



PROFILES IN FAITH

Corrie ten Boom (1892–1983)
Dutch Missionary Evangelist

by Pam Rosewell Moore, *Author & Speaker*



It was during an evening prayer meeting in tropical East Africa that I first heard her name. The year was 1966, and I was in my early twenties, working as a volunteer short-term missionary in Kenya. I had no idea that this prayer meeting in a suburb of Nairobi would be the beginning of a remarkable journey with a truly remarkable woman.

Dozens of missionaries filled the warm living room that evening. One by one, several of them described their work and asked for prayer. Near the front of the room a middle-aged lady raised her hand and stood up. "I would like to ask for prayer for Corrie ten Boom," she said. "She is in her mid-seventies now and has recently spent many months in Uganda. Her doctor had prescribed a sabbatical rest for her. But now she has resumed her world journeys."

I had never heard of Corrie ten Boom, but it seemed to me that her name was met with a kind of reverence among the group, as if she were a legend in her own lifetime. I was intrigued and listened with interest as several missionaries volunteered

experiences they had shared with her. From these reports and information gleaned in the years to come, I was able to assemble a picture of this remarkable Dutch missionary evangelist, and from the first, I felt drawn to her.

Cornelia ten Boom, known as "Corrie," was born in Amsterdam, the Netherlands, on April 15, 1892, the fourth and youngest child of watchmaker Casper ten Boom and his wife, Cornelia ten Boom-Luitingh. While Corrie was still an infant, her father inherited the family watch shop in the city of Haarlem, a fifteenth-century, narrow, three-story house known to many Haarlemmers who crossed its hospitable threshold, as "the Beje" (pronounced Bay-yay).

Corrie became an active believer at the age of five in the Dutch Reformed Church. The prayers of the Ten Boom family regularly included intercession for the peace of Jerusalem. Indeed, they had a particular love for the Jewish people.

After the death of her mother in 1921 and the marriages of her sister Nollie and brother Willem, Corrie and her elder sister

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Editor's Note



Instant replay is a feature of sports broadcasting to which we have become accustomed. Replay probably accounted for a third of the recent coverage of the Athens Olympic games, showing viewers in slow motion the incredibly close race finishes or the gymnastic or track and field errors that were almost imperceptible when viewed in real-time.

And then there were the personal interviews with athletes, both before and after their highly anticipated events: what were your thoughts? what was your reaction? what were your expectations? Their words gave us a glimpse into what was going on inside, where the cameras could not see.

I know it may seem a little odd, but I really hope that we get to see replays and interviews with some of the great men and women of faith when we get to Heaven. When I read some of the stories in Scripture, I long to see the expressions on the disciples' faces or to hear what they had to say in private conversations after some of the recorded events: what were your thoughts? what was your reaction? what were your expectations?

One such instance that I would love to see replayed is when Jesus told His disciples, "I tell you the truth: It is for your good that I am going away..." (John 16:7a). If I had heard those words, I would have likely been saying, "Excuse me?! Did I hear you correctly? You say you are going away....and this is going to be good for us?" Like happened frequently, the disciples could not grasp what Jesus really intended; only afterward did they slowly start to understand what He had said.

He went on to tell them that His going away would allow the Holy Spirit to come to them. Once again the disciples could not imagine what this would mean, but they soon began to see what a marvelous gift Jesus had sent.

As you read this issue, I trust that you, too, will come to appreciate once again the wonderful gift we have been given in the person and work of the Holy Spirit in and through our lives. Like the wondering disciples who heard Jesus tell of the coming Helper, I think we have grasped but a little of what He can and will do.

In Christ,



C.S. Lewis on Miracles

by Art Lindsley, Ph.D.

Senior Fellow, C.S. Lewis Institute

C.S. Lewis Feature Article

One of the classic ways in which believers have provided evidence for their faith is through miracles. By looking at prophecies from the Old Testament fulfilled in Christ, or healing and nature miracles, or the resurrection, believers have tried to show that there is a convergence of signs all pointing to Jesus as the Son of God. However, since the Enlightenment, there has been a strong rejection of miracles by modernism so that it has become necessary to apologize for the introduction of miracles rather than using them for evidence. Perhaps this skepticism is waning now that modernism is not in vogue, but there are still many who are skeptical of miraculous claims. C. S. Lewis in his book *Miracles* and in essays on the subject sought to clear the ground so that miracles could again be discussed.

One of the factors that brought Lewis to public attention was his unblushing affirmation of the supernatural—God, demons, miracles, and all. How could a sophisticated Oxford professor believe such things in the twentieth century? When his face appeared on the cover of *Time Magazine* in 1947, it read, "Oxford's C. S. Lewis: His Heresy Christianity." What made Lewis such a "heretic?" Well, he rejected the fashion to lower the bar of belief, minimizing the things you really needed to embrace to be a Christian. German theologian Friedrich Schleiermacher (1768-1834) had reinterpreted the faith so that it could be quite palatable for its "cultured despisers." Rather than confront their objections, he gave ground so that there would be no obstacles such as miracles to get in the way. Liberalism tended to present Christianity without any miracles. Occasionally someone would accept a really big miracle such as the Resurrection but then deny the virgin

birth, turning water into wine, walking on water, feeding the five thousand, and so on. It was important at that time as well as today to ask the question, "Why are miracles rejected without further consideration?" Lewis took on that task, not so much arguing for particular miracles, but critiquing naturalism that in effect meant that miracles were impossible or so improbable that they could never be accepted.

The Problem with Naturalism

Lewis begins *Miracles* with a section on naturalism—nature is all that there is. You might represent naturalism and super naturalism in these terms. Naturalism presents nature as a closed box with everything being explained by natural cause and effect, whereas super naturalism sees nature as an open system, operating by natural law most of the time, but open to intervention by God.

C. S. Lewis's strategy, before even dealing with specific objections to miracles, was to show that naturalism had a tendency to self-destruct. In other words, if naturalism was true, then we could not be certain of the arguments that attempt to establish it. Some of this argument moves into more technical distinctions which I do not want to discuss in this context, but I do want to sketch the argument so that you can see its significance. If you want to look at the details, read *Miracles* or one of the sources noted at the end of this article.

The argument goes something like this: in order for naturalism to be true, it must account for everything under the naturalistic premise. Yet the one thing naturalism cannot account for is the reasoning process necessary to establish naturalism. If a theory provided an explanation for everything in the universe but undermined the very thinking

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Dr. Art Lindsley

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C.S. Lewis on Miracles

(continued from page 3)

used to establish it, then it would either disprove the theory or make it very unlikely. If naturalism undermines reason itself, Lewis says:

...it would have destroyed its own credentials. It would be an argument which proved that no argument was sound—a proof that there are no such things as proofs—which is nonsense.

Yet naturalism does undermine reason itself. Lewis says that naturalism

...offers what professes to be a full account of our mental behavior; but this account on inspection leaves no room for the acts of knowing or insight on which the whole value of our thinking, as a means of truth, depend.

If only blind, unconscious, material forces are working by chance within the closed box of nature, then what is the status of the conscious, thinking being that arises out of that chance process? How can we have confidence in reason? Do we not need to somehow get outside the box in order to see it and describe it clearly? But, according to naturalism, we are chance products of that box and cannot get outside it. Forces that are material, working by chance, might produce an ability to think in a way that was sound, but also more likely would give us defective,

distorted reasoning abilities. Richard Purtill, Professor Emeritus of Philosophy at Western Washington University, restates Lewis's argument (taking into account the critiques that were given of it) in his *Reason to Believe*:

If I pose a mathematical problem and throw some dice, the dice might happen to fall into a pattern which gives the answer to my problem. But there is no reason to suppose that they will. Now in the Chance view, all our thoughts are the results of processes as random as a throw of dice. ... (A)ll our thoughts result from processes that have as little relation to our minds as the growth of a tree.

If you throw the dice to get the solution to your math problem, how likely do you think that the first or second throw would give you the right answer? The complexity of the universe is far greater than $2 + 2 = 4$. It would always be more likely that you would come up with an erroneous result than the true one. Lewis is dealing here with something much more than a math problem: the whole validity of our reasoning shaped by the cosmic dice roll. Even if perchance these reasoning powers were valid, we would never know or have an adequate basis to know that they were valid. Thus, on a naturalistic foundation, all our confidence in the reason used to establish

naturalism is undermined. The only slim hope is that one in a billion rolls of the dice has produced the correct result.

This is pretty abstract stuff, and perhaps your eyes have glazed over if you have read this far. I think that this general critique is perhaps better seen in the critiques Lewis gives to Marx and Freud. For instance, if according to Marx all philosophies and religious views come out of material forces—particularly the economic realm of matter—and thus are suspect, would not that same suspicion apply to Marx's views?

Socratic Club Debate

In 1948, as part of the regular Socratic Club meeting at Oxford, Elizabeth Anscombe, an analytic philosopher, brought forward some critiques of Lewis's argument in this section (Chapter 3) of *Miracles*. Without going into all the details, the general thrust of the debate went as follows. In the original version of *Miracles*, which Anscombe was critiquing, Lewis had slightly overstated his case. He had argued that when we find that a belief results from chance, we discount it. Anscombe pointed out, in essence, that a belief arising from non-rational sources just might happen to give a right answer. She asked him: "What is the connection between grounds and the actual occurrence of the belief?"

Lewis, in the debate, made some qualifications to his position and later felt that the

If only blind, unconscious, material forces are working by chance within the closed box of nature, then what is the status of the conscious, thinking being that arises out of that chance process?

points raised by Anscombe warranted some revisions in this early section of *Miracles*. What is surprising about this whole incident is the “much ado” made about it. Some say that Lewis lost the debate, some say he won it, and others are in between. For instance, philosopher Basil Mitchell said in an interview, “I don’t have the sense that anything decisive happened at that moment...” Austin Farrar said afterwards,

Much has been made about Lewis’s psychological state after the debate, some saying he was crushed by it and others, including Anscombe herself, who had dinner with him not long afterwards, said that Lewis was his normal jovial self.

Some have said that he gave up writing apologetics after that debate. Others say that is absurd. For instance, he later responded to Norman Pittinger’s critique of his arguments on miracles in the *Christian Century*. Probably the best is to say that Lewis, although at one time a philosophy tutor, was more trained in the classic philosophical tradition than in the new analytic philosophy. He knew that in order to further debate with philosophers such as Anscombe, he would have to do much further study for which he had no particular inclination. So he decided to write more in other areas and not do much of further work in the philosophical arena.

The central question is, was his argument in *Miracles* sound? I think the answer is “yes.” A few years later, John Lucas set up the same debate with Elizabeth Anscombe on the same issues and defended Lewis’s position to the satisfaction of many. Philosopher Basil Mitchell (who became President of the Socratic Club) later said about this re-run debate by Lucas and Anscombe:

Lucas simply maintained that on the substantial issue, Lewis was right and that, for the sort of reasons Lewis had put forward, a thoroughly naturalistic philosophy was logically incoherent. An outcome of that debate was to make it perfectly clear that, at the very least, Lewis’s original thesis was an entirely arguable philosophical thesis and as defensible as most philosophical theses are.

Impossible

There are three negative ways to respond to miracles: that they are (1) impossible, (2) improbable, or (3) inappropriate. Lewis addresses all three of these critiques.

Many people assume that miracles are impossible. Lewis says in *Reflections on the Psalms*:

The real reason why I can accept as historical a story in which a miracle occurs is that I have never found any philosophical grounds for the universal negative proposition that miracles don’t happen.

Unless you are absolutely certain that there is no supernatural power such as God in the universe, it would be hard to be so dogmatic as to say that every instance of claimed miracles is false. Granted, miracles are rare and might seem strange given our everyday experience, but that does not mean they ought to be automatically excluded. Why should we assume that what we have experienced is all there is to reality?

Improbable

In philosophical circles, it is common to argue that miracles are improbable. In fact, David Hume’s famous argument against miracles maintains that it is *always* more likely that any particular claim to a miracle is false than that the miracle really took place. In other words, it is always easier in light of the “firm and unalterable” laws of nature to believe that those who testify to a miracle are in error than that they are telling the truth. For instance, there are billions of instances in which dead people stay dead and only occasional stories of dead people rising. The odds would be several billion to one (or two or three or so on) against such a report being true.

When I was in graduate school, I took part in the regular meetings of a group called “Apologia” which consisted of a number of believing graduate students from various disciplines. I remember spending many hours on

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Paraclete & Spiritual Gifts

from the book: *Concise Theology: A Guide to Historic Christian Beliefs*

by J.I. Packer

Retired Professor of Theology, Regent College



J.I. Packer

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PARACLETE

The Holy Spirit Ministers to Believers

*When he, the Spirit of truth, comes,
he will guide you into all truth.*

He will not speak on his own;

*he will speak only what he hears,
and he will tell you what is yet to come.*

*He will bring glory to me by taking from what
is mine and making it known to you.*

JOHN 16:13-14

Before Jesus' passion, he promised that the Father and he would send his disciples "another Counselor" (John 14:16, 26; 15:26; 16:7). The Counselor or Paraclete, from the Greek word *parakletos* (meaning one who gives support), is a helper, adviser, strengthener, encourager, ally, and advocate. *Another* points to the fact that Jesus was the first Paraclete and is promising a replacement who, after he is gone, will carry on the teaching and testimony that he started (John 16:6-7).

Paraclete ministry, by its very nature, is personal, relational ministry, implying the full personhood of the one who fulfills it. Though the Old Testament said much about the Spirit's activity in Creation (e.g., Gen. 1:2; Ps. 33:6), revelation (e.g., Isa. 61:1-6; Mic. 3:8), enabling for service (e.g., Exod. 31:2-6; Judg. 6:34; 15:14-15; Isa. 11:2), and inward renewal (e.g., Ps. 51:10-12; Ezek. 36:25-27), it did not make clear that the Spirit is a distinct divine Person. In the New Testament, however, it becomes clear that the Spirit is as truly a Per-

son distinct from the Father as the Son is. This is apparent not only from Jesus' promise of "another Counselor," but also from the fact that the Spirit, among other things, speaks (Acts 1:16; 8:29; 10:19; 11:12; 13:2; 28:25), teaches (John 14:26), witnesses (John 15:26), searches (1 Cor. 2:11), determines (1 Cor. 12:11), intercedes (Rom. 8:26-27), is lied to (Acts 5:3), and can be grieved (Eph. 4:30). Only of a personal being can such things be said.

The divinity of the Spirit appears from the declaration that lying to the Spirit is lying to God (Acts 5:3-4), and from the linking of the Spirit with the Father and the Son in benedictions (2 Cor. 13:14; Rev. 1:4-6) and in the formula of baptism (Matt. 28:19). The Spirit is called "the seven spirits" in Revelation 1:4; 3:1; 4:5; 5:6 partly, it seems, because seven is a number signifying divine perfection and partly because the Spirit ministers in his fullness.

The Spirit, then, is "he," not "it," and he must be obeyed, loved, and adored along with the Father and the Son.

Witnessing to Jesus Christ, glorifying him by showing his disciples who and what he is (John 16:7-15), and making them aware of what they are in him (Rom. 8:15-17; Gal. 4:6) is the Paraclete's central ministry. The Spirit enlightens us (Eph. 1:17-18), regenerates us (John 3:5-8), leads us into holiness (Rom. 8:14; Gal. 5:16-18), transforms us (2 Cor. 3:18; Gal. 5:22-23), gives us assurance (Rom. 8:16), and gifts us for ministry (1 Cor. 12:4-11). All God's work in us, touching our hearts, our characters, and our conduct, is done by the Spirit, though aspects of it are sometimes ascribed to the Father and the Son, whose executive the Spirit is.

The Spirit's full Paraclete ministry began

on Pentecost morning, following Jesus' ascension (Acts 2:1-4). John the Baptist had foretold that Jesus would baptize in the Spirit (Mark 1:8; John 1:33), according to the Old Testament promise of an outpouring of God's Spirit in the last days (Joel 2:28-32; cf. Jer. 31:31-34), and Jesus had repeated the promise (Acts 1:4-5). The significance of Pentecost morning was twofold: it marked the opening of the final era of world history before Christ's return, and, as compared with the Old Testament era, it marked a tremendous enhancing of the Spirit's ministry and of the experience of being alive to God.

Jesus' disciples were evidently Spirit-born believers prior to Pentecost, so their Spirit-baptism, which brought power to their life and ministry (Acts 1:8), was not the start of their spiritual experience. For all who have come to faith since Pentecost morning, however, beginning with the Pentecost converts themselves, the receiving of the Spirit in full new-covenant blessing has been one aspect of their conversion and new birth (Acts 2:37; Rom. 8:9; 1 Cor. 12:13). All capacities for service that subsequently appear in a Christian's life should be seen as flowing from this initial Spirit-baptism, which vitally unites the sinner to the risen Christ.

SPIRITUAL GIFTS

The Holy Spirit Equips the Church

But to each one of us grace has been given as Christ apportioned it.... He ... gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up.

EPHESIANS 4:7, 11-12

The New Testament depicts local churches in which some Christians hold formal and official ministerial offices (elder-overseers and deacons, Phil. 1:1), while all fulfill informal serving roles. Every-member ministry in the body of Christ is the New Testament ideal.

It is clear that officers who oversee should not restrict the informal ministries but rather should facilitate them (Eph. 4:11-13), just as it is clear that those who minister informally should not be defiant or disruptive but should allow the overseers to direct their ministries in ways that are orderly and edifying (i.e., strengthening and upbuilding, 1 Cor. 14:3-5, 12, 26, 40; Heb. 13:17). The body of Christ grows to maturity in faith and love "as each part does its work" (Eph. 4:16) and fulfills its grace-given form of service (Eph. 4:7, 12).

The word *gift* (literally "donation") appears in connection with spiritual service only in Ephesians 4:7-8. Paul explains the phrase *he ... gave gifts to men* as referring to the ascended Christ giving his church persons called to and equipped for the ministries of apostle, prophet, evangelist, and pastor-teacher. Also, through the enabling ministry of these functionaries, Christ is bestowing a ministry role of one sort or another on every Christian. Elsewhere (Rom. 12:4-8; 1 Cor. 12-14) Paul calls these divinely given powers to serve *charismata* (gifts which are specific manifestations of *charis* or grace, God's active and creative love, 1 Cor. 12:4), and also *pneumatika* (spiritual gifts as specific demonstrations of the energy of the Holy Spirit, God's *pneuma*, 1 Cor. 12:1).

Amid many obscurities and debated questions regarding New Testament *charismata*, three certainties stand out. First, a spiritual gift is an ability in some way to express, celebrate, display, and so communicate Christ. We are told that gifts, rightly used, build up Christians and churches. But only knowledge of God in Christ builds up, so each *charisma* must be an ability from Christ to show and share Christ in an upbuilding way.

Second, gifts are of two types. There are gifts of speech and of loving, practical helpfulness. In Romans 12:6-8, Paul's list of gifts alternates between the categories: items one, three, and four (prophecy, teaching, and exhorting) are gifts of speech; items two, five, six, and seven (serving, giving, leading, and showing mercy) are gifts of helpfulness. The

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“All God's
work in us,
touching
our hearts,
our characters,
and
our conduct,
is done by
the Spirit,
though aspects
of it are
sometimes
ascribed to
the Father
and the Son,
whose
executive the
Spirit is.”



To See What You See On Liturgy & Learning & Life

by Steven Garber
Senior Fellow, C.S. Lewis Institute



Steven Garber

*Steven Garber has been a teacher for many years, listening to questions and asking some of his own. The author of *The Fabric of Faithfulness: Weaving Together Belief and Behavior During the University Years*, for many years he was a member of the faculty of the American Studies Program on Capitol Hill. Formerly the Scholar-in-Residence for the Council for Christian Colleges and Universities, and Fellow and Lilly Faculty Scholar at Calvin College, he continues on as a Senior Fellow for the C.S. Lewis Institute in Washington, D.C. This fall he has taken up a new appointment as Scholar-in-Residence for The Evermay Project, located in an historic home in Georgetown, a place "where learning meets life in service to the world." A native of the great valleys of Colorado and California, he is married to Meg and with their children lives in Virginia where they are members of The Falls Church. He grows flowers and cares for chickens as a way to stay human.*

*The following is an address given by Steve Garber in the Calvin College Chapel, October 9, 2002, while he was serving as Fellow and Lilly Faculty Scholar. As the students and faculty came into the chapel, U2's song, "When I Look at the World" was playing, with the lyrics on screens throughout, along with Psalm 123. This sermon was included in a collection recently published as *Get Up Off Your Knees: Preaching the U2 Catalogue* (Cowley Press), featuring a foreword by Eugene Peterson.*

One day last spring I was working at home. In point of fact, I was on the phone, talking to someone doing research on the meaning of religious faith in higher education. In the middle of the conversation my son Elliott and his roommate Seth Wispelwey walked in, on their way back to the University of Virginia after a spring break trip to New York City. It was a surprise; I hadn't expected them.

As I saw them, I smiled. Sometimes you have news for someone, that you KNOW is going to rock their world. Their eyes will grow huge, their jaws will drop, and a smile that comes from the deepest place will soon be ear-to-ear. Have you ever had news like that for someone?

And so, with significant delight and a pretence of innocence, I said to them, "Hey, do you have any interest in coming to a meeting with Bono this afternoon?" For two college students who love music, who care about ideas and what they mean for life, and who had made a pilgrimage earlier in the year to one of the first concerts in the Elevation Tour because they are big fans of the biggest band in the history of rock and roll, this was good news—close to gospel.

Well, a couple hours later we walked into the Capitol buildings, and there he was: Paul Hewson himself, Bono, chief musician of the band U2. But he wasn't there to sing "Where the Streets Have No Name," or even to draw attention to his artistry or himself. Not for a moment, not for a million moments. Instead he wanted to talk about Africa, in particular, why Christians should care about Africa.

The 25 or so in the room represented all different sectors of Washington life, all different kinds of vocations: the World Bank, the White House, the State Department, USAID, the Congress, World Vision, even the Council for Christian Colleges and Universities. There were politicians, journalists, medical researchers, economists, professors.

And Bono was remarkably humble, thanking us for taking the time to talk to him, with "flowers in my hair, and stars in my eyes." At least he said, that is what we might assume about him. But then he went on to explain why his interest in Africa was something other than a passing fad, a celebrity cause—why in fact it grew out of his deepest commitments about the way the world is and ought to be, about his love for and loyalty to Jesus and the gospel of the kingdom.

As I looked around the room as he spoke, I was in awe of the expertise: people at the very pinnacle of their own vocations, some of the best of the best at what they do. World-class but not worldly, sophisticated but not cynical, to a person people who pray and work—day after day after day—to see the world the way that God does. And then, who choose to so form their own hopes and dreams, vocations and occupations, in ways which are faithful to that vision.

They are people who "get it"—as in, I

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wonder why she doesn't "get it." Or, he "gets it" doesn't he? There is something about heart and mind together, in that assessment. They are people who are more than smart, because they understand that it is possible to get all A's and still flunk life. In biblical imagery, they are people with ears that hear, and eyes that see. They are people who know that to know—a deeply biblical sense—means to be responsible, and that to be responsible means to care.

Dear brothers and sisters, they are people who understand that deeply Christian discipleship is marked by learning to see the world the way that God does, to know the world the way that God does, to love the world the way that God does.

That is what this psalm, number 123 is all about. In Eugene Peterson's thoughtful meditation on the songs of ascent, *A Long Obedience in the Same Direction*, from which we are drawing these chapel themes, he directs us to a vision of *service*, particularly focusing upon the words, "As the eyes of slaves look upon the hand of their master, as the eyes of a maid look to the hand of her mistress, so our eyes look to the Lord our God, till he shows us his mercy."

Did you ever see the cartoon, set in a college classroom, where the professor fills up two whiteboards with mathematical calculations? You know, letters and numbers out the wazoo. It is a kind of math I left behind a long time ago, which is not to my credit! After the complex relationships between addition and subtraction, multiplication and division are set forth, and most of us find ourselves overwhelmed, not sure what to do with all that we have seen, there is a seemingly simple "equals" sign on the far side of the second board. And there is one word: *whatever*.

Whatever. Whatever. Whatever. For many, that word captures our feelings as we look at the world, full of complex sadness and sorrow, multi-faceted injustice and evil. Simply said, we don't know what to say or do, because we don't know what to make of what we see. I meet students all over the world who feel this way. They do care, they want to engage God's world, but when they

touch it, when they see it and smell it, too often it crushes them, it overwhelms them in the complexity of its griefs.

Psalm 123 is a song born out of that anguish, out of that confusion. Brutality, arrogance, powerful people crushing powerless people, and no cheap answers to the political and economic and social brokenness. What to do? To whom do I look?

The psalmist says, "I look to you... I look to you for help! As the eyes of slaves look to the hand of their master, so our eyes look to you, Lord our God—until you show us mercy."

To whom and to what do we look when the world presses in upon us, when incoherence and fragmentation seem all that is possible, if we are to be really honest? We don't have much time this morning, but I want to reflect together on what we might learn from these heart-aching words. They are a lament, yes. But they are also a song of hard-won affection and respect. There is no final despair here. No deep-seated cynicism. These are words of trust. Lord, my eyes are fixed on you, I offer my heart to you because I trust you to show mercy. Have mercy on us, O Lord, have mercy!

One of the deep truths of the Bible is that we all, sons of Adam and daughters of Eve each one, see out of our hearts. It is no small thing that Calvin College sets forth, year by year, generation upon generation, this vision: to you, Lord, I give my heart, promptly and sincerely. These words represent the possibility of coherence, rather than incoherence—because we do see out of our hearts. These words represent the possibility of a life of integrity across the spectrum of our responsibilities as human beings, rather the inevitability of a fragmented existence—because we do see out of our hearts. Am I just a rat in the cage (Billy Corgan and the Smashing Pumpkins)? Should we all just eat, drink, and be merry, for tomorrow we die (The Dave Matthews Band)? An education at Calvin is set amidst the questions and tensions of life in a fallen world, and if it is

(continued on page 10)

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To See What You See

(continued from page 9)

worth the time and money it will speak into those questions and tensions with sensitivity and responsibility. The words set on the seal of the college give us a window into the possibility that belief and behavior in every arena of life can find its coherence in Jesus as Lord; that the truest integrity is always and everywhere found in offering myself to God, promptly and sincerely; that we can weave together liturgy, learning, and life,

The word liturgy seems to belong in a space like this. We speak of a liturgy for worship, meaning an ordering of worship, a way of worship. But the word itself is richer, if I can say it that way. It has to do with the whole of life, everyday, ordinary life. It comes from a Latin word which means, simply, *service*, the work one does on behalf of the community.

It is a good word for times like this, when the community of Calvin College gathers to sing and pray, to hear the word of God together. But it is also a good word for what happens when we leave this building and go to the ones next door, where philosophical questions are probed, where languages are learned, where counseling is done, where money is counted, where faculty are hired, where students are admitted, and on and on and on. Have you ever wondered about the possibility of a liturgy of learning, a liturgy of life? About the integral character of a heart given promptly and sincerely to God, and therefore a graceful seamlessness between liturgy and learning and life?

Well, I do, all the time. In a sense it is the question of my life, and so I am always looking for people who live this way.

Bono is this kind of person. How else do we make sense of songs like "Gloria" and "Grace," how else do understand the almost sacramental and amazingly skillful character of his music, so much so that he is perhaps the most famous artist in the world today, and at the same time know that he has committed himself to Africa for the long haul, for a long obedience in the same direc-

tion? As a good friend of mine at the World Bank put it, after the meeting last spring, "You know, Bono is serious, isn't he?" Can Bono save the world? No, never. That was Time's cover story and question the week of our meeting last spring. He will not save the world, but he can—in his own words—write songs that make the light a bit brighter, that tear a little corner off of the darkness.

Brian is this kind of person too. Born out of the soil of a community in northern New Jersey where worship, worldview, and way of life were equally honored, he came to Calvin College as a pre-med student, and found here professors and peers who nourished that seamless character of faith. Years later he is a professor of medicine at the University of Virginia in Charlottesville. Brian is extremely competent, and very passionate, but honestly humble too. I have never heard him say this, but those who know say about him: he knows more about AIDS in Africa than anyone else in America, maybe the world.

When the meeting was called for March 12, last spring, I called Brian and invited him to come. I knew that Bono's love for Africa, particularly the project he is calling DATA, would be of more than passing interest to Brian, given his own commitments and cares. And so he came. When he got there, he was surprised to see his son, Seth, my son's roommate and friend. Yes, Seth Wispelwey is the son of Brian Wispelwey.

25 years later, Brian is still offering his heart promptly and sincerely to God, in his worship, his worldview, and his way of life. By the grace of God, Brian "gets it." He understands that a Calvin degree has to mean something, it has to have consequence for the world, that his learning and his life are rooted in the reality that we are called to see the world as God does, to know it in its glories and shames, and to still care for it—Brian understands that.

And so, in imitation of Christ, day after day Brian takes up his scientific skill to serve the aches and pains of the world. In imita-

Have you ever wondered about...a liturgy of learning, a liturgy of life? About the integral character of a heart given promptly and sincerely to God, and therefore a graceful seamlessness between liturgy and learning and life?

tion of Christ, he sees places and people who need his gifts, his passions, and his commitments, and takes up the towel of medical research, giving his service to the university and to the world.

*So I try to be like you
Try to feel it like you do....
I can't wait any longer
I can't wait 'til I'm stronger
Can't wait any longer
To see what you see
When I look at the world*

It is in the imitation of Christ that each of us finds our true vocation— butcher, baker, candlestickmaker. Or musician and medical school professor. Simply said, Jesus came to serve, not to be served. And the text in John 13 is perhaps the clearest window we have into the meaning of that service, as in it we have the incarnation of God's response to the lament of Psalm 123. Show us your mercy, and God did, in the flesh.

The passage makes an important point for those of us here at Calvin, working our way through a curriculum shaped by words like creation, fall, and redemption. John writes that it was because Jesus was situated in the grand story of God's work in the world— himself embodying the history of redemption from creation to consummation— knowing where he had come from and where he was going, that he had eyes to see, that he could make sense of the responsibility before him, and therefore gave himself in service to meet the need of his brothers, washing their feet, their dirty, dusty feet. Because Jesus knew, he cared— a morally meaningful response was built into the very act of knowing.

Remembering this is important for all of us, perhaps especially for those who wonder whether the Calvin College dreamed all this up, this creation, fall, and redemption stuff! The good news is that it is history, it is the way the world really is. And these ideas have legs. They are the contours for human

life under the sun. They were for Jesus, they are for Bono and Brian, and they will be for us— taking up towels as we labor together as an academic community in class and out, living as citizens in our time and place, and praising and praying and pondering the meaning of God's work in history for our lives and for the whole of life.

God of heaven and earth, you who see the sparrows that fall and the diseases that destroy, who see the horrible complexity of our very broken world— physiologically and politically, economically and aesthetically— *and still choose to love it, and us*, give us eyes to see what you see, that we might find ways to creatively and courageously serve you with gladness and singleness of heart— in the name of the Father, the Son, and the Holy Spirit, Amen. ■

Paraclete & Spiritual Gifts

(continued from page 7)

alternation implies that no thought of superiority of one gift over another may enter in. However much gifts differ as forms of human activity, all are of equal dignity, and the only question is whether one properly uses the gift one has (1 Pet. 4:10-11).

Third, no Christian is giftless (1 Cor. 12:7; Eph. 4:7), and it is everyone's responsibility to find, develop, and fully use whatever capacities for service God has given. ■

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C.S. Lewis on Miracles

(continued from page 5)

Hume's philosophical critique. The more we explored the argument, the stranger it seemed to me. I asked one philosopher who had been deeply impacted by this argument:

What if 500 people were claimed to have risen from the dead and 5,000 people in each case were said to have witnessed the resurrection, would that bring a different result?

I was assured that "no" it would still be several billion versus 5,000 in each case. It would not matter if I and all my friends witnessed 100 miracles; the result would still be the same. As I thought about it, the question emerged: "Why do the instances that establish natural law have to count against a reported miracle?" Rather than weighing the evidence for a miracle, natural law, the usual way things work, was being used to exclude the unusual (miracle). Lewis says:

No, of course we must agree with Hume that if there is absolutely 'uniform experience' against miracles, in other words, they have never happened, why then they never have. Unfortunately, we know the experience against them to be uniform only if we know that all the reports of them are false. And we know all the reports are false only if we know already that miracles have never occurred. In fact, we are arguing in a circle.

Hume allows no instance of a miracle, because another explanation is always preferable to him such as, in Lewis's words,

...collective hallucinations, hypnotism of unconsenting spectators, widespread instantaneous conspiracy.... Such procedure is from the purely historical point of view, sheer midsummer's night madness unless we start by knowing that any miracle is more improbable than the most improbably natural event. Do we know this...?

This whole method of adding evidence (from natural law) rather than weighing evidence (for each reported miracle claim) has

not been sufficiently explored. Add to this that even natural laws (as understood in a particular period) have had to be revised by anomalies that needed a better explanation. If there is no way of recognizing exceptions to laws, no way to believe others (or your own) direct observation of a miracle, no way to alter the natural law, then you might wonder if you had a defective view of probability. Establishing a natural law and evaluating miracles' claims are different kinds of things, but not the same thing.

Another one of Hume's arguments is that people from earlier ages were uneducated and uncivilized and therefore easily duped by miracle claims. I suppose that there is truth in this, but if true, it would not mean everything they report was false. People of earlier ages knew that the dead do not normally rise and virgins do not normally have babies. In fact, Joseph was ready to break his engagement with Mary when he heard of her pregnancy. He was under no illusions that virgin births regularly happen. Joseph was only persuaded otherwise by a supernatural encounter.

Inappropriate

Yet another of Hume's arguments is that various competing religions make miracle claims to establish contradictory views. Lewis's approach to this is first, to admit the possibility that some of these claims are true and second, to argue for the unique "fitness" or appropriateness of miracles within Christianity. In *Miracles* Lewis says:

I do not think that it is the duty of the Christian apologist (as skeptics suppose) to disprove all stories of the miraculous which fall outside the Christian records.... I am in no way committed to the assertion that God has never worked miracles through and for pagans or never permitted created supernatural beings to do so....

Perhaps God could heal someone in a pagan religion not to establish that religion's claims but merely out of compassion.

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Lewis went on to say:

But I claim that Christian miracles have a much greater intrinsic probability in virtue of their organic connection with one another and with the whole structure of religion they exhibit.

For instance, in Hinduism, the principle of non-distinction (All is One) rules out any validity to the distinction between natural and supernatural. Since all is “maya” or illusion, how can it be important to demonstrate power over the illusion? Granted, there have been claims of gurus levitating or healings in New Age circles, but within the system of thought how important are these “illusory” acts?

There are stories in late Buddhism about the Buddha doing miracles. But since he held that nature is illusory, why would he be concerned with miraculous demonstrations on the level of nature? One early story contains a discussion of Buddha with a man who was sitting by a lake meditating so that he could walk across on the water. Buddha’s advice was to take the ferry. Lewis comments:

Sometimes the credibility of the miracles is in inverse ratio to the credibility of the religion. Thus, miracles are (in late documents I believe) recorded of the Buddha. But what could be more absurd than that he who came to teach us nature is an illusion from which we must escape should occupy himself in producing effects on the Natural level – which he who comes to wake us from a nightmare should add to the nightmare. The more we respect his teachings the less we could accept his miracles.

So, miracles do not have the same place and significance – the same fitness in pantheism or paganism as in theism. It is particularly in Christianity that miracles have decisive significance converging on Christ. Prophecies, miracles, and the resurrection all demonstrate that He is one sent by God. In the Old Testament, miracles are present around agents of revelation or as a deliverance of God’s people

(i.e. Red Sea) but do not have the same focus as in the New Testament (on Christ). In the Koran, Mohammed does not do any miracles – except the revelation of the Koran; whereas, Jesus is reported there to have done 16 miracles. Only in later Islamic tradition are there reports of miracles done by Mohammed.

As Lewis says, miracles in the New Testament are greater in their “intrinsic probability” because of the credibility of the historic claims and their “organic connection” – they fit together and converge on Christ. Jesus’ miracles are not just powerful acts but also demonstrate who He is. So the healing of the man who was born blind (John 10) leads to the revelation that He is the light of the world. The resurrection of Lazarus from the dead (John 11) leads to the proclamation that He is the resurrection and the life, and so on. Miracles are often not only indicative of God’s power but have symbolic significance as well. They fit within the “whole structure” of the religion.

Summary

To those who would deny the miraculous, C. S. Lewis might say: First, naturalists (who view nature as a closed box) have great difficulty sustaining their position because the credibility of the thinking used to establish the position is severely undermined by their own assumptions. Second, miracles are not impossible because there is no argument to prove that they cannot happen. Third, they are not improbable unless you wrongly oppose instances of natural law to unusual or miraculous events. You need to weigh the historical evidence for each of these unusual events before excluding or accepting them. Fourth, miracles are not inappropriate because there is a unique “fitness” of how miracles relate to Christianity by comparison with other religious systems. ■

Miracles are often not only indicative of God’s power but have symbolic significance as well. They fit within the “whole structure” of the religion.



Praying in the Spirit

by J. Oswald Sanders

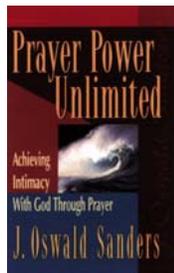
Reprinted by permission from his book *Prayer Power Unlimited*



A native of New Zealand, the late **J. Oswald Sanders** (1902-1992) was a consulting director for Overseas Missionary Fellowship, the organization founded by Hudson Taylor in 1865. He preached and taught in

conferences in many countries and wrote over 40 books on the Christian life, including *The Incomparable Christ*, *Satan Is No Myth*, and *Enjoying Intimacy With God*. He received the Order of the British Empire for Christian service and theological writing.

In his preface to *Prayer Power Unlimited*, Sanders writes:



The supreme importance of prayer is tacitly admitted by most evangelical Christians. It is accepted as an article of faith. And yet there are few areas of the Christian life in which there are more regretful confessions

of failure and disappointment.

The author does not pose as an authority on the subject – only a fellow student in the school of prayer; he is very conscious of the heights yet to be scaled.

EDITOR'S NOTE: This is the third in a series of reprinted chapters from this marvelous book which will be a regular feature in *Knowing & Doing* during 2004.

*...the Spirit Himself
intercedes for us....*

Romans 8:26 NIV

In the previous lessons in the school of prayer we analyzed the various elements in prayer, reviewed the prayer life of the Master Teacher, showed the place the promises of God play in prayer, and considered two of the conditions of answered prayer. We now come to the extremely important lesson of the part played by the Holy Spirit in the prayer life of the disciple of Christ.

"True prayer," wrote Samuel M. Zwemer, "is God the Holy Spirit talking to God the Father in the name of God the Son, and the believer's heart is the prayer-room."

There is scriptural warrant for asserting that our chronic disinclination and reluctance to pray, as well as our ignorance of how to pray aright, find their complete answer in the ministry of the Holy Spirit in our hearts. Hence Paul's injunction, "Pray at all times in the Spirit" (Eph. 6:18).

The Holy Spirit is the Source and Sustainer of our spiritual life. "If we live by the Spirit, let us also walk by the Spirit" (Gal. 5:25). Since prayer is represented in Scripture as an essential factor in progress in the Christian life, it is not surprising to find that the Spirit of God is deeply involved in this sphere.

The Spirit and the Word

It hardly need be said that to pray in the Spirit means to pray in harmony with the Word of God, which He has inspired. He does not speak with two voices. He will never move us to pray for something that is not

sanctioned by Scripture.

"There is an inseparable union between the Spirit, the Word and prayer," writes H. W. Frost, "which indicates that the Spirit will always lead the saint to make much of the Word, and especially God's promises in the Word. ...This explains the fact that the great pray-ers have always been great students of the Word."

It naturally follows that praying in the Spirit means to pray in harmony with the will of God. Being God Himself, the Spirit knows and can interpret God's will to us. Indeed, this is one of the very reasons why He has been given to the Church. "He intercedes for the saints according to the will of God" (Rom. 8:27). We can therefore count on Him to enable us to pray in harmony with the will of God.

Prayer in the Spirit is prayer whose supreme object is the glory of God, and only in a secondary sense is it a blessing for ourselves or for others. This is not natural to us, for it is our natural tendency to be more concerned with our own interests and glory. The Holy Spirit will help us in this weakness, and will impart the motivation to shift our center from self to God.

Samuel Chadwick points out that the Holy Spirit never works alone — it is always in cooperation with men. "He depends upon human cooperation for the mediation of His mind, the manifestation of His truth, and the effectual working of His will.... We pray in the Spirit, and the Spirit maketh intercession for us."

Our Two Advocates

In this prayer life, the believer has the aid of two Advocates who continually make themselves available and plead his cause. How rich we are through this twofold ministry.

The Son of God intercedes for us before the throne of glory, securing for us the benefits of His mediatorial work. "If anyone sins, we have an Advocate with the Father, Jesus Christ the righteous" (1 John 2:1). We are thus the objects of His advocacy and intercession, which He carries on apart from us in heaven.

The Spirit of God is Christ's Advocate in our hearts to meet our deepest needs. In an-

nouncing the advent of the Holy Spirit, Jesus said, "If I do not go away, the Helper [Advocate, or Intercessor] shall not come to you; but if I go, I will send Him to you" (John 16:7). "You know Him because He abides with you, and will be in you" (John 14:17). Paul gives further light on His activity in prayer. "The Spirit Himself intercedes for us with groanings too deep for words" (Rom. 8:26). We are thus the vehicles of the Spirit's intercession, which He carries on within us, through our redeemed personalities.

Writing on this aspect of the Spirit's ministry, Andrew Murray said,

Just as wonderful and real is the divine work of God on the throne graciously hearing, and by His mighty power answering prayer. Just as divine as is the work of the Son, interceding and securing and transmitting the answer from above, is the work of the Holy Spirit in us in the prayer that awaits and obtains the answer. The intercession within is as divine as the intercession above.

Weakness and inadequacy in the art of prayer are not surprising to God. He never intended that prayer should be left to our own unaided faculties. So He gave the Holy Spirit to instruct, inspire, and illumine our hearts and minds. Unaided by Him, we would be likely to pray for things not only contrary to God's will but injurious to ourselves.

What Does It Mean to Pray "in the Spirit"?

We must first understand the meaning of the phrase, "in the Spirit." The text (Eph. 6:18) is literally, "in spirit," without the definite article. H. C. G. Moule interprets it as meaning surrounded by His presence and power. "The Holy Spirit was to be 'the Place' of the prayer, in the sense of being the surrounding, penetrating, transforming atmosphere of the spirit of the praying Christian."

Kenneth Wuest points out that "in the Spirit" is locative of sphere. That is, all true prayer is exercised in the sphere of the Holy Spirit, motivated and empowered by Him.

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Profiles in Faith: Corrie ten Boom

(continued from page 1)

Betsie remained in the family home with their father Casper. After the First World War and all through the 1930s, they cared for many foster children. Betsie and Corrie also began several clubs for young people, always including a Bible message and explanation of how to become a Christian.

In 1924, at the age of 32, Corrie became Holland's first woman licensed as a watchmaker. She combined work in the family business with her ever-increasing clubs for young boys and girls and the constant hospitality of the Beje. Father ten Boom was held in deep respect by his fellow Haarlemmers, and many visitors came to see the patriarchal figure with the long white beard.

On May 10, 1940, the Nazis invaded Holland, beginning an occupation that would last five years. During that time, the Beje became one of many centers of unofficial underground work where Father, Corrie, and Betsie did all they could to help Jewish people to find safe housing. As their involvement increased, it was decided to build a secret room where Jewish guests could hide during a possible Nazi raid. Eight months after the completion of the hiding place, Nazis carried out a raid shortly after 5.p.m. on February 28, 1944. Four Jewish guests and two underground workers were able to reach the hiding place and remain in safety until they were freed after about two days.

Father, Betsie, and Corrie were arrested and taken to prison. Father ten Boom died in prison after only ten days. Betsie and Corrie were imprisoned first at Vught Concentration Camp in the Netherlands and then at Ravensbruck Concentration Camp in Germany. In December 1944, Betsie (whose health had never been robust) died from starvation.

Corrie was inexplicably released from Ravensbruck shortly after Betsie's death, and she returned to Holland. As soon as the war ended, she traveled the world for most of the remainder of her long life. Just before Betsie had died, she said to Corrie:

When we are set free from this terrible place – and we will be freed, Corrie, before the new year – we must go over the world and tell everyone who will listen what

we have proved to be true in this terrible place: that the love of God is stronger than the deepest darkness. They will believe us because we were here.

In August 1968, the summer after my return to England from that short-term assignment in Africa, a friend invited me to go with her to a mission conference comprised of Dutch and English young people to be held in north central England. When I learned that Corrie ten Boom was to be one of the speakers, I recalled my interest in her story and soon found myself part of the five-day conference.

When Corrie's turn came to speak, my first impression of this thoroughly Dutch lady was that at 76 years of age she looked strong, of sturdy build, and possessed a chin that can be well-described as determined. And characteristic of the Dutch, her conference messages were delivered with no sentiment or emotionalism.

"There is no pit so deep, the love of God is not deeper still," she said, speaking of her imprisonment in concentration camp.

We do not know when the Lord Jesus will return, but we do not know of one moment when he may not return. Are you ready? Have you forgiven your enemies? There was a time when I could not forgive those who had been so cruel to me and to my dying sister, Betsie. But God has taught me how to forgive.

The certainty of the return of Christ was a strong theme in Corrie's messages. She saw it as a spur to godly discipleship:

The Lord Jesus has promised to return. And He will. It may be very soon. In the meantime, are you taking hold of all the riches God has given us in Jesus Christ? We so often live like paupers when we are really children of the King of kings.

As the conference progressed, I noticed something in Corrie that went beyond the straightforward, frank, and honest approach I had already noted in the Dutch participants. Her words carried an impressive authority and were delivered with unusual energy. I

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felt rather intimidated by her powerful personality. But at the same time, observing her interaction with the young people, I saw her love for them and their loving and interested response to her. She extended the same love with the same results to the conference leaders, the cooks, cleaners, and gardeners as well. And I could not help noticing that every time Corrie ten Boom entered a room or took part in conversations, she was immediately the center of attention. It did not seem that she sought this; it simply happened.

Just before the conference drew to its close, the main speaker, Brother Andrew, the Dutch missionary behind the Iron Curtain whose book *God's Smuggler* had been released the previous year, told the group that he needed help in Holland from somebody whose original language was English. A large amount of correspondence in English arrived weekly at his ministry headquarters in Holland. I volunteered to help and thus began a stay of more than seven years in the Netherlands.

"One of the first things I want you to do," Brother Andrew told me upon my arrival in the Netherlands, "is to help my friend Corrie ten Boom."

He told me that the American authors John and Elizabeth Sherrill were writing a book with Corrie. It was not yet named, but work had begun. Hours of interviews had been audio-taped, and a typist was needed to transcribe them.

"I have volunteered you," said Brother Andrew. And so my first personal encounter with Corrie ten Boom came about. She was usually absent from her home country on world journeys—her favorite title of the several ascribed to her by her friends was "Tramp for the Lord." But she spent several months in Holland during that autumn of 1968, mainly for the purpose of working on the new book. Her temporary residence was a borrowed apartment in the town of Soestdijk, about a 45-minute drive from Brother Andrew's mission base.

As I traveled eastwards to join Corrie for that first day of work, I looked forward to what promised to be an interesting undertaking—but I also felt rather apprehensive. This was the lady whose powerful presence I had found rather overwhelming at the mission

conference in England just two months before. Would I be able to complete this assignment in a satisfactory way? I thought, *There must be many others more capable than I of helping with the production of a book.*

However, when I met her, my fears were put to rest quickly by the warm welcome I received. Blue, discerning eyes looked into my brown ones. I noted the healthy, olive-toned skin and the silver and gray hair arranged around a doughnut-shaped roll on the crown of her head.

"Come in, child," she said, "and let's have a talk. The Sherrills will be arriving soon." During the few minutes we had together before the arrival of her American friends, I was immediately drawn into Corrie's world. We drank a cup of coffee, ate cookies made with butter, and took each other in.

"I am so glad you are going to help us with this book," she said, giving me the sense that I was somehow a vital part of its birth. In the years to come, I was to witness countless occasions when Corrie exercised her gift of making a person feel needed and valuable.

The Hiding Place was published in 1971, and although she wrote many books before and after, it became her most widely read title. In 1975, the book was produced as a full-length film.

Seven years after I began my work in Holland, Corrie asked me to become her traveling companion. With Brother Andrew's blessing, we started our work together on April 1, 1976, the month of her 84th birthday. Her energy and passion for her work amazed me. During the first seven months we worked in Switzerland, Canada, Hawaii, New York, Massachusetts, North Carolina, Virginia, Tennessee, Oklahoma, Texas, Iowa, Illinois, Florida, and California followed by three months in Holland to work on several books and to gain U.S. resident alien status whereby she could "stay put" as she often described her longing to conserve her strength and do more writing. On February 28, 1977, at the age of nearly 85, she moved into a rented house in California after 33 years of travel and work in 64 countries. But she would not hear of the word "retirement." She disliked

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...observing her interaction with the young people, I saw her love for them and their loving and interested response to her. She extended the same love with the same results to the conference leaders, the cooks, cleaners, and gardeners as well.

Profiles in Faith: Corrie ten Boom

(continued from page 17)

rest. During the next eighteen months she wrote several books, conducted telephone and letter correspondence, gave interviews, and received many guests.

Teatime each morning was a time of quiet fellowship and prayer before each busy day began. We talked about yesterday and the day lying ahead. The talks were always about people—ones she had worked with decades before, others she had met on her world journeys, our neighbors and the children down the road, and the many unknown people who did not yet know the Lord Jesus. And we read the Scriptures together and prayed for those we discussed and the many plans she had. It was perhaps the one part of the day when I could expect things to be the same.

On August 23, 1978, I took tea to her bedroom as usual, but this day was different. For one thing, as I carried the tea tray along the corridor leading to her bedroom, I saw that all was dark inside. This was unusual for she was usually awake early, but I was glad she was sleeping in, since she had complained of bad headaches in previous days.

When I entered her room, I found a completely different Corrie from the one I had bid good night the evening before. She was conscious but looked confused. I greeted her, but there was no response. I ran to her and took her right hand. "Let's pray, Corrie," I said. She immediately closed her eyes, and I asked the Lord to help her. Then I summoned an ambulance. Later that day, the local hospital diagnosed her condition a stroke.

After a few weeks, Corrie came home, but her brain was permanently damaged. She was unable to speak, write, or comprehend as she had before. Sometimes, but rarely, she managed a few words appropriate to the occasion. She never learned to write again.

It was a different Corrie with whom I lived for the next five years, yet in spite of some pain and much discouragement, she was no less resolute or consistent. She served the Lord in her weakness as she had in her strength, in her old age as in her

youth, in her death as in her life. Remarkably, her death came on her 91st birthday, April 15, 1983.

During what I call the five silent years that followed her stroke, in what seemed to be a very slow movement of time, I watched closely and saw that, in spite of it all, Christianity really works. This remarkable woman, although captive to her physical condition, was nevertheless very much spiritually free and a powerful witness to the truth of Christ. She was truly a gift from the Lord to the church—and to me—in our time. ■



Born near London, **Pam Rosewell Moore** has lived in the United States since 1976 when she became companion to Corrie ten Boom. It was Pam's privilege to live and work with Miss ten Boom from 1976 until her death in 1983.

After seeing the victorious end to Tante (Aunt) Corrie

ten Boom's life, Pam wrote her first book, *The Five Silent Years of Corrie ten Boom* (Zondervan, 1986).

In 1988 Pam wrote her second book, *Safer than a Known Way (Chosen)*, which tells of her growing up in Hastings, Sussex, England, and surrendering her own will to the will of God at age 21. Her previous reluctance to do so had lain in the fact that she thought he might want her to be a missionary—something she was sure she could never do. Missionaries were often required to do three things Pam knew were impossible for her—leaving home and family, speaking in public and leading a single life. But in the years following her prayer of relinquishment, she was to see the Lord fulfill her through the very things she had feared.

After her marriage to Carey Moore in 1986, Pam lived for two years in Waco, Texas, before the couple moved to Dallas in 1988. For the next fourteen years she worked at Dallas Baptist University, first as director of that institution's intercessory prayer ministry and then as director of spiritual life until 2003. Carey is Government Documents Librarian at Dallas Baptist University.

In 1991 Pam and Carey wrote their first book together. *If Two Shall Agree (Chosen)* addresses the need for Christian couples to pray together. This book was re-released in 1999 under the title *What Happens When Husbands and Wives Pray Together?* And in 2000 a fourth book was published by the same company when Pam wrote *When Spring Comes Late: Finding Your Way Through Depression*.

Her fifth book, *Life Lessons from the Hiding Place: Discovering the Heart of Corrie ten Boom*, was published by Chosen Books in August 2004.

Pam, who speaks often at conferences and other meetings, and Carey Moore and their dogs Annabelle and Toby make their home in Waxahachie, Texas, just south of Dallas.

Praying in the Spirit

(continued from page 15)

The expression *praying in the Holy Spirit* is also instrumental of means. We pray by means of the Holy Spirit, in dependence on Him.

It is clear that praying in the Spirit means much more than praying by the Spirit's help, although that is included. We pray by means of and in dependence on the Spirit's help, but the Spirit is the atmosphere in which the believer lives. So long as He is ungrieved, He is able to guide us in our petitions and create in us the faith that claims the answer. Our prayers will then be in substance the same as the intercessions of the Spirit within.

So, praying in the Spirit is praying along the same lines, about the same things, and in the same Name as the Holy Spirit.

How Does the Spirit Help Us in Prayer?

1. It is He who introduces us into the presence of the Father. "For through Him we...have our access in one Spirit to the Father" (Eph. 2:18). The picture behind access is that of a court official who introduces people who desire an audience with the king. This is exactly what the Spirit does for us.

2. As "the Spirit of grace and of supplication" (Zech. 12:10), He overcomes our reluctance, working in us the desire to pray. He graciously yet faithfully reveals to us our true heart-needs, and He leads us to seek their fulfillment in prayer.

3. He imparts a sense of sonship and acceptance that creates freedom and confidence in the presence of God. "God has sent forth the Spirit of His Son into our hearts, crying, 'Abba! Father!'" (Gal 4:6). Children are uninhibited in the presence of an understanding and loving father, and so may we be in our prayers.

4. He helps us in the ignorance of our minds and in the infirmities of our bodies, as well as in the maladies of the soul. "In the same way the Spirit helps our weaknesses; for we do not know how to pray as we should" (Rom. 8:26), or as it is in the King James Version, "We know not what we should pray for as we ought."

We can count on the Spirit's aid in guiding us into the will of God through illumining Scripture to us and through stimulating and directing our mental processes. He also purifies our desires and redirects them towards the will of God, for He alone knows and can interpret God's will and purpose. "The thoughts of God no one knows except the Spirit of God" (1 Cor. 2:11). He also helps by improving our motivation and inspiring confidence and faith in a loving Father.

5. He takes our faltering and imperfect prayers, adds to them the incense of the merits of Christ, and puts

them in a form acceptable to our heavenly Father. "Another angel came and stood at the altar, holding a golden censer; and much incense was given to him, that he might add it to the prayers of all the saints upon the golden altar which was before the throne" (Rev 8:3). He takes our inarticulate groanings and infuses the right meaning into them.

6. He lays special burdens of prayer on the believer who is sensitively walking in fellowship with Him. Such a burden, intolerable at times, was laid on the prophets; often they could get relief only through prolonged and earnest prayer.

Daniel 10:2-3 refers to one such experience: "In those days I, Daniel, had been mourning for three entire weeks. I did not eat any tasty food, nor did meat or wine enter my mouth, nor did I use any ointment at all, until the entire three weeks were completed." But the answer came at the proper time — God's time.

When He lays such prayer-burdens on the hearts of His children, He intends to answer the prayer through their intercessions. He will impart the strength to pray through until the answer comes.

The foregoing considerations would lead us to conclude that to be able to pray prevailingly, we must be filled with the Holy Spirit. "We are never really men of prayer in the best sense, until we are filled with the Holy Spirit."

This necessity is emphasized by J. Stuart Holden:

Here is the secret of prevailing prayer, to pray under a direct inspiration of the Holy Spirit, whose petitions for us and through us are always according to the Divine purpose, and hence certain of answer. "Praying in the Holy Ghost is but co-operating with the will of God, and such prayer is always victorious. How many Christians there are who cannot pray, and who seek by effort, resolve, joining prayer circles, etc., to cultivate in themselves the "holy art of intercession," and all to no purpose. Here for them and for all is the only secret of a real prayer life "Be filled with the Spirit," who is "the Spirit of grace and supplication."

The prayers I make will then be sweet indeed
If Thou the Spirit give by which I pray:
My unassisted heart is barren clay,
That of its nature self can nothing feed;
Of good and pious works Thou art the seed,
That quickens only when Thou say'st it may;
Unless Thou show to us Thine own true way
No man can find it: Father! Thou must lead.

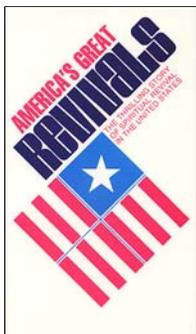
MICHELANGELO





Revival Born in a Prayer Meeting

From America's Great Revivals, Bethany House Publishers, Minneapolis, Minnesota
Originally published in CHRISTIAN LIFE Magazine.



In the 2004 issues of *Knowing & Doing*, the account of one of America's great revivals will be featured, drawn from the republished accounts included in Bethany House's *America's Great Revivals*.

It was exactly 12 noon on September 23, 1857—a little more than 100 years ago. A tall, middle-aged former businessman climbed creaking stairs to the third story of an old church building in the heart of lower New York City.

He entered an empty room, pulled out his pocket watch and sat down to wait. The placard outside read: "Prayer Meeting from 12 to 1 o'clock—Stop 5, 10, or 20 minutes, or the whole hour, as your time admits." It looked like no one had the time. As the minutes ticked by, the solitary waiter wondered if it were all a mistake.

For some three months he had been visiting boarding houses, shops, and offices, inviting people to the eighty-eight-year-old Old Dutch North Church at Fulton and Williams streets. The church had fallen on slim days. Old families had moved away. The business neighborhood was teeming with a floating population of immigrants and laborers.

Other churches had gotten out. Many thought that Old Dutch should throw in the towel. But the trustees determined on a last ditch stand. They decided to hire a lay missionary to conduct a visitation program.

The man they picked was Jeremiah C. Lanphier, a merchant who had no experience whatsoever in church visitation work. At forty-nine Lanphier gave up his trade position to knock on doors for a salary of less than \$1,000 a year.

The going was slow. A few families came. But often Lanphier returned to his room in the church consistory weary and discouraged. At such time he "spread out his sorrows before the Lord." And he never failed to draw new strength from his time of prayer.

While going his rounds of visitation, the idea occurred to him that businessmen might like to get away for a short period of prayer once a week while offices were closed at

noon. With permission of church officials Lanphier passed out handbills and put up the placard. When the day of the first meeting came, he was the only one on hand for it.

Six Come to Pray

He waited ten minutes, then ten more. The minute hand of his watch pointed to 12:30 when at last he heard a step on the stairs. One man came in, then another and another until there were six. After a few minutes of prayer the meeting was dismissed with the decision that another meeting would be held the following Wednesday.

That small meeting was in no way extraordinary. There was no great outpouring of the Spirit of God. Lanphier had no way of knowing that it was the beginning of a great national revival which would sweep an estimated one million persons into the kingdom of God.

Looking back, historians can see that conditions were ripe for revival. The Revival of 1800 began a golden age of religious interest. But by 1843 a nation intent upon getting and spending had lost interest in religion. The West had opened up. Gold was discovered in California. Railroad building was a craze. The slavery issue was hot. Fortunes ballooned. Faith diminished.

Lanphier did not know much about such things. All he knew was that men stood in need of prayer.

Twenty men came to his second noon-hour meeting. The following Wednesday, forty. Lanphier decided to make the meeting a daily event in a larger room.

That very week—on Wednesday, October 14—the nation was staggered by the worst financial panic in its history. Banks closed, men were out of work, families went hungry. The crash no doubt had something to do with the astonishing growth of Lanphier's

noon meeting (by now called “the Fulton Street prayer meeting”). In a short time the Fulton Street meeting had taken over the whole building with crowds of more than 3,000.

Lawyers and physicians, merchants and clerks, bankers and brokers, manufacturers and mechanics, porters and messenger boys – all came. Draymen would drive up to the curb, tie up their horses and come in for a few minutes.

Rules were drawn up. Signs were posted. One read: “Brethren are earnestly requested to adhere to the 5-minute rule.” Another: “Prayers and Exhortations Not to exceed 5 minutes, in order to give all an opportunity.”

It seemed that the Fulton Street meeting had touched a nerve. The revival-prayer impulse flashed from coast to coast.

On November 5, 1857, a New York newspaper carried the story of a revival in Hamilton, Ont., Canada, in which 300 to 400 people were converted in a few days. Accounts of local revivals began to appear in religious papers in November. And in December a three-day Presbyterian convention was held at Pittsburgh to consider the necessity for a general revival. Shortly thereafter a similar one was called in Cincinnati.

New York Bows in Prayer

Within six months 10,000 businessmen (out of a population of 800,000) were gathering daily in New York City for prayer. In January 1858 there were at least twenty other prayer meetings going full tilt in the city. Many of them were sparked by the Young Men’s Christian Association. Other cities had them too.

By January of 1858 newspapers were sending reporters to cover the meetings. “The Progress of the Revival” became a standing news head. Remarkable cases of awakening were detailed at length. And there were many.

One time a man wandered into the Fulton Street meeting who intended to murder a woman and then commit suicide. He

listened as someone was delivering a fervent exhortation and urging the duty of repentance. Suddenly the would-be murderer startled everyone by crying out, “Oh! What shall I do to be saved!” Just then another man arose, and with tears streaming down his cheeks asked the meeting to sing the hymn, “Rock of Ages, Cleft for Me.” At the conclusion of the service both men were converted.

Another time an aged pastor got up to pray for the son of another clergyman. Unknown to him, his own son was sitting some distance behind him. The young man, knowing himself to be a sinner, was so impressed at hearing his father pray for another man’s son that he made himself known to the meeting and said he wanted to submit to God. He became a regular attendee at the prayer meeting.

A prize fighter nicknamed “Awful Gardiner” was a prayer-meeting convert. He visited his old friends at Sing Sing Penitentiary and gave his testimony. Among those who were converted was a noted river thief, Jerry McAuley, who later founded the Water Street Mission. It was one of the first missions for down-and-outs.

On March 17, Burton’s Theater, on Chambers Street, was thrown open for noontime prayer meeting. Half an hour before the first service was to begin, the theater was packed from the pit to the roof.

By the summer of 1858, news of the prayer meeting had crossed the Atlantic. In August two Presbyterian ministers from Ireland came to see what it was all about. “We have connected with our synod 500 churches and congregations,” they said. “And we have a strong desire that the same gracious dispensation which has blessed you here be bestowed upon all our churches at home.” They asked for the prayers of the Fulton Street prayer meeting.

Eyewitness Describes Meeting

The Fulton Street prayer meeting may well be the model for effective prayer meetings today. How was the early meeting conducted? Why did it have such power?

(continued on page 24)

Within six months 10,000 businessmen (out of a population of 800,000) were gathering daily in New York City for prayer. In January 1858, there were at least twenty other prayer meetings going full tilt in the city.



Relinquishing the Burden

by Carolyn McKinnon

2003 Senior Professional Fellows Class



Carolyn McKinnon

Carolyn McKinnon is a 2003 C.S. Lewis Fellow, Senior Professional Women track. The following is a reflection paper written in response to one of the Fellows' reading assignments on the topic of suffering. In 1998, Carolyn's husband Don died after a one-year battle with cancer that began as a brain tumor. He was 50 years old, and Carolyn and Don had been married for 20 years and had two children, then aged 17 and 15. Just before Don's diagnosis of cancer, their youngest child suffered a serious head injury from a fall and then in a separate accident a year later suffered a ruptured spleen and came very close to death.

I initially thought the reading assignment on suffering would be a slam-dunk. After all, I'd read countless books on suffering, including C.S. Lewis's *A Grief Observed* several times. But as the Lord so often does, He had further growth in mind.

I found myself digging deeper than ever with each book. Memories from the past six years washed over me, with healing insights coming as I continued to read. I had not anticipated that this year in the Fellows Program would initiate a process of letting go, of relinquishing to the Lord this last stronghold of feeling sorry for my situation and myself.

Even though I had done some of the hardest parts of grieving, I still clung to my sorrow, not unlike a dieter who has reached that plateau of stubbornly holding onto those last familiar pounds, finding an ironic pleasure in refusing to complete the process. To finalize the grieving would leave a scar that I feared would be more painful than nurturing my sorrow.

I began to see that I had unwittingly become quite good at the martyr role and hosted more pity parties than any one person should be allowed. I began also to recognize the tentativeness of my friends' inquiries

into how I was, afraid to delve too deep lest the "broken tapes" be played yet again for their patient and loving hearts.

I knew it was way past time to be whole again, but even so, there seemed to be such a wide gulf between my pleading with Jesus for the wholeness and gaining its reality.

As I continued to read and pray, I sensed the Lord prompting me to do more than write a reflection. This was to be "the big assignment." I pressed forward and found a growing excitement in my writing, hopeful that compiling these thoughts in an organized fashion might lead to my final liberation from this bereavement I had clung to for the past six years.

My thoughts went back to the beginning of the Fellows year and Tom Tarrants' talk on our retreat. I remember his stating that the Fellows Program was intended to raise up a cadre of committed believers to dramatically impact the Washington, D.C. area for Jesus Christ and His Kingdom. He told us that, as we went deeper in discipleship, we would discover a growing love for our neighbors as we knew more of the Lord's love for us. Indeed, I think the Lord has revealed to me a glimpse of what love really is in this past year, and I have continued to see this work in my own life in profound ways.

I was part of a remarkable marriage, because I was fortunate enough to have married a remarkable man. His deep and unshakable faith shone through in the final letters he wrote us, urging us to claim Joshua 1:9: "Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the Lord your God is with you wherever you go." Don was as courageous in death as he was in life. It was so important for him to "finish well." His admonition to never question God's love or sovereignty in what was happening was a wonderful gift of

assurance as we entered the uncharted waters of life without him.

As our family began our journey of pain during the year before Don died, we watched the Body of Christ spring into action in a way that was overwhelming. We almost felt physically lifted, as we were able to cope serenely with horrific circumstances. I know all too well that serenity is not my natural personality and so such serenity could have only come from God. I have never felt so loved by so many. The sweetest blessing of this experience was knowing these folks were sent by God, being obedient to Him in sharing love and being there for us. I thought how pleasing this must be to Him, for His body to function just the way He intended. I have learned so much about how to care for the hurting by the example I experienced first hand.

I can say unequivocally that the Lord has not forsaken nor abandoned us for even a second since the trials started. There have been times of silence when I couldn't hear His voice, yet He has loved us, protected my children so graciously, provided for us spiritually, and has used every tough situation for His glory and our growth. I would not be willing to give up any of the blessings that have come our way because of our circumstances. Growth seems to be greatest in times of trial, because, I suspect, it is the time we are most apt to look up. In *A Grace Disguised*, Jerry Sittser said it best:

Brokenness forces us to find a source of love outside ourselves. That source is God, whose essential nature is love. It seems paradoxical to put brokenness and love together, but I believe they belong together.

All of these thoughts have been able to surface because of all the reading and discussion we have had in the Fellows Program. I've learned so much from our group as we have shared our stories. I have caught a new glimpse of discipleship and desire it to be a vibrant part of my life now. This is surely what God intends for us! Thanks be to

God that He doesn't expect us to suffer alone.

The readings have also reminded me just how much we are part of a bigger story, that life is not about our personal happiness or comfort. For too long I've pleaded with God to heal my sorrow and make personal life good again. But as I draw closer to Him and desire to be available to Him in the big picture, I realize He is giving me a genuine peace about where He has me just now as well as a satisfaction in learning how to be a disciple and experience the joy of working together within the Body. I'm gradually developing a heart for evangelism, feeling burdened for the lost around me. In *A Grace Disguised*, Sittser writes,

In the experience of loss, we come to the end of ourselves...Finally, we reach the point where we begin to search for a new life, one that depends less on circumstances and more on the depth of our souls.

I am beginning to understand just a little bit how much we were made for eternity and that the journey here on earth is more a preparation time, learning to love as He loved.

In the oncology department where Don went for his radiation treatments, there was a sign which read "Make today count...Life is not a dress rehearsal!" I understand the intent behind the sign, but in a sense life *is* a dress rehearsal, preparing and refining us for a wonderful eternity with the Lord. My soul seems so much more at rest as I gradually accept that the here and now is not the be-all-and-end-all!

I have always liked the visual image of the Quaker's prayer: opening our hands to let go of the burdens the Lord wants to carry for us, and then turning our palms up to receive what He wants to give. There must be the relinquishing first, before the filling can happen. I can honestly say I am excited to see what the Lord puts in front of me next, and, yes, I trust Him for it. ■

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Revival Born in a Prayer Meeting

(continued from page 21)

Fortunately, an eyewitness account, published in 1858, has come down to us. You feel that you too are there as you read:

We take our seat in the middle room, ten minutes before 12 o'clock noon. A few ladies are seated in one corner, and a few businessmen are scattered here and there through the room. Five minutes to 12 the room begins to fill up rapidly. Two minutes to 12, the leader passes in, and takes his seat in the desk or pulpit. At 12 noon, punctual to the moment, at the first stroke of the clock the leader arises and commences the meeting by reading two or three verses of the hymn,

Salvation, oh the joyful sound,
'Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears.

Each person finds a hymnbook in his seat; all sing with heart and voice. The leader offers a prayer – short, pointed, to the purpose. Then reads a brief portion of Scripture. Ten minutes are now gone. Meantime, requests in sealed envelopes have been going up to the desk for prayer.

A deep, solemn silence settles down upon our meeting. It is holy ground. The leader stands with slips of paper in his hand.

He says: "This meeting is now open for prayer. Brethren from a distance are specially invited to take part. All will observe the rules."

All is now breathless attention. A tender solicitude spreads over all those upturned faces.

The chairman reads: "A son in North Carolina desires the fervent, effectual prayers of the righteous of this congregation for the immediate conversion of his mother in Connecticut."

In an instant a father rises: "I wish to ask the prayers of this meeting for two sons and a daughter." And he sits down and bursts into tears, and lays his head down

on the railing of the seat before him, and sobs like a broken-hearted child.

A few remarks follow – very brief. The chairman rises with slips of paper in his hand, and reads: "A praying sister requests prayers for two unconverted brothers in the city of Detroit; that they be converted, and become the true followers of the Lord Jesus Christ."

Another, "Prayers are requested of the people of God for a young man, once a professor of religion, but now a wanderer, and going astray...."

Two prayers in succession followed these requests – very fervent, very earnest. And others who rose to pray at the same time, sat down again when they found themselves preceded by the voices already engaged in prayer. Then arose from all hearts that beautiful hymn, sung with touching pathos, so appropriate too, just in this stage of this meeting with all these cases full before us,

There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

Then followed prayer by one who prays earnestly for all who have been prayed for, for all sinners present, for the perishing thousands in this city, for the spread of revivals all over the land and world.

It is now a quarter to one o'clock. Time has fled on silver wings

... There arose a sailor, now one no more, by reason of ill-health, but daily laboring for sailors. He was converted on board a man-of-war, and he knew how hard it was for the converted sailor to stand up firm against the storm of jeers, and reproaches, and taunts of a ship's crew. "Now I am here," he said, "to represent one who has requested me to ask your prayers for a converted sailor this day gone to sea. I parted from him a little time ago, and his fear is, his great fear, that he may dishonor the cause of the blessed Redeemer. Will you pray for this sailor?" Prayer was offered for his keeping and guidance.

Then came the closing hymn, the benediction, and the parting for twenty-three hours.

Revival Hits Front Pages

For the first time modern means of communication spread revival news. Prayer meetings exchanged telegraph messages. Newspaper coverage and printed propaganda made it impossible for anyone not to know about the revival. One man who came to the Fulton Street meeting said he had been given a handbill advertising the meeting six months before while standing on the west bank of the Mississippi River, 1,000 miles away.

But mostly, the revival spread by means of people with changed lives.

One of the six at the first Fulton Street meeting was a twenty-one-year-old Philadelphian. "Why not a prayer meeting in Philadelphia?" he thought. He and some of his fellow members of the YMCA asked for permission to hold a meeting in the Methodist Episcopal Union Church.

The start was dismal. Only about forty came. The meeting was moved to another building more centrally located. Still the crowd stayed around sixty.

But suddenly there was a change. On March 8, 1858, 300 people were present. On Wednesday, March 10, 2,500 people jammed into a larger auditorium. Seats were set up on the stage. After that, not less than 3,000 people attended the meeting every day. In May a tent was put up. Within four months 150,000 people had prayed in the tent.

Meetings sprang up in other parts of the city. It is estimated that there were 10,000 conversions in Philadelphia in 1858. One denomination received 3,000 new members.

In Boston, where Evangelist Charles G. Finney was preaching, a prayer meeting was held in historic Old South Church and in Park Street Church. At least 150 Massachusetts towns were moved by the revival, with 5,000 conversions before the end of March. The Boston correspondent of

a Washington newspaper wrote that religion was the chief concern in many cities and towns of New England.

Newspapers everywhere thought the revival was front page news. Headlines similar to these might have told the story:

New Haven, Conn. — City's Biggest Church Packed Twice Daily for Prayer.

Bethel, Conn. — Business Shuts Down for Hour Each Day; Everybody Prays.

Albany, N. Y. — State Legislators Get Down on Knees.

Schenectady, N. Y. — Ice on the Mohawk Broken for Baptisms.

Newark, N. Y. — Firemen's Meeting Attracts 2,000.

Washington, D. C. — Five Prayer Meetings Go Round the Clock.

New Haven, Conn. — Revival Sweeps Yale.

Early in 1858 the revival power poured over the Appalachian Mountains and into the West. Every major town fell before it—Cleveland, Cincinnati, Detroit, Indianapolis, Minneapolis, Chicago, St. Louis, Omaha — and on to the Pacific Coast.

Chicago Stirred

In Chicago, where 2,000 showed up for prayer in the Metropolitan Theater, a newspaper commented:

So far as the effects of the present religious movement are concerned, they are apparent to all. They are to be seen in every walk of life, to be felt in every phase of society. The merchant, the farmer, the mechanic — all who have been within their influence — have been incited to better things; to a more orderly and honest way of life. All have been more or less influenced by this excitement.

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Revival Born in a Prayer Meeting

(continued from page 25)

And everywhere, it was a revival of prayer. There was no hysteria, no unusual disturbances. Just prayer.

Finney said:

There is such a general confidence in the prevalence of prayer, that the people very extensively seemed to prefer meeting for prayer to meeting for preaching. The general impression seemed to be, 'We have had instruction until we are hardened; it is time for us to pray.'

In a church in the Midwest twenty-five women got together once a week to pray for their unconverted husbands. The pastor traveled to the Fulton Street meeting to testify that on the Sunday he had left the last of the twenty-five husbands had been received into the church.

At the very first union prayer meeting held in Kalamazoo, Michigan, someone put in this request: "A praying wife requests the prayers of this meeting for her unconverted husband, that he may be converted and made an humble disciple of the Lord Jesus."

At once a stout, burly man arose and said, "I am that man. I have a pious, praying wife, and this request must be for me. I want you to pray for me."

As soon as he sat down, another man got up and said, "I am that man. I have a praying wife. She prays for me. And now she asked you to pray for me. I am sure I am that man, and I want you to pray for me."

Three, four or five or more arose and said, "We want you to pray for us too." That started a revival that brought at least 500 conversions.

Requests for prayer came to the Fulton Street meeting from all parts of the country and Europe. Some were addressed to New York's mayor, who forwarded them to the meeting. A ledger was filled with the requests. Requests such as this:

For pity's sake, lend me your prayers for a first-born son. He curses me, his widowed mother; and, with a demon scowl, has turned his back on me for life... For God's sake, pray for Willie that he may be a minister of Christ. For this I dedicated him before his eyes opened on this sinful world.

And this:

The prayers of the Christians of the Fulton Street meeting are earnestly implored by a young lady who has been

once a backslider from God, and who, in the midst of peculiarly harassing temptations, is now endeavoring to return fully to her former rest. Do not — do not forget her.

And this:

I am a little girl, and scarcely know how to write to a perfect stranger on so important a subject. But oh! I want to be a Christian so much; and I have been asking God for a long time to make me one, but He has not answered my prayer yet... I am afraid that I have not asked Him in the right way.

Prayer Requests Flood In

These earnest requests weighed deeply on those who attended the Fulton Street meeting. Some feared that "a kind of superstitious feeling might be encouraged in those who send these communications and a sense of self-complacency be engendered in those who received them."

They feared that the meeting would become *the* meeting, the panacea for all spiritual troubles. However, it was decided that no request could be refused. All they could do was to pray in humility. A flood of letters proved that many of their prayers were answered.

The revival rolled on into 1859 and 1860. There is no telling how long it might have lasted if the Civil War had not broken out. Some writers say that it carried right through the war. It was maintained that 150,000 Confederate soldiers were converted and that at war's end more than one-third of the officers and soldiers of the Confederate Army were professing Christians.

There is disagreement on how far the revival penetrated the South. A Methodist bishop reported that the Southern Methodists gained 43,388 members as a result of the revival.

When the revival was at high tide through the nation, it was judged that 50,000 persons a week were converted. And the number who joined the churches in 1858 amounted to almost 10 percent of the country's total church membership! If the estimate of one million converts is correct (some say the number is closer to 300,000), that accounts for one-thirtieth of the total United States population of that time — and almost all in one year! The revival also had repercussions in the awakening which swept the British Isles.

Statistically, the greatest gainers were the Methodist churches. In 1858 the northern churches received

135,517 new members. Between them, the northern and southern wings of Methodism garnered 12 percent of their membership from the revival.

The second largest denominational group, the Baptists, gained 92,243 members in 1858 – 10 percent of their total membership. The Presbyterians, the Congregationalists, the Episcopalians also jumped.

How did this revival of 1857-58 compare with preceding revivals? It may not have had the spiritual depth of the Great Awakening of 1735 with its theological overtones. It may not have had the pervading and long-lasting influence on the life of the nation that the Revival of 1800 had. But certainly it was the most intense and fastest-spreading of the great revivals.

Three things stand out about this spiritual awakening.

- It was a laymen's movement – almost entirely. Except for Finney and a few others, ministers were on the sidelines. It began an era of lay participation in the general work of the church, the Sunday school, and the YMCA.
- It was nonsectarian. At the first Fulton Street meetings, of the six persons present one was a Baptist, one a Congregationalist, one a member of the Dutch Reformed Church, and one a Presbyterian. It was the same thing wherever the revival struck. Denominational differences were forgotten in a concern for people's souls.
- As pointed out before, it was a revival of prayer. Never, since that time, have Americans bowed before the Lord so unitedly.

Revival's Lesson

What lesson does this revival teach this generation? Certainly it demonstrates again how God can use one dedicated life to work out His purposes.

Jeremiah Lanphier is an inspiration to all unsung, seemingly unappreciated church workers everywhere. Surprisingly little has been written about him. He was still connected with the Old Dutch Church twenty-five years after the meeting was founded. At that time (1882) someone wrote of him:

Out of that solitary consecration to the service of Christ, who can tell what results have come?... [He] has been most richly blessed in personal work with persons who

have attended the service. He quickly recognizes a stranger, and seems instinctively to know the man whose heart is sore. Many a visitor has wondered when he has been greeted and addressed in words that only a tried soul could fully appreciate, 'How do you know that I am in trouble?'... Men under the deepest conviction have come here, and the missionary [Lanphier] has taken them to his study, there to pray with them, and to point them to the Lamb of God...

Lanphier's dedication to the work came only after a struggle and total surrender to God. He testified:

The subject was laid upon my heart, and was a matter of constant consideration for some time. At last I resolved to give myself to the work, and I shall never forget with what force, at the time, those words came home to my soul:

'Tis done, the great transaction's done,
I am my Lord's, and He is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.

The Fulton Street prayer meeting became a permanent institution. It meets today. In September [1957] its one-hundredth anniversary will be commemorated.

The Revival of 1857-58 was the last great national revival. But it by no means closes the story of revival in America. Revivals blazed before and after this awakening. The story of these revivals – in many respects just as significant in the history of our nation as the nationwide revivals – must be told through the lives of the faithful men of God who labored throughout the nineteenth century and into the twentieth. ■



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- ◆ **Alistair Begg Conference:** *Rediscovering The Lord's Prayer*, November 12-13, McLean Presbyterian Church, McLean, Virginia.

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- ◆ **Fourth Annual Fundraising Banquet**, Thursday evening, April 28, 2005, with featured speaker Ravi Zacharias, Fairview Park Marriott, Falls Church, Virginia.
- ◆ **Ravi Zacharias Conference**, April 29-30, 2005, McLean Bible Church, Vienna, Virginia, *Theme TBA.*
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