



Open Water Ministries

~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Worship Music

Prayer

Lord, I ask You to please help me gauge how quickly others are learning in our church, organization, or business. I don't want to make the mistake of throwing people into situations where the devil will test them and they have not been taught accurately . Also, Lord, I ask You to please help me have a new appreciation for those who are over me and who are taking some time teaching me. I want to be a blessing and I never want the devil to have an opportunity to blur my vision because I think too highly of myself help me to always to be humble, for I know it is not by my power or authority ever, it is by Your power and authority Your Spirit and is to Your glory, always. Thank You for loving me enough to teach me in just the right time and in just the right way. I ask that always I deliver the message You want said, and to give others the knowledge You want them to have, in Jesus' name. Amen.

[Grace-Laura Story](#)

[There Is Nothing-Laura Story](#)

[Blessings-Laura Story](#)

[Perfect Peace-Laura Story](#)

Video's / New Information/ Prayer Requests

[“Give It All And Stay Inspired” Michael James Stone](#)

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

Bible Study Sites

[Chuck Smith Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-Cathe Laurie](#)

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

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1 GIVE EAR, O heavens, and I [Moses] will speak; and let the earth hear the words of my mouth. 2 My message shall drop as the rain, my speech shall distil as the dew, as the light rain upon the tender grass, and as the showers upon the herb. 3 For I will proclaim the name [and presence] of the Lord. Concede and ascribe greatness to our God. 4 He is the Rock, His work is perfect, for all His ways are law and justice. A God of faithfulness without breach or deviation, just and right is He. 5 They [Israel] have spoiled themselves. They are not sons to Him, and that is their blemish—a perverse and crooked generation! 6 Do you thus repay the Lord, you foolish and senseless people? Is not He your Father Who acquired you for His own, Who made and established you [as a nation]? 7 Remember the days of old; consider the years of many generations. Ask your father and he will show you, your elders, and they will tell you. 8 When the Most High gave to the nations their inheritance, when He separated the children of men, He set the bounds of the peoples according to the number of the Israelites. 9 For the Lord's portion is His people; Jacob (Israel) is the lot of His inheritance. 10 He found him in a desert land, in the howling void of the wilderness; He kept circling around him, He scanned him [penetratingly], He kept him as the pupil of His eye. 11 As an eagle that stirs up her nest, that flutters over her young, He spread abroad His wings and He took them, He bore them on His pinions. 12 So the Lord alone led him; there was no foreign god with Him. 13 He made Israel ride on the high places of the earth, and he ate the increase of the field; and He made him suck honey out of the rock and oil out of the flinty rock, 14 Butter and curds of the herd and milk of the flock, with fat of lambs, and rams of the breed of Bashan, and he-goats, with the finest of the wheat; and you drank wine of the blood of the grape. 15 But Jeshurun (Israel) grew fat and kicked. You became fat, you grew thick, you were gorged and sleek! Then he forsook God Who made him and forsook and despised the Rock of his salvation. 16 They provoked Him to jealousy with strange gods, with abominations they provoked Him to anger. 17 They sacrificed to demons, not to God—to gods whom they knew not, to new gods lately come up, whom your fathers never knew or feared. 18 Of the Rock Who bore you you were unmindful; you forgot the God Who travailed in your birth. 19 And the Lord saw it and He spurned and rejected them, out of indignation with His sons and His daughters. 20 And He said, I will hide My face from them, I will see what their end will be; for they are a perverse generation, children in whom is no faithfulness. 21 They have moved Me to jealousy with what is not God; they have angered Me with their idols. So I will move them to jealousy with those who are not a people; I will anger them with a foolish nation. 22 For a fire is kindled by My anger, and it burns to the depths of Sheol, devours the earth with its increase, and sets on fire the foundations of the mountains. 23 And I will heap evils upon them; I will spend My arrows upon them. 24 They shall be wasted with hunger and devoured with burning heat and poisonous pestilence; and the teeth of beasts will I send against them, with the poison of crawling things of the dust. 25 From without the sword shall bereave, and in the chambers shall be terror, destroying both young man and virgin, the sucking child with the man of gray hairs. 26 I said, I would scatter them afar and I would have made the remembrance of them to cease from among men, 27 Had I not feared the provocation of the foe, lest their enemies misconstrue it and lest they should say, Our own hand has prevailed; all this was not the work of the Lord. 28 For they are a nation void of counsel, and there is no understanding in them. 29 O that they were wise and would see through this [present triumph] to their ultimate fate! 30 How could one have chased a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had delivered them up? 31 For their rock is not like our Rock, even our enemies themselves judge this. 32 For their vine comes from the vine of Sodom and from the fields of Gomorrah; their grapes are grapes of [poisonous] gall, their clusters are bitter. 33 Their wine is the [furious] venom of serpents, and the pitiless poison of vipers. 34 Is not this laid up in store with Me, sealed up in My treasuries? 35 Vengeance is Mine, and recompense, in the time when their foot shall slide; for the day of their disaster is at hand and their doom comes speedily. 36 For the Lord will revoke sentence for His people and relent for His servants' sake when He sees that their power is gone and none remains, whether bond or free. 37 And He will say, Where are their gods, the rock in which they took refuge, 38 Who ate the fat of their sacrifices and drank the wine of their drink offering? Let them rise up and help you, let them be your protection! 39 See now that I, I am He, and there is no god beside Me; I kill and I make alive, I wound and I heal, and there is none who can deliver out of My hand. 40 For I lift up My hand to heaven and swear, As I live forever, 41 If I whet My lightning sword and My hand takes hold on judgment, I will wreak vengeance on My foes and recompense those who hate Me. 42 I will make My arrows drunk with blood, and My sword shall devour flesh, with the blood of the slain and the captives, from the long-haired heads of the foe. 43 Rejoice [with] His people, O you nations, for He avenges the blood of His servants, and vengeance He inflicts on His foes and clears guilt from the land of His people. 44 And Moses came and spoke all the words of this song in the ears of the people, he and Hoshea (Joshua) son of Nun. 45 And when Moses had finished speaking all these words to all Israel, 46 He said to them, Set your [minds and] hearts on all the words which I command you this day, that you may command them to your children, that they may be watchful to do all the words of this law. 47 For it is not an empty and worthless trifle for you; it is your [very] life. By it you shall live long in the land which you are going over the Jordan to possess. 48 And the Lord said to Moses that same day, 49 Get up into this mountain of the Abarim, Mount Nebo, which is in the land of Moab, opposite Jericho, and look at the land of Canaan which I give to the Israelites for a possession. 50 And die on the mountain which you ascend and be gathered to your people, as Aaron your brother died on Mount Hor and was gathered to his people, 51 Because you broke faith with Me in the midst of the Israelites at the waters of Meribah-kadesh in the Wilderness of Zin and because you did not set Me apart as holy in the midst of the Israelites. 52 For you shall see the land opposite you at a distance, but you shall not go there, into the land which I give the Israelites.

← Chapter 32 →

So this is the song that Moses taught the children of Israel. And incidentally it was the first hit rock song. It is a song about the Rock.

Because I will publish the name of the LORD: ascribe ye greatness unto our God. He is the rock, His work is perfect: for all his ways are judgment, a God of truth and without iniquity, just and right is He (Deu 32:3-4).

So the song begins with a declaration of God as our Rock, of His works, His ways, His judgments, His truths, His righteousness. But the people

They have corrupted themselves, their spot is not the spot of His children: they are a perverse and crooked generation. Do ye thus requite the LORD, O foolish people and unwise? is not he your father that hath bought you? hath he not made thee, and established thee? Remember the days of old, consider the years of many generations: ask your father, and he will show you; the elders, and they will tell you. When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD'S portion is his people (Deu 32:5-9);

Then in verse eleven, a beautiful figure.

As an eagle stirs up her nest, flutters over her young, spreads abroad her wings, takes them, bears them on her wings: so the LORD alone did lead him, and there was no strange god with him (Deu 32:11-12).

And so the beautiful figure of God as an eagle: "As an eagle stirreth up the nest". Now actually the description here is of a mother eagle teaching the little eaglets how to fly. And how does the mother eagle teach the little eaglets how to fly? By kicking them out of the nest. Now the little eaglets are very comfortable in the nest. And the nests were usually high up on the sides of the cliffs. But the mother eagle will kick the little eaglets out of the nest when the time has come to learn how to fly. And the little eaglet will start flapping its wings uncoordinated and all, and start falling as it's flapping and just start falling on down. And the mother eaglet is fluttering over it but then it swoops, just about the time it gets to the rocks, it swoops underneath the little eaglet and it catches it on its wings and it bears it back up to the nest until the next lesson. Now that may seem like a pretty harsh way to teach an eaglet how to fly, but there is no other way to teach it. And it has got to learn how to fly.

Now the picture really is of God in developing us in our walk and relationship with Him. It is very easy for us to get comfortable sometimes in a particular position, in a particular place, under particular circumstances. And suddenly God begins to stir up the nest. We thought we had great job security, but we find we have been terminated. "God, what are you doing?" He's teaching you how to fly. And sometimes in your awkwardness you look down and you're flapping around and you're screaming. And the little eaglets, they really scream as they're going down, and you see the rocks coming up so fast, and you think, "Sure. I'm going to be dashed. This is the end. It's all over. God, you've forsaken me." Then God just sorta swoops underneath, picks you up, and all of a sudden you begin to see the plan of God emerging.

I was talking to a man the other day. We went to lunch together. He's the president of a large corporation here in Orange County. Three years ago he was fired from Thrifty's Drug store after working for them for thirteen years. He was a manager of one of their stores. And he had received threats upon his life and upon his family and so he asked Thrifty's to transfer him from that store and they refused to do it. And he said, "Well, either transfer me or fire me". And so they fired him after thirteen years. And he said, "Lord, what's going to happen to me now? Lord, what's going on? And he was flapping and screaming. But he went to work as a salesman for this corporation and he was blessed. He soon became the sales manager in a few months time, and when the owners decided to sell the corporation, he was then in a position to buy it. And he now is the owner and president of this large corporation.

Now you see that's what God had in mind for all the time. But as long as he had his job security and was working for Thrifty, he was not looking for a job. Now God had this position for him, but how is God ever going to get him to this position? The only way is to stir up the nest, to get him fired from his job at Thriftys. "Now I'm fired. What am I going to do? Well, I'm going to look for a job." All right, now you're in a position where God can lead you because you're out looking. You see we get locked into situations. So often when we get locked in we get comfortable and we're not really looking for what God might have for us, because we're very comfortable in this position. So God stirs up the nest. And we think, "Oh, I'm surely going to perish, no hope". Then God spreads forth His wings, bears you up, and thus we grow, thus we learn to trust in the Lord and to rely on the Lord as we are gaining strength and learning more and more how to fly.

And so that beautiful picture of the eagle, stirring up her nest, fluttering over her young, spreading abroad her wings, taking them and bearing them on her wings. So the Lord alone did lead him so that there was no strange god within him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and He made him to suck honey out of the rock, and oil out of the flinty rock; but they lightly esteemed the rock of his salvation.

But Jeshurun, (which is Israel,) waxed fat, they kicked: they waxen fat, they've grown thick, they're covered with fatness; so they forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God (Deu 32:15-17); Now Paul tells us that they who sacrifice to idols are actually sacrificing to devils. There was a common belief that a demon actually inhabited the idols of these gods. And that is very possibly true, I wouldn't doubt it at all. And many of these idols of little pagan gods actually have demons that are associated with them. So they that were sacrificing to these idols were actually sacrificing unto devils which shows the idiocy of saying concerning a person involved in a false religious system. "Well, he is so sincere in the worship of his god surely God will, you know, accept him and save him. He is sincerely worshipping the devil, so God should reward him."

Now of the Rock that had begotten them, they were not mindful, they had forsaken God that formed him (Deu 32:18).

And so this song, is quite a song of Moses. I'm amazed that the people were able to learn it. And so God tells them that because they had provoked His anger by the worship of these other gods that He

will heap mischiefs upon them; Thy shall be burnt with hunger, and devoured with burning heat, and with bitter destruction (Deu 32:23-24):

I personally feel that this is a prophecy of the holocaust in Germany. And the being burned in the ovens in Germany was predicted in this song. And when their trouble came they were to sing this song, and if they would, it was to remind them of why the calamities befell them.

Now so often today you talk to a Jew and you find he is an atheist because he will say, "Where was God when my parents or grandparents were burned in the ovens in Germany?" If they would have kept this song and sung this song, they would know why all the calamities befell them because they had forsaken God, and thus they had been forsaken by God.

And so God tells of the

scattering to the corners of the earth; make the remembrance to cease. O that they were wise, (says God) that they understood this, that they would consider what is the end result (Deu 32:26,29).

Oh, how God wants you to be wise and to look ahead and to see what the end result is of the lifestyle you've chosen. God's crying. He's crying over man's ignorance, over man's folly. Oh, that they did know; only if they would look ahead and see what the end result of what that lifestyle is.

How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them and the Lord had shut them in (Deu 32:30)?

How could these happen unless God was with you? You forget to see, you forget to look that it was God's hand that did it for you, for the enemies rock is not as our Rock.

For their vine is the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons and all (Deu 32:32-33).

Now God said,

To me belongs vengeance, (verse thirty-five) and recompense; Their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste (Deu 32:35).

That is the text that Jonathan Edwards used for his sermon, Sinners in the hands of an angry God. "Now unto me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste." Jonathan Edwards in the sermon Sinners in the hand of an angry God, said, "That a sinner is like a man walking over a fiery pit on a icy plank. Your footing is so unsure at any moment you can slip into the abyss."

It was a very powerful sermon, one of the most classic sermons in the history of the church, I guess. Jonathan Edwards was nearsighted; he had written out the sermon and he read it holding it up close so that he could see it. And as he was reading this sermon to the congregation, the power of the Holy Spirit began to convict people so greatly that they began to crawl down the aisle, screaming out to God for mercy. You want to read something really chilling sometime read "Sinners in the hands of an angry God" by Jonathan Edwards. Oh, what a servant. It's really heavy duty. This is the text for that sermon.

For the LORD shall judge His people, and repeat Himself for His servants, when He sees that their power is gone, and there is none left. And He shall say, Where are their gods, the rock in whom you were trusting. Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? Let them rise up and help you, and be your protection. See now that I am He, and there is no god with me (or beside Me): I kill, and I make alive; I wound, and I heal: neither is there any that deliver out of my hand (Deu 32:36-39). Some people say, "Does God make people sick?" Well, He said here that He does for purposes, different purposes within our lives. God says that He wounds, that He even kills, that He heals; that He makes alive. There are certain teachers today who would deny this, but there it is.

For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make my arrows drunk with their blood (Deu 32:40-42),

And so forth. And God goes on to tell of the calamities that will come, the song they are to sing, so that when the calamities did come they would remember this is the reason.

So, set your hearts to all the words which I testify among you today, (verse forty-six), which you shall command you to observe the words of this law. For it is not a vain thing for you; because it is your life (Deu 32:46-47)

Man, set your heart to it. Look, it is not an empty thing; it's your life. This is a matter of life and death. It isn't just something to just pass off lightly. God is saying, "it's your life, not a vain thing".

Now the Lord said to Moses, get up to mount Nebo which is in the land of Moab, which is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: And die in the mount where you go up, and you will be gathered unto thy people; as Aaron your brother died in mount Hor, and was gathered unto his people. Because you trespassed against me at the waters of Meribah, because you did not sanctify me in the midst of the children of Israel (Deu 32:48-51).

So, Moses' time has come; "get up onto the mountain and die because you failed to properly represent me before the people at the waters of Meribah". Oh, what a heavy responsibility Moses had of being God's representative. His failure at the waters of Meribah cost him the privilege of leading them into the Promised Land. What a heavy responsibility each of us have, for we are God's representative to that world out there. You're His witnesses, you're God's representatives and God wants you to properly represent Him. An awesome responsibility. God help us.

(Through The Bible; C 2000 Series; Chuck Smith; 1979-1986)

V. PRAYER AND FERVCENCY

"St. Teresa rose off her deathbed to finish her work. She inspected, with all her quickness of eye and love of order the whole of the house in which she had been carried to die. She saw everything put into its proper place, and every one answering to their proper order, after which she attended the divine offices of the day. She then went back to her bed, summoned her daughters around her . . . and, with the most penitential of David's penitential prayers upon her tongue, Teresa of Jesus went forth to meet her Bridegroom." -- Alexander Whyte.

Prayer, without fervour, stakes nothing on the issue, because it has nothing to stake. It comes with empty hands. Hands, too, which are listless, as well as empty, which have never learned the lesson of clinging to the Cross.

Fervourless prayer has no heart in it; it is an empty thing, an unfit vessel. Heart, soul, and life, must find place in all real praying. Heaven must be made to feel the force of this crying unto God.

Paul was a notable example of the man who possessed a fervent spirit of prayer. His petitioning was all-consuming, centered immovably upon the object of his desire, and the God who was able to meet it.

Prayers must be red hot. It is the fervent prayer that is effectual and that availeth. Coldness of spirit hinders praying; prayer cannot live in a wintry atmosphere. Chilly surroundings freeze out petitioning; and dry up the springs of supplication. It takes fire to make prayers go. Warmth of soul creates an atmosphere favourable to prayer, because it is favourable to fervency. By flame, prayer ascends to heaven. Yet fire is not fuss, nor heat, noise. Heat is intensity -- something that glows and burns. Heaven is a mighty poor market for ice. God wants warm-hearted servants. The Holy Spirit comes as a fire, to dwell in us; we are to be baptized, with the Holy Ghost and with fire. Fervency is warmth of soul. A phlegmatic temperament is abhorrent to vital experience. If our religion does not set us on fire, it is because we have frozen hearts. God dwells in a flame; the Holy Ghost descends in fire. To be absorbed in God's will, to be so greatly in earnest about doing it that our whole being takes fire, is the qualifying condition of the man who would engage in effectual prayer.

Our Lord warns us against feeble praying. "Men ought always to pray," He declares, "and not to faint." That means, that we are to possess sufficient fervency to carry us through the severe and long periods of pleading prayer. Fire makes one alert and vigilant, and brings him off, more than conqueror. The atmosphere about us is too heavily charged with resisting forces for limp or languid prayers to make headway. It takes heat, and fervency and meteoric fire, to push through, to the upper heavens, where God dwells with His saints, in light.

Many of the great Bible characters were notable examples of fervency of spirit when seeking God. The Psalmist declares with great earnestness: "My soul breaketh for the longing that it hath unto Thy judgments at all times."

What strong desires of heart are here! What earnest soul longings for the Word of the living God!

An even greater fervency is expressed by him in another place: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"

That is the word of a man who lived in a state of grace, which had been deeply and supernaturally wrought in his soul.

Fervency before God counts in the hour of prayer, and finds a speedy and rich reward at His hands. The Psalmist gives us this statement of what God had done for the king, as his heart turned toward his Lord: "Thou hast given him his heart's desire, and hast not withholden the request of his lips."

At another time, he thus expresses himself directly to God in preferring his request: "Lord, all my desire is before Thee; and my groaning is not hid from Thee."

What a cheering thought! Our inward groanings, our secret desires, our heart-longings, are not hidden from the eyes of Him with whom we have to deal in prayer.

The incentive to fervency of spirit before God, is precisely the same as it is for continued and earnest prayer. While fervency is not prayer, yet it derives from an earnest soul, and is precious in the sight of God. Fervency in prayer is the precursor of what God will do by way of answer. God stands pledged to give us the desire of our hearts in proportion to the fervency of spirit we exhibit, when seeking His face in prayer. Fervency has its seat in the heart, not in the brain, nor in the intellectual faculties of the mind. Fervency therefore, is not an expression of the intellect. Fervency of spirit is something far transcending poetical fancy or sentimental imagery. It is something else besides mere preference, the contrasting of like with dislike. Fervency is the throb and gesture of the emotional nature.

It is not in our power, perhaps, to create fervency of spirit at will, but we can pray God to implant it. It is ours, then, to nourish and cherish it, to guard it against extinction, to prevent its abatement or decline. The process of personal salvation is not only to pray, to express our desires to God, but to acquire a fervent spirit and seek, by all proper means, to cultivate it. It is never out of place to pray God to beget within us, and to keep alive the spirit of fervent prayer.

Fervency has to do with God, just as prayer has to do with Him. Desire has always an objective. If we desire at all, we desire something. The degree of fervency with which we fashion our spiritual desires, will always serve to determine the earnestness of our praying. In this relation, Adoniram Judson says: "A traving spirit, the throes of a great burdened desire, belongs to prayer. A fervency strong enough to drive away sleep, which devotes and inflames the spirit, and which retires all earthly ties, all this belongs to wrestling, prevailing prayer. The Spirit, the power, the air, and food of prayer is in such a spirit."

Prayer must be clothed with fervency, strength and power. It is the force which, centered on God, determines the outlay of Himself for earthly good. Men who are fervent in spirit are bent on attaining to righteousness, truth, grace, and all other sublime and powerful graces which adorn the character of the authentic, unquestioned child of God.

God once declared, by the mouth of a brave prophet, to a king who, at one time, had been true to God, but, by the incoming of success and material prosperity, had lost his faith, the following message: "The eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him. Herein hast thou done foolishly; therefore, from henceforth thou shalt have wars."

God had heard Asa's prayer in early life, but disaster came and trouble was sent, because he had given up the life of prayer and simple faith.

In Romans 15:30, we have the word, "strive," occurring, in the request which Paul made for prayerful cooperation.

In Colossians 4:12, we have the same word, but translated differently: "Epaphras always labouring fervently for you in prayer." Paul charged the Romans to "strive together with him in prayer," that is, to help him in his struggle of prayer. The word means to enter into a contest, to fight against adversaries. It means, moreover, to engage with fervent zeal to endeavour to obtain.

These recorded instances of the exercise and reward of faith, give us easily to see that, in almost every instance, faith was blended with trust until it is not too much to say that the former was swallowed up in the latter. It is hard to properly distinguish the specific activities of these two qualities, faith and trust. But there is a point, beyond all peradventure, at which faith is relieved of its burden, so to speak; where trust comes along and says: "You have done your part, the rest is mine!"

In the incident of the barren fig tree, our Lord transfers the marvellous power of faith to His disciples. To their exclamation, "How soon is the fig tree withered away!" He said: "If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

When a Christian believer attains to faith of such magnificent proportions as these, he steps into the realm of implicit trust. He stands without a tremor on the apex of his spiritual outreaching. He has attained faith's veritable top stone which is unswerving, unalterable, unalienable trust in the power of the living God.

E.M. Bounds; Prayer; "The Necessity Of Prayer" Chapter 5; Public Domain

Edward McKendree Bounds (August 15, 1835 – August 24, 1913) was a clergyman of the Methodist Episcopal Church South and author of eleven books, nine of which focused on the subject of prayer.