THE CHURCH AND THE MORAL CRISIS

While undernourished, underprivileged and captive peoples around the world continue their uphill struggle to better their lot, and Communist strategists keep on fomenting uproar wherever they can, one paramount issue is getting an extremely bad press. That is the headlong catapault of the leading nations of the world into a crisis of personal morality.

It is incredible that things could go so far so fast, with scarcely an eyebrow being raised. Many church people who do not have growing children are unaware of what is taking place. In many places the church is a social pocket where everything looks normal, and people comport themselves with decorum; but to venture outside that pocket is to risk almost anything.

The real danger lies not in the rise of a new class of unsavory characters who are growing fat off the carrion fruits of eroticism; the deepest peril lies in the apathy of the body politic, of the general class of citizens who have been brainwashed into thinking that they cannot and should not do anything to stop the moral toboggan. "Yes," they admit with a shrug, "things may be growing a little lax, but anyway that's better than being too strict."

So our young people go riding down the high-road to hell in an atmosphere that would make any self-respecting animal sick to its stomach, and no one thinks that matters are as bad as they seem. And what if they are? Who cares about personal morality when the Bomb is the thing? When social issues — survival itself — are at the top of the agenda? We are told not to pry into personal behavior or misbehavior, since in any case it is "harmless."

Every day the movies become dirtier. Every day the novels become rotterrier. Every day the sex crimes sound more hideous, the murderers more brazen. Every day the corrupters of government become venal in their slide toward anarchy. Every day the immoral fringe of the intelligentsia becomes more contemptuous of common standards of behavior. Every day the peddlers of unhealthy goods and the professional prisoners of youth reach down the age-scale for a still younger set of victims.

And we Christians sit by and watch. Why are we so helpless? Why do we allow our wonderful free countries to be overrun by unsavory libertines who prey upon and pervert the normal desires of ordinary people? Why do we submit to the cultural and social domination of fifth-vendors, pimps, addicts, hoodlums, gamblers, bartenders, homosexuals, sex maniacs and power-crazed lawbreakers? Christians who have learned something about working together in evangelistic undertakings might well begin praying about this. We need to consider how best to stage a counterattack that will break through the cultural morass, and lead our countries back to sanity and to firm moral standards.

This will not be an easy revolution to launch in 1966. The enemy will be far more vicious than we ever dreamed. It will be Geneva in the 1530's all over again. Our dependable combat forces are tiny. We will be mocked; we will be misunderstood; we will be lampooned as relics of the seventeenth, eighteenth or nineteenth centuries, and yet — the stakes are tremendous. They very life-blood of our nations is in the balance. Who will shy away from the battle because the contest is rugged?

Let us Christians begin by opening a full-scale field war in behalf of our homes and neighborhoods. Let us become Puritan vigilantes, if necessary; but let us leave no stone unturned to protect the purity of our womanhood and youth. Let us develop a stragety of twentieth-century assault against the principalities and powers of darkness in chrome and steel and glass offices.

Let the promiscuous and the lecherous, young and old, be warned in the name of Christ: grow up and put on the garment of decency, or get back into your holes and caves. We are coming after you. —Decision
THE FORCES THAT MAKE A MAN

By Murray E. Burr

Text: 1 Samuel 1:20 - Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying be
cau se of the vision and revelation of the Lord; 1:27 - 28 - For this child I prayed: and the Lord hath given me the petition which I asked of him. Therefore also have I lent him to the Lord: as long as he liveth he shall be lent to the Lord.

If it was possible, in the narrow confines of a few brief sentences, to describe the forces that made Samuel the moral giant that he was, we could fittingly say, that as a child, he was born of prayer, surrendered in love, and nurtured in faith. Pursuing further, this line of thought. If we were seeking a single word, that would perfectly describe the life and character of this man; Only one word, in all our English vocabulary would be suitable. That word would be God, that answered for and taught us our Father. In presenting to you, this brief character sketch of the prophet Samuel, and in particular the forces that produced in him, such spiritual and moral qualities, bringing him, not only to the fore-front in the history of Israel, but of the world; all three important high-lights we wish to stress. Commenting on them in the following order:

(1) - He had a Godly mother.
(2) - He received a thorough religious training.
(3) - A national crisis revealed his greatness.

But first, let us look for just a few moments, into the life of this Godly mother, who won out over such great handicaps. In studying the life of Hannah, we study mother-hood, in its perfection.

Choose any great man that you may. Examine his back-ground. Analyze the forces that made him what he is. Search and find the single person, responsible more than any one else for his great-

This man on his road to greatness.

Archibald Rutledge, the now famous American Author, writing of his mother, said that in the most menial of everyday tasks, she would smile encouragement, to him to do his best, and say, "Theris Glory in it." May we pause and say, that less and less, are parents instilling in their children, the knowledge of there being glory in honest toil. In morality, in "the old-fashioned virtues, now fast becoming obsolete in this modern God-less age.

Douglas MacArthur, perhaps one of the greatest intellectual giants of this twentieth century, and certainly one of the few most military geniuses, in speaking of the forces that shaped his life, with reverence, said All that, I am, I owe to my Angel Mother.

The story is the same in the life of Lincoln. In this case it was his step-mother, In-as-much as his real mother had passed away when he was very young. (Con'td. Pg. 9)

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Sometimes, when you're feeling important

Sometime, when your ego's in bloom

Sometimes, when you think you've graduated

You're the best qualified in the room

Sometime, when you feel that your going

Would leave an unfilled hole

Just follow these simple instructions:

And see how you make up...

"Take a bucket and fill it with water
Put your hand in it up to the wrist
Pull it out, and the hole that's remaining
Is a measure of how you'll be missed!"

You may splash all you please when you enter
You may stir up water galore
But stop and you'll find in a minute
That it looks quite the same as before.

The moral of this quaint example
Is just do the best that you can
Be proud of yourself, but remember
There is no indispensable man!

Sent in by Jill Garrett

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husbands, children and many other souls to walk in the way of Truth.

INDISPENSIBLE
WHO CAN FIND A VIRTUOUS WOMAN? by Dorothy Alvar

In these days when everyone is so concerned about certain species of wildlife becoming extinct, it would behoove us to be more concerned with another species of "vicious breed" in the family tree - - which is becoming harder than ever to find. King Solomon was worried about it already in his days, thousands of years past, and asked the question (in Prov. 31) "Who can find a virtuous woman?" In case some would be inclined to think that he was only referring to moral virtue, we might explain that virtue is also a synonym with many other adjectives which, put together, give a description of excellence in character, for example the word "virtuous". If he was referring to his mommy. He wants some supper, and he shakes her and tries to rouse her. Opening her bleary eyes just a bit, she sees him - - perhaps in her crazed mind he appears as a monster, for she lunes at him and begins to beat him as though she would like to rip him apart. The more he wails, the more furious she becomes. Oh, let us shut these doors quickly, for we can't stand this sight anymore. And it would be repeated over and over if we were to open doors in wicker workshops, and skid rows, and the slums of the big cities.

Yes, King Solomon, you were surely right - - where DOES one find this virtuous woman? Ah, we will open the doors of our churches now, for surely we shall find her that there is a Christian mother now, sitting so piously in her garments of self-righteousness. It didn't matter that her new dress and accessories cost much more than she could afford. She didn't even feel a bit guilty about it! Whom did she have such a dollar for a special offering that was taken for the visiting missionary at the Ladies Auxiliary meeting. Well, the missionary would just have to make out - - she had to have decent things, too! - - had to have expensive ones. She was making an appeal for some ladies to do some visiting in a nearby hospital. Of course, she didn't have time. After all, she had a club meeting, a PTA to attend and, oh yes, she had almost forgotten that her son's teacher could have someone else would have to go in her place. Couldn't the pastor be satisfied that she came to the church services regularly every Sunday?

Well, let us make a silent exit from the churches forever. We've been unfruitful in our search for a virtuous woman. But wait, here is a group of homes we had overlooked. There they are, unpretentious, simple, and well-kept. And there is the "mother" - - the guiding hand of that home. There she is in the first hours of the day on her knees, seeking guidance from the Lord. She knows that she can't face the problems of her home without God's help. She knows that it's not enough to attend the church services regularly - - she must seek God's advice. She is there every day, maintaining those constant communion with Him.

Then she sets about her work with a happy heart, and a song on her lips. She makes the purse-string, but her husband works hard to earn a living. She

August of 1971 has come and gone, giving us to us what we all agree upon, our greatest conference thus far. The Apostolic Ministers' Fellowship convention was held again this year in The Red Carpet Inn of Beaumont, Texas.

From the very beginning in the Pre-conference service in Slisbee with Bro. Duplessy and his church, the blessings of God were mighty poured out and shared by the masses of God's people. Bro. Carl Ballester of South Bend, Ind., preached a master-piece in this service on GOD'S OBJECT TEACHING. He scored point after point upon this powerful truth of how God has used objects to teach His people lessons. He concluded with God sending Jeremiah to the potter's house and it seemed that we were all back on the ground as God worked with us pointing our hearts for the coming conference and our lives for the many tasks before us today.

The conference itself began the following day in Beaumont, being well attended by ministers from across the nation. Mightily inspired preaching and singing graced the event from the very beginning until the end. Both day and night services were heavenly and crowds were standing each evening. Holiness preaching was the theme of the conference and what a ministry it was! Each one received by the throngs of the people of God. Some of the greatest preachers of the present day Church, ministered powerfully under divine anointing and announcing. No matter how straight the holiness preaching came, the one thing did not detract that he was representing the views of a minority.

Bro. Neil of Florida, who is chairman of a group of preachers and ministers from several states in that area reached the second night of the conference and was welcomed by all. A high-grade of testimony from Missouri and Bro. Jordan from Indianapolis spoke on the other two nights, and they took us to the throne with their mighty ministries.

The Business Session on the last day was also sweeter blessed of the Lord. The conference took care of the usual business of nominating Elders for the General Council. Once again the system of casting lots for the final selection gave us our leaders for another year, with the absence of all politics and greed for position. None were put forward nor injured who may have been replaced, neither do they feel rejected by their brethren nor despond to live as a has-been.

In addition to the usual business, the conference adopted a Group Life Insurance Plan with a strong reliable Insurance Company. We feel this to be of particular interest and blessing to all our ministers, particularly the older ones who could not buy this kind of coverage otherwise for any price. Then too, it will be of keen interest to those coming into the A.M.F. in the future.

The rights and privileges guaranteed in the A.M.F. Constitution seem to spell out and be the cherished hearts' desire of those ministers from far and near seeking the fellowship of the Apostolic Ministers' Group. They are as follows, taken from the A.M.F. Manual, page 4, Section II, under Rights and Privileges:

"The following rights and privileges guaranteed to each member of the Apostolic Ministers' Fellowship cannot be altered, revised, changed or repealed except by three-fourths majority vote of the entire constituency of the Apostolic Ministers' Fellowship:

1. Local churches shall be recognized as sovereign, autonomous, self-governing units under the headship of their Bishop (Pastor) and not of another. National restriction shall ever be made that will encroach in any way upon the sovereignty of the local church.
2. No barriers shall be erected to divide brethren of like-precious faith. All men, regardless of denomination, are children of God, and therefore, the basis of life and doctrine and integrity. Our objective is to divide, but rather to unify.
3. All ministers shall be considered as equal. Officers shall at all times be recognized as servants of an equal Brothood and not as lords.
4. No Ecclesiastical - Heirarchy (Pastors over Pastors) or an ascending series of rulers shall be installed in the Apostolic Ministers' Fellowship.
5. Freedom to speak and write one's God-given convictions as long as it does not constitute fanatical or heresy shall be a cherished prerogative.
6. Each minister shall at all times be free to follow the leadings of the Holy Ghost as to his field of labor. Due courtesy and consideration for fellow ministerial affiliation, shall be granted.
7. A minister, if his life, doctrine and integrity meets the required standards, may retain affiliation with another religious group and still be eligible for membership in the Apostolic Ministers Fellowship.
8. Individual ministers or groups of ministers shall be free to hold fellowship meetings or open Bible Conferences or to form fellowship circles. Camp Meetings or Bible Conferences as they see fit.
9. No elective office shall be filled following the
History of the First Pentecostal Church, Jennings, La.

Sometime during the early or middle 1940's, Bro. M. J. Whitmore, pastor in Evangeline, began a work for the Lord in Jennings at 914 Florence Street. He purchased the lot and set up the structure or outer shell of the building.

Under the Home Missionary program, Bro. Henry Dunn had the inside work done and the church completed. It was possibly the first Home Missionary project.

Bro. Charles H. "Jr." Weeks then came as pastor of the church. He built the building. A Sunday School room was added to the north side of the auditorium. During his stay, the building was officially dedicated to the Lord on Friday night, June 8, 1951.

Bro. Wilbert Lornand, newly elected pastor at King's Farm, also became the new pastor in Jennings in February of 1952. He stayed for approximately 5 years. Improvements on the lot and church were made during this time.

In these first few years, the attendance ran as high as 64. There were several permanent resident families, and some were temporarily in town with oilfield, pipeline, and seismograph companies.

Bro. Nix, pastor at Elton, also ministered to the Jennings church. He stayed only a short time. Attendance dropped to 2 people, Bro. & Sis. Willie Seaman. They paid the bills and kept the church doors open.

Bro. Lezine Fontenot of Lake Charles took over the church and membership began to increase. Bro. Willie Benoit was elected pastor and stayed for several years. During this period, further additions to the church building were made. A parsonage was purchased and moved on the lot behind the church, but was enlarged and remodeled. In the spring of 1966, while the church was under repair, fire completely destroyed the structure and badly damaged the parsonage. Due to a lack of space on the lot on Florence Street, Bro. Benoit purchased 2 lots on the corner of North State and Maund Streets for the erection of the new building.

Bro. J. J. Solomon began serving as pastor in the fall of 1966. The burned out parsonage was moved to the new location and completely renovated. Services were conducted in this building until the new church was sufficiently completed to house the congregation. We moved into our present building about the middle of 1967.

Bro. T. C. Alexander became pastor in December of 1969. Improvements have been made on the lot, the church building, and the old parsonage (now in use as the annex). A residence at 914 Humphrey Street has been purchased for a parsonage. Dedication of the church building is planned for the very near future.

Present membership runs in the 60's.

The Mission Fields

Bharosa Ghar Mission, P. O. Bhura, Deoria Dist., U.P. India.
September 7, 1971
Rev. Murray E. Burr, Port Arthur, Texas
U. S. A.

Our Beloved Brother Burr,

Holy Greetings from us all, at Bharosa Ghar in the only saving Name of Jesus, our Great God and King!

I do trust this finds you well and enjoying the blessings of the Lord. I must apologize for being so tardy in writing you after my return to my native land on May 13, but since my return I have had so many things to attend to and have been on the go, and have had to neglect my correspondence.

I had a very nice trip across the Pacific, with stopovers in Honolulu, Tokyo and Hong Kong. In Honolulu I ministered to the congregation of the First Grace Christian Church. The Pastor and most of the leading members have received the Baptism of the Holy Ghost but have not yet seen the light of Baptism in Jesus Name. In Tokyo I was guest of the U. C. P. missionaries, Bro. & Sis. Wesley Hall and enjoyed the Fellowship and the opportunity to minister the Word to Japanese fellow believers. In Hong Kong I stayed at the Y. M. C. A. but visited with American Baptist missionary Rev. James McCarty who has been witnessing to Indians settled in Hong Kong.

I had a warm welcome on my return home - my family and Mission folk were all glad to have me in their midst again. The town people also arranged a meeting in order to welcome me. Had to return shortly after to New Delhi to clear my baggage through the Customs - which was quite a hassle. I had to stay there for over a week. While there I had the opportunity to preach to several cottage prayer-meeting groups gathered in homes and led by our Bro. Victor David. Incidentally this Brother was brought into the Apostolic message partially through our instrumentality. I was so happy to see how the Lord had blessed his ministry, especially in praying for the sick and casting out demons. As a small, but in moments of sober reflection, Lincoln quickly laid all his trophies of success, humbly at the feet of this noble, pioneer step-mother.

No greater power exists, for the shaping of lives, of nations and of the world, than the power of Godly mothers. America is sadly in need of such. Though her handicap was great, Hannah's faith was greater. A faith that over came her surroundings. In the end it conquered all the forces against her. She had more power than her adversaries. We must get ourselves quickly, the power of Godly mothers. The mother of Moses, though humble and unknown, had greater power than Pharaoh. Because of the fact that she nurtured in faith, Moses, the one man who did more than all others in the history of the West, the name Moishe became so great.

For she succeeded in instilling in this youthful mind and life, such essence of God's truth, that all the tinsel, superficial glitter of Egyptian palace and court life was never able to quench or erase.

Mary the mother of Jesus, had greater power than Caesar Augustus. Because in giving life and flesh to the infant son-of-God, she changed the whole course of history. The throne of the world's greatest Empires have toppled. Empires have been shaken. Millions upon untold millions of lives enlivened and transformed. All because of one Godly, virtuous mother.

But this leads to our second thought - PROPER RELIGIOUS TRAINING. May we say in all seriousness, the greatest need of our nation today, is for children, to receive proper training in Godly homes. Most of the wrongs and corruption that we have today is due to the fact that we have let the little children of this land become just another type of a sinner. Many facts make us doubt that he was even a Christian in the modern day sense of the word. But we do say that he was a man of destiny. Fashioned, purposefully, by divine providence in which their work stands.

The reformation did not make Luther. Far from it. For deep in the heart and soul of this mighty tower of strength and faith, a virtual revolution had been stirring. And for years, the seeds were sown deep within the needs of a darkened, superstition world. Quietly, privately he had prepared this wittenburg Monk. In God's time, the reformation revealed him. We could go on and on citing instance after instance in which God has always produced the man fitted for the hour. So far, in America he has never failed us. Always our Samuel has appeared in time. In times of national crisis he has given us our Washingtons. He has given us our Lincolns. Big man has always spoken the voice of the people. Unhindered by the cheap pettiness so characteristic of mean little men who sometimes occupy high political office.

But the crisis is on today. The greatest crisis that the church, the nation and the world has ever known. WHERE ARE OUR SAMUELS? May we answer with a question, WHERE ARE OUR HANNAHS. For if there is a droth of Samuels, it is because there is a droth of Hannahs.
result of these miracles, recently three Hindus and a Sikh were baptised in Jesus Name. Several nights we preached to packed audiences in the stifling heat - Catholics, Baptists, Methodists and Hindus eager for the truth, and I pray that we may be able to get a suitable place of worship in this capital city of India.

On returning we baptised a Catholic girl in Jesus Name. Just received a letter from a salvation army lieutenant, who has read our Apostolic literature and received the Baptism of the Holy Ghost, that he is now convinced about Baptism in Jesus Name and is ready to follow our Lord in Baptism. A month ago I was invited to preach in an Anglican Church 60 miles from here at Gorakhpur. Despite a heavy downpour all night and the next morning, the Church was packed and people deeply interested in the Message. Two weeks ago they asked me to speak in another Anglican church. Formal church leaders are unable to feed their flock who are hungry for the things of the Spirit. We have again, over 700 in our Junior College. Have been cramped for room so we are rushing the building of another classroom, to ease the seating problem. Hope to have it ready before the cold weather sets in. We pray the Lord will help us plant the Gospel seed in these young hearts. We have another addition to our Orphanage - 4 year old Inder - has no parents - he is very sweet. We can trust that he has had a very blessed time at the Conference at Beumont. We have been praying for you and the Conference. We hope to have our Church Convention sometime the third week of October. We are expecting brethren from all over the place to be with us here in central India for their lives. Please remember these meetings specially in your prayers. We need a great Holy Ghost outpouring in our midst.

A couple of weeks ago wife and my boys and several in the children's home were afflicted with eye problems; an epidemic that has been raging in this area for the last few months. We thank God they are all better now. It is suspected that this virus has been brought to this country by the thousands from East Pakistan to India for their lives. There seems to be no solution for this holocaust in the near future and perhaps never - until the Prince of Peace returns with "healing in His wings."

It has been raining almost continuously for the past month. All our rivers are in flood, communications cut off, thousands rendered homeless and crops totally destroyed as well as human life. Well God's judgements are in the earth but men continue to harden their hearts.

The Lord has been good to me, although I passed my 59th., milestone the 3rd. of September. I cherish very fond memories of the wonderful blessings I enjoyed with you and the Church there at Port Arthur and all the kindness you showed to me. My gun has not arrived here yet but it has reached Delhi along with the second installment of my baggage. I shall have to be going there to get it released from the Customs and am looking forward to making good use of it this winter.

Greet all those that love us in the faith. With best wishes to Sister Burr and your daughter from my wife and children, I remain

Your Brother in the Gospel,

James S. Moran

Elder Murray E. Burr
1909 Jefferson Drive
Port Arthur, Texas 77640

Dear Elder Burr:

Christian Greetings in Jesus Precious Name;

Once again I want to state how we enjoy the "Apostolic Standard" and we always look forward to it.

We have been here for some short time in Warsaw, Kentucky, and by the help of the LORD expect to raise up a real Bible teaching-preaching assembly. We regret that we were not able to make the general assembly in Texas this month we would have loved to make it, LORD willing, we want to plan on being in the one next year.

We are in need of a young couple. We would like for the Sister to play the piano and to help in the assembly here. I was wondering if you could or would put a small notice in one of the up coming issues of the Apostolic Standard stating the fact? I feel that the LORD has a young couple somewhere who would want to do a work for the LORD.

We have known Elder Cavaness for many years and he will be in services with us Saturday the 11th of September. Pray for that service as we plan on going into revival that week or the week before.

Shall look forward to your reply and now asking the LORD'S blessings upon your every effort for HIM.

I remain, With True Christian Love,

Yours For the Bible Truths & Lost Souls,

Bro. Logan

~

PREVAILING PRAYER

By - Charles Finney

Prevaling prayer is that which secures an answer. Saying prayers is not offering prevailing prayer. The prevalence of prayer does not depend so much on quantity as on quality. I do not know how better to approach this subject than by relating a fact of my own experience before I was converted. I related to me in my unbaptised experiences, but too common among unconverted men.

I do not recollect having ever attended a prayer-meeting until after I began the study of law. Then, for the first time, I lived in a neighborhood where there was a prayer-meeting weekly. I had neither known, heard, nor seen much of religion; hence I had no settled opinions about it. Partly from curiosity and partly from an unreasoning of mind upon the subject, which I could not but desire, I began to attend that prayer-meeting. About the same time I bought the first Bible that I ever owned, and began to read it. I listened to the prayers which I heard offered in those prayer-meetings with all the attention which I gave to prayers so cold and formal. In every prayer they prayed for the gift and outpouring of the Holy Spirit. Both in their prayers and in their remarks, which were occasionally interspersed, they acknowledged that they did not prevail with God. This was most evident, and had almost made me a sceptic.

Seeing me so frequently in their prayer-meeting, the leader, on one occasion, asked me if I did not want them to pray for me. I replied: "No." I said: "I suppose that I need to be prayed for, but my prayers are not answered. You confess it yourselves." I then expressed my astonishment at this fact, in view of what the Bible said about the prevalence of prayer. Indeed, for some time my mind was much perplexed about the same thing. I was surprised at the seeming disregard of the subject of prayer and the manifest facts before me, from week to week, in this prayer-meeting. Was Christ a divine teacher? Did He actually teach what the Gospels attributed to Him? Did He mean what He said? Did prayer really avail to secure blessings from God? If so, what was I to make of what I witnessed from week to week and month to month in that prayer-meeting? Were they real Christians who had in view the real prayer-meeting in the Bible sense? Was it such prayer as Christ had promised to answer? Here I found the solution.

I became convinced that they were under a delusion; that they did not prevail because they had no right to prevail. They did not comply with the conditions upon which God had promised to hear prayer. Their prayers were just such as God had promised not to answer. It was evident they were overlooking the fact that they were in danger of praying themselves into scepticism in regard to the value of prayer.

In reading my Bible I noticed such revealed conditions as the following:

(a) Faith in God as the answerer of prayer. This, it is plain, involves the expectation of receiving when we ask.

(b) Another revealed condition is the asking according to the revealed will of God. This plainly implies asking only for such things as God is willing for us to have in such a state of mind as God can accept. I fear it is common for professors of Christianity to overlook the state of mind in which God requires them to be as a condition of answering their prayers.

For example: In offering the Lord's Prayer, "Thy kingdom come," it is plain that sincerity is a condition of prevailing with God. But sincerity in offering this petition implies the whole heart and life devotion of the petitioner to the building up of this kingdom. It implies the sincere and thorough consecration of all that we have and all that we are to this end. To utter this petition in any other state of mind involves hypocrisy, and is an abomination.

So in the next petition, "Thy will be done on earth as it is in heaven," God has not promised to hear this petition unless it be sincerely offered. But sincerity implies a state of mind that accepts the will of God as the ground and ground of all that we do as we stand it, as they accept it in heaven. It implies a loving, confiding, universal obedience to the whole known will of God, whether that will is revealed in His Word, by His Spirit, or in His providence. It implies that we hold ourselves and all that we have and are as absolutely and cordially at God's disposal as do the inhabitants of heaven. If we fall short of this, and withhold anything whatever from God, we "regard iniquity in our hearts," and God will not hear us. 

Sincerity in offering this petition implies a state of entire and universal consecration to God. Anything short of this is withholding from God that which is His due. It is "turning away our ear from hearing the words of the Scriptures." "He that turneth away his ear from hearing the law, even his prayer shall be an abomination."

Do professors of Christianity understand this?

What is true of offering these two petitions is true of all prayer. Do Christians lay this to heart? Do they consider that all professor prayer is an abomination if it be not offered in a state of entire consecration of all that we have and are to God? If we do not offer ourselves with and in our prayers,
with all that we have; if we are not in a state of mind that cordially accepts and, so far as we know, perfectly conforms to the whole will of God, our prayer is an abomination. How awfully profane is the use very frequently made of God’s Prayer, both in public and in private. To hear men and women chatter over the Lord’s Prayer, “Thy kingdom come, Thy will be done on earth as it is in heaven,” while their lives are anything but conforming to what they proclaim, is shocking and revolting. To hear men pray, “Thy kingdom come,” while it is most evident that they are making little or no sacrifice or effort to promote this kingdom, forces the conviction of barefaced hypocrisy. Such is the ever-prevaling prayer.

(c) Unselfishness is a condition of prevailing prayer. “Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts” (Jas. iv. 3).

(d) Another condition of prevailing prayer is a conscience void of offense toward God and man. 1 John iii, 22: “If our heart (conscience) condemn us, God is greater than our heart and knoweth all things; if our heart condemn us not, then have we confidence toward God, and whatever we ask receive of Him, because we keep His commandments and do those things that are pleasing in His sight.” Here two things are made plain: first, that to prevail with God we must keep a conscience void of offence; and second, that we must keep His commandments and do those things that are pleasing in His sight.

(e) A pure heart is also a condition of prevailing prayer. Ps. lxix. 18: “If I regard iniquity in my heart, the Lord will not hear me.”

(f) All due confession and restitution to God and man is another condition of prevailing prayer. Prov. xxi. 3: “He that covereth his sins shall not prosper: but he that confesseth and forsaketh them shall find mercy.”

(g) Clean hands is another condition. Ps. lxxxvi. 6: “I will wash mine hands in innocence, so will I compass thine altar, O Lord.” I Tim. vi. 8: “I will therefore lay up mine hands firmly, without wrath and doubting.”

(h) The settling of disputes and animosities among brethren is a condition. Matt. v. 23, 24: “If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.”

(i) Humility is another condition of prevailing prayer. Jas. 4, 8: “God resisteth the proud, but giveth grace to the humble.”

(j) Taking up the stumbling-blocks is another condition. Ezek. 14, 13: “Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face. Should I be inquired of at all by them?”

(k) A forgiving spirit is a condition. Matt. 18, 12: “Forgive us our debts as we forgive our debtors.” 15: “But if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses.”

(l) The exercise of a truthful spirit is a condition. Ps. 51, 6: “With thee is wisdom and power: who hast ordered all things in wisdom and justice.” If the heart be not in a truthful state, if it be not entirely sincere and unselfish, we regard iniquity in our hearts; and, therefore, the Lord will not hear us.

(m) Praying in the name of Christ is a condition of prevailing prayer.

(n) The inspiration of the Holy Spirit is another condition. All truly prevailing prayer is inspired by the Holy Ghost. Rom. 8, 26, 27: “For we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the heart knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.”

(o) Fervency is a condition. A prayer, to be prevailing, must be fervent. Jas. v. 16: “Confess your faults one to another, and pray for one another, that you may be healed. The effectual fervent prayer of a righteous man availeth much.”

(p) Perseverance or persistence in prayer is often a condition of prevailing. See the case of Jacob, the Disciple of Elijah, of the Syrophoenician woman, of the unjust judge, and the teaching of the Bible generally.

(q) Thrust of soul is often a condition of prevailing prayer. “As soon as Zarephath travailed, she brought forth a daughter.” 1 Kings, i, 10-12: “Samuel, “for whom I travail in birth again, till Christ be formed in you.” This implies that he had travailed in birth for them before they were converted. Indeed, travail of soul in prayer is the only interest of prayer. If a man does not know what this is, he does not understand the spirit of prayer. He is not in a revival state. He does not understand the passage already quoted—Rom. viii. 26, 27. Until he understands this agonizing prayer, he does not know the real secret of revival power.

(r) Another condition of prevailing prayer is the consistent use of means to secure the object prayed for, if means are within our reach, and are known by us to be necessary to the securing of the end. To pray for a revival of religion, and use no other means, is to tempt God. This, I could plainly see, was the case of those who offered prayer in the prayer-meeting of which I have spoken. They were as silent as death on the subject, and opened not their mouths to those around them. They continued to pray in a pestilential impotent man in the community administered to them in my presence a terrible rebuke. He expressed just what I deeply felt. He rose, and with the utmost solemnity and tearfulness said, “Christian people, do a thing to-day that you have not done in these meetings for a revival of religion. You often exhort each other here to wake up and use means to promote a revival. You assure each other, and assure us who are impotent, that we are in the way to hell; and I believe it. You also insist that if you should wake up, and use the appropriate means, there would be a revival, and we should be converted. You tell us of our great danger, and that our souls are worth more than all worlds; and you ask us about our occupations, trifling employments and use no such means. We have no revival and our souls are not saved.” Here he broke down and fell, sobbing, back into his seat. This rebuke fell heavily upon that prayer-meeting, as I shall ever remember. It did good; for it was not long before the members of that prayer-meeting broke down, and we had a revival. I was present in the first meeting in which spirit was manifest. Oh! how changed was the tone of their prayers, confessions, and supplications. I remarked, in returning home, to a friend: “What a change has come over these Christians. This must be the beginning of a revival.” Yes; a wonderful change comes over all the meetings whenever the Christian people are revived. Then their confessions mean something. They mean reformation and restitution. They mean work. They mean the use of means. They mean the opening of their powers to the promotion of the work.

(q) Prevailing prayer is specific. It is offered for a definite object. We cannot prevail for everything at once. In all the cases recorded in the Bible in which prayer was answered, it was notworthiness that was prayed for, but a definite request.

(r) Another condition of prevailing prayer is that we mean what we say in prayer; that we make no false pretences; in short, that we are entirely childlike and sincere, speaking out of the heart, nothing more nor less than we mean, feel, and believe.

(s) Another condition of prevailing prayer is a state of mind that assumes the good faith of God in all His promises.

(v) Another condition is "watching unto prayer" as well as "praying in the Holy Ghost." By this I mean guarding against everything that can quench or grieve the Spirit of God in our hearts. Also watching for the occasion, in a state of mind that will diligently use all necessary means, at any expense, and add entreaty to entreaty.

When the fellow ground is thoroughly broken up in the hearts of Christians, when they have confessed for the occasion, the work is thorough and honest, they will naturally and inevitably fulfill the conditions, and will prevail in prayer. But it cannot be too distinctly understood that none others will. What we commonly hear in prayer and conference is prayer. It is often astonishing and lamentable to witness the delusions that prevail upon the subject. Who has that witnessed real revivals of religion has not been struck with the change that comes over the whole spirit and manner of the prayers of really revived Christians? I do not think I ever could have been converted if I had not discovered the solution of the question: "Why is it that much that is called prayer is not answered?"

CONCLUSION (continued)