

---

---

# Abide

---

---

Volume 1, Issue 3

June—July 2001

---

---



# P R A Y E R

<b>Table of Contents</b>	<b>#</b>
Hindrances to Prayer	3
Hymn History-Sweet Hour of Prayer	6
Testimony from Eric Hanson	7
Book Review-How to Pray	8
Question and Answer	9
No Substitutes Accepted	10
Sketch of Samuel Morris	11

The Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

Romans 8:26

## Our Mission Statement:

The reason for publishing this journal is to encourage youth to mature in the Lord. We desire all to be challenged to seek the reality of God in their own lives. We hope you will see, by the testimony of other youths, a Christian life that radiates the power of God. God's desire for all of us is much more than to escape Hell. It is for us to live a victorious life by abiding in Christ. All material for this publication will be edited with this goal in mind. The Editors

## In Upcoming Issues . . .

We are planning issues on the following topics:

**Missions Abroad**

**Abiding At Home**

**Total Surrender**

**Total Commitment**

**Missions At Home**

At this time, we plan to run these themes in this order, but if our readers desire an issue on a different topic, or submit material for an issue planned for a later date, we are willing to switch themes. Reader *feedback* is important!

## From the Editor. . .

This issue we are focusing on Prayer, and its vitality to the life of abiding. We have *Hindrances to Prayer* by R. A. Torrey, and a chapter from A. W. Tozer's book, *This World: Playground or Battleground?* I wanted to share a few thoughts on A.W. Tozer's article.

Many of us have heard much teaching on this vast subject of prayer, so I have included an article that presents a different and vital view on prayer. A. W. Tozer brings an exceptionally different approach to prayer, especially in regard to revival, or a mighty working of God. It bids the question: "Are we praying instead of *obeying*?" What I mean by that is simply this: If God has placed people (or circumstances) in our life for us to deal with or witness to, do we pray for them constantly, but never witness or interact with them? I think that prayer without action can be just as dangerous as action without prayer. Oswald Chambers has much to say on this.

There comes a time in the Christian life when prayer ceases to be effective, and we must move ahead with the vision God has already given us. We will not see the answer to prayer until we do so. I have experienced this in my life.

When I first got the idea of a Christian Journal for youth, I was excited. I spent many hours in prayer for one to come into being, yet it was only when I took the task myself and began a Journal that my vision was fulfilled. Don't get me wrong, much prayer still goes into this journal, but as the saying goes, Vision without Action is a Daydream. JR

## How to Contact Us:

You can contact us by e-mail at:  
**[abidejournal@hotmail.com](mailto:abidejournal@hotmail.com)**

Or you can use regular addresses:

**Josiah Rocke:** General editor  
N2706 Manley Road  
Hortonville, WI 54944  
Phone: (920) 779-0811

**Tyler J. Griffin:** Staff writer  
S2533 Pine Hill Road  
Hillsboro, WI 54634  
Phone: (608) 489-2940

**Andrew Rocke:** Staff hymnologist  
N2706 Manley Road  
Hortonville, WI 54944  
Phone: (920) 779-0811

## Help Us Reduce Costs!

You can help us reduce expenses if you would be willing to receive *Abide* via e-mail. You would be able to read it on-screen or print it out. It will look just like the snail-mailed version. Additionally, you could easily e-mail it to friends, or print out copies for them. Please e-mail us if you would like to participate. You will need a copy of Adobe Acrobat reader (free

## Submissions:

We want stuff from you! If you would like to submit a testimony, a hymn history, an article you have written, or some material you have read, please contact us using any of the options in the left column.

If possible, please have material typed out. We suggest these approximate maximum word counts:

Testimonies—3000 words or 3.5 pages typed.

Book Review—1200 words, about 1.5 pages typed.

Articles or biographical sketches—up to 5000 words, 7 pages typed.

Hymn History or story—700 words or one page typed.

If you decide to submit anything, please realize that we will probably have to edit your article. We will consider all submissions, although we reserve the right to select and edit them. We will try to clear all changes with you before printing.

## Copyright Notices

Many people have asked for permission to make copies. Please do! We encourage you to share copies with your friends and neighbors. If you want to use the material in a different work, you may; but please make sure that the portion you want to use does not have a "used by permission" notice at the end. We are sorry, but these may only be *copied* as a part of *Abide*.

Scripture passages quoted in this publication are from the Authorized version or the New King James version unless otherwise noted. Scriptures from the New King James are copyrighted. Copyright 1979, 1980, 1982 by Thomas Nelson Publishers, Inc. Used by permission. All rights reserved.

## Hindrances to Prayer-R.A. Torrey

There are some things which hinder prayer. These God has made very plain in His Word.

The first hindrance to prayer we will find in James 4:3, "*Ye ask and receive not **because ye ask amiss, that ye may spend it in your pleasures.***"

A selfish purpose in prayer robs prayer of power. Very many prayers are selfish. These may be prayers for things for which it is perfectly proper to ask, for things which it is the will of God to give, but the motive of the prayer is entirely wrong, and so the prayer falls powerless to the ground. The true purpose in prayer is that God may be glorified in the answer. If we ask any petition merely that we may receive something to use in our pleasures or in our own gratification in one way or another, we "ask amiss" and need not expect to receive what we ask. This explains why many prayers remain unanswered.

Many and many a man is crying to God in vain, simply because of sin in his life.

Many a prayer for the Holy Spirit is a purely selfish prayer. It certainly is God's will to give the Holy Spirit to them that ask Him—He has told

us so plainly in His Word (Luke 11:13), but many a prayer for the Holy Spirit is hindered by the selfishness of the motive that lies back of the prayer. Men and women pray for the Holy Spirit in order that they may be happy, or in order that they may be saved from the wretchedness of defeat in their lives, or in order that they may have power as Christian workers, or for some other purely selfish motive. Why should we pray for the Spirit? In order that God may no longer be dishonored by the low level of our Christian lives and by our ineffectiveness in service, in order that God may be glorified in the new beauty that comes into our lives and the new power that comes into our service.

The second hindrance to prayer we find in Isaiah 59:1-2: "*Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear, **but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear. . .***"

Sin hinders prayer. Many a man prays and prays and prays, and gets absolutely no answer to his prayer. Perhaps he is tempted to think that it is not the will of God to answer, or he may think that the days when God answered prayer, if He ever did, are over. So the Israelites seem to have thought. They thought that the Lord's hand was shortened, that it could not save, and that His ear had become heavy that it could no longer hear.

"Not so," said Isaiah, "God's ear is just as open to hear as ever, His hand just as mighty to save; but there is a hindrance. That hindrance is your own sins. Your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear."

It is so today. Many and many a man is crying to God in vain, simply because of sin in his life. It may be some sin in the past that has been unconfessed and unjudged, it may be some sin in the present that is cherished, very likely is not even looked upon as sin, but there the sin is, hidden away somewhere in the heart or in the life, and God "will not hear."

Any one who finds his prayers ineffective should not conclude that the thing which he asks of God is not according to His will, but should go alone with God with the Psalmist's prayer, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me" (Ps. 139:23,24), and wait before Him until He puts His finger upon the thing that is displeasing in His sight. Then this sin should be confessed and put away.

I well remember a time in my life when I was praying for two definite things that it seemed that I must have, or God would be dishonored; but the answer did not come. I awoke in the middle of the night in great physical suffering and great distress of soul. I cried to God for these things, reasoned with Him as to how necessary it was that I get them, and get them at once; but no answer came. I asked God to show me if there was anything wrong in my own life. Something came to my mind that had often come to it before, something definite but which I was unwilling to confess as sin. I said to God, "If this is wrong I will give it up"; but still no answer came. In my innermost heart, though I had never admitted it, I knew it was wrong. At last I said: "This is wrong. I have sinned. I will give it up."

I found peace. In a few moments I was sleeping like a child. In the morning I woke well in body, and the money that was so much needed for the honor of God's name came.

Sin is an awful thing, and one of the most awful things about it is the way it hinders prayer, the way it severs the connection between us and the source of all grace and power and blessing. Any one who would have power in prayer must be merciless in dealing with his own sins. "If I regard iniquity in my heart, the Lord will not hear me." (Ps. 66:18) So long as we hold on to sin or have any controversy with God, we cannot expect Him to heed our prayers. If there is anything that is constantly coming up in your moments of close communion with God, that is the thing that hinders prayer: put it away.

The third hindrance to prayer is found in Ezekiel 14:3, "*Son of man, these men have taken their idols into their heart, and put the stumbling block of their iniquity before their face: should I be inquired of at all by them?*" (RV) **Idols in the heart cause God to refuse to listen to our prayers.**

What is an idol? An idol is anything that takes the place of God, anything that is the supreme object of our affection. God alone has the right to the supreme place in our hearts. Everything and everyone else must be subordinate to Him.

Many a man makes an idol of his reputation or his business. Reputation or business is put before God. God cannot hear the prayers of such a man. One great question for us to decide, if we would have power in prayer is, Is God absolutely first? Is He before reputation, before business, before our own lives? If not, prevailing prayer is impossible.

God often calls our attention to the fact that we have an idol, by not answering our prayers, and thus leading us to inquire as to why our prayers are not answered, and so we discover the idol, put it away, and God hears our prayers.

The fourth hindrance to prayer is found in Proverbs 21:13, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

**There is perhaps no greater hindrance to prayer than stinginess**, the lack of liberality toward the poor and toward God's work. It is the one who gives generously to others who receives generously from God. "*Give, and it shall be given unto you; good measure, pressed down, shaken together,*

*running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.*" (Luke 6:38, RV) The generous man is the mighty man of prayer. The stingy man is the powerless man of prayer.

One of the most wonderful statements about prevailing prayer (already referred to) 1 John 3:22, "Whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight," is made in direct connection with generosity toward the needy. In the context we are told that it is when we love, not in word or in tongue, but in

**Many a prayer for the Holy Spirit is hindered by the selfishness of the motive that lies back of the prayer.**

deed and in truth, when we open our hearts toward the brother in need, it is then and only then we have confidence toward God in prayer.

Many a man and woman who is seeking to find the secret of their powerlessness in prayer need not seek far; it is nothing more nor less than downright stinginess. George Muller, to whom reference has already been made, was a mighty man of prayer because he was a mighty giver. What he received from God never stuck to his fingers; he immediately passed it on to others. He was constantly receiving because he was constantly giving. If we would get from God, we must give to others. Perhaps the most wonderful promise in the Bible in regard to God's supplying our need is Phil. 4:19, "And my God shall fulfill every need of yours according to His riches in glory in Christ Jesus." (RV) This glorious promise was made to the Philippian church, and made in immediate connection with their generosity.

The fifth hindrance to prayer is found in Mark 11:25, "And when ye stand praying, *forgive*, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses."

**An unforgiving spirit is one of the commonest hindrances to prayer.** Prayer is answered on the basis that our sins are forgiven; and God cannot deal with us on the basis of forgiveness while we are harboring ill-will against those who have wronged us. Any one who is nursing a grudge against another has fast closed the ear of God against his own petition. How many there are crying to God for the conversion of husband, children, friends, and wonder-

ing why it is that their prayer is not answered, when the whole secret is some grudge that they have in their hearts against some one who has injured them, or who they fancy has injured them.

The last hindrance to prayer is found in James 1:5-7, "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord." (Revised Version)

**Prayers are hindered by unbelief.** God demands that we shall believe His Word absolutely. To question it is to make Him a liar. Many of us do that when we plead His promises, and is it any wonder that our prayers are not answered? How many prayers are hindered by our wretched unbelief! We go to God and ask Him for something that is positively promised in His Word, and then we do not more than half expect to get it. "Let not that man think that he shall receive anything of the Lord."

*From R.A. Torrey's book How to Pray. You can buy this book, published by Whitaker House, from your local Christian bookstore, or get the text free online at [www.ccel.org](http://www.ccel.org).*

We cannot talk to God unless  
we walk with Him when we  
are not talking.

Some prayers are followed by  
silence because they are wrong,  
others because they are bigger  
than we can understand.

The Key to all our work for  
God is in one word. . . "Pray."

—Oswald Chambers

## Conditions of Prevailing Prayer-Mueller

1) Entire dependence upon the merits and mediation of the Lord Jesus Christ, as the only ground of any claim for blessing. John 14:13, 14—*And what ever you ask **in My Name**, that I will do, that the Father may be glorified in the Son. If you ask anything **in My Name**, I will do it;* 15:16—*That what ever you ask the Father **in My Name** He may give you;* etc.

2) Separation from all known sin. If we regard iniquity in our hearts, the Lord will not hear us, for it would be sanctioning sin. Psalm 66:18—*If I regard iniquity in my heart, the Lord will not hear.*

3) Faith in God's Word of promise as confirmed by His oath. Not to believe Him is to make Him both a liar and a perjurer. Hebrews 11:6—*But **without faith it is impossible to please Him**, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him;* 6:13–20—*Thus God, determining to show. . . the immutability of His counsel, confirming by oath, that by two immutable things, in which **it is impossible for God to lie**, we might have strong consolation (faith). . .*

4) Asking in accordance with His will. Our motives must be godly: we must not seek any gift of God to consume it on our lusts. 1 John 5:14—*Now this is the confidence that we have in Him, that if we ask anything **according to His will**, he hears us.* James 4:3—*You ask and do not receive because you ask amiss that you may spend it on your pleasures.*

5) Importunity in supplication. There must be waiting on God and waiting for God, as the husbandman has long patience to wait for the harvest. James 5:7—***Be patient**, brethren, until the coming of the Lord. See how the farmer waits patiently for the precious fruit of the earth, waiting until it receives the early and latter rain.* Luke 18:1–8—*There was in a city a judge. And there was a widow in the city; and she came to him, saying, "Avenge me mine adversary." And he would not for a while: but afterward he said within himself, "Because this widow troubleth me, I will avenge her, **lest by her continual coming she weary me.**"* (condensed)

*This was taken from George Mueller's book Answers to Prayer. It is not copyrighted and it is available through Moody Press. The book contains a history of the many answers to prayer that George Mueller received.*

## Sweet Hour of Prayer-William W. Walford

*Sweet hour of prayer, sweet hour of prayer,  
That calls me from a world of care,  
and bids me at my Father's throne,  
Make all my wants and wishes known.  
In seasons of distress and grief,  
My soul has often found relief;  
And oft escaped the tempter's snare,  
By thy return, sweet hour of prayer.*

*Sweet hour of prayer, sweet hour of prayer,  
Thy wings shall my petition bear  
To Him Whose truth and faithfulness  
Engage the waiting soul to bless;  
And since He bids me seek His face,  
Believe His Word and trust His Grace,  
I'll cast on Him my ev'ry care,  
And wait for thee sweet hour of prayer.*

*Sweet hour of prayer, sweet hour of prayer,  
May I thy consolation share,  
'Till from mount Pisgah's lofty height  
I view my home and take my flight:  
This robe of flesh I'll drop and rise  
To seize the everlasting prize,  
And shout while passing through the air,  
'Farewell, farewell, sweet hour of prayer.'*

—William W. Walford

There is an uncertainty about the authorship of “*Sweet Hour of Prayer*.” William W. Walford, a blind trinket shop owner and lay preacher of Coleshill, Warwickshire, England, was supposed to have written this hymn, but whether or not he was even a real person is in question.

The story goes that one day in 1842, Thomas Salmon, a clergyman of the local Congregational church, stopped by to see William. Mr. Walford told him that he had just completed a poem and asked Mr. Salmon to write it out for him. It was “*Sweet Hour of Prayer*.”

Three years later, while visiting the United States, Mr. Salmon gave the poem to the editor of the *New York Observer*. The poem was first published in the *New York Observer* on September 13<sup>th</sup>, 1845.

This account is in question, however, because extensive research fails to find a William W.

Walford living in Coleshill around the time of its writing. It has been suggested that Thomas Salmon may have exaggerated the information that he gave to the editor of the *New York Observer* about the author, and that Reverend William Walford, a Congregational minister, president of the Homerton Academy was the real author. He was also the author of several books. One is entitled *The Manner of Prayer*. It has also been stated that William W. Walford and Reverend William Walford were the same person.

The composer of the tune for “*Sweet Hour of Prayer*,” William Batchelder Bradbury was born in York, Maine, on October 6, 1816, and died in Montclair, New Jersey, on January 7, 1868. He studied music both in Boston and abroad and became an accomplished organist and choir-master. William became associated with Lowell Mason and specialized in children’s choirs. He compiled 59 different music books, many of which were hymnbooks. He was not a good lyric writer, so he only wrote music for other’s poems. They include “*He Leadeth Me*,” “*Just as I Am*,” “*Jesus Loves Me*,” “*The Solid Rock*,” and “*Savior, Like a Shepherd Lead Us*.”

Despite the uncertainty of the authorship of “*Sweet Hour of Prayer*,” its message remains the same. Fanny Crosby wrote a similar hymn entitled “*'Tis the Blessed Hour of Prayer*.” The message of these songs is not that we must spend an hour praying every day, (although we would definitely benefit from that), but that the time we do spend praying should be sweet. Is it? Do we have sweet fellowship with our Savior? Or do we feel we are wasting our time? Why should we give time to the Lord by praying? God’s Son gave His time and Blood for us. We owe Him our entire life. How often I have not wanted to pray! For this I am very grieved. How about you?

Will we just rattle off some prayers? How often I have stood rebuked by Christ’s words “*And when you pray, do not use vain repetitions as the heathen do. For they think they will be heard for their many words.*”-Matthew 6:7

We must pray in humility, for God will not hear the prayer of the proud. The Psalms beautifully show us with what type of humility we are to pray: “*But He gives more grace. Therefore He says: ‘God resists the proud, but gives grace to the humble.’*”

Will we pray in faith? We must pray knowing that we will be heard, and that the Father will answer us according to His will. 1 John 5:14–15—*Now this is the confidence that we have in Him, that if we ask anything according to His*

(Continued on page 13)

## The Testimony of . . . Eric Hanson

In January of 1998, we, (my family and I) moved from Northwestern Iowa to Wisconsin for the purpose of finding better Christian fellowship. Before we moved, I had never thought much about God or being right with Him. At the time of the move I was 11 years old. My parents were both born-again and serving God.

**I want to make it clear—God was eager to save me, but I didn't see who I really**

Almost a year after we moved to Wisconsin, revival meetings were held at our church. The first night, the message was on the line where grace stops if you resist

the Holy Spirit too long. I was convicted of my sin and felt compelled to go to the counseling room. I started crying as soon as I got on my knees. There I asked God to forgive me. Going out of that room I knew I still wasn't washed in Jesus' blood. For the next two years I tried to look like I was saved, but it didn't work. Ezekiel 20:35—*And I will bring you into the wilderness of the peoples, and there I will plead My case with you face to face.* Those two years of my life were the most miserable years I've ever known. No fruit, no victory, no peace, no love; by the end of those two years I was desperate—the Holy Spirit was doing His job well, for I was miserable!

I want to stop here and explain why I wasn't forgiven when I asked God to forgive me. It was mostly because I didn't see myself as a vile sinner in need of cleansing. I responded out of fear, therefore I was coming in a non-repentant attitude for selfish reasons. I want to make it clear—God was eager to save me, but I didn't see who I really was—a vile sinner. By the time June of 2000 came, I was to the point where I would give anything to be right and clear with God. Then we, (my family and I) heard about some revival meetings out in Minnesota. We attended those meetings. The first night a message was preached on grace and mercy. I don't even remember it all, but during the preaching, I promised God that I would give Him everything if He would just call me once more. I was desperate!

When the altar call was given, God called me and I rushed to the front. This time, I went into the coun-

seling room in a repentant attitude. Over the past two years, God had revealed to me who I really was. I fell on my knees and began to confess my sin to God and I asked Him to forgive me and wash me with His blood. However, I couldn't believe He did it because the devil was right there telling me that God wouldn't forgive me. I struggled for a few seconds to believe, but I just couldn't. Then I began to pray to God to help me, and before I realized it, I believed! I jumped up and shouted, "I believe!" I ran to a brother who was counseling me, and in my joy, I embraced him heartily. Oh, the peace and joy that filled my being! I was dazed with the fact that God could make me clean so fast. I went and told my parents, and they also rejoiced. That night as we were going back to our tents, the stars in the sky were much brighter because I saw them through open eyes!

The next day, if I remember it right, they had a time for testimonies at the meetings for those whose lives God had been working in. I went forward and praised God for saving my soul!

Dear Reader, ever since that day God has never failed! I'll fail Him, but one thing is sure, He'll *never* fail me! Dear Reader, are you right with God in your heart right now? If so praise God and God alone. If not, ask God to show you yourself as you are and seek Him, Deuteronomy 4:29 says it ("*But from there you will seek the Lord your God, and you will find Him if you seek Him with all your heart and with all your soul.*") and Ezekiel 36:25-27 finishes it up. ("*Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put my Spirit within you and cause you to walk in My statutes, and you will keep My judgements and do them.*").

Read these verses and allow them to sink into your heart. God is faithful forever! Meanwhile, I will pray that this will bring glory to God, and that God could use it to touch someone's life.

*Eric Lee Hanson, age 14, lives on a farm in southwest Wisconsin with his parents and seven brothers and sisters.*

## How to Pray-R. A. Torrey

Do you sometimes find it a struggle to pray? Do you perhaps find your prayer life dry and unfulfilling? Do you sometimes wonder: "Does God really hear me?" Maybe you have a good prayer life but want to go deeper. Perhaps you want to be more of an intercessor but do not know how to properly lift others up to God. In his book *How to Pray*, author R.A. Torrey discusses practical guidelines for a deeper prayer life. He discusses such subjects as *The Importance of Prayer*, *Obeying and Praying*, *Praying In the Name of Christ and According to the Will of God*, *Praying and Not Fainting*, and others.

When we feel least like praying is the time when we most need to pray.

In his chapter *The Importance Of Prayer*, Torrey says: *Prayer promotes our spiritual growth as almost nothing else, indeed, as nothing else except Bible study. True*

*prayer and true Bible study go hand in hand. It is through prayer that my sin is brought to light, my most hidden sin. As I kneel before God and pray, "Search me, O God, and know my thoughts: and see if there be any wicked way in me"(Psalm 139:23-24) God shoots the penetrating rays of His light into the innermost recesses of my heart. The sins I never suspected to be present are brought to light. In answer to prayer, God washes me from my iniquity and cleanses me from my sin (Psalm 51:2). In answer to prayer my eyes are opened to behold wondrous things out of God's Word (Psalm 119:18). In answer to prayer, I receive wisdom to know God's way (James 1:5) and strength to walk in it. As I meet God in prayer and gaze into His face, I am changed into His image from glory to glory (2 Corinthians 3:18) Each day of true prayer life finds me more like my glorious Lord.*

In his chapter *Obeying and Praying*, he shows the futility of praying while living in disobedience: *One of the most significant verses in the Bible on prayer is 1 John 3:22. John says, "And whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight." What an astounding statement! John says, in so many words, that he received everything he asked for. How many of us can say this: "Whatsoever I ask I receive"? But John explains why this was so, "Because we keep His command-*

*ments, and do those things that are pleasing in His sight." In other words, the one who expects God to do as he asks Him must **do whatever God bids him**. If we give a listening ear to all God's commands to us, He will give a listening ear to all our petitions to Him. If, on the other hand, we turn a deaf ear to His precepts, He will be likely to turn a deaf ear to our prayers. Here we find the secret of much unanswered prayer. We are not listening to God's Word, and therefore, He is not listening to our petitions.*

What about when we struggle to pray? *Often when we come to God in prayer, we do not feel like praying. What should we do in such a case? Cease praying until we feel like it? Not at all. When we feel **least** like praying is the time when we **most** need to pray. We should wait quietly before God and tell him how cold and prayerless our hearts are. We should look up to Him, trust Him, and expect Him to send the Holy Spirit to warm our hearts and draw us out in prayer. It will not be long before the glow of the Spirit's presence will fill our heart. We will begin to pray with freedom, directness, earnestness, and power. Many of the most blessed seasons of prayer I have ever known have begun with a feeling of utter deadness and prayerlessness. But, in my helplessness and coldness, I have cast myself upon God and looked to Him to send His Holy Spirit to teach me to pray, and He has always done it.*

Still find it a struggle to know what to say? Perhaps it's from a lack of reading God's Word. Torrey says: *George Mueller, one of the mightiest men of prayer, would begin praying by reading and meditating upon God's Word until a prayer began to form itself in his heart. Thus God Himself was the real Author of prayer, and God answered the prayer which He Himself inspired. The Word of God is the instrument through which the Holy Spirit works. It is the Sword of the Spirit in more senses than one. The person who wants to know the work of the Holy Spirit in any direction must feed upon the Word. The person who desires to pray in the Spirit must meditate on the Word, so that the Holy Spirit may have something through which He can work. The Holy Spirit works His prayers in us through the Word. Neglect of the Word makes praying in the Holy Spirit an impossibility. **If we seek to***

*(Continued on next page)*



# Insights from Our Readers

*Since we felt that our readers might be intimidated to write out an entire article, we are now having a section just for short thoughts on a particular topic. You are all invited to submit questions each issue. We will select one and print it. You are all welcome to respond to the question, and we will print your responses in the next issue.*

**Question:** *What can I do to show love with my younger siblings? I love my brother, but he drives me up the wall. I can live a great walk with God except when I am around him. What can I do?*

I have now been at home for almost 8 months after being away for 5 years. One thing that I have realized is that it is easier to serve those outside your family than your own family members. One reason for this is that there are higher expectations for those you live with at home than those you work with, play with, etc. Here are some things that I have found helpful in giving me an attitude of love for my two younger brothers.

1) The only person I can change is myself. When I try to change my brothers, they only resent it and feel that I am rejecting them as a person. I must learn to appreciate our differences and recognize their strengths. Part of this recognizing means praising them for the positive things they do. Also, I must learn to listen for their needs without reacting to their idiosyncrasies. I am learning that my brothers have many strengths and character qualities that are weaknesses in my life. Recognizing these qualities and learning them from my younger brothers requires humility. This leads us to the next lesson.

2) Romans 12:3 says, *"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."*

This has been a challenge to apply, but I have found it essential in demonstrating love to my brothers. I must esteem them better than myself in order to serve them. If I have a "holier than thou" attitude and that pride is in my heart, they sense it and reject any "help" or "love" that I try to give them. True love is meeting others needs ahead of my own. The typical family is usually a dog chain, 'A' dog gets more than 'B' dog and 'C' dog and so on. The last dog has

to fend for himself. In God's family, we should be seeking to meet each others needs instead of our own. The servant is the greatest of all.

In summary, God has given us siblings to teach us to love and to grow in His image. I must remember that Christ is represented in each of my siblings, and to serve them as I would Him.

This is hard to remember at times, and I know pride always gets in the way. I must ask God to take away my pride and give me grace to demonstrate His Love to them. It is only by His grace and this comes through humility. Only by pride comes contention. If there is contention, there is pride. I must take this pride to Christ and ask Him to cleanse it.

—Kent Breese

**Question for Next Issue:** *I am trying to walk seperated from the world. My relatives and acquaintences don't seem to understand, and I feel so alone. What can I do?*

You can send your responses by email at [abidejournal@hotmail.com](mailto:abidejournal@hotmail.com), or you can use the contact information on page two.

**This issue is a little messed up because my computer died the day before printing! JR**

How to Pray . . . continued

***feed the fire of our prayers with the fuel of God's Word, all our difficulties in prayer will disappear.***

Well, I hope this brief book review has been an encouragement to you to "press on" in your prayer life! I would greatly encourage you to get the book and read it for yourself. It is written in a very simple and instructive way, and I am sure you will find it a blessing. TJG

*This book is published by Whitaker House. It is available at your local Christian bookstore, or any large bookstore. You can also get it free online at [www.ccel.org](http://www.ccel.org).*

## No Substitutes Accepted-A.W. Tozer

Everything has its proper cause—in the kingdom of God as well as in the natural world. The reason for God's obvious refusal to send revival may lie deep, but surely not too deep to discover. We need only be realistic and honest as we confront the undeniable fact. *I believe that our problem is that we have been trying to substitute praying for obeying, and it simply won't work.*

**Our problem is that we have been trying to substitute praying for obeying.**

A church, for instance, follows its traditions without much thought for whether or not they are scriptural. Or it surrenders to pressure from public

opinion and falls in with the popular trends that carry it far from the New Testament pattern. Then the leaders notice a lack of spiritual power among the people and become concerned about it. What to do? How can they achieve that revitalization of spirit they need so badly? How can they bring down refreshing showers to quicken their fainting souls?

The answer is all ready for them. The books tell them how—pray! The passing evangelist confirms what the books have said—pray! The word is echoed back and forth, growing in volume until it becomes a roar—pray! So the pastor calls his people to prayer. Days and nights are spent begging God to be merciful and send revival upon His people. The tide of feeling runs high and it looks for a while as if the revival might be on its way. But nothing happens, and the zeal for prayer begins to flag. Before long the church is back where it was before and a numb discouragement settles over everyone. What has gone wrong?

Simply this—neither the leaders nor the people have made any effort to obey the Word of God. They felt that their only weakness was failure to pray, when actually in a score of ways they were falling short in vital matters of obedience. "To obey is better than sacrifice." Prayer is never an acceptable substitute for obedience. The sovereign Lord accepts no offering from His creatures that is not accompanied by obedience. To pray for revival while ignoring or actually flouting the plain precept laid down in the Scriptures is to waste a lot of words.

It has been quite overlooked in recent times that the

faith of Christ is an absolute arbiter. It preempts the whole redeemed personality and seizes upon the individual to the exclusion of all other claims. Or, more accurately, it makes every legitimate claim on the Christian's life conditional, and without hesitation decides the place each claim shall have in the total scheme. The act of committal to Christ in salvation releases the believing man or woman from the penalty of sin, but it does not release him or her from the obligation to obey the words of Christ. Rather it brings that person under the joyous necessity to obey.

*Used by Permission  
Christian Publications, Inc.  
3825 Hartzdale Drive  
Camp Hill, Pennsylvania  
All rights reserved.*



**Think of God in His infinite majesty, His altogether incomprehensible holiness sitting on a throne of grace waiting to be gracious, inviting, and encouraging you to pray with His promise: "Call upon me and I will answer thee." (Psalm 91:15)**

**-Andrew Murray**

## SAMUEL MORRIS-An Example of Simple Faith

Friday evening, September 1891. The nervous young preacher stepped up to the pulpit and explained that this was his first sermon. Some of his small audience sneered at his uncertainty. The audience consisted of nearly twenty homeless men who only listened because of the meal that was provided for them by the mission, and a poorly dressed African boy. The preacher had prepared several pages for his message, but it did not take him long to read through them. Because the preacher had not used all of his time, he asked for testimonies. Suddenly, from the back, the young African stood up and strode to the front. In a strange English accent, he began to share his testimony. The story he shared seemed strange to the men who had probably never traveled, and they suddenly sat up and listened closely as the young man began to share.

**What in a simple testimony could break such hardened men's hearts?**

He told of a far off jungle land, of being born a prince and being captured by an enemy tribe as a young man. He told how the cruel chief of that tribe used him as a pawn to demand payment from the prince's tribe and how he beat the young prince with poisonous vines until his skin hung in shreds and his body felt aflame from the poison. He shared how they tortured him until his will for living was almost broken, and his body was smashed. Then, how on the verge of death, as he was suffering yet another cruel beating from his captors, a blinding light from heaven shone around him blinding the warriors. The stock that held his head fell loose, and his broken body was filled with new strength. He suddenly found himself racing through the jungle in haste from his captors.

He told of his journey to civilization, learning to speak English, working on a coffee plantation, and there hearing the gospel message from a missionary for the first time. He shared how the Savior had transformed his life and led him to missionaries who helped him grow in the Lord. He then told of his journey to this new land of America where he had just arrived that day.

At the end of his testimony he said, "Let's pray." He knelt on the floor and lifted his hands in the air. He refused to begin praying until every man in the room

was also kneeling in a circle around him. Then he prayed, and begged the men to join him. As he cried aloud to God, gradually some of the men started whispering a prayer. Several hours later, the director of the mission, Stephen Merrit, walked into one of the greatest surprises of his life. He found a young black boy kneeling on the platform of the mission, surrounded by seventeen men on their faces. They were weeping and praying in repentance. Who was this young man, and where did he come from? Where did he get such a powerful Holy Spirit anointing? What in a simple *testimony* could break such hardened men's hearts? Let us ponder these questions and others as we look at this young man's life.

Samuel Morris (Prince Kaboo) was born in 1873 in Liberia, West Africa. He was the eldest son of a tribal chieftain of the Krus, a tribe located in the heart of the jungles of Liberia. Many of his younger years were spent preparing to be a warrior. As the son of a chieftain, he sought to exceed in anything the young boys of the tribe did. Almost all of what the young people of the tribe did revolved around preparing enough warriors to take long awaited revenge on their bitterest enemy, the Grebos. The Grebos were a larger tribe, who, every few years, would attack the Krus and take all their young warriors captive, killing many of them, and selling the rest as slaves. They would also steal many of their animals and ruin their gardens. They did this so they could remain in power over the Krus. Then they could control and keep the best of the area's land for themselves for their pastures and gardens.

After preparing for several years, the Kru warriors were gaining confidence that they were strong enough to attack the Grebos. Before they had a chance, however, the Grebo's heard that the Krus had a large group of warriors. By spreading lies to other tribes that the Krus were preparing to conquer the entire coast, the Grebos were able to convince the other tribes to ally, and they started for the Krus village. Early one morning, in the still of dawn, the Grebos attacked. Within a short amount of time, the badly outnumbered Krus were forced to surrender. The Grebos demolished their village and took many captives, including Prince Kaboo. His life was held in torturous limbo while his father tried to come up with enough ivory to satisfy the cruel chief. Finally, after months of starvation and horrible beatings, a

death of unbelievable cruelty was decided for the poor prince. He was to be buried up to his neck, and after propping his mouth open with a stick, honey would be rubbed on his face to draw the ants from a nearby anthill. The terrible driver ants would then come and eat away his body bit by bit. Just in time, God intervened. As was shared above, God blinded his captor's and he made his escape to civilization. This was to be the first of many miracles that Prince Kaboo would experience.

After arriving at the coffee plantation, Kaboo met one of his old tribal friends, who had also escaped to the plantation. He helped Kaboo get settled in and also helped him with his English. His friend had become a Christian at the plantation, and he took Kaboo to church. He tried to explain to Kaboo the Christian faith. Kaboo was very interested in this new God, and he used every opportunity to learn more about Him.

As Kaboo learned and understood more completely how Jesus had paid the price for his sin, he fully accepted Him as his Lord and Savior. Though he rejoiced in his newfound salvation, Kaboo was not satisfied. He found he lacked power in his daily life to live above sin and work for God. He longed to share this new message with others, but years of bondage to hate and bitterness and the months of beatings had broken his spirit. He felt inadequate and unworthy. "*How can I serve such a One as the living God?*" Kaboo wondered. Day and night he agonized in prayer, crying out to God. He longed for God to take total control of his life. He continued praying earnestly for days until one night, after praying until midnight, God suddenly flooded the room with light and mightily took control of his life. From this point on, he found total triumph over hate and bitterness and found constant victory in being totally surrendered to God. He was baptized soon after, and given the Christian name: Samuel Morris.

Soon after this, he met another missionary, Miss MacNeil. From her, he learned how the Holy Spirit is the one who dwells in us, opens the Word to us, and empowers us to live for Christ. He longed to learn more about the Holy Spirit. When he heard that a man named Stephen Merrit had taught the missionary all she knew, he decided to go to New York, where this man lived.

After Sammy reached New York, he continually challenged people in their prayer life. On the way to a funeral with Stephen Merrit and two other ministers, he asked Mr. Merrit whether he ever prayed

while riding in his carriage. Mr. Merrit replied that he did. "Then we will pray," Sammy said, and he knelt down and pulled the startled Mr. Merrit to his knees. Mr. Merrit had prayed in the carriage before, but never on his knees! Sammy prayed a simple earnest prayer that filled the coach with the Holy Spirit's presence and changed Mr. Merrit's life forever. Mr. Merrit began to pray as he never had before. Sammy and the ministers walked into the funeral in a spirit of joy and glory, and Mr. Merrit preached with a new sense of freedom and power because of the experience in the carriage. Even though it was a funeral, they gave an invitation and three men came forward to be saved. Whenever Sammy prayed for someone who was sick, or was struggling in their Christian walk, God would immediately heal or strengthen that person.

Do you ever wonder why some people are anointed in a special way? Why their prayers are answered so miraculously and people's lives are touched so suddenly? Have you ever been in a prayer meeting and

**God suddenly flooded the room with light and mightily took control of his life.**

wondered why some peoples' prayers just seem to flow with earnestness and passion while you hardly know how to begin, or what to

say? I have wondered about this also. I do not believe such people just *happen* to get that special anointing, or that praying just comes natural for them. I believe such people have received their gift of prayer in proportion to the time they spent earnestly pleading with God in private, as the Holy Spirit taught them to pray. And I believe it is God's will for every one of his dear children that they enter into a life of intimate prayer. Although some people, like Sammy Morris, have received a special gift of prayer, God is no respecter of persons. I believe this gift of prayer is the result of meeting conditions God clearly lays out in His Word. What are some of these conditions?

- 1) Brokenness—He was broken over his failure and realized his inadequacy. He did not try to make something of his own strength.
- 2) Desperation—He was desperate for power to live above sin, and was not satisfied to live a "nominal Christian life." Are *we*?
- 3) Perseverance—He did not give up when he did not receive immediate victory.

4) Humility—He did not desire this anointing so he could get praise of men but so that God would receive glory from his life. He saw himself as nothing but a vessel.

5) And finally, he had the Simple Faith that characterized his whole life. He knew that God was more than able to use *even him*.

Sammy Morris never reached his 21st birthday. He caught a cold in the winter of 1892-93 while helping with revival meetings and never recovered. He died the following spring. Thousands of people were influenced in his brief life, and thousands more through his testimony that lives on. From the time God anointed him for His work till the time he died, it was through his simple *prayers* that people literally felt the presence of God.

I pray that Sammy's testimony would encourage you as *you* seek a deeper prayer life. **TJG**

---

## The Meaning of My Prayers

I often say my prayers;  
But do I ever pray?  
And do the wishes of my heart  
Go with the words I say?

I may as well kneel down,  
And worship gods of stone;  
As offer to the living God,  
A prayer of words alone.

For words without the heart,  
The Lord will never hear;  
Nor will He to those lips attend  
Whose prayers are not sincere.

Lord, teach me what I need;  
And teach me how to pray,  
Nor let me ask Thee for Thy grace  
Not meaning what I say.

—**unknown**

## Hymn History continued . . .

*will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him. James 1:6-8—But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea, driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways.*

Fanny Crosby summarizes this in the fourth verse of “*Tis the Blessed Hour of Prayer*.”

*“At the blessed hour of prayer, trusting Him we believe;  
That the blessings we’re needing we’ll surely receive;  
In the fullness of this trust we shall lose every care;  
What a balm for the weary! Oh, how sweet to be there!*

*Refrain:*

*Blessed hour of prayer, Blessed hour of prayer;  
What a balm for the weary! Oh, how sweet to be there!*

What to pray? Perhaps the Lord's Prayer or one of the things mentioned in the following hymn with which I now close. **AR**

*I am praying, Blessed Savior,  
To be more and more like thee;  
I am praying that Thy Spirit,  
Like a dove may rest on me.*

*I am praying blessed Savior,  
For a faith so clear and bright  
That its eye will see Thy glory,  
Thro' the deepest, darkest night.*

*I am praying to be humbled,  
By the pow'r of grace divine,  
To be clothed upon with meekness,  
And to have no will but Thine.*

*I am praying blessed Savior,  
And my constant pray'r shall be,  
For a perfect consecration,  
That shall make me more like Thee.*

*Refrain:*

*Thou who knowest all my weakness,  
Thou who knowest all my care,  
While I plead each precious promise,  
Hear, oh, hear and answer pray'r.*

—**Fanny Crosby** (set to music by W. J. Kirkpatrick)

---

And when you pray, you shall not be like the hypocrites. Do not use vain repetitions as the heathen do. For they think they will be heard for their many words. Therefore, do not be like them. For your Father knows the things you need before you ask Him.

Matthew 6:5a, 7&8

In This Issue...

Prayer—The Vitality of Abiding

# Abide

Abide Publications  
S2533 Pine Hill Road  
Hillsboro, WI 54634  
abidejournal@hotmail.com

Mailing Label Here