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PRAYER IN THE LIFE OF THE CHRISTIAN WORKER
FROM A STUDY OF
FRANCOIS DE FENELON AND CHARLES GRANDISON FINNEY

by

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A Thesis

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

New York, N.Y.
April, 1948

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INTRODUCTION

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- B. The Method of Procedure
- C. Sources

PRAYER IN THE LIFE OF THE CHRISTIAN WORKER
FROM A STUDY OF
FRANCOIS DE FENELON AND CHARLES GRANDISON FINNEY

INTRODUCTION

A. The Subject

1. The Subject Stated and Justified

This thesis is to be a survey of prayer in the life of the Christian worker based upon a study of the lives and writings of Francois de Fenelon and Charles Finney. Prayer has been widely and differently used by Christian workers; it has been a drudgery to some and a source of joy and power to others. It is the purpose of this study to investigate the lives of two men who were unusually dynamic in Christian character and powerful in Christian ministry to discover the use and methods of prayer which they used.

The two men chosen for this study are of different faiths: Fenelon, a Catholic, and Finney, a Protestant. They are likewise outstanding men, recognized not only for their lives and ministry of the past, but also for their influence today. Fenelon, a great literary genius of the seventeenth century, and Finney, the greatest American revivalist of the eighteenth century, wrote much about prayer. Both men were experienced in its use and freely recommended it to others as the secret of fellowship with God and of power in Christian living.

It is not expected that the findings from this study will be generally descriptive of prayer in the lives of all Christian workers, but it is expected that the study will produce tangible

suggestions for effective prayer, which any Christian worker may apply to his prayer life. It is also expected that the Christian worker from this study will receive a challenge to more effective use of prayer in his Christian service.

2. The Subject Delimited

Because this is a survey study, the subject will be limited to specific references to prayer as found in biographical and autobiographical materials and in representative writings of these men. Prayer will not be evaluated except to measure the scope and content of this study by the standards of Christ. No other subjects related to prayer will be introduced except as they are definitely stated in relationship to prayer by the men being studied.

B. The Method of Procedure

In this study a brief historical background of the lives of Fenelon and Finney will be laid, and brief study of their characters and personalities will be made as the basis for comparing factors influencing their teachings on prayers. Representative writings of these men will be surveyed for statements and teaching on prayer, and references to their use of prayer will be included in formulating their prayer standards. The New Testament will be surveyed to discover the prayer standard therein. Finally, the lives, characters, influence, and certain representative prayers of these great men will be compared, and their prayer standards will be evaluated on the basis of the New Testament prayer standard.

C. Sources

The primary sources for this study are representative selected writings, biographical, and autobiographical material. In

the study of Fenelon, it will be necessary to use only secondary sources based upon original manuscript material for the study of his life. In formulating the New Testament prayer standard, the most recent Revised Standard Version of the New Testament will be used, except where other versions are indicated.

CHAPTER I

FRANCOIS DE SALIGNAC DE LA MOTHE FENELON,
CATHOLIC PRIEST AND AUTHOR

- A. Introduction
- B. Background and Early Life
- C. Later Life
- D. Character and Personality
- E. Writings
- F. Prayer in the Life and Writings of Fenelon
- G. Summary

CHAPTER I

FRANCOIS DE SALIGNAC DE LA MOTHE FENELON, CATHOLIC PRIEST AND AUTHOR

A. Introduction

It is the purpose of this chapter to survey the life, character, personality, and writings of Fenelon for his viewpoint on prayer. Within the last year Fenelon has again attracted public interest with the American edition of his book CHRISTIAN PERFECTION.¹ Many people have never heard of Fenelon. William Channing writes of him:

"It would be presumptuous to think of recommending Fenelon to the public today. In truth he never needed patronage. By a singular coincidence of circumstance, his rare excellence was revealed at the very beginning of his career. It is the peculiarity of his reputation, that it is as great among Protestants as among Catholics. He belongs to no sect. He is felt to express in his writings and life the universal spirit of Christianity...his fame grew under the censure of the church; but it was remarked at the time, that his whole fault lay 'in loving God too much.'"²

Janet, the great literary critic, has said of Fenelon:

"Greatness and nobility are the distinguishing characteristics of his life...he remains the most fascinating and enchanting personage of the seventeenth century."³

Few men have understood the human soul as has Fenelon, and few men have lived such pure lives. From a study of his life and two of his books, LETTERS TO MEN and CHRISTIAN PERFECTION, which are representative of his writings, Fenelon's view of prayer will be studied.⁴

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1. Charles Whiston, Christian Perfection, Harper and Brothers, New York, 1947.
2. William Channing, "Introductory Remarks to the Fourth Edition," Selections from the Writings of Fenelon, by Mrs. Follen, 1851, p. viii.
3. Paul Janet, Fenelon, his Life and Works, 1914, p. 256.
4. An essay "On Prayer" from Mrs. Follen's Selections will also be used.

B. Background and Early Life

1. Birth and Family Background

Francois de Salignac de la Mothe Fenelon, the youngest son by a second marriage of Count Pons de Salignac, a Gascon nobleman, was born in Perigord, France, August 6, 1651. Little is known about Fenelon's parents except that his father was elderly when the boy was born, and that his mother was pious, although somewhat careless.¹

2. Religious Inheritance

Fenelon's religious interest was undoubtedly the result of the influence of his uncle, the Marquis de Fenelon, a man of deeply religious nature, who took young Francois as his charge to replace his own son. As was the custom of his time Fenelon was destined for the church before he reached the age of accountability.

3. Early Training

Fenelon was carefully trained at home until he was twelve, when he was sent to the University of Cahors, and then was sent by his uncle to the College of Plessis, in Paris. There Fenelon showed such promise that he was granted permission to preach a sermon when he was but fifteen years old. Applause for the sermon was so great that the Marquis feared for Fenelon's humility and removed him to the seminary of Saint-Sulpice, for discipline and training in Christian perfection. Abbe Tronson, famous for his piety and learning, was a tremendous influence upon young Fenelon. Fenelon responded

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1. Viscount St. Cyres, Francois de Fenelon, 1911, p. 6.

whole-heartedly to this great mystic, who said of him:

"...he was not wanting in strength of will, but he gave himself up unreservedly to the direction of his Superior; he laid his heart bare before him, accepted his decisions as absolutely final, and was as completely dominated for the time as any pupil of the Jesuits."¹

It is little wonder that the favorite pupil Fenelon imbibed many of the views of consecration held by his great teacher.

4. Ordination and Ministry

Previous to his ordination, Fenelon was strongly inclined to become a missionary to Canada, and later to the Levant, but his uncle, recognizing Fenelon's health limitations, restrained him. At the age of twenty-four, Fenelon was ordained a priest, and for three years he worked in the parish of Saint-Sulpice, living in the seminary and ministering to the poor children and adults of the vicinity.

When he was twenty-seven, the young priest was nominated by the archbishop of Paris as Superior to the Society of Nouvelles Catholiques, where he spent the greater part of the next ten years of his life.

This society was instituted to strengthen the faith of newly converted Catholic women as well as to instruct women who wished to be converted. However, just after the death of his uncle, Fenelon accepted the appointment of the French King, Louis XIV, as missionary to the Protestants in the provinces of Puitou and Saintonge. The ministry here established Fenelon's reputation and made him the object of public interest. Even the Protestants were charmed with Fenelon; it is said of those in Poitou:

"...they never refused him their esteem and their admiration,

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1. Ella Sanders, Fenelon, his Friends and his Enemies, 1901, pp. 13-14.

and we may even say their love and confidence."¹

When Fenelon was thirty-eight, Louis XIV, impressed by Fenelon's reputation and qualifications, selected him to minister as preceptor for his young grandson and heir apparent, the Duke of Burgandy. In five years' time the influence of Fenelon changed the headstrong duke into a young man fit to be called a potential ruler because of his self-mastery. Fenelon's five years of service as teacher passed unrecognized by Louis XIV; then Fenelon again drew public attention by his nomination to the Abbey of St. Valery. One year after that, he was given the title of Archbishop of Cambrai, whereupon he immediately resigned the St. Valery Abbey, in spite of the king's objections.

5. Deeper-Life Experience

Perhaps the person most responsible for Fenelon's experiences in prayer and his growth in deeper-life experience, or Christian perfection, as Fenelon himself calls the teaching, was Madame Guyon. From the first contact with Madame Guyon, Fenelon became greatly interested in the subject of a fuller Christian experience. Madame Guyon, Janet claims, was "full of the insane belief that she was persecuted,"² and while unsteady in her home relationships with her husband and children, spent her wit and vanity in exciting people when she visited Paris.³ Bossuet, Fenelon's close friend until the time of their disagreement over Madame Guyon's doctrine, found in unexpurgated autobiographical material intrusted him that Madame Guyon

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1. Mrs. Follen, "Memoir of Fenelon," in Selections from the Writings of Fenelon, 1851, p. 9.
2. Janet, op. cit., p. 66.
3. Ibid., pp. 70-71.

"claimed power of diffusing spiritual grace."¹ The witness of nuns with whom she later lived, however, does not portray Madame Guyon as insane, although she may have been maladjusted and full of "characteristic inconsistencies"²:

"...she was frequently spoken of by the nuns of the monastery... They extolled, incessantly, her piety, her mildness, her resignation, the religious fervour of her conversations, and the great zeal with which she inspired her hearers for spiritual things."³

Fenelon's attitude at the time of his contact with Madame Guyon was that of humility, and he hungered for a richer spiritual experience. An intellectual giant, Fenelon stooped to learn from a layman, whose prayers and prayer teaching led him to the point of willingness to sacrifice everything for Christ.

C. Later Life

Fenelon persisted in his contacts with Madame Guyon in spite of the king's disfavor. Madame Guyon was herself suffering great persecution from the Roman Catholic Church because of her teaching of disinterested love, that God be loved for Himself alone, without any regard for his gifts to man. This doctrine was held by the Quietists, who supposed they had arrived at a state of such perfect love and who worshipped God "in stillness of the soul, in a perfect renunciation of self to him."⁴

1. Defense of the Deeper-Life Doctrine

Fenelon was reproachfully called a mystic for his view of "pure love."⁵ But Sanders writes:

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1. Janet, op. cit., pp. 72-73.

2. Ibid., p. 78.

3. L.F. Bausset, Life of Fenelon, 1810, vol. 1, p. 98.

4. Follen, op. cit., p. 12.

5. James Lawson, Deeper Experiences of Famous Christians, 1911, p. 114.

"It was...only because of the trend of thought in the age of Louis XIV that the name of mystic became one of reproach, and quietists and mystics were united as the objects of suspicion and contumely."¹

Fenelon was one of four persons appointed to examine the doctrine of Madame Guyon, but as he was in agreement with her doctrine, he took her defense. The Pope and Louis XIV united with literary genius Bossuet, whom Janet feels is surpassed by Fenelon, to plot Fenelon's downfall. Bishop Bossuet attacked Madame Guyon in a book, which he sent to Fenelon for approval. In reply, Fenelon wrote MAXIMS OF THE SAINTS CONCERNING THE INTERIOR LIFE, in which he showed that the writings of the Fathers of the early Church, as well as Church decisions down through history, had approved the doctrine of self-crucifixion. Fenelon revealed no vindictive spirit in his response to Bossuet's anger and resentment.

2. Persecution and Banishment

Bossuet then appealed to Pope Innocent III to condemn Fenelon's writings as heretical, but the Pope, an admirer of Fenelon, only censured a few of the expressions used in Fenelon's writings. For two years the board of cardinals appointed to investigate Fenelon's writings discussed them without reaching a decision. Finally the king became impatient, banished Fenelon to his diocese, and began persecution of Fenelon's friends. But Fenelon labored faithfully on.

3. Death

The death of Fenelon, at the age of sixty-four, brought about by the loss and death of friends, banishment, broken ties, and finally

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1. Sanders, op. cit., p. 5.

by an accident and resulting illness, "created profound sensation throughout Europe, where his virtue and genius were admired even more than in France."¹ It has been said that "with Fenelon dies an age of greatness and glory."² Fenelon's closing days, though racked with pain, were a witness to his calm, Christian faith.

D. Character and Personality

1. Religious Inclination

Fenelon's uncle, the Marquis Antoine de Fenelon, after the loss of his only son, had found in religion the only support in his affliction. The piety of the Marquis and his fatherly guidance were inspirational to young Fenelon. The influence of this uncle, together with that of his teachers, did much to nurture Fenelon's own religious inclination, and to heighten his religious zeal.

2. Traits

In childhood Fenelon displayed the same "soft, amiable character"³ which marked his adult life. He was "as credulous as a child, and as bold as Spinoza."⁴ He was pious and industrious, and his understanding of God so pervaded his life that there was no room for selfishness. Cormack writes:

"His mind was seldom warped by religious prejudice, and his heart was never debased by bigotry or wrong principles. He beheld a brother in every country, and Christians in every church."⁵

But Fenelon's character was not without weakness. He expressed

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1. Janet, op. cit., p. 250.
2. Bausset, op. cit., vol. 2, p. 324.
3. William Chambers, Papers for the People, 1850, vol. 4, No. 28, p. 4.
4. Janet, op. cit., p. 2.
5. John Cormack, Lives of the Ancient Philosophers, 1841, p. 32.

this natural weakness in the following words:

"There is a fundamental element of self-interest and instability in me of which I am ashamed. The slightest thing that saddens me makes me dejected, while the smallest matter that pleases me a little elates me beyond measure...I am to myself...the whole great diocese, more burdensome than the outside one, and a diocese which I am incapable of reforming."¹

At the loss of an old friend, Fenelon, who had so often comforted others, wrote, "I cannot grow accustomed to my loss."² In spite of these weaknesses and others, his record "establishes the conviction of his abiding purity of faith and conduct."³ One of his noblest traits was his love for God, which expressed itself compassionately toward man.

E. Writings

Fenelon was the first French Catholic to combine literary and spiritual genius. He was ninth in the house of Salignac who "reflected literary genius."⁴

1. Scope

Fenelon left twenty-two volumes of spiritual letters, but the spiritual element pervades his numerous secular writings. Outstanding in the secular field are his EDUCATION OF GIRLS, FABLES, DIALOGUES OF THE DEAD, and ADVENTURES OF TELEMACHUS, a poem composed after the model of Homer's ODYSSEY and written as a device for teaching his young charge, the Duke of Burgandy. This book, which has been translated into most modern languages and many editions, pictures an ideal social government and consequently incurred the wrath of Louis XIV,

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1. Janet, op. cit., p. 235.
2. Arthur Benson and H.F. Tatham, Men of Might, 1921, p. 111.
3. Sanders, op. cit., p. 3.
4. Cormack, op. cit., footnote, p. 10.

although no satire was intended by its author.¹ EDUCATION FOR GIRLS was not intended for the public, but "was written as a testimony of friendship, and to fulfil the pious intention of a virtuous mother."² However, this work became "an elementary book equally adaptable for every family and for all times and all places."³ Fenelon's religious writings are mainly pastoral instruction.

2. Quality

"In literary criticism," writes Janet, "Fenelon is a master of the first order."⁴ Channing warns one that Fenelon "needs to be read with caution, as do all who write from their own deeply excited minds."⁵ However, even Channing recognizes Fenelon's unity and spiritual emphasis.⁶ Janet claims that no French writer measured up to Fenelon in grace of style.⁷ He laboriously worked for precision. He mastered Greek and Latin mythology for use in his works. His imagery is clear and vivid. In fact, Fenelon is an artist:

"His art so conceals his art, as to produce an ease, a simplicity, and an elegance which the many ... regard as natural and spontaneous, but which the initiated know to be the result...of the highest mental cultivation, the most studious painstaking, and the most constant and diligent practice."⁸

People have judged Fenelon's writings to be the result of experience, for his insights and understanding of human nature are unusual. When in retirement and solely engaged in religious work,⁹ he wrote his book EDUCATION FOR GIRLS. Bausset recognizes this gift:

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1. St. Cyres, op. cit., p. 141; cf. Bausset, op. cit., vol. 2, p. 142.
2. Bausset, op. cit., vol. 1, p. 26.
3. Ibid.
4. Janet, op. cit., p. 210.
5. Channing, op. cit., pp. 17, 129.
6. Ibid.
7. Janet, op. cit., p. 167.
8. Chambers, op. cit., p. 18.
9. Bausset, op. cit., vol. 1, p. 27.

"He who reads this book would be tempted to believe that Fenelon could not have acquired so just and so accurate a knowledge of the customs and usages of society, otherwise than by an habitual intercourse with the world."¹

In addition to their literary qualities, the spiritual writings of Fenelon in particular have an unusual way of describing with piercing insight spiritual weaknesses and needs of the Christian:

"Through many readings the reader will know that he has been to school with one who knows both God and man deeply and accurately."²

F. Prayer in the Life and Writings of Fenelon

In the spiritual letters of Fenelon one finds the prayer truths by which this great Christian lived. One cannot read these letters without knowing that the author wrote of prayer from his own experience, and pointedly. Sanders writes:

"The Spiritual Letters of Fenelon have never and probably can never be superseded; but some of their enduring power is due to the fact that they were intended to meet the individual needs of the persons to whom they were addressed."³

1. Definition of Prayer

Fenelon seldom defines prayer in its total aspect; instead, he uses these many aspects as definitions. In one instance prayer is man's talking to God, and God's talking to man; in another, it is thirst for eternal goodness. Prayer also "must be the love of God," while at the same time it is love. Fenelon also defines prayer as the heart's desire and as delight in the Lord.

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1. Bausset, op. cit., vol. 1, p. 27.
2. Charles Whiston, "Preface to Part II," Christian Perfection, by Fenelon, p. lll.
3. Sanders, op. cit., p. 352.
4. Fenelon, Letters to Men, p. 178.
5. Follen, op. cit., p. lll.
6. Ibid., p. 125.
7. Fenelon, op. cit., p. 70; cf. Sanders, op. cit., p. 380.
8. Fenelon, op. cit., p. 245.
9. Ibid., p. 79.

2. Use of Prayer

"He who was without sin prayed constantly; how much more ought we, who are sinners, to be faithful in prayer."¹

The following of Christ's example,² then, is one of the purposes of Fenelon's prayers. Union with God³ is also a dominant purpose, even to the point of one's becoming a channel of "Divine Grace."⁴ The avoidance of temptation⁵ and the obtaining of courage are ends of prayer. "Pray that we may learn what we are, and what we ought to be,"⁶ Fenelon writes; therefore, prayer to him also serves to enlighten one of personal faults and weaknesses. Prayer also teaches one of all truth.⁷ But Fenelon also sees another purpose for prayer, to receive strength to overcome revealed weaknesses: "Prayer is...the remedy for our weaknesses, the rectifier of our faults."⁸ God's blessing upon our labor may be another aim for praying.⁹ The supply of needs,¹⁰ protection against self-willed action,¹¹ character formation,¹² wisdom and success,¹³ and serenity,¹⁴ are other purposes which Fenelon presents for prayer.

3. Conditions for Effective Prayer

Six conditions are put forth by Fenelon as conditions for successful, or answered, prayer. One requisite is worthiness, having

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1. Follen, op. cit., p. 116.
2. Fenelon, Letters to Men, p. 275.
3. Ibid., pp. 136, 175.
4. Ibid., p. 193.
5. Ibid., p. 194.
6. Ibid., p. 115.
7. Ibid., p. 71.
8. Follen, op. cit., p. 116.
9. Ibid.
10. Ibid., p. 114.
11. Fenelon, op. cit., p. 75.
12. Ibid., p. 70.
13. Follen, op. cit., p. 114 and Fenelon, op. cit., p. 75.
14. Follen, op. cit., p. 115.

a clear conscience. ¹ God's mercy must be accepted as the established ² basis for prayer. Confession is not only subject matter for prayer, ³ according to Fenelon, but is also a condition for answered prayer:

"Tell God that you cannot feel His love, that you are empty and cold, that He wearies you, that His Presence does not move you.."⁴

In addition to lack of feeling, temptations, heart wounds, indifference, weaknesses, and weariness with God ⁵ must be confessed.

Fenelon sets forth certain attitudes as basic to answered prayer. One must be at attention before God: "Our whole heart...must fasten on what it prays for; and every human object must disappear from our minds."⁶ In addition to attention, there must be inner silence:

"A state of continual mental activity, unless absolutely required by God, exhausts and dries up the inner life."⁷

"...we know little of interior silence. It lies in hushing our idle, restless, wandering imagination, in quieting the promptings of our worldly minds, and in suppressing the crowd of unprofitable thoughts which excite and disturb the soul."⁸

This silence of which Fenelon writes is not a state of blankness of mind, but an inward silence, a waiting upon God: "In the silence of prayer God will take away your mind, and fill you solely with His Own."⁹

Earnest desire, with the note of expectancy, is another attitude which Fenelon proposes as basic to successful prayer. ¹⁰ If we have not

earnest desire for the answers to our prayers, writes Fenelon, we cannot hope for blessing:¹¹

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1. Fenelon, Letters to Men, p. 287.
2. Follen, op. cit., p. 119.
3. Post, p. 22.
4. Fenelon, op. cit., pp. 50-51.
5. Ibid., pp. 52, 70, 177-178.
6. Follen, op. cit., p. 117.
7. Fenelon, op. cit., pp. 130-131.
8. Ibid., p. 179.
9. Ibid., p. 75.
10. Follen, op. cit., p. 111; cf. Fenelon, op. cit., pp. 117-118.
11. Follen, op. cit., p. 121.

"Methods and forms of prayer, received from pious and experienced Christians, should be treated with respect; but we must not neglect the essential of prayer, which is an earnest desire that God who knows our wants better than we do ourselves, will supply them."¹

Love for God is also an attitude requisite to successful prayer; but love must be measured by obedience.² Humility,³ patience,⁴ faith and trust,⁵ are also requisite attitudes. "The perfect heart is never weary of seeking God," wrote Fenelon.⁶ Thus, perseverance is also included in the necessary attitudes. Only sincerity in prayer, or prayer from the heart, will result in answers from God,⁷ and at the same time, this prayer must be made with heartiness.⁸

In addition to attitudes, Fenelon suggests another condition for successful prayer, trial, because it "purifies prayer and makes it fruitful."⁹ And finally, prayer must be made with pure intention.¹⁰ Fenelon explains this as meaning that the false and perishable things, "low and temporal interests,"¹¹ indulgence of passions, "irregular desires...and vain...pleasures"¹² should not be mixed with prayer for the accomplishment of His will.

4. Method of Prayer

a. Prayer Taught by God

Prayer must be taught one by God himself; "...it is God alone who can perfectly teach us,"¹³ writes Fenelon in an essay on prayer.

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1. Follen, op. cit., p. 124.
2. Ibid., pp. 120, 126; Fenelon, Christian Perfection, p. 49.
3. Follen, op. cit., p. 119; Fenelon, Letters to Men, p. 40.
4. Fenelon, Letters to Men, pp. 40, 117, 146, 180-181.
5. Ibid., pp. 80, 181, 184; Follen, op. cit., pp. 118-119.
6. Follen, op. cit., p. 121; cf. Fenelon, Letters to Men, p. 180.
7. Fenelon, Christian Perfection, pp. 49, 70, 73; Letters to Men, pp. 180, 254.
8. Ibid., Letters to Men, p. 175; Follen, op. cit., p. 121.
9. Ibid., Christian Perfection, p. 50; Letters to Men, p. 78.
10. Follen, op. cit., pp. 122-123.
11. Ibid.
12. Ibid.
13. Ibid., p. 109; cf. Fenelon, Letters to Men, p. 254.

One must not only speak, but also listen to God.¹ In connection with God as a teacher, Fenelon writes that reliance upon the Holy Spirit is necessary for prayer, as the "doctor within,"² through whom one is able to express himself adequately in prayer.

b. Prayer Supported by Scripture

Fenelon also suggests the method of using Scripture in prayer.

He writes:

"Prayer, in its turn, needs to be sustained by reading the Holy Scripture; for our meditations, if they are to be worth anything, should be the fruit, not of our thoughts, but of God's."³

One needs to pray, then, enlightened by the Scripture.

c. Prayer Combined with Meditation

Meditation is so closely allied to prayer, in Fenelon's thinking, that he often speaks of these in one phrase or carries one into the thought of the other:

"The way to learn this prayer (the heart prayer) is to fix upon some mystery or truth, and meditate silently upon it; and then having grasped it, apply it to yourself, make resolutions before God...ask Him to give you strength to accomplish that which He moves you to promise."⁴

d. Freedom in Prayer

Freedom must be employed in prayer. Pour out everything to God, Fenelon writes in one letter; hold "unreserved intercourse with God."⁵ There must be no resistance,⁶ but complete freedom.⁷ This is the result of a friendship basis, which enables one to "talk to God as

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1. Fenelon, Letters to Men, p. 71.
2. Ibid., Christian Perfection, p. 155.
3. Ibid., Letters to Men, p. 15.
4. Ibid., p. 254.
5. Ibid., p. 178.
6. Ibid., p. 179.
7. Ibid., pp. 3, 27.

to the best of friends¹., freely and confidently. This sense of freedom prepares one for prayer from the abundance of the heart.²

e. Simplicity of Prayer

One must pray simply:

"There is no need to say much to God. One often does not talk much to a friend whom one is delighted to see; one enjoys looking at him, and one says some few words which are purely matter of feeling. The mind has little or nothing to do with it; one says the same thing over and over again. One does not so much seek interchange of thought as rest and communion of heart with one's friend."³

"Prayer should be simple, heartfelt, rather than intellectual; short, earnest, simple reflections, straightforward towards God, not attempting to force unreal feelings."⁴

Prayer should consist of few points, also.⁵

f. Discipline in Prayer

Discipline, likewise, must be a part of one's prayer life.

"True prayer is not a matter of sense of imagination, but of the mind and will":⁶

"If neither your reverence for the great truths of religion...nor the interest of your salvation, have power to arrest your mind, and engage it in prayer...Make an effort to subject your mind to this discipline. You will gradually acquire habit and facility."⁷

g. Privacy in Prayer

Prayer does not necessarily have to be private, although Fenelon suggests definite periods and privacy for prayer. Since

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1. Fenelon, Letters to Men, p. 186; cf. pp. 177, 179.
2. Ibid., p. 178.
3. Ibid., p. 43.
4. Ibid., p. 146.
5. Ibid., p. 179.
6. Ibid.
7. Follen, op. cit., p. 113.
8. Fenelon, Christian Perfection, p. 102.
9. Ibid., Letters to Men, p. 170.

he recommends continual prayer,¹ even when one is surrounded by people, private prayer would not mean isolation, but a life or a prevailing attitude of prayer.

h. Time of Prayer

Time reserved daily for prayer was scheduled in the life of Fenelon, according to his letters,² with systematic,³ faithful⁴ observance.⁵ Morning prayer should be a part of the day's procedure, as should evening prayer.⁶ Prayer should be daily as well as practiced throughout the day,⁷ regardless of the free hours one may have.⁸ One can count on God to direct us in observing prayer.⁹

i. Occasion for Prayer

In addition to regular and systematic periods for prayer, special occasions should demand it. Prayer should accompany all study. Likewise, new undertakings should send one to prayer for that business:

"In all...such new beginnings make it a rule to lift your heart to God, and to offer yourself to Him, at certain fixed hours, and in certain important actions."¹⁰

j. Length of Prayer

Fenelon suggests that one quarter-hour of time is a good beginning for meditation periods, in which he includes prayer, gradually increasing the time to a half-hour in length.¹¹ Brevity in prayer is

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1. Fenelon, Letters to Men, p. 254.
2. Cf. Ibid., pp. 174, 242, 254.
3. Ibid., p. 197; Christian Perfection, p. 10.
4. Ibid., Christian Perfection, p. 73.
5. Ibid., Letters to Men, pp. 62, 254; Christian Perfection, p. 10.
6. Ibid., Letters to Men, p. 67; Christian Perfection, p. 10.
7. Ibid., Letters to Men, pp. 67, 170.
8. Ibid., Christian Perfection, p. 29.
9. Ibid., Letters to Men, p. 170.
10. Ibid., p. 22.
11. Ibid., pp. 63, 67.

suggested,¹ and "real prayer, though brief, would spread itself by degrees over all the day's doings..²" But God Himself is the true Guide for the length of our prayers, as He will direct.³

5. Subject Matter for Prayer

a. Feelings

One's feelings are a matter of prayer: joys, longings, indifference, weariness, or even lack of feeling toward God:⁴

"Make it your habit to speak with God, not of the set thoughts you work out, but of the warm feelings with which your heart is filled. If you feel His Presence, and are kindled by His Love, tell Him so...Tell God that you cannot feel His Love, that you are empty and cold, that He wearies you, that His Presence does not move you..⁵"

b. Thanksgiving

Thanksgiving furnishes subject matter for prayer, thanksgiving not only for being drawn to Him,⁶ but also for His protection, blessings, and gifts.⁷

c. Confession

Confession should compose a portion of one's prayer. Not only feelings,⁸ but also temptations, heart wounds, and personal weaknesses and needs⁹ should be confessed to God.

d. Requests

Also a part of prayer are requests. "Ask that you may act

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1. Fenelon, Christian Perfection, p. 73; Letters to Men, p. 67.
2. Ibid., Letters to Men, p. 71.
3. Ante, pp. 18-19.
4. Fenelon, Letters to Men, pp. 52, 177-178.
5. Ibid., p. 50-51.
6. Ibid., p. 51.
7. Ibid., p. 18.
8. Supra.
9. Fenelon, Letters to Men, pp. 70, 177-178.

according to His will..,"¹ Fenelon writes in one of his letters.
This is consistent with his view of being taught prayer by God Himself,²
as it includes glorifying God.³ Change of heart can also be wrought in
man through prayer and should serve as request material: "Ask God to
change your shrinking, reserved manner; offer yourself to Him when you
go amongst others."⁴ Closer attachment to God should also be a prayer
request of the Christian:

"Ask chiefly to be drawn to God through the affections, for it is
not by intellectual processes or arguments that He wins souls;
it is by the quickening of the heart and the humbling of the spirit."⁵

Difficulties and troubles, as well as personal needs, are subject
matter for prayer.⁶ These needs must not be the expression of passions
or "low and temporal interests,"⁷ nor must they be the result of "self-
love."⁸ Here Fenelon emphasizes the work of the Holy Spirit in enabling
one to express unselfish and acceptable needs in prayer.⁹ Light is a
further matter for prayer. Especially in connection with an unsaved
person is the prayer for light usable.¹⁰ Finally, everything should
be brought to God in prayer, for one cannot pray too much, writes
Fenelon.¹²

6. Dangers of Prayer

Prayer is not altogether of benefit to one. Fenelon writes:

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1. Fenelon, Letters to Men, p. 45.
2. Ante, pp. 18-19.
3. Follen, op. cit., p. 112.
4. Fenelon, Letters to Men, p. 47.
5. Ibid., p. 46.
6. Ibid., pp. 52, 70, 175, 177-178.
7. Follen, op. cit., p. 123.
8. Ibid.
9. Ibid., p. 124.
10. Fenelon, Letters to Men, p. 253.
11. Ibid., pp. 70, 75, 177-178.
12. Ibid., p. 75.

"...prayer...is exposed to all manner of deceptions and illusions unless you are directed by some one who is experienced in God's way. The very remedy which is intended to heal all your sickness may be turned to deadly poison."¹

One can be unworthy of prayer, having an uncleansed conscience, in which case prayer would only bring condemnation.²

7. Problems of Prayer

The problems of prayer as found in these two books being studied fall into two groups, the problem of a wandering mind, and the problem of dryness in prayer.

a. A Wandering Mind

The mind often wanders during prayer, without one's immediately knowing of it; in fact, this wandering of mind at times is inevitable.³ As long as these distractions are voluntary, they do no harm,⁴ and do not separate us from God's love.⁵ One should not be troubled by them but should look upon them as a means of reaching greater perfection,⁶ submitting to them humbly and seriously trying to overcome them, although not striving with them.⁷ The only real danger lies in becoming discouraged by the distractions.⁸ To make no effort to check the wandering mind is actually choosing to live in separation from God.⁹ "If you never wish distractions, you will never be distracted...."¹⁰ writes Fenelon. The will is predominant in remedying prayer

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1. Fenelon, Letters to Men, p. 275.
2. Ibid., p. 287.
3. Ibid., pp. 40, 53, 146, 183.
4. Ibid., Christian Perfection, p. 70.
5. Ibid., Letters to Men, p. 183.
6. Follen, op. cit., p. 117.
7. Fenelon, Letters to Men, pp. 146, 254.
8. Ibid.
9. Follen, op. cit., p. 118.
10. Fenelon, Christian Perfection, p. 94.

distracti¹ons. One can diminish the distracti²ons of the day and also increase quiet time with God, persevering in resuming attention at these times,³ but one must have the will to persevere. On the other hand, wandering minds during prayer may be of benefit to one:

"...they will help us more than a prayer accompanied by ardent feelings, because they humiliate us, mortify us and accustom us to seek God purely for himself, without the mingling of any pleasure."⁴

b. Dryness in Prayer

Dryness and lack of pleasure in prayer is "...the season of probation and temptation, and consequently the time for the most earnest recourse to God in urgent prayer."⁵ Prayer, though dry, if practiced faithfully,

"...accustoms the soul to carry its cross, hardens it against itself, humbles it, and practices it in the dark paths of faith."⁶

We must accept dryness in prayer, when it comes to us, with as much love of God as when we receive from Him satisfaction in prayer, and try to pray "as though it were not lacking."⁷

8. Prayer as Power

Since one's prayer is to be initiated at the instruction of God Himself, and is Spirit-directed, it necessarily must be powerful. As Fenelon understood Spirit-directed prayer, it can produce change-of-heart in man, it can either remove or remedy needs, and it can supply strength.⁸ To Fenelon, true and mighty prayer is power and produces

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1. Fenelon, Letters to Men, p. 53.
2. Ibid., p. 196.
3. Ibid., p. 40.
4. Ibid., Christian Perfection, p. 70; cf. Follen, op. cit., p. 117.
5. Ibid., Letters to Men, p. 81.
6. Ibid., p. 180.
7. Ibid., p. 204.
8. Ante, pp. 16, 23.

sure, profitable results.

G. Summary

In this chapter the historical study of the life of Fenelon has revealed that from his childhood he was destined for the church. His sensitive religious nature sought after the deeper-life experience, and this, together with his religious training and contacts with Madame Guyon, determined his doctrine of pure love and his persecution. Fenelon's life of ministry and teaching brought esteem and love to him and eventually brought him the honor of archbishopric of Cambrai. Humble contacts with Madame Guyon, a French mystic, brought Fenelon into deeper Christian experience and understanding of prayer. This contact forced Fenelon to defend himself against Louis XIV, the literary critic Bossuet (also his close friend at one time), and the Catholic Church. Even in banishment to his own diocese Fenelon continued his ministry of love, dying at the age of sixty-four. Fenelon's religious inclination from childhood and his own religious experience gave him a character of piety and unselfishness, climaxed by love for man, emanating from his intense love for God.

Fenelon's writings have been shown to be of superior literary quality, composed of both educational works and spiritual letters which are backed by Fenelon's own life testimony.

From the spiritual letters of Fenelon and essays in LETTERS TO MEN and CHRISTIAN PERFECTION, a survey of prayer has been made. Prayer is conversation with God, thirst for eternal goodness, the love of God Himself, the heart's desire, and delight in the Lord.

The purposes of prayer, as revealed in this study, are the following of Christ's example, union with God, the avoiding of temptation, the obtaining of courage, the enlightenment of one's faults and weaknesses,

strength to overcome these weaknesses, God's blessing upon our labor, the supply of needs, protection, character formation, success, and serenity.

Certain conditions for successful prayer have been discovered in this survey: personal worthiness; God's mercy; confession; attitudes of attention, inner silence (but not blankness of mind), earnest desire, love measured by obedience, humility, patience, faith and trust, perseverance, and heartiness; trial to purify prayer; and pure intention.

This study has furthermore revealed method of prayer. God, including the Holy Spirit, must teach prayer; man must not always speak to God throughout prayer, but at times must listen to God. Prayer should be sustained by the Scriptures. Meditation is closely allied to prayer and should be used in combination with prayer. Freedom must be employed in prayer, based upon true friendship with God. Prayer must be simple, many words not being necessary, but rather "short, earnest, simple reflections."¹ Discipline of mind and will enables one to form the habit of prayer. And finally, prayer is private in the sense of being carried on at definite times and is public in the sense of being individually possible in the midst of people.

A survey of subject matter for prayer has disclosed that one's feelings toward God, whether negative or positive, are a matter for prayer. Thanksgiving, likewise, should enter prayer, as should confession of temptations, heart wounds, and personal weaknesses and needs. Requests, too, should be a part of one's prayer, including asking God for direction in life, change of heart, closer attachment to God, remedy of difficulties, troubles, and personal needs as directed by the Holy Spirit, and light,

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1. Fenelon, Letters to Men, p. 146.

especially for others to see the way of salvation; in fact, everything should be subject matter for prayer.

The time of prayer, as found in this study, is inflexible and at the same time flexible, being at once scheduled, such as morning and evening prayer times, and otherwise frequent and spontaneous throughout the day.

The occasion for prayer has also been investigated in this study, with the findings that especially study and new undertakings demand prayer backing.

Prayer need not be long, according to this survey. In connection with meditation, one may begin with a quarter-hour period and gradually increase it to a half-hour period. Brevity is suggested, but God Himself is the true guide for this, as well as for the prayer's length.

It has been found that there is a danger in prayer. The prayer may not always be a blessing to the prayer; to an unworthy one, a person who prays without a cleansed conscience, prayer may become as "deadly poison."¹

The problems of prayer as discovered in this study are two, a wandering mind and dryness. A wandering mind during prayer is inevitable, especially for an undisciplined person, but as long as it is involuntary, no harm is done. Distractions in prayer, such as a wandering mind, do not separate the Christian from God's love. One should submit humbly to them, looking upon them as a means of reaching greater perfection. To make no effort to check such distractions is actually choosing to be alienated from God. The two remedies proposed for this

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1. Fenelon, Letters to Men, p. 275.

problem are: (1) to lessen the distractions of the day, and (2) to increase one's time of quietness before God. Perseverance must be employed. A wandering mind, however, may be of great blessing to one, humbling him to the point of greater crucifixion of the self.

At times of dryness in prayer one needs more than ever to pray. Persistence in prayer at these times "practices it (the soul) in the dark paths of faith."¹ One must, therefore, accept dryness in prayer with as much love for God as when there is deep satisfaction and joy in prayer.

Finally, this chapter has revealed that prayer, since it is Spirit-directed, providing conditions for effective prayer are met, of necessity must be powerful.

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1. Fenelon, Letters to Men, p. 180.

CHAPTER II

CHARLES GRANDISON FINNEY, AMERICAN REVIVALIST AND AUTHOR

- A. Introduction
- B. Background and Early Life
- C. Later Life
- D. Character and Personality
- E. Writings
- F. Prayer in the Life and Writings of Finney
- G. Summary

CHAPTER II

CHARLES GRANDISON FINNEY,
AMERICAN REVIVALIST AND AUTHOR

A. Introduction

Charles Grandison Finney, who has been called the greatest of American revivalists,¹ made such an impression upon early Christian life in America that no American today should be ignorant of his life, Christian zeal, and influence. Augustus Strong, who was converted under Finney's ministry writes, "he was very Paul for close dialectic,² he was a very John for emotional fervor."³ Strong suggests a reason for Finney's great power:

"Never before any preacher have I so felt that he was a mere vehicle and instrument of the Holy Spirit. The one great aim of his ministry and of his life was to serve souls."³

An investigation of the prayer life of such an American as Finney is appropriate in accomplishing the purpose of this thesis: to survey prayer in the life of the Christian worker from a study of the lives and writings of great Christians. From Charles Grandison Finney, a man through whom the Holy Spirit moved with great power, one would expect to find suggestions for effective prayer, which any Christian worker can profitably apply.

It is the purpose of this chapter to trace the place and the effect of prayer in the life and writings of Finney, especially in the early, most productive years of his life. One should understand

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1. Frank Beardsley, A History of American Revivals, 1904, p. 118.
2. Augustus Strong, Christ in Creation and Ethical Monism, 1849, p. 370.
3. Ibid., p. 385.

that Finney's great ministry was not based upon unsound procedures, although some of his methods are open to criticism. Strong writes of his work: "There were no appeals to thoughtless emotion; there was no dramatization for mere temporary effect."¹ Finney, though possessing a magnetic personality, accomplished his ministry as a channel of God's divine influence. Finney was "...a man who lived in hourly communion with God, a man upon whom rested the power of God."²

In order to determine Finney's use and method of prayer, three of his books will be used as representative of his writings: LECTURES ON REVIVALS OF RELIGION,³ SERMONS ON GOSPEL THEMES,⁴ and MEMOIRS OF REV. CHARLES FINNEY WRITTEN BY HIMSELF.⁵

B. Background and Early Life

1. Non-Religious Background

Charles Grandison Finney was born into a farmer's family August 29, 1792, in Warren, Connecticut. Two years later his parents moved to Oneida county in New York State, and later to the southern shores of Lake Ontario. Because Finney spent his youth in a virtual wilderness, he seldom had opportunity to hear the preaching of the Gospel. What he did hear was from an occasional traveler, often expounding ignorantly. Religious books were not available. Moreover, Finney's parents, though honest, law-abiding citizens, were not professing Christians, nor were many of his neighbors of a religious

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1. Strong, op. cit., p. 367.
2. Ibid., p. 385.
3. From henceforth in this thesis the popular title Revival Lectures will be used when referring to this book, 1868.
4. The popular title Gospel Themes will be used henceforth in this thesis in reference to this book, 1876.
5. Future reference to this book will be by the popular title Autobiography, 1903.

nature. One can say that all of the influences at work upon young Finney's early life were secular and worldly.

2. Education

At twenty years of age and with little formal education beyond common school, Finney accepted a teaching position in New Jersey, near New York City. Twice he returned to New England to resume the high school education he had begun there earlier. Discouraged from going to Yale College, he gave up plans for further formal education, although later he "acquired some knowledge of Latin, Greek, and Hebrew."¹ Six years later Finney began the study of law, working with Squire Wright, of Adams, New York, but this was interrupted by his conversion experience.

In 1822 Finney put himself under the care of Presbytery, who appointed him to theological study under the supervision of his pastor, Mr. Gale. Two years later he was licensed to preach.

3. Conversion and Deeper-Life Experience

Finney credits the town of Adams with providing his first religious influence, particularly through the ministry of Rev. George Gale. In his memoirs Finney writes:

"...when I went to Adams to study law, I was almost as ignorant of religion as a heathen. I had been brought up mostly in the woods. I had very little regard to the Sabbath, and had no definite knowledge of religious truths."²

Numerous references in his law books to the Mosaic Code led Finney to buy a Bible, which he began to study with interest. It was not long before he was convicted of his sinful state and began searching

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1. Charles G. Finney, Autobiography, p. 5.
2. Ibid., p. 7.

for salvation.

Prayer, however, proved to be a stumbling-block in his conversion experience. In attending the religious meetings at Adams, Finney noted much inconsistency:

"I was particularly struck with the fact that the prayers that I had listened to from week to week, were not, that I could see, answered. Indeed, I understood from their utterances in prayer, and from other remarks in their meetings, that those who offered them did not regard them as answered."¹

Personal pride also restrained Finney in becoming converted. He was unwilling to have people know of his spiritual search. When he prayed, he went so far as to plug the key hole, and if someone approached while he was reading the Bible, he would hastily cover it with other books. ² "I was ashamed to let them know how I felt....," he writes, "and...I was afraid they would misdirect me."³

⁴ One day, however, an inward voice arrested Finney as he walked to work, and he determined to settle his spiritual struggles at once. Withdrawing into the woods, he wrestled all morning in prayer:

"When I attempted to pray I found that my heart would not pray... I had nothing to say to God; or at least I could say but a few words, and those without heart."⁵

In despair Finney began to feel it was too late, that there was no hope for him. The sound of someone approaching caused him to open his eyes, but just at that moment his pride was revealed to him, and in deep shame he confessed his fear of men's seeing him in communion with God. From a state of mental assent to the Scriptures, Finney passed to voluntary trust:

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1. Finney, *Autobiography*, p. 9.
2. *Ibid.*, p. 13.
3. *Ibid.*,
4. *Ibid.*, p. 14.
5. *Ibid.*, p. 15.

"I told the Lord that I should take him at his word; that he could not lie, and that therefore I was sure he heard my prayer, and that he would be found of me."¹

From this time on, prayer became vital and fruitful in the life of Finney, and his sense of sin gave way to repose of mind.

Finney's conversion experience included an immediate spiritual deepening, such as many Christians experience only after years of study and spiritual growth. One must recognize Finney as a man peculiarly dealt with by God Himself.² Concerning his spiritual deepening Finney writes:

"There was no fire, and no light, in the room; nevertheless it appeared to me as if it were perfectly light. As I went in and shut the door after me, it seemed as if I met the Lord Jesus Christ face to face."³

This was followed by a mighty baptism of the Holy Spirit:

"Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me...It seemed like the very breath of God."⁴

Other revelations followed this baptism of the Spirit, most of them occurring in Finney's earlier life.

Although intensely fond of his profession before his conversion, Finney lost all desire to practice law. He became a new creature, not only in faith, but also in his calling.

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1. Finney, *Autobiography*, p. 17.
2. Note in *Letters to Men* the consistent capitalization of pronouns referring to Deity, contrasted with the consistent non-capitalization in *Christian Perfection* and in Finney's writings. This inconsistency may be the result of editorial choices. The procedure in this thesis will be to capitalize all possessive pronouns and adjectives referring to Deity when not actually quoting.
3. Finney, *op. cit.*, p. 19.
4. *Ibid.*, p. 20.

C. Later Life

1. Ministry

Immediately after his conversion, in the power of the Spirit¹ Finney began witnessing of Christ. He himself acknowledges the supernatural element in his ministry: "What the Lord enabled me to say seemed to take a wonderful hold upon the people."² Although he had never prayed before in public, Finney began to experience great liberty in such prayer. His minister, Mr. Gale, was brought to the place of confession, as were Finney's unbelieving parents and others in Adams.

From Adams, Finney spread his missionary labors to Evans' Mills, New York, where he ministered to two pastorless churches. In spite of the fact that one of his congregations had left a meeting with the feeling of great animosity, aroused by his accusations of deliberate rejection of Christ, Finney determined to pray the situation through to victory. With a deacon friend Finney fasted and prayed all day. He describes the result of this prayer tryst with God:

"The Spirit of God came upon me with such power that it was like opening a battery upon them. For more than an hour...the word of God came through me in a manner that I could see was carrying all before it. It was a fire and a hammer breaking the rock; and as the sword that was piercing to the dividing asunder of soul and spirit. I saw that a general conviction was spreading over the whole congregation."³

With the Evans' Mills incident revival swept into the neighboring vicinity, where Finney carried on evangelistic work. At Antwerp, known as Sodom because of its great wickedness, the most hardened men were turned to the Lord, and even insanity was healed.

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1. Finney, Autobiography, p. 26.
2. Ibid., p. 28. For a discussion of Finney's stand on the doctrine of original sin, election, and total depravity, with his subsequent refusal to be sent to Princeton Seminary, see pp. 42-44.
3. Ibid., p. 65.

Just after Finney's marriage he was so much in demand that he was separated from his wife for one entire winter, while he ministered to one urgent call after another.

Wherever Finney went, a revival sprang up. Even opposition could not stand in the way. At the next scene of his concentrated revival work, Gouveneur, when a group of young men united in opposition, Finney, with a friend, resorted to his greatest weapon, prayer:

"We therefore retired to a grove and gave ourselves up to prayer until we prevailed, and we felt confident that no power which earth or hell could interpose, would be allowed permanently to stop the revival."¹

This resulted in the opposition becoming converted.

At De Kalb the revival influence was so great that it was felt sixteen miles away, at Ogdensburgh. From Western, the next area of labor, revival spread to Rome, where the Spirit worked so powerfully that there was danger of an emotional outburst. The revival spirit is strikingly illustrated in the visit of the sheriff from Utica. Finney writes that as soon as the sheriff "crossed the old canal, a strange impression came over him, an awe so deep he could not shake it off. He felt as if God pervaded the whole atmosphere."² A few weeks later, when the revival reached Utica, this sheriff was converted. The work at Rome was the turning point in Finney's labors, from home missionary to general evangelist.

At Utica revival work continued with power. Finney was invited to visit a large cotton manufactory in a village neighboring Utica. The revival spirit had so penetrated the vicinity that as Finney walked through the room, first a girl who was mending a broken

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1. Finney, Autobiography, p. 122.
2. Ibid., p. 169.

needle burst into tears, and then other workers. The non-Christian proprietor expressed the sentiment of the community when he said to the superintendent:

"Stop the mill, and let the people attend to religion; for it is more important that our souls should be saved than that this factory run."¹

The gathering opposition in Auburn, where Finney next ministered, again led him to pray for "grace to ride out the storm."² His prayer-answer in this instance reveals his Christian philosophy of work:

"I felt assured that all would come out right; that my true course was to leave everything to God, and to keep about my work; and as the storm gathered and the opposition increased, I never for one moment doubted how it would result. I was never disturbed by it I never spent a waking hour thinking of it; when to all outward appearance, it seemed as if all the churches of the land, except where I had labored, would unite to shut me out of their pulpits."³

In Auburn Finney's ministry conquered all opposition and produced powerful revival in answer to prayer. In Troy and New Lebanon, likewise, Finney's ministry produced revival.

Of his next area of labor, Stephentown, Finney writes:

"As elsewhere, the striking characteristics of this revival, were a mighty spirit of prevailing prayer; overwhelming conviction of sin; sudden and powerful conversions to Christ; great love and abounding joy of the converts, and their great earnestness, activity, and usefulness in their prayers and labors for others."⁴

From Stephentown Finney went to Willmington, then to Philadelphia, where he labored for a year and a half. "In all this time," Finney writes of his work in Philadelphia, "there was no abatement of the revival, that I could see."⁵ Lumbermen coming to Philadelphia were

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1. Finney, Autobiography, p. 184.
2. Ibid., p. 193.
3. Ibid., p. 194.
4. Ibid., p. 232.
5. Ibid., p. 245.

converted and carried the revival back into the wilderness. With prayer for the Holy Spirit these converts produced powerful and remarkable revival:

"It spread to such an extent that in many cases persons would be convicted and converted, who had not attended any meetings, and who were almost as ignorant as heathen. Men who were getting out lumber, and were living in little shanties alone, or where two or three or more were together, would be seized with such conviction that it would lead them to wander off and inquire what they should do; and they would be converted, and thus the revival spread."¹

Reading, Lancaster (Pennsylvania), and Columbia (New York), as well as New York City, were in turn visited by Finney. Then he worked in Rochester. A lawyer, who later examined the crime records in Rochester, made an interesting and significant discovery:

"...I find this striking fact, that whereas our city has increased since that revival, three-fold, there are not one-third as many prosecutions for crime, as there had been up to that time."²

The work in Rochester attracted the attention of Christians throughout New England as well as in New York State and served, Finney writes, "in promoting the greatest revival of religion throughout the land, that this country had then ever witnessed."³ Dr. Beecher also comments on the strength of this revival in Rochester:

"That was the greatest work of God, and the greatest revival of religion, that the world has ever seen, in so short a time. One hundred thousand...were reported as having connected themselves with churches, as the result of that great revival. This...is unparalleled in the history of the church, and of the progress of religion."⁴

Returning through Auburn, Finney had remarkable success after being detained by men who had formerly opposed his work. Buffalo next requested Finney to hold services, and many of the wealthy and influential residents were converted, just as in Auburn and Rochester.

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1. Finney, Autobiography, p. 251.
2. Ibid., p. 298.
3. Ibid., p. 300
4. Ibid., pp. 300-301.

Then Finney accepted an invitation to Providence, where "The Lord poured out his Spirit immediately upon the people, and the work of grace commenced and went forward in a most interesting manner" ¹ for three weeks.

After supplying in Boston for a time, Finney accepted a call from the Second Free Presbyterian Church in New York City, "in the heart of the most irreligious population of New York." ² Up to this time he had spent ten years in evangelistic work. The result of Finney's ministry in New York City was not in contrast to his previous record of revival. Although suffering from weakness after a severe attack of cholera which invalidated him for the winter months, Finney began revival work with the result that his church had to divide in order to accommodate the new members. After serving in the Chatham street chapel for a time, Finney accepted the call of the Broadway Tabernacle church, which was built with the understanding that Finney would be its pastor. ³ With the acceptance of this ministry, Finney withdrew from the presbytery.

Obliged to take a sea voyage for six months because of his health, Finney became burdened with prayer for revival, which he felt declining in America:

"It was the spirit of prayer that was upon me; that which I had often before experienced in kind but perhaps never before to such a degree, for so long a time...After a day of unspeakable wrestling and agony in my soul...The Spirit led me to believe that all would come out right, and that God had yet a work for me to do... that the Lord would go forward with his work, and give me strength to take any part in it that he desired. But I had not the least idea what the course of his providence would be."⁴

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1. Finney, Autobiography, p. 310.
2. Ibid., p. 318.
3. The founders of this church had become dissatisfied with the polity of the Presbyterian Church. See Finney, op. cit., p. 325.
4. Ibid., pp. 328-329.

Little did he dream that the means of rekindling revival would be the publication of his REVIVAL LECTURES, which were originally reports for the NEW YORK EVANGELIST newspaper. In reference to the national and world-wide revival results of this book, Finney writes:

"Let the reader remember that long day of agony and prayer at sea, that God would do something to forward the work of revivals, and enable me, if he desired to do it, to take such a course as to help forward the work...I have regarded all that I have since been able to accomplish, as, in a very important sense, an answer to the prayers of that day."¹

Another important phase of Finney's ministry in New York City was his annual course of theological lectures delivered in response to the many requests of young men for theological instruction.

For a few years Finney ministered during the winter months at Broadway Tabernacle, and during the summer at Oberlin, Ohio, where he established Oberlin College. But the extensive work became injurious to his health, so Finney gave up the Broadway Tabernacle pastorate and devoted most of his time to the college and church work at Oberlin.

While carrying on his work at Oberlin, Finney continued revival meetings, covering new areas and recovering old ones. One of the most remarkable revivals at this time was the Rochester revival of 1842, when miraculous conversions resulted among the lawyers of the city.

Finney's ministry was not confined to America, however. Twice he visited England - in 1849 and in 1858, when he also labored in Scotland. English reserve and hyper-Calvinism alike fell before the power of his message.

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1. Finney, Autobiography, p. 331.

2. Death

Ill health curtailed Finney's evangelistic work away from Oberlin after 1860, although he continued his pastorate work there with definite revival periods until three years before his death, at the age of eighty-three. His last evening on earth is characteristic of his entire life - united in rich fellowship with his Master.

Beardsley writes:

"His last day on earth was a quiet Sabbath. At sunset he walked out with his wife to listen to the music at the opening of the evening service in the church nearby. The worshippers were singing, 'Jesus, Lover of my Soul.' He took up the words and sang with the invisible congregation to the end. That night upon retiring he was seized with pains in the heart and when morning dawned he had joined the choir invisible above."¹

D. Character and Personality

1. An Inquiring Mind

Finney was blessed with a lawyer's mind. When once the Bible had interested him, he was not content to put it aside for recreational reading; it became a matter of business with him - to settle his religious convictions on the basis of what he had read. The world would have lost a great evangelist, and many thousands of souls might have died in spiritual darkness if Finney had not used his naturally alert mind in his conversion process.

2. Traits

Pride was at first an outstanding, as well as a hindering, trait in Finney's spiritual life.² One cannot say that the trait persisted, because of Finney's complete reliance upon God, once this

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1. Beardsley, op. cit., p. 147.
2. Ante, p. 34.

stumbling-block was revealed to him. Finney's pride became lost in God's will for his life.

Although a man anointed by God and spiritually charged with the power of the Holy Spirit, Finney was very human in personality and feelings. When preaching at Antwerp (Sodom), Finney found the congregational singing so poor that his sensitive, musically-trained ears scarcely could stand the discord. Irritations were not removed from his life; he was in no way transformed into a person invulnerable to human weaknesses; he was transformed only in his method of meeting such weaknesses and irritations - by prayer. In reference to this incident of discordant singing, Finney writes:

"I stood it...until they were through; and then I cast myself down on my knees, almost in a state of desperation, and began to pray."¹

Following this prayer there was a general revival of the most hardened souls in the meeting.

Finney was not immune to times of testing, but he met these periods by throwing himself upon God's mercy. One time when recovering from brain fever, he poured out his heart to Augustus Strong, then a young lad:

"...it seemed to me, during these weeks, as if Satan had been let loose upon me. All my past sins have come up before me. Thousands of things that I had forgotten loomed up again in my memory. Things I had never dreamed of as sinful showed themselves to torment me. It seemed to me as if I should be overwhelmed by the revelation of my wickedness, and that if God had not reached down to the very depths to save me I should have been lost forever."²

However, Finney looked upon these periods of physical weakness and resulting depression as times of "wonderful humiliation."³

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1. Finney, Autobiography, p. 102.
2. Strong, op. cit., p. 378.
3. Finney, op. cit., p. 381.

Finney was also subject to the cravings and loves of a normal human being. He went through a great struggle in coming to the place of being willing to give up his wife "to the will of God,"¹ and when his wife died, the bereavement was almost intolerable. Down on his knees in prayer, Finney was shown by God that his sorrow was selfish, centered in his personal loss. Finney writes of this prayer experience:

"From that moment, sorrow, on account of my loss, was gone forever. I no longer thought of my wife as dead, but as alive, and in the midst of the glories of heaven."²

Finney's personality was strong and sympathetic. Augustus Strong, who knew him personally, writes of him:

"...at times he thundered and lightened in the pulpit, and again there was a softness and sweetness in his pleading that moved and melted all. There was an ever-present logic, but it was a logic on fire."³

One can better minister to others when he has suffered or experienced the same needs and weaknesses himself. Finney spoke from experience.

E. Writings

1. Scope

Finney's primary work was evangelism, not writing; however, his published sermons and lectures were instrumental in promoting revival as well as his personally conducted meetings. His REVIVAL LECTURES were especially powerful in promoting conversion of people. Although untrained in theology, Finney also produced the remarkable book SYSTEMATIC THEOLOGY. A survey of his writings would not be complete without mention of his AUTOBIOGRAPHY, from which detailed

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1. Finney, Autobiography, p. 375.
2. Ibid., p. 382.
3. Strong, op. cit., p. 367.

accounts of revival and insight of his own spiritual life may be found.

2. Circulation and Influence

Finney's writings, although not literary masterpieces, have had a remarkable circulation. His REVIVAL LECTURES, which were only newspaper reports, later published in book form, immediately sold in America to the extent of twelve thousand copies.¹ So great was the popularity of this book that it was reprinted in England and France and was translated into French, Welsh, and German, circulating throughout Europe and the British colonies. Finney's SYSTEMATIC THEOLOGY also found popularity in Europe. One needs only to look at the revivals and conversions resulting from the reading of his books to be aware of their powerful influence. The influence of Charles Finney extends far beyond his personage. Today it is still powerfully felt in his printed sermons and lectures. The man Charles Finney is dead, but his power and influence live on.

F. Prayer in the Life and Writings of Finney

1. Meaning of Prayer

Finney used prayer as if it were a privilege. Augustus Strong, who heard Finney pray, writes that prayer was to Finney "a pouring out of the heart before God."² Exhortation has sometimes been called prayer, but Finney carefully distinguishes between true prayer and this kind of narration.³ Mere words alone make a hypocritical prayer, according to Finney. Only when they express a sincere heart

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1. Finney, Autobiography, p. 330.
2. Strong, op. cit., p. 372.
3. Finney, op. cit., p. 146.

or a "praying state of mind"¹ do they become true prayer.

2. Use of Prayer

a. To Bring One Face to Face with God

Prayer set Finney right before God. With the revelation of his stubborn pride Finney broke down before the Lord and entered His presence in unhindered prayer. In writing of another's experience, similar to his own, Finney says that prayer is a means of bringing one "face to face with the will of God."²

b. To Unite the Hearts of Christians

Finney recommends prayer as a means of uniting Christians. "Nothing," he writes, "tends more to cement the hearts of Christians than praying together."³ Difficulties among Christians, especially those assembled for prayer meetings, vanish if there can be achieved true union in prayer.

c. To Extend the Spirit of Prayer

Often the feelings of one person influence those of others. The Christian worker will find this principle useful in prayer as Finney did:

"Nothing is more calculated to beget a spirit of prayer, than to unite in social prayer, with one who has the spirit himself; unless this one should be so far ahead that his prayer will repel the rest."⁴

d. To Move God

Prayer can be used to move God in much the same way that the preaching of the truth is used to move men during revival, Finney

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1. Finney, Gospel Themes, p. 320.
2. Ibid., Autobiography, p. 309.
3. Ibid., Revival Lectures, p. 118.
4. Ibid., p. 119.

believed. Moving God, however, does not mean changing His mind, but rather changing man:

"...prayer produces such a change in us and fulfils such conditions as renders it consistent for God to do as it would not be consistent for him to do otherwise."¹

e. To Produce Conviction and Conversion of Sinners

A glance at Finney's tremendous revival influence convinces one that prayer not only convicts sinners, but converts them. Finney's own testimony further substantiates this fact in the London revivals:

"I was scarcely ever more drawn out in prayer for any city or place than I was for London."² Preaching, prayer, conversation, and meetings of inquiry constituted the usual procedure of Finney in his revival work at home as well as abroad.³ The preaching of the truth alone, without accompanying prayer, was denounced by Finney:

"...truth by itself will never produce the effect, without the Spirit of God, and...the Spirit is given in answer to earnest prayer."⁴

f. To Supply Spiritual Strength to Meet Opposition

Time after time Finney's work was opposed, subtly as well as directly, but just as often Finney received spiritual strength and victory through prayer. At Auburn a "system of espionage"⁵ was directed against Finney. Finney writes of this experience:

"I said nothing publicly, or as I recollect privately, to anyone on the subject; but gave myself to prayer. I looked to God with great earnestness day after day, to be directed; asking him to show me the path of duty, and give me grace to ride out the storm."⁶

Then one day the Lord showed him as in a vision what was before him:

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1. Finney, Revival Lectures, p. 48.
2. Ibid., Autobiography, p. 411.
3. Ibid., p. 393.
4. Ibid., Revival Lectures, pp. 48-49.
5. Ibid., Autobiography, p. 192
6. Ibid., p. 193.

"After a season of great humiliation before him, there came a great lifting up. God assured me that he would be with me and uphold me; that no opposition should prevail against me."¹

Opposition did not continue for long, and revival spread powerfully at Auburn. Finney often sought spiritual strength by retiring to the hay-loft for private prayer "for convenience' sake,"² that he might not be heard. He describes the result of such prayer in one instance: "...This I knew that my mind was calm and my faith unwavering."³ In all his ministry Finney seemed to have this calm, unwavering faith.

g. To Relieve Sorrow

After the loss of his wife, Finney found comfort in the Lord.⁴ Loneliness and sorrow ceased to be overwhelming only when communion with God gave Finney new insight and changed his state of mind.

h. For Earthly and Heavenly Concerns

"Nothing was too great, nothing too small, to attract God's notice and regard,"⁵ Strong writes concerning Finney's prayers. "Earthly concerns and heavenly, - all were expressed to God."⁶ Everything worthy of prayer, then, was subject matter for prayer, according to Finney.

3. Conditions for Effective Prayer

a. Confession

Confession is one of the conditions which Finney sets for effective prayer. Go over your sins; confess them; get them out of the way so you can pray.⁷ The spiritual channel must be kept clear by

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1. Finney, Autobiography, p. 193.
2. Ibid., p. 152.
3. Ibid., p. 153.
4. Ante, p. 44.
5. Strong, op. cit., p. 372.
6. Ibid.,
7. Finney, Revival Lectures, p. 66.

confession. Describing a few remarks he once made on the subject of prayer, Finney writes:

"I tried to impress upon them as a fact, that prayer would be immediately answered, if they took the stumbling-blocks out of the way, and offered the prayer of faith."¹

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Sins must be renounced, and heart conditions must be confessed:

"Sometimes people neglect to pray because they are in the dark, and feel no desire to pray...You should go right to God and confess your coldness and darkness of mind. Tell him just how you feel. Tell him, 'O Lord, I have no desire to pray, but I know I ought to pray.' And the first thing you will know, the Spirit may come, and lead your heart out to prayer, and all the dark clouds will pass away."³

b. Obedience

Obedience to God's will and to the commandments of God form the basis for Finney's prayer. Wilkinson in writing of Finney says:

"I have no doubt that he derived, through prayer and obedient living, from the Holy Ghost himself that extraordinary, that supernatural, power which he wielded (if it did not rather wield him) in his preaching."⁴

And again Wilkinson aptly writes of Finney: "His obedience was the⁵ conducting medium that drew the power of the Holy Ghost upon him."

Finney's own teaching on prayer in the Spirit implies this condition of obedience.

c. Certain Attitudes

Certain attitudes are requisite to prayer, according to Finney, one of them being confidence. The revivalist himself had a

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1. Finney, Autobiography, p. 460
2. Ibid., Revival Lectures, p. 59.
3. Ibid., p. 385.
4. William Wilkinson, Modern Masters of Pulpit Discourse, 1905, p. 290.
5. Ibid.

child-like confidence in God, a great expectancy of what God would do in answer to his Spirit-directed prayers. This is closely related to faith, which Finney also stresses as a condition for prayer.¹ When describing his preaching at Rome, Finney writes:

"I endeavored to make them understand that God would immediately answer prayer, provided they fulfilled the conditions upon which he had promised answered prayer; and especially if they believed, in the sense of expecting him to answer their requests."²

Confidence in God's ability, wisdom, and willingness enabled Finney to advance deep into the experience of prayer.

Sincere, earnest desire and heartiness are additional attitudes upon which Finney would have the Christian build his prayer life. The empty prayer, without the warmth of a heart conviction, is fruitless. God Himself will give strong desire,³ without which there cannot be prevailing prayer. However, the God-given desire not persevered in leads to quenching the Spirit.⁴ It is absolutely necessary for the Christian prayer-warrior to "feel the pressure of a great cause, and... that it cannot prosper without God's interposing power."⁵

Love and compassion for souls are also attitudes with which one should approach prayer. Finney has said, "You need to feel as God feels,"⁶ loving others with the same kind of love that God had in sending Christ.

d. Self-Surrender

Self-surrender is another condition which Finney sets for effective prayer. Prayer for laborers, without the pray-er's willingness

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1. Post, p. 56.
2. Finney, Autobiography, pp. 170-171.
3. Ibid., Revival Lectures, p. 61.
4. Ibid., pp. 65-66.
5. Ibid., Gospel Themes, p. 324.
6. Ibid., p. 323.

to be a laborer himself, is hypocritical prayer.¹ One must be willing to place himself "upon His altar,"² to make any personal sacrifice for the fulfillment of the prayer.

e. Accordance with God's Will

Prayer, to be effective, must satisfy the condition of being made in accord with the revealed will of God. This is determined by Biblical promises, by providence, and by the leading of the Spirit.³

f. Unselfishness

Prayer also must be without selfish motivation. It should be "dictated by a supreme regard for the glory of God."⁴ Finney presents the striking fact that missionaries often pray out of sympathy for the heathen, with desire for their salvation rather than for their glorifying God. He also mentions that wives often pray for husbands and parents for their children out of selfishness.⁵

g. Prayer in Christ's Name

A final condition for effective prayer, as set forth by Finney, is that the prayer be in the name of Christ. Man cannot come to God in his own name. That of Christ, however, opens the heavenly prayer door to blessing. Finney writes:

"His name has all the virtue in your lips that it has in his own, and God is just as free to bestow blessings upon you, when you ask in the name of Christ, and in faith, as he would be to bestow them upon Christ, if he should ask."⁶

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1. Finney, Gospel Themes, p. 321.
2. Ibid., p. 324.
3. Ibid., Revival Lectures, p. 51; cf. post, pp. 52-53, Prayer in the Spirit and Guidance through Prayer.
4. Ibid., Revival Lectures, p. 53.
5. Ibid., p. 54.
6. Ibid., p. 59.

4. Method of Prayer

a. Burden God-Given

Closely linked with condition for prayer, in Finney's teaching, is his stress of method with which the Christian should pray. Throughout his memoirs Finney stresses the fact that he was moved to prayer by the Spirit¹ and that God Himself lays specific prayers upon the heart. The degree of burden may vary,² but the desire for prayer comes directly from God.³

b. Prayer in the Spirit and Guidance through Prayer

Effective prayer is God-given and consequently should be in the spirit of Christ Himself. Finney carefully teaches that this does not allow for fanaticism or the following of mere impulse. The leadings of the Spirit are rational.⁴ By prayer in the Spirit he refers to the great fact that the Spirit makes intercession for the saints in the following way:

- (1) Not superseding man's faculties, but exciting them.
- (2) Making the Christian feel the value of souls and the lost condition of impenitent sinners.
- (3) Leading the Christian to understand and to apply the Scriptures.
- (4) Leading the Christian to desire and to pray for things which the Scripture does not specifically mention.⁵
- (5) Giving discernment regarding the development of providence.⁶

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1. For a fuller treatment of this phase of Finney's prayer life see ante, pp. 36, 40 and Prayer in the Spirit and Guidance through Prayer, infra.
2. Cf. Agonizing Prayer, post, p. 57.
3. Ante, p. 36.
4. Finney, Revival Lectures, p. 60.
5. "...the Spirit leads a man to pray. And if God leads a man to pray for an individual, the inference from the Bible is, that God designs to save that individual. If we find by comparing our state of mind with the Bible, that we are led by the Spirit to pray for an individual, we have good evidence to believe that God is prepared to bless him." Ibid., p. 88.
6. "...there is no doubt that a Christian may be able to see and to discern clearly the signs of the times, so as to understand, by providence, what to expect, and thus to pray for it in faith... The reason why such persons understand the indication of God's will is not because of the superior wisdom that is in them, but because the Spirit of God leads them to see the signs of the times." Ibid.

Finney suggests four means of working toward prayer in the Spirit:

- (1) Pray fervently the believing prayer without any dictation of selfishness.¹
- (2) Use the means adapted to stir up your mind on the subject and concentrate your attention there; especially consider the Bible.²
- (3) Watch in prayer; look to see that God answers, meanwhile confessing and forsaking sins.³
- (4) Maintain perfect obedience.⁴

Prayer in the Spirit provides guidance. Finney says that he got most of his sermon subjects down on his knees.⁵ His entire ministry, likewise, is a testimony of divine guidance. Scriptural foundation, mental consideration, and divine comfort, assurance, and conviction constituted Finney's means of securing God's leading in his life.⁶

c. Prevailing Prayer

Prevailing, or effective, prayer, according to Finney, is "prayer which obtains the blessing that it seeks."⁷ In his revival work Finney urged his petitions until the answer came. There is frequent reference in his writings to the fact that God's hand initiates prevailing prayer. On his sea voyage Finney had an experience representative of many other similar ones: "He (God) pressed my soul in prayer," Finney writes, "until I was enabled to prevail."⁸ One must obtain God's leading in prayer, then fix the mind, holding on until

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1. Finney, Revival Lectures, pp. 90-91; "A Christian should pray for the Spirit that he may be the more useful and glorify God more; not that he himself may be more happy." Ibid., p. 91.
2. Ibid., pp. 91-92; "God is not going to pour out things on you without any effort of your own. You must cherish the slightest impression." Ibid., p. 91.
3. Ibid., p. 92.
4. Ibid.,
5. Ibid., Autobiography, p. 96.
6. Ibid., Revival Lectures, pp. 83-93.
7. Ibid., p. 49.
8. Ibid., Autobiography, p. 331.

the answer comes. Finney writes:

"Do not think you are prepared to offer prevailing prayer, if your feelings will let you pray once for an object and then leave it."¹

d. Intelligent Prayer

In his teaching on prayer in the Spirit, Finney condemned prayer based upon impulse.² In his own use of prayer he intelligently approached the matter, as in the case of accepting the call from the Second Free Church in New York City: "...on praying and looking the matter over, I concluded that I would accept the call."³

e. Prayer for a Definite Object

Secret prayer is often just a going into one's closet, sinking on the knees, and praying for whatever comes into the mind. This is not effectual prayer. Finney writes:

"All the instances of effectual prayer recorded in the Bible were of this (definite) kind. Wherever you see that the blessing sought for in prayer was attained, you will find that the prayer which was offered was prayer for that definite object."⁴

This praying for a definite object does not mean mere mention of the object, but persistent, prevailing prayer for the matter.

f. Continual Prayer

Prevailing prayer is also continual prayer, until the burden is lifted or until the answer is given; "...to pray effectually, you must pray a great deal,"⁵ Finney writes. He says of the early days of his ministry, "I used to spend a great deal of time in prayer;

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1. Finney, Revival Lectures, pp. 54-55.
2. Ante, p. 52.
3. Finney, Autobiography, p. 319.
4. Ibid., Revival Lectures, p. 50.
5. Ibid., p. 59.

sometimes, I thought, literally praying 'without ceasing.'¹ Definite times were also set aside for prayer by the revivalist, however. Not only in times of opposition and need did he pray, but daily he would arise around four o'clock, frequently continuing in prayer until breakfast-time, at eight o'clock.² Christians should recognize the necessity for unceasing prayer as a means of guarding the mind,³ as well as supplying spiritual strength and power.

g. Secret and Public Prayer

Finney's revival method included public prayer as well as secret, or private, prayer. He himself was prepared in spirit by going into the woods to pray,⁴ by going into the empty church,⁵ or by retiring to Mr. Gale's barn for privacy.⁶ He encouraged prayer meetings for revival and stirred people to the need of united prayer meetings to provide revival power.

h. Simplicity in Prayer

Finney's own prayers were characterized by simplicity. Strong, in combatting accusations that Finney's prayers were "irreverent and even profane,"⁷ writes:

"To those who knew him best these stories...are gross exaggerations...the familiarity which he used was as far as possible from that of the sensationalist who makes prayer a means of rousing an audience, or from that of the blasphemer of whom it may be said that God is not in all his thoughts. They were simply the unconventional utterances of a profoundly believing and childlike spirit who was at home with God and who spoke his

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1. Finney, Autobiography, p. 35.
2. Ibid., p. 374.
3. Ibid., Revival Lectures, p. 384.
4. Ibid., Autobiography, pp. 99-100.
5. Ibid., p. 147.
6. Ante, p. 48.
7. Strong, op. cit., p. 374.

most casual thoughts into his Father's ear."¹

i. Prayer and Fasting

Finney frequently fasted in combination with prayer. This was a means of clearing the spiritual channel of his service. He writes:

"On those days I would seek to be entirely alone with God, and would generally wander off into the woods, or get into the meeting house, or somewhere away entirely by myself."²

"...whenever I fasted, and let the Spirit take his course with me, and gave myself up to let him lead and instruct me, I universally found it in the highest degree useful."³

j. Prayer Forms

Prepared prayers, in Finney's estimation, break the power of prayer because they destroy the spirit of prayer. Desire must be kindled and the feelings led by the Spirit of God in order for prayer to take place. Set forms tend to be mere words when spoken, and these are "calculated to keep an individual from praying as he ought."⁴

5. The Prayer of Faith

Finney often speaks of the prayer of faith. "There is reason to believe," he writes, "millions are in hell because professors have not offered the prayer of faith."⁵ Prevailing prayer cannot take place unless there is faith in the prayer; then prevailing prayer becomes the prayer of faith.⁶ The faith which Finney exercised and wrote about was not "magical influence,"⁷ but was taking God at His word and acting

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1. Strong, op. cit., p. 374.
2. Finney, Autobiography, p. 35.
3. Ibid., pp. 35-36.
4. Ibid., Revival Lectures, p. 97.
5. Ibid., p. 81.
6. Cf. ante, pp. 53-54.
7. Wilkinson, op. cit., p. 291.

accordingly. Wilkinson says, "It (faith) went right on and obeyed."¹
The same bases for prayer in the Spirit and prevailing prayer apply
to what Finney calls the prayer of faith.²

6. The Agonizing Prayer

Often a church is so cold in spirit that expression of groaning and deep feeling is condemned. Finney says:

"...I abhor...all attempts to work one's self up into feeling by groans. But I feel bound to defend the position that there is such a thing as being in a state of mind in which there is but one way to keep from groaning; and this is, by resisting the Holy Ghost."³

In his ministry Finney recognized that there was a kind of prayer characterized by intense agony, with few, and often no, words being uttered. On one occasion Finney related to a Christian mother the deadening interest of one of her daughters in salvation. He described the agonizing prayer which followed:

"It shocked her so that she groaned aloud, and fell prostrate on the floor...she struggled and groaned out her prayers, in a manner that immediately indicated to me that C - must be converted...As soon as this scene had occurred, the Spirit of God manifestly came upon C - afresh...she broke down; and became to all appearances as thorough a convert as S - (her sister) was."⁴

Other illustrations pervade Finney's memoirs. He himself experienced such a prayer,⁵ although he grew spiritually to the place of resting confidently upon God in faith. He notes this growth:

"...I saw...clearly the different steps of my Christian experience, and came to recognize the connection of things, as all wrought by God from the beginning to end. But since then I have never had those great struggles, and long protracted seasons of agonizing

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1. Wilkinson, op. cit., p. 291.
2. Ante, p. 56.
3. Finney, Revival Lectures, p. 99.
4. Ibid., Autobiography, p. 150.
5. Ibid., pp. 36-37; 305.
6. Ibid., p. 328.

prayer, that I had often experienced...He enables me now to rest in him,...with much more readiness, than ever before.."¹

7. Dangers in Prayer

Erroneous views may be held of prayer, Finney teaches.

People may use prayer alone, or on the other hand they may use means without prayer to accomplish their spiritual goals. The belief in the sovereignty of God may also lead to an erroneous view of prayer, that the conversion of sinners will be accomplished by God regardless of human participation.²

Introspection may lead one away from God, rather than nearer to Him, and is thus a second danger in prayer, according to Finney. It was his own experience that too much self-analysis and self-examination of motives and feeling led him away from Christ.

He writes:

"When I pursued this course, I found invariably that the day would close without any perceptible advance being made."³

Finney's method was rather a submission to the leading of the Spirit to reveal wrong motives and feelings.⁴

Emotional manifestation is not necessary for effective prayer. "These effects of the spirit of prayer upon the body are themselves no part of religion,"⁵ writes Finney. Such manifestations are "only a natural or physical result of highly excited emotions of the mind."⁶ The frailty of the physical body causes it to become over-powered by the feelings of the soul; the Spirit does not produce physical

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1. Finney, Autobiography, p. 381.
2. Ibid., Revival Lectures, p. 98.
3. Ibid., Autobiography, p. 35.
4. Cf. ante, p. 56.
5. Finney, Revival Lectures, p. 62.
6. Ibid., p. 63.

¹
manifestations.

8. Spiritual Coldness as Evidenced by Improper Prayer

Finney describes spiritual coldness as a condition of a backslidden heart. Prayer in general is no guarantee of spiritual alertness and warmth. One evidence of spiritual coldness is the lip-prayer, giving "thanks with the lips, so that all can hear...but in such a way that no one can feel"² the prayer. Declining interest in secret prayer and Bible reading is another evidence of spiritual coldness. Finney writes:

"...if when you pray and read your Bible, you have no heart in it, no enjoyment, if you are inclined to make your secret devotions short, if your thoughts, affections and emotions wander, and your closet duties become a burden, you may know that you are a backslider in heart, and your first business is to break down, and see that your love and zeal are renewed."³

Want of spirit in prayer evidences a backslidden heart also:

"While the love of Christ remains fresh in the soul, the indwelling spirit of Christ will reveal himself as the spirit of grace and supplication. He will beget strong desires in the soul for the salvation of sinners and the sanctification of saints."⁴

Prayers which are built around self-interests, which do not gush forth spontaneously on behalf of others, and prayers which become a duty when for others, evidence spiritual coldness. These selfish prayers are often "timid and hesitating,"⁵ lacking faith. Such persons, when asked to pray for others, "will either wholly forget it, or just mention them in such a way as will show that they have no heart to pray for them."⁶
In addition to a prayer scope limited to self, absence from prayer

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1. Finney, Revival Lectures, pp. 62-63.
2. Ibid., p. 412.
3. Ibid., p. 415.
4. Ibid., p. 417.
5. Ibid., p. 418.
6. Ibid.

meetings¹ is an indication of spiritual coldness, if the reason is slight. The neglect of family prayers for slight reasons² is also evidence of a backslidden heart. Prayer must never be a duty, but should be a privilege to the Christian.

9. Prayer as Power

The revival work of Finney is a stirring record of God's working through man as the result of prayer and personal dedication.

Finney writes of one instance, which is typical of all his labors:

"I preached all day," he says, "and God came down with great power upon the people."³ Prayer was a necessity to Finney. Again he writes:

"...unless I had the spirit of prayer I could do nothing. If even for a day or an hour I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency, or to win souls by personal conversation."⁴

As many as five hundred thousand conversions have been credited to Finney,⁵ and the characters of twenty thousand theological students were influenced by his teaching and life.⁶ Finney "prepared sermons," A.T. Pierson writes, "but most of all he prepared himself,"⁷ through prayer.

G. Summary

In this chapter a survey of the life of Finney has revealed that he came from a non-Christian background, but that in the course of his law study he became converted through reading the Bible. So complete and penetrating was his conversion experience that he quickly

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1. Finney, Revival Lectures, p. 419.
2. Ibid.
3. Ibid., Autobiography, p. 147.
4. Ibid., p. 142.
5. Beardsley, op. cit., p. 150.
6. Ibid., p. 151.
7. Pierson, op. cit., p. 210.

penetrated the truths of the Christian life, especially that of prayer. He was a man "peculiarly dealt with by God Himself,"¹ experiencing mighty baptisms of the Spirit. Finney's ministry is a record of unbelievable conversion numbers and victory over opposition. His service may be called God's service to man, through man.

Finney's primary work was evangelism, but he has written in addition to his memoirs, a popular book on theology, SYSTEMATIC THEOLOGY. Choice sermons and lectures of Finney's have been recorded and printed. Of these books REVIVAL LECTURES in particular has been instrumental in the salvation and uplifting of souls.

A survey of prayer in the life and writings of Finney has been made, based upon his AUTOBIOGRAPHY, REVIVAL LECTURES, and GOSPEL THEMES. Prayer, it was found, is a privilege, a "pouring out of the heart before God."²

The uses of prayer, according to this study, are to bring one face to face with God, to unite the hearts of Christians, and to move God by preparing the human heart so as to make God's answering consistent with His character. Prayer is also a source of strength for meeting opposition, a means of renewing faith, a comfort in sorrow, and the means of caring for any concern, earthly or heavenly.

This study has revealed certain conditions for effective prayer: confession, obedience, self-surrender, accordance with the revealed will of God, unselfish motivation, and prayer in the name of Christ. Certain attitudes are also set forth as conditions: child-like confidence in God which expects much in answer to the Spirit-directed prayer; confidence in God's ability, wisdom, and willingness to answer

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1. Ante, p. 35.

2. Strong, op. cit., p. 372; cf. ante, p. 45.

prayer; sincere, earnest desire and heartiness in prayer; and love and compassion for souls.

This study has also revealed method of prayer. Prayer burdens are God-given. Effective prayer is prayer in the Spirit of Christ Himself, divinely led and testable by human faculties, by Scripture, and by providence. Perseverance in prayer should be used when the prayer burden is given, but one must make certain that he has God's leading in such prayer. Reason is also to be practiced in prayer, for prayer is not mere response to impulse. A definite object must be behind prayer, and continual perseverance. Prayer is both public and private, both kinds being of invaluable use in obtaining blessing. Prayer need not be long; in fact, it should not resemble an exhortation, as many prayers do, but should be simple. Times of prayer and fasting are of much benefit to the Christian, providing that the Spirit is given opportunity to work.

This survey has also revealed that prayer may be agonizing, with few words spoken. This kind of prayer arises from the pressure of the Spirit upon the soul. Finney himself experienced agonizing prayer, but felt that a mature Christian experience enabled one to rest confidently in God without going through protracted times of agonizing.

The prayer of faith, according to Finney, is based not upon "magical influence,"¹ but upon trust in God and consequent obedient and faithful action. Prevailing prayer and prayer in the Spirit are both prayers of faith.

This study has revealed certain dangers in prayer. Prayer should not be used alone, without other means, nor should other means be used alone, without prayer. Introspection is also dangerous, because

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1. Wilkinson, op. cit., p. 291; cf. ante, p. 56.

it may lead the pray-er away from Christ, rather than closer to Him. Emotional manifestations are no indication of Spirit-led prayer; the Spirit deals with the heart and human weakness causes the feelings to overpower the body with emotion.

Prayer, this survey has revealed, is an indication of spiritual warmth. Prayer may be but lip-prayer, an attempt to hide the coldness of the heart. Declining interest in secret prayer and Bible reading may also indicate spiritual coldness, or a backslidden heart. Want of spirit in prayer, self-centered prayer, absence from prayer meetings, neglect of family prayers, and the attitude of duty toward prayer likewise indicate a cold, backslidden heart.

This survey of Finney's life and writings has furthermore disclosed that prayer and guidance are closely linked. The use of Scripture, the intelligent application of the mind, and divine communion and leading are also fundamental to guidance.

Finally, this chapter has revealed that prayer is power. Prayer was the means which made Finney a powerful revivalist. Prayer not only gave him power with man, but also gave him power with God on behalf of man.

CHAPTER III

COMPARISON AND APPLICATION

- A. Introduction
- B. Comparison of Fenelon and Finney as Revealed in this Study
- C. Illustrative Prayers of Fenelon and Finney Contrasted
- D. Application of the New Testament Prayer Standard to the Views of Prayer Held by Fenelon and Finney
- E. Summary

CHAPTER III

Comparison and Application

A. Introduction

It is the purpose of this chapter to compare the lives and writings of Fenelon and Finney, to analyze representative prayers of these men, to set forth Christ's standard of prayer and that of the New Testament, and finally, to measure the prayer standards of Fenelon and Finney by the New Testament prayer standard.

B. Comparison of Fenelon and Finney as Revealed in this Study

1. Background

Neither Fenelon nor Finney can be credited with the kind of direct background which contributed to spiritual insight or growth. Fenelon, however, profited from the spiritual interests of his uncle and when still a boy was directed toward spiritual goals. Finney received no direction until he moved to a locality where he had opportunity to attend church. Fenelon was directed into his spiritual pursuits by his uncle; Finney stumbled into his first interest in spiritual things through his own professional study.

2. Education

From a child Fenelon was well-trained in religion, being placed in a college, as well as in a seminary, which cultivated his spiritual growth and provided consecrated spiritual leaders for his enlightenment. Finney had only high school education. His religious instruction was self-instruction, from the library of a minister who

was able to give him little personal help because his religious views differed greatly from those Finney found in the Bible. One may conclude that, for the most part, Fenelon was God-trained through men, whereas Finney was God-trained by God Himself.

3. Conversion and Deeper-Life Experience

Fenelon had no notable conversion experience, but through the religious influence of his uncle and through his own education he was nurtured in spiritual development. Fenelon, however, went through an experience which deepened his spiritual life and brought him to the place of complete surrender to Christ's will in his life. Finney experienced a striking conversion which was at the same time a deeper-life experience, bringing him to the place of self-sacrifice, total allegiance to Christ, and new spiritual insights beyond conversion. Fenelon's life was characterized by selfless love as the result of his experience, but Finney's life became a dynamo of spiritual power.

4. Character and Personality

Both Fenelon and Finney possessed inquiring minds. Fenelon was attracted to religious study early in his life because of his own religious disposition; Finney, who did not have a religious disposition, was awakened to religious interests when the Bible challenged his intellect. The "soft, amiable character"¹ which marked Fenelon's childhood carried over into his adult life, which was known for its great Christian love. Finney's personal zeal and energy characterized his revival ministry as well as his early law practice. Both men, in spite of their strong characteristics, possessed distinctly human frailties. Fenelon found himself susceptible to self-interest, instability, and

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1. Chambers, op. cit., p. 4; cf. ante, p. 12.

emotional weakness at the death of a loved one. Finney was also very human in personality and emotions, being subject to irritation, dejection in physical illness, and emotional weakness at times of bereavement. Fenelon, in spite of human weaknesses, lived in abiding purity and love to God and man; Finney, susceptible to human frailties likewise, met these in prayer and overcame the weaknesses. Both men were human vessels of God; they were not extraordinary people, except as they ventured through Christian life experiences with God.

5. Influence of their Work and Writings

Since Fenelon's gift was writing and Finney's oratory, the one man became powerful as an author, and the other as a revivalist. Fenelon's influence was so great that it has survived through many books published into modern languages. He is recognized not only as a literary master, but also as a spiritual adviser, as the many volumes of his letters testify. Furthermore, the fact that his letters are known as spiritual letters is witness to the kind of influence of his writings, spiritual influence. The atmosphere of Fenelon's letters suggests that his life supported his teachings; thus, the influence of Fenelon's writings suggests the influence of his life.

Finney's influence was through both his writings and his ministry, but since his REVIVAL LECTURES and many other published sermons were but reports of his preaching, made by other men, one must consider his main influence to have been preaching. The vast number of converts and the testimony of those who heard Finney are even now silent witnesses to his powerful spiritual influence.

6. Teaching on Prayer

Fenelon's teaching on prayer centers around the personal

relationship of the pray-er to God. The purposes of prayer are introspective, to strengthen the human life and to purify it for God's blessing; the conditions of prayer are based upon worthiness and confession, with great emphasis being placed upon personal attitudes toward God at the time of prayer. Meditation and discipline of will are methods of prayer which Fenelon characteristically stresses, as he likewise stresses subject matter for prayer.

Finney's teaching on prayer centers around intercession. To him the purposes of prayer are to strengthen and to purify the human life, but the supreme purpose, in view of his life and work, is to move God and man to bring about conversions of souls. Finney stresses the conditions of confession, obedience, motivation, and self-surrender rather than attitudes, although these, too, are important. The methods of prayer set forth by Finney, as well as his special prayer teachings, emphasize what God can do with the surrendered will, actually giving prayer to the human mind. Thus, Finney stresses prayer in the Spirit, guidance, and the prayer of faith. Finney also supports, in his teaching on method in prayer, the intelligent use of prayer, with reason and understanding. Both Fenelon and Finney portray prayer as power. Fenelon, however, stresses the problems facing the pray-er, whereas Finney stresses the problem of imperfect prayer as seen by God.

C. Illustrative Prayers_of Fenelon and Finney Contrasted

1. Prayers of Fenelon

Fenelon prayed as he talked and wrote. Prayer to him was but the breathing of a communication with God, frequently, a meditation involving God. An illustrative prayer of his is to be found in his book CHRISTIAN PERFECTION:

"O my God, thou who dost see the depths of our misery, thou alone can cure us. Hasten to give us the faith, the hope, the love, the Christian courage which we lack. Make us fix our eyes constantly upon thee. A Father all-powerful, who givest nothing to thy dear children except for their salvation; and upon Jesus thy Son who is our model in all suffering. Thou hast nailed him to the cross for us. Thou hast made him the man of sorrows to teach us how useful sorrows are. Let weak and timid human nature be still at the sight of Jesus covered with shame and crushed by suffering. Lift up my heart, O my God! Give me a heart like thine own, which can harden itself against itself, which fears only to displease thee; which at least fears the eternal torments, and not those which prepare us for thy kingdom. Lord, thou dost see the weakness and the desolation of thy creature. It has no longer any resource in itself. Everything fails it. So much the better, so long as thou dost never fail it, and that it seeks trustfully in thee for all that it despairs of finding in its own heart."¹

An analysis of this prayer reveals that it is made on the basis of personal relationship to God: "my God." The clause "thou who dost see the depths of our misery" reveals recognition of God's attribute of omniscience, and the clause "thou alone can cure" reveals the attribute of omnipotence. The first portion of the prayer is thus seen to consist of worship. Then Fenelon proceeds in prayer to the needs of others, intercession. His petitions are based upon needs of faith, hope, love, and Christian courage, which he specifically states as needs. An analysis of the present level of Christian living is the basis for Fenelon's making one other petition in the first portion of his prayer: request for the Christian's living in complete consecration to God, with eyes fixed constantly upon Him.

Fenelon is apparently so much engrossed in God's wonderful character and being that he again breaks forth in adoration: God is recognized as Father, hence the sonship of the pray-er is implied; God is again mentioned as all-powerful, omnipotent; then He is acknowledged as the giver of all good things for the supreme purpose of man's coming

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1. Fenelon, Christian Perfection, p. 87.

to receive salvation; and finally, God is worshipped as the giver of Jesus Christ, the means of salvation, and an example to the Christian.

Up to this point in his prayer, Fenelon has offered intercessory prayer, in which he included himself. After praying for others, Fenelon offers prayer for himself alone, with his petitions again based upon need. The petitions here are prefaced with an expression of humility: "Let weak and timid human nature be still then at the sight of Jesus covered with shame and crushed by suffering." Then Fenelon lifts up his heart in petition for purification: a heart like Christ's own in being able to stand against evil and weakness, a heart which wants only to please God, a heart fearing but one thing, eternal torment as the result of failure to seek the divine will.

In Fenelon's prayers the element of confession is strong. The weakness, desolation, and resourcelessness of his humanity are confessed with petition for purification. The prayer closes with complete submission of the heart to God's will, and the expression of complete confidence in God's faithfulness toward man and His resources for all man needs.

In his spiritual letters, Fenelon frequently includes sentence prayers. His sincerity is always an unquestionable element in his prayers in these instances, as in his longer prayers. The prayers found in Fenelon's spiritual letters are also based upon needs. In an instance of someone's illness, Fenelon directed his prayer toward ¹mental peace, humility, and patience for that individual. When writing to a proud individual Fenelon included a prayer for gentle, child-like ²character. When writing another time to someone on self-confidence,

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1. Fenelon, Letters to Men., p. 32.

2. Ibid., p. 38.

he included a prayer for that one's humility¹. For one in a state of depression, Fenelon prayed spiritual strength, courage, and peace². And at another time Fenelon dealt with pride and superiority in a person by praying for spiritual awakening to all that Christ can be to one³.

There is a tendency toward lengthiness in Fenelon's prayers,⁴ which may be explained by his spontaneity in talking things over with God and by his meditation, which includes God as a silent conversationalist. The fact that Fenelon recommends brief prayers suggests that his standard excludes these longer meditations as model prayer.

2. Prayers of Finney

Finney, a man of power in prayer, has written much about prayer and the power which follows prayer, but his memoirs and other books lack information on the actual prayers he offered. The best description of Finney's prayers is to be found in the criticism of those who knew him personally and heard him pray. Augustus Strong particularly mentions Finney's prayers.⁵ Simplicity and child-like confidence are notable characteristics of the great revivalist's prayers. Merriment and happiness were given no restraint; Finney communed with God without limitation or reservation. Of the early days of Finney's ministry Strong writes that Finney's prayer struggles might have been the basis for accusations of "overwrought excitement,"⁶ except for the fact that powerful results followed such prayer. But in the development of his Christian life, Finney's prayers became more

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1. Fenelon, Letters to Men., p. 29.
2. Ibid., pp. 241-243.
3. Ibid., p. 125.
4. Ibid., Christian Perfection, pp. 100, 120-136.
5. Strong, op. cit., pp. 372-375.
6. Ibid., p. 372.

calm and reliant upon God. In discussing Finney's reliance and trust

Strong writes:

"No one who ever heard him pray could doubt that to him God was a reality, more real than earthly friends, more present than the worshippers whose prayers he led, more loving than any father upon earth, more considerate of our least necessities, and more willing to respond to our least petitions, than any earthly mother ever was."¹

Complete freedom in prayer is also a characteristic note always to be found in the prayers of the great revivalist Finney. Such familiarity in prayer easily can be mistaken for irreverence by one who does not know the pray-er. Friends, however, found Finney's prayers "unconventional utterances of a profoundly believing and childlike spirit who was at home with God and who spoke his most casual thoughts into his Father's ear."²

Finney's prayers were sometimes awful struggles. He was known at one time to wrestle determinedly in prayer for a man who had actually drawn up a compact with the devil, signing it with his own blood. The effect of such praying not only brought peace to Finney, but "the next day the man out of whom Satan had been cast was found clothed and in his right mind like the Gadarene demoniac."³

An example of Finney's simple directness in prayer is found in the record of his prayer for rain, in 1853. Knowing the need for relief to agriculture and the overall suffering resulting from drought, at a Sunday afternoon service Finney appealed to God:

"O Lord...thou seest how the earth is parched, and the cattle are dying, and the squirrels in the woods can find not water. We want rain. O Lord, send us rain, for Jesus' sake. Let not the clouds pass over, as they have done, and discharge themselves into the

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1. Strong, op. cit., p. 373.
2. Ibid., p. 374; cf. ante, pp. 55-56.
3. Ibid., p. 374.

lake; for thou knowest that there is water enough in the lake already. Send rain, O Lord, for thy people and for their cattle!"¹

The direct reasonableness of the prayer and the unselfish basis of it must have moved God. Scarcely had Finney begun to preach before clouds gathered and torrents of rain came down. Finney's immediate reaction was to pause in the midst of his sermon to acknowledge thanks with the congregation by singing a hymn.

The frankness and keen insight which Finney used in his prayers made them a source of conviction in the lives of those with whom he prayed. One time in Oberlin Professor Morgan, a scholarly theologian and close friend of Finney, was to lead devotions in the college sanctuary. The slow, metaphysical discourses which Professor Morgan delivered were a source of grief to Finney. On this occasion, just before the devotional message, Mr. Finney was to offer prayer. His frankness is obvious; it is possible that this very frankness was a means of God's speaking to others:

"Dear Lord, here is Doctor Morgan. He knows more than any of us; but, O Lord, thou knowest how lazy he is. Stir up his activities to-day. Help him to preach. Give him great simplicity, so that we shall not all have to stand on tiptoe to understand what he says."²

On one occasion Finney's prayer for rain had produced only a slight shower. Finney revealed his persistence and reasonableness in prayer when he took the need again to God at the family's morning prayers:

"O Lord, we thank thee for the shower that fell in the night; but we find, by stirring the ground with a stick, that much more rain is needed, and we pray that thou wilt send it when convenient, that is, when it seems good to thee."³

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1. Strong, op. cit., p. 375.
2. Ibid., p. 376.
3. Ibid.

At no time did Finney dictate to God in prayer; he was entirely submissive to God's will and time in regard to answers to prayer.

Finney's prayers were somewhat abrupt, but their brevity and pointedness make them powerful in their impact upon the human ear. Further evidence of these characteristics in prayer are found in the prayer he offered in dedicating to God an unfinished and only partially paid for church building:

"O Lord, we offer this house to thee. It is not yet finished, indeed. But we remember that we have frequently offered ourselves to thee and thou hast accepted us, though thou knowest that we are far from being finished yet."¹

In prayer as in life Finney was reliant upon what God had done for him and upon the spiritual process of growth and completion which God faithfully carries forth in consecrated lives.

3. Conclusions

In comparing the prayers of Fenelon and Finney, one cannot make a just comparison because of the inadequate record of Finney's prayers. The sincere teaching of a man on prayer is inseparably united with his prayer life. For this reason prayer teaching must be considered with actual prayers made. The evidence of this study, however, reveals certain conclusions regarding the prayer life of Fenelon and Finney: both of these men agree on the fundamentals of personal relationship to God and the place of Christ in prayer; both make petition on the basis of observed needs; both men make use of intercessory prayer as well as prayer for their own needs; both seek to glorify God through their prayers and maintain complete submission before God's will; freedom, openness, and spontaneity are characteristic in the prayer of

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1. Strong, op. cit., p. 377.

Fenelon and Finney alike; and finally, both men suggest purpose for prayer, conditions and method for efficient prayer, and prayer as a source of power.

Although Fenelon and Finney have much in common on the subject of prayer, they do differ in some respects. Fenelon becomes very introspective in prayer, even to the point of imperceptible differentiation between meditation and prayer. He also has the tendency toward lengthy prayer. Fenelon, furthermore, is so absorbed in his doctrine of selflessness that his prayers and prayer teaching do not give a strong emphasis to intercessory prayer. Finney, on the other hand, strongly emphasizes intercessory prayer by his use of prayer for others. Finney tends to follow a logical reasoning process in his prayer, although he does not reason apart from submission to God's will. And finally, Finney's prayer is more spontaneous and informal than that of Fenelon.

D. Application of the New Testament Prayer Standard
to the Views of Prayer Held by Fenelon and Finney

1. Christ's Standard of Prayer

The prayer standard of Christ and that of the disciples and early followers of Christ not only are valid, but are the most fitting standards by which to evaluate other teachings and experience in prayer. For this reason one needs to study the Scripture passages which reveal these standards of Christ and the New Testament.

a. Christ's Practice of Prayer Found in John 17

The prayer Jesus Himself made reveals much concerning prayer measures. It gives definition: prayer is communion with God.¹ Jesus

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1. John 17:1.

conversed with God on the basis of personal relationship. Furthermore, the content of this prayer is not empty wording, but is backed by sincerity and love. This prayer was made in a time of crisis. No sooner was it made than Jesus was arrested. The knowledge of His imminent crucifixion and the great need of His disciples after He would leave them must have been factors which called forth this prayer. Thus one sees that a sense of need is adequate reason for prayer.

The motives of Christ, according to this prayer, were God-centered. The underlying purpose of Christ was that God might be glorified.¹ In the face of need Christ did not pray that the difficulty be avoided by temptation being removed or by the disciples being removed from the world which would produce Satanic pressure against them. Christ prayed for the strengthening power of God to work in the disciples. Christ had God's will in praying because He is God; therefore, this prayer held no request apart from God's will.

The basis for Christ's prayer here is obedience. He prayed; "I glorified thee on earth, having accomplished the work which thou gavest me to do; and now, Father, glorify thou me.."² Throughout the prayer Christ mentions His obedience: "I have manifested thy name...I have given them the words which thou gavest me...I kept them in thy name...I have guarded them.."³ Petition follows specific mention of obedient action in this passage, thus obedience is seen to be a condition for prayer.

Christ prayed for a definite object, Christian believers. His prayer is filled with the pronoun "I", but this personal element does not make the prayer self-centered in nature. On the basis of His

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1. John 17:1,5; cf. John 14:13-14.
2. John 17:4.
3. John 17:6,8,12.

personal life and obedience, which accounts for the repetitive "I" in the prayer, Christ prayed with wide scope, for believers, both present and future.¹ Nevertheless, the fact that He prayed only for the believer here indicates that the scope may be broad and at the same time limited, being specific, rather than general, as it would have been in this case, had the prayer been for all people.

A study of the subject matter of this prayer reveals that three persons were included, Christ, God, and other people. This is a prayer of intercession. Although Christ and God are the subject matter, petition is for the Christian's benefit.² Christ made five requests for others. These furnish the entire content of the petition portion of the prayer:

1. That God keep the believer for the purpose of unity.³
2. That God keep the believer from the evil one.⁴
3. That God consecrate the believer in the truth, His Word.⁵
4. That the believer might be united with God and Christ and thus witness to the world.⁶
5. That the believer might be with Christ to behold His glory.⁷

The petitions cover the believer's social relationship, his spiritual relationship, his sanctification or consecration, his union with God, and his future glorification.

Other measures are to be found in this prayer of Christ's. It was made on the merits of Christ Himself,⁸ on the basis of sonship; Christ was worthy of making the prayer because of His obedience; behind the prayer were attitudes of love for God, love for man, humility, trust,

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1. John 17:20.
2. Cf. Luke 22:32.
3. John 17:11.
4. John 17:15.
5. John 17:17.
6. John 17:21, 23.
7. John 17:24.
8. Cf. John 14:14.

sincerity, boldness, and at the same time freedom.¹ The very unselfishness of the prayer portrays its pure intention. The prayer was in the spirit, for it was God Himself praying, and thus the burden was God-given. The thought process in the prayer reveals it to be intelligent prayer, the petitions being made on sound bases. The prayer was made in semi-privacy, among the intimate disciples of Christ. The prayer is spontaneous and informal. It is filled with repetition for emphasis. And finally, the prayer is proportionate, with more content devoted to the basis for requests than for the requests themselves, the implication being that God hears and answers a deserving prayer and pray-er.

b. Method and Measures Found in Matthew 6:1-18

Matthew 6:9-13, which is known as "The Lord's Prayer," was set forth by Christ not as a prayer form of what to pray, but as a pattern of prayer method, how to pray. The prayer is set in the midst of a passage which deals with hypocrisies.² The direct context of the passage suggests that several things are closely connected with prayer: selection of a material or a spiritual life goal, spiritual sight, choice of allegiance to God or to Mammon, and trust in God for physical needs.

This entire passage, Matthew 6:1-18, is a record of Christ's own teaching to the disciples. He thought in terms of the believer in forming the prayer. Several facts are obvious: emphasis is placed upon forgiveness and one's relationship to his fellowmen as a condition for prayer, both God and man are made the subjects for prayer, faith and

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1. Cf. Hebrews 4:16.
2. Matthew 6:1-4.

expectancy are elements supporting the petitions, the prayer contains the cry of human need and weakness, recognition is given to God's omnipotence in affecting human life and circumstances and to His omniscience, knowing one's smallest need; finally, the prayer is social, given with the plural use of the pronoun, us, suggesting unselfish intercession and broad scope to prayer.

This passage furthermore sets forth the measures that prayer must be sincere, made to God rather than before men, and that it must be composed not of empty words, but of heart-felt expression. Secret prayer is mentioned, not so much as method for prayer as rebuke to pretentious and vainglorious prayers such as the Pharisees made. The closed door,¹ though, suggests private business transactions before God alone.

The Lord's Prayer reveals other specific measures in a prayer standard. Address to God, petition, and doxology² constitute the three parts of the prayer. "Our Father"³ is a simple, humble beginning to prayer, suggesting personal filial relationship to God. "Who art in heaven"⁴ sets forth the measure of reverence for the Holy One, of lofty and exalted character. "Hallowed be thy name"⁵ is the first petition and sets forth not only the attitude of reverence toward God and His glory, but also purpose in prayer, to glorify God.⁶ "Thy kingdom come"⁷ sets forth the spiritual world before the material and God's glorification before man's supply of needs; it is the missionary emphasis of the

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1. Matthew 6:6.
2. According to the oldest extant version of Matthew, the doxology, or last portion of Matthew 6:13, is not omitted: "For thine is the kingdom, and the power, and the glory, for ever. Amen."
3. Matthew 6:9.
4. Ibid.
5. Ibid.
6. Cf. John 14:13-14.
7. Matthew 6:10.

prayer, containing a strong element of intercession. "Thy will be done, on earth as it is in heaven"¹ sets up the measure of submission and humility toward God,² and implies obedience. "Give us this day our daily bread"³ is petition based upon physical and spiritual need and suggests set time for prayer, daily, as well as prayer for immediate needs. "Forgive us our debts"⁴ sets forth the measure of confession in the standard of prayer, suggesting guilt of sin or unpaid love or service to God as debt. "As we also have forgiven our debtors"⁶ suggests faith and assurance in God, recognizing in the forgiveness of sin God's faithfulness to man.⁷ "As we also have forgiven our debtors" also suggests the measure of obedience as the basis for the petition for forgiveness of sin. "Lead us not into temptation, but deliver us from evil"⁸ is recognition of human weakness and divine omnipotence, suggesting not removal from testing, but spiritual guidance and protection against human frailty which would permit yielding to temptation and consequent sin. "For thine is the kingdom, and the power, and the glory, for ever"⁹ is a praise climax, implying complete confidence in God's power to fulfil the petitions.¹⁰ "Amen" not only emphasizes this assurance, but also puts the seal of strong desire and heartiness to the prayer.

This prayer passage sets forth prayer as personal conversation¹¹ with God. The prayer is first concerned with God and then with man,¹²

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1. Matthew 6:10.
2. Cf. Luke 22:42.
3. Matthew 6:11.
4. Matthew 6:12.
5. Luke 11:14 uses another word for debt, trespass, implying transgression of God's will, or sin. Trespass is therefore debt to God.
6. Matthew 6:12.
7. Ibid.
8. Matthew 6:13.
9. Ibid., King James Version.
10. Ibid.
11. Matthew 6:9-10.
12. Matthew 6:11-13.

both for the ultimate glorification of God. The thoughts are briefly and concisely expressed, being both well-ordered and comprehensive. The repetition of the idea of forgiveness in the verses following the prayer ¹ makes this element the most important measure in Christ's standard of prayer as portrayed in this passage.

c. Additional Measures Found in Luke 11:1-13

This passage, composed of a second account of the Lord's Prayer and additional teaching on prayer, sets forth three outstanding measures: praying only for what one needs, praying with persistence, and praying for the Holy Spirit and with the expectation of receiving God's greatest gift in response to petition.

The only addition this passage makes to the Lord's Prayer as found in Matthew 6 is "Give us each day our daily bread," ² implying request only for the bare necessities of the day, in contrast to the immediacy of the request in Matthew.

This passage furthermore deals to great extent with persistence ³ in prayer. Promise is made three times of receiving answer to prayer, ⁴ but each time conditions ⁵ are set forth: first, just asking, which implies confidence; second, seeking, which implies conscientiousness; and third, knocking, which implies petition as well as persistence. Persistence in prayer, according to the emphasis of Christ in this ⁶ passage, is based upon two things: the Christian's sonship and the

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1. Matthew 6:14,15.
2. Luke 11:3.
3. Cf. Gethsemane Prayer, Matthew 26:36,39,42,44; Mark 14:35,39,41; Luke 22:41; All-Night Prayer, Luke 6:12; and Parable of the Unjust Judge, Luke 18:1-8.
4. Luke 11:9-10.
5. Ibid.
6. Luke 11:11-13.

character of the Father.¹ Regardless of one's sinful state, prayer can be made with freedom on the basis of relationship to God, which implies sonship through Christ. Furthermore, this passage points out that one should pray with expectation,² for God answers even beyond one's anticipation. However, since the condition for such a prayer is sonship, this suggests an open and unobstructed relationship, a unity with the Father, and respect and confidence toward Him.

Christ through this passage not only suggests the measures of prayer found in Matthew 6, but also suggests content in directing prayer toward petition for the Holy Spirit.³ In the light of the context of this passage, the Christian is also to pray with utmost expectancy, whatever the righteous petition may be, even anticipating the Holy Spirit, for if evil men can give good gifts to their children, how much more will God bestow upon petitioning man His greatest gift, the Holy Spirit.⁴

d. Additional Measures Found Elsewhere in the New Testament

Most of the measures in Christ's prayer standard are recorded in His prayers of John 17, Matthew 6, and Luke 11; however, certain of these are given additional emphasis in other New Testament passages dealing with Christ's use of prayer and His teaching on prayer.

(1) Christ's Example of Prayer

By far the greatest number of passages which deal with Christ's use of prayer, besides those already studied, are given over to recording His secret prayer life. He went to the hills to pray;⁵ He went

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1. Luke 11:11-13.
2. Ibid.
3. Luke 11:13.
4. Cf. Matthew 7:7-11.
5. Luke 6:12.

with a few close disciples to Gethsemane, where He withdrew for private prayer;¹ one time, a great while before day, He arose and went to a solitary place to pray;² another time He withdrew to the wilderness to pray.³ However, this prayer in private does not seem to imply that one always separates himself from intimate Christian associates, especially those with whom he is working.⁴

Persistence is also highlighted as a measure in a standard for prayer. The Gethsemane prayers illustrate this,⁵ as well as Jesus' continuing all night in prayer.⁶ Prayer in time of crisis is valid, according to the example of Christ. Three times He prayed that the cup might be removed from Him,⁷ but uppermost in the prayer was the complete will of the Father. In time of crisis prayer may be made for the removal of the trial, but not in selfishness, excluding God's will.

(2) Christ's Teaching on Prayer

Christ's own teaching on prayer, in addition to the passages previously studied, re-emphasize certain prayer measures: one needs but ask to receive;⁸ prayer should be in Christ's name;⁹ prayer may have an unlimited scope;¹⁰ the object of prayer should be to glorify God;¹¹ faith,¹² forgiveness,¹³ and humility¹⁴ are requisite conditions

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1. Matthew 26:36,39,42,44; Luke 22:37,41,45; Mark 14:32,39,41.
2. Mark 1:35.
3. Luke 5:16.
4. Luke 9:18.
5. Matthew 26:36,39,42,44; Luke 22:37,41,45; Mark 14:32,39,41.
6. Luke 6:12.
7. Matthew 26:36,39,42,44; Luke 22:37,41,45; Mark:32,39,41.
8. Matthew 7:7-9; John 16:24.
9. John 14:14; 16:24.
10. John 14:13.
11. John 14:13-14.
12. Mark 11:24; Matthew 21:22.
13. Mark 11:25.
14. Luke 18:10-14.

or attitudes in prayer; persistence¹ is a rewarding virtue in prayer; and fasting at times is a necessary accompaniment to prayer,² in order to accomplish certain ends.

Three other measures are found in Christ's teaching on prayer: prayer in partnership, prayer for a specific object, and prayer at times of opposition. Christ specifically taught that where two or three are gathered together in His name, not only would He be present, but answers would result from requests.³ Asking in God's will is implied here. In another instance Christ specifically commands His disciples to pray for laborers for the harvest;⁴ a specific need calls for a specific prayer.

In the Sermon on the Mount Christ gives definite instruction on one's relationship to his enemy; not only is the Christian to love his enemy and those who persecute him, but the Christian is to pray for⁵ the one who treats him wrongfully.

2. Other Prayer Measures Set Forth in the New Testament

a. Measures Found in the Epistle of James

No New Testament author, besides Paul, offers so much direct teaching on prayer as James. This apostle emphasizes certain of the measures set forth by Christ. In his letter James gives measures for content and method in prayer, reasons for unanswered prayer, and measures for the use of prayer. It is significant that in the passage dealing with trials of the Christian,⁶ James sets up the measure of prayer

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1. Luke 18:1-8.
2. Matthew 17:21; Mark 9:29, both King James Version.
3. Matthew 18:19-20.
4. Matthew 9:37-38.
5. Matthew 5:44.
6. James 1:1-15.

content, viz. praying for wisdom.¹ Implied here is the fact that one must analyze the situation, see the need for such prayer, then pray on the basis of such need. James stresses the necessity of faith as an active element in praying,² especially if one is to receive answer from God. Receiving from God is conditional upon the pray-er. First,³ request must be made; and second, it must be made with the proper motives.⁴ Selfish, lustful asking and petition based upon self-indulgence and earthly gratification produce no results in prayer. The fourth chapter sets up the measure of love and unselfish prayer in contrast to strife in gaining gratification for human cravings. The purpose of true prayer is implied here: to glorify God rather than man. This excludes, in the content of true prayer, petition for prosperity, leadership, wisdom to gratify selfish desires, and success in worldly achievement, which may be entirely self-centered, and not God-honoring.

Several uses of prayer are set forth in the fifth chapter of James. Prayer, rather than murmuring, is to be the expression of affliction;⁵ at times of physical illness, prayer is to be offered, even for healing;⁷ and finally, prayer is to be used in intercession for others.⁸ Confession is closely related to prayer by James, being a condition as well as a part of prayer.⁹

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1. James 1:5.
2. James 1:6.
3. James 4:2.
4. James 4:3.
5. James 5:13.
6. James 5:14.
7. James 5:15.
8. James 5:16.
9. Ibid.

b. Measures Found in the Epistle to the Ephesians

A study of Paul's prayer for the Ephesians reveals other measures in a prayer standard. Paul's prayers are short, deep, and comprehensive. An analysis of the two prayers Paul included in his letter to the Ephesians reveals a specific object of prayer; Paul's prayer burden was for spiritual growth in these Christians.

In his first prayer Paul sets forth a basis for his prayer: ¹
redemption.² Paul expresses thanksgiving³ through prayer, in this case, thanksgiving for the Ephesians' faith in Christ and love toward their fellowmen. The content of this prayer reveals that an analysis of the situation was made before prayer. This suggests that Paul must have considered the Ephesians as they lived in relationship to Christ, particularly their commitments to Him. Knowledge of need for spiritual growth is implied in this. In his petition for wisdom and understanding for these friends Paul specifically states the exact kind of wisdom: understanding of the hope to which God called the Ephesian Christians, of the wealth the Christian has in Christ, and of the power of God working in man.⁴ His prayer is specific. Just as the prayer commences on the basis of redemption, involving God's character, so the prayer closes with the expression of what God has done for mankind, Paul's acknowledgement of his faith in God and the expression of his complete reliance upon His omnipotence, even toward man.⁵

In his second prayer to the Ephesians Paul sets forth other measures in prayer. The implication of sonship is made in the address

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1. Ephesians 1:15-23.
2. Cf. "For this reason," Ephesians 1:15.
3. Ephesians 1:16.
4. Ephesians 1:17-23.
5. Ephesians 3:14-21.

of God as Father. Furthermore, God is recognized according to His nature, as Creator and boundless Source.¹ The prayer is personal, made on the basis of the Christian's free access to Christ through faith² and on the basis of the Christian worker's duty in making known the riches of Christ as well as the universality of salvation.³ The prayer also sets forth the measure of humility in prayer: "I bow my knees before the Father."⁴ Paul may also have implied here that knéeing is the most acceptable posture for prayer. Intercession is the motivation for this prayer, and at the same time it is the basis for the two petitions for the Ephesian Christians: spiritual strengthening "in the inner man"⁵ and the habitation of Christ in the personal lives of the Ephesian Christians.⁶ The purpose of this prayer is three-fold: the spiritual establishment of the Ephesian Christians in love,⁷ their comprehension of the extent of divine love,⁸ and the filling of the Ephesian Christians with the very fulness of God.⁹ The prayer is God-centered, but God-centered in man's relationships to both divinity and humanity. This prayer, like the first one in the letter to the Ephesians, begins and ends with God. From petition Paul proceeds to the expression of adoration and confidence, with the note of expectancy implied. Paul's prayer petitions are made on ascending levels: from strength for the inner man, to Christ in the heart, and then to the fulness of Christ in the Christian's life. This may be taken as

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1. Ephesians 3:11-20.
2. Ephesians 2:18; 3:12.
3. Ephesians 3:7-10.
4. Ephesians 3:11; cf. Luke 22:41.
5. Ephesians 3:16.
6. Ephesians 3:17.
7. Ibid.
8. Ephesians 3:18-19.
9. Ephesians 3:19.

a method for praying, from lesser petition to greater, although one must not assume that Paul followed such a measure rigidly in his practice of prayer.

Paul's prayers call down the power of God to work blessing in the human life. It has been said of them:

"They are very short, but wonderfully deep and comprehensive; very rich and sublime in aspiration; powerful in their pleas, whether expressed or implied; and exhaustive in the range of blessings which they implore."¹

c. Measures Found Elsewhere in the New Testament

The New Testament abounds in other prayer teaching besides that found in the passages already examined. Many measures in the New Testament standard of prayer are to be found in recordings of the uses of prayer or comments related to prayer. Most of these are individual verses of New Testament Scripture, which are in themselves phrases or statements related to a greater whole. Nevertheless, these references broaden the New Testament conception of prayer considerably and suggest many measures such as uses, conditions, method, and content of prayer.

Several measures found in the study of James and Ephesians, as well as those found in the study of Christ's standard of prayer, are emphasized from time to time by other authors of the New Testament. Certain uses of prayer are stressed: prayer during crisis, as well as ² after great crisis; prayer to make the impossible possible; ³ prayer to supply lacking faith; ⁴ and prayer with healing.⁵ The study of other

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1. H.D.M. Spence and Joseph S. Exell, The Pulpit Commentary, Galatians and Ephesians, p.6.
2. Philippians 1:19; 9:11; 12:12; 16:25.
3. Colossians 4:3.
4. I Thessalonians 3:10.
5. Acts 28:8; 9:40.

references in the New Testament reveals certain uses of prayer not found specifically mentioned in the previous studies: prayer as a means of avoiding anxiety¹; prayer as the outgrowth of one's remembering or thinking of someone else²; prayer as a definite aid in one's Christian service³; prayer as a means of saying farewell⁴; and prayer for physical well-being⁵.

Besides uses of prayer, certain conditions for prayer are re-emphasized in these other New Testament references to prayer: obedience⁶, love for God⁷, earnestness and sincerity⁸, forgiveness⁹, and faith¹⁰. Other conditions not definitely stated previously are to be found in a study of these brief references: repentance¹¹, abiding in Christ¹², right family and social relationships¹³, a heart void of anger¹⁴, and petition for anything but the "sin unto death."¹⁵

Certain measures for prayer method are also re-emphasized in these brief New Testament references: praying in the Spirit¹⁶, according to His will¹⁷; intercessory prayer¹⁸, praying intelligently¹⁹, fasting with prayer²⁰, and praying with broad scope. There are a few measures

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1. Philippians 4:6.
2. Colossians 1:3.
3. II Corinthians 1:11; cf. Philemon 2:2.
4. Acts 20:36; 21:5.
5. III John 2, Revised Standard Version, 1901.
6. I John 3:22.
7. Jude 20-21.
8. I Thessalonians 3:10.
9. II Timothy 4:16.
10. Jude 20.
11. Acts 8:22.
12. John 15:7.
13. I Peter 3:7; I Timothy 2:8.
14. I Timothy 2:8.
15. I John 5:16, King James Version.
16. John 14:14; Ephesians 6:18; I Corinthians 14:15.
17. I Timothy 2:1.
18. I Corinthians 14:15; I Peter 4:7.
19. Luke 2:37; Acts 13:3; I Corinthians 7:5.
20. I Thessalonians 5:25; 1:11; 3:1; Hebrews 13:18.

to be found in this study not discovered previously. The New Testament contains numerous references to unceasing prayer,¹ a practice not specifically found in the study of the prayer standard of Christ, although undoubtedly practiced by Him. From the emphasis given to this measure, one may conclude that it was of supreme importance, especially to Paul. Prayer is also mentioned in connection with the observance of the Lord's Supper.² Prayer is appropriate any place,³ especially in the house of worship,⁴ and is beneficial at set times.⁵

This study furthermore reveals certain measures for prayer content: prayer for knowledge,⁶ thanksgiving,⁷ and prayer for the Christian worker.⁸ A definite result of prayer is stated in this reference study: the work and indwelling of the Holy Spirit.⁹

3. General Conclusions: Complete New Testament Standard

A complete New Testament standard of prayer may be composed by taking the measures directly used and mentioned by Christ and those measures recommended by the New Testament apostles. A study of prayer may be broken down into many areas. Sometimes what is considered as motive by one person is considered as method by another; and what one considers method, another considers condition. Because of these various areas under which prayer may be studied, the following accumulation of the New Testament measures previously studied has been set forth in the manner which most easily facilitates comparison of the

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1. Acts 6:4; 12:5; Romans 1:9; 12:12; Ephesians 1:16; 6:18; Colossians 4:2; I Thessalonians 1:2; 3:10; 5:17; II Thessalonians 1:11; II Timothy 1:3; Philemon 4.
2. Acts 2:42.
3. I Timothy 2:8.
4. Acts 3:1; 22:17.
5. Acts 3:1.
6. Philippians 1:9.
7. Philippians 1:4; I Timothy 2:1.
8. I Thessalonians 5:25; II Thessalonians 1:11; 3:1; Hebrews 13:18.
9. Acts 4:31.

standards of Fenelon and Finney:

I. New Testament Definition of Prayer: communion with God on the basis of personal relationship

II. Use of Prayer

- a. To glorify God
- b. To sustain faith and provide spiritual courage in times of need
- c. To supply divine power for one's Christian service
- d. To avoid anxiety
- e. To keep one from temptation
- f. To supply spiritual blessing
- g. To overcome difficulties
- h. To renew health and provide healing
- i. To intercede for another person
- j. When remembering friends or enemies
- k. When saying farewell

III. Conditions for Effective Prayer

- a. Obedience to God
- b. Prayer in Christ's name, on the basis of redemption and personal filial relationship
- c. Confession and a clear spiritual conscience before God
- d. Submission to God's will
- e. Pure intention
- f. Right attitudes
 - (1) Love and respect for God and man
 - (2) Humility
 - (3) Faith
 - (4) Sincerity
 - (5) Earnestness
 - (6) Forgiveness (right social relationships)
 - (7) Expectancy (confidence in God's power)
- g. Abiding in Christ
- h. Reservation: prayer not to be made for the "sin unto death."¹

IV. Method of Prayer

- a. Address to God, the Father, on the basis of spiritual sonship
- b. In the Spirit, according to God's will
- c. Prayer burden God-given
- d. Just asking
- e. In boldness, freedom, and spontaneity
- f. For a definite object
- g. With unlimited scope
 - (1) Whoever - believer, unbeliever; personal, intercessory
 - (2) Whatsoever - unlimited extent
- h. With intelligence and knowledge
- i. By analyzing the needs, physical and spiritual

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1. I John 5:16, King James Version.

- j. Without greed
- k. With more emphasis on the basis than on the petition
- l. With repetition for emphasis
- m. God-centered
- n. With persistence
- o. With thanksgiving
- p. In partnership, two or three together
- q. Private as well as public
- r. Length: short, deep, comprehensive (not long, with empty words, for pretense)
- s. Place
 - (1) Every place
 - (2) Specific places of worship, as in the temple
- t. Time
 - (1) Set time for prayer
 - (2) Spontaneous prayer
 - (3) Unceasing prayer
- u. Prayer with certain events or observances
 - (1) Fasting
 - (2) Healing
 - (3) The Lord's Supper
 - (4) Meetings of Christians for worship
- v. An illustrative pattern: praise, petition, expression of confidence, praise

V. Content of Prayer

- a. Subject matter for prayer
 - (1) Man: believers and unbelievers
 - (2) God
 - (3) Events
- b. Praise
 - (1) Thanksgiving
 - (2) Recognition of God's Being and character
 - (3) Worship of God
- c. Petition
 - (1) For the expression of such Christian character as love
 - (2) For spiritual discernment and maturity
 - (3) For knowledge and wisdom
 - (4) For God's will
 - (5) For personal worthiness
 - (6) For Christ-like social relationships of men
 - (7) For unhindered spiritual relationship of man to God
 - (8) For personal union with God and possession of the Holy Spirit
 - (9) For the future state and glorification of man
 - (10) For the promulgation of the Gospel
 - (a) For Christian laborers for the field
 - (b) For the needs of Christian laborers
 - (11) Unlimited scope of petition

VI. Results to be Expected of Effective Prayer

- a. The individual life filled with the Holy Spirit
- b. Power and efficiency in Christian service and living
- c. Specific answers to prayer

4. The Prayer Life and Teachings of Fenelon and Finney Measured by the New Testament Prayer Standard

According to the study made of the life, writings, and actual prayers of Fenelon and Finney, Finney's prayer standard appears to approximate more closely that of the New Testament than Fenelon's standard does. As a whole, however, the measures of both Fenelon and Finney are surprisingly like those found in the New Testament. Finney's measure of intercession in prayer colors his entire standard, putting into it measures which Fenelon omits. Finney's emphasis on faith and on guidance likewise characterizes his prayer measures. Fenelon, because of his introspective approach to prayer, fails to meet certain of the New Testament measures; nevertheless, he, too, in most respects closely approximates the New Testament standard. An emphasis on introspection and pure love toward God characterizes his prayer measures. The inclusion of prayer measures not found in the New Testament standard by both Fenelon and Finney are no doubt based upon personal prayer experiences and ministry. Many of the measures omitted by these men are implied in other measures they stress.

a. Fenelon

A comparison of the standard of prayer found in this study of Fenelon with the New Testament standard of prayer reveals certain oversights on the part of Fenelon. In setting up measures for the use of prayer he fails to present prayer as a source of divine power in one's Christian service. Prayer is mentioned as a means of achieving success, but elaboration is not made on this point, leaving one to question whether or not he meant spiritual success. If, however, the condition

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1. Ante, p. 16.

of pure intention in prayer were completely observed, this would imply spiritual success in Christian service. One might question whether or not Fenelon includes prayer as a means of making impossibilities possible, but it seems to be implied in his mention of prayer as power.¹ The use of prayer as a farewell, however, is not mentioned at all.

The conditions of prayer which Fenelon mentions omits several things included in the New Testament standard. Although he includes as a condition the pray-er's love for God, Fenelon only hints at man's love for man and forgiveness.² In his life, however, Fenelon lived in complete love for his fellowman, which undoubtedly carried over into his prayer life. The condition of abiding in Christ is not specifically mentioned by Fenelon, but his emphasis of a pure intention in prayer³ and worthiness of the pray-er⁴ suggest this condition. One condition is completely overlooked, however. Fenelon does not mention the reservation⁵ in prayer, praying for anything but the "sin unto death."

Certain measures of method of prayer, according to the New Testament standard, are omitted by Fenelon. He does not mention praying according to God's will, although his doctrine of pure love implies this,⁶ as does his teaching on conformity to God's will. He does not include the valuable fellowship in prayer suggested by the meeting together of two or three to pray for a specific cause. It is inconceivable that Fenelon did not practice this latter measure, in the light of his teaching on prayer and his many Christian contacts; however, this measure was not discovered in his writings. Public prayer is also not

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1. Ante, pp. 25-26.

2. Ante, p. 18.

3. Ibid.

4. Ante, p. 16.

5. I John 5:16, King James Version; cf. ante, p. 89.

6. Cf. Fenelon, Christian Perfection, Chapter 31, Pure Love, pp. 137-144.

mentioned, but one could not say that a bishop did not practice and teach public prayer. Although Fenelon does not include definite reference to unceasing prayer, his use of spontaneous prayer in his writings¹ suggests an attitude of continual openness before God. Repetition for emphasis in prayer is omitted in Fenelon's standard, as are prayer and fasting, prayer and healing, and prayer at Christian gatherings, although Fenelon undoubtedly followed this latter practice and did make definite prayer for persons suffering physical illness.

Fenelon's measures of prayer content omit several measures set forth in the New Testament standard. The believer is the subject of prayer to a greater extent than the unbeliever is; petition for Christian character is expressed in terms of one's relationship to God, without much stress on one's relationship to man; petition for God's will in one's life is in terms of perfect relationship to God, but this will is not mentioned as permeating one's life activities; petition for the future state and glorification of man is also omitted,² as is petition for the spread of the Gospel. Fenelon's early missionary zeal and his life of love toward others suggest that this latter petition must have been a part of his own prayer standard, however.

The results of prayer as given by Fenelon in this study only imply the filling of the individual soul with the power of the Holy Spirit. This is not stated as a result of prayer. Neither are specific answers mentioned, but sure and profitable results are promised by Fenelon. Power and efficiency in Christian service and living are not specifically found in Fenelon's prayer standard, although

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1. Fenelon, Christian Perfection, pp. 100, 117, 120, 121, 156, 158, 137-144.
2. Ante, p. 77.

the standard itself implies that a life submitted to God and filled with prayer will produce powerful, efficient Christian service and life.

Fenelon's approach to prayer is personal. The measures are stated in terms of the pray-er's needs, and man's relationship to God is placed at the center of petition. Prayer, as it is defined by Fenelon, is actually but sincere communion with God. Trial as a condition for fruitful prayer, inner silence as an attitude, prayer supported by Scripture and prayer made with discipline of will, occasions for prayer, dangers of prayer, and problems of prayer as set forth by Fenelon are man's interpretation of the prayer standard of the New Testament. Only two of these are questionable: the conditions of inner silence and trial for fruitful prayer. In the first of these Fenelon clarifies himself to the extent that one can interpret this as true earnestness. Trial as necessary for fruitful prayer, however, has no New Testament foundation in support of its being a condition for effective prayer. One cannot criticize to great extent Fenelon's omissions in his prayer standard without studying all of his writings to see if the oversights are intentional; neither can one criticize him for attempting to interpret New Testament measures in terms of his personal needs.

b. Finney

The standard of prayer set forth by Finney omits the use of prayer as a means of keeping one from temptation and the use of prayer as a farewell. Finney's use of prayer in times of spiritual need, however, especially at times of opposition, suggests that he himself made great use of prayer as a means of overcoming the temptation to avoid difficulty. Although omitted from the measures in a prayer standard, the use of prayer as a means of keeping one from temptation seems to

to be implied by Finney.

Finney, like Fenelon, only hints at forgiveness as a condition of prayer. One has to conclude from Finney's attitude in opposition that his measure of love and compassion includes forgiveness. Finney, like Fenelon, also omits reference to reservation in prayer, for the "sin unto death."¹

In his measures of prayer method Finney does not mention repetition for emphasis, nor was this to be found in the prayers studied. His use of prayer for every need implies prayer for healing physical illness. It is inconceivable that a minister would omit prayer with the observance of the Lord's Supper; consequently, one cannot conclude from this study that Finney failed to include this in his practice and thus in his standard of prayer.

Nowhere in Finney's standard are to be found the measures of praying for the future state and glorification of man and for the need of Christian laborers, although it is unlikely that he made no reference to these in his prayers. Finney's keen interest in the conversion of souls during his own ministry must have produced prayer for other Christian laborers.

Finney does not set forth agonizing prayer so much as a method, as a kind of prayer. He has Scriptural backing in this description in the Gethsemane prayer of Christ.² The prayer of faith³ is likewise backed by Scripture.

The dangers of prayer as set forth by Finney are Scriptural, although not set forth in the prayer standard of the New Testament. Faith without works, according to James, is dead,⁴ thus Finney's

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1. I John 5:16, King James Version; cf. ante, p. 89.
2. Ante, p. 83.
3. Cf. ante, p. 85.
4. James 2:26.

measure is seen to be valid. The Scripture reveals that God's sovereignty allows for the human will;¹ therefore, Finney's prayer measure, that God's sovereignty does not cancel the effect of prayer, is valid and Scriptural. Nowhere in the Scripture are physical manifestations shown to be necessary in prayer; thus, Finney again has Biblical backing for this teaching on prayer effect. Finally, the danger of introspection is also Scripturally founded in the great emphasis placed upon intercessory prayer in the New Testament. Finney's analysis of lack of prayer as an evidence of spiritual coldness is but an application of prayer measures to actual situations which he must have observed in his ministry.

The New Testament measure of prayer as power is fully met by Finney in his setting forth of two measures: prayer as capable of producing revival and prayer as a source of spiritual dynamics for Christian service. Thus Finney is observed to conform quite completely to the New Testament standard of prayer.

E. Summary

This chapter has contrasted the lives and writings of Fenelon and Finney. It was discovered that neither of these men came from an immediate background which would produce the type of spiritual depth to which these men went. Fenelon, however, received some spiritual direction through his uncle. The educational backgrounds of these men are divergent, Fenelon being well-educated in college and seminary, Finney receiving no education beyond high school and no ministerial preparation beyond his own studies. Both of these men were ardent

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1. See belief in John, especially John 8:44 and 12:37-40; cf. Romans 9:16.

Christians, experiencing what many people call a deeper-life experience, going beyond conversion to the deeper doctrinal truth and personal application of such truth. Fenelon is distinguished today more as a man of spiritual letters than as a man of works; Finney, on the other hand, continues to influence the world not only through his writings, but also through the conversions made during his ministry.

This study has revealed certain outstanding contrasts in the teaching and use of prayer by Fenelon and Finney. Prayer, to Fenelon, is communion with God based upon worship and introspection; prayer, to Finney, is communion with God based upon worship and intercession.

In order to set up the New Testament standard of prayer as the basis of judging the prayer standards of Fenelon and Finney, several passages from the New Testament have been investigated and analyzed in this study, together with independent references to prayer. In doing this, first the measures given by Christ Himself were discovered through analysis of John 17, Matthew 6:1-18, Luke 11:1-13, and Christ's example and teaching found elsewhere in the New Testament. Then the prayer measures to be found apart from Christ's standard were discovered from analysis of passages on prayer in James and Ephesians and other New Testament references. On the basis of measures discovered in this manner, the New Testament standard of prayer was composed.

The study of the prayer standards of Fenelon and Finney, when measured by the New Testament standard revealed that the standards of both of these men closely resembled that of the New Testament. Fenelon, in concentrating on the individual's relationship to God, fails to give intercessory prayer sufficient emphasis. He also fails to mention prayer as a source of divine power in one's Christian service, even accomplishing impossibilities. The use of prayer as a farewell is likewise not

mentioned by Fenelon. Certain conditions of prayer are also overlooked: forgiveness, abiding in Christ, and reservation in praying for the "sin unto death."¹ Fenelon also omits the following measures of prayer method: praying according to God's will, partnership in prayer, public prayer, unceasing prayer, repetition for emphasis in prayer, prayer and fasting, and prayer at Christian assemblies. Fenelon's suggestion for prayer content neglects the unbeliever, stresses man's relationship to God but neglects man's relationship to man, fails to consider carefully God's will in human activity as well as in spiritual devotion, and omits consideration of the future state and glorification of the believer. Fenelon's expectation of prayer-results omits the power of the Holy Spirit in the individual life, specific answers to prayer, and efficient Christian service as the result of prayer. The standard of prayer set forth by Fenelon in this study reveals certain inclusions not to be found in the New Testament prayer standard: trial as a condition for fruitful prayer, inner silence, prayer supported by Scripture, prayer made with discipline of will, certain occasions for prayer, dangers in prayer, and problems of prayer. Only one of these measures is without actual foundation on the basis of application of the New Testament standard, trial as a condition for fruitful prayer.

The study of the prayer standard of Finney has revealed that he emphasizes faith and guidance in prayer. Like Fenelon, however, he omits some of the New Testament measures and includes other measures and applications of the New Testament prayer standard. His omissions were found to include the use of prayer to keep one from temptation and the use of prayer as a farewell (although the former is implied in Finney's

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1. I John 5:16, King James Version; cf. ante, p. 89.

life), forgiveness as a condition of prayer (although this, too, is implied in his life), reservation in praying for the "sin unto death,"¹ repetition for emphasis in prayer, specific mention of prayer for healing (although his use of prayer for any and every need implies this), prayer with observance of the Lord's Supper (this, too, probably was his actual practice, though not mentioned), prayer for the future state and glorification of man, and finally, prayer for Christian laborers (although he did recommend prayer for the conversion of souls). The following of Finney's measures are not to be found in the New Testament prayer standard; however, they have Scriptural backing: prayer with the use of the Scripture, the prayer of faith, dangers in prayer, and improper and lack of prayer as evidences of spiritual coldness.

Both Fenelon and Finney are thus seen from this study to follow, for the most part, in their prayer standards the measures set forth in the New Testament. Their inclusions are no doubt based upon their own experiences and ministry, and many of the omitted measures are implied within their standards.

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1. I John 5:16, King James Version; cf. ante, p. 89.

SUMMARY AND CONCLUSION

A. Summary

B. Conclusion

SUMMARY AND CONCLUSION

A. Summary

Francois de Fenelon and Charles Finney, though of different religious faiths, are outstanding religious figures in the world today because of their Christian leadership and literary products. It has been the purpose of this survey to study these men to discover their standards of prayer.

In chapter one it was discovered that Fenelon, though not of a particularly religious background, was destined for the Church from his childhood, was well-educated in religious institutions, and that he underwent a deeper-life experience which not only colored his prayer life, but permeated his entire teaching, bringing him much persecution. Fenelon's writings, of superior literary quality, reveal his understanding of prayer, it was discovered. An analysis of Fenelon's life, his spiritual letters in LETTERS TO MEN, and his essays in CHRISTIAN PERFECTION revealed definite measures in a prayer standard:

I. Fenelon's Definition of Prayer

- a. Conversation with God
- b. Thirst for eternal goodness
- c. The love of God
- d. The heart's desire
- e. Delight in the Lord

II. Use of Prayer

- a. To follow Christ's example
- b. To unite one with God
- c. To avoid temptation
- d. To obtain courage
- e. To receive enlightenment (faults and weaknesses)
- f. To be taught all truth
- g. To receive strength to overcome weaknesses
- h. To receive God's blessings on our labors
- i. To receive supply of needs
- j. To receive protection against self-willed action
- k. To help mold Christian character
- l. To obtain wisdom and success
- m. To obtain serenity

- * n. To give spiritual satisfaction
- * o. To right one's social relationships
- * p. To purify one
- * q. To consecrate one to God
- * r. To relieve illness
- * s. To bring mental peace
- * t. To intercede on behalf of others
- * u. To worship God
- * v. To receive spiritual power

III. Conditions for Effective Prayer

- a. Worthiness (having a clear conscience before God)
- b. Recognizing as basis God's mercy and man's personal relationship to God through Christ
- c. Confession
- d. Certain attitudes
 - (1) Attention before God
 - (2) Inner silence
 - (3) Earnest desire with the note of expectancy
 - (4) Love measured by obedience
 - (5) Humility
 - (6) Patience
 - (7) Faith and trust in God
 - (8) Perseverance
 - (9) Sincerity
 - (10) Heartiness
 - * (11) Submission to God's will
- e. Trial to purify prayer and make it fruitful
- f. Pure intention

IV. Method of Prayer

- a. Address to God, the Father, through Christ
- b. Prayer taught by God
- c. Prayer supported by Scripture
- d. Prayer combined with meditation
- e. Freedom in prayer
- f. Simplicity in prayer
- g. Discipline of will in prayer
- h. Privacy in prayer
- * i. Spontaneity in prayer
- * j. Analysis of need before petition
- k. Length of prayer
 - (1) Brief
 - (2) God the true Guide
- l. Occasion for prayer
 - (1) Systematic periods
 - (2) In study
 - (3) With new undertakings
- m. Time of prayer
 - (1) Reserved daily
 - (2) Systematic

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* Starred measures are based upon the study of actual prayers of Fenelon made in Chapter III, ante pp. 68-71.

- (3) Morning, evening, and spontaneous
- (4) God-directed time

* n. An illustrative pattern: worship, petition, adoration

V. Subject of Matter for Prayer

- a. Expression of feelings
- b. Thanksgiving
- c. Confession
- d. Petition (See Uses of Prayer)

VI. Dangers of Prayer

- a. Self-deception
- b. Condemnation through unworthiness

VII. Problems of Prayer

- a. Wandering mind during prayer
- b. Dryness in prayer

VIII. Prayer as Power

- a. To produce change of heart
- b. To remove or remedy needs
- c. To supply strength
- d. Prayer is power

In chapter two it was discovered that Finney, apart from religious background and training, struggled through a conversion experience which carried him into a deeper-life experience. It was also discovered in this chapter through Finney's life and writings, specifically his AUTOBIOGRAPHY, REVIVAL LECTURES, and GOSPEL THEMES, that Finney taught and lived out certain measures of prayer, which were organized in chapter two similarly to the study in chapter one, as follows:

I. Finney's Meaning of Prayer

- a. A privilege
- b. Not exhortation
- c. Not mere words
- d. A pouring out of the heart to God

II. Use of Prayer

- * a. Worship
- b. To bring one face to face with God
- c. To unite the hearts of Christians
- d. To extend the spirit of prayer
- e. To move God
- f. To produce conviction and conversion of sinners

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* Starred measures are based upon the study of actual prayers of Fenelon made in Chapter III, ante, pp. 68-71.

- g. To supply spiritual strength to meet opposition
- h. To relieve sorrow
- i. To receive guidance
- j. To meet every and any concern
- * k. Unlimited communion with God
- l. To receive spiritual power in Christian service

III. Conditions for Effective Prayer

- a. Confession
- b. Obedience
- c. Certain attitudes
 - (1) Confident expectancy (faith)
 - (2) Earnest desire
 - (3) Sincerity
 - (4) Heartiness
 - (5) Love and compassion
- d. Self-surrender (willingness to be used)
- e. Accordance with God's will
- f. Unselfish motivation
- g. Prayer offered in the name of Christ

IV. Method of Prayer

- * a. Address to God, through Christ
- b. Burden God-given
- c. Prayer in the Spirit and guidance through prayer
- d. Prevailing prayer
- e. Intelligent prayer
- f. Prayer for a definite object
- g. Continual and regular prayer
- h. Secret and public prayer
- i. Simplicity in prayer
- * j. Freedom in prayer
- * k. Directness in prayer
- * l. Frankness in prayer
- * m. Prayer with insight
- * n. Reliance upon God in prayer
- o. Prayer with fasting
- p. Prayer forms a hindrance

V. Kinds of Prayer

- a. The prayer of faith
 - (1) Necessary for prevailing prayer
 - (2) Characterized by complete confidence in God and praying in the Spirit of Christ
- b. Agonizing prayer
 - (1) Characterized by deep agony and few words
 - (2) Spirit-given

VI. Dangers in Prayer

- a. Praying without using means
- b. Believing that God's sovereignty supersedes prayer results

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* Starred measures are based upon the study of actual prayers of Finney made in Chapter III, ante, pp. 71-74.

- c. Introspection
- d. Belief that physical manifestations in prayer are God-given

VII. Spiritual Coldness Evidenced by Improper Prayer

- a. Lip-prayer without heart sincerity
- b. Want of interest in secret prayer and Bible reading
- c. Want of spirit in prayer
- d. Prayer scope limited to self
- e. Absence from prayer meetings
- f. Neglect of family prayers

VIII. Prayer as Power

- a. To produce revival
- b. To supply spiritual dynamics to Christian service

Chapter three compared the backgrounds of Fenelon and Finney and revealed that the backgrounds and educational opportunities of these two men were almost at opposite extremes, Fenelon having religious inheritance of a sort and education, but Finney having neither Christian background nor religious training. The study also revealed that both Fenelon and Finney exhibited frailties in their lives, in spite of their strong Christian faith.

Chapter three also compared the prayer teaching of these men and revealed that Fenelon took an introspective approach to prayer, whereas Finney took an intercessory approach. A study of illustrative prayers of Fenelon and Finney revealed that several measures not included in their actual teaching and writing on prayer were to be found in their use of the measures in their own prayers.

In the third chapter a study was also made of the prayer standard of the New Testament, taking Christ's use and teaching of prayer and other New Testament teaching on prayer. The following New Testament prayer standard was found to exist:

- I. New Testament Definition of Prayer: communion with God on the basis of personal relationship
- II. Use of Prayer
 - a. To glorify God
 - b. To sustain faith and provide spiritual courage in times of need

- c. To supply divine power for one's Christian service
- d. To avoid anxiety
- e. To keep one from temptation
- f. To supply spiritual blessing
- g. To overcome difficulties
- h. To renew health and provide healing
- i. To intercede for another person
- j. When remembering friends or enemies
- k. When saying farewell

III. Conditions for Effective Prayer

- a. Obedience to God
- b. Prayer in Christ's name, on the basis of redemption and personal filial relationship
- c. Confession and a clear spiritual conscience before God (worthiness)
- d. Submission to God's will
- e. Pure intention
- f. Right attitudes
 - (1) Love and respect for God and man
 - (2) Humility
 - (3) Faith
 - (4) Sincerity
 - (5) Earnestness
 - (6) Forgiveness (right social relationships)
 - (7) Expectancy (confidence in God's power)
- g. Abiding in Christ
- h. Reservation: prayer not to be made for the "sin unto death."¹

IV. Method of Prayer

- a. Address to God, the Father, on the basis of spiritual sonship
- b. In the Spirit, according to God's will
- c. Prayer burden God-given
- d. Just asking
- e. In boldness, freedom, and spontaneity
- f. For a definite object
- g. With unlimited scope
 - (1) Whoever - believer, unbeliever; personal, intercessory
 - (2) Whatsoever - unlimited extent
- h. With intelligence and knowledge
- i. By analyzing the needs, physical and spiritual
- j. Without greed
- k. With more emphasis on the basis than on the petition
- l. With repetition for emphasis
- m. God-centered
- n. With persistence
- o. With thanksgiving
- p. In partnership, two or three together
- q. Private as well as public
- r. Length: short, deep, comprehensive (not long, with empty words, for pretense)

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1. I John 5:16, King James Version.

- s. Place
 - (1) Every place
 - (2) Specific places of worship, as in the temple
- t. Time
 - (1) Set time for prayer
 - (2) Spontaneous prayer
 - (3) Unceasing prayer
- u. Prayer with certain events or observances
 - (1) Fasting
 - (2) Healing
 - (3) The Lord's Supper
 - (4) Meetings of Christians for worship
- v. An illustrative pattern: praise, petition, expression of confidence, praise

V. Content of Prayer

- a. Subject matter for prayer
 - (1) Man: believers and unbelievers
 - (2) God
 - (3) Events or circumstance
- b. Praise
 - (1) Thanksgiving
 - (2) Recognition of God's Being and character
 - (3) Worship of God
- c. Petition
 - (1) For the expression of such Christian character as love
 - (2) For spiritual discernment and maturity
 - (3) For knowledge and wisdom
 - (4) For God's will
 - (5) For personal worthiness
 - (6) For Christ-like social relationships of men
 - (7) For unhindered spiritual relationship of men to God
 - (8) For personal union with God and possession of the Holy Spirit
 - (9) For the future state and glorification of man
 - (10) For the promulgation of the Gospel
 - (a) For Christian laborers for the field
 - (b) For the needs of Christian laborers
 - (11) Unlimited scope of petition

VI. Results to be Expected of Effective Prayer

- a. The individual life filled with the Holy Spirit
- b. Power and efficiency in Christian service and living
- c. Specific answers to prayer

Finally, in chapter three, the prayer lives and teachings of Fenelon and Finney were measured by the New Testament prayer standard, with the general conclusion that both standards omit certain of the New Testament measures and include measures not to be found in the New Testament standard. Fenelon and Finney both omit from their

prayer standards the measures of prayer as a farewell, forgiveness (although this is implied by both men), reservation in prayer, repetition for emphasis, prayer for Christian laborers (although this, too, is implied), and prayer for the future state and glorification of man. Fenelon omits emphasis on intercession, prayer as a source of divine power (but this is implied), the condition of abiding in Christ, prayer according to God's will (although he implies this), prayer in partnership, public and unceasing prayer, prayer with fasting, prayer when assembled together as Christians, prayer to establish correct Christian relationships of man to man, God's will in all of human activity, prayer for the needs of Christian laborers, and the expected results of power of the Holy Spirit, specific answers, and efficient service. Finney, on the other hand, omits the measures of prayer as a means of avoiding temptation (although he implies this), prayer for healing (although this, too, is implied in Finney's standard), prayer with the observance of the Lord's Supper (though as a minister he undoubtedly administered the Lord's Supper with prayer). Fenelon and Finney both included prayer supported by Scripture and dangers in prayer. Fenelon also includes trial as a condition for fruitful prayer, inner silence, prayer with discipline of will, certain occasions and problems of prayer. Finney includes in his prayer standard special emphasis on agonizing prayer, the prayer of faith, and improper prayer as evidence of spiritual coldness.

B. Conclusion

This study has revealed that two men of very human character achieved not only happiness in life, but powerful witness for Christ. The investigation also revealed that prayer was a primary tool in these

men's endeavor to grow close to God and to influence people for Him. In the light of this knowledge, the Christian worker should take heart, recognizing that human frailties can be overcome by spiritual victory.

This study has also revealed that prayer was a source of great power to Fenelon and Finney. A beautiful Christian character of love was developed in Fenelon, and inconceivable revival results were attained by Finney. This, too, is a challenge to the Christian worker to use prayer as the power in his life.

The prayer standards of Fenelon and Finney, together with the additional measures from the New Testament prayer standard, furnish the Christian worker with not only a pattern of uses, conditions, and method of prayer, but suggest reasons for some unanswered prayers, viz. unmet conditions and improper method. Perhaps inconceivable results in prayer would follow if one were to take one, or all three, of these standards, go through them measure by measure, and apply them to one's own prayer life. Fenelon and Finney not only knew much about prayer, they applied what they knew. If the Christian worker were to know about the power of prayer, and were to meet the conditions and use the proper method in prayer, it is probable that God might permeate the lives of more people with His love, as He did through Fenelon, and that He might literally awaken more people from their complacency and spiritual darkness by revival like that under the mighty ministry of Finney.

APPENDICES

Appendix A Finney's Remarks on Conducting Prayer Meetings

Appendix B What Defeats a Prayer Meeting

APPENDIX A

FINNEY'S REMARKS ON CONDUCTING PRAYER MEETINGS¹

1. An illy conducted prayer meeting often does more harm than good.
2. A prayer meeting is an index to the state of religion in a church.
3. Every minister ought to know that if the prayer meetings are neglected, all his labors are in vain.
4. A great responsibility rests on him who leads a prayer meeting.
5. Prayer meetings are the most difficult meetings to sustain as they ought to be...In nine cases out of ten, it is the leader's fault, that they (the church members) do not attend...If he is so cold, and dull, and without spirituality, as to freeze every thing, no wonder people do not come to the meeting. Church officers often complain and scold because people do not come to the prayer meeting, when the truth is, they themselves are so cold that they freeze every body to death that comes.
6. Prayer meetings are most important meetings for the church...:
 - (1) To promote union
 - (2) To increase brotherly love
 - (3) To cultivate Christian confidence
 - (4) To promote their own growth in grace
 - (5) To cherish and advance spirituality
7. Prayer meetings should be so numerous in the church and be so arranged, as to exercise the gifts of every individual member of the church - male and female.
8. It is important that impenitent sinners should always attend prayer meetings.
9. The great object of all the means of grace is to aim directly at the conversion of sinners. You should pray that they may be converted there. Not pray that they may be awakened and convicted, but pray that they may be converted on the spot.

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1. Exact quotation and arrangement of summary sentences and points from Finney's remarks as found in Lecture VIII, "Meetings for Prayer," Revival Lectures, pp. 131-132.

APPENDIX B

WHAT DEFEATS A PRAYER MEETING¹

1. Lack of confidence in the leader, whether he is to blame for this or not.
2. Lack of spirituality on the part of the leader; dryness and coldness in his remarks.
3. Want of talent in the leader; piety no substitute for appropriateness.
4. Attention diverted from the object for which the meeting was called.
5. Late attendance to the meeting.
6. Cold prayers and cold confessions, which quench the spirit of prayer.
7. Too much, too long formalities.
8. A great deal of singing or the wrong kind, as joyful hymns in times of agonizing prayer.
9. Introduction of subjects of controversy into prayer.
10. Not following the leading of the Spirit in the meeting.
11. Refusal of persons to pray when called upon.
12. Meetings which are too long.
13. Heartless confessions.
14. Individuals praying for themselves rather than for others in public.
15. Inappropriate remarks.
16. Obnoxious characteristics in persons, as forward speaking and praying.
17. Illiterate taste of an individual in prayer.
18. Want of union in prayer petition.
19. Neglect of secret prayer: "Christians who do not pray in secret, cannot unite with power in a prayer meeting, and cannot have the spirit of prayer."²

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1. Condensed from Finney's remarks, Lecture VIII, "Meetings for Prayer," Revival Lectures, pp. 122-130.
2. Ibid., p. 130.

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