

## CHURCH PRAYER MEETING.

### Light and Love.

Ps. v:7—But as for me, I will come into Thy house in the multitude of Thy mercy; and in thy fear will I worship toward Thy holy temple.

The distinguishing mercy of our God is at all times the theme of our loudest praise. "O Israel, thou hast destroyed thyself; but in Me is thine help." Whether we consider the "hole of the pit" whence we are digged, or the high position to which we are called, our wonderment and adoring gratitude are equally called forth. It is not that we had been better or more favorably disposed than others. We all "were as sheep going astray." And who has made us to differ? Let us ever remember, that all we have and are, we owe it to Him. It is very marked how Providence and grace co-operate. The peculiar leadings by which we have been brought within the range and reach of grace, and the peculiar grace by which these leadings are improved for spiritual good, alike bear witness to His wisdom, goodness, and truth. And here the provision of His house and ordinances holds a very prominent place. Whether the words of verse vii be regarded as the reply of spiritual confidence with which the believer meets the enemies of God and of his soul, or as the spiritual contrast and consolation which he sets before himself as against those whom "Thou shalt destroy," it accurately marks the feelings of God's people in this respect.

To be allowed to go into His house is one of the most precious privileges of God's people, due to the riches of His grace, or, as it might be rendered, to "Thy much grace." When the house of God is to us indeed "Thy house," and we enter it under a constraining sense of "Thy much grace," we shall "worship"—or literally, "cast ourselves on the ground"—"towards the temple of Thy holiness." Experience of much grace leads not to familiarity, but to holy awe; which is far different from slavish fear, inasmuch as it springs not from any apprehended consequences to *ourselves*, but from apprehension of *His* majesty and character. Accordingly, the "worship in fear" corresponds to the coming into His house "in the multitude of mercy." Most appropriate, as a sequel in this morning worship, is the morning *service*, which forms the burden of prayer in verse viii. Let us earnestly avoid the confusion of ideas which would represent worship as *service*, instead of joyous preparation for service in daily life, and which too often ends in making of this supposed worship our only service. True service most appropriately follows worship, and is its practical application. What we have professed and asked, what we have sought and obtained, we apply and show forth in every-day life. We rise from our knees to work for the Master. But this needs special grace, both so far as we are concerned ("lead me,") and so far as "the way" is concerned. Here appears the need of guidance on His part; and on ours, of willingness simply and absolutely to follow. Here also our own ignorance, weakness, and inability are most painfully felt. But it is "Thy way," and Thou canst make it both plain (or even) and straight before us (both expressions being included in the Hebrew term). And these two pleas may be urged in our prayer—God's 'righteousness' and our 'enemies.'

## CHRISTIAN ENDEAVOR.

### Daily Readings.

First Day—It is our strength—Neh. viii:1-12.  
 Second Day—It is our satisfaction—Ps. cvii:1-9.  
 Third Day—It is our portion—Ps. xvi:5-11.  
 Fourth Day—The joy of obedience—Ps. cxix:9-16.  
 Fifth Day—The joy of purification—Rom. v:1-11.  
 Sixth Day—The joy of salvation—Isa. xii:1-6.  
 Seventh Day—THE JOY OF THE CHRISTIAN LIFE—John xv:1-11.  
 PRAYER MEETING TOPIC, Aug. 26.—"The joy of the

Christian life, Jno. xv:1-11. The Word of God lays great stress upon joy as a characteristic without which the Christian life would be incomplete; and yet the impression is abroad in many circles that Christianity is a religion of gloom. The monastery and hermitage of Mediaevalism did much to create and foster this idea, and notwithstanding their disappearance, there are those who still profess and appear to believe it. The only sure way to correct a false impression is to live it down. If Christian people would only live in the key of Paul's Epistle to the Philippians, the accusation of gloominess would be as impossible to Christianity, as that of darkness to the noon-day sun. Just notice a few things in that beautiful epistle. In i:4, Paul prays with joy; is it a joy to you to pray? In 17, he rejoices in the fact that Christ is preached; does news of the spread of the gospel uplift your soul? In ii:17, he rejoices in sacrificing self; do you find joy in so doing? In iii:1, he sums all up with, "Rejoice in the Lord;" is He the sum of your gladness?

Some Christians even, misconstrue the meaning of joy. They seem to think that because they are told to rejoice always, they are authorized to enter into all the round of the world's pleasures. It is a mistake, for the Bible tells us that the joy of the Christian is to tell the joy of the Lord; so what gives gladness to your heart should be only that in which God can and does rejoice. "Your joy," Christ says in Jno. xvi:22, "no man taketh from you;" but as a description of the Christians joy, this is most inapplicable to pleasure gleaned from what the world gives; for experience sadly proves that such joy is fleeting as time itself.

"Fade, fade each earthly joy!  
 Jesus is mine!"

JUNIOR TOPIC, Aug. 26.—"Whom shall we obey, and how?" Jno. ii:5, Eph. vi:1-7.

## The Christian Worker.

### PAPER TWO.—HIS ARMOUR.

The Christian worker must needs be also a trained and fearless soldier, for he has to contend, not indeed with flesh and blood, but with principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in high places. For this struggle we need to be armed *cap-a-pied* with the "whole armour of God." Let us notice it in detail as given in Eep. vi:14-17.

I. V. 14, "Having your loins girt about with truth." See vi:15, 21, v:9. Christ is the truth, Jno. xiv:6. As without the girdle the rest of the armour would be loose, insecure and useless; so without Christ, the truth, over all the other essentials, we might as well be armourless.

II. V. 14, "Having on the breast plate of righteousness." See Isa. lix:17, 2 Cor. vi:7. This portion of armour covers the vital parts of the body. A pure and holy life in the sight of God and man, is the best of all defences. 1 Thes. v:8. "Faith and love," the offspring of these is righteousness.

III. V. 15, "Your feet shod with the preparation of the gospel of peace," Isa. lli:7, Rom. x:15. Busy carrying God's good tidings, one's feet are safe from slipping and from snares.

IV. V. 16, "Taking the shield of faith," 1 Jno. v:4. In these days when the walls of the church shelter assailants of the truth, the young Christian has much need of the shield of faith.

V. V. 17, "Take the helmet of salvation," Isa. lix:17, 1 Thes. v:8. The man whose head is humbly clad in the salvation of God is safe from the arrows of doubt. It is the man who wears a helmet of self-salvation who dies by the skeptics missile.

VI. V. 17, "The sword of the Spirit which is the word of God," Jud. vii:20, Heb. iv:12, Rev. i:16, ii:16, xix:16. This is the only weapon put in the Christians hand; take a lesson in wielding it from the Captain of your Salvation, Matt. iv:1-11.

(To be Continued.)