

shut, and my little ones are with me in bed, I cannot rise to give thee? Yet, if he keep knocking, I say unto you, though he will not rise again and give him because he is his friend, because of his steadfastness in asking, he will rise and give him as many as he hath need of. And I say unto you, ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh getteth, and he that seeketh findeth, and to him that knocketh it shall be opened" (Luke 11:5-11).

For whom should we pray? For all men. We are all brothers, all children of Adam, all children of the same "Father who is in Heaven, who maketh His sun to rise upon good and bad, and raineth on the just and unjust" (Matt. 5:45). As Christians we should pray especially for our enemies; so Christ Himself has taught us by word and example: also, for those who are in high places. "I desire therefore," says the Apostle, "that supplications, prayers, intercessions and thanksgivings be made for all men: for kings, and for all that are in high station, that we may lead a quiet and peaceful life in all piety and chastity. For this is good and pleasing in the sight of God our Saviour, Who will have all men to be saved, and to come to the knowledge of the truth" (1 Tim. 2:1-4).

All true prayer must come from the heart. But we rightly distinguish between mental and vocal prayer. Mental prayer is what the term implies. It is a thinking on God and on the things of God. At least in some elementary form, it is not less needful to salvation than vocal prayer. Man is a thinking being, and in this is marked off from the lower animals, which have no power of thought. Man must set before himself the end which he seeks to gain, and take thought about the means of gaining it. If he fail to do so in this life's business he will never gain anything. How can it be otherwise in the great business of saving his soul?

"What doth it profit a man to gain the whole world if he lose his own soul?" This is the searching question which He who deigned to become and to be called the Son of Man puts to the sons of men. He puts it in terms of things they know so well—profit and loss; things that are ever on their lips, morning, noon and night, in the busy street, and in the market-place, in the highways and byways of life. "All the earth is made very desolate," says Jeremiah the prophet, "because there is no one that thinketh in his heart" (12:11). Why is it that men set so much store by the things of this world, and are so greedy of