

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

XXX

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

In the year of 1647, a large man with piercing eyes named George Fox started preaching throughout the towns and villages of England. He prayed and fasted often, traveling with no other companion but his Bible. He proclaimed a gospel of purity, power and repentance.

When George Fox began preaching, the churches were for the most part dead and bound in man-made traditions and formalism. **When the Church drifts into formalism, the world drifts into further ungodliness.** Like many other revivalists, Fox was an extremist on some points. It sometimes seems necessary for God's prophets to be extreme in order to thoroughly awaken stubborn hearts within the Church.

Soon after George Fox began to preach, he had a remarkable spiritual experience that lasted fourteen days. A certain Mr. Brown, while on his death bed prophesied many great things concerning Fox. *"When this man was buried,"* says Fox, *"a great work of the Lord fell on me."* During this mighty baptism of the Spirit, Fox received a remarkable gift of discernment. *"He seemed to be able to read the character of men by looking at them."* Miraculous healings also accompanied his ministry. Through prayer and the laying on of hands, the sick were often healed and devils were cast out to the glory of Christ.



George Fox

When George Fox preached men would shake and tremble. *"The name Quaker was given to Fox and his followers because of the quaking of the men who came to scoff but stayed to pray."* This remarkable power seemed to accompany the preaching of Fox wherever he went.

Fox preached that Jesus Christ is the author of a faith which purifies and gives victory over sin. He fervently exhorted men to pursue complete holiness rather than empty religious ceremonies. As a result, he was often beaten, stoned and driven out of town. It is estimated that perhaps no other man since the time of the Reformation was persecuted and imprisoned as often as George Fox. He usually went about the country on foot, dressed in his famous suit of leather clothes, which it is believed he made himself. He often slept outside under a tree or in some haystack.

Fox also often pointed out that what was commonly called the Church was only a building. He boldly declared that only the fervent believers of Christ were the living stones of the true Church.

"Above all George Fox excelled in prayer." It was his habit to wait in silence for the movement of the Holy Spirit and then begin to pray, causing whole congregations to be shaken and humbled under the hand of God Almighty. *"As he prayed the power of God came down in such a marvelous manner the very building seemed to rock."* Through the ministry of George Fox, a glimmer of Apostolic power was revealed to seventeenth century England. He was a man of the Spirit in an age that emphasized theological and scriptural accuracy at the expense of the power of the Holy Ghost. He always stressed the importance of a Spirit filled life and refused to let dead orthodoxy be a veil for the works of the flesh.

If we as believers are content with a gospel that merely comforts our conscience and perseveres our traditions, then we are also content to forsake the gospel of Christ and the Apostles. God help us to truly seek the kind of praying and preaching that will once again make men tremble in the presence of Jesus Christ.

References Used -

"The Journal of George Fox"
Edited by R.M. Jones

*"George Fox
- The Red Hot Quaker"*
by Major Douglas

Testimonies of TEARS!

E. M. Bounds in the Christian Advocate once wrote; **a tearful ministry is at a premium in the Bible; however, it may be discounted by our gospel of fun, which seeks to make people feel good and laugh heartily.** God's Hebrew prophets were serious men - men of the tearful eye and of the tearful heart. Jeremiah was the weeping prophet who wanted his head to be water and his eyes a fountain of tears that he might weep day and night. Isaiah, the most gifted of them, said, *"I will weep bitterly, labor not to comfort me."* The minister is not to deal with a system or a church - he is neither a professor nor a pope - but he deals with men, and a tearful tenderness is the gift for soul winning power. The ministry of Christ was a tearful ministry. The summary of His ministry is drawn by the divine pen, *"who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears."* His ministry broke His heart as well as sacrificed His life. The true apostles of Christ, the bravest and the best, have ever been, like their Lord, tearful men. They have followed in His footsteps *"weeping, bearing precious seed,"* and all their songs and success have grown out of a soil that they have watered by their tears. Paul's ministry was tuned to this strain of tearful tenderness. *"Serving the Lord with all humility of mind, and with many tears."* *"I ceased not to warn every one night and day with tears."* His letters were inspired by hearty compassion and sorrow. *"For out of much affliction and anguish of heart I wrote unto you with many tears."* *"I... tell you, even weeping, that they are the enemies of the cross of Christ."* **His strongest and sharpest utterances were softened and bathed in tears.** Timothy's ministry was one of tears: tears that touched Paul and gave intensity and charm to Timothy and his ministry. **Tears are the symbols and fruit of a compassionate ministry.** How we need to be in the company and school of Christ till our hearts are broken and we have caught somewhat of the sober seriousness, somewhat of the infinite tearfulness, somewhat of the fathomless sorrow that possessed Him!

A. G. Osterberg was an eyewitness of the Azusa revival. He gives some interesting insights into this remarkable move of the Spirit. *"I have been asked what in your judgment was the outstanding spiritual phenomenon of the revival?"* My reply was, *"Without question, it can be answered in one word, namely TEARS! The greatest hindrance in the entire realm of revivals is the hardness of heart and spirit. Its cause is spiritual rebellion against God, exercised in an embezzled human sovereignty. Among Christians, hardness of heart is probably the greatest single obstacle to revival. The Azusa revival began where every revival should rightly begin - in repentant tears. It began in tears, it lived in tears, and when the tears ended, the Azusa revival ended. Tears of guilt confession; tears of fault confession; tears in humble contrition; tears of self-denial in expression of soul humility, tears of sheer gladness and heavenly joy; Holy Ghost tears intermingling testimony and praise, often overflowing upon the congregation as a benediction from the battlements of glory."*

When Mrs. McAulay went to toil in the East of London with her devoted husband, she was so heartbroken at what she saw of the ravages of sin and the impotence of the Christian Church that she cried herself blind. The sight of one eye was restored, but she carried one sightless eye to her grave, thus bearing in her body the marks of the Lord Jesus. She knew, indeed, what it was to sigh and cry over the abominations done in the city.

Blessed are you who weep and sob NOW, for you shall laugh. Luke 6:21.

Azusa Street

The Humble Beginning

On my first visit to Azusa, I found about a dozen saints there. Brother Seymour was in charge. The "ark of God" moved off slowly but surely. It was carried on "the shoulders" of His own appointed priests at the beginning. The "priests" were alive unto God through much preparation and prayer. Discernment was not perfect, and the enemy had an advantage, but the saints soon learned "to separate the precious from the vile." **We found early in the Azusa work that when we attempted to steady the ark, the Lord stopped working.** We dared not call attention of the people too much to the working of the devil. The leaders had limited experience, and the wonder is that work survived at all against its powerful adversaries. When men came within two or three blocks of the place, they were seized with conviction. **Great emphasis was placed on the blood for cleansing. A high standard was held up for a clean life. It was a return to the "first love" of the early church.** The Holy Spirit baptism as we received it in the beginning did not allow us to think, speak, or hear evil of any man. The Spirit was very sensitive, tender as a dove.

Pride was cast down

We had no pope or hierarchy. We were brethren. We had no human program. The Lord Himself was leading. We did not even have a platform or pulpit in the beginning. All were on level ground. The ministers were servants according to the true meaning of the Word. **We did not honor men from their advantage in means or education but rather for their God-given gifts.** He set the members in one body. God broke strong men and women to pieces and put them together again for His glory. It was a tremendous overhauling process. **Pride, self-assertion, self-importance, and self-esteem could not survive there.**

No subjects or sermons were announced ahead of time, and there were no special speakers for such an hour. No one knew what might be coming or what God would do. We wanted to hear from God through whomever He might speak. The rich and the educated were the same as the poor and ignorant, but they found a much harder death to die. We only recognized God, that no flesh might glory in His presence. They were Holy Ghost meetings led of the Lord. It had to start in poor surroundings to keep out the selfish human element. All came down in humility together at His feet. There was no pride there. The services ran almost continu-

ously. Seeking souls could be found under the power almost any hour night and day. The place was never closed or empty, God was always there. Presumptuous men would sometimes come among us. Especially preachers with their self-opinions. But their efforts were short-lived. They generally bit the dust in humility going through the process we had all gone through. In other words, they died out, came to see themselves in all their weakness, then in child-like humility and confession were taken up of God and transformed through the mighty Baptism of the Holy Spirit.

by Frank Bartleman

the
**Morning
Watch**

Daily Prayer Times

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

We have a revelation of God's personal feelings in the first commandment. We are to love Him with all our heart! The complaint that Jesus had against the Church at Ephesus was their lack of fervent, personal love for Him; they had "works" and "labor" and "patience," and great zeal in searching out heretics, and in bearing persecution and the scorn of their neighbors, and had not fainted under hardships. If such a list of graces were now found in one person, he would be esteemed a great saint ; and yet the infinite Searcher of hearts saw the lack of something for which all these noble virtues could not atone; **and that was a warm, deep, incessant, cleaving, tender passion of soul for the person of the Lord Jesus.**

Very few Christians reach such an intimacy with our dear Lord as to receive and appreciate His individual feelings. **Jesus is an infinite lover, and nothing will satisfy Him but a pure, sacred, passionate, and personal love. He loves to be loved.** He loves those most who have the most personal affection for Him. There are so many things that are eminently religious, and brave, and enterprising, and reformatory, which display great zeal and orthodoxy, but which do not satisfy the longings of our Savior's heart. There are so few Christians that are positively affectionate with Jesus. Personal love of Jesus is marked by several characteristics.

We can love Jesus with more different kinds of affection than any other person in the universe. Look at the number of tender relationships that He sustains toward a soul that is perfectly wedded to Him by the Holy Spirit. As our Creator, we adore Him; as our Redeemer, we boundlessly trust Him; as our King, we obey Him; as our Judge, we fear Him; as our Master, we submit to Him; as our Savior, we praise Him; as a little infant, we feel a fatherly and motherly love toward Him; as a Brother, we feel a brotherly and sisterly love for Him; as our spiritual Bridegroom, our hearts are passionately devoted to Him. Every relation that He sustains to us calls forth a new form of love. There is no kind of affection possible to the human soul which Jesus should not receive. See in how many ways Eve was related to Adam; being built out of his rib, she was his own daughter, and at the same time his own sister, and at the same time his bride; and he being the lord of the human family, she was his servant, and all these relations entered into her affections for him. Jesus is to us, in a similar way, all that Adam was to Eve, with a great deal more besides. Now do we love our precious Lord in all these relationships! Is our love for Him an ever-flowing stream, which is made up from all these several rivulets? There is no one in the universe, to a divinely-illuminated mind, so lovable as our blessed, Divine Jesus.

Personal love for Jesus has in it the extremes of the most sacred fear and the most child-like familiarity. Some people think that those who have much sacred fear can not have much love; and, on the other hand, that those who have a found familiarity of love can not have a reverential fear; but such people are greatly mistaken. Fear and love are the two equal wings to this soaring devotion. Those who have an awe which in the least hinders their love, have a slave's awe, and not that of a child. There is nothing more beautiful in the interior life than that sacred awe, that sweet and sacred dread, which the soul feels in the presence of the Lord. When we gaze at His beautiful and blazing majesty, when our whole soul feels a gentle trembling before Him, there is something in the very holy dread that draws us to a deeper and more tender love. And, on the other hand, there is a spotless familiarity which the soul can take with Jesus - a boldness and liberty of thought and speech - which only serves to make our worship more true, so that, in reality, sacred fear and familiar love act and react on each other.

Personal love of Jesus is indicated by an extreme sensitiveness for His honor. The soul feels an insult at every dishonor that is shown to its Divine Husband. When Jesus is wounded, His name lightly used, His majesty disregarded, His precious blood ignored, this hot personal love will feel a delicate, divine indignation. The heart is as sensitive to the preciousness and honor of Christ as the apple of the eye. **The truly wedded soul is very touchy as to the glory of its husband.** And, on the other hand, this kind of love is always elated and happy at every advancement of Christ's glory. It loves to see Him extended; it glories in the spread of His glory.

This kind of love has an incessant yearning for all the dispositions manifested in the life of Jesus. This personal love of Jesus has large, bright eyes, and, from the New Testament



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records, it can see marvelous things in the Christ-life. It has vast and penetrating visions into the depths of His lowliness, the vastness of His charity, the tenderness of His Spirit, the perpetual self-sacrifice of His will, the absolute courage of His obedience, the everlastingness of His kindness. It sees His whole inner life, like a magnificent city, all lifted up with unspeakable attributes, and all bespangled with majesties and virtues and graces and sweetnesses, that charm and bewilder the soul, and make it leap with intensest desire to possess everything which it sees in its lovely Lord. No splendor in creation can compare with the dazzling charms which an ardently loving soul perceives in Jesus. It cries out, with St. Paul, "Oh, the depth of the riches!" **It is this vision which makes the soul pine and pray, and weep loving tears, and dream over and over of the ineffable transformation of being made just like its heavenly Bridegroom.**

This form of love is strongly attached to the possessions of Christ. There is a peculiar attachment which always goes with the possession of a thing. It is the affection of ownership. As soon as anything becomes our property, we have a peculiar

attachment which never could exist previous to ownership. This is; why Jesus said, "Where your possessions are, there will your heart be," He does not say the possessions will go where the heart is, but the heart will go where the possessions are. Hence the soul in perfect, loving union with

spirit for Him. It twines its thoughts around Him. It folds Him round and round with the delicate embraces of the Spirit. It often finds itself, like John, leaning on His breast; or, like Mary, sitting at His feet; or, like Magdalene, bathing His feet with tears; and whatever posture the body

may be in, the soul is often on its face before Him in perfect, repentant tenderness.

The love of Jesus would not be complete if it did not include a longing for His personal appearing, and to see Him come in the glory of His kingdom. **The Holy Spirit loves Jesus with an infinite love, and He alone can flood our being with fervent love for Christ; and the Holy Ghost has told us that we are to "love Christ's appearing."** St. Paul speaks of a crown of righteousness for all those who love our Lord's appearing. **Any love for Jesus which does not include an intense desire to see and be with Him is below the standard of affection which**

He requires of us. They please Him most who love Him personally and ardently up to their capacity.

by G. D. Watson
from "Soul Food"

"Personal love for Jesus often finds itself, like John, leaning on His breast; or, like Mary, sitting at His feet; or, like Magdalene, bathing His feet with tears"

Jesus will find itself taking hold of all His personal kingdom and all His property, as a young queen finds the affections of her heart stretching out to all the subjects and enterprises of her King's dominion. I should not omit to say that this personal love for Jesus has in it a fond, caressing

ALWAYS REMEMBER

The Watchword is a free monthly publication designed to awaken the Church to her need for humility, repentance and revival. We gratefully welcome your prayers and financial support as the Holy Spirit leads. Please feel free to make copies of the Watchword for your family, friends and ministry use.

Hidden In Him Prayer Watch

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)*