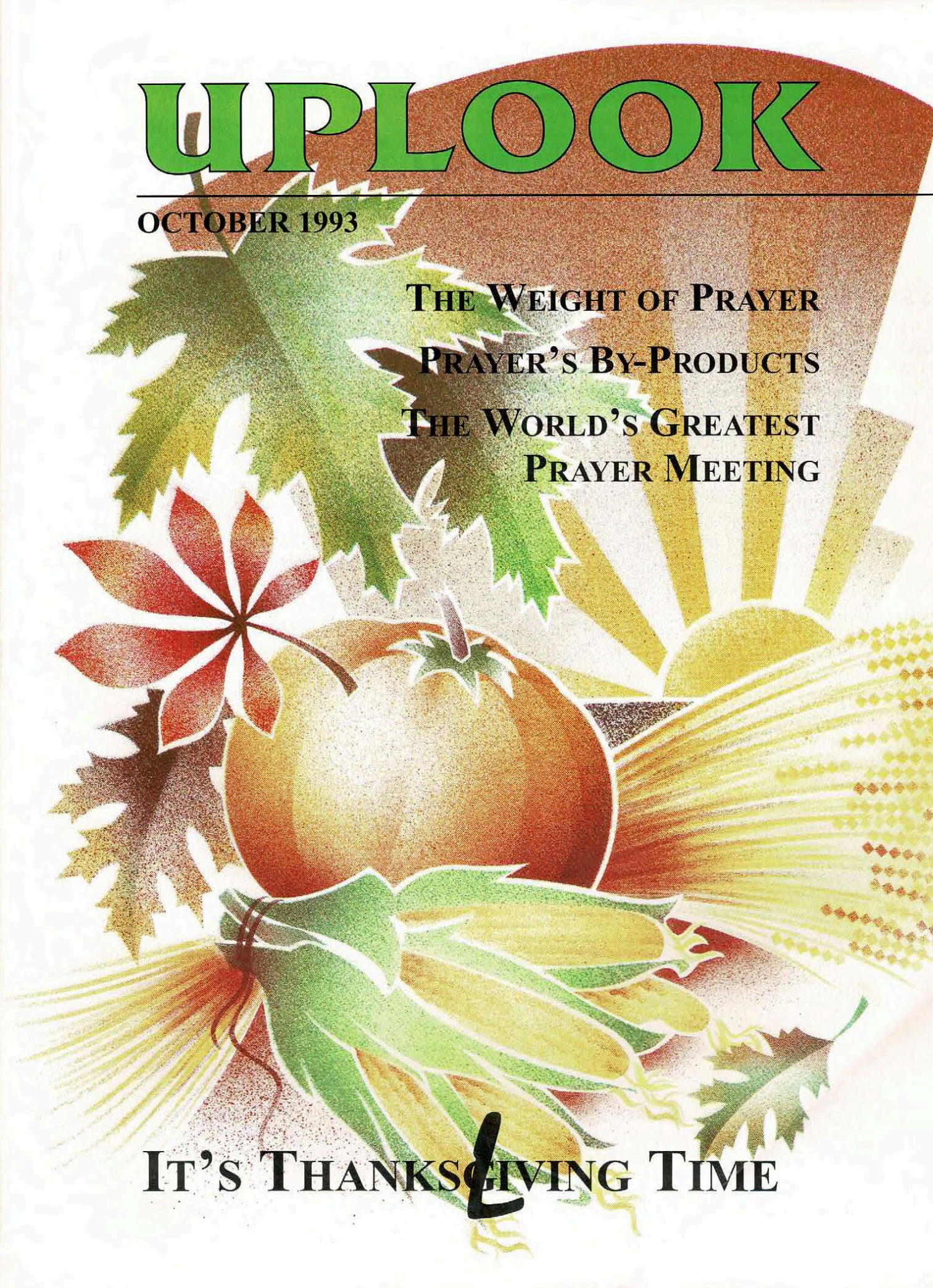


# WU PLOOK



OCTOBER 1993

THE WEIGHT OF PRAYER

PRAYER'S BY-PRODUCTS

THE WORLD'S GREATEST  
PRAYER MEETING

IT'S THANKSGIVING TIME





## IT'S THANKSLIVING TIME

**C**ANADIANS and Americans pause around this time of year to give a prefatory acknowledgement that, no matter how much we complain the rest of the year, we *are* richly blessed. But thanksgiving is a dangerous attitude for the West's ever-increasing population of agnostics.

Agnostics must be careful. After all, gratitude infers that there is Someone to thank for these blessings. In fact, if there is no Blesser, there are no blessings, only pleasant accidents. It has been noted that the most difficult time for an atheist occurs when he feels grateful—and has no one to thank. Eventually, such an attitude will turn the spirit rancid. Shakespeare has Rosencrantz confess, “Beggar that I am, I am poor even in thanks.”

Godlessness lies at the root of thanklessness. Paul declared emphatically, *“They are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened”* (Rom. 1:20-21).

There it is! “Neither were thankful”—the sucker that saps the life from the soul. Never bearing fruit, the self-centered person constantly demands more. Contentment and satisfaction are strangers to such because, no matter how well they are treated in life, they imagine they deserve better than that.

A few weeks ago, I was sitting in a crowded plane at the Minneapolis Airport. It was the last flight of the day to Grand Rapids. It had been a long trip for me: Calgary-Vancouver; Vancouver-Seattle; Seattle-Minneapolis. I leaned back in the seat and let the conversation wash over me. It would be good to get home.

Waiting for clearance, the flight attendant was chatting with some passengers near me. I overheard them telling about their last flight, which had been delayed.

“I couldn’t believe some of the other passengers,” said a fellow dressed in a pink shirt (with the appropriate blue horse embroidered on the pocket). “They were so rude to the stewardess,” he continued, a little louder for the benefit of his captive audience. “I mean, it wasn’t her fault! Some people can be so thoughtless.”

The flight attendant was more than happy to agree. And with that the conversation concluded.

The attendant busied herself in the rear galley. The plane was still at the gate. Ten minutes passed. Fifteen. The horse-man was getting red around his pink collar. I noticed the colors clashed.

Twenty minutes passed. My neighbor’s voice was becoming more strident. And he had found several others—who had agreed with him in his last conclusion—to agree with him now. They summarily tried, sentenced, and executed the airlines in general, this airline in particular, the captain, and, oh, yes! the flight attendant. Mr. Hot-under-the-collar jabbed his call button.

Just then the captain’s voice broke in over the intercom. “Sorry for the wait, folks. We’re holding for some passengers from a delayed flight that is just getting in. We’ll only be a few more minutes.”

“Why didn’t they have the decency to wait for us when we were delayed?” asked Mr. Red-in-the-face to no one in particular. “Say, Miss, Miss! It certainly would have been appreciated if someone had just. . .”

You don’t want to hear anymore, do you? I certainly didn’t. But the fellow saw fit, all the way home, to share with us the meagre dimensions of his inner man. Oh, how small is a person wrapped up in himself.

Paul believed that *thanksgiving* was *thanksgiving*. Here are some of his keys to learning the grace of gratitude in a world where he said the human race would be increasingly unthankful and unholy (2 Tim. 3:2):

1. Thanksgiving is not optional; it is essentially the will of God for you (1 Thess. 5:18).
2. Thanksgiving is an important ingredient in prayer (Phil. 4:6). Prayers can tend to be negative—we are always praying about problems and needs. Be sure to add a good dose of gratitude to sweeten your prayer life.
3. Thanksgiving is the antidote to loose talk (Eph. 5:4). It certainly would have eased things on the plane!
4. Thanksgiving is the fruit of appreciating “the faith”—all God has given me in Christ (Col. 2:7). Want to be thankful? Then learn to be thoughtful—about everything that you have to be grateful for. If necessary, with all your other lists, keep a “thank list.”

Incidents like these that meet us on life’s road are golden opportunities for showing our heavenly citizenship. God’s country is filled with thanksgiving. **U**



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## PRAYING AND FORGIVING

*"When ye pray say . . . forgive us our sins for we also forgive every one that is indebted to us" (Lk. 11: 2-4).*

**I**F, LIKE ME, you are conscious of sins against God that need to be forgiven, you will pass through considerable exercise of heart before you actually say the words the Lord Jesus said you should say when you pray. It is difficult to deliberately lie to God. Can you say, "Lord, I have forgiven every one that is indebted to me, so now, Lord, forgive me"? This is what you should say. This is practically what your Lord says you are to say. "Everyone," not some, but all. Have you forgiven every one that is indebted to you? It is easier to forgive some than it is to forgive others. Those, for instance, who are indebted to you because they owe you an apology and have never paid. Have you forgiven all these?

If you think this is easy, just try it once. Call up to your mind, one by one, all those persons whose memory is so distasteful to you, and say to God your Father in heaven, who knows all things, "I have forgiven every one that is indebted to me; now, O Father, forgive me."

The words of Matthew 6 cut deeper still. "As we forgive our debtors." This means: Forgive me in the same way that I forgive others. A Christian said, "Yes, I will forgive her, but I don't want to have anything more to do with her."

"My dear girl," rejoined her friend, "is that the way you want your Father to forgive you?"

Another said, "I will forgive, but I cannot forget." This remark is usually a justification of a malicious memory. Memory brings the bitter thing again and again to feed it to malice. It is like a serpent in the soul until nothing but poison exists in the heart when the hated person is spoken of. This is forgiving and not forgetting. It is feeding like the vultures on the dead carcass till even the breath of prayer smells of the putrid thing.

No, you are to pray to your Father in heaven to forgive you in the very same way that you forgive others. The standard of your forgiving is not the standard of

God's forgiveness. God as God has forgiven you fully, finally, and forever. This should be the standard of your forgiving others. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." But the measure and the manner of your forgiving others is the measure and the manner of your heavenly Father forgiving you. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Mt. 6:15; see also Mt. 18:35).

Let us face this solemn matter faithfully in the presence of God. Here lies the cause of much of our weakness. Here is the explanation of so much of our heaviness of heart over unanswered prayer. We have lost the consciousness of a Father's interest in us. There is not even the deep desire to pray. The whole prayer life is disorganized and barren.

The real trouble is "malice and guile and hypocrisy and envy and evil speaking," a whole brood of Amalekites and Midianites robbing the threshing floors. While these pests live in the garden of the soul, all fruit of the Spirit will wither and die.

Pray, and when you pray say the words the Lord told you to say. Tell the Lord you cannot say it. He will help you to make it true. When you can truthfully say the words He told you to say, then again you will be able to pray with the consciousness that your Father is listening. Then He will grant the petitions you desired of Him.



**U**







## FRONT LINES

The chart is available in two sizes, 7 1/4" x 13 7/8" and 4 feet by 8 feet. The charts are available in French or English.

For more information, contact:  
Richard Desrosiers  
c/o 195 Mountain Road  
Moncton, NB E1C 2L2

### OTHER FIELDS

The saints at the Rideauview Bible Chapel (Ottawa, ON) have commended brother Michael to the grace of God and the work of the Lord in other areas.

Our brother will be working with the assemblies of God's people in the spreading of the gospel and a teaching ministry in those lands.

Let us remember these and many others, who are engaged in the work of the Lord in sensitive areas, upholding them in prayer before the throne of grace.

### COMING HOME

Gerald and Betty Wunsch, pioneer missionaries to New Guinea, have returned to the US and are now making their home in one of the Rest Haven Homes apartments:  
679 Rehoboth, N.E.  
Grand Rapids, MI 49505  
(616) 361-9247

Leaving New Guinea after forty-two years of devoted service was a traumatic experience. They were considered by many of the believers there as Grandparents and were called such not only by the believers but by several of the nationals and government officials.

This can be understood as one recalls Gerald's thrilling stories related during his furloughs—about building the first airstrip in the jungles of New Guinea; about

cutting a road through to the coast, and the teaching of the nationals to use a wheelbarrow—how it ended in the four men carrying it loaded with whatever. Also Gerald was a beekeeper and set up bee hives and taught beekeeping—which eventually became one of the main exports of New Guinea.

Along with these experiences, after many years of faithfully proclaiming the Good News of the gospel and settling fights between hostile tribes, the light started shining into the darkened hearts—even cannibals, and the first convert brought great rejoicing not only to the Wunsches but to many who were praying for the work. There are now hundreds of Christians in that area and a strong witness to the regenerating power of Christ.

But in these latter days, the enemy has come in like a flood and violence is sweeping through New Guinea as well. The Wunsch's say that the Christians in New Guinea have come to the realization that their safety is entirely of the Lord.

Such conditions should move us to pray one for another worldwide as we see the evil spreading every-

where, and as we also see the banner of the Lord being raised against it with His Word circulating far and wide. What a responsibility is ours to redeem the time while we await the return of the Lord of the harvest.

Our brother and sister arrived in Grand Rapids at 4:00 A.M., August 1993, broken in health but not in spirit. Betty was exhausted! And Gerald arrived via van from Chicago directly to Butterworth Hospital in Grand Rapids. Having spent a considerable amount of time in the hospital, he was released to be able to go to his home at the Rest Haven Home apartments, where his wife Betty was waiting for him. Gerald's condition of cellulitis and blood clot in the leg was serious, but the Lord undertook and brought them through their difficulties.

As of this date, Gerald is still under doctor's orders to keep off his feet while recuperating.

Pray for the Wunsches as they make adjustments to living in the United States.

### CASSETTE MINISTRY & CUBAN RELIEF

A call recently went out from *Audio-Lit Ministries*, for used cassettes to increase production of the recordings that are sent free of charge to Christian workers who will use them in house-to-house visitation, hospital, and jail work.

If you have old cassettes lying around the house and would like to see them put to productive use for the Lord, send them to:

Audio-Lit Ministries  
P.O. Box 371  
Lombard, IL 60148-0371  
Mariano Gonzalez, of *Audio-Lit Ministries*, shared the following letter from a recipient of their





audio tapes in Cuba.

"This is the first time I have received something from the U.S. I was scared at first, but when I opened the package I became aware of what it was all about.

"I will be talking to a friend who charges fifteen pesos to copy cassettes. I will distribute seven copies to churches here. Right now I am suffering since my apartment was hit seriously by the hurricane, and

we almost lost everything. We are in urgent need of vitamins A, B, C, D, E, aspirins, and skin lotion to alleviate skin intoxication. It is horrible around here.

"Many countries have been helping, but to be frank with you, I have not seen any of that. We do not consume cheese, butter, yogurt, steak, chicken or any other kind of meat, chocolate and candy. I have not eaten chocolate in years. Everything

here is expensive.

"People bathe with all kinds of things—except soap. There is none. I have bathed with liquid Fab, with toothpaste and many other things."

*Audio-Lit Ministries* is preparing to take relief items to the saints in Cuba. You can have a part in this project by praying, giving, or planning to join the distribution team that will travel to Cuba. All money contributions are tax deductible for which *Audio-Lit* will issue a receipt. Checks are to be written to *Audio-Lit Ministries*, and please specify on the memo portion of your check "Cuban relief fund."

### KEEP PRAYING FOR THE ALLYNS

*Dear friends in Christ,*

*I feel it's time to give you dear saints a big thank you for all of your prayers, letters of encouragement and of comfort. I have to admit I feel so unworthy of such love and concern. Each card and letter brings many tears of joy and sorrow. We are so overwhelmed with the support we have received from so many chapels and the many individuals. The Christian family is very large even though many of us feel there are so few of us.*

*The children and I feel a great void in our family. Tim was a good encourager for us as the head of our home. The last few months we have been keeping busy with a couple of weeks at Camp Aush-Bik-Koong, traveling and visiting family mainly Tim's side and just basically keeping active. We have our struggles and the nights seem to be the worst time especially for me, but things are getting much better. The children miss daddy's cuddles and when they are tired or distant, they often cry and want him. I would really appreciate your prayers for wisdom to deal with each struggle my children have and will have. As the head of my family now, I'll need all your prayers in training my children to love and serve the Lord.*

*I am so thankful for the Christian family and friends God has blessed me with. My friend Betty has been a real source of encouragement and comfort to me through these past months, and I thank God for her.*

*Our immediate plans will be to stay here in the Spanish/Massey area and continue working with the various children programs, and Lord willing be of some better help for Aush-Bik-Koong 1994. I know that I will have to keep very busy and that's what I plan to do. My desire is to keep busy for the Lord till He comes. To keep keeping on, is what Tim would say.*

*Thanks again to all of you so very much. God bless you and keep you.*

*With much love,  
Marlene Allyn and the children*

### NEWS FROM . . .

Leroy Junker from Cosmopolis, WA writes, "We have been encouraged this year with the baptism of four Christians. The attendance is in an upswing and we are trusting that the Lord will continue to bless us. The area has very high unemployment due to the government policies on timber."

### KEEPING IT SIMPLE

The need for easy-to-understand Bible commentaries and discipling tools is evident in most parts of the world. It is with the awareness of this need that Everyday Publications (Scarborough, ON) has been translating Christ-honoring books into various languages since 1964.

While the main goal is the mission field, many homeland workers have found Everyday English books useful for prison ministry, also for new citizens and young Christians.

For a catalog, write:  
Everyday Publications, Inc.  
421 Nugget Avenue, Unit 2  
Scarborough, ON M1S 4L8  
(416) 291-9411







## SHAKE-UP IN INDIA

**When tragedy strikes, God's people should be among the first to respond. As we have opportunity, we should do good unto all men.**

**L**ord Ganesha is the Hindu god of good luck. At 3:56 a. m., on the last night of a ten-day festival in Ganesha's honor, an earthquake (registering 6.4 on the Richter scale) struck Maharashtra, a western Indian state that is the home of the god's most devout cult.

The region's death toll continues to rise. More than 40,000 deaths have been reported. While the number of

two daughters, and two sisters-in-law, he said: "All my family is gone. Who will I talk to now?"

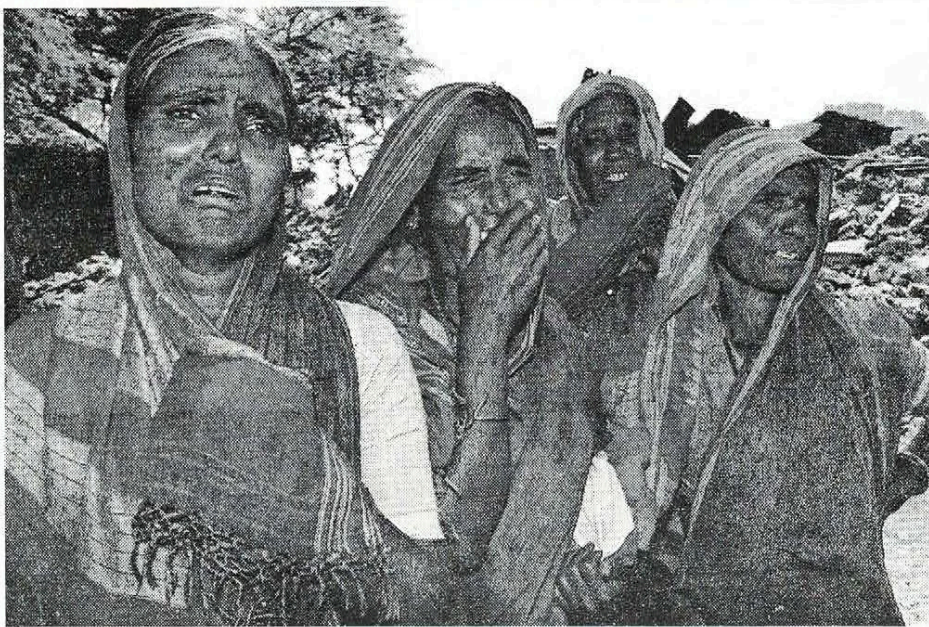
The real tragedy, however, is that probably most of the people who died went into a Christless eternity where the sufferings of this earthquake were only the beginning. We cannot do anything for them now, but we can definitely do something for those who are still alive and have a chance to hear the gospel.

Though the world community has answered the call in helping those affected by this tragedy, soon these efforts will cease while the suffering of the victims will continue.

Gospel Missions of India (a ministry outreach located in Warren, MI) would like to help those who are suffering, especially those of the household of faith. They can help in many ways, including the building of small houses. The main goal of GMI is to glorify

Christ by reaching Indians with the good news of the gospel. This massive undertaking cannot be handled alone. You can make an investment that will yield dividends in eternity. For more information on how you can help, contact:

Gospel Missions of India  
P.O. Box 1043  
Warren, MI 48090



**Gospel Missions of India, a non-profit assembly group, can help you filter the legitimate needs from the spurious, rampant at a time like this.**

those dead is still growing, authorities are working day and night to feed and accommodate more than 130,000 homeless people. The hospitals are filled with the injured. The situation is extremely sad. Incessant rains are only adding further hardship.

In Tarni, a village of 5,000, Sahib Rao Patil, a 20-year-old farmer was one of the few survivors. As he stood at the cremation of his father, wife,



## WHAT'S GOING ON?

### NEWS FROM PERU

A very definite decrease in terrorism is cause for much praise and thanksgiving to God. Since the capture of the founder of the Shining Path group in September of last year, nearly 500 of the leadership of both Shining Path and MRTA, (a group of lesser fame) have been



captured and sentenced to life imprisonment. Many more of the rank and file have given themselves up, taking advantage of an amnesty law. Terrorism has not disappeared, however, there is now reason to expect that it will be eliminated in time.

Please pray for Gordon and Florence Wakefield as they serve the Lord in Lima. Recently, another cycle of INOB, an evening Bible institute, got underway. Joel Clark is presently helping Gordon teach some of the cycles. Pray that the Lord may send more teachers to help in this work.

### THE WRONG TRACK

The Parliament of the World's Religion recently met in Chicago. *Christianity Today* reported, "... the parliament disintegrated at times into shouting, argument, and alienation among the 125 religious

groups which attended the nine-day convocation that ended September 5th." However, it was decided that there is now an eleventh commandment—disarmament. At the conference they also condemned environmental abuse and sex discrimination.

### LIVING AND DYING

The United Nations reports that a thousand people a day are dying in Angola's civil war. The situation is worse than that in Somalia, Bosnia, or Cambodia. It is believed that up to 2 million people could lose their lives in this tragic land.

### MOSQUE TECHNOLOGY

Casablanca, Morocco, is the home of the world's second largest mosque. Seven years and \$500 million have produced a technomosque. The mosque boasts the world's tallest minaret, a roof that retracts, and a laser that points the way to Mecca.

### NEEDING ATONEMENT

Singer Michael Jackson faced haredi protesters and a barricade of metal fences and chairs as he approached the Western Wall in Jerusalem. Jackson was in town to give two concerts in Tel Aviv, and traveled to Masada and Jerusalem to see the sights.

Israel's Chief Rabbi Yisrael Lau passed by the Old City commotion and said, looking at Jackson: "I am delivering a lecture on atonement for Yom Kippur. Maybe he should attend." —*Jerusalem Post*

### NOTHING TO BE PROUD ABOUT

Each year in major cities around the United States, the advocates of certain perverted activities hold what they fashion as Gay Pride Day. This usually falls in June.

Last May, one of the believers in the Grand Rapids, Michigan area composed a six page tract entitled *The Bible Speaks About Homosexuality*. The tract was only a list of Bible references and contained no explanatory notes or comments (we hope to revise and expand the tract for future occasions).

The eight Christian men who took the tracts to the celebration found a chill and sometimes antagonistic reception. Two years previously, a freelance street preacher had bashed their celebration by arriving wearing rubber gloves and a gas mask (he somehow failed to communicate the love of God). Once he started his harangue, a mini-riot ensued and the police barely rescued him from two high powered lesbians.

Were we prepared for what we saw? We have distributed tracts and preached in all sorts of situations: in residential communities, on skid-row, outside rock concerts, in business districts, at county fairs and on university campuses. But without doubt, this was the most negative reception we have had to date. Only about 20% of the tracts offered were taken. Meanwhile, we met a number of religious people who were there advocating their shameful behavior. We met three clergy



persons, and one former missionary; others offered us their own tracts which could only be called blasphemous twistings of Scripture. One woman of the cloth (who was herself there to celebrate her lifestyle) told one of the brothers who was giving out tracts, "cast not your pearls before swine." Ironic.

One young man whined to us that the straight community had ridiculously stereotyped the homosexual community. But we saw and heard very little to dispel those stereotypes. We did see effeminate men and manish women. We honestly did not see many "gay" people. Those we met did not look like happy people.

The reception we received was not cordial, but on the fringes of the crowd, numbering about 200, we met a few humble and hungry souls. We were able to tell them about One who is "mighty to save." We told them how vile king Mannasseh was converted. We told about the effeminate and the abusers of themselves with mankind at Corinth, and how Paul said, "And such *were* some of you, but ye are washed, but ye are justified, but ye are sanctified in the name of the Lord and by the Spirit of our God."

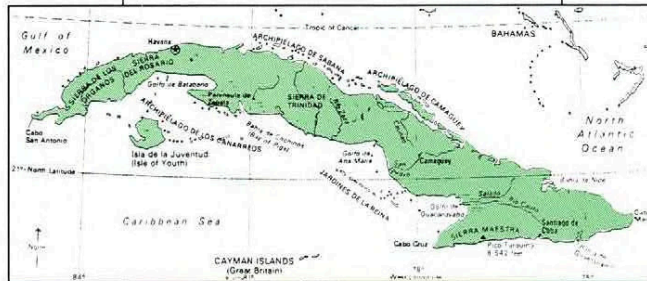
Is there hope for the sodomite? Evidently our Lord thought so. Speaking to the favored citizenry of his hometown, He said, "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."

For all the tracts that were taken

we pray for open doors and open hearts. And for Jerry and Dave and that anonymous, frightened girl who called us the next day, we pray that the Word will take root and bear fruit.

**THE WORD IN CUBA**

The May/June 1993 issue of *The Bible in the Americas*, (a publication of the United Bible Society) reports that a new shipment of more than 300,000 Scriptures has been



sent to Cuba from Mexico. The shipment consisted of Bibles, New Testaments, and Bible selections. From Sweden, the same agency sent 50,176 Bibles and 25,000 more which were printed in Peru.

Are you traveling to Cuba? Why not be a courier of uncounted blessings to the Christians there? Editorial CLIE, the largest supplier of Christian books in Spanish, will donate books to be taken to the island. For more information, contact:

Don David Vila  
 Editorial CLIE  
 3585 N. W. 54th Street  
 Ft. Lauderdale, FL 33310  
 Phone (305) 739-4654  
 Fax (305) 739-6412

**NOT ASHAMED OF THE GOSPEL**

Wally Tope is the last riot victim still hospitalized after the April 1992 L. A. riots.

Tope, 54, languishes in a conva-

lescent hospital, taking his meals through a tube and air from a ventilator. He probably never will regain consciousness, his doctors say.

After Tope was attacked, police were mystified why a white evangelist would venture into a riot and preach to looters. But Tope's friends knew he had a history of embarking on dangerous evangelical missions. Before the fall of the Berlin Wall, he smuggled Bibles into the Soviet Union and Christian

literature into countries throughout Eastern Europe.

He was not interested in preaching from the insulated confines of a pulpit, friends say. After watching people looting and burning on television, he told friends that these were the

people he wanted to reach.

After attempts to persuade some students of the William Carey International University proved unsuccessful, Tope headed out to Hollywood to encounter those for whom Christ died, with the message of salvation in Christ.

Tope was struck in the face as he confronted one looter and told him to repent and warned if he did not stop looting he would go to hell. As Tope headed towards his car in the parking lot, a friend of the assailant attacked Tope. Both men kicked and beat him for several minutes.

In the ambulance on the way to the hospital he told an attendant, "Believe in Jesus for your salvation." Moments later he whispered, "God bless you," and then fell into a coma and never regained consciousness.





## WORKERS UNITE

**The National Workers' and Elders' Conference was the exercise of brother T. B. Gilbert. The first such conference, attended by 12 men, was held at the Gilbert home in 1933. The next one, in St. Louis, was not held until 1938. It has been an annual event ever since. This year it was hosted by Toronto-area believers and held at the Markham Bible Chapel.**



The National Workers' and Elders' Conference, always a time of rich fellowship, was especially encouraging this year. More than 150 attended, with the crowd swelling to almost twice that with local Christians for the evening service. There was hearty singing led by brother Jim Upton (MN). There were reports of the work from rural BC, street preaching among the French Canadians,

outreach among Hispanics, and pioneering in Arkansas, among others. Ministry was brought by various brethren on subjects helpful to those serious about being true servants of the Lord.

There was a happy spirit among the attendees, many who had travelled long distances to be there.

Next year's conference, Lord willing, is to be in Wichita, KS.



*A group of Christian servants at one of the early Workers' and Elders' Conferences*



## THE WORLD'S GREATEST PRAYER MEETING

**I**N REVELATION 6:12-17 is recorded the account of the greatest prayer meeting of all history. John describes it for us in the account of the vision he had while on the island of Patmos, banished because of his faithfulness to God and His Word.

*"Lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?"*

There is no word-painting in all the Bible so impressive as this picture of the final judgment of the living nations at the coming of the Lord Jesus Christ. All the dramas and tragedies of the world's greatest writers pale before it. It is a picture of universal vision, universal recognition, universal terror, universal conviction, universal wailing, and universal prayer. The last awful pages in this world's black record preceded this great event: sin will have lifted its monster head against God with every evil factor revived and incarnated. Sin reaches its climax and then—Christ comes, comes as Judge, comes in glory, comes to put to rout all opposition, to conquer all rebellion, to stamp out all evil, comes to make the will of God the law of the universe. He comes to reign.

What a day of unparalleled splendor, and of unspeakable horror! Every eye shall see Him. Oh, unsaved ones, tremble at the very thought of it! Wait not for that terrible day to cry for mercy, let not your voice mingle in that wailing, nor your heart be broken in that general dismay. Fly to Christ now, and hide yourself in Him. In that day there will be no hiding place from the

presence of His glory, no escape from the death-ray of His all-seeing eye. All nature will be in a convulsion of agony, reeling to her core. Sun, moon, stars, rocks, islands, mountains—all unite in creating a scene of horror as a terror-stricken world, too long defiant and heedless of the warnings of doom, now awakes to the terrible reality of the great day of wrath. All mankind, from the mightiest dictator to the meanest slave, join in a wild, unavailing cry for help. The day has come, the day long foretold by the servants of God, the day that ends the sordid story of man's sin and God's forbearance, the day of the Lord, the day of His vengeance.

That day will be ushered in by the great prayer meeting. The wail of terror, the cry for mercy, is not because of some earthly despot, some mighty conqueror treading underfoot the helpless and hopeless. It is One mightier than the mightiest who evokes it. It is the august Being seated on the throne of the universe. It is the wrath, not of a perishable mortal, but the wrath of the Lamb, the wrath of outraged love and gentleness. The wrath of man is great, the rage of nations is terrible: the track of earth's conquerors has left millions to send up their unsuccored cry amid once smiling fields, now blackened with ashes and smoke, dearth and famine and death. But the wrath of God is greater, far beyond the power of human lips to tell or human mind to conceive.

The world will be in a state of daring defiance and skeptic indifference at that time. Unbridled sinfulness and lust, reeking corruption precedes judgment. Our Lord said, "As it was in the days of Noah so shall it be in the days of the Son of Man." A guilty, godless, daring, defiant world, that laughs at the warnings of God's Holy Word, will suddenly awaken to the terrible reality of judgment by heaving earthquake, departing heavens, blackened sun, and blood-red moon. Our Lord's description of that day agrees with John's.

*"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall*



## THE WORLD'S GREATEST PRAYER MEETING

*see the Son of Man coming in the clouds of heaven with power and great glory" (Mt. 24:29-30).*

Power-mad despots, corrupt politicians, gold-thirsty financiers, blood-thirsty warmongers, Satan-inspired deceivers; all who had lived in forgetfulness of God, whatever their station, will be roused in a moment to a bitter, agonizing sense of their misery and ruin, calling upon rock and mountain cave to screen and cover them from the wrath of the Lamb. The wicked—those who have rejected and neglected God's great salvation, spurned the offers of pardon, despised the day of grace, dishonored the Saviour's Name, dethroned Him from their hearts and lives—pray in that day but there is no answer.

In that Day—the greatest horror will not be the reeling earth, nor the horror of total darkness, illuminated by red terror and rolling heavens—One Object and One alone will arrest their gaze. Their eyes will be fixed in trembling agony on the one Person whom they seek to escape—the Lamb of God. "Behold He cometh with clouds; and every eye shall see *Him*." They will make dumb nature their god in that day, crying to its rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." But there is no response. Creation, loyal to its great Maker, is deaf to the call. That wrath must be borne: that withering glance of rejected, spurned love must be endured. There is no escape, not in heaven above nor in the depths beneath. We can picture the sinner rushing from spot to spot in a wild delirium of despair, making rock and mountain echo to the wail from which there is no response—"Whither shall I go from Thy Spirit or whither shall I flee from Thy presence?" Oh, "Who shall be able to stand?"

That cry—that question on the lips of the true and

devoted followers of the Lamb—can be answered. God always provides a hiding place for those who trust in Him. In this the wildest drama of God's moral and material creation, there will be a City of Refuge, a Zone of Safety, a Rock of Strength. Behold a Man shall be as a hiding place from the wind, and as a covert from the tempest. It is the Lamb whose wrath will be terrible in that day. It is the Lamb whose blood avails today to take sin's guilt away.

Jesus died to deliver us from the wrath to come. The wrath that was our due He received when God judged Him for our sins. Behold the Lamb of God on Calvary, and you will stand in the day of judgment beyond the sweep of the torrent of wrath.

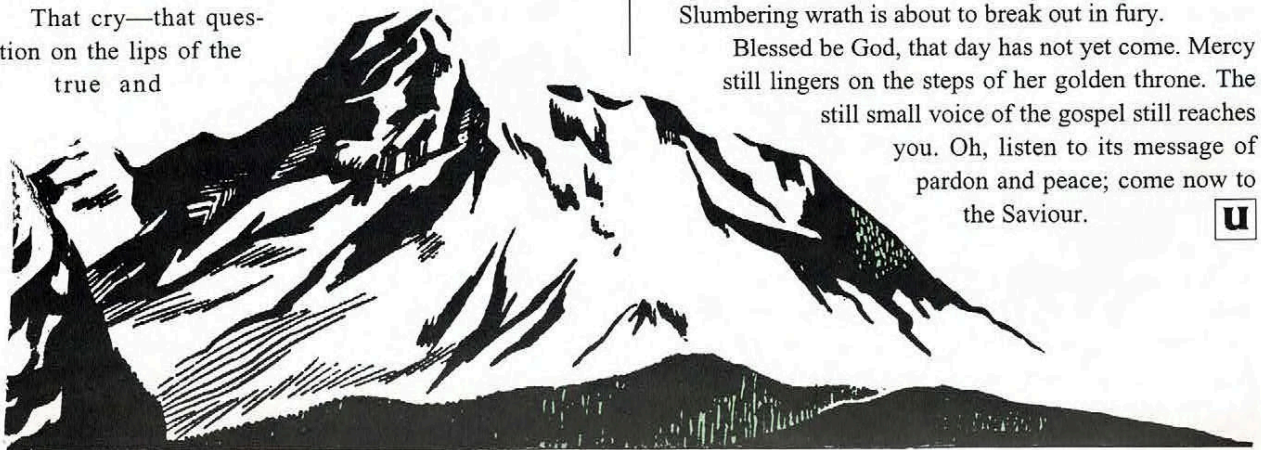
When the hand of God struck Egypt with vengeance to meet Pharaoh's challenge, "Who is Jehovah?" all who were sheltered by the blood of the slain lamb were safe in Jehovah's keeping. When the pillar cloud was all dark with terror and wrath to the pursuing Egyptians, it was gleaming with light and glory to the hosts of Israel. The very hand that in the one case was strong to smite, in the other case was strong to save.

Make sure, beloved friend, that you are in the Ark of Safety before the floods of wrath overtake you. Now Jesus bids you flee from the wrath to come, and take refuge beneath the shelter of His atoning blood. There will be no escape in the day of wrath.

Yes, it is the blood and nothing but the blood that saves the soul and secures from wrath to come. The blood-bought, redeemed saints are bound for glory and will be safe in the Father's house when the floods of wrath are poured out upon this world that so long has rejected God's grace. Haste, sinner, escape for your life, look not behind you. Escape; for as you linger it may be too late. Ominous clouds appear in the heavens. Slumbering wrath is about to break out in fury.

Blessed be God, that day has not yet come. Mercy still lingers on the steps of her golden throne. The still small voice of the gospel still reaches you. Oh, listen to its message of pardon and peace; come now to the Saviour.

**U**





## PAUL AT PRAYER

**B**EHOLD he prayeth!" (Acts 9:11). Did Ananias really appreciate the significance of this direction, as he strode along the street called Straight? Could he foresee that the one who was even then lifting up sightless eyes to heaven should years afterwards be found still praying—bruised and bleeding in the inner prison at Philippi; surrounded by tearful elders on the beach at Miletus; tossed about the prisoners' hold in a storm-bound boat in the Mediterranean; or sitting in the room of a dingy lodging-house in Rome, chained to an Imperial Guard?

There is no doubt that Paul's spiritual stature and power may be most accurately assessed by a review of his prayer-life. But it is the substance of his prayers in which we are most interested. We want to know what kind of prayers passed the lips of this man of God.

We find that there is a striking absence of many of the characteristics common to the prayers of today. Absent the "vain repetition," the meaningless generalities, the hackneyed phraseology; absent the deadening formality and the shameless selfishness; present in their place the most profound and intense spirituality! Paul's prayers were strenuous exercises, entered into, as upon travail, that the precious seed sown might bear spiritual fruit unto everlasting life. A consideration of his recorded prayers in Ephesians 1, Ephesians 3, or Colossians 1 is sufficient proof that here is no mean intercessor, but one who by his powerful and passionate clinging to the Throne of Grace, demonstrated himself to be, like his Old Testament namesake, "head and shoulders above his fellows" (1 Sam. 9:2).

Paul's prayers for the Philippians (1:9-11) has never quite received so much attention as the others, but it is no less worthy of our appreciation, showing as it does its author's constant concern for the spiritual growth and maturity of his children in the faith.

### THE INCREASE OF INTELLIGENT LOVE

The burden of the Apostle's prayer for these early believers was, first, "that their love might abound yet more and more in knowledge and all discernment" (v. 9, R.V.) Here is tacit acknowledgment that genuine Christian love did exist among these believers. But just

as he himself was characterized by a godly discontentment with past achievement ("I count not myself to have apprehended," ch. 3:13), so Paul was anxious that in his converts there should be a steady development of this virtue which is so vital to effective fellowship.

How indispensable it was in this instance will become evident when we recall the heterogeneous company which formed the core of the original Philippian church—the jailer (possibly a pensioned-off Roman soldier) and his family; the once demon-possessed slave girl; the devout and sensitive Lydia; Euodias and Syntyche, enthusiastic in their Master's service, but finding it difficult to work in the same harness; Epaphroditus, gallant of spirit, but weakened in body; and Clement also, with others—a miracle of grace that they should have begun to love one another at all!

But it was not sufficient that their affection should increase, unless that affection was guided and tempered by well-balanced judgment—"in knowledge and all discernment." You may love your child. You want him to be happy. But if he looks for his happiness through playing with an open razor, it is folly, not love, to allow him to continue. And is it not the case that in the Church today much is allowed to pass for "love" and "graciousness," which at the best is little more than sentimentality, weakness, or indulgence?

### THE DEVELOPMENT OF SPIRITUAL DISCRIMINATION

Having discriminated between indulgence and intelligence as a framework for their affection, Paul underlines his first petition with a kindred request. "That ye may approve things that are excellent" (v. 10)—translated elsewhere, and admirably so—"that ye may discriminate the transcendent." The Apostle uses similar expressions to these in his prayer for the Colossians (Col. 1:9), suggesting that here is a need which is common to all Christians, irrespective of their background or circumstances—to be "filled with the knowledge of His will, in all wisdom and spiritual understanding."

It is to be expected that even the unsaved will be able to distinguish between right and wrong, just as a shortsighted person can still detect black from white.



## PAUL AT PRAYER

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But Paul's prayer is not simply that these believers should be gifted with the ability to separate good from evil, but that they should be able to discriminate between what is good and what is even better. It is his heart's desire for the Philippians that they should so cultivate the art of spiritual discernment as to enable them to fasten on the transcendent in life, and thus live more fully to the glory of God.

The absence of spiritual discrimination leads to much unbalanced judgment and extremism among the Lord's people. My natural judgment tells me that to steal is wrong. It may not, however, help me to uncover and deal with any spirit of covetousness arising in my heart when I discover, say, that my brother has a greater gift than I. Natural judgment may be sufficient to assess the superficial worth of a preacher's oratory. But it will require spiritual discrimination to recognize the presence of Holy Spirit unction in his words.

Ordinary intelligence can apprehend specific instruction in God's Word. It will require the exercise of spiritual facilities to cope with many of the problems for which only broad lines of judgment have been prescribed. Let us seek for grace to nourish this "sense" of spiritual things, that we may order our own lives, and lead and judge in the affairs of His house in a manner becoming to His Name. "Give me now wisdom and knowledge that I may go out and come in before this people" (2 Chron. 1:10).

### THE FORMING OF TRANSPARENT CHARACTER

"That ye may be sincere, and void of offence" (v. 10). To be spiritually shrewd is not enough, unless the Christian's discernment is

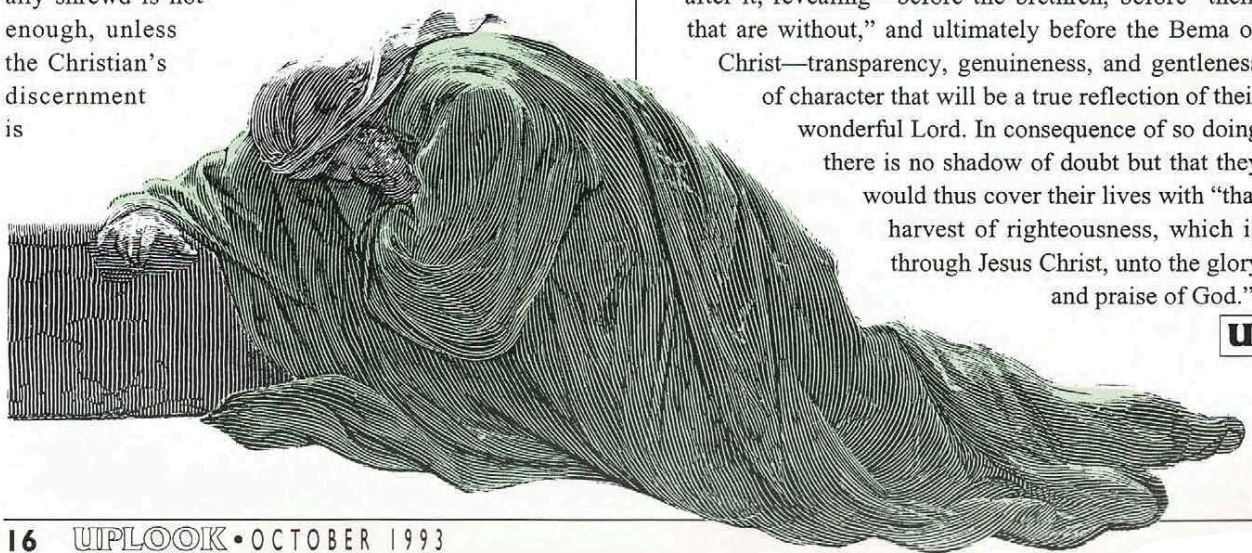
focussed first upon himself. It is a mark of spiritual unbalance where a man reveals perception beyond the normal, and yet whose character cannot stand the light of day. Indeed, to be fully developed in one respect and underdeveloped in others is to be little more than a spiritual oddity.

Paul seems to underline the importance of character here, by relating it to "the day of Christ," that day when each one of us shall have to give an account of himself at the Judgment Seat of Christ (2 Cor. 5:10; Rom. 14:10). Here is a remnant of material. In the half-light of a seller's booth in an eastern market, it is difficult to see it properly. The prospective purchaser takes it out into the sunlight where he knows that if it exists, any flaw in the material will be revealed. "That ye may be sincere," always living in the light of the sun. Or perhaps, in our modern workshops, there is a piece of metal about to be used for some special purpose. It is imperative that first of all it be subjected to the most rigorous of tests to prove that it is genuine, having neither flaw nor alloy.

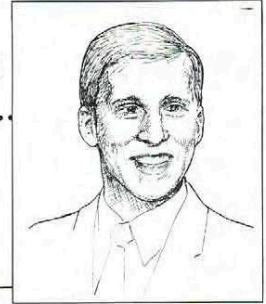
This is the intense longing of Paul's spirit for these Christians, that they should be sincere, the genuine article, being free from hypocrisy and guile. And not only sincere—for how possible it is for sincerity to become divorced from thoughtfulness and gentleness—but "void of offence,"—harmless, causing distress to none.

Consider, then, Paul's aspirations for the members of this staunch little company of believers. He would that they would daily increase in warmhearted and wise-minded affection for one another; so exercising and sharpening their spiritual senses as to be able to pick out the pre-eminently important in life and follow after it, revealing—before the brethren, before "them that are without," and ultimately before the Bema of Christ—transparency, genuineness, and gentleness of character that will be a true reflection of their wonderful Lord. In consequence of so doing there is no shadow of doubt but that they would thus cover their lives with "that harvest of righteousness, which is through Jesus Christ, unto the glory and praise of God."

**U**







## WILLIAM BRAMWELL

**W**illiam Bramwell (1759-1818), English Methodist preacher and revivalist born of godly parents at Elswick Lancashire, England, received almost no formal education, and as a youth became an apprentice to work in tanning and dressing leather in the town of Preston. With his parents, he was a member of the Church of England. As a serious-minded teenager, he at first used rigid self-denial to find peace and forgiveness. But finally, under the preaching of an Anglican minister named Wilson, he was awakened and saved during a communion service in the Anglican church. "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart" (Jer. 29:13). On his days off work, he would go into the woods and climb a favorite tree and in his perch, "he usually remained there till evening, confessing his sins aloud in the presence of his Heavenly Father, and earnestly imploring forgiveness."

After being born again, he soon discovered what it was to be treated like "off-scouring." One day a neighbor stormed into William's place and, among other unsavory things, accused William of being "a Methodist." He concluded that if Methodists were hated the way he was hated, he would go hear them and discover the reason. Before long, he had leapt over the barrier of prejudice, and knit in with those despised Christians.

The frigid winds of scorn and derision began to fatigue William, and he went through a protracted period of depression. Finally, the clouds broke at one of Wesley's meetings. Visiting Preston, the buoyant Wesley peered up at the troubled young man and said, "Well, brother! Can you praise God?" Bramwell was honest enough to give a chill, "No, sir."

Wesley lifted up his hands, and smiling, said, "Well! but perhaps you will tonight." By the end of that meeting, William Bramwell was able to see the rainbow in the cloud. He soon became an active worker for the salvation of souls and a class leader. John Wesley asked him to become an itinerant preacher in 1785. William trembled as he weighed the responsibilities of the gospel preacher. To a friend he unburdened himself, "Robert, Robert, what shall I do?"

"Billy," said the old man, "I will tell thee what thou

must do; thou must go into thy closet, lock thyself up, and there take a review of thy life. If thou canst find that God has blessed thee with a single mercy, praise Him for it."

A mile and a half outside of Preston-Moor there was a hill by a large sand hole where he told a friend, "I once spent thirty-six hours together in prayer to the Lord that I might know His will concerning me."

Later in life, he moved back to Preston, and made it his custom annually to secrete himself for an entire month in a small hut in a wood near the moor, and avoid all social contact. There he devoted his whole attention to divine contemplation and fervent prayer.

William married Ellen Byrom in 1787. They were blessed with four children who all evidently went on for God. Bramwell worked a circuit that had been appointed to him. He labored in Preston, Liverpool, Colne, Dewsbury and elsewhere.

In apathetic Dewsbury, he began to preach and pray and plug away. "Having witnessed the powerful effects of prayer in other places, he now began to supplicate the God of all grace. He exhorted the people to join him in this important duty. He instituted prayer meetings at five o'clock in the morning." This was in early 1792. He would later say that his first year in Dewsbury was "a year of hard labor and much grief." It was a time of sowing in tears. It was in the second year that the awakening occurred, and he began reaping in joy. In November of 1792, souls began to enter in. At first, four were saved in a regular class meeting, then it was like the lapping waves on the lakeshore. Every week they heard of one or two conversions. In that year, Ann Cutler, known as "Praying Nanny," visited Dewsbury. She habitually rose at three o'clock to "wrestle with God for revival."

In Bramwell's journal, he reported, "Several, who were the most prejudiced, were suddenly struck, and in agonies groaned for deliverance. On the Thursday, one who had been exceedingly pained for purity of heart for a fortnight, was delivered. The work continued almost in every meeting . . . Our love feasts began to be crowded, and people from every neighboring circuit visited us. Great numbers found pardon."



## HEROES

No one was more startled by what was happening than Bramwell himself. "The more I consulted the Acts of the Apostles and Church History, the more I was convinced that this was no new thing, either in its manner or effects; but that in every great work of God, similar effects were produced. I consulted several of the senior brethren, who exhorted me to use every means to support the revival. Satan began to use his agents in different ways:—Some said one thing, and some another, but no man without the Spirit of God can properly judge the matter."

At the close of his preaching, he would pause and gravely warn, "If any person goes from this place and attempts to scoff at the word of truth which he has heard—in the name of God I here charge that person to answer at the peril of his soul, for such an act of profanation, before the bar of the Great Judge of quick and dead!" This was well timed, for often there was some buffoon eager to express his low talent for foolishness.

*Truth from his lips prevail'd with double sway,  
And fools, who came to scoff, remain'd to pray.*

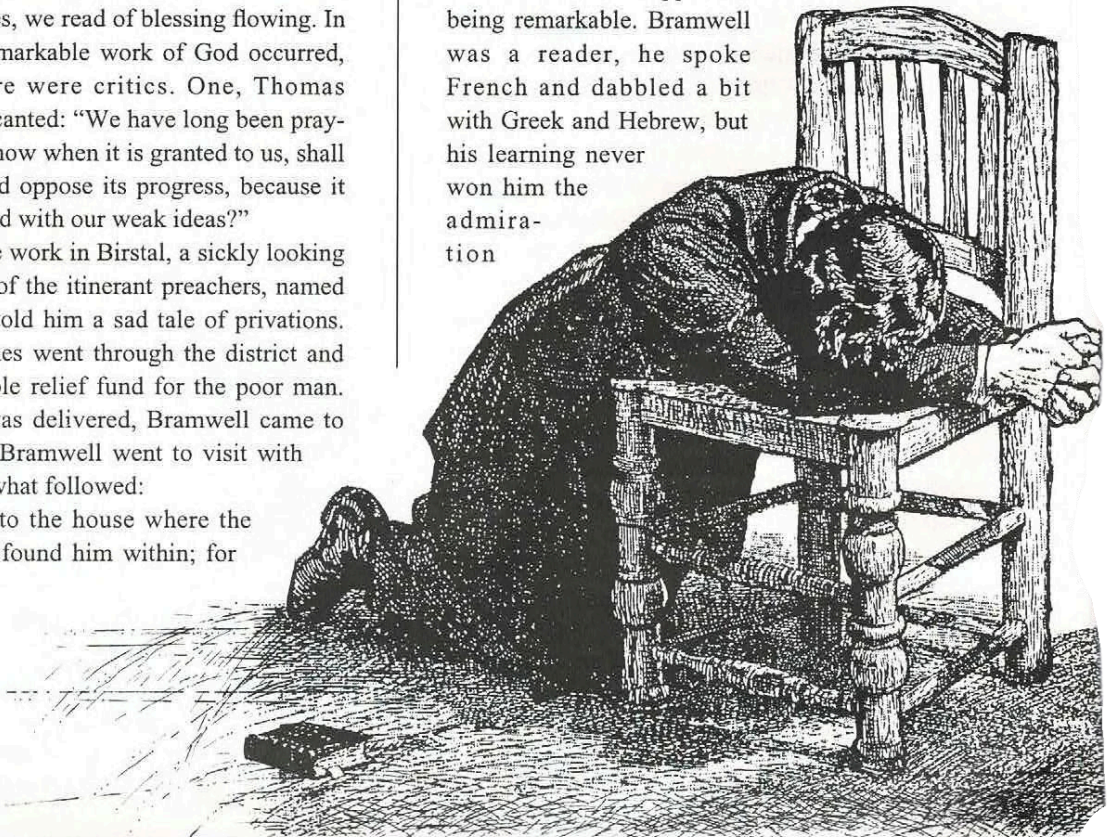
From this period on, Bramwell's career was blessed with crowds of forty, sixty and one hundred converts at a time. In his letters, journal, and from the testimonies of competent witnesses, we read of blessing flowing. In Birstal, in 1793, a remarkable work of God occurred, and as always, there were critics. One, Thomas Crowther, publicly recanted: "We have long been praying for a revival, and now when it is granted to us, shall we be dissatisfied, and oppose its progress, because it does not exactly accord with our weak ideas?"

At the height of the work in Birstal, a sickly looking man approached one of the itinerant preachers, named William Stones, and told him a sad tale of privations. Greatly touched, Stones went through the district and gathered a considerable relief fund for the poor man. Just before the gift was delivered, Bramwell came to town. So Stones and Bramwell went to visit with the man. Stones tells what followed:

"I went with him to the house where the man had lodged. We found him within; for

he was waiting to receive the money which the friends were collecting for him. The man very pathetically related his tale of woe to Mr. Bramwell. His account appeared to me to be quite rational, accurate, and ingenious: it pierced to the bottom of my heart. While the man was rehearsing his troubles, Mr. Bramwell had his eyes closed, and frequently groaned. At length, he lifted up his head and looked at the man with an eye that seemed to pierce him through. 'Tell me! Is there not a bastard child in all this?' The man appeared to be thunder-struck: He began to tremble, faltered in his speech, and at length confessed that he had left home to avoid the payment to an illegitimate child which the law exacted. Mr. Bramwell faithfully warned him of his sin and danger, and advised him to go home, desist from his evil practices, and turn to God with purpose of heart. The man, expressing some reluctance about returning home, Mr. Bramwell threatened to have him taken up as an impostor if he did not leave the town immediately. We watched him out of the town, and were glad that he had gone away without his booty."

From what we already know, do we need to ask what was the secret of his power? No one ever mentioned his outward appearance as being remarkable. Bramwell was a reader, he spoke French and dabbled a bit with Greek and Hebrew, but his learning never won him the admiration





of his hearers. Nor was it natural eloquence. If Bramwell ever read a manual on homiletics, it was not evident in the way he structured, or failed to structure, his messages. An aged Lutheran preacher named Triebner frequently went to hear Bramwell when he spoke in Hull. Someone asked Triebner, "How do you like Mr. Bramwell's preaching? Does he not often wander from his subject?" "Yes," replied the old gentleman, "he do wander most delightfully from de subject to de heart."

Bramwell was a man of prayer and faith; he lived close to God. Henry Logden, a co-laborer, says, "In several houses where he lodged, his prayers and intercessions were often heard during the night. He uniformly left his bed at four in the morning to enter the duties of the day."

James Sigston, his close friend, testified, "he seemed to carry with him a consciousness of the divine presence, which influenced the whole of his conduct. His visits were generally short. Levity and trifling could never appear in his presence. Frequently when at prayer, so powerfully did he wrestle with God, that the room seemed filled with the divine glory, in a manner the most extraordinary; which made some persons imagine, that the very boards shook under them."

Nearing the end of his career, he was afflicted with arthritis and heart trouble. One evening, he collapsed in the living room of a friend. Unable to lift him off the floor, he blurted, "Oh, Mr. Bramwell, what must I do?" As soon as he could talk, he groaned, "Pray. That always brings me out on the right side." Prayer was offered up, Bramwell joined in, and when finally raised up and moved into a bed, the old warrior, in pain but still pleasant, said, "Continue to pray; we shall never sink while engaged in that exercise."

He died of a stroke in his sixtieth year after a year or two of expectant and constant waiting for the Lord to call him home.

Abel Stevens, the Methodist historian, said, "The records of Methodism are crowded with examples of saintly living; but from among them all, no instance of profounder piety can be cited than that of William Bramwell. Thus furnished for every good word and work, for more than thirty years he was one of the most successful preachers of English Methodism." "Great power was given him. Thousands were converted to Christ in his meetings . . . and remarkable discernment was given him to see and know the spiritual condition of others."

#### **For Further Reading:**

*The Life and Ministry of W. Bramwell* by James Sigston  
*The History of Methodism* Vol. 2 & 3 by Abel Stevens

## THE PARACHURCH ORGANIZATION: AN IDEA THAT HAS BEEN TRIED

During John Wesley's career, the Wesleyan Methodists operated as a parachurch organization. The Wesley brothers were ordained Church of England ministers, and they encouraged all the Anglican members of the Methodist class meetings to likewise remain in the Church of England and to attend their services. This situation continued until about the time of Wesley's death. For instance, the Methodist class meetings and love feasts were scheduled on off nights so as not to interfere with the Church of England services.

Did this cause problems? In one annual preachers' conference, it is recorded that Wesley was asked how it was possible to receive communion from the hand of the same Anglican clergyman who only a few nights previous had led a drunken mob who attacked the Methodists. This, Wesley conceded, was indeed a problem. Yes, indeed! But the policy of non-separation stood, and the class members were encouraged to maintain their membership in the very church system that was often their chief persecutor.

The spiritual devastation that Methodism passed through since Wesley's death surely pointed back to Wesley's Arminian quirks, but also pointed to the way the movement accommodated the errors and sins of Anglicanism. Wesley bragged, "I have never read or heard of, either in ancient or modern history, any other Church which builds on so broad a foundation as the Methodists do; which requires of its members no conformity, either in opinion or modes of worship, but barely this one thing—to fear God and work righteousness" (*Journal*, Aug. 26, 1789).

Is Methodism's ruin prophetic of where *parachurchism* is headed? The mix of a subjective doctrinal emphasis, and a refusal to separate from known evil, has produced a chemical reaction too toxic to try again.



## THE WEIGHT OF PRAYER

**I**T WAS A QUIET DAY in Herr Schmidt's grocery shop, but outside it was pouring. The time was soon after the Second World War. It seemed just an ordinary autumn day. Herr Schmidt was looking along his shelves and noting what he needed to get to restock them, when the doorbell rang while he was busy behind the counter.

A woman, who seemed tired, came to the counter and began, "If it is possible, have you any food that I could give my children?" Herr Schmidt raised his eyebrows. He had never seen this woman before.

"How much money have you got?"

"I have nothing to give you but a little prayer."

Herr Schmidt's eyebrows rose higher; this request did not move him. He could not turn his shop into a relief organization. This was his livelihood.

"Write the prayer on a piece of paper," he said, almost mockingly, and tried to get on with his work. But to his astonishment the woman produced a slip of paper from her coat pocket, saying, "I have written it already."

Schmidt was so confused that he took the slip of paper, but at once regretted he had done so. What should he do with it? What should he say?

Suddenly an idea

flashed into his mind. Without reading what was on the paper, he put it on the scale, saying, "Now we will see how much food this slip of paper is worth."

The doorbell rang again. More customers came in and stood watching in front of the counter.

Schmidt took a kilo of bread and put it on the scale. To his astonishment, the scale did not move. He took some butter, a bag of flour, and some eggs and put them on the scale, too. But the scale didn't move!

Schmidt was completely puzzled, but he said nothing. The other customers were watching. He heaped more on the scale, but still there was no movement.

Schmidt tried hard to contain his annoyance, but could not. His face was red with confusion, and this filled him with vexation. At last he said, "I cannot get any more on the scale. Here is a bag; pack all the things in it, and let me get on serving my customers."

The woman tried hard to suppress her tears as she began to pack the food in the bag. Now and again she wiped a tear with her sleeve.

Herr Schmidt stole a glance at her, and saw that her bag was still not quite full. Without saying a word, he took a large piece of cheese, and pushed it over to her.

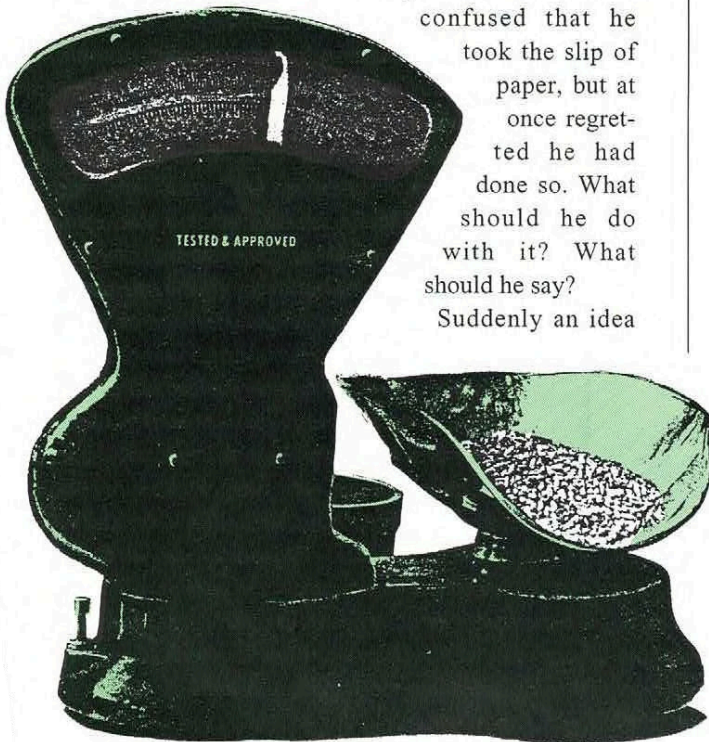
When the woman had profusely thanked him and had gone, and the other customers had been served, Schmidt began to examine the scale. He shook his head, running his fingers through his hair and said, "Now what is the matter here?"

He was soon aware what had happened: the scale was broken! That was strange, since it was working perfectly the day before.

Schmidt the grocer, is now an old man. His hair is white. But as before, he shakes his head and runs his hand through his hair. The woman he never saw again. Yet he remembers her better than any other of his customers. He often thinks of her, and he knows what happened was not just imagination, for the slip of paper which the woman gave him, he keeps safely. It reads: "Please, Lord, Give us this day our daily bread."

*His love has no limit, His grace has no measure,  
His pow'r has no boundary known unto men;  
For out of His infinite riches in Jesus,  
He giveth, and giveth, and giveth again!*

**U**





## PRAYER'S BY-PRODUCTS

**T**HE QUESTION IS OFTEN ASKED, inwardly or outwardly, "Why pray?" There are many reasons (e.g., we are commanded to pray—Lk. 18:1; 1 Thess. 5:17; Col. 4:2; the example of Christ—Lk. 3:21; 5:16; 9:29; 22:39-46; 23-34; etc.; God has revealed in His Word that He desires the fellowship of His own—1 Pet. 5:7). Yet among the chief reasons is one generally overlooked—the by-products of prayer.

These spiritual rewards, to which no earthly evaluation can be attached, are the blessed experience of all who persevere and prevail in prayer. Who would not value an audience with a well-known king, prime minister, or president, yet at any time we may seek the face of Him who is the "King of kings, and Lord of lords," one who is infinitely more interested in our individual welfare than any earthly ruler. Yet how little we avail ourselves of this wonderful privilege. We are grateful for rallies and retreats, teen-times and tea-talks, but these can never substitute for personal prayer in the life of the believer.

In his instructive and valuable little book, *Method of Prayer*, W. Graham Scroggie has aptly said:

"One of the greatest mistakes that a Christian can make is to imagine that increased social or spiritual activity can be any compensation for the lack of secret communion with God. A prayerful life is always a powerful life; and a prayerless life is always a powerless life. If we cannot pray aright, we really can do nothing aright; but how slow we are to believe that. We find a spiritual law at work in the uniform experience that the more we pray, the more we need to, and want to; and the less we pray, the less is the desire to do so."

Why do we not pray more? The words of Dr. L. S. Chafer will stay with me as long as I live. One day, he quietly yet forcefully said to us students, "Men, prayer is hard work, and we are inherently lazy."

To be acquainted with the by-products of prayer should alone be sufficient stimuli to make us want to throw off our lethargy and pray more than ever, especially as this age draws to its climactic close. True, a price must be paid—time. But is there any better investment of our precious time than to daily lay hold of

eternity? Even the world will tell us that anything really worthwhile will cost us something.

The Scriptures reveal at least seven by-products of prayer (perhaps you can ferret out others).

### FORTIFYING PEACE

*"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus"* (Phil. 4:6-7).

"Why pray when you can worry?" seems to be the philosophy of some, but this is completely contrary to God's will and only demonstrates a lack of faith and obedience. How such conduct on our part must grieve the heart of our gracious God!

As a young boy, the words of Isaiah 26:3 were indelibly impressed upon me by my godly grandmother. I never recall this text but I think of her. Do others ever think of *us* in this way? An invalid during the last seven years of her life and never uttering a word of complaint, she was a splendid example of these texts. What was her secret? She possessed "perfect peace." How? Her mind was fixed on God. Day by day she breathed deeply of the refreshing atmosphere of the Throne of Grace. Sweetly submissive to His will, having known peace *with* God (Rom. 5:1) for at least half a century, she continually realized the promise of the peace *of* God (Phil. 4:7) simply because she obeyed the prescription of chapter 4:6.

These familiar verses need little, if any, explanation. What is needed is the daily appropriation of them. Remember the old saying, "Anxious for nothing, prayerful in everything, thankful for anything"? This sums up the simple prescription for realizing the fortifying "peace of God" which surpasses all understanding, and misunderstanding, too!

### RENEWED SPIRITUAL STRENGTH

*"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint"* (Isa. 40:31).



## PRAYER'S BY-PRODUCTS

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Over and over in Scripture, especially in the Psalms, we are exhorted by example and precept to wait on God (cf. Ps. 27:14; 37:9, 34; 40:1; 65:1, 5). Unless we learn to truly wait on Him, we can never hope to worship, war, work, walk, and witness effectively for His glory. The word "wait" can have at least three distinct meanings in connection with this promise: (1) to stop; (2) to be in an attitude of expectation; and (3) to bind together by twisting (the meaning of the Hebrew word), much as a vine binds itself to the trunk and branches of a great tree.

Yesterday's strength will not do for today, nor will today's strength do for tomorrow. As Israel gathered fresh manna every morning, with the exception of the Sabbath, so must we seek daily to wait on the Lord that we might exchange our weakness for His strength.

### EVERY NEED SUPPLIED

*"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Mt. 7:7-8).*

It has been said that the greatest saints are the asking saints. So often we fail to ask the Lord for our desires and needs. The latter He has promised to supply (Phil. 4:19); the former He delights to give when in accord with His will. "Ask," "seek" and "knock" are present tense commands, emphasizing a necessary persistence in our praying and appropriately illustrated by the Lord's parable of the importunate friend (see Lk. 11:5-8). The words of Matthew 7:7 have often been used as an acrostic: *Ask, Seek, Knock*.

The practical-minded James chided his readers, saying, ".Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:2-3).

What a blessed by-product of prayer! Every need supplied. But we must *ask*.

### ABOUNDING JOY

*"Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full" (Jn. 16:24).*

Again, the Lord commanded His disciples to "ask," the present tense once more stressing perseverance in

prayer. The sense is: "Keep on asking."

Christian, have you lost your joy? Then *pray!* If any man had reason to lose his joy, it was Nehemiah. Having been granted permission by the Persian king, to go to Jerusalem—and this through prayer—Nehemiah made the three-month journey. Arriving in the city of his fathers, he was faced with the arduous task of rebuilding the ruined walls and gates, rallying the returned remnant, and restoring moral and civil order—all in the face of enemy opposition from within and without. With the manifold task finally completed, what does the godly, stalwart Nehemiah say? "The joy of the Lord is your strength" (8:10). What was his secret? Prayer! A study of this Old Testament book will

readily reveal that Nehemiah was a man of prayer. It is noteworthy that his praying was coupled with hard work. A true builder for God, he had learned the secret of praying without ceasing, that is, of holding communion with God about everything as it happened. He turned his heart simply and naturally to the Lord as an ever-present Friend, as natural as breathing.

A joyless Christian is a weak Christian, and the basic reason for such a condition stems from prayerlessness. No prayer; no joy. No joy; no strength. It's that simple and clear-cut. Faithfulness in

prayer will yield fullness of joy.

### ALL-SUFFICIENT GRACE

*"... There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Cor. 12:7-9).*

The apostle Paul was a strong Christian, but a physical affliction of some sort (it doesn't matter what it was) proved a tremendous trial to his soul, even bringing him into conflict with the powers of hell. Three times over he cried to the Lord for deliverance, revealing on his part a readiness to pray and assurance of being heard. Did the Lord hear and answer? He certainly did, but not as the great apostle had asked Him. Instead, the Lord gave him a promise, the realization of which transformed his burden into a blessing; his trial

*"The Lord . . . transformed his burden into a blessing, his trial into a triumph."*





into a triumph. This promise was the sufficiency of Christ's grace to meet his deep need.

The present tense of "is" in the Lord's promise to Paul should fill our hearts with the assurance that His grace today is no less sufficient to minister to our needs than it was in the apostle's day, even in the severest of trials and temptations. If we will only draw on it, Christ's limitless grace—His infinite love and power harnessed on our behalf—is always there "in time of need" (Heb. 4:16). G. Campbell Morgan never tired of pointing out that the Greek phrase translated, "in time of need," is a colloquialism, of which our expression, "nick of time," is the exact equivalent.

Handley C. G. Moule has attested the authenticity of the account that has often been told of an esteemed servant of Christ who, in an hour of deep trial, agonized before the Lord, praying, "Let Thy grace be sufficient for me." Momentarily lifting his tear-filled eyes, a newly hung wall plaque met his gaze, bearing the words, "My grace is sufficient for thee." The text came home to his heart with such freshness and blessing that he rose to a new life of peace and power in Christ (*The Second Epistle to the Corinthians*, p. 118).

#### DIVINE WISDOM

*"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him"* (Jas. 1:5).

Wisdom is the practical use of knowledge, and every day we need divine wisdom, especially amidst the testings of life which sooner or later come to us all (see Jas. 1:2-4). This choice and challenging text reveals the twofold secret of obtaining it. First of all, we must realize that we lack wisdom; and, secondly, we must ask God for it. Again, we are commanded to "ask," the present tense of the verb once more emphasizing persistence in prayer—"let him keep on asking." Furthermore, if we ask God for wisdom, we are assured that He will not rebuke us, for He delights to give with a free hand, as conveyed by the adverb "liberally" (see 2 Cor. 8:2). There are no strings attached to the Lord's giving. When He gives He keeps nothing back, but graciously promises to grant His wisdom to all who ask Him for it.

#### AN INCREASED SENSE OF THE PRESENCE OF GOD

*"Draw nigh to God, and He will draw nigh to you"* (Jas. 4:8).

As for "the proud," who feel no need of coming to the Throne of Grace, God resists such (Jas. 4:6). But the humble-hearted are promised an increased sense of God's presence as they act on the blessed invitation to draw near to Him. In fact, "draw nigh" is not alone an invitation, it is a command, the tense calling for a decisive stand.

It was David who said, "It is good for me to draw near to God" (Ps. 73:28). And this should be our decisive and daily attitude, knowing that God never refuses the fellowship of those who seek His face and that He cannot but be intensely grieved if we choose to live at a distance from Him. True, the Lord has promised to be with us always, to never leave us nor forsake us (Mt. 28:20; Heb. 13:5), but unless we draw near to Him we shall never know the blessedness of His presence. It is nothing short of tragic that so many Christians seem content to know the presence of Christ only as a fact, not as a force; only as a promise, not as a power.

The brief but blessed words of our text suggest not only the idea of waiting on God in prayer, but also the thought of walking with God along life's path, just as Enoch did for 300 years (see Gen. 5:22-24; Heb. 11:5-6)! However, such a privilege requires the kind of preparation seen in the remaining words of James 4:8. Let us be like Abraham, the great "pioneer of faith," who "stood yet before the Lord" and "drew near" (Gen. 18:22-23).

Here, then, are seven by-products of prayer: *Fortifying Peace, Renewed Spiritual Strength, Every Need Supplied, Abounding Joy, All-Sufficient Grace, Divine Wisdom, and An Increased Sense of the Presence of God*. Martin Luther once said: "If I should neglect prayer but a single day, I should lose a great deal of the fire of faith." And to this might be added that if we neglect prayer but a single day, we would forfeit much of the spiritual blessedness of prayer's by-products which are its enriching and enabling rewards. **U**

*"If we neglect prayer but a single day, we would forfeit . . . prayer's by-products."*





PRAYER

**I** can take my telescope aside, go into my room and shut the door, get down on my knees in earnest prayer, and I see more of heaven and get closer to God than I can when assisted by all the telescopes and material agencies on earth.  
—Sir Isaac Newton

“My voice shalt Thou hear in the morning, O Lord; in the morning will I direct (my prayer) unto thee, and will look up.” (Psalm 5:3)

*For access to a royal throne,  
Let grateful praises ring!  
The sceptered hand of grace invites  
An audience with the King!*

*Prayer elevates the soul to heav'n,  
A welcome smile to meet:  
In tranquil shades of eventide,  
Or in the busy street.*

*Prayer is a living, vital link,  
Forged in devotion's fires,  
Which couples weakness with God's strength,  
And quickens faint desires.*

*All wordless music e'er composed,  
Faith's voiceless prayers transcend;  
From souls poured out through silent lips,  
No sweeter strains ascend.*

—Bernard Fell

**Be careful for nothing;  
Be prayerful for everything;  
Be thankful for anything.**  
—D. L. Moody

Much prayer—much blessing; little prayer—little blessing; no prayer—no blessing!

*Hast thou within a care so deep,  
It chases from thine eyelids sleep?  
To thy Redeemer take that care  
And change anxiety to prayer.*

The ability of God is beyond our prayers, beyond our largest prayers! I have been thinking of some of the petitions that have entered into my supplications innumerable times. What have I asked for? I have asked for a cupful and the ocean remains! I have asked for a sunbeam, and the sun abides! My best asking falls immeasurably short of my Father's giving; it is beyond that we can ask or think.  
—J. H. Jowett

*Hast thou a hope, with which thy heart  
Would almost feel it death to part?  
Entreat thy God that hope to crown,  
Or give thee strength to lay it down.*

*Whate'er the care that breaks thy rest,  
Whate'er the wish that swells thy breast,  
Spread before God that wish, that care,  
And change anxiety to prayer.*

—Author Unknown

“Rejoicing in hope; patient in tribulation; continuing instant in prayer.” (Romans 12:12)



## THE FOURFOLD PRAYER OF JABEZ

**T**HE APPARENTLY INTERMINABLE genealogies of the early chapters of the first book of Chronicles are suddenly broken by the abrupt reference in 1 Chronicles 4:9-10 to the prayer of Jabez. Apart from this solitary mention, nothing is known of Jabez, but the character and life of the man can well be judged from the record of the two verses. Born in sorrow, he was later recognized as being "more honorable than his brethren," and his prayer marks him out as a man of God.

It would be difficult to find a more definite and comprehensive prayer in the Bible. There are four distinct petitions in this brief supplication. Jabez's initial request was *that God would truly and signally bless him*—a request which really embraced the other three. He desired to experience, in reality, the fullness of divine blessing. Then he prayed that *his coast might be enlarged*—primarily a petition for an enlargement of family and inheritance, but also for what, as Dr. A. T. Pierson puts it, would be "equivalent to an increased measure of usefulness." Thirdly, he prayed *that God might be with him*—that he might experience Divine help and co-operation in every undertaking of life. Lastly, the patriarch pleaded *that he might be preserved from sinfulness*; he desired real practical sanctification. The brief account closes with the word, "And God granted him that which he requested."

The prayer of this descendant of Judah is one which might well be taken as a pattern by the Christian today. In so many cases, prayer is simply a string of aimless and inconclusive petitions, but the prayer of Jabez was direct, definite, and comprehensive.

"Oh that Thou wouldest bless me indeed," pleaded Jabez. Blessed with all spiritual blessings in the heavens, the Spirit-taught believer is filled with the longing for a deeper appreciation and experience of divine blessing. The contrast of the transience of earthly

things to the permanence and abiding character of celestial blessings, creates the desire for a real knowledge of the fullness of God's blessing, and the Christian prays, with the apostle Paul, that he "might be filled with all the fullness of God" (Eph. 3:19).

"Enlarge my coast," was the second petition. One of the most vital needs of the Church today is an enlargement of coast. Oh, that there might be a divinely wrought enlargement of vision, heart, love, ministry and fellowship, that petty trivialities might be laid aside and the power of the Spirit realized.

"That Thine hand might be with me."

The patriarch sought God's blessing on every undertaking and in every department of life. There is much which originates in self and the flesh. Can we pray for God's blessing upon these things? If everything in life is judged with true heart-exercise, and an honest attempt made to do God's will, this prayer may find its answer in the Christian's life, and His blessing will be upon His child.

"That Thou wouldst keep me from evil, that it may not grieve me." As a true-born Israelite, Jabez knew from experience that the slightest thing might defile one of God's people. Contact with

a bone, a dead body, or a grave resulted in ceremonial uncleanness (Num. 19:16), and in consequence, communion was severed, and approach to God was impossible until cleansing had been effected. All this naturally produced grief to the tender conscience, and Jabez prayed for preservation from evil that he might not be grieved.

The child of God early discovers the ease with which he may contract defilement, and the consequent severance of communion results in real sorrow of heart. Under the tuition of the Spirit, he realizes that preservation from evil can only come from God, and, like Jabez, he prays for this practical sanctification.

May the prayer of Jabez be that of every child of God, and may the answer be experienced in truth. **U**

The child of God  
early discovers the ease  
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sanctification





## AROUND THE WORLD IN PRAYER

**O**N TWO OCCASIONS over the last few years, I have been privileged to travel to other cultures and see missionary work firsthand. Both trips have given real impetus to prayer for missionaries. First, I have seen the realities of working in a different culture and the sacrifice involved. Secondly, I have learned that missionaries are real people. They have the same kind of concerns with living as we have. The spiritual battles with prayer and Bible study we have are intensified, not lessened, for missionaries. They still struggle in prioritizing time and raising children and the normal daily stresses as we do. They still battle the interpersonal relationships and assembly problems that we encounter—and they do it in a culture and language different to theirs. They need and deserve our prayer support.

I would like to suggest three tools that, if used together, could greatly encourage you to pray and inform you so that you could pray more intelligently.

First, a book that I have just spent some time looking at. It is called *Operation World*, compiled by P. J. Johnstone. The book I have seen is an older edition but the latest edition is just off the press. It is a list of all or at least the vast majority of countries around the world. Mr. Johnstone lists for each territory or country: the size, the population, the kinds of people that make up the country, and its economic and political makeup. He then gives in percentages the kinds of religions that make up the country. He defines his terms at the beginning so that you can think along the same lines with him. He then lists a number of pointers for prayer for that country. Obviously this book is broad in scope, but I found a great deal of information about the different countries that I didn't know before. This book is available from Gospel Folio Press for \$12.95 US funds.

You need to supplement that book with *Missions* magazine. This is a fine tool for prayer. Articles of in-

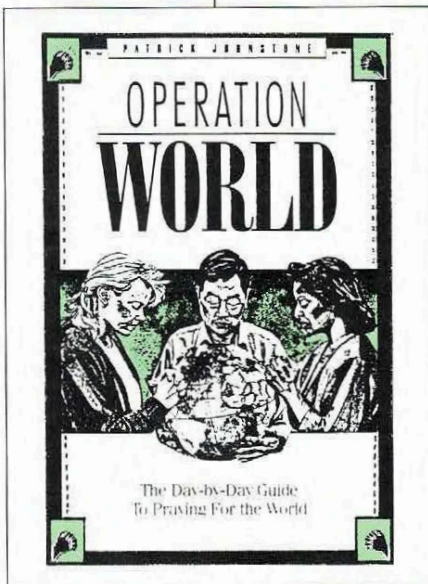
terest concerning mission work pinpoint various fields of service and effort giving in-depth information. Also articles that introduce you to various missionaries give real insight to missions and missionaries that look to the Lord for their supply, and have been commended by assemblies to go forth apart from a "Mission board." Along with this are excerpts from letters from missionaries so that month by month you can keep fresh with things to pray for and things for which to praise the Lord.

The letters are arranged in a particular order. They are listed by the days of the month and these days concur with the *Missionary Prayer Handbook*. This handbook is arranged by the days of the month so that each month you pray around the world. Listed is each of the missionaries that have been commended by New Testament assemblies. The book gives the present address of the missionary, the specialized field of service if such, the commending assembly(s), along with the children under 18 and still living "at home." At the back, these children are listed with their birthdays and whether they are away from home for schooling. In this way cards and letters of encourage-

ment can be sent, as well as intelligent prayer raised for these very special children. Both the magazine and the Handbook are available from CMML, PO Box 13, Spring Lake NJ 07762, or MSC, Inc., 27 Charles Street East, Toronto, ON M4Y 1R9.

Used together, these three informative tools can go a long way toward consistent, intelligent, intercessory prayer. It is too easily true, "out of sight, out of mind" and with the decline of the "missionary study class" around the country many of these men and women who have given so much are not held up in prayer and not supported as they should be. With these tools may each of us individually begin to pray and may we see an upsurge of missionary interest again.

**U**





## DON'T MISS THIS!

**Y**ou have no time to waste! The end of the year is fast approaching with the CMML conference, *Missions93* to be held December 27-30, 1993, in Cincinnati, OH.

The deadline for the discounted price has been graciously extended to the end of the month for everyone and to November 30 for students, BUT DON'T DELAY! Many arrangements need to be made, and the sooner the better.

CMML has assembled a large group of speakers and evangelists for the theme, *God's Work/God's Way*. David Gooding and William MacDonald will be the keynote speakers, and there will also be panel discussions and various seminars along similar lines.

### TRANSPORTATION

Area representatives have been arranging buses for transportation to the year-end *Missions93 Conference* in Cincinnati. All representatives, please contact *Uplook* with your information and we will publish it next month.

**Central New Jersey area:** The bus will be a 49-passenger coach with a bathroom on board. All seats will be on a first come—first served basis. Any questions regarding departure times, payment, or further information, contact:

Joe Beiro (908) 634-0972 or

Bassam Nesheiwat (201) 795-5045

**North Carolina:** A bus will be leaving from Greensboro for \$50 round-trip on Monday morning. Contact:

Larry Batts (919) 674-7718

**Ohio and Western Pennsylvania:** A bus is leaving from the Cleveland area with cost estimates of approximately \$25 round trip.

Art Auld (216) 428-3900

Sid Bhatt (216) 650-1687

Dave Martin (814) 838-6146

**St. Catharines, Ontario:** Transportation is being arranged from this area of the Niagara Peninsula. For information, call:

Bob Cretney (905) 641-3035

**Detroit, Michigan:** Transportation options are



being discussed; most likely a bus will be booked. For information, call:

Don Graham (313) 749-3032

**Wichita, Kansas:** Arrangements have been made to fly-drive through Kansas City for a very reasonable rate. Contact should be made very soon.

Russell Horn (316) 838-5762

**Vancouver/Seattle:** A discount flight has been scheduled from Seattle to Cincinnati for British Columbia and Washington. Close to 30 people are already booked. Arrangements must be made right away!

Harold Summers (604) 738-8943

Doug Kazen (206) 823-9017

**Northern Ontario:** A bus has been arranged from Timmins and is willing to pick up passengers en route to Cincinnati. Contact:

Tony Martin (705) 268-1328 office

(705) 268-4023 home

**Colorado:** If you are interested in making arrangements with others in that area, contact:

Bill McCotter (719) 634-2507

**Georgia:** Anyone interested in a bus originating in Augusta and travelling through Atlanta, contact:

Jon Reimer (706) 863-6006

**Philadelphia, Pennsylvania:** Arrangements are being made for a bus to leave the Philadelphia area. Contact:

Norman Roberts (215) 884-1543

### FOR MORE INFORMATION

Hundreds have already made reservations. If you need a brochure or registration form, contact:

CMML, Inc.

P.O. Box 13

Spring Lake, NJ 07762

Phone (908) 449-8880

Fax (908) 974-0888



## EVERYDAY READING PLAN

### Section 35: John

November 1	John 1:1-18	The Final Word—Who He was and what He became
November 2	John 1:19-51	Testimonies of John the Baptist and the Lord's first disciples
November 3	John 2:1-25	The first miracle; the first passover—cleansing the temple
November 4	John 3:1-36	Nicodemus and the new birth; the friend of the bridegroom
November 5	John 4:1-54	The Samaritan woman & living water—Long distance healing
November 6	John 5:1-24	The healing of the impotent man—"I have no man . . ."
November 7	John 5:25-47	Confirmation of Christ; the mouth of two or three witnesses
November 8	John 6:1-21	The Son of God feeds five thousand & walks upon the sea
November 9	John 6:22-71	The Bread of life—Peter confesses, "Thou art the Christ"
November 10	John 7:1-53	Conflict about His person at the feast of tabernacles
November 11	John 8:1-11	The woman taken in adultery—"No man, Lord"
November 12	John 8:12-59	Christ and the Pharisees; "I am the light of the world"
November 13	John 9:1-41	The blind man healed—"A man who is called Jesus"
November 14	John 10:1-21	The Good Shepherd giveth His life for the sheep
November 15	John 10:22-42	The feast of dedication; the unity of the Godhead
November 16	John 11:1-44	The Resurrection and the Life raises Lazarus from the dead
November 17	John 11:45-57	Caiaphas' prophecy—Jesus should die for the nation
November 18	John 12:1-11	Sacrificial service, faithful fellowship, and willing worship
November 19	John 12:12-50	Hosanna! Jerusalem's praise—heaven's estimation of His worth
November 20	John 13:1-38	Farewell ministry of Christ—the basin, the bath, and the bosom
November 21	John 14:1-31	Comfort for troubled hearts; the coming of the Comforter
November 22	John 15:1-27	Union with Christ—the vine, the branch, and the fruit
November 23	John 16:1-33	The Spirit's work in the world; His ministry in the believer
November 24	John 17:1-26	Christ's high priestly prayer—seven petitions
November 25	John 18:1-27	Gethsemane—the power of His word & the power of His touch
November 26	John 18:28-19:15	Gabbatha—the Son of God rejected by men
November 27	John 19:16-42	Golgotha—the Son of God crucified and buried
November 28	John 20:1-18	Resurrection morning; the Lord appears to Mary Magdalene
November 29	John 20:19-31	Resurrection evening; the Lord appears to His disciples
November 30	John 21:1-25	God's Son gives lessons in fishing, feeding, and following



## THE GOSPEL BY JOHN

**I**T IS SAID that the eagle is the only creature that can look into the sun and not be dazzled. We have before us the Gospel of the eagle (see Rev. 4:7), the Gospel of John. Here we look directly into the fathomless glories of the Son of God, penetrating into the very heart of God Himself. In a marvellous tapestry of profundity and simplicity, the Spirit of God presents to us the glories of the Son of God manifest in the flesh. In a book that is perhaps the best loved of any in the Scriptures, a lost sinner can come and find in diamond clarity the most basic of truths concerning salvation and be born again. In turn this same child of God can come back to this book after fifty years of solemn study and still be overwhelmed by its depths of beauty and glory.

John gives us the purpose behind the writing of his Gospel in 20:30-31, "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

John's purpose is to convince us that Jesus is the Messiah. Three offices were held by anointed men: prophet, priest, and king. No man in history had filled all three offices. But our Lord filled them and to perfection. In chapters 1-12, our Lord is God's great Prophet. He exceeds even Moses who prophesied of Him (Deut. 18:15-19). But what is His message? It is God Himself. He is the revealer of God in a way that the Old Testament prophets accomplished only in part. Our Lord is the visible revelation of the invisible. The first verse of John calls our Lord "the Word." A word is what gives substance to an idea and in the first twelve chapters of John we see our Lord as the "image of the invisible God" (Col. 1:15).

Seven great miracles are chosen to be recorded by the Spirit of God and are used to verify the Lord's identity. These deeds were signs designed to reveal the deity of our Lord to us. He begins in Galilee by turning water into wine (Moses began by turning water into blood). He ends the signs just outside the city of Jerusalem by raising Lazarus from the dead (Moses ended the plagues by causing the death of all Egypt's firstborn). In between these two events, our Lord performs five other miracles and gives extended discours-

es on who He is and what He has come to do. No parables or stories are recorded, no account of the Lord's birth, baptism, or temptation, the Last Supper, Gethsemane, the Ascension or the healing of any possessed of evil spirits. Our Lord presents Himself to "His own" (Jn. 1:11) and John 1-12 reveals that "His own" receive Him not. In fact, John 12:37 records that "though He had done so many miracles before them, yet they believed not on Him."

We come to the next section of John—the great High Priest of John 13-17. Again the little phrase, "His own" becomes prominent. Having been rejected by Israel, the Lord turns to the little group that had trusted Him and speaks to them from God (chs. 13-16) and then speaks to God for them (ch. 17)—the work of a perfect High Priest. The subject of these chapters is a preparation of the disciples to walk by faith. He was leaving them; now they would have to face the challenges of a world that hated them through faith. But they are not without resources. They will be armed with His words, prayer, and empowered with another Comforter. Best of all, He will come again that we may be with Him (Jn. 14:3). This section begins with ceremonial washing and ends with prayer just as the service of the priests in the temple did.

From the Priest, we move to chapters 18-20 and the King. Although it is the account of our Lord's crucifixion, we find Him referred to as a king no less than 11 times. As we see Him before Pilate, we wonder who is on trial. The King calmly does what He must to fulfil the Scriptures. He regally dismisses His own life only to take it three days later in glorious majesty.

Chapter 21 is an epilogue that binds the Gospels to the Church age. We find three illustrations that the Church desperately needs today—evangelization, shepherding, and following Christ.

There are so many rich topical studies to pursue: the seven "I am's" of the Lord; the light; the life; believing (mentioned 98 times); the new birth; love; the world; the Spirit of God. We pray above all that we may see from the eagle's eyes the glories of our Lord Jesus Christ and as He is lifted up that we might draw near and worship in Spirit and truth. **U**



## ADDRESSING THE LORD JESUS

**B**OTH WORDS for "worship" in the New Testament, *proskuneo* and *latreuo*, are used of worship rendered to the Father and the Son [*proskuneo*, in Jn. 4:23-24; Rev. 4:10, to the Father, and in Lk. 24:52 to the Son; *latreuo* in Phil. 3:3; Heb. 9:14; (God), and Rev. 22:3; (the Lamb)].

When worship is offered to God (e.g., Rev. 19:10; 22:9), it is sometimes offered to the Father, Son and Spirit in their undivided unity, while at other times the Father alone may be the Object or the Son (Ps. 45:6—quoted in Heb. 1:8) an instance of direct address.

We need to remember that the ultimate Source of all blessing is the Father (Eph. 5:20; Col. 1:12), but that He cannot be worshiped by us except through the mediation of the Son (Eph. 2:18). Two dangers need to be guarded against: the overlooking of the necessity of this mediation and treating our access to the Father as an independent right, and, on the other hand, giving to the mediation of the Son too separate and substantial a character, by addressing praise and prayer directly to Him in a disproportionate degree. This is not in accordance with His own teaching (Jn. 16:23). To base a theory however, on this verse, as the heterodox Origen did, that it is improper to address prayer to Christ, or to suggest, as the Socinian, Belsham, that expressions of allegiance to Him were only proper when He was actually within sight, would certainly be wrong.

Stephen so addressed Him in Acts 7:59-60; (cf 1 Cor. 1:2) and Paul did so (2 Cor. 12:8-9; Acts 22:10). From these passages we conclude that in matters concerning His service it is proper to address the Lord Jesus in prayer, while on the other hand we instinctively turn to the Father in all matters that concern the family of God in general. It is evident that constant dependence on the Spirit is needed if our prayers are to have a right direction and our prayers are to be according to the examples given us in the New Testament.

As regards praise, we are to sing "to the Lord" (Eph. 5:19), whereas in the parallel passage (Col. 3:16; RV) we are to sing "unto God." Out of 305 occurrences of the title "the Lord" found in Acts to Revelation, considerably more than one half, say 196, refer to the Lord Jesus. He is spoken of as "the Lord" more often than in

any other way, and the weight of evidence is in favor of taking "the Lord" in Ephesians 5:19 as referring to Christ as it evidently does in verse 22. The reason is that He has been made "Lord" (Acts 2:36), that He is "our Lord" (1 Cor. 9:1), that there is specifically now "one Lord" even Jesus Christ (1 Cor. 8:6), that He is to us "Lord" (1 Cor. 12:3; 2 Cor. 4:5), "my Lord" (Phil. 3:8). This is not to deny that God is "the Lord," but in the New Testament, unless the context clearly indicates otherwise, that title belongs to the Son.

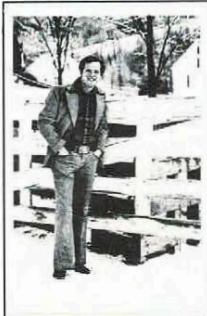
That it is according to the will of the Father that we should address the Son in songs of praise is clearly seen from the doxologies of the New Testament. There are no less than sixteen of these: those rendered to the Father or to God (Gal. 1:5; Rom. 11:36; 16:27; Phil. 4:20; Eph. 3:21; 1 Tim. 1:17; 1 Pet. 5:11; Jude 25; Rev. 7:12); those rendered "through Christ" (Rom. 16:27; 1 Pet. 5:11; Jude 25); those rendered to the Father in association with the Son (Rev. 5:13; 7:10); and those rendered to the Son alone (1 Tim. 6:16; 2 Tim. 4:18; Heb. 13:21; 2 Pet. 3:18; Rev. 1:6). No doubt these doxologies are in the third person, but so are those where the Father is the Object. The Son is God equal with the Father (Jn. 1:1). This is "the true God and eternal life (1 Jn. 5:20). He is "over all, God blessed forever" (Rom. 9:5). So far from being jealous of the glory given to the Lord Jesus, the Father approves it as a glory given to Himself, for He wills that "all men should honor the Son, even as they honor the Father" (Jn. 5:23).

If in the Great Congregation, equal praise will be given to God and to the Lamb, it cannot be pleasing to God that we should withhold it here below from Him whose very presence constitutes a company of the redeemed, an assembly of God. Scripture itself, then, affords the pattern for us to follow, and we are safe only as we adhere to it. As with prayer, so also in the doxologies rendered to the Son, we have ample authority for offering our united praise to Him. Only as we are in dependence upon the Holy Spirit of God shall we be preserved from undue occupation with the Son to the exclusion of the Father and be conscious, when addressing the Father, of the need of the mediation of the Son.

**U**



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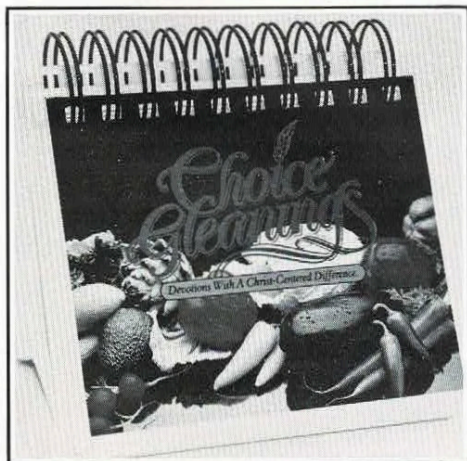
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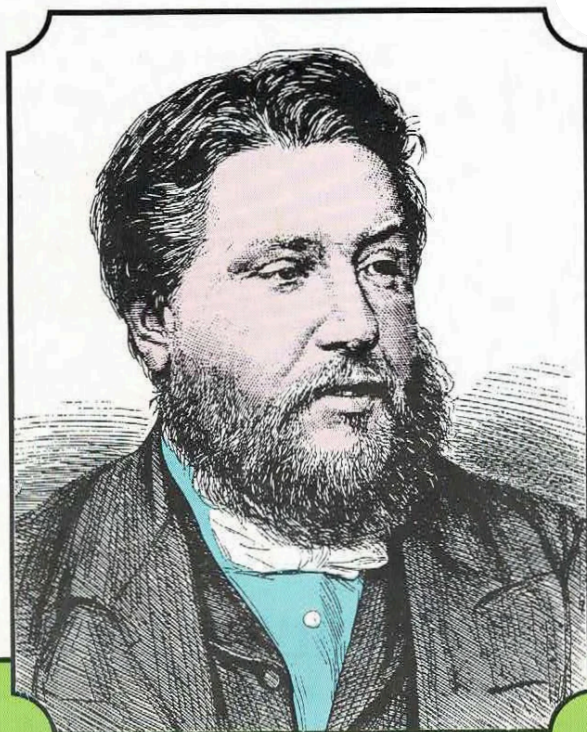


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So ought ye also to do, dear brethren. Among God's children, make your prayer medium long, as Jesus did when He was about to be crucified. When in a crowd or with the sick or dying or the unfortunate, keep it short. When you are alone with your Father in your secret closet, pray as long as you please.

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