

**~Other Speakers A-F: E.M. Bounds:**

In the fearful contest in this world between God and the devil, between good and evil, and between heaven and hell, prayer is the mighty force for overcoming Satan, giving dominion over sin, and defeating hell. Only praying leaders are to be counted on in this dreadful conflict. Praying men alone are to be put to the front. These are the only sort who are able to successfully contend with all the evil forces.

The prayers of all saints are a perpetual force against all the powers of darkness. These prayers are a mighty energy in overcoming the world, the flesh and the devil, and in shaping the destiny of God's movements, to overcome evil and get the victory over the devil and all his works. The character and energy of God's movements lie in prayer. Victory is to come at the end of praying.

The wonders of God's power are to be kept alive, made real and present, and repeated only by prayer. God is not now so evident in the world, so almighty in manifestation as of old, not because miracles have passed away, nor because God has ceased to work, but because prayer has been shorn of its simplicity, its majesty, and its power. God still lives, and miracles still live while God lives and acts, for miracles are God's ways of acting. Prayer is dwarfed, withered, and petrified when faith in God is staggered by doubts of his ability, or through the shrinking caused by fear. When faith has a telescopic far-off vision of God, prayer works no miracles, and brings no marvels of deliverance. But when God is seen by faith's closest, fullest eye, prayer makes a history of wonders.

Think about God. Make much of him, till he broadens and fills the horizon of faith. Then prayer will come into its marvelous inheritance of wonders. The marvels of prayer are seen when we remember that God's purposes are changed by prayer, God's vengeance is stayed by prayer, and God's penalty is remitted by prayer. The whole range of God's dealing with man is affected by prayer. Here is a force which must be increasingly used, that of prayer, a force which all the events of life ought to be subjected.

To "pray without ceasing," to pray in everything, and to pray everywhere--these commands of continuity are expressive of the sleepless energy of prayer, of the exhaustless possibilities of prayer, and of its exacting necessity. Prayer can do all things. Prayer must do all things.

Prayer is the simplest form of speech

That infant lips can try;

Prayer the sublimest strains that reach

The majesty on high.

Prayer is asking God for something, and for something which he has promised. Prayer is using the divinely appointed means for obtaining what we need and for accomplishing what God proposes to do on earth.

Prayer is appointed to convey

The blessings God designs to give;

Long as they live should Christians pray,

They learn to pray when first they live.

And prayer brings to us blessings which we need, and which only God can give, and which prayer can alone convey to us.

In their broadest fullness, the possibilities of prayer are to be found in the very nature of prayer. This service of prayer is not a mere rite, a ceremony through which we go, a sort of performance. Prayer is going to God for something needed and desired. Prayer is simply asking God to do for us what he has promised us he will do if we ask him. The answer is a part of prayer, and is God's part of it. God's doing the thing asked for is as much a part of the prayer as the asking of the thing is prayer. Asking is man's part. Giving is God's part. The praying belongs to us. The answer belongs to God.

Man makes the plea and God makes the answer. The plea and the answer compose the prayer. God is more ready, more willing and more anxious to give the answer than man is to give the asking. The possibilities of prayer lie in the ability of man to ask large things and in the ability of God to give large things.

God's only condition and limitation of prayer is found in the character of the one who prays. The measure of our faith and praying is the measure of his giving. As our Lord said to the blind man, "according to your faith be it unto you," so it is the same in praying, "According to the measure of your asking, be it unto you." God measures the answer according to the prayer. He is limited by the law of prayer in the measure of the answers he gives to prayer. As is the measure of prayer, so will be the answer.

If the person praying has the characteristics which warrant praying, then the possibilities are unlimited. They are declared to be "all things whatsoever." Here is no limitation in character or kind, in circumference or condition. The man who prays can pray for anything and for everything, and God will give everything and anything. If we limit God in the asking, he will be limited in the giving.

Looking ahead, God declares in his Word that the wonder of wonders will be so great in the last days that everything animate and inanimate will be excited by his power:

For behold, I create new heavens and a new earth; and the former shall not be remembered nor come to mind. But be ye glad and rejoice, forever, in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy.

But these days of God's mighty working, the days of his magnificent and wonder-creating power, will be days of magnificent praying.

And it shall come to pass that before they call, I will answer, and while they are yet speaking, I will hear.

It has ever been so. God's marvelous, miracle-working times have been times of marvelous, miracle-working praying. The greatest thing in God's worship by his own estimate is praying. Its chief service and its distinguishing feature is prayer:

Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offering and their sacrifices shall be accepted upon my altar, for my house shall be called a house of prayer for all people.

This was true under all the gorgeous rites and parade of ceremonies under the Jewish worship. Sacrifice, offering, and the atoning blood were all to be impregnated with prayer. The smoke of burnt offering and perfumed incense which filled God's house was to be but the flame of prayer, and all of God's people were to be anointed priests to minister at his altar of prayer. So all things were to be done with mighty prayer, because mighty prayer was the fruitage and inspiration of mighty faith. But much more is it now true every way under the more simple service of the gospel.

The course of nature, the movements of the planets, and the clouds, have yielded to the influence of prayer, and God has changed and checked the order of the sun and the seasons under the mighty energies of prayer. It is only necessary to note the remarkable incident when Joshua, through this divine means of prayer, caused the sun and the moon to stand still so that a more complete victory could be given to the armies of Israel in the contest with the armies of the Amorites.

If we believe God's Word, we are bound to believe that prayer affects God, and affects him mightily; that prayer avails, and that prayer avails mightily. There are wonders in prayer because there are wonders in God. Prayer has no talismanic influence. It is no mere fetish. It has no so-called powers of magic. It is simply making known our requests to God for things agreeable to his will in the name of Christ. It is just yielding our requests to a father, who knows all things, who has control of all things, and who is able to do all things. Prayer is infinite ignorance trusting to the wisdom of God. Prayer is the voice of need crying out to him who is inexhaustible in resources. Prayer is helplessness reposing with childlike confidence on the word of its Father in heaven. Prayer is but the verbal expression of the heart of perfect confidence in the infinite wisdom, the power and the riches of Almighty God, who has placed at our command in prayer everything we need.

How all the gracious results of such gracious times are to come to the world through prayer, we are taught in God's Word. God's heart seems to overflow with delight at the prospect of thus blessing his people. By the mouth of the prophet Joel, God thus speaks:

Fear not, O land; be glad and rejoice; for the Lord will do great things." Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker worm and the caterpillar, and the palmer worm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else; and my people shall never be ashamed.

What wonderful material things are these which God proposes to bestow upon his people! They are marvelous temporal blessings he promises to bestow on them. They almost astonish the mind when they are studied. But God does not restrict his large blessings to temporal things. Looking down the ages, he foresees Pentecost, and makes these exceeding great and precious promises concerning the outpouring of the Holy Spirit, these very words being quoted by Peter on that glad day of Pentecost:

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons shall prophesy, your old men shall dream dreams, your young men shall see visions; And also upon the servants and upon the hand maidens in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke; The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord shall come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

But these marvelous blessings will not be bestowed upon the people h. sovereign power, nor be given unconditionally. God's people must do some thing precedent to such glorious results. Fasting and prayer must play an important part as conditions of receiving such large blessings. By the mouth of the same prophet, God thus speaks:

Therefore also now, saith the Lord, turn ye to me with all your heart, and with fasting, and with weeping, and with mourning; And rend your heart, and not your garments; and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will turn and repent, and leave a blessing behind him, even a meat offering, and a drink offering, unto the Lord your God? Blow the trumpet in Zion; sanctify a fast, call a solemn assembly. Gather the people; sanctify the congregation; assemble the elders; gather the children; and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; Wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen."

Prayer reaches even as far as the presence of God goes. It reaches everywhere because God is everywhere. Let us read from Psalm 139:1:

If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost part of the sea; Even there shall thy hand lead me, and thy right hand shall hold me."

This may be said as truly of prayer as it is said of the God of prayer. The mysteries of death have been fathomed by prayer, and its victims have been brought back to life by the power of prayer, because God holds dominion over death, and prayer reaches where God reigns. Elisha and Elijah both invaded the realms of death by their prayers, and asserted and established the power of God as the power of prayer. Peter by prayer brings back to life the saintly Dorcas to the early church. Paul doubtless exercised the power of prayer as he fell upon and embraced Eutychus who fell out of the window when Paul preached at night.

Our Lord several times explicitly declared the far-reaching possibilities and the unlimited nature of prayer as covering "all things whatsoever." The conditions of prayer are exalted into a personal union with himself. That successful praying glorified God was the condition upon which laborers of first quality and sufficient in numbers were to be secured to press forward God's work in the world. The giving of all good things is

conditioned upon asking for them. The giving of the Holy Spirit to God's children is based upon the asking of the children of God. God's will on earth can be secured only by prayer. Daily bread is obtained and sanctified by prayer. Reverence, forgiveness of sins, and deliverance from the evil one, and salvation from temptation, are in the hands of prayer.

The first jeweled foundation Christ lays as the basic principle of his religion in the Sermon on the Mount reads on this wise: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." As prayer follows from the inner sense of need, and prayer is the utterance of a deep poverty-stricken spirit, so it is evident he who is "poor in spirit" is where he can pray and where he does pray.

Prayer is a tremendous force in the world. Take this picture of prayer and its wonderful possibilities. God's cause is quiet and motionless on the earth. An angel, strong and impatient to be of service, waits round about the throne of God in heaven, and to move things on earth and give impetus to the movements of God's cause in this world, he gathers all the prayers of all God's saints in all ages, and puts them before God just like Aaron used to cloud, flavor, and sweeten himself with the delicious incense when he entered the holy sanctuary, made awful by the immediate presence of God. The angel impregnates all the air with that holy offering of prayers, and then takes its fiery body and casts it on the earth.

Note the remarkable result. "There were voices and thunderings and lightnings and an earthquake." What tremendous force is this which has thus convulsed the earth? The answer is that it is the "prayers of the saints," turned loose by the angel round about the throne, who has charge of those prayers. This mighty force is prayer, like the power of earth's mightiest dynamite.

Take another fact showing the wonders of prayer wrought by Almighty God in answer to the praying of his true prophet. The nation of God's people was fearfully apostate in head and heart and life. A man of God went to the apostate king with the fearful message which meant so much to the land, "There shall not be rain nor dew these years but according to my word." Whence this mighty force which can stay the clouds, seal up the rain, and hold back the dew? Who is this who speaks with such authority? Is there any force which can do this on earth? Only one, and that force is prayer, wielded in the hands of a praying prophet of God. It is he who has influence with God and over God in prayer, who thus dares to assume such authority over the forces of nature. This man Elijah is skilled in the use of that tremendous force. "And Elijah prayed earnestly, and it rained not on the earth for three years and six months."

But this is not all the story. He who could by prayer lock up the clouds and seal up the rain, could also unlock the clouds and unseal the rain by the same mighty power of prayer. "And he prayed again, and the heaven gave rain, and the earth gave forth her fruit."

Mighty is the power of prayer. Wonderful are its fruits. Remarkable things are brought to pass by men of prayer. Many are the wonders of prayer wrought by an almighty hand. The evidences of prayer's accomplishments almost stagger us. They challenge our faith. They encourage our expectations when we pray.

From a cursory summary like this, we get a bird's-eye view of the large possibilities of prayer and the urgent necessity of prayer. We see how God commits himself into the hands of those who truly pray. Great are the wonders of prayer because great is the God who hears and answers prayer. Great are these wonders because great are the rich promises made by a great God to those who pray.

We have seen prayer's far-reaching possibilities and its absolute, unquestioned necessity, and we have also seen that the foregoing particulars and elaboration were requisite in order to bring the subject more clearly, truly and strongly before our minds. The church more than ever needs profound convictions of the vast importance of prayer in prosecuting the work committed to it. More praying must be done and better praying if the church shall be able to perform the difficult, delicate, and responsible task given to it by her Lord and master. Defeat awaits a nonpraying church. Success is sure to follow a church given to much prayer. The supernatural element in the church, without which it must fail, comes only through praying. More time, in this busy bustling age, must be given to prayer by a God-called church. More thought must be given to prayer in this thoughtless, silly age of superficial religion. More heart and soul must be in the praying that is done if the church would go forth in the strength of her Lord and perform the wonders which is her heritage by divine promise.

O Spirit of the living God,

In all thy plenitude of grace,

Where'er the foot of man hath trod,  
Descend on our apostate race.  
Give tongues of fire and hearts of love,  
To preach the reconciling word,  
Give power and unction from above,  
Where'er the joyful sound is heard.

It might be in order to give an instance or two in the life of Rev. John Wesley, showing some remarkable displays of spiritual power. Many times it is stated this noted man gathered his company together, and prayed all night, or till the mighty power of God came upon them. It was at a watch night service, at Fetter Lane, December 31, 1738, when Charles and John Wesley, with Whitfield, sat up till after midnight singing and praying. This is the account:

About three o'clock in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, so that many cried out for exceeding joy, and many fell to the ground. As soon as we had recovered a little from that awe and amazement at the presence of his majesty, we broke out with one voice,

"We praise thee, O God! We acknowledge thee to be the Lord!"

On another occasion, Mr. Wesley gives us this account:

After midnight, about a hundred of us walked home together, singing, rejoicing and praising God.

Often does this godly man make the record to this effect, "We continued in ministering the Word and in prayer and praise till morning."

One of his all-night wrestlings in prayer alone with God is said to have greatly affected a Catholic priest, who was really awakened by the occurrence to a realization of his spiritual condition.

As often as God manifested his power in scriptural times in working wonders through prayer, he has not left himself without witness in modern times. Prayer brings the Holy Spirit upon men today in answer to importunate, continued prayer just as it did before Pentecost. The wonders of prayer have not ceased.