

THE Watchword

A CALL TO WATCH AND PRAY FOR REVIVAL

Col 4:2

“Devote yourself to prayer, being watchful and thankful.”

No. 50

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

Some of God's most precious servants have gone through life hidden and unnoticed. Forgotten and ignored by the religious masses, they thrive in obscurity and solitude. Their humble lives seem to sweetly sing those neglected lines of Charles Wesley's hymn, *“Keep us little and unknown, Prized and loved by God alone.”* William Jay, the English preacher wrote, *“Many who are great in the sight of the Lord are living in cottages and hovels, and are scarcely known...”*

James O. Fraser, of the China Inland Mission, was one of those choice servants of God who was content to labor in almost total obscurity. This gifted man was a preacher, linguist, musical genius and engineer. He came to the Yunnan Province of China in 1910 with a heart longing for the souls of the forgotten Lisu tribal people. As Fraser gave himself to the work of reaching the Lisu, he became somewhat forgotten. For years he lived alone, hidden behind the great mountain ranges of China's far west. Few people really knew James Fraser. There was an air of mystery about this talented man who had chosen a primitive pioneer's life over the applause of an English concert hall. Some said that it was absolutely wrong for Fraser to waste and bury his gifts on the mission field. Yet, Mr. Fraser was greatly used of God through prayer and loving labor to turn multitudes of Lisu from their slavery of demon-worship to Jesus Christ. After mastering the difficult Lisu language, he developed his own “Fraser Script” and translated the Scriptures into the tribal dialect. By 1916 there was a real move of



J. O. Fraser

the Spirit among the Lisu, resulting in sixty thousand baptisms within only two years. The Lisu church continued to grow and eventually became one of the largest tribal Christian bodies in the world.

J. O. Fraser's success was not the result of his impressive talents or giant intellect. Mr. Fraser succeeded where others often fail, because he had learned how to touch God through prayer. Isolated and hidden away behind the mountains, he was compelled to seek God for his every need. *“To know the real Fraser one needed to hear him in prayer. Prayer was the very breath of life to him, and in prayer he seemed to slip from time into eternity.”* For many of us prayer is not a first choice, but a last resort. Fraser had learned out of sheer necessity to pray fervently and continuously. *“Frequently the mountainside would witness the piercing, importunate pleadings of this man who counted his prayer-time not by minutes but by hours.”* Fraser was not a man who merely said prayers, he

TRAVAILED in prayer. He knew the spiritual necessity of wrestling and agonizing in prayer. He writes, *“How much of our prayer is of the quality we find in Hannah's bitterness of soul, ‘when she prayed unto the Lord?’ How many times have we ever ‘WEPT SORE’ before the Lord? We have prayed much perhaps, but our longings have not been deep compared with hers. We have spent much time upon our knees, it may be, without our hearts going out in agony of desire. But real supplication is the child of heartfelt desire, and cannot prevail without it; a desire not of earth nor issuing from our own sinful hearts, but wrought into us by God Himself. Oh for such desires. Oh for Hannah's earnestness, not in myself only but in all who are joining in prayer for these poor heathen aborigines.”*

To our shame, some of the most basic spiritual disciplines of our godly forefathers have become strange and unfamiliar to many of us. One of the most effective weapons of the praying saints of old was the discipline of, *“praying through.”* J. O. Fraser both encouraged and practiced this powerful reality. Upon this subject Mr. Fraser writes, *“We must be prepared for serious warfare, ‘and having done all, to stand,’ we must fight through, and then stand victorious on the battlefield. Is not this another secret of many unanswered prayers, that they are not fought through? If the result is not seen as soon as expected, Christians are apt to lose heart, and if it is still longer delayed, to abandon it altogether. You know the name they give to places in England when the building (or whatever it is) is abandoned, when only half of it is completed - So and so's ‘Folly’. I wonder whether some of our prayers do not deserve the same stigma. Luke 14: 28-30 applies to prayers as well as towers. We must count the cost before praying the prayer of faith. We must be willing to pay the price. We must mean*

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business. We must set ourselves to 'see things through' (Eph. 6:18, 'In all perseverance')." Wrestling with demonic spirits is a daily reality of spiritual survival. Spiritual warfare is not learned in our leisure time, but is thrust upon us as we begin to threaten the kingdom of darkness. In 1913-1914, James Fraser went through a time of deep spiritual oppression that forced him to deal with issues many would rather ignore. As Fraser reached out to the spiritually blinded Lisu, he became the object of an intense demonic attack. He found himself slipping into a paralyzing depression and despair. He soon began to question even the very foundations of his faith in God. "Deeply were the foundations shaken in those days and nights of conflict, until Fraser realized that behind it all were 'powers of darkness', seeking to overwhelm him. He had dared to invade Satan's kingdom, undisputed for ages. At first, vengeance had fallen on the Lisu inquirers, an easy prey. Now, he was himself attacked, and it was war to the death, spiritually."

Fraser was greatly helped in this spiritual struggle by the timely arrival of a magazine produced by Jessie Penn-Lewis called *The Overcomer*. "What it showed me," Fraser writes, "was that deliverance from the power of the evil one comes through definite resistance on the ground of *The Cross*. I am an engineer and believe in things working. I want to see them work. I had found that much of the spiritual teaching one hears does not seem to work. My apprehension at any rate of other aspects of truth had broken down. The passive side of leaving everything to the Lord Jesus as our life, while blessedly true, was not all that was needed just then. Definite resistance on the ground of *The Cross* was what brought me light. For I found that it worked. I felt like a man perishing of thirst, to whom some beautiful, clear, cold water had begun to flow. People will tell you, after a helpful meeting perhaps, that such and such a truth is the secret of victory. No: we need different truth at different times. 'Look to the Lord,' some will say. 'Resist the devil,' is also Scripture (James 4:7) and I found it worked! That cloud of depression dispersed. I found that I could have victory in the spiritual realm whenever I wanted it. The Lord Himself resisted the devil vocally: 'Get thee behind me, Satan!' I, in humble dependence on Him, did the same. I talked to Satan at that time, using the promises of Scripture as weapons. And they worked. Right then, the terrible oppression began to pass away."

Toward the end of James Fraser's life, he found himself in another kind of spiritual conflict. He began to feel increasingly dissatisfied with what many considered successful ministry. He recognized like never before the tremendous need for true revival on the field and at home. His heart now longed for a powerful visitation of the glory of God. When God creates a fresh desire within us, we can always be confident that He is getting ready to move. While on furlough, Fraser's longings were confirmed through the opportunity to hear the missionary-revivalist Jonathan Goforth. Mrs. J. O. Fraser describes this important event in Fraser's life. "As the old man of God stood up to preach, an overwhelming sense of the presence of God filled the room, and as he spoke we were all but melted

under the power of his words, for Goforth had been endued with a divine unction from God Himself and it was unmistakable. Fraser had heard before of the great revivals Goforth had witnessed in his work in China, but to hear him speak was unforgettable and left a deep burden on his soul. The big question on his mind was whether we were working with the power God had promised us."

Again Mrs. Fraser writes of her husband's new burden, "He saw the teeming millions of unreached Chinese and the tiny handful of missionaries, but great as was the need for more missionaries there was an even greater need, that those of us who were out there should be endued with far greater power. Somehow Fraser was burdened because the Church both at home and abroad seemed to be making so little real impact on the world. He spent hours in prayer wondering whether we need to turn again to the apostles for our examples and Pentecost for our power." It was now the early 1930's, and Fraser was not alone in his desire for revival. The cry for revival was now rising from the hearts of many missionaries and Chinese Christians alike. Suddenly God broke forth, raising up His hidden vessels to usher in a powerful revival in northern China. It was here Fraser found

some kindred spirits in the revival laborers, Andrew Gih and John Sung of the Bethel Band. They enjoyed powerful times of prayer together that often lasted into the early hours of the morning. Mr. Fraser described this time as his happiest experience in China. These were the glory days of the Shantung revival with Bertha Smith and Marie Monsen. Anna Christiansen of C. I. M. and Watch-

men Nee of "The Little Flock" were also reaping revival fruit at this time. Regardless who the minister was, the message was essentially the same: the exposing of secret sin, a call to thorough repentance, the need for restitution and the hope of total victory through the Blood and the power of the Holy Spirit.

"The Kingdom of heaven suffers violence, and the VIOLENT take it by force." Matthew 11:12. James Fraser's life was a living example of this verse. Like Fraser, we must cloth ourselves in humility as we run to wage war in the fight of faith. Our prayers must go beyond mere sentimental and religious rhetoric. What we need is the violent groans and cries of travailing prayer! We must learn how to be violent in prayer with both Satan and our own sinful PRIDE. King Jesus is searching for a people who will be subject to Him in all holiness and humility, and yet stand in bold faith against the powers of darkness. (James 4:7). Humility apart from courageous faith becomes despair, and faith apart from broken humility becomes presumption. True revival VICTORY will finally come when the poor in spirit learn how to walk in the authority and power of the Spirit.

"real supplication is the child of heartfelt desire"

J. O. Fraser

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THE NECESSITY OF WAITING ON THE SPIRIT

by A. B. Simpson

“Tarry in the city of Jerusalem, until you are endued with power from on high.” Luke 24:49 “He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father.” Acts 1:4

These waiting days were necessary to enable the disciples to realize their need, their nothingness, their failure and their dependence upon the Master. They had to get emptied first, before they could get filled. Oh, how often they must have thought, as those days went by, of the positions they were now to occupy, the responsibility that was resting upon them, the charge that the Master had committed to them, and their utter inability for it all! How they must have recalled their folly, their unbelief, their strife, their selfishness, their fears, their defeats, and shrunk back into nothingness, and even stood aghast at the prospect before them, until in the very dust they cried to Him for help and strength needed. And so God wants us to go apart and quietly wait upon Him, until He searches into the depths of our being, and shows us our folly, our failures, our need. **There is no wiser nor better thing to do on the eve of a season of blessing than to make an inventory, not of our riches, but of our poverty;** to count up all the voids and vacuums and places of insufficiency; to make the valley full of ditches, and then to bring to God the depths of our need for Him to fill. And it takes time to make this work thorough. It takes time to burn it into our consciousness. It takes time to make us feel it. It is one thing to know in a general way our need and failure; it is quite another thing to realize it, to mourn over it, to be distressed about it, and to be filled with sorrow and shame and that holy zeal and revenge upon ourselves which the apostle tells us is part of true repentance.

In the golden stairway of the Beatitudes, the first promise is to those that are poor in spirit; but there is another step still deeper down on the way to God, and that is *“Blessed are they that mourn.”* It is needful that we shall mourn over our poverty, that we shall realize our need, that we shall be deeply troubled over our spiritual wretchedness, and that we shall come with such hunger that nothing less than all the fullness of Christ can ever satisfy us again. There are some spiritual conditions that cannot be accomplished in a moment. The breaking up of the fallow ground takes time; the frosts of winter are as necessary as the rains of spring to prepare the soil for fertility. God has to break our hearts to pieces by the slow process of His discipline, and grind every particle to powder, and then to mellow us and saturate us with His blessed Spirit, until we are open for the blessing He has to give us. Oh, let us wait upon the Lord with brokenness of heart, with openness of soul, with willingness of spirit, to hear what God the Lord will say! These days of waiting are important also that we may listen to God’s voice. We are so busy that we cannot hear. We talk so much that we give Him no chance to talk to us. He wants us to hearken to what He has to say to us. He wants us on our faces before Him, that He may give us His thought, His prayer, His longing, and then lead us into His better will.

The Holy Spirit or Power from on High - A. B. Simpson

THE WEAPON OF PRAYER

by Amy Carmichael

“Oh, Amma! Amma! Do not pray! Your prayers are, troubling me!” We all looked up in astonishment. We had just had our Band Prayer Meeting, when a woman came rushing into the room and began to exclaim like this. She was the mother of one of our girls, of whom I told you once before. She is still in the Terrible’s den. Now the mother (A devote Hindu) was all excitement and poured out a curious story.

“When you went away last year I prayed. I prayed and prayed, and prayed again to my god to dispel your work. My daughter’s heart was impressed with your words. I cried to my god to wash the words out. Has he washed them out? Oh no! And I prayed for a bridegroom for my daughter, and one came; and the cart was ready to take her away, and a hindrance occurred; the marriage fell through. And I wept till my eyes well-nigh dissolved. And again another bridegroom came, and again an obstacle occurred. And yet again did a bridegroom come, and yet again an obstacle; and I cannot get my daughter married, and the neighbors mock, and my Caste is disgraced” - and the poor old mother cried, just sobbed in her shame and

confusion of face. “Then I went to my god again and said, *‘What more can I offer you? Have I not given you all I have? And you reject my prayer!’* Then in a dream my (demon) god appeared, and he said, *‘Tell the Christians not to pray, I can do nothing against their prayers. Their prayers are hindering me!’* And so, I beseech you, stop your prayers for fourteen days - only fourteen days - till I get my daughter married!” “And after she is married?” We asked. “Oh, then she may freely follow your God! I will hinder her no more!” Poor old mother! All lies are allowed where such things are concerned. We knew the proposed bridegroom came from a place three hundred miles away, and the idea was to carry the poor girl off by force as soon as she was married. We have been praying night and day to God to hinder this. And He is hindering!

Reference used - *Things As They Are; Mission Work In Southern India* by Amy Carmichael

Humility and Success

by Beverly Carradine

Elijah Passed the Test of Success - The prophet had won a great victory on Mount Carmel. The fire had fallen, he had been vindicated and honored by God, the people were convinced, and the prophets of Baal had been slain by the hundreds. Through all this amazing success he kept in his proper place before God. He was humble and true as ever and went from this triumph to another on the brow of the mountain, where he pleaded with the Lord and received rain for the parched country. He stood the test of success. Not all can stand the test of success. Many have gone down under it, and many more will yet do so. Some Christians lose their heads immediately upon a first clearly marked success. Others run well for a while, and then, as victory after victory comes to them on different lines of the Christian life, they begin to falter, totter, and then topple from their high attainments and close walk with God. They went up the ladder of temporal promotion too rapidly. The elevation was so sudden, and the position so lofty, as to create dizziness.

The Loss of Humility - Frequent success in the work of the Lord brought about public praise, newspaper notices, various kinds of compliments, which at last sapped the strength, stole away the humility, and destroyed the power of one of God's devoted servants. The harm was not all done at once, but spiritual people could see the damage being inflicted, and beheld it with intense sorrow. The man once so humble, developed spiritual pride before he was aware of it. He can no longer endure contradiction. He finds it difficult to pardon a criticism passed on himself or work. He has a keen relish for praise; it is like incense in his nostrils. He does not care to hear others complimented; it is wearisome to him. He wants the censer swung before him mainly, if not altogether... Time was that newspaper notices humbled him, but now he carefully cuts them out or sends marked copies of the paper to individuals or to others papers, that the echo of his greatness might dwell long in the land.

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The Victim of Success - He is a spiritually fallen man. He has an idol in his life, and it is himself. He is a self-worshipper. He says that it is not so, but it is evident to all that Christ has really the second place in his life. He was once great in his littleness, but he is now little in his greatness. The trouble is that he does not realize it. God knows it; men see it, but he, the fallen one, is the last to recognize it. God, in His goodness, will yet show His servant these melancholy things. The pillow of the Satan-deceived and fame-deluded man will yet be wet with bitter tears over the fact that he could not stand success. He was faithful enough in a humble and obscure sphere, but lost his head completely when elevation and promotion came.

Who Can Stand Success - All are willing to risk it, and thousands who enter upon that condition get spiritually hurt, and, worse still, go into backsliding, and some into gross sin. We never hear a young preacher much praised, but we tremble for him. No one can tell the harm that has been done here by indiscreet Christian men and women. It is true that the flattered, patted, and petted man of God says that he needs all this kind of word-incense and tongue-anointings; but a glance at the spiritual giants of the Bible - Joseph, Elijah, Daniel, and Paul - shows that they had none of this coddling and nursing, taffying and sugar-plumming.

Few can stand it. Few can be trusted on pinnacles. Few can wield the scepter of any kind of power without making a bludgeon of it to others and finally a tripping-stick for himself. Under the strange, intoxicating influence of public notice, public applause, and the dizziness of high position, behold, the simplicity and sincerity of Christ is lost. The humble man grows haughty, the once lowly child of God becomes domineering, and the meek, obscure preacher in time evolves into a dreaded ecclesiastical tyrant and autocrat. Few can stand success and power. Some, thank God, like Elijah, can do so; may their tribe increase. But many can not; down they go. Look at them tottering already! See them falling! Hear the crash! My God, have mercy!

Heart Talks by B. Carradine

THE SEEDS OF REVIVAL

Prophetic Insights from the Writings of Frank Bartleman on the Causes and Conditions of Revival.

Compiled and Edited by David Smithers

Evan Roberts, while reflecting on the problems of The Welsh Revival of 1904, once wrote, “**The mistake was to become occupied with the effects of the revival and not to watch and pray in protecting the cause of the revival.**” The lasting success of the next move of God may very well depend upon our willingness to receive Mr. Roberts **WARNING! There are many today who are foolishly pursuing the effects of revival at the expense of neglecting the conditions of revival.** No harvest is ever any greater than the seeds and soil in which it was planted. To neglect the seeds of revival is to ultimately plague the fruit of revival. A rich source of instruction on this subject is found in the obscure writings of Frank Bartleman. Mr. Bartleman was an active participant in the famous Azusa Street Revival of 1906. While I can not endorse all of Mr. Bartleman’s doctrines and opinions, it would be foolish to ignore his genuine spiritual insight. Unlike many other Church historians, Bartleman paid careful attention to each step the Holy Spirit took in preparing God’s people for revival. In fact he wrote more about the Church’s preparation for revival than he did about the actual revival. Being a man gifted and active in intercession, he was aware of a revival coming to Los Angeles long before many others. As Bartleman watched and prayed, he was able to accurately trace the Spirit’s preliminary movements among the churches in Los Angeles. It is these kinds of observations that make Frank Bartleman’s writings so rich and prophetic for our needy generation. Undeniably, revival is a miraculous work of God, **BUT true revival never comes apart from the preparation and the participation of a remnant of God’s people.** Oh, how the Church needs to rediscover the unchanging principles of revival. It is time for a new wave of young pioneers to rise up and cooperate with the Holy Spirit’s revival process. It is time for us to break up our fallow ground and once again nurture the fruitful seeds of revival. Let’s now go back with Mr. Bartleman through his own personal records and writings, as he identifies these precious seeds.

Almost a year before The Azusa Street Revival, in an article written for *God’s Revivalist*, Frank Bartleman urged the Church to prepare herself for a mighty visitation. He writes, “*Christendom is rapidly assuming an attitude of expectancy, the great prerequisite for a visitation from God. The Lord is choosing His workers, our*

chance is at the door. This is a time to realize the vision of service, we can not afford to miss the blessing and reward He desires for us. It may be our last great chance to win souls for heaven. Oh what a privilege! What a responsibility!” Bartleman later recorded in his autobiography (*My Story: The Latter Rain*) how many Christians missed The Azusa outpouring because of their own unwillingness to seek revival on God’s terms. He writes, “*During those months preceding the Pentecost the Spirit was constantly seeking a company through which He could manifest Himself, and gather the people. He used various agencies and instruments just as far as He could... After the Spirit had made several desperate efforts, and a number had failed Him, He finally succeeded with a crude, weak body... There was little to commend itself even in this, aside from a desperate abandonment and childlike faith. But these were the prerequisites for the beginning of the work.*”



FRANK BARTLEMAN

On December 22, 1904, Frank Bartleman and his wife and two daughters moved to Los Angeles. He had a unexplainable impression that God was getting ready to do something wonderful in the Los Angeles area. For months he moved around the city visiting and preaching at various Holiness missions. During this time he also came into a deeper dimension of prayer and intercession. He had been corresponding with Evan Roberts and had received encouragement from him to pray for a mighty awakening in California. Soon Bartleman began to increasingly experience seasons of intense travailing prayer. After visiting Joseph’s Smale’s First Baptist church, Mr. Bartleman was greatly encouraged to find some tokens of what he had been praying for. Bartleman writes, “*June 17, 1905 I went to Los Angeles to attend a meeting at the First Baptist Church. They were waiting on God for an outpouring of the Spirit there. Their pastor, Joseph Smale, had just returned from Wales. He had been in touch with the revival and Evan Roberts and was on fire to have the same visitation and blessing come to his own church in Los Angeles...*” Upon Joseph Smale’s return to Los Angeles, he quickly organized his church into small home prayer groups. He also encouraged his people to look for the return of the apostolic gifts to the church. The prayer meetings lasted fifteen weeks and almost immediately produced a deep sense of need and expectation for revival. Bartleman describes the

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meetings as follows, "(Pastor Smale) started prayer meetings in his church to wait on God for an outpouring of the Spirit similar to that which they were having in Wales. God wonderfully anointed him to exhort the people. He was full of faith for mighty things. These prayer meetings ran for a number of weeks, and there was much spontaneous worship and some very wonderful healings. Faith increased rapidly for extraordinary things.... God made Pastor Smale a regular Moses to lead us toward the promised land. But soon the church dignitaries could tolerate the new, spontaneous order no longer. They ordered it to cease, or the Pastor to resign. The consequence was the Pastor wisely decided to go on with God, and the Lord and the people went with him. The cloud moved. A New Testament Church was formed. Here God wonderfully led and blessed, up to the Spring of 1906."

Sadly, the freedom in prayer and worship that Joseph Smale had encouraged was ultimately not accepted by some of his fellow Baptists. One of the first signs of this was seen in their open attack on the Spirit of prayer. Bartleman describes one such occasion, "At Smale's church one day I was groaning in prayer at the altar. The spirit of intercession was upon me. A brother rebuked me severely. He did not understand it. The flesh naturally shrinks from such ordeals. The groans are no more popular in most churches than is a woman in birth-pangs in the home. Soul-travail does not make pleasant company for selfish worldlings. But we cannot have souls born without it. Child bearing is anything but a popular exercise these days. And so with a real revival of new born souls in the churches. Modern society has little place for a child-bearing mother, and so with the church's regarding soul-travail. There is little burden for souls. Men run from the groans of a woman in travail of birth, and so the church desires no groans today. She is too busy enjoying herself." Again Bartleman comments on the Baptist leader's unwillingness to go on with God. "I went to Smale's church that night, and he resigned. The meetings had run daily in the First Baptist Church for fifteen weeks. It was now September. The officials of the church were tired of the innovations and wanted to return to the old order. He was told to either stop the revival, or get out. He wisely chose the latter. But what an awful position for a church to take, to throw God out. In this same way they later drove the Spirit of God out of the churches in Wales. They were tired of His presence, desiring to return to the old, cold, ecclesiastical order. How blind men are! The most spiritual of Pastor Smale's members naturally followed him, with a nucleus of other workers who had gathered to him from other sources, during the revival. They immediately contemplated organizing a New Testament church...."

Pastor Smale established the First New Testament Church in Burbank Hall at 542 South Main Street, Los Angeles, in early 1906. For months the newly organized church experienced great

freedom and blessing. However, before long they too were struggling to keep in step with the Spirit of revival. Bartleman became very concerned for this little fellowship which once looked so promising. "The New Testament Church seemed to be losing the spirit of prayer as they increased their organization. They now tried to shift this ministry on a few of us. I knew God was not pleased with that, and I became much burdened for them. They had taken on too many secondary interests. It began to look as though the Lord would have to find another body. My hopes had been high for this particular company of people. But the enemy seemed to be sidetracking them now, leading them to miss God's best for them... They were now even attempting to organize prayer, a thing impossible. Prayer is spontaneous. I felt it were better not to have organized than to lose the ministry of prayer and spirit of revival as a body. It was for this they had been called in the beginning. They had become ambitious for a church and organization. It seemed hard to them not to be like the other nations (churches) round about them. And right here they surely began to fail. As church work increased the real issue was lost sight of. Human organization and human programs leave very little room for the free Spirit of God."

"THE PRAYER LIFE IS NEEDED MUCH MORE THAN EVEN BUILDINGS OR ORGANIZATIONS. THESE ARE OFTEN A SUBSTITUTE FOR THE OTHER. SOULS ARE BORN INTO THE KINGDOM ONLY THROUGH PRAYER."

It is very easy to choose second best. The prayer life is needed much more than even buildings or organizations. These are often a substitute for the other. Souls are born into the Kingdom only through prayer. I feared the New Testament Church might develop a party, sectarian spirit. A rich lady offered them the money to build a church edifice with. The devil was bidding high. But she soon withdrew her offer. I confess I was glad she did. They would soon have had no time for anything but building then. It would have been the end of their revival. We had been called out to evangelize Los Angeles, not to build up another sect or party spirit. We needed no more organization nor machinery than what was really necessary for the speedy evangelizing of the city. Surely we had enough separate rival church organizations already on our hands. Each working largely for its own interest, advancement, and glory... The New Testament Church seemed to be drifting toward intellectualism. I became much burdened for it... I felt the New Testament Church was failing God, and I was looking to see where the Spirit might come forth... The curse everywhere was spiritual pride. Hiding their nakedness from God.... The oil (The Holy Ghost) ceases to flow, as in Elijah's time when there are no more empty vessels to be filled. People do not sense their need of God. But wherever there is a hungry heart, God will fill it. 'The rich or (full) He has sent away empty.'"

They did not break through at Pastor Smale's assembly (The First New Testament Church). There was too much reserve there. God had taken them as far as He could." Yet God was still determined to find a people whom He could use to bring revival. He now moved in among a small group of humble and praying people at 214 N. Bonnie Brae Street. Bartleman found himself among them just as the revival fires started to burn. He writes,

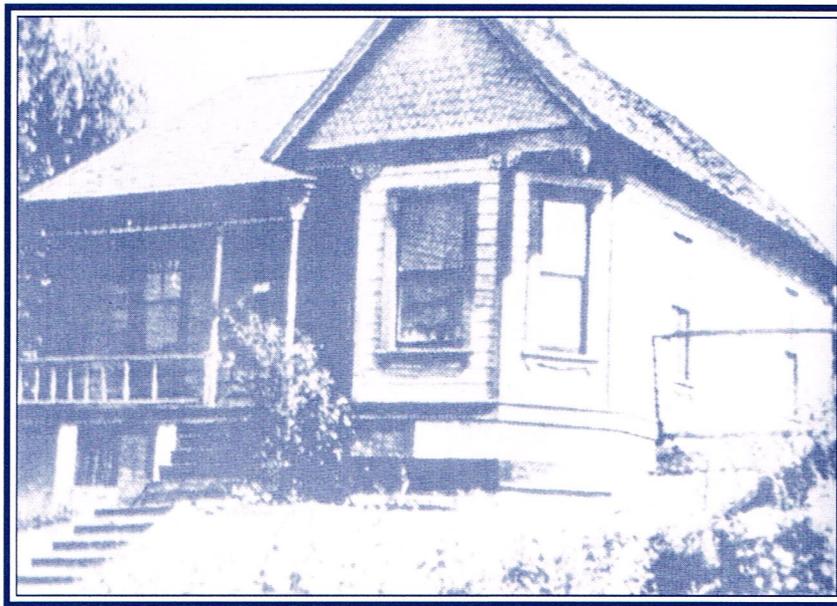
"March 26, I went to a cottage meeting on Bonnie Brae Street. Both white and colored saints were meeting there for prayer. I had attended a cottage meeting shortly before this, at another place, where I first met Brother Seymour. He had just come from Texas. He was a colored man, very plain, spiritual, and humble. He attended the meetings at Bonnie Brae Street. He was blind in one eye.... There was a general spirit of humility manifested in the meeting. They were taken up with God. Evidently the Lord had found the little company at last, outside as always, through whom he could have right of way. There was not a mission in the country where this could be done. All were in the hands of men. The Spirit could not work. Others far more pretentious had failed. That which man esteems had been passed by once more and the Spirit born again in a humble stable, outside ecclesiastical establishments as usual. A body must be prepared, in repentance and humility, for every outpouring of the Spirit... They decided to wait on God in a ten-days special petitioning of God and in yielding themselves to Him. The time had come. God had found the right company at last."

Soon the meeting at Bonnie Brae became dangerously crowded and another place had to be found for the prayer services. The meeting was moved to 312 Azusa Street under the leadership of William Seymour. Discerning as usual, Bartleman describes the spiritual atmosphere in and around the new meeting place; *"They opened public meetings in old Azusa St. in an old Methodist Church that had been for a long time in disuse, except as a receptacle for old lumber, plaster, etc. It was very dirty. A space was cleared large enough to seat a score or two of persons. We sat on planks resting on old nail kegs, if I remember correctly. But God was there. The work began in earnest. The fire had fallen. It was on the 9th of April 1906, that the Spirit was first poured out on Bonnie Brae. On April 18th we had the terrible San Francisco earthquake. It had a very close connection with the Pentecostal outpouring... This shook the whole state, as well as the nation. Men began to fear God... Their conscience needed to be knocked at. This paved the way for the revival. Otherwise they would have mocked us.... God suddenly shut up many little Holiness Missions, Tent meetings, etc., that had been striving with one another a long time for the preeminence. It would not work any more. They had to come together. God only could tame them. There was little going on anywhere else, but at Azusa St. All the people were coming. Even Pastor Smale finally came to Azusa Mission to hunt his people up. Then he invited them back to let God have His way. The fire broke out at his own Assembly also. When God dries a place up, it is dry. This, many churches which opposed the Azusa work soon found out to their sorrow. And many are yet sorrowing over it. They would not take God's way. They were also among the prophets, but when the Lord*

came He did not come through them. This killed them. They would not go to Azusa, nor let Azusa come to them. Azusa was despised in their eyes." Bartleman continues, "The present Pentecostal manifestation did not break out in a moment, like a huge prairie fire, and set the world on fire. In fact no work of God ever appears that way. There is a necessary time for preparation. The finished article is not realized at the beginning. Men may wonder where it came from, not being conscious of the preparation, but there is always such. Every movement of the Spirit of God must also run the gauntlet of the devil's forces. The Dragon stands before the bearing mother, ready to swallow up her child.-(Rev. 12:4.) And so with the present Pentecostal work in its beginning. The enemy did much counterfeiting. God kept the young child well hid for a season from the Herods, until it could gain strength and discernment to resist them."

Frank Bartleman's writings are a prophetic reminder that there are distinct seasons of revival that require our preparation and cooperation. Revivals don't just mysteriously happen, they are

born through a cooperative effort between the Church and the Holy Spirit. The Holy Spirit begins this process by filling us with a holy discontentment over our own impotence and spiritual barrenness. Next, in response to our hunger, He imparts a divine seed vision for revival deep within us. God then requires us to become broken and willing to cooperate with this vision in an ongoing process of faith, humility, repentance and prayer. Truly, God is the only one who can open the womb of revival, yet no revival is ever born without much costly travail and cooperation



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by the Church. In the Kingdom of God there is no such thing as the luxury of a surrogate mother or a cesarean. We must become willing to be painfully stretched and disfigured, as we carry and nurture the growing sparks of revival within us. Sleepless nights, a change of appetite and unusual pains are all part of carrying a developing child. Are you willing for your life to be radically changed and inconvenienced in your pursuit of revival? God longs for a help-meet, a co-laborer, a bride through which He can father a revival of His presence. In God's love and wisdom He has sovereignly chosen to use frail human beings in this birthing process. Therefore it is possible for us to hinder or even completely abort the work of revival within us. Let us BEWARE lest we quench or miscarry the work of the Holy Spirit through our own unbelief and neglect. Like the young virgin Mary, it's time for us to totally yield to the Father's desire, saying **"Let it be done unto me according to your word."** **Luke 1:38.** I believe the opportunity for a lasting revival stands before us today. We need to recognize the time of our visitation. The Holy Spirit is imparting the vision for revival within many hearts. This is no time to be experimenting

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with untested church growth theories, borrowed from books. Clever human schemes will never substitute for a lack of true heart preparation and trawailing prayer. By neglecting these, I fear many are needlessly squandering away their last opportunity for true revival. "Opportunity once passed, said Frank Bartleman, is lost forever. There is a time when the tide is sweeping by our door. We may plunge in and be carried to glorious success and blessing and victory. To stand on the bank shivering from timidity, or paralyzed by stupor at such a time is to miss all, and most miserably and eternally fail. Oh, our responsibility! The mighty tide of God's grace and favor even now is sweeping by us, in its prayer directed course." Opportunity is pounding at our door. The Father is searching for a people who will yield to His revival birthing process. "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is LOYAL to Him." (2 Chronicles 16:9)

The Father has already begun this process among some of His praying people. Still if such a remnant of revival pioneers are to succeed where so many others have failed, they must avoid the mistakes of their forefathers. Within nine years of the Azusa Street Revival, Frank Bartleman was expressing deep concern for the future of the Pentecostal movement. He recognized that many of the revival participants had become distracted by the effects of the revival and thus lost sight of God's primary purposes for revival. By neglecting the roots of the revival, Bartleman believed they had inadvertently cursed the spiritual fruit they so dearly desired. Our

modern churches must take heed and learn that there are no shortcuts to lasting revival. "Except a kernel of wheat fall into the ground and die, it abides alone: but if it dies, it brings forth much fruit. (John 12:24)" There will be no true and lasting revival until we die to our own stupid pride and selfish ambition. We must let God the Holy Spirit have control of His Church again. We need to repent and let the knocking Bridegroom back into His house. In early 1905 Frank Bartleman wrote, "I received from God the following keynote to revival: The depth of a revival will be determined exactly by the depth of the spirit of repentance..." Again he writes, "A body must be prepared, in repentance and humility for every outpouring of the Spirit." This is one of God's great unchanging laws of true revival. It applies to all people and for all times. We can not afford to ignore these clear warnings from our spiritual forefathers any longer. There will be no glorious, end-time harvest until God finds a people who will embrace and nurture the fruitful seeds of revival; **FAITH, HUMILITY, REPENTANCE and PRAYER.**

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