

AP OLO GIA

Forum for
University of W.A.
Evangelical Union

May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, and he will do it.

I Thessalonians 5:23 - 24.

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1 Peter 3 : 15-16 "Have reverence for Christ in your hearts, and make Him your Lord. Be ready at all times to answer (Greek apologia) anyone who asks you to explain the hope you have in you. But do it with gentleness and respect."

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Cassy Nixon
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PRESITORIAL

Recently, I went with three of my friends to see Samuel Beckett's "Waiting for Godot."

"Can't leave now."

"Why?"

"We're waiting for Godot."

And so two tramps, Estragon and Vladimir, sat on the stage of the Octagon theatre, trapped in their hopeless belief that Mr. Godot would come. The message was suggested to the audience that Mr. Godot would never come, yet the tramps were bound by their nature to wait and to exist on the hope that this mysterious person would be coming.

Many interpretations have been made of this play, but to me, it seemed clearly to be saying: "Why believe Christianity? It has no objective, provable reality. Jesus will never come. Christianity has become your crutch and you won't give it up. You are living on a hopeless hope." The Nobel Prize for literature goes to the man who preaches this message. The world listens to this message. Through its new theology, God and Jesus Christ have lost their objective reality, and become subjective concepts for countless sermons. "Perhaps Jesus could mean this to you and that to me," we're told, "and what's more, we could both be right!" Truth has become relative and "God = a glorified aspirin."

Further, modern society has thrown off its "Christian base" for man has "come of age." He feels he's outgrown the "Christian crutch", and especially one which is objective. Immorality, a loss of social cohesion can only be the results of a rejection of the only true basis for morality.

We call ourselves evangelical Christians in the university. This change I've mentioned, is obvious, gripping the thought pattern and tone of the people around us. (Compare, for verification of this, PELICAN '66 and '69.) What is our place?

We must proclaim the true Christ.

We must be sensitive to the plight of men without Jesus Christ. Man's effort to find satisfaction or justification for existence will fail, apart from finding Christ. This should be sufficient

motivation for applied evangelism. For if Jesus can only offer a code of ethics, we may as well call Him "Rotary". If He can only offer inner contentment, we may as well call Him "L.S.D." If He offers free and eternal justification, despite our sins, in the face of the Holy and righteous God, we call Him "Saviour." Our message is that He is "Saviour" Those who accept will receive eternal life; those who reject will suffer the consequences of their moral guilt before God.

Our responsibility to proclaim this is a God-given responsibility, carrying God's judgement. Did we satisfy the longing of those we met today for real satisfaction through a confrontation with Christ? Christianity will not only stand up intellectually, but is the only intellectual system which will stand, for it is full truth.

The Noble Prize won't be forthcoming to those who preach this message..... rather, the "reward" is that which the message offers, salvation which is rich and full. For God has come, has died on the cross and been raised up, all objective and historical facts. God has controlled man's history, to the point of direct intervention. Is there no evidence? But Jesus lives. You ask me how I know He lives... He lives within my heart.

If we loose this evangelical basis, we will loose our true view of God and with it, our evangelical incentive. In the face of a changing university, we must proclaim the unchanging, so men may live in Christ.

ROD MARSH

A Prayer for help to stick it.

O Lord,

when You give Your servants to endeavour any great matter,
grant us also to know that it is not the beginning,
but the continuing of the same unto the end,
until it be thoroughly finished -
which yields the true glory.
Through Him, Who, for the finishing of Your work,
laid down His life.

Amen.

SIR FRANCIS DRAKE

Report from Committee Retreat 1969

An early morning passer by was heard, later, to have remarked:
"Hello, Sadlier's holding a love-in."

This, despite the suggestion of the many cars, and sleeping bodies, was Committee Retreat 1969. Apart from Sadlier's cat, which preyed among sleeping loafers and marshes, and Brockway's adorable recorder, resounding like a feeble "reveille", things were more or less abnormal in a different way.

During the day, eleven people would gather round two tables placed together, to pray and discuss. Sustained by splendid cooking, this activity extended into the night. Then, with the agenda still stretching pages away, people would sink into slumber, aware only of that kitten which exuded energy. Quite a saga really, as it even produced results.

Committee discussed practically every facet of E.U. activities. The most obvious change in the programme for 1970 will be external, as public addresses are to be held on a non-weekly basis. Fitting into the gaps, but not as a mere substitute, will be a series of seminars, based on a study of doctrine. To be organised by Rod Marsh, these are planned as a real study of basic ideas, possibly followed by an exam!!

In second term, these will follow a pattern concentrating on Missionary work, the justification of it and ideas about preparation for it. Third term will feature apologetic-type seminars, similar to those organised by Roger Horton in third term 1969.

These are external changes. But inside E.U. we thought that we could aid one another's witness by meeting together in prayer. The suggestion is that cell groups, i.e. two or three from the same faculty or class could meet weekly to pray for specific people about them and so on. Many have done this before and have found it invaluable. These small groups, to which every member can belong, have the potential of becoming the "dynamo" of our work at Uni, if only we try.

The idea behind this changed format is to lay more responsibility upon each of us as individuals. As a member, you'll remember having signed the statement:

"In joining the Uni of W.A. Evangelical Union, I desire to declare my faith in Jesus Christ as my Saviour, Lord and God."

Yet how many of us can explicitly define these words, and how many of us do anything about that word "declare." It does say: "I desire..." This suggests that in signing the declaration we want to be involved. Did you sign it for this reason?

Please consider this responsibility prayerfully and honestly. Perhaps you have often felt "out of touch" with the "powers that be" in E.U. and regard it as a kind of bureaucracy. To show your relationship with Christ is your prime aim, and this involves initiative. Don't wait to be "organized" into a prayer cell or anything else. Remember Paul's words about the diversity of the Church as a body:-

"Bonded and knit together by every constituent joint, the whole frame grows through the due activity of each part, and builds itself up in love.
Ephesians 4:16. (N.E.B.)

BARRY CROSS

Historical Document ???

One of the books of apocryphal Acts contains a description of Paul the Apostle, as a "man small in size with meeting eyebrows, a rather large nose, bald-headed bow-legged, strongly built, and full of grace, for at times he looked like a man and at time he had the face of an angel."

"About this time lived Jesus, a man full of wisdom, if one may call Him a man. For He was the doer of incredible things, the teacher of much gladly accepted truth. He thus attracted to Himself many of the Jews and Gentiles. He was the Christ. On the accusation of the leading men of our people, Pilate condemned Him to death on the cross. Nevertheless, those who had previously loved Him remained faithful to Him. On the third day, He again appeared to them, living, just as, in addition to a thousand other wonderful things, prophets sent by God had foretold. At the present day, the race of those who call themselves Christians after Him has not ceased.

WRITER: JOSEPHUS
JEWISH HISTORIAN:
DATE: END OF FIRST CENTURY A.D.
NOT A CHRISTIAN

You may work for a changed system and a changed world, but unless you change the hearts of men you are defeated in your aim.

GEORGE LANSBURY

WHITHER OUF DONATIONS?

For those of you who are curious about the use of their contributions to the Overseas University Fund...(OUF), here is some relevant data.

As mentioned in a previous APOLOGIA, (December, 1968), the suggested aim is that each E.U.'er donates one days pay towards OUF. (There is opportunity in this fully employed economy for each of us to be employed somehow.) By giving, one is practically helping those who need it. You may judge the worthiness of the cause from the following report.

"Next day, he took out two silver coins and gave them to the inn-keeper with the words: 'Look after him, will you?'

"Which one of you seems to you to have been a neighbour to the bandit victim?"

"The man who gave him PRACTICAL SYMPATHY," he replied.

"Then go and do the same," replied Jesus.

(Luke 10:35-37. J.B. Phillips.)

During the term August 1968 to July 1969, giving from this Un to OUF totalled \$500. So far this term, we have sent \$200, and we're aiming to send a further \$400 by July, 1970. But how is it all used?

In 1968, spending followed lines such as these....

Help has been sent to countries where there is no IFES movement. Dudley Foord has been twice to Indonesia since, and students from New Guinea have been brought to IVF conference. Also books are often sent to the Pacific Theological College in Fiji.

Graduates have been brought to Australia for theological studies (e.g. A Vietnamese couple were given travelling expenses.)

Donations have gone directly to IFES movements in Japan, Phillipnes and Hong Kong.

(The IFES is the "International Fellowship of Evangelical Students", the international group of which the Australian IVF (Inter-Varsity Fellowship) forms a part.)

Our financial commitment to this work is vital if it is to continue, and the witness to Jesus Christ is to continue to expand.

CLIFF BROCKWAY

ex-treasurer

Books for comment....

"The Gospel Blimp" must be one of the smallest books on the market. It is 87 small pages of large printing (in my edition). The style is simple and the story could be enjoyed by a child.

It is, however, very pointed satire. The author has viewed with disgust and some amusement the modern Christian's institutionalised, impersonal attempts to evangelise the world. A method which treats the "unconverted" as a mob of sheep with no individuality or personality. Instead of talking about it, or telling us how different the situation should be (he realises that would be useless) he portrays the scene visually in the form of a simple story, so that we can stand apart, and see ourselves, and our methods mirrored dramatically and comically.

The satirist works this way because he feels the best way to persuade people to correct their ways is to force them to laugh at themselves. Who wants to remain a fool?

The point of the story cannot be mistaken but Bayly is not asking any chances so he provides an interpretation at the end. He is determined that we realize that the all important question is not - "Are we preaching the Gospel?" but "Are our methods in doing so right, good, the best?"

Read it. Laugh at yourself, and reform, perhaps?

...And a few more

"L'Abri".... written by the wife of Francis Schaeffer, describes the work of the L'Abri Fellowship which the Schaeffers began in Switzerland. This book has been described as being "as up to date as tomorrow." DANGER... God is at work! It is a type of Missionary Biography, but far different from popular concepts of such things. This is in the Chaplaincy Library.

"Jesus Rediscovered".... Malcolm Muggeridge. A rather stimulating, and "easy-to-read-because-it's-in-self-contained-chapters" type of book. His ideas on the Authorized Version, by the way, are interesting and worth considering, as also is his attitude to the organized Church (Paper-back...90 cents)

"Parable of Peanuts".... Robert L. Shorts. Recommends itself as being worth "unshelling"! Yet a number of people would consider it necessary to take with a grain of salt. Don't pick it up if you're only interested in the pictures. It wasn't meant for that.

If you're not really a bookworm, but can read a good one, try "The Davidson Affair" for a little bit of stimulation, changed outlook and entertainment.

"Unafraid to be" (Ruth Etchells) and "The Mark of Cain" (Stuart Barton Babbage) excellent books for English students in particular, trying to ascertain the relationship between Christianity and contemporary literature. They're certainly not textbooks with ideas to be reproduced in tutorial discussions, but rather, they exemplify an attitude which is worth assimilating.

"You are the people who impress your fellow men with your righteousness, but God sees through you - for what sets itself up to be admired by men is detestable in the sight of God." (Luke 16:15)

Francis Schaeffer's "Death in the City" must be read with one's Bible at hand. Jeremiah and Romans chapter 1 are the main references used, but equally strong is the challenge of Jesus' words in chapters 15-18 of Luke.

These words of condemnation, and for Jeremiah, Paul, and Jesus, the end meant death. "To think that one can give the Christian message and not have the world with its monolithic, post-Christian culture bearing down on us is not to understand the fierceness of the battle in such a day as Jeremiah's, or in such a day as our own." But Schaeffer adds, "There is in all this a time for tears. Jeremiah cried and we must cry for the lost world, for we are all of one kind."

What about the people who have never had the Bible... surely a large proportion of our "post-Christian culture" as Schaeffer calls it. Paul says: "You're under the wrath of God, because you hold the truth in unrighteousness." (Romans 1:18). This introduces the question of moral guilt against guilt feelings which are psychologically explained. "When a man sins, he sins against the character of God, and he has moral guilt in the presence of the Great Judge." And Schaeffer goes on: "You may wonder if one can say such things to the far out twentieth century people with whom I come in contact. I would tell you with all my heart that I could not talk with them if I could not say these things."

"Death in the City" helps one to look long, and hard at oneself, at the emphasis that is needed in our efforts at evangelism before "reformation, revival and constructive revolution comes in the orthodox, evangelical church."

"The Bible is more than an historical document to be preserved. And it is more than a classic of literature to be cherished and admired. It is a record of God's dealing with men, of God's revelation of Himself and His will. It records the life and work of Him in whom the Word of God became flesh and dwelt among men. The Bible carries its full message, not to those who regard it simply as a heritage of the past or praise its literary style, but to those who read it that they may discern and understand God's Word to men. That word must not be disguised in phrases that are no longer clear, or hidden under words that have changed or lost their meaning. It must stand forth in language that is direct and plain and meaningful to people today. It is our hope an earnest prayer that this Revised Standard Version of the Bible may be used by God to speak to men in these momentous times, and to help them to understand and believe and obey His Word.

From the preface to the R.S.V.

"There is no other way to the happiness for which we were made. Good things as well as bad, you know, are caught by a kind of infection. If you want to get warm you must stand by a fire. If you want to get wet you must get into the water. If you want joy, power, peace, eternal life, you must get close to or even into the thing that has them. These are not the sort of prizes which God could if He chose hand out to anyone. They are a great fountain of energy and beauty spurting up at the very centre of reality. If you are close to it the spray will wet you; if you are not, you will remain dry. Once a man is separated from God, what can he do but wither and die?" C.S. LEWIS

(Come and get wet! Editor)

"It may be hard for an egg to turn into a bird. It would be a jolly sight harder for it to learn to fly while remaining an egg. And you cannot go on indefinitely being just an ordinary, decent egg. We must be hatched or go bad." C.S. LEWIS

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EXPRESSO

Many of us are quick to hint at some personal dissatisfaction we have with our local church. The usual pattern seems to be a disproportionate number of older people, "waffly" outreach in services and in the multitude of activities which give the image of the church being a social club before anything else. It is so usual a pattern that it characterises the church in general.

Equally, many of us could make out a case defending the church, which, we are taught, is "Christ's body." We know one receives from a fellowship as much as one is willing to give. We know many of the churches have sent out many "young people" in past years, and that it's a shame there don't seem to be as many today. We know that the church is a witness to the power of God, simply by virtue of its existence and continuing witness. We know that "man's extremity is God's opportunity."

I do not condone the present state of the church in suburbia, but I must admit it's far from satisfying criticizing, even from within its ranks. The thing that is disturbing is that I've been forced to take a pessimistic, reluctant and unhappy way out to explain this dissatisfaction. I guess what makes us feel unenthusiastic at times is the fact that, within a fellowship of Christians such as E.U., we've all been utterly spoilt.....

being able to be involved with people who believe the gospel challenges us to get on with the job instead of getting bogged down in the formalities of an institution.

being able to go to prayer meetings and fellowship groups throughout the week, numerous meetings and discussion-y cups of coffee.

We have been/are being spoilt, simply because we fail to keep the real world in perspective... the world with its need, indifference, antagonism, materialism, which undercuts everything, and that "she'll be right mate" attitude. We forget, (if we ever knew) that the word "witness" and the word "martyr" both come from the same Greek root. We forget we won't be eternal undergraduates, (we hope,) always basking in the warmth of the "fellowship of God's people" and being part of a team in our outreach to the university, or area where we may be. We forget that the people who were E.U.'ers a few years ago are often longing for real fellowship, not looking forward to having to go back to that school appointment so far away....etc.

We needn't be spoilt if we start remembering. Then we'll start realizing how much at the moment, we are depending on the physical and not understanding what fellowship really means in theory. We'll start realizing the need to become disciplined and strong within ourselves, and prepare for the times when, perhaps, we'll be alone... in a crowd, or in solitude. The point is that we often talk about the cost of discipleship while having no inkling as to what it means in the "hard grind." Look at the story of the Ethiopian whom Phillip met....Acts 9.

But on the other hand, there is nothing unscriptural about having joy, and warmth in fellowship; in being involved in common efforts towards common goals. This is another reason where we've been spoilt in E.U.... through its interdenominational feature. Each Sunday we all retire into different corners of the block under the cloak of a denominational label which, admittedly, means different things to each of us. But if it means the onset of dull feelings, despair, critical and unworshipful attitudes and even social isolation, it's almost as if we're glad when Monday comes and we can resume being a Christian again.

I can sense the arrogance in such statements, and yet, when one feels so strongly that one could, in good faith, wear the hippie button which said: "Jesus yes! The church no!" one needs to let out one's feelings and hear what others think.

MARG WILLIS

The Jews said the disciples "turned the world upside down."
Wasn't it rather "the right way up?"

Rev. Richard Wurmbrand

Perth was "hit" in September. The impact was made by the genius of a man, Rev. Richard Wurmbrand. Having withstood privation and torture because of his constant faith, he was obviously a "Man of God", dynamic, dedicated, and totally dependent on Christ.

The Bible reading he chose for his talk, Luke 1:1-13, was the account of Zechariah being told that his wife Elizabeth would bear a son, in answer to their prayers. This seemingly strange reading was the basis of a great lesson expounded by Wurmbrand: to be God's children, we must give what God asks, rather than expect God to give us what we ask. In our obedience to God, we should be as blameless as Zechariah and Elizabeth. (See verse 6.)

Living in our affluent society, we are in great danger of coming to love the gifts of God rather than God Himself. In communist countries, from which Wurmbrand comes, people surviving on the former soon become remote from God. But those that love God have shown that despite torment and deprivation they can still express praise, joy and love. Such attributes can arise only through a knowledge that they have not deceived God, but have shown their love for Him and remained blameless in their obedience to Him.

Mr. Wurmbrand illustrated his talk by a number of examples of the suffering endured by Christians in the "underground" churches. He spoke of the shocking food provided by the communist prisons, yet the Christians in these prisons still felt convinced that grace should be offered for this, because it gave them an opportunity to thank God that they knew Him. (I wonder what our reaction to ref. food is??)

Wurmbrand maintained that, as we are one with Christ, so He suffers in all our experiences. (Doctrine of Identification.) This being so means that our resources are infinite and all situations can be used to glorify God.

SUSAN BRISBANE

EDITOR'S FOOTNOTE: If you haven't read any of the works of Wurmbrand, it is strongly recommended that you get hold of:

"Tortured for Christ"

"In God's Underground"

"Soviet Saints"

They came
They saw
They impressionized

IVF Conference 1970

As IVF Conference is such a big event in the calendar, it seems worthwhile that we should interview some who have returned from this year's conference in Victor Harbour, South Australia.

Over 260 people from E.U.'s, and other affiliated IVF groups, converged on the site of the Adelaide Bible Institute for the eight-day long conference. Among those who went from Perth, the experience of meeting people who share similar problems and have similar aims was selected as the most valuable aspect of such a conference. Whether one listened in on certain discussions as an outsider, or whether one was in the thick of it, finding out that others were approaching similar problems with varying tactics was most encouraging. This automatically makes for a much bolder approach on the part of the individual with regard to his task, for he knows he is part of a team.

Part of the process of "getting to know" others is "getting to know about" the groups from which they come. Prayer which is informed and constructive is far more satisfying.

The two main speakers at the conference were Dr. Paul Barnett of Sydney, who gave a stimulating series of studies on Corinthians, and the concept of the Church; and Mr. John Thompson, an authority on the Old Testament, who spoke about its relevance to us, and dangers in interpreting it out of context. According to one delegate, that made everyone sit up and take notice.

There was also a wide range of seminar/discussion groups at conference, which covered such topics as the "Permissive Society" and morality, censorship, pornography and the like. This particular seminar was in the form of a panel discussion, panel members including the two conference speakers, Rev. Peter Newall and Prof. Allbrook. The insight shown here was described as being invaluable. Other seminars were arranged for Teachers College students and in similar ways, everyone was catered for.

A further feature which had a strong impact on the people interviewed was the insight they were given into exactly what "being a missionary" involves. There were numerous speakers from S.E. Asian countries and areas where the Missionary Fellowship of the IVF is committed. These included Chau Wee Hian, the General Secretary of

IFES in S.E. Asia. As they "told it as it is", it challenged Australian apathy and affluence, which had already been challenged in many ways.

There are disadvantages in not being able to get to know 260 people in eight days, and in not being able to eat comfortably with 259 others in two small dining rooms. These perhaps are the occupational hazards confronting delegates. However, there are three comments which must be made.

1. Don't leave it till your last opportunity before you attend a conference..... or you too will be saying "I wish I'd been before."
2. Beware of those who have been this year, for they'll be issuing personal challenges to action to you.
3. Start getting oriented to the idea of going to Canberra for the 1971 IVF Conference. Dates : 16-23rd January. Speakers: Rev. John Scott, Rev. Alan Cole and Klaus Runia. This conference will be an "international" one, as it is intended to be a combined OCF/EU affair. It would be an idea to start early in inviting Asian students and non-EU.'ers.

Finally, don't forget the 1972 conference will be in Perth ...yes...here!

Thanks to Elaine Minchin, Georgina Hiam,
Bob Merrells and Chris Chamarette.

In "being willing" we shall know God's will.