

# THE Watchword

Pastor's Issue

*"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. 49

The purpose of this publication 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

Many within the Church today feel as if they are drowning in a river of empty words and hollow promises. Demoralized by superficial religion, their hungry hearts are crying out, "Where is the REAL Church, mighty in truth and power?" There are many who can give us a moving definition of revival, but where are the MEN who can move the Church with a demonstration of revival? As the late Leonard Ravenhill once said, "We can all make the menu, but we can't make the meal." Proverbs 27:7 tells us that, "To the hungry even what is bitter tastes sweet." Sadly, multitudes of hungry and disillusioned souls are seeking the bitter bread of a godliness that denies power, or a form of power that denies godliness. Oh, how we need the REALITY of revival, a revival that will restore the Church to Her former apostolic beauty of PURITY and POWER. Nothing less than this REALITY will prepare us to face a dying world and the coming King.

The prince of Puritan pastors, Richard Baxter was an instrument in such a revival. Mr. Baxter possessed that rare combination of a prophet's fiery zeal and a pastor's tender care. In the year of 1647 Baxter was resettled in his old church at Kidderminster. It was here that he sparked and nurtured a mighty revival. When Baxter arrived at Kidderminster it had a population of about 3000 weavers who were reckless, ungodly and content to



Richard Baxter

remain that way. By the end of Baxter's stay, the entire community was miraculously transformed by the power of the Holy Spirit. Dr. Bates reported that "The place before his coming was like a piece of dry and barren earth; but by the blessing of heaven upon his labor, the face of paradise appeared there. The bad were changed to good and the good to better." During this season of revival the church at Kidderminster became so full that five new galleries had to be built to seat the hungry crowds. Mr. Baxter himself writes, "As you passed along the streets on the Sabbath morning, you might hear a hundred households singing psalms at their family worship. In a word, when I came to Kidderminster, there was only about one family in a whole street that worshipped God and called upon His name. When I left, there were some streets where not a

family did not do so." Kidderminster became a "colony of heaven" in the days of Richard Baxter.

With tireless zeal, Baxter fanned the flames of revival with the MIRACLE of passionate preaching. Many believe that Baxter was one of the most powerful preachers that ever addressed an English congregation. He was an intense and forceful preacher, he believed that, "If hard hearts were to be broken, it was not stroking but striking that must do it." He purposed to always, "Preach as never sure to preach again, and as a dying man to dying men." His sermons were a combination of cutting and piercing words and a gentle and loving spirit. Baxter consistently spoke like one who had been face to face with Jesus. He drew others to Heaven through his preaching because he had touched Heaven through his praying. In Baxter's classic book *The Reformed Pastor*, he reminds us that the pulpit is only a reflection of the closet. He writes, "When your minds are in holy, heavenly frame, your people are likely to partake of it. They will be able to feel when you have been much with God; that which is most on your heart, will be most in their ears."

Even after Mr. Baxter had delivered his very soul through preaching, he still felt that his work was but half done. He knew that the preaching of the Word must be accompanied by the personal and individual touch of a pastor. "He arranged that every family in his parish should come to his house, one by one... Then he took each member apart and urgently, tenderly besought him to make an immediate decision for Christ. Seldom did a family leave Baxter's door without tears."

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J. C. Ryle esteemed Baxter as one of the most successful pastors to ever live. He writes, *"While some ministers were wrangling about the divine right of Episcopacy or Presbytery, or splitting hairs about reprobation and free-will, Baxter was always visiting from house to house and beseeching men for Christ's sake, to be reconciled to God... While others were entangling themselves in politics, and 'burying their dead' amidst the potsherd of the earth, Baxter was living a crucified life and daily preaching the Gospel."* Because of Mr. Baxter's great success among his people he soon became a shepherd of shepherds. Addressing his fellow ministers, Baxter writes, *"We must feel toward our people as a father toward his children; yea, the most tender love of a mother must not surpass ours. We must even travail in birth, till Christ be formed in them. They should see that we care for no outward thing, neither liberty, nor honor, nor life, in comparison to their salvation... When the people see that you truly love them, they will hear anything from you... Oh therefore, see that you feel a tender love for your people in your hearts, and let them perceive it in your speech and conduct. Let them see that you spend and are spent for their sakes."*

Mr. Baxter's passion for souls even reached beyond the shores of England. He hoped to one day see the formation of a college and training center, where ministers could be prepared to *"Undertake the conversion of some of the vast nations of infidels... with the plain and pure gospel."* It should not surprise us therefore, that he greatly admired John Eliot, the famous pioneer missionary to the Indians of New England. Such apostolic vision and missionary zeal was very rare among many in the Church in the 17th century, even during the Golden Age of great Puritan preachers.

The pack mules of revival are always the humble and persistent prayers of the saints. The Kidderminster awakening was certainly no exception. It was the grace-empowered prayers of Baxter and a handful of people that prepared the way for revival. Fits of epilepsy, tumors and sins of every kind vanished in answer to the prayers of Baxter's congregation.

Hour after hour they poured out their hearts with fervent prayer and fasting during this revival season. Armed with the weapon of PRAYER, Baxter destroyed demonic strongholds and reduced mighty magistrates to tears. With a broken heart and callused knees, Mr. Baxter overcame every obstacle. By fervent prayer, he overcame poor health, slander, rejection, division and even the Great Ejection of 1662. Richard Baxter considered prayer the first and last thing necessary to be a successful pastor and revivalist. He writes, *"Above all be much in secret prayer and meditation. By this you will fetch the heavenly fire that must kindle your sacrifice: remember you cannot decline and neglect your duty to your own hurt alone, many will be losers by it as well as you."*

In light of all the revival promises of the Scriptures, can we truly hope to see revival without such prayer? We need pastors who will not only talk about revival, but who will travail for revival. Today the Church has everything from men's meetings to miracle meetings, but we still

don't have revival. Mere meetings and conferences will never be able to substitute for the power and authority of a true shepherd's prayers. *"Let the priests, who minister to the LORD, weep between the porch and the altar, and let them say, 'Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: why should they say among the people, Where is their God?'"* (Joel 2:17). I fear that many pastors are foolishly expecting a move of God while neglecting the means of God. The Father longs to visit us. *"He will come to us like the RAIN, like the latter and former RAIN to the earth."* (Hosea 6:3). Yet, like Elijah, we will have to pray and pray again, before the first rain clouds of true revival are seen. Dear pastors, *"ASK the Lord for RAIN in the time of the latter rain."* (Zechariah 10:1). †

#### References Used -

*"The Autobiography of Richard Baxter"*

*"Light from Old Times" by J. C. Ryle*



## MASON'S SAYINGS ON PRAYER



by John Mason 1646-1694

Pray not to be seen of men but to be heard of God.

Prayer does not consist in gifted expressions and a volubility of speech; but in a brokenness of heart.

Imperfect broken groans from a broken heart, God will accept.

Prayer does not consist in the elegance of the phrase, but in the strength of the affection.

A hard heart cannot pray; a broken heart is made up of prayer.

When God pours out His Spirit upon man, then will man pour out his heart before God.

He that lives without prayer or prays without life, has not the Spirit of God.

Where there is a willing heart there will be a continual crying to heaven for help.

Prayer, if it be done as a task, is not prayer. Sin quenches prayer, affliction quickens it.

The same Spirit of faith which teaches a man to cry earnestly, teaches him to wait patiently.

The breath of prayer comes from the life of faith.

A desire to be happy is natural, a desire to be holy is supernatural.

Love the men of the world, but not the things of the world.

To have a portion in the world is a mercy, to have the world for a portion is a misery.

If heaven does not enter into us by way of holiness, we shall never enter into heaven by way of happiness.

In heaven God will never hide His face any more, nor the devil show his face any more.

Can we expect to live with God in heaven if we love not to live with Him on earth?

If you love to worship God here below, God will take you up to worship Him above. You shall change your place but not your employment.

If there be any grief in heaven, surely it will be that we have done no more for God on earth.

Do the Lord's work in the Lord's time; pray while God hears, hear while God speaks, believe while God promises and obey while God commands.

# THE PASTOR AND REVIVAL

Edited by David Smithers

The following material represents the godly wisdom born out of the day to day experiences of pastors who actually witnessed years of revival. To them revival was not a philosophy, a fad, or just an old story, it was something they lived. These men labored in the Lord's vineyard during the most prolonged period of revival history known to the Church. Imagine if you can, living and ministering for nearly five decades during the second and third Great Awakening. Since your earliest memories you would have continually heard about wonderful revivals in one part of the country or another. It was a time when America was known for her rare spirituality rather than her rank sensuality. Revivalists shook the nation with powerful preaching, followed by daily prayer meetings and transformed lives. Pastors all over the country rejoiced as they saw virtually years of gospel work accomplished in only days.

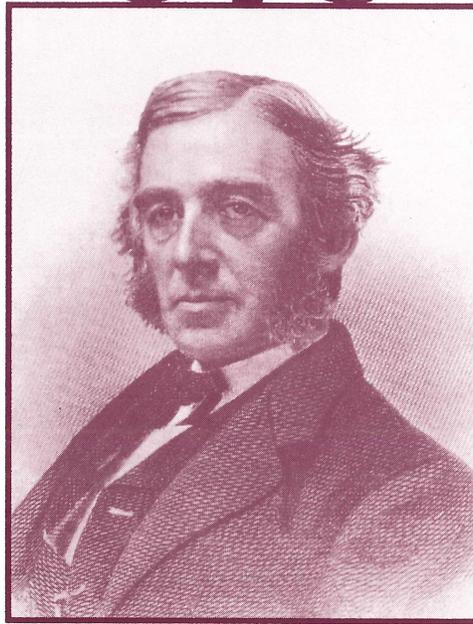
Many of us are longing and praying to see this kind of glory return to the Church. Still, there is much confusion and debate over how it is to be truly accomplished. As we seek understanding on the process of revival, we need to take care not to commit the sin of Rehoboam. Being wise in his own eyes, young king Rehoboam rejected the counsel of his father's elders, and as a result, divided the Kingdom. (1 Kings 12). We can not afford to quickly dismiss our forefather's wisdom and experience, under the convenient assumption that, "God is going to do a new thing." Though many are confident that a revival is eminent, we must be very careful not to be presumptuous about a revival that is still yet to be experienced. Whether or not we see a revival in the future I believe will be determined by the choices we make today. Please now consider the wisdom and advice of men who, like the Apostles, proclaimed only those things which they had seen, heard and handled. (1 John 1:1-4).

## The Need for Watchfulness - Pastor Theodore Cuyler

Theodore Cuyler graduated from Princeton Seminary in 1846, and after entering his first pastorate in Burlingham, New Jersey witnessed a remarkable revival. In 1853 Mr. Cuyler moved to New York City into the Market Street Dutch Reformed Church, where he was instrumental in another revival. Eventually, in 1860, Cuyler went

to Brooklyn where he pastored and built what was then the largest Presbyterian Church in America. Mr. Cuyler was also well acquainted with many successful preachers, such as Horatius Bonar, C. H. Spurgeon, D. L. Moody and Charles G. Finney.

On the subject of being prepared and watchful for a coming revival, Theodore Cuyler writes, "One day the wife of one of my two church elders came to me in my study, and told me that her son had been awakened by the faithful talk of a young Christian girl, who had brought some work to her husband's shoe store. I said to the elder's wife: 'The Holy Spirit is evidently working on one soul, let us have a prayer meeting at your house tonight.' We spent the afternoon in gathering our small congregation together, and when I got to her house it was packed to the door. I have attended thousands of prayer meetings since then, but never one that had a more distinct resemblance to the Pentecostal gathering in 'the upper room' at Jerusalem. The atmosphere seemed to be charged with a divine electricity that affected almost every one in the house. Three times over I closed the meeting with a benediction, but it began again, and the people lingered until a very late hour, melted together by 'a baptism of fire.' That wonderful meeting was followed by special services every night, and the Holy Spirit



Theodore L. Cuyler

descended with great power. My little church was doubled in numbers, and I learned more practical theology in a month than any seminary could teach me in a year. **That revival was an illustration of the truth that a good work of grace often begins with the personal effort of one or two individuals.** The Burlington awakening began with the little girl and the elder's wife. We ministers must never despise or neglect 'the day of small things.' **Every pastor ought to be constantly on the watch, with open eyes and ears, for the first signs of a special manifestation of the Spirit's presence.** Elijah, on Carmel, did not only pray; he kept his eyes open to see the rising cloud. **The moment that there is a manifestation of the Spirit's presence, it must be followed up promptly.** For example, during my pastorate in the Market Street Church, New York, (from 1853 to 1860), I was out one afternoon making calls, and I discovered that in two or three families there were anxious seekers for salvation. I immediately called for a series of meetings for almost every evening. A large ingathering of souls rewarded our efforts and prayers. I have no doubt that very often a spark of divine influence is allowed to die for

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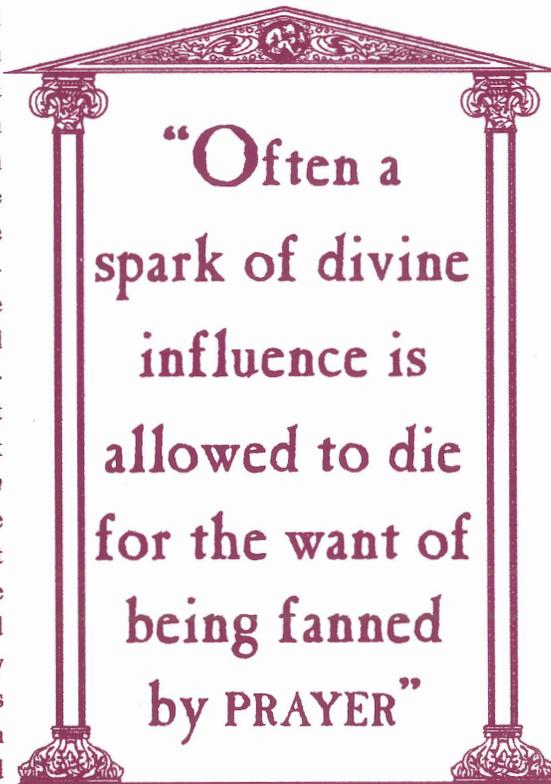
want of being fanned by prayer and prompt labors, whereas, it is sometimes dashed out by inconsistent or quarrelsome church members. It was to Christians that St. Paul sent the message, *'Quench not the Spirit.'*"

## The Necessity of Prayer - Pastor J. O. Peck

J. O. Peck was a respected and successful Methodist pastor in the latter part of the 19th century. He had been both a witness and a instrument of many genuine revivals. From his own experience he had learned that, "In every revival there is an inter-blending of the divine and the human agencies." Therefore he regularly warned the Church against neglecting their duty to pray for revival. **Some have falsely assumed that because a revival seemingly comes without noticeable preparation and prayer, that such things are not necessary.** Addressing this subject Mr. Peck writes, "There are times when revivals *seem* to be spontaneous manifestations of divine power, having no visible human agency at work. Dr. Lyman Beecher had one of these spontaneous revivals. It came suddenly and powerfully. It swept the town with mighty power. After it was over Dr. Beecher was visiting a bedridden member of his church in a remote part of the town. This member told him that day after day for weeks he had felt a great burden of prayer for the unsaved, and that he began at one end of the town and prayed for each household till he had included every family. Then, as if this were not enough, he prayed for each family again. In an instant Dr. Beecher knew from whence the revival came. It was born in the heart of that bedridden mighty wrestler with God!

One Sunday a stammering blacksmith asked his pastor to appoint an inquiry meeting for the following Monday night. The pastor said there were no indications justifying such a step, but the blacksmith insisted that there was going to be a revival, and begged the pastor to announce the meeting. It was done. The night was stormy, but to the pastor's astonishment the room was full. Many were

weeping, and the majority stated that they were brought under conviction on the Friday afternoon previous. That was the precise time when the old blacksmith had felt a great burden for souls and, locking himself in the shop, had given the afternoon to prayer until he won the victory. **I believe that all revivals, which seem to come without any human agency, will be found to have their origin in some man or woman of mighty faith...**



The Great Awakening in New England under Jonathan Edwards seemed to come without the intervention of human agency; yet for years Dr. Edwards and his saintly wife had been besieging the throne of grace, praying day and night, "O Lord, revive Thy work!"

## Cooperating with the Spirit - Pastor Theodore Cuyler

"While it is true that we finite creatures cannot predict the [exact] times or seasons of the Spirit's special presence, yet it is always right to be praying for an outpouring of the power from on high. The late Dr. Thos. H. Skinner told me that two or three of his elders, in Philadelphia, met in his study to prostrate

themselves before God, and to ask for a baptism of the Spirit. They emptied themselves and prayed to be filled with Christ. He did fill them. Then they interceded most fervently for the awakening and conversion of sinners. Presently a most powerful revival shook the whole church like the mighty blast which filled the upper-room at Pentecost. Mr. Finney tells us that for fourteen successive winters there was a rich spiritual blessing brought down upon a certain church just because it was the custom of the church officers to 'Pray fervently for their minister far into the night before each Sabbath.' Those wise, godly men honored Christ's ambassador, honored His gospel, honored their own duty and felt their own responsibility. They did not run off to Egypt for help. The prayer-hearing God honored them... **When the influences of the Spirit are recognized in your congregation in any degree, you must be on the alert, and be prompt and untiring in your cooperation with the Divine Agent. The secret of success in a revival is to cooperate with the Holy Spirit.**" †

### References Used:

*Recollections of a Long Life*  
by Theodore L. Cuyler

*How to be a Pastor*  
by Theodore L. Cuyler

*The Revival and the Pastor*  
by J. O. Peck

## 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)*