

## 5 Prayer, the Great Essential

You know the value of prayer: it is precious beyond all price. Never, never neglect it--Sir Thomas Buxton

Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother: pray, pray, pray--Edward Payson

PRAYER, in the preacher's life, in the preacher's study, in the preacher's pulpit, must be a conspicuous and an all-impregnating force and an all-coloring ingredient. It must play no secondary part, be no mere coating. To him it is given to be with his Lord "all night in prayer." The preacher, to train himself in self-denying prayer, is charged to look to his Master, who, "rising up a great while before day, went out, and departed into a solitary place, and there prayed." The preacher's study ought to be a closet, a Bethel, an altar, a vision, and a ladder, that every thought might ascend heavenward ere it went manward; that every part of the sermon might be scented by the air of heaven and made serious, because God was in the study.

As the engine never moves until the fire is kindled, so preaching, with all its machinery, perfection, and polish, is at a dead standstill, as far as spiritual results are concerned, till prayer has kindled and created the steam. The texture, fineness, and strength of the sermon is as so much rubbish unless the mighty impulse of prayer is in it, through it, and behind it. The preacher must, by prayer, put God in the sermon. The preacher must, by prayer, move God toward the people before he can move the people to God by his words. The preacher must have had audience and ready access to God before he can have access to the people. An open way to God for the preacher is the surest pledge of an open way to the people.

It is necessary to iterate and reiterate that prayer, as a mere habit, as a performance gone through by routine or in a professional way, is a dead and rotten thing. Such praying has no connection with the praying for which we plead. We are stressing true praying, which engages and sets on fire every high element of the preacher's being--prayer which is born of vital oneness with Christ and the fullness of the Holy Ghost, which springs from the deep, overflowing fountains of tender compassion, deathless solicitude for man's eternal good; a consuming zeal for the glory of God; a thorough conviction of the preacher's difficult and delicate work and of the imperative need of God's mightiest help. Praying grounded on these solemn and profound convictions is the only true praying. Preaching backed by such praying is the only preaching which sows the seeds of eternal life in human hearts and builds men up for heaven.

It is true that there may be popular preaching, pleasant preaching, taking preaching, preaching of much intellectual, literary, and brainy force, with its measure and form of good, with little or no praying; but the preaching which secures God's end in preaching must be born of prayer from text to exordium, delivered with the energy and spirit of prayer, followed and made to germinate, and kept in vital force in the hearts of the hearers by the preacher's prayers, long after the occasion has past.

We may excuse the spiritual poverty of our preaching in many ways, but the true secret will be found in the lack of urgent prayer for God's

presence in the power of the Holy Spirit. There are preachers innumerable who can deliver masterful sermons after their order; but the effects are short-lived and do not enter as a factor at all into the regions of the spirit where the fearful war between God and Satan, heaven and hell, is being waged because they are not made powerfully militant and spiritually victorious by prayer.

The preachers who gain mighty results for God are the men who have prevailed in their pleadings with God ere venturing to plead with men. The preachers who are the mightiest in their closets with God are the mightiest in their pulpits with men.

Preachers are human folks, and are exposed to and often caught by the strong driftings of human currents. Praying is spiritual work; and human nature does not like taxing, spiritual work. Human nature wants to sail to heaven under a favoring breeze, a full, smooth sea. Prayer is humbling work. It abases intellect and pride, crucifies vainglory, and signs our spiritual bankruptcy, and all these are hard for flesh and blood to bear. It is easier not to pray than to bear them. So we come to one of the crying evils of these times, maybe of all times--little or no praying. Of these two evils, perhaps little praying is worse than no praying. Little praying is a kind of make-believe, a salvo for the conscience, a farce and a delusion.

The little estimate we put on prayer is evident from the little time we give to it. The time given to prayer by the average preacher scarcely counts in the sum of the daily aggregate. Not infrequently the preacher's only praying is by his bedside in his nightdress, ready for bed and soon in it, with, perchance the addition of a few hasty snatches of prayer ere he is dressed in the morning. How feeble, vain, and little is such praying compared with the time and energy devoted to praying by holy men in and out of the Bible! How poor and mean our petty, childish praying is beside the habits of the true men of God in all ages! To men who think praying their main business and devote time to it according to this high estimate of its importance does God commit the keys of his kingdom, and by them does he work his spiritual wonders in this world. Great praying is the sign and seal of God's great leaders and the earnest of the conquering forces with which God will crown their labors.

The preacher is commissioned to pray as well as to preach. His mission is incomplete if he does not do both well. The preacher may speak with all the eloquence of men and of angels; but unless he can pray with a faith which draws all heaven to his aid, his preaching will be "as sounding brass or a tinkling cymbal" for permanent God-honoring, soul-saving uses.

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