



PROFILES IN FAITH

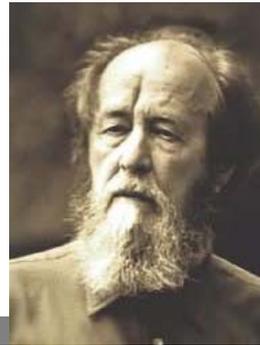
Aleksandr Solzhenitsyn (b. 1918)

Russian Author & Nobel Laureate

A World Split Wider Apart:

Solzhenitsyn's Harvard Speech Twenty-four Years Later

by David Aikman, *Author & Speaker*



Aleksandr Isayevich Solzhenitsyn was born December 11, 1918, in Kislovodsk in the mountainous region of southern Russia known as the Caucasus. His father Isaaki was a philosophy student at Moscow University but abandoned his studies to fight against Germany in WW I. He became an artillery officer and remained on the front until the Treaty of Brest. Tragically, it was a hunting accident which ended his life—six months before Aleksandr's birth.

Aleksandr's mother, Tassia, never remarried and reared her son on her own despite economic hardships. An educated woman, Tassia was fluent in French and English, and earned a living as a stenographer and typist.

In 1924, the two moved to the town of Rostov on the Don where Aleksandr completed grammar school. Wanting to be a writer from early in his teen years, Aleksandr longed to attend Moscow University as had his father and study literature, but financially this was not possible. A discovered aptitude in mathematics led him to enter Rostov on the Don University to study in the Physics and Mathematics Department. He was later to say that his training in mathematics spared his life: "...on at least two oc-

casions, [my abilities and training in mathematics] rescued me from death. For I would probably not have survived the eight years in camps if I had not, as a mathematician, been transferred to a [research center], where I spent four years; and later, during my exile, I was allowed to teach mathematics and physics, which helped to ease my existence and made it possible for me to write. If I had had a literary education it is quite likely that I should not have survived these ordeals but would instead have been subjected to even greater pressures..."

While studying mathematics, Solzhenitsyn was able to enroll in correspondence courses in literature at Moscow University. Some of his writing during this time period contributed to later novels. In 1940 while still in school, Aleksandr married a fel-

low student, Natalya Reshotovskaya. In 1941, Aleksandr graduated from Rostov University and was hired to teach physics at a secondary school in the Rostov region. However, his new position came to a sudden end with the outbreak of war.

Due to health reasons, his initial position in the Red Army was as the driver of horse-drawn vehicles. He remained in this duty for a year before being sent to artillery school

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Editor's Note



Lights play a significant role in our family celebrations; I suspect the same is true for you. There are candles on birthday cakes, candle light for holiday meals, and particularly during the Christmas season, there are strings of small electric lights draped outside on the eaves of our house and inside all over a fragrant fir tree in the family room.

Often words like "cheery" and "warm" are used in describing the feelings associated with holiday lights. Another word is "hope."

Years ago while camping with some other young men from our church, we talked and sang around a campfire until late into the night. When one of the men and I began the return trip to the tents, we realized neither of us had remembered to bring a flashlight. The path from the campfire site passed through a wooded area which, in the afternoon light, seemed fairly open. However, things appeared quite different along that same path on the moonless night.

Leaving the glow of the campfire, we headed into the woods with the last bit of firelight guiding our steps. But very quickly all light disappeared. We were in complete darkness; we could see no light through the trees above or in any direction. Moving on, the rustle of leaves under our feet told us that we had strayed from the path—the slap of tree branches and the disconcerting feel of sticky strands of spider webs across our faces confirmed the fact.

We both started to panic a bit, but, being too "manly" to cry for help, we kept moving in the direction that we thought was right. More branches swatted our faces and arms. More spiderwebs stuck to our faces and hair. Time crawled by.

Then, up ahead in the darkness, we made out a tiny light. My heart leapt with hope; we had found what we were looking for.

It is this same heart-leaping hope that Jesus' incarnation brought to us: a way out of the darkness, a guide to our stumbling feet, a "voice" calling and welcoming us home, the place our hearts were searching for.

Jesus once said, "I am the light of the world." He later told his disciples, "You are the light of the world." Like the moon, the light is not our own but a reflection of the true source of light, the sun.

God's plan of redemption was not only intended to change our eternity, it was also intended to change our present life and world. He calls us to reflect His light and life to those around us and to our culture. This issue of *Knowing & Doing* has articles which highlight men and women who do just that. I pray their lights will challenge you...and give you hope.

Merry Christmas,



Courage

by Art Lindsley, Ph.D.

Senior Fellow, C.S. Lewis Institute

C.S. Lewis Institute Feature Article

Courage is not the absence of fear but acting despite it. In fact, you would not need courage if you did not have fear. Therefore to address the subject of courage, it is helpful to examine fear and its seemingly lesser forms: worry and anxiety.

There are many fears we face in life: fear of rejection, fear of failure, fear of disease, fear of death, fear of war, fear of terrorism, fear of bio-terrorism, and fear generated by issues in the "culture wars." The list could go on.

Recently, I was talking to an African woman who studied law in America and now teaches jurisprudence in her home country. While back in the U.S. for a visit, she perceptively observed a noticeable shift in the mentality of Americans since September 11, 2001. She recognized a sense of fear drifting in the air, altering the psyche of the country. The contrast to life in Africa was distinct: even though there is an abundance of very real threats in Africa, the threats are so constant that you must live beyond them. Since America had now experienced an attack on its own shores, our assumed sense of safety and security is shaken—and our imaginations have taken flight.

A little saying points out the torment caused by runaway imaginations:

Worriers feel every blow
That never falls
And they cry over things
They will never lose.

Soren Kierkegaard says as well: "No Grand Inquisitor has in readiness such terrible tortures as anxiety."

How can we be free from this fear and have the courage to live for the truth in our

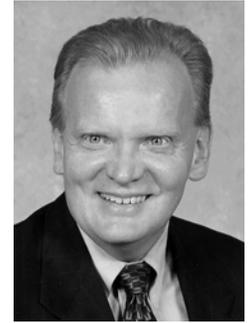
times? Jesus says, "If you continue in my word, you are truly my disciples; and you will know the truth and the truth will set you free." Jesus exhorts us to continue obeying His word as the path to knowing the truth (in an experiential way) and to freedom. This is especially true with fear, anxiety, and worry.

Not all fear is bad. There are three kinds of fear: natural, sinful, and religious. The first and the last are in fact "good" fears. For example, natural fear has a life-preserving value. Studies have shown that people who show a lack of fear, as you might expect, live shorter lives. Natural fear prepares you for fight or flight, to fight the threat or else flee from it.

Natural fear easily becomes sinful fear. Natural fear becomes sinful fear when it becomes excessive or immoderate. This can happen when we give to someone or something the power that only God should have to help us or hurt us. For instance, when we give someone the power to rule our thoughts, determine our attitudes, or control our actions, we in effect make them a god. We then desire their approval and fear their disapproval more than God's approval and disapproval. In this way, we can give a circumstance or a cultural threat controlling power over us.

In our culture, conspiracy theories are as American as apple pie. We are brought up on James Bond films, the Star Wars series, Robert Ludlum novels, and even some cartoons in which there is a conspiracy that threatens the world or the universe. This kind of conspiracy theory is, sad to say, found in Christian literature as well. *Publishers Weekly* went to a conference of Christian booksellers in 1991 and reported that a majority of the books displayed were driven by fear: fear of the culture wars, the Anti-Christ, the New Age, and other fearful attacks. It is easy for

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Dr. Art Lindsley

Dr. Art Lindsley is a Senior Fellow with the C.S. Lewis Institute where he has served since 1987. Formerly, he was Director of Educational Ministries of the Ligonier Valley Study Center and Staff Specialist with Coalition for Christian Outreach, Pittsburgh, Pennsylvania. He received his B.S. (Chemistry) from Seattle Pacific University, an M.Div. from Pittsburgh Theological Seminary, and his Ph.D. (Religious Studies) from the University of Pittsburgh. He is author of the recently published book, True Truth: Defending Absolute Truth in a Relativistic World (IVP, April 2004) and co-author with R.C. Sproul and John Gerstner of Classical Apologetics. Art, his wife, Connie, and their two boys, Trey and Jonathan, make their home in Arlington, Virginia.

Courage

(continued from page 3)

Fear, Jesus knows, can stifle initiative, drain off courage, and cause a refusal to venture, to paralyze us so that we will not take risks.

believers to talk as if they are standing on the Rock of Ages, when in fact they act as if they are standing on the last piece of driftwood. In an odd twist, their perfect fear drives out love.

The antidote for sinful fear is a healthy fear of God. Isaiah 8:11-13 addresses this conspiracy mentality: "For thus the Lord spoke to me with mighty power and instructed me not to walk in the way of this people saying, 'You are not to say it is a conspiracy in regard to all that this people call a conspiracy and you are not to fear what they fear and be in dread of it. It is the Lord of hosts whom you should regard as holy. And He shall be your fear and He shall be your dread.'"

In other words, we are not to allow the fear of conspiracies to control us or determine our attitudes and actions. We are to counter the lesser fear (of conspiracies) with a higher fear—the fear of God. This fear is not what Luther called a "servile" fear—the fear a prisoner might feel of a jailer who would punish any infraction with a harsh beating. It is what Luther called a "filial" fear—the fear a son or daughter might have of a loving father or mother, afraid of causing an emotional distance from the one so loved.

The fear of God is the genesis of wisdom. Proverbs 9:10 teaches, "The fear of the Lord is the beginning of wisdom." Similarly, Proverbs 1:7 explains that, "the fear of the Lord is the beginning of

knowledge." We are exhorted to "live in the fear of the Lord always" (Prov. 23:17). The writer of Ecclesiastes, after pointing out all the things that are in vain, tells us something that is not in vain: "The conclusion when all has been heard is: fear God and keep His commandments because this applies to every person" (Eccles. 12:13). This proper kind of fear keeps us humble, reverent, and teachable. If we do not know God's greatness, we might easily become inflated in our self-opinion. But if we know God's infinite power, holiness, and love, we then know our own finitude and fallenness.

Jesus knew the power that fear exercised over our actions. In the parable of the talents, the servant given one talent buries it rather than investing it. Later we learn the reason: he was afraid of the Master (Matt. 25:25). Fear, Jesus knows, can stifle initiative, drain off courage, and cause a refusal to venture, to paralyze us so that we will not take risks.

Jesus taught that worries can choke growth. In the parable of the sower, the seed that fell among the thorns is choked by the "worries and riches and pleasures of this life, and bring no fruit to maturity" (Luke 8:14). As He later explains, people can live fruitless lives because they become consumed with riches and pleasures and are tyrannized by worries—probably that their riches might be lost or stolen.

Jesus also knew that worry

can lead to excessive activity and distraction. In the story about Jesus' visit with Mary and Martha, Martha is frantic over the details of the coming meal. Mary's lack of involvement in the preparation fuels resentment in Martha to the point that she even tries to manipulate Jesus to do her will: "...tell her to help me" (Luke 10:40). But Jesus replies, "Martha, Martha, you are worried and bothered about so many things, but only a few things are necessary, really only one, for Mary has chosen the good part...." (Luke 10:41-42). Notice that Martha's excessive activity, motivated by worry, kept her from focusing on the truly important thing—Jesus. We too can allow ourselves to be distracted, diverted, frantically running around doing our jobs, seeking power and money, raising our kids, and even running around to ministry opportunities, perhaps being afraid of slowing down.

When fears overwhelm us, we need to stop listening to ourselves and talk to ourselves. Rather than sitting and listening to the fears and anxieties that set our imaginations sailing, we need to take hold of ourselves: "Stop! Do not think this way! Have you forgotten God's promises in his Word? Consider these things."

Jesus gives genuine antidotes to anxiety—not platitudes. In the film *The Lion King*, the animal characters sing "Hakuna Matata," meaning "no worries." I once asked my son Jonathan (at age 7) what "Hakuna

Matata" meant. He immediately responded, "It means 'no worries'." Then he continued, "But Dad, Timon and Pumbaa have all kinds of worries. They are chased by tigers and burnt up by lightning bolts." He knew that despite their carefree philosophy, the reality of life was very different.

In contrast, Jesus gives us a substantive perspective to counter our fears. In Matthew 6:25-32, He addresses anxiety by first arguing from the greater to the lesser: if God has given us life, will He not give food to sustain that life? If God has given us bodies, will He not give us clothes to put on those bodies? (Matt. 6:25) Then Jesus argues from the lesser to the greater: consider the birds: they do not plant or reap crops, yet the Father feeds them. Since you are of more value than the birds, do you not think God will feed you (v. 26)? Or consider the lilies, they do not work but the Lord clothes them gloriously (v. 28-29). The Lord even adorns the grass in the fields. If you are of more value than the lilies or the grass, do you not think God will clothe you?

You might say, "But I have seen dead birds and crushed lilies and burnt grass; what about that?" Jesus speaks to pointless anxiety in verse 27: "And which of you, by being anxious, can add a single cubit to his life span?" Adding a "single cubit" to your "life span" is a mixed metaphor, but sometimes the Bible uses a

length measurement when speaking about time. Psalm 39:5 says, "Behold, Thou hast made my days as handbreadths." In other words, my days are relatively short. Thus, Jesus' admonition would mean that worrying cannot add a single month, week, or even second to your life time.

Often fear creates what is feared. We have all experienced moments when our fears caused the very thing we wanted to avoid—perhaps on a job interview, or a first date, or another important meeting. Fear altered your voice or caused you to act unnaturally or awkwardly. How about speaking in front of a group, the number one fear of adults: who hasn't had their mind go blank or felt their face flush at times? Fear is not an idle enemy but one that invades our heart, mind, and body.

Love casts out fear. At one point in my life the fear of public speaking almost kept me out of the ministry. I was Elections Board Chairman my senior year in college and had to make announcements to each assembled class. I nearly got sick each time. Gradually, however, I learned to overcome it. One of the things that helped was considering the verse in I John 4:18: "perfect love casts out fear." Fear and love are really opposites, because fear is self-centered and love is other-centered. Fear is inwardly directed and love is outwardly directed. When I had to give a sermon or teaching, I began to focus on the

value of what I was going to share and how it could help those who heard. I would also pray that I would have a love for the people I was addressing. I began to see that the more love I had for people, the less I feared.

Not a spirit of fear, but of power. Another great help for me was to realize the power available to me through the work of the Holy Spirit. In II Timothy 1:7 Paul tells timid Timothy: "God has not given us a spirit of fear, but of power, and love, and a sound mind." Each time I spoke I asked for a special filling of the Holy Spirit, an anointing so that the words I spoke would be burned on people's hearts, minds, and consciences. For a few years, I did in-prison seminars for Prison Fellowship. I often had the sense as the prison door closed behind me that the power of the Holy Spirit—the Advocate—went before me. Even though I was there primarily to teach believers, almost always someone came to believe in Christ. In one midwestern prison, the leading Satanist of the prison came to my talk on the subject of faith. At the end of my talk, he said that he had committed his life to Christ and wondered what to do. The Holy Spirit had been at work. Since the days of the Apostle Paul—formerly the greatest persecutor of the Church—such transformations by the Spirit's power are nothing new.

Fear, anxiety, and worry are future-oriented emotions

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How about speaking in front of a group, the number one fear of adults: who hasn't had their mind go blank or felt your face flush at times? Fear is not an idle enemy but one that invades our heart, mind, and body.



Self Disclosure & Knowledge

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

by J. I. Packer

Retired Professor of Theology, Regent College



J. I. Packer

J. I. Packer, now retired, was for many years Professor of Historic and Systematic Theology at Regent College in Vancouver, British Columbia. He is a senior editor of Christianity Today and is author of numerous books including, *Knowing God*, *Rediscovering Holiness*, *Evangelism & the Sovereignty of God* and *A Quest for Godliness*. He is an ordained Anglican minister and holds the D.Phil. from Oxford University.

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Self Disclosure "This is My Name."

God also said to Moses, "Say to the Israelites, 'The LORD, the God of your fathers – the God of Abraham, the God of Isaac and the God of Jacob – has sent me to you.'

This is my name forever,
the name by which I am to be remembered
from generation to generation."

EXODUS 3:15

In the modern world, a person's name is merely an identifying label, like a number, which could be changed without loss. Bible names, however, have their background in the widespread tradition that personal names give information, describing in some way who people are. The Old Testament constantly celebrates the fact that God has made his name known to Israel, and the Psalms direct praise to God's name over and over (Pss. 8:1; 113:1-3, 145:1-2, 148:5, 13). "Name" here means God himself as he has revealed himself by word and deed. At the heart of this self-revelation is the name by which he authorized Israel to invoke him—*Yahweh* as modern scholars write it, *Jehovah* as it used to be rendered, *the LORD* as it is printed in English versions of the Old Testament.

God declared this name to Moses when he spoke to him out of the thornbush that burned steadily without being burned up. God began by identifying himself as the God who had committed himself in covenant to the patriarchs (cf. Gen. 17:1-14); then, when

Moses asked him what he might tell the people that this God's name was (for the ancient assumption was that prayer would be heard only if you named its addressee correctly), God first said "I AM WHO I AM" (or, "I will be what I will be"), then shortened it to "I AM," and finally called himself "the LORD (Hebrew *Yahweh*, a name sounding like "I AM" in Hebrew), the God of your fathers" (Exod. 3:6, 13-16). The name in all its forms proclaims his eternal, self-sustaining, self-determining, sovereign reality—that supernatural mode of existence that the sign of the burning bush had signified. The bush, we might say, was God's three-dimensional illustration of his own inexhaustible life. "This is my name forever," he said—that is, God's people should always think of him as the living, reigning, potent, unfettered and undiminished king that the burning bush showed him to be (Exod. 3:15).

Later (Exod. 33:18-34:7) Moses asks to see God's "glory" (adorable self-display), and in reply God did "proclaim his name" thus: "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished . . ." At the burning bush God had answered the question, In what way does God exist? Here he answers the question, In what way does God behave? This foundational announcement of his moral character is often echoed in later Scriptures (Neh. 9:17; Ps. 86:15; Joel 2:13; John 4:2). It is all part of his "name," that is, his disclosure of his nature, for which he is to be adored forever.

God rounds off this revelation of the glory of his moral character by calling him-

self “the LORD, whose name is Jealous” (Exod. 34:14). This echoes, with emphasis, what he said of himself in the sanction of the second commandment (Exod. 20:5). The jealousy affirmed is covenantal: it is the virtue of the committed lover, who wants the total loyalty of the one he has bound himself to honor and serve.

In the New Testament, the words and acts of Jesus, the incarnate Son, constitute a full revelation of the mind, outlook, ways, plans, and purposes of God the Father (John 14:9-11; cf. 1:18). “Hallowed be your name” in the Lord’s prayer (Matt. 6:9) expresses the desire that the first person of the Godhead will be revered and praised as the splendor of his self-disclosure deserves. God is to be given glory for all the glories of his name, that is, his glorious self-revelation in creation, providence, and grace.

KNOWLEDGE

True Knowledge of God Comes Through Faith

“But let him who boasts boast about this: that he understands and knows me, that I am the LORD, who exercises kindness, justice and righteousness on earth, for in these I delight,” declares the LORD.

JEREMIAH 9:24

In 1 Timothy 6:20-21, Paul warns Timothy against “what is falsely called knowledge (Greek *gnosis*), which some have professed and in so doing have wandered from the faith.” Paul is attacking theosophical and religious tendencies that developed into Gnosticism in the second century A.D. Teachers of these beliefs and practices told believers to see their Christian commitment as a somewhat confused first step along the road to “knowledge,” and urged them to take more steps along that road. But these teachers viewed the material order as worthless and the body as a prison for the soul, and they treated illumination as the complete answer to human spiritual need. They denied

that sin was any part of the problem, and the “knowledge” they offered had to do only with spells, celestial passwords, and disciplines of mysticism and detachment. They reclassified Jesus as a supernatural teacher who had looked human, though he was not; the Incarnation and the Atonement they denied, and replaced Christ’s call to a life of holy love with either prescriptions for asceticism or permission for licentiousness. Paul’s letters to Timothy (1 Tim. 1:3-4; 4:1-7; 6:20-21; 2 Tim. 3:1-9); Jude 4, 8-19; 2 Peter 2; and John’s first two letters (1 John 1:5-10; 2:9-11, 18-29; 3:7-10; 4:1-6, 5:1-12; 2 John 7-11) are explicitly opposing beliefs and practices that would later emerge as Gnosticism.

By contrast, Scripture speaks of “knowing” God as the spiritual person’s ideal: namely, the fullness of a faith-relationship that brings salvation and eternal life and generates love, hope, obedience, and joy. (See, for example, Exod. 33:13; Jer. 31:34; Heb. 8:8-12; Dan. 11:32; John 17:3; Gal. 4:8-9; Eph. 1:17-19; 3:19; Phil. 3:8-11; 2 Tim. 1:12.) The dimensions of this knowledge are intellectual (knowing the truth about God: Deut. 7:9; Ps. 100:3); volitional (trusting, obeying, and worshiping God in terms of that truth); and moral (practicing justice and love: Jer. 22:16; 1 John 4:7-8). Faith-knowledge focuses on God incarnate, the man Christ Jesus, the mediator between God and us sinners, through whom we come to know his Father as our Father (John 14:6). Faith seeks to know Christ and his power specifically (Phil. 3:8-14). Faith’s knowledge is the fruit of regeneration, the bestowal of a new heart (Jer. 24:7; 1 John 5:20), and of illumination by the Spirit (2 Cor. 4:6; Eph. 1:17). The knowledge-relationship is reciprocal, implying covenantal affection on both sides: we know God as ours because he knows us as his (John 10:14; Gal. 4:9; 2 Tim. 2:19).

All Scripture has been given to help us know God in this way. Let us labor to use it for its proper purpose. ■

“In the New Testament, the words and acts of Jesus, the incarnate Son, constitute a full revelation of the mind, outlook, ways, plans, and purposes of God the Father.”



The First Principles of Politics

Turning the Tide of Culture

by Michael Bates



Michael Bates

Michael Bates lives in Witney, England, with his wife, Carole, and their two sons, Matthew and Alex.

The following is a reflection delivered by Michael Bates among thoughtful believers in England as the "Thought for Monday" in July 2004.

*We are not for names,
nor men nor titles of Government,
nor are we for this party
nor against the other...
but we are for justice and mercy
and truth and peace and true freedom,
that these may be exalted in our nation,
and that the goodness, righteousness,
meekness, temperance, peace
and unity with God,
and with one another,
that these things may abound.*

Edward Burroughs
1659, Quaker Faith & Practice, 23.11

It seems that hardly a day goes by without news of some new legislative initiative by the government aimed at curbing some aspect of antisocial behavior: racial hatred, religious hatred, discrimination, binge-drinking, drug abuse, violence, domestic violence, sexually transmitted diseases, teenage pregnancies, smoking, vandalism, etc. The latest proposal is for the 5,000 most prolific criminals in England and Wales to be constantly satellite-tracked by the police. Meanwhile scientists have identified genes that make some people susceptible to aggression or antisocial behavior and offer us the prospect of being able to "isolate a fetus" with this "genetic malfunction" before birth, ensuring more harmonious communities. The general thrust of all these initiatives is to acknowledge

that Britain in particular, and the West in general, is witnessing a moral collapse of unprecedented proportions.

Our political leaders see its symptoms and to their credit do what they can by passing laws, providing money, creating programs, and building awareness, but this is the stuff of King Canute, seeking to order the waves of permissive social change to retreat back down the beach. Matthew Arnold captured the cause of this malaise in his seminal poem, "Dover Beach," in which he vividly portrayed the withdrawal of the "Sea of Faith" from our nation's shores:

*Its melancholy, long, withdrawing roar
Retreating, to the breath
Of the night wind, down the vast edges drear
And naked shingles of the world.*

The roar is audible but goes unheard by the post-modern world whose ears are deafened by turning its back on God. Morality and self-restraint have broken down so government is compelled to step into the breach, but as it does, it encroaches on freedom to create a superficial semblance of order. Many in the Church have grasped at the straws offered up by these band-aid solutions campaigning for changes in laws rather than the redemption of hearts.

This is not to say that legislation can't work: just a few weeks ago I visited a city of two to three million people where there was not one single piece of graffiti on the walls, where there were no teenage jobs [British slang for aggressive, violent young man] hassling visitors, where there was no materialism, no sexual exploitation of females in newspapers, no homosexuality, no pornography, no family breakdown, no drug addicts, no drunk-drivers, young people were

deeply respectful of their elders especially parents and teachers, there were no homeless people, no teenage pregnancies or abortions, no drug addicts slumped in doorways, no violent confrontation in the streets, no crime, and everyone had a job. This would seem like heaven on earth judging by the output of many Christian campaign groups, but this city is Pyongyang, North Korea, and the ruling authorities had achieved social order by imposing legislation, a climate of fear, shutting off contact with the outside world, and brainwashing its people. Order had been achieved, but the price was the systematic elimination of freedom of speech, thought, or action. It is hell on Earth, the most depressing place I have ever visited, because there is no freedom and there is no truth.

Pyongyang serves as the warning for those who advocate "legislation" as being the comprehensive solution for our moral chaos. Yet the government is left with no alternative but to erode our freedoms to enforce a synthetic social order. So we can look forward to more closed-circuit television cameras, more monitoring of our activities by authorities, and more genetic engineering by scientists.

Is this just the wild fantasy of someone who has just re-read Orwell's *1984*? I don't think it is. About six months ago I went to a basketball match at a local leisure center to watch my son play; it was a wonderful family day out and my eight-year-old nephew who is in awe of his big cousin joined us. After the game I took my nephew down to get his picture taken with Matt under the basketball net. No sooner had I lifted my camera from its bag than I was virtually rugby tackled by officials and center staff. Had they mistaken the camera for a gun, I wondered? No. I was publicly reprimanded for taking pictures of children at the center, because they could end up in the hands of pedophiles. I slinked back to my seat with the eyes of official suspicion following me.

What have we done to innocence, joy, purity, and trust? Already, most schools will not allow parents to take videos of Christmas nativity plays or sports days for similar reasons to the leisure center's. The message is

adults cannot be trusted, so all our freedoms are curtailed in order to prevent the abuse of a few—and all to the sound of that "melancholy, long, withdrawing roar."

The great sage, Samuel Johnson, served an important reminder to the moral legislators when he said, "How small of all that human hearts endure, that part which laws or kings cause or can cure." My examples are homespun, but, I would argue, the threat is real. What we are witnessing in the Public Square is the steady and sustained erosion of freedom, the increasing encroachment of the state, and the death of common sense. This moral decline we now see is the direct result of the "Sea of Faith" retreating from our shores and its replacement by a tide of self-obsession. It is the consequence of an overwhelming victory for the social-Darwinists, secular humanists, and postmodernists in shaping our culture through domination of politics, commerce, the media, education, and popular culture. I say "victory," but the Church has hardly made a fight of it. At best the Church appears irrelevant, at worst it appears to have acquiesced, creating a kind of self-improvement program for congregations rather than providing society with a much needed meta-narrative for our times.

John Stott posed this challenge:

Our Christian habit is to bewail the world's deteriorating standards with an air of rather self-righteous dismay. "The world is going down the drain," we say with a shrug. But whose fault is it? Who is to blame? Let me put it like this. If the house is dark when nightfall comes, there is no sense in blaming the house, for that is what happens when the sun goes down. The question to ask is "Where is the light?" Just so, if society deteriorates and standards decline till it becomes dark as night, there is no sense in blaming society, for that is what happens when fallen men and women are left to themselves and human selfishness is unchecked. The ques-

(continued on page 10)

This moral decline we now see is the direct result of the "Sea of Faith" retreating from our shores and its replacement by a tide of self-obsession.

The First Principles of Politics

(continued from page 9)

tion to ask is “Where is the Church? Why are the salt and light of Jesus Christ not permeating and changing society?” (*Issues Facing Christians Today*, 1984, p. 66)

I have given legislation a hard time, which is to take an aspect of the argument to an extreme in order to make a broader point. After all, it was no less a person than Martin Luther King who reminded us that, “The law may not change the heart, but it can restrain the heartless.” Of course there must be a role for legislation and even more for God-centered legislators, but it must be a role built upon a reaffirmation of First Principles. We desperately need principles-based legislation rather than rules-based regulation. The emphasis needs to be placed on the causes of our moral malaise: the new mantra might in future be tough on antisocial behavior, tough on the causes of antisocial behavior.

But what do we mean by principles-based legislation? Well, it begins with the recognition that our modern understanding of a liberal-democratic market-based economy is based on principles drawn directly from the central tenets of the Christian Faith. The framers of the American Constitution spoke frequently and eloquently about the fact that only a moral people—a nation of Godly people with common spiritual and social values—were capable of self-government. Benjamin Disraeli, the nineteenth century prime minister and statesman, said,

Society has a soul as well as a body. The spiritual nature of man is stronger than codes and constitutions. No Government can endure which does not recognize that for its foundation, and no legislation can last which does not flow from that fountain.

This is why our Western political, legal, and commercial system is creaking at the seams and could even be on the verge of collapse, giving rise to a resurgence of totalitarianism,

because we have all but discarded the spiritual dimension of social cohesion. Those who consider this far-fetched may care to study the decline of the Roman Empire, which imploded, not as a result of military defeat or economic corrosion, but as a result of moral corrosion.

If this threat is real and credible, then how should Christians respond? In complex pieces of legislation there is often on the face of the Bill an over-arching set of principles under which the legislation was drafted. This is to safeguard against a minor clause or provision of the Bill being interpreted in a way which undermines the original intent of the measure. At present the Church is going into battle on Clause 387, line 78, having ceded the ground of the overall moral framework on which our social system has been constructed. If we re-open and engage in a debate over the shape of the over-arching principles, then we may begin to get closer to the heart of our present problems. To make a start, First Principles may include:

Creation. The modern political, commercial, and legal system was founded on a belief that we were all created in the image of God and endowed with certain rights to life, liberty, and the pursuit of happiness. If one upholds this principle, then it would be unthinkable for any person to look at another human being and conclude that because of their skin color, social position, ethnic origin, religious faith, or sexual behavior they are any less important a person than ourselves. In God’s world the smallest child in a refugee camp in Darfur is as valued as the president of the United States. Moreover, if we accept that all are created in the image of Almighty God, then we must also accept that we are all worthy of respect and that respect should govern our actions and relationships.

Freedom. If our Creator endowed us with freedom of choice, then no man has the right to remove this. This is not the freedom to do what we want, but to do what we ought,

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which speaks to duty and responsibility. If by exercising my freedom I deprive a fellow human being of the right to enjoy his freedom, then clearly I am on the wrong track. This also speaks of tolerance for other people's views and attitudes which we do not understand or which are at odds with our own. It speaks of consideration of others lest our words or actions cause offense. It tells us that we should not impose our faith on others because God never imposed it on us.

Good and Evil. There are two forces in this world: one which we call evil whose currency is lies, whose hallmark is hate, and whose objective is to destroy; and another which we call good, whose currency is truth, whose hallmark is love, and whose objective is freedom and creativity. The line between the two does not neatly fall between nations or cultures but runs through each and every human heart. But, ultimately, good will triumph over evil.

Truth. We will only begin to work our way back from the moral wilderness when we start honoring truth above all else in our society, even when the truth is uncomfortable, as it often is. To undermine the truth with advertising hype, courtroom posturing, historical revisionism, media spin, political sound bites, moral relativism, or "political correctness" is to blind us to the key navigation tool by which we can make sense of where we are and are able to plot a course for the direction in which we wish to go.

Trust. An acceptance of truth leads to trust. Trust was the foundation of our commercial systems of trade and exchange. Just think how much money is paid to lawyers and accountants to draw up detailed contracts because people do not trust each other, and we still have failures like Enron. The breakdown of trust has imposed vast burdens on our public services and businesses. How efficient a marketplace could be where a person's word was still their bond.

Stewardship. This speaks to the fact that this world was created by an Almighty God, and, therefore, we should act as stewards preserving this beautiful and fragile planet for future generations, seeking to pass it on in better shape than we found it. This world is not ours to exploit out of selfishness, but the handiwork of the Almighty, which we are required to nurture. Our responsibility does not end at the end of the driveway of our home; more likely that's where it begins. Stewardship does not only refer to our physical surroundings but to relationships too: parents are stewards of their children; they do not own them, but have the opportunity to love, encourage, educate, and help them to develop to their full potential.

Fellowship. We share a common "home," and, therefore, all men and women are my neighbors. The Bible tells us to love our neighbor as ourselves and that we should do unto others as we would have them do unto us. This speaks of a community based on shared values formed around the family unit. It speaks of a happiness that is found in demonstrating a spirit of generosity towards others. As Thomas Merton wrote,

A happiness that is sought for ourselves alone can never be found: for a happiness that is diminished by being shared is not big enough to make us happy.

(No Man is an Island)

Justice. This speaks of upholding what is right over that which is wrong. This means that we cannot look upon those vast swaths of humanity who are without food, water, or basic medical treatment and deny them their God-given rights to freedom from want. It means we cannot be impervious to the suffering of others because they are our neighbors. This also speaks to the fact that we should never write people off, for they are part of our human family, which is probably why Jesus said,

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*The line
between
[good and
evil] does not
neatly fall
between
nations or
cultures but
runs through
each and
every human
heart.*

Courage

(continued from page 5)

...we might
ask,
"What if the
worst
happens?"
We might
imagine the
worst
scenario
possible.
But the
worst has
already
happened:
the Son of
God has
died on a
cross.

causing us to ask: "What if this happens? Or what about that?" We can conjure up numerous scenarios, all of which reinforce our fears and drain us of energy and life, even paralyzing us with anxiety and worry. The way to counter future-oriented emotions is by hope, biblical hope: not "I hope so," but a "sure and steadfast" anchor for our souls (Heb. 6:19). It is faith directed towards the future grace that God promises. In Hebrews 11:1 it says, "Now faith is the assurance of things hoped for, the conviction of things not seen." The things we hope for have not yet happened, so how can we be sure they will? The Greek word for assurance here (*hypostasis*) means *substance*; in other words, faith allows a real "taste" in the present of the things that are yet future. Faith is also the conviction of things not seen. The word *conviction* is the Greek word *elenchus* which Aristotle defines as "that which must be true and cannot be otherwise than it is." In other words, it is an axiom. By faith that which is unseen becomes axiomatic in our lives. The unseen supernatural world becomes as real as the world we see. By hope—that is, faith directed toward the future—we can put into perspective fear, anxiety, and worry. The more we trust in God's promise, the more we trust in the reality of the unseen world, the more our fear and anxiety is kept in check.

We can live much of our lives emotionally in the past (guilt or anger) or in the future (fear, anxiety, and worry) rather than in the present. We can all at times be more absent than we are present. When we are emotionally absent, we are not able to love. To love requires that we be fully present for the one we love. The more we deal with past and future-oriented emotions by daily putting on faith and hope, the more present we can be and thus the more we can love. *Again, only by faith and hope can we fully love.*

The worst has already happened. But we might ask, "What if the worst happens?" We might imagine the worst scenario possible. *But the worst has already happened: the Son of God has died on a cross.* After that, all other tragedy is relativized. Paul says, "For I con-

sider the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us." Christ's resurrection and thus the future glory we glimpse in his resurrection alter our view of the future. There is certainly much sorrow, grief, and pain that we have to face in this life, but if we weigh it on the scale of eternity, it is next to nothing. In Psalm 73, Asaph, after almost losing his faith in God's goodness, comes to the affirmation, "Whom do I have in heaven but Thee? And besides Thee, I desire nothing on earth. My flesh and my heart may fail, but God is the strength of my heart and my portion forever" (Psalm 73:25-26). To say "I desire nothing on earth" is an astounding statement. It means that in comparison with having the Lord, all else fades into nothingness. Though the Psalmist continues to struggle with his "flesh" and his "heart," he knows that God is his "portion." What does this mean? It is easier to talk about God possessing us, but we can also affirm that we possess God. He is our portion, our possession. When we possess God, what do we have in comparison to that which we lack? I think it is true to say, "Whoever possesses God has all."

We need to encourage each other with these things. The struggles in our personal and public lives may cause our flesh and heart to fail; thus we need the strength of others to uphold us so that we can remain faithful. Meditating on the Bible's teachings regarding courage and fear can be a great source of help, especially if we will put these truths into practice. Then we will be freer to act courageously. While fear, worry, and anxiety will not likely be eliminated entirely, we can bring them under control day by day.

I heard the story of a pastor who was staying up late worrying about a situation in his church. He wrestled in his mind: "If this happens, then I will do that, but if the other happens, then I will change my decision. If a third scenario develops...." On and on he fretted. In the midst of his turmoil, he heard the Lord speak to him, "Why don't you sleep now; I will be up all night." ■

The First Principles of Politics

(continued from page 11)

I was a stranger and you invited me in. I needed clothes and you clothed me. I was sick and you looked after me. I was in prison and you visited me. (Matt. 25:35-36 paraphrased)

The follower of Christ has a special obligation to the materially and spiritually poor.

Service. Our God does not advocate a spirit of selfishness but a spirit of service. The journey of faith is one from self-centeredness to God-centeredness. God-centeredness is to prefer the needs of others to our own, in short to display the Spirit of Jesus of Nazareth who said, "Whoever wants to become great amongst you must be your servant," washed His disciples' feet, and bore our transgressions on the Cross. From this we see the right foundations of the spirit of public service. From this we see the basis of servant leadership in our commerce.

Forgiveness. We are told to forgive our enemies and to forgive those who sin against us; we are also told to turn the other cheek and to even love our enemies. Our God is a God not only of justice, but also of mercy; not only of judgment, but also of grace. We are warned that we should judge not lest we be judged.

Peace. Disputes are part and parcel of human interaction, but we are urged to be peacemakers, not peacekeepers, to be people who intervene and seek to resolve disagreements peacefully through reasoning together. This is not pacifism or militarism, but courageously upholding the principles of truth, justice, and mercy that we may know reconciliation, not just between nations or cultures, but between neighbors, spouses, family members, work colleagues, and friends.

Eternity. This reminds us that this world is not our home; we are just passing through. We are not human beings having a spiritual experience but spiritual beings having a human experience. In the words of C. S. Lewis,

If you read history you will find that Christians who did most for the present world were

those who thought most about the next.
(*Mere Christianity*, book II, ch. 10)

I would never claim that this was a definitive list, but it is a start. If we are to propose solutions, then we must begin by addressing the causes, not the symptoms. By returning the focus to the first principles upon which our present system of government and commerce were founded, I believe Christians will discover that we carry a distinct and potent message for our times; one which is pregnant with hope, challenging to the prevailing culture, and above all, relevant because it goes with the grain of our Maker's instructions. This will happen only when we raise the sights of our public discourse in order to rediscover our founding principles. Only when we humbly acknowledge before God in prayer and petition that, like the prodigal son, we have marched off in a fit of youthful arrogance with our inheritance and have made a total hash of it, only then will we know the truth that our Heavenly Father awaits our return in forgiveness and love. Only then will the tide begin to turn.

*If my people,
who are called by my name,
will humble themselves
and pray and seek my face
and turn from their wicked ways,
then will I hear from heaven
and will forgive their sin
and will heal their land.*

2 CHRONICLES 7:14 (NIV)



*...I believe
Christians
will discover
that we
carry a
distinct and
potent
message for
our times;
one which is
pregnant
with hope....*



Shameless Persistence

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*.

This is the fourth in a series of reprinted chapters from his book *Prayer Power Unlimited* featured in *Knowing & Doing* during 2004.

...because of his importunity.

Luke 11:8 KJV

We come now to a requirement in prayer that is rather surprising, and to some, not a little puzzling. It seems that God is moved to answer our prayers in response to a persistence that will not take no for an answer — shameless persistence, someone rendered it.

Jesus employed varied methods of imparting truth to His disciples. Sometimes He employed paradox, sometimes parables. In some parables truth was taught by comparison, in others by contrast. He adopted the latter in enforcing the necessity of importunity and perseverance in prayer, and told two parables.

The Three Friends (Luke 11:5-8)

There are three persons in this parable — the one spoken for, the one who speaks, and the one appealed to. The Lord vividly contrasts the reluctance and selfishness of the friend

appealed to, with the openhanded and openhearted generosity of the heavenly Father. The man appealed to was not concerned about his friend's distress. The argument runs: If even a self-centered and ungenerous human being to whom sleep was more important than his friend's distress and need will reluctantly rise at midnight and supply the need because of his friend's shameless persistence, how much more will God be moved by persistent entreaty to meet His child's need!

"Even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs" (v. 8).

The Unprincipled Judge (Luke 18:1-8)

The parable of the heartless and unprincipled judge, who had neither reverence for God nor respect for men, teaches the same lesson even more strongly. If the defenseless but troublesome widow by her shameless persistence overcame the reluctance of the unjust judge to do her justice, how much more will the believer be speedily vindicated in the court of heaven, where he has a strong Advocate whose character is the exact opposite of the judge's.

"Shall not God bring about justice for His elect, who cry to Him day and night, and will He delay long over them? I tell you that He will bring about justice for them speedily" (vv. 7-8).

In both parables, Jesus is careful to vindicate the character of God and to reveal His true nature and attitude. "If you then, being evil, know how to give good gifts to your children, *how much more* shall your Father who is in heaven give what is good to those who ask Him!" (Matt 7:11, italics added). God is neither a selfish neighbor nor a crooked judge dispensing reluctant justice to a wronged widow simply because his comfort was being disturbed by her persistence.

The lesson is that lukewarmness in prayer, as in everything else, is nauseating to God, and comes away empty-handed. On the other hand, shameless persistence, the importunity that will not be denied, returns with the answer in its hands.

Do our prayers lack urgency? Can we do without the thing for which we are asking? Or is it something we must have at all costs? John Knox cried, "Give me Scotland or I die." The saint and patriot would not be denied.

Jesus encourages us to believe that this is the kind of praying that receives an answer. Importunity is an important element in answered prayer.

Adoniram Judson, the great missionary to Burma, was a man of prayer. "God loves importunate prayer so much," he said, "that He will not give us much blessing without it. And the reason He loves such prayer is that He loves us, and knows that it is a necessary preparation for our receiving the richest blessing He is waiting and longing to bestow.

"I never prayed sincerely and earnestly for anything but it came at some time – no matter at how distant a day, somehow, in some shape, probably the last I would have devised, it came."¹

Why Is Importunity Necessary?

Since God is a loving heavenly Father who knows all our needs better than we do, why should He require us to importune Him? Why does He not just grant our requests, as He is well able to do?

This is somewhat of a mystery, and the answer does not appear on the surface. We can be assured that there is no reluctance on God's part to give us whatever is good for us. He does not need to be coaxed, for He is not capricious. Prayer is not a means of extorting blessing from unwilling fingers. The "how much more" of Matthew 7:11 affirms this with emphasis. The answer must be sought elsewhere. The necessity must lie in us, not in God. It is not God who is under test, but our own spiritual maturity.

Dr. W. E. Biederwolf makes the interesting

suggestion that importunity is one of the instructors in God's training school for Christian culture. God does not always grant the answer to prayer at once because the petitioner is not yet in a fit state to receive what he asks. There is something God desires to do in him before He answers the prayer.

There may be some lack of yieldedness, or some failure to master some previous spiritual lesson. So while He does not deny the request, He withholds the answer until, through persevering prayer, the end He has in view is achieved.

May this not be in part the explanation of some of God's seeming delays? His delays are always delays of love, not of caprice. "Men would pluck their mercies green; God would have them ripe."

An Athletic of the Soul

Canon W. Hay Aitken refers to prayer as "an athletic of the soul" that is designed to render our desires more intense by giving them adequate expression, to exercise the will in its highest functions, and to bring us into closer touch with God. It will also test the reality and sincerity of our faith, and save it from being superficial. Importunity rouses the slumbering capacities of the soul and prepares the way for faith.²

There may be other reasons why the divine response tarries and importunity is needed. Here are some suggestions.

1. We may be asking without greatly caring about the issue. If we are not in earnest, why should God bestir Himself? We shall find Him when we seek with all our hearts.
2. We may be asking for selfish reasons, and the discipline of delay is necessary to purge us of this. Selfish motivation is self-defeating in prayer.
3. We may unconsciously be unwilling to pay the price involved in the answering of our prayers, and our Father desires us to face up to this fact.
4. We may be misinterpreting what God is doing in our lives in answer to our prayers. This was the case with John Newton, the converted slave-trader. He gives his testimony in verse:

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God does not always grant the answer to prayer at once because the petitioner is not yet in a fit state to receive what he asks. There is something God desires to do in him before He answers the prayer.

Profiles in Faith: Aleksandr Solzhenitsyn

(continued from page 1)

owing to his mathematical training. After a very brief schooling, he was sent to the front in charge of an artillery-finding-position company, soon gaining the rank of captain. He then served with the artillery at the front until his arrest in February 1945.

Solzhenitsyn's arrest came as a complete surprise to him. For days afterward he was convinced that there had been some misunderstanding and that, given the opportunity to explain himself, all would be cleared up. He was arrested, he learned, on the basis of things he had written in his letters: references to Stalin that were considered disrespectful by government censors and political ideas viewed as subversive. Elements from other writings were used to build the government's case against him, and despite inadequate evidence to support charges of anti-Soviet propaganda and subversion, he received an eight-year sentence which he served in prisons and labor camps. After completing his sentence, he was notified that he was to be exiled for life. Happily, his exile ended after three years.

Like most of pre-Soviet Russia, Solzhenitsyn had been born into a Christian tradition and was baptized as a child. However, as Marxism took hold throughout the country, atheism became Aleksandr's world view. It was in the prison camp when undergoing treatment and surgery for cancer that Solzhenitsyn came to turn from atheism to fully embrace Christianity. A poem recorded in his book *The Gulag Archipelago* reflects his new faith:

I look back with grateful trembling
At the life I have had to lead.

Neither desire nor reason
Has illumined its twists and turns,
But the glow of a Higher Meaning
Only later to be explained.

And now with the cup returned to me
I scoop up the water of life.
Almighty God! I believe in Thee!
Thou remained when I Thee denied...¹

Like most of pre-Soviet Russia, Solzhenitsyn had been born into a Christian tradition and was baptized as a child. However, as Marxism took hold throughout the country, atheism became Aleksandr's world view.

In 1956, Solzhenitsyn's exile ended, and he settled in Ryazan in central Russia where he once again worked as a mathematics teacher. His remaining time and energies were poured into his writing, and in 1961 he took a daring step by offering for publication his short novel, *A Day in the Life of Ivan Denisovich*, based on his own experiences in prison camps. Official criticism grew toward Solzhenitsyn as he published further works such that by 1963, he was no longer allowed to publish his work through public means. He then turned to underground publishing, which also allowed his works to be read outside the Soviet Union. In 1968, he published *The First Circle* and *The Cancer Ward*. In 1970, Solzhenitsyn was awarded the Nobel Prize in Literature, but was unwilling to travel to Stockholm to receive his reward for fear that he would not be allowed to re-enter the country on his return.

The first part of *The Gulag Archipelago* was published in 1973. This massive work brought to light the extensive network of prison camps throughout the Soviet Union that had begun following the Russian Revolution in 1917 and expanded rapidly during Stalin's rule. Solzhenitsyn wrote about the experiences that he and many other prisoners endured during their arrests, interrogations, and imprisonments. The publication of this book led to Solzhenitsyn's being charged with treason and being exiled in February 1974. After claiming his Nobel Prize, Solzhenitsyn eventually settled in the United States, leading a reclusive life until in 1989

his Russian citizenship was restored, and he returned to Russia in 1994.

In 1978, Solzhenitsyn was invited to give the commencement address at Harvard University. His address, entitled "A World Split Apart," received both extreme criticism and high praise at the time of its delivery, and the conflicting perspectives debate the speech's content to the present day.

In 2002 – nearly one quarter century after the speech – noted journalist, author, and speaker David Aikman reflected on this remarkable man and his commencement address in his foreword to a reprinting of the address by *The Trinity Forum*. The first portion of David Aikman's foreword appears in this issue of *Knowing & Doing*; the second portion will appear in the coming issue.

¹ *The Gulag Archipelago*, vol. II, pt. 4, ch. 1

A World Split Wider Apart: Solzhenitsyn's Harvard Speech Twenty-four Years Later

IT WAS TWENTY-FOUR YEARS AGO that a Harvard commencement speech by the most famous Russian then living in the U.S., Aleksandr Solzhenitsyn, created a furor in the American media establishment and generated a debate in American cultural and intellectual circles quite unprecedented as a response to a mere commencement address. Solzhenitsyn's "A World Split Apart"* seemed to fall uncomfortably upon the ears of most journalists and many academic observers who heard it or read it. (The speech was delivered by Solzhenitsyn in Russian, with consecutive English translation to the listening audience.) But out among philosophically more conservative minds in the hinterlands of American life, "A World Split Apart" was received almost rapturously. The Russian exile had delivered a piercing critique of much of the weakness of American society, many readers of the speech seemed to feel, with the authority of an Old Testament prophet (whom he, rather conveniently, physically resembled to a degree).

Today, on the daybreak not just of a new millennium, but of a major new challenge to Americans in the wake of September 11, 2001, it is a good time to revisit the speech. What does it have to say to us? How accurate were Solzhenitsyn's warnings about the perils facing the U.S. and the West? Do the severe-sounding criticisms of the weaknesses of American life and culture still apply? Have some of his warnings actually been taken to heart?

Back in 1978, the U.S. was at a point in its Cold War confrontation with the Soviet Union when things looked as though they were approaching a climax. The U.S. had suffered a major strategic defeat when the nations of South Vietnam, Laos and Cambodia all succumbed to military assaults launched from Hanoi with the vigorous support of Moscow. In Southern Africa, Angola, and Mozambique had been taken over by Communist regimes. Ethiopia was already in the hands of a brutal dictatorship massacring its opponents and in alliance with the Soviet Union. Many in the West were pessimistic about its chances of surviving

the expansion of Soviet-supported global communist presence. Solzhenitsyn clearly targeted such pessimists in his Harvard address.

But the Harvard speech by Solzhenitsyn stands out as more than simply a period-piece commentary on international relations. As its admirers believed at the time, it was a document of major philosophical and religious significance in its own right. This is in itself remarkable because of the usual fate of commencement speeches. Generally they seldom rise far above the level of banal pieties offered by the aged to the young about the commonplace challenges of living life when Mom and Dad are no longer (in most cases) paying the bills. Occasionally, original turns of phrase or snatches of pleasant rhetoric linger in the mind after the applause has died down and the graduating class members have collected their diplomas. But for the most part, the content of commencement speeches is recalled less vividly than the celebrity quotient of those who give them. It is probably not unfair to say that, at Harvard today, graduating students would rather hear a commencement address from the most recent winner of the Oscar Best Actress award than from the Librarian of Congress or the Chief Justice of the Supreme Court. Commencement speeches are generally expected to be light in content, funny in delivery, and above all, uncontroversial.

"A World Split Apart" was none of these. It may have been a measure of Solzhenitsyn's relative isolation from ordinary American life since his arrival in the U.S. in 1976 from Zurich (and before that, in 1974, when he had been forcibly expelled from his homeland, the Soviet Union) that he had never even witnessed an American college commencement prior to his own appearance at Harvard. He was surely unaware of the usual expectations of a commencement speaker (i.e., humor, grace, and brevity). His ideas thus clanged in Harvard Square even more loudly than they otherwise might have done; they were delivered nakedly unwrapped.

"A World Split Apart" created such a clamor at least in part because it was a highly complex speech

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* The text of Solzhenitsyn's speech "A World Split Apart" may be read online at:
<http://www.columbia.edu/cu/augustine/arch/solzhenitsyn/harvard1978.html>

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Profiles in Faith: Aleksandr Solzhenitsyn

(continued from page 17)



David Aikman is an author, journalist, and foreign policy consultant working in Washington in several different areas. A Senior Fellow of the Trinity Forum, he was during 1998-2002 a Senior Fellow at the Ethics and Public Policy Center in Washington D.C. Before that, he was a freelance writer and author. Before that, he was Senior Correspondent and foreign correspondent with TIME Magazine.

He is a commentator on the editorial board of Salem Communications and a frequent participant on Voice of America's weekly foreign affairs program, Issues in the News. He has been a commentator on various international topics on ABC's Nightline, Fox News, CNN, the BBC and VOA's On the Line. His most recent books are A Man of Faith: The Spiritual Journey of George W. Bush (April 2004, a best-seller) and Jesus in Beijing: How Christianity is Transforming China and Changing the Balance of Power (October 2004).

Aikman was born in Surrey, England, and received his Bachelor's Degree from Worcester College, Oxford. He earned his Master's and Ph.D. degrees from the University of Washington, Seattle. He and his wife, Nonie, have two daughters and live in Gainesville, Virginia.

that seemed to address several different issues at the same time. To some critics, it wasn't even very well organized. University of Chicago historian William H. McNeill complained that he saw in Solzhenitsyn's text "only incoherence and confusion."¹ New York Times columnist James Reston, obviously offended by much of what Solzhenitsyn said, grumbled that "it sounded like the wanderings of a mind split apart."² These criticisms are not without substance.

That said, Solzhenitsyn's several propositions were perfectly lucid in themselves, even if not set out in an order that led naturally from one to the other. They are too detailed to be examined separately with equal attention, but they essentially consist of some 15 propositions, usually defined under specific headings in the text as originally written. They are as follows:

- 1) The world has become dangerously "split" culturally, economically, and philosophically. It is wrong for Westerners to assume that all global cultures are simply lining up to follow the example of the West's own pathway. "The deep manifold splits," Solzhenitsyn said, "bear the danger of equally manifold disaster for all of us, in accordance with the ancient truth that a kingdom — in this case on Earth — divided against itself cannot stand."
 - 2) In the West there has been a palpable decline in civic and political courage, especially among intellectual elites.
 - 3) America's "pursuit of happiness" has degenerated into a selfish search for ever-higher living standards that is beginning to have serious consequences for the stability and health of the U.S.
 - 4) The West in general, and the U.S. in particular, has developed an unhealthy reliance on legal processes for solving social problems and coping with examples of injustice.
 - 5) Freedom in the U.S. has deteriorated from a good concept — freedom conjoined to a sense of moral responsibility — to a bad one — freedom as a hedonistic self-indulgence that leaves society defenseless against evils like pornography and crime. Solzhenitsyn believes that this
- turn of events is the consequence of a world-view that refuses to recognize the existence of evil within all human beings.
 - 6) The American press corps has abdicated moral responsibility by its general trivialization of important events, its relentless invasion of privacy, and its refusal to acknowledge errors of judgment or commentary.
 - 7) A uniformity of trendy editorial judgment has prevented important new ideas from making their way into the public marketplace where they can be openly discussed.
 - 8) Western intellectuals are still dazzled by the promises of socialism when, in those countries ruled by "socialist" regimes, no ordinary person still believes them.
 - 9) The West has become spiritually exhausted and thus cannot provide a legitimate model for Russia to pursue once the country is no longer ruled by communists.
 - 10) The issue at stake for all humankind is nothing less than a fight for the future of Earth. Battle has already been joined. "The forces of Evil have begun their decisive offensive."
 - 11) The West, and especially the U.S., has lost its moral clarity. One consequence of this had been the triumph of communists in South-East Asia at the end of the Vietnam War.
 - 12) The West has lost its will to resist evil aggression.
 - 13) The primary reason for humankind's woes and the West's current weakness is a consequence of ideas that came to the fore at the Renaissance: that man is independent of God and has responsibility to no one but himself.
 - 14) A humanist world-view without God is much more closely related to the communist world-view than most people realized. The failure of Western intellectuals to understand this makes it very hard for them to understand the East.
 - 15) Because of the pervasive materialism in both East and West and the broad abandonment of belief that man is subordinate to God, the human race is approaching a major crisis. Only a return to true (Christian) spirituality will produce a way out of this crisis. "No one on earth has any other way out — but upward," Solzhenitsyn said. ■

TO BE CONTINUED. The final portion of this article will appear in the Spring 2005 issue of Knowing & Doing.

¹ Ronald Berman, et al., editor, *Solzhenitsyn at Harvard: The Address, Twelve Early Responses, and Six Later Reflections* (Washington D.C.: Ethics and Public Policy Center, 1980) p. 125.

² *Ibid.*, p. 37.

Shameless Persistence

(continued from page 15)

I asked the Lord, that I may grow
In faith, and love, and every grace;
Might more of his salvation know,
And seek more earnestly his face.

.....
I hoped that in some favoured hour,
At once he'd answer my request;
And by his love's constraining power,
Subdue my sins, and give me rest.

Instead of this, he made me feel
The hidden evils of my heart;
And let the angry powers of hell
Assault my soul in every part.

Yea more, with his own hand he seemed
Intent to aggravate my woe;
Crossed all the fair designs I schemed,
Blasted my gourds, and laid me low.

Lord, why is this, I trembling cried,
Wilt thou pursue thy worm to death?
"Tis in this way," the Lord replied,
"I answer prayer for grace and faith.

"These inward trials I employ,
From self and pride to set thee free;
And break thy scheme of earthly joy,
That thou mayst seek thy all in me."

God's dual method with His servant was to reveal to him the inherent evil of his heart so that he would be motivated to claim importunately from God the blessing he was then fitted to receive.

5. Another possible reason for God's apparent delay or denial of an answer is put forward to Dr. D. M. McIntyre: it secures our humble dependence on God.³ If He bestowed our desires as gifts of nature and did not want our solicitations, we would tend to become independent of Him. "Otherwise, you may say in your heart, 'My power and the strength of my hand made me this wealth,'" was God's warning to His people. "You shall remember the Lord your God, for it is He who is giving you power to make wealth" (Deut. 8:17-18).

Our Part Not Yet Fully Done

For our encouragement, we should remember that the walls of Jericho did not fall until the Israelites had circled them a full thirteen times and then shouted the shout of faith (Josh. 6:1-20). We may have circled our prayer-Jericho the full thirteen times, and yet the answer has not

come. Why? Could it be that God is waiting to hear the shout of faith? Perhaps that is the reason the forbidding walls are still intact. He delights to see us step out in faith upon His naked promise.

Unanswered yet? Nay, do not say unanswered,
Perhaps your part is not yet wholly done,
The work began when first your prayer was uttered,
And God will finish what He has begun.
Keep incense burning in the shrine of prayer,
And glory shall descend sometime, somewhere.
Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done sometime, somewhere."
OPHELIA GUYON BROWNING

Two Importunate Intercessors

Abraham and Elijah stand in contrast in two prayer engagements.

Abraham was an intimate friend of God. In one of his conversations with God, God revealed to him the impending judgment on Sodom. He interceded for his nephew Lot and the people of Sodom in a prayer of mixed argument, audacity, and humility.

It was a most remarkable prayer. Time and again Abraham enlarged his demand—fifty righteous, forty-five, forty, thirty, twenty, ten—and then he stopped praying. There was no reason to suppose God's mercy was exhausted. But while Abraham received a partial answer and Lot was delivered, Sodom was destroyed. His intercession was unsuccessful because of failure in importunity.

Elijah pressed his suit on behalf of his drought-stricken nation, and refused to take no for an answer. Seven times, strong in faith, he pled with God, and the full answer came.

Is it without significance that Elijah prayed seven times, the number of perfection and fullness—while Abraham stopped at six times, the number of human frailty? Abraham stopped asking before God stopped answering. Let us become "seven-times prayers."

Faith, mighty faith the promise sees,
And looks to God alone;
Laughs at impossibilities,
And cries, It shall be done!

CHARLES WESLEY ■

¹ E. M. Bounds, *Purpose in Prayer* (New York: Revell, 1920), p. 54.

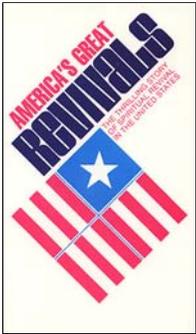
² W. H. Aitken, *The Divine Ordinance of Prayer* (London: Wells Gardner, 1902), p. 118.

³ D. M. McIntyre, *The Hidden Life of Prayer*, rev. ed. (Stirling, Scotland: Drummond's Tract Depot, n.d.), p. 120.



Great Evangelists of a Golden Era

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 America's great revivals is being featured, drawn from the republished accounts included in Bethany House's *America's Great Revivals*.

The tall massive man with the hypnotic eyes bent low over his pulpit. "You who are now willing," he said, "to pledge to me and to Christ that you will immediately make your peace with God, please rise up.... You that mean that I should understand that you are committed to remain in your present attitude, not to accept Christ—those of you that are of this mind may sit still."

The people looked at one another in stunned amazement. Here was a man demanding an immediate decision. They had been brought up to believe that if you were one of the *elect*, the Holy Spirit would convert you. If you weren't, there was nothing you could do to help yourself.

The preacher had more to say. "Then you are committed." "You have taken your stand. You have rejected Christ and His Gospel.... You may remember as long as you live that you have thus publicly committed yourselves against the Savior and said, 'We will not have this Man Christ Jesus to reign over us.' "

This was too much. Faces reddened. Women's bonnets bobbed in indignation as they turned to their neighbors with a "Well, I never—" With one accord they started for the door.

The preacher spent the next day in fasting and prayer. Rumors reached him that he was going to be tarred and feathered.

But when meeting time arrived, businesses shut down, stores closed, bowlers left their games on the village green. Everyone headed for the meetinghouse.

Young Charles G. Finney's unusual method of preaching had worked. It was the beginning of a revival at Evans Mills, New York, in 1824. And, it was the beginning of an era when "the absorption in the welfare of the soul" rose to an unprecedented pitch in American history.

The nineteenth century was the golden age for evangelical Christianity in America. It began with the far-reaching Revival of 1800. Though there was a waning of religious fervor in the early 1820s, by the 1830s revivals had become part and parcel of American life.

A period of spiritual drought in the 1840s was ended by the remarkable Revival of 1857-58. After the Civil War, the revival spirit again came to the front.

During the nineteenth century, evangelists carried revival brands from generation to generation—men like Peter Cartwright, Asahel Nettleton, Lyman Beecher, James Caughey, and Jacob Knapp. But overshadowing all others were two men: Charles G. Finney and Dwight L. Moody.

"Heathen" Studies Law

Charles G. Finney spent his boyhood in the frontier country of New York. He was, as he admitted later, "almost as destitute of religion as a heathen." Yet, when he went to Adams, New York, to study law, he linked up with a Presbyterian church and listened attentively to the sermons of the minister, the Rev. George W. Gale. He even directed the choir. But he was not a Christian.

It was in 1821 that Finney was dramatically converted. He got interested in the Bible through references to the Mosaic laws in his legal books. He bought a Bible and through reading it became intellectually convinced of the truth of Christianity. But the question remained—should he become a Christian?

One autumn morning he was on his way to his office when he was stopped in his tracks by an inward voice which seemed to say, "Will you accept it now, today?" Instead of going to his office he went off into the woods. Reaching a spot where he thought no one would see him, he knelt down.

He tried to pray but could not. He was

just about to give up when he heard a rustling and looked up in alarm to see if someone had discovered him. Suddenly, he realized how great was his pride. Remembering the words of Scripture, "Then shall ye seek me and find me, when ye shall search for me with all your heart," he cried out, "Lord, I take Thee at Thy Word."

Finney left the woods in a lighthearted mood. He didn't quite understand what had happened to him.

That evening in the back of his law office he was overcome with a sense of unutterable ecstasy. He later wrote: "The Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings."

Finney dropped his law studies the next day and went about the town telling what the Lord had done for him. A revival began immediately.

After studying theology with his pastor, Finney was commissioned by a women's missionary society to preach in western New York. Beginning with Evans Mills, town after town experienced revival.

While preaching at Evans Mills, Finney took time out to be married. After "a day or two" he left his wife in Whitestown to go back to Evans Mills, intending to return in a week with a rig to carry their household effects. As it turned out, he was gone six months, for he found little revivals popping all around Evans Mills. He felt he could not take the time that winter to get his wife.

Early in the spring, however, he set out in horse and cutter for Whitestown. On the way he had to stop to have his horse shod; the people of the town pounced on him and begged him to preach. He did so, and a revival started. Someone else had to be sent to fetch Finney's wife.

Wherever he went people turned out *en*

masse. He preached out of doors, in barns and in schoolhouses. Men left their plows in the fields to come to the meetinghouse in work clothes. Invariably Finney's sermons were followed immediately by confession, repentance, tears, and many conversions.

"Promoting" Revivals

Finney didn't believe in sitting supinely waiting for God to send a revival. He set out to promote revivals; he believed God wanted him to do this.

In one town he found the meetinghouse locked up. He persuaded a woman to let him use her parlor for a meeting at which he preached to thirteen people. Next, he got permission to use the schoolhouse on Sunday.

In the meantime, he walked around the village and was horrified at the cursing and swearing. The atmosphere, he said, "seemed to me to be poison." On Sunday, however, the schoolhouse was full. Finney berated the townspeople for their profanity. He told them they seemed "to howl blasphemy about the streets like hell-hounds." At first angered, the people soon began to confess their sins. The man who had locked the meetinghouse gave in and gave Finney the key. A revival was underway.

A spirit of prayer marked every Finney revival. Converts prayed all night for others. When Finney was in town, it was common for Christians whenever they met to fall on their knees in prayer. Finney assured people that God would answer prayer if they fulfilled the conditions upon which He promised to answer prayer.

Finney himself depended utterly on prayer. He said, "Unless I had the spirit of prayer I could do nothing. If even for a day or an hour I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency, or to win souls by personal conversation."

During the winter of 1828-1829 Finney was in Philadelphia. A number of lumbermen who had come down the Delaware River on rafts of lumber were converted. They went back into the wilderness where

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Knowing *and* Doing

by Patricia J. Harned, Ph.D.
2003 Mid-Career Professional Fellows



Pat Harned

The reality for all Christians is the obligation to equip themselves for their greatest impact and to seek every opportunity to increase that impact.

And never to suspect that they are not called or that their time has passed them by.

— Hugh Hewitt¹

Doing well is the result of doing good.

— Ralph Waldo Emerson

There's a cartoon plastered to the front of my refrigerator depicting a group of people at a party standing around holding drinks. One person, talking to the others, says, "We're all friends here. Try to forget that I'm an ethicist." Someone gave me that clipping in jest, but I'm quite certain that I've squelched more than a few cocktail party conversations, as soon as fellow partygoers learned what I do for a living: I work in the ethics industry, leading a non-profit that helps other organizations establish ethics and compliance programs, and providing resource materials to educators to help them instill character in tomorrow's workforce.

People balk at the fact that there is an ethics industry, or that we need one, but pull out a smattering of newspapers from the past few years, and the cause for an industry around ethics is readily apparent. The American public trust has been eroded by scandals that have touched almost every sector of our lives. A University of Chicago poll in 2002 indicated that the percentage of people who are in agreement that "most people can be trusted" has dropped to a meager 35% of our population. In the past year, 46% of employees have observed some form of misconduct that violated either the law or their organization's standards, but only 1 in 3 reported it.² We've seen headlines

revealing inappropriate actions of business executives, journalists, politicians, celebrities, pundits, doctors, lawyers, accountants, members of Wall Street...and most shocking for us as believers...headlines decrying the behaviors of religious leaders. We are losing faith that goodness and rightness can prevail in human beings.

As Christians, we can easily diagnose the problem by pointing to the cause—"for all have sinned, and fallen short of the glory of God" (Romans 3:23). We're a mess, and so naturally, we mess up. One would think that such insight would spur us to talk with people about the root cause of all the corruption we witness. Yet when issues of morality arise in our world, especially the really tough ones (the "gray areas" as we call them in "the biz"), rather than taking the risk to help a struggling world set its sights on universal truths, it's very tempting to pull our loved ones closer and quietly withdraw into the seemingly safe shelter of our Christian communities. We fear the postmodern world, rather than welcoming the invitation it offers for us to demonstrate that there is a way for goodness to guide our decisions.

Engaging With the World

In some ways it's easy for me to cultivate difficult debate about ethics. After all, I have Federal Sentencing Guidelines for Organizations, Sarbanes-Oxley regulations, New York Stock Exchange listing requirements, the Thompson Memo—the business world is not lacking public regulation. Similar regulations exist in other fields, and international attention is being given to the problem of unethical conduct as well. Then of course, there's the ever-present media to help highlight ethical shortcomings, making a ready entrée into the debate.

But I also have to walk into an office every day that promotes ethics from a non-partisan, non-sectarian perspective. Not only that, but I lead that effort to promote virtues in other organizations, without prescribing what those virtues should be. My organization endeavors to foster ethical conduct in people, by helping

organizational leaders to identify and nurture their own organizational standards as a priority among their members. And as a Christian, I am like many others who bring their personal values to a workplace—it's just that I bring my personal faith-based values to a workplace actively grounded in promoting a non-sectarian worldview.

A large number of Christians have asked me how I am able to do that, yet there are many men and women of faith who have delved deeply into discussion about the environment, or the challenges of relativism as a worldview, or what people of faith should do with the postmodern dialogue.³ They assert that while it certainly seems threatening, the cultural allowance for multiple truths in the postmodern age at the very least allows Christians to have their perspectives respected too.

But the most poignant examples of cultural engagement were modeled by Jesus himself: from the exchange with the woman at the well (John 4:7-29) to his discussion with Nicodemus (John 3:1-21), he not only drew people in discussion about their ethical decisions, he challenged them in the most tender of ways by encouraging them to look closely at their operative sense of truth. But most importantly, he did it all by deeply respecting (but not tolerating) the perspectives on which they'd grounded their worlds.

So I show up for work each day, and hope to impact the culture by prizing the pluralistic tenets of my organization. The following are some truths that I've learned.

It's not about me. God certainly wants to use me, otherwise I wouldn't feel called to the work I do. But God also doesn't need *me*—after all, the battle belongs to the Lord (Deut. 20:1). My job is *not* to expound my Christian beliefs in the secular workplace. My role is *not* to point out the particular sins of people. In my role right now, planting a seed doesn't mean seeing it through to harvest. And when I get to thinking that way (as I am apt to do), I jeopardize not only my job and the good name of my organization, I also believe

I jeopardize the work of the kingdom.

I don't have to check my values at the door, but one of my values needs to be respecting the values of my workplace. One of the things I like best about my office is that there are people of various faiths and worldviews working together out of a common belief that ethics is important. We sometimes disagree. We argue. But we also compromise, and we work together. And in that exchange, I get to share my perspective. I do not hide my faith as an important source from which I derive my sense of ethics, but I also know that the values I espouse must also include recognizing and respecting that others do not have my view. And when I can do that, not only do I show people love in action, but I also learn a whole lot about something new. My faith is deeper because I am willing to listen to a very different perspective that makes me seek to understand more of what I hold to be truth.

I don't have to prescribe my values for people to find universal truth. When I engage groups of people in the process of identifying the values that will govern their organizations, rarely am I surprised by the virtues that end up on the list. This very idea is borne out in research: people, when allowed to think through the virtues they prize, identify the same ideals (albeit worded and ordered differently to take into account culture).⁴ What's amazing is that after they're through, people aren't surprised to learn that they're just like everybody else. The difference, if I allow myself to step back and allow the process to happen, is that it allows for people to enter into enlightened discovery of universal truth. It also makes the values people identify *theirs*. Isn't that what Christians want: for people to embrace God's truth as their own?

My efforts towards integrity are most powerful when I think out loud and make mistakes. Ironically, as a leader within the world of ethics, I often need to slug my way through even the smallest of ethical dilemmas. It's hard to speak to leaders of thousands about "tone at the

When I engage groups of people in the process of identifying the values that will govern their organizations, rarely am I surprised by the virtues that end up on the list.

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Great Evangelists of a Golden Era

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there were no schools, no churches, no ministers, and touched off a backwoods revival in which 5,000 people were converted.

The next year Finney conducted a revival in Rochester, New York, during which 1,000 persons were converted. Within another year or so 1,500 towns and cities were affected.

In 1832 Finney was called to a pastorate in New York City and while there organized the Broadway Tabernacle. It was only ten years since Finney had been touched by God and had gone out to turn towns upside down. He ought to have been well satisfied.

Instead, Finney was troubled. His health was beginning to break. It seemed that the revivals were falling off. "Perhaps my work is coming to an end," Finney thought. He decided to take a voyage to the Mediterranean.

On the way home he was beside himself. He prayed night and day and paced restlessly on deck. At length, "After a day of unspeakable wrestling and agony in my soul, just at night, the subject cleared up to my mind. The Spirit led me to believe that all would come out right and that God had yet a work for me to do; that I might be at rest; that the Lord would go forward with His work, and give me strength to take any part in it that He desired."

God did indeed have much more for Finney to do. Back in New York he gave a series of lectures on revivals. These were later published as *Finney's Lectures on Revival*. Twelve thousand copies were sold as fast as they could be printed. They were translated into several languages. A London publisher sold 80,000 volumes, and the lectures were instrumental in promoting revivals in England, Scotland, Wales, and Canada.

Soon after this, Finney accepted the professorship of theology at Oberlin College in Ohio, later becoming president. He continued with evangelistic work and made two visits to London, where as many as 1,500 persons at a time attended his inquiry meetings. He served at Oberlin to within a few weeks of his death in 1875.

What was the strength of Finney's preaching?

Other evangelists believed ministers should not try to "get up" a revival. Preach the Gospel, they said, and depend on the Holy Spirit to bring about an awakening.

An Immediate Verdict

Finney appealed for an immediate verdict for Jesus Christ. He directed his sermon to each hearer personally. He had no patience with preachers who preached "about other people and sins of other people, instead of addressing them and saying, 'You are guilty of these sins,' and 'The Lord requires this of you.'"

Finney did not agree with the "Old School" Presbyterian view that man was unable to do anything about his salvation but could only wait for the Holy Spirit to give him a new heart. No, said Finney. Salvation is for everyone, for the "whosoever." A man has free will to accept or to reject Christ. True, it was the work of the Holy Spirit to convict sinners (often through a preacher), but in the end, the sinner had to take the step of faith.

Finney was severely criticized for certain "new measures" he put into use in his revivals. He prayed for sinners by name. He introduced the "anxious seat," a bench in the front of the church to which people who were in the struggle of rebirth were invited. He permitted women to pray in public. He spoke in everyday language. He used assistants to speak to people about their soul's welfare. All these things were highly irregular.

While a pastor in New York, Finney became convinced through studying the Bible that "an altogether higher and more stable form of Christian life was attainable, and was the privilege of all Christians."

He preached his doctrine of "entire sanctification" at Oberlin College, although he did not profess to have found the experience he advocated for some years. To Finney "perfection" meant perfect trust and consecration which could enable a Christian to live without "known sin." It did not mean freedom from troublesome physical and mental appetites or from error and prejudice.

Unfortunately, Finney lived to see this doctrine carried to extremes. By 1857 he was

Finney did not agree with the "Old School" Presbyterian view that man was unable to do anything about his salvation but could only wait for the Holy Spirit to give him a new heart. No, said Finney. Salvation is for everyone, for the "whosoever."

denouncing those who "having begun in the Spirit ... try to become perfect in the flesh."

Charles G. Finney might be called the father of modern evangelism. Many owe a debt to him for his pioneering in the task of promoting revivals. One of these was a man whose labors began when Finney's work was coming to a close—the great evangelist of the cities, Dwight L. Moody.

In 1856 a stocky young man from Northfield, Massachusetts, arrived in Chicago seeking to make a fortune of \$100,000. Soon he was well on his way to his goal as a successful shoe salesman. But something happened to change the direction of his life.

After working hard all week as a traveling salesman, Moody (who had been converted at the age of seventeen by his own Sunday school teacher) was superintending a Sunday school he had built up from a class of boys.

One day a fellow teacher came to him. He was deathly ill. He told Moody he was going home to die, but he was troubled because he had never led any of the girls in his class to Christ.

Moody consented to go with the teacher to visit each girl. For the first time Moody prayed for the salvation of a person, and his prayers were answered. One by one the girls were converted. Moody called the girls of the class together for a prayer meeting on the night before the teacher was to leave. The touching prayers of the girls greatly affected Moody.

God Kindles a Fire

He said later: "God kindled a fire in my soul that has never gone out. The height of my ambition had been to be a successful merchant, and if I had known that meeting was going to take that ambition out of me, I might not have gone."

Shortly thereafter Moody gave up his job to devote himself fully to the Lord's work. When a speaker failed to show up at a Sunday school convention, he undertook his first public exhortation; over sixty were converted. He was active in YMCA work. During the Civil War, he did chaplain work at Camp Douglas, just south of Chicago. He

carried on his regular Sunday school work. And he started Sunday evening services.

In 1867 he went to England to hear the great preacher Spurgeon. There he met young Henry Moorehouse, "The Boy Preacher," who returned to America with him and gave a series of sermons at Moody's church on God's love.

For six straight nights the young man preached on the same verse: John 3:16. He went through the Bible from Genesis to Revelation to prove that in all ages God loved the world.

Moody's reaction: "I never knew up to that time that God loved us so much. This heart of mine began to thaw out; I could not keep back the tears. It was like news from a far country; I just drank it in."

Moody's preaching changed. "I used to preach that God was behind the sinner with a double-edged sword ready to hew him down. I have got done with that. I preach now that God is behind him with love, and he is running away from the God of love."

Henceforward Moody was to be an expositor of Scripture.

Moody realized how inadequate he was in education and experience for the task of preaching. Yet by 1865 he was pastor of his own church on Illinois Street.

Two women used to sit in his meetings in the front row. He could see by the expressions on their faces that they were praying.

At the close of the services they would say to him: "We have been praying for you."

"Why don't you pray for the people?" Moody would ask.

"Because you need the power of the Spirit," they said.

Moody Seeks Power

Moody said years after: "I need the power? Why, I thought I had power. I had the largest congregations in Chicago and there were many conversions. I was in a sense satisfied."

The women kept right on praying, and Moody was filled with a great heart hunger.

While Moody was in this agitated condition, the great Chicago Fire laid the city in

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Great Evangelists of a Golden Era

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ashes, destroying his church and his home. Afterward he went to New York to raise money for a new church. While there he had the crowning spiritual experience of his life.

Moody only said this about it: "My heart was not in the work of begging. I could not appeal. I was crying all the time that God would fill me with His Spirit. Well, one day in the city of New York—oh, what a day!—I cannot describe it, I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present any new truths, and yet hundreds were converted."

Moody was unprepared for the result of his rededication. He went to England in June of 1872, not intending to do any evangelistic work. However, the pastor of a North London church persuaded him to preach on a Sunday. To Moody, the morning service seemed dead and cold. But at the evening service a hush came upon the people. Moody couldn't understand it. When he asked all who would like to become Christians to rise that he might pray for them, it seemed as if the whole audience was standing.

Moody said to himself: "These people don't understand me. They don't know what I mean." To make sure, he asked them to go to the inquiry room.

Everyone who had stood filed into the inquiry room. Again Moody asked them to rise if they really wanted to become Christians. They all got up again. Not knowing what to do, Moody told all who *really* were in earnest to meet with the pastor the next night.

Moody left London, but on Tuesday he received an urgent message to return to the church. In the Monday evening meeting there had been more inquirers than on Sunday! Moody went back and held meetings for ten days. As a result 400 people were taken into the church.

He found out later that the way had been prepared by a bedridden woman who had been praying for revival in the church. She had read about Moody in the newspaper and asked God to send him to her church. Moody believed that it was this revival that carried him back to England the next year with a singing partner, Ira D. Sankey.

They took England and the British Isles by storm. When they returned to America, a revival started in

Brooklyn. Five thousand people filled the building three times a day. In Philadelphia 13,000 heard them in each meeting. For ten weeks they held forth in New York City while 500 ushers tried to handle long lines of people trying to get into the Hippodrome.

Like Finney, Moody was a man of prayer; and he believed prayer was necessary to revival.

At one of his Hippodrome meetings in New York, Moody said, "Now, won't a thousand of you Christians go into the Fourth Avenue Hall and pray for this meeting and let those outside have your seats?" Only a few left.

"Not half enough," Moody said. "I want a great many more to go out. I see many of you here every night, and if I knew your names I'd call you out." Moody was often disturbed because Christians occupied seats he thought sinners should fill.

Prisoner Converted

Boston, Chicago, Cleveland, St. Louis, Denver, San Francisco—everywhere Moody went throngs gathered to hear him and thousands were converted. In St. Louis a notorious prisoner was converted through reading one of Moody's sermons in a newspaper.

When Moody died in 1899, he left behind lasting monuments—a girls' school in Northfield, a boys' school at Mount Hermon, and his Bible institute in Chicago. But even more important, he left a spiritual monument in an estimated one million souls won to the kingdom of God.

Other evangelists followed Moody—Reuben Torrey, Wilbur Chapman, B. Fay Mills, Sam Jones, George Stuart, W. E. Biederwolf, and Billy Sunday.

How would you compare Finney and Moody? Finney was better educated, perhaps intellectually superior, certainly more influential in the field of theology. Moody never pretended to be a great preacher. He told a newspaperman, "I am the most overestimated man in this country. For some reason the people look upon me as a great man, but I am only a lay preacher, and have little learning."

Still, they both spoke in the everyday language of the common man. They spoke so that the least educated could understand the Gospel. They both avoided controversies and discouraged sectarianism. They both depended upon prayer. Most important, they were both consumed with a love for Christ and a zeal to bring men and women to a knowledge of Him.

In every age revivals have been scorned, derided, condemned. The revival spirit of the nineteenth century

Knowing and Doing

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was blamed for causing controversies and divisions among Christians, of fostering confusion and disorder in worship, of being responsible for doctrinal heresies.

These criticisms cannot be answered by denying them—for there is an element of truth in each one. Yet they can be countered with facts—agreed to by historians. The revival spirit of the century made Christian liberty, Christian equality, and Christian fraternity the passion of the land. Slavery, poverty, and greed were attacked as never before. Home and foreign mission efforts, Christian philanthropy, moral reform became the concern of almost every converted soul.

Though it was true that the nineteenth century saw schisms in churches and the multiplication of sects, it also saw a tremendous growth in the church as a whole. At the beginning of the century one in sixteen persons in the United States was a church member; at its close one out of every four belonged to evangelical Protestant churches.

Too Much Emotion?

Undoubtedly the chief criticism leveled at revivals is that they overemphasize the emotional and underestimate the rational element in religious experience.

True, Christians *were* emotional about religion in the nineteenth century; they were called the “sentimental years.” But in the twentieth century the pendulum swung the other way. Critics—in the church as well as without—embalmed revivalism, buried it and sat on its gravestone. Emotion was all but squeezed out of religion in the denominations that once vigorously promoted revivals.

But emotion had not been squeezed out of mankind. Men found an outlet in wars, crime, adulation of popular entertainers, in the pursuit of material success and in the pleasures of the senses.

The pendulum is swinging back. Once again many are seeing that religion must be personal and individual or it is not true religion at all. The words Jonathan Edwards wrote in defense of the Great Awakening more than two centuries ago are just as true today: “True religion is a powerful thing...a ferment, a vigorous engagedness of the heart.”

Revivals have accomplished what God placed His Church into the world to accomplish—they have brought countless numbers of men and women into a personal relationship with Jesus Christ. That is justification enough. ■

top,” when I struggle to be consistent with my own staff of fourteen. I know more about conflicts of interests now in part because I seem to keep bumping up against decisions that pose them myself. Leaders *always* leave a legacy that lasts far longer than we think, and it is the sum of every small decision we make along the way. Ironically, I find that the more I talk about the struggles I face and the mess I am, the more people perceive that I really want to live this ethics stuff. Research backs me up—leaders who talk about the importance of ethics, who explain the logic behind their struggles, and who admit their mistakes are perceived by others to be both moral people and moral managers.⁵

Conclusion

God certainly doesn't call us all to be ethicists, but I find that there are few other topics that stir people as much as discussion of all that's wrong in the world. *Everyone* can find something to say about that. In a world where integrity seems to be fading, there are many opportunities for it to stand out.

Increasingly there is support in the public square that influencing ethical conduct *should* be a priority—among youth in schools, adults in business, and government officials here and abroad. In other words, the invitation is present for all of us to engage in the dialogue that is going on about what is right. The key is not only to *know* what is good through faith, but also to *do* what is good by faith with love.

In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us. — Titus 2:7-8 ■

¹ Hewitt, H. (2003). *In, But Not Of*. Nashville, TN: Thomas Nelson Publishers.

² Ethics Resource Center, (2003). *2003 National Business Ethics Survey*. Washington, DC: Ethics Resource Center.

³ For further reading, consult Lindsley, A. (2004) *True Truth: Defending Absolute Truth in a Relativistic World*. Downers Grove, IL: InterVarsity Press.; Hollinger, D. (2002). *Choosing the Good: Christian Ethics in a Complex World*. Grand Rapids, MI: Baker Academic. For a secular point of view, read Kekes, J. (1993). *The Morality of Pluralism*. Princeton, NJ: Princeton University Press.

⁴ Wilson, J.Q. (1993). *The Moral Sense*. New York, NY: The Free Press; Kidder, R. (1994). *Shared Values for a Troubled World*. USA: John Wiley & Sons.

⁵ Treviño, Brown & Hartman (2003). *Human Relations*, 56(1); Prince (2004). <http://da.mod.uk/DLC/Research>



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