Jonathan Edwards has been variously evaluated as the greatest philosopher/theologian America has ever produced or else caricatured as a monster who delighted in tormenting his congregation with hell fire and damnation preaching. However, even his opponents recognized his genius. Who was this man who caused such extreme reactions?

Jonathan Edwards was born into a pastor’s family October 5, 1703. He was the only son, and had ten sisters, each of the sisters was about six feet tall, and were referred to as Timothy Edwards’ “sixty feet of daughters.” Jonathan also grew to be tall and thin. He very early demonstrated a keen intellect and astute powers of description, writing scientific studies on spiders when he was eleven.

He was admitted to Yale at 13 years of age, graduated at 17 and continued there to study for the ministry at Yale Seminary. He was elected a tutor at Yale in 1724 (age 21) and later, in 1726, called to be assistant minister in his grandfather’s church at Northampton, where he remained for most of his adult life.

Although he is known as a powerful preacher and one who was instrumental in the Great Awakening in America, he was not the fiery preacher conveyed by his most famous sermon, “Sinners in the Hands of an Angry God.” His voice was not very powerful, since he never used loud volume or dramatic gestures to make his points. The power of his preaching lay in the vivid imagery in his sermons. He believed that people would remember that which was made most vivid to their senses. It was this “rhetoric of sensation” that made his sermons effective.

In Samuel Hopkins’ Life of Edwards he says, “He commonly spent thirteen hours,
Happy Birthday, C.S.L.I.!
by Tom Tarrants, President

The year 2001 marks the 25th anniversary of the founding of the C.S. LEWIS INSTITUTE. Like many of God’s works, the INSTITUTE has gone through changes since its founding. From a small beginning offering a forum for lectures and Bible studies on the University of Maryland campus, in the past decade the INSTITUTE has worked in conjunction with Reformed Theological Seminary and Trinity Evangelical Divinity School to offer a range of biblical and spiritual courses in the Washington metro area.

Today, however, the Lord is doing a new thing through the INSTITUTE. In the past three years, the Lord has graciously allowed us to host lectures and mini-courses featuring a number of the Church’s leading thinkers, authors, and theologians. Perhaps most significant is the role the INSTITUTE has played in the theological and spiritual formation of some of the area’s men and women through the C.S. Lewis Fellows program. Through a year-long study series and mentoring, the Fellows are challenged to make their faith in Christ a genuine reality in their personal and public lives, touching all sectors of business, government, and education.

All of this means that the INSTITUTE is growing! And like all good fathers, the Lord has given us a marvelous birthday present in bringing Jim Beavers to serve as the INSTITUTE’S much-needed Executive Director. Jim is a faithful servant of Christ whose long tenure as Headmaster of Trinity Christian School in Fairfax and his many gifts uniquely qualify him to help advance the INSTITUTE in this exciting season of growth and opportunity.

Please meet and welcome Jim the next time you attend a conference—perhaps the John Stott conference, March 23-24. Join me in thanking God for Jim and all of His many gifts to us.

Rejoicing in God’s gifts,

[Signature]

Jim Beavers
At one of the breakout meetings of the National Prayer Breakfast, February 1, 2001, Congressman Mike Doyle testified to the transforming personal experience of prayer linked with new friendships. As a nominal Catholic of an Irish background, prayer was something he had associated with ‘church,’ not an intimately personal affair as it is expressed in friendship. But when he began to attend a weekly prayer meeting among members of both sides of the House, he discovered he could cultivate both friendship with God as well as with his colleagues, each mutually deepening and personalizing the other.

You, as well, may be discovering the same thing. Yet the discovery of the real meaning of divine and human friendship seems at first to be a radical event, strange indeed to the secular and alienating character of our contemporary society.

In the classical ancient world, both aristocratic Greeks and Roman males viewed friendship as the most natural of human relationships. It was, indeed, the foundation of the Greek city state, and in the earlier period of the Roman empire it was the ‘glue’ that bound men, cities, and the world together. Aristotle in his *Nicomachean Ethics* and Cicero in his *De amicitia* both emphasized the great worth of cultivating friendships.

All the classical schools argued that thought was meaningless without action, but action was meaningless without the fruition of friendships. In contrast, the thought of friendship with God and communication with Him in prayer to a self-assured Stoic like Seneca was thought to be a pointless exercise, since the cosmos was believed to be its own self-contained rationale.

But, the personal character of Yahweh in the Old Testament is described in such relational terms that when He speaks to Moses on Mount Sinai, it is “face to face, as a man speaks to a friend” (Exodus 33:11). Later, Jonathan’s devotion to David within the covenant life of Israel is portrayed as an image of selfless friendship.

It would seem, then, as Christian believers, that friendship and prayer should together be a natural expression of our humanity as well as our faith in the divine.

(continued on page 4)
Prayer and Spiritual Friendship
(continued from page 3)

Yet clearly they are not in our age and culture, especially in the political climate of a capital city like Washington, D.C. This short essay is intended to explore how the two can become conjoined as one living reality for us, each re-enforcing the other.

Today, even the most critical postmodern deconstructionist accepts the social nature of our humanity. Indeed, alterity or ‘otherness’ is the new buzz word, even when God is wholly denied. All agree on the social character of the human being, even if some like Jacques Lacan are very pessimistic about the fractured nature of the self in mimetic rivalry. Others like Emmanuel Levinas are more passionately ethical about ‘the Other’ in our relationships, human and divine. This may inspire many more Christians to take their prayer life as well as their friendships more seriously.

A hundred years of psycho-therapy has deepened people’s consciousness of our need to listen to one another. We are learning the importance of personal narrative, to appreciate the biographical context in which we can have mutual respect, understanding, kindness, and compassion. To live an unreflective, over-active, ‘normal Washington life’ is also deadening to self-understanding, as well as to a deepened life of prayer. A spiritual friend is therefore needed, to awaken my heart out of the sleep of conventionalized, institutionalized, professional ways of our ‘normal existence,’ to so individuate me that I can take the first serious step in personal prayer. As Guerric of Igny, a twelfth century Cistercian has exhorted us in one of his Advent sermons: “The divine Word, coming and knocking at the door of our soul, challenges our indolence and arouses us from slumber. His desire is always to enter and make his home with us…Let your door stand open to receive Him, to lay bare the hidden recesses of your mind…Throw wide the gate of your heart.” Who better to help us do this than a soul friend who knows our blind-spots and who can encourage our confidences, to deepen as well as to enlarge our hearts?

Prayer comes from the insights and the abundance of the heart, where we are free to disclose, to divest it of encumbrances, and to free it from its religious conventions and even its prejudices about God Himself. Then we may even discover that prayer has been pent up within us like an underground reservoir that can now gush forth like a spring of water into a desert environment. At least that was the experience of an ancient monk, who confessed: “Looking back, my impression was that I was carrying prayer within my heart but did not know it at the time.”

Our personality is a
composite of the social expressions of our identity, which our friends recognize and have learned to accept about each of us. These are both positive and negative qualities that may encourage or impede our development of prayer, as well as of our personal growth. For prayer and personal growth belong together. They exhibit the consequences of our early childhood and our growing years, and help to explain the distortions and misunderstandings we may have of God, of how we pray, to whom we pray, or where we may be even blocked in our prayer life.

How good, then, to have friends who understand these personal realities, and who are willing to facilitate our self-understanding before God, praying with Augustine, “Let me know Thee, O God, let me know myself, that is all!” Indeed personal prayer is like possessing ‘spiritual fingerprints,’ expressive of the uniqueness God has gifted to each of us, while at the same time freeing us of the relational bonds, or healing us of the personal wounds, we have received from others. This dual growth in prayerful intimacy with God, and of personal development, will, as a result, enlarge our friendships and also extend our walk with the Lord. This must be so, for prayer helps us to grow inwardly within ourselves, as well as upwardly with God, and outwardly with our friends.

Usually, we have too little confidence to express the desires of our heart. We may be too skeptical of an indifferent world outside, or too timid about our uniqueness inwardly, or too faithless about the character of God towards us as ‘the Father of lights,’ who, says the apostle James, ‘gives liberally.’ But, observes Augustine, “the desire of your heart is itself your prayer. And if the desire is constant so is your prayer. Not for nothing did the apostle tell us to pray without ceasing.” Unlike the Messalians who attempted to count how many times a day they prayed the Jesus prayer (“Lord Jesus Christ, Son of David have mercy on me”), “there is,” observes Augustine, “another, interior kind of prayer without ceasing, namely the desire of the heart...The constancy of your desire will itself be the ceaseless voice of your prayer. And that voice of your prayer will be silent only when your love ceases.”

Let, then, you and your spiritual accompanist in prayer be like two absorbed in the music, playing the piano together, each the complement of the other. But far more than musical melody is the desire of our hearts for God, the ceaseless longing for the One so worthy to be loved. For when our desire is for God, this holy desire educates and places all other desires in their proper places. As the apostle John tells us, “love is of God” (1 John 4:8), placing the companionship of God in prayer, and our human friendships in God, as the highest benefits we can ever enjoy. Prayer, then, is truly a school of love, where we learn to distinguish false from true love, and false desires from those that are truly of God. As Bernard of Clairvaux recognized so clearly, if love is of God, then all my seeking of God in prayer and through spiritual friendships are really the gracious evidences of God seeking me. “No one can seek You, unless He has already been found of You,” Bernard prayed. Our desire to pray, then, is already God’s gift of love and friendship to us.

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Dr. James Houston is Professor of Spiritual Theology at Regent College, Vancouver, B.C., and is a co-founder and Senior Fellow of the C.S. Lewis Institute.
An Interview With:

DR. JAMES M. HOUSTON

by Dr. Art Lindsley

Dr. Lindsley: How did you come to Christ?
Dr. Houston: I was nurtured in a missionary family, deliberately giving my heart to God when I was eight years old, and baptized when I was twelve. But it was a childhood transition that had little crisis, as a babe awakens to the beginning of a day of sunshine.

Dr. Lindsley: If you had to list the top three needs of the church today, what would they be?
Dr. Houston: The top need is for the church to stop being ‘institutionalized as church,’ and to recover the amateur status of being ‘lovers of God.’ The professional strappings of ‘church’ also stumble many of us today. The second need is for ‘being Christian,’ rather than interpreting our Christian identity in activist terms and programs. For the nature of the triune God is communion, and from this the nature of the Church takes its identity also. The third need is for harmonious creative union between men and women in the life and service of the Church, not as rivals, nor as being alienated in ‘politically correct’ behaviors.

Dr. Lindsley: You have spent much time educating tomorrow’s leaders. Can you outline the legacy you would want to leave them?
Dr. Houston: Like John the apostle, it would be: “love one another, for love is of God.” So cultivate reverence and kindness as expressive of the uniqueness each one of us has before God. Never see then the Lord’s people as “the crowd,” but always having the potential to become “the beloved disciple.” My greatest grief has been the way we abuse other Christians in the selfish pursuits and ambitions of “my own ministry.”

Dr. Lindsley: As a founder of the C.S. Lewis Institute, what advice can you offer to those of us who are trying to be disciples of Christ in the Washington, D.C. area?
Dr. Houston: The C.S. Lewis Institute has been set upon a hill—‘THE HILL’ some may think of as the world’s superpower—to be a light to the whole world. So as Paul enjoins the Christians of Rome, so he exhorts us: “in view of God’s mercy, offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.” (Romans 12:1-2). Significantly, it is to the Roman Christians the apostle emphasizes by “how much more” is the love and grace of God, than any human attitudes and expectations. So in view of all the pride, the scramble for the ‘right’ connections, the ambitions, the profes-
sional status, the political power, all being lobbied for in Washington’s corridors of power, by “how much more” humility, the friendship of the poor, selflessness, and unpossessiveness should be the ministry of the C.S. Lewis Institute. Lewis himself speaks of himself as “never very ‘high’, nor very ‘low’, really just “a mere Christian”, a “man of the foothills”.

Dr. Lindsley: Of the many books you have written, which is your favorite? Your most important?

Dr. Houston: I do not consider myself to be a writer; just desirous to share some of the things I am learning on life’s way. The original title of my book on prayer, *The Transforming Friendship: A Guide to Prayer* has been very helpful to me personally. My latest study on *The Mentored Life* has also reinforced my desire, like Richard Baxter (who coined the phrase) and Lewis, to remain also “a mere Christian.”

Dr. Lindsley: What are the top five most influential books in your life other than the Bible?

Dr. Houston: One of my granddaughters is finding the Bible the most fulfilling book she has read. I wish the same for myself. But there have been books like signposts on the pilgrim’s road that have guided and refreshed my way. As a youth, it was Alexander MacLaren’s *Biblical Sermons*. Later, it was John MacMurray’s Gifford Lectures on “The Self as Agent” and “Persons in Relation,” and also Michael Polanyi’s, *Personal Knowledge*. John Zizoulas’ *Being as Communion* has also been very significant. These have opened doors of perception that have shaped me more than I can tell.

Dr. Lindsley: How do you shape your devotional life?

Dr. Houston: Perhaps what has shaped me devotionally most of all is suffering, the need of patience and fortitude. For I have found God closest to me in the valleys rather than in the mountaintops, although He is there too. Prayer with others has always encouraged private prayer, so compassion has been a great dynamo of spiritual life, for it brings connectedness, openness to others, and thus a readiness to be ‘open to God’. The Bible has been my greatest comfort and yet also my greatest challenge, for I am no ‘innocent reader’. So the ethics of Bible reading have been a great struggle in my life.

Dr. Lindsley: What advice would you have for us on how to pursue Bible study and prayer?

Dr. Houston: I tend to be suspicious of all techniques and formal prescriptions for prayer and Bible Study. I see them as secularizing rather than as maintaining their necessary spirit of ‘holiness’ before God. But Murray McCheyne’s framework of daily reading of Scripture has been helpful in the past. I have also focused upon Psalm 119 for a whole year as conducive to cultivate a meditative posture, while dwelling upon the Lord’s Prayer for several years was also formative. The daily use of Scripture Union’s notes has been a lifetime habit for our daily family devotions. Prayer needs to be both a personal, solitary habit, as well as being a social habit. It grows with being self-honest and self-knowing. Humility, self-honesty and the acceptance of our own uniqueness before God, I have found essential for a life of prayer.
knowing my interest in the whys and wherefores of learning, a good friend sent me an essay last summer by the agrarian philosopher Wendell Berry. Hearing about Berry for years, but never listening to him for years, but never

Perceptively analyzing the meaning of television in shaping personal and public life, he wrote: “The great sin of the medium is not that it presents fiction as truth, as undoubtedly it sometimes does, but that it cannot help presenting the truth as fiction, and that of the most negligible sort—a way to keep awake until bedtime.” This insight moved toward an examination of our social, political, and economic choices as a culture, and “the expedient doctrine that the end may justify the means.” Berry then weighed in with this alternate account of human life: “There is an important sense in which the end is the means.” From there he explored the various ways we have distorted the notion of efficiency, “Instead of asking a man what he can do well, it asks him what he can do fast and cheap.”

Having read much of Berry over the last months I found myself on familiar ground with his critique; in all that I have read he eventually comes to this criticism. Whether writing of industrialization and our globalizing economy, of raising sheep on the land that his forebears have farmed for four generations, or of the meaning of sexuality in a consumer culture,
he cries out—quite eloquently and thoughtfully—against all that presses in upon us to diminish our humanness, as men and women made in the image of God.

As I turned the pages, paying close attention to his analysis, suddenly these words caught my heart: “It means hurrying to nowhere.”

And as I flew, my eyes looking down upon the waterways of South Carolina, I thought of the film *Castaway.* Perennial Oscar contender Tom Hanks plays a FedEx efficiency specialist whose worldwide travels take him from airport to airport, city to city, inspiring employees to meet the demands of the clock. The unpardonable? Wherever his expertise takes him, he asks them to remember the company motto: “Let’s not commit the sin of turning our back on Time.” They are words which come back to haunt him.

With the millions who have seen this film since it came out earlier this winter, I was drawn into the drama of his last-minute, late-night flight across the Pacific, and I found my stomach tightening as I begin to feel the break-up of the airplane. Its crash into the sea took me along, and I gasped for air with everyone else. Almost always Hanks draws me in; his Jimmy Stewart-like, feet-on-the-ground ordinariness, melding intensity and humor with unusual grace, make him an actor whose characters often tell tales that I understand.

I like movies. And on a certain level, I liked this one too. At the right times I laughed, and cried. But several weeks later my assessment is that it is one of the saddest stories I have seen and heard in a long time. If it is about anything, it is about hurrying to nowhere,” individually and culturally. Tom Hanks is Everyman at the dawn of the New Millennium, and he is—

in the words of one of our best prophets, the novelist Walker Percy, “lost in the cosmos.”

Washed ashore on a island, he calls out, “HELLO!!??” again and again. No one is there... more profoundly, no one is home in heaven. Not only is there no foxhole faith, there are no windows to transcendence and truth in this story of a soul set adrift in the universe. And though the waves wash up reminders of the technological society in which he has lived and moved and had his being, he like most sons of Adam before him eventually takes these tools and toys and distorts them. Quite crudely, but so sadly, he chooses a volleyball, “Wilson,” to be his companion and counselor. If we did not cry at this point—perhaps inappropriately, given the dramatic intent of the story yet to be told—we should have. Castaway, perhaps, but more truthfully, still at sea with regard to the most crucial questions and concerns in life.

Though I have no idea whether the Oxford philosopher Iris Murdoch ever read Thomas a Kempis, their reflections on the moral life have a surprising resonance. Writing in the 20th-century she noted, “At crucial moments of choice, most of the business of choosing is already over.” Several centuries earlier he observed, “Circumstances do not make a man frail; rather, they show what he is.” Those readings of the human heart are true, whether they focus on contemporary cinema, the push-and-pull of national politics, or the lives of ordinary people in ordinary places; you and me, your neighbor and mine.

The Tom Hanks character has a character. He is a man full of habits of mind and heart which day-after-day lead him in certain directions, and not in others. When he is pressed to the proverbial wall, at
Hurrying to Nowhere
(continued from page 9)

work, at home, at play, he makes characteristic decisions, choices which are his, and him. To an extent which is sobering, even in a fallen world where it is possible to be sinned against—even horrible so—we are our choices. Augustine of Hippo, a keen interpreter of the human heart in his own day, put it this way: “As sure as I lived, I knew that I possessed a will, and that when I willed to do something or willed not to do something, nobody else was making the decision.” As the playwright-become-president Vaclav Havel of the Czech Republic reminds us, “The secret of man is the secret of his responsibility.”

The most interesting question to me, pondering the story of Castaway, is the question of his response to his circumstances. He is able to respond; he is responsible. Being “castaway” has not diminished his humanness. The surf and the sun, the sand and the sky are the constants of the created order in which he is still responsible and accountable for the moral meaning of what he sees and hears.

One cannot think very long about this story, without wondering about Daniel Defoe’s classic; in fact most of the popular press about Castaway offers it as “a modern Robinson Crusoe.” Though the broad outlines of the stories are similar in that they tell of a man washed ashore, left alive and alone to forge a life on a tropical island, from that starting point they offer quite contrasting accounts of human life under the sun. If the one is about a man hurrying to nowhere, a human being lost in the cosmos; the other is about a man whose desire for moral autonomy comes crashing down upon his soul, and who by amazing grace begins to see himself and the world in relation to the Creator of the cosmos.

Defoe’s novel is, in a word, a story of providence. The first chapter tells of Crusoe’s choice to go his own way, shaking his figurative fist at father on earth and God in heaven, embarking upon his great adventure in lawlessness, circa 1600. The years pass, his ships take him to Africa where he is nearly killed, and eventually to South America where he builds a plantation and fortune. On a trading expedition with the fruit of his labor, his ship wrecks, leaving him “castaway.” Still angry at God, he recounts his first moments:

“After I got to shore and escaped drowning, instead of being thankful to God for my deliverance, having first vomited with the great quantity of salt water which was gotten into my stomach, and recovering myself a little, I ran about the shore, wringing my hands and beating my head and face, exclaiming at my misery, and crying out I was undone, undone....”

Days go by, and weeks turn into months, all the while Crusoe is sorting out his soul. Keeping a journal, he writes of the daily duties which occupy him in his new life. The first small opening into his heart comes as he observes thrown-away corn husks amazingly turn into green shoots and then edible barley.

“It is impossible to express the astonishment and confusion of my thoughts on this occasion. I had hitherto acted upon no religious foundation at all; indeed I had very few notions of religion in my head, or had entertained any sense of anything that had befallen me otherwise than as a chance, or, as we lightly say, what pleases
Hurrying to Nowhere
(continued from page 10)

God; without so much as inquiring into the ends of Providence in these things, or His order in governing events in the world. But after I saw the barley grow there, in a climate which I know was not proper for corn, and especially that I knew not how it came there, it startled me strangely, and I began to suspect that God had miraculously caused this grain to grow without any help of seed sown; and that it was so directed purely for my sustenance on that wild miserable place. This touched my heart a little, and brought tears out of my eyes...."

The pages are literally full of his thoughtful, probing encounter with God. Sin and salvation, the gospel of grace, fears and temptations, learning to love God and the world—it is all there.

In his essay, Berry argues that the arts “refine and enliven perception.” I think he means that they enable us to see more clearly, more truly. That is plainly a possibility, and perhaps that is their true purpose. If so, then Robinson Crusoe tells a better tale than Castaway. Defoe pulls no punches in his story of the human hunger for autonomy, and of its creational consequences; in God’s world, the world in which we really live, there are consequences for the choices we make—blessing and curse. Crusoe is a son of Adam, full of glory and shame. In his anger, his perseverance, his fear, his introspection, his creativity, from beginning to end we meet a man who is like us, somehow both fully material and fully spiritual, at the very same time. He is someone who runs from God, and who cries out to God. There is nothing cheap here, about faith, hope, or love.

It is only the lesser stories that pull punches, in fact. They are the ones that Walker Percy was thinking of when he wisely observed, “Bad books always lie. They lie most of all about the human condition.” At heart, that is my lament with Castaway. It offers a picture of the person which seems far away from the reality of human experience, stretched out as it is from cradle to grave. Pushed to the edge, Crusoe’s pilgrimage rings true in a way that Castaway’s shallow secularism simply does not, and cannot.

But I suppose, at the beginning and the end of days, that is where hurrying to nowhere gets us. It is the problem of confusing means and ends. For years I have asked my students, “Do you have a telos which can meaningfully orient your praxis over the course of life?” More playfully put: “Why do you get up in the morning?” They are questions which grow out of hope, yearning that my students will learn, as Berry reminds us, that “There is an important sense in which the end is the means.” That is not a hard-to-understand truth for folk whose first question of faith asks, “What is man’s chief end?” We are on our way, not to nowhere, but to Someone. ☼

Dr. Steven Garber is the Scholar-in-Residence for the Council for Christian Colleges and Universities, and for many years has served as a member of the faculty of the American Studies Program, an interdisciplinary semester of study on Capitol Hill. The author of The Fabric of Faithfulness: Weaving Together Belief and Behavior During the University Years, he speaks widely on the relation of learning to life. He is married to Meg, and they have five children and six chickens.
Profiles in Faith: Jonathan Edwards
(continued from page 1)

"every day, in his study." Some of this time was spent in sermon preparation for the Sunday morning and evening sermons as well as a mid-week lecture. Certainly he spent much time reading books and writing down his own thoughts. He always read with pen in hand to write down important references, sometimes even rising at midnight to record thoughts. As part of his daily devotions he rode his horse into the woods and would walk alone meditating, recording notes to himself and pinning them on his coat. When he returned home, friends commented that he often looked as if he had been in a snow storm.

Although he spent much time in intellectual pursuits, Edwards maintained that true religion is rooted primarily in the affective emotions. His famous Religious Affections develops this theme. While pointing out the importance of our emotions, he nevertheless cautions:

"If a minister be driven with a fierce and intemperate zeal and vehement heat, without light, he will likely kindle the like unhallowed flame in his people and to fire their corrupt passions and affections, but will make them never the better, nor lead them a step towards heaven, but drive them apace the other way."

In other words, it is possible to have heat (emotion) and little light (truth). It is no better, however, to have light without heat. Believers should be known for both light and heat, head and heart.

George Whitefield, the great evangelist, visited Northampton and preached in Edwards’ church. Whitefield later records in his journal:

"Preached this morning and good Mr. Edwards wept during the whole time of exercise. The people were equally affected, and in the afternoon, the power increased yet more."

Edwards also confirms (without mentioning himself specifically):

"the congregation was extraordinarily melted by every sermon; almost the whole assembly being in tears for a great part of sermon time."

He not only valued emotion but felt deep emotions himself.

Jonathan drew up a set of seventy resolutions that he regularly reviewed in order to maintain his spiritual edge. They include:

“Resolved, that I will do whatsoever I think to be most to God’s glory, and my own good, profit and pleasure, in the whole of my duration.

“Resolved, Never to lose one moment of time, but improve it the most profitable way I possibly can.

“Resolved, Never to do any thing which I should be afraid to do, if it were the last hour of my life.

“Resolved, Never to do anything out of revenge.

“Resolved, to study the Scriptures so steadily, constantly and frequently, as that I may find, and plainly perceive myself to grow in the knowledge of the same.

“Resolved, Never to give over, nor in the least to slacken my fight with my corruptions, however unsuccessful I may be . . . ."

Jonathan Edwards had a wonderful relationship with his wife Sarah Pierrpoint. Elizabeth Dodds, author of a study on the Edwards’ marriage, says that he was a "tender husband, an effective and affectionate father, a human being quite unlike the image of him as the stern preacher of sermons about sin. His happy marriage to Sarah was more than a loving link between two people: it was Edwards’ link to life—to the practical; to warm fire-
The C.S. Lewis Institute, in conjunction with John Stott Ministries, will host Dr. Stott at the Falls Church Episcopal, March 23-24. Dr. Stott will deliver two lectures from his series “The Incomparable Christ.”

WHO IS JESUS? Some scholars say he was a great moral teacher, others that he was a revolutionary and still others argue that we cannot know the original Jesus at all. As a result, there are many views of Jesus abroad today. In these lectures Dr. Stott will clearly present the Jesus of Scripture, his impact over the centuries and his importance today.

The lectures are designed to help the hearer:
- Recognize the true Jesus of history and Scripture
- Learn how Jesus has influenced peoples’ lives down the centuries
- Discover afresh his relevance for your life

Call the Institute office for registration information and further details: 703/914-5602.

NOTE: Seating is limited and a full audience is expected; reservations required.

- Video and audio tape sets of the complete London Lectures will be available for purchase at the conference or by order afterward.

John R.W. Stott has, for over half a century, been an ambassador for Christ; at All Souls, Langham Place in London’s West End, as successively Curate, Rector, and Rector Emeritus; as a Chaplain to the Queen; as the President of the London Institute; and as one of the most prolific writers of the 20th century. He has travelled the world, ministering especially to pastors and students, faithfully proclaiming that Jesus is Lord.

Profiles in Faith: Jonathan Edwards
(continued from page 12)

places, good food, attractive surroundings; to devotion, to the daily-ness of the Incarnation. What Edwards described as their ‘uncommon union’ bonded them marvelously to one another, and it also bonded them to the loving God.”

Where Jonathan was socially stiff, Sarah was socially adept. Where he was intellectual and sometimes abstract, she was practical and concrete. They complemented each other well. George Whitefield commented on their marriage after staying in their house: “…a sweeter couple I have not seen.” During the revival in 1742, Sarah had an overwhelming experience with the Lord that involved episodes of fainting, visions, and ecstasy lasting over a period of days. He writes about her experiences (without mentioning her name) in Some Thoughts Concerning the Present Revival of Religion. It led Sarah to a deeper assurance of God’s love than she had experienced before.

Jonathan and Sarah had eleven children. In 1900 a reporter tracked down 1,400 descendants and found that they included 13 college presidents, 65 professors, two graduate school deans, 100 lawyers, 66 physicians, 80 holders of public office, including three senators and three governors of states. They had written 135 books, included many bankers, heads of business, and many missionaries. The reporter summarized,

“The family has cost the country nothing in pauperism, in crime, in hospital, or asylum service: on the contrary, it represents the highest usefulness.”

Towards the end of his life, Edwards was invited to be president of Princeton. Shortly after his installation, a smallpox epidemic hit, and Edwards volunteered to try the then new experimental procedure of vaccination for smallpox. He soon was very sick. As
January Mini-Course
Standing Room Only

On January 26-27, Dr. James Houston spoke to a packed Nicholson Hall of the Falls Church on “The Prayer Lives of Saints and Scholars of the Past.”

Drawing on his studies of the writings of and biographical information about noted past Christians, Dr. Houston shared pearls of insight on the nature and practice of prayer. Among those he spoke about were, the Apostle Paul, Augustine, Anselm, Teresa of Avila, and the Puritan John Owen.

Comments from attendees included: “Dr. Houston has such wisdom; I was encouraged by the many things he said.” “Wonderful content and heart...” “Penetrating level of thought...” “Dr. Houston communicate[s] with profound simplicity.”

Watch future INSTITUTE communications on upcoming mini-courses and conferences.

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TAPES AVAILABLE

A limited number of cassette tape sets of “The Prayer Lives of Saints and Scholars of the Past” mini-course are available for purchase through the INSTITUTE. The tapes are contained in an album and easy to keep in the car for travel.

The price of each tape set is $27, shipping in the continental U.S. and handling included. Please allow 2-3 weeks for delivery. Three ways to order tape sets:

- CALL 703/914-5602 (in the D.C. Metro area); 800/813-5602 (elsewhere)
- WRITE 4208 Evergreen Lane, Suite 222; Annandale, VA 22003
- E-MAIL info@cslewisinstitute.org

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Profiles in Faith: Jonathan Edwards
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he lay dying, the doctor and two of his daughters leaned down to hear his last words:

“Give my kindest love to my dear wife, and tell her that the uncommon union which has so long subsisted between us has been of such a nature as I trust is spiritual and there-

fore will continue forever.”

B.B. Warfield said: “Jonathan Edwards, saint and metaphysician, revivalist and theologian, stands out as the one figure of real greatness in the intellectual life of colonial America.”

Martyn Lloyd-Jones comments:

“No man is more relevant to the present condi-
A DISCIPLE’S ISRAEL STUDY PROGRAM

To further encourage discipleship, on May 4-18, 2002, CSLI will be instituting an annual two-week study program in Israel, where the land will be our classroom and the Bible our text. This program will offer a unique opportunity to study the Bible “on location” with Dr. James Martin, Founder of Bible World Seminars. Jim has been living, studying and teaching in Israel since 1982 and has created an exceptional two-week study program featuring in-depth, evangelical, Christ-centered teaching. Participants experience the culture, archaeology, history, and geography of the Scripture via extensive field trips throughout Israel, classroom lectures and thorough exploration of biblical sites. We think Bible World Seminars offers the most productive, rewarding, informative, safe, and Biblically based two-week tour of Israel available today.

► COST: The all-inclusive program cost in 2002 is projected to be approx. $3,480 (double occupancy). This includes east coast airfare and all meals. A land-only component is also available.

► ACCOMMODATIONS: Housing in Israel is planned at the Notre Dame Center, ideally located near the Old City in Jerusalem, as well as Kibbutz Ein Gev on the eastern shore of the Sea of Galilee.

► REGISTRATION DEADLINE: Due to the advanced planning necessary for this trip, registration and a non-refundable deposit of $300/person is due May 1, 2001.

► FOR MORE INFORMATION: For a brochure describing the Israel Study Program, including a complete 14 day itinerary, call, write, or e-mail CSLI, Attention: Doug Greenwold, Israel Study Program Coordinator: 703/914-5602 or info@cslewisinstitute.org

Profiles in Faith: Jonathan Edwards

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... He was a mighty theologian and a great evangelist at the same time. . . . He was pre-eminent the theologian of revival. If you want to know anything about true revival, Edwards is the man to consult.”

FOR FURTHER STUDY: If you want to read a biography of Edwards, I recommend Jonathan Edwards by Iain Murray; to study his theology, John Gerstner’s The Rational Biblical Theology of Jonathan Edwards (3 vols.); to start reading Edwards, Charity and Its Fruits might be a good starting place or if you are more ambitious, Banner of Truth has two volumes (small print): The Works of Jonathan Edwards. We also have available a recent series on tape by Gerald McDermott on Spiritual Discernment—a study of Edwards’ Religious Affections.
UPCOMING EVENTS

♦ The Incomparable Christ — Dr. John R.W. Stott
March 23-24, 2001, at the Falls Church Episcopal, Falls Church, VA.

♦ The Conflicting Worldviews of C.S. Lewis and Sigmund Freud — Dr. Armand Nicholi
May 4-5, 2001, Fourth Presbyterian Church, Bethesda, MD.

♦ Oxford Summer Study Program — June 21-July 6, 2001

♦ Fall Conference, September 28-29, 2001 at the Falls Church Episcopal, Falls Church, VA.

♦ Dr. N.T. Wright, November 9-10, 2001 at the Falls Church Episcopal, Falls Church, VA.

COMING IN 2002
♦ Dr. Ravi Zacharias
♦ Dr. Michael Green
♦ Israel Study Program — May 4-18, 2002 (See details on page 15)

Your E-mail Address allows us to keep you informed of important events.
Send your e-mail address to info@cslewisinstitute.org

Please help us be good stewards: If you do not wish to receive the Report, simply call 703/914-5602 in the Metro area or 800/813-9209 or e-mail us at info@cslewisinstitute.org. We will be happy to remove your name from our mailing list.

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