

tertiary students christian fellowship quarterly magazine

canvas

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canvas

CANVAS aims to inform and encourage all who are interested in reaching students for Christ, and in thinking Christianly about their life and work. It is published four times a year by TSCF.



Canvas Issue 69
Spring 2013

TSCF is a founder member of the International Fellowship of Evangelical Students and serves to help students reach students for Christ nationwide by enabling them to reach maturity in Christ, so that they understand and proclaim the truth about Christ and serve God by showing his love in the student world.

Send your thoughts, comments, questions and letters to us at canvas@tscf.org.nz

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canvaseditorial

The Bible teaches us so much about stewardship, both in capital letters and between the lines. Remember the faithless servant who buried his talent while others invested theirs? It shouts “use what God’s given you well!” And then there’s the poor widow who drops her last coin into the temple offering box and trudges off, unaware she just became an object lesson for the apostles of Christ’s Church. I wonder, as we follow her back down the alleys to her little room, could she be so recklessly generous if she didn’t believe God would always provide for her?

Good stewards don’t get that way by willpower, do they. And there’s no formula to find the best use for our time, money, relationships and talents. It takes a heart that trusts and loves God.

Hannah’s story is a beautiful case in point. She longed for a child, and when God saw her persistence and dependance he gave her Samuel. And what does she do? She takes her little one up to the temple and offers his life back to God, singing a prayer that triumphs in God’s sovereignty and justice as she leaves him there. He becomes one of the greatest men in Israel’s history and she’s blessed with more children, details that aren’t incidental.

Robert Laidlaw is one of my contemporary heroes. The founder of Farmers was an evangelist as well as a retail pioneer, both frugal and prodigal (in the positive sense) with God gave him. He carried the Scriptures in his pocket so even tram rides wouldn’t be lost time, but spent all of World War II in Europe, away from his growing family and business, serving as a humble chaplain. He promised God a large percentage of his income “before money gets a grip of my heart” and gave away even more, but he still bought the biggest, best speed boat he could for family and friends to enjoy at his holiday home in Taupo.

The wonderful thing is that Laidlaw’s actions weren’t contradictory. We have to believe in a big God to spend lavishly and sacrifice bravely the way he did. We need a fear-destroying love, based on the belief that he loves us. Sure, I’d be a better steward if I had earlier nights and better budgeting skills, but the clock and the calculator can only address symptoms. God wants my heart.

Maryanne Wardlaw
Communications Manager



canvasnotablenotes



Paul and Narelle Denmead

Married

Paul Denmead,
Canterbury staff worker,
married **Narelle
Steinmann** in Nelson on
24 August.

Nathan Adams and
Claire Shuker, both
Canterbury CU grads,
married on 28 September.

Engaged

Chris Hewlett and
Theresa McIntosh,
formerly on the Canterbury
CU executive board, are
engaged.

Benedict Kok, associate
staff worker in Dunedin,
became engaged to **Lydia
Lee San San**.

canvas**the**bottomline

Thank you to those who have financially supported the work of TSCF this year. Please pray for wisdom as plans are made for the coming year and as the budget to support those plans is finalised. Pray that we will know God's leading as well as his provision of the resources required.

As the year comes to an end, many staff workers and support staff are underfunded. Please prayerfully consider increasing your support or beginning to support one of the TSCF workers. Alongside the giving options at www.tscf.org.nz/give, we are pleased that we can receive one-off credit card donations with no fees through The Telecom Foundation's Give-a-Little website, www.givealittle.co.nz/org/TSCF. This helps your donation go further. Remember that because we are a registered nonprofit, NZ taxpayers receive 33% of all donations back from the IRD.

10-14 FEBRUARY 2014 • WAIKANAE, KAPITI COAST

#LAUNCH14

Starting 2014 as a uni student or a fresh graduate?
Explore faith, have fun, make transforming friendships.



Launch is TSCF's camp for new students, returning students and recent grads.
For information & registration: www.facebook.com/tscf.nz/events

Palmerston North

Before the semester break, PNMUCF had a mission week entitled “The Problem with Christianity Is...” Some friends of team leader Ian Reid from Australia hopped the ditch and were involved in various events around campus. They had some great discussions and gave out lots of Milo and sausages. The groups also had their AGM, welcomed four new people to the executive committee and took some time to reflect on the year. They have been blessed to see the group grow and see the relationship with the student association strengthen, even being recognised at an end-of-year clubs function. MUCF have had weekly Bible studies around various topics, such as technology, and events that include a photo scavenger hunt around Palmy that produced some fun and memorable moments.

Lincoln

At the end of last year, Lincoln's International Christian Fellowship prayed for an addition to their small committee, a better way to reach out to postgraduates, and a tighter community within ICF with stronger bonds between each another. This year they welcomed a fellow post-graduate believer, Lim Tze Jian, into the committee, who helped connect other postgraduates. ICF has grown into a still small but loving group of believers, with tighter bonds through various social events and stronger spiritual bonds as they dive into their Bible studies each week.

Lincoln University Student Association (LUSA) gave its Gold Award for the best club on campus to the Lincoln University Christian Fellowship. It's a



Lincoln CF students man the barbecue at the university's Garden Party, above. They received recognition from the student association for their consistent service to the campus.



welcome recognition of CF's hard work reaching students for Christ in a way that is winsome and serves the campus well. It's particularly encouraging at a time when some student associations are disaffiliating Christian groups.

One way Lincoln CF serves the campus is its contribution to the LUSA's Garden Party, a drinking party with bands and costumes to celebrate the end of second semester. For years the CF has picked up mountains of rubbish at the end of the event, and in recent years has augmented that by manning an all-day barbecue. This year LUSA even placed “Christian Fellowship barbecue tent” on its venue map. CFers worked hard to serve well and speak about the love of Jesus that compels them.

IFES World Student Day



Lincoln student Alex Potts pray with students in Spain via Skype during IFES World Student Day.

New Zealand was one of the first countries to mark IFES World Student Day on 18 October, celebrating what God is doing in and through students around the world. In Auckland, 44 students and staff received a text every hour with a particular country to pray for. Following around 3000 messages over 12 hours, they achieved the goal of praying for students in every country in the world with a university. In Lincoln, students overcame language barriers to connect with students from our sister movement in Spain via Skype, praying with and for each other. It was a good opportunity to gain a sense of the wider international movement we are part of and enjoy the privilege of praying for brothers and sisters.

Dunedin

On 26 October the Dunedin staff and intern team gathered with the new execs from six TSCF affiliated groups in Dunedin. There were 16 students from Overseas CF, Varsity CF, Nurses CF, Medics CF and Dentists CF. They focused on the four aims of TSCF and used True Witness, Deep Thought, Undivided Life and Global Reach to review the year and begin to plan for the coming one.

On 24 October the Christian Nurses Fellowship hosted a nurse who is serving overseas with the

missions agency Partners (www.partnersworld.org). Her talk explored aspects of the biblical call to serve the least and the lost, with an emphasis on how this worked out in her experience as a nurse. One unexpected outcome of the meeting was that a couple of occupational therapy students came to the meeting and were so encouraged by what they saw in the Nurses CF that they are keen to start an OT fellowship.

On 18 October the Medics CF took time off to bless the wider campus during the stressful exam period. They invited other campus groups and churches to join them in giving baking or fruit to students as they revised for their exams. As they munched on some food, students were invited to watch a short evangelistic video on YouTube.

Each of the student leaders received a copy of *Marks of the Messenger* by Mack Stiles, who will be the main speaker at Launch in February, as a “thank you” for their work across the past year.

Summer camp

Plans are coming together for TSCF's new camp, Launch, which will take place 10-14 February 2014 in Waikanae. It will be a time for new students, returning students and recent grads to get into the Bible together and spend some time at the beach as they prepare for the new year. Guest speakers Mack and Leeann Stiles will share stories of God's work in the Middle East.

More details and registration are available on the TSCF website, tscf.org.nz/events/launch_2014.

LAUNCH14
#largerthanlife



my lot: a gift of God

YOLO: You only live once, so live for the moment and do anything you want – right? Our world is getting faster and faster and we’re expecting more and more satisfaction, entertainment and reward. And before you say your world is not, think about it for a moment and be honest with yourself. Even when we’re aware of the rush and the clutter, and consciously fight against it, we still catch ourselves living for moments short or long. Or is it just me?

When I read Ecclesiastes I have to shake my head, thinking about all we get wrapped up in. Ecclesiastes 5:10 says, “Whoever loves money never has enough; whoever loves wealth is never satisfied with their income. This too is meaningless.”

You could replace the words “money,” “wealth” and “income” with many others – time, skills, friends, adventure – and it would still ring true. We will never be satisfied if we want to comfort ourselves with more and more of them.

I am often challenged by Paul’s letter to the Philippians. His attitude is one of joy and thankfulness


– and he writes from prison! He challenges the Philippians to have the humble attitude of Jesus rather than to be controlled by selfish ambition and pride. What a man! And he follows that up with this: “I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do all this through him who gives me strength” Philippians 4:12-13.

This contentment, not grasping for wealth or pleasure or position, was a challenge for the Philippians and it is for us today. So practically, how can we live it out?

Here are a few of my suggestions:

Live

Live each and every day with the awareness that everything we have comes from God. “Moreover, when God gives someone wealth and possessions, and the ability to enjoy them, to accept their lot and be happy in their toil – this is a gift of God” Ecclesiastes 5:19.



This contentment, not grasping for wealth or pleasure or position, was a challenge for the Philippians and it is for us today.

Then take it a step further: be thankful for what he has given you. “Give thanks in all circumstances; for this is the will of God in Christ Jesus for you” 1 Thessalonians 5:18.

Learn

Take action – plan for your time, your money, and all the other gifts at your disposal. Make a plan that remains faithful to what God has given. And then commit it to God. “Commit your actions to the Lord, and your plans will succeed” Proverbs 16:3.

Do a budget and faithfully live it out. There are many ways to go about this; we offer a simple and practical one called CAP Money at Christians Against Poverty (capmoney.org). “No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money” Luke 16:13.

Fight the urge to be too stingy with yourself – your lot is a gift from God, given for you to enjoy. Ensure that you include room in your week and your budget for the things that you love.

Love

Be generous. The two greatest commandments are to love the Lord your God with all you have, and love your neighbour as yourself. Being generous to God and to our neighbours is just one way we can live these commandments out. “But who am I, and who are my people, that we should be able to give as generously as this? Everything comes from you, and we have given you only what comes from your hand” 1 Chronicles 29:14.

YOLO – and your life and your lot is a gift of God. So live it like you mean it!

Aimee Cringle is the National Director of Christians Against Poverty. She was involved with MUCF and graduated from Massey University in Palmerston North with a BBS in Accounting and Human Resource Management. For more info about CAP's work with churches to help people get out of debt, visit www.capnz.org.

Aimee Cringle
CAP National Director



'The earth is the Lord's and all that is in it'



These words from Psalm 24:1, “The earth is the Lord’s, and everything in it, the world, and all who live in it” reflect God’s passion for his creation—animate and inanimate. Holy Scripture will never let us think that God cares about escape plans, other-worldly spheres, or “spiritual” (if that means ethereal and unrelated to real life) living. The triune God of love is the creator, the sustainer, and the perfecter of all, the one who moves history towards its appointed goal and does so through the structures of our societies and the natural world. The Gospel (literally “good news”) is that the almighty loving God of grace has created and

called humans to participate in that work in central ways (Ephesians 2:8-10, for starters).

It is good to remember those whom God gave a special vision to show us what Christ calls us into. One such visionary prophet is Abraham Kuyper (1837-1920), an incredible witness to us in so many ways. He was a Dutch Calvinist theologian, pastor, politician, newspaper editor, statesman, journalist, educator, and Christian leader.

Kuyper is best known for three things: he was leader of his political party and became Prime Minister of the Netherlands (1901–1905); he founded the Vrije Universiteit (Free University) of Amsterdam;



and his vision for cultural transformation was passionate and profound. Kuyper's vision, theology, and strategy for cultural transformation deserves a new hearing.

Central to Kuyper's vision of the transformation of culture was what he called "sphere sovereignty." According to Richard Mouw, "When God saves us, [Kuyper] insisted, he incorporates us into a community, the people of God. And this community, in turn, is called to serve God's goals in the larger world. In the life of the church we worship a sovereign God, but that God then commands us to be active witnesses in our daily lives to God's sovereign rule over all things."

And so for Kuyper, instead of seeing rights as coming from the state or from autonomous individuals, he believed Christians should support mediating structures such as the family, church, school, clubs, the press, business and industry, the arts, economics, etc. Each of these should have its own sphere of sovereignty, keeping in check any totalizing ten-

For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

Ephesians 2:10

dencies of the state. God, however, is the ultimate source of authority. He consents to these mediating structures to make life possible in a fallen world.

The details of Kuyper's Sphere Sovereignty should be debated, but he was right in his central vision. The world and all that is in it does belong to God and he gives it to us in his Son. In Jesus, we become co-heirs of all that is his (Romans 8:17). Cultural transformation, worldly involvement, participation in every mediating structure in society is ours by divine invitation.

Paul said, "Eat whatever is sold in the meat market without raising any question on the ground of conscience. For 'the earth is the Lord's, and the fullness thereof'" (1 Corinthians 10:25-26). This implies Jesus Christ owns the world and everything in it. It also implies that we may make use of any of it freely for his glory. Economics, politics, education, health, law, family, arts – these are the contexts into which Christians are called to live out Christ's Kingdom. As Kuyper famously said, "No single piece of our mental world is to be hermetically sealed off from the rest, and there is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry, 'Mine!'" (*A Centennial Reader*).

The world and all that is in it does belong to God, and he gives it to us in his Son.

In Kuyper's worldview, the unifying principle isn't justification by faith; it's that the triune God's sovereign and transforming grace is for the entire cosmos. That passion pushed him into politics, education, and the arts. It should push us into those realms and many others too. And in these spheres the Christian's impact is to be established in circles of influence so that the message of Christ, the presence of the Spirit, and the glory of God the Father are displayed, and culture is transformed.

What mediating structure of society has God called you into? Do you see your calling as an educator, economist, lawyer, artist, architect, environmental engineer or domestic artisan as a calling to Esther-like influence? For "such a time as this" God raises up his children to positions of influence, in order for creation to begin to experience its own redemption (Romans 8:22); for families, communities, and entire societies to flourish (Jeremiah 29:7); and for all things to be brought under the Lordship of Christ (Philippians 1:20).

Christian, culture, vocation, Christ, Kingdom—these things go together in God's plan, for "there is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry, 'Mine!'"

Dr Myk Habets

Head of Carey Baptist College
Graduate School



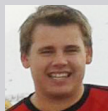
Student reflections

This really got me thinking about what it means to live an "undivided life." Dr Myk Habets brings up an important idea that we sometimes miss: the sovereignty of Christ over everything. I'm a Christian at church. But I'm also a Christian at music rehearsals, in business class, while I'm at lunch with a friend and when I'm driving. So how can I serve God in each of these moments? Having almost completed my first year of study I'm learning that I can worship God outside Bible study, which could mean anything from using my time for diligent study to praying before a music practice. This message challenged me to think about what it looks like to have Jesus cry "Mine!" over all areas of my life.



— Ben Johnston, University of Auckland

Some provoking thoughts about the influence Christ should have across all areas of our life, but what does this look like on a Monday morning? Most of us will be out in the real world in the next couple of years, where we will be subject to pressures to succeed that come in the form of money, power and status. It makes me think about how my choices and actions represent Jesus to people. This could mean turning down extra hours at work on a Sunday, it could mean sacrificing leaving at 5pm to serve another workmate who needs to go, it could be something as simple as a Bible verse placed on the wall. "It was God's will to include us in his work through creation, redemption and sanctification, and the challenge to each of us is to honour and glorify God in ours, too!"



— Alex Potts, Lincoln University



Catalyst in the City has begun a weekly lunchtime Bible study in central Auckland. Lyndon Drake (right foreground) is also pioneering a course with Carey Baptist College called Vocation.

Catching up with Catalyst

In 2011, Catalyst brought out staff from the Centre for Faith and Work in New York City, at Timothy Keller's Redeemer Presbyterian Church, to lead the Catalyst conference. Out of that wonderful experience we began to talk with Carey Baptist College and Redeemer Presbyterian about offering a course for young professionals.

These conversations have become a reality. Last year Lyndon Drake returned from theological study at Oxford, following his work as a vice president at Barclays Capital in London, to become the Morning Congregation Pastor at the Baptist Tabernacle in central Auckland. Lyndon is an associate (volunteer) staff worker with TSCF and helps lead Catalyst in the City, lunchtime Bible studies in the Auckland CBD.

After conversations with Catalyst, Carey and the

team from Redeemer, Lyndon is working one day a week on a 9-month experience called Vocation. It will be an intensive experience for people who will remain in work but come together weekly, monthly and bi-monthly to apply all of the gospel to all of their lives. The Center for Faith and Work are partnering with Vocation with curricula and resources.

This is a world-class offering for Christian young professionals. If you work in Auckland and want to see the gospel transform you, your work, workplace and the city, then consider Vocation. More information is online at www.vocation.ac.nz.



Mark Grace
Catalyst Team Leader



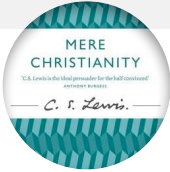


C.S. Lewis: Revolutionary, or dinosaur?

Best known for his *Chronicles of Narnia* series and the classic *Mere Christianity*, C.S. Lewis wrote a number of influential books in the mid-20th Century. The British academic passed away 50 years ago this November, but the self-confessed dinosaur lives on as his books reach new generations, inspiring films, biographies and even theatre productions.

The following is an excerpt from a talk by Lewis scholar Colin Duriez, who spoke at Desiring God's annual conference in October in the U.S.

Late in life, C.S. Lewis was offered an exciting job at Cambridge University. Up until then he'd been associated with Oxford University, he'd been a don, he'd been a tutor, but he'd never been offered a chair at Oxford. It was left to Cambridge University to offer him the chair of Medieval and Renaissance Literature.



Lewis chose his inaugural lecture to declare the follies of the modern world. In it, he famously described himself as a “dinosaur,” “a living relic of a past age, soon to be extinct.” Well if we look around today, it doesn’t look like he’s going to be extinct for a while.

The question is, were Lewis and his friends in the group called “the Inklings” a circle of instigators standing against the modern post-Christian world, or just a group of friends trying to hold on to a bygone era? Was Lewis a cultural innovator, or a dinosaur?

The Inklings centred around Lewis, who was the life and soul of the party in a sense. J.R.R. Tolkien was also a member, along with various other Oxford dons and professionals. The group formed around 1933 and it lasted until Lewis’ death in 1963. It was a literary circle that met in local pubs or Lewis’s college rooms, where they talked about all kinds of subjects related to the nature of reality. And the meetings gave rise to all kinds of books, like Tolkien’s *The Lord of the Rings* and Lewis’ science fiction stories, *Chronicles of Narnia*, essays, and wartime broadcasts on the BBC that became *Mere Christianity*.

All these spilled out of the Inklings’ discussions and readings from works in progress. This goes against the modern tendency to regard writers

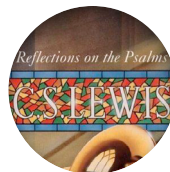
and artists as being in isolation – tormented souls who do things in private and then share them with the world.

John Wain, one young member of the Inklings who was barely a postgraduate at Oxford, later wrote: “This was a circle of instigators, almost of incendiaries, meeting to urge one another on in the task of redirecting the whole current of contemporary art and life.”

In reality, Lewis and his friend Tolkien were engaged in rehabilitating a pre-modern worldview. In some ways, the Inklings were like the loyal old Narnians in Lewis’ stories.

The real evidence that Lewis wasn’t a dinosaur – that he is very relevant to our modern world – is his reception today. Lewis’ increasing global appeal demonstrates that he’s not a mere relic, but a force of change to be reckoned with. Lewis wasn’t a reactionary, he was appropriating the past for today. He is not a dinosaur, but an agent for change in our modern world.

The conference presentations, which focused on Lewis’ works and influence, are available online at www.desiringgod.org; click on “conference messages.” Colin’s latest book, *The A-Z of C.S. Lewis*, has just been released.



Something from NOTHING

Rebbecca Culver didn't know where she was going with her life, and it wasn't for want of looking.

She had received her BA in Communications from Massey Palmerston North in 2006, but after a stint in adult education, working as a learning and development consultant in Wellington, and then starting teachers' college, she found herself thinking, "What now?"

"I always missed Palmerston North," she said, "so I thought it was a good place to start.

Rebecca began volunteering at the Salvation Army community meals and got permission to give away the leftover bread. She would bag it up and put it in her car, go knocking on doors, and offer it to whoever answered. People were amazed that there was no catch, and often quite grateful. Around that time she heard about a free store in Wellington, and having seen how touched many families were to receive no-strings-attached assistance, she explored ways to replicate it.

Nine months later, Gull Petrol had donated a shop attached to its self-serve station in the middle of Palmerston North, and Just Zilch was born.

That was in 2011; the nonprofit still has the shop, and Gull even pays their power. "It's really, really amazing," Rebecca said. "I saw God do miracle after miracle."

The big difference between Just Zilch and a food bank is that they have no criteria for patrons – anyone can walk in and help themselves. They also pro-



vide a service for local businesses that would otherwise pay waste fees for unloading bread, pies, and expiring tinned goods. Rebecca said that over 273,000 items have gone through the shop since it opened, and 90% of it is perishable. Just Zilch has also established a garden to complement the food that comes into the shop, providing a greatly appreciated source of vegetables.

"It's all based around love," Rebecca said. "We say, 'Take what you need for today, and keep in mind people coming after you.' ... It's really amazing to be able to love people unconditionally."

And amazingly, it works. Rebecca and her volunteers open the doors between 4.30 and 6pm, Monday through Friday, and so far more than 51,000 people have come through. On their busiest day so far they served 204 people, and they constantly meet new customers.

The regulars are those who slip through the cracks between other organisations, often living hand to mouth and left short if a big bill comes through.

Rebecca recently met a woman from the UK who came to NZ to do her thesis. A couple years on she had a baby, is ineligible for benefits, her scholarship has expired and she can't return home without leaving her child with the Kiwi father. For her, the provision of a loaf of bread and some veggies makes a real difference.

Rebecca has witnessed God's goodness in her own life too, and not just the lives of those she helps. After waiting on him through uncertain times after uni, she is seeing how his hand was guiding her all along.

"I went to all the SLCs [Student Leadership Conferences] while I was at uni, and I found myself in a number of leadership training courses, but I wasn't in any leadership positions," she said. "And I asked God, 'Why did I end up in all this leadership training?'"

Now, overseeing 40 volunteers, she gets it.

Along with overseeing people, she has to keep the operation running by applying for grants and seeking supporters. Thanks to successful applications and sponsorships from churches and individuals she is able to continue running it "on faith."

Rebecca is paid a part-time stipend from that, but it's a full-time calling. The distributor of pies, cakes and loaves is, ironically, gluten-free and can't touch most of Just Zilch's wares. "It would be great if I could," she said. "I could basically live for free."

The trust has made a name for itself in the community, winning the Trust Power Health and Wellbeing Award for Palmerston North. And another organisation has already formed out of Just Zilch, which recently took about 40 people through an Alpha Course.

"God has been amazingly faithful," Rebecca said. "I feel like I'm living a really privileged life. What we're doing here is amazing."

Maryanne Wardlaw



Thank you!

“ I want to extend a HUGE thank you to Just Zilch - Palmerston North's Free Store and Rebecca Culver and her amazing team of volunteers. Just Zilch opened three days after Kōpi was born and I have been using the store to top up our weekly groceries, especially since last October when my scholarship ended. Here's a meal I cooked from kai I got there (except the chicken carcass that I used for the stock). Thank you! ”

– *Just Zilch patron*



The faces of persecution

“Three people, including a girl aged eight, died when gunmen on motorcycles opened fire on a wedding party outside a Coptic Christian church in Cairo.”

I start typing this article and another headline illuminates my phone – The BBC News app, updating again. Again it tells of unrest, violence and death: adults and children, at war and in play, in the heat of the battle and in the mundane details of life:

“Suicide attack on Pakistani church kills 78 people”

“Christians handcuffed, burned to death in Nigerian church; prelate decries attacks”

“In the West, a threat to religious freedom means someone might get sued; in many other parts of the world, it means someone might get shot.”

“Islamists claim gun attack on Nairobi mall, at least 39 dead”

A stark reality lurks behind the headlines and shocking images. Christians are being persecuted – consistently and persistently (see *The New Persecution* by John L. Allen Jr). In 139 nations, Christians face pressure, disadvantage, imprisonment and sometimes even death because of their faith. On average, 11 Christians have died in a “situation of witness” ever hour of every day for the last decade – 100,000 people. Eighty percent of global religious persecution is against Christians.

“Say ‘religious persecution’ to most makers of

cultured secular opinion, and they will think of the Crusades, the Inquisition, Bruno and Galileo, the Wars of Religion and the Salem witch trials,” writes Allen Jr. “... The truth is that in the West, a threat to religious freedom means someone might get sued; in many other parts of the world, it means someone might get shot.”

Christian students are not immune. In the 1994 Rwandan genocide, the students and staff of the IFES movement were sought out and killed because they proclaimed the unifying power of the gospel of Jesus: neither Hutu nor Tutsi but Christians. Today many are disadvantaged, impoverished and marginalised in societies where Christian faith is less than welcome. Among Hindus, Buddhists, Jews and Muslims, Christian students live out their hope in Jesus Christ at great cost and in real peril. In situations where terrorists might be classmates, they have to make decisions about how to live and speak for Jesus. In the reality that university dormitories, public transport, the lecture hall, church and the mall are all potential places of threat, students must sleep, travel, study, worship and shop.

Knowing that daily persecution is as predictable for them as the rising and the setting of the sun, we should pause to pray for boldness and confidence in Jesus for those who are making life-and-death decisions. And we should grow in our own boldness where we may face the challenge of a bewildered look, but not a gun, as we live and speak for Jesus.

Andy Shudall

Head of Strategic Development



God So Loved, He Gave

By Kelly Kapic

Kapic gives a rich insight into the goodness, grace and generosity of God. Many contemporary calls to give are simply based on need or justice. Without diminishing either, Kapic locates our reason to be generous in God's immense generosity through creation and the gift of his Son. Then she explores how we live in the generosity of God: in the Son, through the Spirit, in the community of the church.

Remembering that creation itself displays God's generosity opened up new vistas in my thinking. It is a gift. And the section on cross-shaped living and giving went beyond the culture of percentages to a deeper understanding of giving ourselves away. Kapic characterises our life, as people of God, as one of generosity with our time, talent and resources. The blend of rich theology and wise application lifted my heart and mind, stirred my emotions and opened my hands.

Mark Grace, Catalyst Team Leader

Crazy Busy

By Kevin DeYoung

This book, subtitled "A (mercifully) short book about a (really) big problem," is not a 12-step guide to the ultimate work-life balance. Rather this practical, quick read tries to root out wrong attitudes that feed chaotic calendars.

DeYoung is a pastor, parent and author who knows



all about time management challenges. His advice ranges from choosing our digital engagement wisely because the web's an addictive beast to cautioning parents not to be ruled by "kindergarchies" and a reminder that God made us to rest.

Finally, he tells us that we are actually made to be busy. The question is, who are we busy for? What fuels our efforts? Pride may lurk behind both service and ambition. Burning the candle at both ends may be a sign we're running on our own steam. He calls us back to essentials, resetting our priorities through the Word and prayer so we can be busy as we ought to be – not crazy busy.

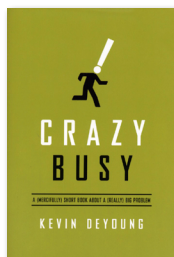
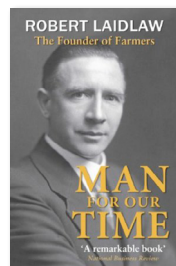
Robert Laidlaw: Man for our Time

By Ian Hunter

This biography, originally published in 1999, is a timeless look at a man who began as the working class son of immigrants and lived to revitalise both New Zealand churches and business. His story is no less fantastic than that of his London contemporary Harry Selfridge (now being immortalised by ITV), with his charisma, push for excellence, near disasters, sweeping innovation, and personal struggles set against the backdrop of Depression, world wars, and a young country finding its identity.

Farmers, which remains a testament to his business acumen, and the Bible college that bears his name together show where his heart and talents lay. In 1914, he penned a few pages called *The Reason Why*. It was to become the most widely printed gospel tract of all time. It is just part of the legacy left by a man who trusted God with both what he was given and how he should use it.

Maryanne Wardlaw, Communications Manager



A Rising Tide – Evangelical Christianity in New Zealand 1930-65

By Stuart M Lange

We stand on the shoulders of those who went before us. That is why Stuart Lange's book on the resurgence of evangelical Christianity in New Zealand is a must-read, and a who's who of evangelicals in New Zealand. You have probably been impacted by someone mentioned in this book and don't even know it. I am relatively new to New Zealand but was struck by how many people I knew or whose parents or grandparents were mentioned in the book – a Hebrews 11-style hall of faith.

Lange divides the book into 1930-1945, "a turn of tide," and 1945-1965, "a rising tide." In each he follows three strands of evangelical witness – Anglican, Presbyterian and the Evangelical Unions/IVF, which is now TSCF.

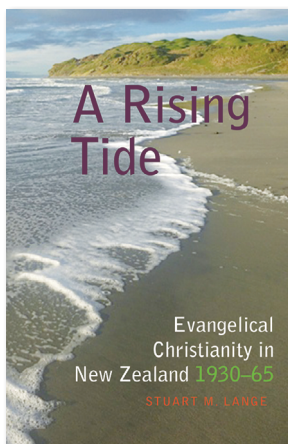
He writes in some depth about prominent churchmen like William Orange (Anglican) and Thomas Miller (Presbyterian). Lange walks with them as they challenge university students and parishioners to deeper biblical convictions, combating liberal theology. God used William Orange, affectionally known as Pekoe, to raise up some 120 pastors and missionaries. The zeal, passion and methodical nature of these men and others who faithfully communicated God's word, especially to young people, comes through.

Lange works hard to define "evangelical," concluding with J.I. Packer's definition: "faithfulness to scripture." He then details the unique nature of

evangelicalism in NZ, where people wanted to distance themselves from reactionary and fundamentalist overtones from the USA. The evangelicalism that comes through the pages is greatly influenced by Britain.

Lange paints New Zealand evangelicalism as reactionary at times and uncompromising in the face of liberal theology in the church and on university campuses. But it is also organic, a natural outworking of taking the Bible seriously. Lange por-

trays it as robust, methodical and active – its adherents aware that God's kingdom purposes are at stake. The faithful servants of the gospel pour their lives into people through expository preaching, Sunday school teaching, leading Bible studies, and prayer meetings. They develop camps, missionary societies, conferences, fellowships like the Evangelical Unions and Scripture Union, Bible colleges and parish missions. This interlocking mesh reinforced the evangelical message.



And he credits the EUs, which TSCF's groups are descended from, with a foundational role. Lange writes, "More than anything else, it was the university based Evangelical Unions established from 1930 onwards which effectively relaunched evangelism in the mid-twentieth century New Zealand." Lange later concludes, "The EU/IVF movement gave evangelicals a clear name and identity, restored intellectual confidence [in the gospel] and brought them together across denominations and across the nation."

This book reminds us of God's great grace in advancing the gospel in New Zealand.

Jeff Pelz, Auckland Staff



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**The earth is the Lord's, and everything in it,
the world, and all who live in it.**

Psalms 24:1