

Reformed

A MAGAZINE FOR THE CHRISTIAN FAMILY

JANUARY 2013
Volume 32 Issue No. 3

PERSPECTIVE

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TEACHERS*

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Join us for the March for Life this May 9

Join thousands of others, and to speak up for the unborn in a mass March for Life down the streets of Ottawa to Parliament Hill, on May 9.

Before the March you can join us at a Reformed Protestant prayer service co-hosted by Jubilee Church and ARPA Canada. Jubilee's pastor, Rev. George van Popta, will lead the service. There will also be a motivational call to action by Jonathon VanMaren of Canadian Centre for Bio-Ethical Reform and Mike Schouten of WeNEEDaLaw.ca, and an interactive Pro-Life 101 presentation by ARPA's legal counsel André Schutten.

A free, paper-bag lunch is available for all those who RSVP attendance to Andre@ARPACanada.ca

WHERE: First Baptist Church
140 Laurier Avenue West, Ottawa

WHEN: 10:00 a.m. May 9, 2013

Put the PROTEST back in Protestant!

FROM THE EDITOR

Always Reforming

Redesigned look; same timeless truths

For several years I owned a biography of Martin Luther that I always meant to read. I even started a few times, but it was in older English and that made it a bit of a struggle. After a few pages I would close it, intending to return, but never getting back to it. Still, I wanted to learn more about this Reformer, so when I came across another Luther biography I thought I would give it a try. I found it to be the kind of book that does take some effort but rewards that effort... and it sure was more readable than that first biography!

Now imagine my surprise when I discovered that this was, in fact, the very same book. The two were packaged so differently I hadn't noticed that the title and author were identical. At first I assumed the language must have been updated in my second copy of *Here I Stand*. But no, that wasn't it.

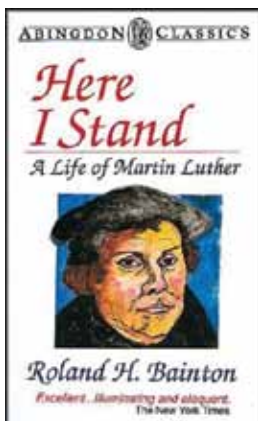
The difference came down to looks. The old version's cover was a head and shoulders shot of Luther that looked like something a grade school child might draw. In the new edition this had been replaced with a bigger, more striking image of an imposing Luther standing against a crimson background. On the inside the typeset had been completely redone, with a more modern font, and wider margins that gave the book a lighter, less intimidating feel.

We are told again and again, "don't judge a book by its cover," but there is a reason we are told this again and again. It's because we do!

That's why I am so excited about the newly redesigned *Reformed Perspective*. We have been publishing challenging, encouraging, edifying articles for a long



Jon Dykstra can be reached at editor@reformedperspective.ca. This is the 152nd issue of *Reformed Perspective* that he has edited.



time, but the look of the cover on the outside of the magazine hasn't always matched the quality of the content inside.

As you can see, that has changed. From the cover onward this is a gorgeous magazine, and it is all thanks to our friends at Compass Creative. They've made the magazine look like a million bucks. They understand that this magazine is a vital tool for passing on God's Truth to the next generation, and they know that an attractive magazine will be more quickly picked up, and more thoroughly read. We are very grateful for their help and support, and praise God for this exciting opportunity to match Truth with Beauty.

-Jon Dykstra

NOTA BENE

News worth noting

NDP WANT YOUR HELP TO STOP "MONSTER BILLS"

BY JON DYKSTRA



In December 5 the Canadian government finally passed their omnibus Bill C-45, but not before the House of Commons saw a brouhaha. The government's House leader Peter Van Loan crossed the floor of the Commons to go nose-to-nose with NDP House leader Nathan Cullen. As the *National Post* reports it, Mr. Van Loan started "waving his finger at Mr. Cullen and speaking in a heated manner." NDP leader Tom Mulcair then started yelling at Mr. Van Loan using language the *Post* reported was "unparliamentarily."

So why all this heat? Bill C-45 was the second 400-page bill the government had proposed in 2012, and the opposition was not happy about the

bill's enormous size. In response they proposed 1600 amendments, which made the government unhappy, too.

To put this in context, these two bills pale in comparison to the size of some legislation in the U.S. Back in 2010, while talking about the 1,000+ page healthcare bill, U.S. Congresswoman Nancy Pelosi famously said, "We have to pass the bill so that you can find out what is in it." The statement sparked outrage from the public: Americans were shocked to hear a politician talk as if she was going to vote for a bill before knowing what was in it.

However, when bills extend to hundreds of pages, the situation that Ms. Pelosi described is far from unusual. Politicians can't wade through that many pages of legalese and actually understand all that they are voting for.

Here in Canada we haven't passed 1000-page bills, but we have had our own share of book-length legislation. In 2005 when the Liberal government presented a budget bill 120 pages long, the then-opposition leader Stephen Harper objected, "How can members represent their constituents on these various areas when they are forced to vote on a block of such legislation?" It was a good point. Such "omnibus bills" – which combine many different pieces of

TRANSGENDERED MAN ALLOWED IN GIRLS' LOCKER ROOM

BY ANNA NIENHUIS



A 45-year-old man who goes by the name "Colleen" is allowed to use the women's locker room at Evergreen State College in Washington – the same locker room that is used by local clubs and young girls' swim teams, girls who aren't expecting a naked man in their change room.

The school says that because "Colleen" claims to be transgendered they will not require him to use the men's room. While we are often told that someone's sexual orientation is a private personal matter, this is a glaring example of the public impact of that choice and a reminder of why it is an issue that can't be ignored.

SOURCES: Jim Daly's "Why this school is O.K. with a man exposing himself to young girls"; focusonlinecommunities.com; Nov. 13, 2012

legislation together – make it impossible to hold MPs accountable for the individual parts, because they can readily say they didn't necessarily support that particular part, or even know about it. But now, in 2012, Prime Minister Harper has done what he previously opposed, and he has far outdone the Liberals with C-38 and C-45. Both are over 400 pages.

The NDP has started an online petition to oppose what they are calling "monster bills." The petition reads: "I call on the Harper government to halt its practice of forcing omnibus bills through Parliament to avoid its democratic accountability to Canadians." You can find it at: www.ndp.ca/monsterbills.

SOURCE: <http://news.nationalpost.com/2012/12/05/dont-threaten-my-house-leader-mulcair-mps-nearly-come-to-blows-over-budget-bill/>

BILL C-279 MARKS ADULT "RIGHTS" TRUMPING CHILDREN'S SAFETY

BY JON DYKSTRA

Privative member's bill C-279 – the Trans Rights Bill – proposed amending the Canadian Human Rights Act to prohibit discrimination on the basis of "gender identity." It will likely have been passed or rejected by the time you read this, but in either case this issue won't go away anytime soon.

One of the issues that Christians and other social conservatives brought up is that the bill would allow men who called themselves women to use the women's washroom. This claim was mocked, but easily substantiated, as this is already happening in other jurisdictions where such "discrimination" has already been banned (see "Transgendered man allowed in girls' locker room"). We have separate men's and women's

washrooms for reasons of modesty and safety. While the transsexual lobby hasn't really addressed the matter of modesty, on the "Woman Born Transsexual" blog "Dianne" did address the matter of safety. She asked for "evidence of a trans person ever using a women's restroom for predatory purposes."

Her point seems to be a good one: it is hard to find any instances of a transsexual sexually assaulting someone in a washroom. Of course transsexuals are a small minority, and it is only recently that some jurisdictions started allowing them to use the washroom of their choice, so it might be argued that the reason there are no examples of washroom assaults is because, up to this point, there has really been no opportunity. Up until now a man in a

women's washroom – even a man in a dress – would have been thrown out as quickly as he was discovered.

But even if we assume that children and women have nothing to fear from the "transgendered community," that fact remains that accommodating them in this way will allow sexual predators access to women's washrooms. All a man with nefarious intents would have to do is claim to "feel like a lady," and he would have to be allowed entry. Kicking him out would be discrimination.

As Christians we understand that sin has marred our world, and made even gender a confusion for some people. We should have compassion for the confused, but we should not encourage them in their delusion – God did make us male and female – and we should not accommodate them in ways that will endanger women and children.

SOURCE: <http://tgdianne.blogspot.com/2012/12/transgender-restroom-kerfuffle.html>

<http://womenborntranssexual.com/2012/12/03/canada-bill-c-279-testimony-met-with-jeers/>

POLICE CHIEF APPEALS TO THE POWER OF PRAYER

BY JON DYKSTRA



Winnipeg's acting police chief, Devon Clunis, made headlines late last year when the professing Christian called on residents to pray for a better and safer city. Before being named Winnipeg's 17th chief of police in early October, the 25-year veteran had also served as a chaplain with the force. He explained in an interview with CBC news that "my faith is foundational to everything that I do."

To that we would say, "Amen."

But this wasn't all that Clunis said. It turns out the police chief wasn't appealing to just Christians but was instead calling on Winnipeggers of *all faiths* to pray. "I think if we have a community that's consistently praying for one another, hopefully we'll now see the physical reduction of crime and violence in our city.... If you're praying for your neighbor, I don't think you'll be out there hating your neighbor or fighting with your neighbor."

True... but the same could be said about buying flowers for your neighbor – we're less likely to kill a man after bringing him chrysanthemums.

What Clunis said took courage – some people were quite displeased with his public call to prayer – and that garnered him Christians' sympathy. But that he got attacked by anti-religious bigots doesn't make what Clunis said good or true. We need to recognize here that the prayer Clunis was calling for was prayer

divorced from God – it was generic, doesn't-matter-to-who, just-that-you-do, prayer. Clunis was not calling for his city to repent and place their trust in God. He was asking them to place their trust in *prayer*. This is not prayer as devotion; it is prayer as idolatry.

Clunis' mistake is big, but it isn't unusual. The very purpose of our lives is to honor God, but the pressure in the public square to stay silent is so intense Christians have gotten used to talking *religion* instead of talking *Christian*. We don't bring up our *Savior* and his revealed *Truth*, but rather talk about how we find comfort in our *faith*, and are encouraged by our *beliefs*. We don't think we are denying our Lord, but we need to see through our evasive language. The take-away lesson here is that if our religious talk isn't pointing specifically to God, it is likely pointing away from Him.

SOURCE: <http://www.cbc.ca/news/canada/manitoba/story/2012/10/22/mb-winnipeg-police-chief-prayer-clunis.html>

PUBLIC NUDITY LIMITED IN SAN FRANCISCO

BY ANNA NIENHUIS



San Francisco will be a little more dressed as of February 1, 2013, after a close vote from the city's board of supervisors banned public nudity under most circumstances. Public nudity is currently legal under California law as long as it isn't "lewd or offensive" but many felt it was getting out

of hand with nudists regularly wandering around residential neighborhoods.

Of course, this being San Francisco, exceptions have already been put in place for gay pride events and for women who wish to go topless, among other things. A lawsuit has also been brought to fight this limit to "freedom of speech." While it may mean fewer nude men walking the sidewalk on a daily basis, San Francisco has a way to go before they recognize, like Adam and Eve did, that, for sinners, a covering is essential.

SOURCE: Whitney Williams' "San Francisco bans public nudity, but with exceptions for LGBT events," worldmag.com, Nov. 21, 2012; Neal J. Riley's "S.F. barely passes public-nudity ban", November. 21, 2012, SFGATE.com

CANADA'S NATIONAL DEBT HITS NEW HIGH

BY JON DYKSTRA



This past November Canada's National Debt passed \$600 billion, which amounts to over \$17,000 owed for every man, woman and child in the country. Canada's national debt previously peaked at \$563 billion, back in 1997, and then declined over the next decade as we paid off over \$100 billion. But after reaching a low of \$458 billion in 2008, Canada's national debt has risen steadily under the Conservative government.

To the south, the United States is in an even worse position: their national debt has passed \$16 trillion, and each man, woman and child owes more than \$50,000. But this isn't all that surprising considering who they've elected – over a third of their debt has been run up by a socialist President.

Canada's situation is mystifying though. Why are we continuing to go further into debt – why are we borrowing from our children – under what is supposed to be a fiscally conservative government?

NEW FILM HAS C.S. LEWIS TAKING ON EVOLUTIONISTS

BY JON DYKSTRA



At the end of 2012 the Discovery Institute – an Intelligent Design think tank – premiered a great half-hour documentary about C.S. Lewis's thoughts on Science and Evolution. The film title, *The Magician's Twin: C.S. Lewis and the Case against Scientism* comes from Lewis's understanding that the way we have turned to Science in our age is a twin to the way earlier ages turned to Magic – both being believed without question, both seen as a means of achieving power, and both viewed as a source of meaning and a means to answering some of the ultimate questions. Lewis warned against treating Science as if it had all the answers. He thought it an abuse of Science to try to use it this way.

Two additional parts in this series will be released. Watch the first for free online at www.youtube.com/cslewisweb.

TWO AND A HALF HOURS OF CLARITY

BY WES BREDEHOF



Angus Jones, one of the stars of the TV comedy *Two and a Half Men*, recently made the news with a video in which he called the show "filth" and implored people not to watch it. The comments were made in an interview with a Seventh Day Adventist pastor that appeared online. The media went abuzz, some bizarrely comparing the comments of the sober Jones with drunken blow-ups by a previous star on the show, Charlie Sheen.

However, what Jones gave with one hand, he quickly took back with the other. The day after the comments hit the news headlines, Jones backed away from his remarks and apologized to the cast and crew. Of course, by this point, the mainstream media were quick to note that he was making \$350,000 per episode.

But Jones was right. The show is filth. You don't have to watch it to know that – just read the news. But even if you watch two minutes at the end of an episode (as I recently did), you'll quickly get that this show has everything to do with what

Paul calls "unfruitful works of darkness" (Eph. 5:11). In fact, what Paul says in Ephesians 5:4-5 is right to the point here:

Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving. For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ.

This whole incident highlights some-thing else: it's hard, if not impossible, to be a person of strong religious convictions and be involved in the entertainment industry. It's even more so when you're young – Angus Jones is just 19 years old. He reportedly belongs to the Seventh Day Adventist Church, which at best can be described as a sect. Apparently he was not able to withstand the criticism levelled at him for stating his convictions – as things stand, he's continuing to star on the show. Sometimes Christian young people want to achieve star status. They may even try out for TV talent shows with the hope of being the next "idol." Making it big and standing strong as a Christian are usually mutually exclusive – and even more so when you're a young person not yet firmly rooted in the faith. You'll be asked to do a lot of stuff that will compromise your principles. The pressure will be intense. Is it worth it to risk selling your soul for fame? "Take no part in the unfruitful works of darkness..." (Ephesians 5:11).

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OLDER WOMEN

So much to give the
younger generation.

— by Clarence Bouwman —



Our church has a sizable number of older women. Why? What task would the Lord give these sisters in His church? Like the older men, the older women of the congregation are a God-given resource for building up the congregation.

This is what Paul draws out in his instruction in Titus 2:3-4a when Titus is told to ensure that:

“older women likewise are to be reverent in behavior, not slanderers or addicted to much wine. They are to teach what is good, and so train the young women...”

WHO?

The term “older women” directs our thoughts to those sisters in our midst who have been around more years than many others. By virtue of the time they’ve already spent in God’s school of life, they have the life experience to be able to touch others in a helpful manner.

We do not know whether the “older women” Paul speaks about on Crete were married, single or widowed. Undoubtedly, as with us, some were married, while others were single – be it that they had never married or were now widowed. In any case, Paul does not speak here about the “older woman’s” role in relation to a husband; he speaks instead about their role as “teachers.” So it’s this role we need to draw out now.

TEACHERS

The Lord God in the beginning created two people, a man and a woman, to image Him, and He gave them the command to “be fruitful and multiply and fill the earth and subdue it and have dominion over” all creatures (Genesis 1:28). God’s intent was that the earth would be filled with people who, in the way they interacted together and cared for God’s world, would reflect what God was like.

Yet the children to be born would not know from instinct how to image God; they would need to be taught. This was, of course, the parents’ task, with Eve as

mother to play a central role. The longer Eve spent in the school of life, the better she would get to know God – and so the better equipped she’d be to teach those who came after her what service to God ought to look like.

This task would, of course, be true not just for her, but also for her daughters in the coming generations. Older women, grown wise through years in God’s service, have a vital role to play for the benefit of those less schooled in life. The fall into sin complicated the task profoundly, but did not alter God’s intent for the older women.

It’s no surprise, then, to find Miriam teaching the women of Israel. She’s Moses’ older sister (cf. Exodus 2:7), and Moses was 80 years old when the Lord sent him to Egypt to deliver His people (Exodus 7:7). With the exodus now behind them, Miriam led the women with tambourines and dancing to sing the Lord’s praise on account of His redeeming work (Exodus 15:20f). Similarly, the “excellent wife” of Proverbs 31 “opens her mouth with wisdom, and the teaching of kindness is on her tongue” (vs. 26). And in the New Testament we read of Anna at 84 years of age speaking readily of the newborn Savior “to all who were waiting for the redemption of Jerusalem” (Luke 2:36ff).

Examples such as this form the foundation upon which Paul builds his

instruction to Titus concerning what needs to be done to build up church life on Crete. Titus must ensure that “older women... teach what is good” – an instruction fully in line with God’s earlier revelation. Yet to be effective in teaching, these older sisters need particular behavior, i.e., they need to walk the walk before they can credibly talk the talk. So Paul tells Titus to ensure that the older women are “to be reverent in behavior, not slanderers or slaves to much wine.”

TEMPLE

The term translated as “reverent in behavior” is literally: “in behavior befitting a temple.” It’s a formulation full of gospel, and hence of grateful obligation.

The Lord God had told His people at Mt. Sinai to build a house for Him, so He could dwell with them. The tabernacle Israel built had the Holy of Holies in the back and the people outside, with the altar for sacrifices in between. The altar spoke of the work Jesus Christ was going to do; He’d sacrifice Himself on the cross to atone for our sins so that sinners might be reconciled to God. Years later Christ Jesus actually did come to pay for sin, and triumphed, too; the curtain preventing access to the presence of God in the Holy of Holies was torn at the moment of His death (Mt 27:51). After His ascension into heaven, Christ poured out His Holy Spirit so that in Him God might dwell in sinners’ hearts.

The result is that Paul can say that believers are temples of the Holy Spirit (1 Corinthians 3:16; 6:19). That was a reality that was also true for the saints of Crete, including the older women. That’s the force of Titus 2:11: “For the grace of God that brings salvation has appeared to all men.”

It’s obvious that if you are a temple you need to live a lifestyle befitting that status. That’s what Paul wants Titus to impress on the older women; they are to act the part. Of course, others of the congregation are to act the part, too, but Paul is now concerned specifically that the older women be what they are, because God has entrusted a teaching role to them.

ALWAYS A TEACHER

by Jon Dykstra

MY grandma died at the age of 93, more than 25 years after her Henk died. And during those years she often wondered why God hadn't taken her, too – all her children were grown up, so what did she have left to do?

She hadn't exactly forgotten about her grandchildren, but like many grandparents, she did underestimate how much she had to offer the younger generation. She didn't understand how much her grandchildren still needed to learn from her.

60'S – HELLO!

Grandma was already in her 60's when most of the grandchildren first got to know her, and the lessons began immediately. The very first lesson she taught us was that it was important to eat all the food on our plates. The second lesson? That whether we ate all the food on our plates or not, our grandma loved us. She modeled and taught us about unconditional love – the exact type of love God gives us. Parents practice this love, too, but it isn't always as clear. Parents are, after all, the ones who have to punish, and prod, while grandparents can simply adore, spoil and hug.

70'S – LEARNING NEVER STOPS

There are other lessons, too, that are best learned from a grandparent. Grandma taught us that purity can be funny – that one can get laughs without being crude or rude. She was a very elegant lady but she wanted us to know her generation had the secret to good clean fun; they knew that the very best type of humor was silly humor. So even though she had the regal bearing of a queen, she never passed up a chance to model the large fuzzy slippers she got one Christmas. And when we picked her up at her apartment she always took a moment, with a sly grin, to quickly say goodbye to her collection of stuffed animals.

Even in her 70's she had an innocent childlike sense of humor. A favorite

example is of the time when she was out with one daughter and a couple of grandsons. The foursome was out walking when they came upon a set of revolving doors. Her daughter, our dear mom, went first, followed by little James. But then it was my turn... the grin on my face let my mother know in advance what her urchin child had planned. But just as she was about to give me a stern warning, in stepped grandma. The two of us, urchin child and tiny, elegant, 70-something-year-old grandma, started going round and round and round again in that revolving door until we both got so dizzy and weak from laughing that we tumbled out.

80'S – SHE'S SEEN IT ALL BEFORE

By the time grandma hit her eighties, her grandchildren were just about all grownup. But she still had a lot to teach us. We were leaving our Christian schools, entering university and experiencing for the first time just how depraved the world could be. Our gentle, delicate grandma knew all about it – in her eighty years on this earth she had seen it all.

One story she often told to encourage us was about the day the Germans invaded

She didn't understand how much her grandchildren still needed to learn from her.

her native land of Holland. That day she had looked up to see so many German paratroopers floating down to earth that they blotted out the sky. The sight convinced her that the end had come, that the world must be over – how could it ever get worse than this? But it wasn't the end, and though German power seemed invincible, God brought liberation. Her point was clear: don't despair – our God can overcome any evil.

90'S – LAST BUT NOT LEAST

In her nineties grandma started showing signs of Alzheimer's, and began getting confused about what decade it was, and what country she was in. She soon lost the ability to speak English, and in her last months couldn't walk further than a few dozen feet without huffing. Her body was going, and her mind was failing her too. On her better days, when her mind was clear enough that she could understand what was happening to her, she got very frustrated. Once again she wanted to know, why was she still here? What did the Lord still have left for her to do?

The truth was she wasn't able to do anything for anyone anymore. But she could still be helped. This wasn't an easy time for grandma, and sometimes she vented her frustration on her children. But she loved to be helped by her grandchildren – anything we did for her would be met with a smile or a pat on the arm. She was once again teaching us about unconditional love – Christ-like love – this time, how to receive it. She responded to us, as we should respond to our giving, gracious God.

CONCLUSION

Grandma lived to be 93, and while she sometimes thought that her job here was done long ago, her grandchildren are very grateful God gave us these many more years with her. Grandparents are such a blessing.



Grandma, in her late eighties

LOOK?

What might a lifestyle “befitting a temple” look like? Here I need to refer to Leviticus 10, as themes from Leviticus 10 come back repeatedly in Paul’s instruction in Titus 2:3.

The book of Leviticus assumes the completion of the tabernacle God wanted Israel to build. The first seven chapters detail how the sacrifices on that altar-between-God-and-the-people had to be done, while Leviticus 8 explains who had to perform the sacrifices on that altar. Chapter 9 describes the ordination of the priests, and then ends with Aaron

including the inner urge to serve God in a self-chosen way. Instead, our identity as “temples” teaches us – Paul continues – “to live self-controlled, upright and godly lives in this present age.”

That “teaching” happens through the example of the older women – and Paul is happy to flesh that out in further detail still.

NOT SLANDERERS

Paul follows the instruction to live in a fashion “befitting a temple” with the command “not to be slanderers.” The word translated here as “slanderers” is

live among the people in the tabernacle, the people needed to conduct themselves as persons “befitting the temple” – and by his remaining silent, not slandering, Aaron exemplified precisely this behavior.

The older women of Crete, now, were to adopt behavior befitting a temple. Part and parcel of that behavior was that they would not slander God’s good name, be it through their own misconduct or through giving someone else occasion to think or speak evil of God. In fact, their words were always to be inspiration for others to think highly of God and of His deeds in our daily lives, and so to praise Him.

NOT ADDICTED TO MUCH WINE

Wine (and it’s true of all alcoholic drink) is a gift from God. God told Adam and Eve on the day of their creation that, “I give you every seed-bearing plant on the face of the whole earth...” (Genesis 1:29). God also told them that they were to “rule over” all creation (Genesis 1:28) – and that obviously means that they were to see to it that no created thing ruled over them. To be ruled by alcohol, then, is sin. That’s true in terms of addiction, and is true too, when one is “under the influence.” Hence the Bible’s repeated instruction to use wine in moderation (cf. Prov 23:19-21; 1 Tim 5:23). The older women of Crete were to take this Biblical instruction to heart.

Again, though, one wonders why Paul would mention this matter to Titus. Did the older women of Crete have a problem with alcohol? That “Cretans are... lazy gluttons” (1:12) could suggest it was so. But again, Leviticus 10 sheds some other light on the matter. For after the bodies of Aaron’s two dead sons were carried away from the tabernacle, “the Lord said to Aaron, ‘You and your sons are not to drink wine or other fermented drink whenever you go into the Tent of Meeting’ (vs. 8ff). As the priests labored at the altar in God’s presence, they should be clear-headed and in full control of their faculties; God, after all, was holy. Given that the older women of Crete – teachers as they were to be – were to behave in a manner befitting temples, it follows that nothing should becloud their judgment; they should always be clear-headed.

“Paul would not have the older women of Crete – or of today – cloistered in some seniors’ club, or perhaps forever away on a cruise. ...let the older sisters get into the homes of the younger; nothing beats a coffee together.”

blessing the Israelites, and the glory of the Lord appearing to the people. What an exciting day: God and sinners living together in harmony – something of Paradise is restored! And then the sons of Aaron got caught up in the excitement of the moment – so says Leviticus 10 – and in their enthusiasm they volunteered a sacrifice on that altar. Bam: “fire come out from before the Lord and consumed them, and they died before the Lord” (vs. 2). How tragic! The lesson is clear: God is holy. Somehow, spontaneous sacrifice was behavior not “befitting the temple.”

Now that the Holy Spirit has been poured out on Pentecost, the point is even truer for New Testament temples. The older women, teachers (and hence models) that they are, need to adopt behavior “befitting a temple,” that is to say that in their service of God they are to be even more particular and careful than the priests of Leviticus 10 (and hence of the Old Testament). For God remains God!

That’s why can Paul can work out in Titus 2:12 what this looks like. “The grace of God that brings salvation has appeared,” and it “teaches us to say ‘No’ to ungodliness and worldly passions” –

actually the same word that appears repeatedly in the Bible as the name of the Devil: Diabolos, a word that describes the notion of sowing confusion. Slander does exactly that to someone’s reputation, and so is evil and ungodly. The older women of Titus’ congregations were to avoid it.

One wonders, though, why Paul feels the need to tell Titus to teach the women not to slander. Were the Cretan ladies excessively guilty of this evil? The fact that “Cretans are always liars, evil brutes, lazy gluttons” (as Paul affirmed in 1:12) leaves room for that understanding. Yet I suspect that more is involved here.

In Leviticus 10 the Lord God responded to Aaron’s sons’ spontaneous worship with heavenly fire and death. One could understand if Aaron was tempted to respond to God’s deed with some serious criticism of God’s high standards. Moses, however, reminded Aaron of God’s holiness, with the result being that “Aaron remained silent” (Leviticus 10:3). He did not slander God’s good name despite the anguish he undoubtedly felt at the death of his boys, nor did he sow confusion among the people about what kind of a God they had. Since God had come to

TEACH WHAT IS GOOD

Good judgment, of course, is what one requires if one is to “teach what is good” and so “train the younger women” (2:3,4). We’ve already drawn out that the Lord assigned a teaching role to the women, with its focus on the coming generations. Strikingly, though, this again is an echo of Leviticus 10. For after the Lord had forbidden Aaron and his sons to “drink wine... whenever you go into the Tent of Meeting,” the Lord added this instruction:

You must distinguish between the holy and the common, between the unclean and the clean, and you must teach the Israelites all the decrees the Lord has given them through Moses (Leviticus 10:10,11).

In chapters 11-15 the Lord expanded on clean and unclean foods, animals, fish, clothes, houses, etc. The point of the instruction was for Israel to know that they were holy, and therefore different from the nations; they were to tolerate no sin in their lives. This point required teaching, and that task fell to the priests as they labored in the tabernacle – and they, for the sake of teaching clearly, had to be alcohol-free. Again, the priests were to “teach the Israelites all the decrees the Lord had given,” and that includes instruction about all the main points of doctrine as the Lord taught it through the laws.

This teaching function belonged to the priest. But Paul in Titus 2 harks back to Leviticus 10 to undergird how the “older women” are to teach. Their conduct is to be consistent with the Christians’ identity as temples of the Holy Spirit, they are not to slander God’s works and words, and

they are to be consistently clear-minded as they join Titus in teaching the younger women the implications of the faith.

Let no one misunderstand. Paul is not saying – and I am not either – that the older women are to receive a place of leadership in the church. The Holy Spirit moved the apostle elsewhere to write, “I do not permit a woman to teach or to have authority over a man; she must be silent” (1 Timothy 2:12). Yet Paul would not have women pushed into a corner as if they have no role in the congregation! Very deliberately Paul uses language in Titus 2:3 that is borrowed from Leviticus 10, about the priests’ role as teachers, and applies that instruction to the older women. As Paul seeks to build up church life in Crete, he would have the older women play a vital role!! Yet that vital role is not directed to the congregation in its entirety, but is directed to the younger women of the flock. These younger women also have a critical role to play (which we will explore in an upcoming issue of *Reformed Perspective*) but Titus can’t reach them so easily. So, in relation to these younger women, the older have that position of teaching – as a clear echo of God’s intent in Genesis 1.

VALUE

Paul would not have the older women of Crete – or of today – cloistered in some seniors’ club, or perhaps forever away on a cruise. He sees the women playing a vital role in the growth of the congregation. These sisters – they’ve spent years in God’s school of life – are a rich resource in the church of Crete, for the congregation’s edification.

The same is true today. The Lord God has left a goodly number of older women

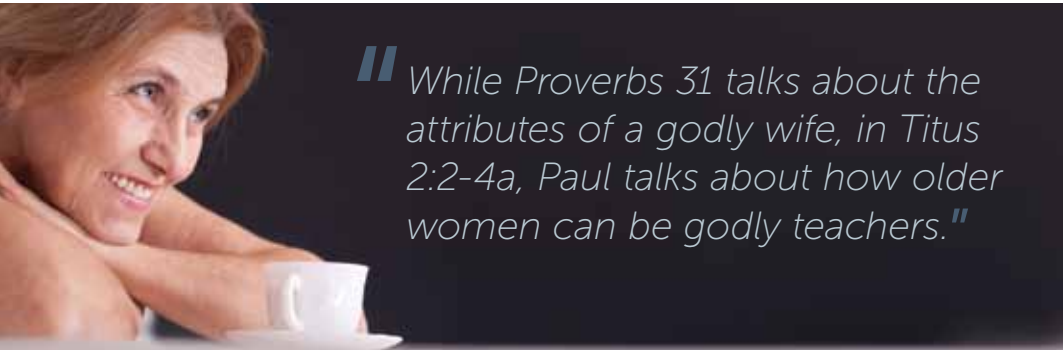
in the congregation. Why? Because God says that we need them!

There are so many younger women in the congregation, from mothers of busy households, to mothers of small households, to sisters with yet no children or even no husband yet. These younger women are, by God’s ordinance, helpers to (today’s and) tomorrow’s office bearers, school board members, businessmen and fathers; these young women are also mothers to the next generation of church leaders. Obviously, these young women play a pivotal role in the church life. That is why they need all the guidance, encouragement and help they can get. By God’s ordinance, it is the role of “the older women” to give that help. The older are under divine obligation to speak with their daughters (in-law), their children’s friends, and other “young” sisters of congregation.

Certainly, women’s society is one forum where that conversation can happen. But be honest: when the older sisters were younger years ago, they didn’t commonly open up on life’s real burdens to a virtual stranger, let alone in a public meeting. Asking for help takes privacy, and the openness that comes with familiarity. Point: let the older sisters get into the homes of the younger; nothing beats a coffee together. Instead of lamenting how younger mothers struggle to cope with the challenge of keeping their children under control, invite a couple of these mothers over for a visit (ah, yes, let the husbands join the ladies...), and share some nuggets on child rearing as you’ve learned it over the years.

ENCOURAGEMENT

Older sisters: the Lord God has not put you out to pasture! On the contrary, you have received the Holy Spirit in full measure. Pentecost is reality: “Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy” (Acts 2:18). In the confidence that the Lord gives a task and equips to carry it out, search for ways to touch the younger of the congregation. So you can “still bear fruit in old age... proclaiming, ‘The Lord is upright; He is my Rock’” (Ps 92:14f). RP



“While Proverbs 31 talks about the attributes of a godly wife, in Titus 2:2-4a, Paul talks about how older women can be godly teachers.”

IN A NUTSHELL

TIDBITS RELEVANT,
AND NOT SO,
TO CHRISTIAN LIFE.

BY JON DYKSTRA

CAN GOD CAN MAKE A SQUARE CIRCLE?

“If God is omnipotent, if He is all powerful, can He create a rock so heavy He can’t lift it?”

Atheists pose this as a trick question. If Christians answer with a yes, then God must not be all-powerful since He can’t lift the rock. And if we say no, then it again calls into question God’s omnipotence – He must not be all-powerful, because it isn’t within His powers to make such a rock.

But the question misunderstands what Christians are saying about God when we talk about God’s omnipotence. While we claim it is within His power to do anything, we aren’t saying it is *within His character*. There are, in fact, many things God cannot do, because to do them would violate His own character.

For example, God is eternal, so He cannot cease to be. He also cannot lie, and cannot abandon His elect. And, for the very same reason – because it would violate his character – He cannot make a rock so big He can’t lift it (or make a square circle, or homosexual marriage, etc.). God’s character is the very basis for reason and logic, so He will not do anything that would violate the essence of Who He is.

UPDATING A “CLASSIC”

Have you noticed how grim many nursery rhymes are? Jack goes up a hill to get water and ends up cracking his head, while precariously perched Humpty Dumpty breaks his whole body... irreparably.

I decided I absolutely had to draw the line when I made the mistake of reading “rock-a-bye baby” as a goodnight story to my two-year-old. I quickly made a last-line revision that would be far more

conducive to my toddler having a restful – nightmare-free – sleep. This is how my version goes:

Rock-a-bye baby, on the treetop,
When the wind blows, the cradle will rock,
If the bough breaks, the cradle will fall,
And Daddy will catch them, cradle and all.

ON PATIENCE

“Patience is a quality you admire in the driver behind you, and scorn in the one ahead.”

“Living would be easier if men showed as much patience at home as they do when they’re fishing.”

SOURCE: God’s little instruction book

DO YOU LIKE BEING CORRECTED?

We’re supposed to love correction. Not stoically accept it, or even worse, throw a fit in response to it. No, we’re supposed to love it. Proverbs 9:8 is just one of many texts where God makes this point:

Don’t reprove a scoffer, lest he hate you.
Reprove a wise man, and he will love you

Elsewhere God tells us that reproof is, in fact, a sign that He loves us: “whom the

Lord loves, he chastens, And scourges every son whom he receives” (Hebrews 12:6). This is a verse that makes good sense to any parent – it’s a lot easier to not discipline our kids, to just let it go this time (and the next, and the time after that) but if we love them, then we want to teach them what’s wrong and right, and that will necessarily involve reproof of some sort.

Still, “love correction” is a hard command to follow, so it struck me when I came across King David’s response to the prophet Nathan’s rebuke. As you’ll recall, Nathan came to David after David had committed adultery with Bathsheba, and murdered her husband to cover it up (2 Samuel 11-12). Nathan came with condemnation and a curse. Though David confessed his guilt, Nathan informed the king that the LORD would kill the child that he had conceived with Bathsheba. And the child did die.

We would all understand it if David didn’t think all that kindly of Nathan after that. But, despite his great sins, David was still a man of God, and he shows this in his response to Nathan’s reproof. In 1 Chronicles 3:5 we read that, of the four sons David had with Bathsheba, one was named Nathan! Here, then, is a man who was reproofed, and loved that messenger who brought him that correction.



Up is like down when left is like right
Cold may be hot when the day is like night
The cat and the dog are the same only when
The men are like women and the women like men
Celebrate diversity for sure, but recall
That small really is small and tall really is tall
Calling smiling a frown will not make it a frown
Up really is up and down really is down

Radical Obedience

by Christine Farenhorst

The dandelion surrenders its golden petals and reaches the crowning stage of dying – the delicate seed-globe breaks up – it gives and gives till it has nothing left.

What a revolution would come over the world – the world of starving bodies at home – the world of starving souls abroad – if something like this were the standard of giving; if God’s people ventured on “making themselves poor” as Jesus did, for the sake of the need around; if the “I” – “me” – “mine” were practically delivered up, no longer to be recognized when they clash with those needs. The hour of this new dying is clearly defined to the dandelion

globe; it is marked by detachment. There is no sense of wrenching; it stands ready, holding up its little life, not knowing when or where or how the wind that bloweth where it listeth may carry it away. It holds itself no longer for its own keeping, only as something to be given; a breath does the rest, turning the “readiness to will” into the “performance” (2 Cor. 8:11). And to a soul that through “deaths oft” has been brought to this point, even acts that look as if they must involve an effort, become something natural, spontaneous, full of a “heavenly involuntariness,” so simply are they the outcome of the indwelling love of Christ.

– LILIAS TROTTER IN PARABLES OF THE CROSS

She was born in a very fashionable portion of London, England, in the summer of 1853, and shortly thereafter baptized as Isabella Lilius Trotter. But her parents and all her siblings called her Lilius, or Lily, from the very first. Her mother’s name was also Isabella, and it would have been a confusing matter for her father to have two Isabellas answer when he called.

Lilius was the first child of her father’s second marriage, his first wife having died. There were six stepsiblings waiting to welcome and fuss over the small dark-haired baby. Two more children would follow Lilius’ birth in the years to come, making the total number of Trotter children nine.

The Trotters were a large, happy and well-to-do family. Mother Isabella was a

devout Anglican, teaching the children both a love of God and a consequent moral lifestyle. The house was spacious, containing both a conservatory and a greenhouse. A staff of servants oversaw the needs of the parents and the children. While the boys went off to a public school, the girls were tutored by governesses at home.

In due time Lilius became fluent in French and German. One of her favorite subjects, however, was art, and she thrived on art lessons. It is truly amazing how God often uses early education to prepare His children for later life. And, indeed, the child Lilius was being prepared. Her mother and father taught her from her earliest years to see the beauty of God’s power in nature. She thrived on walking through the conservatory, on seeing plants grow and blossom. Her hands,

when they were big enough to grasp a pencil, drew with a strange and amazing dexterity for one so little, the flowers that delighted her eyes.

A GODLY FATHER

Alexander Trotter, Lilius’ father, was not only a wealthy businessman but also a God-fearing man, a man who loved his neighbors with a Christ-like sincerity. He encouraged his children in natural and technological science, and strongly influenced Lilius, as well as the others, to have compassion on those less fortunate than they were. Lilius had everything given to her during these golden childhood years – place, privilege of class, love, strong values and discipline. And then, when she was but twelve years old, her beloved father died.

On the threshold of adolescence, physically Liliias was a beautiful young girl. Tall and slender, she had deep brown eyes and a sweet mouth. She had been raised by the Bible, taught its precepts and beauty. Now these truths would be put to the test. Liliias, put through the rigors of mourning and missing her father, found comfort in God's all-sufficient grace. The sweet solitude of prayer, perhaps uncommon in one so young, became a solace to her. She knew her heavenly Father was close by, and often the other Trotter children, when looking for her, would find Liliias in her room, on her knees, praying earnestly. From this time on she grew, as other family members later wrote, in love and sympathy. Selfless and sweet, she was happiest when helping others.

JOHN RUSKIN'S PRAISE

In 1875, Liliias and her mother attended the Keswick Convention in Keswick, a meeting to which some 400 people were drawn. The speakers at this convention encouraged a holy and Biblical lifestyle. Liliias was much influenced by them, and her spiritual understanding deepened.

Prior to this time, Liliias had been very involved in artistic endeavors. She loved to draw. It was a skill God had given her. Although always compassionately involved in evangelistic outreach, a great part of her time was swallowed up in travel, during which she sketched and painted. Her talent was quite incredible. In deft pencil strokes, she was able to portray the life in villages through which she passed. Her work was brought to the attention of the famous author and artist John Ruskin (1819-1899), who later wrote:

For a long time I used to say... women could not paint or draw. I am beginning lately to bow myself to the much

more delightful conviction that no one else can. How this very serious change of mind was first induced in me it is, if not necessary, I hope pardonable, to delay you by telling. When I was at Venice in 1876 – two English ladies, mother and daughter, were staying at the same hotel. One day the mother sent me a pretty note asking if I would look at the young lady's drawings. On my somewhat sulky permission a few were sent, in which I saw there was extremely right minded and careful work, almost totally without knowledge. I sent back a request that the young lady might be allowed to come out sketching with me.

So began a lifelong friendship between the leading English art critic of the Victorian era, a man who was also an agnostic, and Liliias Trotter, firm believer in the



Liliias Trotter was an exceptional artist, but despite her work being praised by the time's foremost critic, she decided to pursue a very different life's work.

The three women, who had been pampered most of their lives, now had to cook, clean and take care of grocery shopping in an area that was completely foreign to them.

Lordship of Jesus Christ, well read and well versed in the Bible. He called her "St. Liliias," taught her, and encouraged her to follow an extremely promising career in art, telling her that she could become "the greatest living painter and do things that would be immortal."

How very flattering for a young girl, a girl who had a tremendous love for drawing and painting, to hear these words from the mouth of England's finest connoisseur of art. Liliias continued for some years to work in both evangelistic outreach and drawing. But she knew in her heart of hearts that she could not totally give herself to both. In the end, when she was 26 years of age, she made a conscious choice. She writes that it went beyond the question of either art or ministry; rather, it had to do with obedience, with following with total abandonment. Indeed, later God would specifically use her gift of love and her ability to sketch, for His glory, not for her own immortality. But she did not know that yet.



HEARING GOD'S CALL

Lilias' mother died in 1878. It caused Lilias' much grief. In the time that followed, she put much of her energy into helping establish an institution that would later become known as the YWCA. She also roamed the streets of London in an effort to rescue streetwalkers, or prostitutes. She brought them to the Welbeck Hostel, where she was working, and put them to bed. After a good night's rest, she encouraged these girls with Scripture and helped place them in the training of some employable skill so that they would not have to return to the deplorable lifestyle of streetwalkers.

In 1887, Lilias heard a missionary speak about Algeria. The missionary began his address by saying that the previous Sunday he had been out in the Algerian Kabyle mountains where Christ was unknown. Lilias later wrote:

In that first sentence God's call sounded. If Algeria was so near as that, I could spend half the year there, and the other half at home... then it was for me and before morning there remained no shadow of a doubt that it was His plan.

(The reason Lilias initially divided her service into one half for missions and the other half at home was that she had a sister who was ill. She felt this sister needed her during this time.)

Lilias was a woman of independent means. She applied to the North African Mission, but was not accepted, probably because of health concerns with regard to her heart. Nevertheless, being determined to go to Algeria, she trained for several months in the Mildmay Hospital. In March 1888, she left the Waterloo Station platform together with two other women of like mind. Their destination: Algeria.

Lilias Trotter, a dandelion, was giving up her golden petals. She would now never hesitate to give until she had nothing left to give.

FOREIGNER IN A FOREIGN LAND

In 1888, the Islamic country of French-dominated Algeria had been open to missionaries for only a few years. Lilias

Until her mid-thirties, she had been used to being woken up by a maid who would hand her a cup of tea in bed. Then, as she sipped the warm liquid, she had also had the luxury of having a bath drawn for her. And now here she was, in the middle of a dusty, dry desert, minus the tea and bath, but filled with an inexpressible joy.

Trotter, and the two women with her, did not know a soul in this land, and during the first while they had no one to advise them or help them along the way.

After landing by boat in Algiers, they initially lodged at a pension, later moving into their own flat. The three women, who had been pampered most of their lives, now had to cook, clean and take care of grocery shopping in an area that was completely foreign to them. Yet the virtues of humility, trust, and most of all love, had so taken root that these obstacles were overcome.

The Arabic language is excruciatingly difficult. The vocabulary includes some eighty thousand words, each having many forms and variations. For example, the French-Arabic dictionary the women had in their possession devoted six pages to the verb "walk." Undaunted, the trio got a young Algerian boy to come and read with them three evenings a week. The boy knew enough French to be able to help them. As well, the women began a word-by-word study and, with the aid of their trusty dictionary, set to work translating the first chapter of John's Gospel. They wrote down every single word and memorized as they went along. Lilias wrote in her journal:

...we love the Arabic so... and only feel rested by it. When once we begin, we don't know how to stop, till we are cut off by some meal or other... Oh, we do so long to speak. The power of talking can only come by being among the

people – but time will show God's plan.

Where did Lilias get her energy and her willpower to persevere? Both came from her spiritual food intake. Almost every morning, from 7:15 to 8:30, she would retreat with her Bible to a place some five minutes away from the house and spend private time eating her manna in the wilderness.

MEETING THE ALGERIANS

Algeria had been conquered by the French in the 1800s. Native Algerians were either Berbers or Arabs, and while both groups were Muslim, the Berbers were definitely on the lower end of the social scale. In 1888, the year Lilias arrived, almost sixty years after the French had taken over, Algeria was the second largest country in Africa, and had grown into a colonial society.

To initiate contact with Algerians, Lilias and her roommates made hand-printed French and Arabic text cards – cards which they distributed freely as they walked the streets. They also visited cafes where their cards were eagerly received. In time they became acquainted with their neighbors and established a routine. They arranged teas and other meetings, to which people came, both out of curiosity and interest. They had a tea for Arab water carriers, where Lilias for the first time, after feeding the men with eggs, dates, oranges and jam of their own making, presented the Gospel through a wordless book improvised out of pieces of

calico, explaining in stammering Arabic as she went along.

The women also befriended little children sitting on doorsteps, or playing in back alleys, inevitably coming into contact with the mothers. The position of Muslim mothers was difficult. It was a male-oriented society, and a girl child was raised to serve men. After a few short years of playing, a girl at around the age of ten had to don the veil and enter the paternal harem until she was sold into marriage – usually becoming a second or third wife to an older man. Liliias was drawn to the women and wrote:

Their ways are so curious. They mix freely, and do their cooking together in the court on the lower floor, but if a man comes in, he clears his throat violently in the little vestibule inside the street door, and instantly all the women and girls run helter-skelter into their rooms, like rabbits to their holes, and pull down the door curtains, and the place is clear of all except his own woman, for they recognize the throat of their lord and master. As soon as he has passed into his room, they all pop out again. In every house there are four or five families, and in the lease of a room it is [required] that unless in illness or urgent need, the men must not come into the house between 7 a.m. and 7 p.m., except for their midday meal, which leaves the ground much freer to us. The women [are silent] when the men are there.

Visiting with the women, Liliias and her friends were able to tell the Gospel. The Arab women listened with great interest. They readily accepted Jesus Christ, whom they called Sidna Aissa, as a prophet second only to Mohammed, but would not consider Him to be the way. True acceptance of Christ as a Savior on the cross for their sins they considered unnecessary, as the way of rituals and laws was ingrained on their hearts. Liliias found that the barrier of centuries of Islamic thought was greater than the barrier of language had been.

Liliias attended, during the last week of Islam's month-long fast of Ramadan, a

special service at the mosque and wrote:

I wish I could give the feeling of it, the great dim mosque lit by rows of tiny lamps, open on all sides to a court brilliant with starlight, with trees and splashing fountains, and then the rows of these solemn white figures, rising and falling simultaneously in their prostrations, like the waves of the sea. The front row, the strictest sect, joined in the recitation of the Imam and then suddenly the whole crowd went down on their faces, and after a pause of silence there began a kind of wail repeated at intervals of a moment or two by the whole congregation, with their bodies rocked backwards and forwards again to the ground – "Allah! Allah! Allah!" – there was an indescribable moan in the intonation – a crying out for the living God; the echo of it has rung in my ears.

BRINGING THE GOSPEL TO THE FAR CORNERS

In the early 1890s, Liliias began visiting the villages of the Southlands of Algeria, the desert area. She and Blanche Haworth, her trusty companion, traveled by rail, by horse-drawn carriage, and by camel. Fascinated by the Europeans, women from the villages would gather around, touching their skin, taking off their hats to see their hair, exclaiming all the while: "Look at these women."

Usually, in these villages, as in the city of Algiers, access to the parents would be gained through the children. When Liliias

was asked by the adults what she wanted, she would reply: "I love the Arabs and have come to have a talk with you."

Then, with her wordless book, she would explain in the simplest way possible the human condition of sin and God's plan of salvation. Sometimes she was asked to visit a hut or a tent, and, as a token of friendship and hospitality, would be given some eggs and dried dates.

Liliias walked from village to village, sometimes with Blanche, sometimes alone. She wrote about the Southlands village women:

Such faces they have, these women, full of character and intelligence. Forcible faces. Oh, they would make Christians! I felt more access to them today, more touch with these souls, and they are so sweet and friendly; they pressed us to stay to supper or to come back and spend the day, and we got to two or three more houses.

From time to time, Liliias went on furlough – for a period of rest much needed by her physical body. Always frail, she would visit brother and sisters, and after some months, return to her post in Algiers. She was now living in the middle of the Arab community. Other helpers joined the women, enabling Liliias to return time and again to the villages of the Southlands. In 1895, stopping in briefly at a place in Touggourt, one woman relished the story of Jesus. Liliias wrote that the woman said:



A painting of the people Liliias Trotter so loved. This is from her journal: "A Week in a Strong City" 1908.

"We have had no news of this: we are getting old but we have never heard of this before – no one has come to tell us except you!" Dear soul, one little short half-hour's telling was all that she could have after the life-long delay. "You will come back next year?" "We cannot tell" – I wonder in how many places they have said, "Why do you not stay – why do you not come and live with us?"

NEW CHRISTIANS

Throughout the years, believers were born. There were those truly interested and who, through the Holy Spirit, were touched in their hearts. How such people encouraged the work at the Mission! But these new believers were treated harshly by family members. They often lost their jobs and were beaten. They also would often lose either a husband or a wife.

It was especially difficult during the feast of Muslim Ramadan for these new children of Christ. If they openly ate, it would become well-known that they had chosen to follow the Christ.

Lilias also found that Black Magic was commonly used, not only to "cure disease" or "kill enemies" or "help in matters of love," but also to prey on new believers. A mixture of certain herbs would be fed to these young Christians by angry family members and this mixture had the ability to dull intellectual faculties and numb the will. Secretly administered in food or drink, Lilias observed that this food made those who had eaten or drunk it susceptible to suggestion and satanic influence.

In the early 1900s, Lilias traveled back to the Southlands again. She and Helen

Freeman, a fellow missionary, lived there in a small house with earthen floors. At night they pitched a tent and slept under the stars.

AGING WITH CONTENTMENT

Lilias was now almost fifty years old. Until her mid-thirties, she had been used to being woken up by a maid who would hand her a cup of tea in bed. Then, as she sipped the warm liquid, she had also had the luxury of having a bath drawn for her. And now here she was, in the middle of a dusty, dry desert, minus the tea and bath, but filled with an inexpressible joy. One of these greatest moments of joy was being asked to a zaouria, a fraternity house belonging to the Sufi brotherhood. This was a rare honor for women. She records:

Up a winding stair we went into a big book-lined room, the floor spread with great camel skins – round the skirting boards were solemn white-robed figures, sitting or squatting round. We had coffee and talk and promised them a Bible for their library. And though we could not say very much, because of the time limit, it was a joy to witness to Christ in a very stronghold.

The years that followed were filled with both joy and sorrow. Violent clashes with French colonists and Arabs caused difficulties. The clashes unnerved French authority and had repercussions for the mission stations that had been founded. Consequently, the Algerian Mission Band, as they were now being called, established stations in areas not under French military supervision.

Lilias also began to write story

parables, a young Arab boy helping her phrase these stories into complete native language. As well, a revision of parts of the New Testament into colloquial language was started. And there were speaking tours on behalf of the Algerian Mission Band – speaking tours that took Lilias to Sweden, Denmark, Germany and Switzerland.


She met with Dr. Samuel Zwemer, known as the "Apostle to Islam," a number of times as well. They encouraged one another, Dr. Zwemer using Lilias' special gifts in writing and drawing to write booklets for evangelism.

Between these activities were times of frailty for Lilias, times when she was forced to have complete bed rest. In an open letter to missionaries in 1912, she wrote:

How many of us have said and sung with all our hearts, "Anywhere with Jesus," but at the time we did not realize all that it meant for us. Indeed at home, and surrounded by all that home means, we could not know. When the test comes we must not forget that "anywhere" means for missionaries something different from life in England, and let us take very good care not to make a misery of anything that "anywhere" brings us.

To us in Algeria it must mean some time or other, Arab food. Do we object to it? And mice, do we mind them? And mosquitos, do we think them dreadful? In some parts it means close contact with dirt and repulsive disease. Yet if Jesus is there, what have we possibly to complain of? It means living among a stiff-necked and untrue people and struggling with a strange and difficult language. And yet let us evermore write over all our miseries, big and for the most part very little, these transforming words "With Jesus." And then the very breath of Heaven will breathe upon our whole being, and we shall be glad.

During the First World War years, Lilias helped pen Arab literature – presenting material with storylines appealing to the local mind and eastern settings, and



Persecution is intensifying. Many house churches have been closed, and some believers have been arrested and charged with insulting Islam.

providing translations of the texts in colloquial dialects as diverse as each given geographic location demanded.

SUFI MYSTICS

Then after the war years, it was back to the Southlands. Remaining dear to her heart were the Sufi mystics. Members of this Muslim sect would come, day after day, sitting in the reading room, discussing Scripture with a true hunger. One man, stricken with conviction while studying Isaiah 53, made a heart-rending announcement: "I have no sins! They are all gone away!"

"Where are they?" Lily asked.

Beaming, and smiling, he said, "They are on our Lord the Christ!"

Lilias commented on the Sufis:

There is another point in this year of advance on which God seems to be concentrating one and another of us – that of the Sufis – the fraternities of Mystics who have held age-long sway in the mountain districts of the land, and above all the south desert – I feel more and more that we ought to make a special study of them, for the line of approach that we use for Muslims of the ordinary taleb class slips off these souls without gripping them, whereas, read them a few words, say from St. John's Gospel, or one of the Epistles, and there is a response at once. Of all the millions in Islam, they are far and away the truest seekers after God, albeit in a weird and dangerous path.

Consequently, in her last years, when Lilias was at last totally bedridden and unable to rise or go about the normal routine of her daily business, she wrote a book for them. Entitled *The Sevenfold Secret*, it was a small volume based on the seven "I am's" of Jesus. She was so weak that she could manage to write only a few sentences at a time, and then had to lie back and pray about them. Writing in Arabic, using a vocabulary that was unique to the Sufis, it was a huge and difficult task. Grounded in Biblical truth,



A page from Lilias Trotter's *Parables of the Cross*, showing how, even after turning away from a career in the arts, she still made use of her artistic talent.

within three years of its publication this book went into six new editions in four languages – Arabic, English, French and Persian.

As well, she wrote and illustrated a book for young Arab girls. How God was using Lilias' talents for His glory, and how pleased He was that she wanted to serve only Him! All she wrote was adorned with a touch of color, illustrated with designs and little pictures that were artistically pleasing alongside the Arabic script.

Lilias Trotter died in the summer of 1928, surrounded by members of the Algerian Mission Band. Just prior to her death they sang, "Jesus, Lover of My Soul." When they were finished, she looked out of the window into the garden and exclaimed: "A chariot and six horses!"

"You are seeing beautiful things?" asked Helen Freeman.

"Yes, many, many beautiful things." Then she stretched out her arms as though she would embrace all those surrounding her, and folded her hands in prayer. Shortly afterwards, she died.

POSTLUDE

Algeria gained independence from France in 1962 after a bitter war of liberation. A one-party socialist regime backed by the army held power for more than a quarter of a century. Islamists won the 1992 election, but the army intervened. Civil war ensued, and the death toll was more

than 100,000.

The current Algerian president accommodates militant Muslim groups. Consequently, there is very little freedom of religion today in that country. In 2006 all non-Muslim religious groups were forced to register with the government in order to be approved. Catholics and Protestants are presently the only Christian bodies officially recognized. The law says these groups must meet in government-approved buildings with a government-approved pastor.

Things are not easy for Algerian believers. For example, in May of 2006 the Governor of the Bejaia province in Algeria ordered the President of the Protestant Church of Algeria to close the seven churches in that province because they did not comply with the government rules. The reason these churches could not comply with government rules, however, was because the Algerian Ministry of Religious Affairs had not responded to the church's application for registration.

A second example of difficult times took place in 2007. That year witnessed the ordination of a Protestant minister in the Quargia region. His name was Pastor Mourad. In 2008 a vicious media campaign began, targeting the growth of Christianity. In the summer of 2009 Pastor Mourad's wife was beaten and seriously injured by a group of unknown men. Late in 2011 rubbish was thrown over the church's compound walls, while

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an angry mob shouted death threats at Pastor Mourad.

Persecution is intensifying. Many house churches have been closed, and some believers have been arrested and charged with insulting Islam. Muslim fundamentalists are agitating for Sharia law.

DO WE THEN GIVE UP ON ALGERIA?

Lilias Trotter thrived on prayer. She always encouraged prayer and wrote:

A story of the wars of the first Napoleon has often come back to me. He was trying, in a winter campaign, to cut off the march of the enemy across a frozen lake. The gunners were told to fire on the ice and break it, but the cannonballs glanced harmlessly along the surface. With one of his sudden flashes of genius, Napoleon gave the word.

"Fire upwards!"

And the balls crashed down full

weight, shattering the whole sheet into fragments, and the day was won. You can "fire upwards" in this battle, even if you are shut out from fighting it face to face.

Inevitably our prayers will shatter the walls of seemingly impenetrable Islam. So pray that:

- God will allow the restrictions on Algerian churches to be lifted;
- Islamic leaders will be converted to faith in Christ;
- Algerian Christians will stand firm;
- more and more people in Algeria will come to know Christ and Him crucified.

After all, doesn't God say: "Behold, I am the Lord, the God of all flesh: Is there anything too hard for Me?" (Jer. 32:27) **RP**

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If this dining room table could talk...

by Sharon L. Bratcher



The four-by-six-foot brown formica table was a blessing discovered in a thrift store for \$40. It matched the counter in our new home, and the eight of us easily fit around it with room for 2-4 more, depending on size and squishability.

Nearly sixteen years later the table looks the same except for two small holes accidentally drilled into it during a home project. My husband and I are downsizing now, and, as I sit in my place by the corner nearest the kitchen, I replay the mental videos of conversations that took place here.

GOOD DAYS

I stood around this table with shrieking girls as two decks of Dutch Blitz flew frantically into piles slapped joyously mid-table until a victor yelled, "Blitz!" and the rest of us groaned. I lost my competitive edge in *The Game of Life* as our creative sons avoided the boredom of turn-taking by singing "Old McDonald" in Gregorian chant style, reducing me to giggles.

My son would have liked to climb under this table and duck away from my effusive hugs when he told me he had won a scholarship.

On our best days, we shared our day's adventures and laughed together here, enjoying our favorite spaghetti or stroganoff. My "dinner helpers" and I sang as we cleared the table, or whistled tunes in harmony as long as we didn't catch each other's eye and dissolve into laughter. This table was used for everything: Kindergarten children learning to read and print, art projects, Bible memorization, algebra, reports written in pencil or pen. There was the fabric spread wide for measurement and cutting, shoes polished and set on newspaper, cans of paint and parts of a shelf. All were swept away to the floor in time for a meal. Christmas gifts were hastily wrapped as footsteps were heard on the stairs. I stood on this table to

paint the upper wall and fell off, leaving a telltale line of white paint diagonally down the wall as I landed on my bottom in the paint tray.

AND GRIEF

Our worst days took place here, too. Arguments were restrained by the family rule that no one should argue over a factual matter that could later be verified. But there was still annoyance displayed, as some would not pay attention to others' needs and pass the food. And there was anger when it seemed that the fate of the world rested on whose turn it was to clean up afterwards. There were spankings for ill behavior, and there was repentance – some genuine, some obligatory. Too often my husband and I scolded them angrily at the table. It was very difficult to remain a good example of a believer while trying to teach six children how to be a good example of a believer.

Grief struck while at this table also. Relationships with adult children fractured, with years to come for the healing. Here I learned that my aunt and uncle had died on the same date, and that my sisters-in-law were ill, and then gone. At this table I sat until the wee hours of the night with a Bible and a box of Kleenex, reading Psalms and calling upon God until comfort came.


We read God's Word and Christian books around this table. The children learned about salvation by grace through Jesus Christ. There were good, lively discussions, and long sessions of singing together. And there were also perfunctory get-it-over-with readings so that we could all go do whatever was pressing on our minds.

CONCLUSION

This table was where we gathered together with family and friends; it was where we lived.

It's no wonder that fellowship in Scripture takes place around the table, for a table draws people together with the hope of a positive shared experience. And a family's table, just like a church's, brings together a group of people who are all looking to be included and loved, all needing to help and be helped. It is often the primary location for Deuteronomy 6:5-7 learning:

Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.

This table will move on, but our memories will remain. 

ENTICING ENIGMAS & CEREBRAL CHALLENGES

Problem to Ponder #195 – “Science Terminology – Part 2”

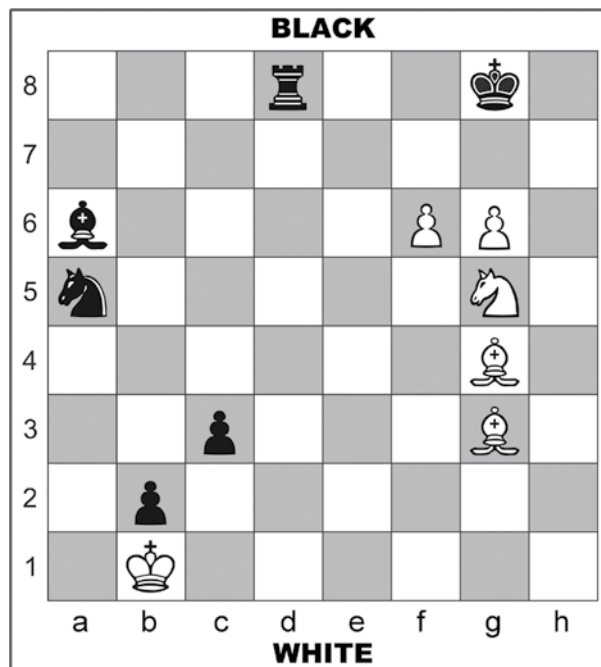
Below are some descriptions or definitions of terms used in science, followed by the number of letters in each term. For example, a common single-celled organism (6) amoeba.

- a) physics term for speed in a certain direction (8) _____
- b) long, protruding mouth parts of some insects (9) _____
- c) hot, molten rock of the earth’s core (5) _____
- d) soft but very dense metal that blocks radiation (4) _____
- e) a hard, transparent gem made of carbon atoms (7) _____
- f) the chemical bond in which electrons are shared (8) _____
- g) amount of force exerted per unit of area (8) _____
- h) the number of vibrations or cycles per unit of time (9) _____
- i) the ratio of mass to volume of a substance (7) _____
- j) invisible force that keeps the planets in orbit (7) _____
- k) the thin layer which surrounds each body cell (8) _____
- l) section (of a chromosome) producing a genetic trait (4) _____

Riddle for Punsters #195 – “Kicking Off a New Career?”

Joe Carpenter now builds gates, but back when he was on the high school football team, what position did he play? He played de _____. What position did Tim “Shiny” Silver – now a coin collector – play? He played _____-back. What did Bill Reel, who is now a famous fisherman, do best when he was on the team? T _____.

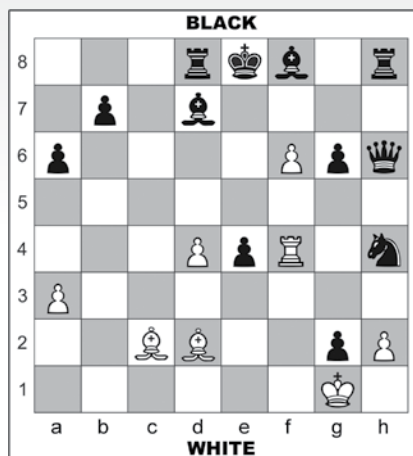
Chess Puzzle #195



WHITE to Mate in 3
Or, If it is BLACK’s Move,
BLACK to Mate in 3

Last Month’s Solutions #194

Solution to Chess Puzzle #194



White to Mate in 3

Descriptive Notation

1. P-B7 ch K-K2
2. B-N4 ch K-K3
3. B-N3 mate

Algebraic Notation

1. f6-f7 + Ke8-e7
2. Bd2-b4 + Ke7-e6
3. Bc2-b3 ++

BLACK to Mate in 3

Descriptive Notation

1. ----- N-B6 ch
2. RxN QxP ch
3. K-B2 P-N8=Q mate

OR

1. ----- N-B6 ch
2. K-B2 P-N8=Q ch
3. K-K2 NxP/Q5 mate

Algebraic Notation

1. ----- Nh4-f3 +
2. Rf4xf3 Qh6xh2 +
3. Kg1-f2 g2-g1=Q ++

OR

1. ----- Nh4-f3 +
2. Kg1-f2 g2-g1=Q +
3. Kf2-e2 Nf3xd4 ++

Send puzzles, solutions and ideas to Puzzle Page, 43 Summerhill Place, Winnipeg, MB R2C 4V4 or robgleach@gmail.com.

Answers to Riddle for Punsters #194

– “Will the doctor bill bowl him over?”

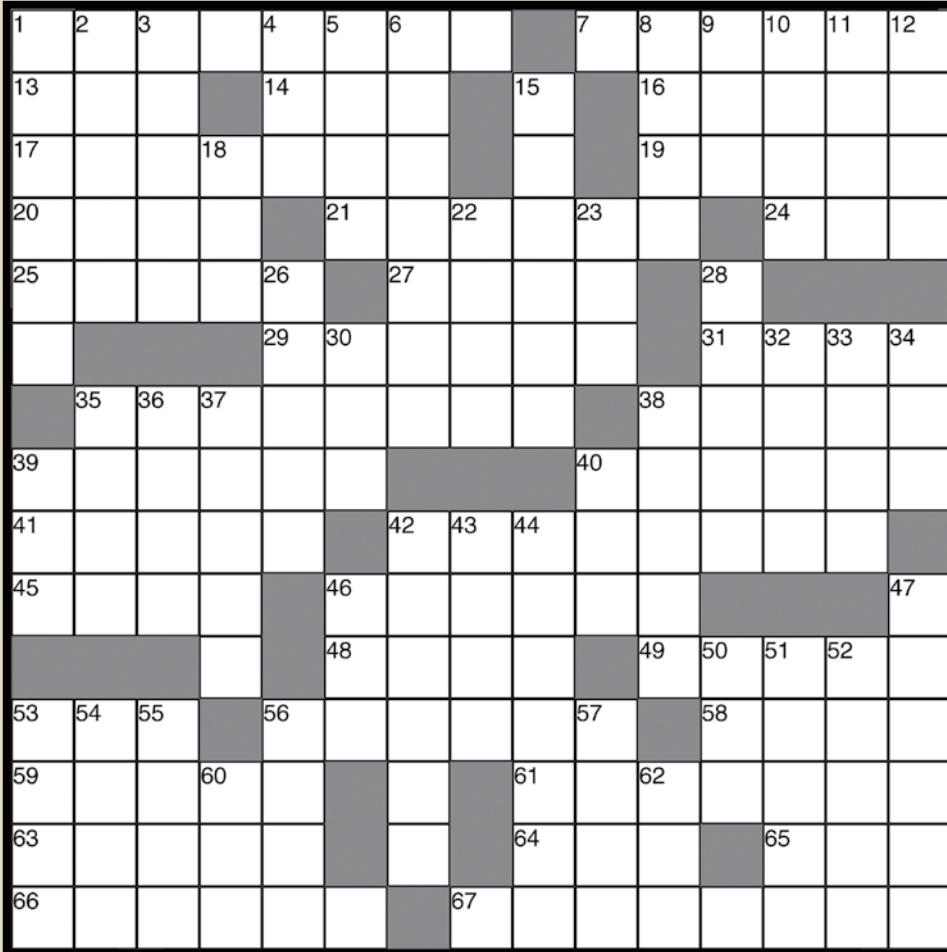
Why did the overworked plumber go to see his doctor? He complained of feeling quite drained at the end of each day and his face looked rather flushed. A wheezing sound was coming from his windpipes. The doctor said, “I should run some tests before you sink a lot of money into medicine and I am plumb out of ideas as to what is making you ill.”

Answers to Problem to Ponder #194

– “Science Terminology”

- a) a type of acid found in our stomachs - hydrochloric
- b) back of our eye, where light is focused - retina
- c) scientific name for a brain cell - neuron
- d) part of our skin where a hair is produced - follicle
- e) type of clouds that look feathery - cirrus
- f) charge on an electron - negative
- g) sea creature with suckers on its 8 tentacles - octopus
- h) time rate of change of speed - acceleration
- i) bonding together of two different elements produces this - compound
- j) region around a magnet where magnetic force can be found - field
- k) part of a cell that contains the genetic information (DNA) - nucleus
- l) process by which plant cells use sunlight to produce food - photosynthesis

CROSSWORD PUZZLE



SERIES 19 #10

PUZZLE CLUES

ACROSS

1. Lady's or queen's name
7. Kind of workshop clamp
13. A.K.A. Tokyo
14. Kitchen tool
16. One who lubricates
17. Inevitable
19. A Polynesian language
20. Clothing identifiers
21. Outcasts in days of old
24. Electrocardiogram
25. Type of willow tree
27. A big bird
29. Create with the imagination

31. Adam's son
35. Advance showings of a play
38. Fad
39. Hot pot holder
40. A Middle Eastern language
41. Suspend in the air
42. Schooled
45. Liquid holder
46. Explosions
48. Doing nothing
49. The Persian vizier in Esther's time
53. Adult male person
56. Various forms of iron

58. Young male horse
59. Style of skirt
61. Part of the head
63. A rajah's wife
64. _____-pitch
65. Letter of Requirements (abbr.)
66. Sidles on stealthily
67. A constantly occurring melodic fragment

DOWN

1. Aeronautics term
2. Original thoughts
3. Kind of Welsh dog
4. Dutch grandparent
5. Fence bar
6. Invigorate
8. Pros' opposites
9. A variant of Leah's name
10. Soothing plant
11. A mercenary soldier, slang
12. Thief, archaically speaking
15. Pre-teenagers
18. Transmissible Spongiform encephalopathy, for short
22. Expression of relief
23. Rodent
26. Body of water
28. Jewel measurement
30. Insect egg
32. French infant
33. Faithful wife of Geraint of Arthurian legend
34. Less developed country (abbr.)
35. Part of ship
36. Wrench apart; rend
37. Each

LAST MONTH'S SOLUTION

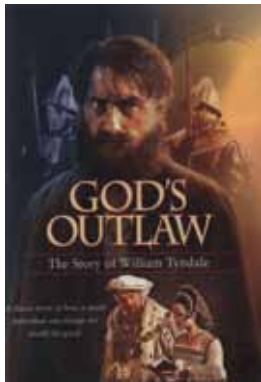
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T	R	A	M	P	L	E		O	I	L	C	A	N	S
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S	H	O	T	P	U	T		I	S	H	M	A	E	L
C	A	R	R		R	H	I	N	A		I	D	L	E
F	R	A	U		M	A	N	T	A		N	A	S	A
H	E	L	M		A	N	T	I	C		A	M	A	H

SERIES 19 #9

Joyce

GOD'S OUTLAW: THE STORY OF WILLIAM TYNDALE / DRAMA

Tyndale loved the Lord, and would let nothing get in the way of sharing God's Word with the English people. He used his great language abilities to translate the Bible into English, and his was the first English translation to make use of the newly invented printing press. His story is presented here in a solid, well-acted film. My only complaint is that it is a tad

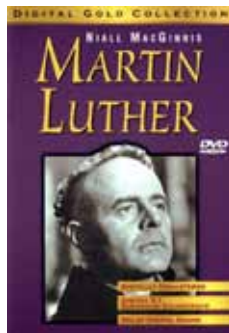


hard to keep track of who everyone is (the cast is *large*). This, then, is not a movie to watch casually – it does require some deliberate concentration. However, the superb performances make it an easy one to present to study groups, students and anyone interested in Church History. The DVD comes with extra material that is well worth investigating, including: articles, questions sheets and an accompanying documentary that makes it all clear for those who are left a little confused by the vast cast.

To share William Tyndale's story with a young audience, there is a wonderful animated version called *The William Tyndale Story* that has a much abbreviated cast, and is just 32 minutes.

MARTIN LUTHER / DRAMA

This great black-and-white classic has absolutely the worst DVD cover. We have this in our church library but no one takes it out because they assume (wrongly, but understandably) that if they couldn't make a more attractive cover, they must not know how to make a good film. But *Martin Luther* was nominated for an Oscar, and is among the very best Christian films ever made (and there is a version out there, that usually sells for \$10 to \$20 more, that has a much better cover, though it is identical in every other way).



This is a thorough overview of his life, from Luther's tormented time in the monastery all the way to his marriage to an ex-nun. Niall MacGinnis' brilliant portrayal of Luther captures the contradiction of the man – even as he stands before the Diet of Worms strong and defiant he is distraught and trembling.

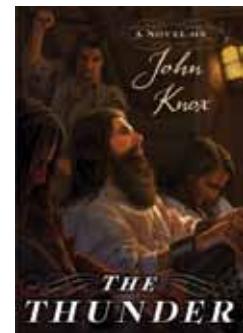
Though there is nothing in the film that is graphic, some scenes are psychologically intense, so it may not be appropriate for the very young.

This is a black-and-white film, and that alone will stop some from watching it. But it is certainly worth watching, and if given a chance will appeal to anyone from 12 or 13 up. If mom and dad make this their pick for a family movie night, after about a half hour everyone will be engaged and enjoying it.

THE THUNDER: A NOVEL ON JOHN KNOX / BY DOUGLAS BOND

All I knew of Knox before reading this was that he was supposed to be the Scottish John Calvin. But after *The Thunder* I think a better comparison might be some combination of action hero and Scottish Elijah.

His first notable foray as a Reformer was as a bodyguard, wielding a two-handed sword in protection of a preacher. He was then ordained himself, and shortly thereafter imprisoned and sent to a French galley to row for almost two years. And when finally freed, though the trial left

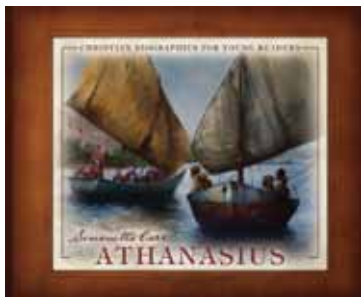


a permanent impact on his health, Knox then made a habit of speaking Truth to Power, chastising the regent of England, encouraging the child King, Edward VI, and then admonishing Mary, Queen of Scots, as well as her mother, the Dowager Queen Mary of Guise. This was a guy, weak though he was in body, *who would not back down!* So that's the man, but what about the novel? Douglas Bond does a smashing job, telling the tale from the perspective of one of Knox's students. This device allows Bond to tell one near unbelievable tale after another about his principal figure, but make it all believable by having the young student also marvel at the spiritual might of this Reformation giant. This is a great novel for anyone who likes history, older teens through adults, and simply an amazing tale told exceptionally well.

ATHANASIUS / BY SIMONETTA CARR

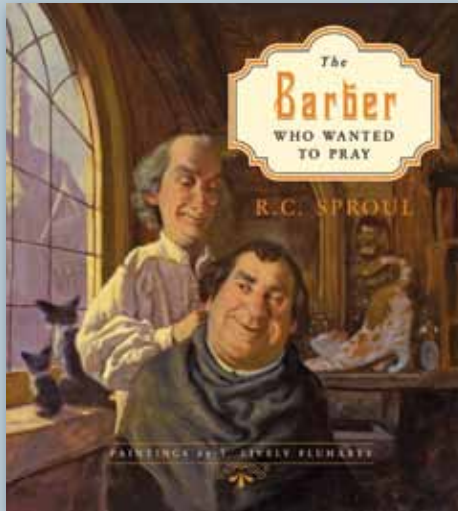
One reason we should learn church history is to be equipped to fight errors our ancestors already countered. For example, what we learn in this brief biography is that the Jehovah's Witnesses are nothing new – already back in the 4th century a man named Arius was teaching that Jesus was not fully divine.

He was Athanasius, the man our Athanasian Creed is named after (under the mistaken idea that he wrote it, though it is an accurate summary of what he taught). He was an Egyptian bishop who through his lifetime had to deal with nine Roman emperors. Three of these were pagan,



and two supported Arius, five in total who thought Athanasius was a troublemaker. They banished him, and caused him to flee multiple times. Carr recounts one great escape story where Roman soldiers asked the man himself where Athanasius was. His answer: "He is not far from here." Nothing could stop Athanasius from teaching about God, explaining about Jesus and the Holy Spirit, too. In the conclusion Carr shares Athanasius' apt nickname, *contra mundum*, Latin for "against the world."

This picture book is intended for children in Grade 2 or older, but adults will enjoy reading it, too. What Carr has done here is condense a lot into a concise, beautifully illustrated (40 pictures, many full page) package.



THE BARBER WHO WANTED TO PRAY

BY R.C. SPROUL

R.C. Sproul has written a half dozen picture books to date, all of them great instructional tools, and all of them

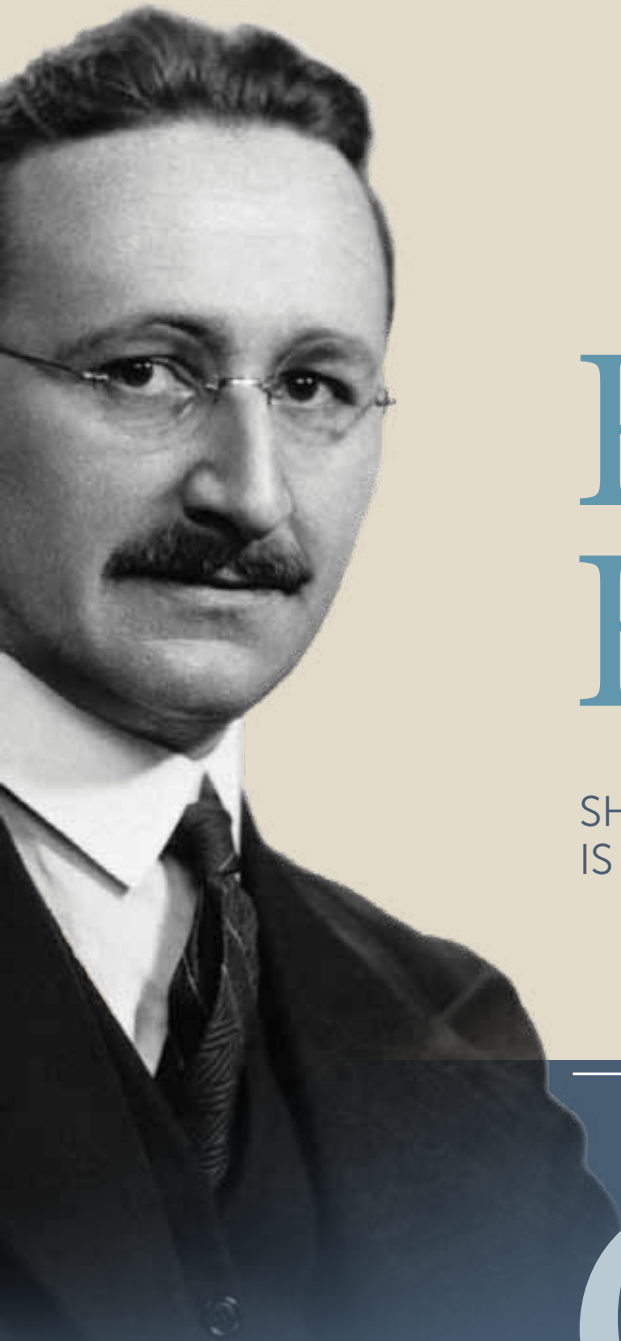
decidedly average stories. This time round Sproul is using a picture book to teach both children and their parents, and packaged a great lesson on prayer in a pretty good historical tale. *The Barber Who Wanted to Pray* is based on something that really happened. In 1535 Martin Luther was asked by his friend, Master Peter the barber, how to pray more effectively. Luther wrote a 20-page answer which became the booklet *A Simple Way to Pray (...for Master Peter)*.

Artwork is first-rate – we feel like we're right there in a 16th century German barbershop. And the lesson Luther and Sproul pass along here is sure to help readers of all ages with their prayers. To get a better account of what Luther was suggesting, please do find a copy of this book, or look up Luther's booklet *Simple Way to Pray* online.

But, in brief, what Luther suggested was that we memorize the Lord's Prayer, the Apostles' Creed and the Ten Commandments, and then, each time we pray, use a single line or clause from one of these as the focus of our prayer. So, for example, we might focus on the Apostles' Creed's first line: "I believe in God, the Father Almighty, the Maker of heaven and earth," and then in our prayer think on and recall some of the wonders God has made on the earth, and in the heavens above.

It's a wonderful, very helpful lesson. I originally got *The Barber Who Wanted to Pray* thinking it might be a good way to teach my three-year-old how to do more than 3 or 4 line repetitive prayers. But what was a bit much for her was still helpful for her daddy. The simple lesson Luther taught his barber 500 years ago is just as useful to young and old today.





Friedrich Hayek

(1899-1992)
by Michael Wagner

SHOWED US THAT FREE ENTERPRISE
IS NECESSARY FOR FREEDOM.

One

of the greatest social theorists of the twentieth century was a libertarian – some would say conservative – economist named Friedrich Hayek (1899-1992). Hayek spent his life arguing that free enterprise is not only necessary for economic prosperity, but also essential to maintain political liberty.

For much of his career, he faced overwhelming opposition to these views, but he did eventually gain some mainstream acceptance, winning the 1974 Nobel Prize in Economic Sciences.

HAYEK'S LIFE AND LEGACY

An important book about Hayek has recently been published, written by Dr. Eamonn Butler of the Adam Smith Institute in London, England. It's called *Friedrich Hayek: The ideas and influence of the libertarian economist* (2012), and it summarizes Hayek's life and key insights.

Hayek was born in 1899 in Vienna, earned a doctorate in law from the University of Vienna in 1921, and a doctorate in political science from the same university in 1923.

At the University of Vienna, Hayek became a close associate of Ludwig von Mises, the leading figure in the "Austrian School" of economics, which emphasizes the importance of the free market. Hayek and Mises then set up an economic think tank, and Hayek undertook

economic research. His research demonstrated that bad government policy was the cause of the "boom and bust" cycle of many countries' economies, and he predicted that the USA was about to experience such a bust. Shortly thereafter, in 1929, his prediction came true, with the Wall Street Crash and the beginning of the Great Depression.

In 1931 Hayek took up a position teaching economics at the prestigious London School of Economics in England. He became a naturalized British citizen in 1938 after Hitler took over Austria.

THE ROAD TO SERFDOM

Because of World War Two, Hayek began to focus more on political science. He was afraid that totalitarian ideas were going to sweep the world, not just in the more vicious forms of Nazism or Communism, but even in the softer form of socialism. He believed that the moderately socialistic direction of the Western countries in the mid-twentieth century would ultimately lead to authoritarian government.

To articulate this view, in 1944 he wrote a book called *The Road to Serfdom*, which was very controversial and quickly sold

out its first print run. Butler notes that this book was:

read by the young Margaret Thatcher, who later said she found it "the most powerful critique of socialist planning and the socialist state." It made Hayek's name in America, too, where tens of thousands of copies were sold, and *Reader's Digest* distributed another 600,000 copies of its own condensed version.

...he argued that modern societies are much too complex to be centrally planned by government (i.e., socialism doesn't work).



Due to this publicity, Hayek gave lectures across the USA and became a visiting professor at Stanford University.

In order to help spread libertarian ideas, in 1947 Hayek assembled 39 British, European and American scholars who supported individual freedom to found an organization that would promote the intellectual case for the free society. Because this meeting was held at the Swiss resort of Mont Pelerin, it was called the Mont Pelerin Society. This increasingly important organization still exists today to pursue the same goal.

Shortly after World War Two, a former Royal Air Force fighter pilot named Antony Fisher went to Hayek to get advice on how to promote free enterprise in the face of popular socialist assumptions. Hayek convinced Fisher that the best thing would be to found a think tank that would generate intellectual arguments for freedom. A few years later, in 1955, Fisher set up the Institute of Economic Affairs (IEA), the first of several free market think tanks that would become very influential by the late 1970s and 1980s. Fisher would later play a role in the creation of Canada's Fraser Institute, as

well as like-minded think tanks in other parts of the world.

RISE TO PROMINENCE

In 1950 Hayek became a professor at the University of Chicago. While there he wrote one of his most famous books, *The Constitution of Liberty*, articulating the foundations and principles of a free society. In 1962 he moved back to Europe to be a professor at the University of Freiburg

in West Germany. As mentioned previously, he won the Nobel Prize in Economic Sciences in 1974. And over the course of the 1970s he wrote a three-volume set called *Law, Legislation and Liberty*, once again expressing the intellectual case for the free society, as opposed to socialism.

Besides the Nobel Prize, Hayek also received other honors. Butler points out that in

1984, Queen Elizabeth II made him a Companion of Honour (he described it as "the happiest day of my life"), and in 1991 he was awarded the Presidential Medal of Freedom by George H. W. Bush.

Hayek died in 1992, after seeing his ideas receive acclaim in many academic circles, as well as influencing the policies of some English-speaking democracies (especially Margaret Thatcher's Britain) and some newly-liberated Eastern European countries.

FREEDOM VERSUS SOCIALISM

Among Hayek's many insights, two are of most significance for Christians.

First, he argued that modern societies are much too complex to be centrally planned by government (i.e., socialism doesn't work).

Secondly, he argued that attempts to engineer societies to conform to some concept of "social justice" inevitably lead to authoritarian government (i.e. socialism leads to tyranny).

Many people believe that if human societies were completely planned and

run by governments, they would be much more efficient and fair. In Western societies today there are so many different kinds of products, of so many different shapes and sizes, that the situation is virtually chaotic. So if the government could decide what is produced, all of the products could be standardized, leading to economic efficiency.

As well, there is a considerable amount of inequality in society, because some people benefit much more than others in a free market system. Through central planning, the government could equalize incomes, and thus enhance social justice.

are thousands of different occupations, and the central planning authority would have to determine each of their salaries relative to each other. How could they possibly know what was right?

Hayek correctly argued that the free market takes care of this efficiently without central planning.

People pay us for the goods and services we produce because they value those products. So market rewards do depend, in a very real sense, on the value that we deliver to other members of our society. They also reflect the

price increase, companies that use tin will use less of it or find a substitute for it.

The extra demand for the substitute will in turn bid up its price, and prompt those using the substitute to seek yet other materials to substitute for that; and so it goes on. The entire market order adjusts to the shortage of tin, even though hardly anyone knows what caused it.

The overall point is that free markets automatically adjust to changing conditions. It's part of the nature of



1. TOO COMPLEX FOR CENTRAL PLANNING

But Hayek points out that societies are much too complex for any human organization to be able to centrally plan successfully. Societies are spontaneous orders, with millions of people every day making economic decisions of various kinds. How could a government possibly be able to aggregate and apply all of the information that would be necessary to anticipate these economic decisions every day? It's simply impossible. Any attempt to do so would lead to all kinds of economic problems (think, for example, of the old Soviet Union).

Consider one particular example of this problem, namely, the determination of salaries in a centrally planned economy. Should a nurse get paid more than a mathematics professor? Should a butcher get paid more than a coal miner? There

scarcity and skill of the producers, the numbers of customers who want the service and the urgency or importance that buyers attach to it.

Therefore a person's salary reflects a number of economic factors, not the political calculation of a bureaucrat. If there are too many people pursuing a particular occupation, their salaries will go down. If there is a shortage of people in a particular occupation, their salaries will go up.

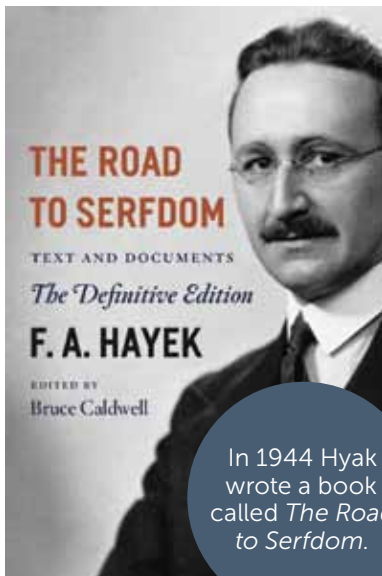
In a free market society, economic information is communicated through prices. Prices are signals that indicate "to everyone where their product is most highly valued, and prompting them to steer their efforts and expertise in those directions." Say, for example, that there is a shortage of tin. Because there is not enough of it, its price will rise. Due to the

the free market to process all kinds of information and respond to it spontaneously. Central planners could never hope to know all of this information and to be able to respond to changes in the economy so rapidly and effectively.

Besides the fact that socialism doesn't work, its tendency is to lead inevitably to authoritarian government. A central planning government must determine how labor, land and other productive resources are used in the economy. It has to coordinate all these different factors so that they work towards the completion of the government's plan.

In such a situation, everyone would have to do what the authorities have determined is necessary for the achievement of the government's objectives.

Individuals must expect to be uprooted and deployed at the direction of the authorities, since personal life now counts



In 1944 Hayek wrote a book called *The Road to Serfdom*.

for nothing compared to the good of the collective – a good that is defined by those same authorities.

Butler summarizes the point this way: “When governments believe they can ‘run the country’ just as they might run a factory, our lives and property become a mere input at their disposal.”

2. INEQUALITY CAN BE A GOOD THING

A centrally planned economy can redistribute resources between people and therefore lead to a situation of greater material equality. However, the loss of freedom necessary for such an endeavor is quite high. As well, the economic benefits of inequality are lost. In the economic sphere, inequality is not always a bad thing. Yes, you read that right: inequality is not necessarily a bad thing.

Butler describes Hayek’s insights on the economic importance of inequality this way:

Inequality is not just the outcome of the market process: it drives the market process. The high gains made by successful producers act as a magnet, pulling people and resources to where the greatest value can be captured, and away from less productive and less valuable uses. So people and resources are attracted to where they will make the greatest possible contribution

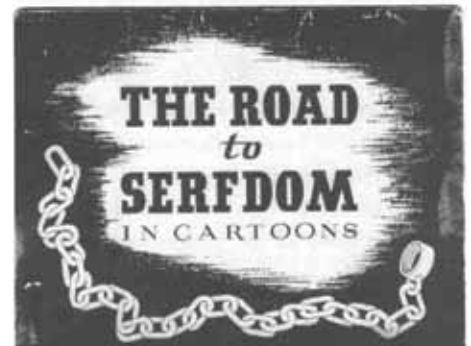
to future incomes. And this is a continuous, dynamic, growing process. The inequality that so many people resent is, in fact, the very attraction that steers effort and resources to their most productive applications, pulling up incomes at every level.

Hayek argued that the government should have a minimal role in society. Mostly it should be concerned with national defense and enforcing the rules (laws) that protect people from each other. It would also provide public goods such as roads, land registries, organized responses to natural disasters, and other things that governments can do best. He also saw the need for government “to support needy groups such as people with disabilities, those incapable of work, orphans or the elderly.” Needless to say, the government can fulfill these tasks without becoming socialistic.

CONCLUSION

Hayek was not a Christian scholar, and he was not trying to promote a Christian perspective. Nevertheless, his scholarship dovetails well with Biblical Christianity because he believed in the need for a private property-based economic system. The Bible establishes private property as an essential institution and assumes a private property-based economy. In this respect Hayek’s intellectual work supports an economic system much like what the Bible demands.

There are few twentieth century thinkers that were as important and influential as Friedrich Hayek. Whereas so many academics think that mankind is smart enough to re-engineer societies through governmental power, Hayek was humble enough to concede that human beings are very limited in their knowledge and that their efforts to re-engineer any society are bound to be detrimental. While not everything in his thinking can be embraced by Christians, his overall perspective on economics and society provides a powerful intellectual antidote to the socialistic fallacies that are still common in North American colleges and universities today. RP



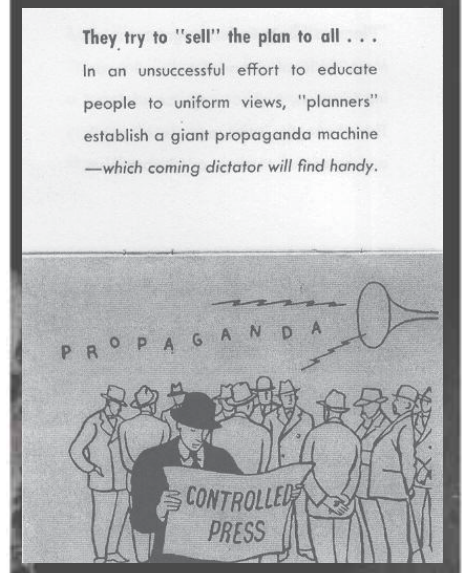
SHORTER VERSIONS

In April 1945 *Readers' Digest* released an abridged version of Hayek’s *Road to Serfdom*. While the original is 250+ pages, this version is just 60. It can be read for free at:

RoadtoSerfdom.notlong.com

There is also an 18-page cartoon summary that was meant to create interest in the longer book. You can find the comic included in the version above, or by itself at:

Mises.org/books/TRTS



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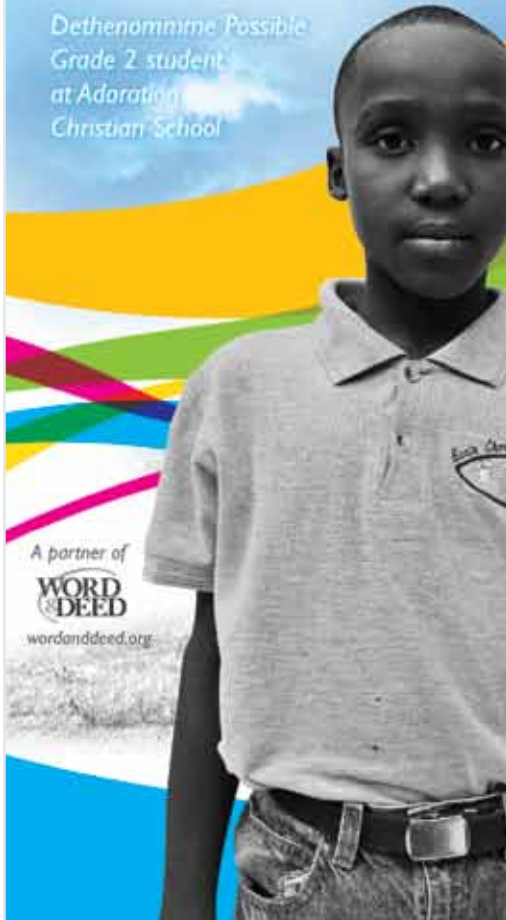
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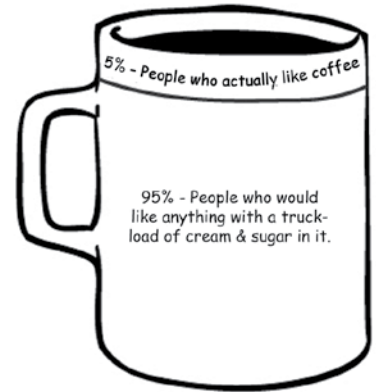
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