

all persuasive hymnology there is no more kindling lyric than this."

#### Death

After a life of only 49 years, but a life full of Christian service and rich productivity, Doddridge died in Lisbon, Portugal, where he had gone for his health, October 26, 1751.

W. H. M.

#### SOME ONE HAD PRAYED

"The effectual fervent prayer of a righteous man availeth much."—James 5:16.

The day was long, the burden I had borne  
Seemed heavier than I could bear;  
And then it lifted—but I did not know  
Some one had knelt in prayer.

Had taken me to God that very hour,  
And asked the easing of the load, and He,  
In infinite compassion, had stooped down  
And taken it from me.

We can not tell how often as we pray  
For some bewildered one, hurt and distressed—  
The answer comes—but many times those

hearts  
Find sudden peace and rest.

Some one had prayer, and Faith, a reaching  
hand,  
Took hold of God, and brought Him down  
that day!

So many, many hearts have need of prayer:  
Oh, let us pray. —Selected

The church is not a dormitory for idlers and sleepers, but an institution for workers. It is not a rest camp; it is a front-line trench.

—Daniel A. Poling

#### WHAT OF THE NIGHT

By Rev. W. V. Miller

What of the night? 'Tis starless yet;  
The clouds hang low; the streams run red;  
The clash of arms; the sod is wet  
And plashy from the life blood shed;  
The tears of mothers for their own;  
The hearts of loved ones pressed with woe;  
Will day ne'er dawn and hush the moan  
That rises from the fallen snow?

What of the night? The morning comes—  
Long watched for, prayed for—on its way,  
'Twill scatter gloom and silence bombs  
That burst with terror in the fray.  
The day-star soon shall gladden eyes  
That, tear-dimmed, long its rays to see;  
And from the carnage there shall rise  
The glory of the age to be.

What of the night? Its storm shall cease;  
The darkness all shall pass away;  
Then, then shall come the reign of peace,  
When Christ shall o'er the earth hold sway,  
Trust, then, in Him. His power can keep,  
Though danger lurk on every side;  
He bringeth joy for those who weep;  
He comes to claim His waiting bride.

What of the night? The morning breaks,  
The shadows flee, their reign is past;  
The lust of blood, and all that makes  
Hearts desolate can never last;  
For Christ the Kingdom shall obtain,  
Whose right it is, the Father's Son,  
Shall from the throne in glory reign,  
The battle fought, the victory won.

#### "DEEPER EXPERIENCES OF FAMOUS CHRISTIANS"

Charles V. Fairbairn

In a book by the above title, Rev. J. Gilchrist Lawson, in a beautiful and masterly way, demonstrates conclusively that every one of God's saints who accomplished anything for the kingdom was partaker of the benefits of a second definite experience. Having been trained in different schools of thought, however, believing and revering the terms of different systems of theology, and nourished from infancy on food prepared for them by spiritual fathers whom they respect very highly, we find them, as a consequence, expressing experience in diverse terms and emphasizing divers phases of experience according to what seems to them to be the outstanding features. Let charity reign and all is well. But let zeal for a philosophy ever-reach holy charity, and what tragic spectacle has the world to gaze upon. How stubbornly can good men contend for theological jots and titles! And yet, get the same men away from schoolroom theology and let them tell experiences in what terms the heart finds convenient, and what beautiful harmony there is among them after all!

Early in 1929, I wrote a lawyer-friend, asking him the relative value of evidence in favor of the defense which a witness for the prosecution lets fall from his lips in an unguarded moment. His reply is before me. "I may say," he writes, "that where a witness becomes favorable to the other side it is, of course, an admission against his own side and has a much stronger effect on the Judge than evidence given by the party's own witnesses. You are quite right, the lawyers are always very happy when they can claim such an admission."

In spite of many objections to the doctrine of entire sanctification, one of the strongest proofs that the baptism with the Holy Ghost sanctifies the believer is found in the off-guard admissions of some of the very men who oppose this truth. In the earnestness of burning passion, theology all forgotten, as they have urged believers to deeper depths and higher heights of Christian experience and holy living, they have made some startling and convincing admissions.

Dr. Chalmers, by no means a Wesleyan, said that when the love of God is shed abroad in the heart, the believer will experience "the expulsive power of a new affection." Fine! Fine! We believe. Said Mr. D. L. Moody, "When the Spirit of God is on us, we will just let go the things of time and lay hold of things eternal. This is the Church's need today; we want the Spirit to come in mighty power and consume all the vile dross there is in us. O, that the Spirit of fire may come down and burn everything in us that is contrary to God's blessed word and will." Why, brother! Methodists have been singing for years, "Refining fire, go through my heart . . . sanctify the whole . . . and all our dross consume." We say, Amen!

Rev. F. B. Meyer, in Christian Living, says, "There is no evidence, then, that the flesh shall ever be eradicated," says again, "But this is possible. The Holy Spirit is the deadly antagonist of, and all-sufficient antidote to the self-life. When he dwells in blessed fullness within the surrendered heart he sets it

free from the law of sin and death; he annihilates the power of the self-life, as an antiseptic cancels the death-dealing germs which proceed from the body of a patient who is stricken with an infectious disease . . . Be not content to have the Holy Spirit within thee; see that he fills thee, and thou wilt experience that blessed condition in which the sparks of temptation shall seem to be quenched in an ocean of water as they shall touch thy heart." And again, he says, "Our motives (in working for Christ) must be pure. We must get rid of the constant thought of self. We must become oblivious to the praise or blame of men. We must let the sun of Divine Love burn out the fires of selfish ambition and personal aims. We must bring our weak and weary hearts to the Heart-physician asking him to cleanse them by the inspiration of his Holy Spirit, disentwining the clinging evil of self, and filling us with his own sweet, ingenious and perfect love." All second blessing brethren can say "Amen!"

Dr. A. R. Torrey said, "Fire refines and purifies. Water washes the outside; fire cleanses internally. Throw a piece of gold into the fire and all the alloy, the dross in it, will be consumed. The dirt on the outside of our lives we can get rid of by outward reformation; but the alloy, the sin deep down in our hearts—how shall we get it out? The baptism of the Holy Ghost will refine a man in five minutes. It is a slow process, getting rid of our sins in any other way, but a baptism of fire does it at once . . . Fire consumes. We need burning out of our love of money, our love of the world, our desire for men's applause, our looking at the newspapers for reports of our sayings and doings, our fear of man, our selfish motives, our desire to be in the forefront, our stubborn obstinacy. And this baptism of fire will do it for us at once."

And in "The Christian and Amusements," Dr. Biederwolf prays, "Give us to know something of the expulsive power of a real affection for Jesus in the heart, until the unworthy and the indelicate, and the suggestive shall have no more place, and he who loved us and gave himself for us shall be all in all."

My Canadian lawyer-friend said, "Where a witness becomes favorable to the other side, it is, of course, an admission against his own side and has a much stronger effect on the Judge than evidence given by the party's own witnesses . . . Lawyers are always very happy when they can claim such an admission." I am no lawyer. Perhaps no lawyer shall read these lines, but every lover of holiness will, I am sure, be "very happy" to learn that such men as Moody, Meyer, and Torrey—in their earnest moments, in intensity of desire to lead believers into more deeply spiritual things, declared such truth, made such admissions. I am glad for our sakes. I am glad for their own sakes. I am glad for the truth's sake. I am glad for the precious Lord's sake. I believe more firmly than ever, that "the God of peace himself," does indeed, "sanctify us wholly;" that "faithful is he who calleth us (unto entire sanctification) who also," does "do it."

I never made a sacrifice. We ought not to talk of our sacrifices when we remember the great sacrifice Christ made when He left His Father's throne to give Himself for us.

—David Livingstone