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Wisdom that Comes With Marriage.

Here is something a man soon learns after he marries: Nothing that is fashionable is too thin for winter or too heavy for summer.—Athens Globe.

exordium is a reverential address to the Deity, in which His existence, unity, and paternal character are adoringly recognized. The "kingdom of heaven" will be found to be 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.

From this matchless formula Jesus passes to the spirit which should characterize the suppliant. To set this forth, 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.

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.

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

In August'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! (Bengel.)"

It is from Thy bounty that all must be fed; Forgive our transgressions, and teach us to know The humble compassion that pardons each foe; Keep us from temptation, from weakness, and sin; 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 impetuous 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 prayer.

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 entered His prayer with His example. Twenty-one instances of His praying are noted in the Gospels—secret, public, at meals, 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."

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. Benefits depends on continuity. One must have the aptitude.

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Our Father, God, who art in heaven, All hallowed be Thy name, Thy kingdom come, Thy will be done In heaven and earth the same. Give us this day our daily bread; And as we forgive our debtors, Who sin against us, so may we Forgiving grace receive. From evil set us free. And Thine the kingdom, Thine the power, And glory ever be. —Judson.

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