

Effectual Prayer

By Hans R. Waldvogel

JESUS makes no more direct statement anywhere with reference to believing prayer than in the promise: "Whatsoever things ye desire, when ye pray, believe that ye receive them and ye shall have them" (Mark 11:25). He does not say when you pray for something that you are going to get something else. But He says the thing that you desire and pray for, that is the thing God wants to give you. However imperfect our experience may be at this present time this promise ought to stir us to perfection in the art of praying.

Praying to God! How it opens the windows of heaven! How it opens to me the door into the chamber of the King! How it brings me into union with Almighty God! I am praying to my Father Who is waiting to reveal Himself unto me and to reward me openly.

Often, however, prayer is just a routine performance, the prattle of a babe. We ought to go at this business of praying as though it meant life and death—*because it does*. It is absolutely the highest function of any human being and brings the greatest possible rewards. Every child of God ought to have a season of prayer every day. The best part of the day ought to be spent in intercourse with our heavenly Father. After

all, prayer is the most spiritual exercise that we are capable of.

The natural man cannot pray at all. It takes the blessing of the new birth and the Spirit who helps our infirmity to enable us to pray as we ought to pray. How can a man that is born in sin approach unto the holy, pure, almighty God but by the blood of the covenant, by the Spirit of God? God thinks so much of prayer that He not only seeks those who worship him but also enables them to do it. He washes them in His own blood and then He sends forth His blessed Holy Spirit to help their infirmity. Therefore when I pray, I come by means of the blood of the Lamb that was shed for me. Thus my prayer is accepted in the sight of God. Not only that, when I pray, I am not alone because the Spirit of God is with me and makes intercession for me according to the will of God.

What is it that hinders prayers from being effectual? Often it is not effectual because it is not fervent. How often we let the powers of the flesh enter in and rob us of fervor and unction. To pray effectually you must prepare yourself for prayer. That is why you should give the best time of your day to the exercise of prayer, to being alone with God. When you go to prayer, you



DIRECT, *control, suggest this day,
All I design, or do, or say;
That all my powers with all their might
In Thy sole glory may unite.*

—THOMAS KEN.

will find that your flesh and the devil are against you, but you will also find that God is with you.

Prayer is a warfare. The Bible makes that very clear when it says, "Put on the whole armour of God . . . praying always with all prayer. We wrestle not against flesh and blood, but against principalities, against powers . . . in the high places" (Eph. 6:11-18).

In the Old Testament we have the case of Daniel who prayed for three weeks. He did not know that the answer was given immediately. It did not come through for three weeks because of the warfare that was waged in heaven. Wasn't it good that Daniel started out with faith? He set his face unto the Lord his God to seek by prayer with fasting in sackcloth and ashes. What made him so determined to pray that prayer through? The promise of God. What was it that held up the answer? The wrath of the enemy. The enemy had made inroads into the kingdom of heaven because of the sins of God's people; he had entrenched himself, and now to be thrown out again was not his mind at all. No, he was going to be in his position as long as possible, and only by the believing, persistent prayer of Daniel was he dislodged finally.

That is often the case with us. The devil has entrenched himself. How often is it the case in relation to divine healing, for instance. Sometimes you have received healings very easily, and there comes a time when you have a real test. It is that way not only with individuals but with the church of God. What has happened? Through disobedience and much sin the devil has entrenched himself, and to throw him out will take some real believing prayer, deep repentance and earnest dealing with God. That is the reason the Bible teaches so much about persevering prayer and Jesus says, "Men ought always to pray and not to faint." He knew the temptation would be great to faint. He had that temptation Himself, but He never fainted. Yet He knew that all the saints of all ages would be tempted to faint. Have *you* been tempted sometimes to faint in *your* prayer? You have if you have ever prayed like the Bible calls praying. You have certainly met up with the enemy of your soul who is determined not to be thrown out of his lodging. He will hold on to it if he can, but believing prayer will throw him out, *believing prayer*.

However, God did not intend that we should have a fight on our hands all the time. God

means that we should win great victories so that like the Lord Jesus Christ we will not have to pray a long while every time we need a victory. Jesus didn't have to do that. He walked with God, and even when He raised Lazarus from the dead He did not have to have a long siege of prayer; He prayed only to inspire the people that heard Him pray.

God wants you and me to learn our lessons of prayer to such an extent that we will have great victories. There are gifts of prayer that God wants to have in His people so that they can say one sentence and know that the answer is given. God wants His people to know how to pray the prayer of faith. That is the way the kingdom of God is going to be manifested upon this earth. It is only by people who know how to pray the prayer of faith and who will not be fooled by the devil into unbelief and defeat.

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Bread of Life

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Unwavering Faith

By CARRIE JUDD MONTGOMERY

WE read in the Word of God, "The prayer of faith shall save the sick," but people often think that they have faith when they only have hope; and hope will not bring physical healing. It must be "the prayer of faith" that is offered for you, or you will not be healed. It is necessary that we should understand in the depths of our hearts what faith really means. We will look at some portions of Scripture which we trust the Lord will use to bring us all into a place of real faith.

Let us look first at the third chapter of Romans, the third and fourth verses: "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true but every man a liar; as it is written, "That thou mightest be justified in thy sayings and mightest overcome when thou art judged."

I wonder how many of us have had experiences in our lives that enable us to understand this? When we are looking to the Lord for healing in answer to prayer and the pain is taken away and all the symptoms are gone, we think then that we have the substance of what we have asked for, but God tells us (Heb. 11:1) that "Faith is the substance of things hoped for, the evidence of things not seen." When we have the real faith of God in our hearts, we know that we have the substance or evidence of

things hoped for, and we also have the evidence of things before we see them. When our faith has brought to us the manifestation of God's promise, then it is sight, but when we have believed and have not yet seen, that is what God calls the substance of faith. When the Holy Spirit illuminates the Word of God, it causes this living faith to spring up in our hearts and it becomes a marvelous link between God and ourselves. If we do not have this living faith, we will not persevere, but will become discouraged by looking at symptoms instead of believing God's Word. Perhaps we shall also give up our confidence because some others do not believe, but God has shown us that we must remain steadfast and persevere to the end.

Poor, weak, halting Jacob said to the Omnipotent God, "I will not let Thee go except thou bless me." At first the angel of God (Christ in angelic form) was wrestling with Jacob in order to conquer him but as he would not yield, the angel touched Jacob in the hollow of his thigh and when, in his weakness and helplessness, he could not fight God anymore, he simply clung to God, and God let Himself be held by weak, helpless, clinging Jacob. Then Jacob could say in faith, "I will not let Thee go except thou bless me," and his name was changed to Israel, and God said to him, "For as a prince hast thou power with

God and with men, and hast prevailed." Gen. 32:28.

May we all learn that it is not any strength of our own that holds God, but it is our weakness, our helplessness, our need of Him, that causes Him to have compassion upon us.

Let us read the parable in Luke 18:1-8, because our Lord Jesus spoke this parable, to the end that men ought always to pray and not to faint. Notice the persistency, the importunity of the poor widow so that even the unjust judge, who feared not God nor regarded man, avenged her of her adversary, and Jesus said, "And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?" A faith that continues to ask and importune is not so high a type of faith as that spoken of in Mark 11:24, but as we bring our cause to our blessed Lord by day and by night, we shall be brought to the place of perfect faith that believes and receives for the asking.

Let us look again at Romans 3:4. "Yea, let God be true, but every man a liar." What does this mean? It means that God's Word is absolutely and forever true though everything in hell or earth contradict it, when all our own symptoms and feelings make God's Word seem untrue. God cannot lie; His Word cannot waver for an instant, if you will hold in faith to the verity of God's Word and say, "If

every man (including myself) is made a liar by God's Word, I will still stand on that almighty and never failing Word." When you take hold of a promise, keep praising God, saying, "I cannot see, I cannot feel, but I *believe God*."

I will tell you an experience of my own when I was a young girl which made this truth so plain to me. I had been raised up from my dying bed in answer to prayer and God was teaching me the truths of His Word day by day. There were no Divine Healing meetings and one rarely heard of one who had been healed in answer to prayer. Some little time after my healing, I had a terrible attack of sciatic rheumatism. The attack was so severe that I cried aloud with pain and, in the course of two hours, my limb was drawn up so much that it hung helpless about seven inches from the floor. God answered prayer and took away the pain and I was trusting for the full manifestation of healing when a woman called to see me to talk with me on the subject of healing in answer to prayer.

I had realized my need of a living faith in this great testing and had been studying the Word of God, and the Lord showed me that I had to stand on His own true Word and count every symptom as a lie because it contradicted Him. I was very young in the way of faith and did not know how to tell this out to others until this old lady came to see me about healing. I could not go downstairs yet and I did not feel much like seeing her; but I was not really coward enough to back down so I said that she might come upstairs to my room. I endeavored to explain to her the way of faith and

the stand that I was taking on the Word of God. I told her that the Lord had taken away my terrible pain and that I was standing by faith on His promises to raise me up and enable me to walk again, but she did not understand this at all, and I remember now how she put out her long finger and pointed to my helpless limb and said, "If you are healed, what is *that* then?" Well, I had not yet learned all the Scripture that I know now but I thought that this certainly demanded an explanation from the Lord, so I telegraphed a little prayer up to Him quickly and said, "Lord, what shall I tell her?" The Lord spoke back in my heart and showed me that I was to say in reply, "*That? That is the devil's lie!*"

Then I went on to explain to her that I had the Word of God for it and that "the prayer of faith" had been prayed and I was healed on the authority of



Listen to God

*Listen to God
and
Follow His inward voice of
grace
That is all.
But to listen,
One must be silent:
And to follow,
One must yield.*

—FENELON.

the Word of God, but all symptoms in my body had not yet departed so that was the devil's lie, or a contradiction of God's Word. I do not know how fully this dear old lady understood it but I know that God gave me a lasting lesson as to the integrity of His Word. The devil was around about that time making inquiry as to how long I was going to believe in that way. He said, "You remember that girl that you saw in another city, who had been seized with sciatica in the same way that you have been afflicted, and when you saw her she had not been able to walk for a year." Then Satan asked craftily, "If you could not walk for a year, would you still believe God?" And the Lord gave me the answer and I was able to say with dependence upon the grace and faith of God that if I never walked again I would still believe God.

The testing only lasted a little while after this (the affliction was only for a few days) and suddenly I heard the Lord's voice in my heart telling me to rise up and walk. How I could do it I did not know. The sore, stiff cords had relaxed a little, but still I could not bear any weight on my foot, but I delayed not to obey the voice of the Lord. I rose and stood on my well foot and, holding on to a chair, I said, "Yes, Lord, but how shall I do it?" I waited for His answer and again He said within my heart, "Let go of the chair!" I believe He spoke to me as He did to Peter when He told him to come out to Him on the waves. I obeyed Him and came down hard on that sore foot when instantly all soreness disappeared. Very shortly the complete manifestation of heal-

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Our Kinsman-Redeemer

IN the Word of God we have given to us wonderful pictures of the Lord Jesus telling us who He is and what He wants to do for us. We cannot know the Lord Jesus in any other way in reality but through the Word. I would like to call your attention to a picture of the Lord Jesus, given in the Book of Ruth.

We are told in the first chapter that because of famine in the land, Elimelech with his wife Naomi and their two sons, Mahlon and Chilion, left their home town, Bethlehem, for the land of Moab, a country that was under the curse of God. After they came to Moab, Elimelech died. The two boys married girls of the land of Moab, and after a few years the boys also died, and Naomi was left with her two daughters-in-law, Orpah and Ruth. Orpah finally decided to return to her people but Ruth refused to return. We are told she followed Naomi not only because she loved Naomi but because the testimony of Naomi had borne fruit in her life. She said, "Thy people shall be my people, and thy God my God."

Once in Bethlehem Ruth undertook to support herself and her mother-in-law by hard work, gleaning in the fields after the reapers. We know from the law it was permissible to do that. Strangers were permitted to glean in the fields of Israel, and God charged Israel not to be too careful to pick up everything they reaped but to leave something for the poor.

It happened that Ruth came upon the field of Boaz who had already heard about the return of Naomi. You know how it is in a small town: all Bethlehem was stirred up when they heard that Naomi had returned and brought with her a girl from Moab, the widow of her deceased son. Although Boaz had heard about their coming, he had not seen Ruth as yet. When he noticed a stranger in his field, he asked the reapers who she was, told them to be kind to her, and invited her to lunch. Boaz was indeed very kind to her, and we can read between the lines that he really fell in love with her. Nothing wrong in that. He was a rich man, a bachelor, and godly.

Now when Naomi heard of Boaz' interest in Ruth, she rejoiced, saying, "He is a near kinsman." That meant he had a right to redeem her. (It would have been illegal for any other young man than a kinsman to marry this woman from Moab.) After the harvest was well nigh past Naomi said, "Shall I find rest for you, Ruth?" What did she mean by that? "Ruth, I believe I can help you. Shall I find a home for you, Ruth? I will tell you what to do. You go and propose to Boaz." That was the legal procedure under the circumstances.

Boaz spoke kindly to her and said, "I will do to thee all that thou requirest." However, he added, "Now it is true that I am thy near kinsman, howbeit, there is a kinsman nearer than

I." That man had the first right to redeem Ruth. In the morning Boaz spoke to the nearer kinsman, explaining the situation, asking him if he were willing to do the part of a kinsman, according to the law, which included marrying Ruth.

He answered, "I cannot do it because it would mar my own inheritance." I suppose he was a married man and had a family. Then Boaz said, "Take off your shoe as a sign that you are willing that I play the part of kinsman-redeemer." And so Boaz declared before the elders of the city that he would redeem the property of Naomi and take Ruth to be his wife. They pronounced God's blessing upon him, and so Ruth became the wife of Boaz and finally the great-grandmother of David.

In Boaz we have a type of the Lord Jesus. Boaz has the same name that is given to the Lord Jesus — Kinsman-Redeemer. What a beautiful type! If one was to be a kinsman-redeemer he had to be a kinsman first of all. Nobody else could redeem property unless he was near of kin. That is why the Lord Jesus had to become man. There was no other way. He is called the Son of Man because He is that Person in the Trinity who became man, who took upon Himself flesh and blood. What for? Hebrews 2 says, "that He might redeem us."

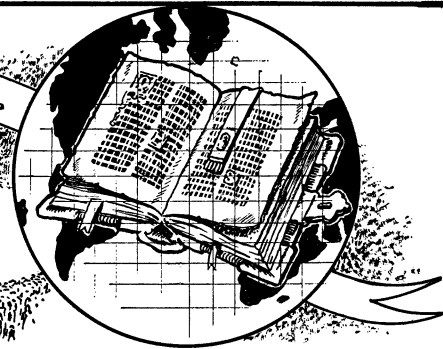
The kinsman-redeemer in those days was to help one that was in need and poverty-stricken. In addition to being a relative he had to be free, to be rich, to be a man who had the price. Oh, the Lord Jesus was rich, not involved in our sins, nor in our debts, thank God! He became our kinsman, paid the

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GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



NEW HOPE TOWN, LIBERIA PENTECOSTAL LEPRO COLONY

NEW HOPE TOWN is a leper colony founded through the efforts of *Miss Florence Steidel*, Pentecostal missionary to Liberia. The residents of this town now number 575, including 355 patients, 114 children, besides a few untainted husbands and wives who desire to remain with their loved ones who have leprosy. "Leprosy sick people are still coming every week," Miss Steidel writes, "begging to come in but our hands are tied to take in any more."

God has worked among these lepers, saving many. On Easter 127 lepers who have been saved since coming to New Hope Town took communion at the afternoon service. "Such sweet prayer followed. Some continued long in prayer until the evening service. They forgot all about eating, so lost were they in the Spirit. After the evening service they prayed until 11:30 P.M. before they all went home." Many of these are trusting the Lord to heal them.

"Please pray," Miss Steidel requests, "that someone will feel the call to care for the untainted children whose parents have the sickness but they them-

selves are free from it. We are opening school again for the untainted children (previously they have gone to school with the tainted children), so they will be separated from the sick folks for at least the school hours. Please pray for us as we have insufficient help. We are just trying to do the best for the children that we can while help is coming. The Lord helping us we will hold the fort until help comes."

To and Fro

Miss Margaret Michelsen expects to sail for India, God willing, about September 19, on the *S.S. Flying Enterprise II* from the pier at 29th Street, Brooklyn, New York.

Miss Helen Hoss expects to leave South Africa, October 6, for her furlough. She will return home via Switzerland and is looking forward to being home for Thanksgiving.

Mrs. G. Ericson and *Sonja* will be leaving India for the United States this fall as soon as their visas are granted.

Miss M. Johansen, who has been on furlough at her home in Norway, has come to the

United States where she joined her co-worker, *Miss Martha Schoonmaker*, at Pilgrim Camp, Brant Lake, New York. From there the two left to do some itinerating before returning to India, the latter part of this year, God willing.

It is a privilege to suffer for Him. We will never have that opportunity again in all eternity. We must show our love to Him by suffering gladly.

How long will it be before we can present a glowing heart of love to Him—a heart full of burning ardor? Those who have that love-life have prayed through the dry places.

MISSIONARY PRAYER GUIDE

MONDAY
India

TUESDAY
China, Japan

WEDNESDAY
South America

THURSDAY
Europe

FRIDAY
Africa

SATURDAY
North America

"At the End of Seven Years . . ."

"HOW can you give up your vacation in order to work at camp?" was the question asked of a young woman who was preparing to go to Pilgrim Camp at Brant Lake, New York, to act as a counselor over a group of girls from her Sunday school class.

If she had had any question before, she was given the answer by the end of two weeks, "When three of the girls of my Sunday school class broke down, repented of their sin, and asked Jesus to come into their hearts, I felt it was worth the little sacrifice I had made to serve the Lord."

And so we have all felt, especially at the close of this seventh season of camp. Every sheep brought safely into the fold is cause for rejoicing and ample reward for all our labor. The farewell services for the boys and girls at the end of each two-week period were times of spontaneous testimonies to salvation and also the baptism of the Holy Spirit. One youngster, nine years old, was very definite as he boldly stood to his feet and thanked God for having saved him "August 15, 1952." This boy had been a serious problem case, but after genuine repentance and sorrow for sin, he experienced a complete change of heart. Others as well showed by their fruits that God had accomplished a work of grace in their lives.

"Of a truth we perceived that God was no respecter of persons," for the Holy Ghost fell on men, women, and children alike. A number received the baptism during the season.

A good group of campers re-

Hamburg, Germany
August 26, 1952

Dear Ones:


Greetings to you all. Surely we can say about the work here, "The Lord has again been better than all our hopes and better than our fears." To Him be all the praise!

Daily we see His hand moving and accomplishing His will. Aside from the souls who daily come for salvation, the work of God in establishing Pentecostal truth is wonderful. The way God has made for us is truly His open door and though there are many adversaries, as indeed is to be expected, they seem powerless to touch His work.

Our season in Wuppertal was a unique experience. We had no one there to look to for help. What was known as Pentecost was ultra-fanatical, but today there are hundreds asking to be led on in this way. The meetings were marked from the beginning by a majestic hand over them and the tent seating about twelve hundred was filled comfortably, nightly, and overflowing on Sundays. Wuppertal is a religious center with some theological seminaries but seemingly much in the condition of Sardis (Rev. 3:1). Consequently, to find such a response to the full gospel is all the more gratifying. Now the great need is for a shepherd.

Here in Hamburg too the Lord is doing wonders. Hallelujah! The church is growing, and the tent is not only outwardly beautiful but is also a testimony to the city. Thank you all for your interest and love.

Yours in Jesus,



IN THE WUPPERTAL

A congregation of over five hundred has gathered as a result of the tent meetings conducted by Pastor Hans Waldvogel and party for three weeks (July 20—August 10) in Wuppertal-Barmen, Germany. Wuppertal is one of the large industrial centers of Germany, and therefore one that was severely bombed during the war. As far as the people themselves, they are religious but few seem to have had a personal knowledge of Christ. In the city itself there is a large theological school and some of the students attended and discussed the services and truths proclaimed at length.

In spite of rainy weather—"They say Wuppertal children are born with an umbrella over their heads. It rains more often than not"—the attendance was excellent. "The days were really packed: Children's meetings every day.—The children are very responsive to the Gospel, well-behaved, and delighted to memorize Scripture." There was a Bible study every afternoon and evangelistic service nightly.

turned to Brant Lake for one last outing over the Labor Day weekend when God put the capstone on the work of the season, sealing it with His Holy Spirit. "He hath satisfied the longing soul and hath filled the hungry soul with goodness"

(Psalm 107:9).

Pilgrim Camp was opened in 1946 as a place where Christians of all ages might spend their vacation and receive refreshing for body, soul, and spirit. God willing, the eighth season will open June 27, 1953.—C. G.

SERVICE ECHOES



This department is conducted in the interests of servicemen and will carry brief reports from them from time to time. If our readers would like to have BREAD OF LIFE sent to interested servicemen we will be glad to do so and to include their names among those who are regularly remembered in prayer. Reports from these for the paper will be welcomed.—Editor.

JESUS LEADS

DANIEL IMMORDINO

I AM deeply grateful for the Lord's guidance in all our affairs. Just a short time before graduation from school at Ft. Monmouth, New Jersey, I was called into the office and asked if I would like to go on to Wire Electronics School for eight weeks. Since there was much to consider in the matter, I asked for a day in which to make my decision. The sergeant replied that he had to know right away. I have found throughout the years that God will never force one to make a hasty decision but will always afford time to pray for the knowledge of His will. Therefore, I refused even though I wasn't sure I wanted to and was placed on "orders."

A few days after I received my orders I found out the reason why God led me to refuse additional schooling. It seems a great deal of repairs have to be made on the Wire Electronics School so they revoked previous orders of all men who had been selected to attend and these men have been reassigned to the Far East Command. I am a communications specialist. To my surprise I am being sent to Austria after a twenty-two day furlough. It certainly is wonderful to see how meticulously God directs our lives.

There is nothing so big or black as the devil makes it.

With the Degerndorf Buddies

Wayne Haun, Stanton Hagan, and Cecil Callan are continuing the work started through the testimony of Sal Gaglio. Wayne writes, "Our Sunday School is doing real well. Praise the Lord, we had thirty-seven last Sunday (August 17)." Concerning the prayer meetings Stan reports, "The Lord has richly blessed us in our Monday evening prayer meetings. There were eight of us last Monday, including three new ones." The prayer meetings are held in Cecil's headquarters (medical supply, where he works). Stan was expecting to leave shortly on a twenty-two day furlough during which time he planned to visit Denmark, Norway, and Sweden.

From Here and There

William Liebmman is home again from Korea . . . Charles Pra, after serving overseas in Germany, expects to be discharged shortly . . . According to the latest report, Henry Maasbach was at Camp Drake, fifteen miles from Tokyo, Japan, awaiting further orders . . . James Kelly attended the World Pentecostal Convention held in London in July . . . Rolf Bocker, in Korea, has been in charge of a ward from 8 A.M. to 2 P.M. daily, and he says, "In our company everyone pulls guard even though they are C.O.'s, though we are not required to carry a weapon. During these times I've had sweet

Ablaze for God

*I saw a human life ablaze with God.
I felt a power divine
As through an empty vessel of frail clay
I saw God's glory shine.
Then woke I from a dream and cried
aloud,
"My Father, give me the blessing of a life
consumed by God
That I may live for Thee."*

—SELECTED.

talks with my Jesus. Here is where I can worship Him and praise Him like I am accustomed to. It has gotten so that I look forward to those times with eager anticipation. . . . Up forward here we don't have any services at all; the Bible and worshipping Him moment by moment as much as possible is all I have . . . Being here in Korea like this has taught me things that I could have never learned while back in the States or at home. Seeing these things to be so I am extremely thankful to my Jesus for His faithful leading" . . . Sal Gaglio, France, spent a fifteen-day furlough recently in Rome and Sicily—"the most interesting days of my life."

How to Please God

If an individual is willing to be led to repentance by the goodness and love of God, let him henceforward believe without hesitation that he cannot please God better and more easily, by any work or exercise, than by love.

Let him only duly tend and cherish the hidden spark of the love of God in his heart by a cordial remembrance of God, by a filial turning to God, and by simply occupying himself with God and His perfections.

G. Tersteegen.

Effectual Prayer

(Continued from page 2.)

Look again at the wonderful promises Jesus makes to those who pray: "Verily, verily, I say unto you that he that believeth in Me, the works that I do shall he do also, and greater works than these shall he do because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son" (John 14:12, 13). In other words, "I am going to the Father in order to effect the answer to your prayers. You upon this earth are a kingdom of priests; your business is to get things done by praying, to defeat the devil by your mighty praying. My business as the Great High Priest is to represent you in the presence of the Father and to make sure that every prayer of yours is answered."

Now that is the Word of God, the covenant of His love. Doesn't it wake us up? Doesn't that stir us to seek God?

We have sometimes found fault with God because our prayers were not being answered. We have blamed God instead of ourselves. It would be far better if we blamed ourselves. James tells us a number of things that are helpful in this connection. "Confess your faults one to another, and pray one for another that ye may be healed" (James 5:16). There are many things that hinder prayer from going through. Faults that we have forgotten. Careless words we have spoken. The defilement of our garments. We don't remember these things, but God who has an ear to hear remembers them all. All these things are jotted down and

weighed against us. Thus the devil has a leverage on us and defeats us constantly. We must keep under the blood, at the feet of Jesus, and be more determined to get into our prayer closet.

God says, "They that wait upon the Lord shall renew their strength" (Isaiah 40:31). And therein lies the lesson of true prayer—giving God time. You cannot be a successful intercessor or prayer warrior without giving much time to prayer. How much time does it take before your mind becomes calm enough to be concentrated? Most people fail to take time. They never get even to the portals of the house of prayer. Their minds are not clear enough to hear from heaven. No, it is only as you give much time to prayer.

The Bible teaches us to pray without ceasing. That is the goal. "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord" (Psalms 27:4). Let others behold the beauty of the earth and gape around to see the sights of earth, but my eyes must be filled with the light of His countenance all the time. That is the privilege of those who pray through, who really get into that place of communion with God. Then to labor so much in intercession and prayer will not be necessary, and answer to prayer will come much more easily.

How is it that there are people who are satisfied to pray and not get an answer? It is often that way with regard to divine healing. They come to be anointed and prayed for, and they never expect anything from the

Lord. That is sinful. The Bible says, "*The prayer of faith shall save the sick.*" If it isn't the prayer of faith, then let's not pray it. But if it is the prayer of faith, it will save the sick, and the Lord will raise him up, and if he has committed sins they shall be forgiven him. The Lord makes a clean job of it.

Oh, my God, I pray Thee, take away the burden of sin and unbelief. Take away the filth and uncleanness that hinders us from pressing through to God and make us a New Testament church, a kingdom of priests unto God and our Father. Make us to be a people that know how to pray, that pray constantly and pray faithfully. We ought to act like sensible people when dealing with a God who is a God who cannot lie. We are dealing with a God who is our Father. How much more shall your heavenly Father give good gifts to them that ask Him! If there are unanswered prayers it ought to wake us up to go after God with renewed vim and vigor. Sometimes it just takes a little rising up in the name of Jesus.

Perhaps God has something to straighten out in my life. Let me go to Him and ask, "Oh, my Father, what is it? Wherein have I sinned against You? Where am I out of Your will?" He will be only too glad to show me and straighten me out, to reinstate me, to bring me back into communion with Himself, and to manifest the smile of His countenance. The thing to do is to wait upon the Lord until He speaks the word of victory in my soul.

Is there a mightier privilege afforded to the human race than that of prayer? Is there a mightier sign of apostasy than dead praying and careless pray-

ing? Isn't it a sin to come to prayer and be careless, to let the powers of the flesh overpower you? I know that they will assert themselves. I know that they will fight you, but God will help your infirmities.

We ought to come with fear and trembling, spiritually speaking, into the presence of Jehovah. We ought to come to God as carefully as Aaron entered into the Holiest of All. How carefully his clothes had to be prepared! How carefully he had to prepare that anointing oil! How very, very carefully he had to prepare his sacrificial blood to enter into the Holiest of All! Again and again God warns him, "Lest you die . . . lest you die . . . lest you die!" When we prepare our hearts as carefully as that to appear in the presence of God, "lest we die," then we are going to see results.

My Lord has placed me upon this earth with a power that is unspeakable. He makes me a king and a priest unto God and my Father. Some people make that to be a blessing somewhere in the future. No, beloved, that belongs here and now. Where is a priesthood more needed than *now, upon this earth*? Where are prayers like the prayers of the Lord Jesus that find an answer in heaven more needed than *now upon earth*, in our assembly, in your home, in your own individual life? Let us be what we are called to be—priests offering up spiritual sacrifices that are acceptable and well-pleasing unto God.

"I sat down under His shadow with great delight, and His fruit was sweet to my taste." Song of Solomon 2:3.

Our Kinsman-Redeemer

(Continued from page 5.)

price, the price of our redemption, redeeming us not with silver or gold, but with His precious blood.

There is another thought made very plain. The kinsman-redeemer had to do it willingly, out of love. Our Lord Jesus Christ came down from heaven's glory to redeem us. He went to Calvary because He loved us.

This man Boaz not only redeemed the property, the possessions of Elimelech's family, but he bought Ruth to become his wife. Isn't that a most glorious thought? Jesus died not only to purchase for us the blessings of heaven and the blessing of salvation, but He has bought us for Himself. He has paid the price, and now He has taken us into His home and loving arms. We are His own. This wonderful salvation is indeed a love affair—Jesus coming to win a bride, paying the price of redemption that we might become His own. Is there anything more lovely than to think that the church is called to be His bride? Oh, what love! Jesus not only purchased for me the love of the Father, the salvation of God, the wealth of grace, but He has bought me for Himself. This indeed is my salvation, that I am His and He is mine.

The Lord who has paid the price of your redemption is now the great living, risen Kinsman-Redeemer. He comes to make that real by the Holy Spirit. He imparts to us the Spirit of God. He invites us to Himself by the Spirit of Love. As the Holy Spirit reveals to us our Christ and makes real to us

His love, He creates in us that fervent love for Him. "My Jesus, I love Thee, I know thou art mine."

Oh, what a privilege to walk with Jesus, the Lover of my soul! How He loves me! How He watches over me! How He works by the Holy Ghost to help me be faithful to Him and love Him with all my heart and soul, and mind, and strength! Our Kinsman-Redeemer is able to take us out of sin, out of the world, out of the grasp of the devil, fill us with His Holy Spirit, unite us to Himself, and bring us into this wonderful experience where we love Him and we know He loves us. "I am my Beloved's, and He is mine."

Thus we walk with Him and soon the wedding bells are to ring. Soon we shall be united to Him in glory. Oh, let us worship our Kinsman-Redeemer!

Unwavering Faith

(Continued from page 4.)

ing was given and the limb was perfect. With this experience came a deeper knowledge of God's faithfulness and the ability to tell others how to stand on His Word when they were tested.

Listen again to this part of the text, "That Thou mightest be justified in Thy sayings and might overcome when Thou art judged." Shall we not justify God in all His sayings, no matter what seems to contradict them? It is written that "Faith cometh by hearing and hearing by the Word of God." Wait on Him, meditate on His Word constantly and you will not need to try to have faith; but the very faith of the Son of God will spring up within your heart.



REPENTANCE

SUPPOSE in the course of a busy morning's work you have soiled your face. You do not know of the stain upon it until someone entering presumes to mention it. In all probability you are too busy to pay any attention. You say, possibly with impatience, that you don't care, you haven't time to bother about that now.

After while someone else comes in and tells you you have a black spot on your forehead. You haven't time to stop to cleanse your face, you say, until the work is done. But presently someone more outspoken than the others exclaims, "My, but your face is dirty!" Very likely you are irritated. You say you don't care if your face is as black as soot, you have no time to attend to it. But when one and then another tells of a stain on the forehead, the cheek, the ear, you begin to think perhaps your face is most unpresentable.

If a guest should step in at that moment probably the first thing you would do after he was gone would be to hurry to a looking-glass. Immediately you are dismayed and humiliated by your own appearance. You find yourself exclaiming, "Why didn't someone tell me? Why didn't you make it stronger? I didn't suppose my face was so dreadfully soiled as this! What must our guest have thought!" etc., etc. It goes without saying that your first and immediate desire is to get water and wash away the stain. The work can go. You are too disgusted with your own uncleanness to think of anything else until the stains are removed.

What would be your consternation if you should discover that the stains were so deep you could not remove them?

So I think it is with a repentant person. You may know your spirit is stained with sin, you may even be told so, but you need to get a good view of yourself in God's Looking-glass before you feel any keen desire to be cleansed.

You may go on for many years through your busy life, knowing yourself unclean, adding stain to stain, "too busy" to attend to "that now." You will in all probability have some intention of allowing yourself to be cleansed in a vague, comfortable "sometime." When the rush of your life work is over, when you have "time for religion,"

then you will be cleansed from your sin's defilements. At times you may be troubled over your own uncleanness, you may make spasmodic attempts to improve. You don't think so much about washing away the present stain as you do of avoiding adding anymore. But knowing the stain of a sin is still upon you it is so easy to commit the same again. Its blackness beside the already dark stains does not show so very plainly.

But some day, (happy for you if such should be the case) some providential incident, some God-sent message or circumstance leads you to look into God's great Looking-glass and you see yourself as your Saviour sees you,—all filth, all blackness.

Oh, the horror, the dismay, the humiliation of that first clear view! You cry, "I never dreamed I was so vile. I never dreamed my life was so base. I thought I was living almost as I ought to live. I did not see my own sins."

Now your first desire, after seeing yourself thus, is to be cleansed. I cannot conceive of a man turning away from that mirrored self saying, "I will stay in my sin. I will live in this filth. I will not be clean." Your one great desire is to get away from that filthy soul, to have it cleansed and made new.

Just so long as you remain where you can see yourself, (see yourself as you are, not as you have thought yourself, not as the world sees you, but as you *are*) you are going to hate yourself. The principal reason why men do not turn away from their sins is because they fail to realize them. A man might turn his back on that terrible sight of himself, might close his heart, and head, and conscience, might persist in his wickedness, but I cannot conceive such a case.

But you, after that view, cry out for cleanliness: "What shall I do? How can I wash away my stain? How shall I become clean?" And the answer *will* come to such a cry, "The blood of Jesus Christ cleanseth from all sin." Then just as soon as you yield to that cleansing, just as soon as you permit that cleansing power to cover your spirit, you are clean. You understand now how the blood of Christ "cleanseth whiter than snow." The verse has had no particular meaning before.

But this is not all. Repentance is a "turning away" from sin. Your cleansing will be nothing if you begin again to soil yourself with sin. The truly repentant will not—almost cannot. What one has suffered for, and sought for, will not be easily given up. Your prayer is changed but there is still a prayer. No longer "Make me clean," but "Keep me clean" is your petition. If through old habits old temptations come upon you, soil your white purity, again comes the cry, "Wash away the stain, Father."

*O Lord,
Turn my dreamings into earnestness.*

—LANCELOT ANDREWES.

*Let Everything that hath Breath
Praise the Lord!*



LORD, my voice by nature is harsh and untunable,
And it is vain to lavish any art to better it.
Can my singing of psalms be pleasing to Thy ears,
Which is unpleasant to my own?
Yet though I cannot chant with the nightingale,
Or chirp with the blackbird,
I had rather chatter with the swallow,
Yea, rather croak with the raven,
Than be altogether silent.
Hadst Thou given me a better voice,
I would have praised Thee with a better voice.
Now what my music wants in sweetness,
Let it have in sense, singing praises with understanding.
Yes, Lord, create in me a new heart
(Therein to make melody),
And I will be contented with my old voice,
Until in Thy due time, being admitted into the choir of heaven,
I have another, more harmonious, bestowed upon me.

—THOMAS FULLER.

Praise Ye the Lord!