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. 45

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

Fire kindles more fire. In 1904 one of the most significant revivals of the modern Church age swept through Wales. News of the Welsh revival quickly encircled the globe, bringing with it sparks of hope and expectation. Soon revival fires were burning in India, China, Korea and America. Instrumental in the revival in India was a young woman by the name of Pandita Ramabai. She established a center for young widows and orphans called *"Mukti"* meaning - salvation or deliverance. Ramabai felt strongly the need for revival among the widows in India.

In December 1904, after receiving word of the Welsh revival, her hunger for an outpouring of the Spirit intensified, "she started prayer circles of ten girls each, urging them to pray for the salvation of all nominal Christians in India and across the world. At first there were seventy in her prayer circles. She sent out a call for other prayer circles to be formed among friends and supporters, giving each a list of ten unsaved girls or women for whom to pray. Within six months there were 550 at Mukti who met twice a day to pray for revival." On June 29, 1905 the Spirit fell upon a large group of girls, with weeping, confession of sin and prayers for empowerment. The next day, June 30, while Ramabai taught from John 8, the Spirit came in power. All the women and girls began to weep and confess their sins. Many were stricken down under conviction of sin while attending to their daily studies and household duties.

Lessons were suspended and the women gave themselves to continual prayer. During these days of heart-searching repentance many girls had visions of the *"body of sin"* within themselves. They testified that the Holy Spirit came into them with holy burning, which they called a baptism of fire, that was almost unbearable.

"Pandita Ramabai"

Another reporter of these revival incidents stated, *"the girls in India so wonderfully wrought upon and baptized with the Spirit, began by terrifically beating themselves, under pungent conviction of their need. Great light was given them. When delivered they jumped up and down for joy for hours without fatigue. They cried out with the burning that came into and upon them, while the fire of God burned the members of the body of sin, pride, anger, love of the world, selfishness, uncleanness, etc. They neither ate nor slept until the victory was won. Then the joy was so great that for two or three days after receiving the baptism of the Holy Spirit they did not care for food."* In such times of true revival the most basic dealings of the Holy Spirit suddenly became powerfully intensified. Both the conviction of sin and the joy of salvation are seemingly greatly exaggerated.

G. H. Lang after spending some time at Mukti observing the revival wrote, *"little girls were lost for hours in the transport of loving Jesus and praising Him. Young Christians were counting it a rare privilege to spend many successive hours in intercessory prayer for strangers never seen or known . . . In one meeting we were seventeen hours together; the following day more than fifteen hours passed before the meeting broke up with great joy." "Dr. Nicol MacNicol, the scholarly biographer of Pandita Ramabai reported that these who seemed to have such emotional blessings at the time of the revival were still living steadfast, godly lives twenty years later."*

The life of Pandita Ramabai is a strong encouragement for us to apply ourselves diligently to the word of hope. This precious young woman armed only with a God given vision and the news of Christ's fresh work in Wales took heart and set herself to pray like never before. In light of what God has done in the past for His Church have we not reason to hope? The Church is too often hopeless and prayerless because it has forgotten God's mighty acts. ***"Seek the LORD and His strength, seek His face continually. Remember His marvellous works which He has done, His wonders, and the judgments of His mouth; . . ." (1 Chron. 16:11,12).***

References Used -

"Pandita Ramabai - The Story of Her Life" by H. S. Dyer

"The Flaming Tongue" by J. Edwin Orr

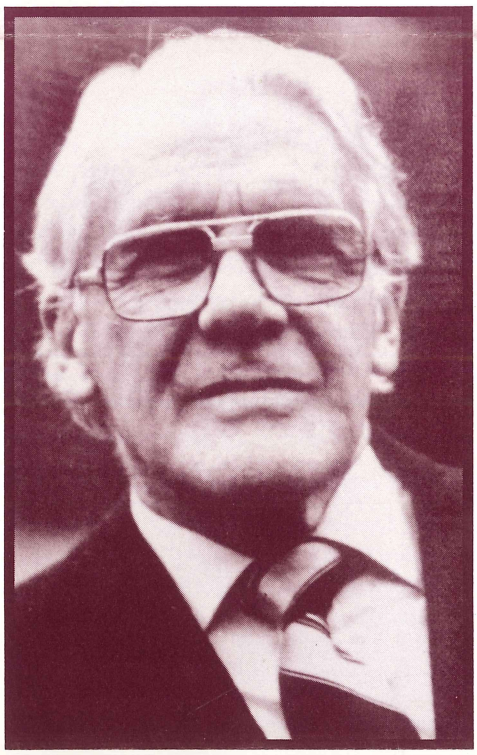
"Revival Fire" by Wesley Duewel

"HAVE WE NO TEARS FOR REVIVAL?"

The following material is taken from *"Revival God's Way"* by the late Leonard Ravenhill and is offered in his honor and memory. The Watchword ministry has been greatly blessed and influenced by Mr. Ravenhill's preaching and writings. His ministry has confirmed for us God's calling and challenged us to greater zeal and love for our Lord Jesus Christ. Over the past 73 years Mr. Ravenhill called the Church to reform and revival. Because of his faithfulness whole generations have been called to account and left without excuse. We urge you now to receive gladly this message by brother Ravenhill which was so typical of his overall service to Christ.

"They that sow in tears shall reap in joy." (Ps. 126:5). This is the divine edict. This is more than preaching with zeal. This is more than scholarly exposition. This is more than delivering sermons of exegetical exactitude and homiletical perfection. Such a man, whether preacher or pew dweller, is appalled at the shrinking authority of the Church in the present drama of cruelty in the world. And he cringes with sorrow that men turn a deaf ear to the Gospel and willingly risk eternal hell in the process. Under this complex burden, his heart is crushed to tears.

The true man of God is heartsick, grieved at the worldliness of the Church, grieved at the blindness of the Church, grieved at the corruption in the Church, grieved at the toleration of sin in the Church, grieved at the prayerlessness in the Church. He is disturbed that the corporate prayer of the Church no longer pulls down the strongholds of the devil. He is embarrassed that the Church folks no longer cry in their despair before a devil-ridden, sin-mad society, ***"Why could we not cast him out?" (Matt. 17:19).***



Leonard Ravenhill
Jun. 18, 1907 - Nov. 27, 1994

Many of us have no heartsickness for the former glory of the Church because we have never known what true revival is. We stagnate in the status quo and sleep easy at night while our generation moves swiftly to the eternal night of hell. Shame, shame on us! Jesus whipped some money changers out of the temple; **but before He whipped them, He wept over them.** He knew how near their judgment was The Apostle Paul sent a tear-stained letter to the Philippian saints, writing: *"I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ" (Phil. 3:18).* Notice that he does not say they are enemies of Christ; they are, rather, the enemies of the cross of Christ. They deny or diminish the redemptive values of the cross. There are many like this today. The church of Rome does not stand as an enemy of Christ; it traces heavily on His holy name. Yet it denies the cross by saying that the Blessed Virgin is co-redemptive. If this is so, why was she not also crucified? The Mormons use the name of Christ, yet they are astray on the atonement. Have we tears for them? Shall we face them without a blush when they accuse us of inertia at the Judgment Seat saying that they were our neighbors and an offense to us, but not a burden because they were lost?

The Salvationists can scarcely read their flaming evangelical history without tears. Has the glory of the evangelical revival under Wesley ever gripped the hearts of the Methodists of today? Have they read of the fire-baptized men in Wesley's team? Men like John Nelson, Thomas Walsh, and a host of others whose names are written in the Book of Life; men persecuted and kicked in the streets when they held street meetings? Yet as their blood flowed from their wounds, their tears flowed from their eyes. Have the Holiness people set a guard at the door of the beauty parlors lest any sister should enter to get her hair curled, while a block away there is a string of prostitutes trying to sell their sin-wracked bodies with none to tell them of eternal love? Do the Pentecostals look back with shame as they remember when they dwelt across the theological tracks, but with the glory of the Lord in their midst? When they had a normal church life, which meant nights of prayers, followed by signs and wonders, and diverse miracles, and genuine gifts of the Holy Ghost? When they were not clock watchers, and their meetings lasted for hours, saturated with holy power? Have we no tears for these memories, or shame that our children know nothing of such power? Other denominations had their Glory Days of revival. Think of the mighty visitations to the Presbyterians in Korea. Remember the earth-shaking revival in Shantung. **Are those days gone forever? Have we no tears for revival?**

We strongly recommend the following books by ~ Leonard Ravenhill:

"Why Revival Tarries"
"Revival Praying"
"Meat for Men"
"Sodom Had No Bible"
"America Is Too Young To Die"
"Tried and Transfigured"
"Treasury of Prayer"
"Revival God's Way"
"Refiner's Fire - I & II"

"THE KOREAN PENTECOST"

The Revival That Prepared Thousands For Eternity!

by David Smithers

J. Edwin Orr has accurately described a true evangelical awakening as, *"a movement of the Holy Spirit bringing about a revival of New Testament Christianity in the Church of Christ and its related community."* What is the purpose for such outpourings of the Holy Spirit? Are God's purposes in reviving His Church always the same? Without question, God's primary purpose for revival is first and foremost; the purifying and empowering of the saints to be a witness for His glory. Yet there are several possible secondary purposes for the Church to be revived. Many today when speaking of the need for revival in North America seem to focus mainly on the restoration of America's former glory and prosperity. God sometimes sends revival in order to prepare His Church for tribulation. Have we forgotten about *"The Great Awakening"* that radically transformed the American colonies and prepared our forefathers for the Revolutionary War and the founding of our nation? In 1857-58 our nation was once again shaken by a mighty revival. This revival prepared thousands of men to face death on the killing fields of the Civil War in the years 1861-1865.

The First Seven Presbyterian Ministers. 1907.

The mighty Korean Revival of 1907 is another clear example of God's merciful purposes in revival. In 1905, the armies of Japan defeated Russia and gained control of Korea's foreign affairs as the spoils of war. The Japanese annexed and occupied Korea from 1910 to 1945. For the next 35 years Japan manipulated and oppressed the Koreans for their own profit. Many who suffered at the hands of the Japanese during these years were the newly purified and converted saints of God. God in His foreknowledge and mercy, revived the Korean Church in 1907 and thus prepared thousands to be thrust into eternity only a few years later. Let us now consider this revival that prepared a whole nation for such suffering.

News of Revival Encourages Fervent Prayer

In 1906 Dr. Howard Agnew Johnston brought news of the awakenings in Wales and in India to the missionaries in Korea. Soon many were continually praying for a fresh work of the Spirit. Of this time William Blair and Bruce Hunt stated, *"We had reached a place where we dared not go forward without God's presence. Very earnestly we poured out our hearts before Him, searching our hearts and seeking to meet the conditions. God heard us and gave us an earnest that week of what was to come. Before the meetings closed the Spirit showed us plainly that the way of victory for us would be a way of confession, of broken hearts, and bitter tears."* Of this season of prayer, Jonathan Goforth said, *"The Early Church did great honor to God the Holy Spirit by dropping everything and spending ten days in prayer to prepare for His coming. I have told how the missionaries spent one to several hours each day for months in preparing a way in their hearts for the Holy Spirit. . . They honored God and appreciated the gift of the Holy Spirit by meeting in the church for prayer at five o'clock - not five o'clock every evening, but every morning through the fall and winter of 1906-7. They honored God the Holy Spirit by six months of prayer and then He came as a flood."*

God Answers Prayer

"At Monday noon, we missionaries met and cried out to God in earnest. We were bound in spirit and refused to let God go till He blessed us. That night it was very different. Each felt as he entered the church that the room was full of God's presence. Not only missionaries but Koreans testify to the same thing. I was present once in Wisconsin when the Spirit of God fell upon a company of lumbermen and every unbeliever in the room rose to ask for prayers. That night in Pyengyang, the same feeling came to me as I entered the room, a sense of God's nearness, impossible of description. After a short sermon, Mr. Lee took charge of the meeting and called for prayers. So many began praying that Mr. Lee said, *'If you want to pray like that, all pray,'* and the whole audience began to pray out loud, all together. The effect was indescribable - not confusion, but a vast harmony of sound and spirit, a mingling together of souls moved by an irresistible impulse of prayer. The prayer sounded to me like the falling of many waters, an ocean of prayer beating

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against God's throne. It was not many, but one, born of one Spirit, lifted to one Father above. Just as on the day of Pentecost, they were all together in one place, of one accord praying, *'and suddenly there came from heaven the sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.'* God is not always in the whirlwind, neither does He always speak in a still small voice, He came to us in Pyengyang that night with the sound of weeping. As the prayer continued, a spirit of heaviness and sorrow for sin came down upon the audience. Over on one side, someone began to weep, and in a moment the whole audience was weeping. Mr. Lee's account, written at the time of the revival, gives the history of that night better than any words, however carefully penned three years later, can do. Man after man would rise, confess his sins, break down and weep, and then throw himself to the floor and beat the floor with his fists in perfect agony of conviction. My own cook tried to make a confession, broke down in the midst of it, and cried to me across the room: *'Pastor, tell me, is there any hope for me, can I be forgiven?'* And then he threw himself to the floor and wept and wept, and almost screamed in agony. Sometimes after a confession, the whole audience would break out in audible prayer, and the effect of that audience of hundreds of men praying together in audible prayer was something indescribable. Again, after another confession, they would break out in uncontrollable weeping, and we would all weep, we could not help it, and so the meeting went on until two o'clock a.m., with confession and weeping and praying."

"Only a few of the missionaries were present on that Monday night. On Tuesday morning, Mr. Lee and I went from house to house telling the good news to all who were absent, (and to our Methodist friends in the city). That noon the whole foreign community assembled to render thanks to God. I wish to describe the Tuesday night meeting in my own language because a part of what happened concerned me personally. We were aware that bad feeling existed between several of our church officers, especially between a Mr. Kang and Mr. Kim. Mr. Kang confessed his hatred for Mr. Kim on Monday night, but Mr. Kim was silent. At our noon prayer-meeting on Tuesday, several of us agreed to pray for Mr. Kim. I was especially interested because Mr. Kang was my assistant in the North Pyengyang Church and Mr. Kim an elder in the Central Church, and one of the officers in the Pyengyang Men's Association, of which I was chairman. As the meeting progressed, I could see Mr. Kim sitting with the elders behind the pulpit with his head down. Bowing where I sat, I asked God to help him, and bolting up, I saw him coming forward. Holding to the pulpit, he made his confession. *'I have been guilty of fighting against God. I have been guilty of hating not only Kang You-moon, but Pang Mok-sa.'* Pang Mok-sa is my Korean name. I never had a greater surprise in my life. To think that this man, my associate in the Men's Association, had been hating me without my knowing it! It seems that I had said something to him one day in the hurry of managing a school field day exercise which gave offense, and he had not been able to forgive me. Turning to me, he said, *'Can you forgive me, can you pray for me?'* I stood up and began to pray, *'Apa-ge, Apa-ge' ('Father, Father,')* and got no further. It seemed as if the roof was lifted from the building and the Spirit of God came down from heaven in a mighty avalanche of power upon us. I fell at Kim's side and wept and prayed as I had never prayed before. My last glimpse of the audience is photographed indelibly on my brain. Some threw themselves full length upon the floor, hundreds stood with arms outstretched toward heaven. Every man forgot every other. Each was face to face with God. I can hear yet that fearful sound of hundreds of men pleading with God for life, for mercy. The cry went out over the city till the heathen were in consternation."

"As soon as we were able, we missionaries gathered at the platform and consulted, *'What shall we do? If we let them go on like this some will go crazy.'* Yet we dared not interfere. We had prayed to God for an outpouring of His Spirit upon the people and it had come. I know now that when the Spirit of God falls upon guilty souls, there will be confession, and no power on earth can stop it. The Christians returned to their homes in the country taking the Pentecostal fire with them. Everywhere the story was told, the same Spirit flamed forth and spread till practically every church, not only in North Korea, but throughout the entire peninsula had received its share of the blessing. In Pyengyang, special meetings were held in the various churches for more than a month. Even the schools had to lay aside lessons for days while the children wept over their wrongdoings together."

Reaping the Harvest

"A burning zeal to make known the merits of the Saviour was a special mark of the Church at Pentecost. The same is not less true of the Korean Church. It was said that the heathen complained that they could not endure the persecution of the Christians. They were evermore telling of the strong points of their Saviour. Some declared they would have to sell out and move to some district where there were no Christians, in order to get rest." "Drunkards, gamblers, adulterers, murderers, thieves, self-righteous, Confucianists and others had been made into new men in Christ. In five years of rapid growth, 1906-1910, the net gain for all the churches of Korea was 79,221, which was more than the total members in Japan after half a century of Protestant effort, or twice the number of the Protestants in China in the first eighty years of mission work. By 1912, there were approximately 300,000 Korean church members in a total population of twelve million."

References Used ~

"The Korean Pentecost"
by William Blair and Bruce Hunt

"When the Spirit's Fire Swept Korea"
by Jonathan Goforth

"The Flaming Tongue"
by J. Edwin Orr

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)*