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A Comparative Study of Views on Prayer as Held by E. M. Bounds, Andrew Murray, and George Arthur Buttrick

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APPROVAL SHEET

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A COMPARATIVE STUDY OF VIEWS ON PRAYER AS HELD BY
E.M. BOUNDS, ANDREW MURRAY AND GEORGE ARTHUR BUTTRICK

A Thesis
Presented to
the Faculty of the Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
Howard W. Perry

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TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
Statement of the problem	3
Justification of the problem	3
Treatment of the problem	4
II. TEACHING OF EDWARD MCKENDREE BOUNDS . . .	5
Biographical sketch	5
Definition of prayer	7
Basis of prayer	8
Necessity of prayer	11
What prayer does	14
Summary of Bounds teaching	17
III. TEACHING OF ANDREW MURRAY	18
Biographical sketch	18
Definition of prayer	21
Basis of prayer	23
Necessity of prayer	29
What prayer does	31
Summary of Murray's teaching	34
IV. TEACHING OF GEORGE ARTHUR BUTTRICK	36
Biographical sketch	36
Definition of prayer	37
Basis of prayer	42

CHAPTER	PAGE
Necessity of prayer	47
What prayer does	48
Summary of Buttrick's teaching . . .	52
V. COMPARISON OF THEIR TEACHING	54
Comparison of definition of prayer. .	54
Comparison of basis of prayer	54
Comparison of necessity of prayer . .	55
Comparison of what prayer does . . .	56
VI. CONCLUSION	58
BIBLIOGRAPHY	63

CHAPTER I

INTRODUCTION

Prayer is an interesting subject to some; to others it is foolishness and nonsense. Because men are curious beings and desire to know, and because knowledge is hidden from the wise and revealed unto babes it was studied to see what good was derived from prayer.

The Bible reveals that prayer was used in the Old Testament times. Abraham, Gideon, Daniel, Elijah, and the children of Israel all used it. Abraham used it to accomplish feats,¹ Gideon used it to find God's will for them,² Daniel used prayer to stop lion's mouths,³ Elijah used it to bring rains,⁴ and the children of Israel used it to stop oppression.⁵

In the New Testament times prayer was used by Paul to learn of God and find God's will,⁶ the Church to get Peter delivered from prison,⁷ by Stephen to ask forgiveness for wrongdoers,⁸ and by Paul and Silas to thank God for the

¹ Genesis 20:17.

² Judges 6:36-40.

³ Daniel 6:10,22.

⁴ I Kings 18:42-45.

⁵ Judges 6:7, 8:28.

⁶ Galatians 1:16-17.

⁷ Acts 12:5-13.

⁸ Acts 7:60.

privilege of suffering for the Lord Jesus' sake which brought an earthquake and deliverance from prison and changed a jailer.⁹

Many of us know very little about this subject; therefore, this study has been made to reveal any significance it has for people today. Prayer has been used by many people and for some meager results were obtained. It availed for those of Bible times, filled the lack in their lives, and led many to great victories. Therefore, we will study it to endeavor to find its values and merits.

Furthermore, as a glance was taken at the early Bible characters and their lives noted, while trying to decide why they used prayer, a number of things were observed. First, those near the dawn of creation did not have the written Word of God. Secondly, some people did not have a written language in the time of Jacob for there is no evidence of their culture. Thirdly, these people were sincere. They lived a high type of life after they had learned many lessons about God, one unto whom they offered sacrifices and prayers of praise and petition. They learned obedience through their lessons in difficult trials. Perhaps God was trying to restore fellowship with them as He had had with Adam before the Fall, when He came in the cool of the day and talked with him.

Prayer was used extensively in the Old Testament for intercession, for praise, for petition, in all life's

⁹ Acts 16:25-31.

situations. In the New Testament Jesus set the example by praying, sometimes all night long.¹⁰ The early Church found it necessary.¹¹ It was a vital thing. What part does it play today?

I. STATEMENT OF THE PROBLEM

It was the purpose of this study to make a comparison of the teaching on prayer by E. M. Bounds, Wesleyan in theology; Reverend Andrew Murray, Keswickian; and George Arthur Buttrick, liberalist, attempting to find out the different viewpoints about prayer in Wesleyan, Keswickian, and liberal circles as represented by these three men.

A further purpose was for personal benefit, hoping to discover how to pray and believe God for more effective answers from Him.

II. JUSTIFICATION OF THE PROBLEM

Although many people pray and have prayed, few know very much about prayer. Time has been spent but results have not been forthcoming.

It was the first time to the writer's knowledge that

¹⁰ Luke 6:12.

¹¹ Acts 6:2-4.

such a study had been made of the viewpoints of three men representing three schools of religious thought concerning prayer.

III. TREATMENT OF THE PROBLEM

Each man's work was treated separately giving the following about each (1) biographical sketch, (2) his definition of prayer, (3) his teaching of what constitutes the basis of prayer, (4) his teaching as to what is the true necessity of prayer, (5) his teaching as to what prayer truly does, and (6) a summary of the man's teaching.

All the Bible quotations were taken from the American Standard Version of the Bible.

CHAPTER II

TEACHING OF EDWARD McKENDREE BOUNDS

I. BIOGRAPHICAL SKETCH

Edward McKendree Bounds was born in Shelby County Missouri, August 15, 1835, and died August 24, 1913, in Washington, Georgia. He received a common school education at Shelbyville and was admitted to the bar soon after his majority. He practiced law until called to preach at the age of twenty-four. His first pastorate was Monticello, Missouri, Circuit. It was while serving as pastor of Brunswick, Missouri, that he was made a prisoner of war because he would not take the oath of allegiance to the Federal Government. He was sent to Saint Louis and later transferred to Memphis, Tennessee.

Finally securing his release, he traveled on foot nearly one hundred miles to join General Pierce's command in Mississippi and was soon after made chaplain of the Fifth Missouri Regiment, a position that he held until near the close of the war, when he was captured and held prisoner at Nashville, Tennessee.

After the war he was pastor of churches in Tennessee and Alabama. In 1875 he was assigned to Saint Paul Methodist Church in Saint Louis, and served for four years. In 1876 he was married to Miss Emmie Barnette at Eufaula, Alabama, who died ten years later. In 1887 he married Miss Hattie Barnette.

After several more pastorates he was sent to the First Methodist Church in Saint Louis, Missouri, for one year and to Saint Paul Methodist Church for three years. At the end of his pastorate, he became the editor of the Saint Louis "Christian Advocate".

Dr. Bounds was a forceful writer and a very deep thinker. He spent the last seventeen years of his life with his family in Washington, Georgia. Most of his time was spent reading, writing and praying. He arose at four o'clock each morning for many years to pray and was indefatigable in his study of the Bible.¹

In the early years of the Twentieth Century Doctor Bounds walked the streets of his own little village with his manuscripts tied up with a twine string, and written upon the backs of old circulars and envelopes. He was ever looking for some one who would undertake to prepare the manuscripts for publication and asking his friends to pray that God would raise up a man that would publish his writings. This was done by the editor Homer W. Hodge.²

¹ E. M. Bounds, Purpose in Prayer (New York: Fleming H. Revell Company, 1920), Introduction by H. W. Hodge.

² E. M. Bounds, Satan: His Personality, Power and Overthrow (New York: Fleming H. Revell Company, 1922), p. 5.

Some of Doctor Bounds' better known books are Satan: His Personality, Power and Overthrow; Purpose in Prayer; Preacher and Prayer; Power Through Prayer and The Reality of Prayer.

II. DEFINITION OF PRAYER

Prayer, according to Bounds, was the noblest exercise to God, the loftiest efforts of man and the most real thing.³ True prayer was alive, came from the heart, was by the Holy Spirit,⁴ and was an inwrought fire and force.⁵ This meant that the best of our time, the heart of our time and strength was given first to prayer, and second to activities. Both of these were freshened and made efficient by prayer in the closet.⁶ Prayer must be of that quality which when presented before God worked mighty throes and revolutions,⁷ being the most serious work of man's most serious years.⁸

³ E. M. Bounds, Preacher and Prayer (Chicago and Boston: The Christian Witness Company, 1911), p. 25.

⁴ Loc. cit.

⁵ Ibid., p. 30.

⁶ Ibid., p. 29-30.

⁷ Ibid., p. 30.

⁸ Ibid., p. 30-31.

A humbling and spiritual work,⁹ prayer was the path that led to God.¹⁰ Bounds said that to God's true preachers,

Prayer was to them what it was to Paul, a striving with earnest effort of soul; what it was to Jacob, a wrestling and prevailing; what it was to Christ, 'strong crying and tears.' They 'prayed always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.'¹¹

"Prayer is the creator as well as the channel of devotion."¹² Devotion and prayer were listed as united as the Spirit and body and neither was real without the other. Prayer was as essential in this complete, loving devotion to God as food was to the life.¹³

Prayer was given as direct contact with God in which man talked to God and God talked to man giving revelations not found elsewhere.¹⁴

III. BASIS OF PRAYER

Bounds believed in a personal God,¹⁵ and in His Son,¹⁶

⁹ Ibid., p. 36.

¹⁰ Ibid., p. 41.

¹¹ Ibid., p. 42.

¹² Ibid., p. 61.

¹³ Ibid., p. 62.

¹⁴ Ibid., p. 82.

¹⁵ Ibid., p. 5-6, 31.

¹⁶ Ibid., p. 6.

and in the Holy Spirit¹⁷ which were the main bases of prayer. His belief concerning each will be shown while dealing with the characteristics of the man he portrayed who was all sufficient in prayer.

That God was dependent upon men and interested in them for He limited himself to work through men, was shown when Bounds said,

The glory and efficiency of the gospel is staked on the men who proclaim it. When God declares that 'the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him,' he declares the necessity of men and his dependence on them as channel through which to exert his power upon the world.¹⁸

Bounds taught that the need of the church was men of prayer for he said,

What the church needs today is . . . men whom the Holy Ghost can use-men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men-men of prayer.¹⁹

The character as well as the fortunes of the gospel were committed to the preacher. The accidents of personal character have a great deal to do with accomplishments. The preacher made or marred the message for he was the golden pipe through which the divine message flowed from God

¹⁷ Ibid., p. 7.

¹⁸ Ibid., p. 6.

¹⁹ Ibid., p. 7.

to man. The whole man lay behind the sermon which was the outflow of life.²⁰

Bounds said, "The preacher is commissioned to pray as well as to preach."²¹ He said, quoting Bishop Hamilton,

"No man is likely to do much good in prayer who does not begin by looking upon it in the light of a work to be prepared for and persevered in with all the earnestness which we bring to bear upon subjects which are in our opinion at once most interesting and most necessary."²²

Then Bounds continued by saying that reverence, simplicity, sincerity, and truth in the inward parts²³ were demanded of the preacher at prayer, and also

The preacher must be surrendered to God in the holiest devotion. He is not a professional man, his ministry is not a profession; it is a divine institution, a divine devotion. He is devoted to God. His aim, aspirations, ambition are for God and to God, and to such prayer is as essential as food is to life.²⁴

Bounds gave this description of the true intercessor,

What loftiness of soul, what purity and elevation of motive, what unselfishness, what self-sacrifice, what exhaustive toil, what ardour of spirit, what divine tact are requisite to be an intercessor for men!²⁵

²⁰ Ibid., p. 7-8.

²¹ Ibid., p. 37.

²² Ibid., p. 54.

²³ Ibid., p. 25.

²⁴ Ibid., p. 62.

²⁵ E. M. Bounds, Power Through Prayer (London: Marshall, Morgan and Scott, Limited), pp. 102-103.

To be an intercessor for men, one must lay himself out in self-sacrifice and toil, with ardour of spirit and divine tact.²⁶

Thus we have found Bounds' belief in God's Trinity of Being and men in right relationship to Him to be the basis of prayer.

IV. NECESSITY OF PRAYER

Bounds showed that the apostles knew the necessity and worth of prayer to their ministry;²⁷ the prayers of saintly leaders did much in making saints of those who were not apostles;²⁸ and if the church leaders in after years had been as ardent in prayer as the apostles there would have been no dark times of worldliness and apostasy in the Church to mar its history, darken its glory and arrest its advance.²⁹ The necessity of prayer seemed based upon what it would do, for this showed prayer would have kept the Church advancing, kept out worldliness and made saints of its members.

²⁶ Ibid., p. 103

²⁷ Preacher and Prayer, p. 101.

²⁸ Ibid., p. 103.

²⁹ Loc. cit.

Another necessity was pointed out when Bounds portrayed that a prayerless ministry would never be able to teach God's truth.³⁰

If you as ministers are not very prayerful, you are to be pitied. If you become lax in sacred devotion, not only will you need to be pitied but your people also, and the day cometh in which you shall be ashamed and confounded.³¹

Prayer was as necessary as air to the lungs.³² To get the full revelation of God, much time must be spent in the secret place of prayer; for little time spent with God meant being of little use to God.³³ The Apostle Paul declared he would give himself night and day, praying exceedingly, which showed how he emphasized the value of prayer.³⁴

Prayer kept from backsliding, from being heartless professionals and rationalistic.³⁵

Salvation never finds its way to a prayerless heart. The Holy Spirit never abides in a prayerless spirit. Preaching never edifies a prayerless soul. Christ knows nothing of prayerless Christians.³⁶

³⁰ Ibid., p. 107.

³¹ Ibid., p. 109.

³² Ibid., p. 108.

³³ Ibid., p. 118-19.

³⁴ Ibid., p. 102.

³⁵ Ibid., p. 27.

³⁶ Ibid., p. 39.

Prayer was necessary to keep one's spirit in harmony with the divine nature of the high calling;³⁷ to keep from engrossing, hardening, and estranging the heart;³⁸ and to keep God's presence in the power of the Holy Spirit.³⁹

It was necessary to pray because to great men of prayer, who thought praying their main business and devoted time accordingly, God committed the keys of his kingdom, and through them does he work the spiritual wonders in this world. Great praying was the sign and seal of God's great leaders and the earnest of the conquering forces with which God crowned their labors.⁴⁰ In every successful ministry prayer was the controlling force which was evident in the life and work of the preacher.⁴¹

The necessity and possibility of prayer were climaxed in the fact that "its power and results are manifested in arresting and changing the purposes of God and in relieving the stroke of His power."⁴² God's wrath against Job's comforters was turned away by Job's

³⁷ Ibid., p. 28.

³⁸ Loc. cit.

³⁹ Ibid., p. 35.

⁴⁰ Ibid., p. 37.

⁴¹ Ibid., p. 38.

⁴² Purpose in Prayer, p. 15.

prayers, and when Abimelech and his house were smitten by God, they were healed by Abraham's prayers.⁴³

V. WHAT PRAYER DOES

Praying brought the first Pentecost,⁴⁴ and a prayerful ministry qualified for the high offices and responsibilities of the preacher.⁴⁵

Bounds taught that prayer affected one's ministry, gave tone to one's life, gave color and bent to character,⁴⁶ made preaching strong and made it stick.⁴⁷

The preacher that prays indeed puts God into the work. God does not come into the preacher's work as a matter of course or on general principles, but he comes by prayer and special urgency.⁴⁸

Prayers brought God when special urgency was used with it,⁴⁹ and gained mighty results for God when used by men who prevailed in their pleadings with God before venturing to plead with men.⁵⁰

⁴³ Loc. cit.

⁴⁴ Preacher and Prayer, p. 39

⁴⁵ Loc. cit.

⁴⁶ Ibid., p. 30.

⁴⁷ Ibid., p. 31.

⁴⁸ Ibid., p. 39.

⁴⁹ Loc. cit.

⁵⁰ Ibid., p. 35.

Prayer made the man, the preacher, and the pastor.⁵¹

The preacher who prayed indeed put God into the work, and passed beyond mere affairs of the ministry into the region of the spiritual, making Holiness the product of his work.⁵²

Prayer schooled the preacher in and stored him with the things of God: his deep communings with God about his people and the agony of his wrestling spirit crowned him a prince in the things of God.⁵³

Prayer brought oneness among the brethren,⁵⁴ and melted the coldness and indifference of mere professionalism.⁵⁵

They so prayed as to affect their own lives and the lives of others; they so prayed as to make the history of the Church and influence the current of the times.⁵⁶

One who learned to pray well drew at will, and with acceptance on heaven's unfailing bank.⁵⁷ Much prayer was the secret of knowing God and of influence with Him, for He yielded to the persistency of faith that knew Him, and

⁵¹ Ibid., p. 12.

⁵² Ibid., p. 39-40.

⁵³ Ibid., p. 40.

⁵⁴ Ibid., p. 41

⁵⁵ Ibid., p. 40.

⁵⁶ Ibid., p. 41.

⁵⁷ Ibid., p. 47.

bestowed His richest gifts upon those who declared their desire and appreciation for these gifts.⁵⁸ Prayer-force made saints and Holy characters.⁵⁹

Prayer freshened the heart of the preacher, kept his heart in tune with God, fructified routine and moved every wheel with the facility and power of a divine unction.⁶⁰ Much prayer was the price of preaching unction and the one condition of keeping this unction,⁶¹ the divine enablement by which the preacher accomplished the peculiar and saving ends of preaching.⁶² Prayer engaged and set on fire every element of the preacher's being,⁶³ and its character determined the character of the preaching.⁶⁴

Bounds showed how important prayer was when he said,

The holier a man is, the more does he estimate prayer; the clearer does he see that God gives Himself to the praying ones, and that the measure of God's revelation to the soul is the measure of the soul's longing, importunate prayer for God. Salvation never finds its way to a prayerless heart. The

⁵⁸ Ibid., p. 44.

⁵⁹ Ibid., p. 64.

⁶⁰ Ibid., p. 28.

⁶¹ Ibid., p. 100.

⁶² Ibid., p. 95.

⁶³ Ibid., p. 34.

⁶⁴ Ibid., p. 31.

Holy Spirit never abides in a prayerless spirit.
Preaching never edifies a prayerless soul. Christ
knows nothing of prayerless Christians.⁶⁵

VI. SUMMARY OF BOUNDS TEACHING

Prayer was a spiritual striving, wrestling and prevailing contact with God in which man talked to God and God talked to man.

The basis of prayer was a belief in a personal God and a man wholly yielded to God, through whom the Holy Spirit flowed unhindered. A man whose inward parts were full of truth and the Holy Spirit was unselfish and self-sacrificing, had convictions concerning things and God's desire for him, was aflame for God, felt the commission to pray and had a true devotion to God. His aims, aspirations and ambitions were only for God.

Prayer was necessary to get revelations from God, to keep in tune with Him and to have divine enablement for service.

Prayer unctionized the preacher for his work, drew the power of God from heaven, set his being on fire for God and gave the measure of God's revelation equal to the preacher's longing of soul. Prayer brought oneness among the brethren and made history of the Church and influenced the current of the times.

⁶⁵ Power Through Prayer, p. 110.

CHAPTER III

TEACHING OF ANDREW MURRAY

I. BIOGRAPHICAL SKETCH

The paternal ancestors of Andrew Murray were Aberdeenshire farmers. His father, his grandfather, and his great-grandfather all bore the name of Andrew Murray. The Murrays belonged for the most part to the Old Light Presbyterians. His grandfather left sheepfarming for milling. His uncle was a minister. The great-grandfather was a man of prayer and almost all for whom he interceded eventually became decided Christians. Murray's aunt married a minister of the Congregational Church. His father early felt the missionary call and was a licentiate of the Church of Scotland. He accepted the Call to South Africa, and after ordination by the Presbytery of Aberdeen, went to Holland for ten months to learn the Dutch language. He then returned to London and sailed to Cape Town, South Africa. Two years later he met Miss Maria Susanna Stegmann, whose father and mother were of German Descent. From his mother's side of the family there mingled in his veins German, French Huguenot, and Calvinist Dutch blood which interfused to form a sturdy South African Stock.

To Andrew Murray, missionary to South Africa, and Maria Stegmann were born John, September 15, 1826; Andrew, May 9, 1828; William in 1829; Maria 1831; Charles 1833;

Jemima 1836; Isabella 1839; James 1843; George 1845; Helen 1849; and Eliza 1855.

Little is known of Andrew Murray's youth, but when he was ten, he and his elder brother John were sent to Scotland for their education.

He was a boy of somewhat exuberant spirits, less quiet and studious than his elder brother, who was studious, thoughtful, slow of speech, and early gave signs of the grace that was within him. Andrew was active of body, quick in thought and speech, of a retentive memory, and able easily to assimilate knowledge. He was devout and earnest from his childhood, yet he dates his conversion from the time when he was a student at the University of Utrecht.

Murray reflected the disposition of his mother which was bright and eager. He and his brother studied side by side, and both became preachers. John died when fifty-six which broke their long-held affection.

His mother lived to be eighty-one. She died in the home of her son Charles who lived in the old parsonage at Graaf-Reinet. His father had died twenty-three years earlier.

Murray was ordained in the Dutch Reformed Church at the Hague, Holland. After three years of further study he accepted a church at Bloemfontein, South Africa. On July 2, 1856, he married Miss Emma Rutherford. She was the

daughter of an influential Cape Town merchant, who being a christian, was a member of the Cape of Good Hope society for aiding deserving slaves and slave children to purchase their freedom. Her parents were members of the Church of England, and kept their home open to missionaries of all denominations.

Murray was rector of the College at Bloemfontein and after serving eleven years he went to Worcester, an educational center on the west coast of the Cape.

Andrew Murray worked as an educationalist, being trustee of Grey College and rector at Bloemfontein, getting a D.D. from Aberdeen University, and a Litt. D. from the University of Good Hope. He was elected as the moderator of six Synods, which met to promote church union. He helped establish the mission Traonsug Institute in Wellington. He traveled all over South Africa, including Transvaal and the Free State. He made trips to England, Scotland, and other countries to raise money for his work.

On January 18, 1917, at the age of eighty-nine, he went to be with his Lord.¹

¹ J. Du Plessis, The Life of Andrew Murray of South Africa, (London: Marshal Brothers, Limited, 1919), p. 1-508.

Murray was the author of many books some of which were Abide in Christ, Absolute Surrender, Deeper Christian Life, Full Blessing of Pentecost, Holy in Christ, Humility, Like Christ, Master's Indwelling, Money, Two Covenants and the Second Blessing, and With Christ in the School of Prayer.

II. DEFINITION OF PRAYER

To Murray prayer was fellowship with God,² an individual personal contact with God;³ an intercourse⁴ and dialogue with God,⁵ talking to God and God answering back; the highest and holiest work to which man can rise;⁶ and the essence of true religion, the channel of blessing, the secret of power and life.⁷ Prayer was the one hand with which man grasps the invisible while fasting was the other hand with which man let loose and cast away the visible.⁸ Prayer

² Andrew Murray, With Christ in the School of Prayer (New York: Fleming H. Revell Company), p. 38.

³ Ibid., p. 111.

⁴ Ibid., p. 100.

⁵ Ibid., p. 170.

⁶ Ibid., p. 2.

⁷ Loc. cit.

⁸ Ibid., p. 98.

was the reaching out after God and the unseen.⁹

Prayer was the royal power a child of God exercised in heaven on behalf of others,¹⁰ the power through which blessings came to others.¹¹ Prayer was the power on which ingathering of the harvest and the coming of the kingdom depended.¹²

Jesus was a master in the art of prayer.¹³ Jesus knew what prayer was; he learned amid the trials and tears of his earthly life and in heaven prayer was still his work.¹⁴ With delight Jesus would take the one praying with Him into the Father's presence,

Clothe with power to pray down God's blessing on those around them, whom He can train to be His fellow-workers in the intercession by which the kingdom is to be revealed on earth. ----- By His Holy Spirit, He has access to our heart, and teaches us to pray by showing us the sin that hinders the prayer, or giving us the assurance that we please God.¹⁵

Jesus "will breathe, His own life, which is all prayer, into us."¹⁶

⁹ Ibid., p. 99.

¹⁰ Ibid., p. 57.

¹¹ Ibid., p. 34.

¹² Ibid., p. 64.

¹³ Ibid., p. 1.

¹⁴ Ibid., p. 5.

¹⁵ Ibid., p. 5-6.

¹⁶ Ibid., p. 7.

Prayer consisted of two parts: The asking, which was the human; and the giving, which was the divine. The human part also had two sides; the asking and the receiving.¹⁷

The answer to prayer followed asking and led to seeking and finding the giver, and this led to the knocking and opening of the door to the Father's home and love. Receiving and answer, and finding God are the certain fruits of prayer.¹⁸

Murray also said this of prayer,

. . . prayer still remains what it would have been if man had never fallen: the proof of man's Godlikeness, the vehicle of his intercourse with the Infinite One, the power that is allowed to hold the hand that holds the destinies of the universe.¹⁹

Prayer was not merely the cry of the suppliant for mercy; it was the highest forth-putting of his will by man, who knew himself to be of Divine origin and created for and capable of being, in king-like liberty, the executor of the counsels of the Eternal.²⁰

III. BASIS OF PRAYER

The basis of prayer rested upon a belief in God who

¹⁷ Ibid., p. 35.

¹⁸ Ibid., p. 33.

¹⁹ Ibid., p. 140.

²⁰ Loc. cit.

according to Murray was the infinite Being.²¹ His teaching was best understood when it was studied in the light of his stress on the Holy Spirit and His coming. This helped to explain Murray's teaching concerning the Father and Son.

It is in the Spirit that God exists, for He is Spirit. It is in the Spirit that the Son was begotten of the Father: it is in the fellowship of the Spirit that The Father and the Son are one.²²

The great work Jesus began here on earth in reconciling in his own body God and man is being carried on in heaven. To do this He took into Himself the conflict between God's righteousness and our sin. He ended the struggle on the cross in His body and then ascended into heaven that He might carry out deliverance and manifest the victory He had obtained. He is to ever live and pray in unceasing intercession. In so doing He placed himself in living fellowship with the unceasing prayer of the redeemed ones. His intercession showed itself in their prayers and gave them a power they did not have before.²³

The work that the blood effected in heaven when Christ entered within the veil, was something so true and new the redemption of our human nature into fellowship with His resurrection-power and His exaltation-glory was so intensely real, the taking up of our humanity in Christ

²¹ Ibid., p. 172

²² Ibid., p. 198.

²³ Ibid., p. 198-199.

into the life of the Three-One God was an event of such inconceivable significance, that the Holy Spirit, who had to come from Christ's exalted humanity to testify in our hearts of what Christ had accomplished, was indeed no longer what He had been in the Old Testament. . . . He came now first as the Spirit of the glorified Jesus.

The Spirit of the glorified Jesus, the Holy Spirit, "was not (John vii. 39), could not be, until He had been glorified."²⁵

The Holy Spirit known in the Old Testament as the Spirit of God now comes to communicate to believers the wonderful provision of the Spirit of life in Christ Jesus. He was the appointed conveyancer to make Jesus and all that is in Him the believers own. The Holy Spirit is the Father's most wonderful gift.²⁶

The Son was from eternity God and now He entered a new existence²⁷ to intercede for the believers continually which was absolutely necessary to continue the application of redemption.²⁸ The believer participated in the benefit of his work and in his work. This was because they were his body. They shared with him in his glory.²⁹ "The life in Him and in us is identical, one and the same."³⁰ His life was to

²⁴ Ibid., p. 199

²⁵ Loc. cit.

²⁶ Ibid., p. 50.

²⁷ Ibid., p. 199.

²⁸ Ibid., p. 206.

²⁹ Ibid., p. 207.

³⁰ Loc. cit.

be an ever praying life and likewise ours. This was a prayer-union. What He prayed passed through the believer, and what the believer prayed passed through Him. This meant the "Holy Spirit . . . coming on us as the Spirit of the indwelling Jesus, revealing the Son and the Father within."³¹ Murray indicated how we may possess more or less of the Spirit and so understand better how to accomplish more in prayer when he said,

. . . the extent of the abiding is the exact measure of the power in prayer. It is the Spirit dwelling within us that prays, not in words and thoughts always, but in a breathing and a being deeper than utterance. Just so much as there is of Christ's Spirit in us, is there real prayer.

Concerning man Murray taught that some conditions for answered prayer were to truly confess to God,³³ to withdraw from the world that God might meet one,³⁴ to yield self to be led,³⁵ to have a spirit of adoring submission and ready obedience,³⁶ to be consecrated to God,³⁷ to be approved as a friend of God.³⁸ God dealt with man in reference to answering

³¹ Ibid., p. 200-201

³² Ibid., p. 201.

³³ Ibid., p. 29.

³⁴ Ibid., p. 18.

³⁵ Ibid., p. 27.

³⁶ Ibid., p. 28.

²⁷ Loc. cit.

²⁸ Ibid., p. 58.

not according to what man tried to be when praying but what man was when not praying.³⁹

Man was to forgive in the same way Christ and God forgave,⁴⁰ and to have an uncondemned heart.⁴¹ The secret of believing prayer was based upon a life wholly given over to the will of God in which dwelt the real love of God.⁴² All the asking and answers were to be to God's glory,⁴³ holding the promise in respect and reverence.⁴⁴

Jesus went to the Father which gave Him a new power to hear prayer,⁴⁵ therefore prayer was to be made in His name and in unity and sympathy with Him.⁴⁶ Believers were to come seeking by His grace,⁴⁷ with a specific desire and expectation.⁴⁸ They were to have childlike teachableness awaiting God's instruction, and a faith that yielded to the

³⁹ Ibid., p. 107.

⁴⁰ Ibid., p. 106.

⁴¹ Ibid., p. 107.

⁴² Ibid., p. 108.

⁴³ Ibid., p. 154.

⁴⁴ Ibid., p. 176.

⁴⁵ Ibid., p. 147.

⁴⁶ Ibid., p. 216.

⁴⁷ Ibid., p. 58.

⁴⁸ Ibid., p. 73.

breathings of the Spirit.⁴⁹

Faith is so wholly the work of God's Spirit through His word in the prepared heart of the believing disciple, that it is impossible that the fulfillment should not come; faith is the pledge and forerunner of the coming answer.⁵⁰

There was profit in praying as a group for lifting in one accord enabled the Spirit to manifest His full power.⁵¹

In Christ man regained his original position which was lost by Adam's fall. By abiding in Christ and forsaking self entirely, the believer lost his life and in so doing found it in Christ. To these God's image and likeness was restored by bringing them back to their original destiny. These had the power to obtain and dispense the powers of heaven here on earth. They lived as priests in God's presence; and as kings the powers of the world to come began to be at their disposal. They were to pray as priest and kings for God,⁵² and by so praying have dominion here on earth.⁵³

⁴⁹ Ibid., p. 14.

⁵⁰ Ibid., p. 79.

⁵¹ Ibid., p. 112.

⁵² Ibid., p. 142.

⁵³ Ibid., p. 143.

IV. NECESSITY OF PRAYER

Murray pointed out that prayer was necessary for it gave fellowship with Jesus,⁵⁴ intercourse with God,⁵⁵ brought down from God the very life and love of heaven,⁵⁶ kept others faith from failing,⁵⁷ and brought convictions, confessions and the workings of the Spirit.⁵⁸

Man's destiny from the first of creation was to rule for God on earth as God's Viceroy. This was pictured when he said,

Man's destiny appears clearly from God's language at creation. It was to fill, to subdue, to have dominion (*italics in the original*) over the earth and all in it. All the three expressions show us that man was meant, as God's representative, to hold rule here on earth. As God's Viceroy he was to fill God's place; himself subject to God, he was to keep all else in subjection to Him. It was the will of God that all that was to be done on earth should be done through him: the history of the earth was to be entirely in his hands.⁵⁹

Man was to fill, to subdue, and have dominion over the earth and all in it. In doing this man was to keep himself subject to God, and all else in subjection to him. Power and authority

⁵⁴ Andrew Murray, God's Best Secrets (Grand Rapids, Michigan: Zondervan Publishing House), January 1.

⁵⁵ Ibid., January 2.

⁵⁶ Ibid., February 1.

⁵⁷ Ibid., February 6.

⁵⁸ Ibid., February 7.

⁵⁹ With Christ in the School of Prayer, p. 138.

were delegated to man to do these things.⁶⁰ This made it very necessary to pray to know God's will. Prayer was to be the intercourse between God and His faithful servant, man.⁶¹ "The destinies of the world were given into the power of the wishes, the will, the prayer."⁶²

With Adam's sin all this underwent a change, but still prayer for others proved what power a man who was God's friend had in the making of the history of those around him. The prayers of Abraham for Abimelech, for Ishmael, and for Sodom and Lot showed how prayer brought blessing, influenced the will of God, and decided the destinies of those who came in contact with God.⁶³ This was man's destiny from the first for man was created with the inner fitness and likeness in inner nature to do this. The God likeness gave man a real fitness for being mediator between God and the world. At creation man was prophet, priest, and king to interpret God's will, to represent nature's needs, to receive and dispense God's bounties. Man was so like God that God could trust him to carry out his plans by asking and obtaining what the world might need. Sin frustrated this,

⁶⁰ Loc. cit.

⁶¹ Ibid., p. 139.

⁶² Loc. cit.

⁶³ Loc. cit.

but prayer still remained what it would have been had man not fallen.⁶⁴ Though in Adam man fell, in Christ man regained his original position, and the Church abiding in Christ, "inherits the promise: 'Ask what ye will, and it shall be done unto you.'"⁶⁵ This meant they were to intercede to God in behalf of all things for a restored relationship. This was one of the great necessities for prayer.⁶⁶

Prayer was the channel through which the intercessors were to receive power for their work and because Jesus went to His Father His followers may ask and receive.⁶⁷ Persevering prayer was necessary to receive the blessing, remove hinderances, bring into closer fellowship with God, and call to a closer and more simple abiding in Christ.⁶⁸

V. WHAT PRAYER DOES

Murray taught that prayer had much benefit for the individual praying. It filled the one praying with the spirit of devotion to such an extent that he was willing to work in God's vineyard.⁶⁹ Because prayer was to be the expression of

⁶⁴ Ibid., p. 139-140.

⁶⁵ Ibid., p. 141.

⁶⁶ Loc. cit.

⁶⁷ Ibid., p. 145.

⁶⁸ Ibid., p. 123.

⁶⁹ Ibid., p. 68.

definite needs, it taught the one praying to know his needs better.⁷⁰ Secret prayer blessed the life of the one praying and was rewarded openly.⁷¹ Prayer gave power for work,⁷² brought the gift of the Spirit, the gift in which all others were comprised,⁷³ obtained strength and blessing for the one praying,⁷⁴ got the aid of the Spirit,⁷⁵ and received an answer if the one praying truly knew the Father.⁷⁶

It is Jesus, praying Himself, who teaches to pray. He knows what prayer is. He learned it amid the trials and tears of His earthly life. In heaven it is still His beloved work: His life there is prayer. Nothing delights Him more than to find those whom He can take with Him into the Father's presence, whom He can clothe with power to pray down God's blessing on those around them, whom He can train to be His fellow-workers in the intercession by which the kingdom is to be revealed on earth.⁷⁷

Prayer revealed the kingdom of God on earth. The one praying was led to a child-life with God.⁷⁸ True believing prayer that

⁷⁰ Ibid., p. 72

⁷¹ Ibid., p. 20.

⁷² Ibid., p. 145.

⁷³ Ibid., p. 48.

⁷⁴ Ibid., p. 56.

⁷⁵ Ibid., p. 58.

⁷⁶ Ibid., p. 57.

⁷⁷ Ibid., p. 5-6.

⁷⁸ Ibid., p. 30.

was based upon a love for man and God was heart searching to the one offering it.⁷⁹

Murray taught that prayer for others called the powers of heaven to aid as was needed by the disciples,⁸⁰ provided laborers and needs of the world,⁸¹

They know not that God rules the world by the prayers of His saints; that prayer is the power by which Satan is conquered; that by prayer the Church on earth has disposal of the powers of the heavenly world.⁸²

brought down the blessing of God's work and love on the world around,⁸³ and availed much, for he that asked received.⁸⁴

In the work of intercession Jesus gave us power to pray in His name because all right and power of prayer was His. His work on earth as a priest was but a beginning for He now lives within the veil to continue His work. He, being at the right hand of God, interceding for us is an intense reality. His reconciliation work could not take place without the unceasing exercise of Divine power in Heaven. He put forth power for conversions, sanctifications, and victories over the world and sin. These took place through His prayer which

⁷⁹ Ibid., p. 108.

⁸⁰ Ibid., p. 64.

⁸¹ Ibid., p. 68.

⁸² Ibid., p. 116.

⁸³ Ibid., p. 26.

⁸⁴ Ibid., p. 34.

He asked and received of the Father.⁸⁵ The members of His body also ask and receive in this life-union.⁸⁶

Murray used the requests of the Apostle Paul to his churches to show that the prayers of the Church were to him a real factor in the work of the kingdom, as the power of God.⁸⁷ These did much in furthering God's cause. The Church praying as a group on earth had disposal of the powers of the heavenly world. Every assembly was consecrated as an assembly in Jesus' name to be a gate of heaven, where His Presence was to be felt and His power experience in the Father's fulfilling their desires.⁸⁸

VI. SUMMARY OF MURRAY'S TEACHING

To Murray prayer was fellowship with God, an individual personal contact of communing, as in dialogue, with the one who holds the destinies of the universe.

The basis of prayer rested upon a belief in God as Father, an infinite Being, and the Lord Jesus His Son who died on the cross. The Holy Spirit, the Spirit of the glorified Jesus was the appointed conveyancer to make Jesus

⁸⁵ Ibid., p. 205-206.

⁸⁶ Ibid., p. 207.

⁸⁷ Ibid., p. 115.

⁸⁸ Ibid., p. 116.

and all that was in Him the believer's own. He was the gift of the Father and was known as the Spirit of God in Old Testament times.

Man was to be wholly given over to the will of God, have the real love of God abiding within, have God's image, and was to have faith which was deep-rooted and believing in God and so conscious of Him that the prayer offered was heard of Him. This kind of prayer was always God's will, for His will was known before it was offered.

Prayer was necessary to have communion with God and to intercede to God about bringing the power of God upon men. This would restore fellowship between men.

Murray taught that prayer does teach man to analyze his needs and pray in God's will for the power of God to justify, sanctify, and give victory over the world and sin. It did many things, such as gave intercessory power through the priestly work of Jesus, brought the gifts of the Spirit and got His aid, obtained strength, obtained an answer, blessed man's life and gave power for work.

CHAPTER IV

THE TEACHING OF GEORGE ARTHUR BUTTRICK

I. BIOGRAPHICAL SKETCH

George A. Buttrick, son of Reverend and Mistress T. Buttrick, was born in Seaham Harbour, England on March 23, 1892. He was educated at Victoria University and Manchester; Lancashire Independent Seminary. He received these honorary degrees, from England; Hamilton College, D.D. 1927; Middlebury College, D.D. 1930; Yale University, D.D. 1932; Miami University, D.D. 1934. He was Pastor of First Union Congregational Church, Quincy, Illinois, 1915-1918; First Congregational Church, Rutland, Vermont, 1918-1921; First Presbyterian Church, Buffalo, New York, 1921-1927; Madison Avenue Presbyterian Church, New York, 1927 to date. During his lifetime he has been the preacher at many Colleges and Universities; Director of National Missions of the Presbyterian Church; on faculty department of Homiletics, Union Theological Seminary; and Member of Commission on Religion and Medicine, and of the Commission of Evangelism, Federal Council of Churches. His most important books are The Parables of Jesus, Jesus Came Preaching, The Christian Fact and Modern Doubt,¹ Prayer, and So We Believe So We Pray.

¹ J. C. Schwartz, ed., Who is Who in the Clergy (New York: 1935-1936), p. 181.

II. DEFINITION OF PRAYER

In Doctor Buttrick's review of the various theories of prayer of today he discussed several ideas as to the real nature or meaning of prayer. One man believed fear was the father of prayer;² one believed prayer was "not to God, but to a personalization of the race, or of ideal humanity, or of the needful cohesive mores of the group";³ another thought prayer was mere autosuggestion;⁴ and one other theory was rationalization.⁵ Buttrick declared his position in the following statement: "Prayer in its essence is neither fear, nor social control, nor autosuggestion, nor rationalization. The certitude abides that it is comradeship with God."⁶

There are many contributing factors to prayer and to rightly understand it these must be studied. Jesus made some assumptions in prayer and teaching, and if it is to be comprehended these must be studied in their light.

² George Arthur Buttrick, Prayer (New York Abingdon-Cokesbury Press, 1942), p. 43.

³ Ibid., p. 45.

⁴ Ibid., p. 48.

⁵ Ibid., p. 51.

⁶ Ibid., p. 53.

⁷ Ibid., p. 26-27.

Doctor Buttrick's overall picture of prayer displayed that it had an affect on the individual, that it was effected by the individual, and had further miscellaneous meanings. In analysis the affect on the individual will be treated first. He said, "Prayer is facing the fact".⁸ He explains when poverty, pain, or fear threatens these must be faced and conquered for they have caused many to reach out toward the unseen world for help. When fears are faced they prove unreal, or if real they may be honorably conquered. Even psychologists agree to this.⁹ By this is shown that facing the fact of realities caused the individual to conquer, and to proceed on to other things.

Prayer also affects the individual by illuminating and purifying faith.¹⁰ It illuminates in that it brings to light the kind of trust upon which it was based. It purifies in that it was brought in the name of Christ which means brought in the nature of Christ.¹¹

Prayer also affected individuals by exposing them to the promptings of God and they, in so doing, become less

⁸ Ibid., p. 218.

⁹ Ibid., p. 218.

¹⁰ Ibid., 151.

¹¹ Ibid., p. 152.

susceptible to the low persuasions of the world.¹² Friendship with God was maintained by seeking to cultivate that friendliness. In so doing the seeker exposed himself to God's promptings and thus a purer fellowship was maintained which was freer from "the world".

Furthermore prayer had reconciling power¹³ which drew petitions for the persecutors. It also lived in the lowliness,¹⁴ for humanity was as creatures, knowing nothing, unable to create, only enabled to fashion childish plans and with broken conscience pleading "thy will be done" while beating upon the breast and acknowledging themselves sinners. Prayer was also honest for reality was demanded lest faith should become a make believe.¹⁵ The individual was made honest by it. Prayer set the selfhood aflame¹⁶ by the self being lost in God.

In Doctor Buttrick's definition of prayer he mentioned a number of things that were effected by the individual. Among them prayer was persistent,¹⁷ because easily gained things were not honored, and because persistence purifies

¹² Ibid., p. 150.

¹³ Ibid., p. 35.

¹⁴ Ibid., p. 33.

¹⁵ Ibid., p. 32.

¹⁶ Ibid., p. 56.

¹⁷ Ibid., p. 33.

clamorings, making desires questionable that were steadily refused. Prayer was a gift and power intended to compliment and sanctify other powers, not to cancel them.¹⁸ Prayer implied work to accomplish the desired ends of thinking watching, working, and forgiving. It also had healing power,¹⁹ for some spirits went not out but by prayer. Prayer had interceding grace,²⁰ for the man who knocked on the door in quest of bread for a journeying friend that came at midnight.

Doctor Buttrick continued that prayer was affected by granting "faith the quiet surrender, the period of incubation, which is needed for a suggestion to become a confidence".²¹ As time was allowed the suggestion developed in the soil of expectancy until it became a faith. Faith is a gift that is received in that waiting and acceptance of prayer.²² Prayer is itself faith,²³ for it flings itself on God and trusts no human exhortation. Considered further, it "is a reinforcement to faith",²⁴ and "is a communion, for

¹⁸ Ibid., p. 32.

¹⁹ Ibid., p. 35.

²⁰ Ibid., p. 35.

²¹ Ibid., p. 152.

²² Ibid., p. 153.

²³ Ibid., p. 218.

²⁴ Ibid., p. 153.

it does not reckon its profits.²⁵ The gains were not to be coveted. Prayer was also stated as "friendship with God",²⁶ which was formal but cultivated by acts and disciplines. Prayer was considered as the optic nerve of the soul,²⁷ which served as eyes to effect the cause of God upon things here on earth.

Prayer was effected in that it was listed as the heart of the church²⁸ and the 'invisible Vertical',²⁹ which rules construction, for it gives the master light in our seeing and the chord of nature for our music.³⁰

Prayer was further effected by revealing a purpose which is the gift of prayer, which was noted as revealing the place where the victor was endeavoring to lead the victim.³¹

Intercessory prayer helped others by sending the one praying to aid the person for whom prayer was made.³²

²⁵ Ibid., p. 223.

²⁶ Ibid., p. 254.

²⁷ Loc. cit.

²⁸ Ibid., p. 292.

²⁹ Ibid., p. 298.

³⁰ Loc. cit.

³¹ Ibid., pp. 298-99.

³² Ibid., pp. 99-100.

Prayer was portrayed as speaking out of the heart in simple direct sincerity³³ for God is best known face to face in a direct venture,³⁴ by using prayer as a rock staircase to a home in the eternity of God.³⁵ By prayer men are in tune with God both in the play of events and in the play of thought, which brings the doing of God into action.³⁶ Thus prayer was pictured as the speaking out to God in a supreme act of worship, by which the stagnant pool unawares invites the cleansing river.³⁷ "It enthrones Ultimate Purpose not merely by postulate but in Comradeship; and it renews personality at the springs of primal Goodness."³⁸ It was further pictured as the thing that cancels our homelessness by quieting our nerve tensions and helping us on to find God.³⁹

III. BASIS OF PRAYER

Doctor Buttrick's basis for prayer was identified as a belief in God who would answer when called upon. The way

³³ Ibid., p. 32.

³⁴ Ibid., p. 25.

³⁵ Ibid., p. 23.

³⁶ Ibid., p. 296.

³⁷ Ibid., p. 299.

³⁸ Ibid., p. 300.

³⁹ Ibid., p. 301.

to find God was through belief and the way to know Him was "face to face" in the direct venture of prayer. Jesus taught and lived a faith that there was a gate into the immediate presence of God.⁴⁰ The new concept of the world had God lost in vastness, in the remotest distance. Natural law also shut Him off. The new psychology's theory of escape and projection and the twisted fashion of our conduct- our anger, greed and pride also kept Him far away.⁴¹ "As long as trade-scramble denies the brotherhood of man, so long shall we doubt the fatherhood of God."⁴² "Apart from all His titles He is earth's sovereign soul. His thirty years of life brings forth harvests of light generation on generation."⁴³ Jesus by type and life attempted to lead all by being "man's unquiet conscience, secret strength, and sheltering home."⁴⁴ Doctor Buttrick said of Jesus' secret that it lay in the fact

His spirit was completely dedicated to God in prayer and therefore (italics in the original) made vital. So attuned was He to God by secret communion that His words are as God's words. He did what other men had done-trudged the road, taught His truth, healed the sick, and flinched not from martyrdom- but, oh, the difference!⁴⁵

⁴⁰ Ibid., pp. 24-25.

⁴¹ Ibid., p. 25.

⁴² Loc. cit.

⁴³ Ibid., p. 27.

⁴⁴ Ibid., p. 28.

⁴⁵ Ibid., p. 29.

Buttrick stated that through prayer Jesus was Prophet of mankind, Priest of mankind, and King of mankind.⁴⁶ In prayer was the direct finding of God, for Jesus found Him that way in ever closer friendship. Jesus was the only fully rational soul for only He was fully delivered from selfishness. He was noted as might of power streamed through him, was eternal for his endless intercession lifted him above the years, and was creative because of his possession of indwelling life.⁴⁷ Doctor Buttrick continued his teaching concerning Christ when he said,

Christ is Deity. He is Man, as God gives Manhood for man's aspiring; He is God, as man longs for God and is found of God. All words to describe Him are poor, but some words measurably succeed. These words win my assent in adoration: 'God of God, Light of Light, Very God of very God...Who for us men and for our salvation came down from heaven,...and was made man.'⁴⁸

God was found to be a sense of a Presence, an awareness that Eternity had dealings with man,⁴⁹ and an Eternal goodness.⁵⁰ Buttrick also pointed out that "aesthetically man has links with Ultimate Beauty; intellectually, with Ultimate Truth; morally, with Ultimate

⁴⁶ Ibid., pp. 38-39.

⁴⁷ Ibid., p. 40.

⁴⁸ George Arthur Buttrick, So We Believe So We Pray (New York: Abingdon-Cokesbury Press, 1951), p. 54-55.

⁴⁹ Prayer, p. 67.

⁵⁰ Ibid., p. 299.

Goodness; and prayerfully, with Ultimate Spirit."⁵¹ He further indicated that when people knelt in prayer "Perhaps they are now allied with the Spirit which is 'in the mind of man, and rolls through all things'."⁵² Man called upon God assuming, as Jesus did, that man had freedom, that God was personal, and that the earth was both flexible and faithful to man and God.⁵³ "God is still the Almighty 'Other', and 'clouds and darkness are round about him'."⁵⁴ Buttrick indicated a very unorthodox view of the Bible for he said,

Let us assume, as we probably must, the late origin of John's Gospel; and let us allow that its chapters are like profounder Socratic dialogues, the meditations of a reverent mind on the real words and deeds of Jesus.⁵⁵

Doctor Buttrick teaches the universal fatherhood of God and brotherhood of man.⁵⁶

Doctor Buttrick's teaching concerning the Holy Spirit may be gleaned from the following quotes,

What happened at Christian Pentecost? -Imagery
Who can describe any rapture, least of all the presence of God? No man in that upper room needed any interpreter for his neighbor's fervor, for all were caught up into one heaven of grace. Nathaniel Hawthorne is surely right when he pleads that the Pentecostal gift was

⁵² Ibid., p. 293.

⁵³ Ibid., pp. 54-68.

⁵⁴ Ibid., p. 94.

⁵⁵ Ibid., p. 104.

⁵⁶ So We Believe So We Pray, pp. 127-143.

'not the power of speech in foreign and unknown languages, but that of addressing the whole human brotherhood in the heart's native language.' That is a mightier miracle. ----- The 'rushing mighty wind' drove away the chaff of life, and the fire consumed the husk. God speech rested on the lips of mortal men. Then, in the might of the Spirit, they overcame both the seduction of pagan cults and the pride of Roman Empire.⁵⁷

He also said,

"The Holy Spirit is the interpreter of Jesus."⁵⁸

"The Holy Spirit is the Apostle of Christ."⁵⁹

"The Holy Spirit is the Inspirer of mankind in the wisdom of courage, and love."⁶⁰

Faith was pictured as inward truth daring the unknown,⁶¹ or as bestowal of expectancy upon which the great world played with many a prompting,⁶² or as the thrust of the self into the future in answer to the suggestions of God.⁶³ So faith went beyond reason as a personal trust, and did not cause a man to disown his intelligence. It obeyed conscience, lived in good will and kindness, and walked the way of prayer. Thus, if man held the highroad of ventured trust by

⁵⁷ Ibid., pp. 57-58.

⁵⁸ Ibid., p. 59.

⁵⁹ Ibid., p. 61.

⁶⁰ Ibid., p. 63.

⁶¹ Prayer., p. 143.

⁶² Ibid., p. 146.

⁶³ Ibid., p. 150.

faith, and let God lead, there would be the basis of prayer.⁶⁴

IV. NECESSITY OF PRAYER

Doctor Buttrick found prayer necessary because "God enlists our prayers, together with our thoughts and labor".⁶⁵ God, being the "Almighty 'Other'",⁶⁶ sometimes answered man's prayers guiding man through the answers, and sometimes denied the requests because all men must die at last.⁶⁷

Jesus taught the need for intercessory prayer and practiced intercession. The seventeenth chapter of John was such an intercessory prayer made by Jesus.⁶⁸ Intercessory prayer led to changes in both the circumstances and human nature.⁶⁴ "Intercession accords well with man's life."⁷⁰ Prayer can not be merely individual because others shared in its yearnings, and prayers sent them to visit the ones yearned for and to do something about the conditions found. Thus, intercession gave insight and a purer sympathy.⁷¹

⁶⁴ So We Believe So We Pray, p. 40-42.

⁶⁵ Prayer, p. 95.

⁶⁶ Ibid., p. 94.

⁶⁷ Ibid., p. 95.

⁶⁸ Ibid., p. 104.

⁶⁹ Ibid., p. 105.

⁷⁰ Ibid., p. 99.

⁷¹ Loc. cit.

"We must be content to know that intercession is in God, and that no one 'hath known the mind of the Lord. . . ."72

"A return to prayer is the necessary prelude both of creative selfhood and a creative society."73 This was necessary because the world could not solve its problems of daily life or warring nations. The mind needs relaxation and the best place found for relaxation was in brooding on the eternities of God.74

The writer feels that Doctor Buttrick was not very clear in his teaching as to the necessity of prayer.

V. WHAT PRAYER DOES

Doctor Buttrick mentioned a number of things that prayer does.

In relation to Jesus prayer gave Him strength in the garden of Gethsemane,75 and gave Him power for his spirit was so dedicated and attuned to God in prayer that Jesus' words became as God's words.76

72 Ibid., p. 108.

73 Ibid., p. 182.

74 Ibid., p. 182.

75 Ibid., p. 200.

76 Ibid., p. 29.

In relation to one's personal self, prayer kept the whole system toned to health, shortened healing time, and calmed the heart;⁷⁷ granted a more positive boon; and gave the subconscious mind the relaxation necessary for its own best endeavor.⁷⁸

We have claimed that prayer's quietness stills the busy mind, and gives the subconscious its opportunity to grant "flashes", or to carry through to completion the processes of conscious thought. That claim is pertinent to contemplative prayer. Contemplation is the gateway of truth, as any scientist or artist knows; and of awe, as all the saints can testify.⁷⁹

Prayer also lanced an infected wounded conscience by confession⁸⁰ and carried through the process of healing by granting a new conscience.⁸¹ Prayer shepherded wandering attention, built eternal controls which in their reflex influence deepened the life of prayer,⁸² and delivered from selfishness.⁸³ Prayer cleansed motives and sublimated them,⁸⁴

⁷⁷ Ibid., p. 117.

⁷⁸ Ibid., p. 181.

⁷⁹ Ibid., p. 223.

⁸⁰ Ibid., p. 209.

⁸¹ Ibid., p. 210.

⁸² Ibid., p. 136.

⁸³ Ibid., p. 102.

⁸⁴ Ibid., p. 164.

saved human nature from itself,⁸⁵ granted wholeness of vision and motive,⁸⁶ broke doubts,⁸⁷ and gave light for suspended judgment and thought its inspiration in making life's many decisions.⁸⁸ Prayer focused the conscious mind on God made known in Jesus,⁸⁹ reinforced faith,⁹⁰ found God⁹¹ and greeted death.⁹² Prayer established internal controls which means established a firmer faith in the Spirit of Christ which is the meaning and purpose of the world.⁹³ Doctor Buttrick told more of what prayer does when he said,

Prayer does change our world, but the change is within limits, for man does not rule either in life or prayer. He is creature, not Creator. The Beyond still governs us in love: "Which of you by taking thought can add one cubit unto his stature?" No prayer evades the physical onset called death. Besides, whatever the outward event, bright or dark, our own attitude largely determines its value and power. The Beyond governs us-through our response. Though "there is one event to the righteous, and to the wicked".⁹⁴

⁸⁵ Ibid., p. 300.

⁸⁶ Ibid., p. 51.

⁸⁷ Ibid., p. 25.

⁸⁸ Ibid., p. 196.

⁸⁹ Ibid., p. 179.

⁹⁰ Ibid., p. 153.

⁹¹ Ibid., p. 137.

⁹² Ibid., p. 153.

⁹³ Ibid., p. 138.

⁹⁴ Ibid., p. 129.

For the group Doctor Buttrick taught that prayer changed our world within limits for man does not rule in life or prayer.⁹⁵ Prayer changed hearts and some circumstances,⁹⁶ gave selective purpose and governed the multitudinous signs of earth and heaven.⁹⁷ Prayer also gave man the master light for all seing,⁹⁸ and gave celestial time for man must take his time from the Sky.⁹⁹ Prayer built its own house which meant dwelling in thought on God and shutting out all outside interference,¹⁰⁰ gave courageous and creative acceptance of the terms of mortal life,¹⁰¹ gave a faith-norm by which problems are defined,¹⁰² gave quietness and creativeness,¹⁰³ and cancelled our homelessness.¹⁰⁴ Prayer quickened noble vision and true resolve across the world¹⁰⁵

⁹⁵ Ibid., p. 129.

⁹⁶ Ibid., p. 106.

⁹⁷ Ibid., p. 139.

⁹⁸ Ibid., p. 298.

⁹⁹ Ibid., p. 298.

¹⁰⁰ Ibid., p. 137.

¹⁰¹ Ibid., p. 118.

¹⁰² Ibid., p. 195.

¹⁰³ Ibid., p. 182.

¹⁰⁴ Ibid., p. 300.

¹⁰⁵ Ibid., p. 110.

and led life to fulfillment, a consummation of life in life.¹⁰⁶

Buttrick gave this summary

These are the claims we have made for prayer: it turns the event within measure of our freehold under God; it enthrones Ultimate Purpose not merely by postulate but in Comradeship; and it renews personality at the springs of primal Goodness.¹⁰⁷

VI. SUMMARY OF BUTTRICK'S TEACHING

Prayer was identified as Comradeship with God which affected one personally and was effected by the one praying. Prayer implied work and intercession which took the enmity out of the intercessor and sent him to aid the one for whom intercession was made. Prayer was to speak out of the heart face to face with God in direct sincerity as worship. It enthroned Ultimate Purpose not merely by postulate but in Comradeship, and renewed personality at the springs of primal Goodness, and cancelled our homelessness by quieting our nerve tensions and helped us to find God.

The basis of prayer was identified as a belief in God who was portrayed as our father and men as brothers, who came to the father, who was a sense of a presence, an awareness that Eternity was dealing with us. We needed faith to believe in this, to walk the highroad of trust in God and to let Him lead. Jesus was the world's sovereign soul.

¹⁰⁶ Ibid., p. 215.

¹⁰⁷ Ibid., p. 300.

The necessity of Prayer according to Buttrick was because God enlisted our prayers and desired us to intercede for others, and because the world could not solve its problems. The mind needed relaxation and the best place to find this was to brood on the eternities of God.

Prayer does a great number of things. The best claims for it were that it turned the events within the measure of our freehold under God, it enthroned Ultimate Purpose in Comradeship, and renewed personality at the springs of primal Goodness. Lastly, but not least, it cancels our homelessness which is accomplished by flinging our life on God in faith.

CHAPTER V

COMPARISON OF THEIR TEACHINGS

I. COMPARISON OF DEFINITIONS OF PRAYER

Bounds taught that prayer was a noble exercise and an effort of man which came from the heart. It was the path that led to God, and the creator as well as the channel of devotion. It was a direct contact with God in which man talked to God and God talked to man. This was as essential as food was to life.

Murray pictured prayer as fellowship with God in individual personal contact and in dialogue. It was the essence of true believing, the channel of blessing, the secret of power and life, and the hand which grasps the invisible. It was the royal power man exercised in heaven consisting of asking, the human part; and giving, the divine part. Prayer was the proof of man's Godlikeness, and the power that was allowed to hold the hand that holds the destinies of the universe.

Doctor Buttrick taught that prayer was comradeship with God, and was meeting obstacles like fear, and reaching out toward the unseen world for help. Prayer was a gift and power, a communion, and a friendship with God. Prayer was speaking out of the heart in direct sincerity to God in a supreme act of worship by which man as a stagnant pool

unawares invites the cleansing river.

II. COMPARISON OF BASES OF PRAYER

Bound's and Murray's bases for prayer were alike. They believed in a personal God who was the Father, and in Jesus who was his Son, and in the Holy Spirit who was the co-eternal with the Father.

They taught that man's part in true christian prayer was to come from men who are lost in God. They must be so intent in desiring and doing God's will that their life and prayers are mutually blended.

Buttrick taught that the basis of prayer was belief in God who was portrayed as the Father of all, a sense of a presence, and awareness that eternity was dealing with us. Christ was the earth's Sovereign Soul. Christ's work was to display to mankind how to pray. The difference between Jesus and others was that He prayed.

Murray stressed Christ's priestly work telling us that now He was at the right hand of God interceding for us. We as Christians were to intercede too, for this was the way God's power was brought to bear on earth. Bounds did mention Christ's priestly work of interceding to God for us but his teaching on it was not stressed as Murray stressed his teaching of God only working in response to men's pleading

in prayer. Buttrick did not mention the priestly work of Christ but pictured Him as the example for us to follow.

For Buttrick, man's condition of heart was not stressed. Man needed faith to believe in the fatherhood of God, and the innate goodness of man, to continue his walk with an attitude of trust, and to let God lead. Man floundered around but his innate goodness aided in bringing him back.

Bounds and Murray further taught concerning man that he was to have faith in God, that He might reward his perseverance in prayer and his confidences in looking unto Him for the answer.

III. COMPARISON OF NECESSITY OF PRAYER

For Bounds and Murray, prayer was necessary to get in touch with God, keep in right relation with Him and get the enablement to serve Him. They differed in the fact that for Murray the destiny of the world was committed to the believers to work out by prayer. Bounds did not stress this fact of God only working as man prayed. They both taught that believers were pray down the things God revealed to them as they drew nigh and walked with Him.

The necessity of prayer according to Buttrick was because God enlisted man's prayers and desired us to intercede for others. Prayer also, relaxed the mind and aided the world in solving its problems.

IV. COMPARISON OF WHAT PRAYER DOES

Prayer for Bounds and Murray drew the power of heaven on the work, set the being of man in right relation with God, enabled man to keep in a place where God would answer his prayer. Interceding for others influenced others, and made history.

For Buttrick prayer turned events within the measure of our freehold under God, enthroned Ultimate Purpose in Comradeship, renewed personality at the spring of Primal Goodness, and canceled man's homelessness or desire to have a true home.

This was different than Bound's and Murray's teaching in that for them prayer got the power of God to work if it was persevered in, while for Buttrick God answered if He wanted to. For Buttrick the homelessness of longing of the heart for a home was canceled by prayer, while for Bounds and Murray this desire and longing was canceled by the coming into the heart of the Holy Spirit and His dwelling there.

CHAPTER VI

CONCLUSION

The writer felt that for prayer one needed a definite belief in God. Bounds and Murray had this belief, but Buttrick had little to hope for in God. This was one of the reasons he was weak in his teaching on the necessity for prayer. For Buttrick God was not a living, loving, personal God who demanded a right relationship of man to pray so prayer was unable to accomplish much.

Bounds was found to be very true to the Bible teaching on prayer. He taught that prayer was to be made to the Triune God, who was personal, and interested enough in every man to be his Saviour. God was further interested enough to send Jesus, His own Son, to die in man's stead and in so doing providing an appropriate propitiation for man. God did all this and man had no part in it. Man needs only to accept it. After it is accepted man is what he is through Jesus and in this humble attitude and through Jesus man may come to God and pray.

Man was to ask in prayer first, then seek and finally knock if he was to get an answer. Man was to ask in prayer with an attitude and desire only that God's will was to be done. If he would ask to consume it upon his lusts it would not be answered. God's will in the asking of it was to be determined by abiding so close to God and in God that man

could sense the desire of God and could pray in spirit and ask specifically and expect the answer to come. True prayer honors God, acknowledges His being, exalts His power, adores His providence and secures His aid. Prayer is the issuance of a character which is made up of the elements of a vigorous and commanding faith. Prayer is a positive force that never comes into conflict with the will of God but sometimes seeks to change the purpose of God. It puts God into the matter with a commanding force. Prayer must be resistless in its ardour, devoted, tireless and white hot with heat or fervent. It must come from a holy character which is truly abiding in Christ and who dares approach God, plead with God, and ask of God. This puts reality in it for praying which does not result from pure conduct is a delusion. Desire burdens the chariot of prayer, and faith drives its wheels. True praying has something at stake which gives praying reality. The heavens must feel the force of our crying, and must be brought into oppressed sympathy for our bitter and needy state.

The value of prayer lies in the great truth that we are privileged by our relations to God to unburden our desires and make our requests known to God, and He will relieve by granting our petitions. So we ask, as Jesus taught us, in His name and it shall be given to us. Jesus also said seek and ye shall find, knock and it shall be opened unto you. Christ went over these facts six times

because He knew there would be delays in many an answer which would call for importunate pressing, and that if our faith did not have the strongest assurance of God's willingness to answer, delay would break it down. It must be remembered prayer was not to be offered unless the offerer was confident that it was God's will to pray for it. When this was done one could wait with confidence knowing if they sought and knocked the answer would come.

It seemed to the writer that Murray taught that God left it up to man to pray God's power upon the world of things and to change them by prayer. The writer felt that in his teaching he too strongly led to the teaching that unless man prayed there would be no power of God to do things. Murray further taught that the closer man dwelt to God and the more of His Spirit he possessed the easier it would be to pray and more of his prayers would be answered.

Buttrick's belief in the fatherhood of God and the brotherhood of man was in error because in this every man would be saved. This was not logical.

Man's Primal goodness or innate goodness will not hold out according to the orthodox teaching the writer has been taught, because man only possesses worth in the sight of God, when he is in right relation to Him. This means that in man alone there is no good thing. Mankind needs God, his Creator, and may find Him. Every man may find Him. This is to be accomplished as men pray and live

before other men and let the light, given them of God, shine radiantly.

In Buttrick's teachings concerning God, Jesus and the Holy Spirit there were statements which were very similar to the other men's statements. The writer feels that he did not have the same belief because he did not believe that all the Scriptures are the Word of God. In some of the instances he did not elaborate on his statements and in others he gave a long, drawn out, tiresome discussion which left the writer in a more perplexed state than when he attempted to digest it. In some cases he gave good interpretations.

The writer endeavored to find one instance where Buttrick called Jesus the Son of God but he did not find such an instance.

Doctor Buttrick was very weak and brief in his discussion of the Holy Spirit.

Man must be specific in his asking in prayer and always ask that which he knows to be God's will. The promises are that this kind of prayer will be heard for he that asketh receiveth, he that seeketh findeth and to him that knocketh it shall be opened.

From this study the writer has reached the following conclusions:

1. It makes a tremendous difference what and

how one believes.

2. Prayer, that gets an answer from God, must rest upon a firm belief and confidence in God.
3. Christian prayer must come from men who are lost in God. They must be so intent in desiring and doing God's will that their life and prayers are mutually blended.
4. Consistent living was essential to effective praying.
5. Saying words was not prayer unless they were ardent, fervent, and heartfelt.
6. In prayer God reveals His will and instructs in the way of righteousness.
7. Through prayer mankind's relationship to God was made known to the individual.
8. True prayer was God-centered and if to be effective was to be from one who held his attention on God.

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