



Bambi Rasdall singing the part of Mrs. Cecil Frances Alexander in the Pageant celebrating the 200th Anniversary of the Sunday School Movement. The Pageant consisted of a series of sketches, songs and cameos depicting the history of the Sunday School Movement to the present day.

It was performed before an audience of eighteen hundred in the Sydney Town Hall, involved a choir of three hundred and fifty and a cast of over two hundred chosen from Sunday Schools and churches throughout Sydney and was organised by the Board of Education of the Diocese of Sydney.



At the Scripture Union's Centenary Thanksgiving Rally in the Sydney Town Hall, July 20, the obvious theme for the 2000 who attended was that of "Thankfulness". There were those who were thankful for the ministry of others. Some were thankful for the changes that had taken place in Scripture Union's outlook, and for the new trends shown. Others were thankful for the opportunities that lie ahead.

Ramon Williams

## One Man's Experience — Another's Fellowship

A man who couldn't turn his back on the experience of prison and forget those left behind established Prison Fellowship in the USA. That man is Chuck Colson, former Nixon hatchet man who served a prison sentence for his part in the Watergate coverup.

Last week in the auditorium of St Andrew's House a meeting was held under the chairmanship of Bishop J. R. Reid, assistant bishop in the Diocese of Sydney, to launch the work in NSW. An interdenominational group of about 50 people was at the meeting, including Mr J. L. Cameron, MLA and Mr F. D. Caterson, MLA. A social worker from South Australia, Jim Chaouis, who has been appointed executive director of the Prison Fellowship in Australia, told the meeting there was a mandate which commanded Christians to care. They had experienced forgiveness, and that was the force which motivated

the caring of the christian community.

During 1979 Jim Chaouis spent three months with Prison Fellowship ministries in Washington, D.C.

A group of interested people has set up an interim committee with the Rev. Keith Marr, senior Anglican chaplain for prisons in NSW, as chairman. Mr Marr said the establishment of the fellowship could happen in NSW if the challenge were taken up. There was an increasing consciousness of the need for some support system in prisons.

Chuck Colson will be in Sydney early in September for meetings. The interim committee has arranged a breakfast for Tuesday, September 2 at 7.00 — 8.15 am in Woolworths Cafeteria, cnr George and Park Streets. Cost \$4.00. Tickets may be obtained from the Lay Institute for Evangelism and the Anglican Information Office. A.P.S.

## New Vice President for Haggai Inst.

Michael Youssef has been named as head of the world-wide operations of Haggai Institute for Advanced Leadership Training, making it one of the first Christian evangelism organisations with major support from the West to be led by a Third World national.



Youssef, born in Assiut, Egypt, was given the title of Executive Vice President and Managing Director by the H.I. Board.

Youssef was an Anglican clergyman in Australia prior to joining the H.I. staff. He is a graduate of Moore Theological College in Sydney, Australia, and of Fuller Theological Seminary, in Pasadena, California.

Youssef has written and studied extensively on the subject of Christian witness in Muslim cultures.

H.I.

## Forum Challenge Court

A public forum sponsored by a coalition of churches has written to Sir Charles Court, Premier of Western Australia, and Senator Chaney, Australian Minister for Aboriginal Affairs, supporting the stand of Aborigines of Noonkanbah against the Western Australia Government.

More than 150 people present unanimously declared their support of the principle of Aboriginal self-determination and the struggle of the Noonkanbah people to protect their land and sacred sites against the political actions of the Government of Western Australia in protecting the commercial interests of powerful transnational corporations whose purpose is to extract maximum profits from the exploitation of Australia's natural resources.

A.C.C.

## Death of Cathedral Organist

Mr Michael Hemans (51) organist and master of choristers at St Andrew's Cathedral, Sydney, died suddenly on Tuesday, August 5. After 14 years in this position he was to resign at the end of the school term to take up an appointment as minister of music at St Matthew's, Manly on September 1.

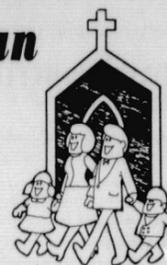
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## Ugandan Bishops greet Australian Primate



The former Archbishop of Uganda Erica Sabiti (left) and Bishop Festo Kivengere of Kigezi, Uganda (right) preparing a taped message to send to the Australian Primate, Archbishop Sir Marcus Loane.

"Festo and the dear brethren from Australia have just called on me and I wish you were in their company," Archbishop Sabiti former Archbishop of Uganda said in a taped message to the Primate of Australia and the Archbishop of Sydney, Sir Marcus Loane. "We are at Kanoni, which is the centre where revival meetings are being held. I'm lonely here but I enjoy reading and I thank you for the books you sent me. I was very surprised when I had a message from you after my 'accident'." Archbishop Sabiti, now living in retirement at Kanoni, was beaten up and his son was shot in a leg during the fighting in the war of liberation. "Thank you for your prayers and sympathy. I hope we may meet again. I recall that you stayed with us here in a small room in a school and that was the beginning of a wonderful fellowship. The Lord has given us peace and rest here. We have lost the vehicle we had and it looks as if the world is shut off from us now. But we are all learning to live without. Love to your wife and all the dear brethren in Sydney.

## Christians Should Help Buddhists

Christians should be willing to help Buddhists or any other people for no other reasons than their needs.

Archdeacon David Chambers said this shortly after his return from an overseas study visit to England and USA.

"Many people think of evangelism only as talking, but it really embraces the totality of man," Archdeacon Chambers said.

"The Good Samaritan was a perfect evangelist. The man he helped was unconscious and naked and the Samaritan, of all people, wouldn't have liked his religion. They were really as far apart as the Muslims and Christians of the 13th century.

"I think many of the mixups in Christian history were caused by our

failure to see our own motivations, and the basic one is whether we are human or not."

"And if we are trying to evangelise the Buddhists, what better way than to serve them and show them the love of Christ? What better way than to give them the Samaritan treatment by not asking them any questions about their religious convictions but seeing them as people who need the facilities we have?"

"The first overture of Jesus in healing anybody was: 'What is your need?' He doesn't ask whether the person is a good religious Jew or when did he last go to the Synagogue. He simply asks: 'What do you want?'"

"I don't think our desire to help people lines us up with the Buddhist, or any other, philosophy any more than it would if we invited an atheist to our worship.

"It's just a matter of common humanity. You don't try to label people but see them as human beings who are members of the community and who need our service." S.E.E. (Melbourne)



Garth Hewitt's closing concert was at Parramatta — where S.U. began 100 years ago.

## Gay teachers demand rights

for homosexual schoolchildren  
An Association of homosexual school teachers called the Gay Teachers Group (London) has prepared a document for private circulation called *Gay Rights and the Teaching Unions*.

In it they claim that there are half-a-million homosexual children in schools, many of whom become aware of their homosexuality by the age of six or seven years. The Gay Teachers Group complains that "our present educational system denies them any existence in terms of the curriculum or their personal needs."

They are demanding the appointment of a "national officer with responsibility for drawing up and implementing a policy on gay rights."

They complain that, unlike heterosexual children who have married teachers as 'role models', homosexual children suffer the "lack of any positive 'role models' in schools" because most homosexual teachers keep silence about their homosexuality for fear of losing their jobs.

The 'Gay Teachers Group' encourages homosexual teachers to become active in local branches of the teachers' unions to demand these rights for homosexual children. They give practical advice on how to infiltrate and influence the local branches of the Teachers' Unions to accept and pass resolutions demanding 'gay rights'.

Commenting on the document, Mr. Charles Oxley, principal of three independent schools on Merseyside and chairman of the Campaign for Law and Order, said: "I deplore any attempt to teach school children that homosexual practice is either normal or acceptable. It is neither.

"As a Christian, I believe we must show sympathetic understanding for those with homosexual tendencies, but our compassion must never extend to an acceptance of homosexual acts."

Mr. Oxley has written to the Secretary of State for Education, Mr. Mark Carlisle, asking him to 'publicly deplore any attempt to teach schoolchildren that sodomy is normal or acceptable behaviour'.



Mrs. Lydia Vins, mother of formerly imprisoned Russian pastor, Georgi Vins, is currently recording programmes for F.E.B.C. at the U.S.A. headquarters. Her special women's programmes based on personal experiences in the U.S.S.R., hold special appeal for women in Russia today. Mrs. Vins is working closely with Pastor Jack Koziol who is head of the F.E.B.C. Russian Programme Department in La Mirada.

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# EDITORIAL

## 40 years long... with this generation

It is difficult to conduct conversations with some Christians without hearing them grumbling and complaining about their circumstances. They posit blame in various directions, they leave the general impression of a very negative view of the world. There is a very clear Biblical call to do all things without murmuring and complaining. Philippians 2:14

Consider the context of this command. Paul has clearly affirmed the Lordship of Jesus Christ and follows immediately with the consequence of this truth, we are to work out our own salvation with fear and trembling v.12. He further explains what this means with the prohibition on grumbling and complaining so that we may be blameless, harmless children of God without fault in the midst of a twisted generation among whom we are to shine as lights in the world holding forth the Word of Life, i.e. the Gospel. Grumbling and complaining are a denial of the Lordship of Christ and a hindrance to evangelism.

The bridge text between this command and the Old Testament examples of the grumbling of Israel is 1 Corinthians 10:10 'Do not grumble as some of them did and were killed by the destroying angel'. A quick glance at some Old Testament passages Exodus 16:17ff, 17:1-7, Numbers 14:27ff, Psalm 95:7 and Isaiah 29:24 indicate that grumbling and complaining were a serious denial of God's sovereignty and graciousness and proved a great stumbling block to Israel.

The lessons of history and the clear affirmations of the New Testament ought to give a clear warning shot to those times when we deny the Lordship of Christ over our individual and corporate grumbling and complaining about our circumstances.

## LETTERS TO THE EDITOR

Dear Editor,

Your editorial and the letter of defence by your film reviewer (Page 2, 11/8/80) raise very important issues for evangelical Christians, for Christian papers and particularly for a paper which claims to be an "evangelical voice".

The new editorial policy to simply reproduce "disturbing" reports from "organisations we cannot agree with", "in the form in which they were presented", apparently with no editorial comment to justify its inclusion is a well meaning but misleading policy.

This is a dangerous policy particularly for a paper claiming to be an "evangelical voice". Perhaps to be honest that term should now be dropped from page 8, and another used, e.g. "a digest of news reports from evangelical, liberal and other non-evangelical sources".

Does this new policy mean that we will eventually see news releases from the homosexual Sydney Metropolitan Community Church as with the previous report on pro-homosexual policies in the liberal Netherlands Church?

To print without informed editorial comment news reports which are opposed to the evangelical faith and Biblical morals is a classic example of sowing tares among the wheat, e.g. as a regular reader of the "liberal" Uniting Church paper with similar policies and film reviews I sadly now can see very little difference between these two papers.

Your film review defence takes this new permissive policy a step further — it not only advertises degrading films, but actually recommends that evangelical Christians go and view them as part of their Church youth programme!

The comments by your film reviewer Mr. G. Holt particularly hit a nerve with me for they are precisely the arguments used by the secular humanists, libertarians and pornography peddlers to justify their products and efforts to break down our film/T.V. censorship standards which were based on Christian values.

The alternative to patronising films which contain "explicit sex, violence, offensive language and racial prejudice" is not to live in an isolated ghetto. Anyone who reads the daily newspapers is well aware of the current situation.

Evangelical Christians should be warned about these harmful soul destroying trends and called upon to rise up as a holy army of our Lord to fight for a wholesome society and a positive film industry in Australia which rejects the depravity pervasions of overseas film producers. (Phil. 4:8).

The danger facing evangelical Christians is not one of becoming irrelevant but of becoming so 'trendy' that they become part of the problem rather than part of the solution.

Both your editorial and film review policy statements are useful because they have brought into the open a discernable worrying shift in thinking by some evangelicals and the growth of a new sub-culture the "trendy-evangelical". This growth reminds me of the persons in 1 Corinthians 3:12 who may have a rock foundation of faith but are building a humanist or trendy house of straw upon the rock, who when confronted by the anti-Christ influences, forces and developments in our society simply shrugs their shoulders and says in a blase superior manner "Well it's a fact of modern life".

Can you take your family to see it?

## The Empire strikes back

To the Producer, Mr. Lucas,

This will be a lone voice worldwide — I've read the acclaims, the heaped praise — some of it technically richly deserved — but it seems to me that you've blown it.

Star Wars was a jolly romp. Good clean fun with a happy ending. The Empire: (your hardworked sequel) fails on the following counts:

First, there is a complete change of mood — the film has a heavy cloud hanging over it that pervades everything — you've taken yourself and your ideas too seriously. Even the "light" dialogue which brings some relief is of the second grade American sit com. insult variety.

Second, The Empire seems to have been made for the effects and not vice versa. Some effects are excellent and imaginative, but others fail — the city in the sky was a nice try but Wizard of Oz was better. There's not much story so effects have to fill the gap — they don't.

Third, the level of violence has increased. Children in the audience at our showing were crying and afraid. Star Wars wasn't like that and it isn't necessary. It's a pity The Empire was made to such a violence level that it drew an NRC rating.

Perhaps I went with too high an expectation, but you'd led me to believe that good entertainment was still possible at the movies. You'll win at the box office on this one because of the first Star Wars. Number three, due in 1982, may well carry the seeds of the public staying away in droves if the lightness and happiness are not returned. We will not pay out money to go away depressed and disappointed.

For 12 years and up. Don't take small children despite the pressure of advertising. Some scenes are definitely harmful.

For adults it's a good opportunity to consider the "faith can move mountains" concept. If by mere will of the "force" of man's mind the Jeddai knights show that many tests of endurance and power are possible, why can we Christians involved in the extension of the Kingdom of God not do much more?

G. Holt.



Reporting is not condoning. The active and powerful Christian is frequently the Christian who knows what is going on.

I hope that your present editorial policy will continue.

Thomas Muir

## FILM REVIEWS

Dear Sir,

The thesis of Mr. G. Holt is that Christians cannot understand the world unless they descend into it. In these days when the media is so all pervading, making it impossible to ignore all those contributions Mr. Holt thinks it imperative we witness, I find that thesis less than tenable.

What I look for in a Christian newspaper is a policy which understands such a position prevails and offers to its readers a clear alternative.

Unfortunately, while this used to be the policy of the A.C.R., it now appears it is to become just another pseudo-secular paper with overtones of Christian reporting. Like so many others it seems to be adopting the policy, "If you can't beat them, join them". It's a great pity.

Edward Rock, Greensborough, Vic.

Dear Sir,

G. Holt in ACR 11/8/80 seems to take exception to the criticism made of his film review, on the grounds of a more basic

To page 5

## Leaving Without Cleaving

by Rev. Jim Ramsay,

Mr. Ramsay is the Minister of Bexley North and a committee member of the Youth Department, Diocese of Sydney.

An open letter to Christian single girls and guys considering flating together.

Algebra! Ugandan 3rd Division Monopoly Finals! Watching paint dry! One thing this unlikely list has in common is that it comprises some of the answers to the question, 'What is the most boring subject known to you?'

Sex was not listed. But if 'sex' was taken into consideration in the previous answers then perhaps they would have been different.

Try this experiment. Invite an attractive member of the opposite sex to a quiet spot and discuss any of the above, (or any other), boring subject. It will be extremely unlikely if that particular subject did not lose some of its initial unattractiveness. In fact, it will probably gain a sudden fascination and hitherto unknown areas of interest begin to be realised.

The attraction of the other person is more than intellectual. A big part of it is sexual. That is the source of much of the pleasure. It can also be the source of a big problem.

I am a male person. In many areas I find it very difficult to think of myself in any other than male-conscious terms. If a woman says to a man, "Treat me as a person and not just as a woman", one can understand what she wants. She wants respect for her status as a responsible human being. Femaleness, like maleness, is an adjective to personhood. Somehow I am a person who is also male. My wife is a person who is also female. (Gen. 1:27)

This may be accepted in casual conversation but what about real-life? Turn to the Classified Ads in any newspaper and we can see dozens of ads asking 'girls' and 'guys' to share flats and homes together.

Some mixed-flating has very few problems. The couple concerned are happily married. However what are

the implications for the average, healthy young Christian girl who decides to share the same room or flat with a guy maintaining throughout that she is not being immoral or bad?

It obviously has the makings of a successful TV comedy. One notes that it also has the potential for real life tragedy and hurt.

What's wrong with mixed-flating? Well, the way the question is put does not help matters. When anyone speaks of 'right' or 'wrong' they are usually appealing to an absolute standard. Murder is always wrong. That is a black and white issue. Scripture is clear on the matter as far as the Christian is concerned. But what verse speaks directly about mixed-flating at university?

This is a risky question with risky answers (even risqué answers). No two people look at their own sexual encounters and potentials with exactly the same combination of reason and feeling. Therefore the Christian may be well advised to ask some 'Clarifying Questions' to sort the matter out. For example:

1. Why would someone want to share 'digs' with someone of the opposite sex? Can we answer the question solely at the level of economics or personal convenience? Or is it because we appreciate the distinctive contribution of such a person, a contribution that is somehow related to their femaleness/maleness? Are we really seeking a pseudo-marriage?

2. If a guy shares a flat with a girl who does he intend to regard her... as a Christian brother or as a Christian sister? That is, will he relate to her as he would relate to a male or as a female? Will he feel that same sense of ease that is experienced between members of a family or even between two mates? Or will there always be that uncertainty as to how an action will be interpreted? Who will put the brakes on first if they feel that they are becoming more than just friends? How much harder will it be to keep the command in 1 Timothy 5:2b?

And how will modesty be guarded? As Paul Tournier says 'modesty... is the retention of a secret which one day will be handed over to the person of our choice, with whom it will thereafter constitute an unbreakable bond, a commitment...'. This goes beyond merely dressing discreetly, it covers every nuance of personal relationships.

3. What is your view of human frailty? Is the Bible correct in saying that mankind is sinful and that the devil is like a roaring lion seeking someone to devour (1 Peter 5:8)? Has temptation been abolished? Am I guilty of a quiet arrogance in

believing that I will not be placed in some unexpected compromising situation or that I will be able to exist in close proximity to someone without wanting to react to their sexuality? How many cold showers will it take to convince us after all? How will one handle the tensions of sexuality? It is more than not being between the sheets on a Saturday night.

We are told that in the full fellowship of Heaven there is 'neither marriage nor giving in marriage'. So why should we try to create a 2-bedroom top-floor-unit utopia where we believe the problem of opposing sexuality will not be apparent? Is there an air of unreality about it?

4. How do you want your congregation or your Christian friends to regard you? As another man once said, '... If I wear a dress... I should not be surprised if people take me for a woman, or if very near-sighted people take me for a Scotsman. My action has spoken louder than my words'.

What do the actions of 'cohabitation suggest to the outsider? If we live in a close heterosexual relationship it will be only natural that people at large will treat us as though we are more than 'just friends'. To say nothing of our non-Christian neighbours and friends at work or at Uni. Would a Christian workers be dishonouring the spirit of 1 Timothy 3:7 in this situation?

5. Is it a mature lifestyle? A person contemplating mixed-flating will be genuinely upset at parents or friends who disagree with their behaviour. They will probably ask to be trusted or indicate that they are old enough to cope with their own sexuality in a responsible way.

Perhaps an appeal will be made to changes in society (from neck-to-knees to nudity) and that there are now legitimate variations in acceptable behaviour. Parents are often accused of limiting heterosexual contact to the point where it becomes as exciting as a Marcel Marceau record!

Maturity is measured against Jesus' attitudes. In Him we see that Christian relationships have a purpose. Life has a purpose. It is to serve God by serving others and by reflecting His character in our lives.

We should be other-person centred. To live with someone Christianly is to help bear their burdens: to encourage them in their disappointments; to admonish them in their disobedience.

We are our brother's keeper! If we perform these acts of love properly one effect will be that our relationships will be strengthened. Who is strong enough to remain modestly separate in such circumstances? After all, just what does God mean when He says, 'Let anyone who thinks that He stands take heed lest he fall' (1 Cor. 10:32).

Sometimes one is saddened by the naive expressions of confidence of someone who says, "Well after all I am a Christian, God will keep me from getting into trouble with..." It is a bit like someone with a massive weight problem begging to be given a job in a cake shop.

There are other questions to be asked which relate to our trust and confidence in our Father God. Can we rely on Him to bless us if we keep His words?

A Question for "the Oldies"

1. Do you know what it is like to be 20 years old in 1980? Do you know what it is like to be required to show the spiritual wisdom and fortitude of St. Paul while your peers believe you are living in the 19th C? And how one is expected to give reasoned defences for one's personal behaviour that not only convinces the 'knockers' but also satisfies oneself?

2. Do you know what it is like to be exposed to a highly organised culture that is directed towards the emerging adult in a way that can only be described as exploitive?

As this article is being written the radio is playing a song by Carly Simon in living FM Stereo... 'come upstairs... you can take off my clothes... we'll make love in the night... feels good...'. This may be a good song for well adjusted marrieds, but it is hard for the young to remain uninfluenced.

Parents as they get older may resist the flesh, but they give in to the world. Their offspring are often seen rejecting the world but they easily fall victim to the flesh. The devil is behind both.

SEEING FROM BOTH SIDES

As I listen to both young and old in this debate I can see the situation in a way that those involved do not see it. Little things like sharing the same bathroom on one hand and parents who project their sexuality based on the norms of a preceding age (one piece costumes were once immoral).

An old saying goes something like, "You can't stop birds flying over your head, but you can prevent them from building their nests in your hair!" Everyone is tempted. But everyone should not deliberately set themselves up to be tempted. God has called us to right living in the power of the Holy Spirit. 'This is the will of God... your sanctification, that you abstain from immorality.' (1 Thess. 4:3) And again, "I beseech you as aliens and exiles to abstain from the passions of the flesh that wage war against the soul." (1 Peter 2:11). Passion, plus opportunity, is not really a comedy situation, it ultimately produces tragedy and hurt.

Some helpful reading: 'Sex for Christians' Lewis B. Smedes, Eardmans. 'Ears Defiled' John White, IVP. 'The Fight' John White, IVP. 'The Meaning of Persons' Paul Tournier, SCM

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This 14 day tour is designed for the busy person who wants to get away for a short time as well as for the regular tourist. Leaving on April 15th, we visit Kuala Lumpur, Penang, Bangkok with a visit to the Kwai River Bridge and the Prisoner-of-War Cemetery, and Singapore. We will attend the Anzac Day Observance at the Kranji War Memorial, and visit the Changi Chapel. Our Leader for this tour is the Rev Vic Maddick ED Senior Chaplain (Retired), Royal Australian Army. The Tour Price is \$1188. from Melbourne.
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Our next Lands of the Bible Tour will leave during March, and details will be available shortly. Registrations are now being taken.
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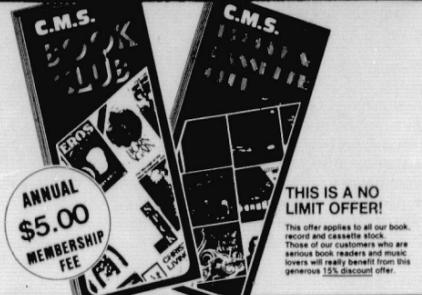
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# T UNDERSTAND EACH OTHER

When you feel worthless: how can you cope?

by Dr. Alan Craddock

A popular concept today is "self esteem" and it is generally acknowledged that low self esteem is an important component of depression. Many modern psychologists are asserting that people need to become more aware of their own personal worth and value if they are to grow and mature psychologically. One of the major obstacles is that other persons may be communicating messages which cause us to devalue ourselves or to doubt our worth.

I recently read a case study involving a married couple for whom low self esteem had become a serious problem. Both partners had little confidence in themselves or in each other. Instead of providing one another support and the opportunity to gain confidence they compensated for their own sense of failure by continually attacking the weaknesses which they perceived in their partner.

Naturally enough the relationship deteriorated and they presented for marital counselling. Counselling subsequently revealed that their basic problem was their extremely low levels of self esteem. Each partner believed that he or she was of little value. These feelings generated resentment and bitterness which were directed towards the other person. Self-blame and

personal frustration became turned around into an attack upon the spouse.

What is the basic cause of low self esteem and how can such feelings be countered? These two questions are important in dealing with the kind of situation I have just described. But they are especially important from a Christian point of views. I believe that Christians can very easily find themselves possessed of low self esteem for various reasons and then find it extremely difficult to get things into perspective because they have a natural suspicion of thinking more highly of themselves than they should. This perfectly valid ground for suspicion can become exaggerated into a rather extreme viewpoint which cannot believe in any valuable personal attributes at all.

The basic cause of low self esteem lies in the circumstances surrounding a person which promote self-doubt. Something may be said, or an event may occur, either one of which significantly challenges the person's view of himself as competent or valuable. If a sufficient number of challenges continue to arise there is every likelihood that such a person will eventually become committed to a long-term view of himself as "useless", a "failure" and "not worth anything to anyone".

Certain kinds of family dynamics appear to easily generate this kind of feeling among family members. Parents can create low self esteem in their children by continually attacking them as persons and sending them the message that they are a "lot of trouble" and "not worth the effort" because they are not capable (apparently) of doing anything good. Husbands and wives can also attack one another's self esteem, as we have already noted.

Feelings of low self esteem can be countered by recognising the factors which have promoted self-doubt. It might be the case that the challenges are only limited and short-term (e.g. failing an examination) and can be overcome (by repeating the course or by realising that that subject simply wasn't one of one's strengths). Or they may be irrelevant and invalid (e.g. an unfair but persistent attack upon your ability by someone who is using you as a means of expressing their own shortcomings) and can be overcome by recognising them as such.

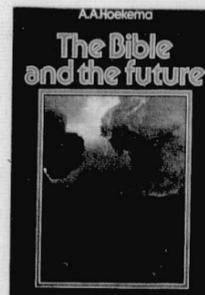
Whatever the strategy, countering low self esteem depends upon getting the challenges, the sources of self-doubt, into perspective. This requires us to achieve a sense of balance. There are personal features which can legitimately be challenged

and we can learn from this and grow. But this does not imply that as a total person we are of no value. Each of us has weaknesses, but we all possess strengths as well.

The Christian should be aware of God's attitude towards us. It is clear that God recognises and challenges our weaknesses, but in the face of this He continues to express His love for us and makes available the means of salvation (1 John 4:9-10) and, for those who believe, the means of growth (Colossians 2:6-7). In our moments of low self esteem we can gain enormous encouragement by recognising the loving and constructive attitude of God. Paul tells us that as Christians we have friendship with God (Romans 5:6-11) and that through His grace we can gain confidence and strength to live in such a way that honours Him.

Finally, consider Paul's own comments regarding his work as a servant of the gospel when it might have been thought that he had been boasting: "We say this because we have confidence in God through Christ. There is nothing in us that allows us to claim that we are capable of doing this work. The capacity we have comes from God." (11 Corinthians 3:4-5). Paul possesses a balanced view: He acknowledges his capacity to function, but he is aware of its real source — God.

## BOOK REVIEWS



**The Bible and the Future**  
A. A. Hoekema  
(Exeter, The Paternoster Press, 1978)  
343 pages.

People in our society are fascinated with the idea of knowing the future, as is indicated by their obsession with astrology or the 'prophecies' of Nostradamus. Yet, few of our contemporaries understand or appreciate what the Bible has to say on this subject. Professor Hoekema has written a survey of the Bible's teaching on the future that will inform and excite the thoughtful layman and enable him to speak with authority to his contemporaries.

Beginning with an overview of the eschatology of the Old Testament, the author moves to consider how its promises are seen by the New Testament to be fulfilled already or to be in the process of fulfilment ('inaugurated eschatology') since the coming of Jesus. Separate chapters deal with important issues such as 'The Meaning of History' and 'The Kingdom of God'.

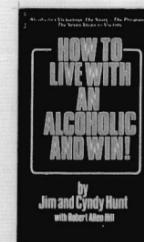
However, the writers of the New Testament envisage that some of the promises of the Old Testament remain to be fulfilled when Christ returns. Three quarters of this book are devoted to this discussion of

these issues since there is so much controversy amongst Christians about them.

There are helpful chapters about the signs of Christ's return and the millenium of Revelation 20. The author shows how the common idea of the immortality of the soul is not biblical and that the central message of Scripture about the future of man is that of the resurrection of the body.

Professor Hoekema devotes a chapter to defending the idea of an intermediate state for believers between death and the resurrection of the body. However the reviewer was not convinced that this is the best way to interpret the New Testament evidence and felt that this was the least satisfactory chapter in the book. Nevertheless, the writer's careful arguments and easy style makes his work attractive and certainly worth buying and reading thoroughly.

David Peterson



**How to Live with an Alcoholic and Win**

By Jim and Cindy Hunt with Robert Allen Hill

Published by ARK Books — Minneapolis

We have all heard of Alcoholics Anonymous, but much less has been heard in Australia, about Alcoholics Victorious, an unashamedly conservative evangelical group.

A. V. does not speak of 'God, as we understand Him' but declare that A. V. is "a Christ-centered, scripturally based, and Holy Spirit directed, out patient programme for the chemically dependent person and his family."

A. V. Teaches that the "disease" concept regarding alcoholism has permitted an air of respectability to surround a vicious affliction. To the sufferer who claims to have a disease, the A. V. counsellor will say, "So what? You're a drunk."

The central tenet of the A. V. programme is 2 Corinthians 5:17, "if any man be in Christ, he is a new creature: 'followed by a seven step guide to victory. (1. Confessing my own powerlessness; 2. I accept the Lordship of Christ my Saviour; 3. I commit myself to Him; 4. I recognise my need for daily prayer & study; 5. I will seek the power of the Holy Spirit; 6. I will seek the fellowship of believers in Worship; 7. I will proclaim the Gospel of Christ to all.)

The book contains much useful information and advice for the committed Christian who has to deal with the problem of a partner or relative who suffers from alcoholism. This book demands honesty of communication with all concerned.

However, perhaps the only practical deficiency may be that there is no mention of how to deal with the violent domestic attack that often accompanies alcoholism in Australia. This may be a cultural phenomenon, not so prevalent in the U.S.

John Tully



**"Should I call the Doctor?"**

Clair Isbister  
Sphere Books

This is one of Dr. Clair Isbister's many helpful medical books written for the benefit of mothers.

The author is a well-known Christian speaker, a paediatrician, to whom the Church owes a great deal, and this book is full of references to problems which all mothers face. Is it a cold or croup? Is it indigestion or appendicitis? How do we cope with the hyperactive child, the handicapped child? How often should a child in hospital be visited?, and many other topics. It is a marvellous book and will be of great help to any family.

Obtainable at the Mothers' Union office, St. Andrew's House, Sydney. Price \$2.50.

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## African Enterprise changes management

Dr. Paul White, Chairman of African Enterprise, has announced that Pilgrim International Limited was appointed to manage African Enterprise in Australia, from July 1, 1980.

"The increase of interest by Australians in the Christian outreach work of African Enterprise and the consequent need for sound and economic management has resulted in the Board of Directors inviting

Pilgrim International Limited to provide full administration and promotional services for African Enterprise. This arrangement will enable African Enterprise to draw on the wide range of expertise which Pilgrim International has accumulated over many years as well as eliminating the need for African Enterprise to directly employ staff or have separate offices and administration structures," said Dr. White.

"Under this new arrangement Pilgrim International will provide the services of Mr. Warwick Olson who will continue as Director of African Enterprise Limited, and Miss Margaret Rook as Executive Secretary."

African Enterprise.



A capacity house at the Sydney Opera House made for an excellent start to Robert Colman's first ever solo Australian tour. Robert has previously only performed on request, generally at week-ends but this tour which continues for just under a month, allows him to perform at many centres which his schedule has previously prevented him from visiting.

The Opera House Concert was titled an Inspirational Music Spectacular and was jointly promoted by 2CH, the N.S.W. Council of Churches and Rhema Artists. The evening also featured The Congress Hall Salvation Army Band, Rose-Marie Longe and The Green Valley Young People's Choir.

Following on from the success of the evening, Rhema Artists have announced that the Inspirational Music Spectacular will become an annual event. A recording of the night was also made and an album entitled 'Robert Colman Live at the Opera House' is being rush released to coincide with his Australian Concert Tour.

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## 100 YEARS FOR SALLIES IN AUST.



The Author, Barbara Bolton (right) and Helen Harrison, Christian Books Manager of Hodder & Stoughton, with first copies of BOOTH'S DRUM. The book has been highly commended by former Commissioner Catherine Bramwell-Booth, now 97 years old, and a granddaughter of the Army's Founder, General William Booth.

## A Unique Australian Albatross

A new publishing company has recently been formed in Australia. Based in Sutherland, Sydney, the company is called *Albatross Books* has been set up to produce books that explore new frontiers of Christian thought.

While majoring on authors from Australia and New Zealand (the albatross is common to both countries, being a bird of the southern oceans), the company will be working closely with Lion Publishing of Tring, England. Under a unique reciprocal agreement, all Albatross books will be published in the UK as a new imprint within the Lion list.

In summarising the company's objectives, the founding Director, John Waterhouse, said: "Albatross seeks to produce books that have some sort of prophetic function — that articulate something about our future, not just our past.

We need books that demonstrate the practical outworkings of a position or philosophy — that don't merely state what 'ought' but what 'can'.

Books whose presuppositions are Christian, but whose appearance is not — that reflect a Christian world view but in a healthy, positive, constructive way are also important.

"While this is easier said than done, I believe we are seeing in this region an emerging group of authors who are exploring the Christian faith in quite original and exciting ways and who deserve an international forum for their ideas. We have to see a publishing company in Australia that has the local equivalent to the Fontana Paperback range, published by Collins and which exercised such a decisive role in the 1960s and 1970s. The time is ripe for a venture like this in the 1990's," said Mr. Waterhouse.



## BCA Fed. Sec.

The Rev. Wakely Wade (51) has been appointed federal secretary of the Bush Church Aid Society. He will take up his appointment on November, 5, 1980.

Mr. Wade was ordained in 1953. He served as rector of Brighton-le-Sands in Sydney Diocese prior to becoming BCA general secretary for New South Wales in 1977.

In announcing the appointment Archbishop Sir Marcus Loane, president of the society said that "Mr. Wade as secretary for NSW has already acquired considerable knowledge of BCA and has had the opportunity to visit BCA workers on the field. He can be relied upon to carry on the principles and policies which have been so ably pursued by the retiring federal secretary".

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The Australian



# CHURCH RECORD

1715

SEPTEMBER 22

Registered for posting as a publication Category A

PRICE 30 CENTS

## "ABORIGINALS STILL THE MOST SERIOUSLY DEPRIVED GROUP" SAYS FED. MINISTER, BUT ...



... these children have a chance. In September, 1979, two aboriginal family group homes were set up in Marrickville, Sydney. Together they care for a total of sixteen aboriginal children at a time. The children are looked after by eight aboriginal staff and an aboriginal social worker, who is the co-ordinator of the project operated by the Church of England Homes. Most of the children were born in the inner city, and their parents and relatives live in close proximity. This ensures that the family linkage is maintained. The two family group homes: Marella and Havilah were set up after lengthy discussions with aboriginal people in the area.

## Archbishop to Resign

Archbishop Geoffrey Sambell announced today that he would resign at the end of this year on account of ill health.

Archbishop Sambell, during the eleven years he has been Anglican Archbishop of Perth, has initiated a wide range of social services and established twenty new parishes in the growing suburbs of Perth.



Commenting on the Archbishop's retirement, the Primate of the Anglican Church in Australia, Archbishop Sir Marcus Loane said he regretted the circumstances which had led Archbishop Sambell to early retirement. The Church in Australia, he said, was grateful for the vigorous and strong leadership which the Archbishop had given.

Archbishop Sambell is at present on holiday overseas.

## Noonkanbah — Bishop Witt "3 Points Not Made Before"

Bishop Howell Witt, the Bishop of North West Australia, recently made a statement on the Noonkanbah affair. Bishop Witt, who has been in the North West for the past fifteen years said he wanted to make three points which as far as he knew had not been made before.

He said that until the rig arrived on site, Union involvement in its passage throughout the northwest had been minimal. He said that like most other West Australians he had been led to believe by statements emanating from Government ministers and from the Trades and Labour Council that there was going to be a great show down and display of strength from both sides. But this had not eventuated.

### UNION INVOLVEMENT

"That rig, had certain unions wanted it, could not have moved from Eneabba. It could have been stopped at three or four places in the Pilbara. A few strategically shunted trucks across the railway lines would have seen to that.

"Instead, the number of union sympathisers that turned out at Karratha were outnumbered by the police, two of whom were seen on television kindly assisting in the propping up of the only banner of any size.

"Instead of congregating at a spot in Roebourne where Blind Freddie

and his dog could have halted the convoy, they gathered on one of the longest and straightest stretches of the North West Highway where even a Panzer division would have had its hands full trying to slow it down.

### ONLY ABORIGINES

"At Hedland, further up the track there were no unionists at all, only the aborigines from Strelley.

"While many of us were expecting out and out confrontation and calling for negotiations in a less emotional atmosphere, the rig was rolling merrily along through the Pilbara without let or hindrance."

Bishop Witt's second comment was that the Noonkanbah people were having to grapple with the Mining Act, which as holders of a pastoral lease, was slanted against all pastoralists.

"As a member of the Farmers' Union put it, it tends to make the farmer (and he might have added the pastoralists too) a stranger in his own land. The man who wants to use the land to produce takes second place to the company that wants to use it to mine.

"The primary producer is treated as a second class citizen; his rights are limited. In some cases his wishes are ignored and his family life disturbed and much of his hard work goes for naught.

To page 3

## ON OTHER PAGES

Dr Klaas Runia speaks out on boring preaching, changes in Dutch R.C. and Reformed Churches, and misunderstanding about homosexual resolution ...

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Families at Risk: Weaknesses or Strengths? Dr Craddock ...

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Letters: "Lucky Country" editorial, Better Catholic Wife, AngGays, Jet Setting, Odd ...

page 2

## RES Takes Decisive Action on Homosexuality

(Nimes, France) The ironic tone that had prevailed at the Reformed Ecumenical Synod Nimes 1980 throughout nearly three weeks of meeting changed when on the last full day of discussions the issue of homosexuality came up for debate. A number of member churches had become upset that the Reformed Churches in the Netherlands (GKN) had taken a decision on homosexuality that ran counter to the traditional position.

Three churches had even suggested that unless this issue was settled their continued membership in the RES would be at stake. The Advisory Committee, on which were delegates from both the GKN and the "plaintiff" churches, met late into the night. The debate in plenary was tense throughout. Yet a decision was reached that found the approval of the vast majority.

In its decision the Synod recognised the intention of the GKN in their pastoral concern in drawing attention to the suffering, despair and experience of rejection to which homosexual persons in many cases are being subjected. The Synod also stated "in accordance with the traditional Reformed understanding of Scripture" that all homosexual practice is sin. It further stated that "any advice or counsel that weakens the resistance to sin does not help but actually harms both the struggling person himself and others who might be affected through him."

Turning to the GKN the Synod requested the Dutch church to clarify their pastoral letter on "homophilical" (homosexual) persons in order to make clear that their view on homosexual practice is in accordance with Scripture. The Synod further expressed its "grave concern about the ambiguous nature of the 1979 decision of the GKN" on homosexuality.

The Synod finally instructed the Interim Committee to appoint a study committee to study the biblical data and hermeneutical questions related to the problems of "homophilical" (homosexuality) include in their study the decisions of member churches on this matter, ask the member churches for their advice, views and experience in dealing with "homophilical"