

THE Watchword

"Oh that Thou would rend the heavens, that Thou would come down, that the mountains might flow down at Thy presence. As when the melting fire burns, the fire causes the waters to boil, to make known Thy name to thine adversaries, that the nations may tremble at Thy presence!" Isaiah 64:1,2

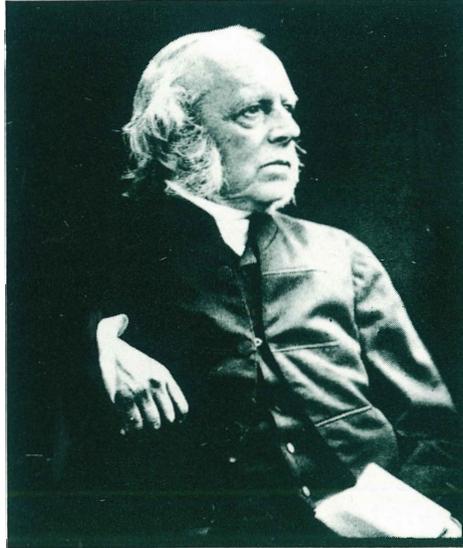
No. 44

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

Truly great men seldom recognize their own worth. Such a great man was Andrew Bonar. His diary is a virtual textbook on the qualities of brokenness and humility. Almost every page seems to be filled with expressions of his transparency and sense of unworthiness apart from Christ. For the true saint, the path of brokenness leads straight to the throne of grace. Andrew Bonar was no exception to this divine rule. Marjory Bonar, Mr. Bonar's daughter, describes his diary as a "revelation of one who prayed always and who prayed everywhere". John J. Murray wrote of Andrew Bonar, "He did not believe in any shortcut to holiness and usefulness in the work of God. He knew that the one and only way to grow in grace and in the knowledge of the Lord Jesus Christ was daily and hourly communion with the Father and the Son". Andrew Bonar himself wrote, "There is too much time taken up with active work for the Kingdom. Surely if God's servants are to speak and preach in the power of the Holy Spirit they must again give themselves continually to prayer. . ."

Andrew Bonar was just one of many Scottish ministers used of God during the Kilsyth Revival of 1839-1840. The ministers most honored by Christ's presence during this time of refreshing were W. C. Burns, Robert Murray McCheyne, Alexander Moody Stuart and Andrew Bonar. All of these men were close friends who encouraged one another in the practice of constant prayer. Soon after the decline of the Kilsyth Revival,



"Andrew Bonar"

Andrew Bonar said, "I have learned by experience that it is not much labor but much prayer that is the only means to success." Mr. Bonar was able to accomplish much with men in public because he spent much time with Jesus Christ in private. The daily entries of Bonar's diary testify of this fact. He wrote on January 3rd, 1856, "I have been endeavoring to keep up prayer at this season every hour of the day, stopping my occupation, whatever it is, to pray a little. I seek to keep my soul within the shadow of the throne of grace and Him that sits thereon." Sabbath, March 8th - "I feel afraid of myself on the ground that I am less prayerful than I used to be, although often more helped in preaching than ever . . ." Wednesday, 24th, "Oh my God, never let me walk even in the green pastures, without Thee! I feel glad to live as a pilgrim and stranger, and more, far more than before, I seek by prayer and strong crying in secret to see God glorified in the salvation of souls."

In a letter to a close friend Andrew Bonar wrote, "Oh brother pray; in spite of Satan, pray; spend hours in prayer, rather neglect friends than not pray, rather fast, and lose breakfast, dinner, supper and sleep too - than not pray. And we must not talk about prayer - we must pray in right earnest. The Lord is near. He comes softly while The Virgins Slumber." Andrew Bonar lived in a time of revival and yet he was always praying for more of God's revival power. His diary again makes this clear. Wednesday, 21st, - "Enabled to spend nearly the whole day in prayer, praise and confession. I was led to deep humiliation for our church, and prayer for the outpouring of the Holy Ghost on my people. I spread out several promises before the Lord, and my heart was sore with desire and yet glad with expectation of what this day may obtain for me. But I find true what Samuel Rutherford wrote: 'A bed watered with tears, a throat dry with praying, eyes a fountain of tears for the sins of the land are rarely to be found among us'."

Andrew Bonar was a man who was intimately acquainted with Jesus Christ. As a result he saw what Jesus saw and therefore cared, wept and prayed like Jesus. Far too often our own eyes are dry because our eyes are blind to the needs around us. Many of us have become blinded by the temporal, till we can no longer see the eternal reality of the holiness of heaven and horrors of hell. Lord, draw us back to the prayer closet where blind eyes see and hardened hearts are broken. Lord, have mercy and bring us to brokenness!

References Used-

"Diary and Life of Andrew A. Bonar"
by Marjory Bonar

"Victorious Christians You Should Know"
by Warren W. Wiersbe

“THE BRIDE’S DESIRE”

Lessons From The Song of Solomon

by G. D. Watson

“Catch us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes.” (Song 2:15). This is the Bride’s prayer that all the defects and faults connected with her life may be utterly removed, that she may have not only a personal fitness to meet her Lord, but also be found full of good fruit, unspoiled by blight from any earthly creature. Great, destructive savage beasts and serpents represent Satan and demons, but the fox is not such a savage beast, and especially little foxes, which are more like puppies and kittens, and full of play, for these represent not the vices of sin, but little shortcomings, little silly thoughts, or words, little negligences of prayer, of obedience, of right manners, of not doing good, little blemishes that spoil the bloom on the perfect ripe fruit.

The true saint cannot bear these little foxes that seem to other Christians so harmless, and yet they are sufficiently of the flesh to hinder the perfection of devotion, and that deep, constant communion of the heart with Christ, that marks the perfect ripening of all the graces. Though her Bridegroom is hid in those high clefts in the steep places, yet she knows He has power, through the Holy Spirit, to destroy those little foxes that hinder the full growth of the tender grapes.

“My beloved is mine, and I am His.” This verse opens to us another rich thought in this Love Song, and that is the mutual ownership between Christ and His saints. This intense passion of proprietorship is universal, and belongs to God and all His creatures, even to the lower animals, who will fight for the ownership of a

grain of corn. Now, when Adam fell every normal instinct in the human soul was perverted and exaggerated, hence sin has utterly filled with the passion for ownership, and made it the unspeakable curse of the world in covetousness. When we are regenerated and thoroughly puri-

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fied from inward sin, this instinct of proprietorship is restored back to God, and then under the full baptism of the Spirit, and by a life of prayer, we are brought to that blessed place where we see and feel that God is our own, and especially He is our own in Christ, for it is only through the blessed Jesus that we can seize upon the living God, and appropriate Him as altogether ours. On the other hand, we belong to Christ by creation, and by redemption, and when He transforms us and fills us with Himself, we become still more His own, not only as a piece of property, but as joined with Him in His very life and

graces and destiny. This expression occurs three times in this divine Song, and each time it is on a rising scale, containing a wonderful suggestion of the steps in this proprietorship, and showing that we are to sink out of the thought of our ownership, and be lost in that great ocean of the ownership which our Lord has in us, and all things.

Now, just notice how the three expressions are used: The first is *“My beloved is mine and I am His,”* in which you notice that the Bride puts her ownership first, and her Bridegroom’s ownership in her comes next. Again, *“I am my beloved’s and my beloved is mine.”* (Song 6:3). Here you notice she puts the Bridegroom’s ownership first, and her ownership in Him comes last, for you see the ownership which Christ has in us is far beyond any ownership we can have in Him, for we are His absolutely and beyond our thoughts. The third time, the words are *“I am my beloved’s, and His desire is toward me.”* (Song 7:10). Here you see the Bride sees nothing except her Lord’s ownership in her, and that

all His love and desire is toward her, and she forgets to mention her own proprietorship, or else the very thought of her ownership is lost in that sea of love where everything is sunk into Christ, and His blessed ownership swallows all things in its vastness and sacred keeping. Thus the *“me”*, and the *“my”*, gradually, or by distinct steps, sink away into being lost in a loving gaze upon our God, and that we do not mention our rights, or our possession, but only see that Christ is all and in all. ✚

“The Divine Love Song”
by G. D. Watson

PENIEL

**"So Jacob called the name of the place Peniel:
'For I have seen God face to face, and my life is preserved.'" (Gen. 32:30)**

by Henry Law

The happiest heart in the world is that in which faith and prayer have undisturbed rule. The truth of this statement follows from the fact that faith has the key of heaven; and prayer has the ear of God. And who is as happy as the man who is always free to enter within the veil and hold communion there? Beseech the Spirit to fan these graces into a bright flame. With this desire let us hasten to Peniel and tarry there until a holy fire is kindled!

Jacob's hard servitude is ended. Home, with its fond endearments, is again before him, but, when he reaches the borders of his native land, he finds it garrisoned with perils. Esau, terrible in fury, mighty in force, is armed to intercept, and to destroy. The wanderer who fled from death, returns to die. But many terrors quench not faith. Jacob, urged by its impulse, flies directly to the mercy-seat. He humbles himself, as unworthy of grace's least crumb. Thus faith strips itself of all, that all the glory may be God's. He pleads that he is in obedience's path. Faith has no other ground on which to stand. He meekly claims the promises; for gracious promises are the title-deeds of hope. **But faith, busy in heaven, is not idle upon earth. In thoughtfulness and diligence it sows the seed, from which successes spring. With upward eye it labors and prevails; while unbelief looks inward-downward and so fails.**

The plans of Jacob are all wisely formed. Then darkness mantles the earth, but it brings no pillow for his head. It stands, and stands alone, on Jabbok's banks. We here see again, how grace gains oil for his lamp. Reader, be sure of this; he is not a thriving and a well-stored saint, who is not much in solitary communion with God. **No public ordinances, no social worship, no Christian fellowship, no mutual interchange of godly thought, can be a substitute for the solitude of the prayer closet. It is when all things are banished, that the smiles of Jesus are most sweet, His voice most clear, His comforts most supporting; then the Word reveals its treasures, and the promises teem with life.** Many mourn lifelessness of spirit, and fruitlessness in work. The withering cause may be, that busy haunts are too busily frequented, and the quiet chamber is too rarely sought. But is the lonely Jacob alone long? Oh no, a stranger suddenly draws near, and grapples with him, and strives with mighty energy to stay his progress, and to lay him in the dust. But who thus wrestles in the

solemn stillness of this solemn night? The form is human, but the person is Divine. But what is the cause of this wrestling? Every act of Jesus is a volume written within and without in golden letters of instruction. Thus Jacob, and every successive pilgrim, learns, that the land of promise is only gained by battling through opposing hosts.



Reader, if you know little of spiritual conflict, it may be you know nothing of the camp of Christ. Examine yourself. Are you truly in the faith? If so, at the cross you have drawn a sword, which never finds a scabbard upon earth, and rarely finds a respite of repose. They, who win the crown, fight a good fight. "The kingdom of heaven suffers violence, and the violent take it by force." But perhaps the struggle, though severe, was short? Not so. It lasted until "the breaking of the day." Earth is a vale of darkness and of gloom. But yet a little while the shadows will flee away. The brightness of a cloudless eternity will dawn. The weary pilgrim will enter the city which has "no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." Then, in a perfect place, there will be perfect rest. Next the prowess of Jacob claims our

wonder. Though nothing but a feeble worm, he is not crushed. He awakens again and again his energies. He exerts again and again every vigor of every nerve. He is but flesh and blood, as we are, yet he cannot be subdued.

It is very important, that we rightly see what was the grand mainspring of Jacob's indomitable heroism. It cannot be too plainly urged, that it was faith. **He followed the Lord fully. He knew that the voice, which called him, was victory. Hence he was confident, that it were easier to scale and storm the heavens, than to frustrate his assured success. Faith is a rock, when thus on the Rock of promise. It is not of earth, therefore it is imperishable. It is of heaven, therefore its energies are Divine. It looks to Jesus, therefore it overlooks all difficulties. It leans on Jesus, therefore it is as firm as God. But Jacob wrestled not in faith only, but in supplication and in tears. "Yes he struggled with the Angel and prevailed, he wept and sought favor from Him." (Hos. 12:4). We learn, that faith is always in earnest, therefore it prays. It is always humble, therefore it weeps. Here, again, a door is opened in heaven; and we see Jehovah vanquished by a praying saint. True prayer is indeed bold. It draws near to God, and**

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wrestles with Him, and gives Him no rest, until an approving smile testifies that the appeal is granted. God neither can, nor will, release Himself from the intensity of prayerful efforts. He cannot, because the truth is set up in heaven, that prayer shall prosper. He will not, because prayer is the moving of His Spirit in the heart, and the speaking of His Spirit on the lips. To deny prayer would be to deny Himself. To be silent to it would be to be silent unto Himself. "If we ask anything according to His will, He hears us: and if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him."

Oh my soul, examine well the Scripture's picture of prayer. It is "to take hold" of Him, (Isa. 64:7). It is "taking hold of His strength," (Isa. 27:5). It is to "give Him no rest," (Isa. 62:7). Learn these truths in their power. Use them as the habit of your life. Then you will know prosperity and peace of soul. But the heart strong in faith and prayer loses all nature's hardness. It becomes soft, as the sympathy of Jesus: and tender, as the whispers of His grace. Thus Jacob's streaming eye proclaimed with what subdued sincerity he loved the Lord, whom he so tightly grasped, and how deeply he was melted by inward consciousness of sin's demerit. **Reader, remember, except you have faith, and prayer, and brokenness of heart, you have no signs of life.** Prove, then, yourself at Peniel. Never quit, until you hear these words, "Great is thy faith, be it unto thee even as thou wilt." And again, "Behold he prayeth." And again, "She hath washed My feet with tears; therefore, her sins, which are many, are forgiven, for she loved much."

But we are so framed, that spiritual greatness may be a snare. It may lead to boasting, which is destructive victory, which leaves the victor in the chains of pride. Our guardian Lord knew this, and since it is better to prevent than to heal, He "touched the hollow of Jacob's thigh, and it was out of joint." Here we have a mirror, which reflects many of the Lord's dealings with His favored children. In prevailing they are crippled, lest by prevailing they should perish. Strong grace is checked by enfeebled flesh, lest it should climb the dizzy heights of self-esteem. Many halting infirmities convince them that a yielding Lord has power to lay low. They learn that victory is His gift, and not the wages of their might. They feel that they are broken reeds, except God works with them to will and to do. Let us behold once more the

triumphs of persevering faith. The angel concedes the victory, and asks to be released from the unyielding arms. Jacob, with limb disjointed, but with faith confirmed, seeks no advantage but an increase of heavenly favor. With holy boldness he exclaims, "I will not let Thee go, except Thou bless me." He cares not for healing of body, or for outward prosperity, he only asks for increased tokens of God's love, and for increased health within. "Bless me," is his prayer. Such noble yearnings are the Lord's delight. He honors them, because they honor Him, He crowns them with all that God Himself can give.

Count, if you can, the spoil which Jacob won, when the Lord blessed him there! And the Lord gave him a new name which give perpetual fame to this exploit. [His name was changed from Jacob to Israel]. Heroic deeds have endless life. Wherever the Word of God is preached or read, Israel is a title, which tells of Jacob's princely power with God and men. The record is true. As a prince, he constrained God to bless him. As a prince, he drew the heart of Esau like a captive into his arms. Reader, be an Israelite indeed, and heaven is yours, and earth is yours. Heaven is yours to bless you. Earth is yours to serve you. Jacob receives a name, and gives a name. He calls the place Peniel, "for I have seen God face to face, and my life is preserved." Again I say, be an Israelite indeed, and every place will be your Peniel. In every scene you will behold God near. Through life, in death, you will have an eye to gaze undazzled on Him. Your secret chamber will be Peniel - as you kneel, God will come down, and show His smiling face. The family sanctuary will be Peniel - you will see Him extending the wings of mercy over you and yours. Every page of the Bible will be Peniel - bright with the radiance of Him, who is "the Light of Life," and "the Sun of Righteousness." Your post of daily toil will be Peniel - for you will set the Lord always before you. His earthly temples will be Peniel - in the prayers and praises of the assembled worshippers, in the proclamations of His truth, He will manifest Himself unto you, as He does not unto the world. Your dying bed will still be Peniel. Jesus will come again, to bear you safely to the Father's home. ETERNITY WILL BE GLORIOUS!

*"The Gospel In Genesis"
by Henry Law*

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)

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)