

By the E.U. President ,Ian Barns.

By now you should be aware that the powers that be in E.U. are no longer the ones that used to be. A new committee has arisen, small in experience, and needing very much the power and direction of the Holy Spirit. Please pray for us regularly that we might fulfill our responsibilities to you, that we ensure that the gospel of Jesus Christ is being fully and faithfully made known.

Since taking office I have become more and more aware of the tremendous potential we as christians have in this university. Romans 5 to 8 provide some excellent stimulus for this awareness. By the way have you read "Christian Maturity" yet ? - - - - - And yet to tap this potential we need to live our lives in close union with the life of Christ Jesus. Each department of our lives must be under his direction, such that he can deal with anything in us that he chooses. Effectiveness results only when we are serious about our committal to Christ.

Third term will be an excellent opportunity to show this as we discipline our time in the light of impending exams and our contact with non-christians.

If you have read this far (well done thou good and faithful servant) I would like to remind you of several important things.

Firstly- daily prayer meetings - think about them, why do we have them etc., pray about them and when you see their true value and meaning, take your responsibility seriously and attend.

Secondly - training weekends - these are magnificent things to be involved in. The details about the 6 we are planning for next are in this Apologia. Let Peter Newman know as soon as possible which you will be in.

Thirdly - I.V.F. Conference - if possible attend this years conference in Adelaide- I doubt if they will ever come any nearer. To gain a better perspective of what christians are doing in Uni.s throughout Australia and to hear some of the finest scholarship and exposition in Australia go to I.V.F. Conference. See Marg Taylor for more information.

Above all pray for the task each one of us has at Univ-

-ersity. Pray with an awareness of what God can do and with a willingness to be wrapped up in the task of telling others about Jesus Christ. What better example do we have than ST. Paul, who said "for the love of Christ constrains us" this is the essence of Christian service.

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### EDITORIAL

E.U. members are not to worry about paying for Apologia yet. When it is registered for distribution as a periodical the committee will notify the arrangements that have been made. Articles published in Apologia do not necessarily reflect the views of the I.V.F. as a whole. The only criteria for publication is that they are relevant to the Evangelical Union. One more edition of Apologia will be produced this term. Any contributions will be welcomed, and should be sent to Jon Nelson Kingswood College, Hampden Rd., Nedlands.

THIRD TERM PROGRAM

August 29 A tape recording "LOVE"

Dr Leon Morris

September 5 "The Nature of God in the Old Covenant"

12 "The Nature of Man"

17(Sat.) Coffee Evening, "The Christian View of Sex"

19 "The Nature of Sin"

23(Fri.) "Leg-it and Hog-it" further details on page 9

26 "Christology"

Rev Maurice Lee

October 1 Seminar on the ministry

3 "The Church"

Rev Bryan Hall

10 "The New Creation"

Rev Michael Dennis

Further details will be available in public addresses and discussion groups.

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PRAYER POINTS

Ian Barns

Day 1 W.A.E.U. With exams closing in we need to rely more and more upon God to maintain a sense of vision of what can be done in our uni.

Day 2 DPMS Attendance has been low. Pray that people will come and will pray freely and often. Pray for EUsers to understand the value of praying together.

Day 3 B.S.G.s Pray for leaders, the depth to which members of each group get to know each other, and that the studies in Mark can be applied to everyday life.

Day 4 Public Addresses Pray that non-Christians will attend, uphold the speakers in their preparation, and EUsers as they ask friends.

Day 5 Prayer Cells Pray for the effectiveness of these in leading people to Christ. Pray that more will be started, and that people will see their real value.

Day 6 Union of Evan. Students of India Pray for the continuing effect of Dudley Ford's 5 missions held in August. Thank God for the few student Christians in Nth India. Pray for their witness.

- Day 7 Staff-workers Pray for IHL and Pat Connole in their work in ES Univs., also for Phua Sing Mingh in the EUs and OCFs.
- Day 8 Colleges Pray for BSGs in Kingswood, St. Cats and Currie Hall Pray for their leadership and evangelistic effort.
- Day 9 Colleges Pray for the effect of christians in St. Georges etc. That their witness will reflect the nature and love of Christ.
- Day 10 Adelaide and Brisbane EUs Pray for the continued follow up after missions held this year, that people will still be won for Christ.
- Day 11 OCF Pray for Foo Ah Man (Pres) in his task of leadership. Pray that OCFers will be deepened in their understanding.
- Day 12 Asian Students Pray for the outreach to overseas students in our uni.- at colleges and elsewhere.
- Day 13 Committee Pray for the committee as it begins to work together. Pray for a sense of vision, humility, and a continued enthusiasm.
- Day 14 Grads Grads Fellowship need our prayers for the way they can reach academics etc. Pray for Bob McMath as President.
- Day 15 TCCFs at Graylands & Claremont difficulties for times of meeting, presence of members etc.
- Day 16 ISCF work Beach Missions Pray that christians in school will be deepened in knowledge and experience. Pray for Beach Mission teams and involvement of EUsers.
- Day 17 Graduates Pray for teachers going out for the first time and for others, that they continue to present Christ and grow in him.
- Day 18 Work Pray that each of us will be disciplined and efficient in our work, maintaining right attitudes.
- Day 19 Contact with non-christians Pray that each of us will be sensitive to the H.S. as he leads us to meet people. Pray that we will see people as they really are and help them on this basis.
- Day 20 Understanding Scripture applying it, growing in every way in insight and knowledge of Gods will.
- Day 21 Training Weekends Pray for leaders and the work they must do this term. Pray for preparation over the long vacation, that these weekends will enable us to be more effective in our witness.
- Day 22 Student work in Asia Staff of IFES, staffworkers, finance (note OUP) Literature. Pray for EUsers in this situation.
- Day 23 Clubs Pray for christians involved in various clubs, that they may see the opportunities this contact gives for communication of the Gospel.



- Day 24- Christian Staff Pray for Prof Allbrook, Brian Hill, Lyn Wadley, John Lucas and others for their impact amongst graduates.
- Day 25 Pray for those at the Committee Retreat after the exams where the program and policy for next year will be formulated.
- Day 26 Med. & Chem Discussion Groups Pray for the continuation of these and for their impact on the Faculties.
- Day 27 Tech C.F. Pray for this group in its difficulties eg. with meetings - 3 different centres. Pray that Tech studs. can be reached.
- Day 28 IVF Conference Pray for the planning and preparation, for speakers, organisation and attendance.
- Day 29 Programme (3rd Term) Pray that this will be a means of leading people to Christ, - that EUsers will use it as they contact people.
- Day 30 Vietnam Pray for the Christian Church in a difficult situation. Pray for christian students in both Vietnam and Indonesia. Pray for the governments in these countries.
- Day 31 Pray for other christians in the University, and for other christian groups, Newman Society and S.C.M., that they will also be used to confront students with the claims of Jesus Christ.
- Day Keep praying.

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#### AUTHORITY : CREDAL or SCRIPTURAL ?

by David Brown, a 4th year Law student and a member of EU 4 years.

To meet the stringent requirements of this journal this article is abridged to little more than note headings of the original. Readers may well be pleased but unless prepared to do some thinking may well be lead astray. References to the Doctrinal Basis or creed must be taken to include not only the ten points of doctrine but also the uses of the same in upholding exclusivism and such other matters in the context of the constitution. Thus the article is not concerned with Evangelical belief as such.

Note also that the word "authority" is related to other words such as "author", "authorise", "authentic", all of which have a notion of being derived from a valid source. Readers should distinguish between valid authority and effective authority.

The first plank of the doctrinal basis ascribes to the

H.S. an effective authority in matters of faith and doctrine. An interesting point here is to consider which is the highest authority : the H.S. or the statement which sets up the H.S. as the authority.

The issues of authority is the most crucial of all issues in the study of theology or law, and perhaps in a different way in science. Although it appears at first sight that we have the Bible as the authority, on second view this authority evaporates into a myth. The myth is in the words "as originally given" which define and limit the concept of H.S. The authority is not the Bible as we know it : the A.V., the R.S.V. or even the N.E.B.; although the latter is apparently more authoratative than the former because it is nearer to what was given "originally." So runs the myth of the doctrinal basis.

These words appear necessary for the sake of intelligence and respectability because of the ascription of the quality of "infallibility" to the good book - a quality which it certainly doesn't claim for itself, and was not apparently claimed for it until quite recently in the Church's history. It may be that fundamentalist reactionaries have to attribute to the Bible whatever characteristics the Roman church has attributed of late to their pope. But this is totally unnecessary and false. The word "infallible" means "exempt from the liability to err; incapable of error." It is not honest to use the word, in some other way, and neither is it of much practical importance to know that Moses and company received an "infallible" version, but that we in the twentieth century miss out. The book is not infallible, and indeed could not be, because of the limitation inherent in language. It is in the nature of the word "infallible" that it can only be applied to God Himself.

Indeed, infallibility is not a necessary characteristic of authority. People who demonstrate against conscription may hold two beliefs quite consistently.

1. That parlt. is the sovereign authority over them;
2. That on the point of conscription, parlt. is wrong and should change its enactments.

So we can throw the word "infallible" out of the Creed and with it the words "as originally given" and we can refer the ascription of supreme authority in all matters of faith and conduct to the Bible as we have it today

even the A.V.

But does the bible give us authority to write an exclusive creed which we claim states "the main points of the faith". Is the Bible to be summed up in this fashion, on the authority of the Bible? Is the doctrine of the virgin birth relevant to the 20th century whereas the life of Samuel is not? Who decides these questions? Infallible us decides. And infallible us decides every other infallible interpretation of the good book. Does the cold legalistic language of the creed do justice to christian theology as we see it in Christ and His condemnation of the Pharisees? I think not. The Bible gives no authority for such things. A matter of faith of such proportion to allow us to exclude this person, and refuse to listen to this one, and not have any part with this group, should require the authority of God. All "creeds" are, in themselves, heresy.

Christ is the authority of the church. He is the Truth. The Bible receives any valid authority it has from pointing to Him. The twentieth century Bible has the authority as originally given: the Holy Spirit. He makes the authority effective. So what in fact we are (or should be) interested in is "the book in action." The Bible claims little for itself. The well known and misused passage from Timothy is not a claim of inspiration for the book as a separate doctrine. It is rather a command: "Preach the word". God doesn't just say "My word is inspired." He says rather "My word shall not return unto me void...etc." So it is an authority in action. The only way to escape from this authority is to sum it up in a creed and glorify it. If you want H.S. to lose its effective authority, don't preach it or read it, rather preach sermons about it, and read books about how infallible it is - but don't be surprised if you lose your faith. It will be a good indication that Parlt. has lost its effective authority over the nation when it starts to enact laws to provide that it still has authority. It is true that the analogy of the authority of Parlt. has limitations but we see an example of the defining of the jurisdiction of an authority in a constitution: "Parlt. shall have power to make laws with respect to public works, taxes and health." A law on the subject of marriage would be outside the authority and that would be the case even if it appeared to be a good law. We delimit the jurisdiction of the Bible's authority by the words "in all matters of faith." The Bible in fact is the effective authority which has, when preached, torn down prejudices and all manner of bigotry and

credal conditioning of the past. It cannot be wrapped up in a creed, it is the historical reservoir of the life of Christ. Very potent. Apart from the fact that the existence of a "doctrinal basis" is without the authority of Scripture; apart from the further fact that this creed is so sacred as to be without need of criticism from any person or group who may hold differing views; altogether apart from the fact that it often supplants the authority of the Scriptures; it is written in second class language. There is a need for a new English version to see what the Creed really does say. But, whereas we may translate the Bible; the thought of translating a creed into the modern tongue is abhorrent. We might introduce heresy. But if the statement of faith appropriate to the Tudors is the same as for today then it makes a mockery of the living Word of God. The harsh and chilly language points of the Creed are bad enough in themselves, but when they are raised to the level of a sort of test of a person's Christian maturity, they are fatal. And when they are raised further to realm beyond criticism they are fatal to life.

Why then is there this Creed? Ask the Emperor Constantine. It may be a group's desire for self - preservation. Not believing in God's ability to defend and maintain His Truth, we write Him down in a Creed. Perhaps the vested interest of all the people who earn a living from selling Exclusive - brand Evangelical dogma may have something to do with the inertia of thought in this respect. Whereas every scientific principle and every belief must be challenged in a spirit of free enquiry on the campus, the Creed is too important, too sacred to undergo the same scrutiny. We don't dare criticise it because we don't believe it.

The severe pruning of this article may have conveyed false impressions. The author is prepared to elucidate any points made and to enter into discussion.

Abbreviations. H.S. Holy Scripture.

Parlt. Parliament.

N.E.B. New English Bible.

"The views expressed in this article are not necessarily those held by the E.U. set out in the doctrinal basis of the I.V.F."



"LEG-IT AND HOG-IT"

by David Lloyd, organisor.  
Fellow EUers, the annual ISCF-EU dinner is upon us again with a different name, Leg-it and Hog-it, but with a mature presentation (well as mature as the committee). I'm hoping to have a successful night and the only way this will be achieved is for the greatest attendance of EUers possible. Just to remind, the ISCF members of today are EUers next year, however it has been significant that only a small per centage of those coming to the university do actually join and this is not good enough.

It is our duty to make personel friends and invite these christians to join EU but we can't do this unless we meet them and a opportunity such as this should not be thrown away. So how about coming along and enjoying yourself and projecting a truce image to ISCF members. We need people to act as tour guides - ~~this~~ is to guide small groups of ISCFers along a pre arranged path past all the sites. Also we need transport for the groups from the University to St. Stevens Hall. The time is from 5 p.m. to 6 p.m. and transport is needed from 6 to 6.30 p.m. (Friday 23 Sept.) If you can help please contact G. Smith 871519 or D. Lloyd 243199.

The dinner will start at 6.30 p.m. (the menu provided by our eminent lady chefs, Elizabeth Willis, Bev. Lidburne, Ruth Snell and Frances Neil.) The charge to EU members is 50c. The President has already paid, signifying his moral approval. The money collected decreases the amount withdrawn from the General fund.

Therefore it is with pleasure I invite you to come to the 1966 Dinner, Yours in Christian Service.

TRAINING WEEKENDS

1966 saw the beginning of traing weekends in the W.A. Evangelical Union - without a doubt a roaring success. However much of the organisation and preparation suffered from a last minute rush and therefore cut across the purpose and nature of the Training Weekends. For those who aren't familiar with them Traing Weekends are a means of encouraging E.U. members in intensive study of the scriptures and of biblical doctrine. This is done by giving each member some responcebility in preparation of material to present to a small group for study and discussion. ie. the big thing in training weekends is the individual preparation. Therefore we intend to give people their topics that they are to present, before the long vacation, so any reading and study they do may be directed towards their subject.

Please examine the following list of training weekend topics and list three topics in order of preference. They will be collected at the Public Addresses and discussion groups in the first 2 weeks of third term.

**THE PERSON AND WORK OF CHRIST**

- Titles and names of Christ
- Relevance of the two nature of Christ
- Covenant and Atonement in the O.T.
- Atonement in Gospels and Acts
- Atonement in Epistles and Revelation
- Nature and significance of the Resurrection

**PRAYER AND THE SOVEREIGNTY OF GOD**

- God's sovereignty and man's responcebility
- Predestination
- Nature of prayer, corporate prayer and worship
- Evangelism
- Biblical prayers

**THE HOLY SPIRIT**

- Holy Spirit in the Trinity, and relation to Christ
- " " in revelation and inspiration
- " " in regeneration
- " " in sanctification
- " " in evangelism and missionary work
- " " in the church fellowship and mutual ministry.

## THE SECOND COMING

The nature of prophesy  
Second coming  
Ressurrection and judgement  
Eschatological theories  
Realised eschatology  
Present implications of our hope

## THE SCRIPTURES

Nature of revelation  
Inspiration and Holy Spirit  
Authority - logos and rhema  
Infallibility and apologetics  
Relation of O.T. and N.T.  
Interpreting scripture  
Historical evidence and canon

## THE CHURCH

Nature of the Church - assembly, congregation  
Nature of the Church - people of God and covenant  
Ministry  
Sacraments  
Holy Spirit in the Church  
Individual, collective, corporate functions and responsibility in fellowship and outreach  
Ecumenism and Roman Catholicism today

## PREFERENCES

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The Journal of the Evangelical Union  
of the W.A. University.

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