

THE Watchword

*"On your walls, O Jerusalem, I have appointed watchmen;
All day and night they will never keep silent
You who remind the Lord, take no rest for yourselves,
And give Him no rest until He establishes and makes Jerusalem a praise in the earth."*

Isaiah 62:6-7

XVIII

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

**"For thus says the Lord . . .
'Seek Me and Live'." (Amos 5:4)**

The life of William Bramwell is a vivid picture of one who followed hard after God and as a result truly lived. With the motivation of a fervent love and a haunting view of eternity, William Bramwell sought the face of Jesus with all his heart. *"Mr. Bramwell's love for God was always increasing. The beauties of holiness inflamed his soul with an intense desire to be like God and in all things to glorify Him."*

It is in a letter written by Mr. Bramwell in 1807 that we get a glimpse of the driving passions that motivated his life and ministry. He writes, *"Pray, O pray, my brother! never, never quit your hold of the fullness of God; for time is nearly over, and if this fullness be lost it will be lost forever. I am astonished that we do not pray more, yea, that we do not live every moment as on the brink of the eternal world, and in the blessed expectation of that glorious country."*

Again he writes, *"I grieve that my love is no stronger, and that I am no more like Him. I wonder at His glory, and sink before Him with shame. How is it that the soul being of such value, and God so great, eternity so near and yet we are so little moved?"*



William Bramwell

William Bramwell sought to redeem every moment for the kingdom of God. Therefore he gave himself to prayer and intercession literally day and night. *"He would spend two, three, four, five and sometimes six hours in prayer and reflection. He often entered his room at nine o'clock in the morning and did not leave till three in the afternoon."*

Like all who enjoy such intense seasons of prayer, Mr. Bramwell exchanged his cares for the cares and sorrows of Jesus Christ. The weight of a lost world and struggling church time and again brought him to his knees in travailing prayer. *"The Holy Spirit awakened in his heart a deep sympathy for perishing souls. He saw multitudes around him in the broad way to destruction, and longed to snatch them as brands from the fire."*

"He wept over the impenitent and laboured to convince the gainsayers. He brought the terrors of the Law and the mild persuasives of the Gospel to bear upon the hearts of his hearers and thus urged them to flee from the wrath to come."

Year after year Mr. Bramwell's ministry of prayer and preaching produced lasting results. Churches were revived, the sick were healed and sinners were saved to the uttermost. Mr. Bramwell's success, without question was the fruit of his ever growing hunger for more of Jesus. By faith he reaped the rewards of his earnest and constant seeking.

Do we as believers fervently hunger and thirst for more of Jesus, or have we become a people who are content, ever claiming the promises of God, yet without meeting the covenant condition of a seeking heart? Proverbs 2:3-5 reminds us to cry out and lift up our voice for the riches of Christ. To seek the ways of God like silver and hidden treasure, and THEN we will be rewarded with the fear and knowledge of God. If we are serious about seeing a real and lasting move of the Holy Spirit, we must follow Mr. Bramwell's example and commit the BEST of our time and energy to seeking the face of God in prayer.

References Used -

*The Memoir of William Bramwell
by Thomas Harris*

*The History of Methodism
by Abel Stevens*

Soul-Travail

Can we travail for a drowning child, but not for a perishing soul? It is not hard to weep when we realize that our little one is sinking below the surface for the last time. Anguish is spontaneous then. Nor is it hard to agonize when we see the casket containing all that we love on earth borne out of the home. Ah, no; tears are natural at such a time! But oh, to realize and know that souls, precious, never dying souls, are perishing all around us, going out into the blackness of darkness and despair, eternally lost, and yet to feel no anguish, shed no tears, know no travail! How cold are our hearts! **How little we know of the compassion of Jesus!** And yet God can give us this, and the fault is ours if we do not have it. Jacob, you remember, travailed until he prevailed. But oh, who is doing it today? Who is really travelling in prayer? How many, even of our most spiritual Christian leaders, are content to spend half an hour a day on their knees and then pride themselves on the time they have given to God!

We expect extraordinary results, and extraordinary results are quite possible; signs and wonders will follow, but only through extraordinary efforts in the spiritual realm. Hence, nothing short of continuous, agonizing pleading for souls, hours upon hours, days and nights of prayer, will ever avail. Therefore, *"gird yourselves, and lament ye priests; howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God. Sanctify ye a fast, call a solemn assembly, gather the elders and 'all the inhabitants of the land unto the house of the Lord your God, and cry unto the Lord."* (Joel 1:13-14) Ah, yes, Joel knew the secret. Let us then lay aside everything else and "cry unto the Lord". We read in the biographies of our forefathers, who were most successful in winning souls, that they prayed for hours in private. **The question therefore arises, can we get the same results without following their example? If we can, then let us prove to the world that we have found a better way, but if not, then in God's name let us begin to follow those who through faith and patience obtained the promise.** Our forefathers wept and prayed and agonized before the Lord for sinners to be saved, and would not rest until they were slain by the Sword of the Word of God. That was the secret of their mighty success; when things were slack and would not move, they wrestled in prayer till God poured out His Spirit upon the people and sinners were converted.

by Oswald J. Smith
The Revival We Need

To Love Jesus...

To love Jesus is to long to be with Him. To love Jesus is to think about Him. To love Jesus is to obey Him, to obey Him readily and implicitly, not feebly and reluctantly. The certainty of heaven is assured when we keep Jesus in the center of our hearts, in the center of our lives. He is to be the author of impulse and desire, of effort and action. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Will you get to heaven? What is Jesus to you? Does He charm you? Does He draw you heavenward? Is it to be with Him that you seek heaven? Is He the fairest flower in all its garden? Is He the rarest and most precious of all its jewels? Is He sweeter than all its songs? Does He beget the longings for its blissful abodes? Does the desire to see and be with Him stir the

profoundest ambition of your soul? Jesus and heaven are bound up together.

To love Him with an untold passionate devotion is heaven begun, heaven continued, and heaven ended. Paul says: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

The crown is not only personal to him, but universal, only limited "unto all them that love his appearing." Here it is not simply love for Jesus personally, but love for the great fact which is to culminate in the great glory of Jesus. To "love his appearing" there is the absolute necessity for loving His Person. The loving His coming is the test of loving His Person. We love the fact

because we love the Person. We are not charged to love any theory or opinion about the manner of His coming, or the time, but the fact. Let Him come when He will, how He will, and for what purpose He will. We love His coming because we love Him. "Even so, come quickly, Lord Jesus," and bring Thy heaven with Thee.

by E. M. Bounds
Heaven

the Morning Watch

Daily Prayer

Times at Western Hills Church

Monday thru Friday;

6 to 7am (auditorium)

Saturday; 8 - 11am (prayer room)

Love Slaves

by
Samuel Logan Brengle

There was a law among the Hebrews that for sore poverty or debt or crime one man might become the servant of another, but he could not be held in servitude beyond a certain period; at the end of six years, he must be allowed to go free. (Ex. 21:1-6; Deut. 15: 12-17). But if he loved his master and preferred to remain with him as his slave, then the master, in the presence of judges was to place the man against a door or door post and bore a hole through his ear, and this was to be the mark that he was his master's servant forever. It was not the slavery of compulsion and law but the willing and glad slavery of love.

And this was the voluntary attitude of Paul and of Jude, of Peter and James. Jesus had sat at the feet of the Great Servant of Love, who came not to be served but to serve, to minister to others, to give His life a ransom for all. They had seen Him giving Himself to the poor, the weary, the heavy laden, the vile, the sinful, and the unthankful. They had seen Him "wounded for our transgressions, . . . bruised for our iniquities", chastised for our peace, and stricken that we might be healed, and their hearts had been bowed and broken by His great love; henceforth they were His bond-slaves, no longer free to come and go as they pleased but only as He willed, for the chains of love held them, and the burning passion of love constrained them. Such bondage and service became to them the most perfect liberty. Their only joy was to do those

things that were pleasing in His sight. Set at liberty to do this, their freedom was complete, for he only is free who is permitted to do always that which pleases Him.

The love-slave has no pleasure like that of serving his master. This is his joy, and his very "crown of rejoicing." The love-slave is altogether at his master's service. He is all eyes for his master. He watches. He is all ears for his master. He listens. his mind is willing. His hands are ready. His feet are swift to sit at the master's feet and look into his loved face, to listen to his voice and catch his words; to run on his errands, to do his bidding, to share his privations and sorrows, to watch at his door, to guard his honor, to praise his name, to defend his person, to seek and promote his interests, and, if needs be, to die for his dear sake; this is the joy of the slave of love, and this he counts his perfect freedom.

A fine black fellow was placed on a slave block in an Egyptian slave market. His master was selling him. Men were bidding for him. A passing Englishman stopped, looked, listened, and began to bid. The slave saw him and knew that the Englishman was a world-traveller. He thought that if the Englishman bought him, he would be taken from Egypt, from friends and loved ones, and that he would never see them any more. So he cursed the Englishman, raving and swearing and tugging at his chain that he might reach and crush him. But the

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Englishman, unmoved, at last out-bid all others, and the slave was sold to him. He paid the price, received the papers that made the slave his property, and then handed them to the black man. "Take these papers; you are free," he said. "I bought you that I might give you your freedom."

The slave looked at his deliverer and his ravings ceased. Tears flooded his eyes, as, falling at the Englishman's feet and embracing his knees, he cried, "O sir, let me be your slave forever. Take me to the ends of the earth. Let me serve you till I die!" Love had won his heart, and now love constrained him, and he felt there could be no joy like serving such a master.

"My yoke is easy, and My burden is light," said Jesus. And this is His easy yoke and light burden. His yoke is the yoke of love, and it is easy. Love makes it easy. His burden is the burden of love, and it is light. Love makes it light. **To the sinner the yoke looks intolerable, the burden looks unbearable. But to those who have entered into the secret of the Master, His yoke is the badge of freedom, and his burden gives wings to the soul.** This is Holiness. It is wholeness of consecration and devotion. It is singleness of eye. It is perfect love which casts out fear. The love slave does not fear the master, for he joys in the master's will. "Not My will, but Thine be done"; "Though He slay me, yet will I trust Him," says the slave of love. There can be no fear where there is such love. This is heart purity accomplished by the expulsive power of a new and overmastering affection and purpose. Sin and selfishness are consumed in the hot fires of this great love. Hallelujah! This is religion made easy. This is God's Kingdom come, and His will done, on earth as it is in Heaven. For what more can the angels do than to serve God with this unselfishness and passionate love?

The love-slave is gentle and forbearing and kind to all the children of the household and to all the other slaves for the sake of his master. Are they not dear and valuable to the master? Then they are dear and valuable to him for the master's sake. And he is ready to lay down his life to serve them even as to serve the master. Such was the spirit of Paul when he wrote, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." (Philippians 2:17). And so likewise was it the spirit of beautiful Queen Esther when, in uttermost consecration for the salvation of her people, she sent word to Mordecai, "So will I go in unto the king, which is not according to the law: and if I perish, I perish." (Esther 4: 16). This slave of love counts not his life dear unto himself. (Acts 20:24). It belongs to his master.

The interests of the master are his interests. He has no other. He wants no other. He will have no other. He cannot be bribed by gold or honors. He would rather suffer and starve for his master than feast at another's table. Like Ruth, he says, "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me." (Ruth 1: 16, 17).

Do you ask, "How shall I enter into this sweet and gentle and yet all powerful bondage of love?" I answer, "By your own choice and by God's revelation of Himself to your soul." If your love to Him now is a very poor and powerless thing, it is because you do not know Him; you do not draw near enough to see the beauty of Him. To the men of this world He is not beautiful, for they have not

sought to see Him. Let Him show Himself to you that you may fall in love with Him. St. Paul had seen His glory and been blinded by it. The other Apostles had lived with Him and walked at His side. They loved Him because they knew Him so well. For this reason they could make the great decision. Like Moses they chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." **SO YOU MUST CHOOSE!** The choice must be complete, and it must be final.

Then as a love-slave you must wait upon the Master. If He is silent to you, watch. When He speaks to you, listen. What He says to you, do. His will is recorded in His Word. Search the Scriptures. Meditate therein day and night. Hide His Word in your heart. **Be not forgetful. Take time to seek His face. Think of a slave being too busy to wait on his master, to find out His wishes! Take time, find time, make time to seek the Lord, and He will be found of you. He will reveal Himself to your longing, loving soul, and you shall know the sweet compulsions of the slavery that is love.**

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)