

Revivals And Church History :: The Layman's Prayer Revival

The Layman's Prayer Revival - posted by InTheLight (), on: 2006/8/31 15:35

Hell Corner, New Hampshire was a stronghold of sin. The Layman's Prayer Revival sweeping all over America invaded this wicked village and turned some hardened sinners to God. America's moral recovery was under way.

In 1858 in great cities and small towns all over America, people were assembling every night for prayer. In fact, you could travel by horse and buggy from Omaha, Nebraska to Washington, D.C. and expect to find churches packed for prayer wherever you might stop for the night. This prayer movement began in the fall of 1857 and was known as the Layman's Prayer Revival because there were businessmen (rather than ministers) who were leading.

This movement of prayer invaded even the village of Hell Corner, New Hampshire. Prayer, of course, was unheard of in this stronghold of sin. However, one day a man unleashed a volley of profanity so outrageous that even the citizens of Hell Corner were shocked. Jokingly, somebody said, "We need a prayer meeting here in Hell Corner." To everyone's amazement plans got underway for a village prayer meeting. Finding someone to lead it proved to be quite a challenge. One notorious backslider tried to lead, but he broke down while praying. So they went to a nearby town and found a deacon who came to lead a prayer meeting in this citadel of evil. God answered prayer and four hardened men became Christians. Soon prayer gave birth to a group of godly believers proving that the gates of hell cannot prevail against the fervent prayers of people who trust the Almighty.

This prayer movement had its roots in 1856 when a Methodist named William Arthur published a book of fiery sermons which closed with a prayer pleading with God to "Crown this nineteenth century with a revival of pure and undefiled religion...greater than any demonstration of the Spirit ever vouchsafed to man." His prayer was answered when the greatest revival in American history began the next year.

Before the prayer awakening there was a major spiritual decline. Churches were sliding downhill. Thousands of Americans were disillusioned with Christianity. William Miller, a New England farmer, had captured nationwide attention with his prediction that Christ would return on October 22nd, 1844. When nothing happened, many abandoned their faith.

America's moral recovery began when Jeremiah Lanphier, a concerned layman, started a noon prayer meeting for New York businessmen. Only six people came to the first prayer meeting on September 23, 1857 on the third floor of the "Consistory" of the Old Dutch Reformed Church on Fulton Street. By spring daily prayer meetings sprang up in many locations and daily attendance grew to 10,000. America's greatest spiritual awakening was underway.

During the Layman's Prayer Revival, the owner of a hardware store in New York urged businessmen at the Fulton Street prayer meeting to always set a holy example. A well-known manufacturer followed him to his store and confessed that he had cheated him for years and wanted to pay back all he had stolen.

When the news spread that there were daily prayer meetings where sinners were welcomed, prayed for, and encouraged to turn to Christ, some hardened criminals were saved. A notorious criminal nicknamed "Awful Gardiner" surprised everyone when he found Christ through the prayer meetings. He was not alone.

Hundreds of people who had always spent their nights in the gates of hell came to the prayer meetings that had begun in the evenings. Thousands forsook crime and became devoted followers of Christ. Crime and vice drastically declined. Wealthy people generously helped the poor whom they regarded as their brothers and sisters.

Ships coming into New York harbor came under the power of God's presence. On one ship a captain and thirty men were converted to Christ before the ship docked. Four sailors knelt for prayer down in the depths of the battleship North Carolina anchored in the harbor. They began to sing and their ungodly shipmates came running down to make fun, but the power of God gripped them and they humbly knelt in repentance.

"Do you have to stop business at noon and go to a prayer meeting?" A customer from Albany asked a New York City merchant. "Yes, I must. Why don't you go with me?" The customer went with him and received Christ. He returned to Albany and started prayer meetings there.

In March of 1858 a religious journal reported that "The large cities and towns from Maine to California are sharing in this great and glorious work. There is hardly a village or town to be found where 'a special divine power' does not appear displayed."

In Chicago 2,000 men met at noon for prayer in Metropolitan Hall. In Jayne's Hall in Philadelphia 4,000 were meeting. An elderly philanthropist named John Crozer wrote in his diary, "I have never, I think, been present at a more stirring and edifying prayer meeting, the room quite full, and a divine influence seemed manifest. Many hearts melted, many souls devoutly engaged."

In December of 1857 in Utica, New York attendance at a weekly union prayer meeting increased so rapidly that by the third meeting the main floor and the balcony of the First Presbyterian Church were filled with deeply burdened people. The next daily prayer meetings were started each morning.

One night when Dr. John L. Girardeaux dismissed the prayer meeting for spiritual awakening at Anson Street Presbyterian Church in Charleston, South Carolina, no one left. The congregation stayed until midnight while the Lord powerfully worked. Eight weeks of nightly meetings followed reaching crowds numbering from 1,500 to 2,000. Many turned to the Lord.

The New York Observer published a report from Waco, Texas of a mighty moving of God. "Day and night the church has been crowded during the meeting... Never before in Texas have we seen a whole community so effectually under a religious influence ... thoroughly regenerated."

The power of prayer touched every aspect of business. There had never been a higher tone of honor. The Bible became the standard. Any business that injured the community was regarded as wrong. People in every kind of business began to be more honest, truthful and conscientious.

At least three thousand came to Christ in Newark, New Jersey. In many smaller towns scarcely any unconverted people remained. In Haverhill, Mass., the Spirit deeply moved the crowded daily prayer meeting. Sometimes half of the assembly silently wept. One pastor found at least one person in every home in his congregation deeply concerned about their relationship with God.

An unsaved man went to the prayer meetings on Fulton Street in New York hoping someone would help him. But none did. Then one day he heard a mother's request for her son's salvation. He discovered that note was from HIS OWN mother! Soon afterwards he found Christ. In Kalamazoo, Michigan a woman turned in a request for her husband's salvation. One man responded, "Pray for me. I'm that man." Four more men did likewise. A wealthy young New Yorker was born again at a noon prayer meeting. Upon returning home he read from the Bible and knelt to pour out a fervent prayer for his wife and sister. His wife and his sister knelt beside him and wept as they also received Christ. One man disowned his daughter when she confessed Christ. However, when he fell deathly sick, he sent for her and asked her forgiveness. She shared Christ with him. Within three days her father, mother, two brothers, and a sister entered the family of God.

March of 1858 the voice of prayer and praise to God was heard beginning at 8:30 every morning in the halls of the New York state capitol. Six people began a prayer meeting for the Legislature. By the fifth day two rooms were filled and interest was growing.

In 1858 in Louisville, Kentucky 1,000 attended the daily union prayer. One writer exclaimed, "The Spirit of God seems to be brooding over our city, and to have produced an unusual degree of tenderness and solemnity in all classes." An amazing work of grace was changing the city.

Some of the leading business men of Boston were attending prayer meetings. An unusual number of people who had lived wicked lives also came. One writer said, "'Publicans and sinners' are awakened, and are entering the prayer meeting of their own accord. Some of them manifest signs of sincere repentance."

-author unknown

Fulton Street Revival - posted by crsschk (), on: 2008/10/12 10:13

Revival Born In A Prayer Meeting

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

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

For some three months he had been visiting boarding houses, shops, and offices, inviting people to the eighty-eight-year-old Old Dutch North Church at Fulton and Williams streets. The church had fallen on slim days. Old families had moved away. The business neighborhood was teeming with a floating population of immigrants and laborers. Other churches had gotten out. Many thought that Old Dutch should throw in the towel. But the trustees determined on a last ditch stand. They decided to hire a lay missionary to conduct a visitation program.

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

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

While going his rounds of visitation, the idea occurred to him that businessmen might like to get away for a short period of prayer once a week while offices were closed at noon. With permission of church officials Lanphier passed out handbills and put up the placard. When the day of the first meeting came, he was the only one on hand for it.

Six Come to Pray

He waited ten minutes, then ten more. The minute hand of his watch pointed to 12:30 when at last he heard a step on the stairs. One man came in, then another and another until there were six. After a

few minutes of prayer the meeting was dismissed with the decision that another meeting would be held the following Wednesday.

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

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

Lanphier did not know much about such things. All he knew was that men stood in need of prayer. Twenty men came to his second noon-hour meeting. The following Wednesday, forty. Lanphier decided to make the meeting a daily event in a larger room.

That very week—on Wednesday, October 14—the nation was staggered by the worst financial panic in its history. Banks closed, men were out of work, families went hungry.

The crash no doubt had something to do with the astonishing growth of Lanphier's noon meeting (by now called "the Fulton Street prayer meeting"). In a short time the Fulton Street meeting had taken over the whole building with crowds of more than 3,000.

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

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

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

On November 5, 1857, a New York newspaper carried the story of a revival in Hamilton, Ont., Canada, in which 300 to 400 people were converted in a few days. Accounts of local revivals began to

appear in religious papers in November. And in December a three-day Presbyterian convention was held at Pittsburgh to consider the necessity for a general revival. Shortly thereafter a similar one was called in Cincinnati.

New York Bows in Prayer

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

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

One time a man wandered into the Fulton Street meeting who intended to murder a woman and then commit suicide. He listened as someone was delivering a fervent exhortation and urging the duty of repentance. Suddenly the would-be murderer startled everyone by crying out, "Oh! What shall I do to be saved!" Just then another man arose, and with tears streaming down his cheeks asked the meeting to sing the hymn, "Rock of Ages, Cleft for Me." At the conclusion of the service both men were converted.

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

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

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

By the summer of 1858, news of the prayer meeting had crossed the Atlantic. In August two Presbyterian

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

Eyewitness Describes Meeting

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

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

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

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

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

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

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

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

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

In an instant a father rises: “I wish to ask the

prayers of this meeting for two sons and a daughter.Â”
And he sits down and bursts into tears, and lays his head down on the railing of the seat before him, and sobs like a broken-hearted child.

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

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

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

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

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

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

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

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

Revival Hits Front Pages

For the first time modern means of communication spread revival news. Prayer meetings exchanged

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

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

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

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

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

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

In Boston, where Evangelist Charles G. Finney was preaching, a prayer meeting was held in historic Old South Church and in Park Street Church. At least 150 Massachusetts towns were moved by the revival, with 5,000 conversions before the end of March. The Boston correspondent of a Washington newspaper wrote that religion was the chief concern in many cities and towns of New England.

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

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

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

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

Schenectady, N. Y.—Ice on the Mohawk

Broken for Baptisms.

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

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

New Haven, Conn.—Revival Sweeps Yale.

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

Chicago Stirred

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

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

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

Finney said:

There is such a general confidence in the prevalence of prayer, that the people very extensively seemed to prefer meeting for prayer to meeting for preaching.

The general impression seemed to be, 'We have had instruction until we are hardened; it is time for us to pray.'

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

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

At once a stout, burly man arose and said, 'I am

that man. I have a pious, praying wife, and this request must be for me. I want you to pray for me.Â”

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

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

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

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

And this:

The prayers of the Christians of the Fulton Street meeting are earnestly implored by a young lady who has been once a backslider from God, and who, in the midst of peculiarly harassing temptations, is now endeavoring to return fully to her former rest. Do not—do not forget her.

And this:

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

Prayer Requests Flood In

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

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

were answered.

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

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

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

Statistically, the greatest gainers were the Methodist churches. In 1858 the northern churches received 135,517 new members. Between them, the northern and southern wings of Methodism garnered 12 percent of their membership from the revival.

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

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

Three things stand out about this spiritual awakening.

• It was a laymen's movement—almost entirely. Except for Finney and a few others, ministers were on the sidelines. It began an era of lay participation in the general work of the church, the Sunday school, and the YMCA.

• It was nonsectarian. At the first Fulton Street meetings, of the six persons present one was a

Baptist, one a Congregationalist, one a member of the Dutch Reformed Church, and one a Presbyterian. It was the same thing wherever the revival struck. Denominational differences were forgotten in a concern for people's souls.

• As pointed out before, it was a revival of prayer. Never, since that time, have Americans bowed before the Lord so unitedly.

Revival's Lesson

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

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

Out of that solitary consecration to the service of Christ, who can tell what results have come?... has been most richly blessed in personal work with persons who have attended the service. He quickly recognizes a stranger, and seems instinctively to know the man whose heart is sore. Many a visitor has wondered when he has been greeted and addressed in words that only a tried soul could fully appreciate, 'How do you know that I am in trouble?'... Men under the deepest conviction have come here, and the missionary has taken them to his study, there to pray with them, and to point them to the Lamb of God...

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

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

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

The Fulton Street prayer meeting became a permanent institution. It meets today. In September its onehundredth anniversary will be commemorated.

The Revival of 1857-58 was the last great national revival. But it by no means closes the story of revival in America. Revivals blazed before and after

this awakening. The story of these revivals—
in many respects just as significant in the history of our
nation as the nationwide revivals—must be told
through the lives of the faithful men of God who labored
throughout the nineteenth century and into
the twentieth.

(http://www.cslewisinstitute.org/sites/www.cslewisinstitute.org/files/webfm/knowning_doing/RevivalPrayerMeeting.pdf) Revival Born In A Prayer Meeting

Re: Fulton Street Revival - posted by JoanM, on: 2008/10/12 11:45

Can you hear a sound like 100,000 saints dressing for war, the sounds of breastplates and helmets and swords, out of closets everywhere, encamped and preparing for war at daybreak? Prayer.

What a timely post! Merle (from Live Sacrifice who moderates our expanded weekly prayer call on SI) asked if I would “keep a list of all the different calls to prayer? I believe this would be a blessing and encouragement to God's people and would abound to the praise of His Glory.”

I agree. I have made note of a few in the past months and rejoiced each time I have seen one. But there is no way I will catch even a fraction of the calls as events here unfold. As I keep alert for this, saints here would be wonderful eyes and ears for statewide and local, even out of US Calls to prayer (when will the first call go out over television, the first call to prayer be published in the first newspaper).

If you notice one of these could you pm/email links to me. I can check them and post a simple listing that grows without comment. Date, location, link/source. Something to rejoice over as time goes along. A piece of the history of Revival in these days.

Merle sent these two.

www.brokenbeforethethrone.com
<http://ourcityinrevival.wordpress.com/>

Sorry, I will edit this per url after church. Can't be late.

Re: - posted by JoanM, on: 2008/10/14 17:29

When I saw the SI thread “The Layman’s Prayer Revival” under “Revivals and Church history” it seemed a good place to post Call’s to prayer. I made the first post along with ideas about how to keep things tidy.

I now believe there will be too many calls to prayer to track.

Can you hear a sound like 100,000 saints dressing for war, the sounds of breastplates and helmets and swords, out of closets everywhere, encamped and preparing for war at daybreak? Dressing for Prayer.

I cannot listen to all the calls I notice so maybe we should forget about forwarding them to me by pm and email and the idea of a tidy listing here by me. I suggest others and I list as they come across our paths. I will list myself too. I will be dividing Calls to Prayer into two types:

TYPE I. Those Calls that cross ministry boundaries, voice calls to prayer, repentance, and need for biblical revival.

10/14/08 Link: (<http://www.soundthealarm.com/>) Pastors call Pastors: Pastors calling Pastors to prayer and repentance for the Purpose of Revival. STATE WIDE IN WASHINGTON. There was an announcement on the Christian Radio stations today that evenings will be open to laymen!

TYPE II. Those that are Calls from preaching ministries and voiced on the airways (that do not include in-person gatherings, may not have progressed to repentance and need for biblical revival, express the need but not necessarily the urgency we speak of here).

Preaching ministries calls to prayer. Many ministries are interrupting their "regularly scheduled programs" to address the need for prayer and sometimes repentance. This began months before the "financial crisis" was publicized.

10/14/08 Many Christian ministries are moving from "Look to God" (10/05/08 Charles Stanley: A Nation in need of Prayer) to an awareness of "a silent Christian community...where Godly influence....poor theology preached....God blesses repentance" (10/14/08 Family Life)

09/30/08. Early in the financial crisis news Crown Ministries was the first I noticed that focused exclusively on Prayer, Repentance and Fasting. (Summary of details posted on SI: (https://www.sermonindex.net/modules/newbb/viewtopic.php?topic_id25406&forum48)) Link)

10/14/08 (<http://www.crown.org/media/relatedcontent/101408.aspx>) Link: **Listen to this man who does not frequent Sermonindex. Fasting, prayer, repentance for the nation.** Begins today. If you know how to negotiate blogs related to sites you will see how many are involved.

10/13/08 and 10/14/08 Focus on the Family used the word REVIVAL once in reference to prayer as they re-played an old interview with past Crown Ministry director. Lacking still is the focused connection to the sin of greed in the individual heart (electing greedy legislators) and the role the Body of Christ has/is playing in situation of America.

Note for prayer: Getting over-the-air ministries to talk to one another is like getting Baptists to talk to Pentecostals or Presbyterians. For example: Crown has the burden, Focus has the pre-existing structure (National Day of Prayer) and government leadership contacts.

10/14/08 - As I type this, J. Vernon McGee has just said on the introduction to Ephesians on the Through the Bible program, "Oh God, help us to go back to the Old Paths." Is Chapter 1: 15-23 not our heart-cry for the Body? Calls to Prayer are everywhere.

Sorry this post is so messy. For me, future ones will be short Type I or Type II. Maybe just Type I. If Moderators think this should have a separate thread [please move this or tell me how to](#).

He has heard the prayers of His children and will tonight in our time of prayer.

CONFIDENCE IN GOD
Joan