

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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PRAYING IN THE HOLY GHOST.

Joseph H. Smith

Praying IN the Holy Ghost differs from praying FOR the Holy Ghost. The latter is the prayer of the child of God as he seeks the Spirit baptism which is to purify his own heart and perfect his soul in love. It is also the prayer of all God's people as they seek increasing measures of the Spirit's life and enablements for special occasions; and likewise when unitedly they seek awakenings and outpourings of the Spirit upon preachers and people in general. But the former is the **most advanced degree in the prayer life** to which men are eligible here. This pertains to those who have prayed through FOR the Holy Ghost.

It is this that is meant by James when he speaks of "The **Effectual** . . . prayer." That is the prayer effected by the enlightenment and energy of the Holy Spirit that availeth much.

It is enjoined by Jude as the habitual attitude of those who would "build themselves up" and "keep themselves" that they be "praying IN the Holy Ghost."

It is rated by Paul as the posture and practice of the winning soldier; praying with all **prayer and supplication in the Spirit**. And it is promised by **Christ** among the privileges and powers peculiar to the post-Pentecostal epoch in Christian experience.

It is to this we would ask special attention now. Turning to this gracious discourse in John on the comforter we find his **Coming** is spoken of as an epoch; and His **Abiding** as "a day." That is an era, a dispensation, a state or stage of experience in the heart or of relationship with God. And great things are predicted of that day. For instance, first, great things as to light. Light concerning Christ himself and the Father. See, please Ch. 14: v. 20. "At that day ye shall know that I am in my Father and ye in me, and I in you." Already they knew much of Him and of His relationship with the Father (see Ch. 17:7). But "at that day" they would know both the unity of the Father and Son, and their own union with Christ. This beloved, is none other than what Paul emulated as "The Excellency of the knowledge of Christ Jesus." This is the heart of that higher wisdom which he spoke among them that are perfect. And the Master also promised: "**At that day ye shall ask** the Father in my name, and I say not unto you that I will pray the Father for you, for the Father himself loveth you" (Ch. 16, v. 25:26). Here, then is a prayer privilege based upon a place and relationship in the heart of God into which Christ had brought us. This complemented what he spoke later in his prayer, that the world may know that thou hast loved them as thou hast loved me. This,

you observe, is different from God's love of pity, or even His love only of forbearance; it is His love of pleasure in us. As when Christ said again (promising this very experience and anticipating "that day" in the life of disciples). "My Father will love him and we will come unto him and make our abode with him." Know then that this loved relationship, (involving as it does purity and love and faith with which we are a pleasure to God in our own hearts) is the ground of our ability and right to pray in the Holy Ghost. Let us keep this in mind that our place in His Father's love gives us privilege, and we may reverently say, **right** to ask in the Son's name. And His name accords with His office as Redeemer of men. That is to say, our asking may be anywhere within the range of His Providence and of His Grace. And for others as for ourselves.

Those thus in the love of the Father by the grace of the Son have become the vehicles of the Spirit's intercessions. As temples of the Holy Ghost we are not only the habitation of His person, we are the holy place of His intercession. Not only the business place for His transactions, but also the sacred arena of his priestly office. As Christ is representing the affairs of men in heaven, so the Spirit is in the holy temple of our hearts representing the affairs of God on earth. And we are the vehicles and agencies of his prayers. The Holy Ghost prays through us.

Abandonment of our souls to the presence of the Spirit is soon followed by the lifting of our being in prayer and often our voices in praise. Just as abandonment of our minds to Him soon results in illumination of our thoughts and abandonment of our hearts to Him soon floods our affections with love, so the yielding of our spirits to the Holy Spirit is sure to result in adoration, aspiration, and supplication, and intercession, as well as thanksgiving.

The Spirit's compass of prayer through us is greater than our own comprehension of either our needs or our possibilities, or our privileges in prayer. Just as the prophets prophesied beyond their ken, needing to earnestly inquire what manner of times the Spirit of Christ within them did signify, even so we know not what we should pray for as we ought but the Spirit himself maketh intercession according to the will of God. The unuttered prayer is often the greatest praying that we do only we are given up to the Spirit in earnestness and travail of soul. That too is the unuttered prayer, the unexpressed groanings which says as did Jesus in Gethsemane "nevertheless not my will but thine be done." This is what He that searcheth the hearts looks to find—the mind of the Spirit;

for he maketh intercession . . . according to the will of God.

The Spirit carries us not only beyond our own knowledge but also **beyond merely our own interests in prayer**. Our own prayers are likely to be self-bounded. The Spirit's prayers are world expanded. Our own may stop with petitions or supplications for ourselves or our more immediate friends, or folks, or church, etc. **But His prayers are largely intercessory**. That is He would use us to supplicate for others. Though He never forgets us. We might forget others' for our own; but He remembers us in prayer for others. The reflex action of intercession upon ourselves is most salutary and blessed. "The Love of God is broader than the measure of man's mind," and it is God's love in us that is the soul of our praying in the Spirit.

There is a variety and freshness and timeliness about the praying in the Holy Ghost which distinguishes it from the routine prayers of the prayer-book, the stenographic, or phonographic prayers of much closet practice, family worship effort or prayer meeting programmes. He is the Spirit of life and exactly suited to one's life of today is the prayer that is offered in the Holy Ghost.

Now then in conclusion let us recall (1) that there are grades in prayer and one must successfully pray FOR the Spirit before he can advance very far in praying in the Spirit. (2) Answer to prayer for the Spirit has ushered us into "THAT DAY" of which the Lord promised such high privileges in prayer for His disciples; and has brought us to where we are an object of pleasure to God's love, and are invited to bank and draw upon this for ourselves and others. (3) The Spirit is come not only as a Comforter, a Teacher and a Guide, but as an Intercessor and the hidden place of our hearts is the Holy of Holies to His priesthood. And because we are the vehicles of His indwelling presence, and because we have abandoned our hearts, and minds, and voices to Him there will surely issue forth streams of praise and prayer. **But best of all, blessed be God, all this may be habitual instead of simply occasional.**—Heart and Life.

FORGET

Forget the slander you have heard,
Forget the hasty, unkind word,
Forget the quarrel and the cause,
Forget the whole affair, because
Forgetting is the only way.
Forget the storms of yesterday,
Forget the chap whose sour face
Forgets to smile in any place.

—Wesleyan Methodist.

Mrs. Wm. Churchill, June 28
T. F. D.