

ENCOURAGING.

I mean by this that our annual meeting at Tiverton was encouraging. I will tell why I think so. In the first place we had eleven preachers present. The encouraging feature in this is in the fact that they all but one belong to our two provinces, Nova Scotia and New Brunswick. It will be safe to say we never had an annual before with ten of our own preachers. This fact alone is enough to encourage every lover of the cause. With this increase of help we will most certainly see an increase of prosperity. Besides this it was most encouraging to see such a spirit of harmony. All seemed united in the all-important work of building up the cause in our provinces. At least thirteen of the eighteen churches were represented at the meeting and the others sent reports, and all seemed to have the desire and the determination to help in the work of spreading the gospel. We can remember when one or two hours was all the time needed in our business meeting, and those were spent principally in reading the reports of the churches; but now it takes us all day, as busy as we can be, to do the work. How can we help feeling encouraged when we contrast the condition of things a few years ago with the present? It is true we have not done what ought to have been done, and to some it may seem strange that we have not done more; but the strange thing is that we have done so much and brought about such a combined, interested state of things under the circumstances, having so many difficulties to contend against. It is this fact that gives us courage to go on with greater diligence. We have reasons to hope that with our increased force of preachers we shall see greater prosperity. When Nehemiah rebuilt the walls of Jerusalem the high priest, Eliashib, with his brethren, the priests, led the van in the work of building. So should it be to-day in the work of building God's spiritual house, the teachers should be the hardest workers.

We are also encouraged to know the work is so well arranged that about all our churches are getting a favorable amount of help during the year. This is a move in the right direction. Our interest in this important work should have no limits. We are all one in Christ, and should all work together in all places. When a church is able to take care of her own interests she should then help others.

We were encouraged in seeing the strength of the Tiverton church. In what fine, ample style they cared for the visiting brethren! It is no small affair to supply the wants of a hundred hungry visitors. But they did it, and that, too, in first-class style; so much so that when a vote of thanks was taken, for their unstinted hospitality, every one of us came to our feet so suddenly that it made the good brethren at Tiverton feel like having the annual there again next year. Bro. Devoe was the manager in every sense of the word, and the order and comfort and accommodation of the visitors were evidently largely due to his management. There has been a great improvement in the condition of things in Tiverton, which speaks well for Bro. Devoe. There are many other things we might mention that were very encouraging, but time fails us. We have wished many times that many others of our brethren could have enjoyed the meetings with us. Our individual power is limited, and when left alone we are apt to get discouraged and look at the dark side of the picture. But when one heart touches another and one hand clasps another the circle of our power enlarges and our vision increases, and we see things in their true light. There can be nothing better for discouraged hearts than to attend our annual meetings. It is wonderfully bracing and cheering to meet with brethren whose hearts are fully enlisted in the work of God, and to mingle our voices in praise, and to interchange our views as to the best

ways to promote the cause of Christ. Although we did not all agree as to the ways and means of doing the work, yet we all agreed to work; and we agreed to agree not to disagree in what we could not agree. The spirit of our disagreement was so agreeable that the discord was perfect harmony.

I, for one, freely give my testimony, that the spirit of our meeting and its unity, and the amount of work done, and the kindness of the resident friends, were all up to the standard, if not a little ahead, of our former meetings. H. MURRAY.

TRUST IN THE LORD.

"Trust in the Lord and do good." Who could more fully appreciate these words than the Psalmist? He had been for years a fugitive, hiding in deserts, caves and mountain strongholds. Saul, king of Israel, had determined evil against the shepherd boy and was assiduously seeking his life. During this ordeal the noble youth, in implicit confidence, entrusted himself, body and soul, unto the Lord. This unwavering confidence in Jehovah is what gives strength and sweetness to his character. Christians of to-day should have this same trust in the Lord.

What is it to trust in the Lord? Trust does not imply inactivity. The warrior that trusts in his sword leaves it not in its scabbard, but is skilled in its use. The artist trusts in his brush, but it remains not idle. The farmer trusts in the soil and seasons, but he refuses not to plant. The child trusts in its mother for safety, but wanders not from her. Then, to trust in the Lord is to commit ourselves to Him, to cast off every other support, to have an assured resting of the mind in His ability and integrity to do all at the time and in the manner He has promised. But God never promised those that love and obey Him to save them from the consequences of their mistakes, nor promised to so interfere in their behalf that their acts would not produce their natural results.

We should trust the Lord for all He has promised. We should cast all our anxiety upon Him, "because He careth for you." In the business of procuring food and raiment how few make God the senior partner. Judging from the actions of many Christians you are forced to conclude that they are ignorant or ignore His promises. Many labor to lay up earthly treasure from the beginning to the ending of life. They fatten the flesh but starve the soul. Neither should be neglected. The promises of God concerning our earthly support are such that if we trust Him implicitly we shall be free from anxiety. The fields are clothed with flowers, the birds are fed— "Shall He not much more clothe you, O ye of little faith?" Then "Seek ye first His kingdom and His righteousness, and all these things shall be added unto you." Many change this passage and seek first food and raiment. How many remain from church on Sunday to rest for Monday. This is to distrust God. If we should leave our homes on Lord's day to attend church hideous famine will not inhabit our dwelling. A starving soul is more ghastly to angelic eyes than a famishing man. We had better starve as Christians than revel in voluptuousness as sinners; better remain unburied as saints than be embalmed as rebels against God. If the poor saint would trust in the Lord for his support gnawing anxiety would be removed from his heart. How much more efficient as servants of Christ would we become if we would "trust in the Lord?" When David committed himself to the Lord to be delivered from Saul he did not sit with languid hands and pensive spirit, but he was active, vigilant, always on the alert. Thus he manifested his trust in the Lord. We show our trust by improving the opportunities presented. Let all "trust in the Lord and do good."

HARRY MINNICK.

Norfolk, Virginia, Sept. 19th, 1889.

PRAYER.

Prayer to God is one of the most interesting, solemn and exalted exercises which falls to mortal man. It should be well understood by the Christian that prayer is divided into secret and public. The Saviour approved of both. He gave promises to both. Now, with regard to secret prayers there is less temptation to depart from the true and proper motive in prayer than in public prayer. For in secret we are freed from any restraint or regard for the opinions and estimations of others. According to our faith in God so our requests will be, as our confidence in His promises so will be our assurance of acceptance with Him. No prayers have so much influence upon ourselves as those which are offered up in secret to God. We are then, and we feel ourselves, in company with God alone. We can tell Him what we cannot tell any mortal, the nearest or dearest on earth. When persons pray merely for the sake of praying it matters not what the subject matter may be, and really, there appears to be many prayers made for the sake of praying, having no other inducements than a sense of duty. The prayers, that arise from nothing else than a sense of duty, are very lifeless and tedious things. The prayer recorded in John xvii. was offered to the Father in the presence of the disciples on the night of the last passover supper that Jesus was with them. The moment was one of deep interest and emotion to the soul of Jesus. Jesus knew that He must soon depart out of this world. Pausing in the shadow of death he raised to heaven and said: "Father, the hour has come, glorify Thy Son, that the Son may glorify Thee." He prays that all may be one. As Thou, Father, art in Me and I in Thee they also may be one in us. * * * That they may be made perfect in one, and that the world may know that Thou hast sent Me and hast loved them as Thou hast loved Me.

Paul, in his letter to the Ephesians, exhorts, saying, "Praying always with all prayer and supplication in the spirit." Young Christians should be much in prayer—not only at stated times and set periods—but, as the apostle expresses it, praying always. Cultivate the habit of ejaculatory prayer. This kind of prayer rises in the heart, and darts upward to God without preface or conclusion. You have so many dangers to face, so many foes to conquer, so many privileges to enjoy, so many evils to avoid, so many duties to perform, that you never can want matter for prayer. Not only should we pray but watch for answers, look for blessings. We often give ourselves credit in doing and giving in the cause of Christ, when "it is God that worketh in you both to will and to do of His good pleasure." We can do nothing without God, and we must work with Him in order to the working out of our salvation. When writing to Philipians the apostle says: "In everything by prayer let your requests be made known unto God." And to Timothy he writes: "I would therefore that men pray everywhere without doubting."

But at times there comes a difficulty to God's children. Every one that prays has felt it. We wish to speak to our Father who is in secret, and perhaps for a moment or two we pray in earnest, and then, without our being aware of it, our attention flags, some foreign thought springs up uncalled for. And thus we find ourselves speaking to God with our lips whilst our hearts are far from Him. It is very humbling to confess that sometimes the most trifling thoughts steal into our minds at such solemn moments. It is not that we are merely drowsy, but our thoughts fly off at times to matters of the most trivial nature. The world and sin still hover about us, even when we are upon our knees before God. Now, is there any remedy for this? I believe there is; and if we use it the evil will grow less and less, and in the end we will master