

# HOW TO PRAY

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## CONTENTS

### CHAPTER

- I. THE IMPORTANCE OF PRAYER.
- II. PRAYING UNTO GOD.
- III. OBEYING AND PRAYING
- IV. PRAYING IN THE NAME OF CHRIST AND ACCORDING TO THE WILL OF GOD.
- V. PRAYING IN THE SPIRIT.
- VI. ALWAYS PRAYING AND NOT FAINTING.
- VII. ABIDING IN CHRIST.
- VIII. PRAYING WITH THANKSGIVING.
- IX. HINDRANCES TO PRAYER.
- X. WHEN TO PRAY.
- XI. THE NEED OF A GENERAL REVIVAL.
- XII. THE PLACE OF PRAYER BEFORE AND DURING REVIVALS.

# HOW TO PRAY

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## CHAPTER I

### THE IMPORTANCE OF PRAYER

In the 6th chapter of Ephesians in the 18th verse we read words which put the tremendous importance of prayer with startling and overwhelming force:

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.”

When we stop to weigh the meaning of these words, then note the connection in which they are found, the intelligent child of God is driven to say,

“I must pray, pray, pray. I must put all my energy and all my heart into prayer. Whatever else I do, I must pray.” The Revised Version is, if possible, stronger than the Authorized:

“With all prayer and supplication praying at all seasons in the spirit, and watching thereunto in all perseverance and supplication for all the saints.”

Note the *alls*: “with *all* prayer,” “at *all* seasons,” “in *all* perseverance,” “for *all* the saints.” Note the piling up of strong words, “prayer,” “supplication,” “perseverance.” Note once more the strong expression, “watching thereunto,” more literally, “being sleepless thereunto.” Paul realized the natural slothfulness of man, and especially his natural slothfulness in prayer. How seldom we pray things through! How often the church and the individual get right up to the verge of a great blessing in prayer and just then let go, get drowsy, quit. I wish that these words “being sleepless unto prayer” might burn into our hearts. I wish the whole verse might burn into our hearts.

But why is this constant, persistent, sleepless, overcoming prayer so needful?

1. First of all, *because there is a devil.*

He is cunning, he is mighty, he never rests, he is ever plotting the downfall of the child of God; and if the child of God relaxes in prayer, the devil will succeed in ensnaring him.

This is the thought of the context. The 12th verse reads: “For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.” (R.V.) Then comes the 13th verse: “Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.” (R.V.) Next follows a

description of the different parts of the Christian's armor, which we are to put on if we are to stand against the devil and his mighty wiles. Then Paul brings all to a climax in the 18th verse, telling us that to all else we must add prayer—constant, persistent, untiring, sleepless prayer in the Holy Spirit, or all else will go for nothing.

2. A second reason for this constant, persistent, sleepless, overcoming prayer is that *prayer is God's appointed way for obtaining things, and the great secret of all lack in our experience, in our life and in our work is neglect of prayer.*

James brings this out very forcibly in the 4th chapter and 2nd verse of his epistle: "Ye have not because ye ask not." These words contain the secret of the poverty and powerlessness of the average Christian—neglect of prayer.

"Why is it," many a Christian is asking, "I make so little progress in my Christian life?"

"Neglect of prayer," God answers. "You have not because you ask not."

"Why is it," many a minister is asking, "I see so little fruit from my labors?" Again God answers, "Neglect of prayer. You have not because you ask not."

"Why is it," many a Sunday-School teacher is asking, "that I see so few converted in my Sunday-School class?" Still God answers, "Neglect of prayer. You have not because you ask not."

"Why is it," both ministers and churches are asking, "that the church of Christ makes so little headway against unbelief and error and sin and worldliness?"

Once more we hear God answering, "Neglect of prayer. You have not because you ask not."

3. The third reason for this constant, persistent, sleepless, overcoming prayer is that *those men whom God set forth as a pattern of what he expected Christians to be—the apostles—regarded prayer as the most important business of their lives.*

When the multiplying responsibilities of the early church crowded in upon them, they "called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But *we will give ourselves continually to prayer* and to the ministry of the Word." It is evident from what Paul wrote to the churches and to individuals about praying for them, that very much of his time and strength and thought was given to prayer. (Rom. 1:9, R.V.; Eph. 1:15,16; Col. 1:9, R.V.; 1 Thess. 3:10; 2 Tim. 1:3, R.V.)

All the mighty men of God outside the Bible have been men of prayer.

They have differed from one another in many things, but in this they have been alike.

4. But there is a still weightier reason for this constant, persistent, sleepless, overcoming prayer. It is, *prayer occupied a very prominent place and played a very important part in the earthly life of our Lord.*

Turn, for example, to Mark 1:35. We read, “And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed.” The preceding day had been a very busy and exciting one, but Jesus shortened the hours of needed sleep that He might arise early and give Himself to more sorely needed prayer.

Turn again to Luke 6:12, where we read, “And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God.” Our Savior found it necessary on occasion to take a whole night for prayer.

The words “pray” and “prayer” are used at least twenty-five times in connection with our Lord in the brief record of His life in the four Gospels, and His praying is mentioned in places where the words are not used. Evidently prayer took much of the time and strength of Jesus, and a man or woman who does not spend much time in prayer, cannot properly be called a follower of Jesus Christ.

5. There is another reason for constant, persistent, sleepless, overcoming prayer that seems if possible even more forcible than this, namely, *praying is the most important part of the present ministry of our risen Lord.*

Christ’s ministry did not close with His death. His atoning work was finished then, but when He rose and ascended to the right hand of the Father, He entered upon other work for us just as important in its place as His atoning work. It cannot be divorced from His atoning work; it rests upon that as its basis, but it is necessary to our complete salvation.

What that great present work is, by which He carries our salvation on to completeness, we read in Heb. 7:25, “Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing *He ever liveth to make intercession for them.*” This verse tells us that Jesus is able to save us unto the uttermost, not merely *from* the uttermost, but *unto* the uttermost, unto entire completeness, absolute perfection, because He not merely died, but because He also “ever liveth.” The verse also tells us for what purpose He now lives, “*to make intercession for us,*” to pray. Praying is the principal thing He is doing in these days. It is by His prayers that He is saving us.

The same thought is found in Paul’s remarkable, triumphant challenge in Rom. 8:34—“Who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, *who also maketh intercession for us.*” (R.V.)

If we then are to have fellowship with Jesus Christ in His present work, we must spend much time in prayer; we must give ourselves to earnest, constant, persistent, sleepless, overcoming prayer. I know of nothing that has so impressed me with a sense of the importance of praying at all seasons, being much and constantly in prayer, as the thought that that is the principal occupation at present of my risen Lord. I want to have fellowship with Him, and to that end I have asked the Father that whatever else He may make me, to make me at all events an intercessor, to make me a man who knows how to pray, and who spends much time in prayer.

This ministry of intercession is a glorious and a mighty ministry, and we can all have part in it. The man or the woman who is shut away from the public meeting by sickness can have part in it; the busy mother; the woman who has to take in washing for a living can have part—she can mingle prayers for the saints, and for her pastor, and for the unsaved, and for foreign missionaries, with the soap and water as she bends over the washtub, and not do the washing any more poorly on that account; the hard driven man of business can have part in it, praying as he hurries from duty to duty. But of course we must, if we would maintain this spirit of constant prayer, take time—and take plenty of it—when we shall shut ourselves up in the secret place alone with God for nothing but prayer.

6. The sixth reason for constant, persistent, sleepless, overcoming prayer is that *prayer is the means that God has appointed for our receiving mercy, and obtaining grace to help in time of need.*

Heb. 4:16 is one of the simplest and sweetest verses in the Bible,—“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” These words make it very plain that God has appointed a way by which we shall seek and obtain mercy and grace. That way is prayer; bold, confident, outspoken approach to the throne of grace, the most holy place of God’s presence, where our sympathizing High Priest, Jesus Christ, has entered in our behalf. (Verses 14, 15.)

Mercy is what we need, grace is what we must have, or all our life and effort will end in complete failure. Prayer is the way to get them. There is infinite grace at our disposal, and we make it ours experimentally by prayer. Oh, if we only realized the fullness of God’s grace, that is ours for the asking, its height and depth and length and breadth, I am sure that we would spend more time in prayer. The measure of our appropriation of grace is determined by the measure of our prayers.

Who is there that does not feel that he needs more grace? Then ask for it. Be constant and persistent in your asking. Be importunate and untiring in your asking. God delights to have us “shameless” beggars in this direction; for it shows our faith in Him, and He is mightily pleased with faith. Because

of our “shamelessness” He will rise and give us as much as we need (Luke 11:8). What little streams of mercy and grace most of us know, when we might know rivers overflowing their banks!

7. The next reason for constant, persistent, sleepless, overcoming prayer is that *prayer in the name of Jesus Christ is the way Jesus Christ Himself has appointed for His disciples to obtain fullness of joy.*

He states this simply and beautifully in John 16:24, “Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be fulfilled.” “Made full” is the way the Revised Version reads. Who is there that does not wish his joy filled full? Well, the way to have it filled full is by praying in the name of Jesus. We all know people whose joy is filled full, indeed, it is just running over, is shining from their eyes, bubbling out of their very lips, and running off their finger tips when they shake hands with you. Coming in contact with them is like coming in contact with an electrical machine charged with gladness. Now people of that sort are always people that spend much time in prayer.

Why is it that prayer in the name of Christ brings such fullness of joy? In part, because we get what we ask. But that is not the only reason, nor the greatest. It makes God real. When we ask something definite of God, and He gives it, how real God becomes! He is right there! It is blessed to have a God who is real, and not merely an idea. I remember how once I was taken suddenly and seriously sick all alone in my study. I dropped upon my knees and cried to God for help. Instantly all pain left me—I was perfectly well. It seemed as if God stood right there, and had put out His hand and touched me. The joy of the healing was not so great as the joy of meeting God.

There is no greater joy on earth or in heaven, than communion with God, and prayer in the name of Jesus brings us into communion with Him. The Psalmist was surely not speaking only of future blessedness, but also of present blessedness when he said, “In Thy presence is fullness of joy.” (Ps. 16.11.) O the unutterable joy of those moments when in our prayers we really press into the presence of God!

Does some one say. “I have never known any such joy as that in prayer”?

Do you take enough leisure for prayer to actually get into God’s presence? Do you really give yourself up to prayer in the time which you do take?

8. The eighth reason for constant, persistent, sleepless, overcoming prayer is that *prayer, in every care and anxiety and need of life, with thanksgiving, is the means that God has appointed for obtaining freedom from all anxiety, and the peace of God which passeth all understanding.*

“Be careful for nothing,” says Paul, “but in everything by prayer and supplication with thanksgiving let your requests be made known unto God,

and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” (Phil. 4:6,7.) To many this seems at the first glance, the picture of a life that is beautiful, but beyond the reach of ordinary mortals; not so at all. The verse tells us how the life is attainable by every child of God: “Be careful for nothing,” or as the Revised Version reads, “In nothing be anxious.” The remainder of the verse tells us how, and it is very simple: “But in everything by prayer and supplication with thanksgiving let your requests be made known unto God.” What could be plainer or more simple than that? Just keep in constant touch with God, and when any trouble or vexation, great or small, comes up, speak to Him about it, never forgetting to return thanks for what He has already done. What will the result be? “The peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus.” (R.V.)

That is glorious, and as simple as it is glorious! Thank God, many are trying it. Don’t you know any one who is always serene? Perhaps he is a very stormy man by his natural make-up, but troubles and conflicts and reverses and bereavements may sweep around him, and the peace of God which passeth all understanding guards his heart and his thoughts in Christ Jesus.

We all know such persons. How do they manage it?

Just by prayer, that is all. Those persons who know the deep peace of God, the unfathomable peace that passeth all understanding, are always men and women of much prayer.

Some of us let the hurry of our lives crowd prayer out, and what a waste of time and energy and nerve force there is by the constant worry! One night of prayer will save us from many nights of insomnia. Time spent in prayer is not wasted, but time invested at big interest.

9. The ninth reason for constant, persistent, sleepless, overcoming prayer is that *prayer is the method that God himself has appointed for our obtaining the Holy Spirit.*

Upon this point the Bible is very plain. Jesus says, “If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?” (Luke 11:13.) Men are telling us in these days, very good men too, “You must not pray for the Holy Spirit,” but what are they going to do with the plain statement of Jesus Christ, “How much more will your heavenly Father give the Holy Spirit *to them that ask him?*”

Some years ago when an address on the baptism with the Holy Spirit was announced, a brother came to me before the address and said with much feeling,

“Be sure and tell them not to pray for the Holy Spirit.”



“I will surely not tell them that, for Jesus says, ‘How much more shall your heavenly Father give the Holy Spirit to them that ask Him’.”

“Oh, yes,” he replied, “but that was before Pentecost.”

“How about Acts 4:31? was that before Pentecost, or after?”

“After, of course.”

“Read it.”

““And when *they had prayed*, the place was shaken where they were assembled together; and they were all *filled with the Holy Ghost*, and they spake the Word of God with boldness.”“

“How about Acts 8:15? was that before Pentecost or after?”

“After.”

“Please read.”

““Who, when they were come down *prayed* for them, that they might receive the Holy Ghost.””

He made no answer. What could he answer? It is plain as day in the Word of God that before Pentecost and after, the first baptism and the subsequent fillings with the Holy Spirit were received in answer to definite prayer. Experience also teaches this.

Doubtless many have received the Holy Spirit the moment of their surrender to God before there was time to pray, but how many there are who know that their first definite baptism with the Holy Spirit came while they were on their knees or faces before God, alone or in company with others, and who again and again since that have been filled with the Holy Spirit in the place of prayer!

I know this as definitely as I know that my thirst has been quenched while I was drinking water. Early one morning in the Chicago Avenue Church prayer room, where several hundred people had been assembled a number of hours in prayer, the Holy Spirit fell so manifestly, and the whole place was so filled with His presence, that no one could speak or pray, but sobs of joy filled the place. Men went out of that room to different parts of the country, taking trains that very morning, and reports soon came back of the out-pouring of God’s Holy Spirit in answer to prayer. Others went out into the city with the blessing of God upon them. This is only one instance among many that might be cited from personal experience.

If we would only spend more time in prayer, there would be more fullness of the Spirit’s power in our work. Many and many a man who once worked unmistakably in the power of the Holy Spirit is now filling the air with empty shoutings, and beating it with his meaningless gesticulations, because he has let prayer be crowded out. We must spend much time on our knees before God, if we are to continue in the power of the Holy Spirit.

10. The tenth reason for constant, persistent, sleepless, overcoming pray-

er is that *prayer is the means that Christ has appointed whereby our hearts shall not become overcharged with surfeiting and drunkenness and cares of this life, and so the day of Christ's return come upon us suddenly as a snare.*

One of the most interesting and solemn passages upon prayer in the Bible is along this line. (Luke 21:34-36) "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell in the face of the whole earth. Watch ye therefore, and *pray always*, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." According to this passage there is only one way in which we can be prepared for the coming of the Lord when He appears, that is, through much prayer.

The coming again of Jesus Christ is a subject that is awakening much interest and much discussion in our day; but it is one thing to be interested in the Lord's return, and to talk about it, and quite another thing to be prepared for it. We live in an atmosphere that has a constant tendency to unfit us for Christ's coming. The world tends to draw us down by its gratifications and by its cares. There is only one way by which we can rise triumphant above these things—by constant watching unto prayer, that is, by sleeplessness unto prayer. "Watch" in this passage is the same strong word used in Eph. 6:18, and "always" the same strong phrase "in every season." The man who spends little time in prayer, who is not steadfast and constant in prayer, will not be ready for the Lord when He comes. But we may be ready.

How? Pray! Pray! Pray!

11. There is one more reason for constant, persistent, sleepless, overcoming prayer, and it is a mighty one: *because of what prayer accomplishes.* Much has really been said upon that already, but there is much also that should be added.

(1) Prayer promotes our spiritual growth as almost nothing else, indeed as nothing else but Bible study; and true prayer and true Bible study go hand in hand.

It is through prayer that my sin is brought to light, my most hidden sin. As I kneel before God and pray, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me," (Ps.139:23, 24), God shoots the penetrating rays of His light into the innermost recesses of my heart, and the sins I never suspected are brought to view. In answer to prayer, God washes me from mine iniquity and cleanses me from my sin (Ps. 51:2). In answer to prayer my eyes are opened to behold wondrous things out of God's Word (Ps. 119:18). In answer to prayer I get wisdom to know God's way (Jas. 1:5) and strength to walk in it. As I meet God in prayer and gaze into His face, I am changed into His own im-

age from glory to glory (2 Cor. 3:18). Each day of true prayer life finds me liker to my glorious Lord.

John Welch, son-in-law to John Knox, was one of the most faithful men of prayer this world ever saw. He counted that day ill-spent in which seven or eight hours were not used alone with God in prayer and the study of His Word. An old man speaking of him after his death said, "He was a type of Christ."

How came he to be so like his Master?

His prayer life explains the mystery.

(2) Prayer brings power into our work.

If we wish power for any work to which God calls us, be it preaching, teaching, personal work, or the rearing of our children, we can get it by earnest prayer.

A woman with a little boy who was perfectly incorrigible, once came to me in desperation and said: "What shall I do with him?"

I asked, "Have you ever tried prayer?"

She said that she had prayed for him, she thought. I asked if she had made his conversion and his character a matter of definite, expectant prayer. She replied that she had not been definite in the matter. She began that day, and at once there was a marked change in the child, and he grew up into Christian manhood.

How many a Sunday-school teacher has taught for months and years, and seen no real fruit from his labors, and then has learned the secret of intercession, and by earnest pleading with God, has seen his scholars brought one by one to Christ! How many a poor preacher has become a mighty man of God by casting away his confidence in his own ability and gifts, and giving himself up to God to wait upon Him for the power that comes from on high! John Livingstone spent a night, with some others likeminded, in prayer to God and religious conversation, and when he preached next day in the Kirk of Shotts five hundred people were converted, or dated some definite uplift in their life to that occasion. Prayer and power are inseparable.

(3) Prayer avails for the conversion of others.

There are few converted in this world unless in connection with some one's prayers. I formerly thought that no human being had anything to do with my own conversion, for I was not converted in church or Sunday-school, or in personal conversation with any one. I was awakened in the middle of the night and converted. As far as I can remember I had not the slightest thought of being converted, or of anything of that character, when I went to bed and fell asleep; but I was awakened in the middle of the night and converted probably inside of five minutes. A few minutes before I was about as near eternal perdition as one gets. I had one foot over the brink and

was trying to get the other one over. I say I thought no human being had anything to do with it, but I had forgotten my mother's prayers, and I afterward learned that one of my college classmates had chosen me as one to pray for until I was saved.

Prayer often avails where everything else fails. How utterly all of Monica's efforts and entreaties failed with her son, but her prayers prevailed with God, and the dissolute youth became St. Augustine, the mighty man of God. By prayer the bitterest enemies of the Gospel have become its most valiant defenders, the greatest scoundrels the truest sons of God, and the vilest women the purest saints. Oh, the power of prayer to reach down, down, down, where hope itself seems vain, and lift men and women up, up, up into fellowship with and likeness to God. It is simply wonderful! How little we appreciate this marvelous weapon!

(4) Prayer brings blessings to the church.

The history of the church has always been a history of grave difficulties to overcome. The devil hates the church and seeks in every way to block its progress; now by false doctrine, again by division, again by inward corruption of life. But by prayer, a clear way can be made through everything. Prayer will root out heresy, allay misunderstanding, sweep away jealousies and animosities, obliterate immoralities, and bring in the full tide of God's reviving grace. History abundantly proves this. In the hour of darkest portent, when the case of the church, local or universal, has seemed beyond hope, believing men and believing women have met together and cried to God and the answer has come.

It was so in the days of Knox, it was so in the days of Wesley and Whitfield, it was so in the days of Edwards and Brainerd, it was so in the days of Finney, it was so in the days of the great revival of 1857 in this country and of 1859 in Ireland, and it will be so again in your day and mine. Satan has marshalled his forces. Christian science with its false Christ—a woman—lifts high its head. Others making great pretensions of apostolic methods, but covering the rankest dishonesty and hypocrisy with these pretensions, speak with loud assurance. Christians equally loyal to the great fundamental truths of the Gospel are glowering at one another with a devil-sent suspicion. The world, the flesh and the devil are holding high carnival. It is now a dark day, *but*—now “it is time for Thee, Lord, to work; for they have made void Thy law.” (Ps. 119:126). And He is getting ready to work, and now He is listening for the voice of prayer. Will He hear it? Will He hear it from you? Will He hear it from the church as a body? I believe He will.