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hitherto unknown. To be so lifted into "heavenly places with Christ Jesus" is to return to earth with new ideals. Old things lose their glamor and release their grip of the soul. New things become ours, for we are transformed in that central desire which orients the soul and enables us to lose our will in the Will Divine.

Is it not true, on the other hand, that you have heard from the same lips a sermon orderly, clear, virile, and a prayer rambling, indefinite and vapid; the former being a presentation of well-considered, well-arranged and important truth, felicitously expressed; the latter ill-considered, poorly-arranged thought, born of struggle so apparent, or following a rut so wearily worn as to destroy all sense of spirituality? And is not such disparity between power in preaching and in prayer as discreditable as it is unjustifiable? Whatever defects attach to other parts of public service, if the worshipper be lifted by prayer to true spiritual vision, where new ideals are born, and glimpses of new possibilities are attained, he will not only be better fitted to face the work and worry of the world, but will long to return to worship that the vision may be renewed and his spiritual strength augmented. Is it not true that in many churches the sermon is the strongest part of the service? In others the singing? Rarely indeed are the prayers. We know there are exceptions, but conspicuous exceptions throw the general weakness into stronger contrast. Did not