Making a purchase a few years ago in a bookstore in St. Andrews, Scotland, I was given a ten-pound note as part of my change. I was amazed and pleased to see the face of Mary Slessor on the front and a map of her mission station in Calabar, now eastern Nigeria, on the back of the note.

Mary Slessor was born into a poor family in Aberdeen, Scotland in December 1848, the second of seven children. Mary’s father, a shoemaker, was an alcoholic. Seeking a new beginning, he moved the family to Dundee, where they lived in a tiny one-room house, with no water and of course no electricity. Mr. Slessor soon died, leaving his wife the task of supporting their large family. To help out, Mary became, at age eleven, a “mill-lassie.” She was a tough, street-smart girl, with striking blue eyes, red hair, and a flaming temper. For fifteen years, she worked fifty-eight hours a week in the mill. She also taught a Sunday school class, supported a youth club in her church, and soon had the unruly boys and girls of the club joining her in helping with the sick and elderly people around them. Years later, after Mary died, a member of her church wrote: “She sat down among the poor as one of themselves . . . She stooped very low. She became an angel of mercy in miserable homes.”

Like her hero, David Livingstone, Mary read and studied books while she worked at her loom. More and more she was drawn to missionary work—by her mother’s influence, the stories of the mission work of her United Presbyterian Church reported in the Missionary Record, and the death of David Livingstone in 1874.

To the delight of her mother, Mary volunteered as a missionary to Calabar, Nigeria. She signed her farewell letters “Yours in Royal Service, Mary M. Slessor” and sailed on the SS Ethiopia in 1876. When she saw scores of casks of rum being loaded onto the ship, Mary ruefully exclaimed, “All that rum! And only one missionary!”

With Mary Slessor, the mission in Calabar had a staff of thirteen. Some of the missionaries were Scottish; some were Jamaican. The mission had been founded in 1824 by Hope Masterton Waddell, an Irish clergyman who had served in Jamaica. He became convinced that Black Christians from the West Indies could and should go to Africa as missionaries.

(continued on page 10)
NOTES FROM THE PRESIDENT

by Kerry Knott
President, C.S. Lewis Institute

Dear Friends,

You may have seen the recent survey from Pew Research: they quizzed a cross section of Americans on their knowledge of the Bible. To many people’s surprise, atheists, agnostics, Mormons, and Jews scored higher than self-identified Christians. I saw one interview on ABC; they asked a man coming out of church on Sunday morning: “Can you name one of the Gospels?” The man hemmed and hawed and said, no, he couldn’t.

It’s frightening to consider just how little Americans and even self-identified Christians know about the Bible. Is it any wonder many observers say we have a crisis in the American church when it comes to spiritual maturity? Without an elemental understanding of the Bible, how can someone grow in faith and become more like Christ?

On the flip side, I’ve had the recent pleasure to be around some wonderful men of God. Lyle Dorsett, Jerry Root, and Em Griffin, all currently or formerly at Wheaton College, were in town, and I had the pleasure of spending time with each. Seeing how the Lord has used these men, and seeing the Holy Spirit manifest himself in their persona, points me to how we should be living. Gentle in spirit, clear in their speech, and passionate in their love for people and for Christ, these men are wonderful examples of what it means to be authentic disciples of Christ. They have touched countless lives and every day for them is an adventure for Christ. I pray that our churches can be filled with more and more spiritually mature believers who can model lives of radical obedience and passion for Christ.

As we near the end of 2010, it’s a good time to ask ourselves, “Are we growing as we should be? Are we growing in our love for God and love for our neighbor?” Let’s each focus on being intentional in our walk with the Lord and in modeling authentic discipleship in our families, our neighborhoods, our churches, and our places of work.

I hope and pray that our resources can be helpful to you as you grow in love and commitment to Christ.

Sincerely,

Kerry Knott
K.Knott@cslewisinstitute.org
Holy Conference: “A Kinde of Paradise”

by Joanne Jung

Associate Professor, Biblical and Theological Studies Department
Biola University, La Mirada, California

In the current spiritual formation culture, it is easy to equate our spirituality with undertaking spiritual disciplines. There is a temptation to think of spiritual formation as the result of a formula—that if I just do certain activities, I’ll be mature. Frustration can set in, however, when we don’t see any immediate change. It helps to remember that our spiritual transformation is a lifelong process and that we are not left alone in this undertaking. Indeed, each of the members of the Trinity plays a part.

The Father, Son, and Holy Spirit have roles, functions, and power in designing, modeling, and strengthening us in this endeavor of receiving and allowing God’s grace to grow and strengthen our faith. God is constantly extending his grace to us, inviting us to spend time with him and become like him. His goal is to make us like Christ. The power to accomplish this is the abiding presence of his Spirit. When we understand that almighty God is at work in us for our spiritual formation, we can feel that a huge weight has been lifted from us.

Our journey of experiencing God’s commitment to transform us more into the likeness of Christ began with his grace and will continue by means of that same grace. Spiritual formation requires a lifestyle of knowing and responding to this grace. Our individual responses take place in community. Spiritual formation has always been a communal activity, but our society’s hyper-individualistic and isolationistic trends for defining and finding personal success contradict the rhythms of spiritual growth. As children of God, however, we have received an incomparable helper and gift. The Holy Spirit now lives in us, transforming our lives to be living, breathing proof of his grace and signposts that point others to God.

God, in his commitment to transform us, provides various means as conduits to experience his grace. The seventeenth-century saintly John Preston said this about the means of grace:

You must take heed of depending upon the means without GOD. For know that the means without God, is but as a penne without Inke, a Pipe without water, or a scabberd without a sword. They will not strengthen the inward man without God: for it is the Spirit that puts life in the meanes, and yet you must not cut off the pipe from the well-head: you must not depend on God without the meanes, but you must use both: that is, first seeke to God, and depend upon him for the strengthening of the inward man, and withal use the meanes constantly, because as water is carried from the Well-head unto the pipe, and so from the pipe unto many places, so the meanes are as pipes to carry grace into the soule: Therefore use them, and cut them not off by carelessness; if you doe, you will cut off the strength of the inward man.

God esteems us by his invitation to participate with him in the process of spiritual transformation. Under the direction, guidance, and power of the Trinity, and with our cooperation, these means can be particularly helpful in our walk with God.

Some might call them spiritual disciplines—and they would be correct—but the emphasis in using “means of grace” is on the actions of the Father, Son, and Holy Spirit in transforming us. We are invited to engage with God’s Spirit as we engage in God-given means for our transformation. We become more attentive to God’s stirring in our souls while plumbing the spiritual depths in becoming who we are intended to be. The more we are

(continued on page 14)
I’m a college professor; I have been for almost a decade. I work reasonably hard at my job, and I think I do it fairly well. In fact, in my honest and solitary moments, when there’s no occasion for false humility, I’d say I’m a better-than-average teacher. I’m in good company. A recent study revealed that 94 percent of the people who do what I do think they’re doing a better-than-average job.

At some level, we’re all acquainted with self-deception. A mother somehow manages not to notice the obvious signs that her son is on drugs. A wife does the same with respect to her husband’s affair. The director of a Christian nonprofit organization manages to find sincerely compelling a perspective from which money donated to the ministry can legitimately be used to pay for an extravagant personal vacation or, perhaps, a private jet.

And Scripture is peppered with talk of the poisonous effects of self-deception. The prophet Jeremiah expressed a kind of amazement at the capacity of the “desperately sick” human heart to deceive itself (17:9–10). The prophet Obadiah (3) explains that it is our pride that often leads us into self-deception. The apostle Paul explains in his letter to the Galatians how self-deception enables people who are nothing to think that they’re something (6:3). And in his rather depressing description of the flight from God in the first chapter of Romans, Paul mentions the amazing ability that we have to suppress truths that are plain to us; he goes on to describe the disaster that results when we do.

But there is remarkably little in the way of sustained focus on this phenomenon in our churches and in contemporary literature on the Christian life. What is self-deception, exactly? And how do we get away with it? How can I manage to be dishonest with myself without catching myself in the act? Where does this phenomenon tend to show up in Christian circles? And what can we do about it? These are questions of profound importance for anyone interested in addressing significant obstacles to growth and progress in the way of Jesus.

Consider a few cases:

Not long ago I was visiting a friend who said that he had recently been convicted about the fact that he’d not really “checked into the veracity of his Christian beliefs.” So he had recently made it something of a project to look into the evidence for and against the Christian tradition into which he’d been born and raised. He wanted to take a step back and see whether or not the stuff he’d been raised with was actually true. I asked him what he’d been reading. He pointed me to a collection of about eight to ten books on the evidence for and against Christian belief on his shelf—not bad for a busy professional with a young family. But upon closer examination, I noticed that all of the books had Christian authors.

“These books are all written by Christians,” I pointed out.

“Yep. I’ve been making apologetics a sort of hobby. I especially like the stuff by Craig, Strobel, and Geisler.”
“Do you suppose there are non-Christsians writing on this topic?”
“I suppose there probably are.”
“Do you know who they are?”
“No. I haven’t really looked for that sort of thing.”

Now I don’t mean to suggest that what my friend was doing is a bad idea. There’s nothing wrong with trying to shore up your faith with evidence. There’s a wealth of very good material out there on the rationality of Christian belief, and Christians do themselves a favor by getting acquainted with it. But to think of this as a genuine checking into the veracity of Christian belief is a bit of a stretch. It’s a bit like checking into the claims of “holistic medicine” by reading only those studies written by its practitioners; that is, ignoring the critical treatment of these practices in “mainstream” medical journals.

The belief that Christianity is well-supported by the evidence, or at least is not ruled out as irrational by the evidence, is a source of great comfort for me. It’s also a great source of comfort for me to know that I’ve taken a more-or-less careful and objective look at the evidence for and against Christian claims. But an honest-to-goodness inquiry into the evidence for and against Christian belief is hard (not to mention risky and scary) work. If it turned out that Christianity were irrational, I’d be faced with a tough choice: either settle into a commitment to an irrational religion or suspend my belief in the truth of Christianity and suffer considerable social consequences (including the loss of my job and alienation from my closest friends and family to name just a couple). So life offers me a deal. Believe that Christianity is rational whether or not the evidence available to me suggests that it is. Believe further that, at least for a season, I “took a step back” and looked into the evidence for and against Christian claims.

William James said that “my experience is what I agree to attend to. Only those items I notice shape my mind.” The most common strategies for long-haul self-deception involve the management of attention. This, then, is an important part of the answer to one of our questions: how do we get away with self-deception? Through habitual and systematic management of my cognitive gaze, I can come to believe things that I wouldn’t believe were I to attend indiscriminately to my surroundings. Through attention management, I exercise a degree of control over what comes into my mind.

And this, in turn, affects what I believe.

Ressentiment is another important strategy for deceiving ourselves. Sentiments and emotions sometimes strike us as unacceptable, inappropriate, inconvenient, or otherwise undesirable. Think, for example, of the feelings of anger, envy, spite, or vindictiveness. I don’t like the thought of myself as having any of these feelings. But, as it turns out, I sometimes do have them. But by means of ressentiment, I have the opportunity to rename these postures and thereby make myself a little easier to live with.

“I’m concerned about Steve,” says Aaron at the weekly prayer meeting. “I think he’s really gone off the deep end, and I’m afraid he’s headed for trouble. I think we should pray for him.” He spends the next forty-five minutes explaining in (continued on page 20)
The Credibility of the Christian Life in the Contemporary Narcissistic Society

by Dr. James M. Houston  
Senior Fellow and Co-founder,  
C.S. Lewis Institute

As we continue the exploration of Narcissism begun in Part One, we need to first briefly note the roots of the current trends towards the exaggerated sense of autonomy, that spawns narcissism. This is necessary because Post-moderns are tempted to live in the solipsism of ‘authenticity’, which is one’s own appraisal of what is real and true. This implies that ‘I’ alone exist, and the outside world exists only in my consciousness. The ideas of four key thinkers contribute to contemporary thinking about human autonomy.

Philosophical Theories of Selfhood

When Rene Descartes (1596-1650) in the seventeenth century introduced the thesis, “I think therefore I am”, he was making a radical shift to situate moral sources within ourselves. Instead of having an external referent as does Plato (in the Eternal Ideas) and Biblical faith (in the Creator), Descartes now builds upon human intelligence to construct reality from within one’s self, as the ‘thinker’. But he goes further, for likewise, morality comes from within the self, controlled by ‘reason’, to be used instrumentally. For a good Stoic, the rewards of the ‘good life’ are self-esteem, inner peace, self-control. For Descartes it is the moral value of being a ‘generous soul’. This did not mean ‘generosity’, in the sense of being open-handed to others, but more primitively being self-identified as ‘being honourable to oneself’. Being reasonable and being honourable went hand in hand. Such are the fruit of ‘the thinking self’. As Charles Taylor sums it up: “The Cartesian proof is no longer a search for an encounter with God within. It is no longer the way to an experience of everything in God. Rather what I now meet is myself: I achieve a clarity and a fullness of self-presence that was lacking before. But from what I find here reason bids me infer to a cause and transcendent guarantee, without which my now well-understood human powers couldn’t be as they are. The road to Deism is already open”.

By ‘Deism’ is meant a necessary postulate for a transcendent principle. But calling him or it “god” does not imply any personal relationship with God. In fact it is the first step to atheism. That is why when religious/church people have no intimate personal relatedness to God, whether clergy or lay, the secular culture may easily force them to acknowledge that they should logically recognize themselves to be atheists.

With John Locke (1632-1704), knowledge is not genuine unless you develop it yourself. To reason Locke adds the need of freedom, to think detachedly, taking objectivity to unprecedented lengths. This includes self-detachment, to re-define ourselves introspectively, as an intelligent self. This is reified (i.e. making relationships into things; Latin “res” = thing), to generate a rational idealism of self-responsibility, to shape the self as interpreting the cosmos into an “I-IT” relationship. The Newtonian mechanistic universe is matched with an objectified, dehumanised self, seen only from a third-person perspective. Yet this was only unpackaged later, for socially Locke was a...
pious, socially attractive, kindly individual, who valued his friends. Locke exemplifies the fact that we may not be inwardly, as we appear to be esteemed outwardly!

David Hume (1711-76) became immersed in all the sweep of Enlightenment legacy. He no longer believes in God, with no need of metaphysical foundations, and with the loss of a providential world. As a Neo-Lucretian, he can only make the best of it, in self-ingenuity, and with no fear of ‘the gods’ anymore. He is another Robinson Crusoe, who has to manage alone on his desert island, to make the utilitarian best of it all! Arbitrary things happen to us, so accept the best of it we can, living with a diminished sense of the self. All we find, argues Hume, is that we are just bundles of perceptions and associated thoughts. “When I enter most intimately into what I call myself, I always stumble on some particular perception or other... I can never catch myself at any time without a perception, and can never observe anything but the perception”.3 Again, he was esteemed as a beloved friend. Adam Smith his literary executor eulogised after his death that Hume was “as near to the idea of a perfectly wise and virtuous man as perhaps the nature of human frailty will permit”.4 Clerical friends as well as freethinkers agreed.

Jean-Jacques Rousseau (1712-78) was the most radical of all the philosophers considered so far. Unlike them, he was also the most difficult man to get on with, destroying many friendships. In contrast to Pascal who looked into his inner self, only to find original sin in all its darkness, Rousseau looks inward to hear the voice of ‘nature’ assuring him he is full of natural goodness. ‘The Fall’ is not what we have done in rebellion against God, but what we have done to ourselves. The original impulse of ‘nature’ is good, not bad. ‘Conscience’ then speaks to us in the language of ‘nature’.5 “When man is content to be himself he is strong indeed”.6 One is only weak when you rely upon others! Thus Rousseau has the most ‘modern’ voice of all these thinkers, teaching that self-love is best for society, that like the hippies, the best people are those close to nature in rural life, and goodness springs from freedom, and the closer I am to myself the closer I am to the divine! Rousseau is then the antithesis of Augustine. Both have a spacious inner life, the one to be integrated and filled with the companionship of God, the other to be self-explored for radical autonomy.

Immanuel Kant (1724-1804) was perhaps the greatest of all these philosophers. He is perturbed that morality was vanishing away, so ‘the moral law’ is an external perquisite to which one needs to conform. He attempts to argue that acting rationally must therefore be to act morally. This we can do by acting on principles, uniquely as human beings. Unlike Rousseau, Kant has a lively sense of the difference between good and evil, yet he assumes that to be ‘rational’ is to be in quest of universal benevolence.

This Kantian ideal of having faith in ourselves to become more civilised, was idealized by Woodrow Wilson. His dream was to elect philosopher kings, as the ambassadors to the League of Nations. Their mandate was to rule the civilized world in a culture of the elite. In-

(continued on page 24)
C.S. Lewis’s Narnia Chronicles has been a best-seller in the category of children’s stories, having sold 120 million copies in 47 languages since the first book of the series appeared in 1947. The seven books are adventures in the magical land of Narnia. In his highly acclaimed work, *The Narnian*, Alan Jacobs argues that every major theme Lewis addresses in his literary works and apologetics is reflected in the Narnia Chronicles. The Voyage of the Dawn Treader (VDT), the third in the series, is coming to the screen in December. The first film, The Lion, the Witch, and the Wardrobe (LWW), is number 36 in the list of best-grossing movies. Prince Caspian (PC) did not do as well, but there is hope that all seven books in the series will be seen in the theaters.

In VDT Edmund and Lucy return to Narnia with their cousin, Eustace, onboard a ship called the *Dawn Treader*, where they meet King Caspian. Peter and Susan, principal characters in LWW and PC, do not return to Narnia in the novel. However, they do make a cameo appearance in the film. The reason for the voyage is to find seven lost lords from Narnia who have not returned from a voyage. They also hope by sailing to the east, to come to the end of the world. Edmund and Lucy have many adventures on the seas and on islands they discover. Let’s consider the characters, a plot summary, and Aslan’s role in the novel, before focusing on specific thematic temptations presented in the unfolding story.

**Characters**

Lewis says in a letter (March 5, 1961) that the main focus of VDT is “the spiritual life,” especially in Reepicheep (the mouse).1 Reepicheep, as we will see, has a passionate longing for the “Utter East”—for the country of Aslan the lion, as it turns out. As Christ is to our world, so is Aslan to Narnia. Peter Schakel maintains that the central themes of VDT are “longing and learning.”2 Reepicheep and Caspian exemplify the former theme. All the characters learn significant lessons during the voyage. In some ways it is a “semester at sea.” Caspian, Lucy, Reepicheep, Edmund, and Eustace all are confronted by temptations they have to overcome.

Eustace is a new character. In many ways his transformation is the centerpiece of the book. The book’s first line is “There was a boy called Eustace Clarence Scrubb, and he almost deserved it.”3 Eustace acts from the beginning as a spoiled, selfish brat. Edmund calls him a “record stinker.”4 This is in part due to overly permissive parents, the wrong kind of schooling, and a failure to read books that might have helped him. In the end, though, Eustace chooses to be a bully, dominating others—putting himself at the center.

**Plot Summary**

VDT has a different list of characters (from LWW and PC), because Peter has gone for the summer to study with Professor Kirke, who has become poor and has only
one guest room. Thus the younger Edmund and Lucy cannot stay with him. Susan has gone to America with their parents, who don’t have enough money to take the others also. Thus Lucy and Edmund are sent to stay at Eustace’s house in Cambridge.

Edmund, Lucy, and Eustace are drawn into Narnia through looking at a mysterious painting hanging on the guest room wall that Lucy and Edmund recognize as a Narnian ship. The three children suddenly find themselves in the ocean near the ship and are brought onto the Dawn Treader where Caspian greets Edmund and Lucy warmly as King Edmund and Queen Lucy of Narnia. (They had ruled for many years in Narnia in LWW.) Only three years have passed (in Narnian time) since the victory in Prince Caspian (the second film and book in the series). Caspian is now the king and has set out on a quest to find seven lost lords, who had been sent by King Miraz on a trip, supposedly to explore the lands to the east. The lords know that they have in effect been banished; they would fear for their lives if they were to return to Narnia. Caspian wants to find them and tell them it is all right to come home.

This book is unique in that none of the events in the story happen in Narnia. Some have compared the story to beads on a string—episodic events tied together with a single thread (to find the seven lords). Some have compared the book to the Odyssey, finding numerous adventures not only at sea but at various islands.

They eventually find the lost lords or some evidence about what happened to them. Lord Bern is found at the Lone Islands; evidence of Lord Octesian at Dragon Island (perhaps eaten by a dragon or become one); Lord Restimar at Deathwater Island (he fell into water that turned him into gold); Lord Rhoop at Dark Island; the remaining three in an enchanted sleep at the island of the star, Ramandu. In order to awaken the last three lords from their sleep, they must sail to the East and leave one of their party behind. Reepicheep volunteers for this task and is last seen paddling up a waterfall in his coracle. Though he is never seen again, the text indicates that he reached Aslan’s country. In the end, Edmund, Lucy, and Eustace meet Aslan at the “End of the World.” Aslan tells Lucy and Edmund that they will not return to Narnia; they are too old. Lucy weeps because “how can we live, never meeting you?” (p. 247). Aslan tells them that he is there in England too; Aslan says, “But there I have another name. You must learn to know me by that name. This is the very reason why you were brought to Narnia, that by knowing me here for a little, you may know me better there.” Lewis may have originally intended to end the series with this book, and if so, this would have been a fitting end of the stories.

Aslan

Aslan is not seen very often in VDT. In fact, Paul Ford says, “Only in The Last Battle is Aslan less on the scene than in Voyage of the Dawn Treader.” The characters are left to their own devices until they have a special need that may be beyond their own strength to endure—although Aslan is always in the background. He says, “I have been here all the time.” He appears in the undragoning of Eustace at Dragon Island. He appears again at Deathwater Island when Edmund and Caspian are about to engage in a swordfight. In this case, he doesn’t speak, but they are warned to leave this island before they are turned to gold. Aslan appears as an albatross, leading them along a shaft of light out of the darkness of Dark Island where dreams come true (not daydreams but dreams).
Profile in Faith: Mary Slessor  
(continued from page 1)

Two centuries of slave trade had cheapened human life, divided tribes, and perverted culture in western Africa. Unwanted babies were thrown into the bush to die. Twins were killed and their mothers driven out of the tribe, since it was believed that one of each set of twins was the child of the devil. Because it could not be determined which, both were killed. Mary Slessor developed an almost fanatical love for African children and, in her thirty-eight years in Calabar, saved the lives of hundreds. She rarely had fewer than a dozen rescued babies in her huts. Appropriately, the Scottish ten-pound note shows Mary Slessor holding a child, surrounded by other children.

One of the little girls she saved from death Mary named Jean Anna Slessor; “wonderful Jean,” Mary called her. She took her to Scotland with her in 1891, where Jean was baptized. Jean became Mary’s friend and often her only companion. She nursed her “ma” when Mary was sick, taught in her dispensary, walked miles with her to collect abandoned babies, dug latrines, planted gardens, laundered, and cleaned.

Mary was often sick with fever, an inescapable part of life in Africa. Less than three years after she arrived in Calabar, she seemed to crumple under the strain. She wrote, “I want my home and my mother.” Mary went back to Scotland and stayed there for sixteen months. Her health returned and so did her determination to be in Calabar again. Mary’s mother died at the end of 1886, and three months later Janie, Mary’s only surviving sibling, was dead. Mary wrote: “Heaven is now nearer to me than Britain.”

The Presbyterian mission board regarded Mary Slessor as a valuable asset, but her independent and pioneering spirit made it difficult for her to work as part of a team. She was constantly pressing the board to allow her to expand her mission work by going deeper into the forests. She wrote to a friend, asking her to pray that she would be allowed to do this. “Pray in a business-like manner, earnestly, definitely, statedly,” she wrote.

More and more towns wanted “Ma Akamba,” their name for Mary, and her God, and his book. In 1888 Mary convinced the mission board to allow her to work alone among the Okoyong tribe. The mission report for 1890 noted that “Miss Slessor has been labouring at Okoyong with extraordinary courage and perseverance.” Mary literally went where no white man would go, penetrating far into the uncharted interior of southeast Nigeria: from Duke Town to Ekenge in Okoyong and, finally, to Itu in Igboland. At her prime, she could go down the bush paths as fast as most Africans. When one of the ordained missionaries came out to take a service for her in a stifling little church, he was exhausted after the service and ashamed when he discovered that Mary had held twelve services that day and walked more than ten miles. Friends were concerned about her. One wrote, “Do be careful. Do take quinine and sleep under a net and drink filtered water. Don’t be so ridiculously unselfish.”

Mary worked hard to understand the Africans, including their religion, believed by most Europeans to be only a mixture of superstition and nonsense. She loved and
respected the people. Despite their faults, she could speak of the Okoyong as “gentlemanly and gracious.” To the dismay of European visitors, Mary Slessor dressed and lived like the Africans—indeed like the poor Africans. She ate what they ate, except for one important item: tea. She could do without food and shelter, but not without tea! She spoke the African languages well. The Efiks said that she was “blessed with an Efik mouth.” She mastered not only the colloquial phrases but also the inflections, the guttural sounds, the interjections and sarcasms, as well as the quick characteristic gestures of the people. The Africans loved singing. Mary translated some English hymns into Efik and set them to rousing Scottish tunes such as “Sweet Rothesay Bay,” “The Rowan Tree,” and “Scots Wha Hae.” They were sung to the accompaniment of a drum or two and as many tambourines as could be found.

Pressed by the overwhelming needs in Africa, Mary only reluctantly agreed to return home for furlough or even to take a vacation in Africa. Friends, on one occasion, paid for her and Jean to go to the Canary Islands for a rest. The two missionaries, one White and one Black, were overcome by the splendor of their hotel. They enjoyed the flowers and relished cool sea breezes. Mary wrote: “I sat and knitted and worked my way through the Bible all day long.” It was “the most wonderful holiday” she had ever had. In December 1889, Mary was due to leave for Scotland, but when no one could be found to take up her work, she refused to go. And so Mary, as she put it, “drudged on.” When progress was slow, Mary reminded herself that “Christ was never in a hurry. There was no rushing forward, no anticipating, no fretting over what might be. Every day’s duties were done as the day brought them and the rest was left to God.” Mary never gave up and was delighted when Africans began to live in “God’s fashion.” Many of the people came to love this intrepid Scottish woman, calling her Eka Kpukpro Owo—“mother of all the peoples.”

Mary Slessor was on call, it seems, twenty-four hours a day—settling disputes, saving twins from death, evangelizing, nursing, and administering justice. Instead of fighting, the tribal chiefs from as far away as a hundred miles began to take disputes to Mary for arbitration. During the hours she sat listening to arguments about witchcraft, wives, divorces, dowries, slaves, livestock, and land, Mary sustained herself by knitting and chewing homemade toffee. It was said by the Africans that she wanted nothing for herself, that she would walk miles to cure sick people and rescue worthless babies, and that she was a messenger from God who had magic powers. Some of the Africans, however, resented Mary’s domineering spirit; even so, it is interesting that they did not harm her. This woman must be protected by the spirits, they reasoned, and therefore no one in his right senses would attack her. And no one, in this world of cruelty and killing, ever did. Mary admitted that she was sometimes frightened, but “Fear not for I am with thee” was a text she fervently believed. The story is told that when Mary was confronted by a leopard, she sang hymns in a loud voice, until the big cat gave up and ran away!

The story is told that when Mary was confronted by a leopard, she sang hymns in a loud voice, until the big cat gave up and ran away!

David Callhoun has taught at Covenant College, Columbia Bible College, and Jamaica Bible College (where he was also principal). A minister of the Presbyterian Church in America, he has served with Ministries in Action in the West Indies and in Europe and as dean of the Iona Centres for Theological Study.
Profile in Faith: Mary Slessor

culture. In the margin of one of her Bibles by the passage in which Paul states that wives must be subject to husbands, she scribbled, “Na! Na! Paul, laddie! This will no do!” Mary sought to improve the lives of women by providing them with schools and jobs. Mary’s fifty elementary schools were free and open to all, including girls. Her work in vocational education led to the opening of Calabar’s Hope Waddell Training Institute in 1895, still the largest institute of its kind in West Africa.

The British officials began to take note of the Scotswoman who lived, dressed, and spoke like an African and who could prevent battles, out-shout chiefs, and stop riots merely by walking into the middle of them. When a new consul-general appointed vice-consuls to supervise the running of native courts in the various parts of his territory, he chose Mary for that office among the Okoyong. The officials were only too glad to have a magistrate who needed no interpreter, understood African customs, and had a personal authority greater than anything they had achieved with their soldiers and weapons. Mary Slessor did not seem to realize it, but she was in fact the first woman to be appointed to such a post in the whole of the British Empire. If she did know that, she was not impressed.

Mary was admitted as an honorary associate into the Order of St. John of Jerusalem, of which King George V was the sovereign head. She received the Silver Cross on behalf of the mission but felt it was not for any special work of hers. She said, “If I have done anything in my life, it has been easy, because the Master has gone before.”

Mary Slessor had no strategy, no fixed plans, no schedules. She simply relied on the Lord to guide her in her work for him and to provide for her.

Mary appealed for recruits to help her, stating that the Okoyong needed “consecrated women who are not afraid of work or filth of any kind, moral or material. Women who can wash a baby or teach a child to wash and comb as well as read and write. Women who can take it all to Jesus and there get strength to pull on under any circumstances.” When a new missionary asked Mary what she should do to influence the Africans, Mary replied: “Do, lassie? Do? You don’t have to do, you just have to be, and the doing will follow.”

Mary Slessor had no strategy, no fixed plans, no schedules. She simply relied on the Lord to guide her in her work for him and to provide for her. She did not worry about money. She wrote to a friend who had asked her what she would do for money: “Money is something I do not understand because I’ve never had to deal with it. What’s money to God? The difficult thing is to make men and women. Money lies all about us in the world, and He can turn it on to our path as easily as He sends a shower of rain.”

She was not “over-enthusiastic about church methods.” She wrote that she would “not mind cutting the rope and going adrift with [her] bairns.” The mission finally agreed that Mary was free to go and start new stations where she and the Africans wanted them, provided that she did not obligate the mission to additional expense. She was indeed, as she said, “dragging a great Church behind her” into Africa. She wrote: “Just now I am the feet of the Church, as it were, and I am to go with the shoes of Peace.” She summed up her theology with these words: “Creeds and ministers and books are all good enough but look you to Jesus!”

In books written about her for children and young people, Mary Slessor is presented as a larger-than-life woman, a single-minded missionary, a saint. A visitor, expecting a stern woman of commanding appearance, found “a true woman with a heart full of motherly affection. Her originality, brightness, and almost girlish spirit fascinated
me.” She was indeed a real person and “a true woman.” On one of her infrequent visits home, she wrote to a fellow missionary in Calabar: “I have been reveling in frocks and furbelows. It is simply lovely to see the shop windows and very nearly envy the beautiful creations the girls wear, and to look at their milk-and-roses complexion and the beauty and roundness of form which they possess. But all this is most unbecoming in the senior member of a Presbyterian Mission.” Her last sentence, I believe, was written with a smile on her face.

Charles W. Morrison, a teacher on the mission staff who was eighteen years younger than Mary, asked her to marry him. She agreed, provided that he could join her at Ekenge. The mission board, however, refused to release Charles from his work of training African teachers at Duke Town. Mary was saddened but determined to carry on her work at Ekenge. She wrote to a friend: “If God does not send him up there, he must do his work and I must do mine where we are placed.” When Charles’s health began to fail, he returned to Scotland before moving to North Carolina, where he died. Mary kept two books in which they had signed their names side by side, and she wrote the words: “When you have a good thing or read a good thing or see a humorous thing and cannot share it, it is worse than bearing a trial alone.”

Mary Slessor marked many passages in her Bible and wrote comments in the margins. By Paul’s words to the Corinthians, “Death is swallowed up in victory,” she wrote, “Hallelujah! What a climax!” The climax came for Mary Slessor on January 13, 1915. A state funeral was held in Duke Town, attended by governmental officials, missionaries, and great crowds of Africans. The mourners at the graveside sang two hymns, “When the Day of Toil Is Done” and “Asleep in Jesus.” And Mary Slessor was laid to rest beside the tombs of two Scottish missionaries, her close friends, in a cemetery once used to throw the corpses of slaves. One friend who served with her in Africa wrote: “Mary Slessor was a whirlwind and an earthquake, and a fire, and a still small voice, all in one.” Mary’s own view was that her life was “one long, daily, hourly record of answered prayer.”

Mary Slessor had no husband, but she was loved by God. She had no children, but she was “mother of all the peoples.”

Notes

1. There are scores of books, many for children and teenagers, telling the story of Mary Slessor; biographies include W. P. Livingstone, Mary Slessor of Calabar: Pioneering Missionary (1915); James Buchan, The Expendable Mary Slessor (1980); and E. Robertson, Mary Slessor (2001). In this article the quotations come from The Expendable Mary Slessor. A recent book, Lives of Scottish Women: Women and Scottish Society, 1800–1980 by William W. J. Knox (Edinburgh: Edinburgh University Press, 2006), includes a chapter titled “Mary Mitchell Slessor: Serving God and Country” (pp. 117–39). Knox presents Mary Slessor as a dedicated servant of God and a supporter of the British program of colonization. He recognizes, however, the ambiguous nature of his evidence for the latter point. A better title would be “Mary Slessor: Serving God and the Africans.”
Holy Conference: “A Kinde of Paradise”
(continued from page 3)

changed, the more we long to be changed. God uses the means of grace to cultivate our familiarity with his movements and voice. In conjunction with his written Word, by his Spirit, our hearts become more prone to recognize his presence in our lives and better able to recognize the obstacles that thwart our obedience. Progressively, over time, we grow in godliness.

One such effective means of grace is observed of an era from our past. Our Puritan-era forebears called this “holy conference” or holy conversation.

Food for Thought

Between ancient and recent church history lies an often overlooked period of time when great authority was given to the words of Scripture and when growing in faith was accomplished in community. The words of the Bible became the litmus test for authentic and devoted lives. Weighing life against anything else was futile and led to a preoccupation with self and thus a meaningless existence. This characterizes the English Puritans of the sixteenth and seventeenth centuries.

Conference was an important means of grace. A careful observation of a conversation between Christian and Hopeful—protagonists in John Bunyan’s (1628–1688) Pilgrim’s Progress—as they discuss the plight of believers who backslide from faith, reveals the vital need for the exercise of this means. Christian’s response includes the lack of conference as a cause of such spiritual decline: “They shun the company of lively and warm Christians”; and “After that they grow cold to public duty, as hearing, reading, godly conference, and the like.” Godly conference is identified here as a profitable discipline whose neglect leads to a compromise in spiritual wellness.

In his autobiography Bunyan himself recalled a group of poor women sitting at a sunny doorway conversing about the things of God:

I may say, “I heard but understood not”; for they were far above, out of my reach. Their talk was about a new birth, the work of God on their hearts, also how they were convinced of their miserable state by nature; they talked how God had visited their souls with His love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported, against the temptations of the devil.

Bunyan had found something new. He confessed, “They were to me, as if they had found a new world.” His subsequent times in meeting and conversing with these women stirred the questioning of his own soul and prompted godly meditation.

Historically, pastors conferenced with other pastors and their congregants on matters of Scripture and of the soul. Parishioners conferenced with their peers, heads of households with all those living under their care, and parents with their children. Engaging in serendipitous conversations interjected with the language of biblical truth and soul care was also considered to be “holy conference.” And when face-to-face encounters were not possible, letters were written expressing the same deep level of concern for biblical truth and attentiveness to the heart.

Time and distance did not diminish the desire to foster soul care and biblical knowledge. A portion of a letter from Jonathan Michel pictures this desire:

But yet considering some passages in your last and former Letters concerning your Spiritual Condition, and knowing by experience in my self the reality of such Complaints, I would not be so graceless as to neglect you wholly therein: And though I can say or do...
very little, yet a word or two might be of some use; nor do I know what guilt might lye upon me, if I should be silent or slight in this Case! And therefore [Dear —] if my barren heart would suffer me, I would present you with a few words, as if you and I were alone in a Corner in the presence of God.4

The ease of spiritual drift, of losing track of the “true north” of biblical knowledge and spiritual growth, can be remedied by godly conference. Stepping out from the archives, we cannot help observing the delight and “paradise” that was intended to be employed and enjoyed in conference. We take with us an affirmation of the need and the idea that this manner of community can be experienced.

Letting the Word Speak
Each of the following verses (English Standard Version) that lend biblical support for conference is followed by an explanatory comment from an English Puritan cleric.

Old Testament

Psalm 37:30: The mouth of the righteous utters wisdom, // and his tongue speaks justice.

A person whose heart is grounded in God’s law speaks with wisdom that is superior to any the world has to offer.

A gracious person hath not only Religion in his heart, but in his tongue. The Law of God is in his heart, and his tongue talketh of Judgement: he drops holy words as Pearls. ‘Tis the fault of Christians, that they do not in company provoke themselves to set good discourse on foot: it is a sinfull modesty: there is much visiting, but they do not give one another’s souls a visit. In worldly things their tongue is as a Pen of a ready Writer; but in matters of Religion, they are as if their tongue did cleave to the roof of their mouth. As we must answer to God for idle words; so for sinfull silence.5

–Thomas Watson (d. 1686)

Psalm 66:16: Come and hear, all you who fear God, // and I will tell what he has done for my soul.

Found in the thanksgiving portion of a hymn of descriptive praise, the psalmist entreats “all who fear God,” which included Israelites and believers from other nations, to witness his words of testimony of God’s gracious deliverance.

Thus [Christians] when you meet, give one anothers Souls a visit, drop your Knowledge, impart your experiences each to other.6

–Thomas Watson

Psalm 119:11–13: I have stored up your word in my heart, // that I might not sin against you. / Blessed are you, O Lord; // teach me your statutes! / With my lips I declare // all the rules of your mouth.

The Christian is to speak the word of God to others. Our speech mirrors the stirrings of the heart.

[The psalmist] telleth us, that if we will speak profitably unto others, we must first have the word within us; and that not lightly floating in our brain, but deeply settled and hidden in our hearts.7

–Nicholas Brownd (d. 1613)
“Usually it is those who know Him that bring Him to others. That is why the Church, the whole body of Christians showing Him to one another, is so important.”

C.S. Lewis

Holy Conference: “A Kinde of Paradise”

Proverbs 27:17: Iron sharpens iron, // and one man sharpens another.

This kind of sharpening was understood to be the interaction between friends that effected a positive change in personality or character.

“In naturall things man standeth in neede of helpe, then much more in spirituall things he standeth in neede of others. And as iron sharpeneth iron, so one friend another, Pro. 27. And as two eies see more, two eares heare more, and two hands can doe more than one, so this is a speciall communion of Saints…”

–Richard Greenham (d. 1594)

Malachi 3:16: Then those who feared the Lord spoke with one another. The Lord paid attention and heard them, and a book of remembrance was written before him of those who feared the Lord and esteemed his name.

The Puritans frequently cited this passage to support holy conference. In the comments cited here, sense the passion they had for the purposes and benefits God intended for this practice. Evidence that this passion continued beyond the Puritan era is revealed in the following quote from Matthew Henry’s (1662–1714) commentary on this verse:

They spoke often to one another concerning the God they feared, and that name of his which they thought so much of; for out of the abundance of the heart the mouth will speak, and a good man, out of a good treasure there, will bring forth good things. Those that feared the Lord kept together as those that were company for each other; they spoke kindly and endearingly one to another, for the preserving and promoting of mutual love, that that might not wax cold when iniquity did thus abound. They spoke intelligently and edifyingly to one another, for the increasing and improving of faith and holiness; they spoke one to another in the language of those that fear the Lord and think on his name—the language of Canaan. When profaneness had come to so great a height as to trample upon all that is sacred, then those that feared the Lord spoke often one to another.

He took notice of their pious discourses, and was graciously present at their conferences. . . . The gracious God observes all the gracious words that proceed out of the mouths of his people; they need not desire that men may hear them, and commend them; let them not seek praise from men by them, nor affect to be taken notice of by them; but let it satisfy them that, be the conference ever so private, God sees and hears in secret and will reward openly. When the two disciples, going to Emmaus, were discoursing concerning Christ, he hearkened and heard, and joined himself to them, and made a third.

He kept an account of them . . . Not that the Eternal Mind needs to be reminded of things by book and writings, but it is an expression after the manner of men, intimating that their pious affections and performances are kept in remembrance as punctually and particu-
larly as if they were written in a book, as if journals were kept of all their conferences . . . Never was any good word spoken of God, or for God, from an honest heart, but it was registered, that it might be recompensed in the resurrection of the just, and in no wise lose its reward.9

New Testament

Mark 4:10: And when he was alone, those around him with the twelve asked him about the parables.

The Gospels give evidence of Jesus personally exercising conference with his disciples. He is found to be conferring with his disciples and the rest of his hearers, “opening” or explaining many parables to them.

You will find that most of the preaching recorded in the New Testament, was by conference, and frequently interlocutory, and that with one or two, fewer or more, as opportunity served. Thus Christ himself did most commonly preach.10

–Richard Baxter (1515–1691)

Luke 24:15, 32: While they were talking and discussing together, Jesus himself drew near and went with them . . . They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” Further support for conference is derived from Jesus’ postresurrection appearance to the two disciples as they walked along the road to Emmaus and communed over the death and sufferings of Christ. This encounter served as evidence that by holy discourse Jesus drew near and accompanied them. Holy discourse brings Christ into our company, which in turn enables believers to resemble Christ more closely.

While they communed together, Jesus himself drew near, and went with them. When men entertain bad discourse, Satan draws near, and he makes one of the company; but when they have holy and gracious conference, Jesus Christ draws near, and where-ever he comes, he brings a blessing along with him.11

We see the poore Disciples, when they were in a damp for the losse of Christ, after he comes, meets them, and talks of holy things. In that very conference their hearts were warmed and kindled: For, next to Heaven it selfe our meeting together here, it is a kinde of Paradise, the greatest pleasure of the world is, to meet with those here, whom we shall ever live with in Heaven.12

–Richard Sibbes (1577–1635)

Romans 14:1: As for the one who is weak in faith, welcome him, but not to quarrel over opinions.

The mutual benefits of godly conference are to be the substitute for the divisiveness caused by the arguing and quarreling instigated by more mature believers with those younger in the faith.

[Another means is] holy conference with our godly brethren; for hereby those which are falling are confirmed, and the weare hands and weake knees strengthened, as Eliphas speaketh, Job 43.4 And those who are weake in faith are comforted and established with
the godly instructions, profitable exhortations and sweet consolations of those who are more strong. And therefore the Apostle Paul exhorts those who had attained unto a great measure of faith, that they admit such as were weake into their company to be made partakers of their Christian conferences, to the end that hereby they might be more and more strengthened and confirmed.\textsuperscript{13}

–John Downname (1571–1652)

\textit{Colossians 3:16:} Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.

Paul desired for the church to engage in conference. This is to be a community-building affair where the natural expression of the church’s growth in the knowledge of Christ appears in the words believers speak to one another.

\textit{[Paul] willeth them to conferre of the Scriptures, to the profit of one another, so he sheweth them how they shall come unto it.}\textsuperscript{14}

–Nicholas Bownd

\textit{Ephesians 4:29:} Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear.

Our speech to one another in godly consideration for the other will build both healthy and harmonious community and defeat Satan’s aim to cause discord from within.

\textit{The Apostle bids us edifie one another, Ephes 4.29. And how more than this way? Good conference enlightens the mind when it is ignorant; warms it when it is frozen; settles it when it is wavering. A good life adorns Religion; good discourse propagates it.}\textsuperscript{15}

–Thomas Watson

How to Apply the Conference Concept

Key to the exercise of conference is the desire to know God’s Word better and to live out its truth. Well-formatted questions applied to a sermon message or biblical passage can further our understanding and application of Scripture. This may require advancing from questions with one-word answers to study questions that require deeper thought and discussion.

Here are a few typical questions the Puritans found useful in conference, redesigned for our contemporary understanding:

• What does God want you to know about him? About yourself?
• For what is the soul thankful?
• What are the words or actions that demonstrate your soul’s love for Christ?
• What is your soul afraid of God knowing?
• To what extent is your soul willing to go to preserve unity in your community?

Consider asking these types of questions and, more important, answering them with an attentiveness to your own heart and the hearts of others. Be ready to experience a greater commitment to digging deeper in your life together in Christian community. In good company and conference, the
goodness of God and the struggles of life meet in loving acceptance and godly direction. This centuries-old practice, whose roots are found in Scripture, will foster community for those who long to keep themselves and others within the compass of God’s Word by their conversations whether they be audible, in print, or even on a social networking site.

Notes

11. Watson, Heaven Taken by Storm, p. 74.
15. Watson, Heaven Taken by Storm, p. 73.

MORE FROM THIS AUTHOR

Knowing Grace: Cultivating a Lifestyle of Godliness
Joanne Jung
(forthcoming from Biblica Publishing, May 2011)

This is a good book on how to grow in what the older writers called godliness and what is now being called spiritual formation. The practices that nurture this growth are popularly known as spiritual disciplines. However, when talking about spiritual formation and disciplines one must always beware of the ever-present danger of losing sight of the larger context of formation and disciplines as a response to God’s prior grace. We must also be cautious about multiplying disciplines beyond what is found in Scripture. Knowing Grace sets spiritual formation in its proper biblical context of grace. It focuses on how God’s grace transforms us into Christlikeness through the work of the Holy Spirit as he operates through community and through the means of grace we discover in the pages of the Bible. The author helps us see that Christlikeness is not a quick fix but the work of a lifetime through the different stages of life as it unfolds before us. With a willing mind and a seeking heart, over time we come to know and love and serve God through such disciplines as Scripture reading, prayer, meditation, fasting, confession, serving, hospitality, conferencing, suffering, thanksgiving, and solitude. Using Scripture, reflections on its meaning, practical applications, and pitfalls to avoid, along with suggested readings for each discipline, the author gives us a soundly biblical and practical manual for using the means of grace that the Spirit of God uses to transform our lives. Highly recommended.
Self-Deception and the Christian Life

(continued from page 5)

some detail Steve’s mistaken beliefs, his bad behavior, and the inevitable pain in store for Steve because of the course he’s taken. Occasionally a stray sarcastic comment bleeds through the otherwise sterile description of Steve’s misfortune. But everything is presented as an articulation of his concern for Steve’s well-being and an invitation to pray for him.

“How have you personally been affected by Steve’s course?” asks Dan.

Aaron explains that there were some early interactions that were deeply hurtful. Steve had said some pretty nasty things, he explains. At first he was angry. But he’s forgiven Steve, and now he’s mostly just concerned for Steve’s well-being. Everyone buys his answer. After all, many of them have been hurt by similar interactions with Steve, and they can relate. They have forgiven him too. Finally someone suggests that they should actually get down to praying. So for the next seven minutes or so, a summary Steve’s failings are presented to God as evidence that Steve is in need of rescue.

As it turns out, Aaron’s still mad at Steve. He knows that he’s supposed to forgive Steve, and he thinks (mistakenly) that if you’ve forgiven someone, you won’t be mad at him anymore. So he must choose between thinking of himself as not having really forgiven Steve or as not being mad at Steve anymore. He chooses the latter. But the anger still operates. It drives him to constant criticism, cynicism, and vindictiveness toward Steve. It has, of course, been renamed. It has been recast as “concern.”

Concern is a convenient disguise for the anger since “concern” for someone is a perfectly legitimate sentiment; it seems to justify many of the behaviors one would expect from someone who’s just plain hurt and mad. Interestingly, his friends, who would recognize the ruse in almost any other situation (the occasional sarcasm is a dead giveaway), are slow to detect anger’s covert operation, since they are caught up in the same ressentiment. They’re angry with Steve too. Were they to recognize it in Aaron, though, their own game would be up. So they reinforce one another’s pretense that it is “concern” that motivates the discussion. They congratulate themselves for having done Steve a service by bringing his sad case before the Lord.

When we’re angry with someone and we’re not willing to think of ourselves as harboring anger toward that person, we’ll find some alternative characterization of our affective posture. Sometimes we’re “concerned” for someone. Other times, we’re “sad.” We’re not angry with him; we just feel sorry for her. Yet another ploy is to be frightened for others that might be injured. “I’m not angry with him,” we say. “I’m just worried that he’s going to hurt someone else and so something needs to be done to stop him.”

Envy is another primary example of an emotion that might be recast because the

“Nothing can deceive unless it bears plausible resemblance to reality.”

C.S. Lewis
One person who feels envy deems the affective response to be inappropriate or unattractive. I can’t stop thinking about Brian’s brand-new wall-mounted flat-screen TV. It’s not that I’m envious. I’m just worried about Brian. Didn’t he and Bethany already watch too much TV? This high-definition temptress is just going to lure them into more and more mindless entertainment of the sort that rots the soul. And what about poor Isaac (their ten-month-old boy)? He’ll grow up in a living room that has a huge television (of all things) as the focal point. What sort of impression is that likely to leave on his mind? Yep. Somebody’s got to talk to Brian. This is absolutely not good for him.

Attention management and resentment, then, are among the important strategies that we employ in our self-deceptive machinations. But sometimes we aspire to heights of self-deception unattainable as individuals. In such cases, we must call on the resources of group-think. Madness, suggests Nietzsche, “is rare in individuals,” but in groups “it is the rule.”

I live in Orange County, California. Have for most of my life. By any reasonable standard, Orange County California is one of the very richest regions in the history of human existence (not just one of the richest in the world, but one of the richest in the history of the world). I’m surrounded by people with wealth beyond the wildest imagination of most people who’ve ever lived. These same people struggle with discontent over the material possessions they don’t yet possess. I’m such a person. For the past two weeks, I’ve checked Craigslist every single day (often multiple times during the day) for a table saw. I don’t have a project going just now that requires a table saw. But I’m just itching to have one and would be oh-so-much happier if I had one in my garage! Materialism is epidemic in my culture. By any reasonable standard, virtually all of the people in my immediate acquaintance are hoarding and storing up treasure on earth. We can’t go for any appreciable period of time without a new purchase of some significance.

The Bible is clear, it seems to me, that this kind of materialism is a crippling barrier to the way of Jesus. Jesus taught that your heart will follow your treasure . . . automatically, as it were. The teaching suggests, at the very least, that it is extremely difficult to have treasure without growing attached to it in your heart in a way that precludes full participation in the way of Jesus. So I live in a context in which the dangers associated with having one’s heart carried away by wealth loom larger than they have in virtually every other society in the history of the world.

But I’ve attended churches in Orange County nearly my whole life, and I can count with just my fingers the sermons I can remember directly calling attention to this epidemic in our midst. It seems we have decided together to be blind to the exorbitance of the average Orange County lifestyle. We’ll challenge one another to tithe, of course, and to give generously to good causes. The assumption in our midst...
Self-Deception and the Christian Life

is that if I am making it a practice to give generously, I am free from the crippling effects of materialism—even if my lifestyle belies a sort of addiction to expensive entertainment, conspicuous consumption, and regularly buying new and nice things for myself.

If you want to ruffle feathers in Orange County churches, raise the question of whether the purchase of a new BMW for personal use can be justified in our world economy. You don’t even have to present an answer. Simply raising the question violates the game of “happy family” we’re playing together with respect to nice cars (not to mention entertainment, fine foods, new appliances . . .).

Rule A: Don’t question the moral legitimacy of buying a new BMW.

Rule A.1: Rule A doesn’t exist.

Rule A.2: Do not discuss the existence or nonexistence of Rules A, A.1, or A.2.

Interestingly, it’s folks who spend time away from the “family” that find themselves painfully aware of the game we’re playing. Folks who come home from short-term missions trips to third-world countries find themselves wanting to violate Rule A. They often struggle, at least for a time, with the moral legitimacy of Orange County lifestyles. But, if they’re typical, they can be brought back into the family. Procrastination will prevent them from really doing anything with these moral convictions. And the perceived unanimity of the group as to the insignificance of the question (whether or not it’s okay to buy a new BMW) will cause it to fade to the edges of consciousness where it will be less disruptive.

Notice, though, the essential place of my group if I’m going to continue to think that the question is insignificant—that there’s no pressing need to ask it. If you plop me down in just about any other social context in the history of the world, the kind of relative expense required to purchase a new BMW would raise questions so obvious as to be impossible to ignore. The opportunity costs of owning a new BMW (as opposed to a Honda Accord, e.g.) measured in terms of shareable basic necessities are staggering. It’s only in a world of other BMW owners who’ve agreed not to ask the question that I could possibly ignore it. Of course, the same may be true (though to a lesser extent) of the opportunity costs of owning a new Honda Accord as opposed to an economy car or a used car.

This is why the lifestyle in the next stratum up from wherever you’re situated will look to you as though it teeters on the edge of exorbitance and gross materialism. But it won’t look so to those situated there. For them, exorbitance will be defined by the strata above them. We surround ourselves with folks willing to ignore the questions with respect to our particular standard of living. In so doing, we make possible a blindness not otherwise possible to the degree to which we’re in the grip of materialism. The last thing a rich man wants to do is to accuse his rich neighbor of being too rich.

Here, then, are three illustrations of the pervasive presence of self-deception as it manifests itself in Christian culture. If we wish to make significant progress toward Christlikeness, we must face these tendencies of ours squarely, call them what they are, and thoughtfully consider time-tested techniques for moving progressively away from them.
Questions & Answers on C.S. Lewis

Q: Has The Voyage of the “Dawn Treader” been noted by secular publications?

A: Yes, the American Book Review has a list posted of the hundred best first lines from novels. The first line of The Voyage of the “Dawn Treader” is number 47: “There was a boy called Eustace Clarence Scrubb, and he almost deserved it.” Other notables include number 1: “Call me Ishmael” (Melville, Moby Dick); number 9: “It was the best of times, it was the worst of times” (Dickens, A Tale of Two Cities).

Q: What is the greatest misunderstanding of Lewis’s works on record?

A: C.S. Lewis first wrote The Screwtape Letters as installments for a magazine. One clergyman (missing the point) wrote in to cancel his subscription because the advice given by Wormwood was “not only erroneous but positively diabolical.”

MORE FROM THIS AUTHOR

I Told Me So:
Self-Deception and the Christian Life
Gregg Ten Elshof (Eerdmans, 2009)

Self-deception. From the beginning of time, it has been a problem for human beings. And in our advanced and enlightened age, the problem is as widespread as ever and even more sophisticated. It would be easy to see self-deception as a problem limited to unbelievers, but it is just as common in the church and among true believers in Christ, including church leaders. In a very readable book and down-to-earth book, Professor Gregg Ten Elshof has given us a valuable resource for understanding self-deception and how it operates in groups and in individuals. You will undoubtedly see yourself in it pages and discover some of your own strategies and mechanisms of self-deception. You will also discover ways that your friends and colleagues unwittingly deceive themselves by group-think. However, Ten Elshof doesn’t merely diagnose our problems and leave us there, he goes on to provide strategies that will help us overcome our self-deception.

Why would you want to read a book about self-deception? Many good reasons come to mind. But for the serious disciple of Jesus, John Calvin’s observation in the opening sentences of the Institutes gets to the heart of it. “Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves.” Knowing ourselves is a key part of growing in wisdom and the knowledge of God. And becoming undeceived is an important aspect of knowing ourselves.

The author not only writes in an understandable but also gracious manner. Avoiding clinical detachment, he openly acknowledges his own experiences with self-deception, using helpful stories and examples. He writes with humility, a lack of censoriousness and self-righteousness. You will go away enlightened, encouraged, and equipped, not condemned. Highly recommended.
The Credibility of the Christian Life

(continued from page 7)

stead, there has been the eruption of mass cultures, false ideologies, and now in re-
action an intensification of individualism, such as we have never witnessed before in
the history of mankind.

The Conflicts of the Modern Individualist

Among the many conflicts of the modern world, we shall select three of particular rel-

1. The Challenge of Autonomy

Without tracing further the growth of ideas about human autonomy, we are all
aware that our Western culture is now broadly founded upon individualism. Its
secularism is now expressive of “the fear of the Other”. Since Nietzsche, secularists have
assumed that to admit of God is to forfeit freedom. Since Sartre the further ‘fear of
the other’ is that the other human being has also become my enemy. When ‘otherness’
becomes pathological, then ethnic, sexual, economic, social, and handicap differences,
all become compounded to isolate oneself as living with a label of ‘difference’! Then all
differences become divisions, rather than sources of richer community and commu-
nion. The resultant contemporary Western self, states the British sociologist, Anthony
Giddens “is frail, brittle, fractured, and fragmented”. He was not delving as deeply
as we have traced, but when cities become more ‘throughways’ than community meet-

ing points, then ‘difference’ intensifies the urban alienation.

2. The Challenge of the Instrumental Self

A second source of conflict lies in the Cartesian rationality of the self. Instrumental-
tality reached its fulfilment in the Victorian bourgeois self, leading the Industrial Revo-

lution. Religion became increasingly circumscribed, so that for the working class
the factory now took precedence over the church. Everything was now thought to be
reducible to knowledge, to be understandable and ‘fixed’. The unknown lay in the
external now exploring the interior life in a unique way. Freud did this with his tech-


nique of psycho-analysis to free the ego from impulsive behaviour thought to dwell
in the mysterious ‘unconscious’. In the post-
war disenchantment with psychoanalysis
as a pseudo-science, a new theory was pro-
moted to absorb the war capacity of mass
production, “the Empty Self”, and “the Op-
tional Life-style”. As Philip Cushman notes:
“the lifestyle solution is advertising’s cure
for the empty self”. It became a salesman’s
strategy! Such depletion of the self as we
have seen has intensified our narcissistic
culture in many ways.

But its breakdown became expressive of
the “therapeutic ethos”. As Philip Rieff ob-
served, a fundamental change of focus had occurred when “a sense of well-being has become an end, rather than a by-product of striving after some superior communal end” to create “an intensely private sense of well-being”. This has significantly promoted the narcissism we now deplore in the ingestion of self-psychology. The sixties’ adage that “you are what you eat”, is truer than we may be aware. The bewilderment is that some therapists will tell you about four hundred and sixty different menus being offered!  

3. The Challenge of Dementia

From a very different angle the challenge of ageing and the rapidly increasing incidence of brain diseases such as Dementia and Alzheimers’ threaten a quarter or even a third of the older generation with the loss of memory. Our society has become so intensely professionalized that the threat to ‘losing our minds’ is as terrifying as leprosy was in the past to a tribal or strongly communal way of life; to be cast out as ‘unclean’ was worse than the disease itself. Now Dementia is being recognized as the alienation of mind. It is indisputable that some loss of personal identity is inevitable, but are there more enduring traits still not lost? If so, then the philosophical theories discussed earlier about definitions of the self, come under scrutiny with new urgency. For if one accepts the Cartesian-Lockean meaning of the self, then the victim of Dementia is left stranded in an inert condition, and the whole health care of such patients lacks any motive to face the challenge of such debilitating illness. Awareness of one’s identity may vanish with the disease, but others can still step forward to be the memory for the one so afflicted, who still remains a self. Indeed, their loving care can enhance their own sense of self, to continue to share with the other, crippled by the disease.

As Paul Ricoeur points out, there are two sources of identity, idem or sameness, and ipse or selfhood. The former asks the question, ‘what am I?’, while the latter asks, “Who am I?” The philosophers we previously discussed dwelt only on the first issue, of what is common to all humans, but they lost sight of selfhood, as a unique person. The dementia patient may lose idem but not ipse, whereas the healthy person has no separation between them. Both sameness and oneness/uniqueness, are integrated to varying degrees as expressive of one’s identity. But the day is not far away when for pragmatic reasons, such as health costs, the temptation may become irresistible to advocate euthanasia for dementia patients, if only idem, and not also ipse is recognized!

A Christian Conclusion

We are being challenged then by profound issues. Narcissism is globally reflective of deep-rooted fallacies about the human identity. Since it is expressive of ‘original sin’, it seems too inherent to expect a resolution. So some humanists now advocate that we view human identity and psychotherapy as moral discourse, seeking the historical perspective of “a hermeneutical alternative”. By this they mean that we should trace historically throughout our global cultures, the diversified sources of the self, in a kaleidoscope of identities. Liberal Jews now may advocate this, since the impasse of an Israeli identity reflects a Babel of voices as to who is a contemporary Jew – traditional or Westernized? Indeed, many of the world’s conflicts today, are over issues of identity: Jew and Arab, Taliban and Af-

At a terrible cost, secularism has taken human identity out of God’s hands as our Creator, in the attempt, freely or rebelliously, to create our own human understanding of ourselves.
The Credibility of the Christian Life

ghan, Terrorist and Western, even ‘Liberal’ and ‘Evangelical’. In all cases ‘sameness’ and ‘oneness’ are not in balance.

At a terrible cost, secularism has taken human identity out of God’s hands as our Creator, in the attempt, freely or rebelliously, to create our own human understanding of ourselves. The divine affirmation of the human, as made in the image of God, is a far more exalted view of being human than we can ever conceive otherwise. Even Christians, when they accept a “professional” identity as to how they live and relate, make a terrible betrayal of what it is to be “in Christ”. Only there, is there the harmony and symmetry of being both “like Christ”, and yet truly one’s self.

This reflects on the mystery of the Trinity, that in God there is both oneness and yet difference. The Father is not to be confused with the other two ‘Persons’, the Son and the Holy Spirit. Truly the Self is Other. As John Zizoulas has explored so profoundly, ‘otherness’ should be constitutive of the human being, in being, in having freedom, as well as in immortality. As members of Christ’s body, the church, we have a new creation by baptism. Jesus has told us, “if the Son shall make you free, you are free indeed” (Jn. 8:36). Likewise, in Christ we have the assurance of the resurrection (Cor.15:16-19). So for the church Fathers, “God as the Other par excellence, is the object’ of endless desire – a desire that knows no satiety – but at the same time the ultimate destination of desire, is rest”. For the ‘desire’ is mutual, God’s desire for us to be with him (Jn. 17:24), as well as our desire to be with Him, in eternal communion.

Notes

2. Ibid, p. 157
3. Hume, p. 252
5. Charles taylor, pp. 357-58
6. Ibid, p. 359
8. Philip Cushman, Constructing the Self, Constructing America (Reading, Mass.: Addison-Wesley Publishing Company, 1995) p. 84
13. Philip Cushman, Constructing the Self, Constructing America, pp. 279-331
14. E. Stanley Jones, In Christ

For Part One of this article, visit:
http://www.cslewisinstitute.org/resources/k_dArchive.htm

“Heaven will solve our problems, but not, I think, by showing us subtle reconciliations between all our apparently contradictory notions. The notions will all be knocked from under our feet. We shall see that there never was any problem.”

C.S. Lewis
Aslan appears to Lucy to help her overcome the temptations of “The Magician’s Book.” He appears to Caspian in his cabin, telling him not to go with Reepicheep to the end of the world as he had desired. Finally, Aslan appears to Eustace, Lucy, and Edmund as a lamb cooking a breakfast of fish on an island at the end of the world. The lamb turns into a lion (see Revelation 5). Although Aslan is always there, he only intervenes when necessary.

Thematic Temptations

There are many different themes that we could pursue in VDT. Every chapter has profitable insights. Having said that, in one short article I want to focus on three main temptations faced by the different characters: The temptation to penultimate, to pride, and to progress.

Penultimate

The temptation to the penultimate is the propensity to put second things (the penultimate) first (the ultimate). C.S. Lewis says in one of his letters: “Put first things first and we get second things thrown in.” In Letters to Malcolm, Lewis says, “Our deepest concern should be for first things and our next deepest for second things, and so on down to zero, to a total absence of concern for the things that are not really good, nor means to good at all.” Reepicheep, the mouse, has a prophecy spoken over him in the cradle (by a dryad):

Where sky and water meet,
Where the waters grow sweet,
Doubt not, Reepicheep,
To find all you seek,
There is the Utter East.

These words captivated the daring mouse. He doesn’t find out their meaning until the very end. He has been focused on second things rather than first things. He is willing to duel with his sword at the drop of a hat (with Eustace or the Sea People). He holds his slighted honor in high regard. He is willing to follow any adventure even though it may be foolhardy. He challenges the crew to go into the darkness of Dark Island. (Although they do find Lord Rhoop there, they are only able to find their way out of the darkness with Aslan’s help.)

In the end of the story, though Reepicheep finds the place where the sky and water meet (at the end of the world), where the waters grow sweet (fresh, life-giving water rather than salt water), Reepicheep is willing to paddle into the unknown in order to seek the “Utter East” (Aslan’s country). Reepicheep throws away his precious sword and follows his previously stated plan:

While I can, I sail east in the Dawn Treader. When she fails me, I paddle east in my coracle. When she sinks, I shall swim east with my four paws. And when I can swim no longer, if I have not reached Aslan’s country, or shot over the edge of the world in some vast cataract, I shall sink with my nose to the sunrise.

Reepicheep forsakes all other adventures for the greatest adventure. He forsakes second things for first things. Aslan describes this ultimate state of immortality in Aslan’s country at the end of The Last Battle as the beginning of the real story... all their adventures in Narnia have only been the cover and title page; now at last they were beginning Chapter One of the Great Story, which no one on earth has read: which goes on forever, in which every chapter is better than the one before.

Some have said that this concern for immortality (for the “Utter East”) makes people so heavenly minded that they are of no earthly good. Lewis says, on the contrary, that “If you read history, you will find that the Christians who did most for the present world were just those who thought most of...
Voyage of the Dawn Treader

the next… Aim at Heaven and you will get earth ‘thrown in’; aim at earth and you will get neither.” 13 It is only by focusing on the ultimate that we can keep in perspective the penultimate. We can only truly enjoy second things when we put first things first. as Reepicheep discovers.

Lewis says that, “If you read history, you will find that the Christians who did most for the present world were just those who thought most of the next… Aim at Heaven and you will get earth ‘thrown in’; aim at earth and you will get neither.”

Pride

Eustace, as we have seen, was a proud, selfish, conceited boy. He admits it in the next book, “Gosh, what a little tick I was.” 14 Eustace needs to be saved from his self-centered life so that he can save others. The scene where Eustace is saved from himself (undragoned) is called by Michael Ward the “microcosm of the whole novel.” 15 Eustace (on Dragon Island) sneaks away from the crew in order to avoid work and take a nap. He comes on an old dragon who is dying and takes refuge in the dragon’s cave because of a downpour. He fell asleep on a bed of crowns, coins, rings, bracelets, diamonds, gems, and gold ingots. He turns into a dragon while he takes his nap: “Sleeping on a dragon’s hoard with greedy, dragonish thoughts in his heart, he has become a dragon himself.” 16

When Eustace awoke and discovered that he had become a dragon, he at first thought of how he could get even with Caspian and Edmund, but he immediately realized that he didn’t want to. Later, as he was lying awake, wondering in his loneliness how he could deal with his dilemma, he saw a lion and followed it to a well. The lion told him to undress (Eustace didn’t have any clothes on). Eustace thought that perhaps, like a snake, he could peel off his outer layer of skin and get to a deeper layer. After trying this three times, he realized that it was a failure; he was still a dragon. Then Aslan said, “Let me undress you.” The lion’s claws were painful: “The very first tear he made was so deep that I thought it had gone right into my heart. And when he began pulling the skin off, it hurt worse than anything I’ve ever felt.” The effect was that he was undragoned. Note that he only tells this part of the story to Edmund, perhaps because only he would fully understand. Edmund responds (after Eustace’s apology for how he acted), “Between ourselves, you haven’t been as bad as I was on my first trip to Narnia. You were only an ass, but I was a traitor.” 17

C.S. Lewis understood the layers of pride that were present in his own life (and ours). He wrote in a letter,

And, will you believe it, one out of every three is a thought of self-admiration . . . I pretend I am carefully thinking out what to say to the next pupil (for his good, of course) and then suddenly realize I am really thinking how frightfully clever I’m going to be and how he will admire me . . . And then when you force yourself to stop it, you admire yourself for doing that. It’s like fighting the hydra. 18

In Surprised by Joy, Lewis compares this process to removing armor or like a snowman beginning to melt. 19 We all have layers of pride that take more than self-examination and moral reform to address. We, like Eustace, need a deeper cure.

Progress

We all want progress, don’t we? But what kind of progress? In VDT, King Caspian encounters Gumpas, the governor of the Lone Islands. Gumpas tells Caspian that the slave trade practiced in his domain is “an essential part of the development of the island.”
Caspian objects to the practice. Gumpas counters the objection by claiming that all the economic indicators prove his case, and he has statistics to back it up.

With due respect Caspian counters:

“I believe I understand the slave trade from within quite as well as your Sufficiency. And I do not see that it brings into the islands meat or bread or . . . anything else worth having. But whether it does or not, it must be stopped.”

“But that would be putting the clock back,” gasped the Governor. “Have you no idea of progress, of development?”

“I have seen them both in an egg,” said Caspian. “We call it Going bad in Narnia. This trade must stop.”

As Caspian indicates, not all progress is good. Some new developments must be resisted. G.K. Chesterton says, “Real development is not leaving things behind, as on a road, but drawing life from them, as from a root.” Sometimes it’s good to put a clock back, when it is telling the wrong time. If you are on the wrong road, the sooner you go back to the right road, the more progress you make. The one who turns back soonest is the “most progressive.” Lewis says about his culture, “We are on the wrong road. And if this is so we must go back. Going back is the quickest way on.”

**Challenge**

Enjoy watching the *The Voyage of the Dawn Treader* this December. Lewis wanted the story to communicate the message. However, these insights may be helpful in talking to your family and friends. You can also look for an opportunity to talk about these ideas with nonbelievers. This film provides a point of contact to talk about C.S. Lewis in general or about the themes in VDT in particular.

**Notes**

4. Ibid., p. 5.
5. Ibid., p. 247.
11. Ibid., p. 213.
17. Ibid., 109.

---

Arnold Dallimore, *George Whitefield: The Life and Times of the Great Evangelist of the Eighteenth Century*

Dallimore’s biography of Whitefield may be the best biography ever written. He took about twenty years to research and write it. It is not only thoroughly researched but deeply spiritually enriching. You get a sense of the Spirit working in power in this great revival. You also get a portrait of all the characters surrounding Whitefield: John and Charles Wesley, Howell Harris, Jonathan Edwards, Ben Franklin, and others. For those who are motivated, the two-volume edition is worth the time and money, but for those who want a taste, this shortened version will be helpful.

Millard Erickson, *Truth or Consequences: The Promise and Perils of Postmodernism*

Erickson’s book is an excellent introduction, summary, and evaluation of postmodernism. He deals with the historical background to the advent of postmodern philosophy, the major voices in our time (Derrida, Foucault, Rorty, and Fish), the positive contributions, and a critique of its problems. In the final section, Erickson deals with the nature of truth and speculates about what is post-postmodern. There are shorter summaries available, but this book is clear, readable, substantive, and sufficiently comprehensive to give a good framework on the subject.

**The Deeps, A Puritan Prayer**

Lord Jesus, give me a deeper repentance, a horror of sin, a dread of its approach. Help me chastely to flee it and jealously to resolve that my heart shall be Thine alone.

Give me a deeper trust, that I may lose myself to find myself in Thee, the ground of my rest, the spring of my being. Give me a deeper knowledge of Thyself as saviour, master, lord, and king. Give me deeper power in private prayer, more sweetness in Thy Word, more steadfast grip on its truth. Give me deeper holiness in speech, thought, action, and let me not seek moral virtue apart from Thee.

Plough deep in me, great Lord, heavenly husbandman, that my being may be a tilled field, the roots of grace spreading far and wide, until Thou alone art seen in me, Thy beauty golden like summer harvest, Thy fruitfulness as autumn plenty.

I have no master but Thee, no law but Thy will, no delight but Thyself, no wealth but that Thou givest, no good but that Thou blessest, no peace but that Thou bestowest. I am nothing but that Thou makest me. I have nothing but that I receive from Thee. I can be nothing but that grace adorns me. Quarry me deep, dear Lord, and then fill me to overflowing with living water.
THOUGHTS TO PONDER

The Imitation of Christ

Thomas à Kempis


Chapter 7: Of Fleeing from Vain Hope and Pride

He is vain that putteth his trust in man, or creatures.
Be not ashamed to serve others for the love of Jesus Christ; nor to be esteemed poor in this world.

Presume not upon thyself, but place thy hope in God.
Do what lieth in thy power, and God will assist thy good intention.

Trust not in thine own knowledge, nor in the subtlety of any living creature; but rather in the grace of God, who helpeth the humble, and humbleth those that are proud.

Glory not in wealth if thou have it, nor in friends, who are powerful; but in God who giveth all things, and above all desireth to give thee himself.

Exalt not thyself for the height of thy stature or beauty of thy person, which may be disfigured and destroyed with a little sickness.

Take not pleasure in thy natural gifts, or intelligence, lest thereby thou displease God, to whom belongeth all the good whatsoever thou hast by nature.

Esteem not thyself better than others, lest perhaps in the sight of God, who knoweth what is in man, thou be accounted worse than they.

Be not proud of well-doing; for the judgment of God is far different from the judgment of men, and that often offendeth him which pleaseth them.

If there be any good in thee, believe that there is much more in others, that so thou mayest preserve humility within thee.

It is not harmful unto thee to debase thyself under all men; but it is very injurious to thee to prefer thyself before any one man.

The humble enjoy continual peace, but in the heart of the proud is envy, and frequent indignation.
The C.S. Lewis Institute is supported through the gifts of those who recognize the vital need for authentic discipleship in current culture. Gifts are very much appreciated and can be mailed or made via a secure online donation.

The C.S. Lewis Institute is recognized by the IRS as a 501(c)(3) organization. All gifts to the Institute are tax deductible to the extent provided under law.

Now available on DVD...

CSLI Basic Apologetics Course
A 20-lecture series in four sets taught by Dr. Art Lindsley.

MERE CHRISTIANITY
A four-part video study guide for C.S. Lewis’ most influential work.
PART I OF THE C.S. LEWIS STUDY PROGRAM

The Screwtape Letters
A six-part video study guide for the C.S. Lewis classic.
PART II OF THE C.S. LEWIS STUDY PROGRAM

Coming up in Washington, DC...

March 17: Annual Fundraising Banquet with Os Guinness

April 29-30: Letters to Malcolm: Chiefly on Prayer by C.S. Lewis, Professor Marjorie Meade (This is part three of the C.S. Lewis Study Program)

May 20-21: Spiritual Mentoring: How to Help Others Grow in Their Relationship with Christ, Dr. Tom Schwanda

Coming up in Atlanta...

Exploring Mere Christianity Series
Right and Wrong: A Clue to the Meaning of the Universe, Dr. Paul Copan

Perimeter Church
John’s Creek, GA
January 29th, 2011
8:30 till 12:30 pm

visit our website at www.cslewisinstitute.org