

everywhere prevail." (Bruce.) *As in heaven;* by the angels, Ps. 103 : 20. *In earth;* among men.

Vs. 3, 4. Up to this point the petitions have to do with God's honor, kingdom, and will. The true Christian puts these first (see Shorter Catechism, Ques. 1). The remaining petitions refer to man's needs. *Give us day by day our daily bread;* a petition breathing a spirit of humble dependence on God, of unselfishness which looks out upon the needs of others, of freedom from anxiety for the future, and of moderation, Prov. 30 : 8 ; John 6 : 27. In using the word "bread" the Christian will think of the spiritual meaning of bread, John 6 : 51. *Forgive us our sins.* The prayer for forgiveness is natural in those who desire to do God's will. For they most of all feel their own shortcomings. *For we . . . forgive every one . . . indebted to us ;* the condition of our being forgiven, Matt. 6 : 14, 15. Luke does not say we forgive sins. Only God can do that. We forgive debts. These are not money debts, but the failure of others in some duty they owe to us. *Lead us not into temptation.* The Christian must meet temptation (Matt. 5 : 10 ; James 1 : 12), but should pray not to be brought into temptation. He is to be brave but not foolhardy. *Deliver us from evil ;* of every kind, chiefly sin, which is the greatest. These three petitions cover all our needs, forgiveness for the past, provision for the present, safety for the future.

II. An Illustration to Encourage, 5-8.

Vs. 5-8. *Which of you shall have a friend?* This parable of the friend at midnight, and that of the unjust judge (ch. 18 : 1-8) teach that prayer should be persistent. *Shall go unto him at midnight ;* not an unusual hour for the traveller to come, travelling in hot countries being done largely at night. *Lend me three loaves.* According to Eastern laws of hospitality, it would have been a disgrace not to be able to set provision before a visitor. *He . . . shall answer and say.* The man is unwilling to grant the request, because (1) he is annoyed at being disturbed ; (2) it is a trouble to unlock the door ; (3) the children will be disturbed. *Because of his importunity ;* persistence amounting to shamelessness,

a pertinacity that will not take "No" for answer. Mark 7 : 24-29 is an example. The disciple must pray without ceasing.

III. A Promise to Confirm, 9-13.

Vs. 9, 10. *And I say unto you.* "I" is emphatic. The parable had taught them ; now Jesus teaches. *Ask . . . seek . . . knock ;* three words for prayer. They all point to something that we are to keep on doing, and doing more and more eagerly. *For everyone that asketh receiveth ;* because God is more willing to give than we are to ask, and there is no partiality in Him.

Vs. 11-13. *If a son.* That is what God calls us, 1 John 3 : 1. *A father.* Jesus has shown what even an unwilling friend will do ; now He speaks of how much more an earthly father will do for his child, and from this He reasons to what our heavenly Father will do for His children. *Stone . . . serpent . . . scorpion ;* objects chosen because of their likeness to the bread, fish, egg. *Holy Spirit.* Matthew (ch. 7 : 11) says "good things." The Holy Spirit is the gift that includes all other gifts. He who has the Spirit of God has all that he can possibly ask for. This Spirit is the source of all life and power and blessing.

Light from the East

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PRAYING—The present Mohammedan form of prayer was probably derived from the Jews, or from some mode more ancient still. The full form can be carried out only at a shrine where there is a fountain. The hands are washed three times in the name of God the Compassionate and All-Merciful. Three times in succession the mouth and nostrils are rinsed, and then the ears, face, head, neck, and each hand and foot in succession from right to left. In the desert these ablutions are performed as far as possible with sand or dust, or are omitted altogether. Then the devotee turns towards Mecca, raises his open hand with the palms outward until the thumbs touch the ears, and utters a few petitions. Next he folds his hands together near his girdle and recites parts of the Koran. Then he bends forward rests his hands on his knees, and repeats