

# A P O L O G I A

Forum for  
University of W.A.  
Evangelical Union

"I have loved you with an everlasting love;  
therefore I have continued my faithfulness  
to you." Jeremiah 31:3.

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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.

Editors: Cassy Nixon

Marg Willis

#### TABLE OF CONTENTS

Editorial .. .. .	Page 2
Schaefferism .. Objections Countered	Page 4
Creation Continued .. .. .	Page 8
Christianity and World Renewal ..	Page 9
The Treasurer Speaks .. .. .	Page 14
Caustic Comments on Christ's Coming	Page 15
Comments on Racism..an Appetizer	Page 16
Happily Ever After .. .. .	Page 17
E.U.Diary .. .. .	Page 18
Compulsory Reading .. .. .	Page 18

# Editorial

"The Lord God has given me the tongue of those who are taught, that I may know how to sustain with a word him that is weary." (Isaiah 50: 4.)

This verse comes from one of the "Servant" passages in Isaiah, which Christians see as referring clearly to the role and purpose of Christ. Often, as in this case, exciting new perspectives unfold from prophecy, and I would like to share three of these which appear to be relevant to our university situation, and to the role of the Evangelical Union within it.

a) The word of the speakers.

With the current emphasis on genuinely "evangelistic" public addresses, we have seen speakers addressing the personal needs of individuals. By definition, "need" is a wearying thing, because it is persistent in making its presence felt. The needs of those weary with a lack of order, weary with aimlessness, weary with rarely hearing a forthright statement of truth, have been challenged in many ways by speakers so far this year. We have thought about Authority and Anarchy, Benjamin's problems ("The Graduate") and the relevance of the Old Testament.

For these words to sustain us, however, they need to become personalized through the work of the Holy Spirit. Do we continue to pray that this may occur in ours and others' lives, even after the event? What about all the freshers who came to uni. believing that when one enters this place (recall the motto "Seek Wisdom") the first thing one does is allow the bottles, balls, baubles, blankets and baby to be bailed out with the bath water. The E.U. challenges this belief, as the speakers this term have shown, especially because the words we speak come from the Living God, and are intended to sustain and strengthen.

We give thanks to God for the many, wiser and more experienced than ourselves, who sustain us in many ways.

b) The word of those who witness.

When the Servant's words become our experience, they challenge us in our witnessing. What about our

minute-long conversations when we stop to chat with someone? What of James' warnings about the tongue in his letter? We need to be reassured by the many promises which come from God Himself.

Too often we over-emphasise actions designed to help others, and fail to make use of words to express the purpose in an otherwise ambiguous deed. Actions without words can often lead to misunderstanding or misinterpretation.

We who have the privilege of a uni. experience, as well as Christian fellowship here and elsewhere, are surely "those who are taught". God doesn't give us a task to do, and leave us bereft of help.

c) The Word of Christ, the Servant.

Christ became a humble servant, so that we might be served with the fruits of His labour...life, joy, cleansing, victory. His word is profitable, designed for teaching truth, refuting error, and for training in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind. (2 Timothy 3: 16, 17) God's Word brings comfort and a right perspective, and above all, His word is a personal one. I will never cease to be impressed by the simplicity of the account of Mary Magdalene's confrontation with the Risen Christ on the first Easter morning. (John 20: 14, 15.):

"...she turned round and saw Jesus standing there, but did not recognise Him. Jesus said to her, 'Why are you weeping? Who is it you are looking for?' Thinking it was the gardener, she said - 'If it is you, sir, who removed him, tell me where you have laid him and I will take him away.' Jesus said to her - 'Mary'."

"The Lord God has given me the tongue of those who are taught, that I may know how to sustain with a word him that is weary."

*Remember*

*Road to Emmaus*

*Coffee Shop*

*First Sat of each month*

*Marg. Willis*



# Schaefferism

One of the most important and significant Christian apologists to come to the defence of historic evangelistic faith over the past few years is Francis A. Schaeffer.

In his three books, "Escape From Reason", (I.V.P.) "The God who is There" (Hodder and Stoughton) and "Death in the City" (I.V.P.) Schaeffer shows a penetrating analysis of twentieth century thought and patterns, combined with a real concern to speak Christianity to those of this post-Christian era.

His work at L'Abri, Switzerland, is described in his wife's book, "L'Abri" and provides a useful background to Schaeffer's books.

In 1969, the IVF Graduates' Fellowship of W.A. spent considerable time analysing Schaeffer's "The God Who is There". They received a chance to set forth their objections to his analysis when Ron Hu (past secretary of UWAEU) travelled to Switzerland. Some of the objections and Schaeffer's answers are set forth in the following interview. It is worth careful study. The questions were formulated by Ian Malcolm.

## Objections Countered

- 1 (a) Schaeffer says that non-Christian presuppositions are shown up as false because their adherents can't, in the world of reality, live up to them. Isn't Christianity in much the same position? Why are people like Francis A. Schaeffer so rare?

There is basically a double presupposition behind Christianity - positive and negative:

Positive: The universe has order; man is different from non-men (possesses "manishness").

Negative: There is in fact a wrongness, a sickness, about the world.

These two things must be explained at once, and only Christianity does this.

The failure of Christians to live up to their profession need not embarrass us, because the Christian presupposition includes the fact that man is never perfect in this life.

- (b) Bishop Robinson and others would accept Schaeffer's version of Christianity as being appropriate for the "religious" minority but is as impossible for the great majority. The majority, he would say (like himself) cannot spend hours in prayer--cannot see reality in an inner life--cannot have faith in a transcendent God.

Robinson's whole theory is based on his failure. What he needs is conversion. He needs I. Knowledge;  
II. To bow before a holy God.

If the majority have never been able to live out the Christianity of which Schaeffer speaks, can this be the Christianity of Him who is "not willing that we should perish" ?

He may not be willing that any should perish, but so that we need not perish He has given us propositional truth, firstly in Scripture, secondly in Christ. It is of tremendous importance that this knowledge be conveyed (hence missionaries). But God won't deal with man as a machine. He has made us with significance and the significance of our choice abides. Man is left as real man and can revolt.

- 2 (a) Schaeffer sees a leap of faith in the acceptance of many alternatives to Christianity as an explanation of life, but he doesn't seem to see a leap of faith in the acceptance of Scripture as the Divine Revelation. Is he consistent? Other modern thinkers would see the acceptance of Scripture as a Divine Revelation as a step beyond reason. Does Schaeffer adequately show that it is not so?

I hope I have done so--in my tapes at least, if not in my books.

We as Christians do not have to make a twofold step of faith, i.e. --

1. blind faith in Scripture as God's revelation,
11. faith in the God it reveals.

I came to faith in God by reading the Scriptures as an agnostic. I accept the Scriptures as the Divine Revelation because only the biblical answer squares with the external world and with man and his manishness. It is not the authority of Scripture to which we appeal, but its truth to life.

God has shown us the truth in two general revelations and two special revelations :-

- General revelations: i. the external universe and its form,  
ii. man in his manishness.

Special revelations: i. Propositional, verbalised  
 Scriptures,  
 ii. the work of Christ.

(b) How would Schaeffer justify our acceptance of scriptural canon? In our attitude to the Scriptures, as Evangelicals, a great deal depends upon the fact that the canon must be correct. Yet, in order to support the idea that the canon is correct, we have to resort to an argument on the basis of Church tradition (i.e., the early church recognised and held the inspired books and rejected the others). We do not trust Church tradition to justify anything else. Are we entitled to resort to it in this case?

The Old Testament canon is no problem because this was fixed in Christ's day. Jesus put His stamp upon the whole canon.

We accept the new testament canon not on the basis of Church tradition, but on the basis of its own authority. St. Peter bridges the to the old testament over into the new, when in 2 Peter 3:15-16, he equates the writings of Paul with the Old Testament scriptures.

3. Schaeffer has made a selection of cases of modern thinkers to characterise the modern mentality. Does his assessment of modern non-Christian thought make Christianity the only alternative to pessimism or irrational optimism, when, if he had examined more alternatives, he would have found that it wasn't?

Few significant modern thinkers have been able to maintain an optimistic position for long. There has been a constant spin-off from optimistic rationalism to pessimism. Young people today are rightly rejecting the romantic optimism of such thinkers as Julian Huxley because it is unrealistic. The leading thinkers today are pessimistic.

How might he argue his stand against that of another who accepts a revelation by faith - e.g., Mormons, Moslems, etc?

- i. We don't accept a revelation by faith. Christian faith is bowing before what one has come to know to be true - see end of John 23.
- ii. Other scriptures (e.g., Mormon, Moslem) leave huge areas unanswered.

4. Are all the commandments of Scripture according to Schaeffer grounded in the moral nature of God and therefore absolute?

If so, must women keep silence and wear hats in church and must we greet one another with a holy kiss, etc.? And what do we make of passages in the O.T. where God is said to condone stealing and murder?

If not, how can we separate what is absolute from what is culture-based? Are all commandments relative to the overriding law of love as Robinson would have them? If this is so, how can we not, to be consistent, go as far as he goes in doing away with the lesser-laws? What happens to our absolute right and wrong then?

Everything is not based on the law of love. The second commandment has no intellectual meaning without the first. We show our love for God by doing His commandments. Love is a meaningless word. We need a structure, because we are finite and because we are sinners. The structure is in the absolutes of God. When God condoned the killing of a human being in the O.T. this was not murder, e.g., when Joshua killed, he killed as the sword of God. We must see these things in context.

There is a hierarchy of commands. Nothing stands autonomous from God. One command stands under another, and depending on the circumstances the authority of one can be removed. There is some freedom within the absolutes.

5. Schaeffer's insistence on content preceding faith seems to go against the facts of many conversions. Would Schaeffer allow us to take his principles here as a guide for our evangelism but not as a dogmatic statement of an unvarying rule as to how the Holy Spirit effects conversion?

One of my teachers said "Man must know certain things in order to be saved, but no-one knows how little". God gives men content in unusual ways at times. If there is no content as a basis, how can we know conversion isn't just another trick like an L.S.D. trip?

What are YOU doing about

a) a cell group?

b) dpm's every morning

G27 8.30 a.m. ?



# Creation Continued ?

Our idea of God is too small - our thought about Him, our expression of our thought and faith - these have been inadequate.

We have tended to shut God up in our churches, to confine Him to some water-tight religious compartment of our life, to limit Him to Christianity, to think that he is only interested in religious things like churchgoing, to think that only the clergy are inspired by Him and NOT artists, poets, musicians, broadcasters, journalists, statesmen and ordinary folk.

If God is the creator of mankind, we must surely expect to find Him at work in every sphere of human life.

If He is the personal God whom Jesus asserts, he must surely be wanting a free response in love and obedience from every person.

So I see Him still creating - at work in the long development of the Universe. I see His purpose in the evolution of the human race, in the growth and maturity of human personality.

I see Him creating still through nuclear energy and rockets to the moon, in the conquest of disease and the call to conquer world hunger.

I see Him trying to unify the human race in the struggles in the United Nations Organisation, in the birth-pangs of racial brotherhood seen in Africa today, in the challenge to Australia to rethink its attitudes to its aboriginal countrymen and its Asian neighbours.

Our faith must not imprison itself in the thought forms of a past age. It must make itself relevant to the life and thought in each new age.

Acknowledgement:

Miss S. Richardson.

Dip. R.E.

# Christianity and World Renewal

## Part One. Presented during 1969

by Ron Hu

This topic is a very large one and a person (especially one like myself) could go on speaking about this for ages. This I shall spare you from. Instead I have given a short list of the main points, a list of questions and an article which is a fuller development of this address.

One may paraphrase the above title by the one which is taken by Prof. J.N.D. Anderson, called "Into the World" - The Needs and Limits of Christian Involvement.

Much of our thinking will be directed to the tension between the Biblical Gospel and the Social Gospel (which may be biblical or unbiblical - that will be left to your own conclusions).

Firstly, I want to deal with the Development of the Social Gospel from the time of Adolf von Harnack (the late 19th Century) to the present-day ferment within the institutionalised Church.

Von Harnack (1851 - 1930) in the lectures to a packed audience at Berlin Univ. in 1899 spoke of Jesus as "a man who has rest and peace for his soul, and is able to give life and strength to others." The gospel was about the Father and concerned about the Kingdom, the Fatherhood of God and the infinite value of the human soul, and the higher righteousness and the command to love. He stressed the humane and ethical elements of Christianity at the expense of the metaphysical and supernatural. This was inherited from the German theologian Albrecht Ritschl (1822 - 89) but ultimately it was part and parcel of the legacy of Immanuel Kant (1724 - 1804) and the Age of Enlightenment.

In the early years of the twentieth century there was a great force in the world of philosophy called Logical Positivism and this school had a very large influence on Christian theology. Their view was that "Man, with a little more effort and resource, would arrive at perfection". Of course we know how the 1st World War shattered this kind of thinking.

After this time Karl Barth dominated the theological scene. He stressed the Transcendence of God, "the wholly other". But with the setting in of the depression and the rise of Adolf Hitler people began to look for a more concrete expression of the Kingdom of God.

The Nazis followed Nietzsche (1844 - 1900) whose starting point was the non-existence of God. Theirs was the idea of the German Super-Man (National Socialism). Many in the German Church were taken in and the hopes that Germany would one day rise were re-kindled.

During the time of Barth and the years of the Depression the British scene was dominated by a man called William Temple, Archbishop of York and later of Canterbury. Temple wrote *Nature, Man and God* (1934) and *Christianity and Social Order* (1941) as well as other devotional books. He took a course whereby he demonstrated that there was ultimate Good which gave meaning to existence. In the second book he makes a strong case for the Christian Church to be involved in the whole of life and to abide by the two great principles Love and Justice.

Today, we as students see the task before us as one of total involvement, in the life of the Church and the community.

The question is "How far are we to be involved?" Some have gone to the extreme of emphasising the biblical injunction to "come out and be separate" while others have gone to the opposite extreme of a doctrine of assimilation into the world.

The balance seems to be struck in the passage by A.M. Ramsey - "So the Christian community, in its total witness to God as Creator, will demonstrate enjoyment of God's creatures, detachment from them, and a disciplined use of them."

In our involvement we need to realise the view that man is fallen and the image of God has been marred by rebellion and sin. Also there is need to be sure of the teaching that Christ so loved that His Work of Redemption can give us the true image. The Christian needs to affirm unequivocally that this is God's world, not Satan's, however much it may for the present lie under enemy territory; He still loves it; and He still rules it. He expects us to be the salt and the light in society. God is Sovereign of the Universe and the personal solace of individuals.

There is an element of truth in Dr. Alec Vidler's words :

'I believe that for too many of us resort to a world-evading type of religion through sheer cowardice. We cannot face either the tensions or the risks of trying to be in the world yet not of it. So we busy ourselves with so-called religious activities - and become Holy Joes, pious women, and what have you, devoting more and more time to "religious" activities - including not only retreats but missions to win others to...the practice of the same escapist and pietistic habits.'

#### WORK AND LEISURE

It goes without saying that the Christian must do his work and do it faithfully and well - and that even opportunities for personal evangelism must not be exploited during working hours in any way inconsistent with a conscientious regard for the rights and interests of his employer.

Often it is viewed that the "full-time ministry" is higher than one's secular calling. This is sub-Christian. Our primary calling is to come to the Lord Jesus Christ and our secondary calling is to find out those "good works" which God has prepared beforehand for our fulfilment (Eph.2: 8-10).

Sometimes we find jobs irksome and repetitive. Hence we need "creative leisure" - not mean idleness but some other activity of one's own choosing.

Another question which often arises is - when should a Christian decide to change his job, or seek promotion and advancement? It goes without saying that he should quit any employment which is morally questionable, or which contributes to man's degradation rather than his welfare. The basic answer is that we are to do the Lord's Will and not just live for ourselves.

#### POLITICS AND THE STATE

Christians have an obligation to the civil government. The New Testament makes no bones about this - "Render unto Caesar..." (Matt.22:21).

In a democracy it is clear that the command to render to Caesar the things that are Caesar's, and to be subject to every human institution for the Lord's sake, necessarily implies the duty not only to give passive obedience but to participate actively in the process of government and law-making.

Again we must realise the tensions which arise in being involved in contemporary political life. The balance is found by T.M. Taylor :-

'The obedience which the Christian man owes to the State is never absolute but, at the most, partial and contingent. It follows that the Christian lives always in a tension between two competing claims; that in certain circumstances disobedience to the command of the State may be not only a right but also a duty. This has been classical Christian doctrine ever since the Apostles declared that they ought to obey God rather than man.'

#### POLITICAL THEORY AND PRACTICE - THE STATE AND THE INDIVIDUAL

We shall now consider the nature of the contribution which the Church of Jesus Christ should properly make to the political thinking and practice of the secular society in which God has placed us.

These will be under 3 headings :-

- a) The Basis and philosophy of this contribution
- b) Its aims and objectives
- c) Its methods.

a) The distinction between Church and State came to the fore in the time of Calvin. The Church of England followed the medieval synthesis and sought to promote at one and the same time the spiritual, political and economic good of the community. The Independents (Congregationalists) opposed this.

It pays us to learn from the mistakes made in the religious ferment of old that there can never be a full application of Christian ethics to a community of wide beliefs. However, the Church needs to declare that all human institutions are subject to the gracious judgment of God and here we move into the second section where we see the people of God playing a prophetic role.

b) Some of its aims should be :

- i) Standing for religious freedom for all men, not sectarian favours for some
- ii) Speaking out against social injustice
- iii) Not toeing a party line and not seeking a privileged position for itself.

The Church of God needs to realise that the systems of law can be regarded as ordained by God to restrain evil and maintain the structure of society, and must therefore be respected and obeyed; but they are none the less subject to criticism and amendment, for they are based on fallible human judgment.

c) Thirdly, the methods which can be used by us to make the distinctive contribution. Later on we shall discuss the Christian attitude to criminal and civil legislation especially in controversial fields.

The major methods come not through the pulpit but the pew. Dean Inge states -

'to hold up the Christian view of life, the Christian standard of values, steadily before the eyes of our generation . . . to live by that standard ourselves; to show that we are not ashamed of it, that we find it works, that we are ready to defend it and justify it to all questioners . . . .There is no such lever for moving society as religious faith. It really moves society, just because it alters the will and character of individuals.'

Hence Christians need to formulate their views about private relations and public duties in the light of Holy Scripture. The Christian needs to refuse to spend time in exclusively Christian company but must win the respect and confidence of non-Christians. Finally, there needs to be a considerable commitment on our part, as far as time and energy are concerned, to the work of influencing others, and that not exclusively by inviting them to evangelistic meetings or seeking to lead them to Christ as Saviour, vital though this is, but also by exploring with them the implications of the Lordship of Christ in terms of civil duties and social justice.

Part Two will follow  
in the next issue.

# The Treasurer Writes.....

This is a rough outline of how E.U. spent its money last year :

\$65	Duplication
\$45	Petty Cash (stamps, etc.)
\$200	Donation to Student Evangelism Abroad (formerly O.U.F.)
\$100	Freshers' Welcome, I.S.C.F. Dinner, etc.
\$80	Apologia.
\$164	Professor Jeeves' one day mission.

Total expenditure - \$1168: Total income - \$1105.

The main item of income was donations - \$612.67c.

The only thing that makes us tick is the fact that there are Christians in this Uni. who see God acting here, and are prepared to give themselves to God to be used.

These people realise that all they have was given to them by God (however you like to put it, it ends up that way) and so they use all that God gives them in a prayerful attitude. Consequently they decided that they would channel some of their resources into E.U.

Commitment to Christ is a total commitment. It includes your whole "body" - "to be a reasonable holy sacrifice". This commitment includes all we own or earn. (I myself am having to examine how deep my commitment has been in the past.)

At the moment we have a lot of things to do, and no money to do them with. Would you please pray with me that our Lord God will provide us with all that we need.

In Him,

Tony Stopher (Treasurer).

P.S. This year we aim to donate \$400 to Student Evangelism Abroad. If every member gave just a little bit....

"Not what we give, but what we share  
For the gift without the giver is bare." J.R.Lowell.





comments  
on RACIALISM - a small  
appetizer...

"The white man was and is, willing to give his idealized moral order to the Indian. Indeed he is quite insistent about it. He was not, and is not willing to give political and economic power to anyone if he can keep it for himself."

Comment in book on the subjugation of  
American Indian Tribes.

"Racialism implies a denial of God, for there can be no God if He is not the Father of all."

Father Yves Congar.  
UNESCO Courier, August 1969.

"There are no boundaries a hundred miles up, and there are none visible on earth when it is viewed from a space capsule."

Walter Schirra.

If the above quotations have inspired you to thought, may I suggest that you do some reading to further your knowledge of this difficult problem.

Useful and very readable books on the topic include:

"Cry, the Beloved Country", and "Debbie Go Home" both by Alan Paton, and "Naught For Your Comfort", by Trevor Huddleston. These deal mainly with the situation in South Africa, while "The Fringe Dwellers" by Nene Gare, is about Western Australia.

If you feel the need to express yourself on this or any other subject, the editors would be delighted to receive any articles you write. Anything from a short paragraph upwards is acceptable.

.....

The Red Star -- Soviet army newspaper in an article on Christians in Russia said: "The worshippers of the mythical Jesus Christ like to get their greedy paws on everyone...." Christians in communist lands are the greatest soul-winning witnessing people in the world. The least believers in the free world can give them is our prayer support and the tools to work with."

From: "Underground Evangelism" April, 1970

HAPPILY EVER AFTER ?

Have you ever had a burning desire to be somebody? I don't mean just to do something, like take a trip round the world or take the queen to a movie, but to actually be a particular type of person. Haven't you ever wished, as you see a marvellous stage concert that you could be as talented at singing or playing as the performers? After watching a dramatic motion-picture, don't you feel a longing to be as courageous, alert, quick-thinking and enduring as the hero who braved death and doom to come out the everlasting victor? Wouldn't you like to be able to play football better than your football idol, out-jump the highest jumpers, out-speed the fastest runners, out-throw the most powerful throwers, in short to be an exceptionally talented and disciplined athlete, fit, fast and strong. Maybe your private ambition has been more on the intellectual side; maybe you would like to be familiar with and understand all that is going on in the world; have the important principles of science, mathematics and philosophy at your fingertips. You would be able to stand your ground against an expert in his own field; you could effectively criticize any work of painting, music or literature and speak with authority on all that is worth knowing. Perhaps you think that all this would be too selfish; you are probably the sort that takes pleasure in personal relationships. You might be one who likes to contribute all his talents and disciplines, no matter how small and few they are, to the betterment of mankind, the building of a better community, or to help a few chosen people on their way to a rich and fulfilled life. In short you would like to lead a life based on love for your fellow man (or fellow woman!)

Let us assume, for a moment, that you have all the above mentioned; that you are a real asset to yourself and your community, someone I would like to get to know myself. Doesn't one immense problem loom up and dash all the glory to pieces? You die. What a terrible blow to have such a wonderful person, fully developed in body, mind and spirit, wiped off the face of the earth. Maybe, you will still exist as a memory in others' minds, or, if you are lucky, a name in a history book. As the "others" die all that will remain is the name in the history book. "But", you say, "I was a benefit not only to my contemporaries, but also to posterity. You know, like Edison who invented the light globe; look how many people are enjoying the comforts of electric lights." Yes, this is all very well, but these people will also die. When you are dead it matters not whether your last life was filled with pleasure or pain, peace or discord, happiness or misery. You end up the same each time, non-existent.

Richard Silvester,  
Science I.

## E. U. DIARY

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- DAILY - PRAYER MEETINGS - in G.27 (Arts building) ..  
8.30 a.m. - 9.00 a.m.
- WEEKLY - Are you meeting regularly with your friends  
in a prayer cell group ?
- MAY 7th .. Missionary Speaker - Mr. Ted Hand of the Borneo  
Evangelical Mission. A.L.T. 4 at 1.00 p.m.
- MAY 11th .. "Living for Real" - final address in the  
series by Mr. J. Prince. A.L.T. 2 at 1.00 p.m.
- MAY 15th-20th E.U. May Camp to be held at Bridgetown.  
Further details will be available soon.  
Russell Smith is Camp Organizer.
- REMINDER: Your membership must be renewed before the end  
of first term. See your Study Group leader or  
a Committee member for the appropriate card  
and information.

OF ADDITIONAL INTEREST - is the Wycliffe Vacation Jungle

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Camp - 16th - 24th May - at Convention Grounds,  
Kelvin Road, Wattle Grove.

Application forms and further information avail-  
able from Mr. N. H. Beck, c/o P.O. Box 49,  
Wembley, W.A. 6014.

COMPULSORY READING  
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Receipts for APOLOGIA LAST YEAR \$36.90¢  
Expenses for APOLOGIA LAST YEAR \$81.01¢

Personal Glimpse: We should all learn from our  
President. In his eagerness to satisfy the subscrip-  
tion requirements of Apologia, he payed twice! the second  
payment was obviously the result of weeks of saving; it  
was comprised mainly of two and one cent pieces.