

The King's Highway

An Advocate of Scriptural Holiness

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PRAYER

By A. D. Cann

One of the greatest needs confronting Christians of today, is passionate, persistent, effective praying. In point of time this is the greatest need of the hour. Nothing of a spiritual value can be done until we have first prayed. After praying we cannot be idle, Mr. Luther said: "He that prays well, studies well." Effective praying gives color to our work and life. To work and not pray is to be ignored both by men and devils. To pray and work is to stir both. Mr. Tennyson expresses it thus:

"More things are wrought by prayer
Than this world dreams of. Wherefore let
thy voice

Rise like a fountain for me night and day.
For what are men better than sheep or
goats,

That nourish a blind life within the brain.

If knowing God, they lift not hands of
prayer,

Both for themselves and those who call
them friends

For so the whole round earth is every way
Bound by golden chains about the feet of
God."

To pray effectively is to concentrate on one ideal—the will of God. The mind must be emptied of all distracting thoughts, desires, etc. About 99% of our trouble in praying is right here. We are not willing to tarry at this point until we die out to all conflicting desires and emotions. Perfect praying means perfect consecration. When we are thus consecrated the Spirit will make intercession for us according to the will of God.

It is needful to emphasize that the conditions of prayer are the conditions of justification and sanctification.

Jacob spent a whole night in prayer before he was willing to yield to the claims of God upon his life. When he fully surrendered God answered his prayer and gave him the blessing. Henceforth Jacob had power with God and with men. Note the order: God first and man second. The reason is because it requires God to move men. Education and natural ability are indispensable, but without the Spirit they fail to move. Further, unmixed faith and power to move men are by-products of a perfect surrender. Faith and power come easily and naturally when self and sin are renounced.

"By faith God's people subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens," etc.

To fail to pray is to give place to unbelief. To have a revival we must pray as though we

expect people would get saved and sanctified. I am afraid that where people have failed to pray, hard feelings and worldly unbelief have crept in and the revival looked for has failed to come.

We are living in a day of speed, and in our desire to get much done, we get nothing done, because we fail to pray through. When praying is neglected, or when it is hurried through in order to get something else done, then prepare to see a breakdown of discipleship. Prayerlessness, says one, is slow rot. It may not be noticed at first, but in a short time deterioration has rendered the soul powerless. Where secret prayer is abandoned, then public and family prayer soon follow suit, and if not abandoned, soon become a powerless form.

Let God find us in the morning with a clear mind and refreshed body for the greatest task of the day. Do not rise from your knees until you have the assurance that God has heard, and if the answer does not come immediately, then continue to pray and believe. Sometimes it requires time for God to arrange His promises in order to answer our prayers. God has great things in store for us if we will but pray and believe.

He that prays well will lay out his life for God and his fellow-men. All who have achieved things for God have been men who specialize in prayer and faith. Moses was such a man. Notice his prayer in Ex. 32-32: "If thou wilt forgive their sin,—if not, blot me I pray thee, out of the book which Thou hast written." Here we have him identifying himself with the Israelites. His life is so bound up in theirs that he feels the penalty of their sin, thus for them to be lost is in a sense the equivalent of Moses being lost. This, doubtless, is the passion which God wants us to feel for lost souls. When the prophet is thus burdened, his preaching, reproving, rebuking and exhorting will come easily and naturally and will be attended by conversions.

"Lord teach us to pray."

PERFECTING HOLINESS

In Paul's second letter to the church at Corinth we have his view of the attitude of the Christian toward the world and his relation to God as a child.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

The instruction and promises are in the latter part of chapter six, "Come out," "Be separate," "Touch not the unclean," and "I will receive," "Ye shall be my sons and daughters."

This verse suggests three facts. First, what does Paul mean by "perfecting holiness?" In our language we would say, "complete that which is begun," "a finished product," "made

whole"—a state or condition of completeness reached—a cleansing from all hindrances to fruit-growing.

The goal for all Christians should be heart purity. "That the man of God may be perfect, thoroughly furnished unto every good work," "for the perfecting of the saints."

Second, there is a responsibility which rests upon all—"Cleanse ourselves"—something that we must do. Since God provides means for our cleansing we must apply ourselves—there are some things we must do that God cannot or will not do.

Must not be unequally yoked together with unbelievers. To be thus yoked is to weaken our strength. It does not mean that we are to be come-outers, and yet that is what we are; "Wherefore, come out from among them." There is a necessity of separation, for we cannot consecrate sin to God. Not separate from persons but things also—"Touch not the unclean thing." There are some things you cannot do and keep right with God.

Third, one must be cleansed from filthiness of flesh and spirit. Flesh is a part of us as well as bone, and habits become a part of us, and may become so demanding that to try to deny them is like death. But, thank God, the "Blood" is a complete cure—it can be done instantly. Holiness means a deliverance from all abnormal appetites or desires and all unholy outbursts of the spirit. I have met the proud haughty, bossy spirit that would testify to full salvation, that lacked fruit. "By their fruits ye shall know them." We should be good fruit inspectors, and not judges. Many are deceived by the carnal mind. It is a deep-seated something which cannot be set aside at will. There must be a crucifixion of the old man, carnal mind, that inborn self—sin.—Selected.

FROM DEATH TO LIFE

An old preacher was once heard preaching on a village green in England. He had lived on the American prairies, and his illustrations had a powerful fascination for my boyish ears. He told of a prairie fire, and he described the way in which the Indians saved their wigwams from the blaze by setting fire to the dry grass immediately adjoining the settlement. "The fire cannot come," he cried, "where the fire has already been. That is why I call you to the Cross. Judgment has already fallen there, and can never come again. He who takes his stand at the Cross is safe for evermore. He can never come into condemnation: he has passed from death into life. He is at perfect peace within God's safety zone."—Boreham.

Japanese casualties, including killed and injured, in the army, navy and air force since the war began in China two and one-half years ago, total nearly 1,500,000, according to the Chinese military authorities at Chungking.—Christian Herald (England).

Mrs. Geo. Tedlie, Feb. 40