



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Worship Music

Prayer

Lord, I am so thankful today that You haven't abandoned me to my flesh and my emotions. Because Your Spirit lives in me, I can be empowered to walk in joy and peace in any situation. Forgive me for pandering to the whims of my flesh and for allowing it to rant and rave when Your Spirit inside me is longing to cause His supernatural joy and peace to rule my life. I turn from my past habits of worry and fear, and I deliberately choose to let the Holy Spirit flood me with Your unquenchable joy and incomprehensible peace. In Jesus' name I pray. Amen.....

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Vineyard Music](#)

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1 AND MOSES with the elders of Israel commanded the people, Keep all the commandments with which I charge you today. 2 And on the day when you pass over the Jordan to the land which the Lord your God gives you, you shall set up great stones and cover them with plaster. 3 And you shall write on them all the words of this law when you have passed over, that you may go into the land which the Lord your God is giving you, a land flowing with milk and honey, as the Lord, the God of your fathers, has promised you. 4 And when you have gone over the Jordan, you shall set up these stones, as I command you this day, on Mount Ebal, and coat them with plaster. 5 And there you shall build an altar to the Lord your God, an altar of stones; you shall not lift up any iron tool upon them. 6 You shall build the altar of the Lord your God of whole stones and offer burnt offerings on it to Him; 7 And you shall offer peace offerings, and eat there and rejoice before the Lord your God. 8 And you shall write upon the stones all the words of this law very plainly. 9 And Moses and the Levitical priests said to all Israel, Keep silence and hear, O Israel! This day you have become the people of the Lord your God. 10 So you shall obey the voice of the Lord your God and do His commandments and statutes which I command you today. 11 And Moses charged the people the same day, saying, 12 These [tribes] shall stand on Mount Gerizim to bless the people, when you have passed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph's [sons], and Benjamin. 13 And these [tribes] shall stand on Mount Ebal to pronounce the curse [for disobedience]: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. 14 And the Levites shall declare with a loud voice to all the men of Israel: 15 Cursed is the man who makes a graven or molten image, an abomination to the Lord, the work of the hands of the craftsman, and sets it up in secret. All the people shall answer, Amen. 16 Cursed is he who dishonors his father or his mother. All the people shall say, Amen. 17 Cursed is he who moves [back] his neighbor's landmark. All the people shall say, Amen. 18 Cursed is he who misleads a blind man on his way. All the people shall say, Amen. 19 Cursed is he who perverts the justice due to the sojourner or the stranger, the fatherless, and the widow. All the people shall say, Amen. 20 Cursed is he who lies with his father's wife, because he uncovers what belongs to his father. All the people shall say, Amen. 21 Cursed is he who lies with any beast. All the people shall say, Amen. 22 Cursed is he who lies with his half sister, whether his father's or his mother's daughter. All the people shall say, Amen. 23 Cursed is he who lies with his mother-in-law. All the people shall say, Amen. 24 Cursed is he who slays his neighbor secretly. All the people shall say, Amen. 25 Cursed is he who takes a bribe to slay an innocent person. All the people shall say, Amen. 26 Cursed is he who does not support and give assent to the words of this law to do them [as the rule of his life]. All the people shall say, Amen.

Chapter 27

In chapter twenty-seven, when you come into the land you are to take these stones and you are to build a tower and you are to plaster it. And then you are to write on the plaster of the tower the words of the law when you pass over into the land that God has given to you. Therefore it shall be when you have gone over Jordan, [verse four] that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster. And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them. Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God: And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God. And thou shalt write upon the stones all the words of this law very plainly (Deu 27:4-8). And so they were to build this altar, but they were not to carve the stones. They were not to cut the stones. They were to use just whole stones. No tool was to come upon them. Now when God first commanded the building of altars they were to be built just out of earth. It was interesting that when they made a place of worship for God, God's desire that the place that they make for the worship of God be simple and natural. God did not want them building ornate places of worship. Why? Because when you come into an ornate place of worship your mind is drawn to the ornateness of the place. And you begin to glory in its architecture or in the fine carvings or in the beauty of the place itself. But God wants you when you come to worship Him not to be distracted. To stand in awe of gorgeous architecture or whatever but that your place of worship be just a simple place, that does not attract attention to itself but allows you to give your full attention unto the Lord to worship Him. And those stones, don't carve them, don't cut them out, just smooth them out, just whole stones to make the altar. Then on Mount Ebal to place these stones in a pile, to plaster the pile and to write upon the plaster the law of God, there on Mount Ebal, then to bring burnt offerings and peace offerings. Now you remember your lessons out of Leviticus. You will remember that the burnt offerings were the offerings of consecration. It is the symbolizing of the consecrating of my life to God. The peace offerings were the offerings of communion, my desire to fellowship with God and to commune with God. And so the two offerings, the burnt offering, that is the consecration and communion with God. Now up on top of Mount Gerizim certain of the tribes were to stand and to pronounce the blessings upon the people. And on Mount Ebal other tribes were to stand and pronounce the curses. Now on Mount Gerizim, verse twelve, to bless the people, the tribe of Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: On mount Ebal to curse the people; Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. And the Levites shall speak, and say unto all the men of Israel with a loud voice (Deu 27:12-13). Now here is the picture: when you are in the valley, when you are in the valley of Shechem. You have on your left-hand side Mount Gerizim. It raises, probably two thousand feet above the valley, and on the right hand side you have Mount Ebal, raising about two thousand feet above the valley. So here you have the valley of the area of Shechem with these two mountains on either side, so the vast multitude of Israel standing in this valley. And up on the top of Mount Gerizim these men from these tribes that we read off are calling out the blessings of God that shall come upon you for obedience. On the other Mount Ebal, if you are in the valley you are hearing these guys crying the curses for those that disobey the laws of God. And so it must have been a very awesome kind of an experience. One that would really implant itself quite deeply in your mind as you realized the blessings and the cursings, as God said, "I have set before you today a blessing and a curse". A blessing if you obey, a curse if you disobey. So these are the curses that were then pronounced, Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and puts it in a secret place. And all the congregation shall answer and say, Amen (Deu 27:15). So after each one of these curses they would have to cry out, "so be it". You know just sorta accepting, you know, all right, judgment, "so be it". And so the various curses that were cried out from this area and the people acknowledging the righteousness of the curses as you go through the remainder of chapter twenty-seven. (Through The Bible; C 2000 Series; Chuck Smith; 1979-1986)

XII. THE UNIVERSALITY OF PRAYER

"It takes more of the power of the Spirit to make the farm, the home, the office, the store, the shop holy than it does to make the Church holy. It takes more of the power of the Spirit to make Saturday holy than to make Sunday holy. It takes much more of the power of the Spirit to make money for God than it does to make a talk for God. Much more to live a great life for God than to preach a great sermon."—Edward M. Bounds

Prayer is far-reaching in its influence and world-wide in its effects. It affects all men, affects them everywhere, and affects them in all things. It touches man's interest in time and eternity. It lays hold upon God and moves Him to interfere in the affairs of earth. It moves the angels to minister to men in this life. It restrains and defeats the devil in his schemes to ruin man. Prayer goes everywhere and lays its hand upon everything. There is a universality in prayer. When we talk about prayer and its work we must use universal terms. It is individual in its application and benefits, but it is general and world-wide at the same time in its good influences. It blesses man in every event of life, furnishes him help in every emergency, and gives him comfort in every trouble. There is no experience through which man is called to go but prayer is there as a helper, a comforter and a guide. When we speak of the universality of prayer, we discover many sides to it. First, it may be remarked that all men ought to pray. Prayer is intended for all men, because all men need God and need what God has and what prayer only can secure. As men are called upon to pray everywhere, by consequence all men must pray for men are everywhere. Universal terms are used when men are commanded to pray, while there is a promise in universal terms to all who call upon God for pardon, for mercy and for help: "For there is no difference; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." As there is no difference in the state of sin in which men are found, and all men need the saving grace of God which only can bless them, and as this saving grace is obtained only in answer to prayer, therefore all men are called on to pray because of their very needs. It is a rule of Scriptural interpretation that whenever a command issues with no limitation, it is universal in binding force. So the words of the Lord in Isaiah are to the point: "Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, who will have mercy, and to our God who will abundantly pardon." So that as wickedness is universal, and as pardon is needed by all men, so all men must seek the Lord while he may be found, and must call upon Him while he is near. Prayer belongs to all men because all men are redeemed in Christ. It is a privilege for every man to pray, but it is no less a bounden duty for them to call upon God. No sinner is debarred from the mercy seat. All are welcomed to approach the throne of grace with all their wants and woes, with all their sins and burdens. "Come all the world, come, sinner thou, All things in Christ are ready now." Whenever a poor sinner turns his eyes to God, no matter where he is nor what his guilt and sinfulness, the eye of God is upon him and His ear is opened to his prayers. But men may pray everywhere, since God is accessible in every clime and under all circumstances. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." No locality is too distant from God on earth to reach heaven. No place is so remote that God cannot see and hear one who looks toward Him and seeks His face. Oliver Holden puts into a hymn these words: "Then, my soul, in every strait, To Thy Father come and wait; He will answer every prayer; God is present everywhere." There is just this modification of the idea that one can pray everywhere. Some places, because of the evil business carried on there, or because of the environments which belong there, growing out of the place itself, the moral character of those who carry on the business, and of those who support it, are localities where prayer would not be in place. We might instance the saloon, the theatre, the opera, the card table, the dance, and other like places of worldly amusement. Prayer is so much out of place at such places that no one would ever presume to pray. Prayer would be an intrusion, so regarded by the owners, the patrons and the supporters of such places. Furthermore those who attend such places are not praying people. They belong almost entirely to the prayerless crowd of worldlings. While we are to pray everywhere, it unquestionably means that we are not to frequent places where we cannot pray. To pray everywhere is to pray in all legitimate places, and to attend especially those places where prayer is welcome, and is given a gracious hospitality. To pray everywhere is to preserve the spirit of prayer in places of business, in our intercourse with men, and in the privacy of the home amid all of its domestic cares. The Model Prayer of our Lord, called familiarly "The Lord's Prayer," is the universal prayer, because it is peculiarly adapted to all men everywhere in all circumstances in all times of need. It can be put in the mouths of all people in all nations, and in all times. It is a model of praying which needs no amendment nor alteration for every family, people and nation. Furthermore, prayer has its universal application in that all men are to be the subjects of prayer. All men everywhere are to be prayed for. Prayer must take in all of Adam's fallen race because all men are fallen in Adam, redeemed in Christ, and are benefited by prayers for them. This is Paul's doctrine in his prayer directory in 1 Tim. 2:1: "I exhort, therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men." There is strong Scriptural warrant, therefore, for reaching out and embracing all men in our prayers, since not only are we commanded thus to pray for them, but the reason given is that Christ gave Himself a ransom for all men, and all men are provisionally beneficiaries of the atoning death of Jesus Christ. But lastly, and more at length, prayer has a universal side in that all things which concern us are to be prayed about, while all things which are for our good, physical, social, intellectual, spiritual, and eternal, are subjects of prayer. Before, however, we consider this phase of prayer let us stop and again look at the universal prayer for all men. As a special class to be prayed for, we may mention those who have control in state or who bear rule in the Church. Prayer has mighty potencies. It makes good rulers, and makes them better rulers. It restrains the lawless and the despotic. Rulers are to be prayed for. They are not out of the reach and the control of prayer, because they are not out of the reach and control of God. Wicked Nero was on the throne of Rome when Paul wrote these words to Timothy urging prayer for those in authority. Christian lips are to breathe prayers for the cruel and infamous rulers in state as well as for the righteous and the benign governors and princes. Prayer is to be as far-reaching as the race, "for all men." Humanity is to burden our hearts as we pray, and all men are to engage our thoughts in approaching a throne of grace. In our praying hours, all men must have a place. The wants and woes of the entire race are to broaden and make tender our sympathies, and inflame our petitions. No little man can pray. No man with narrow views of God, of His plan to save men, and of the universal needs of all men, can pray effectually. It takes a broad-minded man, who understands God and His purposes in the atonement, to pray well. No cynic can pray. Prayer is the divinest philanthropy, as well as giant-great-heartedness. Prayer comes from a big heart, filled with thoughts about all men and with sympathies for all men. Prayer runs parallel with the will of God, "who will have all men to be saved and to come

unto the knowledge of the truth."Prayer reaches up to heaven, and brings heaven down to earth. Prayer has in its hands a double blessing. It rewards him who prays, and blesses him who is prayed for. It brings peace to warring passions and calms warring elements. Tranquillity is the happy fruit of true praying. There is an inner calm which comes to him who prays and an outer calm as well. Prayer creates "quiet and peaceable lives in all godliness and honesty."Right praying not only makes life beautiful in peace, but redolent in righteousness and weighty in influence. Honesty, gravity, integrity and weight in character are the natural and essential fruits of prayer. It is this kind of world-wide, large-hearted, unselfish praying which pleases God well, and which is acceptable in His sight, because it cooperates with His will and runs in gracious streams to all men and to each man. It is this kind of praying which the man Christ Jesus did when on earth, and the same kind which He is now doing at His Father's right hand in heaven, as our Mighty Intercessor. He is the pattern of prayer. He is between God and man, the one Mediator, who gave Himself a ransom for all men, and for each man. So it is that true prayer links itself to the will of God, and runs in streams of solicitude, and compassion, and intercession for men. As Jesus Christ died for every one involved in the fall, so prayer girdles every one and gives itself for the benefit of every one. Like our one Mediator between God and man, he who prays stands midway between God and man, with prayers, supplications, "and strong cryings and tears." Prayer holds in its grasp the movements of the race of man, and embraces the destinies of men for all eternity. The king and the beggar are both affected by it. It touches heaven and moves earth. Prayer holds earth to heaven and brings heaven in close contact with earth. "Your guides and brethren bear Forever on your mind; Extend the arms of mighty prayer In grasping all mankind."

XIII. PRAYER AND MISSIONS

"One day, about this time, I heard an unusual bleating amongst my few remaining goats, as if they were being killed or tortured. I rushed to the goat-house and found myself instantly surrounded by a band of armed men. The snare had caught me, their weapons were raised, and I expected the next moment to die. But God moved me to talk to them firmly and kindly; I warned them of their sin and its punishment; I showed them that only my love and pity led me to remain there seeking their good, and that if they killed me they killed their best friend. I further assured them I was not afraid to die, for at death my Saviour would take me to heaven and that I would be far happier than on earth; and that my only desire to live was to make them happy by teaching them to love Jesus Christ my Lord. I then lifted up my hands and eyes to the heavens and prayed aloud for Jesus to bless all my Tannese and to protect me or take me to heaven as He saw to be for the best. One after another they slipped away from me and Jesus restrained them again. Did ever mother run more quickly to protect her crying child in danger's hour than the Lord Jesus hastens to answer believing prayer and send help to His servants in His own good time and way, so far as it shall be for their good and His glory."—John G. Paton

Missions mean the giving of the Gospel to those of Adam's fallen race who have never heard of Christ and his atoning death. It means the giving to others the opportunity to hear of salvation through our Lord Jesus Christ, and allowing others to have a chance to receive, and accept the blessings of the Gospel, as we have it in Christianised lands. It means that those who enjoy the benefits of the Gospel give these same religious advantages and Gospel privileges to all of mankind. Prayer has a great deal to do with missions. Prayer is the hand-maid of missions. The success of all real missionary effort is dependent on prayer. The life and spirit of missions are the life and spirit of prayer. Both prayer and missions were born in the Divine Mind. Prayer and missions are bosom companions. Prayer creates and makes missions successful, while missions lean heavily on prayer. In Psalm 72, one which deals with the Messiah, it is stated that "prayer shall be made for him continually." Prayer would be made for His coming to save man, and prayer would be made for the success of the plan of salvation which He would come to set on foot. The Spirit of Jesus Christ is the spirit of missions. Our Lord Jesus Christ was Himself the first missionary. His promise and advent composed the first missionary movement. The missionary spirit is not simply a phase of the Gospel, not a mere feature of the plan of salvation, but is its very spirit and life. The missionary movement is the Church of Jesus Christ marching in militant array, with the design of possessing the whole world of mankind for Christ. Whoever is touched by the Spirit of God is fired by the missionary spirit. An anti-missionary Christian is a contradiction in terms. We might say that it would be impossible to be an anti-missionary Christian because of the impossibility for the Divine and human forces to put men in such a state as not to align them with the missionary cause. Missionary impulse is the heart-beat of our Lord Jesus Christ, sending the vital forces of Himself through the whole body of the Church. The spiritual life of God's people rises or falls with the force of those heart-beats. When these life forces cease, then death ensues. So that anti-missionary Churches are dead Churches, just as anti-missionary Christians are dead Christians. The craftiest wile of Satan, if he cannot prevent a great movement for God, is to debauch the movement. If he can put the movement first, and the spirit of the movement in the background, he has materialised and thoroughly debauched the movement. Mighty prayer only will save the movement from being materialised, and keep the spirit of the movement strong and controlling. The key of all missionary success is prayer. That key is in the hands of the home churches. The trophies won by our Lord in heathen lands will be won by praying missionaries, not by professional workers in foreign lands. More especially will this success be won by saintly praying in the churches at home. The home church on her knees fasting and praying, is the great base of spiritual supplies, the sinews of war, and the pledge of victory in this dire and final conflict. Financial resources are not the real sinews of war in this fight. Machinery in itself carries no power to break down heathen walls, open effectual doors and win heathen hearts to Christ. Prayer alone can do the deed. Aaron and Hur did not more surely give victory to Israel through Moses, than a praying church through Jesus Christ will give victory on every battlefield in heathen lands. It is as true in foreign fields as it is in home lands. The praying church wins the contest. The home church has done but a paltry thing when she has furnished the money to establish missions and support her missionaries. Money is important, but money without prayer is powerless in the face of the darkness, the wretchedness and the sin in unchristianised lands. Prayerless giving breeds barrenness and death. Poor praying at home is the solution of poor results in the foreign field. Prayerless giving is the secret of all crises in the missionary movements of the day, and is the occasion of the accumulation of debts in missionary boards. It is all right to urge men to give of their means to the missionary cause. But it is much more important to urge them to give their prayers to the movement. Foreign missions need, today, more the power of prayer than the power of money. Prayer can make even poverty in the missionary cause move on amidst difficulties and hindrances. Much money without prayer is helpless and powerless in the face of the utter darkness and sin and wretchedness on the foreign field. This is peculiarly a missionary age. Protestant Christianity is stirred as it never was before in the line of aggression in pagan lands. The missionary movement has taken on proportions that awaken hope, kindle enthusiasm, and which demand the attention, if not the interest, of the coldest and the most lifeless. Nearly every Church has caught the contagion, and the sails

of their proposed missionary movements are spread wide to catch the favouring breezes. Herein is the danger just now, that the missionary movement will go ahead of the missionary spirit. This has always been the peril of the Church, losing the substance in the shade, losing the spirit in the outward shell, and contenting itself in the mere parade of the movement, putting the force of effort in the movement and not in the spirit. The magnificence of this movement may not only blind us to the spirit of it, but the spirit which should give life and shape to the movement may be lost in the wealth of the movement as the ship, borne by favouring winds, may be lost when these winds swell to a storm. Not a few of us have heard eloquent and earnest speeches stressing the imperative need of money for missions where we have heard one stressing the imperative need of prayer. All our plans and devices drive to the one end of raising money, not to quicken faith and promote prayer. The common idea among Church leaders is that if we get the money, prayer will come as a matter of course. The very reverse is the truth. If we get the Church at the business of praying, and thus secure the spirit of missions, money will more than likely come as a matter of course. Spiritual agencies and spiritual forces never come as a matter of course. Spiritual duties and spiritual factors, left to the "matter of course" law, will surely fall out and die. Only the things which are stressed live and rule in the spiritual realm. They who give, will not necessarily pray. Many in our churches are liberal givers who are noted for their prayerlessness. One of the evils of the present-day missionary movement lies just there. Giving is entirely removed from prayer. Prayer receives scant attention, while giving stands out prominently. They who truly pray will be moved to give. Praying creates the giving spirit. The praying ones will give liberally and self-denyingly. He who enters his closet to God, will also open his purse to God. But perfunctory, grudging, assessment-giving kills the very spirit of prayer. Emphasising the material to the neglect of the spiritual, by an inexorable law retires and discounts the spiritual. It is truly wonderful how great a part money plays in the modern religious movements, and how little prayer plays in them. In striking contrast with that statement, it is marvellous how little part money played in primitive Christianity as a factor in spreading the Gospel, and how wonderful part prayer played in it. The grace of giving is nowhere cultured to a richer growth than in the closet. If all our missionary boards and secretaryships were turned into praying bands, until the agony of real prayer and travail with Christ for a perishing world came on them, real estate, bank stocks, United States bonds would be in the market for the spreading of Christ's Gospel among men. If the spirit of prayer prevailed, missionary boards whose individual members are worth millions, would not be staggering under a load of debt and great Churches would not have a yearly deficit and a yearly grumbling, grudging, and pressure to pay a beggarly assessment to support a mere handful of missionaries, with the additional humiliation of debating the question of recalling some of them. The on-going of Christ's kingdom is locked up in the closet of prayer by Christ Himself, and not in the contribution box. The Prophet Isaiah, looking down the centuries with the vision of a seer, thus expresses his purpose to continue in prayer and give God no rest till Christ's kingdom be established among men: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest till the righteousness thereof goeth forth as brightness, and the salvation thereof as a lamp that burneth." Then, foretelling the final success of the Christian Church, he thus speaks: "And the Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name." Then the Lord, Himself, by the mouth of this Evangelical prophet, declares as follows: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night. Ye that make mention of the Lord, keep not silence. And give him no rest till he establish and till he make Jerusalem a praise in the earth." In the margin of our Bible, it reads, "Ye that are the Lord's remembrancers." The idea is, that these praying ones are those who are the Lord's remembrancers, those who remind Him of what He has promised, and who give Him no rest till God's Church is established in the earth. And one of the leading petitions in the Lord's Prayer deals with this same question of the establishing of God's kingdom and the progress of the Gospel in the short, pointed petition, "Thy kingdom come," with the added words, "Thy will be done on earth as it is done in heaven." The missionary movement in the Apostolic Church was born in an atmosphere of fasting and prayer. The very movement looking to offering the blessings of the Christian Church to the Gentiles was on the housetop on the occasion when Peter went up there to pray, and God showed him His Divine purpose to extend the privileges of the Gospel to the Gentiles, and to break down the middle wall of partition between Jew and Gentile. But more specifically Paul and Barnabas were definitely called and set apart to the missionary field at Antioch when the Church there had fasted and prayed. It was then the Holy Spirit answered from heaven: "Separate me Barnabas and Saul for the work whereunto I have called them." Please note this was not the call to the ministry of Paul and Barnabas, but more particularly their definite call to the foreign field. Paul had been called to the ministry years before this, even at his conversion. This was a subsequent call to a work born of special and continued prayer in the Church at Antioch. God calls men not only to the ministry but to be missionaries. Missionary work is God's work. And it is the God-called men who are to do it. These are the kind of missionaries which have wrought well and successfully in the foreign field in the past, and the same kind will do the work in the future, or it will not be done. It is praying missionaries who are needed for the work, and it is a praying church who sends them out, which are prophecies of the success which is promised. The sort of religion to be exported by missionaries is of the praying sort. The religion to which the heathen world is to be converted is a religion of prayer, and a religion of prayer to the true God. The heathen world already prays to its idols and false gods. But they are to be taught by praying missionaries, sent out by a praying Church, to cast away their idols and to begin to call upon the name of the Lord Jesus Christ. No prayerless church can transport to heathen lands a praying religion. No prayerless missionary can bring heathen idolaters who know not our God to their knees to true prayer until he becomes pre-eminently a man of prayer. As it takes praying men at home to do God's work, none the less does it take praying missionaries to bring those who sit in darkness to the light. The most noted and most successful missionaries have been pre-eminently men of prayer. David Livingstone, William Taylor, Adoniram Judson, Henry Martyn, and Hudson Taylor, with many more, form a band of illustrious praying men whose impress and influence still abide where they laboured. No prayerless man is wanted for this job. Above everything else, the primary qualification for every missionary is prayer. Let him be, above everything else, a man of prayer. And when the crowning day comes, and the records are made up and read at the great judgment day, then it will appear how well praying men wrought in the hard fields of heathendom, and how much was due to them in laying the foundations of Christianity in those fields. The one only condition which is to give world-wide power to this Gospel is prayer, and the spread of this Gospel will depend on prayer. The energy which was to give it marvelous momentum and conquering power over all its malignant and powerful foes is the energy of prayer. The fortunes of the kingdom of Jesus Christ are not made by the feebleness of its foes. They are strong and bitter and have ever been strong, and ever will be. But mighty prayer—this is the one great spiritual force which will enable the Lord Jesus Christ to enter into full possession of His kingdom, and secure for Him the heathen as His inheritance, and the uttermost part of the earth for His possession. It is prayer which will enable Him to break His foes with a rod of iron, that will make these foes tremble in their pride and

power, who are but frail potter's vessels, to be broken in pieces by one stroke of His hand. A person who can pray is the mightiest instrument Christ has in this world. A praying Church is stronger than all the gates of hell. God's decree for the glory of His Son's kingdom is dependent on prayer for its fulfilment: "Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost part of the earth for thy possession." God the Father gives nothing to His Son only through prayer. And the reason why the Church has not received more in the missionary work in which it is engaged is the lack of prayer. "Ye have not, because ye ask not." Every dispensation foreshadowing the coming of Christ when the world has been evangelised, at the end of time, rests upon these constitutional provisions, God's decree, His promises and prayer. However far away that day of victory by distance or time, or remoteness of shadowy type, prayer is the essential condition on which the dispensation becomes strong, typical and representative. From Abraham, the first of the nation of the Israelites, the friend of God, down to this dispensation of the Holy Spirit, this has been true. "The nations call! From sea to sea Extends the thrilling cry, 'Come over, Christians, if there be, And help us, ere we die.' "Our hearts, O Lord, the summons feel; Let hand with heart combine, And answer to the world's appeal, By giving 'that is thine.'" Our Lord's plan for securing workers in the foreign missionary field is the same plan He set on foot for obtaining preachers. It is by the process of praying. It is the prayer plan as distinguished from all man-made plans. These mission workers are to be "sent men." God must send them. They are God-called, divinely moved to this great work. They are inwardly moved to enter the harvest fields of the world and gather sheaves for the heavenly garnerers. Men do not choose to be missionaries any more than they choose to be preachers. God sends out labourers in His harvest field in answer to the prayers of His church. Here is the Divine plan as set forth by our Lord: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest." It is the business of the home church to do the praying. It is the Lord's business to call and send forth the labourers. The Lord does not do the praying. The Church does not do the calling. And just as our Lord's compassions were aroused by the sight of multitudes, weary, hungry, and scattered, exposed to evils, as sheep having no shepherd, so whenever the Church has eyes to see the vast multitudes of earth's inhabitants, descendants of Adam, weary in soul, living in darkness, and wretched and sinful, will it be moved to compassion, and begin to pray the Lord of the harvest to send forth labourers into His harvest. Missionaries, like ministers, are born of praying people. A praying church begets labourers in the harvest-field of the world. The scarcity of missionaries argues a non-praying church. It is all right to send trained men to the foreign field, but first of all they must be God-sent. The sending is the fruit of prayer. As praying men are the occasion of sending them, so in turn the workers must be praying men. And the prime mission of these praying missionaries is to convert prayerless heathen men into praying men. Prayer is the proof of their calling, their Divine credentials, and their work. He who is not a praying man at home needs the one fitness to become a mission worker abroad. He who has not the spirit which moves him toward sinners at home, will hardly have a spirit of compassion for sinners abroad. Missionaries are not made of men who are failures at home. He who will be a man of prayer abroad must, before anything else, be a man of prayer in his home church. If he be not engaged in turning sinners away from their prayerless ways at home, he will hardly succeed in turning away the heathen from their prayerless ways. In other words, it takes the same spiritual qualifications for being a home worker as it does for being a foreign worker. God in His own way, in answer to the prayers of His Church, calls men into His harvest-fields. Sad will be the day when Missionary Boards and Churches overlook that fundamental fact, and send out their own chosen men independent of God. Is the harvest great? Are the labourers few? Then "pray ye the Lord of the harvest to send forth labourers into his harvest." Oh, that a great wave of prayer would sweep over the Church asking God to send out a great army of labourers into the needy harvest fields of the earth! No danger of the Lord of the harvest sending out too many labourers and crowding the fields. He who calls will most certainly provide the means for supporting those whom He calls and sends forth. The one great need in the modern missionary movement is intercessors. They were scarce in the days of Isaiah. This was his complaint: "And he saw that there was no man, and wondered that there was no intercessor."

So today there is great need of intercessors, first, for the needy harvest-fields of earth, born of a Christly compassion for the thousands without the Gospel; and then intercessors for labourers to be sent forth by God into the needy fields of earth.

E.M Bounds; "Prayer"