

ing communion with God. Never was it felt as in this enlightened age that religious development must keep abreast of the tide of progress. To lag behind means irreparable loss. To keep in the lead means heroic struggle. But nothing less than this is laid upon the consecrated intelligence that would win the world for Christ. Not the pulpit alone, but the pew also, needs counsel and inspiration to this mighty task. If, therefore, free prayer, and power in prayer, are demanded of spiritual leaders (and all leaders must learn) it is imperative that the best aids procurable, and all the help available, be provided for them. Even in individual experience this is an important matter, but when viewed in the light of possible influences upon untold multitudes of worshippers, the responsibility assumes vastly greater proportions. It is a serious responsibility to lead an audience in prayer, but it is a much more serious matter to fail in that holy function.

The leader who draws his hearers into the conscious presence of Deity, enabling them to realize His glory and their own unspeakable need, and then conducts intelligent meditation, makes worship at once a glory to God and a means of enrichment to human life. Nevertheless all worshippers know from experience that the prayers of some men do lead them out and up into another world, a higher life, a new experience; impelling thoughts they have never before conceived and creating an atmosphere of glory