

LIGHT ON "OLD PATHS" FROM THE MEMORIES OF "OLD WORTHIES."

Rev. Wm. Bramwell.

His gospel ministry continued: On entering the Dewsbury Circuit, Mr. Bramwell had to mourn in secret over the languid state of the cause of God. However, he determined not to know anything among men, save Jesus Christ, and Him crucified." In a letter to a friend he observed: "I could not find a person who experienced sanctification, and but few who were dear in pardon. The societies in some places were increased, but active religion scarcely appeared." During the first years of his labours he saw but little fruit. It was a season of hard toil and grief. He could adopt the language of St. Paul to the Corinthians, and say, "I was with you in weakness and in fear, and in much trembling, and my speech and my preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and power." He gave himself to constant prayer for the outpouring of the Holy Spirit, and was "instant in season, out of season" he did "reprove, rebuke, exhort, with all long-suffering and doctrine." In this work he sought the co-operation of all who would unite with him, and appointed prayer meetings at five o'clock in the morning. The fruit of these endeavours and earnest intercessions soon appeared. A general quickening among the leaders and members took place. During this period of wrestling for the Baptism of the Holy Ghost, he was visited by Ann Cutler. It was her constant practise to rise between three and four o'clock in the morning and plead with God for a revival. At four o'clock Mr. Bramwell was generally engaged in the same exercise. They often met and prayed aloud alternately and it was hardly possible for any one to be near them without being refreshed in spirit. Such efforts could not be in vain. "Thus saith the Lord God, I will yet for this be enquired of by the House of Israel to do it for them I will increase them with men like a flock" (Ezek. 36:37. See also Acts 1:14). About the time of the remarkable visitation of Divine power which followed these exertions Mr. Bramwell remarks: "As I was praying in my room I received an answer from God in a particular way, and had the revival discovered to me in its manner and effects. I had no more doubt. All my grief was gone. I could say, the Lord will come—I know He will come, and that suddenly." A remarkable revival followed these acts of faith and prayer. He thus describes its commencement and progress. "Nothing appeared very particular till during Sister Cutler's prayer—one person received a clean heart. We were confident the Lord would do the same for others. At a prayer meeting two found peace with God, and in that week two more received the same blessing. On Sunday morning we had a love feast for the bands, when several were concerned for sanctification. One young woman received the blessing. On Monday evening the bands met. A remarkable spirit of prayer was given to the people. Five persons received sanctification, and some were left in distress. Several who were the most prejudiced were suddenly struck, and in agonies groaned for deliverance. On the Thursday one who had been exceedingly pained for purity of heart was delivered from sin. The work continued in almost every meeting;

and sixty persons in and about Dewsbury received sanctification and walked in that liberty. Our love feast began to be crowded and people from every neighboring circuit visited us. Great numbers found pardon, and some perfect love. They went home and declared what God had done for them." Satan began to use his agents in different ways, but the work spread in almost every direction. Between one and two hundred new members were added to the Society, the members were quickened and excited to greater diligence and activity in the work of the Lord, and many were purified from inward sin. Mr. Bramwell "rejoiced as one that had found great spoil." To see sinners awakened, penitents pardoned, and believers sanctified, afforded him the most lively satisfaction.

(To be continued in next issue)

THE BRIDE

There are many marks by which the Bride of Christ may be recognized. It is not difficult to know which one of a bridal party is the bride, for her dress proclaims her. Thus to the Bride of Rev. 19 "was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." Purity is her first distinguishing mark. For "Christ loved the Church and gave Himself for it; that He might sanctify and cleanse it... that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing but that it should be holy and without blemish."

There is to be a striking resemblance too, between this Bride and her Lord." For we know that when He shall appear, we shall be like Him... and every man that hath this hope in him purifieth himself, even as He is pure."

There is no true bride who does not give first place in her heart to him whom she weds. But here is a love that transcends all earthly loves. In this world the bride pledges her love until death. But this is a divine love that never dies. It is the first point of the Spirit and continues to grow all through time and eternity. Its starting point is to love Christ more than any dear one in this world.

There is a movement on foot to make marriage easier for brides. The effort is to release her from the promise to obey her husband. This movement may succeed, but will not apply to this divine marriage. Obedience is easy because her love is perfect. All service to the Master from other motive is "wood, hay and stubble." Such work will "be burned" and bring no reward.

"Perfect love casteth out fear, for fear hath torment. He that feareth is not made perfect in love." This love gives boldness even "in the day of judgment."

This wonderful divine love is the cord that binds together all the members of this Body or Bride. "By this (mark) shall all men know that ye are my Bride."

The cementing love comes through the baptism of the Holy Spirit, thus: "For by one Spirit we (consecrated children of God) all baptized into one body." Another result of this baptism is wonderful power for service. For there are no weak members to this

body. All are "strong in Him and in the power of His might." For to every man is given the manifestation of the Spirit, to profit (others) with all." The Bride of our Lord is His all powerful fighting force: "Fair as the sun, clear as the moon and terrible as an army with banners."

Fellowship with her Lord is the program of her life. His aims are hers. What concerns Him is her chief interest. Christ came to seek and to save the lost. God the Father so loved the world that He gave His only begotten Son." Therefore "the Spirit and the Bride say come." The Bride travails with a burden for lost souls, saying with Moses, "Forgive them—if not blot me out of the book that thou hast written." Or with Paul, "I could wish myself accursed from Christ for my (unsaved) kindred."

Christ gave himself for the church and the Bride is willing to lay down her life for the brethren.

It is given unto the Bride also not only to believe on Christ but to suffer with Him—fellowship in His suffering. Many have met a martyr's death "rejoicing that they were counted worthy to suffer shame for His name sake." Many others are winning the martyr's crown by holding true amid long drawn out suffering or trial that comes with the "all things" of life.

Christ "began to do and teach," then went to heaven, leaving the unfinished task to his Bride. As He was, so is she in the world. He was "meek and lowly," "going about doing good," showing forth that "God is love." Only a comparative few recognized Him as the Son of God, for His glory was veiled by human flesh. He was "despised and rejected of men."

So, today His Bride, clothed in humility, is mostly not recognized, for her white robe is inward purity. Her acts and motives, like His, are misinterpreted. But a time is drawing nigh when Christ will return, in glory, to receive His Bride, and present her to Himself with exceeding great joy. It is spoken of as a time of unveiling. Her glory will then be like His: "The glory of God did lighten it." The City—the Heavenly Bride.

There are differences now among God's children. Some are not fully consecrated and seem satisfied with a low standard of Christian living. They are not the Bride. They may be called to look on when the Heavenly marriage takes place. Or they may walk about in the Holy City, but they are not among the overcomers who have received the sealing unto the day of redemption. The name of that city has not yet been written on them. They have been called unto this glory, but are the clay that has marred itself in the hand of the potter, and now are being moulded into an inferior vessel.

And yet, all may who will pay the price. The way to glory is through suffering. Christ went before and blazed the way. Prophets and apostles have followed, not counting their lives dear unto themselves. Even what might have been legitimate, was reckoned as loss. The prize is waiting for those who will count all things but loss, and "press towards the mark." "Let us therefore, as many as be perfect, be thus minded."

H. C. SANDERS.

Probably most of the difficulties of trying to live the Christian life arise from attempting to half live it.—Henry Drummond.