

# Lord, Teach Us to Pray

## 1 of 4

#0271

Study Given by W. D. Frazee—November 24, 1961

Our text is Luke 11, beginning with the first verse:

“And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needs. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened” Luke 11:1–10.

I want to ask you this question, friends: Do you understand from this scripture that there are things that men can get through prayer that they can't get otherwise? Do you understand from this scripture that things will happen when men pray that wouldn't happen if they didn't pray? Do you believe that? Do you really, friends?

Now, may I ask another question: Is there anything around you that you wish were different, that you wonder why somebody doesn't do something about it? Is there? Are you making that thing a matter of prayer, earnest prayer, importunate prayer? Well, if you are, you're showing your faith in the thing you said you just believed. That is that things happen when men pray

that wouldn't happen otherwise. But if there's something we want very much, and yet we're not making it a matter of importunate prayer, friends, we show that we lack faith in the power of importunate prayer. Am I correct? Because we're told that we will act out all the faith that we possess.

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asks receives..." Luke 11:9-10.

*Great Controversy* puts it this way:

"It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask" *Great Controversy*, page 525.

God is waiting to do some things until I pray about those things. Is that correct? That's what this teaches:

"It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask" *Ibid.*

We're told in that closing chapter in *Ministry of Healing* that we do not value the power and efficacy of prayer as we should:

"Prayer and faith will do what no power on earth can accomplish" *Ministry of Healing*, page 509.

And I suggest to you three things tonight that some of us need some help with. And I suggest that these are reasons for prayer.

First, that burdens may be lifted. Do you have any burdens? Is there a burden of sin, a burden of guilt, a burden of worry, a burden of care, a burden of anxiety?

"Casting all your care upon him; for he cares for you"  
1 Peter 5:7.

It's in prayer that we have that privilege.

What a friend we have in  
Jesus, All our sins and grief  
to bear; What a privilege to  
carry Everything to God in  
prayer!

O what peace we often  
forfeit, O what needless pain

we bear, All because we do  
not carry Everything to God  
in prayer.

"Be careful..."

That is, be anxious

"...for nothing; but in every thing by prayer and  
supplication with thanksgiving let your requests be  
made known unto God" Philippians 4:6.

What was it Jesus said in Matthew 11:28?

"Come unto me, all ye that labour and are heavy  
laden, and I will give you rest" Matthew 11:28.

Oh friends, prayer is the experience through which we come to God and  
give Him our burdens and leave them with Him. Is that correct? Is that one  
great reason for prayer? Is that one great objective to be accomplished in  
prayer? Yes.

All right. Let us then with the disciples say, "Lord, teach us to pray.  
Teach us to pray effectively. Teach us to pray in such a way that when we  
come with our burdens, we go away without them."

The second thing that I would like to have you think of as a reason for  
prayer and an objective in prayer is this: to find out what to do, to get  
guidance, to obtain wisdom. Do you ever wonder what to do? Yes.

I don't know whether the ants or the bees ever have that problem or  
not. I have no way of getting that communication from them on that. But  
they seem to be on the move right along. They seem to have their orders.  
But to human beings alone, of all the vast creation in this world, has been  
given the privilege of communication with God to find out what God wants  
the individual to do. We lack many of the instincts that other creatures in this  
world have. But they lack what we have—access to the wisdom of the  
Creator.

But how are we going to get it? Is God interested in our daily affairs?  
Is He willing to guide us as to where we should be, what we should do?  
Jeremiah 33:3. Turn there, please. This is one of my favorite texts. I love  
it. God is talking according to the second verse, and what does He say?

"Call unto me, and I will answer thee, and show thee  
great and mighty things, which thou knows not"  
Jeremiah 33:3.

This is the time of the year when church nominating committees are  
meeting. Some of you perhaps have already been asked to do certain

things; others of you may in the coming days. What will you do when the chairman of the nominating committee comes to you and says, Brother, we would like to have you do so and so in the church?" Will you say, "Oh, well, I couldn't do that, you know I..." and you begin to think of excuses? Will you do that? Or on the other hand, will you say, "Well, I don't know that I can, but if that's what the church asks me to do I guess I'll do it because the church asked me to do it?" Will you do that?

I say to you, my brother, that in either case, you miss a great blessing. The man that says "no" to a committee vote is missing a blessing. And the man that says "yes" to it on the spur of the moment may be missing just as great a blessing.

Who do you belong to? Whose servant are you? Who called you? Who is paying your wages? Who do you belong to? Who is it? God. Do you really believe that, here in vespers service on Friday night? Do you believe it also on Monday morning and Wednesday afternoon and Friday morning? Do you belong to God? Is it a proper thing when you are asked to do something by an individual or by a committee, is it a proper thing to take that to the Lord? How much better off will you be after you have prayed about it? Well, that all depends on whether this text is true or not. What does this verse say?

"Call unto me, and I will answer thee, and show thee  
great and mighty things, which thou knows not"  
Jeremiah 33:3.

Some of us have found out that there's a place in town where you can dial, and you can get the time. How many times do you think I'd dial that number if every time I dialed it, I wasn't sure what the answer was? I'd say, "Well, now I wonder if my time is right." And so I call it up. I go through the motions. I dial it. After I get through, somebody says, "What time is it?"

I say, "Well, I'm not sure."

"Well, didn't you dial?"

"Yes, I dialed."

"Well, didn't you get an answer?"

"Well, I'm afraid I didn't. I don't know whether I did or not." Isn't that the way people talk about prayer sometimes? Brethren, is it possible to get an answer from God in guidance? Well, if it isn't, my friends, oh, my, what a host of mistakes we can make, and how helpless we are on this great sea of human experience, left to our own wisdom and to the wisdom of other frail, weak, inadequate human beings. Friends, I believe this verse. God says:

“Call unto me, and I will answer thee, and show thee great and mighty things...”

Hidden things the margin says.

“...which thou knowest not” Jeremiah 33:3.

I believe it is our privilege to test God in these things and to find out what God wants us to do. And I believe prayer is the way to find that out. What do you say? And so that’s why I want to study some things with you about prayer tonight.

Before I leave this point, however, of one of the great objectives of prayer, to get guidance, I want to share a very interesting experience that came to Elder A. G. Daniels. Elder Daniels, you know, was the president of the General Conference from 1901 to 1922. He held the presidency of the General Conference longer than any other man in our history.

I hold in my hand tonight a copy of the *General Conference Bulletin* of April 4, 1901, and in it is a sermon by Elder Daniels. At the time that Elder Daniels preached this sermon, it was early in that conference. I don’t know at that time that he had any idea that he would ever be president of the General Conference. He was the president of the Austral-Asian Union Conference at that time. He’d been out in New Zealand and Australia for quite a number of years. He came there as a delegate to the General Conference and while there preached this sermon. I’m going to read you a little of it.

Now keep in mind when I read this to you that this is coming from the lips of a man who I think all would recognize as one of the strongest men on organization that this denomination ever had. He believed in committees. He believed in counsel. And I trust we all do. But with that background, listen to what he says, speaking to the General Conference in 1901:

“If it will not be out of place, I would like to state here a bit of personal experience. In 1886 the General Conference Committee wrote to me stating that they wished me to go to New Zealand, and asked what I thought about it. It was a new suggestion. I did not understand it. I did not have any definite light, but to be a good, obedient servant I said to the brethren, ‘I do not know whether I ought to go or not, but if you think I ought to go, I will go. But I will ask you to take the responsibility of the trip.’ I had been taught by precedent, and believed the talk I had heard in conference matters that, that was the way to do.

“But after my letter was gone I was aroused, and I was told that, that was not the position at all for me to take. I was made to realize that I was the servant of

the living God; that He had called me to preach the Gospel. The field was His, and He was the Lord, and He was to tell me where I ought to go. The brethren might make a suggestion, but God must tell me, and make me understand it.

“And I will tell you brethren, I went off up into a barn. And I got down there in the hay, and I told the Lord all about it. I told Him I was His servant, He was the Lord, and He must tell me whether I ought to go to New Zealand or not. And I stayed there until God did tell me. And I got just as clear evidence as I wanted that the Lord wanted me to go to New Zealand.

“I came down from the haymow, went to my desk, and wrote another letter to the General Conference president. I said, ‘I want to take back what I have written. I want to tell you that I know where God wants me to labor. He has called me to New Zealand, and I am now ready to go there and to go for life, and take the responsibility that will be connected with the trip.’ I wrote it, and God let the peace and light come into my heart.

“Brethren, I took my things; what little I wanted to take, a couple of trunks. I cut the tethering line, and I said, as far as I understood it, an everlasting farewell to everybody in the United States. I went to New Zealand for life. I never expected to set foot in this country again. I thought the Lord would come before this, and that when I met my relatives and my brethren, I would meet them either on the way to heaven, or around the marriage table of the Lamb. That is the reckoning I made in that thing.

“When I got there I found difficulties, and it was not long till great darkness came over the situation. But brethren, in all the darkness and difficulties of fourteen years I have never had a single doubt as to my field of labor” Elder A. G. Daniels, *General Conference Bulletin*, April 4, 1901.

Where did he get that settled? Up there in the barn on his knees in the hay. What would have happened if he had gone simply on the vote of a committee? Why, he would have gotten over there and gotten into those difficulties and written back, I suppose, and said, “Brethren, you sent me out here. Now, look at the fix we’re in. What are you going to do about it?” Wouldn’t he? Why sure he would. But instead, having received the call of the brethren, he went to his knees and got the call of God. And he looked to God

in those difficulties, and God led him through.

Brethren, I say it's a wonderful thing to have that kind of conviction. What do you say? But to get that kind of conviction, we've got to go into a prayer experience.

“Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not” Jeremiah 33:3.

And I tell you, I don't believe that a man should take any position in the work of God, either in the church or in institutional work, unless he knows that, that's the thing that God wants him to do. And if that was ever so, it's especially true right now, because we're going into tremendous crises, one after the other. Oh, how important that every man knows that God has put him at his post.

Young people, the greatest thing you can learn in your education is how to get an answer from our God and Father. To know and understand the will of God, that's the great object of education.

Well, now may I suggest one more thing? The list is not, of course, complete. But I wanted to speak of these three things. First, that we may lay our burdens down at Jesus' feet and leave them there, that's one great object of prayer. Second, that we may get what? Guidance, that we may know what God wants us to do. Third, that we may have the power and the strength to carry out the will of God because I tell you often, the call of God may be to something far beyond our ability, our strength.

To meet temptation requires strength beyond the human. To reach souls calls for power beyond the human. To deal with the problems of the work of God calls not only for wisdom but for power, the power of the Spirit of God.

And what did we read here in Luke 11?

“...Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asks receives...” Luke 11:9–10.

And then Jesus applies it directly to this matter of power, the power of the Holy Spirit. He says in substance, if you parents are asked something from your children, you will give them a good thing, not a bad thing. So He says, if you know how to do that:

“...how much more shall your heavenly Father give the Holy Spirit to them that ask him?” Luke 11:13.

“...ye shall receive power, after that the Holy Ghost is come upon you...” Acts 1:8.

The power we need is in the Spirit, and the Spirit comes in answer to prayer. He gives the Holy Spirit to them that ask Him; if you don't ask, then what? Well, you don't get the blessing. But if you do ask, then you do.

"It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask" *Great Controversy*, page 525.

Three great things then for which we must pray: That God may lift the burdens from our weary hearts, that He may give us guidance as for the work He wants us to do, the path He wants us to walk in, and that we may have the power and the strength to go forward and do the work to which He has called us.

Tonight in reaching those objectives, I would like to give you seven pointers on prayer. There're others, but if you get hold of these seven and follow them out, you'll learn all the rest.

Now, may I suggest before I give you this list, some of these probably all of you are doing. But I think that nearly all of you will find at least 1 of the 7 points gives you something new to think about or something new to carry out in the prayer experience. And so as you make a list of these 7 points (and I hope you will make a list of these 7), I want you to check your own prayer experience. Say, "Now am I doing this? Am I doing this? Am I doing this, this, this? Am I doing all 7 of these things?"

You know when you learn to drive a car there are several things you have to remember. There's more to it than just turning on the key, isn't there? There are several things that a person driving a car has to keep in mind, keep in mind all at once, doesn't he?

So when you pray, there are several things to keep in mind. The disciples wanted to learn. They said, "Lord," what? "Teach us to pray." And don't forget they were already ordained ministers when they said that. So if there was something for them to learn about prayer, there may be something for some of us here to learn about prayer. And if you are sure on number one and number two and number three, keep watching for numbers four and five and six and seven.

Number one: Have a place to pray, Matthew 6:6. Now, you have a place to eat, don't you? Suppose I should come to your home and say, "Where do you eat? And you'd say, "Well, let's see; sometimes here and sometimes there, and sometimes yonder."

"Well," you say, "Can't people pray anywhere?"

Well, people can eat almost anywhere too. Can't they? Yes. Some people demonstrate that. And it's certainly all right to pray everywhere. In



fact, Paul says:

“I will therefore that men pray every where...”  
1 Timothy 2:8.

But that’s not my text. In order to pray everywhere, friends, paradoxical as it may seem, you need to have a special place to pray. And unless you have a special place to pray, you probably won’t do much praying everywhere.

“But thou, when thou pray, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which sees in secret shall reward thee openly” Matthew 6:6.

Other translations for “closet” there are: “When you pray go into your own room.” The point is, go to a place where you can be alone with God. That’s indicated in the expression, “and shut thy door.” Well, you need a place to pray.

“‘When thou pray, enter into thy closet.’ Have a place for secret prayer. Jesus had select places for communion with God, and so should we”  
*Thoughts From the Mount of Blessing*, page 84.

When Elder James White and his wife went to Battle Creek in the 1850s, they bought a few acres of land on the west of Battle Creek. One of the things that took James White’s eye was a grove on a part of that acreage. And he said to his wife, “Ellen, that’s where we’ll have for prayer.”

Time after time after time in the problems of the work, James White and Ellen White would go out there to that grove. Have a place to pray.

You say, “Isn’t it all right to have more than one place?”

Sure. Yes, that’s all right. It’s ~~All-right~~ all right to have more than one place to eat. But have at least one, folks. That’s the point. Have at least one place to pray, and remember, you’ll never have ten places to pray until you get one. You’ll never have even two places to pray until you get one. Am I correct? Or is that the way numbers go? You’ll never have two until you start with one. Is that right? Nobody is two years old until they’re one year old. Nobody has \$2.00 until they get \$1.00.

Have a place to pray. And if you want to add another and another, all right. But have a place to pray.

Somebody says, “Brother Frazee, you don’t understand my problem. I room with somebody.”

Well, there’s nothing strange about that. Nearly everybody rooms with

somebody and if that's a problem to keep you from praying, you'd just as well learn how to solve it.

Several years ago, I was attending a union conference workers meeting. And the man that had the devotional service the very first meeting of the series was talking about this matter of prayer and how important it was to pray. And he said, "Brethren, you and I all know that when we come to a meeting like this that there's a danger for us to attend meetings and talk together and have good social visits and good meetings and not have the prayer experience we ought to have."

And he said, "I want to tell you something that the Lord did for me a number of years ago when I was a young minister. He said I was attending a meeting like this, and another minister and I were put to room together, as we often are, two in a room."

He said, "When I got to the room, this other minister was there, and we introduced ourselves. And this minister said to me, 'Now brother, here we are for these 10 days or so in this meeting. We're going to be occupying this room together. He said I'd like to suggest that we both feel free to do here in this room what we would do if either one of us were alone, particularly in this matter of prayer.' He said, 'I'd like to feel free that I can kneel down any time over here on my side of the room by my bed and not be embarrassed and not have you embarrassed, and you feel the same way.'"

And he said, "You know when that other minister said that to me. I said to him, 'Well, Brother, I appreciate that very much.'"

So he said, "We went right into that together."

I think that's a good understanding to have with any roommate. What do you say? And I want to tell you something, friends, anybody that's proper and suitable for you to room with, ought to be proper and suitable for you to say that to. Isn't that right?

"Oh," but somebody says, "I don't know how they'd feel."

Oh, how important is this, friends? That's the question. Is this a life and death matter, or isn't it? I tell you, our souls are at stake. And if the only place you have to pray is where somebody else is in the room, then you need an understanding with that other person that either one of you is free to go over in your corner of the room and pray, and not be embarrassed yourself or the other one. And

if it embarrasses you, do it again. And if it embarrasses you the second time, do it again. I'll guarantee that the 50 times it won't embarrass you. This is important, friends. Your soul is at stake. You'll never be a Christian, a real live Christian unless you learn to pray.

Now, what's our first point? Have a place to pray.

If you want to have a place outside, that is fine. But you can't do that in a hard rain very well, can you? No. So sooner or later you'll have to learn along with your retired places to pray, to pray in a room with somebody around you.

Let me tell you about this experience. Many years ago, J. Hudson Taylor, a pioneer missionary to China, a great man of prayer, was traveling on the Yangtze River. It was in the early days. They didn't have the nice, modern methods of transportation with conveniences. He was in an open boat surrounded by dozens of Chinese coolies. And day after day, they were on that riverboat. When could he pray? How could he pray? Where was there any place to pray?

The only place he had to pray was on the deck of that boat, friends. But you know what he did? He let God wake him up in the morning, while most of those coolies were asleep. And there before the sun came up, alone with God, surrounded by those sleeping coolies, he poured out his soul to God. He had to pray.

And if you have to pray, you'll find a place, not an alibi, not an excuse why you couldn't. You'll be there with God.

And that leads me to the second point: Have a time to pray. Well, you say, shouldn't people pray all the time? Yes, the Bible says, pray without ceasing. But you also need a time to pray. And as I said about the place, unless you have a place to pray, you won't pray everywhere. So I say to you unless you have a time to pray, you won't pray all the time. We need special times to pray.

You remember in the sanctuary service God had the high priest put the incense on the altar when? In the morning and in the evening. He had him trim the lamps in the morning and the evening. The sacrifice was put out there on the altar of burnt offering in the morning and in the evening. Morning and evening are the special times to pray. We can pray any time, at all times. But especially at those times, we need to seek the Lord.

Let me give a most beautiful presentation of this in the book, *Education*:

"It was in hours of solitary prayer that Jesus in His earth-life received wisdom and power. Let the youth follow His example in finding at dawn and twilight a quiet season for communion with their Father in heaven. And throughout the day, let them lift up their hearts to God... Could our children..."

Oh, boys and girls, listen. This paragraph is for you!

"...Could our children learn these lessons in the morning of

their years, what freshness and power, what joy and sweetness, would be brought into their lives!" *Education*, page 259.

Any child that's old enough to understand what I just said is old enough to have this experience. That means, dear boys, dear girls, in the morning when you wake up, Jesus wants you to have a special time with Him, and in the evening a special time with Him. How long? I cannot tell you. It'll be different with different ones, and it'll be different with each one at different times. It's your part to enter into this appointment with Jesus. He'll help you to know how long to stay with Him, at dawn and twilight.

"Ah," you say, "But how can I get up in the morning? I just sleep until it's time to get up for breakfast. And there isn't any time. I just have to run to get there for worship."

Well, I'll tell you a little secret. You'll find it in Isaiah 50:4. This is the way to handle that. And if when you go to bed tonight, if you'll make, shall I say, a bargain with God, I mean an agreement—you say, "Lord you know how I have just been in the habit of sleeping until I have just barely time to get to worship. And now dear Father, as I go to bed tonight, I wish you'd wake me when you want me in the morning," and remind Him of this verse. And then play fair with Him, when He calls you, get up. Start to seek Him. Open your heart to Him in prayer—my dear friends, you can form a habit of early morning prayer with God. You can do it.

Isaiah 50:4. Will you read this verse with me? All together:

"The Lord GOD hath given me the tongue of the learned,  
that I should know how to speak a word in season to  
him that is weary: he wakens morning by morning,  
he wakens mine ear to hear as the learned"  
Isaiah 50:4.

Who wakes me? God wakes me. What does He wake me for? He's got something for me. Is that just poetry, friends, or is that an experience? Can it be for you? Oh, yes. Have a time to pray. And remember, that morning hour has gold in its mouth. That's the most precious season of the day.

Still, still with Thee, when purple morning  
breaketh, When the bird waketh, and the  
shadows flee; Fairer than morning, lovelier than  
the daylight,  
Dawns the sweet consciousness, I am with  
Thee.

Oh, to sense the presence of God when we wake up, to remember that it is He that has awakened us. Now, as I said, if you have learned that

secret, you'll be praying through the day.

What was the first? Have a place to pray. Number two? Have a time to pray. Now the third one is: Learn to pray aloud where only God can hear you. You say, "I thought you were talking about secret prayer." I was. I am. But secret prayer and silent prayer are not the same things. Often in Sabbath school the superintendent says, "Let's begin the Sabbath school with a moment of silent prayer." Is that secret prayer? No, we're all here together. When you pray, enter your closet and close the door and pray.

When they found Jesus out there in the woods praying, when He ceased, they said, "Lord, teach us to pray." Could they tell when He stopped? What impressed them? His praying silently so they could not hear it? Why, no, friends, that wouldn't have caused them to say, "Lord teach us to pray." You can see from our text, He was praying out loud.

In the book old *Gospel Workers*, I read this little sentence:

"Learn to pray aloud where only God can hear you"  
*Gospel Workers*, page 425.

Is this secret prayer? How do you know? Because it says where only God can hear you. And right there where only God can hear you learn to pray aloud.

Somebody might say, "Why would anybody have to learn to pray aloud where only God could hear?" Some people think they have to learn to pray in public or learn to pray in family worship. I want to tell you something, friends, if you've never tried it, you may find that it's more of a task to learn to pray aloud where only God can hear you than where you have some listeners. But you'd better do it. This is an inspired suggestion:

"Learn to pray aloud where only God can hear you" *Ibid*.

Now every letter there is important. It does not say to pray loud where only God can hear you. Oh, no, it doesn't say that. You don't have to shout. In fact, Jesus said, "Pray to your Father which is in secret. Shut the door." Secret prayer is to be heard only by the prayer-hearing and prayer-answering God. You don't have to shout to Him.

You say, "Why speak at all, then?"

What's the purpose of prayer anyway? Is it to inform God? Would God know what we need even if we never even thought about it? The purpose of prayer is not to make a change in God, but make a change in us. And it'll be more real to us if we pray aloud than if we just think it in our minds. We need every help possible to make real the presence of God, and to make real the fact that we're talking to God and communicating with Him.

There's another reason we need to learn to pray aloud. It's so we'll know when we have stopped talking and start listening, which I am going to come to presently.

"Learn to pray aloud where only God can hear you" *Ibid.*

Will you say that with me?

"Learn to pray aloud where only God can hear you" *Ibid.*

Once again:

"Learn to pray aloud where only God can hear you" *Ibid.*

Now when you have done these three things, you have a place to pray, a time to pray, you pray aloud, number four: Listen. Do you remember our text in Isaiah 50:4?

"The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakens morning by morning, he wakens mine ear to..."

What?

"...hear as the learned" Isaiah 50:4.

An important part of prayer is listening. Psalm 85:8:

"I will hear what God the LORD will speak..."  
Psalm 85:8.

What did little Samuel say? "Speak Lord for thy servant hears" (1 Samuel 3:10). Listening, listening, listening. There on your knees, talk to God. Then stop talking and listen. Do you know what will happen if you will do that?

"Plain, simple duties that must not be neglected will open before you" *Testimonies for the Church, Volume 5*, page 163.

"Nothing will give such clear views of self as secret prayer" *Ibid.*

"Listen to the voice of truth and conscience"  
*Ibid.*

"He who sees in secret and knows all things will enlighten your understanding and answer your petitions" *Ibid.*

So there on your knees, friends, wait for an answer. Listen.

Now, how many points did I say I was going to give you? Seven. And I've given you four, but I'm going to stop now. I want to give you a chance to enter into this service, and when the stomach is full, there is no use to keep eating even though the food is good. I have some more courses, but they can wait until another time.

Now, I'd like to ask you a question, and I don't want you to raise your hand unless you are thinking of some definite thing. But I would like to know, is there anybody here tonight that has gotten hold of something on this subject of prayer that to carry it out will mean a change in your prayer program? May I see your hands? Well, thank the Lord. That's worth it, isn't it? Yes. All right.

Now I'm going to ask you another question, but you don't need to raise your hands on this, because I want this to be a special covenant with your soul and God. Will you do what you've learned tonight? Will you, friends? Will you do it? Oh, I pray that every soul may say, "Lord, I either already have a place to pray or from now on, I will. I either already have a time to pray, or from now on, I will. I have either already been praying aloud or, Lord, from now on, I will learn to pray aloud where only God can hear." Oh, I wanted to give you a thought on that.

This thing where you are sharing your room with somebody; how are you going to have secret prayer when there's somebody in the same room with you? Well, you can do that. And I'll show you how you can do that.

There are quite a number of us here tonight in the room. Brother, would you stand up here? [Elder Frazee says something inaudibly.] Did you hear, Brother, what I said? Did any of the rest of you know what I said? Why didn't you? Well, you weren't close enough. You can get close enough to God so that you can talk to Him, you can whisper to Him with somebody six feet away, and they won't have the slightest idea what you are talking about.

"Learn to pray aloud where only God can hear you"  
*Gospel Workers*, page 425 (Old Edition).

It's all right there in that little sentence. Do it, friends. Of course, if there's nobody in the room, you won't have to whisper.

And that fourth point: After you have talked to God, do what? Listen. Now let's think of our four keywords. What's that first keyword? Place. Second? Time. Third? Aloud. And fourth? Listen. That is fine. Have we learned the lesson?

"...Lord, teach us to pray, as John also taught

his disciples” Luke 11:1.

Now I gave you three objectives in prayer, awhile ago. There’s another great objective, friends, and that’s praying for others. We’re to pray for souls. Anybody here would like to be prayed for tonight? I’m going to give you a chance here in a moment. But I want the men to sing for us, “I Need the Prayers of Those I Love.”

There’s tremendous power in prayer in lifting others to the presence of God through prayer. As Christian ministers, doctors, nurses, medical missionaries, we need to be able to go into the sick room, in the sanitarium, in the hospital, out in the homes and lift people into the presence of God through prayer, right? Praying for others. We’re to pray for those who have no prayers for themselves. We’re to weep for those that have no tears for themselves.

Then in our experiences, we all come to times, friends, when we feel a great need not only for our own prayers but the prayers of our brothers and sisters, some special crisis. Maybe we are down sick on our bed. What does James say?

“...call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up” James 5:14–15.

Sometimes we need that, friends, when it’s a spiritual malady. Sometimes it’s our hearts, rather than our bodies that are pressed down. It’s a wonderful thing when we can say, “Brothers, pray for me. I’m in a fix. I need help. Pray for me.” And I’ll tell you friends, if somehow or another, whatever the difficulty is, if I can’t get the help from God, myself alone with God, I had better call for my brothers and sisters to pray for me, hadn’t I? And is there power in that? Oh, yes.

All right. Well, brethren sing for us. And as they sing, if there’s a heart here that’s under a special burden tonight, you’ve got to have help, the prayers of your brothers and sisters, whatever your problem is; whether it’s a burden that needs to be lifted; whether it’s guidance regarding the call of God in duty, or whether it’s for power, or whatever the problem, if there’s somebody that in a very special way has got to have the prayers of others to help you through, if you’d like to come up and kneel while the brethren sing. If God puts it in your heart to do it, just come, and we will have prayer.

I need the prayers of those I love,  
While trav’ling o’er life’s rugged way,  
That I may true and faithful be,  
And live for Jesus every day.

I want my friends to pray for me,  
To bear my tempted soul above,



And intercede with God for me;  
I need the prayers of those I love.

I need the prayers of those I love,  
To help me in each trying hour,  
To bear my tempted soul to Him,  
That He may keep me by His pow'r.

I want my friends to pray for me,  
To bear my tempted soul above,  
And intercede with God for me;  
I need the prayers of those I love.

I want my friends to pray for me,  
To hold me up on wings of faith,  
That I may walk the narrow way,  
Kept by our Father's glorious grace.

I want my friends to pray for me,  
To bear my tempted soul above,  
And intercede with God for me;  
I need the prayers of those I love.

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