

## The Man Under the Stage

February 6th, 2011

### The Missing Intercessors

Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter . . . And he saw that there was no man, and wondered that **there was no intercessor**: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

**Isaiah 59:14,16**

**Ye have not gone up into the gaps**, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

**Ezekiel 13:5**

And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but **I found none**.

**Ezekiel 22:30**

## Calling all Gap Fillers

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, **Here am I; send me.**

**Isaiah 6:8**

## Going up into the Gaps

Peter was crucified upside down, Andrew was tied mercilessly to two beams of wood and left to hang to death for three days, Paul was beheaded, Stephen was stoned, Philip was crucified, Matthew was slain with the sword, James (the brother of Jesus) was stoned and clubbed, Matthias was stoned and beheaded, Mark was dragged to pieces, Jude was crucified, Bartholomew was cruelly beaten and then crucified, Thomas was thrust through with a spear, Luke was hung, and John was thrown into a cauldron of boiling oil (and removed unscathed) and then exiled to Patmos.

## We Need Gap-Fillers for such an Hour

We need a Peter and Andrew for North Korea

. . . One to be crucified upside down in order to see North Korea open up to the Gospel

. . . One to be tied mercilessly to two beams of wood and left to hang to death for three days

We need a Paul and Stephen for the 10/40

. . . One beheaded

. . . One stoned

We need a Philip and Matthew for Haiti

. . . One crucified

. . . One slain with the sword

We need a James and a Matthias for Rwanda

. . . One stoned and clubbed

. . . One stoned and beheaded

We need a Mark and a Jude for the unborn here in America

. . . One dragged to pieces

. . . One crucified

We need a Bartholomew and a Thomas to bring to an end the slave prostitution

. . . One cruelly beaten and then crucified

. . . One thrust through with a spear

We need a Luke and a John for the rescue of the 148 million orphans

. . . One hung

. . . And one thrown into a cauldron of boiling oil

## Father Nash

When God would direct where a meeting was to be held, Father Nash would slip quietly into town and seek to get two or three people to enter into a covenant of prayer with him. Sometimes he had with him a man of similar prayer ministry, Abel Clary. Together they would begin to pray fervently for God to move in the community.

One record of such is told by Leonard Ravenhill: "I met an old lady who told me a story about Charles Finney that has challenged me over the years. Finney went to Bolton to minister, but before he began, two men knocked on the door of her humble cottage, wanting lodging. The poor woman looked amazed, for she had no extra accommodations. Finally, for about twenty-five cents a week, the two men, none other than Fathers Nash and Clary, rented a dark and damp cellar for the period of the Finney meetings (at least two weeks), and there in that self-chosen cell, those prayer partners battled the forces of darkness."

Another record tells: “On one occasion when I got to town to start a revival a lady contacted me who ran a boarding house. She said, ‘Brother Finney, do you know a Father Nash? He and two other men have been at my boarding house for the last three days, but they haven’t eaten a bite of food. I opened the door and peeped in at them because I could hear them groaning, and I saw them down on their faces. They have been this way for three days, lying prostrate on the floor and groaning. I thought something awful must have happened to them. I was afraid to go in and I didn’t know what to do. Would you please come see about them?’ “‘No, it isn’t necessary,’ Finney replied. ‘They just have a spirit of travail in prayer.’”

Another states: “Charles Finney so realized the need of God’s working in all his service that he was wont to send godly Father Nash on in advance to pray down the power of God into the meetings which he was about to hold.” Not only did Nash prepare the communities for preaching, but he also continued in prayer during the meetings. “Often Nash would not attend meetings, and while Finney was preaching Nash was praying for the Spirit’s outpouring upon him. Finney stated, ‘I did the preaching altogether, and brother Nash gave himself up almost continually to prayer.’ Often while the evangelist preached to the multitudes, Nash in some adjoining house would be upon his face in an agony of prayer, and God answered in the marvels of His grace. With all due credit to Mr. Finney for what was done, it was the praying men who held the ropes. The tears they shed, the groans they uttered are written in the book of the chronicles of the things of God.”

**Excerpted from article entitled, *The Prevailing Prince of Prayer*  
by J. Paul Reno**

## Crossing the 38th Parallel

Considering the souls being saved and the very culture of the area being changed in such a thorough revival, it should be no surprise that persecution came to these co-laborers. Some came from jealous ministers, some from those of other doctrinal persuasions, and some from the lost. False statements were sent to newspapers by his enemies. Nash wrote a letter May 11, 1826, telling of some of the opposition. Part of it said,

“The work of God moves forward in power, in some places against dreadful opposition. (We) have both been hanged and burned in effigy. We have frequently been disturbed in our religious meetings. Sometimes the opposers make a noise in the house of God; sometimes they gather round the house and stone it, and discharge guns. There is almost as much writing, intrigue, and lying, and reporting of lies, as there would be if we were on the eve of a presidential election. Oh, what a world! How much it hates the truth! How unwilling to be saved! But I think the work will go on.”

**J. Paul Reno**

## The Call to the Field, The Call to the Closet

This past week at Ellerslie

We refuse to so strive and should not be surprised at the lack of God’s mighty stirrings. Is it not amazing that we have no problem with people wearing themselves out in sports for pleasure, work for money, politics for power, and programs for charity, but think it fanatical to so pray for souls? We would die for national freedom, but never for progress in the Kingdom of God. Is it any wonder we see so little of God’s great working? Nash would pray until he had to “go to bed absolutely sick, for weakness and faintness, under the pressure.” The world would have no problem with such dedication

except that it was due to prayer for souls. Why should it be such a strange thing to the Church?

**J. Oswald Smith**

## Sending off our First Missionary

## Going Under the Stage

The best-known revival of this period in American history was that which occurred in Rochester, New York. Over 100,000 were considered to have been soundly converted during those meetings. Nash and Clary teamed up for the praying with the assistance of others. These two men were so similar in their praying that one is often described to explain the other. Such fervent praying in agony of soul brought sights that may seem strange to our eyes today. Our gentle prayers accomplish so little, but then they cost us so little. Finney said,

“I have never known a person sweat blood; but I have known a person pray till the blood started from his nose. And I have known persons pray till they were all wet with perspiration, in the coldest weather in winter. I have known persons pray for hours, till their strength was all exhausted with the agony of their minds. Such prayers prevailed with God. This agony in prayer was prevalent in Jonathan Edwards’ day, in the revivals which then took place.”

During the Rochester meetings there are several accounts of these two men in deep agony of soul while praying day and night. Some accounts name Nash, some Clary, others both. It seems they were together in fasting and prayer much of the time, weeping and crying out to God. Sometimes they lay prostrate without strength to stand up. Their concern over sinners being lost brought great

stress to their minds and souls. They groaned under the load, they risked health and gave up comforts that the battle of the heavenlies might be won. Sometimes they “would writhe and groan in agony” over souls. God honored their burden-bearing and sent revival. Privately they prayed and publicly God answered. “Practically everyone in the city was converted. The only theater in the city was converted into a livery stable, the only circus into a soap and candle factory, and the grog shops (bars and taverns) were closed.”

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## Room 213

The unstoppable power of a praying Church