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

XXI

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

"You must go forward on your knees," was the advice Hudson Taylor gave to a young Canadian missionary named Jonathan Goforth. Mr. Goforth faithfully and fervently followed this advice throughout all his missionary endeavors in inland China. But after thirteen years of faithful praying and preaching, and what most would consider successful ministry, Goforth became restless and dissatisfied. It was at this time an unknown party from England began sending pamphlets on the recent news of the Welsh revival of 1904. Goforth was deeply stirred as he read these accounts. *"A new thought, a new conception seemed to come to him of God the Holy Spirit..."* He then gave himself to much more prayer and Bible study. Goforth now found himself being driven by a fresh vision, a vision for a mighty outpouring of the Holy Spirit.

Soon he began to meet daily with other missionaries to pray for revival. These men vowed to God and to one another that they would pray until revival came to China. In 1908 Jonathan Goforth's prayers and dreams began to be realized. Goforth began going to different missionary stations and simply led his fellow missionaries in prayer. Then suddenly earnest prayer gave way to the open confession of sin.

Jonathon Goforth

It was when the Christians came clean, confessed and forsook their secret sin, that the Holy Spirit rushed in like a mighty wind.

Truly it was this open and honest confession of sin that was the most striking feature of the revival. Everywhere Mr. Goforth went revival would spread, and almost always in the same way. First prayer was encouraged among the Christians, which then spontaneously led to heart-breaking confessions of sin. And then like a flood the lost were brought into the kingdom by the thousands. *"Men were searched as with fire."* One after another broken-hearted believers emptied themselves through the uncovering of all secret sin. Mr. Goforth clearly identified unconfessed sin among Christians as a major hindrance to God-sent revival.

Walter Phillips describes for us one of Mr. Goforth's revival meetings: *"At once, on entering the church one was conscious of something unusual. The place was crowded to the door and tense, reverent attention sat on every face. The people knelt for prayer, silent at first, but soon one here and another there began to pray aloud. The voices grew and gathered volume and blended into a great wave of united supplication that swelled til it was almost a roar. Now I understood why the floor was so wet - it was wet with pools of tears! - the very air was electric and strange thrills coarsed up and down ones body."*

When Mr. Goforth preached, *"The cross burned like a living fire in the heart of every address."* It was the person of Jesus Christ who was exalted throughout the entire revival as a King and Saviour who must be reckoned with. In the midst of this great revival Jonathan Goforth clearly saw that all of his previous sweating and striving had reaped only frustration. He came to the firm conviction that revival is only born through humility, prayer and the power of the Holy Ghost. Goforth writes, ***"If revival is being withheld from us it is because some idol remains still enthroned; because we still insist in placing our reliance in human schemes; because we still refuse to face the unchangeable truth that 'It is not by might, but by My Spirit.'"***

References Used -

"Goforth of China" by Rosaland Goforth
"By My Spirit " by Jonathan Goforth

I Fail To Pray

I love the things of God,
Or so I often say,
I claim the Savior's victory,
Yet I often fail to pray.

I grow bold in Christ's presence,
Praising Him for His grace,
Yet I shun His invitation
To know Him face to face.

I boast in the gospel,
Of it's truth and saving power,
While Christ mourns my failure
To pray a single hour.

Lord, grant now the heart to heed
Your ever daily call,
To meet You on my knees,
Giving You my all in all.

1990 D.S.

Revival or Judgment

Strange though it may seem, there are distinct similarities between the ways of God in revival and in judgment. Throughout the prophets the thought of a divine visitation is used to describe blessing and revival on the one hand (Jer. 27:22) and a season of judgment on the other (Jer. 50:31). Likewise the overflowing rain could picture a time of spiritual revival (Ezek. 34:26) or of divine judgment (Gen. 6:17). Another figure used of the mighty operation of the Spirit in revival is fire from heaven (I Kings 18:38; Acts 2: 33), but it is also typical of the judgment of God (2 Kings 1:10). All this may be partly explained by the fact that there is an element of judgment present in every revival. But it is also true that judgment is the solemn alternative to revival. The purifying and quickening of the people of God are moral and spiritual necessities. Because of His very nature, God cannot and will not permit spiritual decline to continue unchecked. He is ever halting and reversing the trend of the times by means of revival - or judgment. Where His people are not prepared for the one, they shut themselves up to the other.

by Arthur Wallis
"In The Day of Thy Power"

NO SUBSTITUTE for PRAYER!

Intercessory prayer is the Christian's most effective weapon. Nothing can withstand it's power. It will do things when all else has failed. And the marvel is that we turn to other agencies in order to accomplish what only prayer can bring to pass. ***God has placed this mighty weapon in our hands, and He expects us to use it.*** How disappointed He must be when we lay it a side and substitute natural means for supernatural work.

In this twentieth century we are, more and more, turning from the God-appointed means of intercessory prayer and adopting, instead, merely natural agencies for the carrying on of His work. Everywhere we look it is the same, both in evangelism and ordinary church work. Intercessory prayer has been shelved. For some reason it is out of date. ***Our methods, we say, are better, our plans more successful, and so we adopt natural means to bring to pass the supernatural.***

My brethren, it can never be done. We may appear to be successful; the crowds may come; the altar may be full night after night. Reported results may be broadcasted everywhere. Whole cities may be stirred and mightily moved! And yet when it is all over and two or three years have passed, how little will be found to be genuine! And why? Simply because we have been satisfied with a superficial, spectacular work, brought to pass by natural means. Consequently the truly supernatural has been largely lacking. Oh let us get back to intercessory prayer, the highest form of Christian service, and ***give God no rest until we have a spiritual outcome.***

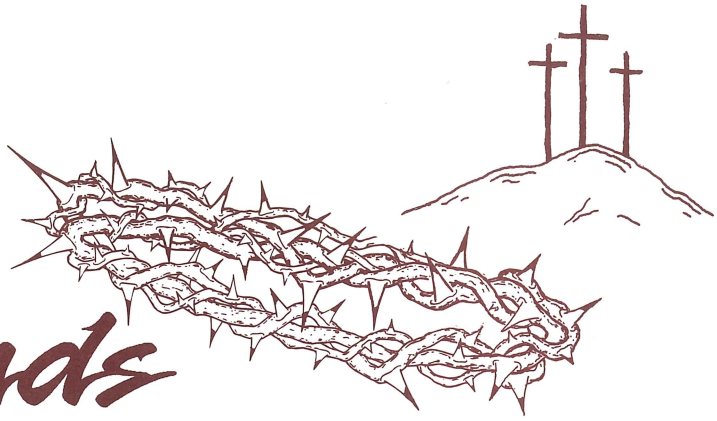
by Oswald J. Smith
The Work God Blesses

the Morning Watch

Daily Prayer Times

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

Three Faithful Wounds



by A.W. Tozer

"Faithful are the wounds of a friend," says the Holy Spirit in Proverbs 27:6. And lest we imagine that the preacher is the one who does the wounding, I want to read Job 5:17,18: *"Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole."*

You see, the one who does the wounding here is not the servant, but the Master Himself. So with that in our minds, I want to talk to you about three faithful wounds of a friend.

In order to get launched into my message let me introduce a little lady who has been dead for about six hundred years. She once lived and loved and prayed and sang in the city of Norwich, England. This little woman hadn't much light and she hadn't any way to get much light, but the beautiful thing about her was that with what little Biblical light she had, she walked with God so wonderfully close that she became as fragrant as a flower. And long before Reformation times she was in spirit, an evangelical. She lived and died and has now been with her Lord nearly six hundred years but she has left behind her a fragrance of Christ.

England was a better place because this little lady lived. She wrote only one book, a very tiny book that you could slip into your side pocket or your purse, but it's so flavorful, so divine, so heavenly, that it has made a distinct contribution to the great spiritual literature of the world. The lady to whom I refer is the one called the Lady Junan.

Before she blossomed out into this radiant, glorious life which made her famous as a great Christian all over her part of the world, she prayed a prayer and God answered. It is prayer with which I am concerned tonight. The essence of her prayer was this: *"Oh God, please give me three wounds; the wound of contrition and the wound of compassion and the wound of longing after God."* Then she added this little postscript which I think is one of the most beautiful things I have ever read: *"This I ask without condition."* She wasn't dickering with God. She wanted three things and they were all for God's glory: *"I ask this without condition, Father; do what I ask and then send me the bill. Anything it costs me will be all right with me."*

All great Christians have been wounded souls. It is strange what a wound will do to a man. Here's a soldier who goes out to the battlefield. He is full of jokes and strength and self-assurance; then one day a piece of shrapnel tears through him and he falls, a whimpering, beaten, defeated man. Suddenly his whole world collapses around him and this man, instead of being the great, strong, broad-chested fellow that he thought he was, suddenly becomes a whimpering boy, again. And such have even been known, I am told, to cry for their mothers when they lie bleeding and suffering on the field of battle. **There is nothing like a wound to take the self-assurance out of us, reduce us to childhood again and make us small and helpless in our own sight.**

Many of the Old Testament characters were wounded men, stricken of God and afflicted indeed as their Lord was after them. Take Jacob, for instance. Twice God afflicted him; twice he met God and one time it came as a wound, and another time it came actually as a physical wound and he limped on his thigh for the rest of his life. And the man Elijah, was he not more than a theologian? He was a man who had been stricken; he had been struck with the sword of God and was no longer simply one of Adam's race standing up in his own self-assurance; he was a man who had an encounter with God, who had been confronted by God and had been defeated and broken down before Him. And when Isaiah saw the Lord high and lifted up, you know what it did to him. Or take Ezekiel, how he went down before his God and became a little child again. And there were many others.

Let's talk about these three wounds in their order. **THE FIRST IS THE WOUND OF CONTRITION.** Now I've heard for the last thirty years that repentance is a change of mind, and I believe it, of course, as far as it goes. But that is just what's the matter with us. We have reduced repentance to a change of mind. It is a mental act, indeed, but I point out that repentance is not likely to do us much good until it ceases to be a change of mind only and becomes a wound within our spirit. No man has truly repented until his sin has wounded him near to death, until the wound has broken him and defeated him and taken all the fight and self-assurance out of him and he sees himself as the one who nailed his Saviour on the tree.

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I don't know about you, but the only way I can keep right with God is to keep contrite, to keep a sense of contrition upon my spirit. Now there's a lot of cheap and easy getting rid of sin and getting your repentance disposed of. But the great Christians in and out of the Bible, have been those who were wounded with a sense of contrition so that they never quite got over the thought and the feeling that they had personally crucified Jesus.

Let us beware of vain and over hasty repentance, and particularly let us beware of no repentance at all. We are a sinful race, ladies and gentlemen, a sinful people, and until the knowledge has hit hard, until it has wounded us, until it has got through and past the little department of our theology, it has done us no good. Repentance is a wound I pray we may all feel.

AND THEN THERE IS THE WOUND OF COMPASSION. Now compassion is an emotional identification, and Christ had that in full perfection. The man who has this wound of compassion is a man who suffers along with other people. Jesus Christ our Lord can never suffer to save us any more. This He did, once for all, when He gave Himself without spot through the Holy Ghost to the Father on Calvary's cross. He cannot suffer to save us, but He still must suffer to win us. He does not call His people to redemptive suffering. That's impossible; it could not be. Redemption is a finished work. But He does call His people to feel along with Him and to feel along with those that rejoice and those that suffer. He calls His people to be to Him the kind of an earthly body in which He can weep again and suffer and love again. For our Lord has two bodies. One is the body He took to the tree on Calvary; that was the body in which He suffered to redeem us. But He has a body on earth now, composed of those who have been baptized into it by the Holy Ghost at conversion. In that body He would now suffer to win men. Paul said that he was glad that he could suffer for the Colossians and fill up the measure of the afflictions of Christ in his body for the church's sake.

Now, my brethren, I don't know whether I can make it clear or not. I know that things like this have to be felt rather than understood, but the wounded man is never a seeker after happiness. There is an ignoble pursuit of irresponsible happiness among us. Over the last years, **I have seen that most of us would rather be happy than to feel the wounds of other people's sorrows.** I do not believe that it's the will of God that we should seek to be happy, but rather that we should seek to be holy and useful. The holy man will be the useful man and he's likely to be a happy man too; but if he seeks happiness and forgets holiness and usefulness, he's a carnal man. I, for one, want no part in carnal religious joy. There are times when it's sinful to be happy. When Jesus our Lord was sweating it out there in the garden or hanging on the tree, He could not be happy. He was the "man of sorrows, and acquainted with grief."

THIRDLY, THERE IS THE WOUND OF LONGING AFTER GOD. This little woman wanted to long after God with a loning that became a pain in her heart. She wanted to be lovesick. She prayed in effect, *"Oh God, that I might want Thee so badly that it becomes a wound in my heart that I can't get over."* Today, accepting Christ becomes terminal. That is the end. And all evangelism leads toward one thing-getting increased numbers of people to accept Christ, and there we put a period. My criticism of most of our Bible conferences is that we spend our time counting again the treasures that we have in Christ but we never arrive at the place where any of that which is in Christ gets in us. He has blessed; us with all spiritual blessings in the heavenly places in Christ, but you can no more buy food with the money still in the bank than you can live on the treasures that are in Christ unless they're also experientially in you.

Note the paradoxes: To be happily forgiven and yet to be wounded and to remember the grief; to enjoy the peace of the finished work of Christ and yet suffer to win others; to find God and yet be always pursing Him. When Moses saw the glory of God he begged that he might see more. When God revealed to him that he had found grace, he wanted more grace. **Remember this: the man that has the most of God is the man who is seeking the most ardently for more of God.**

Almost every day of my life I am praying that *"a jubilant pining and longing for God"* might come back on the evangelical churches. We don't need to have our doctrine straightened out; we are as orthodox as the Pharisees of old. But this longing for God that brings spiritual torrents and whirlwinds of seeking and self-denial, this is almost gone from our midst.

I believe that God, wants us to long for Him with a longing that will become lovesickness, that will become a wound to our spirits, to keep us always moving toward Him, always finding and always seeking, always having and always desiring. So the earth becomes less and less valuable and heaven gets closer as we move into God and up into Christ.

Dare we bow our hearts now and say, *"Father, I've been an irresponsible, childish kind of Christian more concerned with being happy than with being holy. O God, give me three wounds. Wound me with a sense of my own sinfulness. Wound me with compassion for the world and wound me with love of Thee that will keep me always pursuing and always exploring and always seeking and always finding."*

If you dare to pray that prayer sincerely and mean it before God, it could mean a turning point in your life. It could mean a door of victory opened to you. May God grant that it be so.

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)