

2. "In the May number of THE HOMILETIC REVIEW occur these sentences: 'What the age needed was a master. What the age wanted was "unrestrained will." . . . I wish to ask: Is there a nice difference between 'need' and 'want'? Ought 'want' to be employed in such places as above, especially when preceded by 'need'?'"

Our correspondent acknowledges that he finds laid down in the dictionaries a distinction between the two words, but his trouble is that the dis-

inction is there only between a *third* sense of "want," namely, "wish for," "desire," and the *primary* sense of "need." We should say that, in the case of an antithesis, such as that used in the sentences under question, the opposition of the one word to the other yielded a perfectly clear sense, and that it was not, in any way, open to just objection.

THE STUDY TABLE.

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SERMONIC HINTS ON THE LORD'S PRAYER.

"AFTER THIS MANNER pray ye." *Not a prescription of words.* Jesus spoke in Aramaic; the evangelists rendered freely into Greek; therefore difference of language in their reports.

A great merit in prayer is that it most naturally expresses the feeling of him who offers it. A child's prattle is more acceptable to a parent than stately utterances put into his mouth. In Raphael's Cartoon the adoring disciples surround the risen Lord in various attitudes, one kneeling, one with clasped hands, one with open palms, one with bowed head, and one shows excited reverence only by the fact that he is allowing his robe to trail in the dirt through self-forgetfulness; the great artist having seen that the highest expression of religious emotion must be the natural outcome of the soul, and bear the mark of the worshiper's individuality. Horace Bushnell used to go to sleep, as he said, "talking with God."

Liturgies are useful to stimulate spirituality; but should be used to suggest, never to limit, religious thought. The prayers of the church are master-pieces for study. Augustine's prayers in his Confessions, Jeremy Taylor's in Holy Living and Dying, Jay's Devotions, the Prayer Book, etc., are classics of the soul. The Book of

Psalms is better than these; the Lord's Prayer best of all, because it is the inspired expression of the perfect spirit of devotion. But only the *manner* of it is prescribed.

The manner of the prayer is in general

(1) Of utmost *simplicity*. Contrast "Our Father which art in Heaven," with ordinary court language, especially in the East where Jesus taught. Note also the absence of elaboration in its sentences.

(2) *Calmness*: no oh's! only quiet and quieting expressions of confidence and consecration.

Analyzing more particularly the sentiments of the prayer, we observe the model prayer gives a *portraiture of a model man*. If these aspirations and petitions come from honest experience, they reveal so many distinct elements of character, viz.:

"Our Father"—Filial faith.

"Hallowed," etc.—Reverence.

"Thy Kingdom Come"—Loyalty.

"Thy Will be Done," etc.—A conformed spirit.

"Give us Daily Bread"—Recognition of Providence.

"Forgive us our Debts"—Dependence upon Grace.

"For we Forgive"—Sincere charity.

"Lead us not into Temptation," etc.—Dependence upon the Holy Spirit.

"OUR FATHER," etc. [For additional practical thoughts, *vide* Study Table, November, 1887.]