

PRAYER:

AN

EXAMINATION OF THE SCRIPTURES

AS TO THE

RULES AND PURPOSES

PERTAINING TO THIS PART OF THE
DIVINE WORSHIP

BY

HYRAM PHARRIS

GAINESBORO, TENN.

NASHVILLE, TENN.:
GOSPEL ADVOCATE PUBLISHING COMPANY.

1893.

then he can ask in faith and desire, believing that he will receive what he asks for; but he cannot ask with the spirit as the Christian does; and he now being a believer must ask according to God's will, for John says, "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us."—1 John v: 14. Well, we must ask according to his will, if he heareth us; then to ask according to his will, we must be taught his will; therefore, Luke says, "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples."—Luke xi: 1.

Now from this the following is very clear, namely:

1. No one can know how to pray except Jesus or his disciples have taught him.

2. This teaching is found in the Bible; therefore, all must know the Bible on the subject of prayer, if they pray acceptably.

3. That there is no direct tie between the spirit of man and the Spirit of God teaching him how to pray independent of his word or will.

4. That the teaching of John and Jesus is the same on the subject of prayer, because the disciples of Jesus asked him to teach them to pray as John also taught his disciples.

5. The disciples understood it and put it to practice as they were taught, as we will see later on.

6. They were to pray his will to be done as in heaven, so in earth with respect to all classes.

Hence, the Saviour taught them as follows:

"And he said unto them, when ye pray, say, 'Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.'"—Luke xi: 2.

Now we cannot give time and space here for but one sentence of this prayer, *i. e.*, "Thy will be done, as in heaven, so in earth." From this sentence we see that two classes of servants are referred to, *i. e.*, angels to do his will in heaven, and men and women to do his will on earth. But we are more concerned about praying for men and women to do his will on earth. Whatever his will is to the alien, pray for him to do that; whatever his will is to the rebel, pray for him to do that; and whatever his will is to the Christian, pray for him to do that.

But both the baptized and unbaptized are very much like the young man who aimed to make a preacher. He knew that if he made a preacher he would have to offer prayer publicly, but thought that he would commence at home and then go abroad. But his mother being very well read in the Bible he thought to shun her presence, which he did; and when she had gone from home he said to his wife (Susie), "We ought to pray." And she said, "I think so, too." And accordingly they kneeled, and he said, "O Lord, have mercy on us; Susie, I can't pray—amen." This was a failure, and that for the want of a Bible knowledge on the subject of prayer.

Another brother who had made an appointment to preach, after the people had congregated, a hymn was sung and a chapter read, he asked them to kneel with him in prayer; and after a few words he slipped out at the back door and went off without his hat. In speaking of this he said that he paused to listen at himself; and at which he became embarrassed. The above are true and the witnesses are living at this writing.

These cases amply show the great want of a Bible understanding on the subject of prayer. All such prayers are like a carcass without soul or spirit, or they lack all

the elements of prayer; they seem to have not had desire, understanding, faith, nor the spirit.

But still some seem to think that we are not to pray for one before he is baptized, while others think that we are; and some think that he is saved by faith and prayer before baptism, while others think that it takes faith, prayer and obedience. Some think that God will not hear the prayer of an alien sinner, while others think that he will. Some think that we are to pray for the forgiveness of aliens, while others think that we are not.

But, alas! let us look into the Bible and learn from Jesus and his disciples on this subject, so that we can see with clearness how this is; and if we find many lying, let God be true.

We use the word alien with Webster's meaning, *i. e.*, a foreigner; and in this use of the word it means one not of the government of God. All kingdoms and republics have their boundary lines, and so with the kingdom of God. Hence, Paul says, "In whom all the building fitly framed together groweth unto a holy temple in the Lord. In whom ye also are builded together for a habitation of God through the Spirit."—Ephesians ii: 21-22.

So all the building is in Christ, not out. Then coming into Christ is crossing the boundary line between the kingdom of God and the world, and all that are in Christ are citizens, not aliens. Therefore, Paul says, "But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God."—Ephesians ii: 13, 19.

Well, this shows very clearly that after they (Ephesians) came into Christ that they were citizens, and that before they came into Christ, they were not. Now, then, it re-

mains for us to learn how we or they cross the boundary line. So Paul says, "For as many of you as have been baptized into Christ have put on Christ."—Galatians iii: 27.

Therefore, all unbaptized persons are aliens, and all baptized persons are citizens according to Paul; but in this we have no allusion to infants and idiots, for they are not gospel subjects. But the Saviour, in speaking of infants, says, "Of such is the kingdom of heaven." (See Matthew xix: 14.) So we think that we have the line drawn and are now ready for the work.

DOES GOD HEAR THE PRAYER OF AN UNBAPTIZED PERSON?

For proof let us examine the conversion of Cornelius, which reads as follows:

"There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band, a devout man and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision, evidently about the ninth hour of the day, an angel of God coming into him, and saying unto him, Cornelius. And when he looked on him he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God."—Acts x: 1-4.

Well, let us notice the conversion of Saul next which is as follows:

"The Lord said unto him, [Ananias] Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus, for, behold, he prayeth."—Acts ix: 11.

From these two conversions we find that the Lord heard

the prayer of two unbaptized persons, or aliens. Those who say that God does not hear the prayer of an unbaptized person, or alien, take issue against the Son of God, the angels, the apostles, and the Bible, as well as the writer. Surely the testimony in these two conversions is enough for the man or woman of faith, if not for the infidel and atheist. But the sense in which their prayers were accepted by the Lord was certainly the sense in which he had sought it, and the apostles had understood it, *i. e.*, "Thy will be done in heaven, so in earth." "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us."

So let us examine the result of the angel bringing the answer of Cornelius' prayer to him; hence, the angel says, "And now send men to Joppa and call for one Simon, whose surname is Peter; he lodgeth with one Simon, a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do."—Acts x: 5, 6.

Now then we have learned the answer to his prayer to be the same in meaning as what the Saviour taught, *i. e.*, thy will be done, or what thou oughtest to do. It means do the will of God, or obey the gospel after you shall have learned it from Peter.

Dear reader, would you expect an angel to do more for you, if one from heaven should come to you, than the angel did for Cornelius? No. Well, you pray to God to accept your obedience to the gospel, because this is all that was done for him [Cornelius] as a direct answer to his prayer. So let us examine the answer to the prayer of Saul which was given by Ananias. Hence, Ananias said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy

Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose and was baptized."—Acts ix: 17, 18.

Now the result is that Saul received his sight and obeyed the Lord, *i. e.*, thy will be done, or Saul obeyed the gospel. If there was anything else that Saul and Cornelius prayed for, the inference is that they were not answered, or that they prayed for one thing and the Lord granted them another, or that they prayed wrong and the Lord answered them right, as the record gives it; but if they did pray for anything more, it certainly was for salvation.

Well, let us see whether or not if they were saved at the time they prayed. In relation to Cornelius the record says, "Who [Peter] shall tell thee words whereby thou and all thy house shall be saved."—Acts xi: 14.

This language shows that Cornelius was not saved at the time he prayed, nor at the time the angel came; for after he prayed the angel came, and after the angel came Cornelius sent to Joppa for Peter, and Peter came to his house before the words were heard; therefore, if he prayed for salvation this side of obedience, the Lord did not accept it. But if faith, prayer and morality would have saved him, he would have been saved before Peter came to his house; and yet he was not.

And now let us see if Paul or Saul was saved at the time he prayed. Hence, Ananias says, "And now why tarriest thou [Saul]? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts xxii: 16.

So he was not saved at the time when he first prayed, for after that Ananias went to him and commanded him to be baptized and wash away his sins. So we have the same meaning as thy will be done on earth, or Saul's obedience to the gospel.

Mind you the angel did not say to Cornelius, "Thy sins be forgiven thee," "You have religion if you but knew it," "Arise and give God the glory," "The Spirit of God is operating upon your heart," "A little more faith," "Sing another song," "Pray longer and louder," nor that "You have done wrong in praying because you have not been baptized." But he says, "And now send men to Joppa and call for Simon, whose surname is Peter. He lodgeth with one Simon, a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do."—Acts x: 5, 6.

So if you are praying, send for the preacher and hear the gospel, and then obey it, as Cornelius did. But some still tell us that God will not hear the prayer of a sinner. You must remember that there are two classes of sinners—the rebel and the alien; for we have proved that the Lord heard the prayer of the unbaptized. But any Jew who would not hear the law, or any Christian who will not hear the gospel, his prayer has not been, nor will it be, acceptable to God, as Jeremiah has said, "Thus saith the Lord unto this people thus have they loved to wander; they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquity, and visit their sins. Then said the Lord unto me, Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offerings and an oblation, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence."—Jeremiah xiv: 10-12.

So those whom God will not hear or those who refuse to do his will, and they who do his will, he heareth; for Solomon says, "He that turneth away his ear from hearing the law, even his prayer shall be abomination."—Proverbs xxviii: 9.

Well, when God's people turned from the law, he would not accept their prayers; therefore, the blind man said in behalf of Jesus, whom the Jews had charged with being a sinner, "Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth."—John ix: 31.

So it is plain to be seen that the blind man understood the Old Testament on the subject of prayer in his argument made for Jesus. This means that Jesus is not a sinner; therefore, the Lord heareth him, because he doeth his will; or this is an argument made for Jesus, and against the rebelling Jew, not against the unbaptized believer who believes with all his heart that Christ is the Son of God, and is ready at the first opportunity to be baptized like Saul, Cornelius, and millions of others.

So we have learned two characters whose prayers are not acceptable to God.

1. The Jew who would not hear the law.

2. The infidel who does not believe in Christ as the Son of God; that is, while they remain in such state, but if such turn from the error of their way, they can be saved, for God willeth not that any should perish, but that all should come to repentance. (See 2 Peter iii: 9).

ARE WE CHRISTIANS TO PRAY FOR ALIEN SINNERS?

Some say that we are, and some that we are not. Let this be as it is, we should not be afraid to let the word of God decide it. If we find many somewhat mistaken, let God be true. Now to decide this question, let us look into the Bible and learn of Jesus and his disciples. First, we will take the case of Stephen as a Christian. When he was being stoned, he said, "Lord, lay not this sin to their charge."—Acts vii: 60.

Well, Stephen was a good Christian man, for the record says, "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God."—Acts vii: 55.

And Jesus taught what Stephen here practiced, for he said, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."—Matthew v: 44.

The above are sufficient to prove to any man or woman of faith that Christians ought to pray for sinners as Stephen and the Lord of glory did; but certainly the meaning is thy will be done on earth to make it profitable to sinners. So let us look at the result of this prayer of Stephen, for Saul was one of the men prayed for; hence, the record says, "And cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young man's feet, whose name was Saul."—Acts vii: 58.

But says one, "This does not prove that Saul had anything to do with it, and you must prove him guilty before you bring him up as one prayed for by Stephen."

Well, the record says, "And Saul was consenting unto his death" [Stephen's].—viii: 1.

So now we have proved Saul guilty in this matter; therefore, he was one that Stephen prayed for. But if Stephen meant for God to pardon Saul without Saul's obedience to the gospel, he prayed in vain and contrary to the Lord's teaching on the subject of prayer, for Saul was not pardoned until he was baptized. But when Saul obeyed the gospel, the will of God was done to the extent of his obedience, and the prayer of Stephen answered; and if Stephen meant for God to pardon Saul without obedience, Stephen's prayer never has been answered, for

Saul was an obedient servant of God. And when Ananias said to Saul, "Why tarriest thou; arise, and be baptized, and wash away thy sins, calling on the name of the Lord," the sin that Saul had committed in consenting unto the death of Stephen was one of the number, for it was one of his sins, and the record says, "thy sins."

Those who refused to pray for aliens, refuse to pray for God's will to be done by the world, which would make them Christians. Those who teach that they can be saved without obedience are vain and condemned as Saul was when Stephen prayed for him. Stephen prayed for Saul when he was a sinner and unsaved, trusting that the future would reveal the time when his prayer would be answered and Saul saved; and we Christians should do likewise.

The writer has prayed for sinners in the beginning of a protracted meeting, and before the meeting was closed sinners were saved, God's will was done, and the prayer answered, all in the obedience of the individuals, which was according to God's will. Jesus prayed for alien sinners, for he said, "Father, forgive them: for they know not what they do."—Luke xxiii: 34. From this we learn that Jesus prayed for alien sinners, as did also Stephen, and as he had taught. But does he teach prayer one way and pray another? No. But the meaning is surely, Thy will, O Father, be done on earth. Now, if we can learn who some of these men were and when they were pardoned, we can learn his meaning in his prayer. Those for whom he prayed were those who put him to death, and let us learn whether or not if this sin was ever charged against them after that time. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts ii: 23. Here the same sin for which Jesus had prayed to his

Father to pardon the murderers is charged against them. But if we can learn when these criminals were pardoned we can tell when his prayer was answered.

So let us hear Peter talk a little longer on this subject to those criminals. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts ii: 37, 38. Well, we have learned when these criminals were pardoned, and this was the time that the prayer of Jesus was answered, for the murder was one sin among others charged against them. So thy will, Lord, was done and sinners saved; and the prayer of Jesus was answered in the obedience of these sinners to the extent of their obedience to the gospel of God.

There is one thing also about the prayer of Saul that we must notice before we leave this part. If Jesus would have saved one without a gospel preacher he would have saved Saul, but he did not. The record says, "And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."—Acts ix: 5, 6. So from this we learn that the Lord appeared unto Saul (a sinner), and sent him off unsaved to a preacher (Ananias); but now some say that "the Lord comes to sinners and saves them," which cannot be true, for if the Lord would have saved sinners by appearing to them and speaking unto them he would have saved

Saul, but he did not save Saul, although Saul prayed to him. The Lord appeared to Ananias (see Acts ix: 10), and sent him to Saul, and in verse eleven the Lord assigns a reason to Ananias why he should go to Saul, which is, "For; behold, he prayeth."

Well, Ananias went and carried news to Saul after the Lord had heard the prayer of Saul, and Ananias did not tell him, as preachers do now, that the Lord had saved him by prayer, but Ananias said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."—Acts ix: 17. From this we learn that Ananias went that Saul might receive his eyesight and the Holy Ghost. Well, touching the subject of prayer, it matters not whether Ananias had power to restore Saul's eyesight and impart the Holy Ghost by the imposition of hands or not, but at the same time the Lord sent him for this purpose. But, dear sinner, if you wait for such now you will go wanting, for the days of miracles have passed.

From such scripture as we have been going over some have seen proper to build what is popularly known as the *mourner's bench system*, but we deny the fitness of such an application of scripture on the following grounds: (1) The people that the Saviour and Stephen prayed for were not mourners, but murderers. (2) They were not seeking religion, but the death of Stephen and the Saviour. (3) They were not believers in Jesus, but infidels. (4) They were not seeking salvation, but condemnation. (5) They were not seeking life, but the death of Jesus and Stephen. (6) They did not confess him as Christ, but denounced him as an impostor. (7) The result was not salvation to them, but condemnation. (8) The result was

not the conversion of any one to God, but the horrible crime of putting the Son of God to death. (9) This kind of a meeting of putting the Son of God to death occurred only once in the world, but their meetings are many. (10) It was not a little more faith to accomplish the work, but a little more infidelity. (11) They were not shouting, Glory to the Lord, but, Crucify him. (12) They were not in the straw, some saying "Amen," some "Glory," some "I see my Jesus," some "Arise and give God the glory," but "Away with him." (13) There were not ten or fifteen preachers in the pulpit making forty propositions, but a mixed multitude of Jews and Romans in the fiery fury of murder.

And you see that it is out of joint at every angle, or like a bodiless garment without sleeves. Dear reader, never take such for a foundation in religion. If so, you take a foundation that crucified the Lord of glory. You remember that we have proved that Jesus prayed for sinners. Still some say that Jesus would not pray for the world. Perhaps there is some difference between praying for the success of the world and praying for God to pardon one of the world; hence let us see. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."—John xvii: 9. From this we learn three things. (1) He prayed not for the world. (2) He prayed for his disciples. (3) Why he prayed for them; *i. e.*, because they were the Father's. Hence it is plain that in this he meant to pray for the success of the disciples, and in this sense he refused to pray for the world. But praying for the murderers to be pardoned does not conflict with refusing to pray for the success of the world, for every time one of the world is pardoned by his obedience to the gospel the world has one

member less and the church has one more. But let us learn whether or not Jesus meant this. "Neither pray I for these alone, but for them which shall believe on me through their word."—John xvii: 20.

Well, from the last verse we learn that he prayed for all who have believed on him through their word or that ever will. And as there were people then living who afterward believed on him through their word, he meant to pray for the success of his disciples, and not the world; but at the same time was ready to pray for the pardon of the members of the world as he did in the case of the murderers.

Next we will examine the case of the *thief* in relation to prayer. "And one of the malefactors which were hanged railed on him saying, If thou be Christ, save thyself and us."—Luke xxiii: 39. From this we learn that this one understood that Jesus needed salvation as well as they, and that he doubted Christ, for he says, "If thou be Christ." If Jesus needed salvation as well as they, salvation means to be saved from death as the thief understood it. "But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?" And now we have both saying that Jesus is in the same condemnation, and the last one does not here express any faith in Jesus, but in God, as a Jew. And salvation in the language of the thief means to be saved from death, not sin, and condemnation means to be put to death on the cross, not by the Lord. "And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss."—Luke xxiii: 41.

Well, from the forty-first verse, if the thief's language means salvation in heaven and condemnation in hell, we have them to say that they ought to go to hell, but Jesus

to heaven, for the thief says, "We indeed justly, but this man [Jesus] hath done nothing amiss." But that was not the meaning of the thief. He meant to say the penalty of death is due us for having disobeyed the Roman law, but Jesus has not disobeyed it. Among the Hebrews theft was not punished with death. "Men do not despise a thief, if he steal to satisfy his soul when he is hungry; but if he be found, he shall restore sevenfold; he shall give all the substance of his house."—Prov. vi: 30, 31. The law allowed the killing of the night-robber, because it was supposed that his intention was to murder as well as to rob.—Ex. xxii: 2. Let us also hear Matthew on the question of the thief: "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth."—Matt. xxvii: 42-44. Matthew gives the meaning fully as we have been contending, and here we learn that the thieves cast the same in his teeth. But one of the thieves asked Jesus to remember him when he came into his kingdom. Hence he said unto Jesus, "Lord, remember me when thou comest into thy kingdom."—Luke xxiii: 42. My dear reader, do you believe that the thief understood the nature of his kingdom? Well, if you do, let us see how others of that day understood it. "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."—John vi: 15. His disciples asked him after he rose from the grave, "Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts i: 6. The Pharisees demanded of Jesus when his kingdom

would come, and he said, "The kingdom of God cometh not with observation."—Luke xvii: 20. From the scripture before us we learn that neither the Pharisees, the common people, nor the apostles understood the nature of the kingdom of Jesus; and moreover, it is very evident that neither the Romans nor the Jews understood the nature of his kingdom, or they would not have suffered Jesus to be put to death. But as all expected it to be an earthly kingdom, it is very evident that the thief had caught on to the popular idea of his kingdom, which was talked about a great deal at that time; and to say that the thief understood more about the kingdom of Jesus than the disciples, who had been taught by Jesus for over three years, is pure assumption. But the thief, having the understanding that it was to be an earthly kingdom, said, "Lord, remember me when thou comest into thy kingdom," and the Lord, to teach him better than that he would come down from the cross, save himself and them from death, and establish an earthly kingdom, says, "To-day shalt thou be with me in paradise" (or foreign land, which will be more delightful to thee than death on the Roman cross).

But says an objector, "Paradise means heaven." Not every time, but sometimes it does. Moreover, if the thief went to heaven that day he went without Jesus, for Jesus did not go that day nor forty days after that, and yet Jesus says "to-day," not "to-morrow." But let Jesus decide this. Hence he says unto Mary, "Touch me not; for I am not yet ascended to my Father."—John xx: 17. Again says Jesus, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."—Matt. xii: 40. Says Luke, "To whom also he showed

himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts i: 3.

So we have the proof of Jesus being in the earth and on the earth for forty-three days from the time he said to the thief, "To-day shalt thou be with me in paradise." But says another, "He ascended to heaven, not to his Father." Well, let Jesus decide this also. "And he said unto them, When ye pray, say, Our Father which art in heaven."—Luke xi: 2. Well then, if he ascended unto his Father he ascended to heaven.

So the whole line of thought teaches that he promised the thief that he should be with him in a foreign land more delightful than where they were then.

We will not decide the destiny of the thief for the following reasons, namely: (1) We are not the judge of the quick and the dead. (2) To-day is not the day of judgment. (3) No man can prove whether he had been baptized or not. (4) This was before the kingdom was established, and before the law of remission began to be preached under the new covenant. (5) No man can tell from all that was said whether his prayer was uttered in the belief that Christ was the Son of God or in derision. From the words, "Lord, remember me when thou comest into thy kingdom," is it reasonable to believe that he was saved by this when the Lord had said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven?"—Matt. vii: 21. Yet we very well know that any one living has a right to change his will; hence Paul says, "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth."—Heb. ix: 17. This is a well known law

of all civilized nations. So long as the testator lives it is his privilege to change his will as he pleases, and nothing but his death can therefore immutably fix and ratify its various stipulations. Previous to this indeed his intended heirs may be allowed to enjoy to any extent the benefits of his estate. But not until the will is ratified by his death can they claim a legal right to the inheritance as their own.

So from this, as taught by the apostle Paul, it does not matter what changes Jesus made in his lifetime for the thief or any one else; but if we are saved now it must be according to the stipulations of his will, which has been ratified by his death and sealed by his blood.

Well, this drives us, touching the subject of prayer, to the last commission given to the apostles. Therefore one of the apostles says, "And this is the confidence that we have in him, that if we ask anything according to his will he heareth us."—1 John v: 14. And to know how to pray for the world we must learn his will concerning the world; hence Jesus says, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. xxviii: 19. And Mark gives it in the following language: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."—Mark xvi: 15, 16. And Luke gives his will concerning the world as follows: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke xxiv: 46, 47.

So now we have learned his will concerning the world

in his last commission or testament; therefore let us Christians pray that sinners may be taught his will—believe on Christ, repent of all their sins, and be baptized in the name of the Father, and of the Son, and of the Holy Ghost; and this is praying God's will to be done on earth, and praying this way we can have confidence and great boldness, believing that God heareth us, as John has said, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."—1 John iii: 22.

But to ask God to save sinners without their obedience to the gospel is to ask God to save them contrary to his will, which he will not do; for to such John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—1 John ii: 4. From this we learn that any one who claims to know God, or to have made peace with him by any means other than keeping his commandments, is a liar, and the truth is not in him; therefore let us not depend on faith and prayer without obedience.

But says one, "You read Acts ii: 21, which reads as follows: And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." Very well. A merchant may purchase a stock of goods and say, "All that call on me shall have goods," but when his customers call on him he then informs them as to the price of the goods, which means the terms of his trade. So with Peter. He told them in verse twenty-one that whosoever called on the name of the Lord should be saved, but when they call on him in verses thirty-seven and thirty-eight, he tells them to repent and be baptized in the name of Jesus Christ for the remission of sins, which was the same as to tell them that calling on the name of the Lord with-

out obedience was useless, or that they must work to the same end that they prayed.

But says one, "I see no need of a clock running by weights and springs too at the same time, and if you make repentance and baptism for the remission of sins to the alien sinner, why should we pray for their remission?" Well, if we speak of the immediate motion of the pendulum there is no need of but one; but when a man calls on the clockmaker for a clock, is it or not his prayer to buy a clock that will keep the time correctly? Yes. Very well. Peter told the Pentecostians to repent and be baptized for the remission of sins, and notwithstanding that it was their prayer to be saved, and Peter's too if he was praying God's will to be done on earth.

Again, on the same principle the Lord taught his disciples to pray for bread. "Give us day by day our daily bread."—Luke xi: 3. Now, why not apply the clock argument to this, and say we have to work for our bread, therefore we will not pray for it? Who is a hypocrite but he who says that he is praying for bread and at the same time refuses to work for it? Who is an infidel but he who says, Who is the Lord that I should pray to him; I will work for my bread?

Well, let us try another case on this principle. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."—James v: 16. So from this we learn that a Christian must both confess his faults and pray God to forgive him for the remission of sins. And in like manner we ask, Who is a hypocrite but he who prays to God and refuses to confess his faults? Who is a good Christian but he who confesses his faults and prays God to forgive him? And who is truly converted

to God but he who calls on God and obeys his commandments as the Pentecostians did?

So far we have been able to learn that prayer accompanies the pardon of both the alien and rebel. But let us search a little farther. Paul says to Timothy, "I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."—1 Tim. ii: 1, 2. It appears from modern usage of Christians touching prayer for wicked men or rulers, that Timothy might have answered Paul and said, "God providentially rules in the kingdoms of men; therefore it is not necessary for us to do that, much less first of all in our worship." But from this we learn that our prayers must accompany the rulings of wicked rulers, if they be such, to the end that we may have a quiet and peaceable time in which to worship God, which is very different from praying for the success of the wicked; but it is praying for the success of the Christians in a wicked world, and it also proves that we are to pray for the providential rule of God, leading to peace and prosperity on earth, as well as to pray for his spiritual rule, leading to the conversion of the world and to heaven. Therefore let us pray for the president of the United States that his ruling may lead to peace and prosperity, and also for the governor of Tennessee in like manner.

HOW IS PRAYER ANSWERED?

First, we will notice the definition of *answer*. Webster says, "(1) Something said or written in return to a call; a question, an argument, an allegation, an address, or the like. (2) Something done in return for, or in conse-

quence of, something else." I take the position that God answers our prayers in consequence of our obedience to his law or gospel, and that we have a written answer given in his last will which was sealed by the blood of his Son. But you do not want my statement alone for this, therefore we will look to his word for the answer. "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us. And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him."—1 John v: 14, 15. From this we learn the following, namely: (1) That our confidence in his hearing us is to ask according to his will. (2) That if we ask according to his will we know that he heareth us. (3) If we know that he heareth us we know that we have the petitions desired of him. Now, we have three things in one; *i. e.*, if we ask according to his will he heareth us, we know it, and we have what we desired of him. And a person cannot have any confidence in God hearing him otherwise than to ask according to his will.

Next we will notice the meaning of *will*. Webster says, "(1) To exercise an act of volition. (2) To be inclined or disposed to be pleased; to desire; to choose. (3) To decide, to determine, to decree. (4) To order, to direct by testament." I take the position that God's will is to direct by testament. But now we want the proof, and that by the word of the Lord; and for the proof let us hear the apostle Paul. "And for this cause he is the mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."—Heb. ix: 15.

So we have learned that he is the new testament's me-

diator, or rather of the new testament. A mediator is one who interposes between two parties at variance for the purpose of reconciling them, and in this case God is one party and the people the other, and the Saviour the mediator, and the new testament the terms of reconciliation. But let us hear the Savior on this testament question. "For this is my blood of the new testament, which is shed for many for the remission of sins."—Matt. xxvi: 28. So we have learned that his will is to direct by testament, and if so, we must measure ourselves by its teaching on faith, prayer, and everything else.

So now we are ready for the work on prayer. The Saviour taught his disciples to pray for their daily bread; therefore he says, "Give us this day our daily bread."—Matt. vi: 11. But the Lord made wise provisions for the human family; therefore he says, "Behold, I have given you every herb bearing seed which is upon the face of the earth, and every tree, which is the fruit of a tree yielding seed; to you it shall be for meat."—Gen. i: 29. These were first given to man for meat, but when man first disobeyed God he was driven from the Garden of Eden, and a penalty was placed upon him, which is as follows: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and to dust shalt thou return."—Gen. iii: 19.

So now we have the case before us. God has directed by testament that man must eat bread in the sweat of his face, and still he must pray for it; so when one prays for bread and cultivates the soil God gives him bread in consequence of his obedience to the laws of nature, and in this case his prayer is answered by natural laws. Now, this kind of a prayer goes hand in hand with faith, obedience, and God's will. No man can eat bread honorably

in the sight of God without working and praying for it; neither is God going to give him in advance.

No doubt there are a great many who would like to have bread by grace, faith, or prayer alone, but God does not send down to us a stove-pan full of biscuits or an oven full of corn bread with all the ingredients in them. We know that God fed Israel on manna from heaven as the dew of the morning, but this was while they were in the wilderness, not after they came into the land of Canaan (see Ex. xvi: 14, 15), and the Lord fed about four thousand on seven loaves and a few small fishes, and took up seven baskets (see Mark viii: 5-7).

But, dear friend, the days of miracles have passed, and if you wait for such now you will go hungry; therefore the advice of Paul is as follows: "And that ye study to be quiet, and do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing."—1 Thes. iv: 11, 12. So we must both work and pray for bread, and that we may have lack of nothing.

We have heretofore proved that Christians must pray for alien sinners, and now we look to the new testament and learn how God answers our prayers. The Saviour prayed for those who put him to death, therefore we will try to learn how God answered his prayer, and if we succeed this will be a good example for all to follow; for surely the only legitimate Son of God could have wielded more influence with his Father than all the preachers combined, and if those for whom he prayed were not saved without obedience the preachers had better not trespass.

Peter says, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye

should follow his steps."—1 Peter ii: 21. So from this we learn that he is an example for us to follow. But when and how was the prayer of Jesus answered? The sin for which he prayed the Father to forgive them was for putting him to death (see Luke xxiii: 34), and after that on the day of Pentecost Peter charged the same sin against them in the following language: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts ii: 23. And when they had heard Peter to the thirty-seventh verse of his argument, they cried out unto Peter and the rest of the apostles in the following language: "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost,"—Acts ii: 37, 38.

Once more we have learned two things in one; that is, when these murderers for whom Jesus prayed were pardoned the prayer of Jesus was answered. The prayer was answered on the day of Pentecost, and according to the directions of the new testament or covenant, and in consequence of the murderers obeying the gospel of God, or answered by a spiritual law. Then, if the Saviour's prayer did not influence the Father to save sinners without obedience, how can we?

So now we begin both to see and feel the weight of our Saviour's words when he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. vii: 21. My dear friend, if you are praying, let doing the will of God accompany your prayer if you wish to enter into the kingdom of heaven.

And as Stephen prayed for Saul, let us learn, if we can, when and how his prayer was answered; hence Stephen said, "Lord, lay not this sin to their charge."—Acts vii: 60. Now, if we can learn when Saul was pardoned, and what brought it about, we can tell how and when Stephen's prayer was answered. And Ananias said, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts xxii: 16.

Well, we have learned two things in one; that is, when Saul was pardoned Stephen's prayer was answered. Then Stephen's prayer was answered in consequence of Saul's obedience to the gospel when Saul was baptized, and directed according to the new testament or covenant. Well, Saul being the chief of sinners (see 1 Tim. i: 15), and Stephen full of the Holy Ghost (see Acts vii: 55), we have a plain contrast between a Holy Ghost preacher and a vile sinner who needed salvation, and yet the preacher's prayer was answered only in consequence of the sinner's obedience to the gospel of God, and according to the directions of the new testament or covenant.

We think that the two cases which we have examined are sufficient at this point of the spiritual compass, therefore we will advance to the case of one Christian praying for another, and learn, if we can, how this kind of a prayer is answered. "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith."—1 Thes. iii: 10. Here we learn that Paul (a Christian) prayed for the Thessalonians (Christians) that he might see their face, and perfect that which was lacking in their faith. His prayer to see their face could have been answered by Paul leaving Athens, where he was then, and going to Thessalonica, a celebrated city in Macedonia, or the Thessalonian Christians

leaving Thessalonica and going to Athens, a city of ancient Greece. So this part of his prayer could have been answered by a law of transportation, and it would have been in consequence of their obedience to this law, and the prayer would have been answered when they met, which would have been at the end of obedience.

But we are more concerned about Paul perfecting their faith; therefore let us see if we can learn how this was done. "Seest thou how faith wrought with his works, and by works was faith made perfect?"—James ii: 22. This language has reference to Abraham, and teaches how he made his faith perfect by works. So when the Thessalonica Christians obeyed the gospel, as Abraham obeyed God, their faith was perfected, and Paul's prayer was answered in consequence of their obedience to the spiritual law, and according to the directions of the new testament or covenant, which prayer was answered and perfection reached at the end of obedience; therefore his prayer was answered by a spiritual law of the church.

But says one, "Paul was to be instrumental in this matter." Well, let Paul answer it. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii: 16, 17. We learn the following from this scripture, namely: (1) The scripture is given by inspiration. (2) It is profitable for doctrine, reproof, correction, instruction in righteousness, perfection, and thoroughly furnishing the man of God unto all good works; therefore when Paul aided in furnishing them scripture he was instrumental in perfecting their faith.

Now we will examine the case of a Christian praying

for wisdom. Well, to learn how this prayer is answered we will direct our attention to the scripture; hence James says, "But if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James i: 5. Here we learn that Christians are to pray to God for wisdom. But how does God answer this prayer? Let us hear Paul on this question. "Consider what I say; and the Lord will give understanding in all things."—2 Tim. ii: 7.

We have learned the following from this scripture, namely: (1) Timothy was to consider what Paul said. (2) The Lord gave him understanding in all things. So when the man of God asks for wisdom let him consider ~~what~~ the apostles said, and then he will have both the answer to his prayer and the understanding, or wisdom; therefore this prayer would be answered in consequence of one's obedience to a spiritual law, and according to the new testament or covenant, and such a blessing is received at the end of obedience. And now, as the apostles are not here in person, but their words are in the scripture, therefore study the scripture and the result will be the same.

Dear reader, it seems that every case comes in the line of obedience, and that is just where God has directed it; that is, all blessings prayed for are received at the end of obedience, and it is so with respect to the ruling powers of the nations; hence Paul says, "I exhort therefore that, first of all, supplication, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."—1 Tim. ii: 1, 2. We learn from this that Christians are to pray for

kings and all that are in authority, that they may have a quiet and peaceable time in which to worship God.

Well, how is this prayer to be answered? George Washington led our forefathers into the battlefield, and there he and they fought and won the victory for religious toleration in the United States of America, which has been a home for Christians ever since. And those who have prayed to God for the American presidents to so rule as to give Christians a peaceable time in which to worship have been receiving an answer to their prayer every time a president so ruled; therefore the blessing has been received in consequence of obedience of the presidents, or at the end of obedience to the good laws of the land, and the prayer answered by a national law.

Says one, "You have proved that the Saviour's prayer for those murderers was not answered until they obeyed the gospel, but did the Saviour teach this principle as you hold it on the subject of prayer?" Well, let us hear him a little more and see. "And forgive us our sins; for we also forgive every one that is indebted to us."—Luke xi: 4. From this we have learned that we are to pray God to forgive us on the condition that we have forgiven every one that was indebted to us. Well, we Christians have no right to pray to God for forgiveness except that we have forgiven others; therefore we are forgiven in consequence of our obedience to a spiritual law, and we are answered according to the new testament or covenant.

But let the Saviour illustrate this principle. "And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me

not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."—Luke xi: 5-8.

From these verses we have learned the Saviour's illustration of prayer.

1. He represents one friend going to another at midnight for three loaves.

2. The other friend had shut the door and had gone to bed.

3. The importance of receiving the loaves on the account of his friend having come to see him.

4. The other friend rising and giving him as many as he needeth.

Now, dear friend, can any one fail to see that these loaves were received in consequence of obedience to a law of neighborship? And if the Saviour taught anything by these words on the subject of prayer he plainly taught that we receive blessings in consequence of our obedience to the law of God; therefore the Saviour says, "Ye are my friends if ye do whatsoever I command you."—John xv: 14.

Mind you, the teaching of the Saviour on prayer was based on friendship, and the last verse teaches that we can be friends to Jesus by keeping his commandments. But suppose that friend had stayed at home and said, "Oh, I am totally depraved; I don't believe that I can move hand nor foot; I am blind, and have inherited it from father Adam; please send an angel with three loaves?" If so, he would have gone hungry.

And after the Saviour had illustrated prayer, and made it so plain that any one could understand his teaching on

the subject, he said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Luke xi: 9. You must now remember what he means by asking or praying. He means that you must obey to the same end that you pray, like the friend that prayed to his neighbor for three loaves of bread, and obeyed the law of neighborship to receive them. Now, in this way you never fail; therefore Jesus says, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Luke xi: 10. Well, in the last verse he teaches that there are no failures of those who call upon him in the way he has taught them, and we can safely say that there never has been a failure of any one who called on the Lord to bless him in consequence of his obedience, as is taught by the Lord himself.

But, contrary to this principle, we have thousands calling on the Lord for weeks, months, and years, and at last conclude that they are saved by dreams that they have had or feelings that they feel. Dear reader, if you have never been saved before, how can you tell by your feeling that you are saved now? You cannot, except that you knew how a saved man feels.

The next thing taught by the Saviour on the subject of prayer was the certainty of receiving what we pray for, not something else; therefore he says, "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke xi: 11-13.

These verses teach that the Lord would be farther from giving you something else when you ask him for the Holy Spirit than we or they would give a son a stone when he would ask for bread; or if you ask as the Lord has taught on this subject, when you ask the Father for the Spirit he will give you the Spirit.

Peter was one of the pupils in this spiritual school, therefore let us learn how he understood the receiving of the Holy Spirit. "And we are his witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey him."—Acts v: 32. Well, Peter understood it as Jesus taught it; that is, in consequence of obedience we receive the Spirit or loaves; or by obeying the gospel we come into Christ, and then the Holy Spirit dwells in us (see 1 Cor. iii: 16).

Dear friend, I do not mean to say in these scriptural arguments that you can make the grain on the stalk by cultivating the soil, but when you cultivate the soil God makes both the stalk and the grain, because he has the power to make them by the laws that he has seen fit to use in this matter. Nor do I mean to say that you can cause the Holy Spirit to come into your heart when you obey the gospel, but when you obey it the Father sends it, because he has the power and has seen fit to give it to us in consequence of our obedience.

Perhaps you will see this plainer by examining the prayer of Elias. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."—James v: 17, 18. Well, Elias did not have power to withhold the rain, but the Lord did, and when Elias prayed the

rain was withheld; and Elias did not have power to bring forth the rain, but the Lord did. So Elias' prayer was answered at first by a supernatural law which controlled the natural, and second by a natural law bringing forth the rain.

Now we come to a common prayer of all Christians; that is, to pray God to bless the fatherless and the widows in their affliction. We are persuaded to think that there is more hypocrisy in such than prayer, and yet we know that such is praying God's will to be done on earth, for it comes in the line of pure religion; hence James says, "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James i: 27.

Religion comes from two words; that is, *re*, which means again; *ligo*, which means I bind; therefore from the two we have religion, which means rebinding. Now, concerning man, this implies that man was once bound to God, and that now he is rebound. Well, James defines religion (rebinding) to be to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world; therefore this is a duty resting upon Christians, and for Christians to pray this prayer and not carry to those characters what they need is pure hypocrisy. But when Christians pray this prayer and give to those characters what they need, then their prayer is answered in consequence of obedience to a spiritual law, and according to the new testament or covenant. Fashionable visits do not come under this head nor in this line of thought.

SHOULD A SINNER PRAY FOR FAITH?

No. It does not come by prayer, but by hearing the

word of God, as Paul says, "So then faith cometh by hearing, and hearing by the word of God."—Rom. x: 17. But says one, "You read Mark ix: 24." Very well. Jesus said unto the father of the lunatic, "If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief."—Mark ix: 23, 24. So you are mistaken if you think that this proves that a sinner should ask the Lord for faith or belief, for he said, "Help thou mine unbelief," not belief; and again he said, "Lord, I believe," as plain as it could have been spoken. Evidently he asked the Lord to pardon or help his unbelief that he possessed before that time.

But says another, "You read 1 Cor. xii: 9." All right. Paul, in speaking of the gifts of the Lord by the Spirit, said, "To another faith by the same Spirit."—1 Cor. xii: 9. You are also mistaken if you think that this proves that the Lord directly gives the faith that leads every man and woman to Christ, for he says "to another," not to all, nor to every one. But this is the faith which gave them power to work miracles which was given by the Spirit.

Faith means trust, confidence, or reliance. Any one of these words implies three things, namely:

1. A subject of trust.
2. A medium of trust.
3. An object of trust.

That is, man or woman the subject of trust, the word the medium of trust, and the Lord the object of trust; therefore we have but one faith since the days of miracles, which comes by hearing, not by prayer.

SHOULD A CHRISTIAN PRAY TO GOD THAT SINNERS MAY
HAVE FAITH OR BELIEVE ON CHRIST? YES. SHOULD
A CHRISTIAN PRAY TO GOD TO GIVE HIM
FAITH OR BELIEF AS A DIRECT
GIFT? NO. HOW THEN?

1. Let us learn whether or not if faith or belief be an act of man.
2. If this is doing the will of God to that extent.
3. If this be the work of God.
4. If this be the will of God for sinners to believe on Christ.

So now we are ready for the work; hence the Saviour says, "If thou canst believe, all things are possible to him that believeth."—Mark ix: 23. From this we learn that the Saviour understood it to be an act of man. Once more in the language of Paul and Silas, "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts xvi: 31. So now we have the Bible proof that faith is an act of man. Well, we will take the second and third together, as no one will deny that God's works are according to his will; hence says Jesus, "This is the work of God, that ye believe on him whom he hath sent."—John vi: 29. Well, we have learned that it is the work of God for sinners to believe on Christ whom he hath sent, therefore it is doing his will to the extent of believing. Well, now, let us learn if this be God's will for sinners to believe on him; hence Jesus says, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii: 16. Now we have all the proof that is necessary in the case.

1. That faith is an act of man.

2. That it is doing the will and work of God for a sinner to believe on Christ.

3. That it is God's will for a sinner to believe on Christ.

Therefore it is according to the teaching of Jesus on the subject of prayer to his disciples (Christians); hence Jesus said, "When ye pray, say, Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done, as in heaven, so in earth."—Luke xi: 2. "Very well," says an objector, "you have only proved that a Christian has the authority to pray for a sinner to believe on Christ, but how should a Christian pray for him to get his faith?" Let John decide how we should pray for anything. "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us."—1 John v: 14. So if we pray for the sinner to have faith we must pray according to his will; therefore let us learn what his will is for the sinner to get faith. Paul says, "So then faith cometh by hearing, and hearing by the word of God."—Rom. x: 17.

Then we have unraveled the thread until the end is that the sinner is to believe on Christ according to the word of God, or receive his faith by hearing the word of God; and the Christian's prayer is answered by a spiritual law, and in consequence of the sinner's hearing the word of God and at the end of obedience in this act.

Says one, "You have a Christian to pray for a sinner to believe, but you do not allow the sinner to pray for belief." Just so. But you must remember that I neither made the Bible nor the will of God, and true enough an unbeliever cannot offer an acceptable prayer to God; hence Paul says, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek

him."—Heb. xi: 6. But when the sinner believes the record that God gave of his Son he can pray, and God will hear his prayer if he prays according to the Lord's will to the unbaptized, as we have proved heretofore in the case of Saul and Cornelius; that is, the Lord saved them in consequence of their obedience to the gospel, and will save and answer the prayers of all others in like manner.

SHOULD A CHRISTIAN PRAY FOR SINNERS TO REPENT?

YES. SHOULD A CHRISTIAN PRAY FOR GOD TO
GIVE THEM REPENTANCE? NO; NOT
DIRECTLY. HOW THEN?

Well, let us learn from the Lord's will how this is. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 Peter iii: 9. But says one, "This is to the Christian." Very well. Let us try again. Says Paul, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."—Acts xvii: 30. From this we learn that repentance is an act of man, because it is commanded, and that all men are commanded to repent; therefore it embraces sinners. Then if God commands them to repent, it is his will that they should not perish. Now, then, Christians are to pray God's will to be done on earth (see Luke xi: 2); therefore as God has commanded sinners to repent we are to pray for them to repent, or pray his will to be done.

"HOW SHOULD WE PRAY FOR THIS TO BE BROUGHT
ABOUT?" SAYS ONE.

Well, you see that we have taken Jesus and his disciples to decide all questions heretofore, and we will do so again. "Or despisest thou the riches of his goodness and

forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance."—Rom. ii: 4. Paul here states that the goodness of God leads to repentance, not the news of grandfather's death nor what he said. Again says Paul, "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death."—2 Cor. vii: 10. Again says Paul, "For though I made you sorry with a letter, I do not repent."—2 Cor. vii: 8. Very well. We have a sufficiency of testimony to show how repentance is brought about, namely:

1. The goodness of God leads to repentance.
2. The individuals are made sorry with the letters of Paul or the apostles.
3. This godly sorrow is produced by divine testimony and works repentance to salvation.
4. This is not to be repented of.

Now, then, it is God's will for us Christians to pray for sinners to repent; that is, for the goodness of God to lead them toward repentance, and for the divine testimony to produce godly sorrow to work repentance toward salvation; therefore when repentance is brought about this way our prayer is answered in consequence of sinners obeying the command of repentance. But says one,

**"SHOULD THE SINNER ASK GOD TO GRANT HIM
REPENTANCE UNTO LIFE?"**

Yes, if he means for God to grant him the privilege to repent; hence says Luke, "When they heard these things they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."—Acts xi: 18. Says one, "This is what the church said to Peter after he had been to the house of Cornelius."

Very well. Let us try again. Says Peter, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."—Acts v: 31. So we have learned from this that God exalted Jesus to the office of Prince and Saviour that he might give repentance to Israel. "Well, how did he give repentance to Israel?" says another. To learn this let us take an Israelite whom the Lord has given repentance; and so we will take Paul. "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I."—2 Cor. xi: 22. Now, then, we have a man who fills the bill exactly, namely:

1. He was an Israelite.
2. He was the chief of sinners.
3. He says that sinners are made sorry with a letter from an apostle.
4. He says this sorrow worketh repentance to salvation.
5. He says the goodness of God leadeth to repentance.

So a sinner who believes that Christ is the Son of God may ask the Lord to give him repentance in this sense, or grant him the privilege to repent, and it will be according to God's will and acceptable to God, but his prayer will be answered in consequence of his obedience to this command, like praying for bread.

SHOULD A CHRISTIAN PRAY FOR A BELIEVING SINNER TO BE BAPTIZED? YES. SHOULD A CHRISTIAN PRAY FOR HIM TO BE BAPTIZED AFTER HE IS SAVED?

No; it is not necessary to pray for a saved man concerning his conversion to Christ. How then? Pray for him according to God's will. And now let us learn God's will to the unbaptized believer; hence Ananias said to an unbaptized believer, "And now, why tarriest thou?"

arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts xxii: 16. So we learn that this unbaptized believer was commanded as follows:

1. To arise.
2. To be baptized.
3. At the same time to call on the name of the Lord.
- 4 That this was for the washing away of his sins; that is, for the remission of sins.

Dear friend, if you are a Christian, you pray for the unbaptized believer to be baptized and wash away his sins, for this is God's will to him, and you are to pray his will to be done on earth.

IS THE UNBAPTIZED BELIEVER TO PRAY?

Yes, for Saul or Paul was to be calling on the name of the Lord. Evidently Saul prayed for the Lord to pardon or wash away his sins in consequence of his obedience to the gospel, else Ananias instructed him one way and he prayed for another which cannot be true. And as we have proved heretofore in this work that the prayer of Stephen was answered in consequence of Saul's obedience to the gospel, so was Saul's; and if Saul prayed to be saved without obedience, his prayer never has been answered, for he was an obedient servant of God.

Well, says one, "I see that before we can prove that one can be saved by faith and prayer, or prayer alone, we must find proof of one having been saved who never obeyed the Lord." That is the case that you will have to find; but I am very sure that you cannot find such a case, for God does not save individuals living in rebellion to his law.

But says one, "Jesus taught it in a parable that a sinner was justified by prayer who would not so much as lift up his eyes, but smote his breast."

Well, let us see how that was, "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke xviii: 13, 14.

Does this teach that the publican was justified? No, but it teaches that the publican was more justifiable in the sight of God than the self-conceited Pharisee who in his hypocrisy had boasted of what he did. We admit that if one is justified, he is saved; but you have failed to prove that this publican was justified, he was only more so than the self-righteous Pharisee.

But, says one, the record says "shall be exalted." Yes, but this does not reach the case of the publican, for "shall" expresses futurity; to have reached the publican it should have said "he was exalted."

And we will examine a principle teaching prayer that will serve us as a capstone in relation to what we have gone over; hence, says Paul, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."—2 Corinthians v: 18-20.

We learn the following, namely:

1. The Corinthians and Paul had been reconciled unto God.
2. This was done by Jesus Christ as a mediator.

3. The apostles were ministers in this reconciliation for Christ as the mediator.

4. The ministry or word of reconciliation had been given them.

5. In this way God was in Christ reconciling the world unto himself.

6. In Christ God was not imputing their trespasses against them.

7. In Christ Paul prayed them to be reconciled to God.

Reconciliation means renewed friendship, and renewed friendship implies two parties who had been at variance.

The two parties that are spoken of here are God and the world, and Paul prayed them to be reconciled to God in this way and in Christ, which means for the world to hear the word, to believe it, and to obey it; or which means for the minister to give the terms of reconciliation, and the world to accept of them and comply with them; or which means for the preacher to preach the gospel to the world, and the world to hear it, to believe it, and to obey it.

Now, then, obedience to the word, ministry or gospel will convert any man or woman, and translate him or her from the world into the kingdom of God or into Christ.

Well, this was what Paul prayed for, and what we have been teaching all along in this work. To pray as Paul did is to pray for the world to be reconciled to God upon the terms of the gospel of Christ. So any one who prays for a sinner to be saved out of Christ, or without obedience to the gospel, does not pray as Paul did, nor according to the will of God.

So we have it given plainly that we Christians should pray for sinners to be saved in Christ, not out; and that by their obedience to the gospel, not without obedience.

And the same principle is seen in the Old Testament, for when Moses prayed to the Lord to heal Miriam of her leprosy, he said, "Heal her now, O God, I beseech thee."

—Numbers xii: 13.

From this we learn that Moses prayed to the Lord to heal her at the time he prayed. I do not mean to say that Moses prayed to God to heal her without her obedience to the law of purification. But let us learn if Moses' prayer was answered according to that law or independent of it; hence, the Lord said to Moses, "If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in again."—Numbers xii: 14.

So we learn from this, that in the answer to Moses, that she was still unclean or defiled, and that she had to be shut out from the camp seven days; therefore, let us learn what being shut out from the camp seven days means; hence the record says, "Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead."—Numbers v: 2.

So now we have learned why one or she was put out of the camp. It was because she was still leprosy; but for the law of purification of the leper, the reader is referred to Leviticus xiii: 46-59, and from this you learn that Moses' prayer was answered in consequence of Miriam's obedience to this law, and that the blessing was received at the end of obedience.

We could refer you to many other cases, but it does seem that this one is sufficient, because Moses could have wielded as much influence then with the Lord as any one living, and this one that he prayed for was not healed without obedience.

We have said that if one prays contrary to the will of God, that God will not accept of it; hence, let us see if the Bible teaches it. "I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."—Deuteronomy iii: 25.

So here is a prayer offered to the Lord by Moses to enter the promised land of Canaan; therefore, let us hear the Lord's answer to him, "Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan."—Deuteronomy iii: 27.

Now, then, Moses prayed to the Lord to let him go over Jordan into the promised land of Canaan. But the Lord refused to grant him this privilege, notwithstanding the Lord had used Moses to deliver the children of Israel from Egyptian bondage to bring them into a land that he had promised them.

After taking Moses to the top of Pisgah and showing him the beauties of the land, the Lord said to him, "This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord."—Deuteronomy xxxiv: 4, 5.

Says one, "Why is it that Moses could not go into the promised land as well as the rest?"

Well, let us learn; "And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out

abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."—Numbers xx: 10-12.

Now we have learned the reason why the Lord would not grant to Moses what he prayed for. It was disobedience; that is, Moses did not sanctify the Lord in bringing the water from the rock in the eyes of the children of Israel.

Now, then, it is so plain that the Lord will not answer a prayer only in consequence of obedience, though the law giver or representative of his kingdom prays for it. If the Lord would not answer the prayer of Moses, and bless him in disobedience, would he have blessed others in disobedience in the same covenant? No. Well, we will see if there were any prayers of the new testament that were not accepted by the Lord. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."—Luke xxii: 31-34.

In these verses we learn that Jesus had prayed for Peter, that his faith fail not; but in view of Peter's disobedience, the Saviour had no hope of the result being as he had prayed, for he said, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Then the Saviour prayed for Peter's faith

to fail not, but it did fail; therefore, his prayer or the thing prayed for was not granted on the account of Peter's disobedience.

Let us examine one more prayer on this principle, "And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done."—Luke xxii: 41, 42.

From these verses we learn that Jesus prayed as we have contended all through this work. For he said, "Father, if thou be willing remove this cup from me; nevertheless, not my will, but thine, be done." The word cup has two meanings—proper and figurative. In a proper sense it signifies a vessel, but in a figurative sense it means a portion to one of good or evil. So in this scripture it means the portion allotted to Jesus that is death. Then he prayed the Father to let death pass from him, if according to the Father's will. But it was not the Father's will for death to pass from his Son; therefore he died on the cross.

Both heaven and earth as well as men, angels and apostles bear record that God exercised his own will in the death of his Son, instead of the will of the Son who prayed, "Father, if thou be willing, remove this cup from me," but modified it by saying, "Not my will, but thine, be done."

Dear reader, if God carried out his own will, regardless of the relation that existed between him and his Son, regardless of the prayer of his legitimate child in the fear of death, caused by a blood thirsty army of wickedness put forth by a mighty nation as the Roman Empire, and regardless of his Son having been born of a woman in the flesh, and having been made acquainted with grief and sorrow of this

life as we, would look down from the lofty heaven and see his Son die in the midst of a Roman and Jewish mob, by the bloody hands of sinners hissing at him as the pangs of the hammer sent the nails through his tender, quivering flesh, how can you expect God to wave from his will to meet your prayers when your sins have been many? Seeing that the Son of God was holy, harmless, pure and undefiled, and that God did not wave from his will to meet his Son's prayer. This of itself is sufficient to prove what John said, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." Dear reader, never trust otherwise.

CAN THE PRAYER OF ANY ONE BE HINDERED WHEN HE
PRAYS ACCORDING TO THE WILL OF GOD?

Yes. But let us learn from Peter how this is, "Even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." —1 Peter iii: 6, 7.

Now, then, we have one case before us, in which prayer may be hindered, though offered according to God's will. "Hinder," says Webster, means to "prevent from moving forward; to bring to a full stop." Then, when your prayers are brought to a full stop, you fail to receive what you pray for, and this language implies that they were in progress, but stopped from some cause.

Well, let us note carefully the scripture before us, and see the cause of hindrance:

1. We learn that Sarah obeyed Abraham, calling him

Lord; that is, she was a kind, loving wife, and gave honor unto her husband.

2. As Abraham was the father of the faithful, she might be designated as the mother of the faithful.

3. They should not fear because of their heathen surroundings.

4. The husbands are to dwell with them according to knowledge; that is, showing judgment, moderation and gentleness as toward them weaker than themselves.

5. Husband and wife were to be heirs together of the grace of life.

6. All the above must be true of the husband and the wife that their prayers be not hindered.

Very well, we unraveled the divine testimony until the end or cause is that the husband and the wife may be members of the church, but living a disagreeable life; not honoring each other, but dishonoring each other; not kind to each other, but unkind to each other; not loving each other, but hating each other. So in such cases their prayers are hindered.

I heard of a preacher who was said to live a very disagreeable life with his wife, and report says that he does yet, and if it be true his prayers have been hindered for years, and yet he tries to both pray and preach; but the church should be freed from such.

We have heretofore proved that Christians are to pray God's will to be done on earth; and in this we pray for sinners to obey the gospel and thereby become Christians, and in this way the prayers of Christians are often hindered; hence, the Saviour says, "Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered."—Luke xi: 52.

Now, then, the Christians who prayed for those to enter and be saved, their prayers were hindered by those lawyers taking away the key of knowledge; and in like manner lawyers or men can hinder the prayers of Christians to-day by taking away the true meaning of the Bible and substituting something which would becloud the mind of the sinner and lead him away from the mercy of God.

Says one, "If you mean for the Christian's prayer to run with gospel teaching you are mistaken, for no one can hinder it."

Well, let us learn what the apostles said about this, "If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ." 1 Corinthians ix: 12.

So from this we learn that the gospel can be hindered, and that by men; therefore, when the gospel is hindered, the prayers of Christians are hindered, for Christians are to pray that the gospel may be obeyed, or the will of God done, which contains the gospel.

Again says Paul, "Ye did run well; who did hinder you that you should not obey the truth?"—Galatians v: 7.

From this we learn that the Galatians had run or obeyed well; but some one stopped their running or obeying the truth, and when that one hindered them from obeying the truth, he hindered the prayers of those who had prayed for their perfection.

Yes, says one, "I see what you mean to teach on the subject of prayer. You mean to teach that we must pray according to the written will of God recorded in the New Testament."

Well, let us learn from Paul on this matter, "Above when he said, Sacrifice and offering and burnt offerings

and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Hebrews x: 8-10.

From this we learn that we are sanctified by the will of God through the offering the body of Jesus; but let us try again, "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God."—Hebrews x: 7.

From the last we learn that Jesus came to do what was written in the book of the law; but you seem to think that you are better than your Lord, or that you cannot stoop to the written will of God to pray and to obey, notwithstanding you are to be sanctified by this will, if at all.

But, says another, "You prove that his last will is written and then I am willing to pray according to it, and obey what it commands."

Well, let us try again, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Romans xv: 4.

Well, we learn the following from this scripture, namely:

1. Whatsoever were written in the Old Testament were written for our learning.
2. That we through patience and comfort of the scriptures might have hope.

Therefore we should pray according to the written scripture, or else we pray one way and hope another.

Again, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that

Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”—John xx: 30, 31.

From this scripture we note the following, namely:

1. These are written that ye might believe that Jesus is Christ.

2. That believing ye might have life through his name.

Well, this is New Testament scripture, and the written word is sufficient to produce belief, to prove that Jesus is Christ, to prove that he is the Son of God, and to prove that ye might have life through his name.

But, you say that you cannot afford to pray according to the written word. Therefore, you refuse to pray according to belief, hope, life, and the Son of God.

But we are not done on this principle, for we must prove that the written word is the will of God. “Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus. That thou mightest know the certainty of those things, wherein thou hast been instructed.”—Luke i: 2-4.

Well, this is New Testament scripture, and we learn the following from it, namely:

1. Eyewitnesses or the apostles delivered these things to Luke.

2. They were ministers of the word.

3. It seemed good to Luke to write these things, because he had a perfect understanding of all things from the very first.

4. That Theophilus might know the certainty of those things wherein he had been instructed.

Again, “The former treatise have I made, O Theophi-

lus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen."—Acts i: 1, 2.

In this Luke refers to the fact that he had made the former treatise of all that Jesus began, both to do and teach, until the time he was taken up, and then proceeds to give a full narrative of the commandments given the apostles through the Holy Ghost after Jesus ascended to heaven, which embraces the remaining part of the Acts of the Apostles.

So now we are about ready to decide this question. Paul, in referring to the scripture that spoke of Jesus, said, "Lo, I come, (in the volume of the book it is written of me) to do thy will, O God."—Hebrews x: 7.

And Luke said, "The former treatise have I made of all that Jesus began, both to do and teach." (See Acts i: 1).

Well, Jesus came as it was written of him and did do and teach his Father's will, and Luke did write and gave a narrative of Jesus doing and teaching his Father's will; therefore, we have the written will of God.

Now, then, if you pray contrary to the new testament, you pray without belief. (See John xx: 30, 31); hope, (see Romans xv: 4); life, (see John xx: 31); patience and comfort of the scriptures, (see Romans xv: 4); confidence of God hearing you, (see 1 John v: 14); sanctification, (see Hebrews x: 10); and knowledge, (see 1 John v: 13).

But, dear friend, do you wish to pray like the heathen? Surely not, for the Saviour said, "But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking."—Matthew vi: 7.

No! no! No, a thousand times. The Lord assigned a

good reason why you should not; hence, he said, "Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him."—Matthew vi: 8.

And in this connection you will find that the Saviour taught them to pray God's will to be done, as I have.

Seeing that the Father did not wave from his will for his Son Jesus to be saved from death on the cross, we are made to see and to feel the weight of what James said. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."—James i: 6, 7.

Now, then, we learn from this that prayer must correspond with faith, which implies that he must pray according to God's word, for faith comes by hearing the word; then from the fact that God would not wave from his will to save his Son from death. And in the language of James we see that God works positively according to his will in answering prayer, and that there is no turning with him. But the turning must be with us in prayer, as it was with his Son; hence, says James, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James i: 17.

So if God will not wave from his will to save his Son from death, and wave from faith to give good and perfect gifts unto members of the church, I am sure that he will not wave from his will of the gospel being the power of God to save sinners in answer to the prayer of any; though preachers may speak of all the graves, the disembodied spirits of the dead, hell in all of its fury, and heaven in all its glory. And yet the prayer for a sinner is un-

swered in consequence of the sinner obeying the gospel, and when they miss the gospel, they miss all. But in such sinners will be in excitement, not commandments; and the way obstructed, not sinners instructed; and sinners will be mourning for their dead friends, not because they have sinned against God; and sinners will be led to confusion, not to a union in Christ; and sinners will come through excitement, not gospel obedience; and sinners will get religion, not do religion as the Lord has directed; and sinners will be governed by their feelings, not by the Bible or the spiritual law of God; and sinners will hope in the past, not knowing whether they are saved or lost; and sinners will claim salvation in the world, not in the church of God; and sinners will not know any difference between a baptism of the Holy Spirit, gifts of the Holy Spirit, reception of the Holy Spirit, Holy Spirit in conversion, and happy feelings.

But instead of adding all of these things to a gospel prayer, Paul says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Galatians i: 8, 9.

And Paul also says, "But when it pleased God, who separated me from my mother's womb, and called me by his grace. To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."—Galatians i: 15, 16.

From this we learn the following, namely:

1. That God called Paul by his grace.
2. To reveal his Son in him.
3. Paul was to preach Christ to the heathen.

As we have proved heretofore that Jesus came to do and to teach his Father's will, so if Paul preached Jesus to the heathen, he preached the will of God or the gospel in preaching Christ. And as we Christians are to pray God's will to be done, so are we to pray for Paul's preaching to be obeyed, because he preached the will of God or Jesus; and as men, apostles and angels are forbidden to preach any other, so are we forbidden to pray for any other to be obeyed; and as those who preach any other are accursed, so are we if we pray for any other to be obeyed. So our prayer must be measured by the following, namely:

1. The will of God.
2. This will is written in a covenant.
3. The new testament.
4. The preaching of the apostles.
5. The gospel of Christ.
6. The last commission given to the apostles.
7. In faith that comes by hearing the word of God.
8. The word of God.
9. The prayer accompanied by obedience.
10. Believing that we will receive what we pray for.

Any one who prays according to this instruction never fails, but always succeeds; and any one who is truly in the spirit of prayer certainly can humble himself before God in every sense necessary to offer an acceptable prayer to God.

Dear friend, what consolation can it be to any one to offer prayer unacceptably to God, and then try to console himself in his feelings to be all right? For if he can tell by his feelings when a prayer is acceptable to God, he makes himself equal to God, because if he can tell God's mind by his feelings, he can be a judge of God as well as God judging him, or at least he would prove himself to

be allwise; but we are limited in our knowledge, as you very well know. But if you are not satisfied with this, ask yourself what God is thinking of now, and I guess you can satisfy yourself.

Dear reader, when you pray according to God's will, it will be pleasing to God and consoling to you to know that you are asking him according to his own will; therefore, in all things, let your obedience accompany your prayer, and all will be right; for the Lord will do his will and part, and when you do your part and the Lord's will, the two parts make the whole of the Lord's will concerning the human family on earth in which will there is power, glory and salvation.

If a man could obtain the blessings of God by faith and prayer, he with all his meanness could be saved in heaven. But such is not the case, for John says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Revelations xxii: 14, 15.

So among the last of John's written advice, we have a grand reason why we should keep his commandments, and truly this implies that we should not depend upon faith and prayer without obedience.

May temporal blessings be strewed along your pathway in life in consequence of your obedience to the laws of industry and in answer to your prayers. Oh, may spiritual blessings console you in the church of God, and the blessings of heaven await you at the eternal city in consequence of your obedience to the gospel, and in answer to your prayer and mine.