

Editor's Portfolio.

THE LORD'S PRAYER.

THE Lord's Prayer is often used with irreverent manner, and prayerless tone. After praying extempore, with solemnity and earnestness, ministers frequently repeat the beautiful and expressive words of Jesus Christ in a monotonous, rapid, and careless style. The following anecdote may help to correct the objectionable habit:

On one occasion, the popular tragedian Booth and several friends were invited to dine in Baltimore with an old gentleman of distinguished kindness, urbanity, and piety. The host, though disapproving of theatres and theatre-going, had heard so much of Booth's remarkable powers that curiosity to see the man overcame all his scruples and prejudices. When the company, after the entertainment, were reseated in the drawing-room, some one requested Booth, as a particular favor, which all present would doubtless appreciate, to read aloud the Lord's Prayer. Booth expressed his willingness to afford them this gratification, and all eyes were turned expectantly upon him. Booth arose, slowly and reverently, from his chair—it was wonderful to watch the play of emotions that convulsed his countenance;—he became deadly pale, and his eyes, turned trembling upward, were wet with tears. As yet he had not spoken; the silence could be felt; it became absolutely painful, until at last the spell was broken, as by an electric shock, when his rich-toned voice, from white lips, syllabled forth: "Our Father, which art in heaven," &c., with a pathos and solemnity that thrilled the hearers. He finished. The silence continued; not a voice was heard; not a muscle moved in his rapt audience, until, from a remote corner of the room, a subdued sob was heard; and the old gentleman, their host, stepped forward, with streaming eyes, and tottering frame, and seized Booth by the hand saying, in broken accents, "Sir, you have afforded me a pleasure, for which my whole future life shall feel grateful. I am an old man, and every day from my boyhood to the present

time I thought I had repeated the Lord's Prayer, but I never *heard* it before—*never*." Booth replied, "You are right! To read that prayer, as it *should* be read, has cost me the severest study and labor for thirty years, and I am yet far from being satisfied with my reading of that wonderful production. Hardly one person in ten thousand can comprehend how much beauty, tenderness, and grandeur can be condensed in a space so small, and in words so simple. That prayer of itself sufficiently illustrates the truth of the Bible, and stamps upon it the seal of Divinity." So great was the effect produced, that conversation was sustained but a short time longer in subdued monosyllables, and then almost entirely ceased. Soon after, at an early hour, the company broke up, and retired to their several homes with sad faces and full hearts.

Brethren, let us not *say*, but *pray* the Lord's prayer; thus we shall excite in the hearts of all who hear us deeper sympathy with its comprehensive petitions, and obtain of your Heavenly Father abundant spiritual blessings, "according to his riches in glory by Jesus Christ."—P.J.W.

ATONEMENT AND REDEMPTION.

THE atonement was universal; redemption is limited. Christ died for all; but, as a fact, only some are redeemed. The atonement is the means, redemption is the end. Without the atonement there could have been no redemption; but without redemption there is still the atonement.

The atonement was the act of one Being; redemption involves the agencies of many. In offering the atonement, Christ trod the winepress alone; in effecting redemption, the subject works, teachers work, angels work, the Spirit works. The atonement came without man's seeking—the world never asked for it; but redemption never comes without the earnest seeking of the individual.