individual and He is a complete God!

(1) This "newness," this healing begins by allowing God to help us believe it's possible for the desert within us to be changed, that the area of our life we struggle over can be different. More than accepting the hurt, the damaged part within. More than committing it to God. More than finally becoming "comfortable" with it. Christ the Healer can make it "new"; make you whole.

(2) Our focus has to change from the desert within us to God. God showed me I was believing more in the ability of my physical condition to destroy my peace and joy and fulfillment than His ability to preserve it. I was believing more in what I wasn't . . . than what He is. And there has to be a willingness to give up our old hurts as excuses for what we are or aren't in life.

(3) Then we need to ask Jesus, who is not limited by time (Hebrews 13:8), to move back in our yesterdays (if he need goes back 1 month or 54 years). To touch and heal the hurt, and fill the need. Philippians 4:19 doesn't say, "I will fill some of your needs," "most of your needs," "the needs that don't hurt too much," "the needs you can't understand and figure out a solution for," "your current needs." No—it says, I'll "fill *all* your needs."

Think of Jesus in the scene, or series of scenes. Protecting you as you were then. Giving you whatever you needed. And rebuilding the person you are now from that "new" and healed former self.

It's easiest to have someone pray with you, believing for you. For freedom and healing as God deals with you. How much direction they give you will vary, depending on the two of you. Allow God to guide you and trust the guidance you receive.

... For Maurine—who, during most of her childhood, was left alone by a drunk father and a mother who had to work long hours—God helped her think of Jesus in that childhood: Being there when she came home from school. Teaching her to ride a bike. Sitting on the porch swing and listening to that little girl ramble about her day. And as God moved and touched all those times the wild Maurine had felt so desolate, the frightening loneliness left the woman Maurine.

... For a doctor in his middle 30s—who thought he would never be forgiven for something in his past—God helped him think of Jesus, in all His love and gentleness, kissing the sin and washing it. Even sterilizing it, as He voted to this young doctor, ". . . *Even if you are stained as red as crimson, I can make you white as wool*" (Isaiah 1:18).

... For Patti—who had been repeatedly beaten by her husband—God helped her picture Jesus there, taking the beating for her, totally protecting her.

... For Bob—who felt like such a failure as a person—God helped him visualize Jesus teaching him as a boy

what true success was, why Bob was important to Him. And as God slowly healed the influence in his life that had damaged him, Bob, the 55-year-old minister, became a whole, secure, and confident man.

... For me—God helped me think of Jesus standing at the end of the library table where the doctors showed me pictures of what I'd look like and reports of what I'd be like. Jesus took my hands in His and said He'd help me believe that what I became didn't have to be determined by how I felt or what I looked like—but that what I became could be determined by what I allowed Him to be in me. And He has!

I'm WHOLE where it counts!

Inside I'm free.

No desert left.

Instead, the river of His healing power . . . brought "newness."

"He has given me a *new* song to sing, of praises to our God." (Psalm 40:3, TLB)

"... even so we also should walk in *newness* of life." (Romans 6:4)

I know it can happen to you!!! Because it happened to me. □

© Copyright, 1978 Glaphrè Gilliland



CIRCLE OF LOVE

There is no need for fear
In the circle of love . . .

- fear of embarrassment when I make a blunder . . .
- fear of exclusion when I cannot always participate . . .
- fear of rejection when an unpleasant "me" is revealed.

There is no room for fear
In the circle of loving persons . . .

- only room for acceptance that heals my hurts . . .
- only room for guidance when disappointments come . . .
- only room for warm embrace that tells me I belong.

There is never room for fear
In the circle of love.

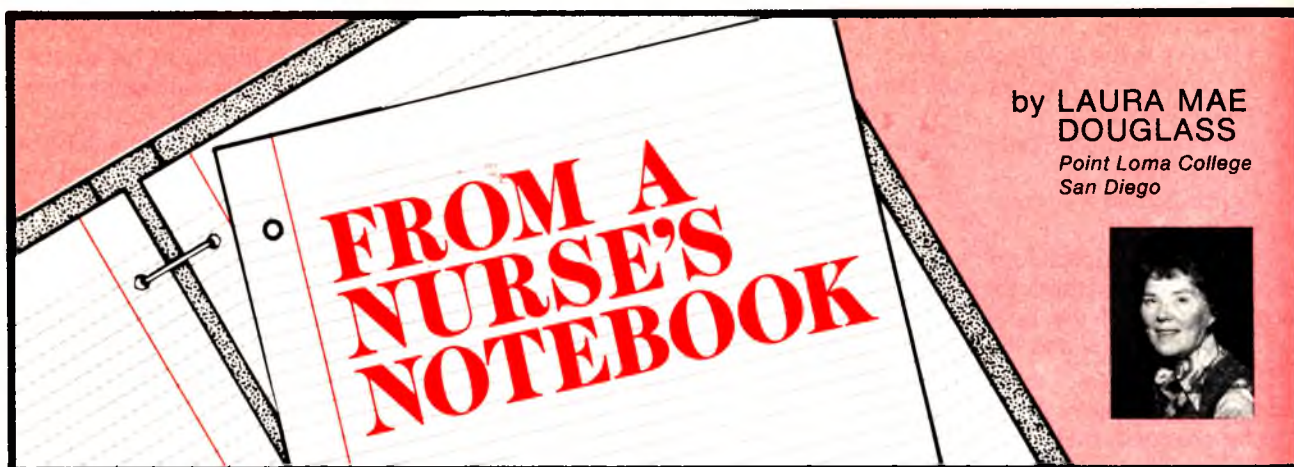
—CAROL J. BLOCKER
Canton, Mass.

FIND A CIRCLE OF LOVE—

VISIT

THE CHURCH OF THE NAZARENE.





WHERE THE HEALING WATERS FLOW

It has been my privilege to witness healings of a spectacular nature. I have also been present on many an occasion where God has received the glory for restoring health to the body and mind concerning problems both great and small.

There is the case of my dear friend whose body was riddled with bone cancer and given only six months to live. Brothers and sisters in Christ gathered around her and believed God for a miracle. I saw the hideous life-sapping nodules gradually disappear from her body. Five years have passed and she is active in her home, church, and community, praising God for her healing and for the opportunity to experience more of the fullness of life on this earth.

Another time, I prayed for a patient who lay dying in a respirator. Instantly, her fever broke; she regained consciousness and was able to return to home and family. The doctors in attendance confirmed that this was truly a miracle, a happening beyond their comprehension.

I know of numerous other events in which God has received the credit for healing. Problems with vision, hearing, high blood pressure, heart trouble, digestion, and circulation have been brought to our Lord for consideration. Others suffering from the agony of stress, anxiety, and fear have come to God for release. I am certain that if we could compare experiences, every ailment known to man has received response from God.

A beautiful verse of scripture comes to mind. It is found in Exodus 15:26 where God states, "I am the Lord that healeth thee." As a nurse, I sometimes hear people taking credit for the gift of healing. "Isn't it wonderful what science can do?" "I was sure that patient was a goner. We really pulled it off that time."

The truth of the matter is that God gives us the breath of life. It is He who determines how we shall live, even to the length of our days. Our Creator has given man a spirit of inquiry and a zest for conquering the unknown. He has helped struggling students make marvelous discoveries and thereby change the entire

course of civilization. Through God's revealing power diseases such as smallpox and poliomyelitis are now virtually nonexistent. Major breakthroughs in knowledge are reported almost daily which have a direct impact for good upon each of us.

The thrust of my message is that it is God who is irrevocable and over all. In this life, the just and unjust alike are subject to diseases and infirmities. We will continue to have epidemics, and experience both common and rare diseases. God is the One who decides all happenings. There will be instantaneous healings and there will be gradual healings, effected through the means of special understanding and skill. And there will be some whose affliction remains and who must learn to bear their burden. But whatever God chooses to bring about, He does so for His honor and glory and we are to praise Him.

I am grateful that songwriters have been inspired to write of the blessed hope we have in Jesus and of God's healing power. I love to sing these old hymns of the church. Verses of three songs which have special meaning for me are:

*The Great Physician now is near,
The sympathizing Jesus.
He speaks the drooping heart to cheer,
Oh, hear the voice of Jesus!
What a friend we have in Jesus
All our sins and griefs to bear! . . .
Jesus knows our ev'ry weakness
Take it to the Lord in pray'r.
Where the healing waters flow,
Where the joys celestial glow,
Oh, there's peace and rest and love,
Where the healing waters flow!*

Friend, are you allowing the healing waters of Jesus to flow in and through you? Are your sins under the Blood? Are you giving every burden and care, every weakness and every ailment to Him? If we trust in God for our healing, we are promised the gifts of joy, peace, rest, and love. I know of no greater return from an investment. □



BROKEN



**...and
that life
was
the light
of men.**

JOHN 1:4

A broken, fragmented world—
inequality... poverty...
prejudice... discrimination...
corruption in government
...injustice in the courts... crime
the streets... terror in the skies...
wars... rumors of war... alienation
... hatred... destruction. The bear
is gone. Despair blankets our lives.
Hope fades from our future. Glo
and cynicism settle over our lives.

Is sorrow our lot? Is despair our
destiny? Is the grave our goal?
Look! In the darkness of sin a li
flares—"The light shines in the
darkness, but the darkness has
understood (overpowered) it"
1:5). Yes, Christ appears bringin
healing! He who, with the Father,
built the universe and willed the
world into being... who raised the
dead... also casts out demons,
forgives sins, and
rebuilds broken lives.

To all He offers healing. Hear Him as He speaks: "Come to me, all you who are weary and burdened, and I will give you rest."

"...Whoever comes to me I will never drive away." "I have come that they may have life, and have it to the full."

As an extension of His hands, the Church of the Nazarene offers to all an opportunity to experience the healing touch of Christ who loved us and "who gave himself for us to redeem us from all wickedness..." (Titus 2:14).

At her altars, miracles have happened. Christ has transformed sorrow into joy... despair into hope... guilt into glorious pardon.

CHRIST HEALS!



**Happy is that people,
whose God is the Lord.**

PSALM 144:115

**For God so loved the world
that he gave his one
and only Son,
that whoever believes in him
shall not perish
but
have everlasting life.**

JOHN 3:16, NIV

We invite you
through our open doors.



"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105)



LAMPLIGHT

The
passage
for study:

1 Peter 4:12-19, NASB.

The key words in 1 Peter are "suffering" and "glory." Most of us would like to have the glory but skip the suffering. This isn't possible, as Jesus taught (Luke 24:25-26) and the apostles learned (Romans 8:17-18). In some way, to some degree, all who truly follow Jesus in this world are going to get their lumps (2 Timothy 3:12).

Two kinds of suffering are mentioned in this passage, as they were earlier in the letter. One is suffering "as a Christian" (v. 16) and "according to the will of God" (v. 19). The other is suffering "as a murderer, or thief, or evil-doer, or a troublesome meddler" (v. 15). (That last category is interesting, for nearly every church has some busybody in it. If you get your nose busted because you stuck it in somebody else's business, that is not suffering for Christ!) In our world one may suffer for doing right or for doing wrong. Only the first is promised the blessing of God.

For those who suffer as Christians, the passage has some important things to say:

I. We should suffer *unsurprised*. "Beloved, do not be surprised at the fiery ordeal among you . . . as though some strange thing were happening to you" (v. 12). A holy God and an unholy world are necessarily on a collision course! People who address this God as Father (1:17) cannot expect to be addressed by the world as brothers. A world which crucified the Master will not hesitate to persecute His servants. Nothing should be more sure and less strange than the fact that "In the world you have tribulation" (John 16:33).

II. We should suffer *unashamed*. ". . . if anyone suffers as a Christian, let him not feel ashamed, but in that name let him glorify God" (v. 16). Peter writes from personal experience. He and John were flogged by the Sanhedrin for preaching Christ, but they left the court "rejoicing that they had been counted worthy to suffer shame for His name" (Acts 5:41).

(1) The Christian should suffer unashamed *remembering* how Christ suffered for us. He was executed as a common criminal. Crucifixion was viewed as a disgrace by Romans, as a curse by Jews. Yet Christ endured the Cross out of love for a lost world. His followers should

regard any form of reproach borne for His name's sake as a badge of honor.

(2) The Christian should suffer unashamed *anticipating* the outcome of his trials. To "share the sufferings of Christ" now means that we will share His glory when it is revealed (v. 13). Now the cross, then the crown! And that eternal glory will make the present trials seem like a "light affliction" (2 Corinthians 4:17-18).

Looking back to His cross and ahead to our crown, we should not be ashamed to suffer for Christ.

III. We should suffer *undefeated*. Suffering is here described as "testing" (v. 12) and as "judgment" which begins with God's household (v. 17). In neither case is it expected to overcome the believer. There are three good reasons why the Christian should not be defeated by suffering:

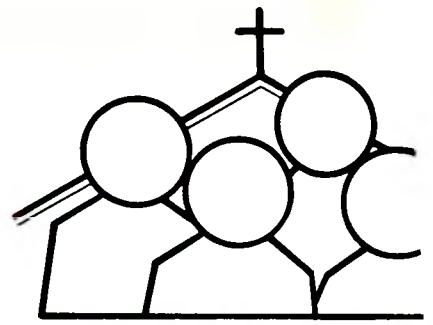
(1) Christ is the sufferer's *example*. As Peter has already emphasized, suffering is a way of following in His steps (2:21). As our Model, He assures us of victory. He suffered and was glorified. The Cross led *through* the grave to the glory. As we "share the sufferings of Christ" we do so in a great sustaining hope.

(2) The Holy Spirit is the sufferer's *strength*. According to Peter, "the Spirit of glory and of God" rests upon the one who suffers for Christ (v. 14). The abiding Holy Spirit was the power of Jesus' human life, and He reinforces our weak lives and enables us to stand the storms.

(3) God the Creator is the sufferer's *security*. As we suffer we are called upon to "entrust" our souls "to a faithful Creator" (v. 19). He who made us knows what we can endure. He knows where our breaking points are, and He will adjust the load accordingly. We are in the hands of a Father too kind to be cruel, too wise to be wrong.

There is something infinitely worse than the "judgment" of suffering that comes upon "the household of God." It is the judgment that overwhelms those who disobey the gospel and who suffer, therefore, without hope. Suffering is inevitable. What matters is whether we meet it as a Christian or as "the godless man and the sinner" (v. 18). The suffering of saints is an avenue; the suffering of sinners is a dead-end street. □

THE HEALING COMMUNITY



by RUSSELL METCALFE
Wollaston, Mass.

“Tremendous power is made available through a good man’s earnest prayer”

(James 5:16, Phillips). Every Christian gives lip service at least to a desire for effective prayer, but often we overlook an obvious key to that power. The *context* of this promise of tremendous power in prayer is deeply significant: *power and healing are vitally linked together here in this practical chapter with sharing weakness and needs, and praying for one another.*

James makes it plain that the entire Church is to be involved in concern with the burdens each of the other, and that when such concern is genuine, prayer offered for other people catches fire with the love of God himself, and healing takes place. The Church is to be *the healing community.*

THE CONTEXT OF HEALING

We need to take a realistic look at “healing.” While it is mysterious and supernatural, healing is not the work of some “god” of whimsy or caprice. When we pray the powerful prayer of healing we do not pull away from the rest of the full orb of scriptural emphasis.

The context of healing is always *God’s will, God’s wisdom, and God’s way!* And we must remember that God is concerned with “the whole man.” Where a medical doctor might treat an ailment and help us make an adjustment to life, God, in every individual situation, sees the end from the beginning, and is always seeking our ultimate good for time and for eternity.

It is not a cop-out to say that there are kinds of healing—very real and substantial healing—that are *always*

God’s will! And as the Church is committed to God, the Church must be deeply committed to life of spirit, the mending of broken relationships, the union of individual and church-wide spiritual *healing, God’s will, God’s wisdom, God’s way!*

THE CLIMATE OF HEALING

Just as tender plants cannot grow in frozen ground even so the healing ministry of God through the Church cannot flourish apart from a proper climate in the lives of individual Christians within the Church. If *the Church* becomes a place where people crowd in to get close to Jesus, then it will be, at least in part, because of the full access to me.

Simple candor (v. 12) is a good climate for the healing community. No hidden agenda, no hypocrisy, no piety, no grudges—just simple faith, and honesty are essential to a climate of healing.

Forgiving and being forgiven are also a part of the climate that enables healing. Harsh judging of motives and their commitment to God (v. 9, also 3:2)—will destroy our prayer of power before it gets started.

Not the least in this climate of healing is a willingness to admit one’s own frailties (v. 16). Not so much a “letting out of dirty linen” is indicated here, as a freedom to freely that we need God—that our own strength is insufficient and that all too often we fail to represent God as we should. Our spirits must always be ready and willing to gladly adjust to God. That is the climate of healing!



Vernon D. Corzine pastors the Fortville, Ind., church. He previously pastored at Morris, Ill. Before his conversion, Mr. Corzine was a public accountant.

by VERNON D. CORZINE
Fortville, Ind.

NO MOTOR NEEDED

A few weeks before Thanksgiving, 1976, Rev. Vernon D. Corzine attended services at the Fortville, Ind., church. The pastor, who was in a motorized wheelchair. Nearby were the ever-ready and willing friends who were needed to support her where the wheelchair could not go. Diagnosis: Parkinson’s disease with rapidly deteriorating muscles and mental capabilities. Prognosis: A continuing deterioration and weakening condition until her death. Tarr had been pastor, singer, and evangelist in the church of the Nazarene from 1946 until she was retired in 1976 due to failing health.

Death seemed imminent in late October, 1976, at the hospital. However, her church, friends, pastor, and those who had known her across the years were praying. On November 9th night, delirious and not really knowing what was happening, she reached out to God for help. God spoke to her and assured her that He would take over and that everything would be in His control.

Transferred to Methodist Hospital for treatment and

COMMUNITY OF HEALING

your church a community of healing? Or is it not? Members be hurt, really wounded, and the rest of the ship be unaware, insensitive, uncaring? If our physicians are insensitive to pain in any part, they are in trouble! And so are our churches, unless they stand with God's healing, with the prayer of power, to spirits whole and relationships vital.

Would you like to see your church even more effective as a community of healing? I am praying daily for the church of which I am part. Could I be so bold as to suggest a term of prayer for you?

Pray for a *willingness to be open*, so that in some small way God can use you as an instrument of His healing. He will!

Admit that there *could be hindrances to healing* in you—things that might block God's healing power from reaching you, and/or block you from helping to heal others.

Pray to be *willing to accept* the prayers and love and concern of others in your church. (It is hard to ask for prayer at times, and hard to know exactly how and when. That is why you are praying in this way.)

Be *grateful to God* for healing He has brought to you in the past. Tell Him how you appreciate Him! If He has used you to help someone else, thank Him for that, too!

Be *willing to pray for someone else* who may be needing someone to pray the tremendously powerful prayer of healing *just now!*

Be open, even now, for the possibility of a real breakthrough of healing and revival in your church right now! When we, like God, become concerned about "the whole person," exciting things begin to happen! *Revival begins in the healing community!* □

helps to holy living

around no symptoms of Parkinson's disease and her she was well and her mind keen and alert. She came home and went out to lunch the same day; she was smiling and rejoicing. During the winter and summer months of 1977 she has resumed driving for the first time in over 17 years, shoveled snow, and generally resumed a normal life.

A miracle of healing has been testified to as she has it in a number of churches, community services, and her local church. Perhaps the greatest impact, however, has been in the small community of Fortville. For many years she has been familiar with her in her wheelchair or on crutches. Now she is everywhere—shopping, paying her bills, walking, driving, and, in amazement, people ask what has happened!

The story is told again and again of how God can take a crippled body and fix it up so no wheelchair motor is needed! □



Let the Healer come and walk among us
For ours is such a battered world—
Of broken hearts and shattered dreams
And now our sprawling cities have hurled
All of us into hungry computers
Where millions faint. We cannot cope
With the pressures and the vices. We are
Bankrupt unless He brings us hope.
Let the Healer come and touch us gently
And give beauty where ashes lay—
Rebreak the red blood-vials of Calvary
And pour solace on our dismay.
Dissipated men need deeper comfort
Than wine and flesh can ever give;
Sick men must have the Great Physician if
They recover and if they live.
In our liberated independence
We have relied on gun and fist,
Yet our world boils like a seething cauldron
In which there is no catalyst.
Our "asphalt-jungles" breed lurid headlines
While sacred things which matter most
Wane and dim with the tawdry. O Christ,
come
Again. Be our Guest, we the host.
How soon will the steeds of Armageddon
Ride like pale specters through our day?
Will the toxic opiates of Satan
Deaden us like dry dolls of clay?
Divine Healer, come and walk among us
With balm and ointment in each hand;
Our wounds are deep, we are slowly dying—
Come, Nazarene, come, heal our land.

—CHARLES HASTINGS SMITH
Bethany, Okla.



HEALING FOR BACKSLIDERS

by LYLE B. POINTER
Bethany, Okla.

I will heal their backsliding." God said that. He said it after some people had broken their relationship with Him. It was not the first time. It had happened before—and often. Still God said, "I will heal them."

The trouble had gone beyond the point of forgiveness. They had been forgiven numerous times. Forgiveness would not take care of the problem. Healing was necessary.

It still is. Sin is so easy to choose and so hard to lose. We become entangled. Getting free seems unlikely; staying free impossible. God's work must be deep, if it is to be complete. Help is insufficient. Healing alone is adequate.

God heals. And only God.
How can He?

One of the greatest healing agents in the backslider is knowledge of God. Not the intellectual kind. Rather the knowledge of firsthand, intimate experience—really knowing God.

This is opposite of what most people expect. They anticipate obtaining a greater understanding of themselves. "When I can pull myself together . . ." they say. "When I can understand and accept what has happened, then . . ."

Again and again this doesn't work. Self-understanding usually reveals personal weaknesses and inadequacies. Self-condemnation mounts. The source of strength and success is not found hiding in the reservoirs of the human mind. Self-evaluation fails to bring healing.

Knowledge *about* God doesn't help either. Knowing about God and knowing God are not the same. There is a vast difference between being acquainted and being married. Marriage provides a relationship of intimacy and closeness; the person is perceived as he really is. Second-hand analysis is not necessary.

How does a person obtain personal knowledge of God? By allowing God to be what He wants to be to us. "I will love them freely, for My anger has turned away," God says. (Hosea 14:4, NASB.)

"Turn, O backsliding children, saith the Lord; for I am married unto you" (Jeremiah 3:14).

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

Why don't more people come back to God? Because they don't understand God—don't really know Him.

This is not to say they didn't really get saved, they just can't believe the good news—the actual fact, that God is so ready to take them back.

For example, one lady was praying desperately for God to accept her back after a failure in her life. Hoping to help her, a Christian quoted the promise, "If we confess our sins, he is faithful and just to forgive us our sins . . ." (1 John 1:9). To this the lady responded, "But that's too easy, isn't it?"

A backslider experiences guilt and remorse so deeply that it is difficult to accept God on His apparently easy terms. It seems impossible to think He could forget about our wrong.

Subsequently two things tend to occur. (1) The backslider inflicts self-punishment. He tries to make right the wrong by forcing himself through miserable situations. He thinks that this will satisfy God. God will see how sincere he is about renewing a relationship with Him. Seldom does self-infliction end. A person continues to feel guilty. So he tries to atone for his wrong. He is never satisfied.

Lyle B. Pointer is pastor's associate in charge of program administration at Bethany, Okla., First Church, and is minister of lay development. He is presently a doctoral candidate at Fuller Theological Seminary.



2) On the other hand, a person feels compelled (not by the Lord) to earn God's favor. He works at being good. He has a misguided resolve to present himself a lawless person to God for salvation.

I was talking to a man who was just such a person. He was saying, "I have to get it all together before accepting Christ." Just as I was going to ask what it would take 'to get it all together,' he answered my unspoken question with this statement of an impossible task: ". . . by knowing the Bible throughout first."

He would never do it, because he could not satisfy himself by obtaining a masterful understanding of Bible content. He still would not be good enough to be accepted by Christ.

Other attempts to work out one's own backsliding problems are found in comments like: "When I quit smoking and drinking . . .," "When I can control my temper, then I'll come back to God." This is getting the cart before the horse. God never made those actions the conditions of salvation. Better habits are the kind of things with which God works after we come to Him.

Human fear of failure prevents God from healing backsliders. "If I could live it, I'd become a Christian." The person thinks he can avoid failure by never starting. He feels he cannot trust God. He obstructs God's healings. Why? Self-distrust. His humanity, his weaknesses overwhelm him. His self-distrust blocks out the true object of trust, an unfailing God.

God is the one who both saves and keeps a person saved. God's love that won the allegiance of the unbeliever is the same love that keeps him.

As a boy, I was under the impression that God was going to keep me out of heaven. I could visualize Him rearing around attempting to catch me up so He couldn't have to let me in.

The opposite is true. God does everything He can to gain commitment to Him. After He recruits, He does everything He can to keep a person.

Good News for backsliders:

"The steps of a man are established by the Lord; and He delights in his way. When he falls, he shall not be hurled headlong; because the Lord is the One who holds his hand" (Psalm 37:23-24, NASB).

"Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy . . ." (Jude 24, NASB).

"Yes, but don't I have to take responsibility for myself?"

"You can do all things through Christ who strengthens you" (cf. Philippians 4:13). God protects and provides strength to His followers.

God's healing is also rejected due to circumstances of people. The past has poisoned people. Conflict of Christians, misunderstandings in the church have provoked anger. The problem lies unresolved in the heart of the backslider. He had allowed it to destroy him. He is like a man whose disease is curable, but stubbornly refuses the medicine. He spites the doctor only to die.

Unfortunately some choose to allow people and situations to determine for them their destiny. This handcuffs them.

Others expect God to work as He did before. They want God no freedom. God doesn't prescribe the same red capsule every time. There are people who expect

to have the same feelings, the same preacher, the same hymn sung, the same invitation given. The years have made the backslider different. His circumstances have changed. Even if God worked in identical ways, they may not be perceived as such by the person.

God is imaginative and creative. He deals with us in numerous ways. It is refreshing to see the perceptive person open himself to God no matter how He selects to minister to him.

One man talked of failure in his Christian life saying, "Once I failed God; from then on to try appeared to me to be hypocritical. Since salvation was instantaneous, it seems all should have been taken care of at that time; if not then, it never would be. If I couldn't live it from that point, I never will."

He did not know that God really understands him. God does not come one time—save us—then go on to someone else. Salvation means we begin a relationship of learning to be His. The journey is dotted with new beginnings. As He shows us our failures, we confess them and renew our pledge to Him. After being instructed we must practice what we learn. This practice presupposes imperfections. Disciples are followers—learners. Not perfect doers.

So failure is not final. We have all failed God. Some are most keenly sensitive to their failures. Regardless, all have failed. How can we comprehend the death of Christ apart from the fact of human failure? The entire plan of God assumes the inability of man to live and behave perfectly.

Be assured—even amid the gloom of defeat—there is victory in Christ. "I am writing these things to you that you may not sin. And if anyone sins, we have One called alongside to help with the Father, Jesus Christ the righteous" (1 John 2:1, NASB footnote). □

CHRIST CAME

*Men needed mercy, healing, grace.
And heaven heard earth's cry!
God answered with a gift of love.
He sent His Son to die.*

*Christ came to help, to heal, to save,
To lift, to guide, to share.
He came to show a sinful world
God's tenderness and care.*

*Christ came to lead from earth to heaven
Past pitfalls, stress, and strife,
To ease men's burdens, cleanse their guilt,
Bestow eternal life.*

—JACK M. SCHARN
San Diego, Calif.



A SONG REMEMBERED

by KEITH A. PAGAN
San Diego, Calif.

The jarring sound of the telephone was unwelcome. Especially today! It was early. I was a bit behind in my morning routine, and early morning phone calls more frequently bring bad news than good.

This was the first day of fall classes. Enrollment was higher than we anticipated. The dormitories were overfull. Classrooms would be crowded. Laboratories wouldn't hold the students trying to get in. Patient teachers and eager students would meet for the first time.

My mind reviewed all of the undone tasks on my desk as I walked toward the receiver. In the mad rush to get things underway, I had surely forgotten something which had created a problem for someone else. Instinctively, I braced myself for the news.

The pleasant voice on the other end was instantly calming. The magic of modern communication had placed an old friend right at my ear, just next to where many pleasant memories were stored. Though a dozen years had passed since last we talked, I felt the bond of friendship as strongly as if our paths had never separated. The first words were thoughtfully and courteously spoken, "Nothing's wrong. I just wanted to thank you."

Keith A. Pagan is vice-president for academic affairs at Point Loma College. He formerly was academic dean. He has a Ph.D. in music and still conducts the concert choir of PLC. He has been with the college since 1961.



During the next few minutes I heard the testimony of one whose life since last we met had been marked by physical, psychological, and personal tragedy. No one person should have experienced so much. But the message was clear. "God has been very close to me. I have been strengthened and sustained by His grace."

"Fifteen years ago last Sunday," the caller continued, "you sang a song which has given me the courage and strength to face life and to overcome. I want to thank you for what you did for me." I struggled with my own emotions, as the thoughts of that period in our family life crowded in upon my consciousness. "You made the words live because I knew what you were going through. When times were rough for me, I thought of the victory expressed in that song and the text came alive to me over and over again," said my friend.

I thanked my early morning caller. (After all, few folks could tell you the name of a song at the end of a service—much less 15 years later!) It was nice to hear the kind words, though the other person clearly placed more significance on the earlier event than did I. After some exchange of family information, we said good-bye, broke the electronic connection (but not the personal bonds!) and plunged into our separate tasks, many miles apart.

The busy day ended. Things had gone better than I could have possibly hoped. I had been busy. But not too busy to reflect on those 15 years! God has been good. There has been sorrow, but He has been the ever-present Comforter. There has been pain, but He has been the Great Physician. There has been disappointment, but He has been my hope. Yes, I could agree with my early morning caller. His grace has been sufficient!

Now, it was late. My wife and girls had been in bed for some time. I had to stay up and finish a few items that couldn't wait for morning.

I made my usual rounds, tucking in the girls, lingering a little longer than usual over the bed of the 15-year-old. After slipping in bed, sleep eluded me for a few minutes. I, too, remembered the song—every word, slowly and certainly. (In fact, I'm sure I heard it precisely in the right key—E flat!) But, I felt the truth of the words in a way I had never experienced before as I remembered, slowly and beautifully, "Great Is Thy Faithfulness."*

1. *Great is Thy faithfulness, O God, my Father;
There is no shadow of turning with Thee.
Thou changest not; Thy compassions, they fail not;
As Thou hast been Thou forever wilt be.*

Refrain

- Great is Thy faithfulness! Great is Thy faithfulness!
Morning by morning new mercies I see;
All I have needed Thy hand hath provided.
Great is Thy faithfulness, Lord, unto me!*
2. *Summer and winter, and springtime and harvest,
Sun, moon, and stars in their courses above,
Join with all nature in manifold witness
To Thy great faithfulness, mercy, and love.*
 3. *Pardon for sin and a peace that endureth,
Thy own dear presence to cheer and to guide;
Strength for today and bright hope for tomorrow—
Blessings all mine, with ten thousand beside!*

*Thomas O. Chisholm. © 1923. Renewal 1951 by Hope Publishing Company, Carol Stream, IL 60187. All rights reserved. Used by permission.

“O DEATH, where is thy sting?”

by PAULINE WILLIAMS
Cherry Hill, N.J.

Amelia and I were co-workers in a nursing home. She was a very lovely person with a sunny disposition, always jubilant, a happy-go-lucky sort, and I enjoyed working with her. She was Italian-born, speaking broken English, and was a war bride, having met her American husband in Germany during the Second World War. After the war ended she and her husband came to the States to make their home. They had no children.

Amelia and I became very close friends, and I often witnessed to her, but she would turn me off by saying that she thought she was as good as the ones who attended church. It was rather difficult to talk to her because of her accent, and I could not understand her. But she was never offended, being as good-natured as she is.

In our work we did not take care of the patients, we were in charge of the linen department; but we were around them a lot and they all loved her and her sunny smile.

One morning Amelia came to work and I noticed a change in her. She was very quiet and I knew right away that something was wrong. I asked her what it was; in answer she just looked at me, and turning down the collar of her uniform, showed me a small lump on the side of her neck. She said to me; “I have to go to the hospital and have surgery and I am afraid.” I told her to not be frightened, that I would pray for her.

I did not see Amelia again until she came home from the hospital. She told me the doctor had said that her tumor was malignant. It turned out to be a very rare cancer. She had to begin chemotherapy immediately. The treatments made her very sick; she lost weight, and also

lost her beautiful auburn hair, and had to wear a wig.

After the removal of the tumor, another developed in a short time and was three times as large. The doctor had told her that it might be dissolved with radium treatments, but now he informed her that she was a terminal case. Amelia was still cheerful through it all, and asked the doctor frankly just how long she had. He told her about five months, if it did not spread to her kidneys and liver.

Well, I got busy behind the scenes. I called our pastor, who had met and visited Amelia. He was very concerned, and the church had special prayer for her. She began to improve, gained weight, and her beautiful hair began to grow again. The tumor almost disappeared, she seemed like her old self once more, and I was so happy, and praising the Lord!

Amelia did not come back to work again, but we kept in touch with each other. I invited her to go to church with me and she gladly accepted my invitation. She came with me every

Sunday night and seemed to enjoy the services. When it was prayer time she would go to the altar with me and pray.

One Sunday evening, when my Sunday school teacher and I were kneeling for prayer with her, I felt the time was right to ask her about her soul. We prayed that she would give her heart and life to God, and asked Him to heal her if it was His will. She did not seem to understand it all, but she was willing and did accept Christ as her Savior that night.

I did not know that it would be the last Sunday night she would come to church with me for a while. I learned through her husband that the doctor had sent Amelia back to the hospital for further surgery, as she had discovered another small lump under her arm. I had given her a Bible to take to the hospital with her, and she had promised to read it.

Amelia is back home now, and is running a race with time. But she is still cheerful. It was one year ago this October that she was taken ill. I do not know how long this precious woman has, but I do know that she loves the Lord and still attends church with me when she is able.

She still needs a lot of prayer, as does her husband, who is not a Christian. She told me that they read the Bible together every night, and even though he will not come to church with her, I am praying that he will come to know the Lord through her. I still have faith that God is able to heal her for His glory. Man's extremities are God's opportunities. But if He doesn't, then Amelia can look death squarely in the face and declare, “O death, where is thy sting? O grave, where is thy victory?” (1 Corinthians 15:55). □

Mrs. Pauline Williams is a wife and mother and soul winner.



Truth for Today . . . Assurance for Tomorrow



NO SECRETS

By Dorothy Boone Kidney

Brief, intimate, conversation-style prayers coming out of home incidents from everyday life. A book you'll identify with easily!
64 pages. Paper. **\$1.95**



I NEED THE QUIET

By Alice Hansche Mortenson

Seventy-one choice poems one may quickly turn to when needing a lift and experience a rewarding source of joy, support, and comfort.
80 pages. Paper. **\$1.95**



EVERY DAY WITH PAUL

By Mendell Taylor

Daily devotional readings for an entire year based on the life and teachings of the apostle Paul. Informative, and inspirational!
335 pages. Clothboard. **\$5.95**



SOMEWHERE IN THE SHADOWS

By Clara Verner

A fiction by a veteran writer, of a young preacher forced into a layman's role. Solutions found to related problems offer guidelines for others.
160 pages. Paper. **\$2.95**



SCRIPTURES TO SING

Singable selections taken directly from the Bible. 123 numbers include piano, guitar accompaniment. Plastic binder. 128 pages.
MB-439 **\$2.50**



STEREO ALBUM

Includes 39 of the songs from *Scriptures to Sing*. Plays monaural, but with a stereo player, instruments only may be played for sing-a-long.
L-7205 (Double album) **\$9.98**



GOSPEL COUNTRY—STEREO

Warm, sincere, personal choral arrangements by Mosie Lister. Includes "His Great Plan," "Restore My Soul," "There Is Joy in my Soul," and seven others.

L-7194 Album **\$5.98**
MB-433 Songbook **\$1.95**
L-7194C Book/Album **\$6.95**



GETTING IT ALL TOGETHER

By Jane Brewington

Fascinating reading about how a missionary met a real person in partnership with a real God in a real way—puts it all together.
88 pages. Paper.



LOVE SONGS FOR ALL GOD'S CHILDREN

100 songs from traditional to contemporary for piano, guitar, family sing. Plastic ring binder.
224 pages. 9 x 12"

MB-372

Widely accepted in its New Testament edition

NOW in the Complete Bible

NEW INTERNATIONAL VERSION

The product of hundreds of Bible scholars working with the original languages to translate God's Word afresh.

Subject headings . . . clarification notes . . . 16 pages of 4-color maps . . . Bible paper . . . gold edges, stamping . . . easy-to-print.



- TR-80640** SINGLE COLUMN, Dark brown, clothboard 6 x 9" **\$17.95**
- DOUBLE COLUMN EDITIONS
- TR-80600** Dark brown, clothboard 6 x 9" **14.95**
- TR-80670** Dark brown, clothboard, 5½ x 7½" TEXT ONLY **\$7.95**
- TR-80675** Top-grain black cowhide, presentation page, family record, ribbon marker 5½ x 7½" **\$37.95**
- TR-80677** Same as TR-80675 BURGUNDY **\$37.95**
- TR-80678** Same as TR-80675 TAN **\$37.95**
- TR-80690** CHILDREN'S EDITION—Features full-color cover and 36 illustrations. Clothboard. 5½ x 7½" **\$7.95**

Available after October 27, 1978

Prices subject to change without notice.

Please send a copy of THE 1979 CATALOG

Name _____

Street _____

City _____

State/Province _____ Zip _____

NAZARENE PUBLISHING HOUSE
P.O. Box 527 • Kansas City, Missouri 64141

OVER 8,000 OTHER ITEMS to choose from . . .

Bibles • Books • Music • Records • Pictures • Awards • Gifts
Equipment • Supplies • Audiovisuals

For your HOME

REQUEST
your FREE copy

. . . the CHURCH





SPIRITUAL FIRST AID

by CURTIS LOFTIN
Donelson, Tenn.

The sudden static in my pocket paging-receiver gave notice that I was about to receive a message from the hospital's PBX operator. "Mr. Loftin, 325 . . . Mr. Loftin, 325!" 325? That's the Emergency Room, I thought. I won't call, I'll hurry on down; there may be a death.

Upon arrival the E.R. clerk advised, "There's a woman here who asked to see a minister, so we called you."

When I introduced myself as the Patient Advocate, the young woman in her early 30s asked, "Are you a minister?" I replied that I was not but perhaps I could be of some assistance. Her eyes, glassy, with dilated pupils, strained to see the face hovering over her. "How can I find God!?" she sobbed, reaching out, groping to know the presence of someone who could help her. "God is as near as we choose to allow, and if you want Him near He comes quickly. Tell me about yourself; what happened that put you in this position? Do you have a family?"

Through tears and sobs and occasional moments of quiet simplicity, she told me that her husband had abandoned her about three or four years ago, leaving her with several small children. She had not heard from him, had received no financial assistance, and had turned to drinking in an effort to forget. If she ever told by what means she fed and clothed her children I don't recall. She went on to say that she had been committed to a rehabilitation center, and after several weeks of treatment had been released. Some of her peers had persuaded her to celebrate her "coming out" by having a drink. The sudden intake of alcohol threw the woman into convulsions and subsequently into our Emergency Room.

When I responded to the operator's page I had no idea what situation would be encountered, so I did not take a Bible. The young woman seemed serious in her search for God. I quoted several scriptures which outlined the way of salvation and asked her to pray. She said she couldn't pray, that she didn't know how, but she repeated a prayer after me asking God to forgive her, asking Christ to save her, to come into her heart and be her Master. After we had prayed I said, "Dear lady, if you went outside and someone asked, 'Where can I find Jesus?' what would you say?" Almost prayerfully she clutched her hands to her chest and exclaimed, "In my heart! In my heart!"

Upon leaving the hospital I gave the woman a New Testament (placed by the Gideons) and told her I'd be in touch. Several days later I wrote her a letter suggesting some things she needed to do: make her profession of faith public, join a church, follow Christ in baptism, get into a Bible study program, get her children started in Sunday school, find a minister with whom she could talk and one in whom she could have confidence.

Duties and responsibilities soon put the E.R. experience in the back of my mind for recall sometime in the future. The occasion for recall came the following Christmas when I received a card with "Greetings to a very special friend . . ." A penciled, handwritten note read, "Thanks for saving me! Merry Christmas!" It was signed "Arlene and the kids." I knew that I didn't save Arlene, that God saved her through Jesus Christ, but I was His instrument. Arlene realized that I didn't save her, but that God forgave her when she repented of her sins and asked Christ to come into her heart.

I haven't heard from Arlene again, but I believe that in a small town about two hours' drive from Nashville there is a young woman who found Christ in the Emergency Room of a hospital. Praise be to God for His unspeakable gift! □

**"By All Means . . .
Save Some"**

THE HEALING CHRIST FOR A BROKEN WORLD

Ours is a broken world.

Prisons, hospitals, orphanages, and cemeteries bear terrible witness everywhere to the brokenness of human life.

Hearts are broken—crushed by betrayal, loneliness, bereavement, rejection, and discrimination.

Bodies are broken—ravaged by disease, mangled by accidents, crippled by birth defects, shattered by crime's assault and war's violence.

Minds are broken—snapped by the weight of guilt, ruptured by the burden of fear, fractured by the pressure of too-rapid changes in our complex society.

Homes are broken—mates are unfaithful at worst or uncaring at best; parents are abusive and overbearing; children are disobedient and runaways.

Everyone is involved in some way with the brokenness and misery of human existence.

And God is involved. Into this world of broken things He sent His only Son, Jesus (John 3:16).

Jesus walked among broken people as a Healing Christ.

He healed the insane, restoring them to sanity and returning them to their homes as productive persons (Luke 8:26-39).

He healed the sick, and every kind of illness fled at His command. The lame walked, the deaf heard, the blind saw, and even the leprous were cleansed (Matthew 9:1-31).

He healed the sorrowing, forgiving their sins, and investing their lives with peace, courage, and hope (Matthew 9:1-8; John 14:1-3, 27).

He healed homes, uniting parents and children (Luke 9:40-50).

“He went about doing good, and healing all who were oppressed by the devil” (Acts 10:38).

The world responded by crucifying Him! On the cross He entered fully into our brokenness.

But God raised Him from the dead! He is alive today. He walks in our world again as the Healing Christ, continuing His ministry of deliverance through the power of His Word and Spirit.

He wants to be your Healer, Savior, Friend!