



The Church in Regina Weekly Newsletter

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“... spend more time daily in the presence of the Lord”

Meeting Schedule

- Lord's Table Meeting - Lord's Day
 - 3860 Buckingham Drive
 10:00 AM - 12:00 Noon
- Prayer Meeting, - Tuesday & Wednesday
 - Saints Homes 8:30 - 9:30 PM
- Small Group Meeting - Saturday evening
 - Saints' Homes
- Young People's Meeting - Fridays
 - Bro. Hendrick's House 7:00-9:00PM

Upcoming Activities

- Oct. 2015 - Love Feast, Oct. 11
 - Pursuit, Oct 12, AIC, Msg. 15
 - Conference, Winnipeg Oct 16-18
- Nov. 2015 - Love Feast, Nov 8
 - Pursuit, Nov 11, AIC, Msg. 16

Church Building

“we need to set aside some time each day to come to the Word of God to enjoy Him, to feed upon Him, and to receive spiritual nourishment”

Seven Annual Feasts

1. International Chinese-speaking Conference - Taipei, Taiwan
February 21-22, 2015
2. International Training for elders and Responsible Ones - Anaheim, CA
March 27-29, 2015
3. Memorial Day Conference - St Louis, MO
May 22-25, 2015
4. Summer Training - Anaheim, CA
June 29 - July 4, 2015
5. ITERO - Aguas de Lindoia, Brazil
October 1-3, 2015
6. Thanksgiving Conference
Jacksonville, FL
November 26-29, 2015
7. Winter Training - Anaheim, California
Dec. 21-26, 2015

A TIME WITH THE LORD

... We all must personally ask ourselves this question: **"How much time do I spend daily with the Lord?"** The most prevailing need among Christians today is to spend a certain amount of time every day reading and praying in the presence of the Lord.

In the physical realm we need to spend time daily to obtain physical nourishment by eating physical food. How much more time we need to spend to obtain spiritual nourishment by eating the spiritual food. According to the present situation nearly all Christians know how to study, memorize, meditate, and search the Scriptures for knowledge, but very few know how to come to the Word of God to enjoy the Lord and to receive spiritual nourishment.

As people who have God living within them, **we need to set aside some time each day to come to the Word of God to enjoy Him, to feed upon Him, and to receive spiritual nourishment.**

We must pay the price to spend this time with the Lord for the sake of our spiritual growth. In the mornings we must not love to lie sleepily in our beds so long. Watchman Nee once told us that if we love our bed, we can never love the Lord. There is a real struggle with us all between choosing the Lord or choosing our bed.

If by the Lord's mercy and grace we desire and agree to spend more time daily in the presence of the Lord, what shall we do? By what means can we touch the Word of God for nourishment and enjoyment? We must learn to do only one thing—**we must mingle our reading with our praying.** We must contact the Lord by mingling our reading of the Bible with prayer, and by mingling our prayer with reading. This is why a new word, pray-read, has been used. **We must pray-read the Word.**

First, begin by spontaneously offering a short prayer to the Lord. Then open your Bible and start to read. While you are reading, spontaneously respond to the Lord with what you read. Do not read too many verses, such as a long paragraph or a long section, before praying. While you are reading, respond to the Lord by praying.

Do not try to pray long sentence prayers, and do not pray for many things, asking the Lord to do something for you. Simply learn to pray with the words you read. The valuable prayer, the prayer which contacts the Lord, is to utter or express what is responding within you as you read the Word.

In the New Testament, the Lord Jesus speaks of God's Word as spiritual food: *"But He answered and said, It is written, Man shall not live on bread alone, but on every word that proceeds out through the mouth of God"* (Matt. 4:4). Every word which proceeds out of the mouth of God is spiritual food to nourish us.

There are also a number of other verses which reveal this same thought to us. David said, *"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth"* (Psa. 119:103). The Word is an enjoyment, and it is even sweeter and more pleasant than honey to our taste. From all these verses we realize that the Word of God is not only for us to learn, but more for us to taste, to eat, to enjoy, and to digest.

What is our intention when we come to read the Scriptures? **Has not our intention for many years been to know, to learn, or to understand something? Our concept has been that the Bible is a kind of teaching, a book full of doctrines. So we came to the Word, intending to understand and to know something.** However, we should not just exercise our wonderful mind with our mysterious understanding to understand the Word of God. We must forget about this. We should not appraise our mind and appreciate our understanding so much. **We need to be blind men and even fools, simply coming to the Word to exercise our spirit to pray-read. Forget about the old, traditional way!**

(Booklet - A Time with the Lord)

Prayer burden

1. Lord, we thank You for Your command to **make the lamps burn continually** and to **maintain** it in order from evening to morning. Lord enlighten us to see that the lighting of the lamp in the tabernacle points to the **proper way to meet**. Hence, everything we do in the meeting, whether praying, singing, praising or prophesying should cause the lamps to shine.
2. Lord, we need Your grace and mercy, make us **holy** people to **light the lamps** in the Holy Place. Whenever we come together as the church give us a deep realization that **our gathering** is Your dwelling place, the tabernacle, the Tent of Meeting where **You meet and speak with us**.
3. Lord, give us proper understanding of the real meaning and purpose of our gathering. We would like to experience the genuine lighting of the lamps, Your **Word is the light**, give us **light from the Word** through the Spirit, that we may be enlightened to **know how to pray** not for ourselves but for the carrying out of Your divine administration.
4. Lord, we would like to offer sweet fragrant through the **burning of incense** - to **pray Christ, in Christ and with Christ** as the incense for the dispensing of Your supplying grace to fulfill Your purpose, to satisfy Your desire and delight Your heart.
5. Lord, anoint us with the **holy ointment to sanctify us** that we may enjoy the compound Spirit to **satisfy You** with our prayers, the holy incense to carry out Your eternal purpose. Lord day by day cause us to seek to live in an inward way to contact You.
6. Pray for the **conference** in **Winnipeg** on October 16 - 18.
7. Pray for all the brothers and sisters to be brought to full salvation and **enjoy the dispensing of the Triune God**.

“Proper prayer is prayer that issues out of the light from reading the Word; the light from the Word will enlighten us to have the right words to pray.”

This Weeks’s Pursuit: The Recovery of the Priesthood for God’s Building

Lighting the Lamps and Burning the Incense

Scripture Reading: Exo. 27:20-21; 30:7-8, 34-38; Psa. 141:2; Rev. 5:8; 8:3-4

I. The lighting of the lamps in the sanctuary of God is a priestly service, a service of the priests.

In typology, lighting the lamps in the sanctuary of God signifies the proper way for us to meet as Christians. The tabernacle as the Tent of Meeting, the place where God met with His people and spoke to them, typifies the meetings of the church. In typology, lighting the lamps points to the proper way to meet as the church; the proper way to meet is to light the lamps, that is, to give off light. Everything we do in the meetings—praying, singing, praising, and prophesying—should cause the holy light to ascend.

There is the need for holy persons to light the holy lamps in the Holy Place. The one who lights the lamps is a person who is possessed by God, who is saturated with God, and who lives absolutely for God. **Whatever such a person says and does in the Holy Place is the lighting of the lamps; all his actions are the lighting of the lamps.** When the holy priests speak in the church meetings, the light ascends, and the sanctuary is full of light.

The light in the Holy Place is neither a natural light nor an artificial light—it is a divine light, a holy light, the real light, which is God Himself. For the building up of the Body of Christ, we need to live and walk under the unique and genuine light, the light of our redeeming and shining God.

Certain elements must be involved whenever we experience the genuine lighting of the lamps in the church meetings—the embodiment of the Triune God (the lampstand), the divine nature (gold), the uplifted humanity of Christ (the wick), and the Spirit of Christ (the oil). Meeting together to light the lamps includes every aspect of our spiritual experience in the Christian life.

II. The main commission of the priesthood is to burn the incense lighting of the lamps in the sanctuary of God is a priestly service, a service of the priests.

The lighting of the lamps is connected to the burning of the incense. Whenever the priests burned the incense, they lit the lamps, and whenever they lit the lamps, they burned the incense. **Whenever we read the Word (light the lamps), we should pray; to light the lamps is to read the Word, and to burn the incense is to pray. Proper prayer is prayer that issues out of the light from reading the Word; the light from the Word will enlighten us to have the right words to pray.** The burning of the incense is the central matter of everything in the tabernacle, God’s dwelling place.

Burning the incense typifies praying. Burning the incense signifies our praying in and with the resurrected and ascended Christ. This kind of prayer, which is actually Christ, is our ascending to God through Christ and with Christ; such is a sweet-smelling fragrance to God. The smoke of the incense indicates that the incense is burned and ascends to God with the prayers of the saints; this implies that the prayers of the saints become effective and are acceptable to God. The prayer offered in Christ and with Christ as the incense governs God’s dispensing of grace and motivates the execution of the divine administration.

The holy anointing oil signifies Christ as the all-inclusive Spirit coming to us from God, whereas the incense signifies Christ as our prayer going to God from us. For the two-way traffic between the Triune God and us, we need both the anointing of the holy ointment and the burning of the incense. The **anointing** brings God to us in Christ and through Christ for our participation in the divine element; the **incense** is our going to God with Christ and as Christ in prayer for God’s enjoyment. This kind of prayer simultaneously satisfies God with a sweet fragrance and **carries out God’s economy, God’s administration**.

Priests are a people of incense; their work is mainly to burn the incense. A priest is a person who burns the incense inwardly to contact the Lord. **We need to learn how to burn the incense in a fine way to offer a sweet savor to God. When we pray in the way of expressing Christ, it is not only we who are praying but also Christ who is praying within us; we and Christ become one by praying, and our prayer to God is sweet incense ascending to Him.**

WEEK	LORD’S TABLE ATTENDANCE	PRAYER MEETING	YP MEETING	GROUP / HOME MEETING	OFFERING
Sept. 13 - Sept. 19, 2015	26	11	11		\$180.00
Sept. 20 - Sept. 26, 2015	23	11	10		\$