

Some historical perspectives on Prayer Movements

Sister, what right have you to be so weak?

AB Simpson tells the story of a woman who was afflicted because of the riotous living of her son. She sought help from a group of Quaker mission workers. She asked a Quaker woman to pray for her son. "Have you prayed for your son?"

"No, I would think myself not worthy to pray or be heard."

"Sister, what right have you to be so weak?" was the quick response. "Have you prayed with your son?" No was the weak response. "Then I will not pray for your son until you have prayed with your son."

The woman went away hurt and angry. But along the way began to see the wisdom in it. Soon her son returned home still drunk from a night of revelry. After he passed out the mother came to him and prayed over him. The young man awoke in a start, exclaiming, "Mother, you are praying for me?" That very night the son came to faith in Christ and the mother was filled with the Holy Spirit.

Notes: This is an amazing story because we used to have experiential knowledge of spiritual matters. We being western Christians back in the era of our Great Awakenings. Then people prayed, knew the witness of the Spirit, what "praying through" is. Jesus said when the Spirit comes, you will know Him. We only do that in learning to live, pray, believe and obey, ie, walk with Him.

This story shows the Quaker lady understood the difference between a prayer ministry and a prayer movement. In a prayer ministry, special people pray. Others come to them to be prayed for. In a prayer movement, everyone prays. This is an acknowledgement of the great doctrine of "The Priesthood of every believer". First, note the Quaker's grasp of great doctrine, experientially! Second, note the terrific outcome! The son saved, the weak believer filled.
