

INTERCESSORY PRAYER, ITS DUTIES AND EFFECTS

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Intercessory Prayer, Its Duties and Effects by G. W. Mylne

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G. W. MYLNE

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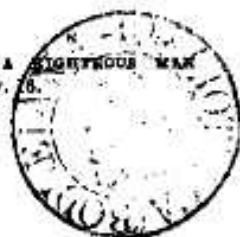
INTERCESSORY PRAYER,

ITS DUTIES AND EFFECTS.

BY G. W. MYLNE,

AUTHOR OF "WHAT IS CHANCE?" "UNIVERSAL TIME," ETC.

"THE EFFECTUAL PERSEVERENT PRAYER OF A RIGHTEOUS MAN
AVAILETH MUCH."—JAMES V. 8.



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INTRODUCTION.

"GOLDEN vials full of odours, which are the "prayers of saints." (*Rev. v. 8.*) Perfumes for the Lord of Hosts, incense for the sanctuary on high,—such is prayer. The application of the sweet incense of the Redeemer's merits imparts to the soul a holy perfume before God, as real in its existence, and infinitely more diffusive in its nature, than any material perfume is to the sense of man, and the breath of the Spirit acting upon this imparted property in the soul, causes an active exhalation of the aromatic odours to take place, rising in prayerful effusions to the Throne of Grace, and mingling with the smoke of the incense proceeding from the golden censer of our great High Priest and Intercessor above. For Christ has shed a holy fragrance upon His people, that they, in return, may delight Him with the sweet

odours thus imparted to them. This is implied where it is said, "All Thy garments smell of myrrh, aloes, and cassia, out of the ivory palaces, whereby they have made Thee glad. (*Ps. xlv. 8.*) Are not *the ivory palaces*" the temples of the Lord—His living people, who are said to be "builded together for an habitation of God through the Spirit?" (*Ephes. ii. 22.*)

Not one sincere prayer can leave the heart of the believer without carrying along with it some odoriferous particles of the sweet perfume, with which the imputed merits of Christ have thus imbued the soul. How pleasant, then, even as Christ Himself is pleasant, in His "sacrifice and offering to God for a sweet-smelling savour" (*Ephes. v. 2*) must the prayers of His people be to the Lord of Hosts! Such being the nature of prayer, we cannot wonder at the many assurances contained in Scripture that God is *the hearer and answerer of prayer*. The sweet odours that ascend to the Throne on high are sent back again in showers of blessing upon the souls whence they proceed. And thus the earth, in sending forth its daily exhalations, does not more certainly provide the clouds, whence its fructifying showers are after to descend, than the praying soul, by means of the Spirit, and the

imputation of Christ's merits, lays up for itself with God the means by which the dews of heaven are to descend upon its vineyard.

The cry of God's people is sweeter in His ear than the voice of any child is in that of the fondest earthly parent. God yearns over His people in a manner which we, with our fallen nature and finite capacities, are unable to fathom, and which, in our "little faith" we are very slow to believe. "The Lord thy God in the midst of thee is mighty; He will save, *He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.*" (*Zeph.* iii. 17.) If such be God's feelings toward His children, what unspeakable delight must He have in their prayers! O that we had some adequate idea what music the lifting up of our heart and tongue is to our Heavenly Father, what joy is experienced by Him at the thought that He has to bestow upon us anything that we may have asked according to His will; and with what intensity of satisfaction the thing is actually given! We cannot have a more blessed subject of meditation than this, or one in which our practical comfort and interests, as Christians, are more deeply concerned. May God give us grace to consider it more than we do, with

deep earnestness, and much profit to our souls. Thus shall we be led to much prayer and supplication before the Throne. The odours must not be shut up within the soul, and if we wish them freely to give out their fragrance, we must, by the help of the Spirit, keep down those carnal influences, which act as a close stopper to the vials in which the perfumes are held, for then it may be that, like the alabaster box of precious ointment mentioned in Scripture, the soul has to be broken with the strokes of God's hand, that "the whole house" may be "filled with the odour of the ointment." Let it be our aim that this be the case with us at all times, and not only in the hour of affliction. May our faces shine continually from having been in the company of our Lord and Saviour. May they be "as the light of the morning without clouds; as the tender grass springing out of the earth by clear shining after rain." (*2 Sam. xxiii. 4.*)

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“ Ask, and it *shall* be given you ; seek, and
“ ye *shall* find ; knock, and it *shall* be opened
“ unto you. For *every one* that asketh
“ receiveth ; and he that seeketh findeth ; and
“ to him that knocketh it shall be opened.”
(*Matt.* vii. 7, 8.) “ If ye abide in me, and
“ my words abide in you, ye shall *ask what*
“ *ye will*, and it shall be done unto you.”
(*John* xv. 7.) “ And *all things* whatsoever
“ ye shall ask in prayer, *believing*, ye shall
“ receive.”—(*Matt.* xxi. 22.)

What simplicity, and at the same time
what an incomprehensible fulness, there is
in the Divine affirmative ! We are so
familiar with the redundancy of *human*
affirmations, that we are utterly lost in the

majesty, and unfathomable import, of God's simple Word,—in the wondrous meaning of His "yea and amen,"—in the endless vistas of truth and blessing that are opened up in the "*shall*," and "*will*," of His promise.

The reason why we are so deficient in *practical* Theology, is that we study so little the Attributes of God, and, among the rest, His faithfulness and truth. We must "know "the love of Christ which passeth knowledge," in all its bearings upon the Divine character, if we would be "filled with all the fulness of God." Perhaps there are no texts of Scripture so difficult to realize, as the simple promises of answer to prayer. They seem to usher the soul at once into the presence of the Divine Majesty, to bring it into immediate contact with the unsearchable attributes of God, and thus humble it to the dust under a sense of its own insignificance, and the limited nature of its own perceptions. It is with the earnest desire of bringing out this important subject, as regards the duty and effects of *intercessory* prayer, that the author has been led to undertake this humble publication.

Two things are necessary in order to constitute effectual prayer. The one is that we pray *in faith*. "Therefore I say unto you, "Whatsoever things ye desire when ye pray,