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THE WINTER SESSION onens January 7th 1905.

State College, Centre County, Pa.

Democratic Watchman.

Bellefonte Pa. April 22, 1904.

PLEASANT FIELDS OF HOLY WRIT

Save for my daily range Among the pleasant fields of Holy Writ. I might despair —Tennyson

THE INTERNATIONAL SUNDAY-SCHOOL LESSON.

Second Quarter. Lesson X. Luke XI. 1-13

PRAYER AND PROMISE.

Sunday, May, 1st. 1904.

"Lord, what a change within us one short hour

Spent in Thy presence will prevail to make!"

and attitude of prayer. In some oratory of nature, perhaps, they saw Him kneeling with unturned face. His glowing lineaments showed the bliss of communion with

God, or repose after wrestling, and the conscious obtaining of the thing desired.

A goodly sight! No wonder it provoked

the question how they could learn to pray

after such a fashion, too.

The universal Teacher taught through

these suppliants all who would afterward

learn of Him concerning this supreme act

alike of the race and the individual in miniature. It is the alphabet, the numeral

system out of which prayer of every de-scription can be spelled and figured. Ana-

lytically, in its separate parts, it illus-

trates the components of a true, rounded,

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Wisdom that Comes With Marriage.

Here is something a man soon learns after he marries: Nothing that is fashion-

exordium is a reverential address to the Deity, in which His existence, unity, and paternal character are adoringly recog nized. The "kingdom of heaven" will b found to he the solvent of the prayer. The coming of the kingdom will insure the hallowing of the Divine name, and the doing of the Divine will, as in heaven, so on earth. The coming of the kingdom insures absolution, reduces temptations, and conse fairly established that the ascriptions of kingdom power and glory was not a part of the prayer as originally given. But the lofty doxology chords so perfectly that it will probably continue in use forever. The prayer can be divided into two parts: The first relates to the Father, and contains three petitions; i. e., concerning His name, His kingdom, and His will. The second concerns ourselves, and is comprehended in the words bread, forgiveness, and de-liverance. Rudolph Stier says in his "Words of Jesus," "All the tones of the human breast which go from earth to heav-

en sound here in their keynotes."

From this matchless formulary Jesus passes to the spirit which should char-He uses a homely domestic incident. We must transfer ourselves to the Orient to appreciate it. There was no mail or timetable to apprise the host of the hour of the guest's arrival. It would like as not be late at night, as travel was ordinarily continued then, to escape the heat of the day. The guest would be downright hungry, as there were no facilities of the modern restaurateur. The host's larder would like as not be empty, the climate making the preservation of edibles difficult, and leading them to live from band to mouth. Borrowing would be the next thing in order. What a touch of nature in the churlishness of the half-awakened neigh-bor! To him the getting up from his warm bed, and the stumbling over his children as they lie hit and miss upon their tiny mats about the floor; the taking down of the heavy bar across the door; all seems to his drowsy powers a superhuman exertion. Yet there comes at length a point where it is easier far for the sleepy niggard to get up and have done with the matter, than to be periodically roused by the persistent knocking and calling.

The force of the parable is in its con-trasts. God's eye is never closed in slumber. God's self is Love. His treasures are inexhaustible. He delights to give. There is no indifference or disinclination on the part of God which must be first overcome by man's importunity. The delay in answer, if there is any, is for the recipient's own highest advantage; that he may study anew his supposed needs, may analyze his motives, may review the promises, so that when at length the answer comes, he may be in a state of mind and heart to avail himself of the blessing to the uttermost. Postponement is for the advantage of the

of the soul. He gave first the model of prayer—the ideas, the words. The Pater-noster is an epitome. Here are the needs receiver, not the Giver. The Paternoster is still in Jesus' mind Earthly fathers, have judgment to discriminate between good and evil gifts for their children. They have natural affecacceptable prayer. Synthetically, there is in it a tenor, a spirit—a cumulative power unmatched in written language. It is the that all inclusive gift, the life and light of that all inclusive gift, the life and light of chief ornament of every ritual. Its perpetual repetition wearies no one. It is suited alike to child and adult.

(The Lord's present is a fine example of

The Lord's prayer is a fine example of the avoidance of many words which Jesus THE TEACHER'S LANTERN on another occasion insisted upon. The 'Our Father in heaven, we hallow Thy name; equilibrium between comprehensiveness May Thy kingdom holy on earth be the same: and condensation is maintained. The O, give to us Jaily our portion of bread,

Forgive our transgressions, and teach us to

The humble compassion that pardons each Keep us from temptation, from weakness,

And Thine be the glory, forever. Amen."

Form and fervency! Their juxtaposition here is no accident. It is designed to teach us that they are not inimical; that the im portunate soul can express itself in the phrase of the Paternoster. Phillips Brooks poured out his great heart in the prayer of St. Chrysostom, and other "forms" of the Prayer-book. Moved himself, he moved all who heard him.

The golden mean is to be maintained. however, between a too rigid adherence to form and a persistence in extemporaneous

John Baptist would likely give his disciples a form of prayer. He gave minute and practical directions to each class of his converts, the people, the publicans, the soldiers. He would hardly omit teaching them how to pray.

Jesus is our standing pattern in prayer. He enforced His precept with His example. Twenty-one instances of His praying are noted in the Gospels—secret, public, at meals, long prayers, ejaculatory, intercessory for friends and enemies; all are recorded. The fervency of His prayer is described in the Epistle to the Hebrews. His supplications were offered with "strong cryings and tears."

We are to pray without ceasing. The bird is not always literally flying, but it is ready to fly on an instant. So our souls should be ready to spread their pinions, and mount to the mercy-seat on short notice.

You can no more find a Christian without prayer than you can find a living man without a pulse. Prayer is a state rather than a specific act. Benefit depends on continuity. One must have the aptitude.

Prayer, wheels turned by water-power are numerous in India. The prayer pasted on the wheel is thought to be said with every revolution. Those who laugh at the crudity of the device ought to ask whether in the average Christian prayer there is not need to be instructed or aroused.

In Angelo's palace in Florence there is a closet in the wall covered with a secret panel. There, alone, he wrought out his ideals His secret pain had open reward. So of prayer.

Luther is said to have exclaimed, "I have so much to do I can not get along well without three hours a day praying. Daniel was a busy statesman, but amid the cares of office he found time to pray three times a day.

When the whole number of the sons of God shall have reached this goal, a pure doxology will arise in heaven : Hallowed be the name of our God! His kingdom is come. His will is done. He has forgiven us our sins. He has brought temptation to an end. He has delivered us from the evil one. His is the kingdom and the power and the glory forever. Amen!

All hallowed by Thy name: Thy kingdom come, Thy will be done Give us this day our daily bread:

And as we those forgive Who sin against us, so may we Forgiving grace receive. Into temptation lead us not:

From evil set us free. And Thine the kingdom, Thine the power, And glory ever be

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