

tertiary students christian fellowship quarterly magazine

# canvas

ISSUE 80 | AUTUMN 2017

have we  
left truth  
behind?

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**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 80**  
Autumn 2017

**Cover image**  
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**TSCF** is a founding member of the International Fellowship of Evangelical Students. It helps students reach students for Christ, so they will grow in faith and understand and communicate the truth about Christ, showing God's love in the student world.

Send your thoughts, comments, questions and letters to us at [canvas@tscf.org.nz](mailto:canvas@tscf.org.nz).

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## canvasnotables

### Engaged

**Alexa Anderson** and **Hamish Cartwright**, both 2016 Minterns who were also involved with Otago CF, became engaged in December 2016.



Chad Oliver and Amy Hughes, former Canterbury CU members, are engaged.

Matthew Bayliss and Felicity Baker, both former Victoria CU students, are engaged.

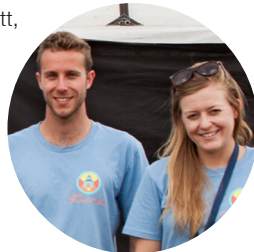
### Married

Nathan Ellis and Kathryn Menzies, current Lincoln CF student, married in January in Christchurch.

Tom Roy and Jess McLaren, both former Lincoln CF, married in January in Southland.

Sasha Pelz, daughter of Auckland staff workers Jeff and Jane Pelz, and Mathieson Sutton were married in January.

Michael Robinson and Christie Tippet, former Lincoln CF students, got married in February.



**Alex McClelland** and Lincoln staff worker **Kate Street** married on 31 March in Lincoln.

### Born

Amandeep Gill and Mireya Villacis Gill, both former Lincoln ICF students, had a son, Aaron, born in Quito, Ecuador in February.

James (former Lincoln CF) and Jenny Stowell welcome a son, Amos, in Dunedin 9 February.

### Awarded

Keith Taylor received the ONZM for services to the State in the New Year's Honours List for 2017. His wife, Raewyn, is the administrator for the Christian Medical Fellowship. Keith is currently a director for Southern Cross Hospitals and has served as Deputy Chairman for the Reserve Bank of New Zealand.

## canvasnews

# Regions launch 2017

**TSCF's annual summer camp had a twist this year, allowing those who might not be able to travel to other parts of the country or take a week away from summer jobs to still gather in four locations. Team leaders report back:**



## Auckland

Will you go along with the crowd or will you stand? That was how Nigel Pollock challenged us with a message from Daniel 3. Thirty-two students plus staff gathered on a Saturday to think through living as a Christian at uni. We did this through the lens of TSCF's four aims as we studied scripture and heard from staff and visiting speaker Jonny Grant. Student leaders also shared their experiences and answered questions about how to live out these aims. After lunch, a giant geo-caching treasure hunt made the most of the surprisingly sunny weather and gave students an opportunity to explore the University of Auckland campus.

– Robyn Drake

## Waikato & Bay of Plenty

Students from Wintec and Waikato University joined Toi Ohomai Institute of Technology students in Tauranga on 18 February for Launch. We dis-

cussed how following Jesus is about giving up our lives to serve him and others, rather than focusing on our own needs. We also talked about on how discipleship is radically opposed to the predominant student culture of today, and brainstormed how TSCF groups might witness in countercultural ways.

– David Hodgkinson

## Dunedin

Fifteen students gathered with staff at the Merton Lodge in Seacliff, overlooking the scenic Dunedin beaches, from 16-18 February. Nigel Pollock shared the story of Daniel and his friends, speaking on what it means for us as God's people living in exile to love our neighbours and seek the good of the city he has placed us in. We also planned for O-Week and other events that the Dunedin groups will be involved in. It was especially encouraging to meet first-year students.



Launch Dunedin. Photo By Angela Lo.

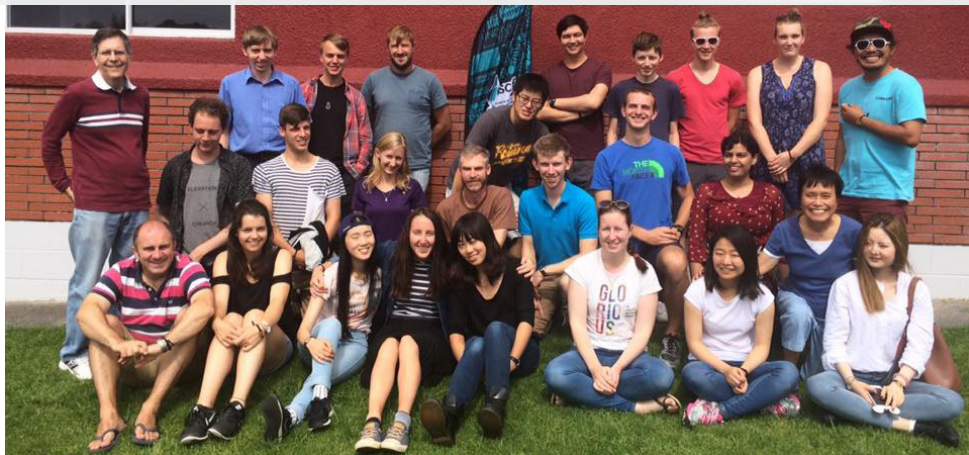
We returned home slightly sleep-deprived with fond memories and new friends, with a renewed sense of God's purpose and vision as we "launched" into the year together.

– James Allaway

## Wellington & Palmerston North

On a balmy summer's day on the Kapiti Coast (it was good to have one), 25 students from five





Students and staff at Launch Central.

campuses gathered for Launch Central. We looked at grace in the life of Peter, the man with “foot in mouth” disease, and learned from his failure in denying Jesus and how the cross and Jesus’

resurrection transformed him. Ian Reid led us in icebreakers and in thinking about surviving and thriving in the year ahead.

– Ben Carswell

## International ministry leaders say farewell

Jeff and Jane Pelz moved to Auckland with their children, Sasha and Joshua, to work with TSCF 10 years ago. They have served in a number of significant roles both locally and nationally, with an emphasis on directing world mission and international student ministries.



Jane and Jeff Pelz



of leaders who have benefitted from their service.

Last summer Jeff and Jane returned to the USA to be closer to Jane’s parents, and they are looking for ministry opportunities there.

“I am extremely thankful to Jeff and Jane and all their family has brought and given to TSCF, IFES and the wider work of the gospel in Aotearoa,” said Nigel Pollock, TSCF National Director. “We will miss them.”

They plan to return to NZ to attend Summit in July, TSCF’s student conference, before officially ending their season of work with the team here.

They developed a significant partnership with St Paul’s Church in central Auckland, working with hundreds of international students. They brought a wealth of experience from their time with InterVarsity USA and IFES in Oxford, UK. In Auckland, their absence is felt in the international student ministry but they leave behind a network

## Former student leaders join staff team

### Blake Marshall

The Lincoln team is welcoming a familiar face as associate staff. Blake Marshall was involved with the CF during his time at Lincoln University, where he graduated in 2006 with a degree in agricultural science. He was a new Christian then, and said that he grew through that time of intentional discipleship.

Blake married Cheryl about four years ago, and they have a daughter named Milena. Following a stint as a property valuer, he’s a dairy farmer now, working eight days on and two off. Blake is volunteering four hours a week to one-on-one discipleship with guys who are part of CF.

“I like that it’s student-led, encouraging them to take the initiative,” Blake said. “I’m looking forward to trying to help students transition to the workforce and still be committed to following Christ Jesus.”



Blake and Cheryl Marshall with daughter Milena.

(now called Minty) in 1998 and 1999.

“I came to faith in Jesus during my first year and the TSCF group helped me grapple with what it means to be a disciple of Jesus,” David said. “It was a community of students eager to grow and to reach the campus with the gospel of Jesus Christ. My main memories are being challenged to embrace whole-life discipleship and apply my faith to my studies, and attending several mid-year TSCF conferences – they were fantastic.”

David subsequently became a high school teacher, working at Tawa College until 2005, when he moved to the UK. There he worked as a project manager, travelled and met his future-wife, Wendy, who is from Tauranga.

David and Wendy married in 2011 and returned to New Zealand in late 2013. They have a daughter, Hannah, and a son, William. David worked for three years at Bay of Plenty Polytechnic (now called Toi Ohomai Institute of Technology) before joining TSCF this year.

“Since my time as an intern with TSCF I have had a strong desire to serve in intentional Christian ministry



David and Wendy Hodgkinson with William and Hannah.

### David Hodgkinson

David has joined the team to lead the Waikato and Bay of Plenty regions. He studied at Victoria University in the 1990s, where he was part of the TSCF group and then served as a graduate intern



and that sense has been an ongoing, open prayer with God over all these years,” David said. “With Li Lian Lim moving on last year the door has opened up to follow-on from her work in the Waikato.”

David works three days a week with the aim of growing this work further. A University of Waikato CBD campus is planned for Tauranga by 2020.

“My vision is to be part of an organisation that takes discipleship and mission seriously and seeks to impact New Zealand society – and the wider world – with the radical and good news of salvation and hope in Jesus Christ,” David said. “I hope to develop a team of staff and student groups that authentically witness to, challenge and invite today’s students to follow Jesus Christ in all areas of their lives.”

## Hanli Liu

Several of the Auckland groups are supported by volunteers – “associate staff.” This year the group at Unitec’s Mt Albert campus welcomes Hanli Liu, who became a Christian himself as a uni student.



Hanli Liu

He first came into contact with TSCF group on the Massey Albany campus, where he studied Food Technology. Since then he worked at Tegel Foods Ltd.

“I thoroughly enjoyed my work but felt called to serve God in ministry,” he said. This year he is also interning at the Shore Baptist church plant in New Lynn, alongside fellow associate staff worker Stephen Turner.

“I arrived in NZ from China with my parents when I was only 8 years old, so I grew up as a Kiwi in most respects,” Hanli said. However his family had never attended church, as Christianity was rarely heard of in China.



Staff and families camp, January 2017.

Even in a place and time where “post-truth” nabs Word of the Year, people still insist on making truth claims. We’re wired to know.

So one of the biggest challenges we face as truth-believing Christians isn’t actually convincing people that truth exists. It is to remember, ourselves, that we are not the ones who decide what is true: God does. If we believe this, then we understand the vast difference between what has been revealed by God to be eternally, absolutely true, and what we find experientially, subjectively, *probably* true. To be real truth-tellers, we have to avoid indifference to divine revelation on the one hand and dogmatism regarding human wisdom on the other.

We know where indifference to God’s revealed Word leads – quaint old church buildings now operate as cafés and community centres in most neighbourhoods. As for misplaced dogmatism, if you aren’t sure what that looks like, may I introduce you to Facebook. Public scuffles about issues that are far from central to our faith plague newsfeeds and blog posts. Necessary talk about controversial topics often degenerates into unintelligent point-scoring and personal attacks.

Christians who take part in skirmishes in social and political arenas also risk tarnishing the One for whom they’re an ambassador. Yes, two Christians may legitimately back opposing policies; our faith fully informs our political beliefs, but it does not tether us to political agendas. Amongst compassionate, intelligent followers of Christ, some believe (for instance) that immigration should be limited and some that refugee quotas should be raised.

Do you have an opinion about immigration policy? Or poverty alleviation? Or the minimum wage?

Did you find the last five sentences hard to read? I found them hard to write; I have firm opinions that I wish carried biblical weight. However we are rarely experts on such topics, and even experts offer only well-informed opinions, not divine revelation.

Our zeal for such issues can exceed our zeal for those plain biblical directives that threaten society’s sacred cows – particularly the idol of personal autonomy. God leaves us in no doubt regarding his expectation of us to sacrifice for those he has placed in our lives, his exclusive right to end human life and his design for marriage.

Awkward.

This is not a license to scold. Eternal truths, for those who take the Bible as inspired by the Creator, deserve to be expressed thoughtfully and persuasively – not, primarily, via hit-and-run memes, and never in a manner devoid of love.

So the following articles remind us, first, that universal, God-given truths unite believers in Christ. And secondly, that the myriad of “facts” we are flooded with are neither divinely inspired nor simply verified. It takes diligence aligning human knowledge to divine revelation, and it’s hard work evaluating our human news sources.

And how should we express the partial knowledge we have about this world and the opinions we form? Let’s do so humbly, and in some instances – an option I’m growing fonder of with each election cycle – not at all.

Maryanne Wardlaw  
Communications Manager





# What is truth?

## How to recover reality in an age of attractive illusions

**S**o, here we are, occupying our little place in space, our short moment in time. What do we know? More to the point, how do we know what we know is true? If we are gods, we can decide what is true and what isn't. If we are God's, he decides.

We decide for ourselves every time we respond to something the Bible says with a cautious, "I'm not sure if that is true for me." We do it when we want to decide our identity without trusting God's description of humanity. We do it when we trust what others say is true without testing it against what the Word says is true. We do it when we assert what we know is true because, well, we know it! We act like gods deciding truth.

C. S. Lewis called us "sons of Adam and daughters of Eve." We all want to decide for ourselves what is true. Adam audaciously took Satan's bait and ran a test on God's word to see if God

was true. Testing ideas for truth is not in itself misguided; that is a fundamental characteristic of being made in God's image. But what we choose to trust may be misguided. Adam had to choose between trusting what God said, what Satan said, or finding out for himself. The choice was God-given. So were the criteria. Adam was responsible for choosing within the framework of all that God had made known to him.

The truths we choose to trust extend beyond moral issues. Knowing truly has a critical place in our daily lives. If the engineer's calculations aren't based on truth, you wouldn't be wise to stand on her bridge. If the artist's construction of reality is not true, you'd not be wise to live in his space. And if politicians can propagate "alternative" truths ...

When Moses asked who God was, he answered, "I am" (Exodus 3:14). God alone is self-existent, all-knowing. He is Creator beyond

**"If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free."**

**John 8:31-32**

creation. Unlike God, we are creatures in a created universe – his created universe of time and space. As created beings, we can know nothing but what he already knows and reveals for us to know.

Knowledge that denies God's unique self-existence and our dependent creatureliness can work, but it can never be true. The engineer who denies God, can build a bridge that works, because God works in our world "sustaining all things by his powerful word" (Hebrews 1:3). But that engineer does not truly know the source of the laws she employs.

The artist may reconstruct creation in his own image as if there is no God, but in God's providence he paints with brushes and pigments that conform to God's order. No matter what he

paints, he cannot silence creation's declaration of God's glory (Psalm 19:1).

The politician who declares "I rule," refusing to submit to God's law, is nonetheless God's agent to bring order to society (Romans 13:1-6). As one of the greatest politicians in history discovered, God rules (Daniel 4:34-37).

Does knowing truly really matter, then? If God holds it all together and makes it all work, does it matter whether we know as he knows? Yes. It matters because our calling is to "demolish arguments and every pretension that sets itself up against the knowledge of God, and take captive every thought to make it obedient to Christ" (2 Corinthians 10:5).

Faith in Jesus does more than bring us into a right relationship with God; it brings us into life with God and for God. That means, among other things, taking every thought captive so that it conforms to Christ. Trusting in the One who came full of grace and truth (John 1:14) leads to fitting what we know into his framework of truth and applying it truly in his service.

That in its turn means that everything from worldview to momentary choices, from academic studies to social engagement, must be obedient to what God has spoken. Every thought must be framed and applied in submission to the Bible. True, the Bible does not speak about everything that can be known, but it speaks to everything that can be known.

We know truly when every thought is made captive to what God has spoken and is enslaved to the service and glory of Christ.

**Michael Drake**  
Auckland Associate Staff





# Can true faith transform a culture it conforms to?

**“If we wish to proclaim a truly progressive faith, we must not be rendered silent by the fear to offend but must be propelled to declare God’s truth, which is ultimately compelled by love.”**

“It’s difficult to be a progressive Christian and still be against abortion, though.” This was how a Christian friend, whom I greatly admire, responded to the new “Both Lives Matter” campaign I was working on. This campaign is both pro-life and pro-woman, advocating for world-leading support and services that provide alternatives to abortion.

I couldn’t understand why this was so difficult for my “progressive Christian” peer to endorse. Why can’t “progressive Christianity” lend its voice to contentious issues?

I hear the term mostly within millennial Christian circles. It’s a movement that separates itself from the orthodox teachings of scripture by emphasising God’s love for all humankind, open-mindedness and social justice.

There is no doubt this makes the Christian faith more appealing to the world. But in its attempts to be all-inclusive and loving, a key Kingdom principle has been abandoned.

Truth.

In this post-modern, post-truth era, the world is

crying out for truth. Like Lieutenant Kaffee in *A Few Good Men*, the world is screaming “We want the truth!” But in our fear to offend, we Christians may appease the world with the “God is love” rhetoric without also awakening it with his countercultural truth.

Christ himself did not shy away from controversy. He was not afraid to tell the truth and he was certainly not scared to offend. Take the story of the woman at the well, for example. When Jesus encountered the Samaritan woman he asked about her husband, and when she replied that she had no husband Jesus gently yet bluntly exposed her truth: “You are right in saying ‘I have no husband’ for you have had five husbands and the one you now have is not your husband” (John 4:18).

The truth made her uncomfortable so she tried to shut Jesus up by saying, “I know that Messiah is coming and when he comes he will tell us all things.” Jesus replied, “I who speak to you am he” (John 4:25).

Jesus did not expose her in order to shame her. On the contrary, it was his love for her and his desire to see her life fulfilled in him that motivated this



**We cannot become a generation so obsessed with being accepted by the world that we compromise our God-ordained call to be distinct from the world. Our declarations of truth introduce the Kingdom reality.**

uncomfortable exchange. His ability to confront her with truth ultimately led her to the revelation of Jesus' identity as the Messiah, who is in fact truth manifest.

She ran back to tell the town, "Come see a man who told me all that I ever did. Can this be the Christ?" (John 4:29).

If we want to draw people closer to Jesus, we must embrace the offence of our faith. We can't pander to popular culture. We can't distort God's word to fit a "progressive" theology. We can't afford to remain silent on the tricky topics of abortion, sexual immorality and gender identity. The Bible is not Ribena and we can't keep diluting it until it satisfies our individual taste.

If our theology empowers us to simply mirror the world, is it truly progressive? When our faith ceases to reflect God's kingdom and his values then it is anything but progressive, in fact it's regressive.

If we believe that Christ is the Word, then what the scriptures say about morality, ethics and faith reflects Jesus' life on earth and defines how we too are to live our lives.

If we believe that Christ is the same yesterday, today and forever then we cannot deny that his Word is transcendent.

If our version of Christ-like living does not line up with his Word, then we are not living a life surrendered to God.

If we wish to proclaim a truly progressive faith, we must not be rendered silent by the fear to offend but must be propelled to declare God's truth, which is ultimately compelled by love.

This is exactly what Paul calls for in his letter to the Ephesians: Speak the truth in love. If truth is spoken from a pious spirit it reduces others rather than releasing them. But when truth is birthed in love, it is an honest act intended to lead others into an expansive future of hope. When we speak truth, we must do it to deepen our relationships with one another rather than diminish them.

Truth may cost us our reputation, but we must not become a generation willing to conform rather than transform. We cannot become a generation so obsessed with being accepted by the world that we compromise our God-ordained call to be distinct from the world. Our declarations of truth introduce the Kingdom reality.

Jesus' truth, that he was the Son of God, cost him his life but it enabled us to have a visible relationship with the invisible God. As Truth himself said, "They are not of the world as I am not of the world. Sanctify them in the truth, your word is truth" (John 17:15-17).



*– Rebekah Finney is a writer and researcher with the Evangelical Alliance living in Ireland. A version of this article originally appeared on the blog "threads UK."*



# Truth in the trenches

How to leverage finite knowledge in a world of clickbait and deadlines

I received a call at the end of a busy day while stuck in traffic, so I was probably in a bad mood.

However the caller proceeded to explain a scenario that would make most journalists sit up. They made serious allegations about an assault, saying that police had handled it in a haphazard manner and put others at risk by not informing the community about an offender at large.

I knew immediately this would work well both

online and in print.

However my gut (or maybe it was my bad mood) told me it sounded a bit too controversial and, given what I know from dealing with police, I was cynical about the caller's claims.

The next day I discussed it with the crime reporter and he made some calls that corroborated the person's claims, so we ran a story about police bumbling and community outrage. It had an explosive headline and racked up the clicks on our



**... we source our news in such random and irregular ways that it's impossible to ensure that those who read the first version of the story will ever see the second. Thanks to social media, we can exist in a bubble where everything we read affirms what we already believe to be true, and we can be oblivious to actual news occurring on our doorstep.**

website. It was one of the top five most-viewed stories for the week and everyone in the office felt pretty good.

But that wasn't the whole story. A day later, police made further enquiries and the original complainant withdrew their claim. Police admitted they took longer than they should have to contact all parties, but they did a good job clearing up what was a potentially alarming situation for the community.

This meant we altered the story before publishing it in our newspaper, where it had a prominent place, and revised the story on the website. It received virtually no comments or shares on Facebook.

You can see how easy it is to fall into the trap of publishing untruths, and why unscrupulous publishers may actively choose to omit information that balances the story.

Carl Bernstein is one of the most accomplished journalists of the last 40 years. He played a key role in uncovering US President Richard Nixon's efforts to undermine his political opponents in the Watergate scandal. He defines journalism as "the best obtainable version of the truth."

Given the amount of gossip, innuendo and defamatory allegations newsrooms sift through,

giving the public the "best obtainable version of the truth" involves fact checking, seeking comment from those involved, and presenting whatever information is on hand as fairly as possible.

Was the story we ran an example of fake news? In my humble opinion, no. The allegations were potentially important for members of the public to be aware of. The fact that the allegations were misleading meant we had another job – to give the updated story the coverage it deserved even though it was far less explosive.

However in the new media environment, we source our news in such random and irregular ways that it's impossible to ensure that those who read the first version of the story will ever see the second. Thanks to social media, we can exist in a bubble where everything we read affirms what we already believe to be true, and we can be oblivious to actual news occurring on our doorstep.

#### **How can you trust the information you consume?**

The freedom to source news in a way that suits us comes with a great responsibility. "Fake news" exists because readers like you and me are happy to skim news items, "like" and "share" them with our friends without giving much thought to how they were constructed. The drive for clicks

## 5 tips to identify good news

1. Is the publisher well-known with a governing body and/or listed on a stock exchange? Follow the money. If the publication is bankrolled by someone with an agenda or exists solely to get advertising revenue, then it is not accountable to its readers.
2. Are the headlines outrageous, misleading or untrue? If so, beware.
3. Does the story have at least three sources? This indicates the journalist cares about balanced facts, and they aren't chasing a quick click.
4. Does the story have a byline? Its absence is not always a red flag (*The Economist* doesn't run bylines) but it is a good sign when a real person is willing to put their name to a story.
5. Does the story state opinion and allegations as fact, or are they only included within quotes from named sources?

### **Our own reading habits – who we listen to, and how we consume and disseminate what we like – drive the news cycle.**

– which advertisers pay for – means individuals can populate sites with bits and pieces of true stories packaged with sensationalist headlines and content full of unsubstantiated claims. As these items get linked, shared and liked, they become accepted as true based on the numbers sharing them.

Our own reading habits – who we listen to, and how we consume and disseminate what we like – drive the news cycle.

We in the news media also have a lot to

answer for. As we chase clicks, we pander to sensationalised and vapid stories and give less time to developing stories – let alone getting stuck into meaty investigations that uncover previously unheard truths.

Our challenge is finding a way to fund in-depth journalism, so until we work that out, be kind and give thoughtful news your clicks – especially those follow-up stories that aren't quite as sensational.

*Justin Latif is Fiji-born, raised in south and central Auckland, and lives in Mangere with his wife and two children. He is the South Auckland News Director for Fairfax New Zealand and has worked as a journalist since 2006. He has also held advocacy and communication roles for the Salvation Army and Mangere Community Law Centre.*







Caesar Summer, front row at the far left, with other Lincoln students and staff at the 2016 South Pacific Regional Conference in Waikanae.

## Caesar's faith journey crosses cultural divides

**T**ian Xia had a plan to leave China to continue his studies. Even in high school he enjoyed learning about Western culture, so he read quite a bit about Roman history. That's the main reason for his English name – Caesar.

"At the time, I said, 'This guy's quite cool,'" he

explained. "He conquered a lot of places. I was a high school student, I don't know how to choose English names."

As a university student, he checked out the English service at a church near his apartment to get some language practice before making

**"As time goes by, I feel quite peaceful in church and they invite me to join their Bible study and English corner. So we practice English and study the Bible. And I feel my soul touched by something."**

the move overseas. He is fairly fluent now, three years on. But for the Lincoln University student, those meetings in English were the start of a more significant journey.

"At that time I suffered from TB, so my emotion was up and down and up and down," he recalled. "As time goes by, I feel quite peaceful in church and they invite me to join their Bible study and English corner. So we practice English and study the Bible. And I feel my soul touched by something – by the Holy Spirit and the care from those people."

Caesar was baptized on Easter Sunday 2014. He arrived in New Zealand in 2015 and found a church that first weekend. He also became involved in Lincoln University's Christian Fellowship, and is now in the second of three years studying a Bachelor of Agribusiness and Food Marketing.

Caesar said he has become more equipped in evangelism, and has found opportunities to reach out to people – something he discovered he enjoyed when he started serving in his church in China as a welcomer. He said that simple job changed him.

Lincoln staff worker Chris Hay has been encouraging Caesar in his leadership role at Lincoln CF, and they meet up regularly to study the Bible – most recently, Job. Here's what Chris wrote to his supporters, to encourage them with the way Caesar's faith has encouraged him.

The bulk of the students vacated Lincoln University at the end of October, leaving the campus very,

very quiet. However a few eager beaver students always remain over summer, getting ahead on their degrees by taking summer school.

A lot of these students are internationals, and Caesar is one of them. He is from China. We met up once a week last year to study the Bible, and continued to during summer, which was great.

Caesar is actively involved in the Chinese Church at Lincoln, leading small groups, Bible studies and hosting social nights at his flat.

This summer I was finally able to attend a social night, which was incredibly encouraging for two reasons. One, I was able to meet a lot of Lincoln's international students who are either Christians or investigating Christianity. I built good relationships with some of them and hope that those relationships continue this year.

However the biggest encouragement was seeing Caesar interact with everyone. He clearly has a heart for Jesus and for the Gospel, and for sharing that good news with internationals. He sees his particular mission field as the international students who attend Lincoln University, and sees himself as a great bridge between cultures. He gets along very well with Kiwi students, and sees that as a real strength.

I'm very thankful for students like Caesar who understand how God wants them to serve, and are faithfully doing it.

**Chris Hay**  
Lincoln Staff Worker







# Seeing Lincoln CF through a grad's eyes

**T**he nature of TSCF staff work is that we have to say goodbye to many people every year. The turnover of student missionaries is, from the temporary nature of study, high. Students are part of Christian fellowships for a few years, then they graduate and work all round New Zealand and all over the world.

But it's an honour to see many who've come to Jesus for the first time or who've had faith in

Jesus deepened as a student prayed with and sent out to worship God through the whole of life in various places. And of course no one leaves TSCF, they just move from "student" to "supporter"!

From here at Lincoln University, here is the story of Garth Devereux. He was a student who finished last year. He's now getting used to a new city, Invercargill, working with Westpac Bank as a senior agribusiness analyst:

**"Bible studies have often been the backbone of my Christian walk on campus, a mid-week stability to help keep me on the path. Co-leading them last year firstly forced me to be more organised and has also shown me how much I have to learn about the one book which life pivots around."**

**– Garth Devereux**



**Garth Devereux, centre.**

*God has taken me on a great adventure from when I first joined Christian Fellowship. Today I look back knowing I've grown substantially in my faith, and also managed to get a cheeky wee degree on the side.*

*I'd like to thank CF for always being a great community with great uplifting biblical chat. CF at Lincoln and my friends there have steered me in the right direction and helped me develop into the man I am today – certainly not perfect but following the narrow path where the Lord leads.*

*At Lincoln I've accomplished many tremendous feats, including serving hundreds of snags (Ed.: sausages), heaps of toasties and a few southern cheese rolls too. The friends I've made at CF will be friends for life. Bonding with people over a mutual faith in Jesus creates a friendship deeper than any other.*

*Bible studies have often been the backbone of my Christian walk on campus, a mid-week stability to help keep me on the path. Co-leading them last year firstly forced me to be more organised and has also shown me how much I have to learn about the one book which life pivots around.*

*Mission on campus was the biggest challenge for me, being seen by my uni mates as "one of those Christians." As time went on those same friends complimented me on staying true to what I believe and not stooping to stuff that they now regret.*

To the TSCF staff and student team in Lincoln and the TSCF support team all over the world, thank you for being part of the story of God working in the life of Garth. Our prayer is that through O-week, the new undergraduate academic year, and the ongoing work amongst post-grads, we get to be all things to all people so that we may win some – including students we've not even yet met. We thank God for new life he's brought to Lincoln students in the past, and we pray that God will continue to draw men and women to himself.

**Tim Hodge**  
Lincoln Team Leader







# Say 'bula' with us

From kiwifruit and apples to pineapples and mangos. From thermals and gumboots to jandals and sulus. From "kia ora" to "bula!" From NZ's culture to Fiji's.

In November a group of students from NZ will leave the shores of Aotearoa to arrive in the welcoming embrace of the Fijian people.

Beyond fruit, clothing and greetings, we will look at how different cultures serve, worship and tell others about Jesus. We'll ask, what does this tell us about God? How does God want us to deal with injustice and poverty? And how can our studies as Christians in NZ serve the rest of the world?

We will spend time in Fiji both learning and serving. The first week, students will be billeted to Fijian students' homes, eating local food, learning the

Date: 12-26 November 2017  
Approximate cost: \$2300

language and observing the culture.

During the second week, Kiwi and Fijian students will go together to serve the community. After each project and time sharing the gospel, students will regroup to share what they saw and learned.

TSCF and in particular the Lincoln University Christian Fellowship have a great history with Pacific Students For Christ, TSCF's sister movement. For many years, the Lincoln CF has taken students on biannual trips to volunteer and see God at work in a different culture and context. Students have come back with a bigger vision of God at work in the



world, and specifically on their university campus.

Hannah Whiteman was a Lincoln University student from 2013-2015. In her final year, she was part of the Lincoln CF trip to Fiji. It shaped her decisions when she came back to NZ.

"People tend to go on mission trips with the expectation of miraculous, wonderful, crazy, life-changing things," she said. "But God works in really subtle ways too. ... I could have never anticipated the ways and to what extent the Lord would work

in my own heart over those two weeks. As a group, we grew really close and came home to Lincoln with a fresh, genuine passion to share the gospel with those we can most relate to."

Hannah and many others have experienced what it means to leave one culture and to enter in and learn from another. "It was wonderful to experience another culture," she said. "Those life changes and lessons are hard to come by in your own backyard, but it is nice to know that we needn't go anywhere to find our mission; it is right in front of us."

If you're studying in NZ and this trip interests you, we'd love you to join us. Check out [www.facebook.com/fijiculturaltrip](http://www.facebook.com/fijiculturaltrip) and submit the sign-up form by 1 May 2017.



**Kate Street**  
Lincoln Staff Worker

In 2014 I was part of the team from Lincoln that went to Fiji for two weeks. I spent most of the time helping with a concreting project for a local church. I also did one day at the men's prison, talking to inmates.

There were two big things I got out of the trip:

Contentment. We live in a culture that worships money and possessions and is always trying to get more. When we were in Fiji, I noticed that they were much more content with life. We work hard for more money at the expense of relationships and contentment.

Obedience. When we went to the prison we all did a short talk from the Bible. I had prepared some thoughts and they seemed clear in my head until I got up to speak. Total mind fog.

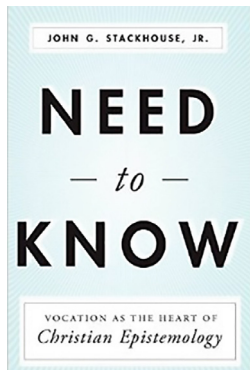
Not ideal and I was very close to just reading an encouraging Psalm and then sitting down. However I felt a strong conviction to carry on with what I had prepared even though it now seemed to be a pile of disconnected thoughts.

When we finished all the inmates shook our hands and thanked us for coming. One stopped and said to me, "Thank you for what you said, God spoke to me through that."

God reminded me that when he prepares a job for us, all we have to do is obey and the results are in his hands. If God used what I said to change someone's life, that's amazing. He certainly used Fiji to change mine.

— Luke Tarson





## Need to Know: Vocation as the Heart of Christian Epistemology

by John Stackhouse Jr.

In an age of post-truth and “alternative facts,” what does it look like for Christians to love the Lord with all our minds? Stackhouse explores this question. As Christians, he says, it is part of our calling and vocation to think and pursue truth

in God’s world. Stackhouse introduces five resources available to the Christian thinker: Scripture, tradition, experience, scholarship, and art, and draws them together into a model to help us in our reasoning. This book requires care and patience as it delves into deeper areas of philosophy and theology, but it proves enlightening.

— Simon Sim



## The Intolerance of Tolerance

by D. A. Carson

This is one of Carson’s most important books – a mix of razor-sharp cultural analysis and penetrating theological reflection. Carson exposes the vacuous and self-contradictory nature of so much modern secular thinking, reminding us that Christians need not be al-

ways on the defensive. Armed with the Truth, we should (humbly) critique wrong thinking wherever we find it. He then shows the way forward with grace and clarity. Arguments about truth are ultimately arguments about worldviews, and The Intolerance of Tolerance shows why the Christian worldview is vastly superior to every alternative. Vintage Don.

— Geoff Robson



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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.

Ephesians 4:29



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