

kingdom come." This is the sense given to this prayer by the most profound interpreters. Thus Schleiermacher says (*Christliche Glaube*, § 147): "Whether one understands the expression 'to pray in the name of Jesus' to mean, to pray *in his mind and spirit*, rather than to pray from *an interest in his cause*, — or the reverse, — it is, nevertheless, impossible to separate these two meanings. For if we wish to do his work for man's redemption in any other spirit than his own, we must necessarily be intending *a different work* than his, and then it would be not *his work* which we bring before God in our prayer. Therefore, every prayer is a prayer 'in the name of Jesus,' in which, whatever it may be, one prays from the same position in relation to the kingdom of God which he himself occupied." So Tholuck (*Bergpredigt*,) in commenting on Matt. vii. 8, says: "Both the subjective and objective conditions of prayer are fulfilled when it is offered "in the name of the Lord;" for he prays in the name of Christ, who, on the one hand, *believes* and *confides* in him, and, on the other hand, prays in *relation to him*, so that he prays for that which will advance his kingdom."^{*}

Such a prayer, proceeding out of faith in Christ and his promises, and, wherever it may begin, always terminating in the desire that his kingdom may be advanced, is a truly unselfish and Christian prayer, and one which always obtains that which it seeks. When we look at all which Jesus says concerning the unconditional success of this prayer, when we notice in how many ways he

^{*} So De Wette (*Exeget. Handbuch z. N. T.* ad John xvi. 13 :) "'Whatsoever ye shall ask' is limited, partly by the connection, and partly by the 'in my name,' (i. e. in my cause, or in the sentiment based on faith in me and my confession,) to labors for the kingdom of God."