



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, since Your Word says all things are possible to the one who believes, I am asking You to help me renew my mind to believe I can do anything You ever ask me to do with my life. Help me to truly understand that there is absolutely nothing impossible to me when I believe. I so regret the times I've listened to voices of doubt and unbelief who talked me out of the great victories You had in store for me. With the assistance of the Holy Spirit, I will shut my ears to the voices of unbelief from this moment forward. I release my faith today to believe that ANYTHING is possible for me to do, as long as You are the One asking me to do it, in Jesus' name I ask it. Amen....

Sparkling Gems from the Greek.

### Video's / New Information/ Prayer Requests

[" Mankind's Darkest Moments " Chuck Smith](#)

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

[chapel-flock@sbcglobal.net](mailto:chapel-flock@sbcglobal.net)

[Picking Up The Pieces- Erick Nelson](#)

[Psalm 5 Road Home- Maranatha](#)

[Ain't Gonna Fight- Daniel Amos](#)

[Bird With A Broken Wing-Don Francisco](#)

## 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](#)

1 NOW THE boy Samuel ministered to the Lord before Eli. The word of the Lord was rare and precious in those days; there was no frequent or widely spread vision. 2 At that time Eli, whose eyesight had dimmed so that he could not see, was lying down in his own place. 3 The lamp of God had not yet gone out in the temple of the Lord, where the ark of God was, and Samuel was lying down 4 When the Lord called, Samuel! And he answered, Here I am. 5 He ran to Eli and said, Here I am, for you called me. Eli said, I did not call you; lie down again. So he went and lay down. 6 And the Lord called again, Samuel! And Samuel arose and went to Eli and said, Here am I; you did call me. Eli answered, I did not call, my son; lie down again. 7 Now Samuel did not yet know the Lord, and the word of the Lord was not yet revealed to him. 8 And the Lord called Samuel the third time. And he went to Eli and said, Here I am, for you did call me. Then Eli perceived that the Lord was calling the boy. 9 So Eli said to Samuel, Go, lie down. And if He calls you, you shall say, Speak, Lord, for Your servant is listening. So Samuel went and lay down in his place. 10 And the Lord came and stood and called as at other times, Samuel! Samuel! Then Samuel answered, Speak, Lord, for Your servant is listening. 11 The Lord told Samuel, Behold, I am about to do a thing in Israel at which both ears of all who hear it shall tingle. 12 On that day I will perform against Eli all that I have spoken concerning his house, from beginning to end. 13 And I [now] announce to him that I will judge and punish his house forever for the iniquity of which he knew, for his sons were bringing a curse upon themselves [blaspheming God], and he did not restrain them. 14 Therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be atoned for or purged with sacrifice or offering forever. 15 Samuel lay until morning; then he opened the doors of the Lord's house. And [he] was afraid to tell the vision to Eli. 16 But Eli called Samuel and said, Samuel, my son. And he answered, Here I am. 17 Eli said, What is it He told you? Pray do not hide it from me. May God do so to you, and more also, if you hide anything from me of all that He said to you. 18 And Samuel told him everything, hiding nothing. And Eli said, It is the Lord; let Him do what seems good to Him. 19 Samuel grew; the Lord was with him and let none of his words fall to the ground. 20 And all Israel from Dan to Beersheba knew that Samuel was established to be a prophet of the Lord. 21 And the Lord continued to appear in Shiloh, for the Lord revealed Himself to Samuel in Shiloh through the word of the Lord.

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### Chapter three,

The child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious [or scarce] in those days; there was no open vision. [God just wasn't speaking to man.] And it came to pass, when Eli would lie down in bed at night,... Samuel went into his bedroom; And Samuel heard a voice calling him, and he said, Here am I. And he ran into Eli, and he said, Did you call me? And Eli said, No, I didn't call you; go back to bed. Samuel went back to bed again. And he heard the voice, Samuel, Samuel. And he went running in, he said, Here I am what do you want? He said, I didn't call you go back to bed, kid. Samuel went back to bed again and again he heard the voice saying, Samuel, Samuel, he went running in and said, Surely you called me what do you want? [The old man began to get the picture at this point and he figured that, "Hey maybe God is speaking to t

his boy." ] So he said, Go back to bed, if you hear your name being called again, say, Speak, my Lord; for your servant heareth. So Samuel went back to bed. And he heard the voice, Samuel, Samuel. And he said, Speak my Lord; for thy servant heareth. And the Lord said to Samuel, I'm gonna do a work in Israel, [that when the people see it,] or hear it their ears are going to tingle. In that day I'm gonna perform against Eli all of the things which I have spoken concerning his house: and when I begin, I'm gonna finish. For I have told him that I will judge his house for ever for the iniquity which he knows; because his sons made themselves vile, and he restrained them not (1Sa 2:1-13).

Here is something to me that is very interesting, something that we had better take note of. It was his refusal to discipline his sons that brought the judgment of God upon his house. His refusal to discipline them in their actions. Fathers, you have a responsibility in the disciplining of your children. Don't shirk that responsibility. Eli did not discipline his sons. He allowed them to go on with these actions, and thus God promised that He was gonna judge the house.

And therefore I have sworn to the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifices nor offerings for ever. [They can't offer any sacrifice to cleanse them.] Samuel lay until the morning, and he opened the doors of the house of the Lord. But he was afraid to tell Eli the vision. And Eli called Samuel, and he said, Samuel, my son. And he answered, Here am I. And he said, What is the thing that the Lord said unto you? I pray that you will not hide it from me: for God do so to thee, and more also, if you hide any thing from all of the things which God said. [Boy, that isn't fair, you know lay something like that on you, "Tell me and God do the same to you and more also if you don't tell me every thing that God said." ] So Samuel told him every thing, did not hide any thing from him. And he said, It is the Lord: let him do what seemeth him good (1Sa 2:14-18).

Now this is quite an attitude for the old man, a submission unto the judgment of God. "It is the Lord: let Him do what seems right." A commitment of himself to that judgment, that promised judgment of God.

So Samuel grew, the Lord was with him. And all of Israel from Dan to Beersheba realized that Samuel was established to be the prophet of the Lord. And the Lord appeared again in Shiloh: and the Lord revealed himself to Samuel in Shiloh by the word of the Lord (1Sa 2:19-21).

**X. THE PREACHER'S CRY—PRAY FOR US!**

"That the true apostolic preacher must have the prayers of others—good people to give to his ministry its full quota of success, Paul is a preeminent example. He asks, he covets, he pleads in an impassionate way for the help of all God's saints, He knew that in the spiritual realm as elsewhere, in union there is strength; that the consecration and aggregation of faith, desire, and prayer increased the volume of spiritual force until it became overwhelming and irresistible in its power. Units of prayer combined, like drops of water, make an ocean that defies resistance"—E. M. B.

How far does praying for the preacher help preaching? It helps him personally and officially. It helps him to maintain a righteous life, it helps him in preparing his message, and it helps the Word preached by him to run to its appointed goal, unhindered and unhampered.

A praying church creates a spiritual atmosphere most favourable to preaching. What preacher knowing anything of the real work of preaching doubts the veracity of this statement? The spirit of prayer in a congregation begets an atmosphere surcharged with the Spirit of the Highest, removes obstacles and gives the Word of the Lord right of way. The very attitude of such a congregation constitutes an environment most encouraging and favorable to preaching. It renders preaching an easy task; it enables the Word to run quickly and without friction, helped on by the warmth of souls engaged in prayer.

Men in the pew given to praying for the preacher, are like the poles which hold up the wires along which the electric current runs. They are not the power, neither are they the specific agents in making the Word of the Lord effective. But they hold up the wires, along which the divine power runs to the hearts of men. They give liberty to the preacher, exemption from being straitened, and keep him from "getting in the brush." They make conditions favorable for the preaching of the Gospel. Preachers, not a few, who know God, have had large experience and are aware of the truth of these statements. Yet how hard have they found it to preach in some places! This was because they had no "door of utterance," and were hampered in their delivery, there appearing no response whatever to their appeals. On the other hand, at other times, thought flowed easily, words came freely, and there was no failure in utterance. The preacher "had liberty," as the old men used to declare.

The preaching of the Word to a prayerless congregation falls at the very feet of the preacher. It has no traveling force; it stops because the atmosphere is cold, unsympathetic, unfavorable to its running to the hearts of men and women. Nothing is there to help it along. Just as some prayers never go above the head of him who prays, so the preaching of some preachers goes no farther than the front of the pulpit from which it is delivered. It takes prayer in the pulpit and prayer in the pew to make preaching arresting, life-giving and soul-saving.

The Word of God is inseparably linked with prayer. The two are conjoined, twins from birth, and twins by life. The Apostles found themselves absorbed by the sacred and pressing duty of distributing the alms of the Church, till time was not left for them to pray. They directed that other men should be appointed to discharge this task, that they might be the better able to give themselves continually to prayer and to the ministry of the Word.

So it might likewise be said that prayer for the preacher by the church is also inseparably joined to preaching. A praying church is an invaluable help to the faithful preacher. The Word of the Lord runs in such a church, "and is glorified" in the saving of sinners in the reclamation of back-sliders, and in the sanctifying of believers. Paul connects the Word of God closely in prayer in writing to Timothy:

"For every creature of God is good," he says, "and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the Word of God and prayer."

And so the Word of the Lord is dependent for its rapid spread and for its full, and most glorious success in prayer.

Paul indicates that prayer transmutes the ills which come to the preacher: "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." It was "through their prayer" he declares these benefits would come to him. And so it is "through the prayer of a church" that the pastor will be the beneficiary of large spiritual things.

In the latter part of the Epistle to the Hebrews, we have Paul's request for prayer for himself addressed to the Hebrew Christians, basing his request on the grave and eternal responsibilities of the office of a preacher:

"Obey them that have the rule over you," he says, "and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. Pray for us; for we trust we have a good conscience in all things willing to live honestly."

How little does the Church understand the fearful responsibility attaching to the office and work of the ministry! "For they watch for your souls as they that must give account." God's appointed watchmen, to warn when danger is nigh; God's messengers sent to rebuke, reprove and exhort with all long-suffering; ordained as shepherds to protect the sheep against devouring wolves. How responsible is their position! And they are to give account to God for their work, and are to face a day of reckoning. How much do such men need the prayers of those to whom they minister! And who should be more ready to do this praying than God's people, His own Church, those presumably who are in heart sympathy with the minister and his all-important work, divine in its origin.

Among the last messages of Jesus to His disciples are those found in the fourteenth, fifteenth and sixteenth chapters of John's Gospel. In the fourteenth, as well as in the others, are some very specific teachings about prayer, designed for their help and encouragement in their future work. We must never lose sight of the fact that these last discourses of Jesus Christ were given to disciples alone, away from the busy crowds, and seem primarily intended for them in their public ministry. In reality, they were words spoken to preachers, for these eleven men were to be the first preachers of the new dispensation.

With this thought in mind, we are able to see the tremendous importance given to prayer by our Lord, and the high place He gave it in the life-work of preachers, both in this day and in that day.

First our Lord proposes that He will pray for these disciples, that the Father might send them another Comforter, even the Spirit of truth, whom the world could not receive. He preceded this statement by a direct command to them to pray, to pray for anything, with the assurance that they would receive what they asked for.

If, therefore, there was value in their own praying, and it was of great worth that our Lord should intercede for them, then of course it would be worth while that the people to whom they would minister should also pray for them. It is no wonder then that the Apostle Paul should take the key from our Lord, and several times break out with the urgent exhortation, "Pray for us."

True praying done by the laymen helps in many ways, but in one particular way. It helps very materially the preacher to be brave and true. Read Paul's request to the Ephesians: "Praying always with all prayer and supplication," he says, "in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel; for which I am an ambassador in bonds, that therein I may speak as I ought to speak."

How much of the boldness and loyalty of Paul was dependent upon the prayers of the Church, or rather how much he was helped at these two points, we may not know. But unquestionably there must have come to him through the prayers of the Christians at Ephesus, Colossæ and Thessalonica, much aid in preaching the Word, of which he would have been deprived had these churches not have prayed for him. And in like manner, in modern times, has the gift of ready and effective utterance in the preacher been bestowed upon a preacher through the prayers of a praying church.

The Apostle Paul did not desire to fall short of that most important quality in a preacher of the Gospel, namely, boldness. He was no coward, or time-server, or man-pleaser, but he needed prayer, in order that he might not, through any kind of timidity, fail to declare the whole truth of God, or through fear of men, declare it in an apologetic, hesitating way. He desired to remove himself as far as possible from an attitude of this kind. His constant desire and effort was to declare the Gospel with consecrated boldness and with freedom. "That I may open my mouth boldly, to make known the mystery of the Gospel, that I may speak boldly, as I ought to speak," seemed to be his great desire, and it would appear that, at times, he was really afraid that he might exhibit cowardice, or be affected by the fear of the face of man.

This is a day that has urgent need of men after the mould of the great Apostle—men of courage, brave and true, who are swayed not by the fear of men, or reduced to silence or apology by the dread of consequences. And one way to secure them is for the pew to engage in earnest prayer for the preachers.

In Paul's word to the Ephesian elders given when on his way to Jerusalem, Paul exculpates himself from the charge of blood-guiltiness, in that he had not failed to declare the whole counsel of God to them. To his Philippian brethren, also, he says, that through their prayers, he would prove to be neither ashamed nor afraid.

Nothing, perhaps, can be more detrimental to the advancement of the kingdom of God among men than a timid, or doubtful statement of revealed truth. The man who states only the half of what he believes, stands side by side with the man who fully declares what he only half believes. No coward can preach the Gospel, and declare the whole counsel of God. To do that, a man must be in the battle-attitude not from passion, but by reason of deep conviction, strong conscience and full-orbed courage. Faith is in the custody of a gallant heart while timidity surrenders, always, to a brave spirit. Paul prayed, and prevailed on others to pray that he might be a man of resolute courage, brave enough to do everything but sin. The result of this mutual praying is that history has no finer instance of courage in a minister of Jesus Christ than that displayed in the life of the Apostle Paul. He stands in the premier position as a fearless, uncompromising, God-fearing preacher of the Gospel of his Lord.

God seems to have taken great pains with His prophets of old time to save them from fear while delivering His messages to mankind. He sought in every way to safeguard His spokesmen from the fear of man, and by means of command, reasoning and encouragement sought to render them fearless and true to their high calling. One of the besetting temptations of a preacher is the "fear" of the face of man. Unfortunately, not a few surrender to this fear, and either remain silent at times when they should be boldly eloquent, or temper with smooth words the stern mandate it is theirs to deliver. "The fear of man bringeth a snare."

With this sore temptation Satan often besets the preacher of the Word and few there be who have not felt the force of this temptation. It is the duty of ministers of the Gospel to face this temptation to fear the face of man with resolute courage and to steel themselves against it, and, if need be, trample it under foot. To this important end, the preacher should be prayed for by his church. He needs deliverance from fear, and prayer is the agency whereby it can be driven away and freedom from the bondage of fear given to his soul.

We have a striking picture of the preacher's need of prayer, and of what a people's prayers can do for him in Exodus 17. Israel and Amalek were in battle, and the contest was severe and close. Moses stood on top of the hill with his rod lifted up in his hands, the symbol of power and victory. As long as Moses held up the rod, Israel prevailed, but when he let down his hand with the rod, Amalek prevailed. While the contest was in the balance, Aaron and Hur came to the rescue, and when Moses' hands were heavy, these two men "stayed up his hands, . . . until the going down of the sun. And Joshua discomfited Amalek and his people."

By common consent, this incident in the history of ancient Israel has been recognized as a striking illustration of how a people may sustain their preacher by prayer, and of how victory comes when the people pray for their preacher.

Some of the Lord's very best men in Old Testament times had to be encouraged against fear by Almighty God. Moses himself was not free from the fear which harasses and compromises a leader. God told him to go to Pharaoh, in these words: "Come now therefore, and I will send thee unto Pharaoh, that thou mayst bring forth my people, the children of Israel, out of Egypt." But Moses, largely through fear, began to offer objections and excuses for not going, until God became angry with him, and said, finally, that He would send Aaron with Moses to do the talking, as long as Moses insisted that he "was slow of speech and of slow tongue." But the fact was, Moses was afraid of the face of Pharaoh, and it took God some time to circumvent his fears and nerve him to face the Egyptian monarch and deliver God's message to him.

And Joshua, too, the successor of Moses, and a man seemingly courageous, must needs be fortified by God against fear, lest he shrink from duty, and be reduced to discouragement and timidity. "Be strong and of good courage," God commanded him. "Have I not commanded thee? Be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

As good and true a man as Jeremiah was sorely tempted to fear and had to be warned and strengthened lest he prove false to his charge. When God ordained him a prophet unto the nations, Jeremiah began to excuse himself on the ground that he could not speak, being but a child in that regard. So the Lord had to safeguard him from the temptation of fear, that he might not prove faithless: "Thou therefore, gird up thy loins, and arise, and speak unto them," God said to His servant, "all that I command thee; be not dismayed at their faces, lest I confound thee before them."

Since these great men of old time were so beset with this temptation, and disposed to shrink from duty we need not be surprised that preachers of our own day are to be found in similar case. The devil is the same in all ages; nor has human nature undergone any change. How needful, then, that we pray for the leaders of our Israel especially that they may receive the gift of boldness, and speak the Word of God with courage.

This was one reason why Paul insisted so vigorously that the brethren pray for him, so that a door of utterance might be given him, and that he might be delivered from the fear of man, and blessed with holy boldness in preaching the Word.

The challenge and demand of the world in our own day is that Christianity be made practical; that its precepts be expressed in practice, and brought down from the realm of the ideal to the levels of every-day life. This can be done only by praying men, who being much in sympathy with their ministers will not cease to bear them up in their prayers before God.

A preacher of the Gospel cannot meet the demands made upon him, alone, any more than the vine can bear grapes without branches. The men who sit in the pews are to be the fruit-bearing ones. They are to translate the "ideal" of the pulpit into the "real" of daily life and action. But they will not do it, they cannot do it, if they be not devoted to God and much given to prayer. Devotion to God and devotion to prayer are one and the same thing.

#### XI. MODERN EXAMPLES OF PRAYER

"When the dragon-fly rends his husk and harnesses himself, in a clean plate of sapphire mail, his is a pilgrimage of one or two sunny days over the fields and pastures wet with dew, yet nothing can exceed the marvelous beauty in which he is decked. No flowers on earth have a richer blue than the pure colour of his cuirass. So is it in the high spiritual sphere. The most complete spiritual loveliness may be obtained in the shortest time, and the stripling may die a hundred years old, in character and grace."—History Of David Brainerd

God has not confined Himself to Bible days in showing what can be done through prayer. In modern times, also, He is seen to be the same prayer-hearing God as aforetime. Even in these latter days He has not left Himself without witness. Religious biography and Church history, alike, furnish us with many noble examples and striking illustrations of prayer, its necessity, its worth and its fruits, all tending to the encouragement of the faith of God's saints and all urging them on to more and better praying. God has not confined Himself to Old and New Testament times in employing praying men as His agents in furthering His cause on earth, and He has placed Himself under obligation to answer their prayers just as much as He did the saints of old. A selection from these praying saints of modern times will show us how they valued prayer, what it meant to them, and what it meant to God..

Take for example, the instance of Samuel Rutherford, the Scottish preacher, exiled to the north of Scotland, forbidden to preach, and banished from his home and pastoral charge. Rutherford lived between 1600 and 1661. He was a member of the Westminster Assembly, Principal of New College, and Rector of St. Andrews' University. He is said to have been one of the most moving and affectionate preachers of his time, or, perhaps, in any age of the Church. Men said of him, "He is always praying," and concerning his and his wife's praying, one wrote: "He who had heard either pray or speak, might have learned to bemoan his ignorance. Oh, how many times have I been convinced by observing them of the evil of insincerity before God and unsavouriness in discourse! He so prayed for his people that he himself says, 'There I wrestled with the Angel and prevailed.'

He was ordered to appear before Parliament to answer the charge of high treason, although a man of scholarly attainments and rare genius. At times he was depressed and gloomy; especially was this the case when he was first banished and silenced from preaching, for there were many murmurings and charges against him. But his losses and crosses were so sanctified that Christ became more and more to him. Marvelous are the statements of his estimate of Christ. This devoted man of prayer wrote many letters during his exile to preachers, to state officers, to lords temporal and spiritual, to honourable and holy men, to honourable and holy women, all breathing an intense devotion to Christ, and all born of a life of great devotion to prayer. Ardour and panting after God have been characteristics of great souls in all ages of the Church and Samuel Rutherford was a striking example of this fact. He was a living example of the truth that he who prays always, will be enveloped in devotion and joined to Christ in bonds of holy union.

"Then there was Henry Martyn, scholar, saint, missionary, and apostle to India. Martyn was born February 18, 1781, and sailed for India August 31, 1805. He died at Tokal, Persia, October 16, 1812. Here is part of what he said about himself while a missionary: "What a knowledge of man and acquaintance with the Scriptures, and what communion with God and study of my own heart ought to prepare me for the awful work of a messenger from God on business of the soul." Said one of this consecrated missionary:

"Oh, to be able to emulate his excellencies, his elevation of piety, his diligence, his superiority to the world, his love for souls, his anxiety to improve all occasions to do souls good, his insight into the mystery of Christ, and his heavenly temper! These are the secrets of the wonderful impression he made in India." It is interesting and profitable to note some of the things which Martyn records in his diary. Here is an example: "The ways of wisdom appear more sweet and reasonable than ever," he says, "and the world more insipid and vexatious. The chief thing I mourn over is my want of power, and lack of fervour in secret prayer, especially when attempting to plead for the heathen. Warmth does not increase within me in proportion to my light." If Henry Martyn, so devoted, ardent and prayerful, lamented his lack of power and want of fervour in prayer, how ought our cold and feeble praying abase us in the very dust? Alas, how rare are such praying men in the Church of our own day! Again we quote a record from his diary. He had been quite ill, but had recovered and was filled with thankfulness because it had pleased God to restore him to life and health again.

"Not that I have yet recovered my former strength," he says, "but I consider myself sufficiently restored to prosecute my journey. My daily prayer is that my late chastisement may have its intended effect, and make me, all the rest of my days, more humble and less self-confident.

"Self-confidence has often led me down fearful lengths, and would, without God's gracious interference, prove my endless perdition. I seem to be made to feel this evil of my heart more than any other at this time. In prayer, or when I write or converse on the subject, Christ appears to me my life and my strength; but at other times I am thoughtless and bold, as if I had all life and strength in myself. Such neglects on our part are a diminution of our joys."

Among the last entries in this consecrated missionary's journal we find the following: "I sat in the orchard and thought, with sweet comfort and peace, of my God, in solitude, my Company, my Friend, my Comforter. Oh, when shall time give place to eternity!" Note the words, "in solitude,"—away from the busy haunts of men, in a lonely place, like his Lord, he went out to meditate and pray. Brief as this summary is, it suffices to show how fully and faithfully Henry Martyn exercised his ministry of prayer. The following may well serve to end our portrayal of him:

"By daily weighing the Scriptures, with prayer, he waxed riper and riper in his ministry. Prayer and the Holy Scriptures were those wells of salvation out of which he drew daily the living water for his thirsty immortal soul. Truly may it be said of him, he prayed always with all prayer and supplication, in the Spirit, and watched thereunto with all perseverance."

David Brainerd, the missionary to the Indians, is a remarkable example of a praying man of God. Robert Hale thus speaks of him: "Such invincible patience and self-denial; such profound humility, exquisite prudence, indefatigable industry; such devotedness to God, or rather such absorption of the whole soul in zeal for the divine glory and the salvation of men, is scarcely to be paralleled since the age of the Apostles. Such was the intense ardour of his mind that it seems to have diffused the spirit of a martyr over the common incidents of his life." Dr. A. J. Gordon speaks thus of Brainerd: "In passing through Northampton, Mass., I went into the old cemetery, swept off the snow that lay on the top of the slab, and I read these simple words: "'Sacred to the memory of David Brainerd, the faithful and devoted missionary to the Susquehanna, Delaware and Stockbridge Indians of America, who died in this town, October 8th, 1717.'" That was all there was on the slab. Now that great man did his greatest work by prayer. He was in the depths of those forests alone, unable to speak the language of the Indians, but he spent whole days literally in prayer. What was he praying for? He knew he could not reach these savages, for he did not understand their language. If he wanted to speak at all, he must find somebody who could vaguely interpret his thought. Therefore he knew that anything he could do must be absolutely dependent upon God. So he spent whole days in praying, simply that the power of the Holy Ghost might come upon him so unmistakably that these people would not be able to stand before him.

"What was his answer? Once he preached through a drunken interpreter, a man so intoxicated that he could hardly stand up. This was the best he could do. Yet scores were converted through that sermon. We can account for it only that it was the tremendous power of God behind him.

"Now this man prayed in secret in the forest. A little while afterward, William Carey read his life, and by its impulse he went to India. Payson read it as a young man, over twenty years old, and he said that he had never been so impressed by anything in his life as by the story of Brainerd. Murray McCheyne read it, and he likewise was impressed by it.

"But all I care is simply to enforce this thought, that the hidden life, a life whose days are spent in communion with God, in trying to reach the source of power, is the life that moves the world. Those living such lives may be soon forgotten. There may be no one to speak a eulogy over them when they are dead. The great world may take no account of them. But by and by, the great moving current of their lives will begin to tell, as in the case of this young man, who died at about thirty years of age. The missionary spirit of this nineteenth century is more due to the prayers and consecration of this one man than to any other one.

"So I say. And yet that most remarkable thing is that Jonathan Edwards, who watched over him all those months while he was slowly dying of consumption, should also say: 'I praise God that it was in His Providence that he should die in my house, that I might hear his prayers, and that I might witness his consecration, and that I might be inspired by his example.'

"When Jonathan Edwards wrote that great appeal to Christendom to unite in prayer for the conversion of the world, which has been the trumpet call of modern missions, undoubtedly it was inspired by this dying missionary."

To David Brainerd's spirit, John Wesley bore this testimony:

"I preached and afterward made a collection for the Indian schools in America. A large sum of money is now collected. But will money convert heathens? Find preachers of David Brainerd's spirit, and nothing can stand before them. But without this, what will gold or silver do? No more than lead or iron."

Some selections from Brainerd's diary will be of value as showing what manner of man he was:

"My soul felt a pleasing yet painful concern," he writes, "lest I should spend some moments without God. Oh, may I always live to God! In the evening I was visited by some friends, and spent the time in prayer, and such conversation as tended to edification. It was a comfortable season to my soul. I felt an ardent desire to spend every moment with God. God is unspeakably gracious to me continually. In time past, He has given me inexpressible sweetness in the performance of duty. Frequently my soul has enjoyed much of God, but has been ready to say, 'Lord, it is good to be here;' and so indulge sloth while I have lived on the sweetness of my feelings. But of late God has been pleased to keep my soul hungry almost continually, so that I have been filled with a kind of pleasing pain. When I really enjoy God, I feel my desires of Him the more insatiable, and my thirstings after holiness the more unquenchable. "Oh, that I may feel this continual hunger, and not be retarded, but rather animated by every duster from Canaan, to reach forward in the narrow way, for the full enjoyment and possession of the heavenly inheritance! Oh, may I never loiter in my heavenly journey! "It seems as if such an unholy wretch as I never could arrive at that blessedness, to be holy as God is holy. At noon I longed for sanctification and conformity to God. Oh, that is the one thing, the all! "Toward night enjoyed much sweetness in secret prayer, so that my soul longed for an arrival in the heavenly country, the blessed paradise of God." If inquiry be made as to the secret of David Brainerd's heavenly spirit, his deep consecration and exalted spiritual state, the answer will be found in the last sentence quoted above. He was given to much secret prayer, and was so close to God in his life and spirit that prayer brought forth much sweetness to his inner soul.

We have cited the foregoing cases as illustrative of the great fundamental fact that God's great servants are men devoted to the ministry of prayer; that they are God's agents on earth who serve Him in this way, and who carry on His work by this holy means.

Louis Harms was born in Hanover, in 1809, and then came a time when he was powerfully convicted of sin. Said he, "I have never known what fear was. But when I came to the knowledge of my sins, I quaked before the wrath of God, so that my limbs trembled." He was mightily converted to God by reading the Bible. Rationalism, a dead orthodoxy, and worldliness, held the multitudes round Hermansburgh, his native town. His father, a Lutheran minister, dying, he became his successor. He began with all the energy of his soul to work for Christ, and to develop a church of a pure, strong type. The fruit was soon evident. There was a quickening on every hand, attendance at public services increased, reverence for the Bible grew, conversation on sacred things revived, while infidelity, worldliness and dead orthodoxy vanished like a passing cloud. Harms proclaimed a conscious and present Christ, the Comforter, in the full energy of His mission, the revival of apostolic piety and power. The entire neighbourhood became regular attendants at church, the Sabbath was restored to its sanctity, and hallowed with strict devotion, family altars were erected in the homes, and when the noon bell sounded, every head was bowed in prayer. In a very short time the whole aspect of the country was entirely changed. The revival in Hermansburgh was essentially a prayer revival, brought about by prayer and yielding fruits of prayer in a rich and an abundant ingathering.

William Carvosso, an old-time Methodist class-leader, was one of the best examples which modern times has afforded of what was probably the religious life of Christians in the apostolic age. He was a prayer-leader, a class-leader, a steward and a trustee, but never aspired to be a preacher. Yet a preacher he was of the very first quality, and a master in the art and science of soul-saving. He was a singular instance of a man learning the simplest rudiments late in life. He had up to the age of sixty-five years never written a single sentence, yet he wrote letters which would make volumes, and a book which was regarded as a spiritual classic in the great world-wide Methodist Church. Not a page nor a letter, it is believed, was ever written by him on any other subject but religion. Here are some of his brief utterances which give us an insight into his religious character. "I want to be more like Jesus." "My soul thirsteth for Thee, O God." "I see nothing will do, O God, but being continually filled with Thy presence and glory." This was the continual out-crying of his inner soul, and this was the strong inward impulse which moved the outward man. At one time we hear him exclaiming, "Glory to God! This is a morning without a cloud." Cloudless days were native to his sunny religion and his gladsome spirit. Continual prayer and turning all conversation toward Christ in every company and in every home, was the inexorable law he followed, until he was gathered home. On the anniversary of his spiritual birth when he was born again, in great joyousness of spirit he calls it to mind, and breaks forth: "Blessed be Thy name, O God! The last has been the best of the whole. I may say with Bunyan, 'I have got into that land where the sun shines night and day.' I thank Thee, O my God, for this heaven, this element of love and joy, in which my soul now lives." Here is a sample of

Carvosso's spiritual experiences, of which he had many: "I have sometimes had seasons of remarkable visitation from the presence of the Lord," he says. "I well remember one night when in bed being so filled, so over-powered with the glory of God, that had there been a thousand suns shining at noonday, the brightness of that divine glory would have eclipsed the whole. I was constrained to shout aloud for joy. It was the overwhelming power of saving grace. Now it was that I again received the impress of the seal and the earnest of the Spirit in my heart. Beholding as in a glass the glory of the Lord I was changed into the same image from glory to glory by the Spirit of the Lord. Language fails in giving but a faint description of what I there experienced. I can never forget it in time nor to all eternity. "Many years before I was sealed by the Spirit in a somewhat similar manner. While walking out one day, I was drawn to turn aside on the public road, and under the canopy of the skies, I was moved to kneel down to pray. I had not long been praying with God before I was so visited from Him that I was overpowered by the divine glory, and I shouted till I could be heard at a distance. It was a weight of glory that I seemed incapable of bearing in the body, and therefore I cried out, perhaps unwisely, Lord, stay Thy hand. In this glorious baptism these words came to my heart with indescribable power: 'I have sealed thee unto the day of redemption.' "Oh, I long to be filled more with God! Lord, stir me up more in earnest. I want to be more like Jesus. I see that nothing will do but being continually filled with the divine presence and glory. I know all that Thou hast is mine, but I want to feel a close union. Lord, increase my faith." Such was William Carvosso—a man whose life was impregnated with the spirit of prayer, who lived on his knees, so to speak, and who belonged to that company of praying saints which has blessed the earth.

Jonathan Edwards must be placed among the praying saints—one whom God mightily used through the instrumentality of prayer. As in the instance of the great New Englander, purity of heart should be ingrained in the very foundation areas of every man who is a true leader of his fellows and a minister of the Gospel of Christ and a constant practicer in the holy office of prayer. A sample of the utterances of this mighty man of God is here given in the shape of a resolution which he formed, and wrote down: "Resolved," he says, "to exercise myself in this all my life long, viz., with the greatest openness to declare my ways to God, and to lay my soul open to God—all my sins, temptations, difficulties, sorrows, fears, hopes, desires, and everything and every circumstance." "We are not surprised, therefore, that the result of such fervid and honest praying was to lead him to record in his diary: "It was my continual strife day and night, and my constant inquiry how I should be more holy, and live more holily. The heaven I desired was a heaven of holiness. I went on with my eager pursuit after more holiness and conformity to Christ." The character and work of Jonathan Edwards were exemplifications of the great truth that the ministry of prayer is the efficient agency in every truly God-ordered work and life. He himself gives some particulars about his life when a boy. He might well be called the "Isaiah of the Christian dispensation." There was united in him great mental powers, ardent piety, and devotion to study, unequaled save by his devotion to God. Here is what he says about himself: "When a boy I used to pray five times a day in secret, and to spend much time in religious conversation with other boys. I used to meet with them to pray together. So it is God's will through His wonderful grace, that the prayers of His saints should be one great and principal means of carrying on the designs of Christ's kingdom in the world. Pray much for the ministers and the Church of God." The great powers of Edwards' mind and heart were exercised to procure an agreed union in extraordinary prayer of God's people everywhere. His life, efforts and his character are an exemplification of his statement. "The heaven I desire," he says, "is a heaven spent with God; an eternity spent in the presence of divine love, and in holy communion with Christ." At another time he said: "The soul of a true Christian appears like a little white flower in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory, rejoicing as it were in a calm rapture, diffusing around a sweet fragrance, standing peacefully and lovingly in the midst of other flowers." Again he writes: "Once as I rode out in the woods for my health, having alighted from my horse in a retired place, as my manner has been to walk for divine contemplation and prayer, I had a view, that for me was extraordinary, of the glory of the Son of God as Mediator between God and man, and of His wonderful, great, full, pure, and sweet grace and love, and His meek and gentle condescension. This grace that seemed so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour. It kept me the greater part of the time in a flood of tears and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated, to lie in the dust; to be full of Christ alone, to love Him with my whole heart."

As it was with Jonathan Edwards, so it is with all great intercessors. They come into that holy and elect condition of mind and heart by a thorough self-dedication to God, by periods of God's revelation to them, making distinct marked eras in their spiritual history, eras never to be forgotten, in which faith mounts up with wings as eagles, and has given it a new and fuller vision of God, a stronger grasp of faith, a sweeter, clearer vision of all things heavenly, and eternal, and a blessed intimacy with, and access to, God.

("The Weapon Of Prayer"; EM Bounds; Chapter 10-11 ; 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.)

( Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 424-426)

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