PRAYER, WHAT IT IS AND WHAT IT DOES

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Prayer, what it is and what it does by Samuel McComb

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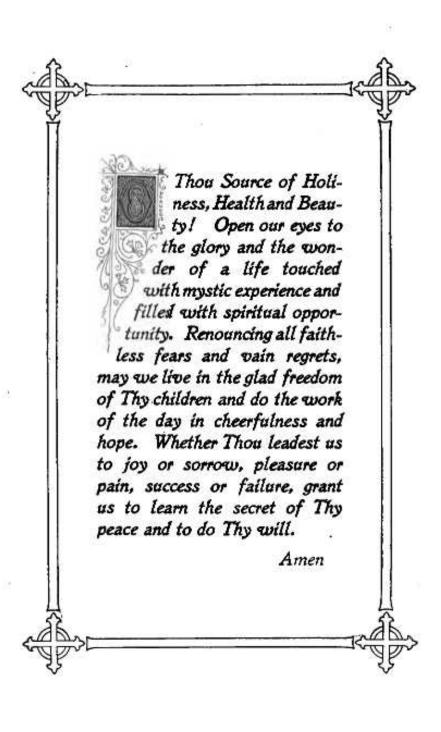
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SAMUEL MCCOMB

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Prayer

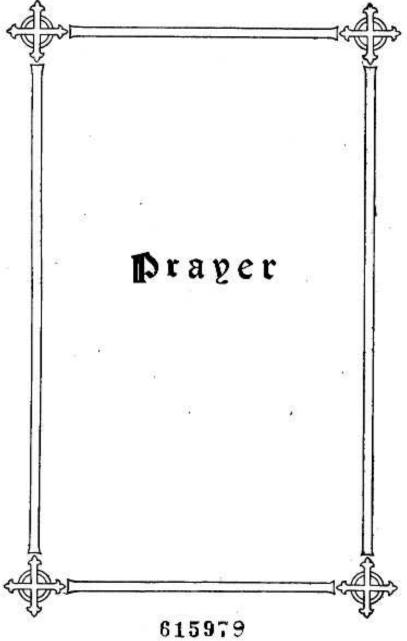




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Prayer

E live to-day in a world in which the signs of a returning spiritual springtide are all about us. Within and without the confines of organized Christianity the interests of the spiritual life are coming to their own. Our reigning philosophies are idealistic. * Religion demands to be applied more and more to life, to the enlargement and the ennoblement In this reaction against the deadening materialism of the past generation the problem of prayer is coming to the front, and once more challenges the powers of faith and thought. In England the Estab-

prayer

lished Church is calling for a revised prayer-book which will represent the esthetic and sociological aspirations as well as the newer religious insights of the age. Throughout Englishspeaking Christendom, in churches of the liturgical type, there are gatherings for informal prayer, as a supplement to the regular services, and among church-going people there is a demand for books of prayers which may help those to whom the art of self-expression does not come easily. But still more striking and still more significant is the fact that thousands who are out of sympathy with the churches are feeling the influence of the revived belief in prayer.

¶ We are witnessing, for example, the rise of mystical and therapeutic cults in which prayer plays a prominent rôle. The mystical ele-

Prayer

ment in religion is taking revenge for past neglect by absorbing the minds of ever-increasing multitudes. see signs of this return to the deepest things of the religious life, in the rise of such a movement as (The Fellowship in Silence and Meditation," which in unobtrusive ways is breaking down ecclesiastical barriers and softening theological animosities. connection with this movement groups meet at stated times for silent prayer or meditation, or both, bound together only by their common belief in a spiritual world and in the possibility of access to it. And after the half - hour's communion without a word spoken they go their several ways. Not less notable is the fact that there are thousands who, though unable, through some agnostic bias, to pray, yet sympathize with the re-