



# THE GOOD NEWS MESSENGER

Volume 9, Issue 1

A publication of the Church of God in Moore, Oklahoma

January—February 2008

## Victorious Living

Except from *The Secret of a 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 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 brining a 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. 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 spe-

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### The Best Inheritance in Canaan

Excerpt from *Adventures in the Land of Canaan* By: R. L. Berry

I am troubled about my sanctification. My conversion was so bright and there was such a change that I never could doubt it. But when I was sanctified, there was not so great a change. And it was not so great as of some I have heard testify. Neither do I feel as bold as some I have heard speak, neither did I taste such a death as others have testified too. In fact, when I compare my sanctification with what others say theirs is, mine suffers in the comparison. I have often repudiated my sanctification and endeavored to obtain an experience just like others'; but it seems I cannot. Must I try to obtain another, or be satisfied with the one I have? Any help you can give me will be greatly appreciated.

Suppose we go over to Bethlehem this morning; there is a Brother Faithful there whose acquaintance you positively will appreciate. He has been in Canaan a number of years and doubtless can tell us some interesting reminiscences of his life.

This is a famous place. Somewhere about here David killed a lion and a bear and composed some of those inimitable psalms of praise to God. In that field right over there Ruth gleaned for Boaz, and her maidenly purity won the hearts of all.

Here is Brother Faithful's house. Let us knock and go in.

"Brother Faithful, how did you happen to get such a beautiful home in Canaan?"

"Well, pilgrims, I did not just 'happen' to get it. The truth is, I did all possible to gain a home at Bethel, or on Moriah; either place seemed better than this; at least it did for some time, until I learned that here was where Jehovah wished me to settle. Bethel is close to where the tent of the Lord was pitched, and it has sacred memories of a ladder reaching up to heaven and holy angels ascending and descending on ministrations of mercy to man below. To me it, of all places, seemed nearest heaven; but, if I may reveal a secret, I have found that Bethel is not the only place that has associations of a ladder planted on it and reaching heaven.

"The reason I wanted to stop at Moriah was because I heard Brother Dreamgood who lives there tell of the remarkable experiences he had there. I began thinking there was no place in Canaan like that, and I did not stop to consider that all of us could not abide in one place. Brother Dreamgood told the wonderful story of angels and holy manifestations and heavenly illuminations constantly occurring on that sacred spot till I forgot all about asking where the Lord would have me be, and forthwith started for Moriah. But I was baffled at every turn. Especially was I chagrined to find there was no place for me on Moriah at that time. Brother Dreamgood had a dreadful battle with the giants before he won a home for himself, and I am not certain that I could have fought them successfully.

"Then after that I fell in with Brother Worshipful who lived at Bethel. After he told of the good things there, I concluded Bethel was the place for me. But I made no headway in that direction.

"Having been in Canaan for some time and still unsettled, I began to inquire of Jehovah where he would have me be. It was made fully plain to me that God had the place for me that was best for me. A glad yielding to this truth brought great boldness to my soul. I girded on the armor, adjusted the shield of faith, grasped the sword of truth [Eph. 6:10-17] and went where I was directed—toward Bethlehem, a place which I had regarded as palpably inferior. After severe fighting, I won. And I am satisfied."

Sanctification is a work wrought by God through the blood and Spirit. It is both a cleansing from sin and an infilling of righteousness. It has negative and positive aspects. It takes away from and adds to. Not that sin is a sort of root or germ. It is an evil that affects our nature. This evil is destroyed, and its effects banished. The Holy Spirit comes in, filling the nature of man with righteousness and purity. You must get your mind on the real work of sanctification, not on some of its special manifestations in some people's experiences. The manifestations of sanctification may be more specific for some people than others, because they may need such.

It is possible, too, that your conversion made a greater perceptible change in your soul and life than did your sanctification. This matter of change depends largely on circumstances. If you were very deeply convicted of sin and were very happily converted, your conversion may have been greater apparently than your sanctification. But these appearances are not essential considerations.

Still another point you must bear in mind, and that is that sanctification, while a separate and distinct thing of itself, is only the second step in a work already begun. Justification is essential to sanctification and is the beginning of those things that work full salvation.

During a campmeeting one time a minister related a glowing experience he had when he was sanctified. He spoke particularly of boldness. He was made very bold.

When the altar call was made, an old mother in Israel came to the altar. A minister asked her what she was seeking. She replied, with tears in her eyes, "I thought I was sanctified; but since Brother A— testified to the boldness he received, I doubt whether I ever was sanctified. I did not feel that way."

The instructor carefully led her away from any comparison between her experience and others, and asked her if she were consecrated now.

"Oh, yes, just as consecrated as I know how to be!" she replied, weeping.

"Well, if you are all consecrated, what does the Lord do for those who are all given up?"

"He sanctifies them wholly," she had to say.

"And if you do not have as much boldness as Brother A— said he has, probably you do not need as much. Or, if you really need more, would it not be better to ask God for more rather than to give up your experience of sanctification in a vain effort to feel as someone else feels?"

She saw the point, and her tears disappeared beneath happy smiles of joy.

There is yet another item you should consider. Many times those who testify so beautifully and graphically in describing their sanctification are under an inspiration, and the blessing is set forth in glowing colors. For the time being their trials and discouragements are forgotten, their struggles to keep the victory are out of mind, and they speak in the highest praise of the work God has done. In the exhilaration of the moment they magnify the work. We do not say they overdraw their experience; for really no tongue can tell it; but while they are all aflame with ardor and praise, you may be going through a trial. So, of course, their experience seems to outshine yours so far that yours suffers. But remember this—the time may come when you will be testifying as they now are, and they may be the ones going through a trial; then they may compare their experience with yours, and they may feel that they are the ones who are behind. So compare no more. Be all for Jesus. If he gives someone seemingly a better experience, let him have his way. What is that to you? Follow Jesus.

### Victorious Living (cont'd from page 1)

cialize. We should make them a special object of prayer. We should choose something that we feel to be 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 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 ever trouble and willing to do it, too, somebody that is sending him blessing 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 beliefs. 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,

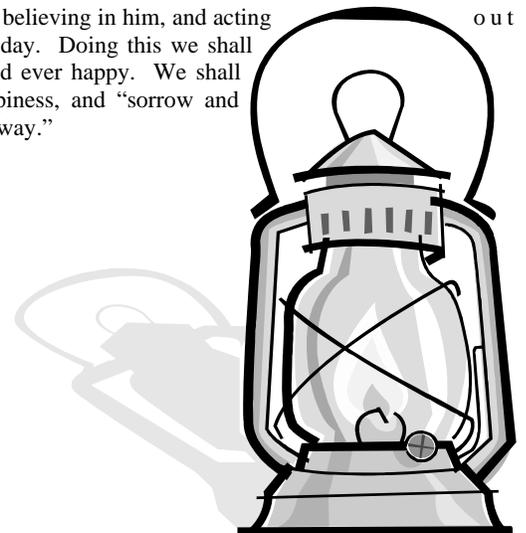
*"When I am very weary I do not try to pray,  
I only shut my eyes, and wait to hear what God will say."*

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.

We have said that faith brings joy. Over in far off Africa on the Congo River stands a native village. Formerly its inhabitants were sunk in ignorance and lived in mud huts that abounded in filth. A missionary went to the town and proclaimed to them the gospel message. They heard, believed, and accepted it and were saved. They were transformed and set about the transformation of their town. To celebrate the great change that had come they changed the name of the town and now it is known as Joy town. Christ can make our town, any town, Joy Town to us.

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 that belief day by day. Doing this we shall be ever blessed and ever happy. We shall have joy and happiness, and "sorrow and sighing shall flee away."



## Bible Study—Divine Healing (Part 2)

By: E. E. Byrum

### II. THE ACCESS TO DIVINE HEALING

1. Faith is required on the part of those desiring healing—Mat. 9:29; Mark 5:25-34, 36
2. Some are healed through the faith of others—Mat. 8:5, 13; John 4:50; Mat. 9:2; Mark 9:23
3. Those who pray must have faith.—Mat. 21:22; Heb. 11:6; Jas. 1:6, 7; Acts 6:8; Jas. 5:15; Mark 11:24
4. All things are possible to him that believeth—Mark 9:23
5. We must believe when we pray—Mark 11:24
6. We must have confidence in him—1 John 5:14
7. How we know he will answer—1 John 5:15; 1 John 3:22; Mark 11:23, 24; Mat. 21:21, 22

### III. THE WORD OF GOD CLEARLY TEACHES

1. That the day of healing is not past with believers—Mark 16:16-18
2. What to do when afflicted—Jas. 5:13
3. What to do in case of sickness—Jas. 5:14
4. What the elders must do—Jas. 5:14-15
5. What is sometimes required of the sick—Jas. 5:16; Acts 14:9; Mark 5:34; Mat. 9:29
6. That others must have faith in case the sick are unable to exercise faith—Mark 9:23, 24; Jas. 5:15; Mat. 9:2
7. That works must accompany faith.—Jas. 2:17, 18
8. What are the works that accompany faith?
  - (a) Where there are faults, confess them—Jas. 5:13-16
  - (b) Works of the centurion—he came to Jesus—Mat. 8:5-10
  - (c) Works of the man with a withered hand—he stretched it forth.—Mat. 12:13
  - (d) Works of the lame man—he looked and arose—Acts 3:4, 6
  - (e) Works of the woman with an issue of blood—she touched his garment.—Mark 5:27, 28
  - (f) Works of the ten lepers—they showed themselves to the priests.—Luke 17:14
  - (g) Works of the blind—he washed in the pool of Siloam—John 9:7
  - (h) Works of Naaman the leper—he washed in the river Jordan.—2 Kin. 5:10, 14

## The Story of a Man who had Great Faith in Jesus' Power

Except from *Egermeier's Bible Story Book*—John 4:45-54

Many people who lived in the country of Galilee were eager to see Jesus. They had heard about his first miracle at Cana, where he turned water into wine, and they had also heard about his teachings and his miracles performed in Jerusalem during the Feast of the Passover. Now when he left Sychar and returned with his disciples to their country, the news of his coming spread rapidly from one city to another, and the Galilean people hoped he would come to their cities and perform miracles among them, too.

But one man did not wait until Jesus should come to his home city before going out to see him. This man lived in Capernaum, a city that had been built on the shore of the Sea of Galilee. He was one of the rulers in that city, and he was also called a nobleman. In the eyes of the poor who lived near his home he was a great man indeed; for he did not despise them, as did many of the rulers of the Jews.

Sorrow had come into the home of this nobleman, his little son lay sick with a burning fever, and the doctors could not make him well. Hearing of Jesus, the nobleman decided to seek this wonderful prophet and beg him to come to Capernaum to heal his child. So he left his home one night and hurried to Cana, where Jesus was.

When the nobleman found the place where Jesus was stopping, he called to see the wonderful prophet of Galilee. He told Jesus about his sick child lying at home at the point of death, and he asked Jesus to go with him to Capernaum to heal the child. But Jesus answered, "Unless you see signs and wonders you will not believe that I am sent of God."

The nobleman was very much in earnest. He cried out, "Sir, if you do not come down at once, my little son will be dead when we reach home." Then Jesus spoke kindly to this distressed father. He said, "Return to your home without me, for your son will not die."

The nobleman believed Jesus' words and turned back to Capernaum. He did not fear any longer that death would snatch his dear child away from his loving care, for Jesus had said that the child should be well again. When he came near to Capernaum, his servants came to meet him with glad tidings. They said, "Your son is no longer sick."

"At what time," asked the nobleman, "did he begin to get well?" And the servants replied, "His fever left him yesterday at the seventh hour of the day." The ruler knew that Jesus had spoken to him at that very hour, and he believed surely that it was the power of this prophet that had saved the life of his child. Not only this nobleman, but all his household, too, believed in Jesus when they heard about the healing of the sick boy.

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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.