

Kneeling We Triumph – I

Edwin and Lillian Harvey

It is while we pray that God works, if we can but see Him—not merely before, or after prayer. Our idea is, “Let us pray, and then get on with the work.” But prayer is our real work. ... But God’s works are wrought as we pray, and while we pray. 8

We learn in this way to work with Him, instead of for Him. Sons, and no longer slaves. ... Then after we have prayed, we walk with the Lord Jesus into the works He has wrought in answer to prayer. 9

There is no way that Christians, in a private capacity, can do so much to promote the work of God and advance the kingdom of Christ as by prayer.—Jonathan Edwards. 10

Prayer does not fit us for the greater works; prayer is the greater work. 10

Whitefield was the prince of preachers without the veil, because he was a Jacob within the veil. 11

I believe that more souls are convinced in real prayer than in speaking. Catherine Booth 12

There is mighty power in prayer. It has much to do with our obtaining fullness of power in Christian life and service. The one who will not take time for prayer may as well resign all hope of obtaining the fullness of power God has for him. It is “they that wait upon the Lord” who “shall renew their strength” (Isa.40:31). Waiting upon the Lord means something more than spending a few minutes at the beginning and close of each day running through some stereotyped form of request. “Wait upon the Lord.” True prayer takes time and thought, but it is the great time-saver. At all events if we are to know fullness of power we must be men and women of prayer. Torrey. 14

saying: “Am hoping to give special time to prayer and Bible study on the voyage. I do want our whole life to be an ascending plane—not resting in anything we have learned or felt or attained, but a pressing on and up. . . . Do we not want more really to meditate on God, to gaze on Him, to take in what we are even now competent to take in of His greatness, His resources, His assurances and promises? Dwelling thus on Him, should we not be enabled to grasp more of the heights and depths of His character and purposes and be more ready and able to do His will?” Hudson Taylor

Many a minister has buried his spirituality in the grave of his activities. 19 E M Bounds

“I would rather teach one man to pray than ten men to preach.” J H Jowett 21

“True prayer can only be inaugurated on the basis of ‘co-crucifixion.’ This is the prime condition: ‘If ye abide in Me and I in you, ye shall ask whatsoever ye will and it shall be done unto you.’ We must be ‘in Christ.’ But we cannot be in Christ in the fullest sense, without that we commit to death, in the power of the Savior’s death, the ‘old-life.’ “It is when we realize our

oneness with Christ in death and in resurrection, that prayer becomes the marvelous force that we find it was in the life of the Savior, the invincible dynamic that it reveals itself to be in the book of Acts, and the ineffable experience of the great saints of the ages. Huegel 25

Oh, my brethren, do not seek to find in circumstances the explanation of this prayerlessness over which we mourn; seek it where God's Word declares it to be—in the hidden aversion of the heart to a holy God.—Andrew Murray. 27

“Better, far better, do less work, if need be, that we may pray more, because work done by the rushing torrent of human energy will not save a single soul, whereas work done in vital and unbroken contact with the living God will tell for all eternity. Walker of Tinnevely 54

Prayer brings God. . . to pour Himself through the believer into a world of lost souls. A. W. Roffe. 57

Praying, true praying, costs an outlay of serious attention and of time, which flesh and blood do not relish. Few persons are made of such strong fiber that they will make a costly outlay when surface work will pass as well in the market. .. Hurried devotions make weak faith – Bounds 58

Beware the professional busy-ness which is but slackness in disguise ... The trouble is that we may even succeed in deceiving ourselves. Our diary is crowded. Meetings, discussions, interviews, committees through the hectic page. We are driven here, there, everywhere by the whirling machinery of good works. We become all things to all men. Laziness? The word, we protest, is not in our vocabulary. Are we not engrossed from morning till night? Do we not conspicuously spend our days under the high pressure of an exacting life? But God, Who searches the heart, knows how much of our outward strenuousness is but a rationalization of a latent slackness. James Stewart 60

Beware the barrenness of a busy life. 61

Sainthood is produced by long hours in meditating upon God. It takes time spent alone with the Eternal to learn His secrets. Wait upon God; continue to look into His face if you would become like Him. . . . Oliver Wilson 64

“From that time, I resolved to practice what I preached. At the close of each day, I sit for one hour in the quiet of my study, not to speak to the Lord, but to listen to what the Lord has to say to me, and to lay the day's life and work open to the Lord's penetrating gaze and appraisal!” A T Pierson 65

The world is enough to busy us, not to fill us. T Watson 66

Many a Christian's incessant action is the grave of his spiritual life. Thomas Cook 66

Our trouble is not work: but rush, speed, breathlessness, hurry, and generally hectic living. . I am persuaded that there is a place of spiritual listening for the voice of God. If there is not, then the great Bible phrase 'Waiting on the Lord' becomes almost meaningless. Such 'waiting'

involves saying nothing—both quite difficult to people conditioned to ceaseless activity, even in their religious life.” 67 Donald Gee

A person’s life can be deepened tremendously by periods of silence, used in the constructive ways of meditation and prayer. Great personalities have spent much time in the silences of life.” Robert E Lyons 68

Be still sometimes—so still that God may speak,
And make His voice heard in thy waiting heart.
Sometimes the hush of His calm presence seek;
From all the world’s confusion come apart,
And silence even praise, and breathe no prayer,
But only wait for Him to meet thee there.
Be still sometimes! Be still enough to hear
The faintest whisper of His voice, and feel
The touch of His dear hand, when He draws near,
Himself unto thy spirit to reveal.
God will His deepest truths to thee make known,
Only when thou art silent and alone. Edith Hickman Divall. 69

No human being has ever lived the life of familiarity with the secret place without bearing the light and glory of it on the face. Those who know what it is to talk often with God gain a tone in their talking with men which cannot be mistaken. G Campbell Morgan 72

A spare half hour spent in skimming highly-spiced spiritual literature will never do in the place of gazing in secret upon the Face of our Beloved. “God talked with Moses face to face as a man talketh with his friend.” No wonder that his face shone. . . . To have stood thus in the near gaze of God gives a man a tremendous power, and invests the Christian with an awful atmosphere of God, but such transfiguration belongs to none but the lonely seer of the night. For the seer of the unseen is the only true seer. . . . The best seers, not the best sayers, are God’s most effectual messengers. Charles Fox. 72-3

While a daily devotional hour is vital for saturating our minds with Christ, it is not enough. All during the day, in the chinks of time between the things we find ourselves obliged to do, there are moments when our minds ask: “What next?” In these chinks of time, ask Him: “Lord, think Thy thoughts in my mind. What is on Thy mind for me to do now?” When we ask Christ, “What next?” we tune in and give Him a chance to pour His ideas through our enkindled imagination. If we persist, it becomes a habit. It takes some effort, but it is worth a million times what it costs. It is possible for everybody, everywhere. Even if we are surrounded by throngs of people we can continue to talk silently with our invisible Friend. We need not close our eyes nor change our position nor move our lips. Thinking about Christ constantly is easy to understand. It is not easy to do. Yet there is a way to do it without stopping our other occupations. It is to acquire a new way of thinking. Thinking is a process of talking to your “inner self.” Instead of talking to yourself, talk to the invisible Christ. Frank Laubach. 74

All that a college course can do for a student is coarse and external compared with the spiritual and delicate refinement obtained by communion with God. While the unformed minister is revolving upon the wheel of preparation, prayer is the tool of the great Potter by which He molds the vessel. All our libraries and studies are mere emptiness compared with our closets. We grow, we wax mighty, we prevail in private prayer. If you can dip your pens into your hearts, appealing in earnestness to the Lord, you will write well: and if you can gather your matter on your knees at the gate of Heaven, you will not fail to speak well. Prayer, as a mental exercise, will bring many subjects before the mind, and so help the selection of a topic, while as a high spiritual engagement it will cleanse your inner eye that you may see truth in the light of God. Spurgeon 76

Dr. Theodore Cuyler tells of a visit to Spurgeon's study: "Supper was over; it was Saturday night, and he was going to get his sermon ready. He said, 'Brother, we will have worship now.' He was in awful pain, for his neuralgia was tormenting him. So lame was he that he did not even kneel, but sat at the end of the table. After I had prayed, he just dropped his face between his hands, and began. He talked with God marvelously. He was as simple and as sweet as a child at its mother's knee. He went on, and on, and on. When he had finished, I said to Newman Hall, 'Did you ever hear such a prayer in your life?' 'Never,' he said, 'never.' Said I, 'Now you have the secret of Spurgeon's power. A man who can pray like that can outreach the world.'" 77

How long is it since you really sat down with great delight in His presence and were conscious that He was flooding your heart and speaking with you? Alan Redpath 78

A steamship company wanted a wireless operator, and applicants were told to report to the office at a certain time for interview. Several men applied at the stated time, and while waiting in the office they filled the room with such a buzz of conversation that none of them noticed a series of dots and dashes coming over a loudspeaker in the room. One man, however, who had only just come in and was sitting down by himself, suddenly jumped up and walked into the private office. In a few minutes he came out smiling broadly. He had gotten the job. "I say," called out one of the men who had been waiting some time, "how did you get in ahead of us? We were here first." "One of you would have gotten the job," he replied, "if you'd listened to the message on the loudspeaker." "What message?" they asked in chorus. "Why, didn't you hear it?" he answered. "It came out in Morse. 'The man I need must be always on the alert. The first man who gets this message and comes directly to my private office will be placed on one of my ships as a wireless operator.'" 80

There is hardly ever a complete silence in our soul. God is whispering to us well-nigh incessantly. Whenever the sounds of the world die out in the soul . . . then we hear these whisperings of God. He is always whispering to us, only we do not always hear because of the noise, hurry, and distraction which life causes as it rushes on. F. W. Faber. 81

I do not know how any Christian service is to be fruitful if the servant is not primarily baptized in the Spirit of a suffering compassion. We can never heal the needs we do not feel. Tearless hearts can never be the heralds of the Passion. J H Jowett 88

The Lord regards not the grammar of prayers, how men word it in prayer; nor the arithmetic of prayers, how often they pray; nor the rhetoric of prayer, how finely they pray; nor the music of prayer, what sweetness of tone men have in prayer; but the divinity of groans. There are sighs and groans which cannot be uttered. Francis Raworth. 90

Many are afraid to allow God to bring them into a prayer life such as is described above: it costs too much; it may cut the life short, and will most certainly bring misunderstanding and misrepresentation for such lives of prayer are very rare, so rare, that when God calls men and women into such a fellowship with Himself they are often looked upon as eccentric.—Stanley Banks. 92