

THE Watchword

"Oh that Thou would rend the heavens, that Thou would come down, that the mountains might flow down at Thy presence. As when the melting fire burns, the fire causes the waters to boil, to make known Thy name to thine adversaries, that the nations may tremble at Thy presence!" Isaiah 64:1,2

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The purpose of this publication is to encourage prayer and passion for a true revival of Apostolic Christianity. The following material is offered in the hopes of provoking zeal and providing a vision of what the Church could be if we would fervently pray.

PRAYER MAKES HISTORY

True passionate preaching is the flower and fruit of passionate praying. The fiery preaching that transforms the Church and the market place is first kindled in the secret place. This truth is powerfully illustrated through the life of W. P. Nicholson. In the early 1920's, Northern Ireland passed through a period of great strife and bloodshed. These were times of great despair and apprehension. Fear gripped the heart of many and even spread to the churches and religious community. "In the mercy of God, an intervention came from an unexpected source. There began a series of evangelistic campaigns, which in the course of the following years had a profound effect upon the religious and communal life of the Province." The evangelist used of God during these meetings was W. P. Nicholson. He was a fearless individual, peculiar to some and offensive to others. Nicholson didn't care what others thought of his manner of speech or methods. He had been taught by God Himself in the secret place and as a result was quite unique in his preaching and dealings with men. To be all-out for the Kingdom of God and it's interests was his passion. Burning zeal was the chief characteristic of Nicholson's whole life and ministry.

"Nicholson used to say that when a mission was begun it was not long before they had either a riot or revival. Sometimes we had more riot than revival, but never a revival without a riot." Nicholson wielded the Sword of the Spirit with a fury. His hearers were always affected one way or another. Some through his preaching were brought to humble repentance, while others resisted God's Word with



William P. Nicholson

indignation. Two favorite themes of Nicholson were "God's love" and "God's hell." W. P. Nicholson always preached the love of God with all the warmth and tenderness he could muster; but for those who rejected this Good News, he offered the only alternative, GOD'S HELL. He preached on every aspect of hell with such zeal and passion that his hearers claimed to be able to almost smell the burning sulphur. Still others, under deep conviction and anxiety, dripped with sweat and unconsciously shredded the hymn books they held in their laps. Through this kind of fervent preaching, God brought entire communities face to face with the question, "What shall I do with Jesus?" One elderly man who had recollections of the Ulster Revival of 1859 said that some of the effects of Nicholson's meetings even exceeded what happened in '59. Another commentator on Nicholson's work said that he had seen nothing like it since the days of D. L. Moody.

Apart from prayer such revival power is unattainable. Mr. Nicholson was always a man of deep prayer. "Prayer might be called his habit, for he loved to pray. His campaigns had nights and half nights of prayer. Praying in the Spirit kept him in the spirit of prayer. From the prayer closet he mounted the pulpit - endued." Mr. Lindsay Glegg wrote of W. P. Nicholson, "The secret of his power was no doubt in his prayer life. He stayed at our home . . . and he was up in the morning at six o'clock but he never appeared until twelve noon; he spent the hours wrestling with God in prayer. By his own special request he was not disturbed by telephone or visitor, however urgent." On another occasion the sheets of his bed were found to be torn to shreds. Mr. Glegg again commented; "What had happened was that he unconsciously, agonizing in prayer had ripped the sheets into strips . . ." Yes prayer was surely the secret of his powerful life and ministry.

Perhaps the sweetest fruit of Nicholson's prayer life was the deep familiarity that was produced between himself and the person of Christ. In Nicholson's book, *On Towards the Goal*, he writes, "I do not know anyone in the world that I know better than the Lord. I do not know my wife or my mother the way I know the Lord. I do not know the best friends I ever had the way I know the Lord. We walk together, my Lord and I, because we are in fellowship, and there is nothing that I have but is His." Truly this is the essence and heart of revival, an intimate visitation and fellowship with Jesus Christ. Lord, will You not revive us again, that Your people may rejoice and delight in You? (Psa. 85:6).

References Used ~

*"W. P. Nicholson
Flame for God in Ulster"*
by S. W. Murray

"God's Hell"
by W. P. Nicholson

WILL YOU MISS THE COMING REVIVAL?

—by David Smithers—

Many Christians today are eagerly anticipating a mighty move of God. The opportunity for a widespread revival seems to be standing at the Church's door. This is the hour for us to lay hold of a fresh vision of the Church, empowered and purified for Christ's sake and service. We are now in the season when the Lord is calling forth and qualifying His vessels for revival use! (2 Tim. 2:20,21). Yet we must be diligent and watchful, lest through negligence we miss the day of our own visitation. The coming revival I'm speaking of is not some inanimate force or power that can be casually manufactured and produced. True revival is a miraculous manifestation of the presence of Jesus Christ. A revival is Christ's Kingdom come on earth in holiness and power! Such a visitation is the direct result of the Church's passionate pursuit of Christ Himself. Therefore, the coming of a true revival always requires diligent heart preparation on the part of God's people. How can we prepare ourselves for the day when our sanctuaries and communities will suddenly become the very throne room of God? How can we make the King of Kings welcome in our midst? It is only through brokenhearted humility that we can be prepared for such a revival visitation. *"For God sets Himself against and resists the proud, but gives continual grace to the lowly and humble."* (James 4:6). *"For thus says the High and lofty One who inhabits eternity, whose name is Holy: I dwell in the high and holy place, with him who has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."* (Is. 57:15).

Consider King Saul, who while he was little in his own eyes, received the prophet's kiss, the reviving touch of the Spirit and the honor and charge of the Kingdom. (1 Sam. 10 & 15:17). Yet later he had the Kingdom torn from him, because of his own prideful desire for the approval of men. The kingdom was little by little torn from Saul and given to David, his humble neighbor (1 Sam. 15: 24-28). Saul had found the Kingdom in the valley of humility and had lost it on the heights of pride and presumption. **The Kingdom of God comes on earth only through the humble. In 1st Kings chapter one, we find another timely lesson for the Church concerning God's revival qualifications. The people of God were in a very vulnerable position. David, the faithful and trusted leader of Israel, was now old and had lost his strength and fire. King David's role as a leader was coming to an end, and the people were now waiting to see to whom God would entrust the Kingdom. At such times, when there is a *"changing of the guard,"* there also comes an atmosphere of uncertainty mixed with hope and expectation. These are times of both, God given vision and fleshly activity. **When God moves to prepare His people for a fresh work, the enemy is always there with another alternative and deceptive opportunity.** These alternatives are almost always dressed in spiritual and religious clothes. Today, the Church is in this same position. One generation of leaders is passing off the scene, while a new generation of unknown leaders is struggling to rise to the need of the moment. Many in the Church are quite aware of this and are now waiting and watching with a mixture of hope and caution. The Church today, needs to be watchful for the enemy's deceptive alternatives and Kingdom substitutes.**

During this time of David's weakness and decline, Adonijah, his son, presumptuously claimed control of the Kingdom for himself. *"Then Adonijah the son of Haggith exalted himself, saying 'I will be king . . .'"* (1 Kings 1:5). Like Saul, Adonijah attempted to disguise his prideful and self-seeking heart with a great show of religious noise and sacrifice. He tried in vain to substitute religious sacrifice for humble submission. (1st Kings 1:5-9, 1st Sam. 15:14-24). Adonijah had foolishly forgotten the prophetic words of his humble father. *"For You do not desire sacrifice or else I would give it; You do not delight in burnt offering. The sacrifices of God are a broken spirit, a broken and contrite heart, these Oh God You do not despise."* (Psa. 51:16,17). Adonijah, though he was David's son, was quickly disqualified and eliminated from any Kingdom use. Instead, Solomon was given charge of the Kingdom. It was Solomon's childlike humility that qualified him for Kingdom usefulness. *"He prayed, 'now Oh Lord my God, You have made your servant King instead of my father David, but I am a little child; I do not know how to go out or come in.'"* (1 Kings 3:7). The great difference between Adonijah and Solomon was, Adonijah proudly proclaimed himself king, Solomon humbly prayed for the strength to be king.

If our churches are going to be channels of heaven sent revival, we must come to the place of true brokenness and humility. Some may still be asking, *"What does true humility look like?"* The answer to this question is not found in the theologian's ivory tower, but the nursery's cradle. Surely, we have all heard of the expression *"crying like a baby"*. The chief characteristic of a helpless child is an incessant cry for someone to do what he cannot do for himself. Prayer is the most natural posture and expression of humility. It is a direct response to our insufficiency and God's all-sufficiency. Prayer is the language of the hungry, while prayerlessness is the language of the content and self satisfied. Humble and fervent prayers are always the forerunner to true *"Kingdom Come Revivals."* I am deeply concerned about some of the current teaching on revival that is neglecting a CLEAR call to fervent prayer. I believe that all those who are talking about establishing the Kingdom in revival power, while failing to urge the Church to prayer, are flirting with the Adonijah spirit. Now is not the time to be silent or slack about our responsibility to pray for a revival. God is presently seeking for a humble, praying people that He can pour His glory through. If we will not yield to God in humble obedience, He will find a people who will! Some of us may have to visit someone else's fellowship in order to experience the coming move of God. Let's not deceive ourselves, God is not committed to use us, but He is committed to remember the prayer of the humble. (Psa. 9:12). If we refuse to prescribe to the Christ honored methods of humility and prayer, we will certainly be refused for the Master's use in the coming revival. Truly, *"God is no respecter of persons . . ."* but He is a respecter of humility and prayer! (Act 10:34, James 4:2). We must always remember that the prescription and description for true revival have always been and will ever be the same: *"If my people, who are called by my name (Christians) will HUMBLE themselves, and PRAY and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sins and heal their land."* (2 Chron. 7:14).

WILL YOU MISS THE COMING REVIVAL?

COMMUNION WITH CHRIST BROKEN AND RESTORED

Lessons from the Song of Solomon 2:8-3:5

by J. Hudson Taylor

"Therefore we ought to give the more earnest heed to the things that were heard, lest we drift away from them." (Heb. 2:1). The experience of most of us, shows how easily communion with Christ may be broken, and how needful are the exhortations of our Lord to those who are indeed branches of the true Vine, and cleansed by the Word which He has spoken, to abide in Him. The failure is never on His side. *"Lo, I am with you always."* But, alas, the bride often forgets the exhortation addressed to her in Psalms 45. *"Hearken, O daughter, and consider, and incline thine ear; Forget also thine own people, and thy father's house; So shall the KING greatly desire thy beauty: For He is thy Lord; and worship thou Him."*

In this section, the bride has drifted back from her position of blessing into a state of worldliness. Perhaps the very restfulness of her new-found joy made her feet too secure; perhaps she thought that, so far as she was concerned, there was no need for the exhortation, *"Little children, keep yourselves from idols."* Or she may have thought that the love of the world was so thoroughly taken away that she might safely go back, and, by a little compromise on her part, she might win her friends to follow her Lord too. Perhaps she scarcely thought at all, glad that she was saved and free, she forgot that the current - the course of this world - was against her; and insensibly glided, drifted back to that position out of which she was called, unaware all the time of backsliding. **It is not necessary; when the current is against us, to turn the boat's head down the stream in order to drift; or for a runner in a race to turn back in order to miss the prize.**

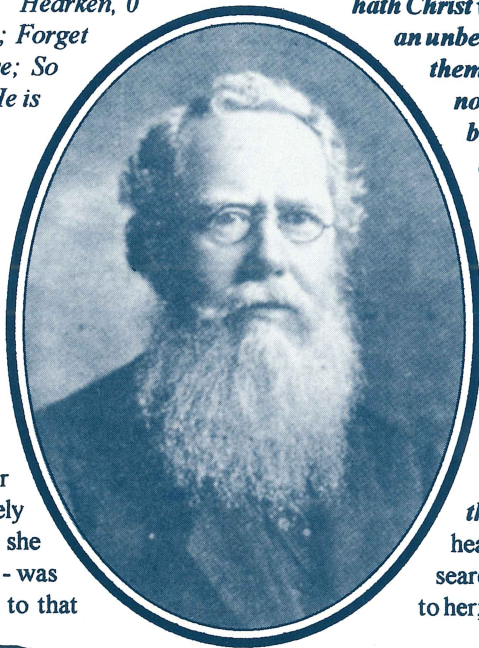
Ah, how often the enemy succeeds, by one device or another, in tempting the believer away from that position of entire consecration to Christ in which alone the fullness of His power and of His love can be experienced. We say the fullness of His power and of His love; for he may not have ceased to love his Lord. In the passage before us, the bride still loves Him truly, though not wholly; there is still a power in His Word which is not unfelt, though she no longer renders instant obedience. She little realizes how she is wronging her Lord, and how real is the wall of separation between them. To her, worldliness seems as but a little thing; she has not realized the solemn truth of many passages in the Word of God that speak in no measured terms of the folly, the danger, the sin of friendship with the

world. *"Love not the world, neither the things that are in the world. If any man love the world, the love, of the Father is not in him."* *"Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of GOD."* *"Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? . . . Wherefore: Come ye out from among them, and be ye separate, saith the LORD, And touch no unclean thing; And I will receive you, And will be to you a FATHER, And ye shall be to Me sons and daughters, saith the LORD ALMIGHTY."*

We have to make our choice: we cannot enjoy both the world and Christ. The bride had not learned this, she would fain enjoy both, with no thought of their incompatibility. She observes with joy the approach of the bridegroom. *"The voice of my Beloved! Behold He cometh leaping upon the mountains, bounding over the hills. My Beloved is like a gazelle or a young hart; Behold He standeth behind our wall; He looketh in at the windows, He glanceth through the lattice."* The heart of the bride leaps on hearing the voice of her Beloved, as He comes in search of her. He has crossed the hills; He draws near to her; He stands behind the wall; He even looks in at the windows; with tender and touching words He woos her to come forth to Him. He utters no reproach, and His loving entreaties sink deep in her memory.

"My Beloved spoke, and said unto me, Rise up, My love, My fair one, and come away. For, lo, the winter is past, The rain is over and gone; The flowers appear on the earth; The time of the singing of birds

is come, And the voice of the turtledove is heard in our land; The figtree ripeneth her green figs, And the vines are in blossom, They give forth their fragrance. Arise, My love, My fair one, and come away. All nature is responsive to the return of the summer, wilt thou, My bride, be irresponsive to My love? Arise, My love, My fair one, and come away." Can such pleading be in vain? Alas, it can, it was! In yet more touching words the bridegroom continues: *"O My dove, that art in the clefts of the rock, in the covert of the steep place, let Me see thy countenance, let Me hear thy voice! For sweet is thy voice, and thy countenance is comely."*



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Missionary to China,
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Wonderful thought that God should desire fellowship with us; and that He whose love once made Him the Man of Sorrows may now be made the Man of Joys by the loving devotion of human hearts. But strong as is His love, and His desire for His bride, He can come no further. Where she now is He can never come. But surely she will go forth to Him. Has He not a claim upon her? She feels and enjoys His love, will she let His desire count for nothing? For, let us notice, it is not the bride longing in vain for her LORD, but the bridegroom who is seeking for her. Alas that He should seek in vain!

"Catch us the foxes, the little foxes, that spoil the vineyards; For our vineyards are in blossom," He continues. The enemies may be small, but the mischief done is great. A little spray of blossom, so tiny as to be scarcely perceived, is easily spoiled, but thereby the fruitfulness of a whole branch may be forever destroyed. And how numerous the little foxes are! Little compromises with the world; disobedience to the still small voice in little things; little indulgences of the flesh to the neglect of duty; little strokes of policy; doing evil in little things that good may come; and the beauty and the fruitfulness of the vine are sacrificed. We have a sad illustration of the deceitfulness of sin in the response of the bride. Instead of bounding forth to meet Him, she first comforts her own heart by the remembrance of His faithfulness, and of her union with Him *"My Beloved is mine, and I am His: He feedeth His flock among the lilies."* My position is one of security, I have no need to be concerned about it. He is mine, and I am His; and nothing can alter that relationship. I can find Him now at any time, He feedeth His flock among the lilies. While the sun of prosperity shines upon me, I may safely enjoy myself here without Him. Should trial and darkness come, He will be sure not to fail me. *"Until the day be cool, and the shadows flee away, Turn, my Beloved, and be Thou like a gazelle or a young hart upon the mountains of Bether."* Careless of His desire, she thus lightly dismisses Him, with the thought, a little later I may enjoy His love; and the grieved bridegroom departs! Poor foolish bride! She will soon find that the things that once satisfied her can satisfy no longer; and that it is easier to turn a deaf ear to His tender call than to recall or find her absent Lord.

The day became cool, and the shadows did flee away; but He returned not. Then in the

solemn night she discovered her mistake: It was dark, and she was alone. Retiring to rest she still hoped for His return - the lesson that worldliness is an absolute bar to full communion still unlearned. *"By night on my bed I sought Him whom my soul loveth: I sought Him, but I found Him not!"* She waits and wearies: His absence becomes insupportable. *"I said, I will rise now, and go about the city, In the streets and in the broad ways. I will seek Him whom my soul loveth I sought Him, but I found Him not!"* How different her position from what it might have been!

"Wonderful thought that God should desire fellowship with us; and that He whose love once made Him the Man of Sorrows may now be made the Man of Joys by the loving devotion of human hearts."

Instead of seeking Him alone, desolate and in the dark, she might have gone forth with Him in the sunshine, leaning upon His arm. She might have exchanged the partial view of her Beloved through the lattice, when she could no longer say *"Nothing between,"* for the joy of His embrace, and His public confession of her as His chosen bride. *"The watchmen that go about the city found me: To whom I said, saw ye Him whom my soul loveth? It was but a little that I passed from them, When I found Him whom my soul loveth."* She had already obeyed His command, *"Arise, and come away."* Fearless of reproach, she was seeking Him in the dark; and when she began to confess her LORD, she soon found Him and was restored to His favor:

"I held Him, and would not let Him go, Until I had brought Him into my mother's house, And into the chamber of her that conceived me." Jerusalem above is the mother

of us all. There it is, that communion is enjoyed, not in worldly ways or self-willed indulgence. Communion fully restored, the section closes, as did the first, with the loving charge of the bridegroom that none should disturb His bride. *"I adjure you, O daughters of Jerusalem, By the gazelles, and by the does of the field, (By all that is loving and beautiful and constant) That ye stir not up, nor awake My love, until she please."*

May we all, while living down here, in the world, but not of it, find our home in the heavenly places to which we have been raised, and in which we are seated together with Christ. Sent into the world to witness for our MASTER, may we ever be strangers there, ready to confess Him the true object of our soul's devotion. *"How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea even fainteth for the courts of the Lord; My heart and my flesh cry out unto the living God. Blessed are they that dwell in Thy house: They will be still praising Thee. A day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God. Than to dwell in the tents of wickedness. For the Lord God is a Sun and Shield: The Lord will give grace and glory: No good thing will He withhold from them that walk uprightly O Lord of hosts, Blessed is the man that trusteth in Thee."* (Psa. 84).

Reference Used ~

**"Union and Communion"
"or Thoughts on
The Song of Solomon"
by J. Hudson Taylor**

ALWAYS REMEMBER

A truly prayerful and consecrated life unto God can only be established by faith. It is by trusting in the finished work of Christ that we are empowered to produce the fruit of love and righteousness.

"For whatever is born of God overcomes the world; and this is the victory that has overcome the world; our faith." (1 John 5:4)