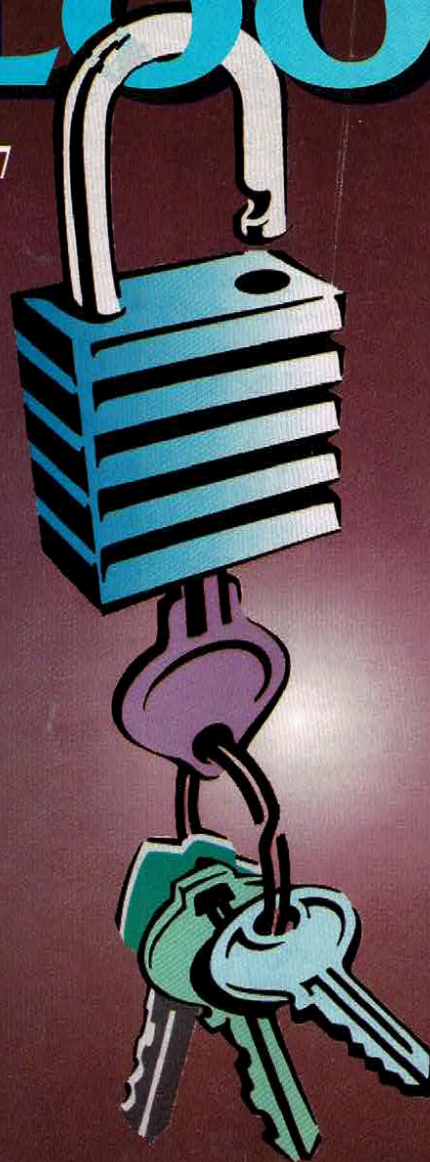


WIPLOOK

MARCH 1997



Four Keys to Unlocking Prayer

Advocacy

Hugged An Elder Lately?

Four Keys to Unlocking Prayer

J. B. NICHOLSON, JR.

When the disciples asked the Lord Jesus to teach them to pray, He was not finished teaching when He gave them the famous model prayer recorded in Matthew 6.

He would teach them by example, praying all night under the stars He made, on transfiguration mountain in the antechamber of heaven, even on the Cross in an agony so horrific that it put the sun in sackcloth and caused earth's bosom to heave in a paroxysm of sympathizing grief.

But He would teach them also through other mortals who had learned lessons in the penultimate communication skill—one-on-one with God. The Apostle Paul left on record a series of breathtaking prayers from his own life and ministry, God-sized prayers that would split the roof over our assemblies and pour down heaven's bounty on us—if we would embrace these truths and pray them up to God (see pp. 16-17).

The University of True Life instructs in 3D, audio visual, virtuous reality. If we keep our eyes and ears open, we can discover keys to unlocking the unrestricted potential of prayer by spending time with those valiant souls known as prayer warriors. Allow me a few examples.

A well-known preacher friend of mine and I stepped into the room of a retirement home. Seated by the window sat an aged saint, Aunt Essie, knitting an afghan. Her face glowed with an other-worldly light. She made regular forays there—business trips for the King.

The preacher and the prayer warrior were old friends. I stood in the background as they began a round-the-world journey. Stopping at one country after another, they shared updates on the Lord's work there—missionaries, their heartaches and dreams; missionary children, and where they were attending school. On and on they went, breathlessly spanning the globe.

After prayer, the preacher and I bid our good-byes. And as we left the room, I turned and exclaimed, "That was amazing! What a memory! How does she do that?"

"She prays for them every day," he replied.

So there was a key principle in prayer: If you

have no interest in the Lord's work, it's probably because you've made no investment in it. No investment—no interest. Bank on it.

I told the above story one evening at a prayer meeting. A brother came to me, tears in his eyes and a catch in his throat. "We were in the same assembly," he said. "One day, when I was a boy, she came to me as I stood with some other young people. Putting her arm around me, she said, 'I'm praying for you, Tommy, that you will be saved.'"

"You don't need to pray for me," I said. "I just got saved."

"Then I'll pray for you all the more," was her reply." This presses home the second key: Of course one should pray for the lost. Paul wrote that his prayer to God for Israel was that they be saved. But our Lord reminds us that, though He died for all, His intercessory ministry is directed toward the needs of His people: "I pray not for the world; but for those Thou hast given Me out of the world." The world, the flesh and the devil have declared war on every Christian, unlike the unbeliever. The sinners need our prayers, but the saints need our prayers all the more!

Brother Clem, a shepherd of the flock, was dying inch by inch of Lou Gehrig's, ALS. At last, all he had was movement in his thumbs. A computer had been rigged so he could slowly, painfully communicate, one letter at a time. When his wife came into his hospital room one morning shortly before he died a few weeks ago, this message was on the screen: "O blessed God, how kind are all Thy ways to me..."

Key number three: Pray much; praise more. Prayers can tend to be negative. We bring to God our needs, problems, cares, sicknesses—and so we should. But, Paul reminds us, our requests should be "with thanksgiving." How it sweetens our prayer life, and our attitudes, too. If this story of brother Clem touched my cold heart, what must it have done to the heart of the Father?

Key number four? Do it!

*By all means,
read about
prayer;
talk
about it;
think
about it;
teach
about it;
but then
don't forget
that the
blessing
comes when
you
actually
do it.*



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UPLOOK

(USPS 620-640)

Founded in 1927 as *Look on the Fields*,
is published eleven times per year by



UPLOOK MINISTRIES
815 North Ave., N.E.
P. O. Box 2041
Grand Rapids, MI 49501-2041
www.uplook.org
email: uplook@uplook.org

POSTMASTER:
Send address changes to:
UPLOOK
P. O. Box 2041
Grand Rapids, MI 49501-2041

ISSN #1055-2642
Printed in the U. S. A.
© Copyright 1997 Uplook Ministries
Periodical postage paid at Grand Rapids, MI.
International Publication Mail Product (Canadian Distribution)
Sales Agreement No. 1064363

UPLOOK magazine is intended to encourage the people of God in fidelity to His Word, fervency in intercessory prayer, labors more abundant and love to the Lord. Believing in the practical Headship of Christ and the local autonomy of each assembly, this is not intended to be an official organ of any group or federation of local churches. The editor and the authors take responsibility for materials published. For any blessing which accrues from this publication, to God be the glory.

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Uplook Ministries is a tax-exempt corporation looking to the Lord to provide for the needs of this ministry. This magazine is sent freely to those who request it, but evidently is not freely produced. Donations should be made payable to "UPLOOK" and sent to:

U.S. and foreign donors:

Canadian donors:

P.O. Box 2041
Grand Rapids, MI
49501-2041

P. O. Box 427
St. Catharines, ON
L2R 6V9

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Assess Your Prayer Life

DR. R. E. SPEER

God is once more calling His people loudly to a revival of faith in the divine efficacy of prayer. Will you and I respond to His call? That we may know what such a response may involve, may we let the Holy Spirit reveal to us the condition of our prayer life, and empower us to determine what it should be:

- Has my prayer life been *powerless* because of some besetting sin?
- Has my prayer life been *hindered* by haste, irregularity, lack of definiteness, lack of system, unbelief, lack of communion with God through the study of His Word?
- Has my prayer life been *fruitless*? Have I had definite answers to prayer week by week?
- Has my prayer life been *restricted* to certain stated seasons each day, or have I come to know from experience what it is to pray "without ceasing"?
- Has my prayer life been *limited* to my own life? To my own particular kind of work? To my own mission field? Am I truly an intercessor after God's own heart?
- Has my prayer life been *starved*, or have I devoted even one month of my daily Bible study to letting the Lord teach me to pray from His own example, His precepts, commands, and promises about prayer?
- Has my prayer life been *joyless*? Has prayer

Does this article qualify for our Current Concerns column?

It was written eighty years ago! But nothing could be more up-to-date than this heart cry.

been more a duty than a privilege? Do I love to pray? Surely I must love the One who hears and answers my prayers.

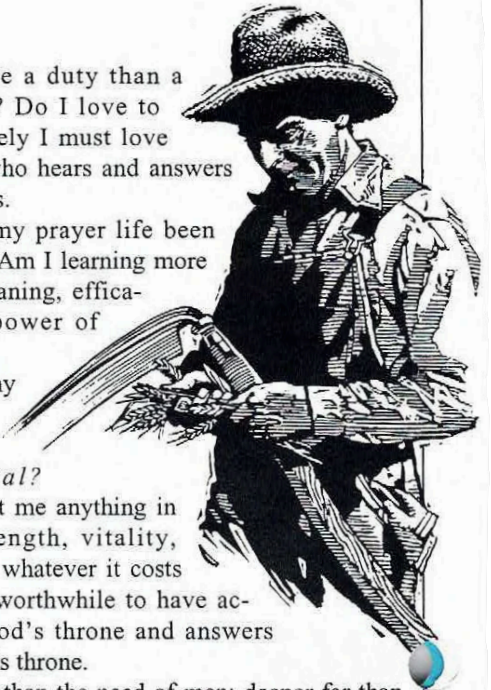
• Has my prayer life been *growing*? Am I learning more of the meaning, efficacy, and power of prayer?

• Has my prayer life been *sacrificial*?

Has it cost me anything in time, strength, vitality, love? Yet whatever it costs me, how worthwhile to have access to God's throne and answers from God's throne.

Deeper than the need of men; deeper far than the need for money; deeper down at the bottom of our spiritless life is the need for the forgotten secret of prevailing world-prayer. Considering the fearful consequences of it all, something like criminal negligence has for years marked the attitude of the Church toward the matchless power of prayer for the world. "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers" (1 Pet. 3:12).

U



What Size Are Your Prayers?

I will not therefore minimize my prayer,
But make it large as are the promises.
Since God is willing thus to bless,
No less an answer would I share.
Alas, for my small faith,
Compared with what He saith.

Therefore, henceforth, shall prayer be heard
From me according to Thy Word.
I will request, as long as I shall live,
All God has shown His willingness to give.
As are the love and power His truth declares,
So shall faith make the measure of my prayers.

FRONT LINES

↳ **EASTER CONFERENCES**
Grand Rapids, MI

The Christians at Northwest Gospel Hall (Grand Rapids, MI) have invited Art Auld and William MacDonald to speak at their conference, March 28-30.

With the exception of the Lord's Supper on Sunday morning, all meetings will be held at the facilities of White Hills Bible Church (3900 E. Fulton, Grand Rapids). For a schedule of meetings or to arrange overnight accommodations, call Tim Johnson at (616) 791-4179.

Augusta, GA

Believer's Gospel Chapel expects Tom Taylor (PA) and Rex Trogdon (NC) as speakers March 28-30. Contact: Warren Hylton (706) 868-8252.

Media, PA

The Marple Christian Assembly (Media, PA) has invited Clark McClelland (NC), John Gordon (NC) and David Robins (ON) to their conference March 28-30. For info: James Martindale (610) 273-3985.

Vancouver, BC

Seven assemblies in the Vancouver area plan to host their Easter conference at Granville Chapel (5901 Granville St., Vancouver). Randy Amos (NY), Dave Callaghan (Ecuador) and Jurgen Schulz (Bolivia) are the invited speakers. For more details: Norman Chandler (604) 271-1083.

↳ **SPECIAL MEETINGS**

The Riverview Chapel of Hinton, WV, has scheduled meetings for March 30 through April 2. The subject for the five meetings will be "Rejoicing in the Will of God." Dr.

Paul Carmean (Niceville, FL) will be the speaker/musician.

↳ **EVANGELISTIC MEETINGS**

In the will of the Lord, Grace Bible Chapel in Fullerton (metro Los Angeles, CA) will hold a series of evangelistic meetings April 4-6. Bringing the Word at these meetings will be brother Chris Schroeder (MI). Other assemblies in the area are invited to bring friends and families who do not yet know the Saviour. The saints there long for your prayers at this time.

↳ **WEEKEND AFTER EASTER**

The Gospel Chapel in Baldwin City, Kansas (Third and Chapel Sts.) has scheduled an open-platform conference on April 5-6. For meeting times or accommodations, call Ray Jones at (913) 594-3374.

↳ **MISSIONARY CLASS**

The annual conference of the Sisters' Missionary classes of Philadelphia and vicinity is to be held, D.V., on Apr. 5, 1997, at the premises of Faith Community Church, 1200 Easton Rd., Roslyn, PA, from 10:30 to 4:00. For information: Mrs. Betty Herman at (215) 482-1234

↳ **TWO KINDS OF FOOD**

Tom Taylor will be the guest speaker at Hamilton Bible Fellowship (Trenton, NJ) on April 5. A covered dish dinner will be held. All are invited. Call Tom Freeman at (609) 585-1835 for details.

↳ **MEN'S RETREAT**

In the will of the Lord, the Southern California Bible Conference in the Los Angeles area will hold its annual Men's Retreat on April 11

and 12 at Verdugo Pines Bible Camp. Chris Schroeder (MI) has been invited to minister at these meetings. All assemblies in the area are invited to come and share in this precious time to look into the Word of God for encouragement, growth, and learning. For information, contact Blaine VanAusdeln (562) 947-1392 or Dick Smith (310) 370-3947.

↳ **MISSIONS, HERE & THERE**

Camp Iroquina will hold a men's retreat on April 11, 12, and 13. The theme will be "Missions, Here and There" with guest speakers Clarence Grant (Prison Ministry), Paul Goliwasz (Inner City Ministry), Jerry Pfaff (Papua, New Guinea), and Mark Swaim (How to Get from Here to There) Call Jim Weisbecker at (717) 967-2577 for details.

↳ **REACH FOR THE WORLD**

Greenwood Hills Bible Conference (Fayetteville, PA) plans to host the 1997 Ladies' Missionary Seminar April 18, 19, 20. Hear reports from Helen Pierce, Marion Schultz, Cathy Ruff, Alice Buckland, and an MK Panel. Areas of focus will be Bolivia, Brazil, China, and Inner City Youth in the US. Cost is \$70. Registration information may be obtained by contacting Greenwood Hills (7062 Lincoln Way East, Fayetteville, PA 17222).

↳ **LADIES' CONFERENCE**

The Southern Michigan Ladies' Missionary Conference will be held at Forest Hills Bible Chapel, 4637 Ada Dr. SE, Grand Rapids, MI, on April 19, 1997 from 9:30 to 3:30. Speakers expected: Ann VanderLaan (India), Jean Wunsch (Indonesia) and Maureen Williamson (the Islam-

Front Lines

ic population in France). Contact: Ruth Graether at (616) 365-9032

▷ LIMON CONFERENCE

The annual Bible conference at Limon Bible Chapel (385 J Ave., Limon, CO) is scheduled for Apr. 19-20. The invited speakers are Dan Smith (IA), Neil Dougal (MA), and Ben Parmer (CO). Accommodations and meals provided. For information, call (719) 775-9788 or (719) 346-8547.

▷ MINI CONFERENCE

Wauwatosa Community Chapel (2200 North 67 St., Wauwatosa, WI) will host their annual Spring Mini-Conference on Saturday, April 19. Willi Gyger (French Guiana) has been invited to speak on "The River Crossings of Scripture." Meeting times are 2:00 PM - 8:00 PM.

▷ BIBLICAL ELDERSHIP

Horton Haven Christian Camp (Chapel Hill, TN) will be hosting a men's retreat April 25-26. Alexander Strauch (CO) will be teaching on "What Is Biblical Eldership—A Challenge to Eldership" All men are invited to learn more about church leadership as outlined in Scripture and how this should direct their lives. Please call Matt Phelan at (615) 364-7656 for information.

▷ BE STRONG & OF GOOD COURAGE

The 17th Annual Ladies' Spring Retreat will be held at Guelph Bible Conference Grounds, (Guelph, ON) April 25-27, Lord willing. The retreat is scheduled to begin at 5:00 on Friday evening and will run until 1:30 Sunday afternoon. Speakers expected are Marion Loney (ON) and

Ruth Schwertfeger (WI). Registration forms and details available from: Mrs. Margaret Peat at (905) 791-4604

▷ PALOS HILLS SPRING CONFERENCE

The Palos Hills Christian Assembly (Palos Hills, IL) will host a weekend conference Apr. 25-27. Meetings are scheduled to begin Friday evening at 7:30. The expected speakers are Wm. MacDonald (CA), Wm. Burnett (ON), and Alan Parks (MD). For details please call Robert Fiebig at (708) 448-2552.

▷ MISSIONARY BREAKFAST

The Fourth Annual Missionary Breakfast will be held at the Ramada Parkway Inn in St. Catharines, ON, on Saturday, Apr. 26. Tickets for the buffet breakfast are \$12.00 (CDN) or \$10.00 (US). The breakfast will start at 8:30 AM. They expect to have reports from various mission fields from around the world. Tickets may be purchased from:

Bill Allison
Phone: (905) 336-8101
Fax: (905) 336-2881
hw.allison@sympatico.ca

▷ WORD ALIVE WEEKENDS

Several assemblies in Winnipeg, MB, will host a Word Alive Weekend on April 25-27 at Grace Chapel, with Rob Lindsted (KS), Lord willing. For information:

Ron Hampton
206 Larchdale Cres.
Winnipeg, MB R2G 0A4
Phone: (204) 338-2591

▷ IN THE PRAYER CLOSET

Shiloh Bible Camp's Spring Prayer Retreat is scheduled for May

2-4 (Cosmopolis, WA). These times of prayer have proven to be a tremendous spiritual boost to the participants. Must be 18 or older to attend. Contact: LeRoy Junker at (360) 532-5179

▷ AMICUS MINISTRIES

Amicus Ministries International will be holding a "Short Term Missions Conference for the 21st Century" May 2-4 at Elim Lodge Christian Resort and Conference Center, in the Kawartha Lakes area of Ontario.

There will be representatives and displays from 5 or 6 missions agencies such as MAF, SIM, MSC, IT, and Sanctuary (Missions to the Inner City). Special guest speaker will be Tom Taylor (PA). Please contact Amicus at (800) 732-2796

▷ BARNABAS RETREAT FOR OUTREACH

The fifth annual BRO will be held at Kamloops Gospel Chapel (BC) May 2-4. Jurgen Schulz (Bolivia) will be the keynote speaker along with Mark Robinson. If you have any questions or would like to register, please contact:

Craig Funston
Home: (250) 578-7707
Work: (250) 376-6900

▷ SPRINGTIME IN FOREST

Christians at Forest Gospel Hall (ON) have invited Boyd Nicholson, Sr. (ON) and Brian Gunning (ON) to speak at their conference May 2-4, 1997. For further information: Bill Brandon at (519) 786-5518.

▷ SPRING SHILOH '97

A weekend conference focused on God's Word is scheduled for May 2-4 at Verdugo Pines Bible Camp in

Wrightwood, CA. Joe Reese (ON) is the expected speaker. For registration, contact: David Dixon at (909) 944-6492.

▷ **BRINGING GOOD TIDINGS**

The 20th Annual Ladies Spring Missionary Conference is scheduled for May 3, 1997 at Turner Rd. Chapel (Windsor, ON). Registration begins at 10:00AM. The invited speakers are Ruth Pitman (IA), Berta Foster (MI) and Rita Hammandishe (Teen Mission). For further details: Joyce Armstrong at (519) 969-6435

▷ **WEEKEND IN LAWRENCE**

Lawrence Bible Chapel (Lawrence, KS) would like to announce their conference planned for May 3-4. The expected speaker is William MacDonald (CA). For accommodations, call John Scollon (913) 841-5271.

▷ **WORKERS & ELDERS**

The Fifth Annual Ontario Workers' and Elders' conference is planned for May 6, 7, and 8 at the Wallenstein assembly. The theme will be "God the Father" and the expected speakers are David Long (N. Ireland) and Arnot McIntee (ON). Plenary sessions and seminars are also anticipated. Everyone is heartily invited to attend. To arrange your registration, contact:

Patrick Long
Phone: (905) 433-0808
Fax: (905) 725-6167
pblong@idirect.com

▷ **NORTHWEST WORKERS**

The Twenty-first Annual Northwest Workers Conference is scheduled May 13-16 at Lakeside Bible Camp (Clinton, WA). Speaker is

David Glock (IA). Contact Dean Mills (206) 874-9862 or (206) 927-7999.

▷ **SPRING CONFERENCE**

Claremont Bible Chapel (Claremont, CA) will hold a Spring conference, Lord willing, the weekend of May 16 to 18. The planned speakers are Mr. Jack Heseltine (OR) and Mr. Alan Parks (MD). For information:

Henry Kamena
Phone: (909) 985-0437
h.w.kamena@aol.com

▷ **SAN FRANCISCO AREA**

The Christian Missionary Service for the San Francisco Bay area assemblies will be sponsoring a mission's conference on May 24, 1997 at Fairhaven Bible Chapel, San Leandro, CA. The focus will be on unreached peoples.

For more information:
Dennis McGee
Phone: (510) 538-9646
Fax: (510) 727-1433

▷ **CAMP MANAGERS NEEDED**

Emmanuel Bible Camp (PEI, Canada) is looking for a husband and wife team to manage the camp for the summer season which runs Jun. 1-Aug. 31. Prayerful consideration is appreciated. Contact:

Ron MacDougall
Phone: (902) 566-2024

▷ **COMMENDATIONS**

Daniel and Teresa Pierce

The believers of Grove Park Chapel (Durham, NC) commend Daniel and Teresa Pierce to youth ministry. They have been serving in this capacity at their assembly for several years. They are the parents of Dan (15) and Ben (13). Your prayer for their ministry is valued.

Dave and René Imre

The saints at Faith Bible Chapel, Simcoe, ON, wish to advise readers that they have withdrawn their commendation of Dave and René Imre as they have left New Tribes Mission and Dave is returning to secular work. They remain in happy fellowship at Faith Bible Chapel.

▷ **NEW ASSEMBLY LISTING**

Believers Bible Fellowship
P.O. Box 1265
Pearl City, HI 96782
Dennis Medeiros (808) 456-6581
Sunday: Breaking of Bread 9:15;
Preaching & Sunday School 10:00.

▷ **WITH THE LORD**

Tony Dixon

Tony Dixon was called home suddenly on December 29, 1996, at the age of 40. Several hundred people overflowed the funeral home, many to whom Tony had witnessed, both concerning salvation and scriptural assembly gathering.

Tony is survived by his wife, Susan, and their son, Jason, as well as his mother and a sister and brother.

Minnie Lievers

Minnie Lievers, a prayer warrior from Edmonton, AB, went home to heaven on January 1, 1997, at the age of 85. Trefor Higgins officiated at the funeral and Sam Kiffiak was the song leader and gave a eulogy.

Joe Vasilinda

Joe Vasilinda went to be with the Lord on January 18, 1997, after several weeks in a hospital in Temple, VA. The funeral was conducted by Don Welborn and Ralph Nowell.



Have You Hugged An Elder Lately?

“ESTEEM THEM HIGHLY”

We recently have heard of Christians in two assemblies who decided to express their appreciation to their elders *before* their elders' funerals (the usual time to wax eloquent about others)—a novel approach indeed. One assembly's young ladies (the New Hampshire Avenue Assembly in Silver Spring, MD) planned a lovely evening with a dinner in

honor of the elders and their wives.

The lower auditorium was festooned with decorations, a head table was provided for the honorees, and a lovely after-dinner program was arranged with an appropriate message from brother Alan Parks and some musical renditions by the young ladies (who had also served the meal). Gifts were given to the elders and their wives as a token

principle. And no one deserves more honor these days than the men who do one of the most thankless jobs on the planet, and the wives who stand with them.

The elders of another assembly (the Moncton Gospel Hall in Moncton, NB) received a happy surprise recently with a custom card sent to them by a number of appreciative sheep in their flock. Several of the elders were going through job-related difficulties and one of the wives was undergoing serious health problems; this prompted this group of believers to feel that a timely encouragement might come through a homemade card.

Inside the card was an expression of appreciation for these faithful laborers and their life partners. One of the elders, with a catch in his voice, wondered out loud if they were the only group of elders that had received such a card.

They have cards for every occasion (Happy Divorce?) but I've never seen a *Thank Your Elders* card. Don't hold your breath for Hallmark or Carlton to catch on. But *we* ought to catch on! Find ways to express your appreciation now, while it will do some good. Your elders may not need financial help, but can you do their car repairs? Yard work? Buy them a good book? Take them to Sunday dinner? Whatever way you find to help these helpers, to encourage these encouragers, be sure that if we took notice of these two examples, the Chief Shepherd will take notice of your kindness to His under-shepherds.

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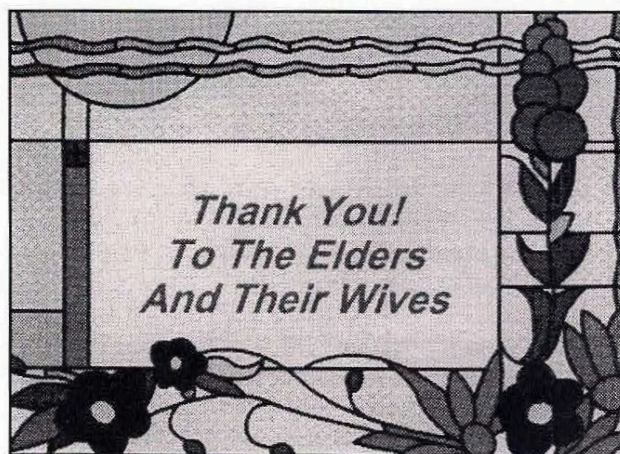
WHAT'S COOKING?

It's Elder Appreciation Night!

of the assembly's appreciation for the labors of love, teaching, wise counsel, and guidance given to the assembly by these men who are faithfully supported by their mates.

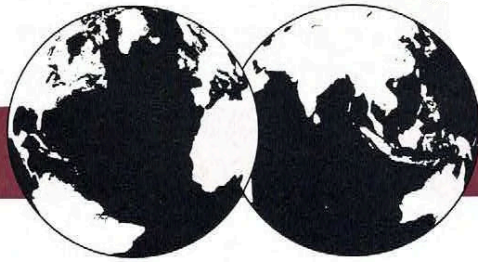
So, young people (or young couples), there is just enough time to plan a delightful spring banquet for your elders and their wives. No doubt older believers would be happy to contribute food or funds to cover costs. It's a great idea, and a real boost to the local church. "Honor to whom honor" is a good biblical

Hand lettered or computer generated, a homemade card like this one will warm the hearts of God's faithful servants who need a little encouragement as much as you do.



"THE FIELD IS THE WORLD"

WHAT'S GOING ON?



▷ WITH THANKS

Dennis and Grace Medeiros wish to thank all the saints who so faithfully and compassionately lifted Grace's name up before the Throne of Grace. All the extreme complications which were possible were avoided by the skillful hand of the Great Physician. The Lord has given grace upon Grace. Those who know how much she suffered these many

years can only imagine how grateful we are to the Lord for the relief she is now experiencing. She will be undergoing many tests over the next few months and waiting to hear what further treatment is ahead.

▷ AT HOME AT LAST

Everett Bachelder was called Home on September 2, 1996, after almost 70 years of service for the

Lord in Alaska. In the early 30's he travelled all over the Matanuska Valley by dogsled, delivering the gospel door-to-door.

Everett and his wife, Mina, moved to Nome where they raised their eight children for the Lord.

He was known as a man who would praise the Lord no matter what befell him. He had a "bottle ministry" where he would collect old bottles or make plastic sacks and then gather a group of Inuit to fill them with gospel tracts and literature which would be thrown into the ocean. Many answers from unexpected places were received as a result of this ministry.

In later years, Everett learned the Russian language and had the honor of being sent to that country by the Nome Chamber of Commerce. He returned with exciting stories of souls saved and new friends.

Your continued prayer for Mina and their children is appreciated.

▷ NAZARETH POST

George and Ros Khalil in Nazareth, Israel, have been encouraged by the response to advertisements in the newspaper on Comparative Religion and the Emmaus courses. Several Muslims have written to say that they have believed and accepted the Christian faith. Although the response was good, they know that only about 10% will continue in the studies.

▷ STAYING HOME TO REACH THE WORLD

Ata and Salwa Mikhael write from Hazel Park, MI, that they have been encouraged by many opportunities to share Christ with people from all around the world, many of

RISE UP AND BUILD '97; WHAT CAN YOU DO?

The *Rise Up and Build '97* committee is already busy preparing for the year-end national Bible conference to be held in the will of the Lord, Dec. 30, 1997 through Jan. 2, 1998 in Dearborn, MI.

From time to time, we hear from enthusiastic volunteers, "What can I do to help?" We are delighted with this encouraging support and many folks have been contacted. Whether you have been asked to help out in a specific way or not, here are some areas which need volunteers:

PRAY! This conference will fail if it is simply an organized event. Our exercise is, that a national Bible conference will be used by the Lord to speak to us and encourage us to "rise up and build." Pray for the committee as they attempt to discern the mind of the Lord. Pray for the invited speakers and seminar leaders as they consider the messages God gives them. Pray for the many attendees, that the Lord will speak to them. Pray for safety in travel and good weather.

PROMOTE! If you do not have brochures or posters, please contact us. Feel free to photocopy any in your possession and give them out widely. Talk about the conference to young people, elders, and any you think may be able to attend. Every assembly should know about *Rise Up and Build '97*.

REGISTER EARLY! Make the commitment and register early. Something in us wants to leave things until the last minute. Early registration saves money. It likely gives you your first seminar choices. It helps us in planning.

STAY AT HOME! WHAT?! Stay at home? Yes, some simply cannot attend. (Don't put yourself in this category too quickly, though!) Home and work obligations will make attendance impossible for some saints. If this sounds like you, you can still help. Maybe you know folks who need help in caring for children or other dependent relatives that you could watch so they could attend the conference. That's the kind of thing the Master would do. He will bless you for it.

PAY! The committee has attempted to negotiate the best value for food, facilities, and accommodation. But still, the rates are just out of reach for some. Consider helping with the cost of registration or transportation for someone who could be blessed at this conference. Many assemblies have helped to sponsor young people. Think about it.

What's Going On?

whom are Muslims—an Iraqi pilot, a Moroccan lady, a Palestinian, a family from Iraq whose sixteen-year-old daughter recently got saved... Please pray for continued strength and wisdom from the Lord to honor Him.

▷ MISSION TRIP TO ZAMBIA

Don Brooks (Zambia), on furlough in North Bay, ON, writes:

There is a proposed trip to Zambia May 27 to July 9, 1997. The purpose is to help with building projects in the Kabompo and Zambezi districts, help at conferences and camps, do maintenance work, and help in the school work where possible. In addition to this, there will be plenty of opportunity for ministry and gospel preaching.

A number have expressed interest in this project. We would value your prayers for the Lord's direction on this project. Any inquiries can be directed to:

Don Brooks
637 Roberts Ave.
North Bay, ON P1B 7E5
Phone: (705) 495-4447
dbrooks@onlink.net

▷ GETTING THE WORD OF GOD IN PUBLIC SCHOOLS

The national headquarters for Child Evangelism Fellowship released the following statistics:

- 45% of 4th to 6th graders on the West Coast consider themselves regular users of alcohol.

- The average 14-year-old has witnessed over 11,000 murders on television. There are 70,000 assaults by students against teachers each year.

- The suicide rate among kids ages 8-15 has increased 400% since 1980.

"Time Release" programs allow students with parental permission to

be dismissed from the regular school schedule for one hour per week for the purpose of Bible instruction.

For information:
Murray Funston
Child Evangelism Fellowship
2215 Broadway
P. O. Box 7413
Everett, WA 98201-0413

▷ EMMAUS OF THE 90'S

Emmaus Correspondence School in Dubuque, IA, reports that five Emmaus titles have been converted to electronic format. In 1997 individuals will be able to study the Emmaus courses on computer. The course text is interfaced with the Quick Verse Bible Program. This will enable students to have at their fingertips other commentaries, translations, a dictionary, and a Bible atlas. This will greatly enhance the study of the courses. After some field testing, they hope to release these in the spring of 1997. Eight courses are expected to be completed by December 31, 1997.

▷ SENDING THE WORD AROUND THE GLOBE

Everyday Publications, which print Christian literature in easy-to-understand English as well as in many languages for world-wide distribution, was encouraged that book distribution for 1996 was 16% higher than last year. A total of 77,328 books were distributed for the fiscal year. These were in English, French, Swahili, Spanish, and Portuguese, as well as other languages.

▷ THE GIFT OF LIFE

Bill and Mary King (Wilmington, NC) are soliciting prayer on behalf of their two daughters, Nancy and

Debbie. On March 12, the Lord willing, the two girls will travel to Duke where one of Debbie's healthy kidneys will replace Nancy's diseased one. Your prayers are appreciated that Nancy's body will receive the healthy kidney with no problem.

▷ TnT TEAMS—IRELAND '97

"Teach and Testify Teams," a 24-day mission trip to Ireland, is being planned for May 26 through June 19 in co-operation with UPLOOK Ministries.

Around 40 believers will make up four teams which will be hosted by different assemblies throughout the Republic of Ireland. After a three-day cross-cultural and missionary orientation training, the following 17 days will be spent in an intensive program of evangelism and discipleship. This will include Bible study and prayer time within the group, as well as gospel outreach through door-to-door work, literature distribution, open-air preaching, coffee bars, children's clubs, and special meetings. The trip will conclude with a 3-day coach tour of Ireland.

Each team will have a leader assigned to them—a man from a North American assembly who is gifted in preaching and teaching. That leader will be assisted by an individual from Ireland who will act as a liaison with the community and assembly.

The cost of approximately \$1500 (\$2000 CDN) will include airfare from Toronto or New York to Dublin, the orientation program, accommodations, meals, team transportation, ministry, gospel material, and the tour of the country.

For info, call Ron Hampton at (204) 338-2591

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Positions & Conditions in Prayer

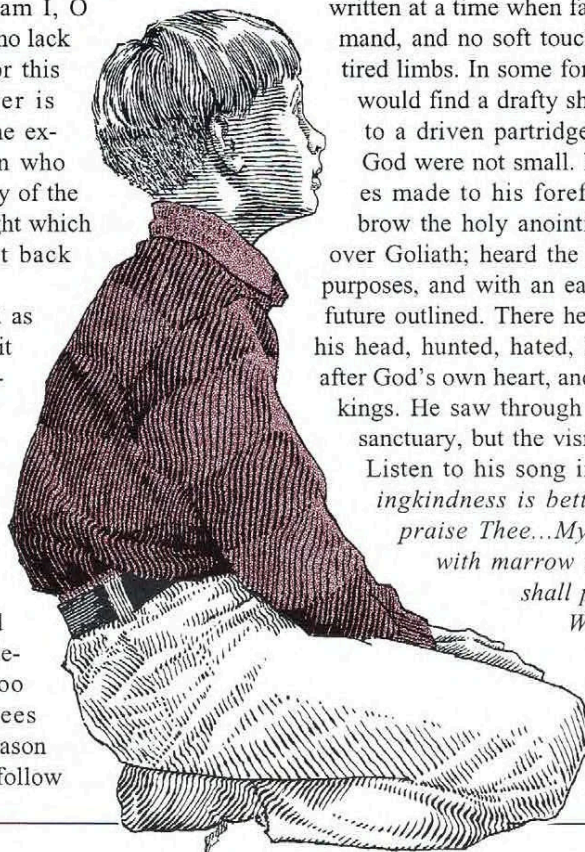
A . C . ROSE

Variety is a divine principle in more than one realm, and a change of position may be as beneficial to the mind as to the body. Heart attitude is all-important, and unless the exterior is a true index of an interior state, it is of no worth. A physical attitude which embitters the mind, adopted because of the dictates of custom, is penance of doubtful value. A reverential attitude of spirit will not necessarily result in a predetermined angle of the body, although it will result in care being taken to avoid offending others.

The absence of definite instructions is of interest, and indicates holy liberty. It may be questioned, however, if any Christian has ever been able to get sufficiently low before his Lord, in heart and body. The Man of Gethsemane is a compelling example to those burdened with the ambition to know more of the fellowship of His sufferings and conformity to His death.

There are two other minor prayer attitudes which are appealing. The first is described in 1 Chronicles 17:16, "And David the king came and *sat* before the Lord, and said, Who am I, O Lord God...?" It is apparent that no lack of reverence was responsible for this position, for the whole prayer is marked by humble wonder at the exceeding grace of God. The man who had been lifted from the obscurity of the sheepfold and set in the fierce light which beats about a throne, was kept back from such presumptuous sin.

Our calling also is regal, and as those who have been exalted to sit among princes, we may confidently do as David did, and go in to sit before the Lord. Restfully, humbly, sit down under His shadow with great delight, to listen, to speak, to enjoy the silence. Shut in from intruding earthly affairs; seated at the feet of our Lord with an engaged heart, oblivious to all else; to delight in a strange, deep joy, too rarely tasted by us. When knees grow weary and feet falter by reason of the upward way, shall we not follow



The Scriptures illustrate three principal positions taken up by men of prayer. Abraham stood in intercession; Daniel knelt in courageous testimony; the Man of Sorrows lay prostrate in the shadow of the Cross.

the steps of the great king, and go to *sit* in sacred nearness beside Him who poured out His blood to make us near?

The second position, also David's, is mentioned in Psalm 63:6: "When I remember Thee upon my *bed* and meditate on Thee in the night watches." The recumbent posture of the body can match the repose of the mind. It may be the attitude of sinful sloth, but in contrast, it may be the position of meditation, and so conducive to effectual prayer. Not until that Day shall we know how the prayers of bedridden saints have prevailed.

The psalm seems to be one of the wilderness series, written at a time when faith would be in extreme demand, and no soft touch available for the outlaw's tired limbs. In some forest retreat or secret cave he would find a drafty shelter, aptly likening himself to a driven partridge. Then the consolations of God were not small. He remembered the promises made to his forefathers; felt fresh upon his brow the holy anointing oil; recalled the victory over Goliath; heard the homeward march of divine purposes, and with an eagle's gaze saw the glorious future outlined. There he lay, a man with a price on his head, hunted, hated, homeless, and yet the man after God's own heart, and the ancestor of the King of kings. He saw through a glass darkly in that rude sanctuary, but the vision made him a worshipper.

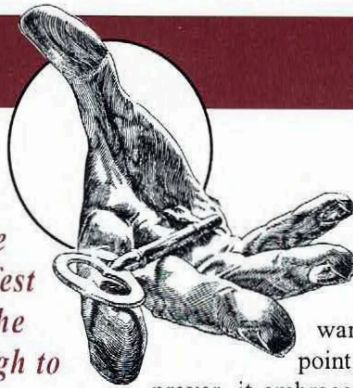
Listen to his song in the night: "*For Thy lovingkindness is better than life, my lips shall praise Thee...My soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips, When I remember Thee upon my bed!*" (Ps. 63:3-6, Darby).

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The Open Secret

ADOLPH SAPHIR

If we know these hidden things, we are hidden ones, who shall be made manifest when Christ, our Life, shall appear. The soul draws nigh to God; God draws nigh to the soul. The result is communion.



There is a hidden wisdom. Paul writes: "We speak the wisdom of God in a mystery even the hidden wisdom, which God ordained before the world unto our glory." In the center of their being, God makes His own to know wisdom. They have an unction from above which teaches them of all things. "Knowest thou where wisdom is found?...The depth saith, It is not in me: and the sea saith, It is not with me." But the Father hath revealed it unto babes.

There is a hidden glory. It is manifested, and yet only faith can behold it. Jesus changed the water into wine at the marriage of Cana, and showed forth His glory. Men saw, and yet did not see; but His disciples believed in Him. Jesus raised Lazarus from the grave. There were many witnesses; yet only those who believed saw the glory of God, and the Son of God glorified. The glory of God is beheld by faith in the face of Jesus Christ, and Jesus Christ is known only by those who know the mystery of His cross and resurrection, and are waiting to be glorified together with Him.

There is a hidden life, far, far away—high, high above. It is life hid with Christ in God, life born out of death. "For ye have died, and your life is hid...." It is mysterious in its commencement. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." It is mysterious in its progress: "I live; yet not I, but Christ liveth in me." It is mysterious in its consummation: "We shall all be changed, in a moment...."

There is hidden manna. We have meat to eat that the world knows not of. There is an unseen river, "the streams whereof make glad the city of God." Only God's children see it, and know the Source whence it comes, and the Ocean where it is flowing. "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him."

"Drawing nigh to God" is the most comprehensive expression to describe the soul's attitude toward God. Prayer is the culminating point of this attitude. If we rightly view prayer, it embraces our whole life, our thought and feeling, our will and work, our conflict and rest. In the meditation of our hearts, the desires of our soul, the activities of our daily path, we approach God; for we wish to live before Him, conscious of His presence, in dependence and enjoyment of His grace.

"God drawing nigh to us" is the most comprehensive expression to describe God's dealings with us. The Scripture is the great channel of God's communications to our soul. Hence the advice that prayer and the reading of Scripture are the great means of sustaining and nourishing the inner life, is perfectly correct so long as it is understood that prayer and Scripture are not isolated powers, but culminating points.

There is no safety in distance from God. If we take the wings of the morning and dwell in the uttermost parts of the sea, we cannot flee from His presence. Fear of a guilty conscience seeks a hiding-place; but where can we escape the eye of Omniscience, or shield ourselves against the anger of our holy God?

There is only one hiding-place—God Himself. The only safe place for helpless and sinful men is close to God—in the arms of the Father, at the feet of Jesus, the Friend of sinners. Come to Jesus, and you are in the secret place of the Most High, where no evil can befall you. There is no condemnation to them which are in Christ Jesus. The Lord has forgiven all our transgressions, and will remember our sins no more. There is no life, or light, or love in distance from God.

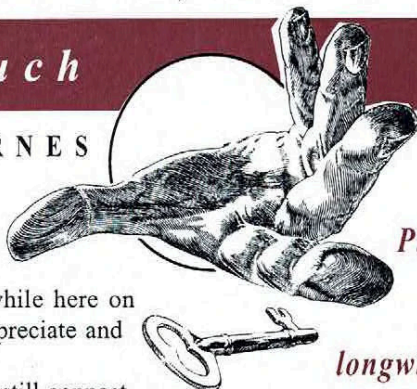
Even if man had not fallen, his only happiness and strength would have been in constant dependence on God and communion with Him. In Paradise, sinless Adam lived by faith in God. It was in God's light that he saw light, and in receiving constantly the bright and blessed influence of divine love, his spirit rejoiced and was strong in God. No creature has within itself a fountain of life and blessedness. Constantly beholding the countenance of the Father in heaven, angels and saints are upheld by divine love, and replenished out of the divine fullness.

Then "Let us pray!"

U

Keep in Touch

HOWARD BARNES



Prayer to and worship of our God and Father must surely be one of the Christian's greatest privileges while here on earth. It is a privilege we need to appreciate and appropriate more.

Prayer stems from the fact that we are still connected with earth; contrast worship, which originates in our connection with heaven. Like the air we breathe, prayer is made up of many components. Included are:

Intercession: for those who cannot or do not pray (Lk. 23:34).

Meditation: a prayerful attitude in contemplating God's Word (Ps. 27:11).

Petition: for our own and fellow believers' needs (1 Thess. 5:25).

Adoration: concerning what He is (see later).

Confession: of known sin (1 Jn. 1:9).

Thanksgiving: for His blessings (1 Cor. 15:57; 2 Cor. 8:16).

Prayer, to be most effective, should be characterized by persistence (1 Thess. 5:17), faith (Jas. 5:15), knowledge (1 Cor. 14:15), holy living (Jas. 5:16), and reverence (Mt. 6:9).

Prayer is generally addressed to the Father, should be in the Spirit, and is presented through the Son (Eph. 3:14; Jude 20; Jn. 14:14). Public prayer, in a mixed congregation, is to be carried out by "the men," (1 Tim. 2:8, RV) with the women's heads covered (1 Cor. 11:13).

The Lord Jesus, as the pattern Man, and as our true example, has left the record of a life of constant private and public prayer, before and during every event of His life (e.g. Lk. 6:12; 23:34), even on the cross.

Continual prayer characterized the early church (Acts 2:42; 4:31), which "advanced on its knees," and constant prayer is commended by the apostle Paul (1 Thess. 5:17).

Prayer, although as natural to a Christian as a child speaking to his father, like natural speech, has to be learned. The disciples acknowledged this in asking the Lord to teach them to pray, just as John Baptist had taught his disciples (Lk. 11:1).

Prayer, when learned and practiced, becomes the means of two-way communication between earth and heaven. We are able to speak to our Father in heaven, and He is able to send blessing to earth by means of

Public prayer is not more elevated or more quickly answered, by being loud and longwinded. The shortest, quietest prayers have often been the more quickly answered and more far-reaching (Neh. 2:4; Mt. 14:30).

our prayers. Unbelievers have severed connections between a holy heaven and a sinful earth, but the Christian stands as the link, for though on earth, he has audience in heaven.

The passage of prayer to heaven can be interfered with, just as radio waves can be interrupted by adverse conditions. Unconfessed sin in the life of the believer leads to our prayers not being heard: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven," said the Lord to Israel (2 Chron. 7:14). A bad conscience is sure to wreck our prayer life. We are told to hold "faith, and a good conscience; which some having put away concerning faith have made shipwreck" (1 Tim. 1:19). Of vain repetitive prayers (Mt. 6:7) we know:

*My words fly up, my thoughts remain below,
Words without thoughts never to heaven go.*

Scripturally approved subjects for prayer include: the Lord's servants and their work for Him (1 Thess. 5:25), for more servants to be sent out (Mt. 9:38), for one another (Jas. 5:16), for all men; for kings, and for all that are in authority (1 Tim. 2:1-2).

Prayer is to be associated with faith (Mt. 8:13; 21:21, 22; Jas. 1:6-8). In particular, notice Mark 11:24, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The Greek word here rendered "receive" occurs 237 times in the New Testament. It is translated 133 times as "receive" and 104 times as "take." It denotes the definite act of faith which receives or takes the thing asked for.

Of course the prayer of faith grows. George Muller, whose life was marked by remarkable answers to prayer, testified that through sixty years his faith had steadily grown. Shortly before his death he said,



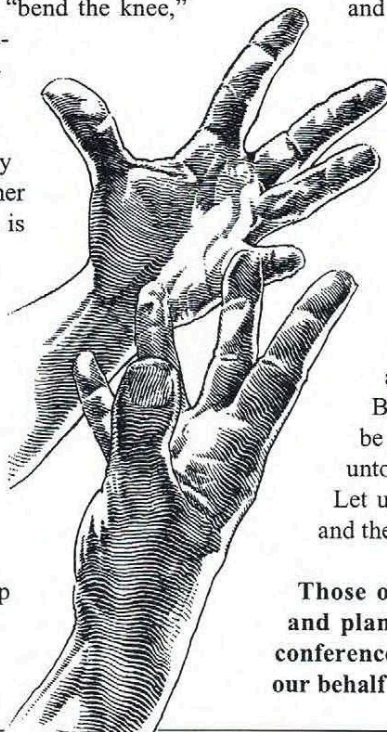
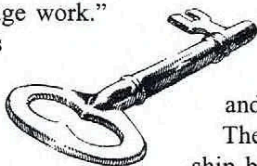
prayer, testified that through sixty years his faith had steadily grown. Shortly before his death he said, "Today, if it were the will of God, I could as easily trust God for a million dollars as I could have trusted Him for a few rolls for breakfast in the early years of our orphanage work." God asks us to believe Him for small things before He gives us the conviction concerning His will to pray the prayer of faith for a greater thing. Of course, being in the will of God is the secret of successful prayer. "This is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us" (1 Jn. 5:14). Also see Luke 11:1-13.

When this is so, something does take place as a result of our prayers, which otherwise would not take place, either before (Isa. 65:24), during (Dan. 9:23), or after (2 Cor. 1:11; Philemon 22) our prayers.

Lastly, when all is done, and we feel perhaps we have failed, we remember that the Spirit Himself "maketh intercession for us" when we do not know how to pray as we ought (Rom. 8:26).

Such phrases as "bowed down," "bend the knee," "fell down," "fell at his feet" characterize worship, because it is a complete diminishing of self, which sinks out of view as we become occupied in thought and word with only the worth and value of God the Father and the Son, through the Spirit. This is the highest occupation of redeemed man. It can be imitated but not substituted.

Worship is above prayer, although while we are still "in the flesh," it usually follows it, for the unburdened heart becomes a liberated, worshipping heart. Although the Father is seeking worshippers, He does not do so without reference to His eternal standards, for they that worship God must worship Him "in spirit and in truth." The Lord Jesus



taught this to one who had a wrong idea of the location and condition for worship (Jn. 4:21). The Father is seeking true (real, genuine) worshippers as opposed to those who were "apparent, false or pseudo."

In the past, worship had always been characterized by specific locations (Gen. 22:5) and conditions (24:26; Ex. 4:31). But worship today is "in spirit," not in a place or building, and "in truth" as the correct condition.

The Old Testament ends its consideration of worship by mentioning the future worship of the divine King (Zech. 14:16, 18). The New Testament opens with the wise men's searching question, "Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him" (Mt. 2:2). Matthew often tells us that the Lord Jesus was the object of worship: of the leper who came and, "worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean" (8:2), a certain ruler who came "and worshipped Him, saying, My daughter is even now dead: but come and lay Thy hand upon her, and she shall live" (9:18), the disciples who "came and worshipped Him, saying, Of a truth Thou art the Son of God" (14:33), the Syro-phenician woman who "worshipped Him, saying, Lord, help me" (15:25), and the other of Zebedee's children who came to him "worshipping him, and desiring a certain thing of him." (20:20). How little worship our Lord receives from His creatures today, but all in heaven worship Him. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13). Let us take advantage of the privilege of prayer and the honor of worship today.

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Those of us preparing your *UPLOOK* magazine and planning the upcoming *RISE UP AND BUILD* conference appreciate you "keeping in touch" on our behalf at the Throne of Grace as well.

Heart Cry

F. V. MILDRED

In the words of Thomas Carlyle, "Prayer is and remains always the native and deepest impulse of the soul of man."

This instinct of prayer is universal, and idolatry is a proof of it. Among the most depraved tribes and savage peoples are found idols to which prayers and sacrifices are offered. The instinct of prayer is thus expressed in ways that allow how far man has wandered from the primeval knowledge of God, but the instinct is undeniably there. What the fin is to the fish, the wing to the bird, and air to the lungs, so is this instinct of prayer native to man, and it wells up towards heaven as the water of a fountain gushes out.

This instinct of prayer is released in times of crisis. Men will boast loudly that they do not believe in God, but when they are faced with some danger, or sorrow, or bitter frustration, their instinct to pray shatters their opinions and rises to God as a lamentable cry. The French atheist Voltaire, when traveling in the Alps was overtaken by a severe storm. Taken off his guard and surprised out of his habit as a poseur, he cried to God for mercy and help. Dr. Knox, a former Bishop of Manchester, preaching on the sands at Blackpool, told the story of a miner who was fond of airing his unbelief. One day in the mine there was a fall of coal dangerously near to the boasting atheist, and at once he cried out, "O God, save me!" One of his mates at once said, "Ay, there's naught like cobs of coal to knock th' infidelity out of a man." Another man who had lost faith in God admitted to a minister of religion that each day he practiced what he called "self-reflection" as a means of satisfying his instinct of prayer.

The instinct of prayer must be developed; otherwise it remains but a fitful impulse. The instincts of construction, curiosity, pugnacity, reproduction, and so on, are immensely powerful, and their proper use is intended for a full life, which by the grace of God will be a blessing to others. As Prof. McDougall reminds us: "Each instinct is a great source or spring of the psycho-physical energy that supports our bodily and mental activities." We must, therefore, understand that prayer is based upon our relationship to God, not just that kinship of man and God due to the fact of creation, but the spiritual relationship made possible by the salvation provided in Christ.

The writer of Ecclesiastes tells us that God has planted eternity in the heart of man, and Paul tells us that man was created to seek God. Prayer is therefore a human instinct; part of the very nature of man.

In other words, we must be born again by the Spirit of God through faith in the Lord Jesus, and so "receive the spirit of adoption whereby we cry, Abba, Father." Hence our Lord's teaching, "When ye pray say, Our Father." Only as the recipients of divine grace and members of the family of God can we know what it means really to pray.

Christian prayer is an art into which we must put all the forces of personality. Intellect, emotion and will must cooperate in this greatest effort of the human spirit. Prayer must be in the name of Christ and in the power of the Holy Spirit. At once we see that there are some prayers we dare not offer. In Psalm 106 we have a reference to an episode in the history of Israel, the graves of lust, and these words are used: "He gave them their request, but sent leanness into their soul."

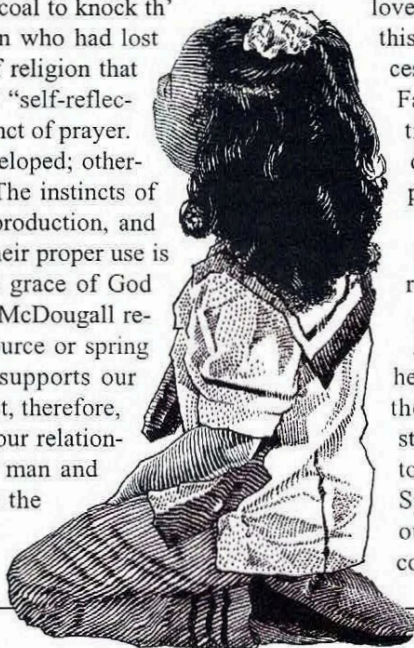
How foolish of men to pester God with selfish petitions, the granting of which would mean spiritual harm. 'All things work together for good to them that love God'—that is, our highest good; and this is utterly different from worldly success or material prosperity. Our heavenly Father's plan takes in eternity as well as time, and we can count upon His wisdom when His answer to some of our prayers is "No" instead of "Yes."

Prayer is a splendid discipline for us.

By prayer God becomes our contemporary. When Wordsworth complains:

*Me this unchartered freedom tires;
I feel the weight of chance desires,*

he goes on to appeal to duty to regulate the vain and contradictory desires that strive within his soul. It is best to appeal to God, and to count upon the indwelling Spirit to maintain an inward serenity. So our Lord Himself lived upon earth in constant touch with the throne.

U

P A U L ' S P A T T

With a mere exception or two, none of the apostles' prayers are recorded—except Paul's, apostle

Romans 1:8-10	Rom. 15:5-6, 13, 33	Rom. 16:24-27	1 Cor. 1:4-8	2 Cor. 1:3-5
<p>First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.</p> <p><i>Supplication for saints: The spirituality of God's people</i></p>	<p>Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. ...Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. ...Now the God of peace be with you all. Amen.</p> <p><i>Intercession for saints: The supplying of God's resources</i></p>	<p>The grace of our Lord Jesus Christ be with you all. Amen. Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen.</p> <p><i>Exaltation of God: The stability of God's message</i></p>	<p>I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.</p> <p><i>Appreciation to God: The security of God's promises</i></p>	<p>Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.</p> <p><i>Exaltation of God: The strengthening of God's comfort</i></p>
	Colossians 1:9-12			
Philippians 1:9-11	We...do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father...	1 Thess. 3:11-13	1 Thess. 5:23-24	2 Thess. 1:11-12
<p>And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.</p> <p><i>Intercession for saints: The success of God's tillage</i></p>	<p><i>Intercession for saints: The scope of God's blessings</i></p>	<p>Now God Himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints.</p> <p><i>Intercession for saints: The steadfastness of God's care</i></p>	<p>And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.</p> <p><i>Intercession for saints: The sanctification of God's servants</i></p>	<p>Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of His goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.</p> <p><i>Intercession for saints: The servants of God's Son</i></p>

E R N P R A Y E R S

to the Gentiles. We Gentiles needed help; what did we know about prayer? Hence these prototypes.

2 Cor. 12:7-10	2 Cor. 13:14	Eph. 1:3-6	Eph. 1:15-19	Eph. 3:14-21
<p>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. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me...for when I am weak, then am I strong.</p> <p><i>Supplication for Paul: The sufficiency of God's grace</i></p>	<p>The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.</p> <p><i>Benediction from God: The sweetness of God's presence</i></p>	<p>Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved.</p> <p><i>Exaltation of God: The storehouse of God's riches</i></p>	<p>Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power.</p> <p><i>Intercession for saints: The secrets of God's revelation</i></p>	<p>For this cause I bow my knees...that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.</p> <p><i>Intercession for saints: The supremacy of God's love</i></p>
2 Thess. 2:16-17	2 Thess. 3:5, 16	1 Timothy 1:17	1 Timothy 6:14-16	Philemon 1:4-6
<p>Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.</p> <p><i>Intercession for saints: The shepherding of God's flock</i></p>	<p>And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.</p> <p>Now the Lord of peace Himself give you peace always by all means. The Lord be with you all.</p> <p><i>Intercession for saints: The simplicity of God's pattern</i></p>	<p>Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.</p> <p><i>Exaltation of God: The song of God's greatness</i></p>	<p>...Our Lord Jesus Christ: which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen.</p> <p><i>Exaltation of God: The shining of God's glory</i></p>	<p>I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.</p> <p><i>Appreciation to God: The sharing of God's treasure</i></p>

The Meaning of Worship

A. P. GIBBS

The story of Mary of Bethany is recorded in John 12:11, and is perhaps one of the most striking and beautiful instances of worship in the whole range of Scripture.



Let us examine the incident with Mary in John 12 negatively, and seek to discover what she did *not* come to do on this memorable occasion. From this negative approach, we can learn much of the positive character of true worship.

MARY DID NOT COME TO HEAR A SERMON

The greatest Teacher the world has ever known was there. It had been her privilege to sit at His feet and hear His words. But this was not her purpose as she came into the presence of the One she loved above all others. The Lord's Supper exists to enable believers to remember Him, and thus give the worship of their hearts. The primary purpose of such a gathering is not to hear an exposition of the Word of God, good though this is, but to spend the time in occupation with the One who said: "This do in remembrance of Me."

MARY DID NOT COME TO MAKE A REQUEST

She had done this before (Jn. 11:32). Her purpose was not to pour out her soul in earnest supplication before Him who had omnipotence at His command. Though she realized the value of prayer, this was not the motive that actuated her. She came not to get, but to give. Likewise the Lord's Supper does not exist for the purpose of enabling believers to supplicate the throne of grace, invaluable though prayer is.

MARY DID NOT COME TO MEET FELLOW BELIEVERS

There were many there, and she loved those who loved her Lord; but it was not to enjoy fellowship with them that was her uppermost thought. She desired to be occupied with the Lord Himself, to the exclusion of every other person and thing on earth. Surely this should be the purpose that should animate every Christian. Fellowship with Christians is good and necessary, but it is not the greatest thing. Fellowship primarily is "with the Father and with His Son," and fellowship

with each other naturally flows from this.

MARY DID NOT COME TO BE REFRESHED BY HIM

After the humdrum round of duties, she might have argued that she needed the spiritual refreshment that only He could impart, but this was not her motive in coming. Surely nothing is more invigorating to the believer than to sit quietly in the presence of the Lord, there to have cares dissipate and the calm of heaven enter the soul. Yet Mary's act teaches us that this is not the greatest thing in life. She came, not to be refreshed, but to refresh the Lord and fill His soul with joy!

By this act Mary anticipated the cross, and saw to it that her Lord was refreshed on the eve of His redemptive work. Her deed surely teaches us that worship is not intended to produce self-satisfaction in the believer, but to give satisfaction to the Saviour.

MARY DID NOT COME TO MEET THE HOST

We are not told who the host was on this occasion, but Mary had no eyes for him. She viewed the Lord as the host and came to do Him honor. Christendom, with its special caste of clergy, has largely eliminated from people's minds the fact that Christ is the host at His own table. Scripture knows nothing of an officiating clergyman apart from whose presence the Lord's Supper cannot be celebrated. May we give the Lord His rightful place, and refuse to allow any man, however pleasing his personality, however dynamic his leadership to rob Christ of His preeminence.

SHE DID NOT COME BECAUSE IT WAS POPULAR

The pent-up hatred of the world was about to break on the Son of God. He was "despised and rejected of men." His popularity had waned, and the eve of His betrayal was at hand. It was "six days before the

Passover" when the world would stain its hands with the blood of Christ, that Mary came with her love gift to pour on His feet. By this act she proclaimed louder than any words her sincere love and loyalty to One whom the world would not acknowledge.

The believer must also be prepared, in loyalty to his Lord and to His Word, to brave contempt in order to worship God in a manner pleasing to Him. The path of wholehearted discipleship has never been crowded or popular. The Christian who seeks to carry out those scriptural principles of gathering will find plenty of opposition, even from those who claim to be fundamental in their doctrine. He must be prepared to experience something of "the fellowship of His sufferings" (Phil. 3:10). He can rest assured that, as with Mary, faithfulness to the Lord shall not pass unnoticed.

MARY DID NOT COME TO WITHHOLD HER BEST

She poured it all out fully, freely, and joyously at the feet of her Lord. Note several things about this gift:

It was very costly (v. 3). To secure it she had denied herself many things perfectly legitimate for her own use. Since the laborer of that period received but a penny a day, her gift represented a year's salary. Love is measured by the sacrifice it makes for its object. Our Lord "loved the Church, and gave Himself for it" (Eph. 5:25). Can we do any less for Him? Worship which costs nothing is not worthy of the name.

Her gift had been reserved for this purpose (v. 7). She had treasured in her heart the words that fell from His lips. Consequently, she knew He was to be betrayed, crucified, buried, and to rise again. The disciples never seemed to grasp the significance of His words, even though He used plain language. Mary thus had the signal honor of being the only one who anointed the Lord for His burial; the other women came too late (Mk. 16:6). Mary of Bethany had no need to go to the tomb; she knew that the One whose word had called Lazarus from death would take up the life He had laid down for her (Jn. 10:17-18).

Her gift was brought to the feet of Christ (v. 3). Those feet which had walked the rugged roads of Israel, and had carried blessings everywhere they went, were indeed "beautiful" to her (Rom. 10:15). She knew those feet would soon carry Him to Calvary, there to be pierced for her transgressions. She knew also that

He would one day occupy a throne and reign until God made His enemies His footstool (Ps. 110:1-2).

She gladly gave her all to Him. The believer can surely profit by her noble example which received Christ's unstinted commendation. Worship must be wholehearted if it is to be pleasing to Him. Lukewarm devotion, halfhearted praise, and divided affections are nauseating to Him (see Rev. 3:14-18). He rightly deserves the place of absolute preeminence.

Her gift was accompanied by utter self-abnegation. After she had anointed His feet with the perfume, she wiped them with her hair. The Scripture informs us that a woman's glory is her hair. Thus by this act she literally brought her glory to His feet in lowly, yet sublime adoration (1 Cor. 11:15).

What a beautiful picture this is of that necessary heart humility which should characterize the worship of God's people! God has distinctly declared that "no flesh should glory in His presence" (1 Cor. 1:29). All the natural excellencies that man may possess must be brought into the dust in the presence of the God of the universe. Here brilliant intellect, physical skill, capable leadership, persuasive eloquence, magnetic personality, artistic genius, nobility of birth, or the possession of vast wealth has no place in the presence of Deity.

Her gift filled the house with fragrance. She herself would long bear the fragrance of the spikenard. But each member of that company would also carry on his person some traces of that sweet perfume. True, there were those who criticized the act, and referred to it as "waste"; but the Lord's commendation more than compensated her for the adverse criticism.

Scripture views worship as both an individual and collective act. It is only as each believer in an assembly brings to the feet of his Lord the perfume of his appreciation that the whole company of Christians will be affected. The sweet fragrance of such worship will linger pleasantly in the memory of those present. Furthermore, some of its savor will be carried by them to others, who will thus take note that they have "been with Jesus" (Acts 4:13; see also 2 Chron. 5:13-14).

This article is excerpted from the classic work on the subject, A. P. Gibbs' *Worship*, published by Walterick and available for a special price (one month only) of \$9.95 by calling 1-800-952-2382. **U**

The Sky Telegram

GUY H. KING



There is a kind of prayer that all should seek to become skilled in: momentary, immediate utterance of our need. While the ordinary sort of prayer is in letter form, this may be called prayer by telegram.

Nehemiah was expert in both intense and impulse praying. Verse 4 of chapter 1 says, "I...prayed before the God of heaven"; verse 4 of chapter 2 says, "I prayed to the God of heaven"—but the two prayers were so different in form. In the first case, he had plenty of time to speak at some length, in detail, as if writing a letter. In the other instance, he had no time for anything more than a sentence—a telegram.

I think, before we go any further, we ought to say that this type of prayer is only fully effectual when it is used by those whose believing habit it is to pray in the ordinary way. Because Nehemiah had formed the splendid habit of regular prayer, he found it only natural to adopt this method of emergency prayer, and found also an abundant answer from his God.

THE SUDDEN NEED

It may be some unsuspected danger. In a flash the peril is upon us. One moment everything was right, the next that horrid crisis! There is no chance for long prayer. The only thing to help is a "sky-telegram."

Perhaps it is some unforeseen temptation. The temptation that we are aware of, that we can prepare for, is difficult enough to deal with; but what shall we say of that which, without the slightest warning, comes on us with all its insidious appeal to some hideous weakness in our hidden nature? There is only one way of countering such, but thank God there is a way (1 Cor. 10:13). It is the sky-telegram.

Once more, we may possibly have some unexpected opportunity. The big emergency is, how to use this instantaneously to the most, to the best. That was Nehemiah's situation. Sad as he was about the dreadful condition of his beloved city, and wondering however things could ever be put right, and how he could help, the king suddenly shot the question at him, "What do you want me to do?" What a magnificent opportunity! For what shall he ask? In all the excitement of the mo-

ment, he is man of God enough, man of prayer enough, to see the utility of the sky-telegram. What a glorious prayer-secret this is. For, in such circumstances as described, it is obvious that the essential thing is swift action.

THE SWIFT ACTION

Such needs will not wait for their solution. There is no time for planning. If we had time, we might be able to think up some scheme to meet the need, whether it be danger, temptation, or opportunity. But that is the point; there is no time. Moreover, there is no chance for delay. Some things can, of course, be put off, but we are thinking now of those things that cannot thus be dealt with. We cannot set them aside for when we are less flustered, or less weak, or less occupied. We must act now, at once.

Then, to add to our difficulties, we have no opportunity for consultation. There are friends, perhaps, to whom we take our troubles and problems; we find that they help us so much. But the kind of emergency that we are envisaging prevents all that: it must be faced immediately and alone. How glorious it is, then, to remember that there is always time for a sky-telegram.

THE SHORT MESSAGE

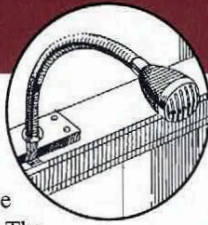
The occasions we are contemplating require that "thy words be few" (Eccl. 5:2). There was an emergency in Peter's life when he only had time for a telegram. Circumstances demanded that he should carefully cut his words to the minimum: "Lord, save me" (Mt. 14:30). Have we all tried a sky-telegram in sudden temptation? Peter's words would admirably suffice. Don't wire for strength to save yourself, but for Him to save you.

Another point of the telegram is urgency. How truly that was the case with Nehemiah. He had many problems and difficulties in the course of his life, but never a more urgent moment than this. So important was the issue that he dared keep the king waiting until he had dispatched his wire and got back an answer!

May this simple study teach us to use more often the great secret of the sky-telegram. And inasmuch as we shall never know when we will suddenly need to send off one of these, we thank God that this prayer opportunity is always open. U

Confession

W. GRAHAM SCROGGIE



It will be well to obtain, at the outset, a true conception of what is meant by confession. The use of the word in Scripture, together with illustrations, must be our guides.

THE MEANING OF CONFESSION

A variety of ideas unite in this, such as candidness, definiteness, openness, truthfulness, and submissiveness. In the Old Testament, the prevailing thought in confession is that of praise and thanksgiving, but the root idea, Gesenius tells us, is to show, or point out with the hand extended, hence to profess or confess.

When we turn to the New Testament, we find again that the root idea is somewhat remote from the meaning we commonly attach to confession; yet, on reflection, we see the connection. The Greek word *homologeo* means "to say the same," from which come the ideas to agree, to admit, to grant, to recognize, to acknowledge, and to confess. It will readily be seen that the root idea of the word in each Testament is the same, and that the simplest conception of it is expressed by our word "acknowledge."

Confession, therefore, in its widest aspect may mean to give thanks (Heb. 13:15), to admit (Jn. 1:20), to recognize (Acts 23:8), to publicly acknowledge (Jn. 9:22), or to confess sins (1 Jn. 1:9). The thing to grasp is that confession contains the idea of "an objective fact or standard, which acts as a subjective test." It is, however, the last of those meanings that we have in view particularly—confession in relation to sin.

THE HABIT OF CONFESSION

Prayer is something to be practiced; it must be cultivated, or else the flesh will triumph. If this discipline begins at worship, at the contemplation and adoration of God, it will inevitably turn to confession of sin, for we can know ourselves only as we know God, whose holiness is a blazing background showing up the blackness of our sin. This was the experience of Isaiah, who "saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple... and the seraphim cried one unto another and said, 'Holy, Holy, Holy is the Lord of hosts.'" Then said he, "Woe is me, for I am undone: because I am a man of unclean lips... for mine eyes have seen the King, the Lord of Hosts."

It was the experience of Israel, who, after the deliv-

In the development of prayer, we place confession next to adoration, because in practice the one naturally arises out of the other.

ery of the Decalogue, stood afar off. They said to Moses: "Speak thou with us, and we will hear: but let not God speak with us, lest we die." This has been the experience of saints throughout the ages who, the nearer they get to God, have the more keenly been conscious of their sin and unworthiness.

THE NEED OF CONFESSION

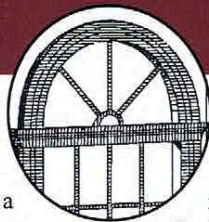
There never will come a time in this life when there will be no need to confess sin. Inadequate views of what sin is lie at the bottom of much of the false teaching which is abroad, and also accounts for the prevailing lack of spirituality on the part of God's people.

About positive sins there can be no doubt, sins characterized by the Psalmist as "presumptuous": evil words and deeds without, and evil imaginations and desires within. Many are the terms employed in Scripture to set forth the manifoldness of sin: wrong, mischief, guilt, travail, transgression, evil, rebellion, iniquity, wickedness, vanity, fault, disobedience, ignorance, discord, and many more. It is only as we come to know what God has said about these things that we can form any true idea of the real nature of sin.

But the Psalmist speaks also of "secret" sins, not sins committed in secret, but sins which we have not consciously committed, sins of ignorance, sins hidden from us (Lev. 5:3-4). That such there are beyond all reckoning is implied in a striking passage in John's first epistle: "If we walk in the light as He is in the light... the blood of Jesus Christ His Son cleanseth us from all sin." Walking with God in the light presupposes the absence of all positive sin, and yet there is the unceasing need of the blood for cleansing.

Revelation and experience answer to one another here, revelation declaring the fact, and experience witnessing to it. Any soul that is growing in spiritual stature can testify that things which to him were right a few years ago, he now sees to be wrong. But it is he

Confession



who has changed, and not the things. With a quickened sense of God has come a quickened consciousness of sin; the keener of scent we become in the fear of the Lord, the more sensitive we are to the approach of sin.

We need to pray daily for a truer sense of sin, or, for a truer sense of what holiness is, for it is in the presence of divine holiness that sin stands most fully revealed. Conviction, therefore, must precede and accompany confession. It was not until the prodigal "came to himself," that he said, "I have sinned," and it was not until "David's heart smote him after that he had numbered the people," that he said to the Lord, "I have sinned greatly in that I have done."

But there are many, we believe, who are conscious of the abiding need of confession, who feel they do not get satisfaction in the act. This may be because attention has not been given to what God requires of us. So let us think for a moment of the act of confession.

THE ACT OF CONFESSION

After setting forth the sins of the children of Israel and indicating what judgments were impending, Hosea says, "Take with you words, and turn to the Lord: say unto Him, 'Take away all iniquity and receive us graciously.'" Oh, how difficult it is to give expression in words to the sorrow of our hearts for sin, they are on our lips as burning coals; and the sound of them fills us with shame. Yet so it must be; and it is well that it should be so, until we are shamed out of our sinning.

Definite sin must be definitely confessed: a general confession is not enough. In that piercing cry of David's after his terrible fall, the sin of which he had been guilty was definitely confessed. He says to the Lord, "My transgression, mine iniquity, my sin, this evil, blood guiltiness." *Mea culpa, mea maxima culpa.*

Equally specific were Ezra, Nehemiah, and Daniel in their great confessions. So it must be with us, until, as they, we can say: "O my God, I am ashamed and blush to lift up my face unto Thee, my God: for our iniquities have increased over our head, and our trespass is grown up unto the heavens."

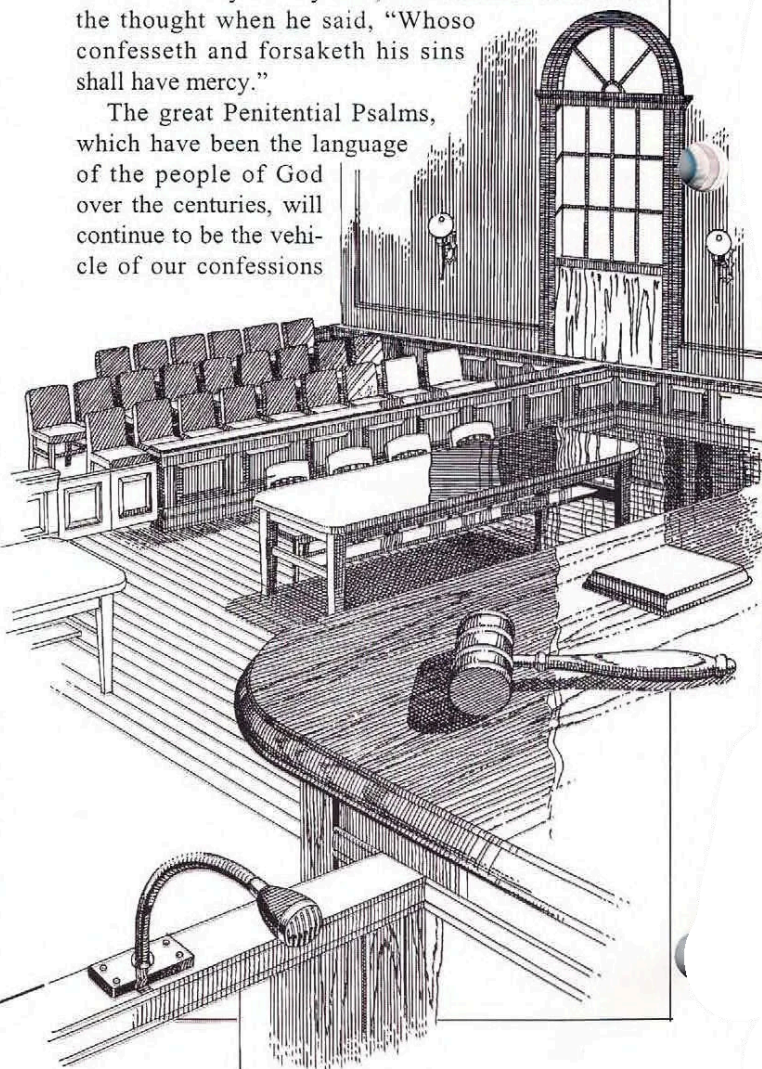
Confession must not only be definite, but full. Nothing must be kept back or concealed. Aaron of old had to lay both his hands on the head of the live goat, "and confess over him all the iniquities of the children of Is-

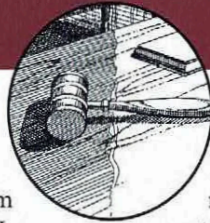
rael, and all their transgressions in all their sins." Perfect cleansing comes only upon full confession.

THE WORDS OF CONFESSION

God knows the state of our minds, and our confession is acceptable to Him if it is the utterance of a broken and a contrite heart. Conviction, sorrow, repentance, confession, and conversion are vitally related to one another. There may be conviction without sorrow, or conviction and sorrow without repentance. It is this fact which led the apostle to thank God that the Corinthians "sorrowed unto repentance," a repentance which issued in confession and conversion. David said, "I will be sorry for my sin"; and Solomon carried on the thought when he said, "Whoso confesseth and forsaketh his sins shall have mercy."

The great Penitential Psalms, which have been the language of the people of God over the centuries, will continue to be the vehicle of our confessions





to the end of time. "Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me. Create in me a clean heart, O God and renew a right spirit within me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit...If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. I wait for the Lord, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord more than they that watch for the morning."

As in the case of worship, so here, the Scriptures should be the medium of our thought and utterance. The out-pouring of the confession and longings of such men as Job, Moses, Samuel, David, Hezekiah, Ezra, Nehemiah, Daniel, and Paul is not the least precious part of the Church's heritage in those great souls; to these must be added the exalted because heartbroken utterances of the great saints of all the ages.

Perhaps someone will object that the language of confession and of prayer generally must be one's own, and not another's, and that in the use of litanies one is prone to become mechanical, and to lose the real sense of the presence of God. No one, of course, can prescribe forms of prayer for another, or say what is best suited to the need of others, but if we believe that the prayers which have been preserved through the ages were directed by the Spirit of God in those who first uttered them, surely, insofar as they truly express our experience, and attitude of soul, they may be used to give expression to our desires.

THE FRUITS OF CONFESSION

These are spiritual and ethical and not the one without the other. The spiritual fruits are forgiveness and cleansing, the former being related to the righteousness of God, and the latter to His holiness. We are apt to confuse these two things, and regard them as one, yet they are sharply distinguished in Scripture. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Confession, forgiveness, and cleansing—these should always be distinguished, yet never separated.

Perhaps a simple illustration will help. A young child is prettily dressed in a new white dress, in readi-

ness for a party, and is told by mother not to go out to play lest she should get dirty. But the little girl sees some of her friends making mud castles by the roadside, and that is too great an attraction, so out she goes and joins them. In the course of play her new, clean dress becomes all spattered with mud. She suddenly awakes to the fact, and her conscience smites her. With tearful face, she runs to her mother, confesses her disobedience, and asks her forgiveness, which is freely bestowed. But what about the dress? Does the mother's forgiveness make that clean? No, you say, that must be washed. True, and the remembrance of the wrong of disobedience is not put completely away until the clothing is washed. So it is with us all. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Through Christ our forgiveness satisfies the righteousness of God; our cleansing satisfies His holiness.

THE ETHICAL FRUITS OF CONFESSION.

These also twofold: restitution and compensation, on one hand; and jealousy of further lapse on the other hand. Nothing could be plainer than the teaching of Scripture on the first point. We read that he who has sinned and is guilty "shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or all that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in principle, and shall add the fifth part more thereto, and unto him to whom it appertaineth in the day of his trespass offering" (Lev. 6: 4-5; see also ch. 5:16; Num. 5:6-7; Mt. 5:23-24). Restitution is not enough; there must be compensation. An awakened conscience will at once respond to this, as in the case of Zacchaeus who said, "If I have taken anything from any man by false accusation, I restore fourfold." The publican rose to a much higher standard than the Old Testament law required.

Where confession has been made, forgiveness and cleansing received, and restitution made, there will be great jealousy of further lapse, as in the case of the Corinthians: "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you..." (2 Cor. 7:11). This is one of the great values of true confession: it makes us jealous for the honor and glory of God.



Over All, Blessed Forever



A CHALLENGE TO PRAYER

The situation now is absolutely unique in the history of Christianity; unique in opportunity, unique in danger, unique in responsibility, unique in duty. The Church is confronting a rapidly climaxing world crisis; stupendous changes are constituting the greatest single opportunity which has ever confronted the Christian religion; and it is an opportunity that will not linger. —Dr. J. R. Mott

Therefore, the Church needs a hundred times more prayer.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day.

—Abraham Lincoln

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.

Matthew 7:7-8

*There is an hour of calm relief
From every throbbing care;
'Tis when before a throne of grace
I kneel in secret prayer.*

*When one by one, like threads of gold
The hues of twilight fall,
O, sweet communion with my God,
My Saviour and my all!*

*I hear seraphic tones that float
Amid celestial air,
And bathe my soul in streams of joy
Alone in secret prayer.*

*O, when the hour of death shall come,
How sweet from thence to rise,
With prayer on earth my latest breath
My watchword to the skies.*

—Fanny J. Crosby

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

Isaiah 65:24

*When God inclines the heart to pray
He hath an ear to hear;
To Him there's music in a groan,
And beauty in a tear.*

—Anonymous

It is not preaching, teaching, singing or organizing; it is the Word of God brought against Satan's lies through prayer. Our prayers build the kingdom of God. But where there is no prayer, there is no warfare. Where there is no warfare, there is no spiritual reality. Where there is no spiritual reality, there is no victory. Where there is no victory, there is nothing glorifying to God.

—Charles Stanley

Pray for great things, expect great things, work for great things, but above all, pray!

R. A. Torrey

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

By one hour's intimate access to the throne of grace, where the Lord causes His glory to pass before the soul that seeks Him you may acquire more true spiritual knowledge and comfort than by a day's or a week's converse with the best of men, or the most studious perusal of many folios.

—John Newton

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

Ephesians 6:16

*Faint not Christian! though in rage
Satan doth thy soul engage;
Take thee faith's anointed shield,
Bear it to the battle-field.*

—James Harington Evans

Did any of you, parents, ever hear your child wake from sleep with some panic fear and shriek the mother's name through the darkness? Was not that a more powerful appeal than all words? And depend upon it, that the soul which cries aloud on God, "the God and Father of our Lord Jesus Christ," though it have "no language but a cry," will never call in vain.

—Alexander MacLaren

James Harington Evans

ROBERT L. PETERSON

One man seldom mentioned in connection with the so-called Brethren movement is James Harington Evans (1785-1849), the mentor of Robert C. Chapman. The son of an Anglican clergyman, Harington Evans had graduated from Oxford University. Conforming to his father's desire, he was ordained a clergyman in the Church of England, the national church.

For those such as Evans, who were Fellows of Oxford or Cambridge Universities, ordination was almost automatic if they desired to take positions within the Church of England. A memoir of Evans gives a glimpse of the theological training, or rather lack of it, which the National Church provided in those days: "Theological education, as such, formed no portion of the training of candidates for the ministry... Examination in the Hebrew and Greek Scriptures, and in the evidences of Christianity, was indeed required before taking orders, but this was all."

In 1809, Evans was appointed as curate assistant to the rector in a small village in central England. One of his tasks there was to share the preaching duties. But instead of reading sermons prepared by others, which was common, the independent-minded young man decided he would prepare and deliver his own sermons. In so doing, Evans discovered the doctrine of justification by faith alone, which he eagerly accepted.

Harington Evans' sermons from this point on dwelt heavily on the theme of justification by faith. An uncomfortable relationship developed between curate and rector, and after about a year, Evans left. He accepted a new curacy but did not change the substance of his preaching. Many in his congregation, especially those belonging to the upper classes, were offended.

His preaching had become indistinguishable from the preaching of many of the Dissenters or Nonconformists, and Evans' new rector was unhappy with the "enthusiasm" of his maverick curate. But Evans would not go against his maturing convictions. Instead of acceding to his superior's demands, he wrote and spoke against the church's deviation from scriptural doctrines. He

In the mid 1820s, the Lord was working in the hearts of Christians in England and Ireland, moving them toward a common understanding of the Scriptures on matters such as the priesthood of all believers. By 1829, many of these Christians had discovered each other.

opposed the union of church and state, and the lack of discipline within the church; he deplored the fact that many in the National Church, some in leadership positions, were claiming salvation because of their baptism as infants.

Evans' rector told him to conform, or else to resign his curacy within six months. Though Evans had many friends within the National Church, and his own father was an Anglican clergyman, he could not agree that the Church of England was the Body of Christ in England. He also realized that he could not effect a change in the National Church.

At the end of 1815, Harington Evans withdrew from the Church of England and began preaching in the villages in the west part of the country. Friends recognized his remarkable gift and advised him to exercise a preaching ministry in London. This he did at the end of 1816, and soon the hall he was using was overflowing with eager listeners.

After a few months, he attracted the attention of Henry Drummond, Member of Parliament. Drummond was financially supportive of Nonconformist causes and often went to hear Evans preach. Impressed, he offered to build a new chapel where Evans would be free to preach and teach according to his own convictions.

Thus, John Street Chapel was built near the center of London and was completed in 1818, at about the same time that the 15-year-old Robert Chapman was sent by his family to the city to begin his apprenticeship for the legal profession. The new congregation at John Street was not organizationally tied to any existing Christian denomination.

Evans was an evangelist and an encourager, and the people responded. His headstrong attitudes of a few years earlier had given way to a spirit of humility. He had strong doctrinal convictions, but they were now balanced by a strong sense of compassion for people.

Evans concluded from the Scriptures that the Lord's Supper was a remembrance rather than a sacrament. He decided that a weekly celebration of the Lord's Supper was appropriate for sincere

James Harington Evans

Christians, and instituted it at the John Street Chapel on Sunday evenings. Evans felt strongly about Christian unity, being convinced that believers should be able to worship and fellowship across denominational lines without restriction.

Evans' father was concerned that his son had become a Calvinist. Evans wrote to his father: "As to John Calvin, I am no follower of his. I desire to follow One indeed whom John Calvin followed, but this is all. Oh! when will those days come, when party names, party distinctions, party separations shall cease?" These words are interesting because they express the sentiments of many of the early brethren a decade or so later, and are reflected in the words used many times by Chapman.

A member at the John Street Chapel had become acquainted with the 20-year-old lawyer, Robert Chapman, who knew his Bible but spoke judgmentally of it. He realized that the young man was searching for spiritual answers but had not found them, and invited him to hear Harington Evans. There Chapman heard a type of preaching he had never encountered before, and met his Saviour.

Chapman told Evans about his conversion, and Evans baptized him and began discipling him in the foundations of the gospel. Under Evans' encouragement, Chapman became involved in the preaching at John Street Chapel, and in ministering in the nearby slums.

Evans recognized in Chapman a true servant's heart. He was Robert Chapman's mentor for nine years, years in which Chapman had become a successful lawyer with a promising future, but years in which Chapman's outlook changed toward a desire to spend all his energies in the Lord's work.

Evans' influence on Chapman's subsequent ministry is easy to discern. Chapman's confidence in the all-sufficiency of the Bible, his emphasis on believer's baptism, though not insisting on it as a condition of fellowship, and his views on the unity of all Christians, reflected Evans' views. Chapman attended the Lord's Supper at John Street on Sunday evenings. When Chapman established his own ministry a few years later, he stressed the importance of this type of meeting for all believers, and he preferred that it be held on Sunday evenings.

*Faint not, Christian! though the road
Leading to Thy blest abode
Darksome be, and dang'rous too,
Christ, thy Guide, will bring thee through.*

*Faint not, Christian! though the world
Hath its hostile flag unfurled;
Hold the Cross of Jesus fast,
Thou shalt overcome at last.*

*Faint not, Christian! though within
There's a heart so prone to sin;
Christ, thy Lord, is over all,
He'll not suffer thee to fall.*

*Faint not, Christian! though thy God
Smite thee with the chast'ning rod;
Smite He must with Father's care,
That He may His love declare.*

*Faint not, Christian! Christ is near;
Soon in glory He'll appear;
Then shall end thy toil and strife,
Death be swallowed up of life.*

*From Psalms and Hymns, Selected Chiefly for Public
Worship by James Harington Evans, 1818.*

Chapman gave up his legal profession in 1832, when he was 29, and accepted an offer to pastor a troubled congregation in the village of Barnstaple in southwest England. Through his patient teaching and loving example, the congregation grew into a large, Christ-centered assembly of Christians.

Harington Evans' letters written after Chapman's departure show his continuing affection and admiration for the one he had mentored. He had brought Chapman to the Lord, had disciplined him in London, and had been one of his constant encouragers through many years in Barnstaple.

If significant influence on the direction of a portion of this movement of God qualifies a person to be called one of "the early brethren," then James Harington Evans deserves this commendation.

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The author is an elder at Fairview Bible Chapel, Boulder, CO, and the author of *Robert C. Chapman, A Biography*, Loizeaux, Neptune, NJ, 1996. Material for this article was gathered from James Joyce Evans' *Memoir and Remains of the Rev. James Harington Evans*, written and edited by his son, published by James Nisbet & Co., London, 1852.

It Takes Work!

BRIAN GUNNING

We are only kidding ourselves if we think we can be part of an assembly and not do any work. In the first place, it simply isn't fair to want all the privileges of assembly fellowship and none of the responsibilities. On a higher plane, the New Testament calls us to be workers.

The Lord was a worker. "I must work the works of Him that sent Me while it is day: the night cometh, when no man can work" (Jn. 9:4). The life of the Master was one of industry and business. Learning the trade of a carpenter, He knew what it was to work. His Father's business was the objective of His life, and all of it involved work. At the close of His ministry, He stated an important lesson for us: "The servant is not greater than his lord... (Jn. 13:16).

The Apostle Paul was a worker. Notice the record of this man's life. It was one of work. He reminded the elders of Ephesus how he labored "night and day." The greatest apostle takes up his trade, working with his own hands by day, and teaching and preaching by night. Paul knew what it was to manage late shipments of supplies, mistakes in production, unreasonable customers, all at three o'clock in the afternoon before he was to take the prayer meeting that night. This man lived no dreamy life of ease, discussing the finer points of theology. He labored to weariness.

The demands of assembly life require workers. The New Testament church was never intended to be a spectator sport. The idea was never to hire professionals and let the rest observe. No, if the church was to thrive and flourish in times of peace and in times of war, through accommodating civil liberties and fierce persecution, it would require an army of committed workers, working together under the direction of the Holy Spirit.

There is a gospel to preach and the lost to reach. Young and old require different kinds of outreach and gift. There are believers to teach, encourage, visit, restore, correct and feed. There are crises to deal with, the sick to visit, matters to pray over. There are joys and sorrows. There are problems that drive you to "wits end corner." All

*Some people
call an
assembly a
"work."
That's a
pretty good
description.
Assembly
fellowship
means work.*



of this takes work.

There are resources to rely on. The work to be done would be completely overwhelming and impossible to do if it were not for the resources given to workers. There is God. Paul writes, "For we are laborers together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3:9). Notice all the "work" words in that verse. Perhaps some of the weariness "in well doing" comes because we fail to remember that God delights to work with His workers. Assembly work is not to be taken on our shoulders alone. He is there, doing what we cannot do.

Can you think of a greater opportunity than to work with God? Yet it is possible for us to neglect the work of our assembly because we are preoccupied in an unbalanced way with other things. Think how foolish this is. To pass by the opportunity to work with the Lord so we can work with the world!

It is God's design that we should work in the assembly. The church is precious to God. You could understand if He asked us not to touch it. Yet, by His grace, He equips every believer to have a part in the local assembly. Again Paul's exhortations to the Corinthians in chapters 12 through 14 of his first letter to them are wise counsel. The Holy Spirit has gifted every believer to function in the body. This has been done with intent and design. We cannot protest we have nothing to offer. Every member is essential.

There is reward for work. You can say all you want about the theoretical question as to whether rewards should motivate us to service, but the reality is that the Lord Himself has determined to reward us. The judgment seat of Christ (1 Cor. 3) shows us that He evaluates the character of our work. Work done for self-glory will be burned up. Work done for God's glory shall remain.

What about me? Do I do my share of the work? Or do I let others carry my load? Workers are a happy lot. They don't have time for criticism. Even their sorrows allow them to discover the Master's consolation.

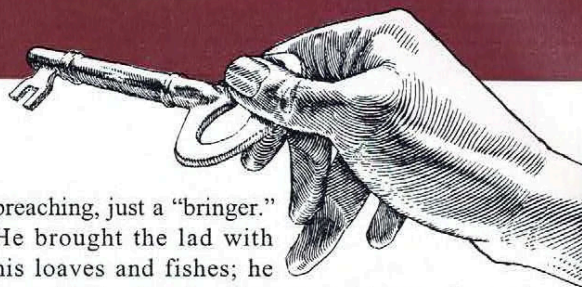
Do you enjoy assembly fellowship? It takes work.

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Advocacy

J. BOYD NICHOLSON, SR.

Every prayer is really a miracle of God's grace. To think that a sinner saved by God's grace has the liberty and the God-given ability at any moment to enter by faith into the throne room of the universe!



preaching, just a “bringer.” He brought the lad with his loaves and fishes; he brought the Greeks who wanted to see Jesus; he brought his brother to the Lord. “Lord, I pray for Andrew. Make him more public in his witness; help him to speak out.”

But how did the Master pray for them? He presented them before the Father in the best possible light, not mentioning one flaw (vv. 6-9). That is true advocacy.

Job did this for his friends. Those men really gave him a hard time. They misjudged him, charging him with secret sin. They judged him in the light of reason, tradition, and ethics, only imprisoning him in discouragement, frustration, and self-vindication. Then at last the Lord takes up his case, tells them to go to Job, and “My servant Job shall pray for you.”

How would we have prayed for those “friends” after all that they had done? “O God, remember how they judged me for sin I had not committed; remember their slander, their pious self-righteousness. O God, pay back to them what they so cruelly did to me.”

That was not Job’s prayer. The Lord knew he would still pray for them as “friends” and seek their blessing. The evidence that Job’s prayer was a godly advocacy is in Job 42:10. “The Lord turned the captivity of Job, when he prayed for his friends.” Gone were the bars of his bitterness against them, gone were the chains of his anger and frustration. He was free of all that, and the Lord’s approval was evident in restored blessing.

What a healthful thing is this ministry of advocacy. When last did we engage in it? Bring your brothers and sisters (wives, husbands, children, too) and present them to the Father in the best light with no reference to their failures. Make them beautiful before God, even *that* brother, *that* sister. That is advocacy.

Of course, this is more than mere sentimental honey on the offering, manufactured sweetness. It is possible only as we enter into an appreciation of the “riches of the glory of His inheritance in the saints” (Eph. 1:18). May God deliver us from the slandering tongue, the godless gossip, the critical spirit, and the shrivelled soul, and may we learn the holy art of advocacy. We will discover fellowship with the One who could say in figure of His beloved, “Thou art all fair, my love; there is no spot in thee” (Song of Sol. 4:7).

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There are perhaps seven functions of prayer: worship, praise, thanksgiving, confession, intercession, supplication, and advocacy. Most of these we are familiar with. However, there is one aspect perhaps not so commonly utilized—advocacy. This is one of the great ongoing ministries of the Lord Jesus “out of this world” on behalf of “His own...in the world.” “We have an advocate with the Father, Jesus Christ the righteous” (1 Jn. 2:1). This beautiful word, translated there as *advocate*, has invested in it also the ideas of comfort, consolation, encouragement, all for the “alleviation of grief” (W. E. Vine).

Nothing grieves the child of God more than the consciousness of having sinned. Beyond the act committed is the more serious fact within. The Holy Spirit is grieved, the indwelling Saviour is offended, and the Father is displeased. Fellowship restored and forgiveness granted comes by honest confession (1 Jn. 1:9). Yet there may remain a sense of not enjoying the smile of the Father. When we remember that turned towards the Father is our Advocate as a comforting presence, speaking on our behalf, our comfort returns.

The adversary speaks against us to God, always presenting us in the worst light. Our blessed Advocate always presents us to the Father in the best light—all that we are in Him. We see this in the Lord’s mighty prayer in John 17. How would we have prayed for the disciples? There is Peter; perhaps our prayer would be for him, “Lord, I pray for dear Peter. He is a good brother, zealous and energetic, but he is a bit impulsive at times. He so often jumps in to speak before we can say a word. Lord, please help Peter in this.”

Then there were James and John, “sons of thunder” (Mk. 3:17). How would we pray for them? “Lord, I pray for them, such good brethren, but a bit hot-headed. Remember how they wanted to call down fire from heaven on the Samaritans? Help them, Lord.”

There, too, was Andrew, quiet Andrew, never

Fervency in Prayer

JOHN A. BJORLIE

Why is the cry of distress so often used in praying? Is it like the intensity of a child's outcry which determines how urgently a mother helps the child? The call for help shows a humble attitude of dependence on the mother. She does not resent the child's yell; she responds to such expressed need.

This is altogether different from a whining child. Whining shows a proud, complaining attitude that has to be corrected, and the mother usually knows the difference.

There were two people that Christ said had "great faith": the woman of Canaan (Mt. 15:22), and the centurion (Mt. 8:5-13). Both had great humility; both the woman of Canaan and the centurion knew their place. They understood authority and showed a willingness to obey.

God is not difficult to pray to; His ears are open. He bows Himself down to hear us. Why then is it that He has allowed some of our dilemmas in life to continue until they squeeze from us the cry of anguish? Why do we often wait so long to see the answers to our prayers? He knows that our being in an attitude of humility and obedience is even more important than the answered prayer. Such experiences in prayer teach us that the sacrifices of God really are a broken spirit and a contrite heart, which He will not despise.

Look at Nehemiah. When he heard of the plight of the Jews and that the wall of Jerusalem was broken down, he wept and mourned and fasted and prayed before the God of heaven. After confession of sin and consecration to the will of God, He finally allowed Nehemiah, through trials and difficulties, to finish the wall around Jerusalem. Nehemiah may have little realized that he would be the chief instrument in God's hand to answer his own prayer.

We have "this treasure in earthen vessels, that the excellency of the power may be of God and not of us" (2 Cor. 4:7). So it is that God often wants to use us in the answer to our own prayers, but to do so He first reduces us to tears.

In contemporary usage we think of "crying" as a synonym for weeping or shedding tears, but in these Bible passages the words used for "cry-

ing out" usually meant a cry of alarm, or a shout. But as we read the prayers of the mighty men and women of God, their cries are salted with tears. Quietly put your ear to David's inner chamber: "I mourn in my complaint and make a noise" (Ps. 55:2); "In my distress I called upon the Lord, and cried unto my God" (Ps. 18:6) (see also Ps. 88:13; Ps. 130:1). These are the fervent prayers that avail much. "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Ps. 34: 6). Tears are what we can expect when those prayers are like a messenger sent on a matter of life and death.

From our Lord we learn how to pray: "In the days of His flesh...He had offered up prayers and supplications with strong crying and tears" (Heb. 5:7). As we follow His pattern of prayer, we will be learning His meekness and lowliness, discovering how He "learned obedience."

"Trust in Him at all times, ye people. Pour out your heart before Him; God is a refuge for us" (Ps. 62:8). "Behold, a woman of Canaan...cried unto Him" (Mt. 15:22).



I cry, but none doth answer,
For light I vainly wait:
My spirit is o'erwhelméd,
And my heart is desolate.
The darkness, storm, and tempest
Thy hands in love control—
I flee to Thee to hide me,
Thou Refuge of my soul!

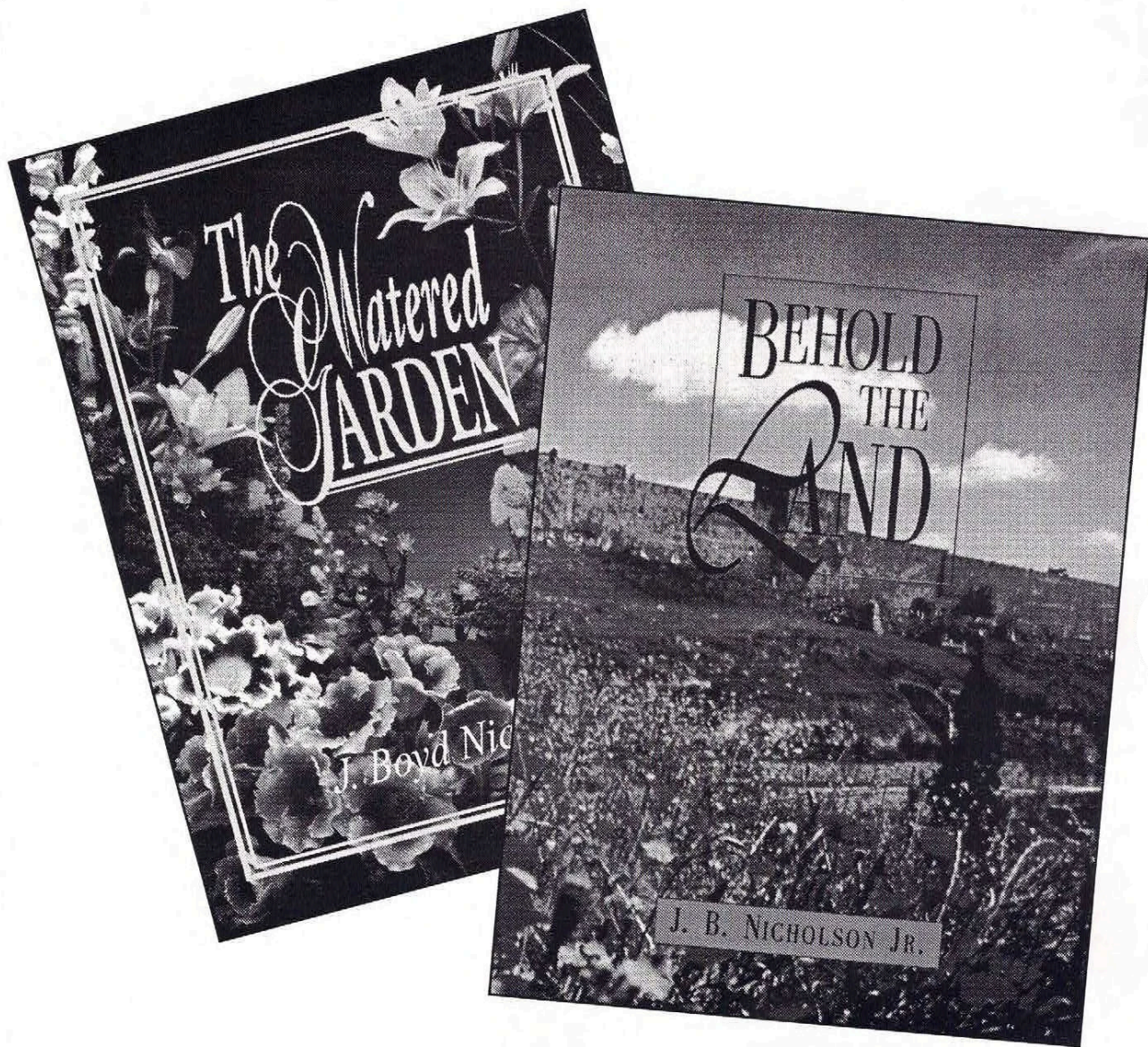
O long have pride and passion
Within my bosom reign'd!
And on some human fortress
My refuge hath remain'd!
Now all have fled and left me
To ruin wild and vast—
I flee to Thee to hide me
Till the storm is overpast!

O Christ, Thou Saviour, hear me,
Nor silent be to me!
I can but through the darkness
Stretch helpless hands to Thee.
Reveal Thy face and cause me
Thy mercy to extol—
I flee to Thee to hide me,
Thou Refuge of my soul!

(William Blane)



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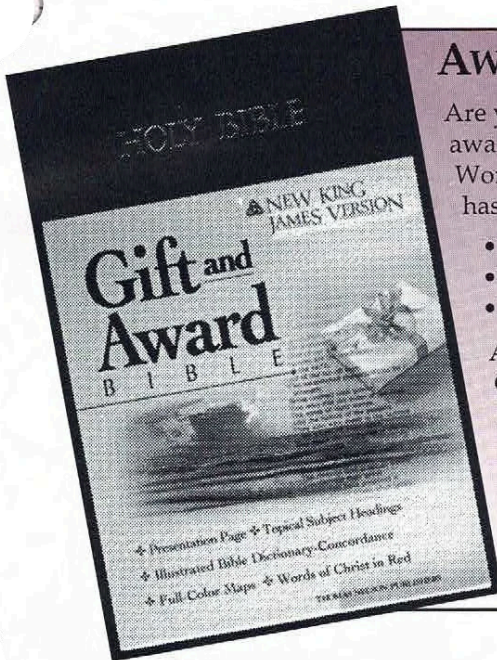


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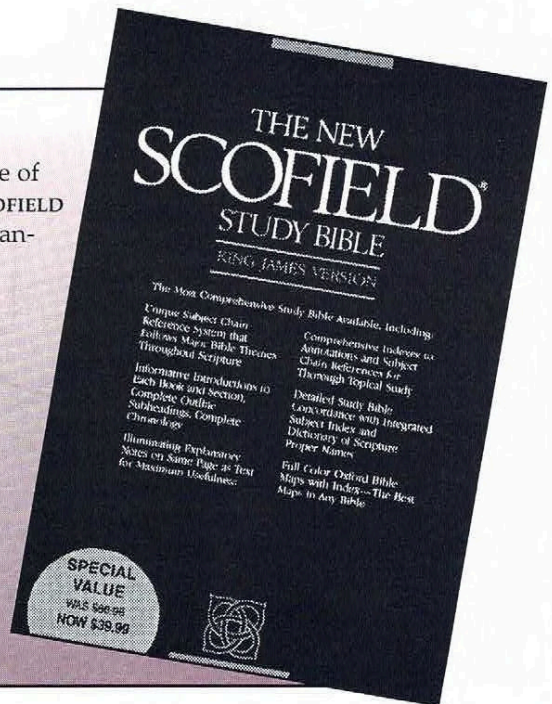
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If a wish is not fit to be prayed about, it is not fit to be cherished.

If a care is too small to be made a prayer, it is too small to be made a burden.

Be frank with God as God is frank with you, and go to His throne,

keeping back nothing of your desires or your troubles.

To carry them there will take the poison and pain out of wasps' stings,

and out of otherwise fatal wounds.

We have a Name to trust, tenderer and deeper than those which

evoked the triumphant confidence of Old Testament saints.

Let us see to it that, as the basis of our faith is firmer, our faith is stronger than theirs.

We have a plea to urge, more persuasive and mighty than those which they pressed on God.

If we come to God through Him who declares His Name to us,

we shall not draw near to the Throne with self-willed desires, nor leave it with empty hands.

He has said, "If ye ask anything in My Name, I will do it."

—ANONYMOUS