

blessed them, resulting in new converts to the faith and also a number of believers professing sanctification. In addition to this we believe that prejudice has been broken down and a better spirit of fellowship prevails among all of God's children.

The eight week revival with Brothers Good and Foster has just come to a close. Last Sunday was our first Sunday night service following the revival, and our church was filled and had to add extra chairs to accommodate some who came a little late. It is inspiring indeed to hear the new testimonies in our services. Men and women have been reached in this revival that have been the subject of many prayers, yet in many cases they were not church-going people. In union services in this area all the churches are literally packed so that there is scarcely standing room. In addition to extra chairs, men and children sit on the platform floor, steps, and everywhere there is available space. In our local week of prayer, people in one church were turned away because of lack of room. Surely God is blessing and the added blessing makes added responsibility. Do pray that this revival spirit may prevail and that every new convert may be established in Christ. In addition to these Spiritual blessings we would also mention the kindness of the people on this circuit during the past year. Since last Beulah they have presented us with a beautiful electric washer, a hotpoint iron, a good share of our winter's wood and many generous gifts at Christmas. We appreciate the privilege that has been ours of working with these good people for the past seven years. It has been wonderful indeed to witness and share a small part in such a movement of the Spirit. It is our prayer that God will always keep us mindful of the fact that He is the agent and the source of all revivals and blessings. We request your prayers that God will guide us all in the coming year; that our decisions will be motivated from the proper source and that God will direct in His own will. We have a longing in our heart to share this blessed Gospel with people in other areas either home or abroad, where they do not have the spiritual privileges that we have had. Let us pray the Lord of the harvest, that He will send forth laborers into His harvest.

Yours for the spread of the Gospel,

A. D., MRS. CANN AND FAMILY

THE NEED OF PRAYER

By Samuel Chadwick, D. D.

The conviction deepens that the supreme need of the church is the spirit and habit of prayer. There are many other needs. There is need of laborers and funds, of wisdom and of reform, of simplicity and of friendliness; but the need of prayer transcends them all. If only the Church of Christ could be impelled to prayer, there would be an end of barrenness and failure. It is the lack of prayer that lies at the root of all our troubles, and there is no remedy but in prayer. The habits of worldliness will never be broken by strong and fiery words of censure. The powerlessness of the church cannot be cured by reproach. Spiritual distinction and moral laxity are not to be removed by clever analysis and urgent appeal. Things will never be better till prayer is restored to its true place in the organization of the church and the habits of individual believers. There is no substitute for prayer, but through prayer all things are possible. There is a truism of the Christian faith. Nobody denies it. Everybody says it. All history confirms

it. If only the people of God could be baptized into a passion for prayer, life would quicken, miracles would return, souls would be saved, and coffers would overflow. Why do we not set ourselves to prayer? The remedy is sure and simple, the need is urgent and acknowledged. Why is it so slow in getting to work?

The remedy is not so simple as it seems. Prayer is sometimes spoken of as a lost art, and that means there is an art of prayer. The command to ask seems simple enough and the promise is to them that ask, "If ye have not, it is because ye ask not." "Ask and receive." What could be simpler than that? And yet the Scriptures speak of it as toil and labor. Prayer taxes all the resources of mind and heart. Jesus Christ wrought many mighty works without any signs of effort. There was in his marvelous works the ease of omnipotence, but of his prayers it is said, "He offered up prayers and supplications with strong crying and tears." There was no strain in healing diseases, raising the dead, stilling the tempest; but in prayer there was agony and the sweat of blood. All who have shared his intercession have found it a travail of anguish. Great saints have always been mighty in prayer and their triumphs have always been the outcome of pain. They wrestled in agony with breaking hearts and weeping eyes, until they were assured they had prevailed.

Their experience read like the records of spiritual hysteria. Their words are to us an unknown tongue. It is useless to quote them, for we have lost the key to the mystery. They spent cold winter nights in prayer, they lay on the ground weeping, and pleading, and came out of the conflict physically spent, but spiritually victorious. They wrestled with principalities and powers, contended with the world rulers of Satan's sphere. A lost art. No man can speak of the inner shine of private devotion but the secret life of the individual is revealed in the open life of the church, and in the fellowship of believers there is little power in prayer. There is a marked absence of travail. There is much phrasing, but little pleading. Prayer has become a soliloquy instead of a passion. The powerlessness of the church needs no other explanation and the counsellors of the church seek no other cause. To be prayerless is to be both passionless and powerless.—Selected.

THE DEEDS OF DAVID

By J. B. Chapman

Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer (I Chronicles 29: 29).

David the doer of deeds and Samuel the recorder—how fortunate for the generations following that they were associated together! Men who do things are often too busy to tell about their deeds to others, and men who can tell true stories accurately and interestingly often want for heroes. When a man has slain a lion and a bear to protect his flock, stoned and beheaded a giant in defense of his nation, bought a wife with the scalps of a hundred Philistines, dodged the king's javelin three times, made his way among outlaws in the cave of Adullam, saved his own life among the enemies of his people by posing as a maniac, ascended a throne in spite of the opposition of his predecessor, united a scattered people and made them conquerors of all their foes, written the hymnbook of two dispensations, and established an imperishable name for himself

and his house, it is time for him to call it a day, and leave it for another to write down a record of his doings. But every time we thank God for the exploits of David, we should add a note of thanksgiving for Samuel who kept his pen in hand and made chronicles of the things which went on around him; for otherwise we should either have known nothing of David or else his story would have come down to us warped and changed and unworthy of belief.

There was Another who visited this world of ours and spent His time going about "doing good." Then He went away without building a house, writing a book, painting a picture or making a mark on stone. His footprints were just in the sand, and His parchment was only the light dust which a passing breeze might scatter, and we do not even know the words He wrote there. He wrought healing and saving miracles almost without number, but often He asked that the recipient of His mercy "tell no man." His doctrines were His treasury, but He did not stop to codify them or give them other than a speaker's arrangement. He had been gone thirty years before the first written fragment dealing with His deeds appeared. But since that time the literature, hymnology, sculpture, and architecture of the world have gathered about Him, and these are yet incomplete, and yearly add to their effort to tell, so men can understand and appreciate, the wonderful life with which our world was blessed. The whole story cannot be told, as was done, "first and last" with David. For if all that Jesus said and did "should be written every one, I suppose that even the world itself could not contain the books that should be written (John 21: 25). "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20: 30, 31).

GOD'S SECOND BEST

A successful business man wrote the story of his life in these words:

"I was but seventeen years of age when I reached a crisis in my life. Coming home from a Sunday evening service, I stepped into our city park and stood under one of the trees. While I was there, the Spirit of God manifested himself to me, and said, 'I want you to be a minister of the gospel.' 'But,' I answered, 'I cannot do that. I have no education.' However, the Spirit of God insisted again, 'I want you to be a minister of the gospel.' Again I protested 'My parents need the money which I am earning in the factory where I work.'

"Time after time the Spirit of God strove with me; over and over He called me to be a preacher. As often as He called, I answered, 'No.' At last, as God wrestled with me, I made my decision, and said, 'No, I will never be a preacher.'

"In that moment the Spirit of God seemed to leave me. I do not know how long I had been standing there, but I found that I was drenched with perspiration. It seemed that there must have been a pool at my feet where the perspiration streamed from my body. The evening breeze felt cold. I shivered and went home in the dark.

"Never, from that moment to this, have I felt the Spirit of God strive with me as He did that night.

"God has seen fit to prosper me, and I have

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