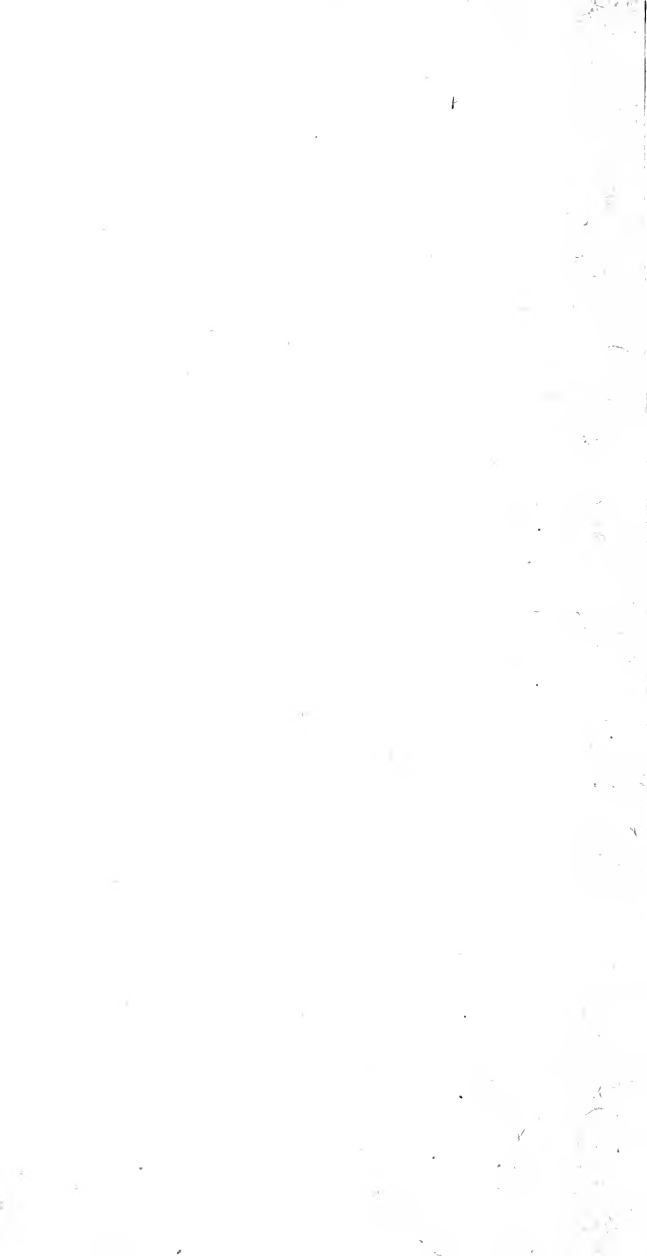


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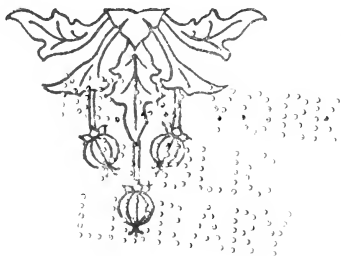


# "AFTER THIS MANNER"

BY

**GEORGE ARTHUR ANDREWS**

*Author of "What is Essential?" "Efficient Religion," etc.*



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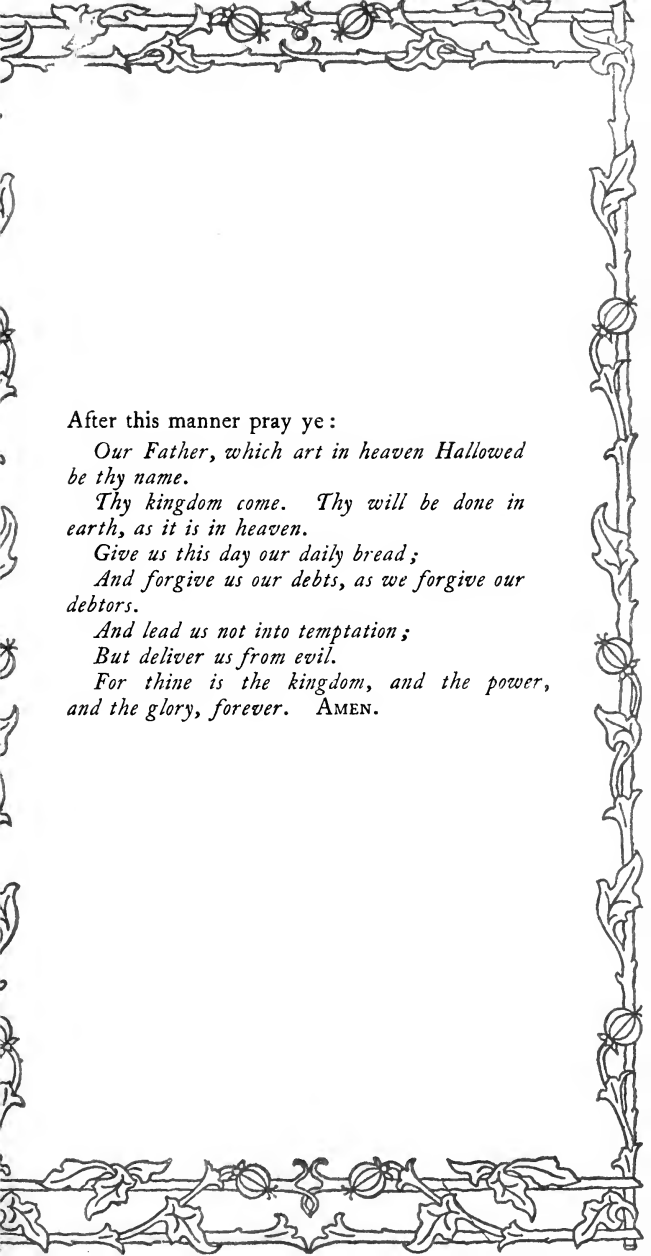


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After this manner pray ye :

*Our Father, which art in heaven Hallowed  
be thy name.*

*Thy kingdom come. Thy will be done in  
earth, as it is in heaven.*

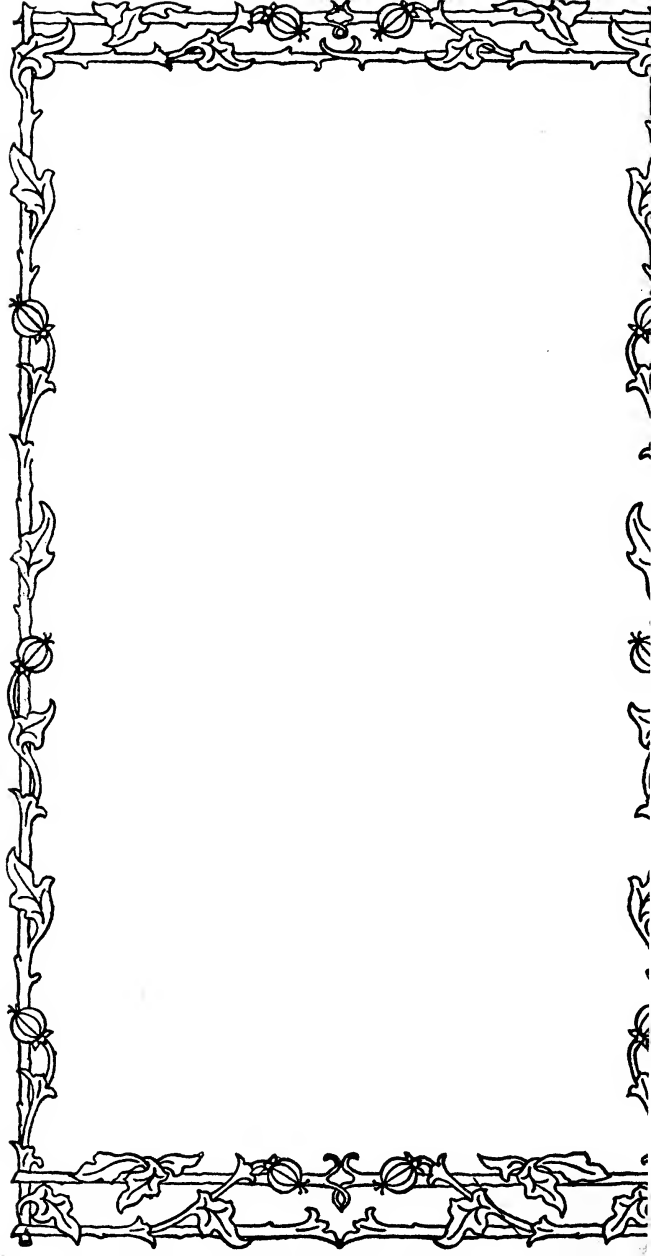
*Give us this day our daily bread ;*

*And forgive us our debts, as we forgive our  
debtors.*

*And lead us not into temptation ;*

*But deliver us from evil.*

*For thine is the kingdom, and the power,  
and the glory, forever. AMEN.*



# “AFTER THIS MANNER”

## I

### OUR FATHER

“Our Father, which art in heaven,  
Hallowed be thy name.”

**B**ECAUSE we are human, our only method of approach to the idea of the Fatherhood of God is through our conception of human parenthood.

First of all, the human father is the sovereign of his child. The civil courts justly recognize the parental right of control. Until the child reaches years of discretion his father's word must be his law. The man who tries to evade the responsibility of sovereignty over his child ceases to be a true father.

Because the human father is the child's sovereign, he becomes also the child's judge. He must decide for his immature child what is right and what is wrong. He must reward the right; he must punish the wrong. This is an implication and an imperative of sovereign parenthood which no human father can escape.



## OUR FATHER

But the human father is sovereign and judge only because he is much more than either. He is the child's lover. In ideal parenthood the love is always behind the sovereignty. It is the cause of the rewards and the punishments. As the child's lover, the human parent is actuated in his power and authority only and always for the child's best good.

To the child himself, however, the loving purpose must often be misunderstood. The child cannot always know why a deprivation must be enforced, nor why a punishment must be inflicted. So to the child who does not, cannot know the depth and fullness of love, the human father must ever seem something of a mystery.

Here we have it all. The human father is the child's sovereign and his judge, because he is the child's lover. He is often the child's "mysterious providence," because the child cannot comprehend the loving purpose.

Unfortunately we cannot believe that human parents ordinarily approach this ideal, and the highest human ideal which we can imagine falls far short of Christ's portrayal of the Fatherhood of God.

That God should first be conceived as man's Sovereign is only natural. Doubtless

## OUR FATHER

all infant children first conceive of their human parents in just that way. That much thought should be given to the judgments of God, to his rewards and to his punishments, is inevitable. The rewards and the punishments of the human parent are doubtless of primary importance to children in the earlier stages of their development.

But Jesus in his life and teaching and sacrifice tried to bring men to the maturer conception of the love of God. He is our sovereign, but only because first is he our lover. His is not sovereignty instead of Fatherhood, but sovereignty because of Fatherhood. It is the sovereignty of love. He is our Judge, the Rewarder and the Punisher of our deeds. But all his judgments, too, are actuated by love. His rewards and his punishments seek always the best good of his children.

The depth and the fullness of his love are still hidden from the understanding of his immature children. We shall doubtless go on talking about "Mysterious Providences" until we die. We shall always be asking the child's question, "Why?" And perhaps we shall ever be prone to unreasonable and infantile rebellion. But have we not reached sufficient maturity to enable us to

## OUR FATHER

trust the love, even when the way of love is hidden? Because he has blessed us so often and so wonderfully in the sunlight, can we not be sure that he is still leading us even when the way is dark?

This is the teaching of the address of the Prayer of our Lord. We can trust the Father who always rules us, guides us, judges us and punishes us in love. We can come to him in the sunshine and in the darkness alike, with all our joys and with all our sorrows. We can come to him in childlike weakness, but always in filial confidence. Aye, we can approach the throne of this Sovereign God with the very assurance of royal princes. After this manner to the God who is supreme and whose name is ever to be hallowed, after this manner are we his children, to pray, "Our Father."





## II

### THY KINGDOM COME

“Thy kingdom come. Thy will be done  
in earth, as it is in heaven.”

**T**HIS petition expresses the true *spirit of communion* with the Father. No one can consistently come to the Father in prayer who is not desirous first of all for the Father's Kingdom to come. This desire, as we shall see, will affect and must affect all subsequent petitions.

But what did Jesus mean by the “Kingdom of God”? The explanation is right before us in the repetitional but illuminating clause, “Thy will be done in earth, as it is in heaven.” Let us try to imagine the condition of heaven upon the earth.

The central, controlling power in this heaven will be the God whom Jesus taught; not the Jehovah of a single race, but the Father of all men; not a distant, extraneous God coming only occasionally to the earth in miraculous visitation, but the ever-present, immanent God manifesting himself in the development of the fruit from the seed, of the man from the infant, of civilization

## THY KINGDOM COME

from savagery ; the God whose other name is Love ; the God who is " Our Father."

The world ruled by this God of love must be peopled with beings worthy of that love, —with men, who to be worthy of love must always be capable of choice, who must also be self-respecting, and who must always be pressing onward towards their best self-development.

There will be competition in this heaven upon the earth, for we have made a sad mistake if we have confused competition with the selfishness of competition. When a man succeeds in getting ahead of some other man, he has really accomplished but little, perhaps nothing at all ; for doubtless in his natural endowments he is much superior to the one he has outdistanced. It is only when a man succeeds in getting ahead of himself that he has accomplished anything worth while. The competition which creates strong men, manly men, virile men, is self-competition. The heaven upon the earth will be peopled by men who are competing with themselves as they are to-day that they may become nobler selves to-morrow.

There will be no greed nor envy in this heaven upon the earth, but there will be continued development. Really greed and

## THY KINGDOM COME

envy are hindrances to development. Some men have seemingly succeeded, it is true, while they have been greedy, but they have succeeded in spite of their greed not because of it. Some men doubtless have been spurred to greater efforts by envy, but they would have gone on much faster if they had had a higher incentive. The very greatest spur to progress is love. If men only really knew that God loved them, they could be satisfied to be only what the God of love wishes them to be,—their own best selves. The man whose highest ideal is his own best self, and whose only competitor is his inferior self, is too great a man to envy another, and too noble to steal from another. Of such developing noblemen will be those who will dwell in God's Kingdom,—the heaven upon the earth.

Surely it is unreasonable to believe that God's Kingdom has already fully come; but it is equally unreasonable to disbelieve in its progress and in its eventual consummation. We are accustomed to look here and there for the signs of the Kingdom, at this waning religious institution and at that other flourishing institution of vice and iniquity. The Kingdom of God is not in institutions; it is in men's hearts. The only Man, with insight keen enough to know

## THY KINGDOM COME

what was in men, looked into their very hearts, and emboldened by what he therein saw, he went out to proclaim that the Kingdom of God was at hand. If we like Jesus could see into men's deepest hearts, perhaps we, too, should proclaim the Kingdom near, perhaps we should even be willing with him to die for the Kingdom.

We are not to be faithless because evil still flourishes in God's world. That is only the sign that the Kingdom has not yet fully come. We are instead to be encouraged because so many men hate the evil; for this is the assurance that the Kingdom is inevitably coming. Our condition would be hopeless and our faith vain, only so long as no man among us hated the existing thing which is contrary to the Kingdom of God.

But after all, to look for the Kingdom is not our work. It is ours to pray for the Kingdom and to strive for the Kingdom in our own lives. We are to pray God to enable us to come to our best selves; to make us feel mean and ignoble when by greed or envy we have been unworthy of our best; and to keep us always willing to be governed by the Father who loves us. For this we are to pray, and for this we are to strive. When the Kingdom has been



## THY KINGDOM COME

consummated in ourselves we shall have helped in its universal consummation. Thus this petition becomes intensely personal. After this manner, desiring and striving for the Kingdom to be fulfilled in us, after this manner are we to pray, "Thy Kingdom come."

### III

## OUR DAILY BREAD

“Give us this day our daily bread.”

**W**E may call this petition of the prayer the *industrial* petition. In it we have a suggestion of the Father's intimate concern for what we sometimes call the lower needs of his children. He cares for our physical sustenance. We can ask him for our daily bread.

But does the petition mean that we can ask him only for the barest necessities of life, or for the satisfaction of our most expensive tastes and luxurious desires? Shall we understand the term, “our daily bread,” to describe a livelihood according to the poor man's, or according to the rich man's conception?

There is a phrase of economic significance which helps us to understand what is meant by a livelihood. By the term, “the living wage,” political economists describe the payment of enough for labor to maintain and to increase the laborer's efficiency. If we should transfer this term to the spiritual economy of God's Kingdom upon the earth,

## OUR DAILY BREAD

we should understand by it the attainment of enough to maintain and to increase our efficiency for service in God's Kingdom. "Our daily bread" includes all that we need to make us of the very best use in God's world.

But with this understanding of the scope of the petition we must note that there are certain limitations to its use. We cannot ask God to supply our daily bread while we live in idleness. The manna sent from heaven was God's care for his children in a time of exigency when their own efforts could be no longer efficacious. That miracle is being repeated every day. The heavenly manna is the sympathetic love in men's hearts which causes them to care for those of their fellow men who cannot care for themselves. But charity, consistently with the consummation of God's Kingdom, cannot be offered to those who *will* not care for themselves.

The unfortunate ability of some people to live without work is doing more to retard God's Kingdom than any other single cause. Idleness begets selfishness and greed, and creates criminals. This petition for daily bread, because it must always be used by those who desire God's Kingdom, can be used only by the industrious. In

## OUR DAILY BREAD

industry are we to pray for God's coöperation with our own efforts. "Bless my efforts to earn my daily bread." That is the petition paraphrased.

A second limitation to the use of this petition is suggested by our relation to our fellow men. In our complex society no man can earn his livelihood without reference to other men. No man, therefore, can consistently ask God's blessing upon his daily bread while he is actuated in his bread-earning pursuits by any injustice or dishonesty towards his fellows.

This is a proposition which in theory is unassailable, but in practice it is subject to much modification, a great deal of evasion, and some vehement denial. It is said that practical honesty is impossible at this stage of the world's development; that while the Kingdom of God is delayed no man can expect to live as though the Kingdom had already been accomplished.

There certainly is a difference between the ideal and the practical, and the honesty demanded in this present stage of the world's development cannot be judged by an abstract conception. It can be judged only by each man's conscience. The appeal here is therefore to the consciences of men.



## OUR DAILY BREAD

Let men ask their own consciences whether it is honest, practically honest, for strong, healthy men to live in idleness. Are not the idle rich and the idle poor alike dishonest recipients of charity? The general public pays for the meal handed out to the tramp at the kitchen door, and the general public, too, pays for the steam yacht handed out to the rich profligate. It seems evident that the only real difference between the idle poor man and the profligate rich man is a difference in environment and opportunity. The man who does not work must live on the product of some other one's toil. If he will not work, when he can, he evidently gets his living dishonestly.

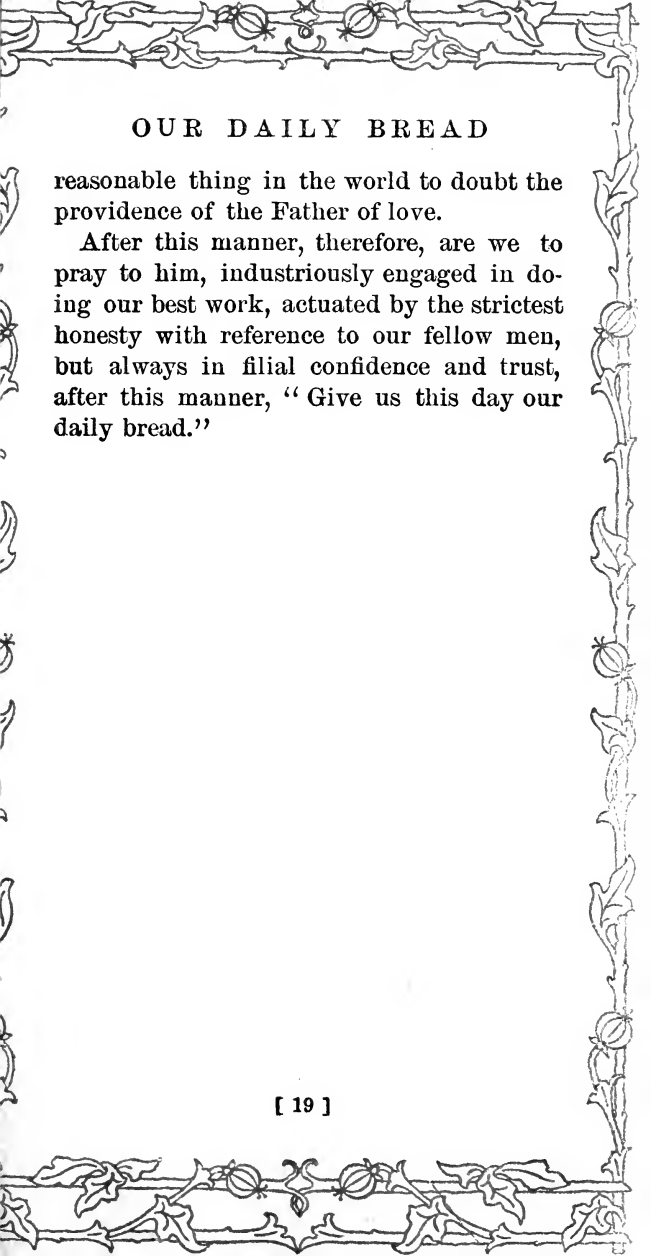
Let business men, too, ask their consciences such questions as these. Is it a necessary principle of business, even in this stage of the progress of God's Kingdom, to try to get as much as possible for as little as possible? Is it even good business for employers to cut wages below the point of the maintenance of the laborers' efficiency? Is it good business for the employees to skimp their work? Is the grasping, grinding, greedy disposition necessary to business success? Cannot a man even to-day earn his livelihood in justice and

## OUR DAILY BREAD

equity towards all other men? If he can, how shall we characterize him who is continually trying to gain possession of the unearned dollar?

This petition for daily bread, like all the other petitions of this Prayer, must breathe a desire for God's Kingdom to come in the world. It therefore ill becomes the lips of him who is in any way dishonest or unjust towards his fellow men in his bread-winning efforts. Only in fairness to all can we pray, "Give us this day our daily bread."

But when we have made these two limitations to the petition, when in industry and in honesty we pray for our daily bread, there is no limit to the assurance of our prayer's fulfilment. The Father will help us to maintain our best efficiency for service. This is the promise of the Holy Word. This, too, is the promise of Nature wherein seed-time and harvest fail not. This is the promise of history, wherein God's care has been shown in the development of agriculture and manufacture and commerce. This, too, is the promise of our own experience, for our Father has taken care of us. When we could do nothing for ourselves, he sustained us. Our feeble efforts have always been multiplied by his infinite power. It is really the most un-



## OUR DAILY BREAD

reasonable thing in the world to doubt the providence of the Father of love.

After this manner, therefore, are we to pray to him, industriously engaged in doing our best work, actuated by the strictest honesty with reference to our fellow men, but always in filial confidence and trust, after this manner, "Give us this day our daily bread."

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## IV

### FORGIVE—AS WE FORGIVE

“Forgive us our debts, as we forgive our debtors.”

**T**HIS petition may be truly called the *social* petition of the Prayer. When the Kingdom of God has come to the world, there will be among men a fraternal forbearance which is like the paternal forbearance of God.

We must not think of this petition simply as a request that God should forgive us. It is the petition that he will make us willing to receive his forgiveness. Forgiveness is an act which requires the voluntary coöperation of two persons,—the one who gives, and the one who receives. The Giver is always willing. He is the Father of changeless love. But men cannot receive his forgiveness unless they, too, are willing. They cannot be forgiven by God's love unless their own hearts are sufficiently loving to enable them to forgive others. The real significance of the petition then is this: “Father, soften our hearts towards

## FORGIVE—AS WE FORGIVE

others so that we may be able to receive thy love.”

We must not mistake the spirit of forgiveness of the evil-doer for the spirit of tolerance of his evil. The unsightly “muckrake” of late has revealed to us some of the products of Christian people’s easy tolerance of wrong-doing. The corruption of legislatures and congresses, the fattening of corporations by injustice and greed, the blighting of lives and the blasting of homes by vicious institutions,—these things and more of the same kind have happened while Christians have been sitting at ease, their rapt gaze fixed upon the cross of him who died to save the world. Tolerance of evil is connivance with evil. The forgiveness of the evil-doer is really possible only when the evil is known and *hated*. The wound must be probed before it can be healed.

As we cannot think of God’s forgiveness as the product of a good-natured indifference to sin, but must always think of him as hating the sin and being hurt by it, so we must demand of forgiving men a consciousness of the enormity of evil and a very Godlike hatred of that evil. Forgiveness lessens neither the heinousness of sin nor the hurt of sin. It saves the sinner.

## FORGIVE—AS WE FORGIVE

The real forgiving spirit is already somewhat abroad in our land. With the revelations of evil furnished by the "muckrake" there are countless revelations of the work of saving love. The many institutions for the reclamation of the sinner are showing us that men are trying to forgive as God forgives. They hate the sin. That is why they are so anxious to save the sinner. If the sin seemed less terrible, the work of salvation would be less energetic.

This, then, is the place of the forgiving spirit in the social ideal. Forgiveness is the healing salve which must be applied to the probed wound. The forgiving spirit must be the companion of the awakened conscience. The objects sought by both are the same, to destroy the hateful sin and to save the loved sinner.

But this petition, too, like all the petitions of the Lord's Prayer, has a personal significance. The reclamation of sinners cannot be accomplished by social institutions alone. Behind the institution there must always be the consecrated personality. Redemption without a redeemer is impossible.

When we use this familiar petition we are really asking God to let us take a part in the establishment of his Kingdom upon

## FORGIVE—AS WE FORGIVE

the earth. For when we forgive we do more than to soften our own hearts, and the hearts of our personal enemies; we set in motion an influence of good-will which affects all who come in contact with us, and which will not cease its outflow of salvation until it reaches to the uttermost parts of the world. The converse also is true. When we harbor ill-will we breathe into God's world a poison which pollutes the very atmosphere in which we must live and in which others must live, and we inevitably retard God's Kingdom. No man liveth to himself. But always are we to remember that while hardness of heart is and must be contagious, love is more contagious still.

We must go far enough in our personal application of this petition to make it apply to definite specific cases. It is much easier to be friendly with the world in general than to be friendly with some particular individuals in the world. The real flesh and blood man who is my enemy,—my political enemy, my business enemy, my social enemy, the man who by his very nature is repellent to me,—this petition means that I am to forgive this man.

But when we make this assertion we must keep in mind our necessary limitation

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of forgiveness. I can do no other than to hate the evil which this enemy of mine may be perpetrating. I cannot consent to change my conscientious convictions in order to live at peace with him. I must not only hate the evil thing which he does, but I shall always be sensitive to the hurt of the evil which he does to me. Let us not try, as do some, to cultivate an insensibility to our enemies. A supercilious, contemptuous disregard of one's enemies is often mistaken for forgiveness, and for greatness of character. But it was the Man most sensitive of all men who was the most forgiving. He was hurt by his enemies. But he loved them and forgave them.

The ideal is high. This is, indeed, the petition to be used by the great of soul. But greatness of soul is ours by our very divine inheritance. That petty, egotistical thing which we have set up in our hearts, and to which we bid all men do reverence, that is not our real self. This prideful egotism of ours is the result of our narrow environment and of our mean ambitions. The real self is the divine self, breathed into us at our creation in God's own image. The call to forgive is the call away from our mean egotism into our divine greatness. It is the call into the very love of God.



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## FORGIVE—AS WE FORGIVE

After this manner we who are the children of the loving God are to pray, hating the evil, hurt by the evil, but loving the evil-doer,—after this manner, “Forgive us our debts, as we forgive our debtors.”

A decorative border with a repeating floral and vine motif surrounds the text. The border consists of a central line with stylized leaves and flowers extending outwards.

## V

### NOT INTO TEMPTATION

“Lead us not into temptation.”

**S**OME critics of Jesus have found fault with this petition of the Prayer, which may adequately be called the *moral* petition. The criticism is based partly upon the apparent denial of the Fatherhood of the God to whom the Prayer is addressed ; for here, it is said, God is conceived as the unpaternal Being who can and does deliberately lead his creatures into moral danger. A second basis for the criticism rests upon the supposed inference that the children of God are here taught to pray to be kept pampered, protected infants ; whereas they can help towards the consummation of God’s Kingdom only by becoming fighting, toiling and achieving men under the developing experiences of temptation.

Now here is an infallible standard of judgment, which is of universal application. We cannot believe in the God-inspired truth of anything which contradicts either God’s man-directed love or man’s God-in-

## NOT INTO TEMPTATION

tended nobility. This is a standard which we can unhesitatingly apply not only to our interpretation of the Bible, but to the interpretation as well of all the personal experiences of our lives. If God appears to lead us into ways which are contrary either to his love or to our best development, the appearance is always due to the distortion of our perspective and the short-sightedness of our vision.

There are some words in the short Epistle of James which furnish us with the key to the understanding of this petition. They are these: "Let no man say when he is tempted, I am tempted of God. For God cannot be tempted of evil, neither tempteth he any man. But each man is tempted when he is led away of his own lust, and enticed." Men are tempted by their own lusts, not by God. When we approach our petition in the light of this truth, we find the words before us to mean that we are really asking the Father so to strengthen us with his love and power that we may not be led into temptation by our own lusts and appetites and selfish desires.

This is the petition for moral strength. It is the petition of men, not of infants. It belongs to that man who has become enough of a man to know the power and the danger

## NOT INTO TEMPTATION

of temptation, and who wants to be enough more of a man to overcome and to conquer.

When the man who is possessed of the appetite for strong drink, for example, gives utterance to this petition as he goes about his daily business, the inference is not that he fears God will, or even can lead him into some saloon. The inference is that he is afraid his own appetite will lead him there. Nor can we infer from this man's use of the petition that he is weakly seeking infantile protection. This man is not an innocent child. By many harsh experiences he has learned the terrible power of his appetite, and he knows the results of its indulgence. He wants to be not a protected infant, but a victorious man. As sure as God is God, this man and all of his kind who are manly enough to want to be more manly, will receive the divine strength which they so sorely need when they sincerely pray, "Lead us not into temptation."

But the petition is alike applicable to those who are tempted in other and perhaps in more sinister ways. The temptations of the spirit are as real as those of the flesh. Indeed, Jesus himself was wont to condemn the sins of the spirit most unsparingly, while he was ever prone to excuse the weaknesses of the flesh.

## NOT INTO TEMPTATION

The temptations of pride and of prejudice are temptations to sin as really as are any temptations of a fleshly appetite. The proud man has probably done more to retard the Kingdom of God than has the drunkard. The prejudiced man has delayed the promised heaven upon the earth in all likelihood more than has the prostitute.

Suppose the Pharisee in Christ's parable had been awakened from the sublime unconsciousness of his sinful tendency, and had prayed, like the drunkard in our illustration, for strength in his temptation. The use of the petition by such a Pharisee would mean, "Father, let not my pride lead me into arrogance, nor into vulgar display, nor into self-complacency." And if the men who have stubbornly allowed their convictions to ossify into inflexible prejudices should use this petition, on their lips it would mean, "Father, let not this conviction of mine lead me into narrowness of intellectual vision, nor into hardness of heart." Would not these, too, be prayers for needed moral strength?

Ah, this petition means to each one of us that we are to ask for strength to overcome our own peculiar temptation. Whether we can more accurately describe that temptation by the word lust or appetite,

## NOT INTO TEMPTATION

by ambition or envy, by pride or hyper-sensitiveness, or by any other word of sinister and sinful significance, the petition means that we are to pray that God may so control our own inclinations that the selfish desire of our hearts may not lead us into the way of wrong-doing.

We cannot consistently use this petition for ourselves unless at the same time we are doing all that we can to lessen the temptations of others. Surely we who have recognized our own weakness and our own need of divine strength cannot despise any one of our brothers because his weakness may be of a different sort from ours. We cannot despise him. We must seek to help him. Christian citizens who use this prayer so habitually must vote as they pray. Christian people everywhere must act as they pray. They must try to decrease the temptation to all kinds of evil. They must try to make it easy for all men to be good, and hard for any to be bad.

After this manner, we who are tempted and whose brothers in Christ are likewise tempted, seeking strength for our own peculiar weaknesses, and trying to strengthen the weaknesses of others,—after this manner are we to pray to the Father of love and of strength, "Lead us not into temptation."

## VI

### DELIVER US FROM EVIL

“Deliver us from evil.”

**I**N our habitual use of this familiar Prayer taught by Jesus, we are wont to speak the words of this petition for *spiritual victory* as though it were a part of the preceding petition for moral strength. There is quite a distinction between the two. The petition, “Lead us not into temptation” is the prayer for strength in the midst of evil; this, “Deliver us from evil,” is the prayer for triumph over evil.

For triumph over evil! Is this the triumph we really want? Or do we more earnestly desire worldly triumph?

When Jesus rode into Jerusalem on the colt, the foal of an ass, the multitude spread their garments in his way and shouted, “Hosanna to the Son of David.” Misled by their narrow and materialistic interpretation of Old Testament prophecy, they mistook him for the mere King of the Jews.

Really, his triumph was much greater

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## DELIVER US FROM EVIL

than the shouting people could comprehend. Had he been the King of the Jews, he would have had a certain authority over things and over men. As it was he had authority over forces and influences. He was the King of righteousness, the King of those spiritual forces which "wrestle not against flesh and blood, but against principalities and powers."

And he was the King victorious. He rode to his real coronation on that first day of the first Holy Week, for the real coronation is the coronation by God, not by men. The fickle people, who on Sunday sang "Hosanna," might on the following Friday growl, "Crucify him." But what real difference could it make to him? The crown of thorns mattered little to him who was to have the crown of God's approval. Men might elevate him upon the cross instead of upon the throne, but God was to crown this "Son of man" who had always been obedient to the divine will. He was to crown him the King of righteousness, the King over evil.

Now, our triumph ought to be like the real triumph of Jesus,—a spiritual triumph. Is it possible that we have been interpreting our experiences and ambitions too narrowly and too materialistically?





## DELIVER US FROM EVIL

Consider our national ambitions. Are they not like the ambitions of those Jews in Christ's time? We have become so proud of our military successes, our industrial successes, and our political successes, that we are prone to act as though we believed God had chosen us for his people just as the Jews believed Jehovah had chosen them. We want to be the richest and the most powerful nation in the world, to maintain the greatest navy, equipped with the most modern instruments of destruction; to have the greatest commerce; to be, in short, not only a World Power but *the* World Power. How does that ambition differ except in negligible details from the ambition of the Jews, expecting the Messiah who should reëstablish the throne of David, the luxuries of the Court of Solomon, and make of the Israelitish nation a people to be feared and revered by all other nations?

Our American king like the expected King of the Jews is the man who has power over things and influence with men. He is the man who has succeeded. Kingship in the American sense of the word is success. And the successful men whom we honor are those whom we emulate. We want success. We want power over things and influence

## DELIVER US FROM EVIL

with men. We want to hear the applause of our fellows ringing in our ears.

This is not a wrong ambition ; it is only an inferior one. The petition before us just now has no reference whatever to the so-called evils which hinder our temporal, worldly triumphs. The way to overcome the so-called evil of poverty, for instance, is by toil and energy, not just by prayer. The way to be rid of the imagined evils of hardships and privations is to go through them, and not to ask God to lift us above them. This is the prayer for spiritual triumph, for victory over evil, for the kingship of righteousness, for coronation at the hands of God himself.

Do we want this triumph ? If we say we do, the implication is that we are more eager to become masters over ourselves than to have power and influence with others. If there be any hidden evil in ourselves which we are not trying to overcome, any evil of selfishness and pride, wrong indulgence or lack of devotion and energy in our God-given duties and privileges, then we are inconsistent when we ask God to deliver us from evil.

We can have the spiritual triumph if we really want it. The very address of the prayer, "Our Father," is proof of that as-

## DELIVER US FROM EVIL

urance. Unless we can be delivered from the evil, we are forced logically to conclude that the God of love has been overcome by a more powerful spirit of evil. The first petition of this Prayer, too, is added evidence that we can triumph. The God of love wills that his Kingdom may come to the world, and we are a part of that Kingdom. It is his will, therefore, that his righteous purposes may be fulfilled in us. If, then, we are failing to obtain the spiritual victory over evil, the fault is all our own. If we are failing, it is because we do not really care enough for coronation at the hand of God.

If this petition should be fulfilled in us, it would not take away our liability to mistakes, for we should still be fallible. We should be weak, for we should be mortal. We should not become impeccable saints; better than that, we should become conquering children of God.

Nothing can separate us from the love and the power of Our Father, when after this manner, earnestly, whole-heartedly and hopefully we pray, "Deliver us from evil."

A decorative border with a repeating floral and vine motif surrounds the text. The border consists of a central line with stylized leaves and circular floral elements extending outwards.

## VII

### KINGDOM, POWER AND GLORY FOREVER

“For thine is the kingdom, and the power,  
and the glory, forever.”

**T**HIS ascription of the Lord's Prayer is the petitioner's *expression of confidence* in the eternal characteristics of the Father to whom his prayer is addressed.

The Kingdom of God is forever. There are not two Kingdoms of God, one to be expected in earthly conditions and one already accomplished in heavenly conditions. The heavenly reality and the earthly ideal are the same. The Kingdom of God which is forever is the very Kingdom of God which Jesus declared was in men's hearts. The implication of this truth has a bearing upon the immortality of the human soul. One can put the matter in the form of a syllogism. God's Kingdom is eternal. Men are a part of that Kingdom. Therefore men are eternal. There can be no King without subjects. There can be no eternal King without eternal subjects.

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The power of God, too, is forever. And, again, the power of God which is eternal is the same power of whose operation we know a little in time. It is the power which we call creative and redemptive. It is the power which makes the soil productive, which enables trees and animals to be reproductive, and which causes the human race to be fruitful and to multiply. It is the power, too, which endows dead and decayed vegetation with new life, which causes bruised limbs and broken bones to heal, and which heals bruised sinners and mends broken hearts. It is this creative, redemptive power of God which goes on forever,—always creating, always healing, always forgiving.

In the light of this truth, we can consider that episode in personal experience which we are wont to call death only in the same category as many other incidents in our personal history. We sleep, and we awake again because God's power is re-creative. Sometimes our unconsciousness is due to some bodily maladjustment, and then we are witnesses to God's redemptive power. We are awakened, strengthened and healed. When we have become unconscious for so long a time that men shall say we are dead, when we have gone beyond the limit of

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man's present ability to coöperate with God for our recovery, we cannot believe therefore that we have gone beyond the power of God himself. For God's creative, redemptive power is eternal. Man cannot die.

God's glory, too, is forever. And it is the glory of God that men should bear fruit. It is his glory that each human soul should bear its very ripest fruit.

In the development of the human soul towards its fruitage, the spirit of a man makes use of many different material bodies. It is constantly discarding old, worn-out material and adapting itself to the new. But though at the end of seventy or eighty years of earthly existence the soul has occupied many different bodies, when the last body of all is laid away in the grave, the fruitage of the soul is still far from ripe. Hopes are yet unfulfilled, aspirations unattained.

Put this fact of universal earthly experience with the truth that it is God's eternal glory that men should bear fruit, and we can believe only that the spirit of man beyond the grave must still continue to discard worn-out, unneeded matter and to adapt itself to expression in new environment. And we must believe that this process will

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go on until the soul has attained that which God meant it to attain,—the perfectly ripened fruit to the glory of God which is forever.

Sometimes we approach our hope in the immortal life from the resurrection of Jesus Christ. Here in this ascription of the Prayer is an approach from the eternity of those characteristics of the Father which caused the resurrection of Jesus. Jesus, living in God's Kingdom, manifesting his power, revealing his glory, was able to demonstrate his victory over the grave only because God's Kingdom and power and glory are forever. Christ lives, and we shall live also, for exactly the same reason, because the Father to whom this Prayer of Jesus is addressed is the eternal Father of love, the Father whose Kingdom and power and glory are forever.

After this manner, then, in the full assurance of our immortal life, are we to conclude our prayer to the Father who loves us, "For thine is the kingdom, and the power, and the glory, forever. Amen."

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