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PSYCHOLOGICAL FACTS DISCOVERED IN AN ANALYSIS OF
REPRESENTATIVE WRITTEN PRAYERS WHICH INDICATE THE
HIGHER INTEGRATIVE FUNCTION OF THE PRAYER EXPERIENCE

by

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DEDICATION:

To a student of the "WHOLE of Human Behavior" who, through conversation and class-lecture, has suggested and stimulated this study,

DR. ALBERT CLARKE WYCKOFF

and to a "Self" who unsparingly continues to give itself to "Other Selves" as it has certainly done in this investigation,

DEAN WALTER E. BACHMAN

this THESIS is affectually dedicated.

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INTRODUCTION

"Many devout people temporarily withdraw from the presence of their fellow men, fall upon their knees, fold the hands, close the eyes, bow the head, pour forth their deepest yearnings and hopes, and arise clothed with peace and power." (1) This is a terse objective description of the individual at prayer that has become classical.

Our purpose is to analyze such experience, to determine the factors which prompted them, note the process through which the pray-er goes, and record the total effect of such an experience upon the individual.

We shall not criticize severely those persons to whom the experience has become so sacred as to cause them to be reluctant to submit it to psychological analysis. This spirit is further fed when the pray-er realizes that the aim of psychology, as a science, is description and further, that this description cannot be complete. The botanist is fully conscious that after the lily is dissected the flower in all its glory is destroyed. There is a plus that must be added to the mathematical addition of all of the parts to make of the flower, the object of beauty and

inspiration which it is. Prayer is more than the constituent elements to which it may be reduced. We shall keep this fact before us as the study leads to discovery and evaluation.

Observation of human conduct as it is vitally related to the Christian religion and its accompanying specific activity, prayer, has led me to believe the latter ~~to be~~ one of the most powerful factors in human living. It has been observed also that psychologists have been most aggressive in their study of phenomena which has any influence whatsoever on the organization and expression of the individual "self" . (1) Prayer has been observed to be a phenomenon that does have telling effect on the "self," yet it has not been given full consideration by psychologists for two reasons; first, many psychologists think it to be, as a religious act, outside the scope of psychology; and second, many psychologists who have considered it a fit subject for psychological research, have been hindered in their work by a mechanistic interpretation of psychology (see Chapter III) and have thus not been able to arrive at any psychological analysis that would account for the great influence that prayer undoubtedly has upon the pray-er. Psychologists have not described the prayer

(1) In keeping with the result of Coe's study (in his "The Psychology of Religion," p. 350-1) the term "self" will be used to designate the "ego" of the individual. For the purpose of this particular study the "object" of the "self's" activity in the experience of prayer, will, at times, be called the "SELF."

experience as a power in the organization of the "self" commensurate with the results claimed by the Christian Church, the Scriptures, individual followers of Jesus Christ, or the pray-ers identified with religions other than Christian. One aspect of our problem is to analyze representative prayers in the hope of discovering the psychological elements that have gone into their utterance. We may also seek to determine the effect that prayer has upon the pray-er from the data given us in the prayers themselves. Further procedure will be indicated as the study progresses.

Since the prayers of religious men in every age can be relied upon to furnish the best material for such a study, the following sources have been consulted: The prayers of men in representative Oriental religions, the prayers of representative men of the Hebrew race as recorded in the Old Testament Scriptures, the prayer life of Jesus Christ as recorded in the New Testament, and the prayers of contemporary religious leaders as they reflect both the historical and contemporary belief in the experience.

In the interest of our main thesis, there will be a limited setting forth of the Christian doctrine of prayer. It will then be our purpose to discover the psychological

elements that enter into the experience from a study of a few carefully chosen prayers from the sources mentioned above. Care has been exercised to make this selection as representative as possible. One practical application of the results of such an analysis of prayer suggests itself to the writer. If found necessary, there will be an attempt through the present study to suggest the possibility as well as the probable nature of a new psychology, or better yet, a perspective within the old that will recognize experiences such as prayer and will take in the WHOLE of human behavior.

CHAPTER ONE

THE CHRISTIAN DOCTRINE OF PRAYER:

I. Introduction:

A careful study of Christian "Systematic Theology" texts leaves one surprised at the small amount of space actually given to a discussion or the setting down of the facts of the Christian prayer experience, either in practice or in theory. As over against this situation there are literally hundreds of prayers recorded in every religious library. Prayer is religion functioning (1) - and as such must of necessity transcend all theology. As an experience in the Christian's every-day life it exists before doctrine. It is also true that any record of the phenomena that attempts to describe that which actually transports between man and God cannot be entirely adequate.

However, prayer in the Christian's experience is a natural, spontaneous expression of human life. It is a heritage that has been bequeathed to all Christians, and has been experienced as a positive generator of spiritual power in every generation.

Two factors enter into every prayer experience.

(1) Stolz, "The Psychology of Prayer," p. 224.

The first factor that makes prayer possible is God, the second is Man. As friendship between men is automatically limited by the capacity of each for sympathy, understanding, and common interest, so the Christian pray-er's experience is limited only by the capacity of himself (in the respects named above) and the God to whom he prays.

Thus in this chapter we are vitally concerned with first, the nature of the Christian's God, and second, the Christian conception of Man. And as a standard for comparison in this study - the nature of the Christian prayer experience itself.

For the purpose of this study it is necessary to note in general the Christian Doctrine of prayer as it is reflected in the Scriptures.

II. The nature of the Christian's God:

As the prayer experience is either limited or made rich depending upon the nature of the two parties making up the relationship (God and Man) it is fitting that we note the nature of the OBJECT of the Christian's prayer.

The Christian's God does exist. This truth is basic to all Biblical literature, and Christian theology. And it is because of the responsibility that he feels toward Him that his conduct on Earth is made purposeful and good.

"The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good." (1)

The God of the Christian is a living God - a living person and is set forth as such throughout the Bible. As a person, he has the capacity to sympathetically enter into the experience of men. There is a mutual give and take - a fellowship that could never be realized were this not so. As an understanding, living person, God must be worshipped as such. Prayer here is the mutual impact of one personality upon another.

"God is a spirit; and they that worship him must worship him in spirit and in truth." (2)

The Christian's God as a creator and sustainer of all creation, existed before the phenomena that he created;

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (3)

Existing before that which was created and sustaining for a time the material universe every Christian believes that the God to whom he prays will outlive that which he created. Only to such a Being can the Christian pray-er find full satisfaction for the urge toward com-

-
- (1) Psalm 14:1.
 - (2) John 4:24.
 - (3) Psalm 90:2.

pleteness and continuity of the life that he finds in himself. Speaking of the whole of creation and the heavens the psalmist cries from his Soul:-

"They shall perish, but thou shalt endure;
yea, all of them shall wax old as a garment;
as a vesture shalt thou change them, and
they shall be changed; but thou art the same,
and thy years shall have no end." (1)

As a Being superior to ourselves and the whole material creation and as a person capable of entering sympathetically into our experience - we can never remove ourselves to any medium where we are out of the reach of his influence. The God of the Christian is an omnipresent God.

"Can any hide himself in secret places, that
I shall not see him? saith the Lord. Do not
I fill heaven and earth, saith the Lord?" (2)

The Christian's God is greater, more powerful, more understanding, than any creature of His. And it is to such a superior Person that the Christian prays:

"Great is our Lord, and of great power;
His understanding is infinite." (3)

The character of the God prayed to by Christians

-
- (1) Ps. 102:26,27.
 - (2) Jer. 23:24.
 - (3) Ps. 147:5.

is a unit. By this one means that His attributes do not clash. His righteousness, mercy and wisdom operate as a whole. Each is one manifestation of His being and is not emphasized to the detriment of the other.

For our purpose but three more statements concerning the nature of God, as the object of the Christian prayer, need be made. First, that Jesus Christ as an historical character has revealed to us through his short life the true nature of the ONE that sent him - GOD. Every excellent quality of man is raised to the nth degree in Jesus Christ. In him we see God more truly than would otherwise be possible. Secondly, the pray-er sees in his God a Father of infinite understanding; a Father of love. And thirdly, the Christian believes in both a transcendent and an immanent God.

"The God of the Bible, who has revealed Himself as the hearer of prayer, is not mere intelligence and power, He is love. He feels as well as he thinks." (1)

As prayed to by the men of the Bible the Christian's God is a transcendent God. He exists in a sphere above and beyond that of other beings. He has his being above and apart from the universe of his creation. "Superexcellence" is a suggestive term that is used to describe this phase of

(1) Hodge, Vol. III, p. 699.

God's existence.

To balance this truth (lest such a concept should become Deistic) God is presented in Biblical literature as One who permanently abides within his creation. It is not only true that within Him we live and move and have our being - but in us He (God) lives and moves and has His being. From the psychological point of view we are most concerned with this aspect of God's being.

Dr. A. A. Hodge points out the relation between these two ideas when he says: "The Christian doctrine of the divine immanence. . . . is the very essence of all religion. It admits and adjusts itself to the complementary doctrine of the divine transcendence." (1)

It is to such a living, personal, sympathetic, loving, creating and sustaining God that the Christian of history has always prayed.

III. The nature of man:

The "human" in the Bible is so real that one finds no difficulty in noting man's nature as portrayed in its pages.

The Christian believes that man was created in the image of God. That he possesses a personality that (infin-

(1) A . A. Hodge, Pop. Theo. Themes Lect., i, p. 29.

7
itesimal though it may be) approximates that of the Infinite God in kind (quality) but not in degree (quantity). Man looks upon himself as a creature but having the capacity to commune with his Creator. The Christian's essential spiritual life depends upon this unique communion between himself and the ONE GOD. God has not only created man and is able to sustain him, but is desirous (this is, the Christian believes, the reason that he was created at all) that God might be attested (glorified) through the drawing out of man's nature into a flowering not unlike His own.

Thus God has created man with the capacity to respond to his own nature. Through the experience of prayer the mind of man is given insight, perspective, assurance and vision in respect to all that God has created. Through the experience of prayer the capacity for feeling in man is raised to a great and pure love for the whole of his environment, including his fellows and God. Through the experience of Christian prayer the will of man is sustained, an obedient life made to progressively coincide with the will of his Creator. The power to realize the above is dependent upon our relation to God through prayer. The Apostle Paul gives voice to this fact when he says first: " For I know

that in me, that is, in my flesh, dwelleth no good thing, for to will is present with me, but to do that which is good is not. For the good which I would I do not; but the evil which I would not, that I practice." (1) Finally Paul concludes - "Wretched man that I am! who shall deliver me out of the body of this death?" (2)

In addition, the Christian man is not only conscious that he is the product of a race of sinful men, and that he sins as an individual, but that his sin has been against God. The pray-er feels that he is primarily responsible to God - secondarily, to man. This psalmist's prayer for pardon unmistakably reveals this:

"For I know my transgressions; and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight;" (3)

Finally, we note that the Christian man not only recognizes God to be his creator, sustainer, and deliverer from sin and bondage, but is the source of all of his spontaneous and creative action. In this, man joins in the free will of God. The possibility of spontaneous action on the part of both God and man will introduce the section on the

(1) Romans 7:18,19.
(2) Romans 7:24.
(3) Ps. 51:3,4.

nature of Christian prayer.

Man's nature, then, is capable of response to the nature of his Creator in whose likeness he was made. His cognitive nature responds to God's guidance - his affective nature to God's love, and the conative aspect of his personality to the purposes of God for the "self" of man, other "selves," and the universe.

IV. The nature of Christian prayer:

Prayer, as religion in action, is not a passive or static experience. Christian prayer is the acting upon that which is accepted as true. In his "Meaning of Prayer," Dr. Fosdick suggests this when he says:-

"Belief by itself is a map of the unvisited land of God's care - prayer is actually traveling the country." (1)

And put negatively he continues:

"The tragedy of the church is to be found in the thousands who fondle their credal maps, on which are marked the roadways of God's friendship, but who do not travel." (1) (Underscore is mine, emphasizing the fact that prayer is the active phase of vital religion.)

The Christian, as a religious person, of necessity must pray. Dr. Charles Hodge (2) supports this point by

(1) Dr. Fosdick, "Meaning of Prayer," p. 53.

(2) Charles Hodge, Theo. V. 3, p. 692.

noting that - "A prayerless man is of necessity, and thoroughly, irreligious. There can be no life without activity. As the body is dead when it ceases to act, so the soul that goes not forth in its actions toward God, that lives as though there were no God, is spiritually dead." (1)

The whole fact of Christian prayer is also based upon the thesis that God is not only capable, but does, enter vitally into the operation of his creation and into the experience of his highest earthly creature, man. It is foundationed in a firm present and historical conviction that spontaneous action may be attributed to God. Both nature and the Bible evidence such activity. Dr. Hodge points out that, "Darwin's books, for example, are full of such expressions as "wonderful contrivance," "ingenious device," "marvelous arrangements." These expressions, observes Hodge, - "Reveal the perception of spontaneous action. They have no meaning except on the assumption of such action. Spontaneous action cannot be got rid of. If denied in the present, it must be admitted in the past. If, as even Professor Huxley teaches, 'Organization is not the cause of life; but life is the cause of organization.' (Elements of Comparative Anatomy, p. 10, 11)

(1) Hodge.

the question is, whence comes life? Not out of nothing surely. It must have its origin in the spontaneous, voluntary act of the ever, and the necessarily Living One."(1)

The Christian believes that he, through the prayer experience, can identify himself with just such free action, and become a creative factor in its operation.

The pre-requisites to Christian prayer are basically very simple. A child may pray. Faith in a living, loving God, who understands and responds to the needs of a human soul as it develops in this life, is all that is needed to pray. That prayer in adult life might be most effective, besides living an external and internal life of obedience to the spiritual laws which he has (by example, teaching and experience) taken into his own life, the prayer should have a sense of mission - his prayer should be purposive; he should be sincere, humble, reverent, exercise faith (similar to that mentioned of the child's prayer above) speak to God with boldness (even in the face of the realization that he is most unworthy as a creature) and pray in the spirit and will of Jesus Christ whose life may serve as a guide to efficient prayer.

(1) Hodge, V. III, p. 697-8.

The Christian pray-er is guided in all of his praying by a conscious sense of the great character of God, his own dependence, and the resourse that he believes may be appropriated for the praying.

Prayer is made rich in direct proportion to the spiritual condition of the pray-er - for the character of God is an unchanging factor in the communion.

The results of Christian prayer are both extensive and intensive. Extensively, prayer to God may change other men, the material environment, or the stream of history. Intensively, the experience may reveal to the pray-er God's will for him, deliver him from negative influences (Satanic) and transform his character into the likeness of Jesus Christ. Our interest as far as this study is concerned lies in the influence that God has, through prayer, on the individual "self".

Paul's experience is a deposit in life that witnesses to the unity and perspective of his "self". It is the result of an obedient life of prayer. The experience is unified in "the love of God" and will give some idea of the nature of the finite experiences which the pray-er is made ready to meet.

"Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (1)

One of the final psychological results of Christian prayer then (insofar as it influences the pray-er) is the identity of the "self" with a "SELF" that is greater than he, and is able to raise the pray-er's vision above every possible experience or crisis in this life and prepare it for the next. Such a condition is only made possible through an integration of the "self" on a higher plane than may be expected from intercourse with men.

(1) Romans 8:37-39.

CHAPTER TWO

THE PSYCHOLOGICAL APPROACH:

I. Introduction:

Psychology has been defined as "the science of mental life" (1). William James (2) says that "psychology is the Science of Mental Life, both of its phenomena and its conditions." Psychological study has been enlarged as research has gone forward to take in not only exact description of mental life, or exact description of mental life and its conditions, but exact description of mental life, its conditions, both physiological and psychological. The psychologist has not only been studying feelings, desires, cognitions and the like, the actual functioning within the human mind, but the physical and environmental stimuli which affect the operation of mind, physical brain construction, nerve pattern, chemical action, glandular influence, together with a study of these in combination (the sympathetic system) have found a legitimate place in psychological research. These studies have been found fruitful because they have thrown light on the actual functioning of the mind of man. Insofar as glandular activity affects mental processes, a study should be made

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- (1) McDougall, M. M. & E. E., p. 14.
 (2) Wm. James, Psych., Vol. I, p. 1.

of the glands and their influences in the psychological field, provided the right perspective is kept as the study progresses. The inquirer should not become so engrossed in this phase of activity that his main goal be lost sight of. William McDougall (1) says of such a situation, "Modern psychology has, rightly and inevitably, become a branch of biological science," (underscore is mine).

Psychology may be a study of the actual mental activity; a study of the conditions which influence, positively or negatively, this mental activity; a study of the hygiene of mental activity (integration); or a study of the results in life of this mental activity (conduct).

As mind is the differential between animal and vegetable life, there has arisen a need for a psychology that will take in the whole of mental activity. The metabolism and behavior of living creatures must be attributed to the influence of their mental life. In view of this Dr. Wyckoff (2) has defined psychology as "the study of behavior and the experience of behaving in living creatures." That our definition may apply to our

(1) McDougall, M. M. & E. E., p. 14-15.

(2) Dr. Albert Clarke Wyckoff, professor of Psychology, the Biblical Seminary in New York. Class lectures.

3 inquiry the term human may be inserted. " Human psychology is the study of behavior and the experience of behaving in human creatures." This definition gives perspective to psychological study and is inclusive. ✓

An experience which is a part of, and which vitally influences, human behavior, is prayer. And as such, should be a legitimate subject for psychological investigation. Psychologists may object to this on the ground that prayer is strictly a religious experience, and, because it is illusive and defies exact scientific treatment is outside the field of psychology. ✓

We can no longer, as students of human behavior, overlook one of the greatest factors which influences mental activity.

II. Psychology and physiology:

A study of the glands of the body may partially account for direct emotional activity and indirectly for intellectual and volitional expression expression but [the prayer experience may integrate the whole of the human mind about a positive influence (God).]

In his Modern Materialism and Emergent Evolution (1)

(1) William McDougall, M. M. & E. E., p. 15.

William McDougall points out that we cannot hope to use a self-limited psychologist to describe some of the most valid experiences of life. In describing these experiences we cannot rise above our psychology. He definitely notes that there is a fundamental fallacy in the present scientific, psychological method now in use.

III. Quotation - McDougall:

In favor of both clarity and accuracy his words follow. (The underscore is mine.)

" in their urgent desire to make psychology really and purely scientific, and in their natural resentment against the claims of philosophers to prescribe for them the outline and foundations of their science, they have thrown out of the window not only the child with the bath-water, but also the bath itself: they have attempted to construct a psychology without presuppositions, without postulations, without ultimates or indefinables; and in doing so, repudiating altogether the critical guidance of philosophy, they have put in the place of indefinables, deliberately chosen and consciously postulated, a number of prejudices which they have acquired, they know not how or why. And chief among these has been the prejudice that

5
psychology, if it is to be scientific, must work with the same presuppositions, the same postulates and indefinables, as the physical sciences. Hence in the age of Atomic Materialism, thought was said to be but a fleeting shadow cast by the moving atoms of the brain, and personality but "a moving show of fleeting shadow-shapes that come and go." And now in the age of modern materialism, the corresponding prejudice is that all psychological explanations must be mechanistic. "We must look (rather) to a psychology that approaches its task cautiously and with an open mind, aware of its great responsibility, and not afraid to stand apart from the physical sciences, asserting its own methods and its own postulates and the formulation of the mental and of the physical sciences (1)."

There seems to lie deep in the nature of man a desire to fellowship with a "SELF" greater than himself.

This "SELF" must have certain characteristics or it is not deemed a fit object of this fellowship.

Man is conscious of his own limitations when compared to the second (we might just as well say the first) party in this communion.

Because of the desire to fellowship with the "SELF"

(1) McDougall M. M. & E. E., p. 15.

and teaching (teaching which has become a part of his own experience) he believes that definite benefits will come to him because of this activity.

III. Procedure:

As the written record of representative expressions of such fellowship (in theological terminology termed prayer) is examined, we propose to discover four things:

1. The situation which provokes the desire to utter a prayer to God (the term God as the object of man's prayer will be used throughout this thesis).
2. The nature of the desire thus aroused.
3. The psychological trend which the expression (prayer) resulting from this desire takes.
4. The final result or "deposit" of the act of prayer on the pray-er.

We cannot expect to find all four of these in many of the prayers. But where it is possible to determine them they will be noted. This incompleteness is especially true of the prayers of religions other than Christianity. The Biblical records which contain the Hebrew prayers are more complete, and their contexts give something of the situation out of which they came together with the proof of their effectiveness other than that reflected in the prayers

themselves.

Representative prayers will now be examined as to the points named above.

CHAPTER THREE

Prayers, other than Christian

The expressions of, and the movements within, these prayers are noted that their observation furnish a basis for a study of the psychological elements that have entered into them. The procedure is outlined in Chapter two.

BABYLONIAN

Nebuchadnezzar:

O eternal ruler, Lord of all being, grant that the name of the king that thou lovest, whose name thou has proclaimed, may flourish as seems pleasing to thee. Lead him in the right way. I am the prince that obeys thee, the creature of thy hand. Thou hast created me, and hast intrusted to me dominion over mankind. According to thy mercy, O Lord, which thou bestowest upon all, may thy supreme rule be merciful! The worship of thy divinity implant in my heart! Grant me what seems good to thee, for thou art he that fashioned my life.(1)

(1) Tr., 53. coli, 55 - ii, 1. (The East India House Inscription. It has often been translated: see, for example, C. D. Gray in Harper's Assyrian and Babylonian literature, p. 135. (Quoted from Rogers "The Rel. of Bab. and Assy.," p. 163)

Desire prompted - by sense of need for closer fellow-
ship with the One that loved him.

- by a conscious need for personal
guidance

- by a realization that he, as a crea-
ture, is limited.

- by a conscious dependence upon God.

Nature of the God addressed:

Only from this can we arrive at an idea of the nature of the fellowship desired by any given prayer. A ruler, in time of need, must turn to either a greater ruler, or a God whose character is more excel-
lent than his own. Nebuchadnezzar, at this prayer reveals, chose to address the eternal ruler. It is significant, psychologically, that a ruler should think of God in terms of himself. He also recognizes that the person to whom his prayer is made is "the God of all being," his God loves him, is his creator, extends mercy, has power, to draw from his person the best that is in him, and has "fashioned" his life.

An Outline of the prayer:

Address: - Eternal ruler.

Adoration: - Eternal ruler,
 - Lord of all being,
 - a God who loves him,
 - a God who has given him recognition in this life "whose name thou hast proclaimed,"

Petition: - he desires to prosper as God pleases he should,
 - he asks for guidance.

Confession: - "I am the prince that obeys thee,"
 - "the creature of thy hand"
 - "thou hast created me"
 - his God is responsible for his present mission on this earth.

Return to
Petition: - "may thy supreme rule be merciful"
 - cultivate spirit of worship in me.

(Surrender) - "Grant what seems good to thee"

Praise - "thou art he that fashioned my life."

Result of this prayer:

There is desire for greater fellowship

There is willingness to continue life

under one that has thus far guided his
life.

EGYPTIAN prayer:

"How shall I revere Thee, O Father!
Who can bless Thee or give thanks to Thee?
Shall I love thee as if I were something
of myself, or as if I had anything of mine
own? Thou art what I am, Thou art what I
do, Thou art all things, and there is nothing
which Thou art not. Thou art the Mind
that understandeth all things. Thou art
the Father that makest all things. O Thou
who art, receive a rational homage from
all things".(1)

Desire to pray prompted by:

1. desire to worship God as Father.

(The pray-er automatically becomes
subordinate.)

2. a creature feeling - he is not much in
himself.

- he is only a part of what God is.

Movement of the prayer:

1. Adoration - "How shall I revere Thee?"

(1) Martin "The Fellowship of Faiths" p. 89

2. Thanksgiving and Confession - "Who can
bless thee or give thanks to thee?"
3. Adoration (again) - an "understanding" God.
4. Address - "O thou who art all" - one who
creates.
5. Praise - "receive a rational homage from
all things."

Result of this prayer:

1. Progress in realizing the true nature of
his God. (As a child - is unworthy
to bless his God - there is remem-
brance of different phases of the
nature of God - final realization of
him as the "All").
 2. In view of the nature of His God he not
only desires to continue such fellow-
ship but praises Him. The pray-er has
had the satisfaction of having pro-
gressed in his prayer toward a clearer
conception of his God, and in addition
he finds more security, as a pray-er
-

to a greater God.

Hymn to Osiris: (1)

"Glory be to thee, Osiris Un-efer, the great god within Abydos, king of eternity and lord of everlastingness, the god who passest through millions of years in thy existence. Thou art the eldest son of the womb of Nut, thou wast engendered by Seb, the Ancestor of the gods, thou art the lord of the Crowns of the North and of the South, and of the lofty white crown. As Prince of the gods and of men thou hast received the crook, and the whip, and the dignity of thy divine fathers. Let thy heart which is in the mountain of Ament (the underworld) be content, for thy son Horus is established upon thy throne. Thou art crowned the lord of Tattu (Mendes) and ruler in Abtu (Abydos). Through thee the world waxeth green in triumph before the might of Nebertcher (A name of Osiris). Thou ledest in thy train that which is, and that which is not yet, in thy name of 'Ta-her-sta-nef'; thou towest along the earth in thy name of 'Seker'; thou art exceedingly mighty and most terrible in thy name of 'Osiris'; thou endurest forever and for ever in thy name of 'Un-nefer!'"

"Homage to thee, O thou King of kings, Lord of lords, Prince of princes! From the womb of Nut thou hast ruled the world and the underworld. Thy body is of bright and shining metal, thy head is of azure blue, and the brilliance of the turquoise encircleth thee. O thou god An, who hast had existence for millions of years, who pervadest all things with thy body, who art beautiful in countenance in the Land of Holiness (i. e., the underworld), grant thou to

(1) Budge, "Books on Egypt and Chaldea," Vol. I, p. 123.

me splendor in heaven, might upon earth, and triumph in the underworld. Grant thou that I may sail down to Tattu like a living soul, and up to Abtu like the phoenix; and grant that I may enter in and come forth from the pylons of the lands of the underworld without let or hindrance. May loaves of bread be given unto me in the house of coolness, and offerings of food and drink in Annu (Heliopolis), and a homestead for ever and for ever in the Field of Reeds (a division of the "Fields of Peace" or Elysian Fields), with wheat and barley therefor."

This prayer was provoked by the desire:

- to worship (adore) the "SELF" whom he fellowships with.
- to win favor, and thus
 - "splendor in Heaven".
 - "Might upon earth".
 - triumph in the underworld".

Nature of the desire to pray:

The pray-er here wants to identify himself (fellowship with) One whom he believes:

- sustains vegetation.
 - has created and will create.
 - has great influence.
 - will live forever.
-

The movement of the Prayer:

Address: - Osiris Un-efer.

Adoration: - King of eternity, etc.

Praise - "Homage to thee, O thou King of
kings, Lord of Lords, Prince
of princes,"

Confession: - (Implied only)

- men are mortal- Osiris lives
millions of years,

- Osiris pervades all things -
men are included.

Petition: Grant "splendor in Heaven"

"might upon Earth," and

"triumph in the Underworld."

Result of this prayer:

1. There is a definite desire here to estab-
lish the "SELF" in the three realms men-
tioned. The outcome depends upon "Faith" -
the pray-er's ability to appropriate that
which has been asked.

HINDU:

"O Thou, who givest sustenance to the world,

unveil the face of that true Sun, now hidden from us by its veil of golden light, so that we may see the truth, and know our whole duty.

May the Eternal One protect us evermore. May we have no other Friend, no other Father than the Father of Heaven, who is the Father of mankind." (1)

Need which provoked this prayer -

1. Desire to know the use for which the prayer was created. He seeks a goal in this life that is genuine, and realizes that God only can point it out.
2. Desires protection from the Father of all men.

Movement of the prayer:

Address, adoration, praise - "O Thou, who givest sustenance to the world."

Petition - The pray-er would - know truth
- seek continued protection.

Confession - "We have no other Friend -- Father,"
(no one less than "the Father of mankind" can qualify as an object of this pray-er's prayer).

(1) "The Fellowship of Faiths," by Alfred W. Martin,
p. 89-90.

Results

- Psychologically, aspiring to fellowship with a "SELF" even approximating the one described here would be conducive to development of the pray-er. Underlying a pray-er of this type there is a fundamental desire on the part of the pray-er (as a creature) to become like God (his Creator).

BUDDHIST

"O Thou Eternal One, Thou Perfection of Time, Thou truest Truth, Thou changeless Essence of all change, Thou most excellent Radiance, I take refuge in Thee." (1)

This prayer speaks for itself. The pray-er finds satisfaction in this life only when allowed fellowship with the "changeless Essence of all change." The pray-er finds consolation, security, poise, integration, only by consciously identifying his existence with the "Eternal One."

CHINESE - (a statement concerning prayer).

"I know that Heaven has an intelligence which nothing escapes. I know that It enters into all; that It is present incessantly to all. Let us strive to reflect Its light as two instruments in complete

(1) Martin, "The Fellowship of Faiths," p. 91.

harmony respond to one another."(1)

The fact that a pray-er may be conscious of the fellowship (give and take) that is possible between the two parties concerned, (God and Man), is here revealed.

GRECIAN

Thou God of all, infuse light into the souls of men, whereby they may be enabled to know what is the root whence all their evils spring, and by what means they may avoid them. Grant us all Thy assistance in the forming and directing of our judgment; enlighten us with Thy truth, that we may discern those things which are really good, and, having discovered them, may love them and cleave steadfastly to them. And we pray Thee to disperse those mists which darken the eyes of our minds, that so we may have a perfect understanding, and know both God and man, and what is due to each. Father, give us all good, whether we ask it of Thee or not; and avert from us all evil, though we do not pray Thee to do so. (2)

This prayer is primarily a prayer of petition. Such a prayer postulates its utterance to a Being that is capable of complying with the requests. (This Being or "SELF", whether objective (transcendent) or innate

(1) Martin, "The Fellowship of Faiths," p. 91.

(2) Martin, "The Fellowship of Faiths," p. 91-92.

(immanent), is real). A catalogue of the petitions made in this prayer may reveal the nature of the desire that men have to become what they now are not.

1. Infuse light into the souls of men.
2. Grant us all Thy assistance in the forming and directing of our judgment.
3. Enlighten us with Thy truth.
4. Disperse those mists which darken the eyes of our minds.
5. Give us all good.
6. Avert us from all evil.
7. (Implied in the last two petitions) Though audible prayer is not made, continue to grant us good and avert evil.

A PRAYER OF SOCRATES

"Beloved Pan and all ye other gods who haunt this place, give me beauty in the inward soul, and may the outward and the inward man be at one. May I reckon the wise to be wealthy, and may I have only so much gold as none but the temperate can wisely use." (1)

This prayer is of unique significance to the psychologist because of its very simple and primitive "address" and its contrast to its three petitions per-

(1) "The Fellowship of Faiths," A. W. Martin, p. 92.
(from Phaedrus, Jowett's Translation, p. 279
Clarendon Press)

taining to the inner, and single petition to the outer, self.

The high caliber of the petitions does not indicate that they emerged from a concept of the "SELF" or "SELVES" of the day in which Socrates lived. His "address" - "Beloved Pan and all ye other gods who haunt this place," - suggests that the petition which follows is the product of his own "self" as it strives to grow - "give me beauty in the inward soul," as it seeks integration - "and may the outward and the inward man be at one," as an attitude toward a particular phase of life is sought - "may I reckon the wise to be the wealthy," and finally as an economical adjustment is made to actual life - "and may I have only so much gold as none but the temperate can wisely use."

PERSIAN

"We worship Thee, the Lord of Purity. We praise all good thoughts, all good deeds which are and will be, all that keeps pure, all that is good. We worship Thee, the Wise One. Thou wilt yield to our labor beautiful and fertile fields for believer and unbeliever, for rich and poor. We worship Thee with our bodies and our souls. We worship Thee as being united with the souls of pure men and women. We worship the promo-

tion of all good, all that is beautiful, shining, immortal - everything that is good."

"O Thou who existeth from eternity and abidest forever, sight cannot bear Thy light, praise cannot express Thy perfection. Thy glory baffles human wisdom, Thine essence confounds our thoughts. Human thoughts and knowledge can spell only the first letter of Thy love. Praise be to Thee, abiding in the midst of perfect order, cause of whatever has been produced! May we be of those who are illuminated with the light of knowledge and with lofty excellence. Of Thy divine poem the first word is Reason and the last is Man, and whoso shall trace the words from the first to the last shall find them the unbroken series of Thy favors, the varied names of Thy love." (1)

This prayer is chosen to represent a high type of "Object" of Oriental prayer. The prayer is majorly worship (with the exception of one petition - "May we be of those who are illuminated with the light of knowledge and with lofty excellence," and one implied petition "Thou wilt yield to our labor beautiful and fertile fields for believer and unbeliever, for rich and poor," the prayer is pure adoration, (worship).

The psychological need which prompted this prayer:

1. Desire to continue serving a "SELF" as here presented. The predication of the "SELF" mentioned here show that the "object"

(1) "The Fellowship of Faiths, A. W. Martin, p. 90-91.

of this prayer excels the pray-er. As suggested in the introduction, the purely psychological implications of communion with a being greater than man, will be noted at the close of the study. However, it is fitting that the character attributed to the God here prayed to, be set down. The "Object" of this prayer is conceived to be:

1. "The Lord of Purity"
 2. "The Wise One"
 3. A just God
 4. "Observed in pure men and women"
 5. "Promoter of all good"
 6. "Exists from eternity"
 7. "Abides for ever"
 8. A God of light
 9. A God of perfection
 10. "Glory that baffles human wisdom"
 11. His "essence confounds our thoughts"
 12. A God of love - "Human thought and knowledge can spell only the first letter
-

of Thy love."

13. "Cause of whatever has been produced"

14. A God whose love continually prompts favours.

CHAPTER FOUR

SOME PRAYERS OF THE JEWISH PEOPLE

(As recorded in their Scriptures)

PRAYERS TO BAAL:

"O Baal, hear us (on margin - answer us)" was a prayer made to a God other than the true God recognized by the O. T. Jews. This prayer was uttered by four hundred and fifty men (verse 22), from morning until noon (verse 26), and Baal did not hear them. Though this short prayer (only two Hebrew words) was made to a false god the incident does indicate belief in the fact of prayer. Another incident in the Scriptures which indicates a common belief in prayer is recorded in the book of Jonah(1:5). During a storm, and when their ship was "like to be broken" (verse 4) the mariners were afraid and "cried every man unto his God" (verse 5).

THE PSALMS:

This experience of a Psalmist (Ps. 65:2) in prayer is (psychologically) not surprising - "O thou that hearest prayer, unto thee shall all flesh come." Such an utterance witnesses to the experience which has become a conviction - a recognition that men cannot live without communing with the "Hearer" of Prayer, a fellowship which,

(to the psalmist) is universal.

Book II of the Psalms opens with the following prayer:

"As the hart panteth after the water brooks,
So panteth my soul after thee, O God.

My soul thirsteth for God, for the living
God." (1)

Psalm Sixty-One:

Hear my cry, O God;

Attend unto my prayer.

From the end of the earth will I call unto thee,
when my heart is overwhelmed:

Lead me to the rock that is higher than I.

For thou hast been a refuge for me,

A strong tower from the enemy.

I will dwell in thy tabernacle for ever:

I will take refuge in the covert of thy wings.(2)

Conditions out of which the prayer came:

- A felt need - ("When my heart is overwhelmed")
and desire for refuge - (from the enemy),

(1) Ps. 42: 1-2a

(2) Ps. 61:1-4.

for fellowship always - ("from the end of the earth will I call unto thee"), with a "SELF" which is able to raise him up - ("lead me to the rock that is higher than I").

- A need for security (that he does not find in himself) - "I will take refuge in the covert of thy wings."

DANIEL

It was LIFE for Daniel (1) to have intercourse with his God. Both the author of the Book of Daniel(2) and King Darius (3) witness to his prayer life.

"And when Daniel knew that the writing was signed he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did afore time."(4)

After the comittment of Daniel to his (immediate) reward (death in the den of lions) King Darius testifies with the words:

-
- (1) Daniel 6:10-17
 - (2) Daniel 6:10
 - (3) Daniel 6:16
 - (4) Daniel 6:10

"Thy God whom thou servest continually, he will deliver thee."

The contribution of this incident is signal - rather than break the fellowship which was so genuine and real between himself and God, Daniel chose to risk physical death that the "self" (which co-existed with its Maker) might continue to live.

ISAIAH:

Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where are thy zeal and thy mighty acts? the yearning of thy heart and thy compassions are restrained toward me. For thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us: thou, O Jehovah, art our Father; our Redeemer from everlasting is thy name.

O Jehovah, why dost thou make us to err from thy ways, and hardenest our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

Thy holy people possessed it but a little while: our adversaries have trodden down thy sanctuary.

We are become as they over whom thou never barest rule, as they that were not called by thy name.

Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might quake at thy presence as when fire kindleth the brush wood and the fire causeth the

waters to boil; to make thy name known to thine adversaries, that the nations may tremble at thy presence!

When thou didst terrible things which we looked not for, thou camest down, the mountains quaked at thy presence.

For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God besides thee, who worketh for him that waiteth for him.

Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou wast wroth, and we sinned: in them have we been for long time; and shall we be saved?

For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment, and we all do fade as a leaf; and our iniquities, like the wind, take us away.

And there is none that calleth upon thy name, that stirreth up himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us by means of our iniquities.

But now, O Jehovah, thou art our Father; we are the clay and thou our potter; and we all are the work of thy hand.

Be not wroth very sore, O Jehovah, neither remember iniquity forever: behold, look, we beseech thee, we are all thy people.

Thy holy cities are become a wilderness, Zion has become a wilderness, Jerusalem a desolation.

Our holy and our beautiful house, where our

fathers praised thee, is burned with fire;
and all our pleasant places are laid waste.

Wilt thou refrain thyself for these things,
O Jehovah? Wilt thou hold thy peace and
afflict us very sore? (1)

As a leader of the people, Isaiah indicates in this prayer his consciousness of God (the "SELF" to whom he feels responsible and whose fellowship he does not desire to break away from). His life and his vocation, as well as the life of the people under his leadership is dependent upon the fact of prayer - that God can be addressed and petitioned and that He (God) will respond.

Reasons which caused Isaiah to pray:

1. Isaiah was conscious that the communion
between God and his prophet and between
God and his people was not as free as
it should have been. (2)
2. Isaiah was conscious of a children-
Father relationship between men and

(1) Isaiah 63: 15-64:12

(2) " 63: 19.

God. (1)

3. Historical attestation was desired. (2)

EZRA

"And at the evening oblation I arose from my humiliation, even with my garment and my robe rent; and I fell upon my knees, and spread out my hands unto Jehovah my God; and I said,

O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our guiltiness is grown up unto the heavens.

Since the days of our fathers we have been exceedingly guilty unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity and to plunder, and to confusion of face, as it is this day.

And now for a little moment grace hath been shown from Jehovah our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage, for we are bondmen; yet our God hath not forsaken us in our bondage, but hath extended loving kindness unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the ruins thereof, and to give us a wall in Judah and in Jerusalem.

And now, O our God, what shall we say after this? for we have forsaken thy commandments which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land through the uncleanness of the peoples of

(1) Isaiah 63: 16, 64:8
 (2) " 63:15 and 64:2

the lands, through their abominations, which have filled it from one end to another with their filthiness; now therefore give not your daughters unto their sons, nor seek their peace or their prosperity forever; that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.

And after all that is come upon us for our evil deeds, and for our great guilt, seeing that our God hast punished us less than our iniquities deserve, and has given us such a remnant, shall we again break thy commandments, and join in affinity with the peoples that do these abominations? wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant, nor any to escape?

O Jehovah, the God of Israel, thou art righteous; for we are left a remnant that is escaped, as it is this day; behold, we are before thee in our guiltiness, for none can stand before thee because of this." (1)

In addition to the statements made thus far concerning prayer, this prayer of Ezra stresses the necessity of obedience on the part of the pray-er to the larger "SELF" prayed to (God), else the right to fellowship is forfeited.(2)

NEHEMIAH:

And it came to pass when I heard these words, that I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven, and said,

I beseech thee, O Jehovah the God of heaven,

(1) Ezra 9:5-15

(2) " 9:6, 15

the great and terrible God, that keepeth covenant and loving kindness with them that love him and keep his commandments; let thine ear now be attentive, and thine eyes open, that thou mayest harken unto the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants, while I confess the sins of the children of Israel, which we have sinned against thee. Yea, I and my father's house have sinned; we have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the ordinances, which thou commandedst thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye trespass, I will scatter you abroad among the peoples; but if ye return unto me, and keep my commandments and do them, though your outcasts were in the uttermost part of the heavens, yet will I gather them from thence, and will bring them unto the place that I have chosen, to cause my name to dwell there.

Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who delight to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. (Now I was cupbearer to the king.)
(1)

The desire of a man is not bound by verbal utterance. Nehemiah's prayer was uttered, "day and night". The kernel of his prayer, only, is no-doubt recorded. But with this record we have the total spirit

(1) Nehemiah 1:9-11

of his supplication.

JEREMIAH:

Referring to the series of prayers and answers in the fourteenth and fifteenth chapters of the prophecy attributed to Jeremiah, Hastings (1) says, "This record of intercession throws a light upon the inner life of the prophets, and their intimate relations with God, which we hardly find elsewhere in the Old Testament and the persistence of the prophet, although rejected, is nevertheless an inspired persistence," (underscore is mine throughout).

Estrangement from the "legitimate object" of prayer (Jeremiah conceives Jehovah to be this object) brings restlessness into the life of the prophet. He will not be satisfied until his own mind is set aright as to Jehovah's dealing with the people. A small portion of Jeremiah's side of the dialogue follows. (Notice, he is (1) conscious of the cause of the present condition, (2) he has a complaint to make, (3) his conviction that Jehovah is still in "the midst" of the people is unshakable.)

(1) Dictionary of the Bible, Vol. IV, p. 41

Though our iniquities testify against us,
work thou for thy name's sake, O Jehovah;
for our backslidings are many; we have
sinned against thee. O thou hope of Israel,
the Saviour thereof in the time of trouble,
why shouldst thou be as a sojourner in the
land, and as a wayfaring man that turneth
aside to tarry for a night? Why shouldst
thou be as a man affrighted, as a might man
that cannot save? Yet thou, O Jehovah, art
in the midst of us, and we are called by
thy name; leave us not. (1)

DANIEL:

(A prayer of confession)

"And I set my face unto the Lord God, to seek
by prayer and supplications, with fasting and
sackcloth and ashes. And I prayed unto Jeho-
vah my God, and made confession, and said:

Oh Lord, the great and dreadful God, who
keepeth covenant and lovingkindness with them
that love him and keep his commandments, we
have sinned and have dealt perversely, and
have done wickedly and have rebelled, even
turning aside from thy precepts and from
thine ordinances; neither have we hearkened
unto thy servants the prophets, that spake
in thy name to our kings, our princes, and
our fathers, and to all the people of the
land."

(1) Jeremiah 14: 7-9

(Verses 7-16 omitted.)

"Now therefore, O our God, hearken unto the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousness, but for thy great mercies' sake. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God, because thy city and thy people are called by thy name." (1)

(1) Daniel 9:3-6; 17-19.

CHAPTER FIVE

JESUS CHRIST

Jesus Christ, as he is presented in the Scriptures, was conscious of a definite mission while on this earth. He learned, observed, lived his life, and taught in the light of this mission. The eleventh chapter of the Gospel according to Matthew paints a trying picture. The prophet (John the Baptist) who prophesied his appearance, was in prison - temporarily in doubt as to whether he (Christ) was the one that "cometh" (1), the people whom he turns to address have not seen the full significance of either himself or John. (2) Three cities in which his "mighty works" (3) were done - Chorazin, Bethsaida and Capernaum - did not receive his message, and we know from the chapters which follow that the men who were living closest to him did not apprehend the full significance of his unique teaching. In the face of this Jesus turns to his "Father" with a terse, simple prayer (4), reaffirms (in his own mind) the conscious, unbroken fellowship which he has with his Father (5), and is ready once more to continue his work among men. He does not hesitate, even in the face of these (humanly speaking) unsurmountable barriers, to make a final appeal for the loyalty of all

- (1) Matthew 11:2
- (2) Matthew 11:8; 16-19
- (3) Matthew 11:20
- (4) Matthew 11:25-28
- (5) Matthew 11:27

within reach of his voice.

His prayer

"At that season Jesus answered and said,
I thank thee, O Father, Lord of heaven and
earth, that thou didst hide these things
from the wise and understanding, and didst
reveal them unto babes; yea, Father, for it
was well-pleasing in thy sight." (1)

Reassured

"All things have been delivered unto me of my
Father: and no one knoweth the Son, save the
Father; neither doth any know the Father, save
the Son, and he to whomsoever the Son willeth
to reveal him." (2)

His unchanged message

"Come unto me, all ye that labor and are heavy
laden, and I will give you rest. Take my yoke
upon you, and learn of me; for I am meek and
lowly in heart: and ye shall find rest unto
your souls. (3)

A very short prayer, (repeated three times)
but with the whole soul of Jesus behind it, is recorded

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- (1) Matthew 11:25-26
 - (2) Matthew 11:27
 - (3) Matthew 11:28-29

in the same Gospel. It is ejaculatory, comes out of a rich prayer experience, and (that part which is uttered) is of the very essence of all prayer - "Thy will be done." His earthly career was to close - the progress in the two prayers recorded reveal an increased consciousness of this fact, together with a poise that will be equal to the experience which seems so inevitable - death.

His original condition, his posture, and his prayer follow:-

His original condition:

"And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then said he unto them, my soul is exceeding sorrowful, even unto death: abide ye here, and watch with me." (1)

His posture:

(and he went forward a little, and fell on his face, and prayed") (2)

His prayer:

"My Father, if it be possible, let this cup I pass away from me: nevertheless, not as I will, but as thou wilt". (3)

- (1) Matthew 26:37,38.
- (2) " 26:39a
- (3) " 26:39b

- "Again a second time he went away, and prayed,
- II saying, My Father, if this cannot pass away,
except I drink it, thy will be done." (1)
- "And he left them again, and went away, and
- III prayed a third time, saying again the same
 words." (2)

"The Lord's Prayer":

The "Lord's Prayer," a prayer designed by Jesus Christ to serve as a model for men, and found so true to experience by literally millions of Christian men and women of every race and over a period of nineteen hundred years - under analysis, should reveal (1) the character of the God prayed to, (2) the true nature of prayer, and (3) the scope and nature of the need it meets.

The Prayer:

"Our Father who art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the

(1) Matthew 26:42.
 (2) " 26:44.

evil one." (1)

The Prayer analyzed:

<u>Address:</u>	"Our Father who art in heaven"
<u>Praise and Petition:</u>	"Hallowed be thy name"
<u>Petition:</u>	"Thy kingdom come"
	"Thy will be done(as in heaven so on earth)"
	"Give us <u>this</u> day our daily bread"
	"Forgive us our debts (as we also forgive our debtors)"
	"Bring us not into temptation"
	"Deliver us from the evil one"

I The character of the God prayed to:

He is a Father who is in heaven, (a God who is
above us).

II The true nature of prayer: (as repeated here)

1. Much is asked.
2. Its answer is left to God.
3. There is no dictation.
4. It is natural and is in simple language.
5. It postulates man's condition of dependence

(1) Matthew 6:9b-13

and the possibility of fellowship with the
one upon whom he depends.

CHAPTER SIX

PRAYERS OF RELIGIOUS TEACHERS:

DR. ORCHARD (19th Century)

"Wearied by the conflict of life, worn by the burden of the day, we seek Thee as our resting-place. May Thy eternal calm descend upon our troubled spirits, and give us all Thy peace. Amid the treacherous sands of time, Thou standest still, the Rock of Ages. In life's desert places Thou, O Christ, art a spring whose waters never fail; hear us, we beseech Thee, O Lord Christ. Amen." (1)

This prayer is made in the interest of a tranquil soul - a mind, an affection, and a purpose in perfect harmony and at rest in Jesus Christ.

These phrases are predicated of Jesus Christ in this prayer; he is:

- (a) One to be sought after as a "resting place."
- (b) One possessing "eternal calm."
- (c) One possessing "peace."
- (d) "The Rock of Ages."
- (e) One who is "a spring whose waters never fail."
- (f) One who will hear if earnestly prayed to -
 "hear us, we beseech Thee, O Lord Christ."
 (Christ is also the pray-er's Lord.)

(1) "A Chain of Prayer across the Ages," S. F. Fox, p. 265

BISHOP ASHTON OXENDEN

"Our God, we heartily thank Thee for all Thy goodness to us, body and soul. We want thy guidance and direction in all we do. Let Thy Wisdom counsel us, Thy Hand lead us, and Thine Arm support us. We put ourselves into Thy Hands. Breathe into our souls holy and heavenly desires. Conform us to Thine own image. Make us like our Saviour. Enable us in some measure to live here on earth as He lived; and to act in all things as He would have acted; for His sake we ask this. Amen." (1)

Bishop Oxenden's prayer is primarily one of surrender. Sincerity, humility, a spirit of teachableness, and an undercurrent of "Thy will be done" pervades the prayer. Its "address" is sure, its "thanksgiving" wholeheartedly given, its "surrender" complete, its "petition" lofty, and its "motive" unselfish. Its:

Address - " Our God."

Thanksgiving - "We heartily thank Thee for all
Thy goodness to us, body and
soul."

Surrender - "We put ourselves into Thy Hands."

(1) "A Chain of Prayer across the Ages," by S. F. Fox, 77.

Petition - "For guidance in all we do."

"Let - Thy Wisdom counsel us."

- Thy Hand lead us."

- Thy Arm support us."

"Breathe in us holy desires."

"Conform us to Thine own image."

"Make us like our Saviour."

Motive - "For His sake we ask this."

Before summarizing the psychological implications of prayer as found in this study two additional classes of material will be noted. First, the formal, complete, and carefully constructed prayer of religious leaders as they have publicly said them. These are of special interest in that they reflect three things:

- (1) The personal experience of the deliverer of the prayer.
- (2) The experience in prayer (bequeathed by example and teaching) which men in ecclesiastical history have found invaluable.
- (3) A definite internal movement (more or less consciously observed) that is true to the natural approach of men to God.

And second, numerous benedictions that are really "telegrams"

to God, in view of the fact of fellowship with God, in human experience.

A public prayer - HENRY WARD BEECHER

"O Lord, thou art greater than our thoughts of thee. Thou art to us more than we can speak. Thou dost also transcend our utmost conception. All of thy name that we can frame into words is but little; and all of thee that we can frame into emotions is still but little; and all that we can conceive of thee by the imagination is yet but very little. Beyond our thoughts and feelings and conceptions dost thou stretch endlessly and boundlessly. We look toward thee as men look toward the morning. Thou art our Sun; thou art our Light; thou art our Life. In thee our life is hid. We do not understand the meaning of this; but our hearts are uplifted with gladness that we shall find its meaning to be so much more than that which is shadowed forth, though the shadow itself is transcendently better than all earthly joys and experiences. Be pleased, our Father, to show this more and more to us. Grant that we may learn more and more in life to live by being better. So draw us near to thee until there shall be that ear opened in the soul which can hear unutterable things; until the sight shall be quickened which can see invisible things; and until that susceptibility to truth shall be aroused which can take in the higher and nobler elements of life, so that we can here feel the first tremulous touches of heavenly joy. And thus shall we go onward and upward until we shall stand in Zion and before God. And we will give the praise of our salvation to the Father, the Son and the Holy Spirit. Amen." (1)

Emphasis in this prayer is placed on the fact that we, as men, are fellowshipping with a greater person than ourselves; and because of this we may expect to be

(1) Beecher, "Plymouth Pulpit: Sermons," p. 433. (Prayed after a sermon on "The Riches of God" in Plymouth Church, Brooklyn, N. Y.)

"shown," "drawn near," "quickened," made more "susceptible to truth," made to feel "havenly joy," progress "onward and upward," and finally being allowed to stand "before God" . The realization of the great character of God and the depths from which man must be raised before he is ready to "stand before God," (the pray-er included), and the concern on the part of the pray-er that this experience might be true of each of his listeners, accounts for the deep spirit of humility revealed in the prayer.

A prayer for public (family) use - by JOSEPH PARKER

"Almighty Father, teach us by Thy Spirit how to pray. If Thou wilt inspire the prayer, Thou wilt also give the answer. We will praise the Lord for His goodness, and then call upon Him to supply our great necessity. Thou hast been good to us day by day. The cup of each day Thou hast filled with the wine of Thy love. When we thought Thee far off, Thou wast even at our right hand; and when we said Thou hadst forsaken us, behold, our hearts were made to feel all Thy pity. Now, for Thy dear Son's sake, guide and help us all the day. At night be our defense; in the morning be our hope; and at all times be our refuge and strength. Come to us by the way of Thine own choosing: whether by trouble or joy, whether through darkness or light, whether on the mountain or in the valley, do Thou come and help us. Day by day we would see the Saviour more clearly, and obey Him with fuller love and constancy. God be gracious unto us, and abundantly answer our desires. May fathers and mothers be wise and tender; may children be loving and good; may servants serve as in the sight

of God; may strong men be gentle, and may weak lives seek the strength Divine. Let the great house and the little house alike be the object of Thy care; and may they whose hearts are discouraged remember God and cast away their fear. Lord, hear us. Lord, glorify Thy Son. Eternal Spirit, be our abiding Guest and Comforter. Amen."(1)

Thoughts found in this prayer which are pertinent to this thesis:

- a. Nature of the God addressed: "Almighty Father"
- b. Nature of man's belief in this type of communion -
 "If Thou wilt inspire the prayer, Thou wilt also give the answer."
- c. Relation between praise and petition: "We will praise the Lord for His goodness, and then call upon Him to supply our great necessity."
- d. The intellectual condition of men (at times) in the light of experience: "When we thought Thee far off, thou wast even at our right hand; and when we said Thou hadst forsaken us, behold, our hearts were made to feel all Thy pity."
- e. The petitions made:
 1. "Guide us and help us all the day."
 2. "At night be our defense."
 3. "In the morning be our hope."

(1) Joseph Parker, "The People's Family Prayer Book," p. 1.

4. "At all times be our refuge and strength."
5. "Come to us by the way of Thine own choosing." (Subordination and surrender here.)
6. (Implied) - Show us the Saviour more clearly.
- Make us to "obey Him with fuller love and constancy."
7. "Answer our desires."
8. Wisdom for fathers and mothers.
9. Loving and good conduct for children.
10. Service in the sight of God for servants.
11. Gentleness for strangers.
12. Divine strength for weak lives.
13. All homes under God's care.
14. Remembrance of God - for the discouraged. Release from fear.
15. "Lord, hear us" - "Glorify Thy Son" -
"Be our abiding Guest and Comforter".

Benedictions:

These terse utterances are in behalf of the individual or group to whom they are directed. Their praying presupposes God's authority (this point is theological and does not here concern us further), and is meant to bring the full import of the immediate past experience with God (whether it be through letter, worship, or audible prayer) to bear upon the recipient of the Benediction in a summarizing fashion. They are significant in their emphasis upon the final state that prayer (as fellowship with God) should produce in the pray-er - perfect integration - "peace".

Five benedictions and one doxology follow:

"The God of Peace be with you all." (1)

"The Lord be with thy spirit." (2)

"Grace be to you and peace from God our Father and the Lord Jesus Christ." (3)

"The Lord of peace Himself give you peace at all times in all ways. The Lord be with you all." (4)

"The Lord direct your hearts into the love of God and into the patience of Christ." (5)

"Now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the Church and in Christ Jesus unto all generations for ever and ever. Amen." (6)

Summary:

There emerges from this study certain facts that have a definite bearing on our thesis. These follow:

- (1) There is conviction that God (as a creator, sustainer and developer of man and his nature) does exist.
- (2) There is conviction that God is able to enter into the experience of men.
- (4) There is a desire on the part of man, as a creature, to fellowship with his Creator.
- (5) There is a desire to become more like his Creator (in wisdom, affection and purpose in this life).

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- (1) Rom. 15:33.
 - (2) 2 Tim. 4:22.
 - (3) 1 Cor. 1:3; 2 Cor. 1:2; Eph. 1:2; Phil. 1:2; 2 Thess. 1:2; Philem. v. 3.
 - (4) 2 Thess. 3:16.
 - (5) 2 Thess. 3:5.
 - (6) Eph. iii, 20, 21.

- 9
- (6) Man is conscious that to aspire to, and relatively attain, he requires assistance from God. (This assistance comes through prayer.)
 - (7) The pray-er is convinced that only through such fellowship (fellowship with a "SELF" infinitely greater than himself) can he, as a creature, hope to attain an integration of his "self" sufficient to operate in the environment in which he is placed without breaking down.
 - (8) Only through such fellowship (with a "SELF" that is itself Eternal) can man hope to be assured of the urge within him that his "self" does not cease to exist in the event of physical death.
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CHAPTER SEVEN

THE FACTORS IN PRAYER THAT MAKE INTEGRATION POSSIBLE

I Definition

Integration implies unification about an organizing principle. Unification about a single purpose is an organizing and simplifying process which places the "self" unified in a position more conducive to efficient operation than the "state" from which it emerged.

In a discussion which develops the use of the terms "self," "person," and "soul", George Coe shows the desirability of using the term "self" to signify the human "ego" and includes the term "unity" in his definition of the "self". He says:

"The concept 'soul' has largely disappeared from psychology. But 'self' remains. (a) It refers to the individual uniqueness and unity of mental life. (b) Consciousness of self is commonly supposed to depend upon organic sensations, or upon kinesthetic sensations. (c) But the increasing prominence in psychology of the motor aspects of mind (desire, action, attitude, adjustment), tends toward a further determina-

tion of the self as a dynamic unity. (d) Further, analysis of the genesis and growth of self-consciousness shows that self-consciousness is itself social consciousness." (1)

We accept the statement of Coe that self-consciousness is itself social consciousness, yet it is more. The "self" has dealings with not only other "selves" but the Cosmos and the "numinous" (2), or the larger "SELF".

In addition to unity then, adjustment and social consciousness are integral factors in the term. That unification may be a reality the "self" should be perfectly adjusted to its environment and in addition be social-conscious. In this study the social consciousness may be observed to manifest itself in desires, attitudes, action and adjustment toward the Cosmos and the "SELF". In this connection a statement by Henry Nelson Wieman is most significant:

"Very briefly, God is that feature of our total environment which most vitally affects the continuance and welfare of human life. More specifically, God is that character of events to which man must adjust himself in order to attain the

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- (1) Coe, "The Psychology of Religion," p. 350-1.
 - (2) This is a term used by Otto to designate the plus which enters into human experience. See his "Idea of the Holy," pp. 5-7.

greatest goods and avoid the greatest ills." (1)

A perfectly integrated "self" would be in full harmony with itself and its environment. The degree in which this is true governs the state of equilibrium or complacency that may be predicated of it. In theological terminology "rest" and "peace" are descriptive of this condition. In such a harmonious state the cognitive, affective, and conative aspects of the "self" would never clash one with an other, or one with any two of the others. And further there would be no clash between the total "self", other "selves", the "Cosmos" or the larger "SELF".

17593 The prayers analyzed in Chapters Three, Four, Five and Six reveal the general unrest within the "self" as the pray-er endeavors to reach this complacency. The "self" is not satisfied with its experiences if there be chaos within itself, or mal-adjustment between itself and the Cosmos in which it has its being. Phrases which best illustrate these facts follow:

Phrases which suggest the endeavor on the part of the "self" to reach a state of complacency.

"Be our abiding Guest and Comforter."

Parker.

"As the hart panteth after the water brooks, so
panteth my soul after thee, O God." (2)

(1) Wieman, "The Wrestle of Religion with Truth," p. 14.
(2) Ps. 42: 1-2a.

"We seek thee as our resting place." "
Orchard.

"Give me beauty in the inward soul."

"May the outward and the inward man be at one."
Socrates.

Phrases which suggest the nature of this complacency.

"I will dwell in thy tabernacle forever." (1)

"Nevertheless, not as I will, but as thou wilt." (2)

"Come to us by the way of thine own choosing."
Parker.

"Thou hast been a refuge for me." (3)

Jesus reveals the ultimatum in the integration of the "self" when He teaches:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." (4)

II Facts and phrases from the prayers analyzed in this study which indicate that the "self" of the pray-er seeks integration:

In the experience of prayer the "self" seeks to identify itself with a larger "SELF". The new relationship thus established has a definite effect on the "self" of the pray-er. The classified lists following this introduction reveal that a large number of phrases used in the prayers analyzed point to an experience analagous to the

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- (1) Ps. 81:1-4.
 - (2) Matt. 26:36b.
 - (3) Ps. 61:1-4.
 - (4) Matt. 11:28.

process of synthesis that is continually going on within the "self" as it has intercourse with its environment and other selves (see note two in the appendix), but on a higher plane. The cognitive, affective, and conative aspects of the "self" seek synthesis with the same aspects of the larger "SELF". The state of "rest" and "peace" attributed to the "self" is in direct proportion to the synthesis that has taken place between the three aspects of the "self" and the same aspects of the larger "SELF". Any effort of the "self" to gain the wisdom, affection, or conduct of the higher "SELF" is a step toward a synthesis of the "self" and the larger "SELF" results in a higher integration of the "self". The facts and phrases which suggest such a movement toward synthesis are listed in Section I.

In addition to a movement of the three aspects of the "self" toward the same respective aspects of the larger "SELF" there is a total movement of the "self" in the direction of the larger "SELF". This activity is three-fold and may be described as "fellowship", a "desire to become like the 'SELF'"; and a desire for assurance that the fellowship sustained will be "as lasting as the 'existence in time and space' of the larger 'SELF' " - immortality. The facts and phrases emerging from the

analysis of the prayers in Chapters three to six, which indicate this three-fold adjustment of the "total self," immediately follow under their respective headings in Section II.

Section I The "self"

The COGNATIVE Aspect

"Facts and phrases which indicate that perspective and enlightenment are sought in the prayer experience."

Babylonian:

Personal guidance is sought for.

Egyptian:

"Thou art the mind that understandeth all things,"
therefore he prays to such a MIND.

Hindu:

He would know truth.

Grecian:

"Enlighten us with thy truth."

- a. Disperse the mists that darken the mind.
- b. Perfect understanding is asked for about both
God and man.

Persian:

"We worship thee, the Wise One."

"May we be of those who are illuminated with the light
of knowledge....."

Parker:

He prays for "Wisdom" for fathers and mothers.

The AFFECTIVE Aspect

"Facts and phrases indicating the pray-er's desire to fellowship with a God who loves and may be loved."

Egyptian:

Desire to worship God as Father.

"Receive a rational homage from all things."

Persian:

"Human thought and knowledge can spell only the first letter of thy love."

Isaiah:

"Thou art our Father." Love is implied in the term "Father".

Daniel:

A God who "keepeth covenant and loving kindness with them that love him."

Jesus:

"My Father."

Beecher:

"Almighty Father."

The CONATIVE Aspect

"Facts and phrases that indicate the pray-er's desire to make his God's will his own."

Babylonian:

Guidance is sought.

The "Divine will" is already recognized in that the pray-er desires that God continue to "fashion his life".

"I am the prince that obeys thee."

Nehemiah:

The people are servants of God.

Daniel:

A God who "keepeth covenant and lovingkindness with them. that obey him".

Jesus:

"Yea, Father, for it was well pleasing in thy sight." (1)

"Nevertheless, not as I will, but as thou wilt." (2)

"Thy will be done." (3)

The same as above. (4)

"Thy kingdom come, Thy will be done, as in heaven, so on earth." (5)

All answers to prayer are left to God.

Parker:

"Come to us by the way of thine own choosing" - a petition.

Section II The "total self"

FELLOWSHIP

"Facts and phrases which suggest the nature of the pray-er's fellowship."

Babylonian:

"The worship of thy divinity implant in my heart."

Hymn to Osiris:

Fellowship with the "King of kings, Lord of lords,
Prince of princes."

Fellowship with his Creator.

Hindu:

Seeks protection from the "Eternal One".

Seeks fellowship with the "Father of Heaven, who is the Father of mankind."

(1) Matthew 11:25-26.

(2) " 26: 39b.

(3) " 26:42.

(4) " 26:44.

(5) " 6:9b-13.

Buddhist:

Fellowship with the "changeless Essence of all change".

Chinese:

A fellowship of "Harmony" is recognized. (This is not a true prayer.) It is a statement concerning prayer.

Grecian:

"Grant us thy assistance." - Through prayer this is appropriated.

Socrates:

"Give me beauty in the inward soul."

"May the outward and the inward man be at one,"
(Integration).

Persian:

There is a desire to worship a God far above the pray-er, as this prayer indicates. "Thy glory baffles human wisdom, Thine essence confounds our thought." - This prayer is also to a God who has his being in a perfectly integrated state - "praise be to thee, abiding in themidst of perfect order."

Pagan Hebrew Prophets:

"O Baal, hear us" - a cry for fellowship and help.

Psalmist:

Fellowship - "As the hart panteth after the water brooks, so panteth my soul after thee, O God.
My soul thirsteth for God, the living God." (1)

Psalmist:

"Thou hast been a refuge for me." (2)

Daniel:

He would rather die physically than break this fellowship.

Isaiah:

"God worketh for him that waiteth for him."

Ezra:

Ezra speaks of disobedience as a cause for broken fellowship - "For none can stand before thee because of this."
See also Nehemiah's prayer.

(1) Ps. 42:1-2a.

(2) Ps. 61:1-4.

Nehemiah:

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant" - Fellowship.

Jesus:

"Our Father who art in Heaven." - Fellowship with a Father who is above the "self".

Orchard:

"Hear us, we beseech thee, O Lord Christ."

"We seek thee as our resting place."

Beecher:

Fellowship with a great God. "Thou art greater than our thoughts of thee."

"Thou art to us more than we can speak."

"Thou dost transcend our utmost conception," etc.

God is his Sun, Light and Life; therefore he must worship.

Parker:

He is assured of close fellowship - "When we thought thee far off, thou wast even at our right hand."

"At all times be our refuge and strength." This petition suggests the dependence that the pray-er has on fellowship with God.

"Lord, hear us."

"Be our abiding Guest and Comforter."

Benedictions:

The benedictions indicate the nature of the net result of fellowship with God (through worship or prayer) -

"The God of Peace be with you all." (1)

The "self" aspiring toward the "SELF"

"Facts and phrases which indicate the pray-er's desire to become like the object of his prayer."

(1) Romans 15:33.

Grecian:

"Enlighten us with thy truth."

"Father, give us all good."

Socrates:

He asks for God-like perspective. - "May I reckon the wise to be wealthy."

Persian:

There is striving here to be pure - as God is pure. -

"We worship thee, Lord of Purity."

There is seeking after God-like wisdom. - "We worship thee, the Wise One."

Psalmist:

"Lead me to the Rock that is higher than I." (1)

Issiah:

"Look down from the habitation of thy holiness....thy holy people.....the people derive their holiness from a holy God.

"But now, O Jehovah, thou art our Father; we are the clay, and thou the potter; and we all are the work of thy hand." - This also suggests a desire to fellowship and to be submissive to God's will.

Orchard:

"May thy eternal calm descend upon our troubled spirits."

Parker:

"If thou wilt inspire the prayer, thou wilt also give the answer."

"Show us the Saviour more clearly." His motive here is that through Jesus men may become more God-like.

Benedictions:

"The Lord of peace Himself give you peace at all times in all ways." (2)

CONTINUATION OF THE "self"

"Facts and phrases which suggest the pray-er's desire to

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- (1) Ps. 61:1-4.
(2) 2 Thess. 3:16.

identify himself with a God whose existence can be the basis for hope of life after physical death."

Hindu:

The address is to "The Eternal One."

Buddhist:

The address - "Thou changeless Essence of all change."

Persian:

Address - "O Thou who existeth from eternity and abidest forever."

Psalmist:

"I will dwell in thy tabernacle forever." (1)

Daniel:

His life was lived foundationed in this hope - life after death.

Beecher:

"Beyond our thoughts and feelings and conceptions dost thou stretch endlessly and boundlessly."

III The nature of the integration sought.

One aspect of integration is the organization of the "self" in relation to its own existence and experience. Its intellect, feeling and will become more like the aspects of the "SELF" prayed to. There is also more harmonious and efficient expression of the "self". Professor Karl R. Stolz says:

"Many persons live in an atmosphere of sacred de-

(1) Ps. 61:1-4.

sire and holy ambition. In devotional mood they constantly ejaculate their aspirations to be righteous, benevolent, and in harmony with the purpose of God. This prayer attitude tends to fix the program of purpose and action to steady the vagrant impulses, to summon the spiritual powers. It gives the life a constant impetus and momentum toward unity and self-consistency." (1)

In this connection Dr. Wyckoff suggests:

"When this relationship (the fellowship between God and man) is congenial and happy, human personality functions at its best in every sphere. When it grows unhappy, cold, lapses, or is broken, the whole personality suffers disorganization. No department functions normally." (2)

The integration sought for by the pray-er embraces a continual identification of the created "self" with its Author, the Creator, that it may rise above its material environment to become equal, or more than equal, to any influence from within or without which might be brought to bear upon it. The fullest fellowship with "other selves" is also established and its continuance assured. The

(1) Stolz, "The Psychology of Prayer," p. 206.

(2) Wyckoff (Class Lectures "Biblical Seminary in New York) suggests this as a working hypothesis.

"self's" knowledge, affections, and conduct, are then foundationed in the very marrow of human experience. Adjustment through fellowship with the "SELF" must be warm and intimate to have this foundationing take place. If the integration is complete, a fact which the Christian believes was true of Jesus Christ, no false moves need be made - conduct would be in full accord with the purpose of the "SELF" of all creation.

It is significant that the Greek word for "will" ($\theta\epsilon\lambda\omega$) in the statement of Jesus found in Matthew (1), "nevertheless not as I will but as thou wilt", refers to a personal, pleasurable response to the will of God. It is not a cold, external, ethical concept that pertains to decree or law. (2)

(For a further discussion as to the nature of this integration see the illustration in Section II of the supplement.)

IV The factors in prayer which make integration possible.

The "SELF"

The "self" of the pray-er reaches out after the "numinous," conscious that "there is something there". The material "Cosmos" forces him to a realization of some

(1) Matt. ²⁶~~42~~:39.

(2) Compare Thayer, "Greek Lexicon," p. 386, under $\theta\epsilon\lambda\omega$.

great "Cause" or "Creating Principle". This consciousness is identified with the "something" and must be the Creator of all things. Nothing short of a Creator that is a person satisfies the created "self". The "self" is also conscious of a desire to fellowship with this creating larger "SELF". A consciousness of the urge convinces the "self" that such contact is possible. Joseph Parker (from his prayer in Chapter Six) includes this phrase in his prayer:

"If thou wilt inspire the prayer,
Thou wilt also give the answer!"

which is suggestive of this consciousness of the "self". Fellowship is no sooner established than the feeling of subordination which would accompany any Creator-creature relationship is felt. The "self" experiences fellowship with what it comes to conceive as "Reality."

Perfection is associated with "Prime Cause" and "Reality". Something cannot emerge from nothing. The Creator must be more perfect than the creature. The pred-ications of the "SELF" prayed to in the Persian prayer indicate this effort on the part of the "self". The "SELF" is the Lord of Purity, the Wise One, the Just One; he is the Promotor of all good; he is the God of light, the God

of perfection; his essence confounds our thoughts and he is a God of love:

"Human thought and knowledge can spell only the first letter of thy love."

A "SELF" conceived as "Creator" and "Perfect" and identified with Reality is the object of the "self's" prayer.

The "self"

Establishment of fellowship with such a "SELF" immediately prompts a feeling of subordination. A creature-feeling possesses it. The creature knows that its existence must be on a lower level than its Creator, yet it is conscious of a desire to become like its Creator.

The "SELF" as "perfection" prompts a desire on the part of the "self" to become more perfect. In the light of the holiness and purity of the "SELF" prayed to, the "self" of the pray-er is made to put forth effort to become more holy and pure.

Two persons, the "SELF" and the "self", then, are two factors in the prayer experience. But there is a third factor. The desire on the part of the "self" to fellowship with the "SELF" results in the act of fellowship - prayer. The nature of the "self" which makes

adjustment possible during actual fellowship with the larger "SELF" is the third factor in the prayer experience that makes integration of the "self" possible.

The act of fellowship

It is in the psychological movement which is the very essence of the act of prayer that integration actually takes place. Only where there is motion can there be change. The gears in an automobile can only be shifted when the mechanism is in operation. The integrative process operates when the "self" is actually fellowshipping with the larger "SELF", in theological terminology, only when the pray-er is actually praying. In view of the natures of the "self" and the "SELF" outlined above, complete, natural prayer will progress from an address to the "Object" of prayer to an enumeration of as many known attributes of the "SELF" as come to the immediate attention of the pray-er. A catalogue of the "SELF'S" attributes arouses a sense of creature-feeling and unworthiness. Petition to be worthy and more "SELF"-like soon follows. If the "self" is the dominating factor, petition will border on command. If the "self" has partially become more "SELF"-like in the procedure to this point, complete surrender to the "SELF" may follow. This is the

goal of prayer. (As noted before, this giving in to the will of the Object of prayer is voluntary and pleasing.) With the conative goes the affective and the cognitive aspects of the "self". The "self" rises above the Cosmos, for it has fellowshiped with its Creator.

There is complacency within the "self" because its center of interest has been shifted from itself to the larger "SELF". There is no clash within itself for its existence is valued only in terms of planning, feeling, and doing for its Creator and Sustainer.

There is integration in the "self's" reference to "other selves", for they also are creatures in the same sense as the praying "self". A new perspective with reference to "other selves" is characteristic of the new integration.

Repetition of the act of fellowship

Commenting upon the triple affirmation of "Thy will be done," as Jesus Christ fellowshiped with his Father (1), Philip Schaff says:

" This presents no difficulty. It is in harmony with life, and especially spiritual life, that intense and decisive conflicts develop themselves in a succession of acts, with intermissions of pause." (2)

(1) Matt. 26:42f.

(2) In Lange's Commentary on Matthew, p. 480.

Full integration cannot be expected from one act of fellowship (i. e., prayer), no more than a fully integrated mind could result from a single adjustment to one set of facts. However, synthesis does take place in every act of genuine fellowship and results in a progressively higher integration of the participating "self".

CONCLUSION:

PSYCHOLOGICAL FACTS DISCOVERED IN AN ANALYSIS
OF REPRESENTATIVE WRITTEN PRAYERS WHICH INDICATE
THE HIGHER INTEGRATIVE FUNCTION OF THE
PRAYER EXPERIENCE.

The problem which stimulated this study centered in a strong desire to discover, identify, and describe the psychological process responsible for the state of complacency so characteristic of the "self" in the prayer experience.

In the act of fellowship of the "self" with the "SELF" it has been shown that reciprocal activity is characteristic of the different aspects of the two selves and that this activity which is first prompted by a movement of the "total self" toward the "total SELF" climaxes in a higher integration within the "self" itself.

It was also shown that the "self" is fully conscious of harmony with the Cosmos because it has fellowshiped with the Creator of that Cosmos.

And further, there was found to be a higher integration of the "self" in relation to "other selves"

because of a consciousness of the possibility of similar activity between "other selves" and the "SELF".

In the process of this study it has been discovered that the psychologists do not deal with this particular aspect of the "self's" activity and organization, and consequently it was found necessary to develop a method of approach and a new body of psychological material. This investigation has therefore been a pioneering task, since it has led to a statement of a new type of integration which operates on a higher plane than has hitherto been recognized by psychologists.

APPENDIXNote One: (ON "FAITH" IN HUMAN EXPERIENCE)

Now Otto's analysis of the religious experience has as its basis an apprehension, the content of which is a simple datum. The true apologetic value of such an account of the fundamental nature of religion resides in the recognition that the single step from the discovery of such a datum in consciousness to the acceptance of a reality which it conveys and reveals, is an entirely analogous step to that which must be taken in every realm of knowledge. To this extent then, it transfers the weight of the argument for the objectivity of religious experience from the fact of its being grounded in faith to the question of the existence of the datum itself. It is true that without faith religion cannot exist. But an enhanced value belongs, from this point of view, to the reply often advanced, though not always in accents of complete assurance, that faith is necessary in order to live or think at all. Many philosophers have admitted the basal resemblance of the ultimate philosophic postulate to the attitude of religious faith. Many have detected the element of faith that lies at the root of all enterprise whatever. The position we have been reviewing in this lecture adds strength to all such considerations as vouchers for the attitude of faith which is fundamental to religion. For in claiming that the divine may be revealed in human experience, that those hints and intimations of "something there," of a reality beyond ourselves and different in nature from the communications of sense, do reveal a world, we ask only that a definite experience of the human mind be seriously taken for what it presents itself as being. The experience itself is not so universally assertive as the data of sense, in many it would seem to be so weak as to attract no attention, but where it is present in strength its acceptance as indicative of some objective presence involves no act of faith which is entirely without analogy in our dealings with the rest of our experience. The circumstance that it is grounded in a postulate of faith does not of itself vitiate religion's invariable construction of its own experience as a revelation of the real.

We dealt in a former lecture with the idea of a religious instinct, conceived as dwelling in all men, giving rise to the common religious experience of mankind, and in some sense vouching for that experience. We saw that in view of the results of psychological investigation into the nature of instinct, that idea was no longer tenable. The position we have been investigating is in a sense a substitute for that discredited theory, avoiding its mistakes, but standing for the maintenance of that invariable and deep-rooted religious interest which the older theory sought in erroneous fashion to express. It finds the spring of that characteristic which has made religion one of the most distinctive traits of human life, not in the realm of instinct which man shares with the brutes, but in a characteristic feature of human consciousness, an experience embedded in the life of feeling, but with a further significance and meaning - a cognitive or revelatory aspect which gives promise of that increase and development by which it has passed from the early beginnings in a vague awareness, to all the riches of the higher spiritual life in which the religious experience of man has culminated. (1)

Note Two:

Much attention has recently been given to the integrative process in describing the stages of growth from childhood to maturity, with respect to the directive stages of such development, integration being the central principle. Again, the clue to the study of the subconscious and mental dissociation is found in the prior analysis of integration as the key to normal mental life. Among the directive factors thus receiving renewed attention are the emotions, such as anger, fear, sympathy, appearing on the general background of dispositions, instincts, temperament, and character. Given this complexity with its several trends, we move forward to the stage where the complicated emotions of self-assertion, the struggle for pleasure and power, for "the vast ego" with its eccentricities, discover themselves as integrations of activities which went before.

(1) "Religious Experience: Its Nature and Truth," by Kenneth Edward, p. 93-94.

This emphasis on integration prepares the way for a description of the normal mind, a criterion of significance for our purposes, despite the fact that it is difficult to say precisely what it means to be normal in a religious sense of the term. Integration is defined by Tansley as "putting together to make a new whole," for instance, in the combination of simple motor responses to form complex ones. If we interpret these specific responses as functions, we may illustrate the coordination of many single actions to form the main action by the achievement one makes in learning to drive a car. This main action is in turn part of a more extensive system of actions which have become habitual. The process of integration of minor into major responses is in turn "the key process" in the evolution of conduct." (1)

(1) Dresser, "Psychology of Religion," p. 248, 249.

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