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A table of contents for *Christian Graduate* can be found here:

[https://biblicalstudies.org.uk/articles\\_christian-graduate\\_01.php](https://biblicalstudies.org.uk/articles_christian-graduate_01.php)

**5 What advice can be given to aspirants to creative work in the mass media?**

Read, watch and listen. Study how things are done. Familiarize yourself with the market, and study the exact requirements of the particular medium. Seek helpful comments from those already involved. Aim for real professionalism. And aim, too, to know the world — we cannot write effectively from a ghetto. Creative work in TV must be started at an early age — drama directors in TV only last in this role until they are 30-40, but broadcasting *writers* go on till a ripe age.

**6 How do you achieve good relations with mass media men?**

Treat them as human! Aim at a personal contact if possible, both with editors and reporters. Help them with well-laid-out scripts and copy — double-spaced typescript with wide left-hand margins and written on one side of the paper

only. Break up copy into plenty of paragraphs.

**7 What can be done with local radio?**

The development by the BBC of local VHF radio stations serving a limited area offers great opportunity to local initiative. The evangelical community in the area can often be recognized by the local advisory committee and given a share of the religious programme time; in some cases three groups have been recognized — the local Council of Churches, the local evangelical fellowship (linked with the Evangelical Alliance) and the Roman Catholics. Ideas are welcomed by local radio station managers — they work in a small catchment and may have to *seek* talent. The BBC also wants to reflect local life, so if our own church life is active and vital it has a good chance to be heard.

Perhaps the ball is more at our feet than we thought.

technological destiny already determined by society and only reinforced by his 9 to 5 college life, the absence of halls of residence and thus often of all community life and of the intellectual stimulus derived from personal contact with his teachers. The protest movement, the rise in popularity of social sciences, the questioning of values all seem to be a reaction against this process of dehumanization. And when one gets this sort of questioning in the context of a society which to many students seems to have lost its way without realizing it, one can appreciate that here is both needy and potentially fruitful soil for the sowing of the gospel.

**Response to the Christian message**

The Christian's message seems not so often to be met by sheer apathy as it was in the past. Many students now have no Sunday-school background and only the vaguest ideas of the true gospel from their experience of school religion, so that they encounter at the university for the first time biblical Christianity, usually in the daily living of a friend or acquaintance. Relevant and logical presentation of the claims of Christ and of basic doctrine continues to draw large numbers of interested students who want to know. Most universities now hold missions or evangelistic weekends as a regular form of their continuing witness and these have proved particularly fruitful recently. The sales of evangelistic literature are rising and in some places a regular CU book-stall in the refectory or door-to-door sales in the halls have been the means of widespread distribution. This year we have heard of several who have come to faith primarily through this ministry. One CU has been systematically presenting the university library with scholarly conservative theological works.

This leads me to note another change in the flexibility of approach and variety of methods now used in presenting the gospel, though these are not without their dangers too. While 'folk

## Thoughts upon re-entering the student world

DAVID JACKMAN IVF Universities' Secretary

'Is it really as bad as the press reports indicate?' is the question I have been asked most often when people hear of my return to the student world — or perhaps 'scene' is the more fashionable word. The short answer is, of course, that exaggerations have abounded and that the universities are far from being 'in ferment', but that there are deep and widespread changes in attitude and atmosphere within university society which cannot be ignored. These are indicated by the breakdown of any authoritarian concept in the teacher-pupil relationship, the demand for student representation (then control?) on governing bodies

and for student dictation as to the content of courses, the emergence of 'the student' as a special class in society, rather like 'the teenagers', and the exploitation of an expected social role: 'Are we really being students if we don't have a protest about something?' Yet with many of these demands one can feel sympathy, because the nature of the university is changing too.

With the great explosion of technological education, the emphasis is all too often on turning out qualified technicians rather than educating whole persons, and so the student feels a cog in the impersonal bureaucratic machine, his

evenings', open debates and 'teach-ins' may have their place, there is a real need to see that they do not eclipse the Bible study and prayer groups which still remain the core of the Fellowship, and the systematic exposition and proclamation of the Word of God, which remains perhaps the greatest single need in the student world today. However, it is true, and encouragingly so, that in most universities the Christian Union can less easily be stigmatized as 'a holy huddle' than it once may have been and that its influence in all areas of student society is being felt. More CU members are becoming involved in Students' Union affairs and refusing to opt out of the daily life of the college. Their voice is being heard. For example, in one hall recently, where the Senior Student is a Christian who had stood against strong demands for senseless protest and violence and positively stated the Christian message, he was played 'as a request record', on entering the coffee bar, 'With God on our side' and for a while was almost completely ostracized. But eventually his positive stand won the day and the relevance of Christian faith was shown to atheistic students in an unmistakable way. Similarly the Christian students in a London college much beset by demonstrations and 'sit-ins' brought out their own manifesto to counteract radical thinking and after widespread distribution and many good conversations had an extremely well-attended evangelistic meeting, with two professions of faith following and a revived CU, all in a desperately tough situation.

#### Things to pray for

In praying for Christian students we need particularly to remember the strong pressures they face; pressures to conform to the prevailing theological and ecclesiastical climate, to unite with other religious groups at the expense of the clear-cut biblical presentation of the truth; pressures to be moulded into the social and moral attitudes of those around them, or to become

involved in laudable social work programmes to the exclusion of a personal devotional life and the effective outreach of the CU; pressures to accept uncritically humanistic thinking in their particular academic discipline or to dichotomize unhealthily between thinking as a Christian and thinking as a student; pressure to become so involved in the structure of CU fellowship and meetings, that it becomes the foundation of life in and of itself, rather than to have the single-minded aim 'that I may know Him'.

The encouraging thing is that, in

spite of the pressures, the work continues to advance. This year has seen larger numbers than ever attending meetings and literally thousands of interested contacts. In many universities the CU is one of the largest societies. Yet there is a basic resistance to being truly committed to Christ. Many are prepared to examine the faith and even be intellectually 'convinced', but those who will commit their wills and lives in true repentance and faith in Christ are still comparatively few. It is for a movement of the Holy Spirit to this end that we most need to pray.

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## The Lesser Evil

—moral choice in a non-ideal world

ROBERT M. HORN

In his 'State of the Union' address in 1966, ex-President Johnson quoted Thomas Jefferson to this effect: 'It is sometimes the melancholy duty of human societies to engage in some great evil in order to ward off a greater.' These words were applied to the problem of Vietnam and obviously the doctrine of the lesser evil has applications in the political and military spheres. The question I want to examine here is whether it has any application to Christian ethics and behaviour.

The subject of Christian ethics has often been neglected in Christian thinking, and this aspect has been more neglected than most. I can make no claim to be a specialist in these issues; but since they affect every Christian in some measure, they must be examined and some solutions found. The reader must judge whether the conclusions offered here are acceptable by Scripture.

The basic questions before us are these: how should we act as Christians in a non-ideal world without surrendering Christian principles? How should we en-

courage others to act in complex situations where no single course of action is indisputably and absolutely right? We are dealing with questions of relationships, family problems, situations where things have gone wrong and help is needed.

The basic perplexity is that often it is almost impossible to see how any one biblical command or principle applies. At times commands seem to conflict in a person's situation: if he observes one, he breaks another. For teachers, social workers, ministers and parents this is not infrequently a somewhat baffling problem.

Obviously these are problems exclusively in the temporal sphere, the here and now. Because they are not directly related to eternal issues (new birth, justification, the atonement, evangelism), some might question, if not their reality, then certainly their urgency. We must therefore pause to examine briefly what Scripture says about them.

#### God and the here and now

God is Creator and the Bible makes plain that He is concerned with