

**CHAPEL PRAYERS  
OF GEORGE  
RUDOLPH FREEMAN**

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Chapel Prayers of George Rudolph Freeman by Various

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**VARIOUS**

**CHAPEL PRAYERS  
OF GEORGE  
RUDOLPH FREEMAN**



CHAPEL PRAYERS

OF

George Rudolph Freeman

PROFESSOR OF HEBREW AND OLD TESTAMENT LITERATURE  
MEADVILLE THEOLOGICAL SCHOOL

Published as a loving Memorial by his Students

BOSTON

GEO. H. ELLIS, PRINTER, 141 FRANKLIN STREET  
1898

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Meadville Theol. School,  
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## PREFACE.

PRAYER may be either appeal, thanksgiving, or aspiration,—one or all. He who in an assembly guides the devotions of others is the judge of what their needs and the circumstances of the hour demand of him. While he speaks for himself, he must also and still more speak for those who are looking to him for the expression of that which lies but half revealed in the silence of their own hearts. With worthier conceptions of the divine nature and deepening consciousness that God is not far away, but that we are no nearer to ourselves than he to us, appeal gives place to longing, and petition to communion. Then our nobler thought of God no longer allows us to pray, as did Israel of old, to the "God of battles,"—Jehovah of hosts,—nor to him that "sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers"; neither in our thankfulness to the great Giver do we make the empyrean ring with hallelujahs; rather, in the silence, we listen to the "still, small voice."

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Jan. '99.

The Chapel Prayers here gathered as a fitting memorial of a beloved teacher by grateful disciples, who were privileged to feel their inspiration as they came fresh from his heart and lips, have realized for them the poet's ideal of devout aspiration,—

"Prayer is the soul's sincere desire,"

That transparent sincerity which characterized his whole life shone out with special radiance in those expressions of what he most wished both for himself and for those who day by day were longing with him to sound the fathomless "depths of God" and to reach ideal heights of human endeavor. He valued much that freedom from prescribed form which the recognized liberty of the place allowed, and which he felt to be the surest safeguard against that devotional cant which always tends to smother the healthy life of the spirit. Although he did not realize that he had such a lofty mission, it can hardly be doubted that these simple, earnest, and truthful utterances of his had a permanent formative influence upon the minds of not a few who needed just such a well of inspiration to save them from spiritual drought. That intellectual uprightness which made the utterances of the lecture-room



a constant object-lesson in the noblest ethics became in the chapel-desk the glow of an equally pure and noble ethical purpose. He had no thought that these prayers would answer more than the immediate call of the hour of devotion which gave them birth, but none the less he deemed it a duty to clothe them in a worthy garb. Extemporaneous effusions of shallow feeling, dressed in stock phrases, gave him no joy. The duty pressed upon his conscience of ever giving his best in thought and speech to the service of the Highest. Thus have been saved for wider and more helpful use than he had planned those winged words of the morning, which else might have passed within the clouds of forgetfulness.

The necessary editorial supervision of the collection has been intrusted to her who, taking his name, grew into such intimate knowledge of his thought and shared so completely his whole life that to her alone this task belonged by right.

GEORGE L. CARY.

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## A SKETCH OF HIS LIFE.

**G**EORGE RUDOLPH FREEMAN was born Sept. 20, 1850, at Gettysburg, Penn. That he enjoyed a happy boyhood in the quiet of this prosperous farming country was evident by the keen pleasure he ever afterward felt and gave to others in rehearsing the memories of its mingled tasks and play. As his mental powers ripened, he was no longer content with the training of the country school-house; and his ambition carried him to the Lutheran College in Gettysburg. Here he won his earliest distinction as a strenuous and successful student, and on his graduation he was retained as an instructor in the preparatory department. With this occupation he combined a year's study in the Lutheran Theological School; but the craving for a richer culture drew him to the Graduate School in Yale, where he gave himself to the classics and modern languages. In this atmosphere, however, the clear, strong call of his nature to theological inquiry asserted its power, and, in