

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

XXXIV

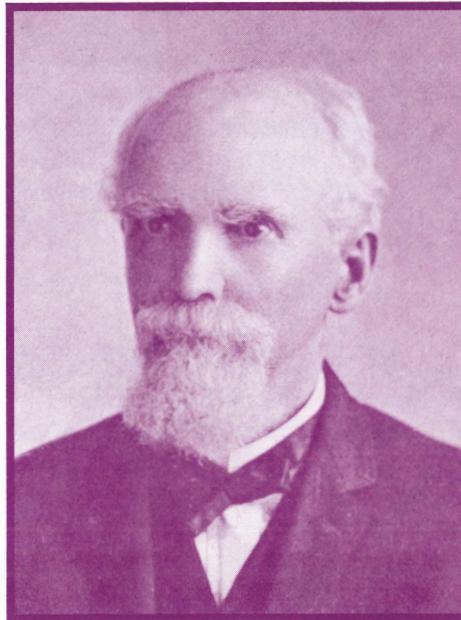
The purpose of this newsletter is to encourage prayer and passion for a true revival of Apostolic Christianity.

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

E. M. Bounds in his book "Prayer and Praying Men", wrote "Elijah learned new and higher lessons of prayer while hidden away by God and with God . . ." This statement is certainly also true of its author. E. M. Bounds was a man hidden away by God and with God in prayer. During his lifetime he never attracted a large following or gained the success and reputation that one might expect. After forty-six years of faithful ministry he still was virtually unknown. Out of the eight classics on prayer he wrote, only two were published during his lifetime. Though hidden and unrecognized while alive, E.M. Bounds is now considered by most evangelicals as the most prolific and fervent author on the subject of prayer.

E. M. Bounds was born on August 15th, 1835 and died on August 24th, 1913. Some may be surprised by this fact, assuming Bounds to be a contemporary author, because of his clear and forthright writing style. As a young man E. M. Bounds practiced law until feeling called to the ministry. He was ordained a Methodist minister in 1859. E. M. Bounds also served as a Confederate Army Chaplain during the Civil War. As a result he was captured and held as a prisoner of war for a short time. After his incarceration, Bounds returned to Franklin, Tennessee, where he and Confederate Troops had suffered a bloody defeat. Bounds could not forget about Franklin, where so many had been ravaged by the Civil War. "When Brother Bounds came to Franklin he found the Church in a wretched state". Immediately he sought out a half dozen men who really believed in the power of prayer. Every



E. M. Bounds

Tuesday night they got on their knees to pray for revival, for themselves, the Church and the town. "For over a year this faithful band called upon the Lord until God finally answered by fire. The revival came down without any previous announcement or plan, and without the pastor sending for an evangelist to help him." It became increasingly apparent that E. M. Bounds was gifted in building and reviving the Church. This prophet of prayer often made preachers uncomfortable with his call for holiness and his attacks on lusting for money, prestige and power. "His constant call for revival annoyed those who believed that the Church was essentially sound . . ." God gave him a great prayer commission, requiring daily intercession. He labored in prayer for the sanctification of preachers, revival of the Church in North America and the spread of holiness among professing Christians. He spent a minimum of three to four hours a day in fervent prayer. "Sometimes the venerable mystic would lie flat on his back and talk to God; but many hours were spent on his knees or lying face down where he could be heard weeping . . ."

W. H. Hodge, who is responsible for putting most of Bounds' writings into print, gives us some personal insights into Bounds' life. He writes, "I have been among many ministers and slept in the same room with them for several years. They prayed, but I was never impressed with any special praying among them until one day a small man with grey hair and an eye like an eagle came along. We had a ten day convention. We had some fine preachers around the home, and one of them was assigned to my room. I was surprised early next morning to see a man bathing himself before day and then see him get down and begin to pray. I said to myself, 'He will not disturb us, but will soon finish', he kept on softly for hours, interceding and weeping softly, for me and my indifference, and for all the ministers of God. He spoke the next day on prayer. I became interested for I was young in the ministry, and had often desired to meet with a man of God that prayed like the saints of the Apostolic age. Next morning he was up praying again, and for ten days he was up early praying for hours. I became intensely interested and thanked God for sending him. 'At last,' I said, I have found a man that really prays. I shall never let him go. He drew me to him with hooks of steel."

In closing let us consider some of E. M. Bounds' remarks on revival, "Revivals are among the charter rights of the Church . . . A revival means a heartbroken pastor. A revival means a church on its knees confessing its sins - the sins of the individual and of the Church - confessing the sins of the times and of the community."

References Used -

"E. M. Bounds the Man of Prayer"
by Lyle Wesley Dorsett

"Prayer and Revival"
by E. M. Bounds

"Purpose in Prayer"
by E. M. Bounds

DISSATISFACTION ~ The Forerunner of Revival

God has set a limit upon the defection of His Church; when the night is at its darkest the dawn is on the way. The inner history of revivals is characterized by a profound sense of dissatisfaction awaking in many hearts. A period of gloom sets in, a weariness and exhaustion invade the heart, the pleasures of the world no longer satisfy. Sick in soul, men turn with a sigh to God; dimly they awake to the consciousness that, in trading heavenly for earthly joys, they have encountered great loss; that in the decay of spiritual vision the world has lost its soul of loveliness. Slowly this aching grows, the heart of man begins to cry out for God, for spiritual certainties, for fresh visions. From a faint desire this multiplies as it widens, until it becomes a vast human need; until in its urgency it seems to beat with violence at the very gates of Heaven.

Within the Church itself, also, through all its days of defection, there have been many who have not bowed the knee to Baal, who have mourned its loss of spiritual power, and who have never ceased to pray earnestly for a revival of its spiritual life. For long their prayers seemed to be unanswered; it appeared as if God had forgotten to be gracious. Gradually, however, the numbers are found to increase; prayer becomes more urgent and more confident; the condition of the Church, its want of spiritual life, the weakness of its spiritual witness, the need of a fresh baptism of spiritual power become apparent. **This need weighs more and more upon the hearts of the devout. Longing for better things becomes an intense pain; men begin to gather in companies to pray; they cease not to cry out to God day and night, often with tears, beseeching Him to visit with His divine power the souls of men, and to pour into the empty cisterns a mighty flood of divine life. In many different parts, quite unconnected with each other, this spirit of intercession awakes, and with it an expectation that will not be denied, a premonition that there is at hand the dawn of better days.**

Thus we see how at such times all things seem to unite and cry out for a revival; the waters are far withdrawn, and heaped up, are foaming and fretting behind the barricade. The times are ripe; **the soul of man weary of wandering, cries out for God; a spirit of intense expectation is abroad, of dissatisfaction with the past, of earnest longing regarding the future. Once more the long and bitter night has ended; the dawn is at hand, for "the fulness of the time" has come.**

by James Burns
"Revivals Their Laws and Leaders"

FERVENT PRAYER!

Christ was much in prayer, and will you neglect prayer or pray very rarely? **Prayer is the ordinary exercise of every child of God.** Why do you not pray? Are you so rich, that you need no supplies of grace; or so careless, that you desire them not? Oh, learn of Christ to be frequent, and fervent, and reverent in prayer! To be frequent, Christ prayed early and late, night and day. *"In the morning, rising up a great while before day, He went out and departed into a solitary place, and there prayed"* (Mark 1:35). Yes, *"He continued all night in prayer to God"* (Luke 6:12). Did Christ spend nights in prayer, and will you not spend hours in prayer? Why do you pray by fits, and not constantly? Why are you so seldom with God, pouring out your hearts to Him?

Are you afraid of coming to God too often? You may come too seldom, but you can never come too often to God. Is there

not occasion for prayer to God early and late? Are there not sins early and late to be pardoned, mercies early and late to be procured, mischiefs early and late to be averted, duties early and late to be performed, afflictions early and late to be endured, and temptations early and late to be broken? Now, whence comes your health and strength? Is it not from heaven? And how does it come, but by prayer? Oh above all things, be much in seeking God! **You have the very key of heaven, if you have the gift and grace of praying.**

Learn of Christ to be fervent; Christ's prayers were earnest and fervent. *"And being in agony, He prayed more earnestly"* (Luke 22:44). Did Christ pray fervently, and will you pray slightly, coldly, drowsily, as if you were asleep, or as if you cared not much whether you prayed or not? By this you expose yourselves to the eminent danger of losing your prayers. **Cold prayers speak of denial. They are but carcasses of duty, carnal and sinful services which the Lord detests, and will never accept.** The greatest liveliness suits us, when speaking in the ears of the living God. Luther was so ardent in prayer, they who stood under his window where he stood

praying, might see his tears falling and dropping down. Bishop Latimer, in his prayers, used constantly to beg that the God of mercy would restore His gospel to England once again. He often reiterated, and with such ardency as if he had seen God before him and had spoken to Him face to face. *"I care not how long or how short thy prayers be (said Johan Picus, Earl of Mirand, to his nephew) but let them be ardent, and rather interrupted and broken between with sighs, than drawn out with a continual number of words."* The more earnest you are in prayer, the more you resemble Christ *"who in the days of His flesh, he had offered up prayers and supplications, with strong crying and tears"* (Hebrews 5:7).

by Andrew Gray
"A Door Opening Into Everlasting Life"

Andrew Gray was a young seventeenth century Scottish preacher who died at the age of 22.

"Let no one despise your youth,"
1 Timothy 4:12.



TEARS



At The Judgement Seat!

"... There shall be weeping ..."

Matthew 22:13

The following message is by John M. Krebs, which comes from a book entitled **The New York Pulpit in the Revival of 1858**. It is a representation of the kind of preaching that brought conviction of sin and repentance to America. J. Edwin Orr said of this revival, *"it was no man's monument. 'It has been rightly said that many who lived during the revival of 1857-58 regarded it as the greatest work of grace the world had seen since the times of the apostles.'"* The revival of 1858 was preceded by two great motivators, **adversity** and **prayer**. *"It was a time of intense political excitement."* The issue of slavery was already dividing the nation and setting the stage for the Civil War. It was also a time of spiritual decline and disillusionment as a result of false predictions concerning the date of Christ's return. The revival was also preceded by a period of unprecedented financial prosperity followed by a sudden bank panic and collapse. **HUMBL**ED and **UNITED** by adversity thousands took time to pray til finally the fire of God fell.

Among the most attractive benefits of the happiness of Heaven, is this - **that there the Lord shall wipe away all tears from the faces of His people - that there shall be no more weeping.** This is an interest to every heart. This world is a vale of tears. Every habitation of man, every personal history, furnishes scenes that serve, by contrast to illustrate the happiness and glory of that world, from which all sorrow and sighing flee away, and where the days of mourning are ended. But this is not to be the portion of all! The Scriptures restrict it to one certain description of persons. These are the just made perfect; the heirs of the righteousness of faith; those who once, indeed, were children of wrath, even as others, but who are washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God.

All who fail of this character, shall also fail to inherit this blessedness. On the day of final trial, they shall be condemned to *"destruction from the presence of the Lord, and from the glory of his power."* The punishment they suffer is described. It is to be burned with *"everlasting fire;"* it is to be gnawed by the *"undying worm;"* it is to endure the bitter pains of *"eternal death."* **This is the portion of all workers of iniquity, who refuse to part with their sins;** who, for the sake of the darling right hand of transgression and the right eye of lust, are to be cast into hell-fire. The punishment of the lost is spoken of in connection with *"weeping,"* and *"wailing,"* and *"gnashing of teeth."* This is the portion of the disappointed and disinherited children of the Kingdom, - of the tares; - and of all those who have no interest in Christ, unwashed, unsanctified, unjustified, unarrayed in His righteousness. It is through weeping and wailing and gnashing of teeth that they vent their sorrow and despair. It will commence at the very bar of God. The wrath is in the soul of the sinner. He comes to that bar in the speechlessness of conscious guilt, and with a *"fearful looking for judgement and fiery indignation."* With consternation, he hears his doom. He turns away upon his dreary road to the prison-house. But, like a criminal convicted in the dock, he sinks under the verdict

and the sentence and bursts forth, at once, in the lamenting expressions of his bitter and terrible distress.

"Wailing" is lamentation with wringing of hands and outcry. It bursts forth upon the public ear. And it has about it, something of the aspect of woe. These manifestations of grief are obvious and dreadful. Yet, perhaps, these images may not affect us so forcibly as the *"weeping"* which is to be the expression of distress in that day. There is an aspect of refinement, something unobtrusive in *"weeping,"* as contrasted with *"wailing and gnashing of teeth."* It is a more silent, subdued grief; but deep and bitter indeed; the manifestation of overwhelming and hopeless sorrow.

Who of us is not familiar with the causes of weeping; rather, who is not familiar with weeping itself? And who knows not from his own experience, how effective and grateful is the relief in the shedding of tears? **There is even a luxury in them.** And there is the weeping of love and repentance, when the full heart of contrition looks on Christ whom we have pierced, and feels the joy of pardoned sin. Like the weeping woman in the house of Simon, who showered her tears upon the feet of Jesus, and wiped them with the hairs of her head; or like Peter, when he had denied his Lord, he went out and wept bitterly.

But it is not of such weeping that our text speaks. These may all be gracious tears; the weeping that endures for a night, to be followed by the joy of the morning. **But that which is described in the premonition before us is the weeping that lasts forever.** It has its springs in a despairing heart; its stream bursts forth from a heart rent with anguish, and flows on unending. It is unavailing as Esau's when he sold his birthright. It may be with subdued sorrow, that would hide itself in solitude; but the desolate soul turns away from the face of the Judge, and from the face of the crowd, and searches out for itself some secluded spot where it may nourish its hopeless grief with never ceasing tears. This is the portion of their cup, who suffer banishment in that day.

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There is the certain consciousness of complete disappointment and utter loss. **Perhaps the sufferers never thought of being excluded from Heaven, as a real and possible event. Deceiving themselves with vain hopes,** willfully ignorant of the truth of God, unmindful of the wrath to come, and with no effort to flee from it, they felt safe. But this delusion can comfort them no longer. Their hopes of escaping are swept away like the spider's web, and they are confounded by their own experience of the realities of death and eternal judgement. Let us sketch some of the characters that are doomed to this woeful disappointment.

1) The worker of iniquity, who defied the law of God as an unreasonable restraint, and rejected the warning of retribution, as the dream of fanaticism, is now confronted with that law, and made to feel that the wrath of God is revealed from heaven against all ungodliness of men. He feels he has no other portion than that which has been prepared for the unbelievers, murderers, whoremongers, idolaters, and ALL liars, who have their part in the lake that burneth with fire and brimstone; which is the second death.

2) The worldly one who gave himself up to the lust of the flesh, and the lust of the eyes, and the pride of life; who deemed this barren earth sufficient bliss, and pursued all its pleasure, - and who perchance expected that after such a frivolous and sensual existence here, he would enter into HEAVEN. He now finds himself alive and conscious - but it is in HELL, in the midst of torment. He is met with the rebuke, that in his lifetime he received his good things, he is justly left to his proper and chosen reward. Torn away from the world to which he bound himself, his idol and his portion lost, his gods gone, his riches fled, his joys worn out, his honors faded.

3) The man who indulged a hope of mercy, such as the gospel never published - who would not repent. **Who had read the gospel backward,** and thought that the blood of the cross by its mere overflow had quenched the fires of perdition; and so, insulted that atonement and dishonored and degraded Christ, by making Him the minister of sin. He comforted himself with the thought that God would be merciful at the last, to all men without exception. He too finds out the guilt and ruin of this enormous mistake. He now witnesses the justice and mercy that he insulted, a mercy, he professed to trust in.

“Let US weep now, that we may not weep then.”

What has sin cost? Hear them, while they review their bargain and estimate their purchase. To avoid tears of repentance and tribulations for Christ's sake in the earth, I have purchased eternal indignation and wrath, tribulation and anguish; and the tears I am now shedding - ah! They shall flow forever from my weeping eyes! I have gotten my portion - I have obtained my reward - my damnation is come! Ah! how bitter will it be to reflect, **“This is the portion I have chosen for myself!”**

Let US weep now, that we may not weep then. Not for our earthly sorrows, but for our sins. Not with the sorrows, but for our sins. Not with the sorrow of the world that worketh death, but with that godly repentance which is unto life - those tears of contrition which are shed at the cross of our dying and atoning Lord. **Fall at His feet, and plead His compassion; and His smile shall light your face with gladness.** Go to Him, now, like that weeping sinner who approached Him in the house of Simon at Capernaum, when with throbbing, bursting heart, she pressed her lips to His feet, washing them with her tears, and wiped them with the hairs of her head.

“For we shall all stand before the judgement seat of Christ.” Rom. 14:10 “For we must all appear before the judgement seat of Christ, that each one may receive the things done in the body, according to what he has done in the body, whether good or bad.” 2 Cor. 5:10

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.

Prayer Times

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

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)