

PRAYER, IN JESUS' NAME.

(Rev. L. J. Alley)

And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name He will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.—John 16:23-24.

This great truth was revealed to the disciples a little prior to Jesus' ascension. many truths indeed had he revealed to them, but none of greater importance. This truth had to do with the success of their after life, and not only them, but the promise was given, says an inspired apostle, "to you and your children." So it will be well to know that the Scriptures were given for our instruction, reproof, and correction.

True it is, we need instruction pertaining to prayer, as did the disciples, and perhaps a little correction might help us some times.

Jesus had been the one to whom the disciples resorted in every time of trouble. Everything had been asked of Him, in His name. He had been their leader, their comforter, and their stay in times of trouble.

"Carest thou not that we perish?" came the sharp rebuke from that company of frightened disciples, as the waves lifted their angry heads above the gunwales of the little ship tossed to and fro on Lake Gennesaret.

The Master rebuked the winds, and there was a great calm.

THE GREAT NEED OF HIS ASCENSION was revealed to them when Jesus said: "Nevertheless, I tell you the truth, it is expedient for you that I go away, for if I go not away, the comforter will not come unto you, but if I depart I will send him unto you."

He departed and the comforter came, detracting nothing from the thought of prayer, but rather giving impetus to the heart as it calls to the Father in the name of Jesus.—Rom. 8:26.

"And in that day ye shall ask me nothing."

Jesus' mission ended on the cross. He had lived among them, sinless, and had finished the work that the Father had sent him to do. Now, said he to his disciples, ask nothing of me, but ask the Father in my name. My name is the key that opens the storehouse of heaven. Not for my sake does it open, but it is through my name. In other words, Jesus gave his disciples the right of attorney. A business man is called away, but before his departure he makes arrangements with the bank for his clerk to draw money in his name.

So we don't question the value of a check written and signed in his name.

So Jesus gave us the power to call on the bank of heaven in his name.

I read not long ago of a prominent business man who gave his clerk the power of attorney, and upon his return from a trip found she had been using his money at her own wishes, and some fifty thousand dollars had been spent. He probably did not limit her. Jesus doesn't limit us if we meet certain conditions.

Ask and receive that your joy may be full.

Make out your check on the bank of heaven, sign Jesus' name upon it, and we shall have the desires of our hearts. I believe God answers the desires of a heart, who comes in faith at his feet, who carelessly or ignorantly asks of Jesus himself, but Jesus commands us to ask nothing of him, but of the Father in his name.

Moreover, He is sitting at the Father's right hand to see that our requests are answered. Now let us see how this thing worked out. You remember how Peter and John went up into the Temple to pray, it being about the ninth hour of the day, and a certain man lame from his mother's womb, was carried whom they laid daily at the gate of the Temple which is called beautiful, to ask alms of them that entered into the Temple, who seeing Peter and John about to go into the Temple asked an alms. Then, said Peter, silver and gold have I none, but such as I have give I thee," "In the name of Jesus Christ of Nazareth, rise up and walk."

He took him by the right hand and lifted him up, and immediately he received strength, and leaping and walked into the Temple.

This is the first time we read of it being used, but many times afterward it was used with great results.

You remember the great contention which occurred after this miracle. And Peter said, and his name, through faith in his name hath made this man strong. Whom ye see and know.—Acts 3:1-16.

Beloved, this is the secret of great success, let us not be satisfied with holding our own, but let us come boldly to the throne of Grace, and ask God for a great revival spirit to break out over this country.

Jesus is coming back again (very soon). Let us get busy; use his name, not irreverently, but in faith in his promises.

TWO THINGS TO DO.

The Rev. Thomas C. Henderson, of Columbus, Ohio, writes as follows in the Pentecostal Herald:

Jesus knew how to do properly what He wanted to do. In order that His followers might be filled with the Holy Ghost, He told them in straightforward language about the coming Comforter. He did not argue the fact, indeed He did not recognize any debate about the matter, but in terms so simple that anyone could understand He announced to His disciples the good news that they were to receive the Holy Ghost. But He did more; He prayed that they might be "truly sanctified," and prayed for them thus in their hearing.

When Paul could not appear in person and herald the good news that his converts could be sanctified wholly, he wrote them letters and told the churches in words and figures so plain that all could comprehend, that it was God's will, even their sanctification. But he did more. He not only told them this, he prayed for them that they might receive this great grace. And when he could not pray in their hearing, he wrote his prayers into his letters and thus let them know that his

heart was burdened for their sanctification.

Can we do any better, or any less? We should incorporate into our efforts to bring others into this blessed life of holiness these two things. A thoughtful heralding of the truth, and a passionate praying for those who hear the message. These two forces work together. God answers prayer for those to whom we bring the message, and the bringing of the message is made unctuous and effective by prayer. Genuine prayer for the sanctification of others will make for a more tender and earnest carrying of the message.

Praying will not take the place of telling the message; and on the other hand we should not think that after we have preached our sermon, or loaned or given away full salvation literature, or related our happy testimony, that there is nothing more to do. No, we should then take with great, genuine, and generous seriousness the cases we know about, and to whom the truth has come, upon our hearts and hold them urgently before God that He may be honored, and that difficulties may be gotten out of the way that a testimony or tract cannot dislodge.

Let us be busy telling all who will hear us that Jesus can save to the uttermost and besides that let us give ourselves to vigorous praying that men's hearts may be receptive to the truth, and that the Holy Ghost may bless what little ministries we may bring to others.

We are to both preach and pray holiness.

THOUGHTS ON TITHING.

The Christian church has fallen below the Jewish low water mark of a single tithe.—Geo. Eddy.

To dedicate the tenth of what we have is our duty; charity begins beyond it; free-will offerings and thank-offerings beyond that again.—Francis Ridley Havergal.

In the light of Christ's teaching, the "whole tithe" for us may be more than a tenth. Jacob had no church to support and the Jew had no world to evangelize.—Eddy.

A tenth of an income was required of the Jews to be set apart and sacredly devoted to God's treasury. And this was the first tenth; the first-fruits, and not the dregs and leavings.—A. J. Gordon.

Christians should regard money as a trust. They are stewards of Jesus for everything they have; and they ought to see His image and superscription on every dollar they possess.—Cuyler.

It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.—Whalon.

The tithe is the Lord's and not to pay it is robbing Him; and that is a sure way to bring down His displeasure.—Bailey.

We may safely say take the tenth as a starting point, for there are few who care to give less than the heathen and the Jews.—Wm. S. Sallmon.

Some of us could tell of such sweet and singular lessons of trust in this matter of tithing that they are written in gold letters of love in our memory. Of course there will be trials of our faith in this, as in all else.—Havergal.