

The very same applies to the saved ones who have not gone on to perfection. For "the way is better farther on." There is the "leaving the principles—the foundation of repentance from dead works, and of faith towards God." There follows the enlightening and the being "made partakers of the Holy Ghost, the "tasting the good word of God, and the powers of the world to come." O, yes, beloved, it is better farther on and, like a shining light, this way grows brighter and brighter unto the eternal day.

H. C. S.

LIGHT ON "OLD PATHS" FROM THE MEMOIRS OF "OLD WORTHIES"

Rev. Wm. Bramwell

His gospel ministry continued: Mr. Bramwell was next appointed to the adjoining circuit of Birstal. In this place a revival of God's work had taken place in the early part of the year. It commenced thus: At the beginning (1793) of the late war a day was appointed by the government for fasting and prayer, and many attended the meetings held. On these the power of God rested, many were converted, and the good work continued to increase. Mr. Bramwell on entering this circuit gave himself much to prayer, and sometimes spent whole nights in this exercise. At the love feast on Christmas Day, the Lord poured out His Spirit in a very remarkable manner. Many persons were deeply awakened, and upwards of fifty obtained the forgiveness of their sins. From this time all opposition ceased, preachers and leaders were united in the work, and very many were added to the Lord. An extraordinary influence manifested itself among the people, and persons of all ranks attended the ministry of the word; all the chapels and other places of worship were crowded to excess. Mr. Bramwell was very diligent in pastoral visitation. He went from house to house and prayed with the families. In company he resolved to redeem time by engaging in profitable conversation and his common theme was, "What shall we do to praise the Lord more, to promote His glory, and obtain greater blessings? As in other places his ministry here also was attended with the demonstration of the Holy Spirit, and those who were distressed for salvation he desired to remain after preaching and unite with him in prayer, in which exercise they continued till they obtained the liberty of God's children. Mr. Thomas Pearson, of Gomersal, in describing this work, says: "Mr. Bramwell came to us full of faith and of the Holy Ghost. His powerful preaching and fervent prayers were so mighty through faith that the stoutest hearted sinners trembled under his ministry. Before that time we had a partial outpouring; but a mighty shower now descended, and the truth and power of God wonderfully prevailed. My class soon increased to sixty members. Young persons only ten years of age were awakened and converted, and this had such an effect upon their parents that many of them also were brought to God. When Mr. Bramwell visited Gomersal he generally remained all night at our house. It was his constant practice as soon as dinner was over to pray in the family, and then visit the neighbors from house to house. In this way he generally called upon seventeen or eighteen families before tea and prayed with them. I was accustom-

ed to invite a few friends to take tea with him in the afternoon. Affectionate inquiry was made into the state of each person's soul. Those who had not received the blessing of justification were urged not to rest without it, and they who were justified, not to rest until they were entirely sanctified. Although Mr. Bramwell was much fatigued with the work of the day, and retired late to rest, he always rose next morning at five and prayed for particular persons by name, and for every society throughout the circuit. I have been acquainted with many pious and holy persons, but one like Mr. Bramwell for faith and prayer I never beheld. While he continued with us the work of God went on progressively, and at the close of his labours the numbers in the Society were nearly doubled."

The revival in the Birstal circuit spread to the neighboring circuits. Many persons led to Birstal by curiosity were there arrested by the Holy Spirit, and converted from the error of their ways. The work of Christian holiness also was extensively promoted. Very many were led by faith to "behold the Lamb of God," and found that His blood "cleanseth from all sin." They could then "rejoice evermore, pray without ceasing, and in everything give thanks." - Into all departments of the work Mr. Bramwell entered with his whole heart. He regulated the bands, established prayer meetings, and endeavored to enforce discipline. He felt a deep concern for the preservation and prosperity of the new converts; appointed special meetings for the young people of each sex separately; gave them suitable advice respecting their conduct, guarded them against the dangers to which they were exposed, and pointed out proper books for their perusal. He recommended above all the constant reading of the Scriptures with strict attention to personal religion and private devotion.

(To be continued next issue)

WAITING ON GOD—IN HOLY EXPECTANCY.

"Therefore will I look to the Lord; I will wait for the God of my salvation; my God will hear me."—Micah 7:7.

Have you ever read a beautiful little book entitled "Expectation Corner?" If not, get it you will find in it one of the best sermons on our text. It tells of a king who prepared a city for some of his poor subjects. Not far from them were large store-houses, where everything they could need was supplied if they but sent in their requests; but on one condition—that they should be on the outlook for the answer, so that when the king's messengers came with the gifts they had desired, they should always be found waiting and ready to receive them. The sad story is told of one desponding one who never expected to get what he asked, because he was too unworthy. One day he was taken to the king's store-houses, and there, to his amazement, he saw, with his address on them, all the packages that had been made up for him, and sent. There was the garment of praise, and the oil of joy, and the eye-salve, and so much more; they had been to his door, but found it closed; he was not on the outlook. From that time on he learnt the lesson Micah

would teach us today: "I will look to the Lord; I will wait for the God of my salvation; my God will hear me."

We have more than once said: Waiting for the answer to prayer is not the whole of waiting, but only a part. Today we want to take in the blessed truth. It is a part, and a very important one. When we have special petitions in connection with which we are waiting on God, our waiting must be very definitely in the confident assurance: "My God will hear me." A holy, joyful expectancy is of the very essence of true waiting. And this not only in reference to the many varied requests every believer has to make, but most especially to the one great petition which ought to be the chief thing every heart seeks for itself—that THE LIFE OF GOD in the soul may have full sway; that Christ may be fully formed within; and that we may be filled to all the fulness of God. This is what God has promised. This is what God's people too little seek, very often because they do not believe it possible. This is what we ought to seek and dare to expect, because God is able and waiting to work it in us.

But GOD HIMSELF must work it. And for this end our working must cease. We must see how entirely it is to be the faith of the operation of God who raised Jesus from the dead—just as much as the resurrection, the perfection of God's life in our souls is to be directly His work. And waiting has to become more than ever a waiting before God in stillness of soul, counting upon Him who raises the dead, and calls the things that are not as though they were.

Just notice how the threefold use of the name of God in our text points us to Himself as the one from whom alone is our expectation. "I will look to THE LORD; I will wait for THE GOD OF MY SALVATION; MY GOD will hear me." Everything that is salvation, everything that is good and holy, must be the direct mighty work of God himself within us. Every moment of a life in the will of God there must be the immediate operation of God. And the one thing I have to do is this: To look to the Lord; to wait for the God of my salvation; to hold fast the confident assurance: "My God will hear me."

God says: "Be still, and know that I am God." There is no stillness like that of the grave. In the grave of Jesus, in the fellowship of His death; in death to self with its own will and wisdom, its own strength and energy, there is rest. As we cease from self and our own sold becomes still to God, God will arise and show Himself. "Be still, and know," then you shall know "that I am God." There is no stillness like the stillness Jesus gives when he speaks, "Peace, be still." In Christ, in His death, and in His life, in His perfected redemption, the Soul may be still, and God will come in, and take possession, and do His perfect work. "My soul, be thou still only unto God!"

I care not where I go, or what hardships I endure, if I can only win souls for Christ.—David Brainerd.

A zealous soul without meekness is like a ship in a storm, in danger of wrecks. A meek soul without zeal is like a ship in a calm, that moves not so fast as it ought.—Mason.