

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

XXXII

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

It was Seth Joshua who once wrote *"All prayer is hidden. It is behind a closed door. The best spade diggers go down into deep ditches out of sight. There are numbers of surface workers, but few who in self-oblivion toil alone with God."*

John "Praying" Hyde was one who truly delighted to be alone with Jesus. One of the most striking features of John Hyde's life was his willingness to remain hidden and unrecognized. He was one of the Father's hidden treasures. It was early on as a young missionary to India that John Hyde went through an intense time of purging of pride and vain ambition. This was no doubt the key to his powerful anointing in prayer. It is common wood, hay and stubble that are found above in full view, while costly gold, silver and precious stones are hidden under the ground. Like the rich, life-giving seed hidden for a season, the prayer life of John Hyde produced an abundant harvest.

Hyde and his fellow intercessors saw that there was one method to obtaining spiritual awakening - by prayer. *"They set themselves deliberately, definitely and desperately to use this means till they secured the result. The Sialkot revival was not an accident nor an unsought breeze from Heaven. In any community, revival can be secured from Heaven when heroic souls enter the conflict determined to win or die - or if need be to win and die."*



John Hyde

"Praying Hyde, as he was called, with a group of friends, spent days and nights in prayer for an awakening throughout India. Their prayers were answered in a series of outpourings of the Spirit in the north-west of India, beginning in 1904 in Sialkot." The victory of the Sialkot meetings was not won in the pulpit but in the closet. Often the glory rested on these meetings in a mighty way, while hidden, out of sight, John Hyde and a faithful few travailed in prayer.

During this revival John Hyde was almost constantly in the prayer room. *"He lived there as on the Mount of Transfiguration." He received Isaiah 62:6-7 as a command from God. "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." "How often in the prayer room he would break out into tears over the sins of the world and especially for God's children."*

J. Pengwern Jones recalls the prayer life of John Hyde. *"He was always on his knees when I went to bed, and on his knees long before I was up in the morning, though I was up with the dawn. He would also light the lamp several times in the night, and feast on some passages of the Word, and then have a little talk with the Master. He sometimes remained on his knees the whole day. The Spirit made him an object-lesson to us, that we might have a better idea of Christ's prayer life."*

John Hyde was one of a company of men who were used of God to usher in apostolic power at the turn of the century. While Evan Roberts was praying down glory in Wales, John Hyde, Jonathan Goforth and Frank Bartleman were praying for an outpouring of God's Spirit that would literally touch every corner of the world. *"John Hyde saw the nineteenth century as good, but not up to the level of the apostolic age, but believed that the twentieth century was destined to be one in which the full life of apostolic Christianity would be restored to the Church. His prayer was for a Church holy in life, triumphant in faith, self-sacrificing in service, with one aim, to preach Christ crucified to the uttermost parts of the earth." Like all true men of prayer the chief characteristic of Hyde's life was HOLINESS. "His consuming passion was his love for his Lord and Savior Jesus Christ."*

References Used-

"Praying Hyde"
by Captain E.G. Carré

"Seven Guides to Effective Prayer"
by Colin Whitaker

"The Flaming Tongue"
by J. Edwin Orr

HAS GOD TOLD YOU TO STOP

PRAYING?

Today many Christians are becoming deeply concerned about the great needs facing the Church and our nation. In fact, some have become overwhelmed and hopeless about the Church's inability to deal with our desperate times. Many are convinced that judgement is inevitable for our nation. Judgement may very well be inevitable, but has the Holy Spirit told you to stop praying for revival? **As a result of becoming hopeless, some have become prayerless!** Remember, it was while God was on His way to JUDGE Sodom and Gomorrah that He stopped to bless Abraham. (Gen 18). If any man of God ever had a reason to give up hope and become discouraged, it was Jeremiah. He was a man of tears, consumed by grief over the sins of God's people. (Jer 9:1). Yet he still encouraged himself to hope in God. He was convinced of the reality of God's coming judgement, but he did not stop praying and preaching. **He loved those stubborn people to the end. He could not help but intercede for them.** The only thing that could stop Jeremiah from praying for the people of Israel was God Himself. The Lord had to tell him more than once to stop praying. "As for you, do not pray for this people, and do not lift up a cry or prayer for them, and do not intercede with Me for I do not hear you." Jer. 7:16. (Jer. 14:11, Jer. 15:1). Israel had totally rejected the Father's ways and refused to be corrected.

Can you honestly say that God has told you to stop praying? If you have not received "the word of the Lord" like Jeremiah did, then you have no other choice but to return to your prayer closet. **We must beware of complaining and criticizing and yet never praying.** Some will spend hours talking to men about the sins of the Church and then not even spend five minutes talking to Jesus about it. Let us lay aside discouragement and hopelessness and once again pray for revival.

by David Smithers

BEWARE of PATCHING!

*"No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse." Matthew 9:16. **Though the immediate effect is good, in the long term, the tear ends up not mended but extended. A CHURCH IS NOT FULLY RENEWED IF THE STRUCTURES ARE LEFT UNTOUCHED.** To have within a traditional Church a live group composed of those who have received the Spirit and are beginning to move in spiritual gifts; to introduce a freer and livelier spirit into the worship with renewal songs; to permit the clapping and the lifting up of hands and even the dance; to split the weeknight meeting into home groups for purposes of discipling; to replace "a one-man leadership" with a team of elders—all these measures, good though they are, will only prove to be a patching operation. Individuals will undoubtedly be blessed. There will be an initial quickening of the church. **But if it ends there, the long-term results will be detrimental. There will be a quiet struggle going on between the new measures and the old structures, and you may be sure the old structures will win in the end.** Luke's account of Jesus' words enlightens us further: "No one tears a patch from a new garment and sews it on an old one. If he does, he will have torn the new garment, and the patch*

from the new will not match the old." The focus shifts from the tattered garment to the piece of unshrunk cloth. Luke tells us where it came from. It was not bought from a remnant shop or an odd piece the tailor had left over; it was torn from a new garment. Here is the second argument against the patching operation: it spoils the new thing. **When God creates something new it is complete and whole in itself, like a garment, God does not intend man to cut it up for patching, choosing what he wants and rejecting the rest.** But the alternative, as those Jewish disciples of Christ were soon to find out, is pretty radical. It is to cast off the tattered garment and replace it with the new. The first half of the book of Acts records the struggle of the Jewish church in following through with this.

The final argument is that "the new will not match the old." The word match is significant. It speaks of stones in a building that fit together at their joints; of notes that harmonize to make music; and here, of materials that match in color or texture. The new patch will never blend with the old garment. It will always be incompatible. In the early days of the charismatic movement I expressed to one of its foremost leaders my doubts as to whether all that God was bestowing by His Spirit could ever be truly integrated into the life of TRADITIONAL CHURCHES, **unless those churches were prepared for radical reform.** At that time he was full of optimism on this issue. Sadly, the intervening years have proved that his optimism was ill-founded, and Jesus' words have, as always, been vindicated. We are up against a principle of incompatibility in the spiritual realm.

*by Arthur Wallis
"The Radical Christian"*

FIRE, OIL, WATER & WIND

TRYING TO CONTROL THE HOLY SPIRIT?

by James Denney

The Holy Spirit is the Representative of Christ in the Church. The local church should always recognize the sovereignty of the Spirit. By this we mean that He can do as He pleases, and that He will not always choose to do things in exactly the same way, though He will never act contrary to the Word. The symbols of the Spirit used in the Scriptures -fire, oil, water, wind -speak of uncontrollable and unpredictable behavior. Therefore the wise Christian will be flexible in order to allow the Holy Spirit this divine prerogative. It was so in the early church, but soon people became uneasy with meetings that were "*free and social, with the minimum of form.*" Thus controls were added and formalism and ritualism took over. **The Holy Spirit was quenched, and the church lost its power.**

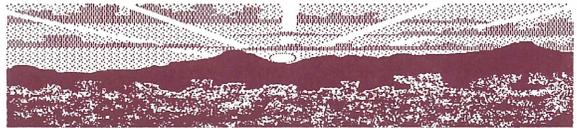
This shift from the freedom of the Spirit to human control has been described by James Denney. Commenting on the verse, "*Quench not the Spirit,*" he says: "In the First Epistle to the Corinthians Paul describes a primitive Christian congregation. There was not one silent among them. When they came together every one had a psalm, a revelation, a prophecy, an interpretation. The manifestation of the Spirit had been given to each one to profit withal; and on all hands the spiritual fire was ready to flame forth. Conversion to the Christian faith, the acceptance of the apostolic Gospel, was not a thing which slightly effected men: it convulsed their whole nature to its depth; they were never the same again; they were new creatures, with a new life in them, all fervor and flame. In a primitive church anybody who pleased might speak -when it would have been better for him to be silent. It might lead him to break out in prayer or praise or exhortation, in a style which made the wise sigh. And for those reasons the wise, **and such as thought themselves wise,** would be apt to discourage the exercise of spiritual gifts altogether. Contain yourself,' they would say to the man whose heart burned within him, and who was restless till the flame could leap out; contain yourself; exercise a little self-control; it is unworthy of a rational being to be carried away in this fashion. **It is forbidden to pour cold water on such enthusiasm when it breaks forth in words of fire. That is the meaning of 'Quench not the Spirit.'** The commandment presupposes that the Spirit can be quenched. Cold looks, contemptuous words, silence, studied disregard, go a long way to quench it. So does unsympathetic criticism. Everyone knows that a fire smokes most when it is newly kindled; but the way to get rid of the smoke is not to pour cold water on the fire, but to let it burn itself clear. When you meet with a disciple whose zeal

burns like fire, very likely the smoke hurts your eyes; but the smoke will soon pass by; and it may well be tolerated in the meantime for the sake of heat. For this apostolic precept takes for granted that fervor of spirit, a Christian enthusiasm for what is good, is the best thing in the world. It may be untaught and inexperienced; it may have all its mistakes to make; it may be wonderfully blind to the limitations which the stern necessities of life put upon the generous hopes of man: but it is of God; it is expansive; it is contagious; it is worth more as a spiritual force than all the wisdom in the world.

I have hinted at ways in which the Spirit is quenched; it is sad to reflect that from one point of view the history of the Church is a long series of transgressions of this precept, checked by an equally long series of rebellions of the spirit. '*Where the Spirit of the Lord is,*' the Apostle tells us elsewhere, '*there is liberty.*' But liberty in a society has its dangers; it is, to a certain extent, at war with order; and the guardians of order are not apt to be too considerate of it. Hence it came to pass that at a very early period, and in the interests of good order, the freedom of the Spirit was suppressed in the Church. **'The gift of ruling,' it has been said, like Aaron's rod, seemed to swallow up the other gifts. The rulers of the Church became a class entirely apart from its "ordinary" members, and all exercise of spiritual gifts for the building up of the Church was confined to them.** Nay, the monstrous idea was originated, and taught as a dogma, that they alone were the custodians of the grace and truth of the gospel; only through them could men come into contact with the Holy Ghost. In plain English, the Spirit was quenched when Christians met for worship. **One great extinguisher was placed over the flame that burned in the hearts of the brethren; it was not allowed to show itself; it must not disturb, by its eruption in praise or prayer or fiery exhortation, the decency and order of divine service.** I say that was the condition to which Christian worship was reduced at a very early period; and it is unhappily the condition in which, for the most part, it exists at this moment."

The Church then, should never fetter the Holy Spirit, either with unscriptural rules, stereotyped programs, rituals, or liturgies. **How grieved the Holy Spirit must often be by rigid understandings that a meeting must end at a certain time, that a service must always follow a certain routine!** Such regulations often attempt to manipulate and control the Church, resulting in the loss of spiritual power. †

Prayer For Jesus



Prayer for Him! Prayer for the welfare of Christ! The words are startling, the sentiment more startling still. I have been accustomed to pray for those in need—for the poor. But to pray for God, to supplicate in behalf of a Being Who is exalted above all other beings—is not that a profane thing! No, my brother; it is very holy—the most holy of all prayers. When you say that your Christ is exalted above all other beings, did it never strike you that you have declared Him to be in need! To be exalted above all things is, for Divine Love, a source of deepest pain. The pain of Divine Love is just this elevation—this eminence, alone. It longs to step down, to break its solitude. It longs to behold in humanity a mirror of itself—another self whom it can speak to.

Did you ever ask yourself why in teaching men to pray our Lord told them to pray first for the Father? Why did He bid them begin by saying, “*Hallowed be Thy name, Thy kingdom come, Thy will be done*”? Was not our need of daily bread more pressing? No. **Christ knew that there was no hunger equal to the hunger of the Father. He knew that the heart of Divine Love was famished.** Think of the Father’s loneliness, think of the Father’s prayer! Remember Love’s poverty without love! Remember the solitude of a God without communion! Let Him have your first sympathy, your earnest prayer! I have been taught from my childhood to say “*for Christ’s sake*”, “*for Jesus’ sake*”, but I did not realize its meaning. I never understood that I was asking for Thy joy. **Whatever I ask, let it be for Thy sake!** If I ask wealth, let it be to feed Thy poor! If I ask health, let it be to bear Thy journeys! If I ask eloquence, let it be to repeat Thine accents! If I ask beauty, let it be to reflect Thine image! If I ask the strength of a resurrection body, let it be to help Thy burden! So shall my supplications be songs of love; **my prayers will all be praises when they are prayers for Thee.**

by G. Matheson

“Blow the trumpet in Zion, consecrate a fast, call a sacred assembly; gather the people, sanctify the congregation, assemble the elders, gather the children and nursing babes; . . . Let the priests, who minister to the Lord, weep between the porch and the altar; let them say, ‘Spare your people, O Lord, and do not give Your heritage to reproach, that the nations should rule over them. Why should they say among the peoples, Where is their God?’ THEN the Lord will be zealous for His land, and pity His people. The Lord will answer and say to His people, ‘Behold, I will send you grain and new wine and oil, and you will be SATISFIED by them; I will no longer make you a reproach among the nations.”

(Joel 2:15-19).



the Morning Watch

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

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)