

bor east, to Alberton and West Point, in the north and west. We know that such convocations for prayer have been held through all this province. In Yarmouth, "The week of prayer was observed by the Baptist, Methodist, Presbyterian, and Congregationalist churches uniting together. The closing meeting on Friday evening was largely attended and full of interest."—*(C. Messenger.)*

We have heard on good authority, that the Windsor meetings were never more refreshing or more highly prized by the people, and we know that daily meetings of great interest were held in Pictou and New Glasgow, in the different churches in succession; while at the Albion Mines, Green Hill, West River, Merigomish, and in truth all over the country, tri-weekly meetings were held for prayer and other kindred purposes. The young, middle aged, and the man of grey hairs, were heard in succession, pleading for the advancement of the Kingdom of truth and love, or by brief appeals "stirring up each other's pure minds by way of remembrance."

We assume, then, that these prayers have been general, along our seaboard, as well as in our central congregations. The Pictou Presbytery on that week met for prayer. The Board of Foreign Missions met and their prayers blended with the many voices ascending to heaven. Our own Missionaries by name, and on their respective islands, were especially prayed for by many pleaders on Friday, in every congregation in the Body, and by many beyond it.

We should continue on as we have begun. Let us remember our Saviour's lesson of perseverance, taught by the narrative of the importunate widow. But while we pray, we should expect. We will expect. We will look up and look out.

WAIT.

There are indeed many hindrances to success. Good old Wickliffe, in his day, enumerated nine "Lettings to prayer."—We should at least be reminded of the first, viz., "The sins of him who prayeth," and of the second, "doubting," and of the third, "when a man asketh not that which ought

to be," and of the fourth, "the unworthiness of those for whom we pray." "Pray not for this people for I shall not hear thee."

But notwithstanding this formidable list, and we have only given the half, we will expect answers during every month and week of the year. During late years, might we not say since 1866, great things have been done for us by our Lord, whereof we are glad. We look to events greater and more marvellous.

WORK.

We must meet and overcome all these hindrances by a new consecration to holiness and to active service. Would we invoke the Lord's presence with our armies, we must advance beyond our lines. Have we prayed for an enlargement of coast, and that God's hand may be upon us, then we must arm and go up under divine counsel and in the strength of the Lord. We have been among the pleaders, shall we now turn aside among the "idlers" or go forth among "workers." Already the hosts who met to pray are dividing; and some are for play and others for work. Where will our "Sixteen thousand Church members be found?" Where our 800 Elders and our 1300 Sabbath School teachers?

Never were the "goings of our Lord and king more visible." Never at least in our own or our fathers' days, have there been such openings and such opportunities for pressing into and pressing forward the the kingdom of Christ. On all hands it is conceded, *it is felt* that the *main thing wanting now*, is the self-consecration of the individual christian to the Lord's service. We must all become workers, willing workers; earnest, joyful workers, and the gospel will have triumphs and trophies in the Lower Provinces beyond any yet recorded.

We have asked our christian men and women if they will begin the year with prayer. We now ask if they will join heartily and at once in God's work of subjugating the world to the sway of Christ. To some of the 16,000 named will be allotted a protracted period of labour in helping to secure this glorious result; to others *only a brief service*. We cannot tell how soon our work will be closed. The ques-