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## A Plan For Bible Reading.

I. J. RYLAND KNIGHT, TH. D.

It is but natural that each of us should have his favorite passages of Scripture, and that we should read these more frequently and be more familiar with them than with other parts of the Bible. It is also true, however, that if one reads these selections to the neglect of the rest of the Bible, he not only fails to receive the benefit which comes from the study of the whole of God's book, but he also misses much of the beauty, much of the richness of his favorite passages. However beautiful a diamond may be, it loses some of its luster when it is removed from its golden setting, and God has meant that these gems of Scripture which are our favorites, should be seen in the golden setting of the whole Bible.

When we have read the Bible through, and then turn again to favorite passages, and read them in the light of the entire Divine revelation, they have for us a new meaning. Many of the allusions in the Epistles are lost altogether unless we are familiar with the Old Testament, which is the source of most of the New Testament illustrations outside of the Gospels.

"And the story of the Savior  
Never glows supremely true  
Till you read it whole and swiftly  
Till you read the Bible through."

The reason why the Bible is so often read by piecemeal why these favorite passages are read over and over again, while other parts of the Scriptures are altogether neglected, is not hard to understand. When one has undertaken to read the Bible through consecutively, in a year, for example and is reading the long catalogue of laws in the book of Leviticus, it seems such a long stretch before he can dip again into his favorite passages in the Psalms and the Gospels that he is tempted to grow discouraged and to give it up, or else to turn that morning to one of his choice selections. This, at least, has been true for the writer, and I suppose others have had a similar experience.

I have recently fallen upon a plan partly suggested and partly original, which has for me removed the difficulties, and furnished the advantages of reading the Bible through, and it is that which has suggested this article. The plan is as follows:

I divide the Bible into six parts, covering the six days of the week. One day I have left for any special reading I might wish to do. By this method I am able each week to come in contact with each of the great sections of God's Word. It is interesting to note how readily the Bible yields itself to this arrangement. In the first edition of the American Revision, the first six books of the Bible which include the history of the Children of Israel, until the settlement in Canaan, occupy 250 pages. The remaining historical books, Judges to Esther, occupy 270 pages. The poetical books, Job through the Song of Solomon occupy 174 pages, and of these the Psalms occupy 92 pages. The prophetic books, Isaiah to Malachi, occupy 250 pages. In the New Testament, the historical book, Matthew to Acts, occupy 158 pages, and the remainder of the New Testament occupies 125 pages.

The Psalms, being my favorite Old Testament book, I wish to read it more often than the others. I therefore read it in its regular place after Job, and repeat it after the Song of Solomon. This gives me a poetic section of 266 pages. It will be seen that by this method I secure four sections of the Old Testament of practically equal length. From the first of these I read on Monday, the second on Tuesday, the third on Wednesday, the fourth on Thursday. From the two New Testament sections of about equal length, I read on Friday and Saturday. The New Testament sections being only about half as long as the Old Testament sections, I read the New Testament through twice as often as the Old. By this method I read each day in a different section of the Bible, and, in a given length of time to cover the entire Book.

I do not know that others will find this method helpful, but I have given it because it has been of great benefit to me, and I have wished, if possible, to suggest to others, a method of becoming more familiar with the wonderful books.

Ashtand, Ky.

## Dr. Pentecost Interviewed.

The "British Weekly" has interviewed Dr. Geo. Pentecost on the Japanese situation, among which people Dr. Pentecost has recently been working. Among other things he says:

"The real objective of this struggle is for the possession of China, and in the remote future, the mobilization of all Asia. There is a solidarity amongst Asiatics which we of the east do not always appreciate. Some day the vast hordes of the East will be massed against Europe, if before the time comes they are not permeated with European civilization. I believe it is the providentially ordered mission of the Anglo-Saxon race to civilize and Christianize the yellow races.

"It is most important, in my opinion, that Japan should drive Russia back into Siberia. If Russia beats Japan, that means the destruction of the Japanese Empire, and the gradual Russification of China. The plan of partition which has been in the minds of the powers—Russia taking the North, including Peking; Germany the Shantung Province, England the Yangtze Valley, and France the Southwest—would be an intolerably bad scheme from every point of view. It would provoke a tremendous internal agitation amongst the Chinese people, and would have a ruinous effect on the prospects of missions."

"I was immensely impressed with the intellectual capacity of the people. The Japanese character in its moral basis is less strong and more superficial than that of the Chinese. There is more shrewdness and cleverness, but far less depth. Although missions are progressing steadily, I do not know that we can point to such heroic saints as those Christians who broke the power of the Boxers and saved the situation for China.

"On the other hand there is no prejudice against Christianity. Young men who have received a Christian education are eagerly sought after for government employment. Girls who have been trained at the Christian colleges are in great request for wives. Head-teachers have told me that on the closing day of the session the door steps of the colleges are beset by Japanese men who want to get Christian wives. Thus we find dotted all over Japan hundreds of wives and mothers who have received a Christian training. Amongst a certain political section it is even felt that Japan must before long adapt Christianity and the reason for this is not hard to discover. All are agreed in admiring and adopting European civilization, but it is felt that this can never be truly grafted on to the ancient Pagan faiths, Christianity is indeed the hope and the promise of the future. Buddhism and Shintoism and especially Confucianism, look back to the past, and cannot therefore meet the aspirations of an eager and rising people."

In the multitude of words there wanteth not sin; but he that refraineth his lips is wise. Prov. 10:19.

The great Dr. Abernethy once said, "Stuff and Fret kill most men." When we learn not to fret and worry, then we are on the road to health, long life and happiness.

## A Grecian Legend

THERE is a legend that, upon one occasion in the latter days of Greece, when all practical faith in the gods had died out of the minds of educated people, a prize was offered to the sculptors of Greece for the best statue of a certain god; and down in the country-side somewhere by a marble quarry, there lived a country lad who still believed in that god, and for love of him desired to make the statue.

He chose a block of marble and hewed away manfully. He had before his mind a beautiful ideal of the grace and majesty and power of that god; but when he had wrought his best it made a very crude statue indeed.

And the legend says that this god, seeing his endeavor, when the trial came and the experts were laughing at this crude thing which the boy shaped with clumsy hand but believing heart, the god himself entered into that pathetic marble failure, and then all the harsh lines flowed into perfect symmetry, the head was lifted proudly, and the marble glowed with all the nameless grace of life.

This legend out of ancient Greece faintly shadows forth the actual fact for you and me to-day, that God the Son is within us. He entered when we believed. He is now asking from us yieldedness to Himself.—C. J. Scofield, D. D.

## "I Don't Pinch the Baby."

Some few months ago I heard a simple story that revealed to me some of the things we mean when we say, "Christianity is a life, not a profession."

One of the international secretaries of the King's Daughters was walking along one of the streets of New York when she saw a little girl coming toward her wearing upon her breast one of the society's little silver crosses. The girl was poorly dressed, and evidently belonged to the "slums."

The kind-hearted woman stopped the girl, and said, "My child, what is that you have on your dress."

"The silver cross, ma'am," she said; "I am a King's Daughter."

"You a King's Daughter? What do you know about being a daughter of the King?"

"Well," she replied, "I don't pinch the baby any more, anyway."

"You don't pinch the baby?" said my friend, getting a little closer. "What do you mean by that?"

"Why, up to the mission our teacher wanted us to be King's Daughters, and do good like the King wanted us to; and I joined the society. I mind the baby at home, and I don't pinch him any more, now; I play with him good."

This interesting testimony led my friend to get at the exact facts. It seems that this little girl used to "mind the baby" while her mother did washing. The baby was fretful, and in order to control it this cruel-hearted sister had been in the habit of "pinching the baby." But at the mission she had learned about the love of Jesus, and had become a "King's Daughter." The only way she knew of to demonstrate her sincerity was by refraining from pinching the baby. Now, she played with and cared for her little brother carefully and tenderly, making life a pleasure even in the dirty slums. Certainly the Christ-spirit had changed her, and she was doing what she could.—Rev. E. A. King, in C. E. World.

The good man is the wise man, because he puts himself in line with God's will. Health, Peace and Harmony will come to him who loves God enough to abide by His Will. The Will of God is truth and justice and a mighty force. So by giving up the mortal will and becoming at one with the Great Will—the Great God—we really become all-powerful.



Mrs. Carroll, in a highly elated mood, almost ran to where Mr. Tate was standing, while her husband was hitching his horse, and eagerly said, "Mr. Tate, I asked Mr. Carroll if he would be willing for me to have the baby baptized to-day and he said yes, of course, he would, if I would only show him an authority in the Bible for it. Now, just tell me where it is to be found, and I will show it to him."

Mr. Tate, a man highly regarded for his sincerity looked her straight in the face and said, "Mrs. Carroll it isn't there."

He tried to explain their position by saying something about basing their practice on "interference" and not on authority, but it did not satisfy her. She was indignantly surprised and greatly disappointed. She walked quietly to the church without saying a word to her husband.

After the services were over, as they were driving home, she said, "Mr. Carroll, I don't want the baby baptized. Mr. Tate says there is no authority in the Bible for infant baptism. I don't want you to join the Presbyterian church, but I want to join the Baptist church, because I know you must have authority for what you do or you wouldn't do it. I see, as I have never seen before, the necessity for basing the practices of a church on the direct authority of God's word, and not on tradition, sentiment, or inference."

Trenton, S. C.

**Shrubs.**

May Field McKean.

A bit of velvety softness—a breath of perfume rare—  
 A faded brown thing in my fingers—forgotten is all my care;  
 It needs but this magical presence to make me a child again,  
 And I see once more as children who now are women and men,  
 'Tis spring time of life, and of season—  
 I stand in a garden wide;  
 There's a whitewashed picket fence runs along that farther side  
 With hollyhock bushes against it getting ready for blooms in July;  
 Here, close to the house, is the arbor, with promise of fruit hanging high,  
 There are the white "Bridal roses," and here is the "Prairie Queen,"  
 Each showing her first new blossoms. And that fair, symmetrical green  
 Is the sturdy, yet dainty bay-wood—there's nothing can take its place,  
 Though you call it old-fashioned and stunted, your heart confesses its grace,  
 The lilies of the valley are here in this quiet nook,  
 And the four o'clocks and the bleeding hearts their shelter overlook.  
 The lilacs, tall in a stately row, shake their perfume on the air,  
 And the pansies and the violets are scattered everywhere,  
 "And where are the shrubs?" Why, yonder—there where the children call,  
 As they gather the brown velvet blossoms, to them the best of all,  
 Then they hold them tight in their fingers till the bruised petals give forth,  
 The rarest and sweetest of fragrance, exceeding all beauty's worth  
 I turn, and look from my window on brick and mortar and stone,  
 I hear the rattle of traffic—my beautiful vision is gone;  
 The thoughts of the years come trooping back to my heart again,  
 The girls and boys of the garden once more are women and men,  
 They are scattered afar—perhaps lonely—and each, with a burden of care  
 Is proving, I ween, the old lesson which we with the shrub blossoms share,  
 That bruising is oftentimes needed to bring out life's fragrance sweet  
 Ere we in the Master's garden for His holy use are made meet.

New York City, June, 1902.

Careful for nothing.  
 Prayerful for everything.  
 Thankful for anything.

—D. L. Moody.

**The Insight of Faith**

It is not necessary to suppose that the reports of Judah and Joshua on the one hand, or the Ten Tribes on the other, as to the land of Canaan, were not honest and impartial. The narrative illustrates what is constantly being shown, that a man's point of view and his unconscious assumption and attitude are largely influential in determining the significance to his mind of any set of facts or conditions.

Any one cannot read the narrative without seeing that it runs through the chapters recounting this episode, an unmistakable condemnation of the majority report. The author of the Book of Numbers plainly shows that he believes that the report was not one that ought to have been made.

The reason for his conviction is plain. It was not that their conclusions were unwarranted by the facts of God's guidance of Israel and His declared purpose to give them this land added to what they had seen in Canaan. In other words, the majority report was not based on all the facts of the situation—upon the spiritual as well as the physical. The miracle of the Ten was one that has by no means been outgrown by modern conditions. In trade and professional life, in legislative bodies and in churches the temptation is almost overwhelming to leave out of account the considerations involved in the insight of faith, and to make what appeals to the senses the sole basis of reference.

The difference between a materialistic and a spiritual interpreter of human life and history is not that the logic of the former is unsound, and of the latter flawless; the difference is in the bases of fact from which each proceeds. If you leave God and the insights of faith out of your reckoning you may readily reach conclusions that banish hope from the world, while another from the outlook of these spiritual facts sees that which brightens and exalts the possibilities of human souls. More than one line of fact needs to be taken into account.

We cannot miss seeing, also, the picture outlined in this narrative of the losses of unfaith. The losses men sustain through lack of judgment or knowledge or capacity are trivial compared with those they incur from lack of faith in God. The Israelites, for want of faith, refused to go up and possess the land, and were turned back into the wilderness for thirty eight years, when their children came back to this place, they crossed the Jordan and entered the Promised Land. Their fathers lost the best of their lives, spending them in the wilderness instead of in Canaan, because they lacked faith. Men speak of faith as though it were silly credulity. It is just the opposite of that. It is a truer and wider vision; it is a revealing glimpse. When men turn away from any clear revelation of God's will, even if obedience to it involves grave peril, they turn their backs upon their blessing; they shut themselves out of Canaan and choose to spend their years in wandering beneath the olives and the vines of the Promised Land.

—The British Baptist Handbook for 1904, lately issued, indicates, according to the *London Baptist Times*, a considerable increase and advance in the denomination during the past year. The increase in the membership of the churches was twice as large as in 1902, and the increase in the seating accommodation afforded by the houses of worship, four times as great. The total number of churches included in the statistics is 2,875, showing an increase of 72. The membership of the churches has grown from 377,747 to 388,387; the number of Sunday-school scholars from 542,396 to 567,635. The number of chapels is 3,977, affording seating accommodation for 1,368,666 persons, an increase of 24,132 for the year. The number of accredited ministers in charge of churches is 2,117, as compared with 2,072 in 1902. There is an increase of 1,081 teachers in the Sunday-schools, and 411 local preachers connected with the churches.

An old proverb says that "a still tongue makes a wise head." But we would rather put it, that a wise head keeps a still tongue.

Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof, Prov. 18:21.

**A MOTHER'S TRAINING.**—Says the *Canadian Baptist*: One of the most noteworthy testimonies to the power of a training that we have known for many a day was that given by the negro bicyclist, Taylor, who refused an offer of \$7,000, the acceptance of which would have involved Sunday wheeling. His reply was, "It's against my bringing up, and I will not go back on the teachings of my mother." Only let mothers, and other teachers of the young, go on instilling right principles on the minds of their impressible pupils, and their work will always tell upon the integrity and stability of the future citizens of our country.

**Religious News.**

**ZION CHURCH, TRURO.** It was my extreme pleasure to baptize another young man from the Sunday School on the Sabbath, who was formerly a member of the Roman Catholic Church. There are yet others inquiring the way. ADAM S. GREEN.

**ST MARTINS, N. B.** On Sunday 1st inst. I had the joy of baptizing five young sisters. It was very beautiful on the first day, which was also the first Sunday of May, thus to see those in the may-time of life putting on Christ in baptism. We have good reason to hope that others will shortly follow. C. W. TOWNSEND.

**LEINSTER ST. ST. JOHN.** The second anniversary of the Pastor's settlement was observed on Sunday, April 24th. Pastor Christopher Burnett preached a special sermon in the morning and the Rev. Dr. Gates in the evening. On Wed. 27th, a social public meeting was held when beside a miscellaneous program and refreshments, congregatory addresses were delivered by Revs. Dr. Manning, C. T. Philips, C. W. Hamilton, (Methodist) Mr. E. L. Rising and the pastor. The meetings were all well attended, and the offerings were used for the reduction of the heavy indebtedness incurred last fall by the complete renovation of the exterior of the building.

**CHIPMAN, N. B.** We have been holding special meetings for 21 days. About forty unconverted people have become interested in their soul's salvation. A large number of these we believe to be hopefully converted to God. Some of these converts are particularly and encouragingly bright in testimony, prayer, evidence and life. The work proceeds notwithstanding much open and latent opposition from the forces of evil who are always ready to raise their heads in a time like this. We expect to begin baptism next Sunday and to continue to administer the ordinance from Sabbath to Sabbath for some time. We earnestly solicit your prayers for God's blessings upon the efforts of his people here. E. T. M., PASTOR.

**DOARTOWN, N. B.** We had the joy of baptizing four in the 'beautiful Miramichi.' Three young women and a young man. C. P. WILSON.

**GERMAIN ST.** Pastor Gates reports a good degree of interest in all departments of Church work. Two more baptized on May 1st.

**FIRST MONCTON, N. B.** On Lord's Day, April 10th, Pastor D. Hutchinson baptized three converts and at the close of the morning service May 1st he baptized two more. In the evening before observing the ordinance of the Lord's supper he gave the hand of welcome and fellowship to ten.

Our friends will perhaps remember that on the 3rd of June last our house of worship was destroyed by fire. Since that time we have been laboring to rebuild and are now happy to report the building completed. We expect to dedicate unto the Lord on the afternoon of May 24th, with appropriate services. There will also be services in the evening. We now extend a hearty invitation to all who have helped us in the hour of need to be present on that occasion and rejoice with us.

M. E. FLETCHER.

We have now been pastor of ST. GEORGE, N. B. this church a little over a year. During that time besides the regular work of the ministry we have devoted considerable time to the building of a new house of worship at Second Falls. At St. George considerable repairs have been put on the parsonage. A furnace was put in last fall so that we have been very comfortable all through the late winter. At the annual business meeting the Church extended a call to the pastor to remain with them indefinitely. We abominate this hiring a minister by the year. We are about to plan extensive alterations in the old St. George Church, and trust that we shall soon have a more suitable house of worship. The ladies of the sewing circle deserve especial mention for their abundant labors and deep interest in raising funds to make the parsonage comfortable. Over \$400.00 has been expended. A live Mission Band has been started and has already raised considerable money for missions.

M. E. FLETCHER.

The Baptist church of FLORENCEVILLE. Florenceville has just purchased a bell from Menely and Co. of West Troy, N. S. at a cost of \$125.00. Let us hope that it will tend to improve the attendance of some of the church services. Our Sunday services are now well attended but such is not so of the social services. At East Florenceville on account of having a large church building and no vestry it has been the custom to close the social services for the winter months. We will begin them again after next appointment. The Lord's day services are encouraging as also is the S. S. The work at Simonds is now in prosperous condition while the cause at Bristol is not so pleasing. I trust at the close of my stay here in July that God will direct to them the right man who can make this one of the most pleasing groups of churches in the province.

W. H. SMITH.

The annual roll call of our SACKVILLE, N. B. church came off most pleasantly April 28th. Bro. Hutchinson of Moncton was with us and rendered such service as only he can do. Having been with us during three successive years for the same purpose we felt as was expressed by some of the brethren that our roll call could scarcely be complete without him. We cannot speak too highly of the soul stirring messages that God led him to leave with us last Thursday. (Each year our roll call has been marked by the conversion of a soul.) The day was fine, the attendance splendid. The collection so far \$120. We sang Praise God from whom all Blessings Flow and went our different ways thankful and hopeful saying "Lord if we may (we will) another day." Six baptized during quarter, congregations large, prayer-meetings interesting, finances excellent.

R. B. M.

Main St., Sackville, N. B.

Theodore L. Cuyler: "During my fifty-seven years of ministerial life and labor, there is one place in which I have never been able to do any good, and that is the empty pew."

Chipman Notes.

Miss Mabel Clark, daughter of Mrs. John Clark of Red Bank died recently after a lingering and painful illness, aged 20. This young woman was enabled during her illness to trust herself to the mercies of Jesus and died trusting fully in her Saviour. She has left a strong consolation in the hearts of her friends that they sorrow not as those who have no hope. Six of her girl friends acted as pall-bearers and deposited the remains in the last resting place.

Twin sons were born to Mr. and Mrs. James McLean, Harley Road on March 31. On April 3, one of the babes was taken, and on May 6, the other was laid beside his twin brother.

On May 4, Mr. Leslie McInnes of Red Bank and Miss Maggie Stilwell of Chipman, were united in marriage at the home of the bride's father, Mr. Byron Stilwell. Rev. E. T. Miller performed the ceremony. The bride received a number of pretty and useful presents. Miss Ollie Brown acted as bridesmaid.

Four young men were baptized at Chipman on May 1, by Rev. E. T. Miller. The special meetings are continuing. More are deciding for Jesus, and we hope to visit the baptismal waters again next Sunday. To the Master be the praise.

E. T. M.

Mrs. David Day was stricken with paralysis on April 29. After a week of pain and sorrow she triumphantly finished her earthly course on May 6, was laid to rest on Sunday May 8. Rev. E. T. Miller conducted the services at the Briggs' Corner church. Mrs. Day was 70 years of age and leaves a large family of children and grandchildren to mourn her loss.

Married.

GEE-STIRLING.—At the Union church Upper Wicklow, N. B., on Wednesday, April 20, by Rev. C. Stirling brother of the bride, John W. Gee late of California to Miss Eliza M. Stirling of Nova Scotia.

ANDERSON FRIARS.—At Ward's Creek, Kings Co., on the 27th inst., by Rev. W. Camp, Charles Edward Anderson to Miss Lucinda Friars, both of the parish of Sussex.

STULTZ KEITH.—At the home of the bride's parents, April 27th, by Rev. N. A. MacNeill, James E. Stultz and Lillian M. Keith, oldest daughter of Mr. and Mrs. Oliver Keith, Steeves Settlement, Westmorland Co., N. B.

KENNEDY URQUHART.—At the home of the bride, Millville, April 18th by Pastor A. A. Rutledge, Walter E. Kennedy, to Alberta E. Urquhart, all of Millville, York Co., N. B.

FOWLE-GRAVE.—At Enfield, State of Maine, by Rev. A. A. Wash, Baptist minister, at the residence of Mr. W. H. Gluden, W. A. Fowle, formerly of Brookville, N. B., and Saddle E. Grant of Carville, Me.

Died.

FLEMING.—At Gaspereaux, Chipman, Queens Co., on 20th April, Eliza J., relict of the late Deacon Wm. H. Fleming, aged 80 years. Sister Fleming professed religion in 1854 and was baptized by Elder Elias Keirstead, uniting with the church near his home. Her house has ever been a resort for ministers, and the family altar has been an inseparable part of the family life. As long as health permitted the deceased regularly attended the conference and other meetings of the church and it was her chief delight to talk of Christ and his cause to all about her. Five sons and a daughter survive her: Andrew L., residing in Chipman; Wm. K. of Amesbury, Mass.; Dr. G. W. Fleming of Peticodiac; Chas. H., of Salem, Mass.; and Mrs. W. J. Irons of Young's Cove, all of whom were present at the funeral services. Truly the memory of the just is blessed.

MCLEAN.—Died on the 25th inst., at Cumberland Bay, Queen County, N. B., Mr. Andrew McLean aged 45 years. His end was peace.

NORTHROP.—On Sunday morning, April 17th, Margaretta A. wife of the late Harvey H. Northrop passed triumphantly to her rest at the home of her daughter in Sussex. Mrs. Northrop who was in her

62nd year had been sick for more than a year. During this period she suffered at times, severe pain and gradually the frail form wasted away. These sufferings she bore with marked Christian resignation. For many years Mrs. Northrop was a member of the Studholm Baptist church, worshipping at Collina where she spent most of her married life. She was a woman of noble Christian character; faithful and earnest in the discharge of her Christian duties; loved and honored by all who knew her, lovingly and tenderly she was cared for during her illness. Every attention suggested by affectionate sons and daughters she received. She was buried in the cemetery at Collina, services being held in the church by her pastor W. Camp. "Blessed are the dead who die in the Lord."

YESS.—At St. George, N. B., May 2nd, Thomas B. Yoss fell asleep aged 74 years.

HALL.—On April 28th at St. George, N. B., after a brief illness George Hall passed into rest aged 62 years.

UNDERHILL.—The death of Thomas E. Underhill of Simonds, Car. Co., occurred at his home on Monday May 2. He leaves a widow and seven children, the eldest of which is thirteen. The funeral services were conducted by W. H. Smith assisted by Rev. Mr. Woodworth.

PERKINS.—At the home of her daughter, Mrs. O. E. Miller, Hartland, N. B., April 29, Mary J., widow of Elisha Perkins, aged 74 years. In early life our sister gave her heart to God and consecrated her life to his service. Christ was her theme and the word of God was her delight continually. She was a member of the Centerville Baptist church and the body was taken there for interment. Six sons and three daughters also an aged brother and sister are among the many who mourn her departure.

"That Your Joy May Be Full."

By Rev. S. G. Hastings

Jesus rendered a very faithful service when, in response to the request of his disciples that he would teach them to pray, he gave them what is known as the Lord's prayer. How widely, how variously, how constantly, with what deep joy and rich results, has this prayer been used! Many in praying have sought to make it a full expression of their needs and aspirations. Others have made use of it more as a model of prayer, an interpretation of its purpose quite in harmony with the words of Jesus: "After this manner therefore pray ye."

We sometimes hear it said that the Lord's Prayer is a perfect or complete form of prayer. We might receive it as such, were it not for words spoken by our Lord himself as He neared the end of his life upon earth which seem inconsistent with such a view. On the last night of His life Jesus said to His apostles: "Hitherto ye have asked nothing in My name: ask, and ye shall receive, that your joy may be full" (John 16:24). Up to that moment no form of prayer in use among the apostles had made mention of the name of Jesus. Thereafter, in view of the added joy that was to come as a result of using His name in prayer, no form of prayer would be complete that did not include mention of His name. Here we surely have an important modification of all previously existing forms of prayer. Only by the use of the name of Jesus can one reach fullness of joy in praying.

Since that night in the upper room in Jerusalem, where Jesus spoke His last loving words of hope and counsel to his apostles, Christian prayer has been on an unchanging, unchangeable basis. It will never acquire any new degrees of propriety and certainty. Its perfect propriety and unflinching certainty may and will be more widely revealed, but all that is new will be in the revelation and not in prayer itself. Many Christians hope and believe that a day is near when many thousands of those who have never prayed much, if at all, or who have thought that there is properly no place or call for prayer in man's life on earth, will be gladly lifting up hands of prayer in that name which is "above every name" and in which "every knee shall bow."

Hartford, Conn.

So long as fear rules man so long his idea of Deity can rise no higher than fear permits. The least remnant of fear of God in the sense of being afraid of Him—or anything else—will prevent the highest and true conception of God. —Ursula N. Gestefeld.