

Pastor and People.

WEEK OF PRAYER.

TOPICS SUGGESTED FOR EXHORTATION AND PRAYER,
JANUARY 1-8, 1888.

SERMONS.

Sunday, Jan. 1.—"Lift up your heads, for your redemption draweth nigh."—Luke xxi. 28. "The end of all things is at hand; be ye therefore sober, and watch unto prayer."—1 Peter iv. 7. Compare Rom. xiii. 12; 1 Cor. vii. 29; Eph. v. 16.

THANKSGIVING.

Monday, Jan. 2.—For our acceptance with God through Jesus Christ and the liberty of united access by one Spirit to the throne of grace; for the enduring goodness of God; for answers to prayer during the past year; for the growing spirit of Christian unity; for the maintenance of peace on earth; for the ever-widening fields given to the preaching of the Gospel; for souls gathered into the kingdom; and for all who have dedicated themselves to the service of Christ.—Psa. xxiii., xxx., lvi., xcvi., c., ciii., cxxxiii., cxlvi.; 1 Sam. ii. 1-10; 1 Cor. xxix. 10-15; Is. xii., xxvi. 1-9; Luke xvii. 11-19; Eph. i.; Romans xii.; Hebrews ii. x.

CONFESSION.

Tuesday, Jan. 3.—Of vices prevalent throughout Christendom, such as drunkenness, impurity, profane language and Sabbath-breaking; of great public wrongs, such as oppressive laws, or demoralizing trades, like the opium and liquor traffics; of luxury and the wasteful use of God's gifts by some classes of society, among others, lawless discontent and covetousness; of hindrances to the acceptance of the Gospel by the inconsistent lives of nominal Christians; of jealousies and rivalries among brethren; of personal unfaithfulness, imperfect consecration to God, faults of pride or temper, and the worldliness and inaction which render so many believers unfruitful.—Psa. xv., xxxii., li., lxx., lxxx., xc., cxxx.; Hosea v. 15 to vi. 7, xiv; Micah vi.; Neh. i.; Jer. vii. 1-16; ix. 1-9; xviii. 5-17; Ezekiel xiv. 12-23; Hag. i. 2-11; Daniel ix. 3-19; Luke ii. 1-18; James iv.; Romans iii. 9-26.

PRAYERS FOR FAMILIES AND SCHOOLS.

Wednesday, Jan. 4.—For the hallowing of the home in all its relationships; for the blessing of the Holy Spirit upon the efforts of parents to guide sons and daughters to Christ; for invalided members of the family; for domestic servants; for both teachers and taught in universities, schools and colleges; for Sunday schools; for associations of young men and women; for every effort to protect the immature against temptations, and to equalize the standard of morality for both sexes.—Psalms i., xxxiv., lxxviii. 1-8 cxlii., cxix. 1-16; cxxvii., cxxviii., cxxxi., cxxxiii.; Deut. vi.; Proverbs iii. 1-29, viii. and ix., xxiii. 12-35, xxxi. 10-31, 2 Samuel vii. 18-29, Malachi ii. 11-16, Mark ix. 3-16, Matthew xviii. 1-14, Ephesians v. 22 to vi. 9; Col. iii. 12 to iv. 1; Titus ii.; Ecclesiastes xi. 9 to xii. 7.

PRAYER FOR THE CHURCH OF GOD.

Thursday, Jan. 5.—For every branch of the one universal Church, that all may be filled with the Holy Ghost and enabled to keep the unity of the Spirit in the bond of peace; for more love and co-operation among Christians; for the removal of needless causes of division; for the better observance of the Lord's Day; for greater wisdom and zeal to labour for the conversion of the ungodly, the religious education of the young, and the growth of believers; for the spirit of truth to guide students of His Word into a fuller understanding of it; for bishops, pastors, evangelists and church councils; for the attainment by all the Lord's people of a higher standard of holiness and consecration to service; for a more faithful testimony against false teaching; and for the speedy coming of our Lord and Saviour Jesus Christ.—Psa. xlvii., xlviii., lxxxiv., lxxxvii., cxxii., cxxxii.; Genesis xxviii. 10-22, xxxii. 24-32, 1 Kings viii. 22-30; Isaiah liv.; Joel ii. 23-32; John xv., xvii.; Eph. i. 15-23, ii. 11-22, iii. 14-21, iv. 1-16; 1 Corinthians xiii.; Rev. xxi. 1-7.

PRAYER FOR MISSIONS.

Friday, January 6.—For the quickening of a missionary spirit; for the outpouring of the Holy Ghost; for all agents in Gospel work, that they may be kept

humble, devoted and courageous; for native churches and converts, especially such as endure persecution for the Gospel's sake; for mission colleges, Bible and tract societies, and the spread of vernacular Christian literature; for the overthrow of all false religions, and for the conversion of Jews, Mohammedans and heathen to the faith of Christ; for the complete opening up of Africa to the light, and the cessation of its slave trade; for a blessing on all missionary conferences to be held this year.—Psa. ii., lxvii., cx., cxxvi., Isaiah xi. 1-9, xxv. 6-9, xxxv., xl., xlv., lv., lx.; Matthew ix. 35-38, xii. 24-33, xxviii. 16-20; John xii. 20-32; Acts x. 34-48, xvii. 22-31; Romans x. 1-15.

PRAYER FOR NATIONS.

Saturday, Jan. 7.—For kings and for all that are in authority, that we may lead quiet and peaceful lives; for legislatures and judges, that laws may be wisely made and administered; for the abolition of the traffic in opium and intoxicating drinks, and the cessation of all forms of cruelty; for a pacific spirit among States; for soldiers and sailors; for emigrants and travellers; for the deliverance of the nations from all superstition; for just dealing and a Christian spirit between employers and employed; for the amelioration of the condition of the poor; for a plentiful harvest the world over; for the elevation of public morals, especially in respect of temperance and chastity; for the cultivation of art and science in a reverent and Christian spirit; for the spread among the people of a pure literature; for all philanthropic work among the suffering or degraded.—Psa. xx., xxxiii., xlvii., lxi., lxx., lxxv., lxxxii., cvii. 31 to end, cxliv. 9-15; Prov. xxxi. 1-9; Jeremiah v. 20-29, xviii. 1-17; Ezekiel xxxiv. 1-16, xlvii. 1-12; Romans xiii.; 1 Timothy ii. 1-8; 1 Peter ii. 13-25.

SERMONS.

Sunday, Jan. 8.—"Be ye steadfast, unmovable, always abounding in the work of the Lord."—1 Cor. xv. 58.

THE HEM OF THE GARMENT.

He walks in the earth and the heaven,
The Lord in His raiment bright;
His robe is crimson at even,
It is gold in the morning light,
And it trails on the dusky mountains
With a silver fringe at night.

High over the people thronging
Is the light of His pure, calm face,
Can the uttermost need and longing,
Come fronting that awful place?
But to touch the beautiful garment
Is a comfort and a grace.

The tender sweep of the grasses
Is smoothing away the smart;
And the light soft wind that passes
Is a balm to the very heart.
Only the hem of His garment—
But I kiss it for my part.

The seamless blue and the border,
Where the earth and the heavens meet,
And the colours in mystic order
In the broideries round His feet;
It is but the hem of His garment,
But virtue is there complete!

He turns, and I am not hidden,
And He smiles, and blesses low;
Did the gift come all unbidden?
—O, to think that He would not know,
(Through even the hem of His garment)
It was Faith that touched Him so!

—Carl Spencer.

THE CHAMBER OF PEACE.

This pretty phrase always brings to mind the thought of the "Pilgrim's Progress" and the blessed chamber in which the Pilgrim rested from the fatigues of his journey. The thought of it was brought to mind not long ago by a friend's random remark.

She had moved into a new home, which possessed greater capacity and ampler rooms than her former one. Always hospitable, she decided in the new house to have one room set apart for friends who needed a few days' rest; not merely for invited kindred and guests, but to those to whom it would be a real boon to tarry a little while beneath her pleasant roof. So, one by one, these friends came, arriving with shawl strap or satchel, and remaining now over a Sabbath Day, or staying a week, if it suited their convenience. Now it is a toiling Bible reader, going from house to house among the poor, now a lay sister whose self-elected work for Christ is in the hospital which gathers little children into its loving shelter.

Again, it is an elderly lady over whose spirit in her declining years has come the restlessness which makes her weary of the home monotony, and eager as a child for a little break or change. Whosoever comes is ushered into the Chamber of Peace and treated as an angel, with the most winsome, cordial and beautiful grace of affection. Made at home, but not made to feel that she is giving any trouble, my friend's Chamber of Peace is to many a wayfarer an anteroom of heaven.

The suggestion is worth passing on. Often we sigh because we have so few opportunities of doing anything worth much for the Master. But are we availing ourselves of the little opportunities right in our path?—*Christian Intelligencer.*

WEALTH AS A PROFESSION.

Every gift of God is good, and we have no sympathy with the cant of disparaging riches, which is generally in the mouths either of those who have none themselves, or of those who desire to compound for greediness in making money by affecting to despise it when made. Money is a great power for good or for evil. In our present complicated social arrangements, however, the possession of large wealth by an earnest Christian is a great responsibility, and one of which we need not be envious. Indeed, we should all give to such men our sympathy and whatever help we can in their endeavours to perform the duties of stewardship "as ever in the Great Taskmaster's sight." "What are we to do with our money?" is now the question of serious-minded men of wealth. "Charities are so badly managed, and then political economists are down upon us if by mistake we help those who might have helped themselves. It is easy to talk against our extravagance; tell us rather how to spend our money as becomes Christians."

The fact is, riches must now be considered by all good men as a distinct profession, with responsibilities no less onerous than those of other professions. In the nature of things, money tends continually to fall into the hands of a few large capitalists. Whether such men acknowledge it or not, they are really members of a new profession, the *raison d'être* of which is that it should spend money for the greatest good—not some less good, producing remote bad consequences—of the greatest number.

This very difficult business therefore must be learned by studying social science, and otherwise, with as much care as the professions of divinity, law and medicine are learned. When the rich are willing in this way to train themselves for their high calling, and take for their motto, "With both hands earnestly," they may rest assured that He who is the light of the world will reveal to them ways and means of benefiting His poor that are in harmony with Christianized social science. Let them only remember that if one member of Christ's body suffer, all members must suffer with it, and that other Christian saying, "Whatsoever ye would that men should do unto you, do ye even so unto them."—*Quiver.*

RECONCILIATION.

I was once struck with a story of two men who were used to give exhortations at meetings, who had fallen out with each other; and one of their brethren who, grieved to think two servants of God should be at difference with each other, went to reconcile them. He called upon the first, and said:

"John, I am very sorry to find you and James have quarrelled. It seems a great pity, and it brings much dishonour on the Church of God."

"Ah," said John, "I am very grieved, too, and what grieves me most is that I am the sole cause of it. It was only because I spoke so bitterly that James took offence."

"Ah, ah," said the good man, "we will soon settle this difficulty, then," and away he went to James.

"James, I am very sorry that you and John cannot agree."

"Yes," he said, "it is a sad thing we don't; we ought to do so, for we are brethren, but what troubles most is that it is all my fault. If I had not taken notice of a little word John said, there would have been an end of it."

The matter, as you may guess, was soon rectified. You see there was at the bottom a true friendship between them, so that the little difficulty was soon got over.—*C. H. Spurgeon.*