

# A P O L O G I A

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Forum for  
University of W.A.  
Evangelical Union

I must make it clear to you that the Gospel you heard me preach is no human invention. I did not take it over from any man; no man taught it to me; I received it through a revelation of Jesus Christ.

Galatians 1: 11,12. (NEB)

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I 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 Jean Armstrong  
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# Editorial

May camp was a challenging and rewarding time for all who attended it, for the Lord spoke clearly to us through the talks on discipleship by Mr. Holmes and Rev. Hobby. These are some thoughts which I found challenging enough to remember.

God will persist with us until we conform to the image of His Son, and He will allow sunshine and shower to bring this about. Christ wants us to be with Him long enough and often enough to be like Him and to desire to spread His Word about.

Does Abraham demonstrate the traits of discipleship? His is an honoured name in the New Testament as well as the Old.

"Father of the Faithful", "Friend of God", he was close enough to God to be on talking terms with Him and to have God's ear. God called him, convincingly, to change his whole way of life, leave his comfortable home and journey a thousand miles; and Abraham was game enough to be the odd man out and put his faith in God.

God does not just call us from, He calls us to, and He is not content for us to stop off at half-way house, as Abraham did (Gen. 11:32). Forsaking wrong, we must actively seek right. Abraham took along one or two kindred, and he took Terah - he didn't completely leave his father's house. Then he got stuck at Haran. But God persisted and called him again. He persists with us too. Have we disobeyed or obeyed with reservations? Is God speaking a second time?

Romans 4:3-5 says: "Abraham put his faith in God and it was counted to him as righteousness. Now if a man does a piece of work, his wages are not 'counted' as a favour; they are paid as debt. But if without any work to his credit he simply puts his faith in him who acquits the guilty, then his faith is indeed 'counted as righteousness'."

Verses 24-25 tell us: "It is to be 'counted' in the same way to us who have faith in the God who raised Jesus our Lord from the dead; for He was given up to death for our misdeeds, and raised to life to justify us".

Abraham's life was permeated with private prayer, worship and sacrifice. We are children of Abraham; these family traits should be ours.

Abraham sinned against both Pharaoh and God in Egypt, because he feared man. The fear of the Lord is the beginning of wisdom, but the fear of man is the beginning of sin. He came back to the altar and the Land and never left Canaan again. It is not the mark of the believer to habitually sin the same sin. Yet Lot continued to go back to filthy Sodom!

Abraham learned to make God pre-eminent in all aspects of his life - even in his family life. When God promised to fulfil His covenant through Isaac, "Abraham laughed and said to himself; 'Can a son be born to a man who is a hundred years old? Can Sarah bear a son when she is ninety?' He said to God; 'If only Ishmael might live under thy special care'" (Gen. 17:18) When God commanded him to drive out Ishmael and Hagar his mother into the wilderness, he rose early in the morning and obeyed. Perhaps God has been challenging you to drive out an Ishmael. Will you rise early and do it, or will you allow him to remain where he should not be? We all have our pet theories and opinions which we are unwilling to drive into the wilderness. When God spoke to Abraham about sacrificing Isaac, his most precious one, he again rose early in the morning and obeyed. He had learned that in all things God must be pre-eminent. We have precious things, precious friends, which often usurp God's place. What do we worship instead of Jesus Christ? When we recognize it, what do we do?

"If any man come after me and does not hate his father and mother, wife and children, brothers and sisters, even his own life, he cannot be my disciple". (Luke 14:26).

Surely we can be honest with God. Until we are, our fellowship with Him and with each other is crippled.

"We deceive ourselves and the truth is not in us". We may wish to be good, but we will our own satisfaction. We don't become instantly God-centred instead of self centred as soon as we become Christians; I know I still care too much what the crowd thinks, or else get my ego-gratification from a select few people. But God wants my will; He wants your will; this is being born again.

The totally committed Christian life is a life of continually committing one's self and problems day by day as they are slowly revealed to one's consciousness. It is the glorious truth that we can reveal our inner lives to God and be totally honest with Him, and still know His forgiveness. So if we confess what is coming between us and God and ask Him to come into our conscious lives through His Spirit and show us one day at a time how to live for Him and His purposes, He will!

"He who calls you is to be trusted; He will make you holy in every part, and keep you sound in spirit, soul, and body, without fault when our Lord Jesus Christ comes." (I Thess. 4:23)

Jean Armstrong



# 1970-71 elections

## AGM 30<sup>th</sup> July 7.30

### Nominations by mid-July

By the time we receive the next Apologia, the E.U. committee for 1970-1971 will have been elected at the annual general meeting, and will have taken office.

Pondering about the future is an endlessly fascinating occupation. I wonder :

whether all of us will have seriously considered standing for election;

whether we will have been prepared to nominate someone else capable of taking office;

whether all of us will have thoughtfully and prayerfully decided who to vote for before we go to the meetings;

whether we will have made time to go to the meeting and take part in the affairs of our Union.

I wonder.

The nature of God is a circle of which the centre is everywhere and the circumference is nowhere.



# Christianity and World Renewal

Presented during 1969 by Ron Hu  
Part Two

## SOCIAL JUSTICE, MORALITY AND THE LAW

Amid the current debate on issues such as divorce, homosexuality, premarital sexual intercourse, the legalization of prostitution, fornication and so on, it is regrettably common to find a "permissive" attitude prevailing, and humanists such as Dr. Alex Comfort sum up their moral code thus:

'Thou shalt not exploit another person's feelings and wantonly expose them to an experience of rejection. Thou shalt not under any circumstances negligently risk producing an unwanted child.'

The Christian needs to realise that law and love are not mutually contradictory. On the contrary, true love will be exceedingly careful not to offend against the law the Lord has set for its proper expression.

Another subject of concern in the world is in the sphere of the sanctity of life - suicide, suicide pacts, euthanasia, abortion, etc.

Euthanasia - The fundamental Christian conviction is that the Almighty alone determines when a man should die and yet this does not deny that it is right and proper to administer drugs to alleviate suffering, even if such application will inevitably shorten the patient's life.

Abortion is a much more difficult subject. There seems to be a "compassion" angle and a "theological" viewpoint.

From the latter, it depends on whether one views the human embryo as possessing that regarded as "sanctity of life". On this basis, abortion would clearly be excluded. But would this principle cover all the other circumstances under current debate, e.g. pregnancies caused by rape, incest or where the child may be malformed or where the mother's health is jeopardised?

Apart from practical considerations, there seems to be no other moral principle on which the law of abortion can be based.



SOCIAL SERVICES

Most of the voluntary societies can trace their history to awakened Christian consciences. One has only to think of names like Wilberforce, Shaftesbury and Booth to realise the extent to which Evangelicals were involved in the needs of the world.

Now that the State and voluntary organisations have taken over the running of these services we can give thanks and realise that the acceptance by the State of its responsibilities under God to care for the physical and moral welfare of its citizens is one which should be welcomed by all Christians.

How are Christians to contribute to this? The New Testament is quite explicit that the DIAKONIA (SERVICE) is inseparable from KERUGMA (PREACHING) and the Church of Jesus Christ can provide numbers of voluntary workers to render continuous service and to undertake work where spiritual and moral care is the primary need. Others, who due to further commitments, have not the time to devote should support them by prayer and fellowship just as they support those engaged in "religious" activities.

In these types of activities, it is the privilege and responsibility of every Christian to show the community by actions more than words that Man's needs are never fulfilled without a knowledge of the One who came "that they might have life, and have it more abundantly".

THE KINGDOM AND THE ADVENT

D.R. Sharpe writes:

"The Church must maintain an undying determination to get the will of God realized in the organized life of every man and woman... The coming Kingdom is the progressive realization of the ideal of Jesus in the individual and in society. Hence every aspect of corporate as well as individual life must be brought into accord with the law of divine justice, mercy and love. Each family unit, each social group, each purposive association, the economic life, the state, the nation, the world must be brought into captivity to the divine will... Christian socialism, co-operatives, world missions, labour unions, the Church the home, or anything else that advances the cause of justice, liberty, and fraternity in the world, means the advance of the Kingdom of God".

"Jesus expressly disclaimed any intention of being "a judge and divider" among men, or of initiating any reform in the legal sphere. ... It is simply impossible to settle on grounds of love or of faith in the gospel what is a fair remuneration for labour, what rights of property and ownership are to be safeguarded and what disallowed... The conscience of Christians, who believe in the Logos of God as the ultimate author and judge of all law, ought to be particularly alive to the manifest shortcomings of actual laws and customs and to flagrant wrongs which they allow. It ought to demand and work for a radical reconstruction of the social and economic order. But it is a muddle-

headed idealism which would make that demand directly in the name of the gospel, as though the gospel itself could be directly and positively expressed in any legally determined order of any kind.'

#### THE PRESENT SITUATION

Today, the mainstream of theological thinking is in the trend towards "SECULARISATION and "Religionless Christianity". The former is the watch-word of Harvey Cox in the Book, *The Secular City*, where he attempts to throw light on Bonhoeffer's concept of man's coming of age. In attempting to desacralise, Cox throws out the "metaphysical aspects of the Christian Faith" and tries to immerse us in "the secular city" so that commitment is not to a Saviour and Lord but to action in the secular.

The latter phrase is Dietrich Bonhoeffer's but I believe that men taking the liberal line have misinterpreted Bonhoeffer. It is not that we should live without God but that we should not use God as a working hypothesis.

He writes :

"And the only way to be honest is to recognize that we have to live in the world etsi deus non daretur. And this is just what we do see - before God! So our coming of age forces us to a true recognition of our situation vis a vis God. God is teaching us that we must live as men who can get along very well without him. The God who is with us is the God who forsakes us (Mark 15:34). The God who makes us live in this world without using him as a working hypothesis is the God before who we are ever standing. Before God and with him we live without God (p.219)."

In other words we need to experience God in life and not use God as other religions do. In this context, Christianity is indeed religionless. (For further investigation into Bonhoeffer, read K. Hamilton's What's New in Religion).

#### CONCLUSION

"Current thought on Evangelism is clustering around two poles: "Presence" and "proclamation. "Christian presence" is a current ecumenical "in" term, minted, apparently, in French Roman Catholicism. Charles de Foucauld, founder of the Little Brothers of Jesus order, who was murdered in the Sahara in 1916, described his vocation as "being present amongst people, with a presence willed and intended as a witness of the love of Christ."

The term has been popularized since World War II, particularly, perhaps through the mission of the "worker priests" in France. For French Catholics, "presence in the world" has meant a kind of evangelistic re-entry to sectors such as the laboring world from which the church has been absent. In Western intellectual circles, the term has been expanded to include involvement in the political and cultural structures of society. Major WCC evangelism and missions studies have concentrated on "structures of missionary presence."



Gilbert Rist has interpreted "presence" in a "theology of silence"-the "incognito" in which Jesus lived, and the "silence of Golgotha."

"Presence" theology dwells on the omnipresence of God or, in current terms, on God's secularity. Revelation tends to be seen in terms either of the "hiddenness" of God or of the universal light of the Logos. In this theology, Christology emphasizes the incarnation, has little definite to say of Christ's atoning death and resurrection. The dominant note is that of a world already reconciled and redeemed, which needs only to learn that this is so and that Jesus is already its Lord.

Something more is involved in the "presence" approach than simple reaction to a "word-centered" evangelism, or the seeking of a proper balance of word and deed. The WSCF paper says that older terms - "evangelization", "witness", "mission" - suggest a posture of confrontation or aggressiveness that is no longer acceptable. These words "suggest a certainty of faith and purpose"; they express faith in terms that create difficulty. "Presence" without "proclamation" seemingly may be witness enough.

As evangelicals we have much to learn about "Christian presence." Too often we have evangelized in a mechanical, impersonal way. We have hoisted many "gospel blimps." "Identification" is a word that speaks to our condition. Our Lord did not broadcast the word from the sky, but he spoke as one found in fashion as a man, in the form of a servant. We are called to identification not only by the example of Christ but by a deep sense of humility that we who bear his Gospel have often brought so much discredit upon it. We are indeed not supersaints but "beggars telling others where to find bread."

But our "yes" to the truth of witness by presence stands alongside a "no". We cannot be party to any downgrading of the Word. For our Lord has called us to be heralds of his grace. The Word we preach is not a mere human word. It is the message of God himself, in which he is present revealing himself to man, a powerful Word by which God creates faith and life in those who hear (Rom. 10: 8, 14, 15; 1 Pet. 1: 23 - 25). Nor can we accept the notion that "presence" is merely a saved man who knows he is a saved being with a saved man who doesn't yet know of his salvation. The light that comes into the world brings both response and rejection, salvation and condemnation (John 3: 17, 18). Evangelism does imply a separation of the believer from the world as well as can identification with the world.

So we say yes to presence but no to presence without proclamation. We say yes to dialogue but no to dialogue without decision.

The "presence-proclamation" tension still forces many questions before the Church. Is "presence" a more valid and necessary approach in some cultures than in others? Can "Christian presence" be continued as a valid witness permanently in situations where open proclamation is not possible? Must all Christians engage in verbal witness? How much does a lack of "structures of Christian presence" hinder the effectiveness of proclamation?

We must face all such questions as obedient witnesses to our Lord and Saviour, who has said to us, both, "You are the salt of the earth," and, "Whoever is ashamed of me and my words the Son of Man shall also be ashamed of him."

'If we fully understood what God is, we should see that there is no question whether He is.

C.S. Lewis

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On prayer: God is not a cosmic bellboy for whom we can press a button to get things.

H.E. Fosdick

---

We are called to fishers of men,  
not keepers of aquariums.

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There's something for  
everyone  
at

IVF Conference 1971

Canberra



"This people say, 'The time has not come'" (Haggai 1:2).

# ? WHEN WILL IT BE TIME ?

A good look at the picture presented in the first chapter of Haggai can make us think. The people of Israel at that time busied themselves each with his own house, while the house of the Lord lay in ruins. (verse 9). They also said there would be plenty of time; the time has not yet come to care for the Lord's house. They would rather care for their own houses first, the rebuilding of the house of the Lord could come later.

How does this picture compare with the present one, at our present time?

Seeing the changing world around us with many people who do not have Jesus Christ the Saviour in their lives, do we ask ourselves, "is it the time for us to build the spiritual house of the Lord?, is it time we, as followers of Jesus Christ, rose to "go and preach the Gospel to every creature"? Or do we say 'the time has not yet come'?

From the lesson learnt in Haggai I, we realize that there will never be time for the things of the Lord while time for self comes first. (Haggai 1: 4). There will never be glory brought to the kingdom of God when the kingdom of self is dominating. Haggai 1:9 shows us clearly that it was selfishness which really held the people of Israel back from building the house of the Lord.

Knowing clearly and truly what is in man, Jesus Christ our Lord said: "If any man would come after me, let him deny himself and take up his cross and follow me". (Mk8: 34). In order to do the work of the Lord, we really must abandon ourselves to Him. "For whoever would save his life shall lose it, and whoever would lose his life for my sake and the gospel's will save it." (Mark 8:35). Only the true faith in God through the Lord Jesus Christ, only total submission to him in all areas of our lives can help us to overcome selfishness, to carry the cross for Christ's sake and His gospel's.

Would we be able to say with Paul, 'I am the debtor to tell all men of the good news' (Romans 1;14)? Can we really say that we truly worship Christ in our fellowship if we are not willing to serve Him in the world around us, wherever He puts us? Has our surrender to Christ been a surrender to world evangelism? Are our physical destinies more important than the spiritual destinies of many millions still untold?

When our temporal lives become more important than the perishing world around us, when we really care for 'selves' first we are saying that "the time has not come yet".

"Christ has no hands but our hands,  
To do His work today;  
He has no feet but our feet,  
To lead men in His way;  
He has no tongue but our tongues,  
To tell men how He died;  
He has no life but our lives,  
To bring them to His side."

(D.R.)

Every person ought to go to church to get  
away from himself.

Behold, I do not give lectures or a little charity,  
When I give myself.

Walt Whitman

Wisdom of the Ancient East.

"Four things come not back:

the spoken word,

the sped arrow,

time past,

and the neglected opportunity."

# it beats me, lord

It beats me, Lord,  
 How men can be surrounded by eternity  
 Yet think only in terms of time;  
 How infinity spreads all around us  
     Unutterable vastness,  
     Gigantic minuteness,  
 Everythingness undergirded by nothingness  
 The intangible principles of the spheres  
 And yet to think, and act,  
 As if we were the beginning, end,  
 And middle - of reality!  
 As if our feeble perception,  
 Our scale of logic,  
 Our physical scene,  
 Was the full stage,  
 The whole act, the drama in toto.  
 As if this speck of cosmic dust  
 Were the brain of the limitless universe-  
 Rather than one idea  
 Of our imaginative God.

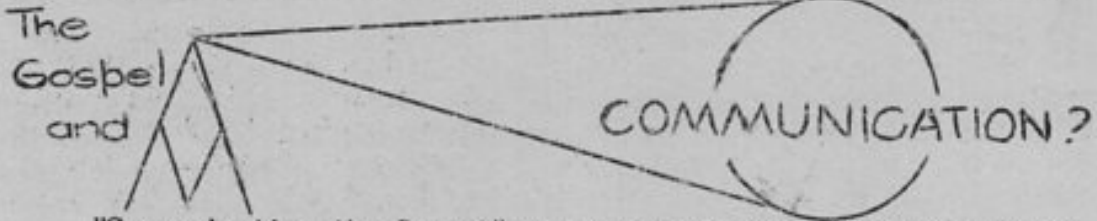
(acknowledgement - Salvation Army)

'Remember the weekday to keep it holy.....'

IVF Conference ....

featuring... john stott  
                   alan cole  
                   klaas runia





"Communicating the Gospel" was the topic of a training weekend held in first term. By studying the sermons recorded in Acts, \* our intention was to discover the ways in which the early Christians communicated the Gospel, and so increase our understanding of its meaning, and our ability to share it.

In Acts, we found that the speakers categorised their audiences, relating what was said to the listeners' backgrounds and knowledge of God. Sermons began from a point within the experience of the listeners, a point of tension or irrationality in their beliefs which served as a cue to the proclamation of the Gospel as an answer to this tension. Finally, the speaker would point to the need for repentance. The most notable differences in the sermons came through their being addressed to Jews or Gentiles.

Jews had a background of belief in one God, the Creator; a God who had worked in history and who would continue to work until He would judge the world. The point of tension from which the speakers started was that of history. The Jews were unable to see God working in the present. He remained a God of the past and the future, and was kept at a convenient distance.

This opened the way for the presentation of Jesus Christ as the completion of history; God at work now, and personally concerned with men and women. The preachers called on the Jews to repent because they had rejected the one who had been promised in the past by God.

The Greeks had a background of belief in many gods who were unrelated to history and only related at whim to man or creation. The Greeks thus feared them, seeking to placate the supernatural which they saw as a malignant force working in nature.

This attitude to nature, and the Greeks' idolatry was a point of tension as far as Paul was concerned. Preaching to the Gentiles at Areopagus (Acts 17) and Lystra (Acts 14: 15-17), Paul showed that one God had made all things in nature, (which it was therefore irrational to fear.). As God had made all of creation, including man, it was an insult to God to worship images of gold and silver. Man was answerable to God for this, and needed to repent. Only at this point was Christ mentioned - Christ, the one whom God had demonstrated to be judge by raising Him from the dead.

are you fit ?  
misfit ?  
unfit ?

... Then IVF Canberra Conference is for YOU

The bottom section contains three hand-drawn sketches. The first is a simple face with a neutral expression. The second is a figure with a large, smiling mouth and a small body. The third is a figure with a sad, downturned mouth and a small body.

Twentieth century "Jews" could be described as those who have some idea of the Biblical God....perhaps nominal Christians, (both some Catholic and Protestant,) Jews and Muslims could be categorized this way. The basic point of tension for the twentieth century "Jew" remains the same as for the New Testament Jews: God acts now, personally, not simply in the past or the future. Christianity is not just a sterile ideology.

The majority of contemporary Australians however, fall into the category of "Greeks", generally lacking a Biblical concept of God. So the point from which the Gospel can be preached is not what God has done for man through Christ, because most people have not a Biblical understanding of God's plan in sending Christ. Rather, there is generally some existential or academic point of tension which can be used to demonstrate that God is. Only when there is a recognition of God can Christ mean anything at all.

Current academic points of tension are questions involving the seeming lack of purpose in life, the lack of basis for morality, the tension of knowing oneself to be a personality and yet seeing no logical reason for this. (Francis Schaeffer's book, "The God Who is There" deals more fully with these points which we did not discuss in depth.)

The existential points of tension for the modern "Greek" are probably more common to all strata of society. Supernaturalism, shown through belief in horoscopes, Hock magic, ghosts, E.S.P. and U.F.O.'s and superstition generally, is more widespread than we may believe. This supernaturalism, related to an inner need to believe in something greater than oneself is not only irrational, but an insult to God who is this "something" greater than the individual.

Idolatry of sex, sex symbols, sport and sport idols, personalities of the entertainment world, drugs and so on, which is expressed in a dependence on the idol, reveals agains man's tendency to depend on something. A Fear of nature revealed through fetishes about nuclear annihilation, pollution, chemical and biological warfare, insecticides, flouride, the pill, cancer agents in food and so on, serve to demonstrate a fear of the unknown which reveals man's inadequacy, and the fact that he is the creature of God.

Mob conformity, feelings of emptiness and moral uncertainty are further points of tension. Can we not suggest the deep individual interest God has for us as a possible tension reliever? Only when the fact of Personal God has been established, can the fact of His love and interest, being borne out in the life, death and resurrection of Jesus Christ, be made meaningful.

Allison Taylor

(\* Passages studied were Acts 2; 14-36; 3:12-26; 4: 8-12; 5: 29-32  
7: 2-53; 10:34-43; 13: 16-41; 17: 22-31; 24: 10-21; 26: 2-27;)

Love, like a child, grows

As summer slides away,  
I feel your seedling swell;  
As autumn awes and falls,  
Your growing bud is built.

....

Warren Flynn



## CHEMICAL DETERMINISM



We are made of nothing but molecules, and so our behaviour at any instant of time is completely determined by the particular state of motion and energy of each molecule in our body. This is chemical determinism - is it a complete picture of reality?

One reality I find hard to understand but my observations justify it is that I am aware of myself as one entity and everything else as another entity. In this essay I will call this unusual phenomenon self-consciousness. If you ponder over it for a moment you will find it so fundamental and yet so difficult to grasp. This assumes that you have the same experience as I myself do. How does this all tie in with chemical determinism? To explain its significance I will make a series of appeals to the imagination. Can you imagine a hydrogen molecule becoming self-conscious when it reacts with a chlorine molecule? Or, to make it all more complex imagine a situation in which I took all the chemicals from the chemistry lab., dumped them together, added some heat, a spot of radiation so that they all reacted together. Can you imagine any one or all of these chemicals to be self-conscious because they reacted with each other in a complicated way? If you cannot, why should you believe that the set of chemicals in your body become self-conscious merely because they react with each other in a particular way?

To some people self-consciousness is not something stretching throughout the body but just one little process within the brain. If this were so you can easily imagine the possibility of some scientist analysing the brain and finding it. If our scientist analysed my brain he would readily find my memory processes, my reflex actions, my semi-circular canals, my anger impulses and various other known processes. If, however he wanted to observe my "self-conscious" he would have to see the world as one entity and me as another. His



self-consciousness sees himself as one entity and the world as another. He would have to transmit himself and be "me" so to speak. Otherwise my self-consciousness is totally unobservable. Self-consciousness is a big problem to a chemical determinist.

The determinist capitalizes on our ignorance. While we may not know it, our heredity, environment and a host of other things determine what we will do and how we will do it. Assume for a moment that you did know every molecule and every reaction going on in your body and brain. This means that I can foretell every action of mine. Maybe I foresaw that I was to go to a chemistry lecture at ten o'clock. I also know that all I have to do to counteract all my chemical reactions is to decide not to go to the lecture. Free will, which comes from self-consciousness, is master of the matter of our bodies. Free will is a big problem to a chemical determinist.

What do you know about pleasure and pain? I will not define either at the moment because I assume that you are already all too familiar with them. How would a chemist, who observes the behaviour of certain people under certain stimuli, define them? Assuming that he has already formed a classification of certain things as painful and others as pleasurable, we will put him to the test. He has supposedly classified hitting your fist at a brick wall and the reactions taking place in the body as pain. How will he account for the masochist who, though experiencing the same sensation, enjoys it? The chemical determinist is safe only when he does away with both pleasure and pain. Further problems for the chemical determinist.

Determinism makes no appeal to moral conscience. Would you approve of me if I had an old friend who had given me the best years of his life in teaching me, helping me in difficulty and understanding me, and I robbed him of his money, stole his girlfriend and denounced him in public for some obscure gain of my own. A determinist could neither approve nor disapprove. We all do basically what our chemicals inside us tell us to do and I therefore cannot be blamed for my action; it was just blind material forces acting on me. This is in fact the argument Marquis de Sade used to justify sadism. Morality is an enormous problem to a chemical determinist.

Chemical determinism leads directly to the philosophy of materialism, which holds a pretty dim view of life. It undermines any other bases for guiding your life. What use is there in building a philosophy of life if its final result is merely a particular molecular set-up in the body of either yourself or other people. And what are other people? You cannot answer this in the philosophy of materialism. Even if you could justify materialism, you will die in the end, and materialism says this is final, the end of you. The only basis that materialism uses would be the facts of science themselves. Materialism even throws these into doubt, for these facts are based on our observation and reasoning, both inductive and deductive. Materialism says that all these wonderful powers are mere chemical reactions themselves. Materialism throws science into a circular path justified by nothing. The final smudge to the chemical determinist's picture of reality.

Richard Sylvester

love, joy, peace,  
 long-suffering,  
 gentleness, goodness,  
 faith, meekness

Honour  
 The  
 King

The Christian Life is like a flagpole and flag. The Christian is the flag, and may hang at various levels.

At the top, he is a Christian who is living a fruitful life; assured, strong and walking with his Lord.

At half mast, he is a dead Christian; unfruitful both in his own life and his witness. He is a true sign for mourning.

Upside down, he is in distress; his values are not right and he has the wrong perspective. He cannot "rightly divide the Word of God."

The flagpole is Christ. Only He can take the flag to the top; only He has the strength and steadiness.

The ropes? These are the Word of God, prayer, meditation and witness. These too are vitally important, for it is by these that the flag is secured.

A flagpole can stand alone, but it has little beauty. A flagpole is only beautiful when flying from the mast.

Think ..



Conference

Jan 16 to 23

# e.u. diary

## june-aug 1970

1. Take advantage of the comprehensive and varied programme of Wednesday evening seminars arranged primarily to meet the need for an "educated sector" when it comes to the Christian faith. (Does that really exclude any of us?) The term's programme is entitled "Theological and Missionary Education." The two seminars comprising each night's programme begin at 7.30 and 8.15 p.m. respectively.... (Arts Lecture Room 7) The programme for the rest of term is as follows :

- 24th June: Conversion...Rev. B. Fraser.  
Sampling South Africa...Mr. Doug Bridge.
- 1st July: Faith..Mr. A. Priddle.  
Impressions of Hong Kong..Mr. David Hayles.
- 8th July: Justification..Mr. A. Priddle.  
Borneo Evangelical Mission..Mr. M. Britza.
- 15th July: Sanctification..Rev. K. Warren.  
Westernize or Christianize?..Miss Ruth Snell.
- 22nd July: Perseverance of the Saints..Rev. K. Warren.  
Missionary theme to be announced.
- 29th July: From Head-Hunters to Pastors..Mr. N. Burns.  
(Borneo Evangelical Mission.)
- 5th August: Conversion Illegal...Mr. B. Richards.  
Bible and Medical Missionary Fellowship - Nepal.

2. E.U./O.C.F. Coffee Evening.....FRIDAY 17TH JULY 1970. 8 P.M.

Do you know more than one or two overseas students as real friends? (Be Honest.) This informal coffee evening is a chance to meet members of the Overseas Christian Fellowship, which comprises overseas students doing courses at Uni, W.A.I.T., Techs and in nursing.

- If you: (a) want to enjoy yourself;  
(b) are prepared to make friends outside your usual tight circle...

then look for further details, and be prepared to come!

3. A church service designed for E.U. participation, and to which you may invite friends, is being planned for Sunday evening, 19th July at 7.30 p.m. at Dalkeith Baptist Church, Waratah Avenue. It is the first of its kind organized this year, and will be profitable as a service of worship. Warren Barney will be speaking, and Brian Taylor is organizing it.

4. THE annual event of Great Importance is the ANNUAL GENERAL MEETING. This year, it is planned for Thursday evening, 30th July, at 7.30 p.m. in the Mural Room (near Ref.)

The importance of your prayerful preparation for this meeting cannot be over-stressed. Not only is it the place for the election of the new committee, but it has, in past years, been a time of restoration of the vision of the work God has given us at Uni. See elsewhere in this APOLOGIA for more details.

5. A reminder too that membership must be renewed each year. Many past members have not realized this. If your study group leader has no Membership Cards to hand, still indicate your desire for membership, and cards will shortly be made available. This applies to people who are not members of study groups, and not regularly on campus.

6. Second Term Camp is planned for the last five days of the August Vacation this year! Remember all the time you wasted when first term camp was being held? And remember how all your friends too were also wanting a break? Plan your study programme (?) for the holidays so that you and your friends will be able to benefit from a few days' break before lectures for term three begin. The camp will be close to Perth, and designed especially for those who aren't particularly convinced about Christ. Start thinking about 26-29th August.

7. Rev. James Payne, former Dean of Perth and now Commonwealth Sec. of the British and Foreign Bible Society, will be coming to uni on Tuesday, 28th July 1970, to lead a seminar on the work of Bible distribution. Keep this date in mind, (Tuesday Lunchtime) because his is a rather vital work!

8. Can anyone help the Treasurer, Tony Stepher, in his search for a Gestetner duplicator, which E.U. is wanting to purchase?

9. News! IVF Staffworkers - Ray Elliot Rowley Croucher and Kathy Packard are coming - Ray on Sat. 4th July, Rowley on Thurs. 16th July and Kathy in August!

10. Scripture Union Conference - "Reading the Unchurched Teenager with the Gospel". Saturday 4th July 1970. St. Stephen's Hall, Hollywood. Vitally important. Speakers - Ian Malcolm, Peter Newman, Beth Smith, John Prince. Cost \$1.50.

Register with: Miss L. Spencer, 37 Murray Street, Baywater 6053

11. Have....you....paid your subscriptions to APOLOGIA?

