

**FIRST WORDS**  
 "I see so many inspiring thoughts in your columns on different subjects, I thought I would like to hear an essay on 'Our Lord's Teachings About Prayer.'—Matt. 6: 5-15; Luke 11: 1-13; 18: 9-14; John 14: 13-14."  
 "CHARITY."

lives upon me, I  
 o be a constitu-  
 e strictest sense  
 long as there is  
 work for the good  
 people. That  
 He has failed  
 anded down his  
 upaired. He has  
 e in the affection  
 igh or low estate.  
 hink I have done  
 is last words at  
 are a fitting  
 eme head of all  
 o, in the mem-  
 or of the empire,  
 King of Great  
 of hearts."

ANY ESCAPES.  
 oy at Oxford, a  
 rowing was over-  
 self by swimming

to England in  
 to the United  
 is voyage was so  
 at warships were  
 warship Hero.

tack of typhoid  
 ult fatally. His  
 , but was saved  
 ubbing him with

tiger-shooting in  
 upon the prince's  
 s saved by Colonel  
 o killed the beast.  
 ped and fell on a  
 n accident to his  
 ed to lame him  
 w months he had

0, while en route  
 shot at by a half-  
 l Sipido, at the  
 tion. Two shots  
 hich missed their

to Emperor Wil-  
 was hunting stags  
 charged upon his  
 red and threw him  
 was only slightly

h by just ten sec-  
 of the yacht Sham-  
 squall during her  
 1901.

ING EDWARD.  
 1 Palace, Nov. 9.

cond child of late  
 Prince Consort,

Wales, Dec. 14.

ties of Edinburgh,  
 ge.

60.

se of Lords, 1863.

1863, to Princess  
 laughter of King

typhoid fever in

uary, 1872.

-6.

ir of Ireland, 1885.

ebreated, 1888.

of Wales Hospital

ee Year, 1897.

ath of his mother.

ony fixed to take

ter Abbey, June

owing to sudden

king recovered.

mony took place

ar.

REN

hristian Edward,

born January 8,

1, 1892.

Ernest Albert, Duke

ork, born June 3,

6, 1893, to the

ary of Teck.

Victoria Alexandra

ary 20, 1867.

Alexandra Olga

868.

Charlotte Mary Vic-

or 26, 1869.

Editor "Hope's Quiet Hour":

I see so many inspiring thoughts in your columns on different subjects, I thought I would like to hear an essay on "Our Lord's Teachings About Prayer."—Matt. 6: 5-15; Luke 11: 1-13; 18: 9-14; John 14: 13-14.

# PRAYER

"The busy fingers fly, the eyes may see  
 Only the glancing needle which they  
 hold,  
 But all my life is blossoming inwardly,  
 And every breath is like a litany;  
 While through each labor like a thread  
 of gold,  
 Is woven the sweet consciousness of  
 Thee!"

—SUSAN COOLIDGE.

Our correspondent—in asking for an essay on "Our Lord's Teachings About Prayer"—has drawn our attention to a treasury of glowing gems. If we could make those living words of Christ our own—learning them really "by heart," instead of simply by rote—we should walk with God, like Enoch, having our eyes open to the heaven of His perpetual Presence here in this workaday world.

As Susan Coolidge declares, in the verse quoted above, the consciousness of the Divine nearness is like to blossom secretly and quietly, until the beauty of holiness within shines out in beauty which is visible to men as well as to God.

The first reference (S. Matt. vi. 5-15) reminds us that our prayers are worthless unless they are sincere and loving. The world must be first shut out and then drawn in. We must go into the secret place, alone with our Father, until we can see His face. Then—having caught something of the inspiration of His love—we must reach out to our brothers and clasp hands with them in tenderest comradeship. We are one family, pleading together before our Father. If we are unloving and unforgiving, He cannot hold us near His heart, cannot cleanse us by His miracle of forgiveness while we blacken and poison our souls by refusing to be in charity with His other children. Prayer, then, must be the natural expression of love, fellowship with our Father and our brothers. If we are looking up, in the wonderful consciousness of God's nearness, the words used cannot be wilful. We will not insist on having our own way when we realize that His perfect love and wisdom can be trusted to give what is really best—our Father knoweth what things we have need of before we ask Him. Then the quiet majesty of the Lord's prayer is put before us as a pattern, in which God's glory and the increase of His royal power over the hearts of men come first, and our own needs (never separated from those of our brothers) are laid in simple trustfulness before Him. We ask for daily food, strength and forgiveness from One who has infinite power to uphold us all through life.

Then the second reference (S. Luke xi. 1-13) is an encouragement to wait in undaunted hope and sure confidence for the answer to our prayer. We are asking a Father for needful food, and can trust Him not to disappoint us. "If a son ask bread of any of you that is a father, will he give him a stone; or if he ask a fish, will he for a fish give him a serpent?" A wise and loving earthly father does not immediately give everything his child asks for. The child may beg for rich food, and his father—just because he loves him—may give bitter medicine instead. The child may ask for holidays, and be sent regularly to school, may plead to be allowed to sit up late and be sent to bed. A kind father is one who does for his child what his own wisdom sees to be best, never allowing the child to be ruined by indulgence in foolish desires. So it is with our Father. Prayer would be the deadliest power we could use if God were to give us exactly the thing we asked for the moment the prayer was offered. We only dare to ask for anything because, underlying every petition, we place the proviso: "Not my will, but Thine, be done." Our Father loves us too deeply to give us anything which can drag down our souls through worldliness or love of comfort. We want to grow strong and noble, patient and brave. If we seem to get no answer to our prayers, let us look up

## Hope's Quiet Hour

and thank our Father that He is giving us a chance to grow patient and trustful. We can only win the grace of Patience by enduring patiently. We can only win the grace of Trust by accepting trustfully from our Father's hand many gifts which we cannot understand—we may not learn their value until death has given us wisdom; but, because they come from our Father, we know they are just what we need most. We cannot gain the grace of Courage except by facing danger, nor Fortitude except by enduring hard things.

"Father, I do not ask  
 That Thou would'st choose some other  
 task,

And make it mine. I pray  
 But this; let every day  
 Be moulded still  
 By Thine own hand; my will  
 Be only Thine, however deep  
 I have to bend, my hand to keep.  
 Let me not simply do, but be content,  
 Sure that the little crosses each are sent,  
 And no mistake can ever be  
 With Thine own hand to choose for me."

The next reference (S. Luke xviii. 9-14) reminds us that we must come to God humbly—as sinners—not priding ourselves on our righteousness. The Pharisee made the great mistake of comparing himself with other sinners, instead of looking up to the awful purity of God and placing his life in the light of His face so that it might be honestly examined. The publican was not justified, because he was a sinner. He did not say—as many who claim to be like him, are constantly saying—"I thank

God that I am no hypocrite, like this Pharisee—who thinks himself so good." Those who pride themselves on "making no profession of sanctity" are not only standing proudly on a pillar, like the Pharisee, looking down on their neighbors, but are worse than the Pharisee. He prided himself on his righteousness, but they pride themselves on their unrighteousness. How can they gain the grace of Holiness if they do not admire and care to win it. And these self-styled "publicans" make the same mistake as the Pharisee of comparing and measuring themselves with their fellow-sinners, instead of comparing their lives with the Pattern Life of the one perfect Man. Humility is one of the first essentials of real prayer. We must feel our weakness and need, before we can ask honestly and earnestly for strength and help. The message sent by the Lord of the Church to self-satisfied members is as searching as when it was delivered to the Loadiceans: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of the gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and tooint thine eyes with eyesalve, that thou mayest see." The more we study God's holiness, the more eagerly we shall desire to be like Him, and the more earnestly we shall covet the best gifts. Those who are praying for the Holy Spirit's power to sanctify and beautify their lives, can safely trust

the Father to supply all things that are necessary for earthly happiness.

The last reference (S. John xiv. 13, 14) is "whatsoever ye shall ask in My Name, that will I do. . . . If ye shall ask anything in My Name, I will do it." The same thought is, you see, twice repeated. Plenty of people will say that they have asked something, over and over again, in Christ's Name, and have not received it. Has He then failed to keep His promise? Let us look again at the text and the context. This promise was made to disciples—true and loving, though weak, disciples. Judas had already left them. So, one who has the right to claim the promise, is only a disciple who loves his Master and is pledged to accept obediently whatever is His will. Then it is only a promise to give whatever is asked in His Name. That does not mean only the use of the familiar words, "through Jesus Christ our Lord," it places the petition absolutely in Christ's hands to deal with entirely as He sees best. It is His business then, not ours. He will only undertake it if we trust Him to send the answer when and how He sees to be best.

The prayer we have offered earnestly for years, is very precious in the eyes of our Elder Brother, and the answer is absolutely certain. The more trustfully we leave the matter in His hands, the more perfectly He can and will answer it. Indeed, He is answering it now, though we may not be clear-sighted enough to recognize the answer. He gives us beautiful proof of His faith in our loyal love, when He gives us the privilege and opportunity of trusting where we cannot see. If we could see, we should have no chance to trust. Let us prepare ourselves, and hold up our hands and hearts to receive the gift—it will be far more splendid than we expect. "This is the confidence we have in Him, that, if we ask anything ac-



AN OLD STAGE COACH.