

1748
OG

THE ELEMENTS OF SPIRITUAL POWER IN THE DEVOTIONAL WRITINGS
OF
FRANCOIS DE FENELON AND E. STANLEY JONES

By
LOIS OSTENSON
B.A., Whitworth College

A Thesis
Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION
in
The Biblical Seminary in New York

New York, New York
March, 1957

BIBLICAL SCHOOL OF
THEOLOGY LIBRARY
HATFIELD, PA.

21598

TABLE OF CONTENTS

**BIBLICAL SCHOOL OF
THEOLOGY LIBRARY**
HATFIELD, PA.

21598

TABLE OF CONTENTS

CHAPTER	PAGE
INTRODUCTION.	vi
A. Subject.	vi
1. The Subject Stated and Explained	vi
2. The Subject Justified.	vii
3. The Subject Delimited.	vii
B. The Method of Procedure.	viii
C. The Sources of Data.	viii
I. FRANCOIS DE SALIGNAC DE LA MOTHE FENELON	1
A. Introduction	1
B. Personal Life and Training	2
1. Birth and Family Life.	2
2. Religious Training	2
3. Ministry	2
4. Influence of Contemporary Personalities.	4
C. Writings of Fenelon.	5
1. Extent of Writings	5
2. Emphases of Writings	6
D. The Elements of Spiritual Power in Devotional Writings	7
1. Recognition of Persons Involved.	7
a. Nature of God.	7
b. Nature of Man.	9

GIFT of Author

37363

April 1957

CHAPTER	PAGE
2. Realization of Power	11
a. Means of Attaining Power	12
b. Means of Maintaining Power	13
c. Extent of Power.	18
3. Effects Upon Daily Living.	19
a. Simplicity	19
b. Humility	20
c. Peace.	21
F. Summary.	21
II. ELI STANLEY JONES.	24
A. Introduction	24
B. Background	25
1. Birth and Early Training	25
2. Education.	26
C. Later Experiences.	26
1. Conversion and Consecration.	26
a. Conversion Experiences	26
b. Consecration.	27
2. Influences of Individuals.	27
D. Missionary Efforts and Innovations	28
1. Indian Emphases.	28
a. Early Years.	28
b. Policy	29
2. Introduction of the Ashram	29
3. Evangelistic Campaigns	30
4. American Associations.	31

CHAPTER	PAGE
E. The Elements of Spiritual Power in Devotional Writings	31
1. Place of Writings in Study	31
a. Books Dealing with Specific Experiences.	31
b. Devotional Writings.	32
2. Recognition of Persons Involved	32
a. The Nature and Activity of God	32
b. The Nature of Man and His Need	34
3. Realization of Power	36
a. Means of Attaining Power	37
b. Means of Maintaining Power	39
c. Obstacles to be Overcome	41
d. Extent of Power - all-inclusive.	42
4. Effects Upon Daily Living.	43
a. Power and Poise.	43
b. Mastery.	44
c. Abundant Living.	45
F. Summary	46
III. COMPARISON AND ANALYSIS.	50
A. Introduction	50
B. Comparison of Fenelon and Jones in Influencing Factors	51
1. Background Factors	51
a. Early Life	51
b. Health Difficulties.	51
c. Education.	52
d. Ecclesiastical Position.	52

CHAPTER	PAGE
2. Conversion Experiences	53
3. Outstanding Personal Experiences	53
a. General Experiences of Fenelon	53
b. Influence of Madame Guyon.	54
c. Jones' Crisis Experiences.	54
4. Personal Characteristics	54
a. Strength of Character.	55
b. Human Weaknesses	55
c. Goals in Life.	55
5. Influence of Times in Which They Lived	55
a. In Fenelon's Time.	56
b. The Contemporary Situation	56
C. Similarities & Differences in Their Devotional Writings.	57
1. Method of Approach	57
a. Consideration of God	58
b. Consideration of Man	59
c. Conclusion	60
2. The Elements of Spiritual Power.	60
a. The Source of Power.	60
b. The Means to Power	61
c. Growth in Power.	62
3. Conflicts to a Spiritually-Empowered Life.	64
a. Fenelon's View Particularized.	65
b. The View of Stanley Jones.	66
c. Conclusion	67

CHAPTER	PAGE
4. Application of Power in Everyday Life.	67
a. Simplicity, Humility and Peace.	67
b. Power and Poise, Mastery and Abundant Living.	68
c. Comparison	69
D. Summary.	71
IV. SUMMARY AND CONCLUSION	74
A. Summary.	74
B. Conclusion	81
BIBLIOGRAPHY.	83

INTRODUCTION

THE ELEMENTS OF SPIRITUAL POWER IN THE DEVOTIONAL WRITINGS

OF

FRANCOIS DE FENELON AND E. STANLEY JONES

INTRODUCTION

In the Gospel according to John one reads these words of Jesus: "I came that they may have life, and have it abundantly."¹ Down through the ages Christians have been seeking to discover the full import of this statement in order to claim its promise for their particular experience and time. No less relevant does it seem in the present day in that definition is still sought of abundant life. It is the aim of this study to attempt an understanding by penetrating behind the statement to discover the secret of the power in such living, its elements and, consequently, its effect upon life. The approach is that of an investigation of the lives and writings of two men who considered the problem to be of a spiritual nature and pursued its solution on that premise.

A. Subject

1. The Subject Stated and Explained

For the sake of practicability this study may be considered to be concentrated upon discerning the elements of spiritual power. Such may be defined as the components of or the means to attaining

.

1. John 10:10b. All references from the Bible will be from the Revised Standard Version unless otherwise noted.

and maintaining a victorious Christian life, based upon one's personal relationship to God. As has been stated, the lives and devotional works of two men, Francois de Fenelon and E. Stanley Jones, will be examined to interpret the experiences they derived from pursuing a quest for a vital spiritual relationship with God and its practical outworking in daily life. Included will be biographical experiences as they affected their writings, as well as a close scrutiny of such writings to bring light to bear upon the subject stated.

2. The Subject Justified

Though the two men chosen for the study are of different faiths--Francois de Fenelon, a Catholic, and E. Stanley Jones, a Protestant--and though they lived in different periods of history--the seventeenth and the twentieth centuries, respectively--it nevertheless behooves one to compare them on this very basis so as to discover enduring truths and relevant principles.

Both men have been regarded in their contemporary situations as bulwarks of the Christian faith who zealously sought to interpret the essence of the Christian Gospel for their own spiritual enlightenment and growth as well as for that of their fellow men. They may, therefore, be considered as exemplary of men who sought for, and, to some extent, uncovered the secret of a power-filled life in Christ.

3. The Subject Delimited

It is not the intent of this study to pursue an exhaustive analysis of the biographical backgrounds of each of the two men, al-

though such a study would be both inspiring and interestingly informative. Only as crisis experiences have influenced their thought, and consequently their writings, will such material be considered.

Neither is it the purpose of the study to relate factual information as to the ministry and mission of Fenelon and Jones. Where such instances contribute to the understanding of the components of power, the experiences will be included.

Though both men have done extensive writing in answer to particular needs at a particular time, only the devotional writings will be studied extensively as reflections of thought and meditation upon the problem at hand, the elements of spiritual power.

B. The Method of Procedure

The purpose of this study is to ascertain the elements of spiritual power as revealed by a comparison of the lives and devotional writings of Fenelon and E. Stanley Jones. First of all, the men's lives and writings will be treated separately to determine the common elements of their experiences with God and the effects these experiences had upon their writings. Finally, a comparison will be made as to the similarities and differences of the influencing factors upon their writings and the application of these principles to everyday life.

C. The Sources of Data

The major sources of data for this study will be the devotional writings of the two men. Such would seem to be the most trustworthy

for the accurate accounting of the author of his own experience with God. Biographical materials on the life of Fenelon will include facts from encyclopedias as well as biographies of influential characters, such as Madame Guyon. Due to the fact that there is very little biographical information about Dr. Jones, materials consulted will be items found at the Department of News Service with the Board of Foreign Missions of the Methodist Church.

CHAPTER I

FRANCOIS DE SALIGNAC DE LA MOTHE FENELON

CHAPTER I

FRANCOIS DE SALIGNAC DE LA MOTHE FENELON

A. Introduction

It is the purpose of this chapter to survey briefly the life experiences and personality of Francois de Fenelon (1651-1715) to ascertain their contribution to the understanding and application of the elements of spiritual power in daily life. However, the bulk of the chapter will be concerned with the devotional writings of Fenelon in an attempt to discover his own particular insights and reflections upon the subject. Charles Whiston, in the introduction to Fenelon's book, Christian Perfection, said:

We are forever to be aware that we still have very much to learn about God, and about ourselves and of his relationships with us. We sorely need therefore the expert guidance of this wise interpreter of the things of God. Fenelon knows so much about God and man!¹

First of all his own life and personal qualities, as well as his religious training, will be considered to establish the background from which his own spiritual growth and development arose. Secondly, those contemporary personalities who most greatly influenced his life will be mentioned briefly. And lastly, and most importantly, the study will consider his own account of the deepening of his relationship with God, as found in two of his more well-known works,

.

1. Francois de Fenelon, Christian Perfection, p. xi.

Letters to Men and Christian Perfection.

B. Personal Life and Training

1. Birth and Family Life

Francois de Salignac de la Mothe Fenelon was born at the castle of Fenelon, in Perigord, on the sixth day of August, 1651. A very weak and delicate constitution, together with a very tender and amiable disposition, made him the object of careful consideration by his elders for several years of his youth.¹ Such a condition later proved to be influential in his pursuits of a deeper spiritual life.

2. Religious Training

Religion, as well as an early introduction to the affairs of the church, was stressed in Fenelon's home. Moving from an atmosphere of strict piety at home, Fenelon attended the University of Cahors, then was enrolled by his uncle at the college of Plessis where he excelled in theological investigations. At the age of fifteen, he was reported to have preached a public sermon which was received with great enthusiasm by his superiors. Fenelon was, by this time, well on the road to a serious and devout life of service for God.

3. Ministry

While studying at the seminary at St. Sulpice, Fenelon announced his desire to serve as a missionary, at one time in Canada

.

1. Follen, "Memoir of Fenelon," from Selections from the Writings of Fenelon, p. 1.

and later at the Levant. Such an ambition, thwarted by his frailty, however, advanced him to ordination and the ministry.

It was during the exercise of this ministry that Fenelon, by mixing with all ranks and conditions, by association with the unfortunate and the sorrowful, by assisting the weak, and by that union of mildness, of energy, and of benevolence, which adapts itself to every character, and to every situation, acquired the knowledge of the moral and physical ills which afflict human nature.

By the so-called closing of the door to one field of service and the opening to another, Fenelon was thus being equipped to undertake the writing which flowed from the pen of a man whose experience with God was being led into deeper and richer channels.

Fenelon served as Superior to the society of Nouvelles Catholiques, an association for the instruction of noble women newly converted to the Roman Catholic faith.² Later he ministered to both Catholics and Protestants in two French provinces, where he won acclaim from both faiths.³

Among other honors bestowed upon Fenelon was his appointment by King Louis XIV to act as preceptor to his grandson and heir, the Duke of Burgundy. So successful was this task that in 1695 he was raised to the position of Archbishop of Cambrai.

Though he had advanced to a relatively high position at the time, Fenelon's inner hunger sought for satisfaction in a deeper life experience with God.

.

1. Follen, op. cit., p. 4.
2. The New Schaff-Herzog Encyclopedia of Religious Knowledge, p. 297.
3. Ibid., p. 297.

4. Influence of Contemporary Personalities

The Marquis Antoine de Fenelon, the uncle of Francois, took an active interest in his religious education when Fenelon was but a youth. He guided him through his schooling and advised him against pursuit of his missionary ambitions.

M. Tronson was an influential teacher Fenelon encountered at the seminary of St. Sulpice.

It was from the erudition, the example, the tender and affectionate piety of this excellent man, that the youthful Fenelon derived his relish for virtue and religion, which made him so perfect a model of excellents. . . .¹

Fenelon's association with a mystic of the time, Madame Guyon, was the beginning of his downfall from ecclesiastical position, yet it furthered his belief in Christian perfection. Madame Guyon, a Quietist apostle, had been banned by the church, being suspect of heresy. At the risk of losing both his position and reputation, Fenelon not only endorsed her doctrine of disinterested love, or "that God is to be loved for His own perfections, without any view to the future rewards or punishments. . . ."² but defended her in the face of her persecutors, among them one of his friends, Bossuet. One avenue of defense was the book Maxims of the Saints Concerning the Inner Life, a book published in reply to Bossuet's attack on Madame Guyon.

Bossuet persisted until the Pope, Innocent III, banished Fenelon to his diocese of Cambrai and condemned his book as well.

.

1. Follen, op. cit., p. 3.

2. Ibid., p. 12. Also of. Schaff-Herzog, loc. cit.

Fenelon continued his faithful labors at Cambrai until his death in 1715. A series of deaths of his dearest friends, together with his own misfortunes from a carriage accident, only served to encourage the completion of Fenelon's own life on earth. Of his last days it is said,

. . . he displayed the most admirable fortitude and submission. There was the same sweetness of temper, composure of mind, love for his fellow-creatures, and confidence in God, which became the Christian and the friend of God and man, and which had distinguished his whole life.¹

C. Writings of Fenelon

1. Extent of Writings

Though he was not particularly prolific in his writings, Fenelon combined literary skills with spiritual insights to produce works which have won fame in both secular and religious circles.

While tutoring the Duke of Burgundy, Fenelon wrote Fables, Dialogues of the Dead, and Adventures of Telemachus, for educational purposes.² A book characterized by its deep insight into the mental life of the child is his The Education of Daughters. In this book he advocates an emphasis on love and experience for effective teaching, as well as the importance of establishing a basis for life in religion.³ One will come to see later in this study how this philosophy was an outworking of the life he purported to pursue.

.

1. Follen, op. cit., p. 26.
2. T. C. Upham, The Life of Madame Guyon, p. 326.
3. Schaff-Herzog, loc. cit.

In his book, The Maxims of the Saints, he reveals his attempt to distinguish clearly each step in the upward way of the spiritual life.¹

In the book, Meditations and Devotions, compiled by Elizabeth Fenn, he "delineates the sins of the spirit, not the senses; he penetrates to the source of temptation in order to stir the soul so that love for God may grow."²

In his Letters to Men he has endeavored to meet all human need by challenging man to find his greatest satisfactions in the deeper resources of a spiritual fellowship with God.³

Theocentricity in life is the central keynote in the work, Christian Perfection, which will be most extensively considered in this study as it contributes to an understanding of the elements of spiritual power.⁴

2. Emphases of Writings

Since the preponderance of Fenelon's writing is concerned with spiritual considerations, one would conclude that his emphasis would be of a spiritual nature. One may also conclude that such an emphasis was a result of his effort throughout the major part of his life to find depth and power in his spiritual life, a desire which drove him on at the expense of the loss of friends, position and material comforts. Dissatisfaction with his present state, honorable though it was, laid open the possibility that there may be a fuller and richer life.

.

1. The Catholic Encyclopedia, Vol. VI, p. 34.
2. Fenelon, Meditations and Devotions, p. 9.
3. Fenelon, Letters to Men.
4. Fenelon, Christian Perfection, p. 1.

Out of this quest arose his belief in a theocentric life, its conflict with egocentricity and a possible means of reconciling the two. His emphases were, therefore, searches into the elements which contribute to a deeper, powerful life with God.

D. The Elements of Spiritual Power in Devotional Writings

For the particular study at hand, a study of the elements of spiritual power will be concerned with an investigation of the components of or the means to attaining and maintaining a life of power, based upon man's relationship to God.

1. Recognition of Persons Involved

The first step in a workable approach toward this study would seem to be an analysis of the nature of the persons involved, as Fenelon conceived of them. Because of the particular perspective Fenelon had, the nature of God will first be examined.

a. Nature of God

Central to Fenelon's whole life and teaching was the great Christian note of theocentricity, "that in all true and Christian religion God Himself is the main and central factor."¹ For Fenelon religion was essentially that which God willed and did within and upon man. It was He who was completely sovereign in history itself, in major events as well as the most intricate minutia. The doctrine of providence was axiomatic to his teaching; i.e., he moved forth from this premise rather than attempting to explain or demonstrate his conviction.²

.

1. Fenelon, Christian Perfection, loc. cit.
2. op. cit., p. 2.

Fenelon revealed his concept of God as one "who is all, who does all, and to whom we owe all. He is infinite in all things; in wisdom, in power, in love."¹ This is born out in His creation. His infinite power was displayed, yet without any effort to Himself. His power is manifest in His will in that He has only to will a thing and it is accomplished. His creative thought and deep resolution emanated from Him to form the universe. His compassion is equated with His will. This is evidenced in His creation of man, whom He loves, for whom He prepared the greatest good, and for whom He longs the most when man is out of harmony with this intended purpose. Because He so desires man to be in a right relationship with Himself, He gives him the love which he ought to have for God. This love was demonstrated when God became man, yet that love cannot be completely comprehended for it is infinite love.²

God is all-sufficient; it is not necessary for Him to find anything beyond Himself for He gives to all which is not Himself.

Fenelon said further:

Such is the grandeur of God, that he can do nothing except for himself and for his own glory. It is this incommunicable glory of which he is necessarily jealous, and which he can give to no one.³

The voice of Fenelon called out to the God he knew:

O God so great and at the same time so familiar, so raised above the skies, and so proportioned to the lowliness of thy creature, so immense and so intimately enclosed in the bottom of my heart, so terrible and so amiable, so jealous,

.

1. Fenelon, Christian Perfection, p. 113.
2. Ibid., pp. 114, 115.
3. Ibid., p. 118.

and so accessible to those who treat thee with the familiarity of pure love, when shall thy children cease to know thee not?¹

In spite of God's sovereignty, He allows good and evil to mix for His purposes. He draws blessings from them and shows His bene-
ficiency by His skillful dealing with them, having arranged them according to His plan. Yet justice also enters into His dealing with evil.

In all, love can be seen as the motivating factor in God for all He does. It is not because of any need God has, for He is the all-sufficient Creator. His good pleasure is the supreme reason for His activity; everything He does is for His glory.²

b. Nature of Man

One must proceed from a view of God as Creator, Sovereign, possessor of love, mercy and justice, to Fenelon's view of God's highest creation, man. For, as Fenelon stated: "Everything, then, in the universe, bears the marks of the Divinity, and man more than all the rest."³

Fenelon believed that God created all things for man and man for Himself; i.e., God.⁴ God's intended purpose for the creature is a simple creature-Creator relationship, in essence being a love for God without loving self.⁵ In fact, man is so base and naturally dependent upon the Creator that he cannot, without attempting to assume

.

1. Fenelon, Christian Perfection, p. 122.
2. Ibid., pp. 134-136.
3. Follen, op. cit., p. 77.
4. Fenelon, Christian Perfection, p. 117.
5. Ibid., p. 118.

a position of divinity, do, say, think or wish anything for himself or his own glory.

Man only exists because God causes him to exist and sustains him. Man has life only as the gift of God.¹ Likewise God bestows upon man character, purity of heart and love for Himself because he is incapable of them. Man has the capacity and God the initiative to indwell man by His Spirit.

Yet there is in man a conflicting factor, the ego. It stifles the indwelling Spirit when it is given excess freedom. God is desirous of intervening between man and his ego, becoming closer to man than man is to himself. Fenelon attributes man's pursuit of ego-satisfaction to original sin. Such sin comes from man, not from God; he fails of himself and destroys himself as did Adam.

God offers the good to man through His grace, yet man is free to choose between good and evil. Man so often follows his evil desires as he gives vent to his ego's seeking satisfaction. When man does react to God's grace, however, two forms may be observed. Some individuals consider what God has done for them and unite their interest to His. God may leave these "religious people" in this stage of self-interest until they seek a purer state. The other reaction is that of those who pursue the attainment of a higher, purer state as they render glory to God for what He does for man for His own pure glory.²

One discovers, therefore, that even though man was created for the purpose of glorifying God, he was given a will to choose between

.

1. Fenelon, Christian Perfection, p. 119.

2. Ibid., p. 150.

accepting the grace and goodness of God or pursuing the satisfaction of his ego until he becomes a self-centered being, unable to experience the achievement of his intended purpose. Such a misuse of the liberty of man's will is sin and is subject to the judgment and punishment of God.

Basic to all of this, however, is God's completely free will, which has no other rule but itself and His good pleasure.¹

2. Realization of Power

According to Fenelon's particular doctrine, the possibilities of attaining and maintaining spiritual power in the individual's life were closely aligned to the deepening of his relationship with God. In fact, the aim of his life was to increase the vitality of this relationship, the power in his life arising as an outgrowth of that relationship. He believed,

First, the provisions of the Gospel are such, that men may gain the entire victory over their sinful propensities, and live in constant and accepted communion with God. Second, persons are in this state, when they love God with all their heart; in other words, with pure or unselfish love. Third, there have been Christians, though probably few in number, who so far as can be decided by man's imperfect judgment, have reached this state; and it is the duty of all, encouraged by the ample provision which is made to strive to attain it.²

It behoves one, therefore, to investigate what these provisions of the Gospel are which enable man to have victory as well as further to study Fenelon's concept of the ideal relationship with God.

.

1. Fenelon, Christian Perfection, p. 130.
2. Upham, op. cit., p. 422.

a. Means of Attaining Power

In order for man to live a life filled with spiritual power, it is necessary for him to establish contact with the source of power. In view of Fenelon's doctrine of God and man, one would conclude that the ultimate source of power would be God Himself, for He is Creator and Prime Mover; all that is originates from Him. As Initiator He has the capacity to act upon His creation.

Man, it was discovered, is the highest of God's creatures. He was created for the purpose of glorifying God, not solely to enjoy His creation. There was created within man the capacity to choose between the good for which God intended him and the evil. Man abused his liberty to the point of perverting his intended purpose until he centralized his life upon himself. Such action called forth God's judgment and punishment.

Thereafter man was subject to this type of dualism; a capacity for the indwelling of the Spirit of God, and the human will bent toward choices contrary to God's purposes.

Fenelon, though trained in religious matters from early childhood, spoke of the dissatisfaction with his own life in these words:

I desire to find in the most secret place in my heart, an intimate familiarity with thee, through thy son Jesus, who is thy wisdom and thy eternal mind, become a child to humble our vain and foolish wisdom by his childhood and the folly of his cross. It is there that I wish. . .to become little, senseless, even more contemptible in my own eyes than in those of all the falsely-wise. . . It is no longer I, vile and weak creature, soul of mud and sin; it is thou, O Jesus, truth of God, who thinkest thus within me, and who wilt

.

accomplish these things, that thy grace may triumph the more through a more unworthy instrument.¹

Fenelon thus realized that it was God Himself who provided the means of reconciliation and restoration of the broken relationship between God and man. Jesus Christ, the Son of God, became God Incarnate, to live, to suffer, to die and to rise to pave man's way to God. Man was free to accept or reject this gift from God. His acceptance also involved the submission of his will to God.² Thus contact could be established with the Source of Power and His activity continued by His indwelling Spirit in man.

b. Means of Maintaining Power

Before the means of perpetuating the power in life once contact has been established is discussed, Fenelon's goal in life should be related as it comes to bear upon the life he sought to lead. To Fenelon a life filled with power, a life of effective service, was dependent upon the purity and quality of his relationship to God. He sought, therefore, to attain a relationship of pure love, that is, a love for God for Himself alone, completely free from any selfish interest, a love in which neither fear of punishment nor desire of reward had any part.³

In order to accomplish such a level of love several progressive steps were discovered by Fenelon, His greatest struggle was that of determining whether he should completely submit himself to God, involving an absolute consecration of himself, to realize the highest

.

1. Fenelon, Christian Perfection, p. 123.
2. Upham, op. cit., p. 407.
3. The Catholic Encyclopedia, loc. cit.

results. He concluded that such a life would be totally inclusive, nothing withheld. For he said,

We must learn not only God's will in general but even what his will is in each thing, what will please him further and what is the most perfect. We are only truly reasonable in so far as we consult God's will, to make ours conform to it.¹

The key to the process was the will itself,² for he believed that pure love could only exist in singleness of will, man's will in God's will. God gave man that will to give wholly back to Him.

The total act is known as abandonment to God.

When we are really abandoned to God, all that we do we do well, without doing many things. We abandon ourselves with confidence to the future. We want with no reservations all that God wants and we close our eyes in order not to anticipate the future. Meanwhile we devote ourselves in the present to accomplishing his will.³

The steps that Fenelon enumerated as taking place were six in number. The first was that of bringing one's natural appetites under subjection. It was evidenced by simplicity and sincerity as God's grace cooperated with man's faith.

The second step was that of ceasing to rely upon inner sensations to prove the reality of spiritual experiences. To doubt God's working because of lack of inward recognition was only encouraging the satisfaction-seeking ego, denying faith. It was a subtle possession of oneself which gave a secret and refined life, not dependence upon sensations of assurance of life within.⁴

.....

1. Fenelon, Christian Perfection, p. 68.
2. Ibid., p. 53.
3. Ibid., p. 96.
4. Ibid., pp. 153, 154.

The next step was the destruction of self-reliance. Once victory had been achieved over the senses and one had been strengthened to live by simple faith rather than by relying upon inner sensations, one easily became self-satisfied and proud of one's virtues. At such a point one must realize that these virtues were only gifts of God.

The next step was that of ridding oneself of the rebellion against God which arises when one realized that God was at work to accomplish these ends. One must accept the blessings with the misfortunes as God's purposeful activity.

At this point Fenelon believed the natural man to be dead. Further explanation revealed that this was not the beginning of a new life as in regeneration, but a new life in regenerate man, the resurrection of the life of love. It was not God's purpose to deprive His own of happiness, but where such fed the ego He inserted bitterness that one may look to Him as the source of all.

The sixth step was one in which the life had become one in union with God, man's will conformed to God's will in everything. This was known as holy indifference.

The highest attainment was that of the spirit of Divine cooperation, man's will operating flexibly with the will of God. Complete oneness with God was essential.¹

Such a life could not avoid being one filled with the power of God. But the road to such an end was not easy; in fact, it was most

.

1. Upham, op. cit., pp. 316-320.

difficult, as Fenelon's experience proved.

Basic to the activity on the part of man was his faith. Faith was based upon certain acts of intelligence, in that by using the powers of perception and reasoning God had given, man could know God existed, that He had spoken to man in His revealed word, and that this word, verified by reason, had general truths which applied to situations and duties. Because they came from God they were authoritative. Man, therefore, accepted these commands by faith in the goodness and wisdom of Him who gave them.¹

Man was not to forget, however,

It is not only the outer law of the Gospel which God shows us within by the light of reason and of faith, it is his spirit which is speaking, which is touching us, which is operating in us and which is quickening us. In fact it is this spirit which does in us all that we do of good, just as it is our soul which gives life to our body and guides its movements.²

Fenelon believed also in certain disciplines which would aid man in his progress toward a life of power. He stressed reading and prayer, the reading being simple and of practical help, and the prayer concentrated on some word or deed of Jesus Christ. Time for these should be taken in the evening and in the morning. Special days should be set aside for withdrawal and recollection.³ Fenelon observed regular times of prayer as well as spontaneous upliftings of his heart to God. He often used the Psalms or the Gospels for meditation.⁴ Additional disciplines included frequent usage of the

.

1. Upham, op. cit., pp. 320, 321.
2. Fenelon, Christian Perfection, pp. 156, 157.
3. Ibid., pp. 10, 11.
4. Ibid., p. 70.

sacraments and meditation upon devotional books.¹

Man should also imitate Jesus Christ by living as He lived, thinking as He thought, conforming himself to His image. For He became voluntarily weak to strengthen man.²

Fenelon encouraged one desirous of living this life to practice the presence of God. Such was accomplished through joy in abandonment, self-forgetfulness, thankfulness, renunciation, and dependence.

Fenelon was also aware of God's purposeful activity in this process. He often referred to this activity through the use of the figure of the cross to express suffering.

It is God who sends the humours, the fevers, the mental torments, the weaknesses, the exhaustions, the importunities, the annoyances. . . We have only to see him and to adore him in all.³

But Fenelon also said:

Do not anticipate crosses. You would perhaps seek some which God would not want to give you, and which would be incompatible with his plans for you. But embrace unhesitatingly all those which his hand offers you every moment. There is a providence for crosses, as for the necessities of life. It is the daily bread which feeds the soul, and which God never fails to distribute to us.⁴

God's purpose in confronting man with such instances of suffering was to "detach us little by little from creatures and at last tear us away from ourselves."⁵ He also stated that suffering was for the purpose of purifying.⁶

.

1. Fenelon, Christian Perfection, p. 73.
2. Ibid., pp. 43, 44.
3. Ibid., p. 18.
4. Ibid., p. 21.
5. Ibid., p. 84.
6. Ibid., p. 170.

Fenelon declared that God

who wants to strip the soul to perfect it, and will pursue it relentlessly toward a purer love, makes it really pass these tests of itself, and does not let it rest until it has taken away all reversion and self-support from its love.¹

Fenelon's practical advice was:

As for the way to watch yourself, without being too much pre-occupied, this is what seems practical to me. The wise and diligent traveller watches his every step, and always has his eyes upon the part of the road directly in front of him. But he does not turn constantly backward to count every step and to examine every track. He would lose time in going forward. A soul whom God truly leads by the hand ought to watch his path, but with a simple, serene vigilance, limited to the present, and undisturbed by self-love.²

His words of encouragement were these:

We try to discover all our weaknesses and God directs us in this search. He never asks us inwardly to offer to him anything which we have loved and possessed heretofore, without giving us inspiration concerning it, and never to give us the inspiration to sacrifice without giving us the strength.³

c. Extent of Power

Not only did the relationship with God grow on a vertical plane, but it affected the totality of the life of the individual on a horizontal plane as well. Both affected, in turn, the efficacy of a life of service. Pure love was believed to have been all inclusive of the Christian virtues: temperance, forbearance, chastity, truth, kindness, forgiveness, justice--love serving as the foundation.⁴ Such a heart of love was united with God intellectually, in that God was experienced within as a Being without form, affectionately as one

.

1. Fenelon, Christian Perfection, p. 149.
2. Ibid., p. 23.
3. Ibid., pp. 190, 191.
4. Upham, op. cit., p. 321.

loved God for what He is and not what He can do for one, and practically in that it serves Him, motivated by holy love.¹

The logic of a heart filled with a love of God necessitated a love for His creatures. Fenelon exemplified this in his own life service. His inner life affected his outward actions; the love of and for God operating to motivate his work.

Thus one can see that a life based upon a pure love for God affects one's service to His creation. When one is constantly in contact with the Source of Power, he can become a channel for the outpouring of that power to the lives about him. Spiritual power may be equated with man's availability and usability by the Source, God Himself.²

3. Effects Upon Daily Living

a. Simplicity

A natural outworking of a life of complete union with God was a simplicity in daily life. Fenelon defined it as a "rightness of soul which cuts away all useless turning back upon ourselves and upon our own behavior."³ In such simplicity one was not overly influenced by the outside world, nor was he subject to the type of introspection which an uneasy love of self multiplied endlessly. One was free to see immediately before him as he went forward, without reflecting upon the advisability and effect of those steps he had just taken.⁴ One could be free to the point of forgetting himself in order

.

1. Upham, op. cit., pp. 413, 414.
2. Follen, op. cit., pp. 270-275.
3. Fenelon, Christian Perfection, p. 194.
4. Loc. cit.

to give himself up to God without reserve.

The greatest obstacle to simplicity of this type was the foolish wisdom of the age, where man did not wish to trust anything to God, but to do everything for himself and then admire it.

With this simplicity man was no longer troubled by what others thought of him; his business was carried on in the best way without particular thought to success. The most important thing was to have surrendered into God's hands all one's interests in pleasure, convenience and reputation.

Simplicity expands by degrees to outer things. When one was truly in interior simplicity, his whole appearance was more frank and natural. Surely inner spiritual power was herein active.¹

b. Humility

But he who so completely forgets himself that he never thinks of self, who has no turning back on himself, who within is only lowliness, not wounded by anything, without affecting patience on the outside, who speaks of himself as he would speak of someone else, who does not affect forgetting self when he is all full of it, who gives himself up to charity without noticing whether it is humility or pride to act in that way, who is quite content to pass as being not humble at all; finally he who is full of charity is humble. He, who does not seek his own interest but the interest of God alone in time and for eternity, is humble.²

True humility consisted in that which made man live no longer for himself, but let Jesus Christ live in him. The humble person sought nothing so expected nothing. Jesus Christ in becoming incarnate lowered Himself to a state beneath what He was.³ Humility existed where

.

1. Fenelon, Christian Perfection, pp. 198-204, and Follen, op. cit., pp. 150-158.
2. Fenelon, Christian Perfection, p. 205.
3. Philippians 2:5, 7.

man was satisfied that God should do as He would with him, no matter where it may lead him in life.¹

c. Peace

Fenelon believed that those who resisted God would never find peace. The only joy to be found in the world was that for a pure conscience.

The peace which came from God calmed man's passions, preserved the purity of his conscience, was inseparable from justice, united him with God, and strengthened him against temptations.

Fenelon's greatest insight into the heart of God follows:

What makes us love God is that he first loved us and loved us with a tender love, like a father who pities his children, whose extreme weakness he knows, and the clay from which he has moulded them. He has sought us in our own ways, which are the ways of sin. He has run like a shepherd who tires himself to find his strayed lamb. He was not content to seek for us, but after he had found us, he took us and our weakness upon himself. He was obedient even to death on the cross. We can even say that he loved us unto death on the cross, and that the measure of his obedience has been that of his love. When this love really fills a soul, it enjoys peace of conscience. It is content and happy. It needs neither greatness, nor reputation, nor pleasure, nothing which time takes away. . . .²

He said further that simplicity was the true source of peace. Those who were not simple were not true children of peace, and, therefore, did not taste its fruits. The spirit of peace rested upon those who did not disturb it by giving in to self rather than to God.³

F. Summary

.

1. Fenelon, Letters to Men, p. 239.
2. Fenelon, Christian Perfection, p. 91. Cf. Letters to Men, pp. 263-265.
3. Fenelon, Letters, to Men, pp. 214, 215.

A study has been undertaken on the life and devotional writings of Francois de Fenelon in an attempt to discover the elements of spiritual power, based upon an active relationship to God.

An investigation of biographical material revealed that an interest in the church was developed at a very early age. Fenelon was discontented at a later date with his high-quality religiousness; he longed for a deeper communion with God. This search, further influenced by the famous French mystic, Madame Guyon, aided in the formulation of his doctrine of pure love. His association with Madame Guyon proved to be detrimental as far as maintaining ecclesiastical position was concerned, for, because of it, he was banished to his diocese and his works were condemned by the Pope. Nevertheless, Fenelon continued on in his ministry of love, springing from his deep love for God.

The greatest value has been derived from an intensive study of his devotional writings, therein to grasp his conception of the components of a spiritually empowered life, stemming from a deep experience with God himself.

The nature of God and the nature of man were studied. It was discovered that Fenelon believed in a Creator God who was sovereign, providential, powerful, compassionate, infinite, all-sufficient and purposeful. Man was the highest of all God's creatures, completely dependent upon God for his very life, whose intended purpose was to glorify God, but whose will was exercised for self-interest, thus breaking the fellowship with God.

But God, in His grace, sought man and provided the means of

reconciliation and restoration through the life, death and resurrection of Jesus Christ. Man's response to this must be one of acceptance and submission of the will.

Having done this, man progresses by steps to an ideal relationship of pure love of God, i.e., loving God for Himself, with no thought given to possible punishment or rewards. This process advances with a series of steps such as holy indifference, detachment, and renunciation.

This relationship not only increases the vitality of the experience between God and man, but affects man intellectually, affectionately and practically. In other words, it is all-inclusive of his personality.

Such a relationship has an obvious effect upon daily living in that man can then live in simplicity, humility and peace. This experience in totality bespeaks the abundant life Christ offered.

These words are best expressed by T. C. Upham:

God has promised life and happiness to His people. What He has promised can never fail to take place. Nevertheless, it is the disposition of those who love God with a perfect heart, to leave themselves entirely in His hands, irrespective, in some degree, of the promise. By the aid of the promise, without which they must have remained in their original weakness, they rise, as it were, above the promise; and rest in that essential and eternal will, in which the promise originated.¹

Fenelon himself said: "When God loves us enough to make us love Him, He reigns in us. He makes our life, our peace, our happiness, and we begin already to live by His abundant life."²

.

1. Upham, op. cit., p. 396.

2. Fenelon, Christian Perfection, p. 114.

CHAPTER II

ELI STANLEY JONES

CHAPTER II

ELI STANLEY JONES

A. Introduction

"No one can more appropriately be called a world evangelist, no one has more consistently maintained his evangelistic work--for over forty years--in the spirit of a crusader, than E. Stanley Jones.¹ Such a remarkable statement would seem to arouse the interest of the reader as to the components of this life which produced such renowned effects. It would appear that so convinced was the man of the importance of his message that he sought to acquaint the whole world with it.

One would, therefore, be inclined to study the life and writings of Jones to determine the core and subsidiary parts of that life which led to his compelling mission to the world. In keeping with the purpose of this thesis, E. Stanley Jones will be considered as exemplary of one who knew the secrets of spiritual power and endeavored to share them with everyone with whom he came in contact.

It is the purpose of this particular chapter to reveal the background of the life into which the elements of spiritual power were introduced, to trace their development and effect upon his work and writings.

.

1. Sherwood Eddy, Pathfinders of the World Missionary Crusade, p. 270.

It was said of him that "he poured his life into the task of making Christianity a real and vital force."¹ It would seem, then, that not only would this drive be evident in his evangelistic efforts, but would also appear in the medium of his devotional writings as well. Therefore, the following books will be studied: Abundant Living; Growing Spiritually; How to be a Transformed Person; Mastery, The Art of Mastering Life; The Way to Power and Poise; and Victorious Living.

His life experiences will be investigated only briefly due to a scarcity of materials as well as the intention of this study to cover his writings more extensively than his background. His conversion and call are considered to be crucial experiences and bear worth in mention, as well as the effects of his service in verifying the spiritual power moving him.

B. Background

1. Birth and Early Training

Eli Stanley Jones was born January 3, 1884, the son of Albin Davis and Sarah Alice Petticord Jones, in Howard County near Clarksville, Maryland. He was a member of a family of two older brothers and one younger sister.²

He grew up in an average American home with modest advantages. His father was a collector of road toll, a shoemaker, a farmer and the

.....

1. Francis C. Wilson, E. Stanley Jones - World Ambassador of 'The Way', p. 4. Zion's Herald.
2. News release from the Department of News Service, The Methodist Board of Foreign Missions.

superintendent of a Sunday School.

The family moved rather early to Baltimore, where the children grew up and attended grade school. Stanley Jones' own statement of his youth was that it was wild and reckless.¹

2. Education

E. Stanley Jones was educated in the public schools of Baltimore, Maryland, continuing later in Baltimore City College. Contemplating a position in law, he worked after graduation in the law library in the Baltimore Court House.²

It was upon the recommendation of Dr. H. C. Morrison, one time president of the college, that Jones entered Asbury College at Wilmore, Kentucky, where he was popular and prominent in student affairs. There he received the A.B. degree in 1906, the A.M. in 1912 and the D.D. in 1924.³ In addition he holds degrees from Duke and Syracuse Universities.

C. Later Experiences

1. Conversion and Consecration

E. Stanley Jones was a man of power because of the crisis experiences which follow.

a. Conversion Experience

At the age of fifteen Stanley Jones "passed through the normal process of conversion, but this implied merely a change in name, not

.....

1. Albert Linn Lawson, Your Friend and His, p. 5.
2. Loc. cit.
3. News Release, op. cit.

in nature."¹ As a seventeen year old boy he attended a revival meeting at the Memorial Methodist Episcopal Church in Baltimore, intent upon criticizing the visiting preacher, but withdrew with a serious concern for the salvation of his soul. Later, impressed by the message of the evangelist, Robert J. Bateman of Knoxville, Tennessee, Stanley knelt at the altar and sought for three days until he was assured that he was saved through repentance of sin and faith in Jesus the Christ.²

b. Consecration

Three months later, after reading The Christian's Secret of a Happy Life, Stanley declared that he had consecrated his life to the work of the Master, and would go wherever He led him. After college he was confronted with the decision.

It was a momentous decision involving his concept of the will of God for his life. His pastor wanted him to enter the pastorate and told him it was God's will. A college president wanted him to teach and told him it was God's will. The Board of Missions wanted him to go to India and informed him it was God's will.³

At this point Stanley Jones depended upon the factor which determined the direction of many of his decisions, namely, the Inner Voice, the means by which God guided him when numerous other ways were not clear. This Voice had led him to Asbury College, even in the midst of seemingly insurmountable obstacles. Consequently, he trusted the same guidance by which he was convinced that his place of service was to be India.

2. Influences of Individuals

.

1. Eddy, op. cit., p. 270.
2. News Release of letter from Orris G. Robinson.
3. Wilson, op. cit., p. 3.

Stanley Jones attributed the greatest influence exerted in his earliest Christian experience to Robert Bateman, for it was he who also influenced him to attend Asbury College, later to set his feet upon the road to the mission field.

Upon entrance to the mission field Dr. Jones included among his personal friends the Indian Christian poet, the late Dr. Rabindranath Tagore, in whose school in Bengal Dr. Jones spent several months studying India's culture and religion; Mahatma Gandhi, India's leader of the masses; and the late Charles F. Andrews, missionary and biographer.¹

D. Missionary Efforts and Innovations

1. Indian Emphases

India has been the adopted home of Jones for many years, a land of need whose cry he endeavored to answer.

a. Early Years

In 1907 Stanley Jones sailed for India under the Methodist Board. His ministry at the outset was to the outcastes for few of the high castes considered Christianity of any great significance.² Occasional encounters with the higher castes developed his taste for that work and the belief that India would not be Christianized until the educated strata were reached.

A nervous breakdown on the field could have proved disastrous to

.

1. News Release from W. W. Reid, The Board of Foreign Missions and Church Extension of the Methodist Church.
2. Eddy, op. cit., p. 272.

to his foreign ministry, but his commitment of his physical health into God's hands only served to give him added strength and vitality for an even more effective witness and service for God.

It was Mahatma Gandhi who enlightened Dr. Jones in the formulation of his missionary strategy. Gandhi encouraged him to challenge Christian Indians to live more like Jesus Christ, to practice living according to the Sermon on the Mount, and to attempt to understand non-Christian religions for the good in them.¹

b. Policy

His emphases developed into a formula: (1) be frank; (2) announce beforehand that there will be no attack on other religions; (3) allow time for questions; (4) use non-Christian leadership in presiding at meetings; (5) present the Christ of Christianity rather than the west; and (6) present Christ in terms of Christian experience and not through theological argument.²

The receptivity to this approach led to the formation of study and prayer groups as well as Round Table Conferences³ for personal growth and its social outworking in the founding of missions, schools and a theological seminary.

2. The Introduction to the Ashram

The ashram, though not new to India, has been one of the most effective avenues for the development of a Spirit-filled life.

a. Definition of the Ashram

.

1. Wilson, loc. cit.

2. Ibid.

3. C. E. Stanley Jones, Christ at the Round Table.

For many centuries India's religious leaders, many of whom were fine Hindu and Buddhist scholars, set up ashrams where students were attracted because of the leader's piety or learning. Dr. Jones has taken this Indian institution and adapted it for Christian instruction, meditation, and rest, in an attempt to lay hold of the power of the Christian life. Bible study, a study of other faiths, and a study of the Christian motive and message comprise the program, where freedom of speech and an interchange of ideals and fellowship are observed.

b. Location of Ashrams

Such ashrams were located at Lucknow, in association with Lucknow Christian College and Lucknow University, and at Sat Tal. The Lucknow Ashram has been closed, dur mainly to the inadequacy of facilities, but the spirit of the living Christ has been strengthened in the hearts of those who shared that life.¹

Ashrams have since been introduced to the United States: on the Pacific Coast; at Green Lake, Wisconsin; at Lake Winnepesaukee, New Hampshire; and at Blue Ridge, North Carolina.

3. Evangelistic Campaigns

In addition to his preaching the gospel over the length and breadth of India for several decades, Dr. Jones has conducted fruitful evangelistic campaigns in China, the Philippines, Malaya, South Africa, Kenya, South America and Mexico.² His tireless energies have been continually empowered by the constraining love of the Christ

.

1. News Release from W. W. Reid, The Board of Foreign Missions and Church Extension of the Methodist Church.
2. Eddy, op. cit., p. 275.

whom he seeks to proclaim and relate to human experience the world over.

4. American Associations

Dr. Jones regards the United States as "one of the greatest and neediest mission fields in the world--great in its potentialities and great in the depths of its spiritual need." To this need he tries to present the challenge of the whole gospel, with personal and social implications and obligations.¹

He has participated in such missions in America as: the Preaching Mission; the University Mission; the Christian Mission; cooperation with the Department of Evangelism of the Federal Council of Churches.² These, accompanied by radio and television appearances throughout the nation, proclaim the same Gospel to the same world-wide needs.

E. The Elements of Spiritual Power in Devotional Writings

1. Place of Writings in Study

Out of his rich and meaningful experiences have arisen books which apply the Christian philosophy to present collective and individual problems. Not only have they been best sellers in America, but have been translated into a number of European and Asian tongues, as well as Braille for the blind.³

a. Books Dealing With Specific Experiences

His books springing from specific problems in human relations

.....

1. Eddy, *op. cit.*, p. 275.

2. *Loc. cit.*

3. News Release, W. W. Reid, The Board of Foreign Missions and Church Extension of the Methodist Church.

include The Christ of the India Road, Christ at the Round Table, The Christ of the Mount, The Christ and Human Suffering, The Christ of Every Road, Christ's Alternative to Communism, Along the Indian Road, The Choice Before Us, Is the Kingdom of God Realism?, and The Christ of the American Road.

b. Devotional Writings

It is the purpose of this study to discover the elements of spiritual power which motivate and maintain the Christian in his Christian witness in order that he may share the truths of his experiences with all with whom he comes in contact.

It would seem, therefore, that in the devotional writings of E. Stanley Jones one may discover the words of encouragement to lay hold of the means by which one may maintain the spiritually-empowered life leading to an effective witness.

The books which will be examined to accomplish this end include: Victorious Living, Abundant Living, The Way to Power and Poise, How to be a Transformed Person, Growing Spiritually, and Mastery.

2. Recognition of Persons Involved

In order to arrive at an understanding of the appropriation of spiritual power in the life of the Christian as E. Stanley Jones relates it, one must examine his view of the nature of the persons involved in the relationship, namely, God and man.

a. The Nature and Activity of God

It is difficult to isolate the specific activity of God and that of man since the two interplay so closely in the religious ex-

perience, but it behooves one, in so far as possible, to explore the depths of this experience to see the heart of it in order that one may better understand the experience.

Jones reflects upon the awareness of the individual as to a "pressing down" upon himself from above--a feeling of being invaded by something greater than himself until he is dissatisfied with himself as he is. This is the divine initiative--the cosmic Lover who woos His creation to Himself and thus to its own perfection.

God is the perfect life, who, out of the very necessities of His being, desires to impart, share and create. Hence the divine initiative.¹

God created man to find and live in Him. Jones compares God's creative activity to that of a parent who creates because of the impulse of love--the impulse that would have an object of its love; one to whom he can give of himself in its development and growth. He asks: "Could God, being love, have done otherwise than create objects of that love? And having created us, will He not give Himself to us?"²

Again using the analogy of parenthood, Jones considers the risk of child-bearing as it relates to allowing the child its freedom of choice. God takes that same risk by allowing the exercise of free will in man.³ This will can be used for or against God and His purposes.

Likewise is God searching for man. This is illustrated in the

.

1. E. Stanley Jones, *Victorious Living*, p. 17.
2. *Ibid.*, p. 30. Cf. *How to Be a Transformed Person*, p. 1.
3. *Ibid.*, p. 31. Cf. *How to Be a Transformed Person*, p. 22.

Gospels through the parables of lost things. God sweeps the universe with the broom of His redeeming grace until He finds the lost soul. His love is constantly with man, providing the line by which man may grope his way back to God.¹

God guides through revelation in Christ, collective experience, opening providences, the natural order, moral intelligence and the Inner Voice.

This is the understanding of the nature of God that Dr. Jones imparts to the reader. Due to his particular approach, which is concerned with the centrality of Christ in his message, further discussion as to the nature of God will be presented as it relates to the attainment of spiritual power.

b. The Nature of Man and His Need

Man is made for growth. God the Creator made man to grow creatively. It is the very law of his being. When man violates that law, he violates himself. He is unfulfilled and, therefore, frustrated and unhappy.²

It is true that in time the growth process ceases and digresses to eventual decay. The mind and soul which man also possesses are not necessarily closely tied to the inevitable body decay. Again they may be, according to the activities in which man has indulged to satisfy his body's needs, cravings and appetites. The whole person then degenerates.

This is a central cause of unhappiness, for to know, whether

.....

1. Jones, Victorious Living, p. 32. Cf. Growing Spiritually, p. 9.
2. E. Stanley Jones, Growing Spiritually, p. 1.

consciously or unconsciously, that the key purpose of one's being is unfulfilled, or is being violated, is to cause an unhappiness which settles at the center of the person. No marginal satisfaction can satisfy him. If one is not creative and growing, he is unhappy, until a general satisfaction with life envelops him. Human happiness is, therefore, a product of a creative, growing personality.¹

If, therefore, a creative, growing life is the end of man's existence, he must function in an imperfect universe. The universe is such that it encourages the possibilities of man's striving to perfect himself as he seeks to improve the universe.

The end of man's life is not happiness but growth in character and achievement. The universe is such that this end may be sharpened. Man is an unfinished master in an unfinished world. In finishing the unfinished world, he helps to finish himself.²

Man reacts to the physical elements in his environment as well as to the mental and spiritual aspects of which man himself is a part. Dr. Jones believes that it is part of God's plan to make it possible for imperfect people to help perfect those who desire to grow. Many men grow because of the resistances they receive from environing people. Reactions within this influential environment for selfish gain are self-centered, not God-centered and, therefore, sin.

Jones also states the urge to grow in the following principle:
"There is one great and universal wish of mankind expressed in all religions, in all art and philosophy, and in all human life; the wish

.

1. Jones, Growing Spiritually, p. 1.
2. Op. cit., p. 2.

to pass beyond himself as he now is."¹ In answer to man's question as to whether there exists somewhere the answer to this craving to go beyond himself, Jones states, "There is no known hunger where there isn't something also there to meet that hunger. Cry and supply are both inherent in the nature of reality."²

He quotes Dr. William H. Sheldon in Psychology and the Promethean Will by saying:

'Continued observations. . .lead almost inevitably to the conclusion that deeper and more fundamental than sexuality, deeper than the craving for social power, deeper even than the desire for possessions, there is a still more generalized and more universal craving in the human make-up. It is the craving for knowledge of the right direction for orientation. . . Every system of philosophy, whether called religious or not, is at bottom a human attempt to satisfy the craving to be pointed in the right direction.'³

Finally man desires a reunion with the heart of the universe which Jones considers as being God. When he is not basically related to God, man can be compared to lungs without air and a heart without love.⁴

To deny these things, or any revelation of God, is rebellion of the will against God and is, therefore, sin.

3. Realization of Power

In view of the understanding Jones has of the nature of God and that of man, as well as the fact that God can supply the answer to the need of man, the next logical step would seem to be that of determining the means by which communication and power are established.

.

1. E. Stanley Jones, *How to Be a Transformed Person*, p. 1.
2. *Loc. Cit.*
3. *Ibid.*, p. 2.
4. *Loc. Cit.*

a. Means of Attaining Power

The answer, according to Jones, is found in the person of Jesus Christ, the Incarnation of God, who became like man for the purpose of man's becoming like Him. This was God's extension of grace and forgiveness. Jones says,

Here was not man becoming God, but God becoming man, and becoming man at his lowest place--the place of sin. He was identified with man at the place of man's sin--He was crucified, and died between two thieves as one like them. This meant that He went so low that He could get under the lowest sinner and lift him to undreamed of heights.¹

He quotes Alan W. Watts, in Behold the Spirit:

'The meaning of the Incarnation, therefore, is simply that we do not have to attain union with God. Man does not have to climb to the infinite and become God, because, out of love, the infinite God descends to the finite and becomes man . . . Once we realize the futility of our pride, that we can neither ascend to God nor, by reason of pride, prevent his descent to us, the proud core of egoism is simply dissolved.'²

This invasion of God, based upon love, gives one a sense of right orientation. Man can rise out of himself, his unhappiness and lack of goal to accept the gift of God in Christ, and thus lay hold of his redemption from sin, the restoration of life and attainment of a satisfying relationship with God.

Harnack, the great church historian, once said, "Christianity gives no solutions. It gives us goals and then gives us power to move on to those goals."³ The Sermon on the Mount in the Gospel according to Matthew presents two goals: a perfected individual in a perfected Society. This does not operate in negating the human

.

1. Jones, How to Be a Transformed Person, p. 12.
2. Loc. cit.
3. Jones, Growing Spiritually, p. 6. Cf. The Way to Power and Poise, p. 19.

personality but it affirms it unto perfection.

It would seem, therefore, that God would not expect such results without instruction as to their attainment. It does not seem feasible that He would expect high moral character without providing a goal and a means to that goal.

God has revealed Himself and His desires not only through natural law, through the human media of prophets and teachers, but through a Life--the Life which shows man the Character of God--Jesus Christ. The Character of God, therefore, determines man's character. In Christ is embodied not only the means of establishment of a new God-oriented life after the redemption from sin, but a goal toward which to strive, namely, a Christ-like character. Jones refers to this as birth into the membership of the Kingdom of God.¹

Dr. Jones enumerates seven steps to this attainment of release from self to power. The first is that one honestly turn over in his mind his life, its direction and spirit, confessing any selfish desires residing therein. Secondly, let one turn to Christ in acceptance of all He has done and can do as Lord and Master. Thirdly, having come to Christ, one may then look back upon his life through Christ's eyes and break away from everything of which He cannot approve. Fourthly, one must give himself and all he has to Christ. Fifthly, one must turn in confidence and faith believing that Christ receives him and he receives Christ. Next, one must look upon all his human relationships and go into them with Christ. Lastly, this must be a

.

1. Jones, Growing Spiritually, p. 7. Cf. How to be a Transformed Person, p. 38.

daily turning to God.¹ This is the beginning of one's creative growth to which next comes increased power.

b. Means of Maintaining Power

There is only a narrow line existing between that which contributes to the attainment of spiritual power and that which aids in its maintenance. It is, consequently, difficult to determine the placement of the Divine element which furnishes the dynamic as it is coupled with the growth process of man.

The third Person of the Trinity, the Holy Spirit, serves to indwell the man who desires to grow toward Christ-likeness. He is the One who gave divine reinforcement to the disciples at Pentecost. In fact,

A new Power moved into them; took over control; cleansed the depths of them from self-centeredness, fears, inferiorities; reinforced all their natural faculties, co-ordinated them; made them unified persons; and thus filled them with power and praise.²

He also states it in this way:

The Father's love, the divine intention; the Son's approach, the divine invasion; the Spirit's coming, the divine indwelling. God dwelt in a holy temple, then a holy Person; now He dwells in us who want to be holy. God in the Old Testament is Light; God in Jesus is Life; God in us is Power.³

The life of the Christian who lives a life of the Spirit is a balanced life that lives on its Resources within. Apart from the Spirit of Jesus the spirit-filled life would have been unbalanced, but man's life can be as Christ's life, a balanced life. Such a life

.....

1. Jones, Growing Spiritually, pp. 22-28.
2. E. Stanley Jones, The Way to Power and Poise, p. 27.
3. Ibid., p. 32.

is the expression of human nature illuminated, controlled and directed by divine Nature.¹ The Holy Spirit serves as a Strengthenener, Teacher, Remembrancer, a witness to Jesus, and a Guide to Truth.²

Man's responsibility is to be prepared for the coming of the Holy Spirit into his life as a moral power. The first step is the initial step of clearing the way between God and man through Christ's atonement for sin and, secondly, clearing the way between man and himself by the Indwelling Spirit. This first involves what the Scriptures call the new birth of the Spirit, when one is brought from his self-centered existence into a surrendered and God-oriented life through Jesus Christ. He must give himself to self-surrender to God, prayerful preparation, meditation upon the Word of God, and waiting upon the will of God, but at the same time he must be willing to reach out and receive the Holy Spirit as a gift when he is ready for Him.³ At that time the Spirit is given by measure, or not in abundance.

But Dr. Jones believes this is not sufficient for a power-filled life. He, therefore, believes in a second blessing of the Holy Spirit, considered to be a normal experience for the purpose of giving inner vitality to the total person.⁴

Thus does the true creative life begin for the creative Spirit is within.⁵ The individual created for the purpose of growth has

.

1. Jones, *The Way to Power and Poise*, p. 46.
2. *Ibid.*, pp. 45-53.
3. *Ibid.*, p. 56. cf. *How to Be a Transformed Person*, p. 20.
4. *Ibid.*, pp. 35-40.
5. *Ibid.*, p. 79.

found his proper orientation in God through Jesus Christ, activated by the Holy Spirit within to grow to conform to the image of God as revealed in Jesus Christ.

c. Obstacles to be Overcome

Dr. Jones cites the experience of the disciples before Pentecost as being exemplary of men possessing obstacles to the reception of and the working of the Holy Spirit. These include unsundered self, resentment, self-righteous pride, spiritual impotence, fear, spiritual dullness and guidance by outer events rather than receptivity and sensitivity to inner spiritual illumination.¹ To this list he adds anger or hate, worry or anxiety, unresolved guilt, negativism or inferiority attitudes, undisciplined desires, conscious or unconscious insincerities, divided loyalties, unbalanced virtues, ignorance or lack of judgment, physical disharmonies, an unchristian social order, lack of a total life discipline, and a lack of a creative, outgoing love.²

Such difficulties are basically personal in nature, though they often have social manifestations and influences. However, the solution lies primarily between the individual and God. Likewise one may understand that such obstacles have deep-seated psychological implications in the subconscious which are at times reflected in conscious action.

One may then ask: Can the whole nature be changed? The very provision of the Holy Spirit has been made available for that very

.

1. E. Stanley Jones, *Mastery*, pp. 18, 19.
2. E. Stanley Jones, *Abundant Living*, pp. 36-176.

purpose, for He works largely in the realm of the subconscious--
purifying, redirecting, and dedicating inherent drives.¹ Such
activity, coupled with the individual's continually honest self-evalu-
ation before God in prayer, is effective in producing a Christ-like
character, which has its overall results in a Christian community.

d. Extent of Power - all-inclusive

It is quite naturally understood that the realization of
Christ-likeness cannot be instantaneous. But at the same time, the
power is capable of affecting the entirety of the individual--mind,
emotion and will. "The impact of Jesus inspires the total person
and makes him grow in his total being--mind, emotion, and will--hence
a balanced person."²

He takes man's skills and turns them into new directions and
uses them for higher ends. He replaces negativism with positive
attitudes, resulting in positive social action.³

The nine qualities of life which are the natural outcome of
the Spirit-filled life are love, joy, peace, patience, kindness,
goodness, faithfulness, gentleness and self-control.⁴ To grow
spiritually is to grow in these qualities, basic to which is love.
Growth in love enables it to become an organizing motive and power in
life. It must be cultivated before the other elements take effect.

Such qualities involved in the growth process cannot help but
influence social action. Jones refers to the term the Kingdom of God

.

1. Jones, Abundant Living, p. 152. Cf. How to be a Transformed Person, p. 142.
2. Jones, Growing Spiritually, p. 103.
3. Ibid., p. 113.
4. Galatians 5:22.

as having been established within the individual, but it also has outward manifestations as Christians unite in a society to increase the scope and influence of the Gospel. The qualities of life previously discussed which empower the life, aided by the indwelling Spirit, are reflected in one's witness to his environment--not only in its immediacy, but on a world-wide scope. The effect the inner life has upon society validates that life.

4. Effects upon Daily Living

The inner life stabilized will have natural effects upon practical life situations.

a. Power and Poise

It has been discovered that the goal of life of the Christian individual is the development of a stabilized character in the midst of a changing environment as well as to have the power to change the environment.¹ It begins on an individual plane and develops until it has social influences.

This calls for honesty with self to determine those things which lurk within the hidden sanctuaries of the heart to elevate the self, rather than to glorify God. Confession of these weaknesses to God, followed by complete self-surrender and acceptance of the redemptive Christ and the gift of the Holy Spirit, set one on the road to a power-filled, God-centered, effective life of service.

Stabilized by the inner Stabilizer, the Holy Spirit and a God-controlled will, man can then be effective in changing his environment,

.

1. Jones, The Way to Power and Poise, p. 351.

rather than falling victim to it. He is able to move as a free and poised agent of God, motivated by a growing love for God and his fellow man, as he seeks to share the reality of the availability of God's power in human life.

God has set an open door before the Christian, he who has little power but who has surrendered it unto the hands of God. Jones says in concluding statements, "Your business then is not to strain for power and poise, but to be true--to keep His word and not deny His name. Then poise and power are by-products."¹

b. Mastery

In accordance with his beliefs concerning the nature of man, Dr. Jones contends that in order to master one's environment one must himself be mastered by the Master, Jesus Christ. For it is He who is inherently masterful and who knows how and is willing and ready to impart to those who accept his ways his own mastery.²

He walked into time and quietly divided it into before and after--B.C. and A.D. He walked into the realm of thought and altered all our conceptions about God and life and destiny. He walked into our moral conceptions and codes, and now we are good or bad according to whether we embody His spirit or not. He walked into our sundered relations with God and healed them by His cross. He walked into the chaos of human relationships and projected a Kingdom which is destined to gather all our chaos into cosmos, to be the goal and end of human history. He walked into our moral weakness and sin and imparted to the defeated and collapsed a moral and spiritual mastery which made them go out and impart to humanity such a stimulus that a movement was begun which is destined to change the world. The Master mastered men into masterfulness.³

.

1. Jones, *The Way to Power and Poise*, p. 364.
2. Jones, *Mastery*, p. 1. Cf. *The Way to Power and Poise*, pp. 18-25.
3. *Loc. cit.*

This mastery began with the early Christians and moved out in concentric circles to the total life. They were first related to God and then to one another. This was next extended to a right relationship with their enemies--overcoming evil with good and hate with love. Thus was the Kingdom of God introduced, from Jesus Christ as God Incarnate to the believers as the incarnate Kingdom. They mastered fear, self-preoccupation, gloom and sadness when the Holy Spirit came in the fullness of power.

Today, therefore, there is still only one mastery that gives validity to all other masteries, the mastery of the total life by the Kingdom of God.¹

c. Abundant Living

The all-inclusive effect a Spirit-filled life may derive is that of abundant living, for it is a life that is constantly sustained by the indwelling Spirit, leading to poise and an effective witness in one's environment. Involved in this process is the day-by-day discipline of mastering the conflicting elements which may hinder the growth of the individual toward Christ-likeness.

He who lives abundantly is the one who has become skilled in the art of knowing and working out the plan God has for his life. This has been developed through an active prayer life in which the Christian individual has learned to listen, learn and obey.²

Abundant living is often in spite of, rather than on account of,

.

1. Jones, *Mastery*, p. 363.
2. Jones, *Abundant Living*, p. 252.

circumstances. But the Christian who develops in abundant life is the one who makes his adverse surroundings serve his purposes which are ultimately God's purposes.¹

To increase the abundance of living at the same time brands one with more of the marks of Jesus. The more one becomes like Him, the more one shares in the life He lives. Included in these marks are the ability to forgive injuries to oneself, arising out of self-pity, joy in spite of circumstances, calm receptivity, courage, the power to take whatever comes, care for what happens to others, and a giving of oneself to the work of the Kingdom.²

Abundant living is not dependent upon the effort of man to discipline himself, to suffer, or to strive for perfection, but is constantly supplied with the grace of God. God's grace enables one to accept his circumstances as an opportunity for God to work to make him creative as well as effective in the furthering of the Kingdom.³

This is abundant living!

F. Summary

An attempt has been made, through a study of the life and devotional writings of E. Stanley Jones, to discover the elements of spiritual power in the life of the individual who seeks to live a balanced Christian life.

.....

1. Jones, Abundant Living, p. 275.
2. Ibid., pp. 319-322.
3. Ibid., p. 337.

Through an investigation of biographical materials it was discovered that Dr. Jones' Christian life has been a series of crisis experiences. He committed his life to Christ in mid-adolescence, later to consecrate himself for God's service wherever He chose to send him. Through the influence of friends he was directed to college, an experience which further led him to the decision to serve God in another land.

As a missionary to India, Stanley Jones presented Christ to the lower castes and later to the more highly intellectual strata of the country. His influence reached the mass leader, Mahatma Gandhi, as well as the great poet, Tagore. Out of his ministry arose the ashram, a community devoted to prayer and Christian living, as well as many social reforms and institutions.

His powerful witness has become world-wide through his extensive evangelistic campaigns and his associations with organizations which seek to promote the Christian way of life.

Of greatest benefit in the understanding of the components of spiritual power are the devotional writings of this man. In them is unfolded the secret to an abundantly-empowered life on an individual as well as a social level.

The nature of God and the nature of man were considered. It was found that Jones believed in a God who created with purpose, who asserts divine initiative to enter the life of man, who is Himself perfect in every way and desires to share it with His creation. God is a Being motivated by love, a characteristic which is basic to all of His activity. God has willfully limited Himself by creating man

with freedom of choice, but by His redeeming grace seeks to woo man to Himself. God is able to guide man by special revelation as well as by activity in environment or in the inner workings in the mind of man.

Man was created by God for the purpose of growth and, consequently, is influenced by many factors in his environment, as well as by the activity of God. Man is incomplete without God and when he responds to God's invitation to surrender to Himself, man becomes a God-oriented, happy individual rather than a self-centered dissatisfied person. But man was blessed with a will to choose whether he would direct his own life or to be mastered by the Master. When man rebels against the will of God, who desires his good alone, it is sin, calling forth the necessity of forgiveness.

But because man cannot effect this forgiveness, God has, in His son, Jesus Christ, extended His forgiveness to man. God met man on his lowest level and has provided the means by which man can arise from his egocentric existence to Christ-likeness. It is for man to decide whether he will accept or reject the gift.

When man accepts the gift he receives God's Holy Spirit with measure to begin a work of reconstruction of habits, attitudes and actions. By further prayerful preparation God bestows upon man the Spirit without measure to give vitality to his faith and life as he grows to be like Christ. The Holy Spirit is the inner dynamic who works together with the totality of man's personality--will, intellect and emotion--to master his old ways, that he may become a mature Christian.

The total man is affected by this spiritual power to the extent that he influences his environment. His personal life becomes one of power and poise, mastery and abundant living--a God-oriented individual whose purpose it is to grow to be like the One whom he seeks to serve and share with all mankind.

CHAPTER III

COMPARISON AND ANALYSIS

CHAPTER III

COMPARISON AND ANALYSIS

A. Introduction

It is the intention of the writer that this chapter be concerned with a comparison and analysis of the influencing factors in the lives of Fenelon and Jones and the way in which these factors, in turn, affected their devotional writings. Such a study would seem to be profitable for the contemporary Christian to discover the truths which have endured through the centuries and are, therefore, relevant in the present situation. It also would seem to be worthwhile to consider the ways in which environment, experiences and the times influence one's approach to his Christian life. Finally, in view of the overall purpose of this complete study to discover the basic components of a spiritually-empowered life, it would seem to be meaningful to compare the views of these men on the specific subject and, in the light of the two preceding foci of purpose, determine wherein their views are valid.

Therefore, the lives and writings of the two men will be comparatively and contrastingly considered. First will be presented a comparative analysis of their lives as to background, personal experiences and characteristics, conversion experiences, and the influence of the times in which they lived.

More extensive consideration will be devoted to the similarities and differences of the devotional writings of Fenelon and Jones. Focus

will be concentrated upon the elements of spiritual power as these two men conceived of them, their approach to the attainment of that power, its components, its benefits as they apply in everyday life and any other worthwhile implications of a life which is spiritually-empowered.

B. Comparison of Fenelon and Jones in Influencing Factors

1. Background Factors

In the backgrounds of these two men there are many factors which are almost completely opposing in nature and yet there have been similar religious experiences in spite of the differences.

a. Early Life

Whereas Fenelon arose from a French family of name, yet in an atmosphere of strict piety, Jones' early life was that of an average American boy with no particular religious emphasis apparent. Fenelon's home environment, as well as an early introduction to church affairs, began to mold his life from his very early years. Jones, on the other hand, did not consider religious matters seriously until his teens.¹

b. Health Difficulties

Threatening physical maladies proved to be influential in the religious experience of each. Fenelon possessed a weak and delicate constitution throughout his life, but turned conflict into constructive use of time and abilities when, unable to serve God as a missionary in another land, he pursued a deeper-life experience with God to become one of the most outstanding Christian mystics of all time. It was during his term of service as a missionary to India that Stanley

.

1. Ante, pp. 2, 25.

Jones nearly succumbed under nervous tension, but instead endured a crisis experience, emerging victoriously strong after surrendering himself completely to God's care.

c. Education

Both men were well-trained in preparation for their life service. Fenelon moved from his home training to the University of Cahors and then, directed by his uncle, was enrolled at the college of Flessis where he was outstanding in theological studies. He completed his training at the seminary at St. Sulpice, under the expert guidance of Monsieur Tronson. Stanley Jones was educated in the public schools in Baltimore, Maryland, and completed his training in preparation for a law position at Baltimore City College. After his conversion, however, he attended Asbury College in Wilmore, Kentucky, in preparation for the Lord's service. He holds three degrees from that institution and one degree each from Duke and Syracuse Universities.¹

d. Ecclesiastical Position

In his lifetime Fenelon rose to great ecclesiastical heights, at one time serving as archbishop of Cambrai. During his ascendance to such a position, his Christian life was a witness to those with whom he came in contact and, when circumstances brought about his decline in rank, he became equally influential. Stanley Jones, on the other hand, was offered ecclesiastical position in the Methodist Church, but refused it in order that he might continue to serve God in the field of service to which he had been called. Nevertheless, his influence and fame spread throughout the world. Both men, therefore, were out-

.

1. Ante, pp. 2, 26.

standing in their day.

2. Conversion Experiences

Fenelon had no outstanding conversion experience, but through the great religious interest and persuasion of his uncle, as well as his fine education, he was nurtured in religious growth. He did have a type of crisis experience over a period of time which led to a desire for a deeper spiritual life. This experience brought him to the place of absolute surrender to the will of God for his life. Stanley Jones, in a completely different situation, had two conversion experiences. The first was in his early teens, but resulted in a mere change of name rather than character. In his later teens, moved by the power of the message of the evangelist, Robert Bateman, Jones recognized a change taking place in his life. The difference between the two men as to this experience perhaps is more influential in their approach than any other factor.¹

3. Outstanding Personal Experiences

a. General Experiences of Fenelon

A few of the personal experiences of Fenelon have heretofore been mentioned, those which had a bearing upon his writings. Among them was his experience as Superior to the society of Nouvelles Catholiques, where he was in contact with new converts to the Roman Catholic faith and was confronted with opportunities for testing his own convictions as he saw them in operation in the new believers. One of the most challenging and yet rewarding experiences was that of preceptor to the Duke of Burgundy. All of his skill and prowess as instructor and spiritual leader were called forth for such a task.

.

1. Ante, pp. 4, 26, 27.

b. Influence of Madame Guyon

The most traumatic of his experiences was his meeting and established friendship with the mystic, Madame Guyon. Not only did his association with this individual instigate his downfall from high position, but it was the stepping-stone to the quest for a deeper-life experience. Out of this experience arose his doctrine of pure love as well as outstanding books on the subject.

c. Jones' Crisis Experiences

Besides his crisis experience at conversion, Stanley Jones has had many other similar experiences which have wrought a deepening of spiritual life. The first time he preached a sermon, a mistake produced confusion and a lapse of memory on his part, but he experienced the flooding of his heart with the assurance of God's presence and a message from above. At a missionary meeting in college in which he participated, he realized that God began to move him to consider the mission field of India as his place of service. The victory which he knew when he committed his physical life to God's healing power was an equally rich spiritual deepening.¹

4. Personal Characteristics

Both Fenelon and Jones possessed inquiring minds, as evidenced by their pursuit of an education and the deeply searching insights one discovers in their writings.

Fenelon was attracted to the study of religion early in his life because of his religious and his physical disposition. Jones, in his teens, was challenged by the power in the life and message of an evangelist, but did not claim this same power as an answer to his

.....

1. Ante, pp. 4, 26.

problems until a later time.

a. Strength of Character

Fenelon has been appreciated for his soft, gentle, amiable manner and character. This character, together with his delicate physical state, caused others concern for his welfare, but later proved to be attractive as characteristic of his inner spiritual life. Jones' early years are little known, although he considers them wild and reckless. From accounts of his teen-age experience he would seem to be a person of vitality, alertness and keenness of mind, and at the same time flexible in the hands of God.

b. Human Weaknesses

Both men were, in spite of their great strength of character, susceptible to human weaknesses. Fenelon found that he waged a constant battle with self-interest, instability and difficulties in emotional adjustment. Jones found he had difficulty in yielding himself completely into the care of God when under great stress and strain or physical disability.¹

c. Goals in Life

In spite of these weaknesses, Fenelon persevered toward the goal of pure love for God and abiding in Him. And Stanley Jones continued to master his habits and attitudes which conflicted with the powerful working of the indwelling Spirit. Both were instrumental in furthering the work of the Kingdom of God.

5. Influence of Times in Which They Lived

Man functions in an environment. A brief investigation of the situation in which these two found themselves will be undertaken.

.

1. Ante, pp. 2, 25.

a. In Fenelon's Time

It may be said of the world at the time in which Fenelon lived that it did not deserve him. Fenelon and his sympathizers serve to shine as lights in the darkness of the age.

A depraved Court, with intense profession of religion; a dissolute and extravagant nobility, with a beguiled and bespotted populace; military glory sought abroad, while at home La Belle France saw the same soldiery striking their swords into the hearts of the freest and most faithful citizens, and thus staining every honour in the detestable butchery of the Dragonnades; dishonour at last drooping its withering blight over every promising field; every energy and every sin; every profession and every vice; such preachers as have perhaps since the apostles' days never been surpassed for impassioned vehemence and power of oratory, and yet crowds unrepentant, as if to show that man's heart cannot be softened but by the Holy Spirit's influences; narrowness and profusion. . .¹

It is no wonder that in the midst of such suppression and opposition Fenelon strove for freedom by a pursuit after God Himself in a release of the soul in pure love.

b. The Contemporary Situation

To the contemporary world E. Stanley Jones has come with a message for the man who is engaged in intellectual pursuits or the common working man. His message is not one requiring great intellectual capacity nor is it so simplified that it is not worthy of consideration. But it is the pure Gospel of Jesus Christ, God's outreach to man, to give him the fulfillment of the purpose for which he was intended: a God-oriented life on the road to a Christ-like character and the furthering of the Kingdom of God among men. Such a message has attracted men the world over, men of every faith, men with no faith,

.

1. Upham, op. cit., p. v.

men whose hearts cried from need for solution of moral, social or mental problems, but found no answer until the Gospel was thus presented.

C. Similarities and Differences in Their Devotional Writings

1. Method of Approach

As in the individual studies of each man and his works, a study of the understanding each has as to the nature of God and the nature of man was discovered to be essential in determining his view of the God-man relationship and its powerful results in daily life. Therefore, a comparison will be made in order to see wherein similarities in understanding exist from which one may then draw conclusions as to enduring truths.

In the approach of these two men it may be discovered that Fenelon is essentially mystically and theologically influential, whereas Jones considers more the psychological and sociological aspects as man relates to God and to his environment. To make this statement does not imply that Jones' material is deplete of any theological implications, nor that Fenelon did not consider the psychological ramifications of the Gospel as well as its social endorsement. But broadly speaking, Fenelon was more concerned with the God-man relationship on the vertical plane, thus producing a more introspective and subjective concentration. Jones did not begin with God or man, but with the God-man, Jesus Christ, His relation to the total individual and to God and its relation to all of mankind. It may be concluded that neither man was consistently an extreme in approach due to the constant inter-

action between God and man and the natural effect upon one's fellow men.

a. Consideration of God

The axiom of Fenelon's teaching and life is that of a providential God who acts in the affairs of men.¹ He is completely sovereign in history, even in the most slight details.² God is infinite in wisdom, power and love, all evidenced in His creation.³ His love for man existed before the creation of the world and for man He created all things good. Though He is entirely sufficient, His love for man causes Him to desire man's fellowship. He, therefore, imparts to man the love which man ought to have for Him.⁴ Fenelon is often overwhelmed with the infinite mystery of God.⁵

Stanley Jones' understanding of the nature of God arises from the awareness of man of a pressing upon from above. Man in this way becomes aware of his own imperfection, recognizing that in God is perfection and fulfillment of the void in his life. The emptiness in man complements God's desire to share, impart and create toward man's growth and development.⁶

Jones and Fenelon believe that God's love motivates Him to search for man, the product of His creation. His love is revealed in Jesus Christ, the road back to God. Christ is at the center of Jones'

.

1. Ante, p. 7.
2. Ibid.
3. Ibid.
4. Ante, p. 8.
5. Fenelon, Christian Perfection, p. 115.
6. Ante, p. 33.

teaching, for in Him one may best understand God's relation to man. In Him is embodied the highest goal in life--moral character.¹

b. Consideration of Man

Fenelon believed that God's highest creative act was that of man whose purpose it is to glorify God and to love Him for Himself. "Everything man possesses is a gift from God and his whole rightful aim is to live as unto God. God gives to man character, purity of heart and love for Himself because he is otherwise incapable of them. But Fenelon did not explicitly state the time when man first became aware of his need for God.

The conflicting element to God's continued supremacy in his life is man's ego, according to Fenelon. The pursuit of its satisfaction is attributed to the original sin of man and is subject to God's just punishment.

Fenelon recognizes the volition in man to choose between good and evil, of accepting the grace and goodness of God or pursuing ego satisfaction. This factor is one of Jones' most apparent tenets--the complete freedom of man to choose what he will do with his life. He believes that God limited Himself and His activity by creating man with free will, but that He continually expresses love for man in an attempt to woo His creature back to Himself.

Jones adheres to the fact that man was created for growth and is influenced to that end by his environment and his own choices in the midst of it. He recognizes an incompleteness in man which only

.

1. Jones, Growing Spiritually, p. 7.

God can fulfill, but rather than tracing the inadequacy of man to original sin, as did Fenelon, he believes man was so constructed that either his own selfish satisfactions or God would be the orientation of his life. Man's dissatisfaction with life arises when self is that orientation rather than God.

c. Conclusions

One may see that, generally speaking, Fenelon sought to rise above circumstances, himself and his environment in pursuit of a constant, more subjective communion with God, at the expense of times of his surroundings. Jones, on the other hand, considered himself in relation to God, his circumstances and his environment in an attempt to orient himself in God and then to influence his environment. Essentially, Fenelon's chief tenet was the striving for complete self-subjection to a sovereign God, while Jones recognizes man's ability to exercise his free will in relation to deciding for or against God. The decisions have an important effect upon his environment.

2. The Elements of Spiritual Power

Having in mind the understanding of Fenelon and Jones as to the nature of God and the nature of man, one may proceed to a consideration of their views concerning the relationship between God and man and, consequently, a life filled with power.

a. The Source of Power

Both men would agree that man is incapable of empowering his own life with the type of energy that would produce the same quality of life and work as does the Christian life.

According to Fenelon, God as Creator and Prime Mover would

necessarily be the ultimate source of power who, asserting His divine initiative, may act upon His creation. His instruments of power are many, including the written word, the spoken word, physical laws in nature, but above and beyond even these it is the power of the Holy Spirit who acts through them all as well as within the soul of man.¹

Similarly does Jones believe that the most dynamic element in the universe is the gift of the Holy Spirit. He is God in action. He is God where it is most important--within man. He can work in the place where life is decided.² Jones believes that the Spirit was active in a different capacity before the time of Christ, for He was only released sparingly to a few men. But at the time of Pentecost, He was released freely to the one who accepted the terms of reception, because the Spirit of Jesus had tempered the content of the Spirit.³

Jones considers the reception of the Holy Spirit to be a crisis experience whereas Fenelon does not relate any specific time at which the Spirit becomes more active in one's life.

b. The Means to Power

It has been recognized that both Jones and Fenelon believed in the ability of man to choose between the good for which God intended him and evil. Fenelon believed that man had continually abused his freedom until his life was completely self-centered, decreasing his openness to the indwelling of God's Spirit, and increasing in subjection to God's just punishment.

.

1. Fenelon, Christian Perfection, pp. 155, 156.
2. Jones, The Way to Power and Poise, p. 29.
3. Cf. ante, p. 39.

Jones believed that man has the capacity to move in either of two directions, to pursue selfish ends or those of God. When self becomes the center of life, it is evil.¹

Both would agree that Christ is of central importance in view of this situation. Fenelon spoke of Jesus who became a child to humble man's vain and foolish wisdom, by his childhood and the folly of his cross.² He provided the means of reconciliation with God. But again man must choose to accept or reject the gift.

Jones believes that the atoning work of Christ accomplished three ends; redemption from past evils, redemption from a dominating environment, and redemption from one's self-centered concerns.³

Jones also believes that with the acceptance of Christ occurred a spiritual act known as the new birth at which time one receives a measure of the indwelling Spirit.⁴ His new life does not have an abundance of power. Therefore, he believes that there is a second blessing of the Holy Spirit necessary for an overflowing of life.⁵

Fenelon believed in the indwelling work of the Spirit, but nowhere mentions explicitly that there are crisis experiences in which the Spirit enters with or without measure. His emphasis is more of a progressive growth toward perfection by man's willful effort in the face of his relationship to God.

c. Growth in Power

.....

1. Jones, Growing Spiritually, p. 15.
2. Ante, p. 11.
3. Jones, Growing Spiritually, p. 16.
4. Ante, p. 40.
5. Ibid.

A slight contrast between the two men lies in this particular area for Fenelon is a man who perseveres toward the goal of pure love, at times seemingly to the negation of personality and its use to change the environment. But Jones feels that the blessing of the Holy Spirit with power tends to underline the personality in a positive manner, that the total person may be used effectively for the work of the Kingdom of God.

Fenelon's progressive steps to the goal of pure love included the following: abandonment to God or complete submission of the will to Him; subjection of one's natural appetites; cessation of reliance upon inner sensations to prove the reality of spiritual experiences; destruction of self-reliance; riddance of rebellion against God's purposeful activity in his life; and holy indifference or complete union with God. These are accomplished by faith, reading, prayer, days of withdrawal and recollection, use of the sacraments, imitating Jesus Christ and practicing the presence of God through joy in abandonment and suffering, self-forgetfulness, thankfulness, renunciation and dependence.¹

Stanley Jones believes that nothing was necessary for the reception of the Holy Spirit without measure but the surrendered will and appropriating faith. This is to be preceded by prayerful preparation and meditation.²

But to him this second blessing of the Holy Spirit was an all-inclusive cleansing process where the heart became pure and un-

.

1. Ante, pp. 13-16.

2. Ante, p. 40.

divided.¹ It was not necessary to subject one's natural appetites for they were oriented in God by the continual cleansing of the subconscious by the Holy Spirit. When brought to the consciousness of man he sets about, with the aid of the Spirit, to rid himself of old habits and attitudes not consistent with the new life. "The work of the Holy Spirit in the subconscious mind can be summed up in these words--convincing, constraining, cleansing, co-ordinating, consecrating, contributing, comforting, controlling."² In the light of the Spirit's work one may then accept hardships as opportunities for effecting God's purposes as well as sharing the blessings with others.

3. Conflicts to a Spiritually-Empowered Life

As long as man dwells upon earth and is a very real being in an equally real environment he will be subject to conflict and to the challenge of whatever stability he possesses. According to Fenelon this challenge is involved in the process of overcoming self and selfish concerns in the attempt to establish a relationship of pure love for God. But to Stanley Jones the challenge is a part of the natural growth process in becoming more like Christ. He believes man is not saved out of his environment but is re-oriented within it and is capable of growth as he learns to overcome environing influences, to make it serve his purposes. Consequently, he has an effect upon the environment as well. Man grows according to his adjustment to the environment and the way he affects its changes.

.....

1. Jones, *The Way to Power and Poise*, p. 99.
2. *Ibid.*, p. 111

a. Fenelon's View Particularized

Fenelon believed that many faults were voluntary in different degrees.¹ At times they are committed not so much with reflection, but with a freedom which does not heed a certain intimate guidance of the conscience and should, ordinarily, cause one to hesitate before committing the fault. He believes, further, that the closer one draws to God, the more magnified are the previously insignificant faults, illuminated by the holiness of God.²

Then again he recalls that everyone is tempted, even Christ, for a purpose. He says "We are only here below to be tested by temptation."³ He says further:

Everything is temptation on earth. Crosses tempt us by irritating our pride, and prosperity by soothing it. Our life is a continual combat, but a combat in which Jesus Christ fights with us. We must let temptation rage around us and not cease to go forward; as a traveller, surprised by a great wind on a plain, wraps his cloak⁴ around him and goes always on despite the bad weather.

The proof of the depth of man's relationship to God is not only seen in the stopping of evil but in the addition of the practice of good.⁵ Therefore, when one abstains from evil practices and yet bears no fruit as a result of an inner change, one may question the validity of that change. One may conclude, then, that the conflict is twofold: the cessation of practicing evil, and the growth into manifesting the positive aspects of the new life within.

.

1. Fenelon, Christian Perfection, p. 22.
2. Loc. Cit.
3. Fenelon, Christian Perfection, p. 24.
4. Ibid., p. 25.
5. Ibid., p. 37.

b. The View of Stanley Jones

Allusion has heretofore been given to the reception of the Holy Spirit at the time of the new birth in the Spirit and to the second blessing when the Spirit is given without measure, and who works within the subconsciousness of man. One may ask whether the cleansing of the Holy Spirit takes place after conversion and whether it is final or continuous. Jones answers:

In answer to the first, the usual experience is that cleansing of the subconscious takes place after conversion. The fact is that it is usually only after conversion that we feel the conflict with the subconscious. For before conversion life is often unified on a very low level. Then comes conversion-- a new life and a new loyalty is introduced into the conscious mind. But the subconscious mind does not accept the sway of this new loyalty and love. There is an inner revolt--conflict ensues. It is then that we are driven to seek redemption of the subconscious.¹

The initial surrender to God produces a desire to want to respond to God's daily manifestations of grace.

The Holy Spirit then begins to work to deliver man from the sense of fear and inferiority as well as from the desire to escape life's responsibilities.² Such activity frees one from self-hate, for the individual does not know where the work of the Spirit ends and his will begins. Jones also believes that the Christian's bitterness to others is merely hatred of himself which he has projected onto others and onto God.³ The proof of the working of the Spirit is the agreement of the spirit of man. The Spirit is the religious witness, working downward, while man's spirit, the scientific witness, is the

.

1. Jones, *The Way to Power and Poise*, p. 112.
2. *Ibid.*, p. 111.
3. *Loc. cit.*

witness of the facts.¹

The Spirit then works within the conscience, or the capacity to distinguish right from wrong according to one's standards, to purify it. Therefore, one is cleansed in the subconscious and the conscience, aided by the witness of the divine Spirit and man's inner spirit, to affect his conscious reactions to his environment. With this inner power man can meet the obstacles of his environment, adjust to them and set about perfecting them.

c. Conclusion

It would seem, in view of the preceding discussion, that Fenelon would proceed from outer temptations and their conquering to a deeper relationship with God, and Jones would work from the very innermost parts of man's nature, the subconscious and its submission to the Holy Spirit, to an adjustment to his environment with an attempt to change it. But one must constantly keep before him the fact that these many facets are intricately interwoven, and differentiation of the activity of God and the activity of man is difficult to discern.

4. Application of Power in Everyday Life

It will be interesting to note that in the application of power in a practical way into everyday life there is great similarity between Fenelon and Jones as to personal application, but that the social implications are quite different.

a. Simplicity, Humility and Peace

Fenelon reached the decision that complete union with God re-

.

1. Jones, The Way to Power and Poise, p. 114.

sulted in simplicity in life, for man's soul is righted and there is no necessity for retrospection of past deeds.¹ He is free to move forward without reflection upon his previous steps. The greatest danger to this simplicity is the tendency of man to pride himself on his success or effectiveness in that life. The most important thing in simplicity of living is to have complete trust in God to take care of his interests in pleasure, convenience and reputation.

The humble man does not seek anything for himself so expects nothing. Humility is living not unto self, but allowing Jesus Christ to live in him. Jesus Christ demonstrated true humility by lowering himself to the same state as man.

Peace, to Fenelon, arose from a pure conscience and a conscience that resisted God could find no peace. The peace of God calms man, preserves his conscience, is justly operative, deepens his relationship with God and provides strength in temptation.

All three are inter-active for simplicity produces peace and peace leads to a simple life. Humility provides the underlying tone or quality of the life in God.²

b. Power and Poise, Mastery and Abundant Living

Basically, Jones asserts, man is seeking an inner security or stability. He is searching for the Plus in life to which he can cling and then function correctly in the midst of his environment. When man has been completely honest with himself, has confessed his faults to God and has experienced the grace of God in Christ and the Holy

.

1. Ante, p. 19.

2. Ante, pp. 19-21.

Spirit, he has then become God-centered on the way toward becoming a powerful and poised tool for God's service. His motivation becomes the love of God in and through him so that his work is revitalized and, consequently, more effective in furthering the Kingdom of God.

Mastery springs from one's relation to God primarily as the mastery of Jesus Christ takes root and develops control in the life of the Christian. The mastered individual then relates himself in love to those who are also under the mastery of Christ. Together they combine forces to introduce the Master to their enemies, those who do not heed the Gospel. The Kingdom and its members are united under the mastery of Jesus Christ through the power of the Holy Spirit to the end of bringing others into the Kingdom.

And finally the powerful Christian life is a life of abundant blessing, to the individual believer as well as to those with whom he comes in contact. Such living depends upon, first of all, the individual's growing awareness of God's plan for his life, brought about by true prayer. The one who lives abundantly bears the marks of Jesus, manifests the fruits of the Spirit, and is constantly open to the gracious activity of God in his life. He faces his circumstances, both hardship and blessing, as opportunities in which God can effect His own purposes. Only then does he become a channel out of which flows life abundant as bestowed by God upon him and his environment.¹

c. Comparison

Fenelon and Jones would both agree that an inner dynamic operating within the totality of the personality serves to produce a

.

1. Ante, pp. 43-44.

basic peaceful undertone to life. Such peace arose from a pure conscience before God, a conscience constantly yielding to the will of God. When one is at peace with himself he can be far more effective in his service for God.

Humility is a Christ-like quality that Fenelon stressed explicitly more than Jones, though the latter implied such a quality in his life as well as his writings. Humility to Fenelon meant an almost self denial, but to Jones humility was a giving of self to others that they may be attracted to the vitality of Life in the Gospel.

Both would agree to the simplicity of life in the life filled with spiritual power. To Fenelon it meant a release from past guilt of sin and freedom to move forward in obedient trust in God. To

Jones simplicity meant doing that which was natural, freedom of expression. For he says, "When we are most possessed by the Supernatural, we are most natural, most ourselves."¹ Life is then reduced to the most simple, so man no longer fights for self-centered supremacy but is Spirit-centered.

In spite of the similarity in results, the goal in view tends to vary to some degree. Fenelon accepts these experiences as they contribute to the deepening of his relationship to God. That is his primary focus. Jones, on the other hand, though he acknowledges the growth and depth of spiritual life reached in this ongoing experience, has his environment well in view. He has sought to relate the personal

.

1. Jones, The Way to Power and Poise, p. 125.

inner experience to the environment in such a way that others in the environment who are experiencing the same insecurities and instabilities will recognize the answer to their need and respond to it. Jones believes the response can grow until a world Christian order is established.

D. Summary

The purpose of this chapter was to compare and analyze the lives and writings of Fenelon and Jones in order to determine similarities and differences of view as it related to the components of a spiritually-empowered life. Such a study would be helpful in discovering the enduring truths on the basis of the experiences of these two men in order to understand their relevance to the present day.

It was discovered that the early formative childhood years of the two were completely different. Fenelon was reared in a family of reputation, in an atmosphere of strict piety, while Jones' life was that of an average American boy, subjected to no particular religious emphasis at that time. Fenelon was well-trained from boyhood for his work in the church where he rose to great heights. Jones was educated in the public school and, until college days, was not interested in spiritual matters to any great degree.

Both men overcame difficulties in physical health by using them to serve God's purposes for their lives. Although Fenelon desired to labor as a foreign missionary, his weak physical disposition caused him to exert his influence through the church and his writings. Jones, on the other hand, while a missionary to India, endured the crisis of

an impending nervous breakdown, only to strengthen his vital relationship with God.

In their spiritual experiences these men differed in some respects. Fenelon was a product of the nurture or growth type of experience in his relationship to God from childhood to adulthood. Jones again was confronted with a crisis experience and had an instantaneous type of conversion. Such experiences greatly affected their views and writings.

Both men possessed strength of character, but were subject to human weaknesses which they sought to overcome in the progress of their Christian experience.

Both were greatly influenced by individuals and the times in which they wrote. Fenelon adopted the doctrine of pure love, introduced to him by Madame Guyon, and made it the central factor in his spiritual pursuits. Jones, in the contemporary situation, has been influenced by evangelists, religious and social leaders throughout the world, and men from all walks of life. Fenelon's tendency was to escape his environment to communion with God, while Jones sought to change his environment by presenting to the world the pure Gospel of Jesus Christ.

In examining their writings it was discovered that there were similarities therein. Both agreed that, in a spiritually-empowered life, God was the Source of Power, man being completely incapable of originating it in and of himself. Both would agree that Jesus Christ was principal to a basic establishment of the relationship between God and man. To Fenelon Christ reconciled man to God through

his work on the cross. To this fact Jones added another--Jesus became the redeemer from past deeds, the domination of the environment, and self-centeredness. Man was then a God-oriented soul.

But growth in power differed to a certain extent, again based upon their own particular experiences. To Fenelon growth in power was gradual, accompanying the activity of man and God, as together they worked toward the end of a pure love relationship. But to Jones growth began at conversion, being accelerated at the second blessing of the Holy Spirit when He was released in the inner life of man to work out God's plan of reconstruction of life. Jones did not ignore the factor of man's will for he recognized the necessity of continual surrender to the Holy Spirit. Both men agreed that prayer, meditation, and use of the Scriptures prepared man for the working of God within.

Effects upon daily living included peace, simplicity and humility for Fenelon, and mastery, power and poise and abundant living for Jones. Such results were interwoven between the writings of the two men. Jones, however, related himself to the present day's moral, social and mental problems. No matter what the problem, Jesus Christ could fulfill the need, the Holy Spirit could revitalize it and the Kingdom of God could be furthered.

Such is the comparison of the two men. Though they lived at different times, underwent different experiences, and related themselves to God and man by variation in approach, essentially they agreed in concept of God and man's need for Him.

CHAPTER IV
SUMMARY AND CONCLUSION

CHAPTER IV

SUMMARY AND CONCLUSION

A. Summary

Francois de Fenelon and E. Stanley Jones, though of different faiths and periods in history, may be considered outstanding figures in the religious world today because of the witness of their Christian lives and their literary contributions. It has been the purpose of this study to examine the lives and writings of these two men in order to grasp with fuller understanding their views concerning the elements involved in a spiritually empowered life.

In chapter one it was discovered that Fenelon arose in an atmosphere of strict piety, had an early introduction to the Church, received an exceptional education in religious institutions, and later was challenged to a deeper-life experience under the influence of Madame Guyon, consequently subjecting him to a great deal of persecution. This only served to increase his zeal for attempting to approach God on the basis of pure love, a factor which is revealed in the study of his literary accomplishments, Christian Perfection, and Letters to Men, in particular. Such a study, with emphasis upon his view of the elements of spiritual power, revealed the following:

I. An Understanding of the Nature of the Persons Involved

A. The Nature of God

1. God as central factor to all of religion
2. God as sovereign in all of history
3. God as providential
4. God as infinite in all things
5. God as creator
 - a. Power revealed in creation
 - b. Compassion and love revealed in creation
 - c. Wisdom revealed in creation
6. God as all-sufficient being
7. God as a God of purpose
8. God as a God with a permissive will
9. God as beneficent
10. God as just
11. God as Initiator and Prime Mover

B. The Nature of Man

1. Man as created by God for God
2. Man as naturally dependent upon God
3. Man's purpose of loving and glorifying God without loving self
4. Man as sustained by God
5. Man's reception of character, purity of heart and love from God due to his own incapability of them
6. Man's capacity for the indwelling of God's Spirit
7. Man's possession of an ego, the conflicting element to God's indwelling Spirit
8. Man as a sinner
9. Man's free will to make choices between good and evil
10. Man's sin calling forth God's judgment and punishment

II. The Realization of Power

A. The Means of Attaining Power

1. God as the Source of Power
2. God's provision of the means of restoration of the relationship with God through His Son, Jesus Christ
3. Man's acceptance of Jesus Christ and its involving submission of his will to God

B. The Means of Maintaining Power

1. Man's goal of pure love for God, a love free from any selfish interest
2. This level of love attained by:
 - a. Abandonment to God
 - b. Bringing of one's natural appetites under subjection
 - c. Cessation of reliance upon inner sensations to prove the reality of spiritual experiences
 - d. Destruction of self-reliance
 - e. Riddance of rebellion at God's working
 - f. Realization of holy indifference

3. Man's activity:
 - a. Faith in God
 - b. Reading and prayer - regular and spontaneous
 - c. Withdrawal and recollection
 - d. Meditation
 - e. Use of the sacraments
 - f. Imitation of Jesus Christ
 - (1) Living as He lived
 - (2) Thinking as He thought
 - (3) Conforming to His image
 - g. Practice the Presence of God
 - (1) Joy in abandonment
 - (2) Self-forgetfulness
 - (3) Thankfulness
 - (4) Renunciation
 - (5) Denunciation
 - h. Suffering
- C. The Extent of Power
 1. Affects the total person
 2. Growth in the relationship with God - pure love
 - a. Temperance
 - b. Forbearance
 - c. Chastity
 - d. Truth
 - e. Kindness
 - f. Forgiveness
 - g. Justice
 3. Love for God's creatures

III. The Effects Upon Daily Living

- A. Simplicity
 1. Freedom to progress
 2. Lack of concern for others' opinions
 3. Naturalness
- B. Humility
 1. Living unto Jesus
 2. Seeks nothing for self
 3. Satisfaction with God's will
- C. Peace
 1. Pure conscience
 2. Calming of man's passions
 3. Uniting with God
 4. Strength against temptation

In chapter two it was discovered that Jones' background was quite different in many respects from that of Fenelon. For one thing, there was no particular emphasis upon religion in his early years, but in his teens he experienced a conversion which led him later into

God's service. His education placed him in good standing with the millions from every walk of life with whom he has come in contact. His experiences in life, especially those arising from his service as a missionary in India, have greatly influenced his understanding of the components of spiritual power and their relevance to all mankind. A study of his books, Mastery, The Way to Power and Poise, Abundant Living, Growing Spiritually, How to Be a Transformed Person, and Victorious Living, has revealed:

- I. An Understanding of the Nature of the Persons Involved
 - A. The Nature of God
 1. Exercises divine initiative
 2. God as creator
 3. God as perfect life
 4. Creativity based upon love
 5. Desires to share nature
 6. Searches for man
 7. God as gracious redeemer
 8. Reveals self
 - a. Through Christ
 - b. Through collective experience
 - c. Through opening providences
 - d. Through the natural order
 - e. Through moral intelligence
 - f. Through the Inner Voice
 - B. The Nature of Man
 1. Made for creative growth
 2. Unfulfilled, incomplete in self
 3. Subject to eventual decay
 4. Possesses body, mind and soul
 5. Without God is unhappy
 6. Functions in an imperfect universe and reacts to it
 7. Goal of growth in character and achievement
 8. Rebellion against God and its outcome
 9. Desires reunion with heart of universe - God
 10. Possesses will to make choices
- II. The Realization of Power
 - A. The Means of Attaining Power
 1. Answer in Jesus Christ
 - a. Incarnation of God
 - b. Purpose: man to become like Him

- c. God's extension of grace and forgiveness
- d. Gives one sense of right orientation
- e. Brings forgiveness and restoration with God
- f. Personality affirmed, not negated
- g. Shows character of God most fully--new nature imparted
- h. Membership in the Kingdom of God
- 2. Steps to attainment of release from self to power
 - a. Honest consideration of one's own life
 - b. Confession of selfish desires
 - c. Acceptance of Christ as Lord and Master
 - d. Breaking away from old habits
 - e. Turning to Christ on terms of acceptability
 - f. Going into all human relationships with Christ
- B. The Means of Maintaining Power
 - 1. The Indwelling Holy Spirit
 - a. Provides resources within
 - b. Accompanied by Spirit of Jesus to give balance
 - 2. Man's responsibility of preparation
 - 3. Steps to Power
 - a. Clearing way through Christ's atonement
 - b. Clearing way between man and himself by the Spirit
 - 4. Procedure
 - a. New birth and Spirit received with measure
 - b. Second blessing of Spirit without measure
 - (1) Self-surrender
 - (2) Prayerful preparation and meditation
 - (3) Patience and faith
 - c. God-oriented life
- C. Obstacles to be overcome
 - 1. Unsurrendered self
 - 2. Resentments
 - 3. Self-righteous pride
 - 4. Spiritual impotence
 - 5. Fear
 - 6. Spiritual dullness and guidance by outer events
 - 7. Anger or hate
 - 8. Worry or Anxiety
 - 9. Unresolved guilt
 - 10. Negativism or inferiority attitude
 - 11. Undisciplined desires
 - 12. Conscious or unconscious insincerities
 - 13. Divided loyalties
 - 14. Unbalanced virtues
 - 15. Ignorance or lack of judgment
 - 16. Physical disharmonies
 - 17. An unchristian social order
 - 18. Lack of total life discipline
 - 19. Lack of a creative, outgoing love
- D. The Extent of Power
 - 1. Man's skills directed to higher ends
 - 2. Negativism replaced with positive attitudes
 - 3. The fruits of the Spirit
 - 4. Positive social action

III. Effects Upon Daily Living

- A. Power and Poise
 - 1. Personal stability
 - 2. Stability in the midst of one's environment
 - 3. Influence upon and changing of one's environment
- B. Mastery
 - 1. Personal mastery by Christ, the Master
 - 2. Relation to believers
 - 3. Relation to enemies
- C. Abundant Living
 - 1. Skill at working out God's plan for life
 - 2. Makes adverse surrounding serve God's purposes
 - 3. Bears marks of Jesus
 - 4. Encircled by God's grace

Chapter three was concerned with the comparison and the analysis of the lives and writings of Fenelon and Jones. The two men differed in home situation, time in history, length and type of Christian experience and training. Fenelon's background was one of nurture in the faith, aided by a home atmosphere of piety and early theological training, while Jones grew up in an average type home situation and had little concentrated Christian training until after his conversion when he attended college. The study also revealed that both of these men exhibited certain human weaknesses in spite of their strong Christian character and faith.

Chapter three also compared the devotional writings of Fenelon and Jones for the purpose of discovering their views as to the elements of spiritual power in practical living. It was revealed that Fenelon addressed himself in the expressions of a clergyman more to the theological implications of the God-man relationship, whereas Jones added to this the psychological and sociological ramifications of the Christian Gospel, man in relation to God and to his environment.

The men agreed essentially as to the nature of God and man's need for Him, though Fenelon was not explicit as to the time when man first becomes aware of this need, again due to his particular background. Jones, on the other hand, recalled his crisis experience of conversion and considers that encounter to be the pivot point in the pursuits of man in life. Both men recognize the importance of Jesus Christ in redemption before man can live a life of power.

To Fenelon and Jones, God is the source of power. The Holy Spirit is the agent or the dynamic in the life of the Christian. Fenelon does not elaborate on this fact, but it is at the crux of Jones' teaching. The Holy Spirit is at work, according to Jones, in the life of the Christian, to cleanse, to change and to prepare the life for taking on the characteristics of a Christ-like nature. He is given at conversion with measure and a second time without measure, after prayerful preparation. Both men consider the human will in making choices of importance, Fenelon believing it must be brought under complete subjection to God, and Jones recognizing that there is need for daily surrender to the work of the Holy Spirit.

Essentially the two men agree to the conflicts existing in one's life to hamper the power-filled life, chief among them being the selfish ego. However, Stanley Jones believes that rather than fleeing from the conflicts, the Christian must use them for God's purposes. At times they exist in one's environment but often they are subjective in nature.

The effects upon daily living are quite similar: peace, simplicity, humility, power and poise, mastery and abundant living, although Stanley Jones is far more concerned with the influence of the Gospel

upon society. He believes in the power of the Gospel to the extent that if it were rightfully propagated there could one day be established a Christian world order. Fenelon, on the other hand, tends to limit the propagation of the Gospel as the work of the Church and its life to be best lived by the churchmen themselves.

B. Conclusion

This study has shown that two individuals of very human and yet strongly Christian character discovered the secret of abundant living as well as maintaining a powerful witness for Jesus Christ. It has shown that fulfillment of life is found in God and that the highest attainment one can ever achieve is growth in character as revealed in Christ. The Holy Spirit was found to be the activating force within the life, proper conditions having been established for His indwelling. The Christian can, therefore, take heart in the fact that this power is available for those who desire it and are willing to surrender self to attain it.

Fenelon exhibited a character of love as he endeavored to grow into a deeper relationship of pure love with and for God. Jones revealed how the power of the Holy Spirit could minister through a life that was continually yielded to Him.

Such a power is at the disposal of Christians today who realize its significance in a life of service. It behooves one, on the basis of the factors disclosed herein, to examine his life in the light of these findings and in prayerful meditation, to see wherein his life measures up to the requirements for a spiritually-empowered life, as

well as to the realization of that power. For it avails little to be aware of the power and yet not realize it in one's own life. The Christian is likewise possessive of a great responsibility to utilize the power at his disposal that he may propagate the reality of the Gospel in an effective manner.

Today, as in days past, the world is in need of orientation to its intended purpose and the fulfillment of God's plan for the highest good. It rests upon the Christian to live the life he knows God is desirous of living through him, that the Gospel may be proclaimed to the need of all mankind.

BIBLIOGRAPHY

BIBLIOGRAPHY

A. Primary Sources

Fenelon, Francois, The Spiritual Letters of Archbishop Fenelon, Letters to Men, Translated by Sidney Lear, E. P. Dutton and Company, New York, 1895.

_____, Christian Perfection, Harper & Brothers Publishers, New York, 1947.

Jones, E. Stanley, Abundant Living, Abingdon-Cokesbury Press, New York, 1942.

_____, Growing Spiritually, Abingdon-Cokesbury Press, New York, 1953.

_____, How To Be a Transformed Person, Abingdon-Cokesbury Press, New York, 1951.

_____, Mastery, The Art of Mastering Life, The Abingdon Press, New York, 1955.

_____, The Way to Power and Poise, Abingdon-Cokesbury Press, New York, 1949.

_____, Victorious Living, The Abingdon Press, New York, 1936.

B. Secondary Sources

Eddy, Sherwood, Pathfinders of the World Missionary Crusade, Abingdon-Cokesbury Press, New York, 1945.

Fenelon, Francois, Meditations and Devotions, From the Writings of Francois de Salignac de la Mothe Fenelon, Archbishop of Cambrai, Selected and Translated by Elizabeth C. Fenn, Morehouse-Gorham Company, New York, 1952.

_____, A Guide to True Peace, or The Excellency of Inward and Spiritual Prayer, Compiled chiefly from the writings of Fenelon, Guyon, and Molinos, Published in association with Pendle Hill by Harper & Brothers, New York and London, 1946.

Follen, Ella L., Selections from the Writings of Fenelon with a Memoir of His Life, James Munroe and Company, Boston, 1941

Jones, E. Stanley, Christ at the Round Table, The Abingdon Press, New York, 1928.

_____, Is the Kingdom of God Realism?, Abingdon-Cokesbury Press, New York, 1940.

_____, The Choice Before Us, The Abingdon Press, New York, 1937.

_____, The Christ of the American Road, Abingdon-Cokesbury Press, New York, 1944.

_____, The Christ of the Mount, The Abingdon Press, New York, 1931.

News Releases, The Board of Foreign Missions and the Church Extension of the Methodist Church, 150 Fifth Avenue, New York, New York.

The Holy Bible, Revised Standard Version, Thomas Nelson & Sons, New York, 1952.

The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. IV, Francois de Fenelon, Baker Book House, Grand Rapids, Michigan, 1952.

The Catholic Encyclopedia, Vol. VI, Francois de Fenelon, The Encyclopedia Press, New York, 1913.

Upham, Thomas C., Life, Religious Opinions and Experience of Madame Guyon, including an account of the personal history and religious opinions of Fenelon, Archbishop of Cambrai, H. R. Allenson, Limited, London, 1920.

C. Periodicals

Lawson, Albert Linn, "Your Friend and His," Christian Herald, May, 1934.

Wilson, Francis C., "E. Stanley Jones - World Ambassador of 'The Way'," Zion's Herald, May 17, 1950.