

Does God Answer Prayer?

Rev. Myron F. Boyd

Answers pile up by the thousands in the affirmative to such a question. It is not my purpose to go into a long argumentative discussion in an attempt to prove my position. Suffice it to give you four stories of my own personal observation within the last few years. These four cases alone prove beyond a shadow of a doubt that God answers prayer today.

The first story is that of the greatest service I ever witnessed. It was on Tuesday night, August 20, 1946, on the camp ground at Clay City, Indiana. Songs were sung, prayer was offered and then another song was started. Suddenly a great spiritual cloudburst took place. A thousand people felt the power of God mightily at work in their midst. The service from that point until nearly midnight was under the direct leadership of the Holy Spirit. Something like one hundred fifty people prayed for pardon, cleansing, and complete spiritual victory. Such praying I have never heard; such keen interest on the part of one thousand people for so long a time I have never seen; such definite seeking and clear victories; such surrendering and giving up to God as characterized the great revivals of the past took place on this memorable night of which I tell you. The reality of divine conviction and blessing produced a profound and indelible impression on many hundreds, especially the youth of the camp. They had heard about such scenes in days gone by but had not witnessed one for themselves.

For several days previous to this scene a mighty volume of prayer arose to God. From six-thirty in the morning until late at night young people enthusiastic about a great revival arose to pray and fast for the services on the camp ground. Ministers also fasted and prayed before God, until, with confessions made and ill-feelings exposed, God melted them together in a holy love under His rich anointing. The natural consequence of such praying was this great service. Hundreds left the camp ground to walk about and remember forever how God manifested Himself in power and glory. Prayer brought it about.

For my second story, let me tell you of a remarkable case of healing for the body. This lady found God very precious to her soul and became fully resigned to God's sweet will. As we anointed her and prayed for her healing in the will of God, she poured out her soul in such sincerity of heart. She promised God her life, her strength, her talent, her money, her all. She sought God's will and then told the Lord she was ready and fully resigned to go or stay as He saw fit. God laid His hand upon her there while we were waiting before Him. She was healed completely. For some few years now she has served Him with all her heart, soul, mind, and strength. As a tireless worker she is winning souls to Christ each day. God has blessed her with health, talent, and finance, all of which she is using for God's glory. The case was so evidently one of divine healing that no one could doubt it.

Here's my third story. It is a case where God answered prayer in the sum of several thousand dollars. It was absolutely necessary to carry on the work of God and see souls saved. People prayed earnestly all night for funds with which to carry on the important

The King's Highway

BEFORE YOU TELL IT

Oliver G. Wilson

When you are tempted to relate a story in which the reputation of another is involved, stop and ask yourself three questions—Is it true? Is it needful? Is it kind? and let yourself be governed by reason and brotherly kindness.

Is it true? Face the facts squarely. Weigh the evidence carefully. If there is the least shadow of falsehood in the report, seal your lips until this shadow is removed. Make very sure that the inflections of your voice are properly understood, and that the intentions of the other party are taken into consideration when weighing the truth of the statement.

Is it needful? When all the evidence is in, and the truth of the statement is unquestioned, then ask, Is it needful that I pass this story on? Must I tell it in the defence of virtue? By my silence will error flourish and truth be crushed to the ground? Does my refusal to speak out identify me with evil? Will the cause of truth be served by my relating the event? To protect the reputation of another need I tell the story? Be very sure that your answers to these questions are given with judgment-day honesty. Let silence bury the story forever unless the relating of it is needful to promote righteousness.

Is it kind? A Christian should always be kind. Kindness may come in rustic clothes and may seem rude in manner, but kindness is always hand in hand with love. When about to relate the actions of another, ask yourself, Will it be kind? Does my telling this story reveal a heart of love and tenderness?

It does not always follow that because the face is ugly and the speech unrefined that the man is crude and vulgar. Treat with kindness all men despite their appearance and you will entertain angels.

"Be ye of one mind, having compassion one of another, love as brethren, be pitiful, be courteous . . . and who is he that will harm you, if ye be followers of that which is good" (I Peter 3:1-13).—Wesleyan Methodist.

work already begun. Out of a clear sky that can never be explained by any human phenomena God answered prayer to the full extent of the asking. The work was saved to the world and God's Kingdom, and souls are being saved.

My last story is that of a remarkable conversion I witnessed. It was of a man eighty years of age. He testified to this effect. "I have used tobacco for nearly seventy years. I have been a drunkard for years. My life has been spent until I am wasted away and good for nothing. But God saved me tonight. I am His forever." He went home to enjoy the first full night's sleep without having to get up for several smokes for the first time in many, many years. The next evening he told us of the wonderful victory which was his over tobacco and liquor. Months later I heard him testify of the victory which had been his daily for nearly a year.

Tell me that God doesn't answer prayer! Ah! I have seen Him at work healing bodies, performing miracles in finance, saving souls, breaking bad habits, and manifesting Himself in power on many occasions. Don't try to tell me that God doesn't answer prayer, for I have seen Him do it too often.

—American Holiness Journal.

Think on These Things

Evangelist F. Lincicome

We must not fail to discern between purity and maturity. The error of confusing maturity of Christian character and purity of heart lies at the base of nearly every objection made to an instantaneous sanctification. Identifying and confounding these have occasioned most of the difficulties we find among Christians in reference to this doctrine.

The Scriptures always discriminate between purity of heart and the ripeness and fullness of Christian virtues. There are three distinct facts in Christian experience: spiritual life, moral purity, and Christian maturity. Spiritual life is received in regeneration, moral purity in sanctification, and Christian maturity as a growth or a process. We must not fail to distinguish between purity and maturity. Purity is quality; maturity is quantity. Purity is an obtainment; maturity is an attainment. Purity is an acquisition; maturity is an accumulation. Purity is moral cleanness; maturity is moral stature. Purity is the foundation of character; maturity is the formation. Purity is the work of destruction; maturity, the work of construction. Purity is the work of a minute; maturity is the work of a lifetime. Purity is a crisis; maturity is a process.

The Christian life is a progressive life; it begins with a crisis and continues as a process. It is a fatal mistake to suppose that sanctification is a finality. There is no such thing as finality in the realm of attainment. It is a monumental error to conclude that sanctification is graduation. To suppose that sanctification is graduation is to confuse the foundation of character with the formation of character; it is to confuse the perfection of character with the development of character; it is to confuse moral purity with Christian maturity.

Religion is a process of addition. "Beside this"—beside being sanctified "add"—add to your faith six things. God did not exhaust himself when He sanctified us. Adam Clarke said to be filled with God is great, to be filled with the fullness of God is greater, but to be filled with "all the fulness of God" describes an experience, a state of grace far beyond sanctification.

Sanctification does not graduate the believer in perfect love; it only conditions him to advance in that love. You need not preface your prayers by saying to God if He has any more for you, you want it. He has plenty more for you. What God said to Joshua, He could say to all of us, "There remaineth yet very much land to be possessed"—much land in the Word of God; much land in Christian experience; much land in Christian living; much land in Christian service to be possessed and especially in the effectiveness of that service.

No, sanctification is not graduation—it is only a full matriculation. It is only the entrance upon the deeper, fuller, more victorious life. There is no ne plus ultra in Christian experience; there is always more beyond. The advent of the sanctifying power of God dropped into the heart of a newborn soul does not lift that soul out of its infant period and make an adult Christian out of it. But it will lift it out of its pouting period, jealous period, its getting-carnally-mad period, its stingy period. The initial stroke of holiness will put an end to that. Holiness is more than a crisis; it is a process, and it might be well to emphasize that fact sometimes more than we do.

—Herald of Holiness.