

HOW TO PRAY

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CHAPTER XII

THE PLACE OF PRAYER BEFORE AND DURING REVIVALS

No treatment of the subject How to Pray would be at all complete if it did not consider the place of prayer in revivals.

The first great revival of Christian history had its origin on the human side in a ten-days' prayer-meeting. We read of that handful of disciples, "These all with one accord continued steadfastly in prayer." (Acts 1:14, R.V.) The result of that prayer-meeting we read of in the 2d chapter of the Acts of the Apostles, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (v. 4.) Further on in the chapter we read that "there were added unto them in that day about three thousand souls." (v. 41, R.V.) This revival proved genuine and permanent. The converts "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (v. 42, R.V.) "And the Lord added to them day by day those that were being saved." (v. 47. R.V.)

Every true revival from that day to this has had its earthly origin in prayer. The great revival under Jonathan Edwards in the 18th century began with his famous call to prayer. The marvelous work of grace among the Indians under Brainerd had its origin in the days and nights that Brainerd spent before God in prayer for an enduement of power from on high for this work.

A most remarkable and widespread display of God's reviving power was that which broke out at Rochester, New York, in 1830, under the labors of Charles G. Finney. It not only spread throughout the State but ultimately to Great Britain as well. Mr. Finney himself attributed the power of this work to the spirit of prayer that prevailed. He describes it in his autobiography in the following words:

"When I was on my way to Rochester, as we passed through a village, some thirty miles east of Rochester, a brother minister whom I knew, seeing me on the canal-boat, jumped aboard to have a little conversation with me, intending to ride but a little way and return. He, however, became interested in conversation, and upon finding where I was going, he made up his mind to keep on and go with me to Rochester. We had been there but a few days when this minister became so convicted that he could not help weeping aloud at one time as we passed along the street. The Lord gave him a powerful spirit of prayer, and his heart was broken. As he and I prayed together, I was struck with his faith in regard to what the Lord was going to do there. I recollect he would say, 'Lord, I do not know how it is; but I seem to know that Thou art going to do a great work in this city.' The spirit of prayer was

poured out powerfully, so much so that some persons stayed away from the public services to pray, being unable to restrain their feelings under preaching.

“And here I must introduce the name of a man, whom I shall have occasion to mention frequently, Mr. Abel Clary. He was the son of a very excellent man, and an elder of the church where I was converted. He was converted in the same revival in which I was. He had been licensed to preach; but his spirit of prayer was such, he was so burdened with the souls of men, that he was not able to preach much, his whole time and strength being given to prayer. The burden of his soul would frequently be so great that he was unable to stand, and he would writhe and groan in agony. I was well acquainted with him, and knew something of the wonderful spirit of prayer that was upon him. He was a very silent man, as almost all are who have that powerful spirit of prayer.

“The first I knew of his being in Rochester, a gentleman who lived about a mile west of the city, called on me one day and asked me if I knew a Mr. Abel Clary, a minister. I told him that I knew him well. ‘Well,’ he said, ‘he is at my house, and has been there for some time, and I don’t know what to think of him.’ I said, ‘I have not seen him at any of our meetings.’ ‘No,’ he replied, ‘he cannot go to meeting, he says. He prays nearly all the time, day and night, and in such agony of mind that I do not know what to make of it. Sometimes he cannot even stand on his knees, but will lie prostrate on the floor, and groan and pray in a manner that quite astonishes me.’ I said to the brother, ‘I understand it: please keep still. It will all come out right; he will surely prevail.’

“I knew at the time a considerable number of men who were exercised in the same way.

A Deacon P----, of Camden, Oneida county;

a Deacon T----, of Rodman, Jefferson county;

a Deacon B----, of Adams, in the same county; this Mr. Clary and many others among the men, and a large number of women partook of the same spirit, and spent a great part of their time in prayer. Father Nash, as we called him, who in several of my fields of labor came to me and aided me, was another of those men that had such a powerful spirit of prevailing prayer. This Mr. Clary continued in Rochester as long as I did, and did not leave it until after I had left. He never, that I could learn, appeared in public, but gave himself wholly to prayer.

“I think it was the second Sabbath that I was at Auburn at this time, I observed in the congregation the solemn face of Mr. Clary. He looked as if he was borne down with an agony of prayer. Being well acquainted with him, and knowing the great gift of God that was upon him, the spirit of prayer, I

was very glad to see him there. He sat in the pew with his brother, the doctor, who was also a professor of religion, but who had nothing by experience, I should think, of his brother Abel's great power with God.

"At intermission, as soon as I came down from the pulpit, Mr. Clary, with his brother, met me at the pulpit stairs, and the doctor invited me to go home with him and spend the intermission and get some refreshments. I did so.

"After arriving at his house we were soon summoned to the dinner table. We gathered about the table, and Dr. Clary turned to his brother and said, 'Brother Abel, will you ask the blessing?' Brother Abel bowed his head and began, audibly, to ask a blessing. He had uttered but a sentence or two when he broke instantly down, moved suddenly back from the table, and fled to his chamber. The doctor supposed he had been taken suddenly ill, and rose up and followed him. In a few moments he came down and said, 'Mr. Finney, brother Abel wants to see you.' Said I, 'What ails him?' Said he, 'I do not know but he says; you know. He appears in great distress, but I think it is the state of his mind.' I understood it in a moment, and went to his room. He lay groaning upon the bed, the Spirit making intercession for him, and in him, with groanings that could not be uttered. I had barely entered the room, when he made out to say, 'Pray, brother Finney.' I knelt down and helped him in prayer, by leading his soul out for the conversion of sinners. I continued to pray until his distress passed away, and then I returned to the dinner table.

"I understood that this was the voice of God. I saw the spirit of prayer was upon him, and I felt his influence upon myself, and took it for granted that the work would move on powerfully. It did so. The pastor told me afterward that he found that in the six weeks that I was there, five hundred souls had been converted."

Mr. Finney in his lectures on revivals tells of other remarkable awakenings in answer to the prayers of God's people. He says in one place, "A clergyman in W____n told me of a revival among his people, which commenced with a zealous and devoted woman in the church. She became anxious about sinners, and went to praying for them; she prayed, and her distress increased; and she finally came to her minister, and talked with him, and asked him to appoint an anxious meeting, for she felt that one was needed. The minister put her off, for he felt nothing of it. The next week she came again, and besought him to appoint an anxious meeting; she knew there would be somebody to come, for she felt as if God was going to pour out His Spirit, He put her oft again. And finally she said to him, 'If you do not appoint an anxious meeting I shall die, for there is certainly going to be a revival.' The next Sabbath he appointed a meeting, and said that if there

were any who wished to converse with him about the salvation of their souls, he would meet them on such an evening. He did not know of one, but when he went to the place, to his astonishment he found a large number of anxious inquirers.”

In still another place he says, “The first ray of light that broke in upon the midnight which rested on the churches in Oneida county, in the fall of 1825, was from a woman in feeble health, who, I believe, had never been in a powerful revival. Her soul was exercised about sinners. She was in agony for the land. She did not know what ailed her, but she kept praying more and more, till it seemed as if her agony would destroy her body. At length she became full of joy and exclaimed, ‘God has come! God has come! There is no mistake about it, the work is begun, and is going over all the region!’ And sure enough, the work began, and her family were almost all converted, and the work spread all over that part of the country.”

The great revival of 1857 in the United States began in prayer and was carried on by prayer more than by anything else. Dr. Cuyler in an article in a religious newspaper some years ago said, “Most revivals have humble beginnings, and the fire starts in a few warm hearts. Never despise the day of small things. During all my own long ministry, nearly every work of grace had a similar beginning. One commenced in a meeting gathered at a few hours’ notice in a private house. Another commenced in a group gathered for Bible study by Mr. Moody in our mission chapel. Still another—the most powerful of all—was kindled on a bitter January evening at a meeting of young Christians under my roof. Dr. Spencer, in his ‘Pastor’s Sketches’, (the most suggestive book of its kind I have ever read), tells us that a remarkable revival in his church sprang from the fervent prayers of a godly old man who was confined to his room by lameness. That profound Christian, Dr. Thomas H. Skinner, of the Union Theological Seminary, once gave me an account of a remarkable coming together of three earnest men in his study when he was the pastor of the Arch Street Church in Philadelphia. They literally wrestled in prayer. They made a clean breast in confession of sin, and humbled themselves before God. One and another church officer came in and joined them. The heaven-kindled flame soon spread through the whole congregation in one of the most powerful revivals ever known in that city.”

In the early part of the sixteenth century there was a great religious awakening in Ulster, Ireland. The lands of the rebel chiefs which had been forfeited to the British crown, were settled up by a class of colonists who for the most part were governed by a spirit of wild adventure. Real piety was rare. Seven ministers, five from Scotland and two from England, settled in that country, the earliest arrivals being in 1613. Of one of these ministers

named Blair it is recorded by a contemporary, "He spent many days and nights in prayer, alone and with others, and was vouchsafed great intimacy with God." Mr. James Glendenning, a man of very meager natural gifts, was a man similarly minded as regards prayer. The work began under this man Glendenning. The historian of the time says, "He was a man who never would have been chosen by a wise assembly of ministers, nor sent to begin a reformation in this land. Yet this was the Lord's choice to begin with him the admirable work of God which I mention on purpose that all may see how the glory is only the Lord's in making a holy nation in this profane land, and that it was 'not by might, nor by power, nor by man's wisdom, but by My Spirit, saith the Lord.'" "In his preaching at Oldstone multitudes of hearers felt in great anxiety and terror of conscience. They looked on themselves as altogether lost and damned, and cried out, "Men and brethren, what shall we do to be saved?" They were stricken into a swoon by the power of His Word. A dozen in one day were carried out of doors as dead. These were not women, but some of the boldest spirits of the neighborhood; "some who had formerly feared not with their swords to put a whole market town into a fray." Concerning one of them, the historian writes, "I have heard one of them, then a mighty strong man, now a mighty Christian, say that his end in coming into church was to consult with his companions how to work some mischief. "

This work spread throughout the whole country. By the year 1626 a monthly concert of prayer was held in Antrim. The work spread beyond the bounds of Down and Antrim to the churches of the neighboring counties. So great became the religious interest that Christians would come thirty or forty miles to the communions, and continue from the time they came until they returned without wearying or making use of sleep. Many of them neither ate nor drank, and yet some of them professed that they "went away most fresh and vigorous, their souls so filled with the sense of God."

This revival changed the whole character of northern Ireland.

Another great awakening in Ireland in 1859 had a somewhat similar origin. By many who did not know, it was thought that this marvelous work came without warning and preparation, but Rev. William Gibson, the moderator of the General Assembly of the Presbyterian Church in Ireland in 1860, in his very interesting and valuable history of the work tells how there had been preparation for two years.

There had been constant discussion in the General Assembly of the low estate of religion, and of the need of a revival. There had been special sessions for prayer. Finally four young men, who became leaders in the origin of the great work, began to meet together in an old schoolhouse in the neighborhood of Kells. About the spring of 1858 a work of power began to

manifest itself. It spread from town to town, and from county to county. The congregations became too large for the buildings, and the meetings were held in the open air, oftentimes attended by many thousands of people. Many hundreds of persons were frequently convicted of sin in a single meeting. In some places the criminal courts and jails were closed for lack of occupation. There were manifestations of the Holy Spirit's power of a most remarkable character, clearly proving that the Holy Spirit is as ready to work today as in apostolic days, when ministers and Christians really believe in Him and begin to prepare the way by prayer.

Mr. Moody's wonderful work in England and Scotland and Ireland that afterwards spread to America had its origin on the manward side in prayer. Mr. Moody made little impression until men and women began to cry to God. Indeed his going to England at all was in answer to the importunate cries to God of a bed-ridden saint. While the spirit of prayer continued the revival abode in strength, but in the course of time less and less was made of prayer and the work fell off very perceptibly in power. Doubtless one of the great secrets of the unsatisfactoriness and superficiality and unreality of many of our modern so-called revivals, is that more dependence is put upon man's machinery than upon God's power, sought and obtained by earnest, persistent, believing prayer. We live in a day characterized by the multiplication of man's machinery and the diminution of God's power. The great cry of our day is work, work, work, new organizations, new methods, new machinery; the great need of our day is prayer. It was a master stroke of the devil when he got the church so generally to lay aside this mighty weapon of prayer. The devil is perfectly willing that the church should multiply its organizations, and deftly contrive machinery for the conquest of the world for Christ if it will only give up praying. He laughs as he looks at the church today and says to himself, "You can have your Sunday-schools and your Young People's Societies, your Young Men's Christian Associations and your Women's Christian Temperance Unions, your Institutional Churches and your Industrial Schools, and your Boys' Brigades, your grand choirs and your fine organs, your brilliant preachers and your revival efforts too, if you don't bring the power of Almighty God into them by earnest, persistent, believing, mighty prayer."

Prayer could work as marvelous results today as it ever could, if the church would only betake itself to it.

There seems to be increasing signs that the church is awaking to this fact. Here and there God is laying upon individual ministers and churches a burden of prayer that they have never known before. Less dependence is being put upon machinery and more dependence upon God. Ministers are crying to God day and night for power. Churches and portions of churches are

meeting together in the early morning hours and the late night hours crying to God for the latter rain. There is every indication of the coming of a mighty and widespread revival. There is every reason why, if a revival should come in any country at this time, it should be more wide-spread in its extent than any revival of history. There is the closest and swiftest communication by travel, by letter, and by cable between all parts of the world. A true fire of God kindled in America would soon spread to the uttermost parts of the earth. The only thing needed to bring this fire is prayer.

It is not necessary that the whole church get to praying to begin with. Great revivals always begin first in the hearts of a few men and women whom God arouses by His Spirit to believe in Him as a living God, as a God who answers prayer, and upon whose heart He lays a burden from which no rest can be found except in importunate crying unto God.

May God use this book to arouse many others to pray that the greatly-needed revival may come, and come speedily.

LET US PRAY.