

# A PRAYER RESOURCE MANUAL

Prayer Changes Things



Compiled by  
**Lionel Hartley**

**Good News Unlimited**

2/54-60 Industry Dr.

Sth. Tweed Heads NSW 2486

Phn/Fax: (07) 55 245040

EMAIL [goodnews@coolgold.com.au](mailto:goodnews@coolgold.com.au)

WEBSITE <http://www.goodnewsunlimited.org.au>



A Prayer Resource Manual

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eMail: hartley@telstra.easymail.com.au

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2/54-60 Industry Drive, South Tweed Heads NSW 2486

Phone/Fax: (07) 5524 5040

eMail: goodnews@coolgold.com.au

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## ANSWERED PRAYERS IN THE BIBLE - A SELECTION

| <u>Offered by</u> | <u>Petition</u>                           | <u>Where found</u> |
|-------------------|-------------------------------------------|--------------------|
| Abram             | Asks for an heir because he was childless | Gen. 15:2          |
| Lot               | Permission to escape from Zoar            | Gen. 19:20         |
| Eliezer           | Success on his master's errand            | Gen. 24:12-14      |
| Isaac             | For children                              | Gen. 25:21         |
| Jacob             | Deliverance from brother                  | Gen. 32:11         |
| Israel            | Wrestles with God for a blessing          | Gen. 32:24         |
| Moses             | Pardon for Israel                         | Num. 14:19,20      |
| Moses             | To see the promised land                  | Deut. 3:25         |
| Israelites        | To overcome King of Caanan                | Judg. 4:3          |
| Gideon            | Signs of success                          | Judg. 6:37         |
| Samson            | Water because he was thirsty              | Judg. 15:18        |
| Samson            | Vengeance for Philistines                 | Judg. 16:28        |
| Hannah            | For a son                                 | I Sam. 1:17        |
| David             | For continued favour (With thanksgiving)  | II Sam. 7          |
| Solomon           | For an understanding heart (wisdom)       | I Kings 3:9        |
| Elisha            | Deliverance from Syrians                  | II Kings 6:17-23   |
| Jehoahaz          | Deliverance from Syrians                  | II Kings 13:4      |
| Hezekiah          | Protection against Sennacherib            | II Kings 19:15     |
| Hezekiah          | Recovery from illness                     | II Kings 20        |
| Jabez             | For the blessing of God                   | I Chron. 4:10      |
| Reubenites        | Victory in battle                         | I Chron 5:20       |
| Abijah's Army     | Victory over Jereboam                     | II Chron. 13:15    |
| Asa               | Aid against the Ethiopians                | II Chron. 14:11    |
| Jehoshaphat       | Victory over the Syrians                  | II Chron. 18:31    |
| Jehoshaphat       | Protection against his enemies            | II Chron. 19:20    |
| Manasseh          | Deliverance from Syrians                  | II Chron. 33:13    |
| Nehemiah          | Protection against his enemies            | Nehemiah 4         |
| Job               | Welfare of his "friends"                  | Job 42:10          |
| Agur              | To have moderate desires                  | Proverbs 29        |
| Jonah             | Deliverance from whale                    | Jonah 2            |
| Peter             | Salvation*                                | Matt. 14:30        |
| Zechariah         | For a son                                 | Luke 1:13          |
| Publican          | For mercy                                 | Luke 18:13         |
| Crucified thief   | To be remembered by Jesus                 | Luke 23:42         |
| Apostles          | Choice of an apostle                      | Acts 1:24          |
| The Church        | Protection from persecution               | Acts 4:29          |
| Cornelius         | For God's favour                          | Acts 10:2          |

\* The shortest petition in the Bible, 3 words: "Lord, save me!"

- L Hartley, Avondale, 1978

### A CHILD'S PRAYER:

Make me, dear Lord, polite and kind to everyone, I pray...  
And may I ask you how you find Yourself, dear Lord, today?

-Anon

## TIMES OF PRAYER

AS RECORDED IN THE BIBLE:

Three times a day - Daniel 6:10  
Evening, Morning and Noonday - Psalm 55:7  
Seven times a day - Psalm 119:164  
Morning - Mark 1:35  
At the Morning Watch - Psalm 63:6  
At the Third Hour (of the day) - Acts 2:15  
At the Sixth Hour (of the day) - Acts 10:9  
At the Third Hour (of the day, the Hour of Prayer) - Acts 3:1  
At eventide - Genesis 24:63  
At night - Psalm 134:1  
At midnight - Psalm 119:62  
Although early seekers make certain finders, I guess the moral is summed up in the following references:  
At all times - Ephesians 6:18  
Always - Luke 18:1 and  
Without ceasing - I Thessalonians 5:17,  
- I Samuel 12:23  
- Lionel Hartley,  
The Practice of Prayer, 1987.

### WHEN TO PRAY

“Do not begin your concert first and then tune your instrument afterwards. Begin your day with the Word of God and prayer, and first of all get in harmony with him.”  
- J Hudson Taylor

## PLACES OF PRAYER

AS RECORDED IN THE BIBLE:

In the closet - Matthew 6:6  
In the Upper Room - Acts 1:13  
On the housetop - Acts 10:9  
In the Temple - Acts 3:1  
On the Seashore - Acts 21:5  
In the garden - John 18:1  
In the desert - Mark 1:35  
In the worst imaginable place - Jonah 2:1  
Among the faithful / in the congregation  
Psalm 111:1  
In bed - Psalm 149:5  
And if that hasn't left out where you may pray:  
“Pray everywhere, lifting up holy hands, without wrath and doubting.” - I Timothy 2:8  
- Lionel Hartley,  
The Practice of Prayer, 1987.

### SECRET PRAYER

“Secret prayer is not a monologue, but a dialogue”

- John K Mott.

### WHEN PRAYER IS NEEDED

Prayer should be the key of the day and the lock of the night”

- Thomas Fuller

## NO TIME TO PRAY

When you're very busy and you've heaps of work to do  
And when you're tired and can't see how you're going to get through,  
Just stand quite still and tell yourself, that in those crowded hours  
You will be given guidance, quiet strength and inner powers.

...You say you have no leisure time, but surely you can spare  
A moment in the hectic day? You may be anywhere -  
A shop, a street, an office - any place that you may be -  
Just calm your worried, flurried thoughts, and praying quietly...

You'll find new zest, new energy. The will to start again -  
And you'll complete your daily work without the stress and strain.

- attributed to Patience Strong

## PRAYERS OF INTERCESSION IN THE BIBLE - A SELECTION

| <u>Offered by</u> | <u>Petition</u>                    | <u>Where found</u> |
|-------------------|------------------------------------|--------------------|
| Abraham           | For Ishmael                        | Gen. 17:18         |
| Abraham           | For Sodom & Gomorrah               | Gen. 18:23         |
| Abraham           | For Abimelech & family             | Gen. 20:17         |
| Moses             | For Pharoah                        | Ex. 9:33           |
| Moses             | For the Children of Israel         | Ex. 32:31          |
| Moses             | For Miriam                         | Num. 12:13         |
| Moses             | For the Children of Israel         | Num. 14:19,20      |
| Samuel            | For the Israelites                 | I Sam. 7:9         |
| Solomon           | God's favour                       | I Kings 9:3        |
| A prophet         | The cure of a king's hand          | I Kings 13:6       |
| Elijah            | Restoring life to a widow's son    | I Kings 17:21      |
| Elijah            | Victory over Baal                  | I Kings 18:36      |
| Elisha            | Restoring life to Shunammite's son | II Kings 4:34      |
| Hezekiah          | For unsanctified Passover eaters   | II Chron. 30:18    |
| Levites           | For the people                     | II Chron. 30:27    |
| Ezra              | Confession for the People          | Ezra 9             |
| Nehemiah          | For the Remnant in captivity       | Nehemiah 1         |
| Jeremiah          | For the remnant of Judah           | Jeremiah 42        |
| Job               | His "friends"                      | Job 42:10          |
| Habakkuk          | A revival of God's work            | Habakkuk 3         |
| Peter             | Restoring life to Dorcas           | Acts 9:40          |
| The Church        | Delivering Peter from prison       | Acts 12:5          |
| Paul              | For the father of Publius          | Acts 28:8          |

- L Hartley, Avondale, 1978

### A PRAYER OF INTERCESSION

A teacher in one of the coloured schools in the American South was about to go away for a season, and an old Negro poured out for her the following fervent petition:

*"Go afore her as a leadin' light, an' behind her as a protectin' angel.  
Rough shod her feet wid de preparation ob de gospel o' peace.  
Nail her ear to de gospel pole.  
Gib her de eye ob de eagle dat she spy out sin 'far off.  
Wax her hand to de gospel plow.  
Tie her tongue to de line ob truf.  
Keep her feet in de narrer way an' her soul in de channel ob faith.  
Bow her head low beneaf her knees, an' her knees way down in some  
lonesome valley where prayer and supplication is much wanted to be  
made.  
Hedge an' ditch 'bout her, good Lord, an' keep her in de straight an'  
narrer way dat leads to heafen."*

- Anon

## THE MARVEL AND MYSTERY OF PRAYER

**I**n Chapter ten of his book *Prevailing Prayer: What Hinders It?*, the great evangelist Dwight L. Moody gives this graphic insight into the marvel and mystery of prayer:

In the fifteenth chapter of John and the seventh verse, we find who have their prayers answered: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Now in the fourth chapter of James, in the third verse, we find some spoken of whose prayers were not answered: "Ye ask, and receive not, because ye ask amiss." There are a great many prayers not answered because there is not the right motive; we have not complied with the Word of God; we ask amiss. It is a good thing that our prayers are not answered when we ask amiss.

If our prayers are not answered, it may be that we have prayed without the right motive; or that we have not prayed according to the Scriptures.

So let us not be discouraged, or give up praying, although our prayers are not answered in the way we want them.

A man once went to George Müller and said he wanted him to pray for a certain thing. The man stated that he had asked God a great many times to grant him his request, but He had not seen fit to do it. Mr. Müller took out his notebook, and showed the man the name of a person for whom, he said, he had prayed for twenty-four years. The prayer, Mr. Müller added, was not answered yet; but the Lord had given him assurance that person was going to be converted, and his faith rested there.

We sometimes find that our prayers are answered right away while we are praying; at other times the answer is delayed. But especially when men pray for mercy, how quickly the answer comes! Look at Paul, when he cried, "O Lord, what wilt Thou have me to do?" The answer came at once. Then the publican who went up to the temple to pray - he got an immediate answer. The thief on the cross prayed, "Lord, remember me when Thou comest into Thy kingdom!" and

the answer came immediately - then and there. There are many cases of a similar kind in the Bible, but there are also others who prayed long and often. The Lord delights in hearing His children make their requests known unto Him - telling their troubles all out to Him; and then we should wait for His time. We do not know when that is.

There was a mother in Connecticut who had a son in the army, and it almost broke her heart when he left, because he was not a Christian. Day after day she lifted up her voice in prayer for her boy. She afterward learned that he had been taken to the hospital, and there died. But she could not find out anything about how he had died. Years passed, and one day a friend came to see some member of the family on business. There was a picture of the soldier boy upon the wall. He looked at it, and said, "Did you know that young man?" The mother said, "That young man was my son. He died in the late war. The man replied, "I knew him very well; he was in my company." The mother then asked, "Do you know anything about his end?" The man said, "I was in the hospital, and he died a most peaceful death, triumphant in the faith." The mother had given up hope of ever hearing of her boy; but before she went hence she had the satisfaction of knowing that her prayers had prevailed with God.

I think we shall find a great many of our prayers that we thought unanswered answered when we get to heaven. If it is the true prayer of faith, God will not disappoint us. Let us not doubt God. On one occasion, at a meeting I attended, a gentleman pointed out an individual and said, "Do you see that man over there? That is one of the leaders of an infidel club." I sat down beside him, when the infidel said, "I am not a Christian. You have been humbugging these people long enough, and making some of these old women believe that you get answers to prayer. Try it on me." I prayed, and when I got up, the infidel said with a good deal of sarcasm, "I am not converted; God has not answered your prayer!" I said, "But you may be converted yet." Some time afterwards I received a letter from a friend, stating that he had been converted and was at work in the meetings.

Jeremiah prayed, and said: "Ah, Lord God!

Behold Thou hast made the heaven and the earth by Thy great power and stretched out Arm, and there is nothing too hard for Thee." Nothing is too hard for God; that is a good thing to take for a motto. I believe this is a time of great blessing in the world, and we may expect great things. While the blessing is falling all around, let us arise and share in it. God has said, "Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not." Now let us call on the Lord; and let us pray that it may be done for Christ's sake - not our own.

At a Christian convention a number of years ago, a leading man got up and spoke - his subject being "For Christ's Sake" - and he threw new light upon that passage. I had never seen it in that way before. When the war broke out the gentleman's only son had enlisted, and he never saw a company of soldiers but his heart went right out after them. They started a Soldiers' Home in the city where that gentleman lived, and he gladly went on the committee, and acted as President. Some time afterward he said to his wife, "I have given so much time to these soldiers that I have neglected my business," and he went down to his office with the fixed determination that he would not be disturbed by any soldiers that day. The door opened soon after, and he saw a soldier entering. He never minded him, but kept on writing; and the poor fellow stood for some time. At last the soldier put down an old soiled piece of paper on which there was writing. The gentleman observed that it was the handwriting of his son, and he seized the letter at once and read it. It was something to this effect: "Dear father, this young man belongs to my company. He has lost his health in defence of his country, and he is on his way home to his mother to die. Treat him kindly for Charlie's sake." The gentleman at once dropped his work and took the soldier to his house, where he was kindly cared for until he was able to be sent home to his mother; then he took him to the station, and sent him home with a "God bless you, for Charlie's sake!"

Let our prayers, then, be for Christ's sake. If we want our sons and daughters converted, let us pray that it be done for Christ's sake. If that is the motive, our prayers will be answered. If God gave up Christ for the world, what will

He not give us? If He gave Christ to the murderers and blasphemers, and the rebels of a world lying in wickedness and sin, what would He not give to those who go to Him for Christ's sake? Let our prayer be that God may advance His work, not for our glory - not for our sake - but for the sake of His beloved Son whom He hath sent.

So let us remember that when we pray we ought to expect an answer. Let us be looking for it.

I remember at the close of a meeting in one of our Southern cities near the close of the war, a man came up to me weeping and trembling. I thought something I had said had aroused him, and I began to question him as to what it was. I found, however, that he could not tell a word of what I had said. "My friend," said I, "what is the trouble?" He put his hand into his pocket, and brought out a letter, all soiled, as if his tears had fallen on it. "I got that letter," he said, "from my sister last night. She tells me that every night she goes on her knees and prays to God for me. I think I am the worst man in all the Army of the Cumberland. I have been perfectly wretched today." That sister was six hundred miles away, but she had brought her brother to his knees in answer to her earnest, believing prayer. It was a hard case, but God heard and answered the prayer of this Godly sister, so that the man was as clay in the hands of the potter. He was soon brought into the Kingdom of God - all through his sister's prayers.

I went off some thirty miles to another place, where I told this story. A young man, a lieutenant in the army, sprang to his feet and said, "That reminds me of the last letter I got from my mother. She told me that every night as the sun went down she prayed for me. She begged of me, when I got her letter, to go away alone, and yield myself to God. I put the letter in my pocket, thinking there would be plenty of time." He went on to say that the next news that came from home was that mother was gone. He went out into the woods alone, and cried to his mother's God to have mercy upon him. As he stood in the meeting with his face shining, that lieutenant said: "My mother's prayers are answered; and my only regret is that she did not live to know it; but I will meet her by-and-by." So, though we may

not live to see the answer to our prayers, if we cry mightily to God, the answer will come.

In Scotland, a good many years ago, there lived a man with his wife and three children - two girls and a boy. He was in the habit of getting drunk, and thus losing his situation. At last, he said he would take Johnnie, and go off to America, where he would be away from his old associates, and where he could commence life over again. He took the little fellow, seven years old, and went away. Soon after he arrived in America, he went into a saloon and got drunk. He got separated from his boy in the streets, and he has never been seen by his friends since. The little fellow was placed in an institution, and afterward apprenticed in Massachusetts. After he had been there some time he became discontented, and went off to sea; finally, he came to Chicago to work on the lakes. He had been a roving spirit, had gone over sea and land, and now he was in Chicago. When the vessel came into port, one time, he was invited to a Gospel meeting. The joyful sound of the Gospel reached him, and he became a Christian. After he had been a Christian a little while, he became very anxious to find his mother. He wrote to different places in Scotland, but could not find out where she was. One day he read in the Psalms - "No good thing will He withhold from them that walk uprightly." He closed his Bible, got down on his knees, and said: "O God, I have been trying to walk uprightly for months past; help me to find my mother." It came into his mind to write back to the place in Massachusetts from which he had run away years before. It turned out that a letter from Scotland had been waiting for him there for seven years. He wrote at once to the place in Scotland, and found that his mother was still living; the answer came back immediately. I would like you to have seen him when he got that letter. He brought it to me; and the tears flowed so that he could scarcely read it. His sister had written on behalf of the mother; she had been so overcome by the tidings of her long lost boy that she could not write. The sister said that all the nineteen years he had been away, his mother had prayed to God day and night that he might be saved, and that she might live to know what had become of him, and see him once more. Now, said the sister, she was so overjoyed, not only

that he was alive, but that he had become a Christian. It was not long before the mother and sisters came out to Chicago to meet him.

I mention this incident to show how God answers prayer. This mother cried to God for nineteen long years. It must have seemed to her sometimes as though God did not mean to give her the desire of her heart; but she kept praying, and at last the answer came. The following personal testimony was publicly given at one of our meetings lately held in London, and may serve to help and encourage readers of these pages.

#### **A PRAYER MEETING TESTIMONY.**

I want you to understand, my friends, that what I state is not what I did, but what God did. God only could have done it! I had given it up as a bad job long before. But it is of God's great mercy that I am standing here tonight, to tell you that Christ is able to save to the uttermost all that come to God through Him.

The reading of those 'requests' (for the salvation of inebriates) touched me very deeply indeed. They seemed to be an echo of many a request for prayer which has been made for me. And, from my knowledge of society generally, and of human nature, I know that in a very great number of families there is need of some such request.

Therefore if what I may tell you will cheer any Christian heart, encourage any Godly father and mother to go on praying for their sons, or assist any man or woman who has felt himself or herself beyond the reach of hope, I shall thank God for it.

I had very good opportunities. My parents loved the Lord Jesus, and did their best to train me up in the right path; and for some time I thought myself that I should be a Christian. But I got away from Christ, and turned further and further away from God and all good influences.

It was at a public school where I first learned to drink. Many a time at seventeen I drank to excess, but I had an amount of self-respect that kept me from going thoroughly to the bad till I was about twenty-three; but from then till I was twenty-six, I went steadily down hill. At Cambridge I went on further and further in drinking, until I lost all self-respect, and voluntarily chose the worst of companions.



I strayed further and further from God, until my friends, those who were Christians and those who were not, considered, and told me that there was very little hope for me. I had been pleaded with by all sorts of people, but I hated reproof. I hated everything that savoured of religion, and I sneered at every bit of good advice, or any kind word offered me in that way.

My father and mother both died without seeing me brought to the Lord. They prayed for me all the time they lived, and at the very last my mother asked me if I would not follow her to be with her in heaven. To quiet and soothe her, I said I would. But I did not mean it; and I thought, when she had passed away, that she knew now my real feelings. After her death I went from bad to worse, and plunged deeper and deeper into vice. Drink got a stronger hold of me, and I went lower and lower down. I was never 'in the gutter,' in the acceptation in which that term is generally understood; but I was as low in my soul as any man who lives in one of the common lodging houses.

I went from Cambridge first to a town in the north, where I was articled to a solicitor; and then to London. While I was in the north, Messrs. Moody and Sankey came to the town I lived in; and an aunt of mine who was still praying for me after my mother's death, came and said to me, "I have a favour to ask of you." She had been very kind to me, and I knew what she wanted. She said, "It is to go and hear Messrs. Moody and Sankey." "Very good," I said; "it is a bargain. I will go and hear the men; but you are never to ask me again. You will promise that?" "Yes," she said, "I do." I went, and kept, as I thought, most religiously my share of the bargain.

I waited until the sermon was over, and I saw Mr. Moody coming down from the pulpit. Earnest prayer had been offered for me, and there had been an understanding between my aunt and him that the sermon should apply to me, and that he would come and speak to me immediately afterward. We met Mr. Moody in the aisle, and I thought that I had done a very clever thing when I walked round my aunt, before Mr. Moody could address me, and out of the building.

I wandered further from God after that; and I do not think that I bent my knees in prayer for

between two and three years. I went to London, and things grew worse and worse. At times I tried to pull up. I made any number of resolutions. I promised myself and my friends not to touch the drink. I kept my resolutions for some days, and, on one occasion, for six months; but the temptation came with stronger force than ever, and swept me further and further from the pathway of virtue. When in London I neglected my business and everything I ought to have done, and sank deeper into sin.

One of my boon companions said to me, "If you don't pull up, you will kill yourself." "How is that?" I asked. "You are killing yourself, for you can't drink so much as you used to." "Well," I replied, "I can't help it, then." I got to such a state that I did not think there was any possible help for me.

The recital of these things pains me; and as I relate them, God forbid that I should feel anything but shame. I am telling you these things because we have a Saviour; and if the Lord Jesus Christ saved even me, He is able also to save you.

Affairs went on in this manner until, at last, I lost all control over myself. I had been drinking and playing billiards one day, and in the evening I returned to my lodgings. I thought that I would sit there awhile, and then go out again, as usual. Before going out, I began to think, and the thought struck me, "How will all this end?" "Oh," I thought to myself, "what is the use of that? I know how it will end - in my eternal destruction, body and soul!" I felt I was killing myself - my body; and I knew too well what would be the result to my soul. I thought it impossible for me to be saved. But the thought came to me very strongly, "Is there any way of escape?" "No," I said; "I have made any number of resolutions. I have done all I could to keep clear of drink, but I can't. It is impossible."

Just at that moment the words came into my mind, from God's own Word - words that I had not remembered since I was a boy: "With men this is impossible; but with God all things are possible." And then I saw, in a flash, that what I had just admitted, as I had done hundreds of times before, to be an impossibility, was the one thing that God had pledged Himself to do, if I would go to Him. All the difficulties came up

in my way - my companions, my surroundings of all sorts, and my temptations; but I just looked up and thought, "It is possible with God."

I went down on my knees there and then, in my room, and began to ask God to do the impossible. As soon as I prayed to Him, with very stammering utterance - I had not prayed for nearly three years - I thought, "Now then, God will help me." I took hold of His truth, I don't know how. It was nine days before I knew how, and before I had any assurance, or peace and rest, to my soul. I got up, there and then, with the hope that God would save me. I took it to be the truth, and I ultimately proved it; for which I praise God.

I thought the best thing I could do would be to go and get somebody to talk to me about my soul, and tell me how to be saved; for I was a perfect heathen, though I had been brought up so well. I went out and hunted about London; and it shows how little I knew of religious people and places of worship, that I could not find a Wesleyan chapel. My mother and father were Wesleyans, and I thought I would find a place belonging to their denomination; but I could not. I searched an hour and a half; and that night I was in the most utter, abject misery of body and soul any man can think of or conceive.

I came home to my lodgings and went upstairs, and thought to myself, "I will not go to bed till I am saved." But I was so ill from drinking - I had not had my usual amount of food in the evening; and the reaction was so tremendous, that I felt I must go to bed (although I dared not), or I should be in a very serious condition in the morning.

I knew how I should be in the morning, thinking, "what a fool I was last night!" when I would wake up moderately fresh, and go off to drink again, as I had often done. But again I thought, "God can do the impossible. He will do that which I cannot do myself." And I prayed to the Lord to let me wake up in much the same condition as that in which I went to bed, feeling the weight of my sins and my misery. Then I went to sleep. The first thing in the morning, as soon as I remembered where I was, I thought, "Has the conviction left me?" No; I was more miserable than before, and - it seemed strange, though it was natural - I got up, and thanked the

Lord because He had kept me anxious about my soul. Have you ever felt like that? Perhaps after some meeting or conversation with some Christian, or reading the Word of God, you have gone to your room miserable and "almost persuaded."

I went on for eight or nine days seeking the Lord. On the Saturday morning I had to go and tell the clerks. That was hard. I did it with the tears running down my cheeks. A man does not like to cry before other men. Anyway, I told them I wanted to become, and meant to become, a Christian. The Lord helped me with that promise, "With God all things are possible."

A skeptic dropped his head, and said nothing. Another fellow, with whom I played billiards, said, "I wish I had the pluck to say so myself!" My words were received in a different way from what I thought they would be. But the very man who had told me that I was killing myself with drink, spent an hour and a half trying to get me to drink, saying, that I "had the blues, and was out of sorts; and that a glass of brandy or whisky would do me good." He tried to get me to drink; and I turned upon him at last, and said, "You remember what you said to me; I am trying to get away from drink, and not to touch it again." When I think of that I am reminded of the words of God Himself: "The tender mercies of the wicked are cruel."

And now the Lord drew me on until the little thread became a cable, by which my soul could swing. He drew me nearer; until I found that He was my Saviour. Truly He is "able to save to the uttermost all that come unto God by Him."

I must not forget to tell you that I went down before God in my misery, my helplessness, and my sin, and owned to Him that it was impossible that I should be saved; that it was impossible for me to keep clear of drink; but from that night to this moment, I have never had the slightest desire for drink.

It was a hard struggle indeed to give up smoking. But God in His great wisdom, knew that I must have come to grief if I had to fight single-handed against the overwhelming desire I had for drink; and He took that desire, too, clean away. From that day to this the Lord has kept me away from drink, and made me hate it most bitterly. I simply said that I had not any strength;

nor have I now; but it is the Lord Jesus who "is able also to save them to the uttermost that come unto God by Him."

If there is any one hearing me who has given up all hope, come to the Saviour! That is His name, for "He shall save His people from their sins." Wherever I have gone, since then, I have found Him to be my Saviour. God forbid that I should glory! It would be glorying in my shame. It is to my shame that I speak thus of myself; but oh, the Saviour is able to save, and He will save!

Christian friends, continue to pray. You may go to heaven before your sons are brought home. My parents did; and my sisters prayed for me for years and years. But now I can help others on their way to Zion. Praise the Lord for all His mercy to me! Remember, "with God all things are possible." And then you may say like St. Paul, "I can do all things through Christ which strengtheneth me."

Selected from D L Moody. *Prevailing Prayer: What Hinders It?* Ages Software, Albany Or. USA 1997

#### **THY WILL BE DONE.**

The dear God hears and pities all;  
He knoweth all our wants:  
And what we blindly ask of him  
His love withholds or grants.  
And so I sometimes think our prayers  
Might well be merged in one,  
And nest and perch and hearth and church  
Repeat, 'Thy will be done.'

J. G. Wittier.

#### **THE VOICES OF THE NIGHT.**

How many lonely men, in the solitude and silence of night, hearing naught save the universal thrill of life and the soft pulsations of the universe of God, have felt the presence of their Creator, and that 'in Him we live, and move, and have our being.' He who teaches men the use of life and death, of time and of eternity - was wont to spend nights on the mountain alone in prayer. When shall we know how to bind together the true life of day and the true life of night?

A. Gratory.

#### **THE MIGHT OF PRAYER.**

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.

Hugh Miller.

#### **EVERY PLACE AN ALTAR.**

Not in Jerusalem alone,  
God hears and answers prayer;  
Nor on Samaria's mountain lone,  
Dispenses blessings there.  
But in the secrecy of thought,  
Our silent souls may pray;  
Or round the household altar brought  
Begin and close the day.

James Montgomery.

#### **THE POWER OF PRAYER.**

He was not all unhappy. His resolve  
Upbore him, and firm faith, and evermore  
Prayer from a Living source within the will,  
And beating up thro~ all the bitter world,  
Like fountains of sweet water in the sea,  
Kept him a living soul.

Alfred Tennyson.

#### **REPEAT THE LORD'S PRAYER.**

All systems of morality are fine. The gospel alone has exhibited a complete assemblage of the principles of morality, divested of all absurdity. It is not composed, like your creed, of a few commonplace sentences put into bad verse. Do you wish to see that which is really sublime? Repeat the Lord's Prayer.

Napoleon I.

#### **NEED FOR PRAYER.**

There are briers besetting every path,  
Which call for patient care;  
There is a cross in every lot,  
And an earnest need for prayer;  
But a lowly heart that leans on Thee  
Is happy anywhere.

Alice Cary.

## TOPICAL TEXTBOOK: PRAYER

### COMMANDED

By God — Isaiah 55:6; Matthew 7:7; Philippians 4:6

### TO BE OFFERED

To God — Psalms 5:2; Matthew 4:10  
To Christ — Luke 23:42; Acts 7:59  
To the Holy Spirit — 2 Thessalonians 3:5  
Through Christ — Ephesians 2:18; Hebrews 10:19  
God hears — Psalms 10:17; 65:2  
God answers — Psalms 99:6; Isaiah 58:9

### IS DESCRIBED AS

Bowing the knees — Ephesians 3:14  
Looking up — Psalms 5:3  
Lifting up the soul — Psalms 25:1  
Lifting up the heart — Lamentations 3:41  
Pouring out the heart — Psalms 62:8  
Pouring out the soul — 1 Samuel 1:15  
Calling upon the name of the Lord — Genesis 12:8; Psalms 116:4; Acts 22:16  
Crying to God — Psalms 27:7; 34:6  
Drawing near to God — Psalms 73:28; Hebrews 10:22  
Crying to heaven — 2 Chronicles 32:20  
Beseeching the Lord — Exodus 32:11  
seeking to God — Job 8:5  
seeking the face of the Lord — Psalms 27:8  
Making supplication — Job 8:5; Jeremiah 36:7  
Acceptable through Christ — John 14:13,14; 15:16; 16:23,24  
Ascends to heaven — 2 Chronicles 30:27; Revelation 5:8  
Quickening grace necessary to — Psalms 80:18

### THE HOLY SPIRIT

Promised as a Spirit of — Zechariah 12:10  
As the Spirit of adoptions, leads to — Romans 8:15; Galatians 4:6  
Helps our infirmities in — Romans 8:26  
An evidence of conversion — Acts 9:11  
Of the righteous, avails much — James 5:16  
Of the upright, a delight to God — Proverbs 15:8

### SHOULD BE OFFERED UP

In the Holy Spirit — Ephesians 6:18; Jude 1:20

In faith — Matthew 21:22; James 1:6  
In full assurance of faith — Hebrews 10:22  
In a forgiving spirit — Matthew 6:12  
With the heart — Jeremiah 29:13; Lamentations 3:41  
With the whole heart — Psalms 119:58,145  
With preparation of heart — Job 11:13  
With a true heart — Hebrews 10:22  
With the soul — Psalms 42:4  
With the spirit and understanding — John 4:22 - 24; 1 Corinthians 14:15  
With confidence in God — Psalms 56:9; 86:7; 1 John 5:14  
With submission to God — Luke 22:42  
With unfeigned lips — Psalms 17:1  
With deliberation — Ecclesiastes 5:2  
With holiness — 1 Timothy 2:8  
With humility — 2 Chronicles 7:14; 33:12  
With truth — Psalms 145:18; John 4:24  
With desire to be heard — Nehemiah 1:6; Psalms 17:1; 55:1,2; 61:1  
With desire to be answered — Psalms 27:7; 102:2; 108:6; 143:1  
With boldness — Hebrews 4:16  
With earnestness — 1 Thessalonians 3:10; James 5:17  
With importunity — Genesis 32:26; Luke 11:8,9; 18:1 - 7  
Night and day — 1 Timothy 5:5  
Without ceasing — 1 Thessalonians 5:17  
Everywhere — 1 Timothy 2:8  
In everything — Philippians 4:6  
For temporal blessings — Genesis 28:20; Proverbs 30:8; Matthew 6:11  
For spiritual blessings — Matthew 6:33  
For mercy and grace to help in time of need — Hebrews 4:16  
Model for — Matthew 6:9 - 13  
Vain repetitions in, forbidden — Matthew 6:7  
Ostentation in, forbidden — Matthew 6:5

### ACCOMPANIED WITH:

Repentance — 1 Kings 8:33; Jeremiah 36:7  
Confession — Nehemiah 1:4,7; Daniel 9:4 - 11  
Self-abasement — Genesis 18:27  
Weeping — Jeremiah 31:9; Hosea 12:4  
Fasting — Nehemiah 1:4; Daniel 9:3; Acts 13:3  
Watchfulness — Luke 21:36; 1 Peter 4:7  
Praise — Psalms 66:17  
Thanksgiving — Philippians 4:6; Colossians 4:2

### PLEAD IN THE:

Promises of God — Genesis 32:9 - 12; Exodus 32:13; 1 Kings 8:26;  
Psalms 119:49  
Covenant of God — Jeremiah 14:21  
Faithfulness of God — Psalms 143:1  
Mercy of God — Psalms 51:1; Daniel 9:18  
Righteousness of God — Daniel 9:16  
Rise early for — Psalms 5:3; 119:147  
Seek divine teaching for — Luke 11:1  
Faint not in — Luke 18:1  
Continue instant in — Romans 12:12  
Avoid hindrances in — 1 Peter 3:7  
Suitable in affliction — Isaiah 26:16; James 5:13  
Shortness of time a motive to — 1 Peter 4:7

### POSTURES IN PRAYER

Standing — 1 Kings 8:22; Mark 11:25  
Bowing down — Psalms 95:6  
Kneeling — 2 Chronicles 6:13; Psalms 95:6; Luke 22:41; Acts 20:36  
Falling on the face — Numbers 16:22; Joshua 5:14; 1 Chronicles 21:16; Matthew 26:39  
Spreading forth the hands — Isaiah 1:15  
Lifting up the hands — Psalms 28:2; Lamentations 2:19; 1 Timothy 2:8  
The promises of God encourage to — Isaiah 65:24; Amos 5:4; Zechariah 13:9  
The promises of Christ encourage to — Luke 11:9,10; John 14:13,14  
Experience of past mercies an incentive to — Psalms 4:1; 112:2

### ANSWERS TO PRAYER

God gives — Psalms 99:6; 118:5; 138:3  
Christ gives — John 4:10,14; 14:14  
Christ received — John 11:42; Hebrews 5:7

### REQUESTS GRANTED

Through the grace of God — Isaiah 30:19  
Sometimes immediately — Isaiah 65:24; Daniel 9:21,23; 10:12  
Sometimes after delay — Luke 18:7  
Sometimes differently from our desire — 2 Corinthians 12:8,9  
Beyond expectation — Jeremiah 33:3; Ephesians 3:20  
Promised — Isaiah 58:9; Jeremiah 29:12; Matthew 7:7  
Promised especially in times of trouble —

Psalms 50:15; 91:15

### RECEIVED BY THOSE WHO:

Seek God — Psalms 34:4  
Seek God with all the heart — Jeremiah 29:12,13  
Wait upon God — Psalms 40:1  
Return to God — 2 Chronicles 7:14; Job 22:23,27  
Ask in faith — Matthew 21:21; James 5:15  
Ask in the name of Christ — John 14:13  
Ask according to God's will — 1 John 5:14  
Call upon God in truth — Psalms 145:18  
Fear God — Psalms 145:19  
Set their love upon God — Psalms 91:14,15  
Keep God's commandments — 1 John 3:22  
Call upon God under oppression — Isaiah 19:20  
Call upon God under affliction — Psalms 18:6; 106:44; Isaiah 30:19,20  
Abide in Christ — John 15:7  
Humble themselves — 2 Chronicles 7:14; Psalms 9:12  
Are righteous — Psalms 34:15; James 5:16  
Are poor and needy — Isaiah 41:17

### SAINTS

Are assured of — 1 John 5:15  
Love God for — Psalms 116:1  
Bless God for — Psalms 66:20  
Praise God for — Psalms 116:17; 118:21  
A motive for continued prayer — Psalms 116:2

### BUT DENIED TO THOSE WHO:

Ask amiss — James 4:3  
Regard iniquity in the heart — Psalms 66:18  
Live in sin — Isaiah 59:2; John 9:31  
Offer unworthy service to God — Malachi 1:7-9  
Forsake God — Jeremiah 14:10,12  
Reject the call of God — Proverbs 1:24,25,28  
Hear not the law — Proverbs 28:9; Zechariah 7:11 - 13  
Are deaf to the cry of the poor — Proverbs 21:13  
Are blood shedders — Isaiah 1:15; 59:3  
Are idolaters — Jeremiah 11:11 - 14; Ezekiel 8:15 - 18  
Are wavering — James 1:6,7  
Are hypocrites — Job 27:8,9  
Are proud — Job 35:12,13  
Are self-righteous — Luke 18:11,12,14  
Are the enemies of saints — Psalms 18:40,41  
Cruelly oppress saints — Micah 3:2 - 4

## EXEMPLIFIED

Abraham — Genesis 17:20  
Lot — Genesis 19:19 - 21  
Abraham's servant — Genesis 24:15 - 27  
Jacob — Genesis 32:24 - 30  
Israelites — Exodus 2:23,24  
Moses — Exodus 17:4 - 6, 11 - 13; 32:11 - 14  
Samson — Judges 15:18,19  
Hannah — 1 Samuel 1:27  
Samuel — 1 Samuel 7:9  
Solomon — 1 Kings 3:9,12  
Man of God — 1 Kings 13:6  
Elijah — 1 Kings 18:36 - 38; James 5:17,18  
Elisha — 2 Kings 4:33 - 35  
Jehoahaz — 2 Kings 13:4  
Hezekiah — 2 Kings 19:20  
Jabez — 1 Chronicles 4:10  
Asa — 2 Chronicles 14:11,12  
Jehoshaphat — 2 Chronicles 10:6 - 17  
Manasseh — 2 Chronicles 33:13,19  
Ezra — Ezra 8:21 - 23  
Nehemiah — Nehemiah 4:9,15  
Job — Job 42:10  
David — Psalms 18:6  
Jeremiah — Lamentations 3:55,56  
Daniel — Daniel 9:20 - 23  
Jonah — Jonah 2:2,10  
Zacharias — Luke 1:13  
Blind man — Luke 18:38, 41 - 43  
Thief on the cross — Luke 23:42,43  
Apostles — Acts 4:29 - 31  
Cornelius — Acts 10:4,31  
The Christians — Acts 12:5,7  
Paul and Silas — Acts 16:25,26  
Paul — Acts 28:8

## REFUSAL OF PRAYER EXEMPLIFIED

Saul — 1 Samuel 28:15  
Elders of Israel — Ezekiel 20:3  
Pharisees — Matthew 23:14

## INTERCESSORY PRAYER

Christ set an example of — Luke 22:32; 23:34;  
John 17:9 - 24  
Commanded — 1 Timothy 2:1; James 5:14,16

## SHOULD BE OFFERED FOR

Kings — 1 Timothy 2:2  
All in authority — 1 Timothy 2:2

Ministers — 2 Corinthians 1:11; Philippians 1:19  
The Church — Psalms 122:6; Isaiah 62:6,7  
All saints — Ephesians 6:18  
All men — 1 Timothy 2:1  
Masters — Genesis 24:11 - 14  
Servants — Luke 7:2,3  
Children — Genesis 17:18; Matthew 15:22  
Friends — Job 42:8  
Fellow-countrymen — Romans 10:1  
The sick — James 5:14  
Persecutors — Matthew 5:44  
Enemies among us — Jeremiah 29:7  
Those who envy us — Numbers 12:13  
Those who forsake us — 2 Timothy 4:16  
Those who murmur against God — Numbers  
11:1,2; 14:13,19  
By ministers for their people — Ephesians 1:16;  
3:14 - 19; Philippians 1:4  
Encouragement to — James 5:16; 1 John 5:16  
Beneficial to the offerer — Job 42:10  
Sin of neglecting — 1 Samuel 12:23  
seek an interest in — 1 Samuel 12:19; Hebrews  
13:18  
Unavailing for the obstinately impenitent — Jer-  
emiah 7:13 - 16; 14:10, 11

## EXEMPLIFIED

Abraham — Genesis 18:23 - 32  
Abraham's servant — Genesis 24:12 - 14  
Moses — Exodus 8:12; 32:11 - 13  
Samuel — 1 Samuel 7:5  
Solomon — 1 Kings 8:30 - 36  
Elisha — 2 Kings 4:33  
Hezekiah — 2 Chronicles 30:18  
Isaiah — 2 Chronicles 32:20  
Nehemiah — Nehemiah 1:4 - 11  
David — Psalms 25:22  
Ezekiel — Ezekiel 9:8  
Daniel — Daniel 9:3 - 19  
Stephen — Acts 7:60  
Peter and John — Acts 8:15  
Church of Jerusalem — Acts 12:5  
Paul — Colossians 1:9 - 12; 2 Thessalonians 1:11  
Epaphras — Colossians 4:12  
Philemon — Philemon 1:22

## PRIVATE PRAYER

Christ was constant in — Matthew 14:23;  
26:36,39; Mark 1:35; Luke 9:18,29  
Commanded — Matthew 6:6

### SHOULD BE OFFERED:

At evening, morning, and noon — Psalms 55:17  
Day and night — Psalms 88:1  
Without ceasing — 1 Thessalonians 5:17  
Shall be heard — Job 22:27  
Rewarded openly — Matthew 6:6  
An evidence of conversion — Acts 9:11  
Nothing should hinder — Daniel 6:10

### EXEMPLIFIED

Lot — Genesis 19:20  
Eliezer — Genesis 24:12  
Jacob — Genesis 32:9 - 12  
Gideon — Judges 6:22,36,39  
Hannah — 1 Samuel 1:10  
David — 2 Samuel 7:18 - 29  
Hezekiah — 2 Kings 20:2  
Isaiah — 2 Kings 20:11  
Manasseh — 2 Chronicles 33:18,19  
Ezra — Ezra 9:5,6  
Nehemiah — Nehemiah 2:4  
Jeremiah — Jeremiah 32:16 - 25  
Daniel — Daniel 9:3,17  
Jonah — Jonah 2:1  
Habakkuk — Habakkuk 1:2  
Anna — Luke 2:37  
Paul — Acts 9:11  
Peter — Acts 9:40; 10:9  
Cornelius — Acts 10:30

### PUBLIC PRAYER

Acceptable to God — Isaiah 56:7  
God promises to hear — 2 Chronicles 7:14,16  
God promises to bless in — Exodus 20:24

### CHRIST & PRAYER

Sanctifies by his presence — Matthew 18:20  
Attended — Matthew 12:9; Luke 4:16  
Promises answers to — Matthew 18:19  
Instituted form of — Luke 11:2  
Should not be made in an unknown language —  
1 Corinthians 14:14 - 16  
Saints delight in — Psalms 42:4; 122:1  
Exhortation to — Hebrews 10:25  
Urge others to join in — Psalms 95:6; Zechariah  
8:21

### EXEMPLIFIED

Joshua — Joshua 7:6 - 9  
David — 1 Chronicles 29:10 - 19  
Solomon — 2 Chronicles 6:1 - 42  
Jehoshaphat — 2 Chronicles 20:5 - 13  
Jeshua — Nehemiah 9:1 - 38  
Jews — Luke 1:10  
The Christians — Acts 2:46; 4:24; 12:5,12  
Peter — Acts 3:1  
Teachers and Prophets, at Antioch — Acts 13:3  
Paul — Acts 16:16

### SOCIAL AND FAMILY PRAYER

Promise of answers to — Matthew 18:19  
Christ promises to be present — Matthew 18:20  
Punishment for neglecting — Jeremiah 10:25

### EXEMPLIFIED

Abram — Genesis 12:5,8  
Jacob — Genesis 35:2,3,7  
Joshua — Joshua 24:15  
David — 2 Samuel 6:20  
Job — Job 1:5  
The Disciples — Acts 1:13,14  
Cornelius — Acts 10:2  
Paul and Silas — Acts 16:25  
Paul — Acts 20:36; 21:5

### MILTON'S PRAYER:

What in me is dark,  
Illumine, what is low, raise and support.  
- John Milton.

### PEACE AFTER PAIN:

Like one who leaves the trampled street  
For some cathedral, cool and dim,  
Where he can hear in music beat  
The heart of prayer, that beats for him;  
Restored and comforted, I go  
To grapple with my tasks again;  
Through silent worship taught to know  
The blessed peace that follows pain.  
- Bayard Taylor.

## PETITIONS

When I was a teenager I wrote out a list of things to pray for each day. This list formed the title page of a prayer journal, which is still in use.

Here is the original list:

The aged  
The Church & other churches  
The dying  
Friends, friends away from home  
Godchildren/Godparents  
Hospitals & those who administer to the sick  
The lonely & sorrowful  
Missionaries & those who spread His word  
Orphans  
Peace - for Christians & non-Christians  
People in their daily work & leisure  
The persecuted, prisoners & those held  
    captive by persons, circumstances  
    or addictions  
Places of learning, study & research  
The poor, needy & hungry  
Relatives, especially parents  
Rulers & those in authority  
The sick in mind & body  
Solo parents and their children  
Suffering & oppressed animals  
Those in mourning  
Those influenced by false prophecies  
    & doctrines  
Those who do not love us  
Those who seek God's Word  
Travellers  
The unemployed & homeless  
Women in labour

- Lionel Hartley, 1965

### A SABBATH REST

Now I lay me down to sleep.  
The sermon's long, the subject weak.  
And should it cease before I wake,  
Will someone give me a gentle shake?

(Claimed to have been written expressly  
for Lionel Hartley by his namesake,  
the late Lionel Victor Jessett, 1979)

## MAKING OUR LORD'S PRAYER OURS

**Our Father,**  
the most understanding of parents  
**Which art in heaven,**  
but neglects not Thy earth,  
**Hallowed be Thy name,**  
and let me not take it in vain.

**Thy Kingdom come,**  
and let me be subject to Thee  
**Thy will be done.**  
Please show me what I can do  
**On earth as you prepare me for Heaven.**

**Give us this day**  
(let me not fret over the next)  
**Our daily bread**  
for our bodies, our souls and our minds,  
**And forgive us** with the same willingness  
that **we forgive others!**

**Lead us not into temptation**  
(and chide us when we lead ourselves)  
**But deliver us from evil**  
through the leading of Your word  
And through our daily commitment  
to talk with you.

**For Thine is the Kingdom**  
- Thy Kingdom in my life and through eternity  
**And the power and the glory**  
are to be ascribed to you alone  
**forever** (beginning NOW)! **Amen.**

- Lionel Hartley, 1999  
(From Matthew 6:9-13)

### THE PSALMIST'S CONFIDENCE

"I am pleading for Your help., O Lord. ... You are always fair. ... Why am I praying like this? Because I know You will answer, O God! ... My contentment is in seeing You and knowing all is well between us."

- selections from Psalm 17,  
*The Living Bible*,  
Tyndale House Publishers, 1971



## A PRAYER OF HUMILITY

Lord, make me a nail,  
Fastened securely to its place.

Then from this thing so common  
And so small  
Hang a bright picture of Thy face,  
That travellers may pause to look upon  
The loveliness depicted there,  
And travelling on their wearied ways  
Each radiant face may bear,  
Stamped so that nothing can efface,  
The image of Thy glory and thy grace.

Lord, let not one soul think of me;  
Only let me be  
A nail upon the wall,  
Holding Thy picture in its place.

- Mildrid Hill, Path To The Heart.  
See also Isaiah 22:23-24

## JESUS PRAYS FOR HIS DISCIPLES

John Chapter 17 (NASB):

1 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the son may glorify thee:

2 even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. 3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. 4 I glorified thee on the earth, having accomplished the work which thou hast given me to do. 5 And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word.

7 Now they know that all things whatsoever thou hast given me are from thee: 8 for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they be-

lieved that thou didst send me.

9 I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: 10 and all things that are mine are thine, and thine are mine: and I am glorified in them.

11 And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are.

12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. 13 But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. 14 I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one.

16 They are not of the world even as I am not of the world.

17 Sanctify them in the truth: thy word is truth. 18 As thou didst send me into the world, even so sent I them into the world. 19 And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.

20 Neither for these only do I pray, but for them also that believe on me through their word; 21 that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. 22 And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; 23 I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

24 Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; 26 and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them. (Amen)

### CALL UPON HIM.

**H**ear a story; I think it came from the North Country: A minister called upon a poor woman, intending to give her help; for he knew that she was very poor. With his money in his hand, he knocked at the door; but she did not answer. He concluded she was not at home, and went his way. A little after he met her at the church, and told her that he had remembered her need: 'I called at your house, and knocked several times, and I suppose you were not at home, for I had no answer.' 'At what hour did you call, sir?' 'It was about noon.' 'Oh, dear,' she said, 'I heard you, sir, and I am so sorry I did not answer; but I thought it was the man calling for the rent.' Many a poor woman knows what this meant.

Now, it is my desire to be heard, and therefore I want to say that I am not calling for the rent; indeed, it is not the object of this book to ask anything of you, but to tell you that salvation is **all of grace**, which means, free, gratis, for nothing.

Oftentimes, when we are anxious to win attention, our hearer thinks, 'Ah! Now I am going to be told my duty. It is the man calling for that which is due to God, and I am sure I have nothing wherewith to pay. I will not be at home.' No, this book does not come to make a demand upon you, but to bring you something. We are not going to talk about law, and duty, and punishment, but about love, and goodness, and forgiveness, and mercy, and eternal life. Do not, therefore, act as if you were not at home: do not turn a deaf ear, or a careless heart. I am asking nothing of you in the name of God or man. It is not my intent to make any requirement at your hands; but I come in God's name, to bring you a free gift, which it shall be to your present and eternal joy to receive. Open the door, and let my pleadings enter. 'Come now, and let us reason together.' The Lord himself invites you to a conference concerning your immediate and endless happiness, and He would not have done this if He did not mean well toward you. Do not refuse the Lord Jesus who knocks at your door; for He knocks with a hand which was nailed to the tree for such as you are. Since His only and sole object is your good, incline your ear and come to

Him. Hearken diligently, and let the good word sink into your soul. It may be that the hour is come in which you shall enter upon that new life which is the beginning of heaven. Faith cometh by hearing, and reading is a sort of hearing: faith may come to you while you are reading this book. Why not? O blessed Spirit of all grace, make it so!

C H Spurgeon,  
*All of Grace*  
Whitaker House  
Penns. 1983 Pp7,8

### PRAYER AND FAITH

*A dear friend of mine who was quite a lover of the chase, told me the following story: 'Rising early one morning,' he said, 'I heard the baying of a score of deerhounds in pursuit of their quarry. Looking away to a broad, open field in front of me, I saw a young fawn making its way across, and giving signs, moreover, that its race was well-nigh run. Reaching the rails of the enclosure, it leaped over and crouched within ten feet from where I stood. A moment later two of the hounds came over, when the fawn ran in my direction and pushed its head between my legs. I lifted the little thing to my breast, and, swinging round and round, fought off the dogs. I felt, just then, that all the dogs in the West could not, and should not capture that fawn after its weakness had appealed to my strength.'*

*So is it, when human helplessness appeals to Almighty God. Well do I remember when the hounds of sin were after my soul, until, at last, I ran into the arms of Almighty God.*

A. C. Dixon.

**I**n any study of the principles, and procedure of prayer, of its activities and enterprises, first place, must, of necessity, be given to faith. It is the initial quality in the heart of any man who essays to talk to the Unseen.

He must, out of sheer helplessness, stretch forth hands of faith. He must believe, where he cannot prove. In the ultimate issue, prayer is simply faith, claiming its natural yet marvellous prerogatives - faith taking possession of its illimitable inheritance. True godliness is just as true, steady, and persevering in the realm of faith as it is in the province of prayer. Moreover: when faith ceases to pray, it ceases to live.

Faith does the impossible because it brings God to undertake for us, and nothing is impossible with God. How great - without qualification or limitation - is the power of faith! If doubt be banished from the heart, and unbelief made stranger there, what we ask of God shall surely come to pass, and a believer hath vouchsafed to him 'whatsoever he saith.'

Prayer projects faith on God, and God on the world. Only God can move mountains, but faith and prayer move God. In His cursing of the fig-tree our Lord demonstrated His power. Following that, He proceeded to declare, that large powers were committed to faith and prayer, not in order to kill but to make alive, not to blast but to bless.

At this point in our study, we turn to a saying of our Lord, which there is need to emphasize, since it is the very keystone of the arch of faith and prayer. 'Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.' We should ponder well that statement - 'Believe that ye receive them, and ye shall have them.' Here is described a faith which realizes, which appropriates, which takes. Such faith is a consciousness of the Divine, an experienced communion, a realized certainty.

Is faith growing or declining as the years go by? Does faith stand strong and four square, these days, as iniquity abounds and the love of many grows cold? Does faith maintain its hold, as religion tends to become a mere formality and worldliness increasingly prevails? The enquiry of our Lord, may, with great appropriateness, be ours. 'When the Son of Man cometh,' He asks, 'shall He find faith on the earth?' We believe that He will, and it is ours, in this our day, to see to it that the lamp of faith is trimmed and burning, lest He come who shall come, and that right early.

Faith is the foundation of Christian character and the security of the soul. When Jesus was looking forward to Peter's denial, and cautioning him against it, He said unto His disciple: 'Simon, Simon, behold, Satan hath desired to have you, to sift you as wheat; but I have prayed for thee, that thy faith fall not.' Our Lord was declaring a central truth; it was Peter's faith He was seeking to guard; for well He knew that when faith is broken down, the foundations of spiritual life give way, and the entire structure of religious experience falls. It was Peter's faith which needed guarding. Hence Christ's solicitude for the welfare of His disciple's soul and His determination to fortify Peter's faith by His own all-prevailing prayer.

In his Second Epistle, Peter has this idea in mind when speaking of growth in grace as a measure of safety in the Christian life, and as implying fruitfulness. 'And besides this,' he declares, 'giving diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness.' Of this additioning process, faith was the starting-point - the basis of the other graces of the Spirit. Faith was the foundation on which other things were to be built. Peter does not enjoin his readers to add to works or gifts or virtues but to faith. Much depends on starting right in this business of growing in grace. There is a Divine order, of which Peter was aware; and so he goes on to declare that we are to give diligence to making our calling and election sure, which election is rendered certain adding to faith which, in turn, is done by constant, earnest praying.

**Thus faith is kept alive by prayer, and every step taken, in this adding of grace to grace, is accompanied by prayer.**

The faith which creates powerful praying is the faith which centres itself on a powerful Person. Faith in Christ's ability to do and to do greatly, is the faith which prays greatly. Thus the leper lay hold upon the power of Christ. 'Lord, if Thou wilt,' he cried, 'Thou canst make me clean.' In this instance, we are shown how faith centred in Christ's ability to do, and how it secured the healing power. It was concerning this very point, that Jesus questioned the blind men who came to Him for healing: 'Believe ye that I

am able to do this?' He asks. 'They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you.'

It was to inspire faith in His ability to do that Jesus left behind Him, that last, great statement, which, in the final analysis, is a ringing challenge to faith. 'All power,' He declared, 'is given unto Me in heaven and in earth.'

Again: faith is obedient; it goes when commanded, as did the nobleman, who came to Jesus, in the day of His flesh, and whose son was grievously sick. Moreover: such faith acts. Like the man who was born blind, it goes to wash in the pool of Siloam when told to wash. Like Peter on Gennesaret it casts the net where Jesus commands, instantly, without question or doubt. Such faith takes away the stone from the grave of Lazarus promptly.

A praying faith keeps the commandments of God and does those things which are well pleasing in His sight. It asks, 'Lord, what wilt Thou have me to do?' and answers quickly, 'Speak, Lord, Thy servant heareth.' Obedience helps faith, and faith, in turn, helps obedience. To do God's will is essential to true faith, and faith is necessary to implicit obedience. Yet faith is called upon, and that right often to wait in patience before God, and is prepared for God's seeming delays in answering prayer.

Faith does not grow disheartened because prayer is not immediately honoured; it takes God at His Word, and lets Him take what time He chooses in fulfilling His purposes, and in carrying on His work. There is bound to be much delay and long days of waiting for true faith, but faith accepts the conditions - knows there will be delays in answering prayer, and regards such delays as times of testing, in the which, it is privileged to show its mettle, and the stern stuff of which it is made.

The case of Lazarus was an instance of where there was delay, where the faith of two good women was sorely tried: Lazarus was critically ill, and his sisters sent for Jesus. But, without any known reason, our Lord delayed His going to the relief of His sick friend. The plea was urgent and touching - 'Lord, behold, he whom Thou lovest is sick,' - but the Master is not moved by it, and the women's earnest request seemed to fall on deaf ears. What a trial to

faith! Furthermore: our Lord's tardiness appeared to bring about hopeless disaster. While Jesus tarried, Lazarus died. But the delay of Jesus was exercised in the interests of a greater good. Finally, He makes His way to the home in Bethany. 'Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes, that I was not there, to the intent ye may believe; nevertheless let us go unto him.'

Fear not, O tempted and tried believer, Jesus will come, if patience be exercised, and faith hold fast. His delay will serve to make His coming the more richly blessed. Pray on. Wait on. Thou canst not fail. If Christ delay, wait for Him. In His own good time, He will come, and will not tarry. **Delay is often the test and the strength of faith.** How much patience is required when these times of testing come! Yet faith gathers strength by waiting and praying. Patience has its perfect work in the school of delay. In some instances, delay is of the very essence of the prayer. God has to do many things, antecedent to giving the final answer - things which are essential to the lasting good of him who is requesting favour at His hands.

Jacob prayed, with point and ardour, to be delivered from Esau. But before that prayer could be answered, there was much to be done with, and for Jacob. He must be changed, as well as Esau. Jacob had to be made into a new man, before Esau could be. Jacob had to be converted to God, before Esau could be converted to Jacob.

Among the large and luminous utterances of Jesus concerning prayer, none is more arresting than this: 'Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My Name, I will do it.' How wonderful are these statements of what God will do in answer to prayer! Of how great importance these ringing words, prefaced, as they are, with the most solemn verity! Faith in Christ is the basis of all working, and of all praying. All wonderful works depend on wonderful praying, and all praying is done in the Name of Jesus Christ. Amazing lesson, of wondrous simplicity, is this praying in the name of the Lord Jesus! All other

conditions are depreciated, everything else is renounced, save Jesus only. The name of Christ - the Person of our Lord and Saviour Jesus Christ - must be supremely sovereign, in the hour and article of prayer.

If Jesus dwell at the fountain of my life; if the currents of His life have displaced and superseded all self-currents; if implicit obedience to Him be the inspiration and force of every movement of my life, then He can safely commit the praying to my will, and pledge Himself, by an obligation as profound as His own nature, that whatsoever is asked shall be granted. Nothing can be clearer, more distinct, more unlimited both in application and extent, than the exhortation and urgency of Christ, 'Have faith in God.'

Faith covers temporal as well as spiritual needs. Faith dispels all undue anxiety and needless care about what shall be eaten, what shall he drunk, what shall be worn. Faith lives in the present, and regards the day as being sufficient unto the evil thereof. It lives day by day, and dispels all fears for the morrow. Faith brings great ease of mind and perfect peace of heart. 'Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusted in Thee.'

When we pray, 'Give us this day our daily bread,' we are, in a measure, shutting tomorrow out of our prayer. We do not live in tomorrow but in today. We do not seek tomorrow's grace or tomorrow's bread. They thrive best, and get most out of life, who live in the living present. They pray best who pray for today's needs, not for tomorrow's, which may render our prayers unnecessary and redundant by not existing at all! True prayers are born of present trials and present needs. Bread, for today, is bread enough. Bread given for today is the strongest sort of pledge that there will be bread tomorrow. Victory today, is the assurance of victory tomorrow. Our prayers need to be focused upon the present, We must trust God today, and leave the morrow entirely with Him. The present is ours; the future belongs to God. Prayer is the task and duty of each recurring day - daily prayer for daily needs.

**As every day demands its bread, so every day demands its prayer.** No amount of praying, done today, will suffice for tomorrow's praying. On the other hand, no praying for tomorrow

is of any great value to us today. Today's manna is what we need; tomorrow God will see that our needs are supplied. This is the faith which God seeks to inspire. So leave tomorrow, with its cares, its needs, its troubles, in God's hands. There is no storing tomorrow's grace or tomorrow's praying; neither is there any laying-up of today's grace, to meet tomorrow's necessities. We cannot have tomorrow's grace, we cannot eat tomorrow's bread, we cannot do tomorrow's praying. 'Sufficient unto the day is the evil thereof;' and, most assuredly, if we possess faith, sufficient also, will be the good.

EM Bounds, *The Necessity Of Prayer*, Ages Software, Albany Or. USA 1997 Pp6-12

### MEASURING PRAYER

Prayer is the pulse of the renewed soul; and the constancy of its beat is the test and measure of the spiritual life.

Octavius Winslow.

### THE GATE OF HEAVEN

The best and sweetest flowers of paradise God gives to His people when they are upon their knees. Prayer is the gate of heaven.

Thomas Brooks.

### WHAT IS PRAYER?

Prayer, then, does not consist in sweet feelings, nor in the charms of an excited imagination, nor in that illumination of the intellect that traces with ease the sublimest truths of God; nor even in a certain consolation in the view of God; all these things are external gifts from His hand, in the absence of which love may exist even more purely, as the soul may then attach itself immediately and solely to God, instead of to His mercies.

Fenelon.

### AND...

Let prayer be the key of the day and the lock of the night

Jean Paul Richter

## THE POWER OF PRAYER

Over 300 years ago in France, Brother Lawrence (Monk Nicholas Herman) discovered that the power in prayer is practicing the presence of God. He wrote that we should feed and nourish our souls with high notions of God; which would yield us great joy in being devoted to Him.

That we ought to quicken, i.e., to enliven, our faith. That it was lamentable we had so little; and that instead of taking faith for the rule of their conduct, men amused themselves with trivial devotions, which changed daily. That the way of Faith was the spirit of the Church, and that it was sufficient to bring us to a high degree of perfection.

That we ought to give ourselves up to God, with regard both to things temporal and spiritual, and seek our satisfaction only in the fulfilling His will, whether He lead us by suffering or by consolation, for all would be equal to a soul truly resigned. That there needed fidelity in those drynesses, or insensibilities and irksomenesses in prayer, by which God tries our love to Him; that then was the time for us to make good and effectual acts of resignation, whereof one alone would oftentimes very much promote our spiritual advancement.

That as for the miseries and sins he heard of daily in the world, he was so far from wondering at them, that, on the contrary, he was surprised there were not more, considering the malice sinners were capable of: that for his part, he prayed for them; but knowing that God could remedy the mischief they did, when He pleased, he gave himself no farther trouble.

That to arrive at such resignation as God requires, we should watch attentively over all the passions which mingle as well in spiritual things as those of a grosser nature: that God would give light concerning those passions to those who truly desire to serve Him.

Brother Lawrence,  
*The Practice Of The  
Presence of God,*  
Barbour & Co, Ohio,  
1993 Pp13,14

## A PRAYER

Oh heavenly Father, infinite, fathomless depth of never-ceasing love, save me from myself, from the disorderly workings of my fallen, long corrupted nature, and let my eyes see, my heart and spirit feel and find, thy salvation in Christ Jesus.

O God, who madest me for thyself, to show forth thy goodness in me, manifest, I humbly beseech thee, the life-giving power of thy holy nature within me; help me to such a true and living faith in thee, such strength of hunger and thirst after the birth, life, and Spirit of thy holy Jesus in my soul, that all that is within me, may be turned from every inward thought, or outward work, that is not thee, thy holy Jesus, and heavenly working in my soul. Amen.

William Law MA. (1749)

*The Spirit of Prayer (or The Soul Rising  
Out of the Vanity of Time,  
into the Riches of Eternity)*

SAGE Software, Albany, Oregon, 1996

## WHAT PRAYER IS NOT...

Prayer was never meant to be a substitute for labour - an easy way of throwing our responsibilities upon God. The old classic story of the teamster whose cart stuck in the mud, and who fell to crying to Hercules for help instead of using effort himself, and was told by the God he invoked to put his own shoulder to the wheel, shows that even a heathen mind could see that faith was never meant to exclude works.

Anon.

## THE POWER OF PRAYER

More things are wrought by prayer  
Than this world dreams of.  
Wherefore, let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats,  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer,  
Both for themselves  
And those who call them friend?  
For so, the whole round earth is every way  
Bound by gold chains about the feet of God.  
Lord Tennyson.

### THE OPTIMISM FACTOR

“Prayer itself is a **miracle** in the biblical understanding. The miracle is not that God answers prayer - God is in the business of answering prayer\*. The miracle is that a person prays in the first place!” (M. Blaine Smith, *The Optimism Factor*, Intervarsity Press, Illinois, 1994, p103 [emphasis his] \*1 Chron 4:10, ‘And God granted his (Jabez’s) request’, quoted.)

“While we we cannot predict precisely how God will answer our prayer, we can be confident that things will be better because we have prayed and have opened ourselves more fully to His provision.” (ibid, p103)

“The key to enjoying the highs is learning to accept the lows. Depression can be a gift from God, to help us emotionally let go of the past so that we can embrace His will for our future more wholeheartedly.” (ibid, p125)

Philippians 2:12,13: “Paul urges us here to make responsible decisions. The phrase ‘work out your own salvation (RSV)’ doesn’t mean **ACHIEVE** your salvation, for Paul is writing to those who are already saved. He is telling us, rather, to work out the **implications** of the salvation which we already possess. We should make careful decisions in accord with God’s will.” (ibid, p137 [emphasis his])

*The Optimism Factor*  
by M. Blaine Smith

### THOUGHT AND PRAYER.

A single grateful thought toward heaven is the most perfect prayer.

Lessing.

### PRAYER AND ACTION.

Faithful prayer always implies correlative exertion; and no man can ask honestly and hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.

John Ruskin.

### PRAYER AND WORK.

Whatever we are directed to pray for, we are also exhorted to work for; we are not permitted to mock Jehovah, asking that of Him which we deem not worth our pains to acquire.

E. L. Magoon.

### A RULE OF LIFE.

When we pray for any virtue, we should cultivate the virtue as well as pray for it; the form of your prayers should be the rule of your life; every petition to God is a precept to man.

Jeremy Taylor.

### THE BEFOGGED VESSEL.

Sometimes a fog will settle over a vessel’s deck and yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on deck cannot get. So prayer sends the soul aloft, lifts it above the clouds in which our selfishness and egotism befog us and give us a chance to see which way to steer.

C. H. Spurgeon.

### PRAYER OF THANKS.

O Lord, that lends me life,  
Lend me a heart replete with thankfulness!  
William Shakespeare.

### AND FINALLY,

Our prayers and God’s mercy are like two buckets in a well - when one ascends the other descends.

Bishop Hopkins.

**THE MARVEL AND MYSTERY OF PRAYER**