



THE GOOD NEWS MESSENGER

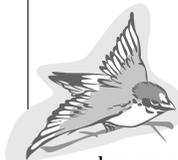
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Victorious Living

From *Secret of the Singing Heart* by C. W. Naylor



*"I sing because I'm happy, I sing because I'm free,
His eye is on the sparrow and I know he watches me."*

This song is a song of faith. In reality every song is a song of faith. Faith is the basis of happiness. It is the inspiration of song. We return to the theme of faith here

because faith is central and vital. Christian faith is what makes the Christian life so joyous. There are many who call themselves Christians who are not joyous. That is because they do not have an active faith. Paul was radiantly joyful solely because he was a man of deep and settled faith and had the assurance that comes from such a faith. Again we quote his words, "The life that I now live in the flesh I live by the faith of the Son of God."

To Paul, Christ was real. His relations with him were real. On that stormy sea journey that ended in shipwreck Paul could say to those in danger with him that all would be well, that not a life would be lost. HE could speak confidently because the angel of the Lord had stood by him and had given him the assurance of faith.

God promised, "My presence shall go with thee." That promise has been a comfort and consolation to God's people for three thousand years. We need to cultivate a sense of God's presence. He has said, "I will never leave thee nor forsake thee." His presence with us is real whether or not we can realize its reality. WE need not try to create a sense of its reality in our imagination. It is a fact, not a thing of fancy. We have only to sense the fact and to treat it as a fact. We may say that God is everywhere. True, but it is not his presence everywhere that counts for us; it is only that part of everywhere where we are. God is just as real in that little part of everywhere where you and I now are as he is in heaven on his throne. It is his presence where we are that really counts for us. Therefore it is the sense of the reality of his presence with us that makes him real to us.

The Psalmist said, "Thou art with me." TO be able to say this means much. First of all it means safety. The story of how one of God's children came to realize her safety in the abiding presence of God is told by Mrs. Pearsall Smith: "I was attending a prayer meeting when a poor woman rose to speak and I looked at her wondering what she could say, little thinking she was to bring a great message to my soul. She said she had great difficulty in living the life of faith on account of the second causes that seem to control nearly everything that concerned her. Her perplexity became so great that she began to ask God whether he was in everything or not.

"After praying for a few days she had what she described as a vision. She thought she was in a perfectly dark place and that there advanced toward her from a distance a body of light which gradually

surrounded and enveloped her and everything about her. As it approached a voice seemed to say, 'This is the presence of God.' While surrounded with this presence all the great and awful things of life seemed to pass before her—fighting armies, wicked men, raging beasts, storms and pestilences, sin, and suffering of every kind.

"She shrank back at first in terror but she soon saw that the presence of God so surrounded and enveloped each one of these that not a lion could reach out his paw nor a bullet fly through the air, except as his presence moved out of the way to permit it; and she saw that let there be ever so thin a sheet, as it were, of this glorious presence between herself and the most terrible violence not a hair of her head would be ruffled nor anything touch her unless the presence divided to let the evil through. It was so also with the small and annoying things of life. Her difficulty vanished. Her question was answered forever. God was in everything and the angel and his presence saved her."

We shall not all have such experiences to cause us to realize the presence of God and our safety therein. God has other ways of bringing this about. We may greatly help by continually assuring ourselves that God is with us. If we should say to ourselves in our times of difficulty or danger, "God is with me; I am safe," we would presently come to feel safe no matter what the circumstances. If we should repeat over and over to ourselves in our times of need, "God is with me; God will help me," it would come to be a reality with us. It is real whether or not we realize it, but it profits us in our consciousness only when we realize it.

We need the sense of God most when we need his help and sustaining grace. It is in the times of storm that we appreciate shelter. So we need to realize the sheltering presence of God in life's storms. We can do much toward cultivating a state of mind that recognizes God's presence in our darkest times. We must not wait for the dark times to begin this development. We should develop it under favorable circumstances, then bring the consciousness of God's presence into the unfavorable time until it becomes as real in the unfavorable time as in the more favorable time.

The sense of God's presence sometimes comes from our emotions. This is only in the favorable seasons. In the unfavorable seasons it can come to us only through faith. Therefore the need of cultivating a sense of his presence through our faith. Our faith will be tested with respect to this as with other things. The more faith is tested and tried when it meets and endures, the more it grows.

We need to learn to use our faith. We should form the habit of daily accomplishing something by our faith. We should pray every day the prayer of faith for some definite thing. We cannot do this if we scatter our prayers too much. We cannot concentrate faith on many things at one time. We can have a *general* faith that takes in all our needs and this we can exercise daily, but we need a *particular* exercise of faith to receive particular things, particular help, and particular grace. We should pray for many things, but there are some things on which we should specialize. We should make them a special object of prayer. We should choose something that we feel to be

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Victorious Living (cont'd)

From *Secret of the Singing Heart* by C. W. Naylor

(Continued from page 1)

the will of God for us. Then we should pray for that thing until it is granted, until faith grasps its object and makes it a reality. We often stop praying too soon.

When we pray for many things and do not exercise definite faith for definite answers, we weaken rather than strengthen our faith. It tends to make our faith ineffective. We should use faith not only in prayer but in both the little things and in the greater things of life. There are many opportunities every day to exercise faith. Little acts of faith build character, and bring success and happiness. It is by the exercise of definite faith, or acting out faith in our lives and holding the attitude of faith, that develops faith and prepares us for the difficulties that may come.

Every exercise of faith prepares us the more easily to exercise it next time. Every recognition of the working power of faith in our lives and the things accomplished by it makes us more capable of using faith. The use of faith in this way in the little things of life gives us a sense of God's partnership with us, of his continuous help. Sometimes we realize very greatly our need of help. Do we realize his willingness to give that help and do we act upon such a realization? It has been said that God helps those that help themselves, but I think God loves best to help those who cannot help themselves. I think that those who are faint and weak with the toils of life and those whose courage falters may more than any others have cause to believe that God will help them. God is not looking for opportunities to help those who need no help. His help is for those who stand in need of it and who must have it. To such it is freely given when they trust him.

So many say, "Oh, if I knew how to have faith." One thing that may help is this, "Never let what you *do* know be weakened by what you *don't* know. Stick to what you *do* know." Always remember that the things you *do* know whatever they are, are facts. Nothing can change them. The things you don't know but only fear and are uncertain of never can change the facts that you do know. So settle down on the things you do know. Do not doubt them. Do not question them. Rely upon them. Then base your attitude toward the things you do not know upon your attitude toward the things you do know. This will always give you certainty up to a certain point and will indicate what must lie beyond that point. So make facts your foundation. Stand upon the known while you face the unknown.

James said we should show our faith by our works. If we believe in God we ought to act like it. "He thinks he believes it but he doesn't," said a woman of a man who had been professing his faith in the gospel. "If he really thought he had a friend like that, rich enough and strong enough to help him in every trouble and willing to do it, too, somebody that is sending him blessings all the while he is here and getting a beautiful home prepared for him to use afterward—do you suppose he would go about so gloomy and discouraged like all the time?" Assuredly not. When we really believe a thing our conduct is in harmony with our belief. So, if we really believe God's promises we shall be joyful Christians.

We should truly believe and have the will to put that belief into our deportment. We should have the will to be cheerful, bright, and pleasant. We should keep our troubles out of our eyes, out of our voice, and out of our movements. We should not advertise that we have trouble. The more we allow our physical attitude, the tone of our voice, and the look in our eyes to depict discouragement, defeat, or uncertainty, the more we shall have within to overcome. God meant us to be victorious, so let us adopt the attitude of victory and say, "Since God meant me to be victorious I mean to be victorious. It is my right to be victorious. Through God's help I will be

victorious. I am victorious." This attitude will go far toward making us victorious and toward making us realize our victoriousness.

There are times when our faith grows weary, when we find it difficult to exercise. As many have said, we may say after long efforts, "My faith is worn out." At such times we may find it difficult to pray. At such times people are inclined to mistrust their own experiences and question whether they are right with God or what is the matter with them. Alice E. Worcester tells what she does under such circumstances in the following lines,

"When I am very weary I do not try to pray,

I only shut my eyes, and wait to hear what God will say."

There are times in life when we can only hold still and wait. At such times that is all God requires of us. That is all that is necessary. If God does not speak when we wait to hear him speak we may be sure that he will speak when it is needful for him to speak, and when he speaks he will cause our hearts to rejoice. In these times of weariness we should not let down our faith. We should rest in faith.

Let us not forget that what life is depends upon what we are, and what we see depends upon how we look. The *Sunday School Times* tells an old fable, "A cold firebrand and a burning lamp started out one day to see what they could find. The firebrand came back and wrote in its journal that the whole world was dark. It did not find a place wherever it went in which there was light. The lamp came back and wrote in its journal, 'wherever I went it was light.' What was the difference? The lamp carried its light with it and illuminated everything. The dead firebrand had no light and everywhere it went everything was dark.

To sum up our thoughts, *the secret of the singing heart* consists in learning to be what we ought to be and to hold the attitude we ought to hold toward life. It consists in learning to adjust ourselves to our circumstances and to be happy in those circumstances. It means to take advantage of those favorable things that come in life, to make the best of the here and now and to look forward to the future with confident expectation of success and with determination to have success. It consists in walking with God, believing in him, and acting out that belief day by day. Doing this we shall be ever blessed and every happy. We shall have joy and happiness, and "sorrow and sighing shall flee away."

Victory Through Grace

By: Sallie Martin

Conquering now and still to conquer, rideth a King in his might,
Leading the hosts of all the faithful into the midst of the fight.
See them with courage advancing, clad in their brilliant array,
Shouting the name of their Leader, hear them exultingly say:

Not to the strong is the battle, not to the swift is the race,
Yet to the true and the faithful vict'ry is promised through grace.

Conquering now and still to conquer, who is this wonderful King?
Whence are the armies which he loadeth, while of his glory they sing?
He is our Lord and Redeemer, Savior and Monarch divine;
They are the stars that forever bright in his kingdom will shine.

Conquering now and still to conquer, Jesus, thou Ruler of all,
Thrones and their scepters all shall perish,
Crowns and their splendor shall fall;
Yet shall the armies thou leadeest, faithful and true to the last,
Find in thy mansions eternal rest, when their warfare is past.



Doing Things Love's Way

Excerpt from *The Secret of Being Strong* by C. W. Naylor

Not everything goes to please us in this world. Things displease us; people displease us; circumstances are not what we wish they were. There are many things to try and to vex us. How often we need forbearance, patience, self-control! How often the impulse comes, when things do not go to suit us, to speak hastily, to act uncharitably, or to behave ourselves in an uncomely way! When we are displeased, the mind resents it. The strength of this resentment depends upon the strength of our displeasure and upon the discipline we have used upon ourselves. It depends somewhat, also, upon the natural disposition, for even when the heart has been purified, the natural disposition remains.

People will not always do as we desire them to do or feel that they ought to do. They will not even do as they know they ought to do. Some people will misuse us or even abuse us. Untruths and misrepresentations there will be, going from mouth to mouth, about us. We shall be criticized. We cannot always have our own way. Seeing this is sure to be true, we must adjust ourselves to conditions and meet circumstances in a way that is consistent with real Christian character. We shall have difficulties to meet in the home, in business, in the church, in fact, in every relation of life that brings us into contact with other human beings. Their actions, desires, attitudes, and such like will inevitably limit and restrict us in some way. These restrictions are likely to chafe us. We are likely to resent them. And too, we are so constituted that we naturally desire things to go as we wish them to and as we think they ought to go. We naturally think our way is best. Since it is human nature to feel this way about things and since if we follow out the natural trend of such feeling we shall act selfishly and without due regard for others, it becomes necessary for us to mark out a way for ourselves and deliberately walk in that way. We must set a standard of conduct for ourselves and deliberately live up to that standard, regardless of feelings, circumstances, or conditions about us.

True charity is love. God is love, and we are told in essence that if we are God's, if we are his true children indeed, his love is shed abroad in our hearts by the Holy Spirit. If this love is shed abroad in our hearts it will warm all the cold emotions. It will soften all the asperities of our natures. It will quicken every noble impulse. It will give us a sympathetic generosity. It will write the law of kindness in our hearts. There is no limit to the blessed working of divine love in the human soul, when that soul is fully surrendered to Him. But divine love in the heart is not necessarily a continuous thing. We may lose that love out of our hearts. Even when it is in our hearts it does not do away with those natural things, those tendencies and dispositions that are in us. It has a strong influence upon them, but they are still there. They must be guarded. They are needful to us. Without them we should not be complete, but with them, we must be on our guard.

We must not let impulse rule our lives. We must do what we *ought* to do, not what we feel disposed to do. Usually we know what we ought to do and could do it if we would, but often, in order to do it, we must take hold upon ourselves and sometimes

even put a severe restraint upon some of our impulses and feelings. If we are to dwell in love, which is to dwell in God, we must let love work out through us. We must give it free course in our lives. We must give it full freedom to work. We must compel those things within us that would hinder the operation of love, in its normal way, to give place to its work.

The will must control these elements and say to love, "I will restrain these hindering things that thou mayest work as thou wilt." But how many times these things within us are allowed to work, hampering, hindering, and preventing love's operation. It is within our power to give place to whichever we will. We can put love in the background and act according to impulse and natural desire or inclination, or we can master these and give love freedom to work. Both elements cannot have full liberty. Imperious self would have its way. It must be made to bow to love and love must be given the right of way in the heart.

But what does it mean to do things in love's way? We have only to look at the things love does to know this. Love is never harsh. Love will restrain the tongue from many a bitter word. It will put kindness into the soul and kindness into the words. Love may be firm. It will be firm when it is necessary, but with all its firmness, it will not be harsh. Harsh words on the tongue mean that we give way to harsh feelings in the heart. When there is harshness in the heart, it shows itself in the words, attitude, and general behavior toward others. It is because harshness is given place in the heart that there are so many "family jars" and so many church troubles.

Love is not self-willed. It rejoices in the prosperity and advancement of others. It is willing to sacrifice its own way. It is willing to compromise the situation and make peace, even at a loss to itself. Love is the cure for all family, neighborhood and church troubles, as well as all national and international troubles. Love to God means love to man. Love makes always for peace, quietness, and contentment. Selfishness is the basis of many church troubles. People want their own way. They want to "boss" things. Or if it does not manifest itself in that way, it does in another way which shows the same principle; that is, it refuses to submit. Love is willing to submit when no principle is at stake. What is the trouble then, when members of a congregation cannot submit to the rule of God through their pastor? It is the lack of love. What is the trouble when they cannot submit to each other? A lack of love. What is the trouble when they have disagreements, hard feelings, loss of confidence? A lack of love.

Let us do things love's way. Let us ask ourselves the question, "What would love do?" "What would I do if I acted as love would act?" "What attitude would I hold toward others?" "What disposition would I manifest toward them?" Let us, therefore, seek that love from God that is kind, gentle, easy to be entreated, full of mercy and good works, and let us manifest it to all about us. It will make others happy and will react in happiness in our own lives. If we do not have this abounding love in our souls, let us seek God until he gives it to us. Let us beware, on the other hand, that we do not allow the natural tendencies within us to forbid love to work its own way when love is within the heart.



A Poor Rich Man and a Rich Beggar

From *The Picture Story Life of Christ* (Luke 16:19-31) by Elsie Egermeier

The Pharisees seemed to think that rich people were better than poor people. One day Jesus told them a story to show that God looks at people's hearts instead of their riches.

"There was a certain rich man who thought only of his own comfort and happiness. He wore expensive clothes, like a king's, and ate the best kind of food every day. His many servants were quick to do his bidding, and he did nothing except to live and enjoy himself.

"And there was a certain beggar man named Lazarus, who had no home or friends. He was a good man although he was a beggar, and he came to sit at the gate of the rich man to ask for crumbs which might fall from the rich man's table. The poor beggar was sick, and sores broke out all over his body. He could not drag himself away from the rich man's gate. As he lay there suffering, stray dogs from the street came to lick his sores. But the rich man did not try to help him at all; he let him lie there day after day in his misery.

"By and by the poor beggar died, and the angels came and carried him to heaven. No longer was he a poor beggar, for now he could rest in peace and happiness with faithful Abraham and other good people who had left this world. The rich man died, too, and his friends buried him in a nice, new grave, and perhaps they mourned greatly because he had been taken away from them. But that was not the end of the rich man, for after death he found himself in a place of torment. Now he was poor, so poor that he could not even get a drink of water to cool his burning tongue.

"In this place of torment the poor rich man lifted up his eyes and saw, far, far away, the same Lazarus who used to sit at his gate and beg. He remembered Lazarus, and now he saw him resting happily with Abraham in a beautiful place. The poor rich man called loudly to Abraham and cried for mercy. He knew he could not hope to rest with Abraham in that beautiful place, but he wanted Abraham to send Lazarus with just a drop of water to cool his burning tongue.

"But Abraham called back that he could send no water. He said, 'Remember that you enjoyed good things in your lifetime, while Lazarus had only poverty and suffering when he lived in the world. Now he is comforted, and you are being tormented. And I can send nothing to you because no one can pass from this place to your place of torment, neither can anyone from your place come to us.'

"Now the poor rich man remembered his brothers who were yet living in the world. He did not want them to come to this place of torment, and he asked Abraham to send Lazarus back to the world to warn his brothers about that dreadful place. But Abraham said those brothers had God's law to warn them, and Lazarus need not go. Then the poor rich man pleaded that his brothers might listen if someone rose from the dead to tell them about the place of torment. But Abraham answered, 'If they will not hear the words of God's Book, neither will they listen if one should rise from the dead and speak to them.'"

Questions and Answers

1. How does God judge people? (By their hearts.)
2. What story did Jesus tell that proves this? (The story of the rich man and Lazarus.)
3. What happened to them after they died? (The beggar was happy in heaven, but the rich man was begging for water.)

Bible Study—Purity

From *Bible Readings for Bible Students* by S. L. Speck & H. M. Riggle

1. **The Purity of God's Word**
Psalm 12:6; Psalm 119:140; Psalm 19:8; Proverbs 30:5
2. **The Purity of Celestial Beings**
Matthew 17:4; Mark 9:2; Revelation 1:13-16
3. **The Purity of God's Salvation**
Revelation 19:11-14; Revelation 19:7, 8; Revelation 22:1; Revelation 3:5; Isaiah 1:18
4. **The Purity of Bible Religion**
James 1:27
5. **The Purity of the Redeemed on Earth**
 1. Their soul is pure.
1 Peter 1:22
 2. Their heart is pure.
Matthew 5:8; Acts 15:8, 9; 1 Timothy 1:5; 1 Peter 1:22
 3. Their minds are pure.
2 Peter 3:1; 1 Corinthians 2:16
 4. Their conscience is pure.
2 Timothy 1:3
 5. Their language is pure.
Zephaniah 3:9
 6. Their thoughts are pure.
Philippians 4:8
6. **The Standard of Man's Moral Purity**
1 John 3:3



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Spanish interpretation is available in the services.

Service Times:

Wednesday Prayer Meeting	7:00 p.m.
Sunday School	9:30 a.m.
Sunday Morning Worship	10:30 a.m.
Young People's Service (Sunday)	4:45 p.m.
Children's Service (Sunday)	5:00 p.m.
Sunday Evening Service	6:00 p.m.

We have literature available for those who would like to study the Word of God in the confines of their home. Let us know if you are interested by contacting us at the above telephone number, address, or website.