

our petition will be for the shield of faith, for the helmet of salvation, for sandals which shall be the preparation of the Gospel of peace, and for the sword of the Spirit. But these are the very weapons which God wants us to carry and to use. So when we ask in the name of Jesus our Captain we shall be asking for the very things which the Father desires to bestow on us. And it is easy to see that "whatsoever ye shall ask of the Father in my name [as Captain] he will give it you."

A similar line of thought may be pursued with regard to other relations that exist between us and Christ. We are his brothers; if we ask in his name as our Elder Brother for more of the spirit of brotherliness to all who bear his name, the Father will bestow it gladly. Christ represents Himself as bearing to the Church the relation of a bridegroom, who seeks for Himself a Church that shall be without spot or blemish. When, in the recognition of this relation, we ask for purity of heart, will not the Father grant it readily?

All these things are summed up for us in Christ's relation as Saviour. Asking in His name as "Saviour," means that we come as sinners and ask for deliverance from sin, its power and its penalty. This is what the publican did in the temple. He did not use the word Jesus, but he came in the name of Jesus when he cried, "God, be merciful to me a sinner." He recognized himself as lost, and the Messiah as the one who could and would save him. And after God has so loved the world as to give the life and the earthly honor of His Son, for the purpose of saving men from their sins, is it not clear that when one of us comes in our relation as the "sinner Jesus died to save," and begs for deliverance from the pollution of sin, that the Father "will give it" us?

#### PROTECTION FROM MAKING FOOLISH REQUESTS.

One of the relations of Jesus is that of testator. This is set forth in Hebrews ix: 16. In His "testament" Christ has set down what things He wills to give us. The heir to an estate may go with boldness to the executor and ask for whatever is given to him in the will. But while going *in the character of heir* he will be careful not to ask for what is not written in that will. So when we go to the Father "in the name" of Christ the Testator, we shall be rendered careful not to ask for what we ought not. We shall not ask, for instance, in the name of Christ our Captain for such earthly indulgences as will render us useless, or injurious, to him in the hour of battle. We may not ask in the name of Jesus our Elder Brother, for the privilege (?) of indulging bitterness or strife; nor in the name of Jesus our Saviour from sin for dalliance in sin. So the use of this phrase "in his name" shall keep us from asking and from doing the wrong thing, and it shall make us sure of receiving what we rightly ask.

#### IT WILL MAKE US ASK MORE FREELY.

If the soldier carelessly go on the battlefield without weapons, if the heir negligently omit to ask the executor of the will for money, if the bride contemptuously refuse to ask for the fine linen which is the righteousness of saints, if the sinner thoughtlessly omit to ask enough of deliverance from the power of sin, — not only himself will be the loser but *his Redeemer also* will suffer loss. The fact, therefore, that we are to ask "in the name" of our Saviour, will make us sure to ask enough. Failure to ask enough means disgrace to our Redeemer. Shall not this stimulate us to prayer? Failure to work enough (humanly speaking) involves disappointment to the Lord who has died for us. Shall not this arouse us to work "in His name?"

Christ presents this very forcibly in the setting which he places around His promise as repeated in the fourteenth, and fifteenth, and sixteenth chapters of John. In the first, He bids us pray "in my name" "that the Father may be glorified in the Son;" in the second He bids us pray "in my name" "that your fruit may remain;" in the third, He bids us pray "in my name" "that your joy may be full." But: (1) the Father's glory, and (2) the joint fruitfulness of the Husbandman and laborer, and (3) the joy of the harvester, are all dependent on our asking and working "in my name" in the true, full sense of the word.

When not only our welfare, but that of our Saviour, is dependent on our truly acting "in his name," we may well be careful that we understand it aright and ask for enough grace.

#### THE "NAME" OF CHRIST IN THE LORD'S PRAYER.

At once the reader will say that if the promise of Christ for an answer depends on asking in His name, then we

ought to find the use of that name in the Lord's prayer. But the word Jesus does not appear in it.

Yes, happily so. For if the word Jesus were in the prayer, the fact would encourage the sinner to use that name in a talismanic way, without pausing to recognize the relations that are indicated by it. The absence of the word Jesus leads us to look in the prayer for a recognition of these relations. Do we find it?

It appears in the very address of the prayer, "Our Father." By what authority do we call God "Father?" To the sinner he is an offended judge. But when we come in the name of Christ our Elder Brother, who has adopted us into His family, then we can come with true assurance to the Father who also has adopted us as His children.

So also, in the first petition we have a similar thought, "Hallowed be thy name." That is, we pray that we may have grace to sustain the true relations which should exist between us and Him who is our Saviour. When we, and all men, act up to this relation, the name, the character and work, of Jesus will be hallowed. The next petition "Thy kingdom come," is clearly a prayer in the name of Christ our Captain, for His victory and for ours in Him. "Thy will be done" falls under a similar relation to Christ as our Ruler. The next petition, "Give us this day our daily bread" falls under our relation as one of the heirs of Christ, asking for the supplies, spiritual and bodily, which our great Testator has bequeathed to us. "Forgive us our debts" is the petition of the sinner to Him whose character is Saviour. And the closing petition, "Lead us not into temptation, but deliver us from evil" [or from the evil one] is presented in the name of Christ our Captain, who is sending us out on errands and battles wherever the enemy is to be found.

So that in every petition of the Lord's prayer there is, though not the word Jesus, yet the full recognition of our relations to Him as Saviour. The very silence therefore, as well as the expressions of this prayer, shall be to us an assurance that we have rightly understood the sense in which Christ makes the promise "If ye shall ask anything in my name, I will do it."—*Christian Observer*.

#### LOST OPPORTUNITIES OF SERVICE.

An opportunity of service is lost when it goes unperceived or neglected. Is it not also often practically lost when only incomplete use has been made of it? Doubtless we rarely realize fully the number and gravity of our short comings of either sort, but no sensitive conscience fails to comprehend its obligations to God and one's fellow-men to make honest use of whatever openings for doing good come in its way.

It is possible, however, to lose one's balance a little, to become morbid. There are persons who repel others by a too conspicuous desire to do good. The aim to do services to others unfailingly in order not to forfeit the approval of one's own sense of duty may come even to have some appearance of selfishness. It is more likely to involve the appearance of officiousness and thus to become unpleasant. Only that purpose to make full and proper use of one's opportunities, whether for one's self or for others, commends itself which is natural, sincere, unassuming and considerate. We often undervalue our opportunities of being good as compared with those of what we consider doing good. But the former are apt to be the more valuable and influential, alike to ourselves and to our friends. The smile of some people is more helpful than the gifts of time, money or effort of others, because it really bears more trusty witness to character and spirit. To suppose that we influence those who know us only, or even chiefly, by what we say or do is a mistake. It is what they know us to be that impresses them. Actions and words of course go far, especially when unpremeditated, to indicate the inner feelings, but the real character, back of them indefinitely but invariably and positively makes itself felt in any case. Our use of opportunities therefore must aim earnestly to make the inner nature what it should be. Any opportunity, whether it relate primarily to others or to ourselves alone, is lost which is so employed as to fail of this result.

We lose opportunities often through timidity, sometimes through ignorance due to our own neglects, most frequently, probably, because of insufficient earnestness. Definite temptation conquers up. Moral sluggishness impedes us. The one sure remedy is to cultivate the