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A SELECTION AND EVALUATION
OF DEVOTIONAL BOOKS,
CLASSIC AND MODERN

By

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A Thesis

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"Almighty God, in whose hands are all the powers of man; who givest understanding, and takest it away; who, as it seemeth good unto Thee, enlighteneth the thoughts of the simple, and darkeneth the meditations of the wise, be present with me in my studies and enquiries. Grant, O Lord, that I may not lavish away the life which Thou hast given me on useless trifles, nor waste it in vain searches after things which Thou hast hidden from me. Enable me, by thy Holy Spirit, so to shun sloth and negligence, that every day may discharge part of the task which Thou hast allotted me; and so further with thy help that labour which, without thy help, must be ineffectual, that I may obtain, in all my undertakings, such success as will most promote thy glory,...for the sake of Jesus Christ. Amen"

The Prayers of Dr. Samuel Johnson pp. 59, 60

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CHAPTER I

INTRODUCTION

"The strength of the inner life of the Church is dependent upon the strength of the individual church members. While corporate experiences in fellowship of Church and home are of great importance in making vital this inner life of the individual, nothing can take the place of those personal habits of Bible study and prayer in the daily life of the Christian."

Findings of the Madras Conference, "The World Mission of the Church" page 64

SELECTION AND EVALUATION OF DEVOTIONAL BOOKS,
CLASSIC AND MODERN

CHAPTER I
INTRODUCTION

A. Problem

1. Statement

The central problem of this thesis is to discover what makes a few, time-honored, books, devotional classics. From the basis of an analytic and descriptive study of these a comparison will be made with an equal number of modern books and the results recorded. Such a comparison may prove helpful in determining which of the modern writings will stand the test of time.

2. Need

"Mundanus is a man of excellent parts and clear apprehension. He is well advanced in age and has made a great figure in business. Every part of trade and business that has fallen in his way has had some improvement from him, and he is always contriving to carry any method of doing anything well to its greatest height...The only thing which has not fallen under his improvement nor received any benefit from his judicious mind, is his devotion. This is in just the same poor state as it was when he was only six years of age, and the old man prays now in that little form of words which his mother used to hear him repeat night and morning...If Mundanus sees a book of devotion he passes it by as he would a spelling-book, because he remembers that he learned to pray at his mother's knee."†

. . . .

1. Herman, E.: Creative Prayer, p. 20

This thesis is written to show that spiritual nurture is a necessary part of life. Jesus understood this principle when he said, "Wist ye not, that I must be about my Father's business?"¹ His life demonstrated the value of the devotional life through his faithful practice in prayer, his loving service for and with men, his suffering on the cross, and his victory over death itself. To those who object to such a life as impractical this thesis offers acquaintance with friends, old and new. Each one will "paint devotion according to his own passion and fancy."² Each may use a little dusty language. But they will all be distinguishable by the following marks: (1) universality of Christian experience; (2) simplicity of language; (3) imagination; (4) reality of life lived by ordinary human beings; (5) growth of a message and an application for present-day problems; (6) investigation of a little-known world of experience.

Religion builds the edifice but devotion leads one into the presence of God. This Selection and Evaluation of Devotional Books, Classic and Modern, is written to combat the conception that devotion is a house filled with archaic furniture and personalities who "ooze with unctuousness". This study would refute the implication that

. . . .

1. Luke 2:49

2. Sales, St. Francis de: The Introduction to the Devout Life, p.3

the devotional life can only be the life of a cloistered few, an impractical burden for care-worn daily workers. The purpose of this study is to find examples of prayer, worship, mystical experience.

"Spiritual direction, always essential to man, is now his supreme need...We are confined by three membranes: addictiveness, of the body; possessiveness, of the person; pretentiousness, of the spirit. Training (in the spiritual life) is to loosen these 'egg membranes' lest we wait too long, and we die suffocated, strangled."1

. . . .

1. Heard, G.: "Christian Century", Mar. 6, 1940, pp.305-307

CHAPTER II

SETTING UP CRITERIA FOR SELECTION AND EVALUATION
OF DEVOTIONAL BOOKS

CHAPTER II
SETTING UP CRITERIA FOR SELECTION AND EVALUATION
OF DEVOTIONAL BOOKS

A. Terminology

1. Devotional or spiritual life

The following views of the devotional-life were found in the books studied: to Thomas a Kempis the term meant a grace;¹ to St. Francis de Sales the term implied a joyous virtue;² to John Bunyan it meant a growth through loyalty to a Savior in mental, physical, and spiritual turmoil;³ to John Woolman devotion was faithful following of an "inward stillness, weight, or exercise" in personal and social action. Thus devotion as expressed in the devotional life is as varied as individuals, as deep as personal experience, as real as the heartbeat, as necessary as Christ's life was in the fulfillment of God's greatest gift to men. Christ revealed devotion as a life attitude, a unifying principle at the center, expressed in such terms as, "Thou shalt worship the Lord thy God..."⁴ and later, "...not my will, but thine..."⁵. Thus the Bible offers the best road maps available for leading to

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- 1. Kempis, Thomas a: The Imitation of Christ, pp.100,110
- 2. Sales, St. Francis, de: The Introduction to the Devout Life, p.3
- 3. Bunyan, J.: Grace Abounding, pp.92,138
- 4. Luke 4:8
- 5. Luke 22:42

the presence of God.

Mr. Douglas V. Steere in his book, Prayer and Worship, defines such a life as simply the "promptitude, fervour, affection, and agility which we have in the service of God...".¹ Thus such a life is centered upon God in adoration, worship, prayer, but the forms in which the attitudes of "promptitude, fervour, affection, and agility" are expressed are left to the individual or group. Some groups need the church with its historic stream of witnesses. Others are ascetically inclined to be rigoristic in dying to self daily. John the Baptist preferred to spend his youth in a desert in preparation for a life demonstration of principles learned there.² Abraham's nephew Lot begged not to be sent to the mountain but to the small city nearby when God sent him out of Sodom.³ This thesis deals with the attitude of one's spirit in action.

2. Devotional books

The bibliography in the appendices indicates the range in methods, types, style, phases of the devotional life studied in the light of the above definition. Two viewpoints are used here: appeal to the reader; and main

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1. Steere, D.V.: Prayer and Worship, p. 4
2. Luke 1:80
3. Genesis 19:20

principles found by explorers. Such books were more abundant in other periods than in our own. In 1620 half of the one hundred thirty books listed in London as one year's publications were religious. Of those, twelve¹ were devotional.

B. Limitations

"All teaching can but bring home to us a part of the divine teaching of Christ. It requires to be corrected and completed by Him."²

Typical examples have been chosen from literature representing many stages of spiritual growth, many temperaments in spiritual living. No strictly objective criteria were discovered for classification of these examples other than the basic one that "time's remembrance is limited."³ To test for such criteria then became the problem.

The standard used for testing is the one classic accepted by nearly everyone, the Bible. That is the premise upon which this theses is based. Thus the Bible will not be included in the analysis of the selected books. It is hoped that the reader will be induced to further study and comparison with this standard.

Printed tracts or pamphlets have been eliminated from these considerations even though helpful. Scripture commentaries for personal and family use have been regarded

. . . .

1. White, H. C. , English Devotional Literature p. 11
2. Farrar, F, W., Great Books p. 311
3. White, H. C. op. cit. p. 245

as outside of the scope of the study.

Available English translations of the classics are used throughout this comparison. The ten-volume English translation of the Confessions of St. Augustine has been considered as too long to permit its inclusion in the final selection of classics.

C. Procedure

1. Selection

a. Appeal to the reader

Two Roman Catholic and two Protestant books have been selected for analysis on the basis of their use. The Imitation of Christ by Thomas a Kempis has had a wider circulation than any book except the Bible, having been translated into fifty languages and edited six thousand times. The Introduction to the Devout Life by St. Francis de Sales was called by Pope Pius XI, "the most perfect of its kind in the judgment of his contemporaries". Grace Abounding by John Bunyan has had a more extensive sale than many others. The Journal of John Woolman by John Woolman is the only one recommended in the field of American letters.

Another appeal found in these classics is the universality of Christian experience.. The Imitation of Christ was a product of Dutch fourteenth-century thinking and is

. . . .

1. St. Francis de Sales, Introduction to the Devout Life
p. XII

a "spiritual mosaic" written to monks; The Introduction to the Devout Life grew out of the experiences of a French director of souls, from a man high in the social life of his day; Grace Abounding came from the pen of an humble English tinker while serving a prison sentence for his preaching; The Journal of John Woolman was the record of home missionary work with the slave problem in America just before the Revolutionary War.

Another appeal to the reader is their simplicity in spiritual emphasis. Thomas a Kempis wrote conversationally and furnished a mosaic of quotations that have crept into literature everywhere. St. Francis de Sales compiled helpful letters for the growth of a friend. John Bunyan described a mental struggle with the spiritual discoveries which helped him solve his difficulties. John Woolman kept a diary in order to record self-conquests through the power of God.

b. General survey

Every bibliography found was carefully studied to find devotional books suggested by more than one authority. An historical chart was made of the culled books showing the chronological development of the literature. The bibliographies, collected by ministers, professors, writers, librarians, students of the "inner life", often suggested good books for beginners. Those findings are recorded on the accompanying chart. The Federal Council

of Churches of Christ in America recommended one of the Hazen Books on Religion, Prayer and Worship, by Douglas V. Steere, as a reliable source. The Roman Catholic Unity League, a mail order library, lists more than four hundred authors in its devotional section. New York City libraries as well as Seminary libraries were canvassed to discover how many of those were found and annotated as to rough classification, particular approach, and a summary of content.

c. Specific selection

From the limited list of good books for beginners three typical books were chosen. To those was added the first ranking book, The Imitation of Christ by Thomas a Kempis. These four books were chosen because each represented a different approach, and a different time but similar problems; a different analysis of life experiences and different responses to the love of God.

The selection of modern devotional books was made by studying bibliographies found ^{listed} by Douglas V. Steere in Prayer and Worship and by recognized leaders in other books. From these modern books four were chosen as typical examples of products of the present century. They vary as to personality; Baron von Hugel is Catholic; Evelyn Underhill, Episcopalian; Emily Herman, Anglo-Catholic; and Rufus Jones, a Quaker. They vary as to approach. Baron von Hugel in Letters to a Niece summa-

rizes a life of guiding others. Evelyn Underhill in Concerning the Inner Life records three lectures to ministers. Emily Herman in Creative Prayer deals with a specific phase of devotion. Rufus Jones in Pathways to the Reality of God describes eleven possible ways to actual Christian experience.

2. Evaluation

a. Analysis

The second step of the process was to go directly to the materials themselves. Each of the eight books was studied. The analysis was made in three ways: synopsis of the material content; analysis as to its appeal to the reader and its expression of real Christian experience; and a summary of revelations or the contributions each author has made to our understanding of devotional life.

b. Comparison

The books were compared on the basis of the use of the Bible, God's attitude to man, and man's response to God. Finally the classics were compared with the modern writings to evaluate each group.

D. Values

1. Goal

"The goal of training in worship is the building of sound habits of devotion in the individual."¹

This thesis considers the lives devoted to this

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1. Weigle, L.A.: Training the Devotional Life, pp. 90, 91

study and practice and their results. One of its purposes is to induce further Bible study to see wherein the Bible surpasses other books.

2. Unifying influence

Above the bickerings of dogma, ritual, or organization is the increasing interest in things of the spirit. Beneath the material trappings that are so rapidly being torn away in many parts of the world the individual wages another kind of war, a war in which the issues need to be clarified. A deeper knowledge of the history of man's experience should indicate ways of living adventurously in Christ's service today.

3. Practical

A study of these time-honored books will help train leaders in religious education; in personal use for reading, worship, and prayer; in locating helps for those who come seeking to learn about the growth of the inner life; in meeting the needs of parents seeking help and training in leading family worship experiences; and in discovering usable literature for the study of the prayer life and methods.

"In some countries the type of devotional literature most needed is for the training of leaders to help others in the devotional life.

We also point out the great need for the development of a literature of meditation, especially by Christians native to the countries concerned. Devotional reading for the sick and books of comfort for mourners are asked for some areas. Translations of the classics of Christian devotion can be offered not only to Christians but to educated non-Christians.

In some countries suitable material from the non-Christian heritage of the nations may help and enrich.

All areas need more literature on the prayer life and methods of Christian prayer, graded for different ages and education, and some of it especially planned for enquirers and new Christians. Translations of some of the prayers of other ages and lands should be made available to all the churches."1

. . . .

1. Madras report of International Missionary Council, "The World Mission of the Church", p. 94

AUTHORITIES

BOOKS

Underhill, E. The Golden Sequence
 Underhill, E. Concerning the Inner Life
 Hugel, F. von, Selected Letters
 Hugel, F. von, Letters to a Niece
 Hugel, F. von, Life of Prayer
 Sperry, W.L., Reality in Worship
 Francis de Sales, The Intro. to the Devout Life
 Woolman, J., Journal
 Augustine, Confessions
 Thomas a Kempis, The Imitation of Christ
 Little Flowers of St. Francis
 Bernard of Clairvaux, On Consideration
 Theologia Germanica
 Scupoli, L., Spiritual Combat
 Baker, Holy Wisdom
 Eudes, J., Reign of Jesus
 Hilton, W., Scale of Perfection
 St. Pedro, Treatise of Prayer on Prayer
 Bunyan J., Grace Abounding
 St. Theresa, The Life of St. Theresa
 Boehme, Aurora
 Fenelon, F.de, The Spiritual Letters
 Taylor, J., Holy Living and Dying
 Baxter, R., The Saints' Everlasting Rest
 Rutherford, S., Letters
 Rodriguez A., Christian Perfection
 Andrewes L., Devotions
 St. Ignatius, The Spiritual Exercises
The Way
 Herman, N., The Practice of the Presence of God

	Steere	Frost	Mudge	Harkness	Hastings	Woyte	Atkins	Coats	Horton	Underhill	Sperry
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DEVOTIONAL BOOKS; CLASSIC AND MODERN

CHART SUMMARY

Douglas V. Steere, Prayer and Worship, Bibliography
Bede Frost, The Art of Mental Prayer
James Mudge, "Biblical Magazine", series of reviews on
leading classics Feb. - Nov. 1913
Georgia Harkness, Religious Living, p. 54
Hastings, Encyclopedia of Religion and Ethics, vol. 4
pp. 693-697
Alexander Whyte
G. Glen Atkins, Pilgrims of the Lonely Road
R.H. Coats, Types of English Piety
Robert F. Horton, The Open Secret, p.38
E. Underhill, The Spiritual Life
W.L. Sperry, Strangers and Pilgrims, table of contents

The consecutive numbering in each vertical column indicates the order of preference for the devotional books. The Imitation of Christ by Thomas a Kempis found first place in four lists although in the total number of references made to it this book tied with Confessions by St. Augustine. Theologia Germanica was accorded the next place. Three books tied for the next position: The Introduction to the Devout Life by St. Francis de Sales; Spiritual Combat by L. Scupoli; and Devotions by L. Andrewes. The mark (/) represents books mentioned only.

CHAPTER III

AN ANALYSIS OF SELECTED DEVOTIONAL CLASSICS

"Spiritual reading is, or at least it can be, second only to prayer as a developer and support of the inner life." Underhill, Evelyn: Concerning the Inner Life
p. 63

"Have always at hand some good book of devotion...and read a little of it every day..." Sales, St. Francis de: The Introduction to the Devout Life, p. 85

CHAPTER III

AN ANALYSIS OF SELECTED DEVOTIONAL CLASSICS

A. The Imitation of Christ by Thomas a Kempis

I. Synopsis

The name is given to the book from the first of the four sections and is not intended to convey the idea associated with such a term, imitation. Originally there was no title. An Oxford edition carries the title, The Ecclesiastical Music, because of its rhythmic speech. The life described is one of childlike simplicity, and imitation is a childlike act. The simplicity, is original in its working out, however, and dependent upon circumstances, not upon duplication of Christ's activities. The spirit of The Imitation is one of self-renunciation. The lessons taught are: direct access to God; and the true nature of sin. The method follows a "mystical ladder to perfection: vision, discipline, union with God."¹ In structure it is made up of four sections topically arranged. In content Thomas a Kempis admonishes man to follow Christ by a complete surrender to Him. The qualifications for such a surrender are described as a good conscience, fitting conversation, thoughtfulness of others, love for Jesus Christ.

. . . .

1. Sperry, W.L., Strangers and Pilgrims, p.66

2. Analysis

a. Appeal to reader

The small "old-fashioned book" of George Eliot, a copy of which was found in nurse Edith Cavell's cell after she had been executed as a spy, has passed through six thousand editions in its five centuries. It is the first great Roman Catholic classic.¹ In spite of carrying a misnomer for a title and a disputed authorship, The Imitation of Christ is second only to the Bible itself in the depth of reality revealed in its pages.

In beauty of language even in a translation, in simplicity of viewpoint, in the appeal to mental processes, in its keen analysis of human hearts, in its disregard of material things the book is refreshing and beautiful. In philosophy it is mature in dealing with the problems of life. Best of all is its adoration of Jesus through utter selflessness.

To the objection that the ascetic ideal does not solve our social ills and therefore the book is of no value, the answer can be made that the Christlike spirit is there in every page.

b. Expression of Christian experience

Scholars have not yet definitely decided whether the author was Thomas a Kempis, Gerard Groote, Jean Gerson, Saint Bernard, or Walter Hilton. But they do know that

. . . .

1. Mudge, J. "Biblical Magazine" Feb. 1913 pp. 119-128

Thomas a Kempis copied the "psalter of the solitary" in Latin. The writer states that he would remain unknown.¹ The facts that we have concerning this man, a copyist, are short and simple. Born into an artisan's family near the Zuider Zee in Holland in 1381, he became a novice in the Brother House at Mount Saint Agnes, near Zwolle, before he was twenty years old. There he lived for over seventy years. At the time when Joan of Arc was being burnt he was completing a fifteen-year task of copying the Vulgate by hand.² But none of these external facts are revealed in the book itself. The originality and abiding values found in it are the guiding thoughts and the terse, keen analysis of human nature and its search for true communion with God.

B. The Introduction to the Devout Life

by St. Francis de Sales

1. Synopsis

From the manuscript of a monk written to monks, this manuscript directs one to beautifully illustrated admonitions for those who live in the world. In these letters written by a priest to a soul whom he is trying to guide

. . . .

1. Thomas a Kempis, The Imitation of Christ, p. 4

2. Sperry, W.L., Strangers and Pilgrims, pp. 65, 78

along the path of devotion which he defines as the joyous running and leaping "in the way of God's commandments" he gives the following counsels:

"True and living devotion, O Philothea, presupposes the love of God; nay rather it is no other thing than a true love of God; yet not any kind of love; for, in so far as divine love beautifies our souls, and makes us pleasing to his divine Majesty, it is called grace; in so far as it gives us strength to do good, it is called charity but when it reaches such a degree of perfection that it makes us not only do good, but do so carefully, frequently, and readily, then it is called devotion...In short, devotion is no other thing than a spiritual nimbleness and vivacity, by means of which charity works in us, or we by her, readily and heartily."¹

In order to reach toward such a goal St. Francis de Sales admonishes one to secure a good guide and suggests methods for cementing those first desires toward such a life into firm resolutions to journey on. The method includes meditation on the great Christian doctrines, confession and purification of inclinations and affections. The goal is union with God through the observance of the Sacrament of the Lord's Supper and prayer. The virtues desired are patience, humility, kindness, obedience, chastity, poverty, friendship, propriety (kindness, speech, judging others, recreation, pleasures, marriage, and virginity). The obstacles along the way are listening to criticism of babblers; discouragement, consenting to the enjoyment of sins, sadness, and spiritual dryness. Last of all Philothea is told of ways in which she may evaluate the

. . . .

1. St. Francis de Sales, The Introduction to the Devout Life p. 4

progress she is making in the devotional life.

2. Analysis

Here is a beautiful flow of language and a wealth of illustrative stories for the help of religious educators. Here is the glow of fellowship, the consciousness that there are as many kinds of devotion as there are individuals. Here is the joy of worship, the warmth of human love, a deepened sense of the Majesty of the Creator. Here is the vision of the spiritual life from the pen of a deeply religious man.

The Introduction to the Devout Life was written by St. Francis de Sales, a sixteenth century, cultured, French bishop of the Roman Catholic Church. He was the son of a noble of Savoy, who at forty-two married a girl of fifteen. There were twelve children of whom Francis was the eldest. The senior Francis who was ambitious that he become a lawyer sent him to Paris for six years, thence to Padua for two. In 1591 at the age of twenty-four he was accorded a doctorate with honors. But he was determined to be a priest and finally won the consent of his family to such a plan.

On a school holiday a group of boys were walking beside a stream when St. Francis fell to his knees exclaiming:

"My friends, let us pray together; let us invoke God who is so great and so good, since today He gives us leisure and a reason to do so."¹

As a lad he determined to become perfect, so he tried cocking his head on one side when he prayed as he had seen a sincere friend do. Once he believed himself eternally damned. For weeks he could neither sleep nor eat because of weeping and despair. In agony of spirit he stepped inside a cathedral and in praying to the Holy Mother found confidence and peace. In the universities he studied Theology for his own pleasure.

As a priest he practiced the maxim that true devoutness is nothing but a constant application of religious faith to everyday occurrences, and cannot fail to leave one imbued with a deep interior peace and happiness. He made a practice of examining his conscience as he would look into a mirror before leaving his room. Yet with all his rigid self-discipline he was delightfully indulgent with others. He gave generously of his interest and energies in helping others to experience the love of God. He never refused anyone who sought him out and he said on his deathbed:

"Never have I been able to devote one entire day to my dear books."²

He converted an entire province in four years, traveled among his parishioners continually; and was asked by

. . . .

1. Bordeaux, H.: St. Francis de Sales, p. 236

2. Ibid p. 17

King Henry IV to become priest in his court; initiated the Order of Visitation; and died of overwork at fifty-five.

C. Grace Abounding by John Bunyan

1. Synopsis

In contrast to the experiences of a spiritual soul director, Grace Abounding is a spiritual autobiography of John Bunyan. This prison letter traces seven cycles of spiritual struggle to the plane of trust and dependence upon the power and love of God.

a. Ungodliness

As a lad he swore and cursed fearfully and was a ringleader of vice. An old woman once accosted him,

"You are the ungodliest fellow for swearing I have ever heard. You'll spoil all the youth in town if they keep company with you."¹

b. Outward reformation

His wife's influence, the reading of a devotional book,² and an introduction to the historic portions of the Bible, brought about his outward reformation which continued for about a year.

c. Change of heart

This began when he heard four poor women talking in a doorway about what Jesus had meant to them. He read, thought through the Bible ever more eagerly. He loathed himself as he yielded to temptations.

. . . .

1. Bunyan, J. Grace Abounding p. 18,19

2. This devotional book was Plain Man's Pathway to Heaven.

d. Mental turmoil

Once the thought flashed through John Bunyan's mind, "Let Christ go!" The largest part of the autobiography deals with the results of that one thought and the mental struggle which followed. Each time some difficult question arose a scriptural truth would come into his mind as an answer. Such a strong and persistent undercurrent of questioning and seeking is seldom seen in print. This cycle reveals his profound knowledge of the Bible, deeply rooted habits of prayer and meditation, and a thorough analysis of experience.

e. Call to the ministry

Friends insisted he had a gift for leading others, so for five years he practiced preaching showing three great revelations from Christ.

f. Imprisonments

These are court-room scenes showing unavailing attempts to secure his release.

g. Conclusions

To John Bunyan the doubt about the Being of God was the worst temptation. The Bible sometimes fascinated, sometimes repelled him. He found seven abominations; inclinations to unbelief, forgetfulness in watching for answered prayer, forgetfulness of Christ's love and mercy, leaning on the works of the law, wanderings and coldness in prayer, murmurings, and the impossibility of obeying

God's commands because of personal corruption. 1

2. Analysis

a. Appeal to the reader

The accuracy of the description of a prolonged mental and spiritual struggle gives one an insight into the growth of the devotional life. This is history and warning in comparison with the previous more helpful sounding admonitions. Grace Abounding seems to stress more the tearful shiverings of a distressed soul thus emphasizing the grace of God, through Christ.

b. The expression of the devotional life

John Bunyan lived from 1628-to 1688 in one of the most revolutionary and stirring periods of English history. Yet the autobiography contains practically no mention of world events. Rather is it the story of a man who was able to make his life conform to his ideals because he knew how to use the resources. Here he has given an honest appraisal of a soul's struggle.

Born in 1628 John became a tall, strong-boned, ruddy-faced, sharply imaginative lad. His father was a tinker. When fifteen his mother and sister died within a month's time. These shocks and the fact that his father shortly remarried made an indelible impression upon him. At seventeen he was conscripted into army service for a year. Upon his return home he married an orphan whose

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only possessions were three devotional books. They adored their four children, especially the blind daughter.¹ His next experience was to be jailed for his preaching activities. For twelve years he languished there. From that period came this spiritual autobiography, Grace Abounding and the famous Pilgrim's Progress.

D. The Journal of John Woolman by John Woolman

1. Synopsis

The individuality of this autobiography can best be found in a study of the character of the writer, John Woolman. In his Journal he tells that he was born in a devout Friend family in Northampton, New Jersey in 1720. He was running away from his schoolmates at the age of seven to read the twenty-second chapter of Revelation. As an adolescent he accompanied a merry group of chums. After sickness, attendance at meetings, and a study of the scriptures and other books he became convinced in his own mind:

"...that true religion consists in an inward life, wherein the heart doth love and reverence God the Creator, and learns to exercise true justice and goodness, not only toward all men, but also toward the brute creatures;...and believed that sincere, upright-hearted people, in every society, who truly love God, were accepted of him."²

He became a bookkeeper in a bake shop in Mount Holly using truth as a business guide and at the same time be-

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1. It is not certain whether he had four or six children. See Bunyan, J.: Grace Abounding, p. xxix
2. Woolman, J. Journal pp. 47, 48

came active in Christian service; accosting drunken fathers in public houses "in the fear of the Lord", and debating the writing of contracts in regard to slave-selling.

He became an itinerant preacher in 1743 and records at least nineteen journeys, the longest of which kept him away for five months from his wife and daughter and his tailor shop. Each journey grew out of an "inward stillness, weight, or exercise" and immediate action followed. If he participated in a business meeting of his own free will, he would immediately repent and in attitude and action mend his ways.

2. Analysis

The principles upon which he based all his living and action were:

(1). Harmony of humility and truth

In speech:

"I was often silent...that I might speak only what truth opened."¹

In business:

" I saw that an humble man, with the blessing of the Lord, might live on a little...through the revelation of Jesus Christ I had seen the happiness of humility, and there was an earnest desire in me to enter deeply into it."²

In worship:

. . . .

1. Journal of John Woolman, p. 56

2. Ibid p. 57

"...his internal presence in our minds is of all delights the most pure." 1

In service:

"I saw that if I was honest I could not please all men: and I laboured to be content in my duty...To attempt to do the Lord's work in our own way and to speak of that which is the burden of the Word, in a way easy to the natural part, doth not reach to the bottom of the disorder." 2

In personal habits:

"...conviction has been strengthened that if I would be his faithful servant I must in all things attend to his wisdom, and be teachable, and so cease from all customs contrary thereto, however used among religious people...things though small in themselves, being clearly enjoyed by Divine Authority, become great things to us." 3

(2). Harmony of principle and practice

His actions grew out of a strict self-discipline, a burning experience of training his own will. That refining process of subjecting the will is described by him in a letter to a sick friend. Only when he is thus resigned could he feel capable of speaking to others. The Journal records a stream of examples of his accosting others as to the luxury of their ways of living, their keeping and selling slaves. With a few friends in a few weeks' time he visited the owners of eleven hundred slaves "in the fear of the Lord". At the risk of his life he carried a message of love to the Indians near Pittsburg just at the outbreak of hostilities between the Indians

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1. Journal of John Woolman p. 141
2. Ibid p. 150
3. Ibid pp. 160, 161

and the English. Once a magician came to his home town, He asked for permission to sit in the doorway of the tent. With scriptures he met each person who came and pointed out the results of such idle pursuits. He put up with terrible steerage conditions on a voyage to London in order to be used of God. Even though not in good health he walked on his journeys, slept in the woods on damp ground. Thus he actually lived his convictions.

E. Summary

Just as the person who has endured any conflict can give the most graphic description of it so the authors of these classics can describe the devotional life because of the earnestness of their own Christian experience. This chapter is the study of the message of each classic in the light of the writers' experiences revealed therein. All four are personal and intimate in their life stories. They reveal one kind of attitude toward life even though as individuals one is a copyist, one a priest, another a prisoner, and the last a tailor. Thomas a Kempis states, "All other things in the world save only to love God and serve him, are vanity of vanities and all vanity."1 St. Francis de Sales says,

"In the creation God commanded the plants to bring forth their fruit, each after its kind: even so he commands Christians who are the living plants of his Church, to bring forth fruits of devotion, each one according to his kind and vocation."2

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1. Kempis, op. cit. p. 2
2. Sales, op. cit. p 8

John Bunyan showed how God's mercy and grace guided his life. And John Woolman thanked God for his goodness by responding obediently in his work.

These books have been a continual inspiration because of the reality of God in them and the simplicity in their expression of it. ^I The writing of a book is one form of response to that deep sense of reality and desire to share discoveries made.

These factors of universal Christian experience, simplicity of expression, and keenness of perception together make these classics loved and read as eagerly today as when they were first written. Their enduring appeal through the centuries has been their keen analysis of human hearts, and their picturing of triumphant lives.

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1. Bunyan, op. cit. p. 5

CHAPTER IV

AN ANALYSIS OF MODERN DEVOTIONAL BOOKS

"The praying church is built of praying souls
...its greatest triumphs have been the individual
achievements of the saints: that is, persons whose
lives of worship have made them tools of God. Already
in the teaching and practice of Christ, the central
importance of personal, indeed of solitary prayer, the
free, loving, disciplined, and single-minded waiting of
the soul on God, is emphasized; and each great form of
Christianity, Catholic, and Orthodox, Evangelical and
Quaker, has in its own manner and according to its
particular genius, been concerned to safeguard this
truth, and maintain a rightful balance between the
corporate and individual life of worship."
Evelyn Underhill: Worship p. 163

"We ought...to read devout and simple books.
...Let not the authority of the writer move thee,
whether he be of small or great learning: but let
the love of pure truth draw thee to read. Search
not who said this but mark what is said. Men pass:
but the truth of the Lord abides forever."
Thomas a Kempis: The Imitation of Christ 1:V

CHAPTER IV

AN ANALYSIS OF MODERN DEVOTIONAL BOOKS

A. Letters to a Niece - Friedrich von Hugel

1. Synopsis

Training his niece "in faith, trust, and the love of God, Christ and the Church"¹ is the key to Letters to a Niece by Baron F. von Hugel. He is dealing with a thirty-eight year old mother of four children who has never professed any need for religion. This is written by her after his death. The method used with her had included a reading course and personal talks.

a. The reading course

In the sorrow due to the loss of her husband, her father, and her own physical breakdown she first really learned to know her uncle and asked for help. In his thoughtful way he sent her small bundles of books beginning with a study of paganism, Roman and Greek classics, then the Church Fathers. In this intellectual, historical approach he explained his study helps by letter. Methods of notation, number of times to reread, his favorite passages, his reasons for selection and estimate of their value were all suggested with tact and humor.

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1. Hugel, F. von: Letters to a Niece, p. ix

b. Personal talks

Intimate, jolly, helpful as were his letters they could not compare with the hours spent at his fireside when he would read aloud from the Confessions by St. Augustine or The Ring and the Book by Browning while she knitted. They also compared notes upon their reading, and talked over progress in spiritual living as he answered her questions.

In six years time she had changed from the Protestant to the Roman Catholic Church and helped her children to find their places. She had become a guide for others. Thus his tenet that "one trained soul could teach another" was lived out in a reciprocal teacher-learner life situation.

2. Analysis

This priest was knit up with his church and perfectly content within its depths of adoration and historicity. No attempt is made in the book to tell how he arrived at his mellow spirituality but it is there in his attention to God, his principles of "costingness" and "tension" explained to Mrs. Greene as the basis for such a life. Such an attitude is revealed in his talks with her for he makes no attempt to force his own ideas upon another. His own daughter's leaving the Roman Catholic Church had taught him that lesson. He knew and loved his niece, studied her continually, waited for her to take the

initiative, and kept himself out of the picture except in the atmosphere of love, enthusiasm, and joy with which he surrounded her. One of his pet expressions with her was:

"Wipe your feet on my old hair, if it will help you, my little old thing."¹

To Protestants the book is weighted with challenge because of his conception of the Reformation as the warped thinking of Luther and Calvin. As an educator he claims that the "individualistic approach just will not work" except as the larger human experience in terms of history is understood.² The book indicates a wide interest in the devotional life, is full of choice phrases and indicates wide reading.

B. Concerning the Inner Life - Evelyn Underhill

1. Synopsis

Evelyn Underhill in her book, Concerning the Inner Life uses as a starting point a quotation from The Spiritual Exercises of Saint Ignatius,

"Man was created for this end...to praise, reverence, and serve the Lord his God."³

She treats it in three sermons delivered to ministers at Oxford University.

a. God our environment

Attention to God is the prime necessity. Ministers

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1. Hugel, op. cit. p. x

2. Ibid, p. xiv

3. Underhill, Concerning the Inner Life, p. 18

can only find ways of effective growth in that spirit of adoration which produces personal depth and outreaching love to others.

b. Prayer the channel

One must find and develop one's own kind of prayer-life with patience and peace. Means to this end are to secure and maintain a healthy attitude toward life, read devotional books, learn how to strengthen spiritual powers, and find definite work to do and do it.

c. Spiritual work

Spiritual work is intercessory prayer. Only as one's powers in prayer become deep, selfless, tender can one persuade others of their real value.

2. Analysis

Evelyn Underhill has the psychologist's approach in working with leaders, those who are responsible for knowing and experiencing the devotional life so that they can effectively lead as Peter did on the day of Pentecost.¹ Meeting the minister at the level of his own needs practical suggestions are made of ways to enrich and deepen his conception of the "splendour of God". In Clarifying terms she cuts away the current underbrush clustered around that idea of Christianity which Baron von Hugel called the "not-to-be-grumpy, not-to-be-impatient, not-to-be-violent life; a sort of wishy-washy

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1. Acts 2:37-42

sentimental affair."1 Only as one's life is enriched by prayer can the storms be endured and only then can effective work be accomplished. Adoration, meditation, recollection, and intercession are the four parts of prayer.

C. Creative Prayer - Emily Herman

1. Synopsis

In the book, Creative Prayer, by Emily Herman the assumption is that the value of prayer grows from God through the individual and thus through the group. The conditions required are: renewed practice, recognition of its power, humility, and concentration. Aids along the way are silence and meditation. To Emily Herman the power of prayer can only be realized through disciplined, concentrated, humble practice.

2. Analysis

This seems to present the best analysis of prayer, its pitfalls, its progress, its power found in any of the modern books. Reasons for this are: depth of perception, challenge to practical application, and attention to God rather than methods. She illustrates these values with examples. She starts with the story of the young and beautiful daughter of a Lyons silk merchant who upon the dance floor suddenly perceived a vision and renounced her engagement, her chances for a happy and comfortable life socially, to become a nun to pray for a needy world.

. . . .

1. Hugel, op. cit. p. xix

She answers many of the questions put up by objectors by clarifying the terms and showing that much of the difficulty is based on a lack of understanding of their meaning. She shows that prayer will be an ultimate basis for unification of world forces of Christianity. And last of all she shows that the "Pilgrimage of the soul from self to God" is accomplished by learning more about God and losing the self-consciousness involved in a concentration upon the means of learning. In other words learn day by day just how much more important God is than self.

As in the earlier devotional books this one ignores world events to treat of a little-talked of world of unused power. One discovers little of the writer's actual experience by which she learned how to analyze the prayer life so accurately. As in each of the other books studied, however, there is a background of knowledge of the lives of the saints and their achievements and encouragements. But deeper and more intimate is the revelation of her own silence, meditation, and discipline as her response to her Maker which makes possible the writing of such a book.

D. Pathways to the Reality of God - Rufus Jones

1. Synopsis

This book, Pathways to the Reality of God, by Rufus Jones is one of forty-six which this Quaker philosopher,

historian, social-worker, and religious thinker has written in English. To him all of life is God's search for man. He illustrates eleven ways in which God seeks to reveal himself to men. Our understanding and appreciation of the living God has gradually expanded through man's experiences and his interpretations of them through the centuries. His is an enlarging description of the powers of faith and prayer and their effect upon our understanding of the universe.

His thought is based upon the premise that man has a faith-capacity and can feel God as close to his soul as the air is to the body and that he will try to prove that existence by his actions. He believes that there is a reality in moments of mystical experience with God which comes from new depths within man and gives him new heights and energies. Athanasius said,

"...The road to God is not far off,...it is in us."¹

This is man's spiritual adventure. The footsteps of God can be seen in the creative process of evolution. Historically there have been shifts and changes along the way but the path remains for human ideals to work out. Jesus was a "peak moment" when God's tenderness, love and grace broke through to man. Rufus Jones feels that there have been occasional geniuses through the ages who have

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1. Jones, R.: Pathways to the Reality of God, p61

combined rare understanding with unusual gifts in the inner life who have helped man see the way. He points out that Man's discoveries and interpretations have been greatly helped by the cooperation of the whole universe in creating forces that correspond, forces of beauty, goodness and truth. He deals with five philosophers and the ways in which they have explained spiritual life in terms of an intelligible whole. And he closes with prayer, the joyous fellowship with God.

To read this book is to feel that God is very real, that he shares with and loves men today as he did two thousand years ago. The kind of God felt here is expansive, transcendent, yet immanent in everyday experiences. Here is a spiritual personality whose "warmth and intimacy of heart and mind" exceeds our wildest hopes.

Rufus Jones shows that the devotional life is an attitude which may be carried into every walk of life. His writing abounds in practical illustrations of ways in which people have achieved such an aim. Through the centuries the accumulation of such examples has given us a rich heritage. But he also carefully points out that there are uncharted worlds awaiting further development.

E. Summary of Chapter four

These books have been summarized as to content and analyzed as to treatment of their attitude of spirit. The modern devotional books describe the devotional life as attention to God and action in prayer.

Their appeal is in the sincerity with which the authors describe this life. They vary as personalities: a priest, a journalist, and two professors. They vary in approach: historical, psychological, analytical, and mystical. They vary in structure: letters, lectures, and two essays. And they vary in emphasis. Friedrich von Hugel emphasizes the larger human experience of God through church history. Evelyn Underhill outlines ways of building a healthy attitude towards the devotional life. Emily Herman deals with the renewal of man and society through the power of prayer. And Rufus Jones describes eleven ways in which God has shown himself to men.

The four classics stressed recognition of sin.

Thomas a Kempis contrasted awareness of sin with God's greatness. St. Francis de Sales described joy and beauty as the fruits of release from sin. John Bunyan bemoaned its fierce grip upon his own life, and John Woolman wrote of his own warring against sin's power. The modern books stressed prayer historically, psychologically, creatively, and mystically.

CHAPTER V

A COMPARISON OF DEVOTIONAL BOOKS

"What is the flame of their fire, if so I may catch
the flame;

What is the strength of their strength, if also I
may wax strong?

The flaming fire of their strength is the love of
Jesus' Name,

In whom their death is life, their silence utters
a song."

Emily Herman The Touch of God, p. 30

CHAPTER V

A COMPARISON OF SELECTED DEVOTIONAL BOOKS

A. Use of the Bible

The previous study of devotional books, classic and modern, has given the message of each book and an introduction to the form. In this chapter these books are compared as to their use of the Bible, their description of God's attitude toward man, and man's response to God. Finally they are compared as groups, classic and modern.

The accompanying chart is a study of the use of the Bible in the selected books in this survey. The numbers represent the number of passages, not verses, directly quoted from each book of the Bible. It is apparent that the classics used the Bible far more than modern authors. Thomas a Kempis referred to the Bible seven-hundred eighteen times. St. Francis de Sales referred to it two-hundred forty times but said in his preface,

"When I make use of the words of Scripture, it is not always to explain them, but to explain myself by them, since they are more worthy of love and veneration." 1

John Bunyan quoted from the Bible one-hundred ninety-eight times. But in the first three hundred words of the "Relation of John Bunyan's Imprisonment" there are only five words that are not specifically Scriptural.² In the

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1. Sales, op. cit. preface
2. White, W.H.: John Bunyan p. 6

Chart 1.

USE OF THE BIBLE IN THE DEVOTIONAL BOOKS

Book of Bible	Imi.	Int.	G.A.	J.	L.	C.	P.	G.
Genesis	19	8	5	1			1	1
Exodus	7	1	2	2				2
Leviticus	3		4					
Numbers		4	4	2				
Deuteronomy	3	2	4				1	1
Joshua	2		3					
Judges	3		3					
Ruth		1						
ISamuel	4		4					
IISamuel	1			1				
IKings	1	2	2					
IIKings	1	1						
IChronicles			1					
IIChronicles								
Ezra								
Nehemiah								
Esther			1					
Job	26	1	9					
Psalms	118	74	16	5			1	3
Proverbs	23	9	4	2			1	1
Ecclesiastes	24	1	1		1			1
Song of Solomon	1							
Isaiah	20	4	6	9			1	1
Jeremiah	8	3	6	7				
Lamentations		1		1				
Ezekiel	1		1	1				
Daniel	3		3					1
Hosea			2					
Joel	1	2	1					
Amos		1						
Obadiah								
Jonah				1				
Micah	2			3				
Nahum	1			2				
Habbakuk	1			1				
Zephaniah	1							
Haggai								
Zechariah	1			3				
Malachi								
Matthew	104	24	11	5	1	1	9	2
Mark	2	1	8					1
Luke	52	14	9	1			5	2
John	45	8	6	3	1	1	5	4
Acts	9	1	8				1	2
Romans	44	9	12	1			2	1
ICorinthians	44	12	9					2
IICorinthians	16	3	7	2			1	1

Book of Bible	Imi.	Int.	G.A.	J.	L.	C.	P.	G.
Galatians	14	4	1	1			2	1
Ephesians	8	6	2	1		4		2
Philippians	14	3		1				1
Colossians	2	1	2	1			1	
I Thessalonians	4	1	2					
II Thessalonians								
I Timothy	3	4						
II Timothy	4		2					
Titus	1	1	1					
Philemon								
Hebrews	23	4	21	3				1
James	8		2					
I Peter	8	1	6					
II Peter			2					
I John	4		3					1
II John								
III John								
Jude								
Revelation	12		1	1				3
<u>Douay Version</u>								
Arist. Met. I	1							
Ecclus.	13	6	1					
II Mac.	1							
Wisdom	11	1						
I Mac.	1							
Tobias	1	2						
Cant.	2	17	2					
Apoc.		1				1		
Total	718	240	198	63	3	7	31	33

Explanation of the Chart

- Imi. - The Imitation of Christ
- Int. - The Introduction to the Devout Life
- G.A. - Grace Abounding
- J. - Journal of John Woolman
- L. - Letters to a Niece
- C. - Concerning the Inner Life
- P. - Creative Prayer
- G. - Pathways to the Reality of God

modern books the total references made to Bible passages varied from thirty-three to three.

B. God's attitude to man

A survey of these eight books shows that each has given primary attention to God. There were three groups of words used in referring to Him; names ascribed to Him, descriptive adjectives, and verbs showing His powers. In all of the books the three groups of words used at least once totalled one-hundred seven. Thomas a Kempis used seventy-six. In the eight devotional books there were twenty-nine names for God, thirty-eight descriptive adjectives, and forty activities. Thomas a Kempis emphasized the holiness of God and his judgements. St. Francis de Sales stressed his majesty and goodness. John Bunyan suggested grace and mercy in the title of his book. John Woolman praised the Divine Providence for his goodness, mercy and love. Baron von Hugel taught the holiness, love, nearness and the grace of God. Evelyn Underhill spoke of the deep and rich splendour of God. Emily Herman thought of Him as creator and father. And Rufus Jones called God a Spirit very near to us and very real.

Thus these authors show that in some way each had met a living Spirit which had startled them into wider realms of experience. A man cannot direct a stranger on his way without previous knowledge of direction. So with the eight writers here. The autobiographies of John Bunyan and John

Woolman give intimate glimpses of such struggles. St. Augustine stated it,

"One loving spirit sets another on fire."¹

All of them responded wholeheartedly to the touch of God and worked back to a single life purpose "to love and serve God." Then life became truly a following of Christ.

C. Man's response to God

These books have not only described the devotional life as God's attitude toward man but man's response to God. Thomas a Kempis succinctly states,

"Many words fill not the soul but a good life refresheth the mind and a pure conscience giveth a great confidence in God."²

St. Francis de Sales indicates a burning desire to respond to God as he writes "instructions for those living in the world".³ The other classics represent a serious, prolonged effort to integrate life about one center. The writers accept direct responsibility for their relationship to God and consciously set to work to live up to the ideals perceived. And in their records one finds guides for his own search.

1. Prayer

A central fact in these eight books is man's response to God. That response may take the form of prayer. In The Imitation of Christ Thomas a Kempis has included at

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1. Underhill, E.: The Life of the Spirit and the Life of Today p. 47
2. Kempis, op. cit. p. 3
3. Sales, op. cit. xxviii

least three written prayers. St. Francis de Sales defines prayer as

"...the water of benediction which...exposes our will to the warmth of heavenly love, cleanses our souls, and quenches our thirst caused by the passions of our hearts" 1

Emily Herman calls it the "soul's secret intimate converse with God." 2 Evelyn Underhill divides prayer into four

parts: adoration, meditation, recollection, and inter-

cession. 3 Rufus Jones describes progressive levels of such an experience. Each author either describes or illustrates prayer techniques such as form, procedure, and time.

2. Self-discipline

The response to God may take the form of self-discipline. This is the ethical emphasis so necessary to an effective prayer life.

"Take one step out of yourself and you will arrive at God."4

The comparison will be made in this case from a typical quotation from each of the books.

"I have said to thee full oft, and yet I say again: Forsake thyself, resign of thyself and thou shalt enjoy great peace. Give all for all, seek nothing, ask nothing again; stand purely and undoubtingly in me and thou shalt have me; thou shalt be free in heart and darkness shall not...overwhelm thee."5

. . . .

1. Sales, op. cit. p. 53
2. Herman, op. cit. p.24
3. Underhill, op. cit. p. 50
4. Underhill, E.; The Life of the Spirit and the Life of Today p. 54
5. Kempis, op. cit. p. 176

"Even so, Satan, the world and the flesh, seeing a soul espoused to the Son of God, send her temptations and suggestions by which: (1) Sin is proposed to her; (2) she is pleased or displeased with the suggestion; (3) finally she consents or she refuses; which are, in short, the three steps of descent to iniquity: temptation, delectation, and consent;"¹

John Bunyan wrote Grace Abounding to the Chief of Sinners speaking of himself. He thought himself "possessed of a devil".

"Many others, having their religion chiefly by education, and not being enough acquainted with that cross which crucifies to the world, do manifest a temper distinguishable from that of an entire trust in God."²

"God nearly always teaches us through a person, he teaches us through individuals. Follow his lead. Live from day to day, even from hour to hour. I want you to learn to die to yourself daily; the daily death is a spiritual habit. You want heroism and renunciation...more, you want wisdom and discipline: organize yourself...Self-oblivion is a splendid thing; move out of yourself, let in God...God always gives joy."³

"We can test the increase of our souls in depth, strength, and reality, by the improvement in our ability to maintain this state. Formal prayers, corporate or solitary, are merely the skeleton of this life; and are largely intended to tune us up and educate us for it."⁴

"joy is the reward of complete surrender, and God never keeps one waiting unduly. But we, hesitant, sophisticated, torn between rival theories and allegiances, making a study of self-analysis and self-expression, do not, as a rule, make this complete surrender until, by pain and desolation, the heart has been purged of its idols and the roots of self-love cut out of the soul".⁵

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1. Sales: op. cit. pp. 243, 244
2. Woolman, op. cit. p. lll
3. Hugel, F. von, op. cit. p. xxiii
4. Underhill, E. op. cit. p. 93
5. Herman, E., op. cit. p. 117

"We have passed over from a biological being acting from the push of inherited structural instinct to a being that can see and feel the intrinsic worth of a deed for its own sake. An ethical and spiritual being introduces a superfluous element, that is, something that goes beyond what is needed for survival purposes. Living on this level becomes a fine art, a thing of grace and beauty and joy."¹

These quotations indicate as the characteristics of self-discipline: self-renunciation because of complete faith in God, the steps of temptation, some ways in which to attain such a discipline, and the rewards for achieving it.

3. Service

If response to God takes the forms of prayer and self-discipline, then that becomes a life-giving power felt by others through the changed life of the individual. The resulting form of response is service, outward toward our neighbor. Thomas a Kempis and John Bunyan concentrate upon the individual's attitudes. St. Francis de Sales and Baron von Hugel recommend non-religious activities performed in a rounded life. John Woolman found himself caught up in a problem of slavery and gave his life in trying to help others see the results of their actions. The two women writers included in this survey counsel us to use intercessory prayer as the greatest spiritual service possible to man. The classical writers saw the universe within man; the modern writers see the man in the universe.

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1. Jones, op. cit. p. 110

D. Comparison of devotional books,
classic and modern

The comparison thus far has pointed out the similarities in the selected authors as their earnest looking to God and sincere response in a variety of ways. They stress an humble, persistent surrender of self to God in daily life. To them prayer is a joyous answer to God's touch. These basic attitudes make them timeless in their application because the usual boundaries of space and time are inadequate for such life-changing reality.

The devotional books vary as much as the personalities who wrote them. Each experienced the devotional life in a distinctive manner. Each was prompted to record those experiences as a new contribution to the concept of such a¹ life.

The authors of the earlier books naturally turned to the Bible as a reliable source. This is shown in the large number of references made to Bible passages indicated earlier in this chapter. The scriptures had become incorporated into the flesh and blood of their daily lives. The modern writers have the advantage of being able to go to both the Bible and the lives of the saints found in some of the classics themselves. The carefully chosen reading list suggested by Baron von Hugel includes forty-eight historical and spiritual authors. He writes to his niece:

. . . .

1. See Introductions in Jones, op.cit. and Sales, op. cit.

"I am so glad you are trying to work the Imitation into your life; it is the only way to read it which is really worthy of what itself is so intensely alive."¹

He praises the Confessions of St. Augustine by telling her,

"They more than any other book excepting the Gospels and the Psalms, have taught me...and I believe they will teach you, will penetrate and will colour every tissue of your mind and heart."²

Each varies in their approach in recording experiences. The four classics included in this comparison were written to guide others through a vital personal experience. The autobiographies are intimately personal; one book was a guide for one person, and the other a mosaic of instructions. The classics are individually heartsearching. The modern authors appeal to the mind in their intellectual and analytical approach. That approach was expressed,

"I therefore stand and work in the world as one who aims at making men less shallow and morally better by making them think."³

Their appeal to the mind is larger than simply knowing.

It includes an understanding of the world in which we live.

"The universe is rational and significant. It fits the knowing mind as a glove fits the hand. Things out there there are understandable, intelligible. There is some kind of foundation reality that under spans our minds which know, and that rich world which supplies us with the material of our knowledge and with the filling for our aims and ideals of life."⁴

There is another variation in the classic and modern

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1. Hugel, op. cit. p. 75

2. Hugel, op. cit. p. 48

3. Schweitzer, A.: Out of My Life and Thought, p. 254

4. Jones, op. cit. p. 192

groups studied. The older books record frequent conversations with Christ and direct revelations from God. Thomas a Kempis, Hohn Woolman, and John Bunyan each emphasize that approach. Each of the modern authors stresses an understanding of the lives of the saints and indicate examples of the devotional lives but only occasional personal revelations. The time-honored authors stressed direct access to God; the present-day writers stress the need to think. In this respect the modern authors have made a valuable contribution to the accumulating store of spiritual insight and wisdom.

E. Summary

This comparison has directed attention to the use made of source materials, and the principles involved in a theocentric life as set forth by recommended authorities. Such a comparison is one approach to a clearer insight into the path of devotional living. This step is deemed necessary by Vida Scudder,

"Research should never be attempted till the great masterpieces have become part of the blood and bone."¹

. . . .

1. Scudder, V.: On Journey, p. 125

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION

A. Classics

These time-honored writings have been called classics because they were the records of individuals who had been inspired by a high purpose and dedicated themselves in a burning passion for a great adventure. Their admiration and love for Christ have taught them specific mental habits of prayer, self-discipline, service and driven them to a continual incorporation of Bible truths into their daily lives. Impelled by the touch of God upon their daily lives, they have summarized individual experiences as simply and objectively as they could. The values to us of their earnestness and sincerity in spiritual training and directing have secured for their writings places of esteem as books of devotional literature. Their cautious instructions show a slow struggle toward the mastery of the principles of effective living. The fruits of their labors have stirred and fed minds and hearts ever since. Examples of souls who have suffered and achieved higher levels of Christian character, souls who have influenced others to see a deeper life of purpose and social interests, fill their pages. The faith to believe and use great spiritual principles in solving life problems is a reality made possible by their stimulation.

The overwhelming impact of a first-hand study of the classics is the spirit of worship created and the incentive

to self-organization. A monk writes, "He is verily well learned that doth the will of God and forsaketh his own."¹

A bishop carefully instructs those

"Who are not willing even to think of undertaking to live the devout life because they are of the opinion that ...no one ought to aspire to the palm of Christian piety while living in the midst of the press of wordly occupations."²

The prison epistle and The Journal bear witness to a growing spirit of worship and the resulting changes in their own character and lives. In chapter three it was pointed out that these selected classics are distinguishable for their keen analysis which continues to reveal human hearts to themselves. They seek to share the reality of God which they have found with others through personal directing and experiencing in terms understandable yet today.

B. Modern devotional books

In chapter four it is pointed out that the modern writings are to guide others too. But they do so from a teaching viewpoint rather than a confessional. Baron von Hugel instructs his niece in spiritual principles through weekly conferences, letters, and a directed reading course. Evelyn Underhill amplifies three lectures to ministers in which she stresses ways of enriching and deepening a sense of the splendour of God. Emily Herman analyzes the renewing power of man's responsibility in practicing creative

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1. Kempis, op. cit. p. 8
2. Sales, op. cit. pp. xxiii, xxiv

prayer. And Rufus Jones gives glimpses of what worlds there are all around waiting for adventurous and consecrated explorers.

The fifth chapter sets forth ways in which the spiritual life has been enriched through the direct dependence of the classics upon Bible truths. The modern authors refer to both the Bible and to examples of men who have been uniquely dedicated to the task of learning, experiencing, and teaching others how to live. The comparison of the two groups of devotional books has shown that the modern authors stress prayer where the classics stress recognition of sin. The modern authors are didactic. The classical authors are confessional. The modern writers add new approaches to those suggested in the classics in responding to the power of God. The present-day writers treat man in the universe; the classics treat the universe in man.

C. Conclusions

"A real devotional book is one that you can live with year after year and that never stales or never fails to speak to some needs in your life."¹

These books then are truly devotional books. The testing of their value is in reading and rereading. If they bear such rereading, then they can stand the test of time. This study has introduced friends whose company is

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1. Steere op. cit. p. 68

refreshing and inspiring. To read carefully chosen devotional books regularly and intelligently in a spirit of cooperation is to be led to the presence of God. One may be led by a monk, a bishop, a prisoner, or a tailor; one may be taught by a priest, a professor, or a journalist. But there are mutual heart-searchings, intimate confidences, exchange of experiences which imbue one with a new appreciation for those who have lived and given spiritual help which has cost so much to get and keep and even more to share.

These books are second only to the Bible itself in their power to inspire and teach. These books show that they have been written by master teachers of the devotional life. They reveal an enthusiastic joy in outliving spiritual and techniques. The principle teachings include an unreserved dependence upon God, an allowance for individual differences, knowledge of the scriptures, and the completion of unpleasant necessary tasks. Modern teachers supplement these with interpretations of spiritual fellowship, the psychology of attitude building, growth in the prayer life, and the reality of God in experience. Both groups are thorough in their preparation, discipline, and patience. Thus they teach in various ways so as to reach students in all stages of life.

Private worship can be enriched by including reading of great devotional literature. There are books for all

moods. Selection is advisable on the basis of their s
sincerity and depth, and their stirring to action. Christian
leaders and teachers need to know these books for their
own guidance. And they need to know when to suggest such
helps to other people.

APPENDIX A

DEVOTIONAL BOOKS, CLASSIC AND MODERN, FOR
BEGINNERS

DEVOTIONAL BOOKS, CLASSIC and MODERN, for BEGINNERS

- Assisi, St. Francis: Little Flowers of St. Francis
E.P. Dutton, New York, 1938
(Legendary stories of St. Francis and his companions including sermons on virtues)
- Bunyan, John: Grace Abounding
Houghton, Mifflin & Co., 1888
(A Prisoner's recounting of his mental and physical and spiritual struggle toward the Christian life)
- Coats, R.H.: Types of English Piety
T. & T. Clark, Edinburg 1912
* (Piety meaning the divine relationship of life with God is interpreted in its principle types as sacerdotal, evangelical, and mystical)
- Cumming, J.E.: Holy Men of God
Hodder and Stoughton, London
* (Discusses Augustine, Tauler, a Kempis, Bohme, Rutherford, Herman, Fraser of Brea, Madame Guyon, wife of J. Edwards, D. Brainerd, J. Wesley, and six more recent individuals)
- Cusa, Nicholas of : Vision of God
E.P. Dutton, New York, 1928
(Central idea is the direct experience of God and not methods or traditions)
- Frost, Bede: The Art of Mental Prayer
Morehouse Publishing Co., Milwaukee, 1931
* (To give clergy and laymen a concise treatment of prayer in its early stages as taught and practiced by masters such as Ignatius, Francis, Carmelites, de Sales, Ligourians, and Oratorians. Bibliography)
- Herbert, G.: The Temple (contained in The Works of G. Herbert)
Frederick Warne & Co., London
(Poetry dealing with many phases of the Christian life)
- Herman, E.: Creative Prayer
G.H. Doran, New York
(The recovery of the sacramental principle is needed. Prayer is power in silence, meditation, path of self-denial, apostolate, priesthood)

- Herman, E.: The Finding of the Cross
G.H. Doran, New York
(Seven Lenten meditations on the joy of penitence the mystery of mortification, the treasure of silence, the glory of patience, the transfiguration of thought, the adventure of endurance, and finding the cross)
- Herman, E.: The Secret Garden of the Soul
G.H. Doran New York
(Twenty-six essays reviving hope, vision, and courage, through peace in life in the inner man)
- Herman, E.: The Touch of God
G. H. Doran, New York
(Thirty essays dealing with aspects of the spiritual life such as discipline, grace, mystery, strength, perils, peace adventure, and triumph)
- Herman, N.: (Brother Lawrence) : The Practice of the Presence of God, Fleming Revell, New York, 1895
(Life is conversation with God, faith is the rule for conduct, will must be resigned to God, all must be done for the love of God)
- Horton, R.F.: The Open Secret, (A Manual of devotion)
National Council of Evangelical Free Churches
London
* (Its part in religious life, books, Bible, universe, Christ, Holy Spirit, accouterments of prayer)
- Hugel, Friedrich von: Letters to a Niece
J.M. Dent, London 1929
(Letters and conversations leading a soul to find its own path to a deepened reverence for God and selfless living)
- Johnson, Dr. Samuel: The Prayers of Dr. Samuel Johnson
McClure, Phillips & Co. 1902
(Introductory and prayers for the following occasions: New Year, Easter, memory of his wife, birthday, and miscellaneous)
- Jones, Rufus: Pathways to the Reality of God
Macmillan, New York 1931
(Eleven pathways suggested: faith, mystical experience, interpretation of the universe, evolution, history, divine-human in Christ, revelation nature of experience, immanence of God,

philosophy, and prayer)

- Hones, Rufus: Spiritual Energies in Daily Life
Macmillan Co., New York, 1922
(A study of resources for becoming coworkers with God)
- Jones, Rufus: Testimony of the Soul
Macmillan Co., New York, 1936
(Considering religion as reciprocal correspondence with God, this is written to increase low spiritual visibility)
- Kirkland, W.: As Far As I Can See
Chars. Scribner's & Sons, New York 1936
(Written to a real unbeliever by a convalescent showing Jesus as man, God, life-giver; place of prayer; and pattern for patriotism)
- Larsen J. A.: With The Door Open
Macmillan Co., New York, 1931
(Relates mystical experience in lasting visions growing out of idea, "become a little child and become converted.")
- Law, Wm. A.: A Serious Call to a Devout and Holy Life
J. M. Dent & Co. London, 1902
(Devotion is all of life; life as stewardship; prayer the chief activity)
- Lilley, A.E.: Prayer in Christian Theology
Student Christian Movement, London, 1925
(Considering Christianity as a life of prayer traces prayer through paganism, Clement of Alexandria, platonism, St. John Cassian, monasticism, St. Bernard and medieval monasticism, Fenelon and mysticism in France in the seventeenth century, St. John of the Cross and Spanish mysticism, prayer in the modern world)
- Newman, J. H.: Devotions of Bishop Andrewes
Geo. H. Richmond & Co. New York, 1897
(Poetry indicating preparation for prayer, order of matin prayer, order of evening prayer, course of prayers for the week, additional exercises)
- Palmer, G.H.: Life of Alice Freeman Palmer
Houghton, Mifflin Co., New York, 1908
(Biography of Wellesley's first president, her teaching and social work pioneering as spiritual

growth)

- Rutherford, S.: Letters of Samuel Rutherford
Oliphant Anderson & Ferrier, Edinburg
(Triumphant joy and praise in letters to friends
and parishioners)
- Sales, St. Francis de: The Introduction to the Devout Life
Burns Oates & Washbourne, London, 1924
(Orchard Books # 5)
(A study for those living in the world to show
how to attain to perfection without withdrawing
from the world through training desire to become
resolve, elevating soul through prayer and sacra-
ments, exercising of virtues, combating temptation
and renewing and confirming the soul in its
growth)
- Sales, St. Francis de: The Spiritual Letters
Rivingtons, London 1871
(One hundred fifty-nine letters on all religious
subjects to women)
- Schweitzer, A.: Out of My Life and Thought
Henry Holt & Co., New York, 1937
(An autobiography of a genius who acted upon his
belief and found two facts in his experience: 1)
"World is mysterious and full of suffering; 2) He
was born in a period of spiritual decadence".)
- Scudder, V.: On Journey
E.P. Dutton, New York, 1937
(An autobiography of an English teacher's quest
for Reality. She found that "The Christian life
can only be believed in from within...Reality,
like beauty, is in relationship and there only."
page 361)
- Sperry, W. L.: Strangers and Pilgrims
Little, Brown & Co., Boston, 1939
(Confessions of St. Augustine, Little Flowers of
* St. Francis, Imitation of Christ, Theologia Ger-
manica, Practice of the Presence of God,
Journal of John Woolman)
- Steere, D.V.: Prayer and Worship
Association Press, New York, 1940
* (Private Prayer, corporate worship, devotional
reading, bibliography)

- Taylor, J. : Holy Living and Dying
D. Appleton & Co. New York, 1848
(Means of serving a holy life outlined in terms of time, intention, prayer, Christian sobriety, Christian justice, The second part deals with preparation for death, for sickness, for visiting the sick.)
- Theresa, St.: The Way of Perfection
J. M. Dent & Co., London, 1901
(Based on three rules: Mutual love, perfect mortification, humility. The Lord's prayer illustrates the kind of prayer life to be led.)
- Traherne, Thomas: Centuries of Meditation
B. Dobell, London, 1908
(Four groups of one hundred numbered paragraphs based upon: truths you love without knowing them; services which the world gives you; communion with God and progress; Principles endued to enjoy this communion such as contemplation and action.)
- Underhill, E.: Golden Sequence
Methuen & Co., London, 1932
(Based on hymn, "Veni, Sancti, Spiritus", describes four phases of expression of the spiritual life: in terms of spirit; spiritual life in terms of gifts; purification; and prayer.)
- Underhill, E.: Concerning the Inner Life
E.P. Dutton, New York 1927
(God is our environment; Prayer is our personality channel; and Spiritual work is our service)
- Underhill, E.: The Life of the Spirit and the Life of Today
Methuen & Co., London, 1923
(To indicate the characteristic experiences of spiritual life and the way these can be accommodated to the world-view of modern man.)
- Upham, T.C.: Life of Madame Guyon
Sampson Low, Son & Co. Edinburg
(The story of her life in seventeenth century France; her abilities, her unhappy married life; her complete surrender to God.)
- Weigle, L. A.: Training the Devotional Life
G. H. Doran, New York, 1919
(Meaning of worship; teaching children to pray; song and music; use of the Bible; memorization;

- * worship in church school; family and church; and the goal of devotional training.)

White, H. C.: English Devotional Literature
Wisconsin University (Studies in Language and Literature), Madison, Wisconsin, 1931
* (A study of devotional literature from 1600-1640 on the basis of type, method, controlling ideas, temperament and style; and masterpieces.)

Wieman, H.: Methods of Private Religious Living
Macmillan Co. New York, 1929
(Preconditions of worship, the art of worship, its levels, and its scientific method)

Woolman, J.: Journal of John Woolman
Headley Bros. London, 1903
(His experiences of the goodness of God in terms of his meek, complete dependence upon God and performance of exercises painful though they might be)

Theologia Germanica
translated by Susan Winkworth, Macmillan Co.
New York, 1907
(Based upon a consciousness of sin showing that there are three stages to perfection, that one must renounce all things, and practice the life of Christ)

- * books about devotional books

APPENDIX B

DEVOTIONAL BOOKS, CLASSIC AND MODERN FOR
ADVANCED STUDENTS

DEVOTIONAL BOOKS, CLASSIC AND MODERN, FOR
ADVANCED STUDENTS

- Augustine: Confessions
Griffith Farran Okeden & Welsh, London, 1886
(Record of his praise for deliverance from a life of sin, the garden scene of his conversion, and the communion with his mother before her death at Ostia)
- Baxter, R.: Saints' Everlasting Rest
Gould, Kendall & Lincoln, Boston, 1849
(The nature of such rest, preparation for it, excellencies of it, location, helping others to find, misery of losing, contemplation)
- Grou, Pere, J.N.: Manual for Interior Souls
S. Anselm's Society, London, 1890
(Seventy-three studies for the advanced learner in interior dispositions of the heart, feelings, execution of resolutions, entire devotion to God, annihilation of self, boundless charity toward others)
- Grou, Pere, J. N.: The School of Jesus Christ
Burns Oates & Washbourne, London, 1932
(To hold in mind the vision of perfection as Christ saw it; to feel in heart as he did; to destroy the old natural man and substitute the new man)
- Ignatius, St. : The Spiritual Exercises of St. Ignatius
Benziger Bros. London
(Exercises of examination, contemplation, and meditation carefully worked out for retreats of different lengths of time)
- Kempis St. Thomas a: The Imitation of Christ
E.P. Dutton, New York, (Everyman's Library series) (Admonitions useful for the spiritual life concerning inner things, internal consolation, and communion) (written for monks)
- Kierkegaard, S.: Purity of Heart
Harper & Bros., New York, 1938
(To rouse that "solitary individual" to his responsibility to will one thing in spite of all barriers as a preparation for a church feast)

- Saudreau, Abbe: Degrees of the Spiritual Life
Burns Oates & Washbourne, London, 1926(2 vols)
(A classification of souls according to the
degree of their perfection based on the Catholic
concept of the purgative, illuminative, and
unitive ways toward union with God)
- Scupoli, L.: Spiritual Combat
Aim: the evangelical perfection of individual
with the use of four weapons: diffidence of self;
confidence in God; good use of faculties; prayer)
- Underhill, E.: Worship
Harper & Bros., New York, 1937
(Fundamental characteristics of Christian worship
and illustrations of principles in terms of
object, way and degree, Eucharistic action,
corporate and personal forms)

APPENDIX C

DEVOTIONAL BOOKS, CLASSIC AND MODERN,
TOPICALLY ARRANGED

Labels: scientific refers to philosophical
or psychological treatment

devotional refers to actual worship
experience or record

DEVOTIONAL BOOKS FOR THE GUIDANCE OF OTHERS

- Bunyan, J.: Grace Abounding-----personal experience
- Coats, R.H.: Types of English Piety-----historical
- Frost, Bede: The Art of Mental Prayer-----methods
- Hugel, F. von: Letters to a Niece-----method
- Ignatius, St.: The Spiritual Exercises of St. Ignatius
methods
- Jones, Rufus: Pathways to the Reality of God-----methods
- Jones, Rufus: Spiritual Energies in Daily Life-----methods
- Jones, Rufus: Testimony of the Soul-----methods
- Kempis, T. a: The Imitation of Christ-----methods
- Kierkegaard, S.: Purity of Heart-----methods
- Kirkland, W.: As Far As I Can See-----method
- Law, W.: A Serious Call to a Devout and Holy Life---methods
- Newman, J.H.: The Devotions of Bishop Andrewes-----methods
- Rutherford, S.: The Letters of S. Rutherford-----methods
- Sales, St. Francis de: The Introduction to the Devout Life
methods
- Sales, St. Francis de: The Spiritual Letters-----methods
- Saudreau, Abbe: The Degrees of the Spiritual Life---methods
- Scupoli, L.: Spiritual Combat-----methods
- Steere, D.V.: Prayer and Worship-----methods
- Taylor, J.: Holy Living and Dying-----methods
- Theresa, St.: The Way of Perfection-----methods
- Weigle, L.A.: Training the Devotional Life-----methods

APPENDIX D

DEVOTIONAL BOOKS, CLASSIC AND MODERN, ARRANGED
AS TO TYPES OF SPIRITUALITY

Institutional-----church emphasis
Ascetical-----isolationists
Ethical-----personal responsibility
Mystical---direct experience of God

TYPES OF SPIRITUALITY IN DEVOTIONAL BOOKS

INSTITUTIONAL

Hugel, F.von: Letters to a Niece

Newman, J.H.: The Devotions of Bishop Andrewes

Saudreau, Abbe: The Degrees of the Spiritual Life

ASCETICAL

Grou, Pere J.N.: Manual for Interior Souls

Grou, Pere J.N.: The School of Jesus Christ

Ignatius, St.: The Spiritual Exercises of St. Ignatius

Kempis, St. T. a: The Imitation of Christ

Theresa, St.: The Way of Perfection

ETHICAL

Theologia Germanica

Bunyan, J.: Grace Abounding

Johnson, S.: The Prayers of Dr. Samuel Johnson

Kirkland, W.: As Far As I Can See

Sales, St. Francis de: Spiritual Letters

Schweitzer, A.: Out of My Life and Thought

Taylor, J.: Holy Living and Dying

Underhill, E.: Concerning the Inner Life

Woolman, J.I.: The Journal of John Woolman

MYSTICAL

Cusa, N.: The Vision of God

Jones, Rufus; The Testimony of the Soul

Larsen, J.A.: With the Door Open

APPENDIX E

HISTORICAL CHART OF DEVOTIONAL BOOKS

HISTORICAL CHART OF DEVOTIONAL BOOKS

SPAN OF LIFE	PERSONALITY	WRITINGS
4th Century		
354-430	Augustine	<u>Confessions</u>
12th Century		
1091-1153	St. Bernard	<u>On Consideration</u>
1182-1226	St. Francis of Assisi	<u>Life of St. Francis</u> *
		<u>Little Flowers of St. Francis</u>
14th Century		
1260-1327	Meister Eckhart	<u>Sermons</u>
1290-1349	Richard Rolle	<u>The Mending of Life or The Rule of Living</u>
1293-1381	Ruysbroeck	<u>Light, Life, Love</u>
1300-1361	John Tauler	<u>History and Life</u>
		<u>The Inner Way</u>
1342-1442	Juliana of Norwich	<u>Revelations of Divine Love</u>
1347-1380	St. Catherine of Siena	<u>Dialogues</u>
1350	Nicholas of Cusa	<u>The Vision of God</u>
1396	Walter Hilton	<u>The Scale of Perfection</u>
1380-1471	St. Thomas a Kempis	<u>The Imitation of Christ</u>
16th Century		
1491-1556	St. Ignatius	<u>The Spiritual Exercises</u>
1515-1582	St. Theresa	<u>Life, Foundations, The Way of Perfection</u>
1526-1616	Alphonsus Rodriguez	<u>Christian Perfection</u>
1530- ?	Lawrence Scupoli	<u>The Spiritual Combat</u>
1542-1591	St. John of the Cross	<u>Complete Works</u>
1555-1626	Bishop Andrewes	<u>Private Devotions</u>
1567-1622	St. Francis de Sales	<u>Treatise of the Love of God, The Introduction to the Devout Life, The Spiritual Letters</u>
1575-1624	Jacob Bohme	<u>Aurora</u>
1593-1633	George Herbert	<u>The Temple</u>
17th Century		
1600-1661	Samuel Rutherford	<u>Letters of S. Rutherford</u>
1613-1667	Jeremy Taylor	<u>Holy Living and Dying</u>
1645-1691	Richard Baxter	<u>Saints' Everlasting Rest</u>

<u>SPAN OF LIFE</u>	<u>PERSONALITY</u>	<u>WRITINGS</u>
1623-1662	Blaise Pascal	<u>Thoughts</u>
1624-1691	George Fox	<u>Journal of George Fox</u>
1626-1706	Nicholas Herman (Brother Lawrence)	<u>The Practice of the Presence of God</u>
1628-1672	John Bunyan	<u>Grace Abounding Pilgrim's Progress</u>
1639-1698	James Fraser of Brea	<u>Memoir</u>
1648-1717	Madame Guyon Friar Courbon	<u>Autobiography Familiar Instructions on Mental Prayer</u>
1651-1715	F. de Fenelon	<u>The Spiritual Letters</u>
1686-1761	Wm. Law	<u>A Serious Call to a Devout and Holy Life</u>
18th Century		
1709-1784	Dr. Samuel Johnson	<u>The Prayers of Dr. Samuel Johnson</u>
1720-1772	John Woolman	<u>The Journal of John Woolman</u>
1731-1803	Pere J.N. Grou	<u>Manual for Interior Souls, The School of Jesus Christ</u>
20th Century		
1813-1855	Soren Kierkegaard	<u>Purity of Heart</u>
1835-1893	Phillips Brooks	<u>Life of Phillips Brooks</u>
1855-1902	Alice F. Palmer	<u>Life of A. F. Palmer</u>
1861- --	Vida Scudder	<u>On Journey</u>
1862- --	Rufus Jones	<u>Testimony of the Soul Spiritual Energies in Daily Life, Pathways to the Reality of God</u>
1874-1923	Emily Herman	<u>Creative Prayer, The Touch of God, The Finding of the Cross</u>
1875- --	Albert Schweitzer	<u>Out of my Life and Thought</u>
	Friedrich von Hugel	<u>Letters to a Niece, Selected Letters</u>
	Winifred Kirkland	<u>As Far As I Can See</u>
	J. Anker Larsen	<u>With The Door Open</u>
	Evelyn Underhill	<u>Concerning the Inner Life, Golden Sequence, The Life of the Spirit and the Life of Today</u>
	Kirby Page	<u>Living Creatively, Living Prayerfully</u>

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Macmillan, N. Y., 1931
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E. P. Dutton, N.Y., (Everyman's Library series)
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Fleming Revell, N. Y. 1918
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Griffith Farran Okeden & Welsh, London, 1886
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Gould, Kendall & Lincoln, Boston, 1849
- Bible: King James Version
- Bonar, A.A.: Letters of Samuel Rutherford,
Oliphant Anderson and Ferrier, Edinburg

- Bordeaux, H.: Saint Francis de Sales
Longmans, Green & Co., N. Y., 1929
- Boucard, L.: Chief Catholic Devotions
Burns Oates Washbourne, London 1915
- Brinton, H. H.: Children of Light
Macmillian C., 1938
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Thomas Y. Crowell & Co., N.Y. 1898
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Anthony Pickard, Leeds, 1886
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