

# The King's Highway.

## An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8.

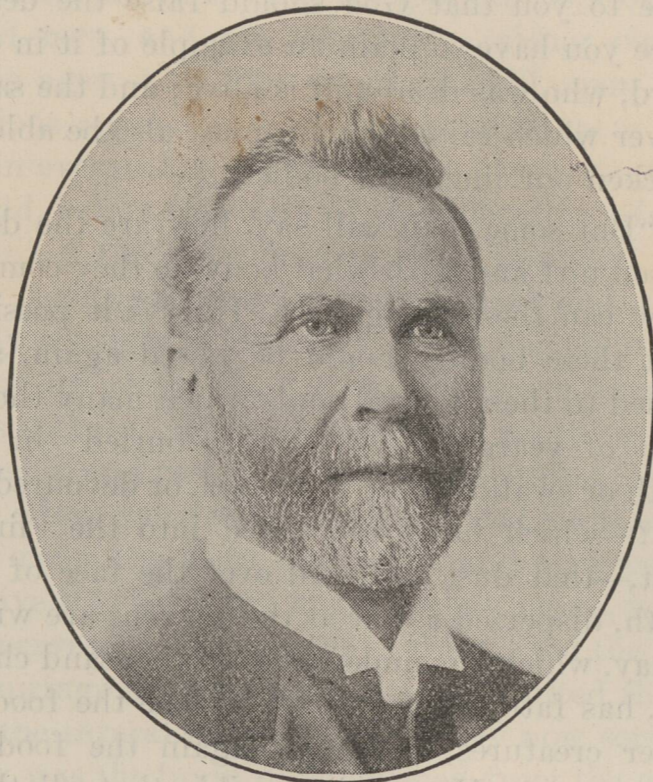
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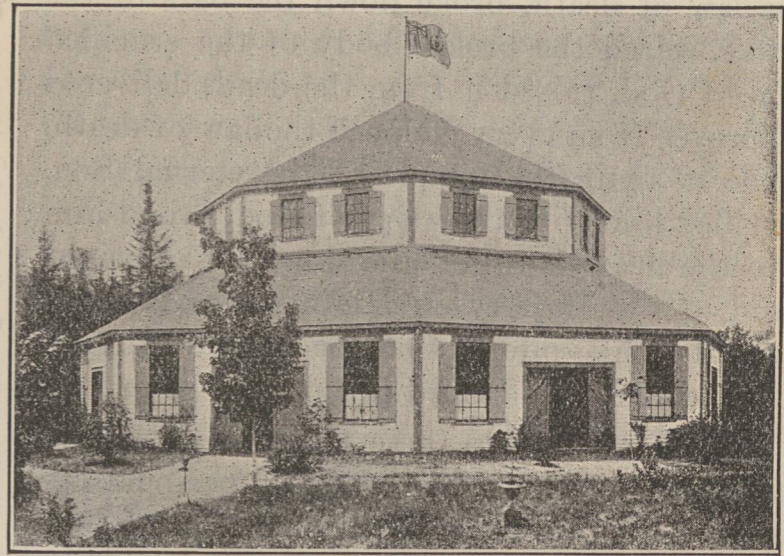
No. 19.



Steamer Victoria Unloading at Beulah Camp Ground.



REV. JOSEPH H. SMITH  
Of Chicago, Ill.  
Evangelist Beulah Camp Meeting, July 3 to 12.



BEULAH TABERNACLE.

### ST. PAUL'S PRAYERS.

Rev. George J. Kunz.

The Apostle Paul was a man of prayer. In his epistles we have recorded some of the most eloquent and inspiring prayers that ever fell from human lips. In Ephesians 1:17, we have one of those prayers. It is well for us to notice that the Apostle is not praying for sinners, but for those of whom he says they had trusted in Christ, "having heard the word of the truth, the gospel of your salvation; in whom also after that ye believe, ye were sealed with the Holy Spirit of promise." (Verse 13). He is praying for a deeper, larger experience than has yet been theirs. And this is nothing unusual with the Apostle, but as his divine Lord prayed for His disciples in John 17, so Paul is ever praying for the followers of Jesus to whom his epistles are addressed that they may enter into "the fullness of the blessing of the Gospel of Peace." In this prayer for his Ephesian brethren the Apostle asks that God the Father may give to them "a Spirit of wisdom and revelation in the knowledge of Him." Alford, commenting on this part of the prayer, says, "It is not solely the Spirit of God, nor solely the spirit of man, referred to here, but rather the complex idea of the spirit of man indwelt by the Spirit of God." I notice too, that the word translated knowledge is not the ordinary Greek word for knowledge. In classic Greek, so the scholars tell us, *gnosis* is the ordinary word for knowledge, but Paul adds an intensive prefix to this word changing it from *gnosis* to *epignosis*, giving it a much stronger meaning. It is not only knowledge, but full, clear, thorough, exact, certain knowledge. So the Apostle prays that these Ephesian Christians may obtain as a gift from God an experience where the Spirit of God comes in to abide, (John 14:16-17), bringing the wisdom that cometh from above (James 3:17), and a revelation of Jesus (Galatians 1:16), that will

make it impossible for them ever to doubt the virgin birth, or to be Unitarians, but will settle, fix, establish them in the full, accurate, certain knowledge of Jesus as God manifest in the flesh and as the Saviour who saves to the uttermost all that come unto God by him. And then he says in his prayer—"having the eyes of your heart enlightened;" when they get this experience which the Apostle desires for them, the eyes of their hearts will be, not only opened, but enlightened. The eyes of these Ephesians were already opened for they had been converted. Conversion, the initial work of salvation, is the eye-opener. When God sent Paul to the Gentiles the commission given him was "to open their eyes." Sinners all through the Bible are represented as being blind and walking in darkness, having eyes to see, they see not, because sin has darkened their understanding and put a veil before their eyes, or as Paul puts it in II Corinthians, 4:4, "In whom the God of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ should not dawn upon them." Now when these unbelieving, perishing souls repent of their wickedness and unbelief and turn to the Lord, they receive the first touch of Christ's forgiving love, and their eyes are opened and they see. In a moment they are brought out of darkness into light, from the power of Satan unto God. But light and an open eye, absolutely essential to vision, do not necessarily mean clear vision. One touch of Jesus gave the blind man of Bethsaida vision, but his vision was not clear; the men he saw appeared like trees, walking. It required a second touch to enable him to see all things clearly. Blessed lesson, taught us by the Master, and by the best possible method of teaching, the object method, that by two touches of His love and power He would give us, not only open eyes, but clear vision to walk before him acceptably and faithfully all the days of our life. This is what the Apostle de-

sires for these Ephesian converts — this second touch — this experience which he calls "sanctified wholly," when writing to the Thessalonians (1 Thess. 5:23).

And he desired it for several reasons. First: For their own comfort and encouragement, "That ye may know what is the hope of His calling — what the riches of the glory of His inheritance in the saints." The Greek word *eido*, translated know, means properly, to see, to perceive, to be sure of, to understand. We know by having had our eyes opened in regeneration, and our vision clarified in sanctification, so that we see into, and perceive clearly, and therefore understand fully the hope of His calling." Hope always grasps future good, and when Christians get the experience for which the Apostle prays, they not only enjoy present victory, present good, present glory, but, looking into the future with clear vision they see, they understand, they know, as they have never known, the joy, the glory, the riches of the glory of the inheritance to which they have been called. And thus they are heartened and encouraged to persevere in the face of any and every foe. Second: For their more thorough equipment to propagate this gospel in all the world. That ye may know "what is the exceeding greatness of his power to us—ward who believe, according to that working of the strength of His might which He wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the Heavens." This is wonderful language used by the Apostle to express the available power of God. The "might" of God is the power of infinite personality, the power belonging to Him, and inherent in His person. The "strength" of his might is the force of momentum with which it can go forth. The "working" of that strength is the objective working of the personal strength in its full force or efficiency. Calvin, quoted by Alford, ingeniously says, "the might is the root,