THE Watchword

"On your walls, O Jerusalem, I have appointed watchmen;
All day and night they will never keep silent
You who remind the Lord, take no rest for yourselves,
And give Him no rest until He establishes and makes Jerusalem a praise in the earth."

Isaiah 62:6-7

XVII

The purpose of this newsletter 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

What Adam lost in the garden, through Christ, can be found on our knees! Clearly Alexander Moody Stuart was no stranger to this blessed truth. Day and night he enjoyed the paradise of fellowship with the Father through prayer. Agonizing, fervent prayer was his constant habit. *"He often seemed to wrestle in prayer like Jacob at Peniel saying, 'I will not let Thee go except Thou bless me.'"* As a result, his congregation was often more deeply affected by his public praying than by his preaching.

Mr. Moody Stuart always considered the weekly prayer meeting as the most vital and effectual service held in the church. *"He prayed much both in public and in the family for seasons of revival, and constantly stirred up others to pray and labour for this, being fully aware of the general apathy in regard to it."* He ministered with anointed men of God like W. C. Burns and Andrew Bonar during the Scottish Revival of 1839. He also prayerfully supported Brownlow North in the Ulster Revival of 1859.

It is said of Alexander Moody Stuart that when he preached he brought men face to face with God Almighty. Like M'Cheyne, he directed men to look at Christ ten times for every time they looked at themselves. He tenderly pleaded with men to embrace Jesus Christ as one who could be known, loved and trusted. All of this flowed out of his own intimate relationship with the Saviour. Mr. Moody Stuart's Christianity was nothing less than a fervent and longing passion for Jesus.

Alexander Moody Stuart

He spent hours in prayer and instruction with his family and church. He laboured for the lost and perishing with unceasing zeal. But it is obvious from his devotional diary that, *"God was far more to him than all else, and all others."* His diary reads, *"During the night I usually awake every hour and a half or two hours, when I strike a light and read a few verses of the Bible, which seldom fail to bring delight and quickening, with food for meditation and prayer... Last night I read the words of Christ, 'Behold My hands and My feet, that it is I Myself: handle Me and see.' What will it be to handle for ourselves and to kiss those blessed feet, with the print of the nails that fastened Him to the cross for our redemption and resurrection?"*

On another occasion he writes, *"On awaking this morning Jesus Christ drew very, very near to me, in a way as never quite the same before. He manifested Himself to me with inconceivible lovingkindness and tenderness and holy intimacy. He moved and constrained me to answer, 'My Lord Jesus,' with the softening and the love of my whole heart."*

As Mr. Moody Stuart gave himself to more prayer, he entered into an ever increasing hunger for the tangible presence of God. He writes, *"The hope of eternal life is surprisingly wonderful and glorious; to be with God and in God forever - The Father and the Son and the Holy Ghost. When a brief time of communion here is so satisfying to the whole heart and mind, and so fills the soul in its inmost recesses to overflowing, what must it be to be filled with the fullness of God throughout all eternity."*

Mr. Moody Stuart considered a life spent in sacrifice and prayer as the most natural response to Christ's unfailing love. He mourned the fact that *"many are willing that Christ should be something, but few will consent that Christ should be everything."* His whole life and ministry was shaped by long hours spent in prayer. He was a faithful and loving husband because he had been touched by the Lover of his soul in prayer. He was a tender and patient father because he had an intimate knowledge of God the Father through prayer. He was a faithful pastor to his church because he had beheld the Good Shepherd in times of prayer. Is it not true that our weakness and failure often come from our desperate lack of knowing Christ in prayer? Oh that we would be a people driven by a consuming love and devotion for Jesus, ever longing for His Holy presence. God help us to be a people given to constant prayer.

References Used -

The Life of Alexander Moody Stuart
by Kenneth Moody Stuart

The Hidden Life of Prayer
by D. M. MacIntyre

PRINCIPLES OF PRAYER

He who rushes into the Presence of God, to hasten through a few formal petitions, and then hasten back to outside cares and pursuits, does not tarry long enough to lose the impression of what is without, and get the impress of what is within the secret chamber. He does not take time to fix his mind's gaze on the unseen and eternal. Many a so-called "praying man" has never once really met and seen God in the closet. The soul, disturbed and perturbed, tossed up and down and driven to and fro by worldly thoughts and cares, can no more become a mirror to reflect God, than a ruffled lake can become the mirror of the starry heights that arch above it. He who would look downward into his own heart-depths, and see God reflected there, must stay long enough for the stormy soul to get becalmed. Only when He first gives peace is the nature placid enough to become the mirror of heavenly things.

But when such communion becomes real, prayer ceases to be mere duty and becomes delight. All sense of obligation is lost in privilege. Love seeks the company of its object, simply for the sake of being in the presence of the beloved one; as one little fellow explained his, quietly coming into his father's study by the hunger for his presence- "just to be with you, papa." Have any of us not known what it is to cultivate companionship for its own sake, mutely sitting in the presence of another whom we devotedly love? And do we not love God enough to make it an object to shut ourselves in with Him at times just to enjoy Him? Is there no taint of selfishness in the prayer which knows no other motive than to ask for some favor? Jude counsels us to "pray in the Holy Ghost" as a means whereby we keep ourselves in the love of God, He who knows the very ecstasies of the secret chamber, there learns to keep himself in the love of God, finding therein the Sunbeam whose light illumines, whose love warms, whose life quickens. God's Presence becomes the atmosphere he breathes and without which his spiritual life cannot survive. Such a habit of abiding in the Presence of God, and dwelling upon His glorious perfections develops a holy and enamoring love, which can only say with Zinzendorf and Tholuck, "I have but one passion: and it is He and He alone!

Lessons in the School of Prayer
by A. T. Peirson

More Than Conquerors!

The demons of hell are real, and satan, the great archenemy of the Church, is seeking to "wear out the saints". We must recognize that it is satan who has blinded the minds of the saints and kept them in ignorance of their birthright privileges and of their responsibility to live an overcoming life by the power of the Holy Spirit. **It is he who, through worldliness, has caused them to leave their first love. It is he who seeks to hinder revival among the saints of God today.** Therefore, as we pray for revival, we must not only resist our foe in the all conquering name of the Lord Jesus, but we must proceed to drive him off the field through that same glorious Name. This we have been given the power to do through Him who "disarmed the principalities and the powers which fought against Him and put them to open shame, leading them captive in the triumphs of Christ" (Col. 2: 14, Conybeare).

The early Church knew the secret of overcoming through this glorious weapon of prayer. As wave after wave of satanic opposition broke over them, they conquered on their knees. They went forward on their knees. They lived at the Throne. The need in the Church today is to rediscover the secret of power to wrestle with God like Paul and the spirit to agonize in prayer like Epaphras. Then, through our union with Christ on the Cross, prayer will be filled with the Spirit of conquest through which we will be able to vanquish the foe and shout the victory over him. It is not enough that we "resist the devil", who seeks to deceive and to divide the saints of the Lord, thus bringing impotence upon a sub-normal church. The Word of God teaches us that we must be "more than conquerors" in the conquest.

Oh, how alarming is the condition of the evangelical Church today! How few churches have one real, desperate prayer meeting a week. We oftentimes sing, "A little talk with Jesus makes it quite all right", **but, beloved, it is going to take more than a little talk with Jesus to bring revival.** If, as our Lord said, it takes extraordinary prayer and fasting to cast out one demon from one person, how much less can we expect to have him cast out of the Church and the world without any?

Opened Windows
the Church and Revival
by James A. Stewart

the Morning Watch

Daily Prayer Times
Monday thru Friday;
6 to 7am (auditorium)
Saturday; 8 -11am (prayer room)

FIRE! FIRE!

by J.C. Ryle

When a house is on fire, what ought to be done first? We ought to give the alarm and wake the inhabitants. This is true love to our neighbor. This is true charity. Reader, I love your soul, and want it to be saved. I am therefore going to tell you something about hell. There is such a place as hell. Let no one deceive you with vain words. **What men do not like, they try hard not to believe.** When the Lord Jesus Christ comes to judge the world, he will punish all who are not his disciples with a fearful punish-ment. All who are found impenitent and unbelieving; all who have clung to sin, stuck to the world, and set their affections on things below; all who are without Christ; all such shall come to an awful end. Whosoever is not written in the book of life shall be "*cast into the lake of fire.*" Rev. 20:15.

The punishment of hell shall be most severe. There is no pain like that of burning. Put your finger in the candle for a moment if you doubt this, and try. Fire is the most destructive and devouring of all elements. Look into the mouth of a blast-furnace, and think what it would be to be there. Fire is of all elements most opposed to life. Creatures can live in air, and earth, and water; but nothing can live in fire. Yet fire is the portion to which the Christless and unbelieving will come. They will be "cast into the lake of fire." The punishment of hell will be eternal. Millions of ages will pass away, and the fire into which the lost are cast will still burn on. That fire will never burn low and become dim. The fuel of that fire will never waste away and be consumed. It is "unquenchable fire."O reader, these are sad and painful things to speak of. I have no-pleasure in dwelling on them. I could rather say with the apostle Paul, "I have great sorrow." But they are things written for our learning, and it is good to consider them. They are part of that Scripture which is all profitable, and they ought to be heard. Painful as the subject of hell is, it is one about which I dare not, cannot, and must not be silent.

Who would desire to speak of hell-fire if God had not spoken of it? When God has spoken of it so plainly, who can safely hold his peace? I dare not shut my eyes to the fact, that a deep rooted infidelity lurks in men's minds on the subject of hell. I see it oozing out in the utter apathy of some: they eat, and drink, and sleep, as if there was no wrath to come. I see it creeping forth in the coldness of others about their neighbors' souls: they show little anxiety to awaken the unconverted, and pluck brands from the fire. I desire to denounce such infidelity with all my might. Believing that there are "terrors of the Lord," as well as the" "recompense of reward,"

I call on all who profess to believe the Bible, to be on their guard. I know that some do not believe there is any hell at all. They think it impossible there can be such a place. They call it inconsistent with the mercy of God. They say it is too awful an idea to be really true. The devil, of course, rejoices in the views of such people. They help his kingdom mightily. They are preaching up his old favorite doctrine, "Ye shall not surely die." I know furthermore, that some do not believe that hell is eternal. They tell us it is incredible that a compassionate God will punish men for ever. He will surely open the prison doors at last. This also is a mighty help to the devil's cause. "Take your ease," he whispers to sinners-" If you do make a mistake, never mind, it is not for ever." **I know also that some believe there is a hell, but never allow that any body is going there. All people with them are good, as soon as they die, all were sincere, all meant well, and all, they hope, got to heaven. Alas! what a common delusion is this!** I can well understand the feeling of the little girl who asked her mother where all the wicked people were buried, for she found no mention on the gravestones of any except the good.

And I know very well that some believe there is a hell, but never like to hear it spoken of. It is a subject that should always be kept back, in their opinion. They see no profit in bringing it forward, and are rather shocked when it is mentioned. This also is an immense help to the devil. "Hush! hush!" says Satan, "say nothing about hell. "The fowler wishes no noise to be made when he has laid his, snares. The wolf would like the shepherd to sleep, while he prowls round the fold. **The devil rejoices when Christians are silent about hell.** Reader, all these notions are the opinions of man. What is it to you and me what man thinks of religion? Man will not judge us at the last day. There is but one point to be settled, "What says the word of God?" Do you believe the Bible? Then depend upon it, hell is real and true. It is as true as heaven, as true as justification by faith, as true as the fact that Christ died upon the cross. There is not a fact or doctrine which you may not lawfully doubt, if you doubt hell. Disbelieve hell, you

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unscrew, unsettle, and unpin everything in the Scipture. You may as well throw your Bible aside at once. From "no hell" to "no God" is but a series of steps. Do you believe the Bible? Then depend upon it, hell will have inhabitants. The wicked shall certainly be turned into hell, and all the people that forget God. **The same blessed Saviour who now sits on a throne of grace, will one day sit on a throne of judgement, and men will see there is such a thing as "the wrath of the Lamb."** The same, lips which now say, Come, come unto me," will one day say, "Depart, ye cursed" Alas! how awful the thought of being condemned by Christ himself, judged by the Saviour, sentenced to misery by the Lamb! Do you believe the Bible? Then depend upon it, hell will be intense and inalterable woe.

It is vain to talk of all the expressions about it being figures of speech, The pit, the prison, the worm, the fire, the thirst, the blackness, the darkness, the weeping, the gnashing of teeth, the second death, all these may be figures of speech if you please. But Bible figures mean something beyond all question, and here they mean something which man's mind can never fully conceive. O reader, the miseries of mind and conscience are far worse than those of the body. The whole extent of hell, the present suffering, the bitter recollection of the past, the hopeless prospect of the future, will never be thoroughly known except by those who go there.

Do you believe the Bible? Then depend upon it, hell is eternal. It must be eternal, or words have no meaning at all. "For ever and ever," "everlasting," "unquenchable," "never-dying" all these are expres-sions used ' about hell, and expres-sions that cannot be explained away. It must be eternal, or the very foundations of heaven are cast down. If hell has an end, heaven has an end too. They both stand or fall together. It must be eternal, or every doctrine of the gospel is undermined. If a man may escape hell at length without faith in Christ, or sanctification of the Spirit, sin is no longer an infinite evil, and there was no such great need for Christ's making an atonement. And where is the warrant for saying that hell can ever change a heart, or make it fit for heaven? It must be eternal, or hell would cease to be hell altogether. Give a man hope, and he will bear any thing. Grant a hope of deliverance, however distant, and hell is but a drop of water.

Alas! for that day which will have no tomorrow - that day when men shall seek death and not find it, and shall desire to die but death shall flee from them! Do you believe the Bible? Then depend upon it, hell is a subject that ought not to be kept back. It is striking, to observe that none say so much about it as our Lord Jesus Christ, that gracious and merciful Saviour, and the apostle John, whose heart seems full of love. Truly it may well be doubted whether we ministers speak of it as much as we ought. I cannot forget the words of a dying hearer of Mr. Newton: "Sir, you often told me of Christ and salvation: why did you not remind me of hell and danger?"Let others hold their peace about hell if they will; I dare not do so. I see it plainly in Scripture, and I must speak of it. I fear that thousands are on the broad, way that leads to it, and I would fain arouse them to a sense of the peril before them.

What would you say of the man who saw his neighbor's house in danger of being burned down, and never raise the cry of "fire?" What ought to be said of us as ministers if we call ourselves watchmen for souls, and yet see the fires of hell raging in the distance, and never give the alarm?

Call it bad taste, if you like, to speak of hell. Call it charity to make things pleasant, and speak smoothly, and soothe men with a constant lullaby of peace. I have not so read my Bible. My notion of charity is to warn men plainly of danger. My notion of taste in the ministerial office, is to declare all the counsel of God.

If I never spoke of hell, I should think I had kept back something that was profitable, and should look on myself as an **accomplice of the devil**. Reader, I beseech you, in all tender affection, beware of false views of the subject on which I have been dwelling. Beware of new and strange doctrines about hell and the eternity of punishment. **Beware of manufacturing a God of your own: a God who is all mercy, but not just; a God who is all love, but not holy; a God who has a heaven for every body, but a hell for none; a God who can allow good and bad to be side by side in time, but will make no distinction between good and bad in eternity.** Such a God is an idol of your own, as truly an idol as any snake or crocodile in an Egyptian temple. The hands of your own fancy and sentimentality have made him. He is not the God of the Bible, and beside the God of the Bible there is no God at all.

Your heaven would be no heaven at all. **A heaven containing all sorts of characters indiscriminately would be miserable discord indeed. Alas! for the eternity of such a heaven. There would be little difference between it and hell.** Ah! reader, there is a hell! There is a fire! Take heed lest you find it out to your cost too late. Beware of being wise above that which is written. Beware of forming fanciful theories of your own, and then trying to make the Bible square with them. Beware of making selections from your Bible to suit your taste. Dare not to say, "I believe this verse, for I like it. I refuse that, for I cannot reconcile it with my views." Nay! but, O man, who art thou that repliest against God? By what right do you talk in this way? Surely it were better to say, over every chapter in the word, "Speak, Lord, for thy servant heareth." Ah! if men would do this, they would never deny the unquenchable fire.

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."

(I John 5:4)