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SA support for Festival of MU restated

South Australian branch of the Australian Festival of Light meets with good response.

The Australian Festival of Light (SA Branch), a movement to uphold family life and better community standards, was officially launched at a meeting held in the State Administration Theatre at the end of June. It was attended by Church and community representatives, parents, young people and teachers.

The meeting confirmed the visit to Australia of Mrs Mary Whitehouse, the president of the National Viewers and Listeners' Association in Britain. Mrs Whitehouse will arrive in October and address public meetings throughout the Commonwealth and in New Zealand.

The chairman of the SA branch, Dr John Court, said that the festival is aimed at shining a light in the darkness which is increasingly overshadowing our society.

Its objects are to alert and inform Australians of the dangers of moral pollution, to translate into action the concern that many have about the lowering of standards in family and community life and to gain the support of people of goodwill for Christian moral standards so that Governments are informed of their views.

Dr Court, in his address, said that preliminary investigations by the AFOL committee in

South Australia had revealed:

- Widespread concern among parents regarding the moral climate.

- A wish among many Church people to express a viewpoint.

- A shift among non-Church people from acceptance to dismay.

- Among young people — two opposite moods — frustration, despair, anger at society, or celebration, a search for release from limitations.

- Dr Court said that trends leading to family breakdown, once disapproved, are now not only tolerated but actively promoted. Individuals were being hurt and the community must pay.

- He said that violence among teenagers had trebled in Australia in 12 years, especially among

the 15-to-19-year-olds.

Overseas the incidence of mental illness was growing fastest among the 10-to-14-year-olds in the US, and abortions among the young were causing alarm. In Britain in 1972 there were 3,099 abortions for girls under 16. This was up 16 per cent on 1971.

Britain and the United Kingdom reported an "alarming increase" in VD among 13-to-14-year-olds. Sweden reports cases among 10-year-olds.

He said:

- "If liberty is freedom to choose, our teenagers are slaves."

- "Christians and others concerned in the maintaining of moral standards believe in:

- The sanctity of marriage.

- The importance of the family.

- The dignity of women.

- The protection of children.

YOU ARE LOOKING AT . . .



... a carefully estimated 1,100,000 people who attended the final meeting of the Graham Crusade in Seoul, Korea on Sunday, June 3. This was the largest crowd ever addressed by Graham in his 30 years of evangelistic preaching and probably the largest ever assembled to hear the Christian gospel proclaimed. In keeping with the Korean custom, most people walked miles to attend and then sat huddled close together on mats and paper on the blacktop surface of YoiDo Plaza.

MU TO ADMIT DIVORCEES

Vital Central Council decision

A decision that divorced women who have re-married will be eligible for membership of the Mothers' Union was made by the Central Council meeting at Egham, Surrey, on Wednesday, July 4. Previously, membership had been closed to such women.

The Council decided in favour of "Alternative 2" in the report of the Bishop of Willesden's commission, New Dimensions, which was published just over a year ago and which branches have been discussing since then.

In future there is to be one

class of membership in the Mothers' Union. It will be open to all women who have been baptised and declare their support for the objects of the society.

But the Council decided against the further "Alternative 2" proposed for a tertiary order within the MU, to which those who wished to make a clear stand for a particular theology of marriage might belong.

The key resolution was carried by 254 votes to sixty-one — a majority of 193. The news of the result was received in silence.

Members had earlier voted almost unanimously for the resolution: "That the new con-

stitution shall confer power on the Central Council to grant full autonomy to overseas commonwealth, dominion, federated, provincial or diocesan councils which request it, providing that in every instance there is full acceptance of the aims and objects of the society, as stated in the new constitution."

This resolution was proposed by Mrs Pratt (Melbourne) and seconded by Mrs Robinson (Tasmania). It gives every overseas diocesan council the power to decide its own basic qualification for membership.

The dominion representative of the Mothers' Union in Canada said: "I am delighted. We have always felt part of the world-wide Mothers' Union. This means that we can come back in."

By mid-July when this issue went to press, the Archbishop of Sydney's Winter Appeal had reached the record figure of \$98,000.

Last year the Appeal reached \$89,000, a record figure at the time. The total includes advertising and promotion costs which this year were covered by special gifts amounting to \$11,500.

The Winter Appeal was first launched many years ago by Archbishop Howard Morrell but recently, under Archbishop Loane, much more has been done to publicise the Appeal and large numbers of people have responded accordingly.

The money is used to meet the heavy demands which winter places on the many social service agencies of the church. Sums have also been given for similar use in dioceses outside Sydney.

Mental health and the community

The role of the minister in promoting mental health and maintaining troubled people in a caring community was an important emphasis at an advanced pastoral seminar for Sydney clergy held at Broughton Hall and Callan Park Hospitals 18 to 22 June.

Those attending had done a week's introductory course in previous years, and they came for a full-time week's course to help them gain additional pastoral insights.

Preliminary and advanced seminars are organised each year by Canon W. K. Deasey, Sydney's Director of Chaplains and supervisors are Revs Geoff Simmons and Rex Meyer who are full-time psychiatric hospital chaplains.

Participants this time were parish ministers and a Church Army captain. They were welcomed to Broughton Hall Clinic by the Medical Superintendent who gave a brief paper on the role of the psychiatric chaplain. Dr John Parkinson spoke on the nature of mental illness, and presented a patient.

Participants attended patient groups, staff meetings, and each interviewed a patient with the others watching and listening behind a one-way screen. What happened in each interview was then looked at in full session.



Sister Jan Day with some members of the seminar outside the Crown Street Crisis Centre, L to R: Rev Les Monaghan, Capt Les Fernance, Rev Peter Carman, Sister Jan Day, Rev Clive Norton, Rev David White, Canon William Deasey, Rev Geoff Simmons and Rev Noel Pilcher.

Five of the members also presented a short précis of an article on an important aspect of pastoral care.

The last morning was spent at the Crown Street Crisis Centre, one of Callan Park's many community clinics, set up to help people with their problems where they live and so prevent unnecessary admissions to hospital. Sister Jan Day and one psychiatrist

at the Centre, Dr Frank Goldstein, spoke to the men about mental health work in the community, and how ministers can co-operate or make use of the community facilities now being opened up throughout the State.

\$62,000 in Winter Appeal

Over \$62,000 has been given towards the Archbishop of Sydney's Winter Appeal.

In a second disbursement from the Appeal Fund, the Archbishop allocated \$15,400 to diocesan organisations and departments in direct contact with needy people. The Anglican Home Mission Society received a cheque for \$9,250 for distribution through its Counselling Service, nursing of the aged, hospital and court chaplains and drug rehabilitation activities.

The Anglican Immigration Office received \$1,500, including a special grant of \$500 for Ugandan refugees now being allowed into Australia.

Archbishop Donald Cameron received \$1,000 for use for people in need in contact with Mr Ben Bird, Aboriginal worker in the Redfern/Newtown area.

A further \$1,500 was given to three organisations working in the mentally handicapped field.

Historic property sold

The diocese of Brisbane has sold by tender the historic 113-year-old Clifford House at Toowoomba.

An anonymous buyer who is believed to have paid between \$80,000 and \$100,000 for the property, is said to be considering donating it to the National Trust.

Vic ACC and Ev Alliance confer on united witness

At a meeting in Melbourne, seven representatives from the Victorian Council of Churches and six representatives from the Evangelical Alliance of Victoria agreed to call Church leaders to work together where possible to emphasise Christian witness, outreach and renewal in 1975.

The move follows a discovery that several Churches are already laying plans to this end. Major events planned for this period include the Methodist and Baptist participation in World Mission programs, a current emphasis on evangelism by the Presbyterian Church and the Salvation Army, and "Holy Year" activities planned by the Roman Catholic Church.

Letters addressed to Church leaders in Victoria express the hope that Churches and Christian bodies should be encouraged to engage, where possible, in co-operative action.

Those present at the meeting agreed to continue in an interim capacity until Victorian Churches indicate their willingness to appoint representatives to a proposed committee designed to continue this work.

The statement issued by the meeting concluded:

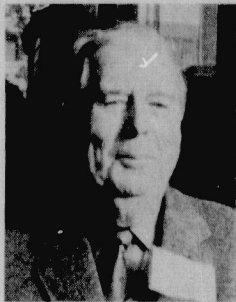
This meeting of representatives of the Victorian Council of Churches and the Evangelical Alliance expresses its opinion that the time is opportune for a special emphasis on Christian witness, outreach, and renewal, and that the Churches and other Christian bodies would be encouraged to engage, where possible, in co-operative action in

this field during 1975, and hereby places this matter before Federal and Victorian Church leaders for their consideration.

Furthermore, this meeting agrees that it is willing to meet again and give encouragement and co-ordination to such possibilities in Victoria, until such time as the Churches are able to appoint official representatives to a body designed to pursue this matter.

Mr B. E. Bayston, Mr J. Robinson, Rev Prof B. S. Brown, Mr J. R. Lane, Rt Rev A. Stanway, the Rev Dr R. C. Weatherlake (Evangelical Alliance), Rev Dr A. J. Blanky, the Rev A. D. Dargaville, Mr A. E. Hinds, the Rev C. J. McLeath, the Rt Rev G. B. Muston, the Rev H. N. Pell, Mr D. H. Smith (Victorian Council of Churches), Most Rev T. F. Little, the Rev L. D. Fullarton (Observers).

Mainly About People



Dr George B. Bearham

Dr George B. Bearham was awarded the OPE in the Queen's Birthday honours list for Victoria. He is senior lay canon of St Paul's Cathedral, Melbourne, having been appointed in 1938 and is a member of the council of the diocese and of general synod.

Right Rev Oliver Allison, 65, Bishop in

Tanzania needs nurses & pastors

Hospitals in the diocese of Central Tanganyika, Tanzania, will have to close unless more staff become available.

The Bishop of Central Tanganyika, the Rt Rev Yohana Madinda, has issued an urgent appeal for tutor sisters for these institutions.

"If we do not get two or three tutor sisters, we will have to close the three hospitals we operate," he said.

Another urgent request is for a missionary pastor at Kilimatinde. Ujamaa villages, small communal towns, will need to be established in that area later this year. A man is needed to minister to the Christians of these villages, and to train Tanzanians to minister at Kilimatinde Hospital.

Betteridge and Perry to Indonesia

Three Australian executives of the Church Missionary Society left Sydney by air on June 29 for a mission conference in Indonesia.

The party comprised Rev Maurice Betteridge, Federal Secretary, Rev Ken Perry, Victorian Secretary, and Mr Kim Smith, a Melbourne accountant and member of the Victorian Committee.

They will spend a week in conference with the CMS field team in Indonesia just outside Salatiga in Java.

As well as matters touching the conditions and service of the team, the conference will consider policy and especially whether CMS should expand its involvement with the Christian Church of Indonesia.

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Church Record

JULY 26, 1973

The great need for Christian maturity

We are indebted to John Stott for pointing out in "Basic Christianity" that the great responsibility of the church of God is growth. It has never been a valid criticism of evangelical religion that its sole concern was to bring people to Christ and that it was unconcerned with growth.

But it is good to know that all the great soul-winning movements today insist on the need for fellowship, Bible study, prayer, worship — in fact everything calculated to promote growth. Yet we can hardly be complacent about achievements in the field of growth towards Christian maturity.

Our congregations are still replete with people who are unable to state simply and clearly what it means to be a Christian. A radio talk-back session not long ago had an announcer asking listeners to ring up if they were Christians. Numbers did so and in each case he asked them what it meant to be a Christian.

If their answers were typical of what we might expect from average church-goers, and we sincerely hope they were not, our departments of Christian education would be pardoned for tearing their hair in frustration.

The whole work of Christ suffers while Christian believers are unable to fulfil the biblical injunction to "be ready always to give an answer to every man that asks you a reason for the hope that is in you with meekness and fear."

Christian growth has to go on in two broad spheres; understanding and holiness.

When we are first born again as the children of God, we know little but our desire must be to go on and increase in the knowledge of God. We have experienced the joyous reality of Christ's salvation. As we begin to feed upon the sincere milk of the word of God, we begin to understand all that salvation means to God, to Jesus Christ and to us who are saved.

This growth in knowledge has two sides to it; one intellectual and one personal and so derived from our experience of Jesus Christ. "I know whom I have believed."

Personal experience is not a substitute for intellectual enquiry and the pursuit of deeper understanding. It must complement it. To be afraid of one or the other is to inhibit Christian growth and maturity.

The Bible also tells us to "follow . . . holiness, without which no man can see the Lord." We must grow in faith, in our love for our Lord and our fellow men but we must daily grow in holiness of life. Faith without love is meaningless. Love without holiness is just not love.

God is love. God is also righteousness and holiness. He has given the believer his Holy Spirit, who, as our Catechism says, sanctifies us and all the elect people of God. He dwells in us, the purity and sweetness of our daily lives are the result of his indwelling.

Homosexuality in biblical perspective

(Christianity Today, 1973. Copyright. Reproduced by permission).

The past two years have witnessed a flood of literature advocating tolerance, approval, and even a kind of appreciation for homosexual behaviour. Much of this writing comes from ostensibly Christian quarters. Because of the religious or Christian language in which the pro-homosexuality arguments are often couched, evangelicals need to familiarise themselves with the biblical approach to this problem. To aid in this, Christianity Today interviewed Dr Klaus Bockmuhl, professor at the St Chrischona Pastors' Training Institute in Basel, Switzerland. Dr Bockmuhl holds a theological doctorate in ethics from the University of Basel. He was formerly chaplain to students at the University of Heidelberg, Germany.

Question: Dr Bockmuhl, in a German address you charge that a number of supposedly Christian theologians have "given Scripture the boot" as the norm for Christian ethics in regard to homosexuality. Where did this start?

ANSWER: It began in England. The tremendous increase in publicly reported homosexuality — an 850 per cent increase in homosexual offences recorded by the police between 1934 and 1954, as compared to a 223 per cent increase for all other offences — resulted in the preparation of the so-called Wolfenden Report in 1957. This report was preceded by a number of independent investigations, made by the Roman Catholic Church, the Church of England, the British Medical Association, and other groups.

These reports deal primarily with the legal and sociological aspects of homosexuality, though the Anglican report goes into detail on the pastoral counselling of homosexuals and speaks of the necessity for conversion. The Anglican report, like that of the BMA, makes a sharp distinction between homosexual propensity and behaviour; the propensity is morally neutral, but the homosexual has no right to demand greater moral freedom for his

behaviour than for that of his heterosexual brother, for whom sexual relations are sanctioned by God only within marriage.

Q. This would then suggest compassion for homosexually inclined persons but condemnation of explicitly homosexual behaviour. What has changed since 1957?

A. Among German-speaking authorities, the argument was raised in 1959 that because homosexuality had supposedly been proved to result from constitutional, ie biological factors (actually, this "proof" does not exist), it is a variation resulting from Creation itself. Therefore it should be recognised by the Christian Church. Professor Helmut Thielicke of Hamburg published an important article in the Zeitschrift für evangelische Ethik in 1962; after summarily disposing of what Scripture actually says — and of course the Bible never mentions the "constitutional propensity" to homosexuality, but explicitly condemns homosexual behaviour — he claims that the question should be decided on sociological and psychological grounds.

From all this Thielicke — together with some others — comes to the curious conclusion of recommending "sublimation" for homosexuals, by which he means that they should be given opportunities for social welfare and youth work, and encouraged to go into the ministry. In the same issue of the Zeitschrift, Professor H. J. Schoeps claims that Paul's opposition to homosexuality resulted from the narrow-minded hostility of the Jews of the Dispersion to the Hellenistic culture that surrounded them. Later that year Schoeps called for the abolition of all laws against homosexual behaviour.

The discussion in Germany was brought to focus with the publication of a book entitled Sexuality and Crime (1963), in which a number of prominent scientists, theologians, lawyers, and doctors of medicine raised their voices against the German Government's "overly conservative" proposals for legislative reform. Unfortunately the essay by Thielicke was reprinted in this book, giving readers the impression that he spoke for Christian ethics.

Q. Historically, Christianity has taken a strong stand against homosexuality. What arguments were used by religious spokesmen to justify their charge of position?

A. A complete presentation of the argument is given in a marriage manual published in 1962 by Dr Theo Bovet, in which, dis-

cussing "The Couple," he includes as a subsection "homophile couples." Observing that sexual morality is stricter in the atheistic Soviet Union than in the "Christian West."

Bovet concludes that the Christian faith has no distinctive sexual morality of its own. He obviously assumes we can decide what our ethical norms should be by observing present-day practices. Thus the Kinsey Report assumes major importance with its assertion that homosexuality is quite widespread.

Q. What conclusions are drawn from this "finding"?

A. The marriage manual quoted takes an extreme stand, maintaining that homosexuality is just another natural possibility of development, like heterosexuality; the difference between them can be compared to that between right and left-handedness.

Therefore the concept of homosexual seduction of the young — and of laws against it — becomes irrelevant, for all seduced youths must already have been homosexual. If homosexuality is a natural pattern, it can be reconciled with Christian faith. Since homosexuality is not a sickness, it cannot be healed. Since it is not a sin, there can be no conversion from it. Any apparently reformed homosexuals were in reality bisexuals who succeeded in overcoming or suppressing the homosexual part of their inclinations.

Q. What are the consequences of this for the Christian concept of marriage?

A. Marriage is highly exalted, and the essence of marriage is defined as "partnership." Religious counsellors who follow this line would logically try to promote "fidelity" or "marriage-like" relationships between homosexuals.

Q. What argument can be brought against all this?

A. I am glad to say that this development did not go unopposed. As early as 1963, Professor Walter Eichrodt of the Old Testament department at Basel published a defence of the traditional Christian teaching that homosexuality goes against the law of God and of nature. And in June of that year, a number of specialists in medicine, psychiatry, law, sociology, and theology took part in a conference on homosexuality called by the Swiss Evangelical Church Union.

Q. What conclusions did they reach?

A. First of all, the scientists demolished the "proof" that homosexuality is constitutional or determined by one's heredity. One physician summed it up like this: "Hereditary homosexuality is an empty label we apply when we cannot find any explanation for an individual's homosexuality in his case history." A psychotherapist appealed to participants to do everything possible to dispel the

More on page three

myth that homosexuality results from a constitutional predisposition. A number of the theologians present stressed that the Bible not only establishes firm ethical standards but also emphasizes renewal through the power of the Holy Spirit (cf. 1 Cor 6:9-11).

Q. How do you view the situation?

A. The permissive attitude toward homosexuality came from the false presupposition that it is constitutionally inherited. This contention drags the theological discussion onto unfamiliar territory and silences the Bible's own teachings, which deal with conduct. Still more harm is caused by the inadmissible conclusion drawn from the presupposition of "constitutional" homosexuality, namely, that anyone who has this predisposition cannot be considered morally responsible for his acts or subjected to ethical judgments. A thorough study of the medical literature on this subject reveals no evidence that homosexuality has a physical or constitutional origin.

The unwarranted presupposition that homosexuality is hereditary also leads to the unsound practice of using statements made by "constitutional" homosexuals as the basis for ethical norms. This overlooks a fundamental fact: Christian ethics is prescriptive, not descriptive, or, to put it another way, Christian ethical standards are the product not of statistical research but of revelation.

Further harm is caused by another inadmissible conclusion drawn from the thesis of "constitutional" homosexuality, namely, that a person who has this constitutional predisposition cannot be considered morally responsible for his acts or subjected to ethical judgments. This is rather like saying that since the heterosexual sex drive is stronger in some people than in others, only those in whom the drive is weak or nonexistent can be held accountable for their behaviour.

As a result of all this, the important distinction between propensity and practice, which had to be made at the start in order to discuss homosexuality at all — in view of the Bible's categorical condemnation of it — has now again been abandoned. The Anglican report of 1956 carried the distinction through to a consistent condemnation of homosexual behaviour, but some more recent writers have gone so far as to claim that abstinence would be harmful for homosexuals.

First Corinthians 6:9-11 condemns homosexual practices but also clearly proclaims liberation from them. As a result it is popularly ignored.

The remarkable and distressing thing is that not only have church spokesmen lost sight of the biblical condemnation of homosexual acts; they have also abandoned the biblical message of healing and restoration for those involved in homosexual sin on the same terms as for those involved in other types of sin. Thus "Christians" appear to be denying what many secular psychiatrists affirm, that homosexuality can be cured.

Whenever churchmen of this persuasion hear of a "converted homosexual," they dispose of the problem by saying that either he was not a "true" homosexual or he has simply subjected himself to effective — but by implication

unnecessary — self-discipline. The naturalistic bias is revealed, for example, when some disparage a healing that leads "only" to abstinence. They think that a "cure" for homosexuality must necessarily involve heterosexual excitement or temptations.

Q. Dr Bockmuhl, you still haven't explained how these people deal with the straightforward biblical condemnation of homosexuality.

A. In the Scripture homosexual acts are forbidden or categorically condemned in Leviticus 18:22 and 20:13, Romans 1:22-28, First Corinthians 6:9-11, and First Timothy 1:10. Most Protestants who have discussed homosexuality have felt obliged to deal with this unanimous biblical verdict, but few have done so adequately.

The most comprehensive treatment of the biblical position is given by D. S. Bailey, the editor of the Anglican report, in two chapters of his book *Homosexuality and the Western Christian Tradition* (1955). Bailey's treatment of the biblical passages is feeble, especially when compared with his presentation of historical material. He holds that the Christian "prejudice" against homosexuality results from a misunderstanding of the story of Sodom in Genesis 19. The Hebrew verb *jada*, know, does not necessarily mean sexual knowledge. Perhaps, he suggests, the Sodomites really only wanted to get acquainted with the strangers.

How that could have been interpreted as a breach of hospitality, or why Lot would feel it necessary to offer to sacrifice his daughters to prevent it, Bailey does not explain. He devotes only two and one-half pages to a discussion of whether the Greek terms are correctly translated in the Bible.

At any rate, he concludes, the Bible does condemn certain vices of the ancient world but does not touch on the problem of constitutionally inherited homosexuality, which is what is supposed to concern us today.

The clear prohibition of homosexual acts in Leviticus 18:22 is often dismissed with the claim that what the text really has in mind is not homosexual activity as such but only contact with the alien religions that practiced male prostitution. In other words, it is a question not of morality but of religious purity. This bold argument is put forward on the basis of dubious evidence, for even Bailey observes that there is scant reason to suppose unnatural vice was widespread among the Egyptians and Canaanites and no reason at all to suppose it had a place in their worship.

At least Bailey finds the New Testament passages "quite clear." Some other interpreters, however, see Romans 1:22-28 not as condemning homosexuality as such, but only as making it an "illustration" for the depravity of the ancient world. They leave it to the reader to answer the question: If the whole pattern is rejected as depraved, how can we accept the feature of it that is expressly cited as an illustration? Others claim that homosexuality is presented not as sinful in itself, but as punishment for sin.

This explanation is more than naive. In Romans 1, Paul is completely in tune with the Old Testament idea that God can punish a sin by delivering the sinner over to it completely.

First Corinthians 6:9-11, by contrast, not only explicitly condemns homosexual practices but also clearly proclaims liberation from them. As a result it is popularly ignored. Some writers do not even mention it, while others simply list it without devoting even one sentence to what it says. The same thing happens to First Timothy 1:10, a passage that has an important bearing on the question of the political applicability of the moral law (the *usus politicus legis*) in-

asmuch as it places homosexual offences in the same category with other deeds that are to be punished by public law.

Q. Can you sum that all up for us?

A. As far as the New Testament passages are concerned, the usual method is to say that Jesus does not expressly condemn homosexuality, and that even Paul was thinking only of the excesses of ancient society. Paul, it is claimed, could not have been speaking about constitutionally inherited homosexuality, because in his day it was completely unrecognized.

Once the biblical standard has thus been shown to be "irrelevant," sociological or psychological values can take its place. Other commentators on the subject draw on a nebulous, cover-all principle of "love," which will always make it possible to show great "compassion" for the homosexual in his variant way of life. This procedure is always alleged to be based on a "pastoral, compassionate understanding" of the individual.

At this point I have to ask myself whether this proposal — to abolish the biblical standard as an act of compassion, "for the sake of the individual" — can possibly be meant seriously. Anyone who looks at First Corinthians 6 without the prejudice that permits the fantastic exegesis of Sodomites we have been discussing will discover that in the New Testament the Law is for the good of man. How can it then be compassionate to eliminate it?

Q. What do you think the attitude of believing Christians should be on this issue?

A. We must make certain distinctions. First, we should recognise that the central doctrine of the permissivist position, that homosexuality is inborn, has been virtually demolished.

Second, as wide reading on the subject and pastoral experience has shown me, such a thing as a psychic predisposition to homosexuality does exist. Again and again we see a case unfolding as in the textbook: a physically or psychologically absent father and/or a dominating mother produce lasting damage in the child or adolescent in the form of a homosexual fixation.

In cases where a fixation has already occurred through early childhood experience or other factors, we can only agree with the Anglican report: such a fixation relieves the homosexual of accountability for his homosexual propensity, but it cannot relieve him of responsibility for his homosexual acts. We must always make this distinction.

Third, there is the ethical question. In his remarkable sociological and psychological study made for the British Home Ministry, *The Homosexual Society* (1962), Dr Richard Hauser warns that a narrow line divides abnormal from normal behaviour, and that there is great danger of crossing this line during adolescence, when a person passes through a phase of sexual ambivalence.

This is the time when a homosexual fixation of emotional and social development can most easily take place. We must firmly repudiate the myth that such a fixation is necessarily irreversible. Hauser produces evidence to show that only 4 to 8 per cent of the active homosexuals are exclusively homosexual in their orientation; the far greater number are bisexual.

This brings the real problem into focus: it lies not in the existence of a minuscule number of people who really might have a strong predisposition to homosexuality but in the greater number of those who have chosen homosexual behaviours, so that homosexuality threatens to become an aggressive social epidemic. As Hauser points out, putting

oneself above the law on the question of homosexuality offends goes along with a feeling of being above the law in other matters as well. A celebrated and typical example is the case of Guy Burgess, but similar attitudes of homosexuals cited by Hauser: an attitude of being "beyond good and evil."

One is reminded of Karl Barth's treatment of the problem in *Church Dogmatics* (Vol. III, Part 4, p. 185 of the German edition), that the first steps on the homosexual path can seem to "shine with a special beauty and exotic spirituality, even with an aroma of sanctity," and that therefore we should warn against them from the beginning, and not begin to confront people with the law of God only when faced with serious, overt offences. This is all the more crucial when we recognise that every human being has the possibility of a more or less far-reaching homosexual development.

We ought to note that a number of practising physicians have been convinced that an encounter with the saving power of Jesus Christ can decisively change the homosexual's situation.

Fourth, there is the matter of healing. A number of ecclesiastics today are thoroughly sceptical about the possibility of healing or cure for homosexuals. The sociologist Hauser, by contrast, believes that homosexual behaviour patterns can be overcome when the particular pressures that led to them are lifted: "You have to have seen their joy and relief when people realise that they do not have to stay that way."

Some time ago the New York Academy of Medical Science reported a rate of cure of 50 per cent in the psychiatric treatment of homosexuality. Convincing overt homosexuals to begin treatment remained a major problem, doubtless aggravated by the current climate of permissiveness, even approval, in certain Church circles.

A believing Christian certainly ought to be able to have even more hope than Hauser expresses. We know that in the early Church there were Christians who had been "like that." But it was behind them, because they were subsequently "washed, sanctified, and justified in the name of the Lord Jesus Christ and in the Spirit of our God" (1 Cor. 6:11). Finally, we ought to note that a number of

practising physicians have been convinced that an encounter with the saving power of Jesus Christ can decisively change the homosexual's situation.

When such cures are cited — as in the BMA report — two things always stand out. First, when the individual has been claimed for a higher purpose and brought into the battle to fulfil God's will on earth, his previous preoccupation with himself diminishes.

Second, true Christian fellowship is a prerequisite. Again and again we hear that a change began in the life of a homosexual when a Christian group created a new moral and spiritual climate for him.

Nevertheless, every healing in the Christian sense depends on the individual's answer to the question, "Wilt thou be made whole?" It is necessary for him to admit the sin in his past life, make confession, accept forgiveness, and begin to struggle against his impulses and for the cause of Christ, under the guidance of the Holy Spirit, in the light of God's plan of salvation for the world.

Finally, I would like to say this: The Church of Jesus Christ has to resist the trend that would ironically make it the agent for the abolition of its own ethical norms, an abolition for which neither the Old nor the New Testament offers the slightest justification. The biblical norms are relevant precisely because they deal with homosexual behaviour, which is exactly the problem today. It is impossible to see why the principle of the lordship of Christ, which is applicable to every other aspect of human shortcoming and error, should not also have a healing and helpful impact in the area of homosexuality. In First Corinthians 6, Paul gives us a model of a creative approach, for he describes not only the required standard but also the source of power for a new life.

The decisive criterion of Christian ethics is the lordship of Christ, and in the area of sexual ethics this means that physical inclinations must be subordinated to his will, not used as an excuse for transgressing it. For this reason our attitude toward the current campaign to rehabilitate homosexuality in Christian ethics must be the same as that toward other, similarly based attempts to "modernise" Christian ethics — for example, in the field of heterosexual relations.

Today it is not only in systematic theology but also in Christian ethics that theology is being reduced to mere anthropology. What it really comes down to is this: Our whole generation is facing the choice, "Whom will you serve?"

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MR WILLIAMS SAYS . . .

Mr Williams says he has a sense of wasted years with little time to retrieve them.

In his youth, Peter saw big things as trifles. He saw the hills across the sea so near that he thought he could reach them in a bound. To walk on the water; to build a tabernacle on the mountain were his first ideals of glory.

By Ken Roughley

His aim was to diminish great things — to see a thousand years as one day.

When he grew older he saw things differently. He wrote (2 Peter 5/8) "One day is with the Lord as a thousand years." He had begun by seeing big things as trifles; he ends by seeking trifles as big things.

Your problem, Mr Williams, is; how can the scant time at your disposal outweigh the long years you have squandered. God says "I don't measure your path

by length of time; one day in my courts can retrieve the steps of a thousand days outside my courts. One hour with Me will redeem a thousand erring years."

More on page three

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Notes and Comments

More changes to our contemporary

Issue No 60 of the Melbourne-based "Church Scene" came out with a most pleasing use of modern type-faces. Evidently a change of printers has enabled it to get away from the solid black sans-serif headlines and its new look reflects careful use of modern typography.

It seems to be giving itself a morale boost by pulling on its own boot-strings when it gives some statistics which it says are based on October-November, 1972, figures. These must have been influenced by the cessation of free copies which the paper notified in its circular of May 9.

The same issue informs us that "Church Scene has become the distinctively leader-oriented newspaper among Anglican people." We can't help feeling disappointed that our contemporary has become another vehicle for the establishment. Whatever "leader-oriented" may mean, we sincerely hope that the phrase will never be used of the "Australian Church Record."

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Our Aborigines must be taught

According to current critics of Christian missionary work among our Aboriginal peoples, some things that Christians taught them should never have been taught. Other important things, they say, have been left undone that should have been taught.

Armchair critics have all sorts of advantages, including the vital one of never having to involve themselves in the situations they

express so much concern for.

But when these critics actually propose to set in action a course of education to remedy the defects of the past, almost anything can be expected to be proposed.

The proposal by Mr Thompson, Minister for Community Welfare, that a tavern be set up in Kalgoorlie, WA, in which Aborigines would be taught to drink, would be regarded as a sick joke by most responsible

people, were Mr Thompson not a WA Cabinet minister.

The Kalgoorlie Town Council strongly opposed the idea and Mr Thompson said that if they were unwilling, he would set up his extraordinary educational tavern elsewhere in the State.

An inordinate number of Australia's 400,000 alcoholics are Aborigines. If we wish to decimate their ranks, let us educate them in drinking by all means. But don't let us get all hypocritical about "civilised" drinking when Dr Everingham, Federal Minister for Health, has recently labelled alcohol as Australia's No 1 enemy to health.

Amalgamation is not unity

Archbishop Rush, the new Roman Catholic Archbishop of Brisbane, put it in a nutshell when he said recently that people talk as though the amalgamation of denominations meant unity. "This is not so," he said.

He went on to say that denominations should be united in their aims in the teachings of Christianity. He said that he could see unity as a possibility but that he was confident that the Roman Catholic Church would survive without uniting with other churches.

He said that the greatest obstacle to unity was the unwillingness of people to pay the price to attain unity — hard work.

When churchmen of so many denominations are bending over backwards in their efforts to spread the notion that differences are minimal and agreement is just around the corner, Arch-

bishop Rush's refreshing frankness is salutary.

Our differences are not simply a matter of tradition or historic development. They are fundamental and matters of precious biblical truth are often at stake. And those who see in the accidents of episcopacy and certain liturgical forms a reason for a zealous concern for our Roman Catholic brethren, allied with a disdainful tolerance of our Protestant brethren, are afraid of working on their own encrusted prejudices. As the Archbishop said, people have to work hard.

A providential shortage

The three weeks' strike by Sydney brewery employees didn't bring forth a single letter of complaint to the daily press or a petition to Parliament about the hardships that drinkers were suffering.

Not a squeak came from anyone except from the licensed clubs and even they had little to say.

And it was rather similar in New Guinea last Easter from all accounts, Interior Minister John Guise announced that the Government planned a holiday period for the people without drunkards worrying them. So Easter Eve and Easter Monday saw only four hours' trading. This time, hotel and club managers did complain.

The Bible assures us that the joys of heaven know no bounds but since there will be no alcohol there, there will be no drunkards either. Heaven has place for neither.

There must have been many homes in NSW and New Guinea who knew quite a measure of joy when beverage alcohol was unobtainable.

Swearing question

The refusal of three South Australian Labor members of Parliament to take the oath of allegiance on the Bible underlines the fact that people no longer feel obliged to do things because custom decrees it.

The three men were able to declare their allegiance by an affirmation and it seems that where either an oath or an affirmation is acceptable, the affirmation is preferable today.

Some may even say that the traditional oath on the Bible is a relic of ruder times when an oath sworn on the Bible was much more acceptable to Christians than other forms of oath giving or taking.

An increasingly large number of ministers prefer the affirmation to the oath on the Bible when taking marriage declarations. An affirmation is probably all that the law today should require of any man. Forms of oath-taking and swearing as long as they are still in use, will offend the consciences of some men, whether they be atheists or Christians.

St George's Battery Point

An 85-year-old reader from St George's Battery Point, Hobart, has reminded us that the late Bishop Gordon Begbie was curate at St George's over 40 years ago and that he became engaged while serving there.

We remember that he spoke with pleasure of those days, just as our reader told us that she remembered his ministry with pleasure.

St George's, the most historic church in the diocese of Tasmania, has had a long evangelical tradition and past curates include such men as Archdeacon Clive Goodwin of Sydney and Canon Keith Kay of Holy Trinity, Hobart. The present rector is Rev Ernest G. Beavan.

This historic and gracefully constructed old building is in need of extensive repairs and an appeal for \$100,000 has been launched.

Pray the Lord of the harvest

Remembering the injunction that men ought always to pray and not to faint, the second half of the year is a most fitting time for prayer to be offered that there shall not be wanting an abundant supply of men offering to train for the full-time parish ministry.

Talk of auxiliary, specialist, part-time or lay ministries should not blind us to the need for men who are prepared to devote all their time and talents to a lifetime of ministerial work.

Christian men of the right calibre will find in the work of the pastor a constant challenge, abundant opportunities for personal work and witness, a deep and sincere fellowship in Christ and the ever-present satisfaction of knowing that he is

doing the Master's work and following his revealed will and purpose.

The call of the lifetime ministry is the call which every Christian man must face at some time. The present need for men is very great and this need itself may be God's call.

We are commanded to pray the Lord of the harvest that he will send forth labourers into his harvest. "Lift up your eyes and look on the fields for they are white already to harvest," God's word says.

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Problems of Arab-Israel conflicts

SIR—I refer to Rev. Gordon Boutagy's letter, June 14, 1973, and his call for Christian initiative in justice for the Arabs. No Christian justifies terrorism because he cannot unless he exposes himself as un-Christian. And yet there is no answer to this terrorism. The Prime Minister of Israel knows this to be true.

On the basis of God's call to Abraham round about 1500 BC there was something distinctive in his revelation that "In you and your progeny blessing will come to all the nations of the earth." And Palestine became their land for that purpose. Since, the Jews have wandered the face of the earth as the "suffering pilgrim" for 2000 years after that race gave us Jesus of Nazareth.

God's call to Abraham to leave the land of Mesopotamia and to Moses in the Ten Commandments on Mount Sinai and the Jews, return from Babylon to Roman bondage: but to give us Christianity was the great benefit this unique people gave to all men.

The Jews are a unique people and no other nation has served God so unswervingly, under such ordure and sorrow and torment as they. Even God told them they were a stiff-necked people,

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Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

yet I venture that very quality served their fidelity through 3500 years and proved the indivisibility of His will through and in humanity.

I quote: "How odd; Of God; To choose; The Jews." Yes, how odd. Why not the civilised Egyptians or the gifted Greeks. Why are we Christians today when there may be far more gifted men and women in heathen lands who never heard the Gospel?

We say, what can all this hatred mean? Christian thought has twisted itself on this point. I do not know. But I do know it means we cannot, in any sense, take initiative or exert our call for courage because our only understanding of that desirable end lies in displacing the Jews or the Arabs which in the revelation so far given us is no solution.

With Saint Paul, we can only pray, that in the fullness of time the purpose of this unsolvable situation will, like the origin of creation, be exposed.

Robert de Louth,
Bowral, NSW.

Sydney's jet set clergy

SIR—I phone in regularly to Anglican News Line to hear the latest Church news. In the last week I was surprised to hear that the Church leaders overseas at

that time were Archbishop Loane, Bishop Dain, Bishop Delbridge, Rev Neville Keen of HMS, Rev David Hewetson of CMS, Archdeacon Cameron, etc.

Now, sir, I am a simple Christian who, having been brought up to lithe, gives regularly and sacrificially to the Lord's work. I have never been out of NSW though I hope one day to do so.

You will understand if I say I am a little confused. I realise that my weekly offering probably wouldn't do much more than pay the Archbishop's hotel bill for one day in USA, but I would like to think that my money was doing something more for the Kingdom of God than helping any one of the clergy flit about the earth. I know communication is important, and first-hand knowledge is valuable, but is it so valuable that the sacrificial gifts of Christians have to be spent this way. CMS is always thousands of dollars short near the end of the financial year, yet it could send Rev David Hewetson away overseas for 3-4 months.

It would be interesting to know how many weeks of the year the Archbishop and his

assistant bishops spend out of the diocese. It would seem that we could do with less bishops and archdeacons, and more time spent on the job in the diocese, with jet-setting around the globe kept to an absolute minimum.

Just how the Billy Graham organisation, the World Council of Churches, CMS, HMS and similar bodies can come to Christian people and say "give

sacrificially" while their executives live it up for weeks on end in other parts of the world, is beyond the mind of a simple Christian like me.

And I reckon there are a lot more as confused as I am. And if I ever sort out this problem, I will try and work out where the money comes from for the big hole in the ground behind the Cathedral, the No 1 York St built by St Philip's, and the Edgcliff massive development. All of that should keep me busy for the remainder of my days, and till the Lord comes and calls those responsible to give account for the ways in which they have used the sacrificial gifts of the Lord's people.

A. Drennan,
Green Valley, NSW.

150th birthday for 'Com & Con'

THE Commonwealth and Continental Church Society celebrated its 150th birthday recently.

It was on June 30, 1823, that Samuel Codner gathered a group of fellow-Christians in a coffee-house in the City of London in order to discuss the formation of a society to enlist clergymen and schoolmasters for Newfoundland; and it was out of this meeting that the "Com and Con" grew, with the then Prime Minister, Lord Liverpool, as its first president.

Later William Wilberforce became an active vice-president. Lord Luke is the society's present president.

The Society provides the lion's share of Anglican chaplaincy coverage on the continent of Europe.

Apart from its pastoral work on the Continent, the Society has centres at Bangalore and Madras, India, and a hospital chaplaincy in Nairobi, Kenya.

The Society has also been a close supporter of the work of the Bush Church Aid Society in Australia since its inception.

Staff changes at St John's Nottingham

St John's College, Nottingham, which inherited the ALCD diploma from the former London College of Divinity, has, with the agreement of the governors and Nottingham University, decided to change the title of the diploma to "Licentiate in Theology." This will be awarded from June, 1974, onwards.

St. John's has also announced three new appointments to its staff.

The Rev Peter Ashton, Vicar of St. Philip's, Gillingham, Bradford, succeeds the Rev Gordon Jones, Vicar-designate of Christ Church, Orpington, as director of pastoral training.

Miss Anne Long, formerly at Gipsy Hill College of Education, is to become a counsellor and also specialise in adult education, Christian apologetics and the supervision of students on pastoral assignments as well as women students.

A Baptist layman, Mr David Cook, is to teach contemporary and philosophical theology and ethics.

FIJI'S FESTIVALS OF JOY STAMPS

Something of the difficulty facing missionary work in Fiji will be brought home by a special issue of Fiji stamps in October.

Four different values will each depict a Festival of Joy associated with one of the major religions in the country.

These will be: Christmas (Christian), Diwali (Hindu), Idul-fitar (Moslem) and the Chinese New Year.

Practically all the Fijian people are Christians, most of them Methodists. But after many generations of missionary activity, the large Indian population is still largely Hindu or Moslem. These and many other stamps

are of great interest to Anglican stamp collectors. In our advertising on page six the Sydney Anglican Stamp Society announces an increase in its activities because of growing support from men, women and young people from many parishes.

On the Saturdays concerned, people come and go all day at times to suit themselves. Lots of tables and chairs are set out and in an informal and friendly atmosphere stamps are exchanged and help and advice given. Those new to this method of expanding their hobby quickly catch on and spend an enjoyable and profitable time. When exchange is not possible, a reasonable price is agreed upon.

Not insipid, says Dean Thomas

Now, in so far as we have given the impression that the Christian ideal means a person with zero personality, no rough edges, no quirks of character, no flavour to remember, we have failed the New Testament pattern.

Didn't Jesus say to His followers: "You are the salt of the earth; but if the salt has lost its taste, how shall its saltiness be restored?"

The last thing the true followers of Jesus will be is insipid.

Influence exceeds numbers

Although Christians make up only 2.5 per cent of India's total population, their influence is far greater than their number, according to Bishop Alexander Mar Theophilus of the Mar Thoma Syrian Church of India.

The Bishop described Asians as being willing to give more than a week at a time to study, retreats and contemplation because they "are not in a big rush as they live out their lives." That he said, "is the Asian way. Jesus was an Asian."

"Many leaders in India today were educated in Christian schools and they still send their children to Christian schools. They know what service has been rendered to India by these services of the Christians." (RES NE)



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Crossword prize

A book prize for Bible Crossword No 71 has been posted to Mrs N. E. Toogood, Kogarah, NSW.

Sisters withdraw from Hobart

St Michael's Collegiate School, Hobart, founded by the Sisters of the Church at the instigation of Bishop Montgomery in 1892, is to be controlled by a board with Mr Justice D. M. Chambers as chairman.

The bishop has advised that long ago the sisters told him they would have to close their school work in several Australian cities and Hobart was one of the last they had to withdraw from.

French churches' nuclear protest

Roman Catholic and Protestant churches in France have declared that their country should take "greater notice" of protests by Pacific residents about French nuclear tests in the Pacific.

Their joint statement was issued late last month in Paris by the French Protestant Federation and the Roman Catholic Commission for Justice and Peace.

The statement said that France should play its part in inventing "new forms of security" in order to "prove in a very concrete manner our desire for peace."

The text of the statement reads:

"These tests rouse the emotions of the residents of the Pacific and rouse the world in strong protest. Our country should take greater notice. Certainly it is not for us to deter-

mine the question of the harm of the experiments on which matter the opinions of experts remain divided. In reality, beyond the biological risk which will be incurred, there is a much larger and deeper problem.

"The competition between the United States and the USSR for the perfection of their nuclear devices constitutes, according to the terms of the recent report of the Institute of Research for Peace in Stockholm (SIPRI), 'the greatest menace for the survival of humanity.' Great Britain, France and China have taken the step. Other countries could be tempted to endow themselves with nuclear arms.

"New forms of security must be invented. In this field our

country has its role to play and it should not be too audacious. Therefore, putting aside all national pride, we must undertake certain tasks which prove in a very concrete manner our desire for peace which is so often affirmed in official declarations.

"Amongst Christians are a good number who think that a unilateral renunciation by France of her own political strategy of nuclear armaments will be a gesture of great significance in line with the dynamics of the Gospel. It is not excluded then that, having considered in all conscience the gravity of the situation, some Christians feel it necessary in this case to witness to their faith by a rejection (of the tests)."

ANNOUNCEMENT!

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Brochures for Youth Department Properties are also available at Westwood Lodge.

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REV. Alex Richards, etc., is available for weekend or other engagements. Phone 523 5208.

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Interstate Services

PERTH: St. Alban's, 423 Beaufort Street. Services 9.30 a.m. and 7.30 p.m. Rectory: Brian F. Hall. All welcome.

COORPAROO, St. Stephen's, Brisbane. Cnr. Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9 a.m. Holy Communion. 11 a.m. Morning Prayer (Holy Communion 1st Sunday). 7 p.m. Evening Prayer. Rector: Rev. Harry Goodhew.

Births

SEERS (Simmons) — Stephanie, Isobel born June 29 at Port Kembla Hospital. A sister for Michelle, Mother and baby thriving.

BIBLE CROSSWORD No. 73

We will give a book for the nearest correct entries to Bible Crossword No 73, which should reach the office not later than August 5. All answers come from the Revised Standard Version of the Bible.

- ACROSS
- And he ordered certain mighty men of his army to bind Shadrach, Meshach, and —, and to cast them into the burning fiery furnace (8) Dan 3:20.
 - A voice from the — said, "This is my beloved Son, with whom I am well pleased; listen to him" (5) Mt 17:5.
 - And to live —, upright, and godly lives in this world, awaiting our blessed hope (5) Tit 2:12.
 - With God we shall do —, it is he who will tread down our foes (9) Ps 60:12.
 - Therefore a man — — and his mother and cleaves to his wife, and they become one flesh (6,3,6) Gen 2:24.
 - Moses went out to — — father-in-law, and did obeisance and kissed him (4,3) Ex 18:7.
 - No one can serve two masters; for either he will — — one and love the other (4,3) Mt 6:24.
 - For a thousand — — thy sight are but as yesterday (5,2) Ps 90:4.
 - When Martha heard that Jesus was coming, she went and met him, while — — in the house (4,3) Mt 11:20.
 - We have such a high priest, one who is seated at the right hand of the throne of the — — (7,2,6) Heb 8:1.
 - In the fear of the Lord one — — confidence, and his children will have a refuge (3,6) Pro 14:26.
 - He who did not spare his own Son but gave him up for — — will he not also give us all things with him? (2,3) Rom 8:32.
 - If — — we have no sin, we deceive ourselves, and the truth is not in us (2,3) 1 Jn 1:8.
 - — mind has led him astray, and he cannot deliver himself (1,7) Is 44:20.
 - O my son Absalom, O my son, my son! (7,2) 2 Sa 19:4.
 - Prize her highly, and she will exalt you; she will honour you if you — — her (7) Pro 4:8.
 - Do not seek what you are to eat and what you are to drink, — — of anxious mind (3,2) Lk 12:29.
 - For God so loved the world that he — — — that whoever he loves in him should not perish but have eternal life (4,3,4,3) Jn 3:16.
 - And encourage producers — — and character produces hope (9) Rom 5:4.
 - "I charge you in the name of Jesus Christ to come out of her." — — And it came — — — — hour (3,4) Ac 16:18.
 - But of that — — that hour no one knows, not even the angels in heaven (3,2) Mk 13:32.
 - I am about to punish his house for ever, for the iniquity which he knew, because his sons were — —, and he did not restrain them (11,3) 1 Sa 3:13.
 - And hast not delivered me into the hand of the enemy; thou — — — feet in a broad place (4,3,2) Ps 31:8.
 - They are again — — in them and overpowered, the last state has become worse for them than the first (9) 2 Pe 2:20.
 - The disciples went and did — — had directed them (2,5) Mt 21:6.
 - There is one lawgiver and judge, he who is able to — — to destroy (4,3) Jas 4:12.
 - Until now you have mocked me, and told me lies; tell — — you might be bound (2,3) Ju 16:13.
 - He who plants and he who waters are — — (5) 1 Co 3:8.

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Books

HELPFUL COMMENTARY ON I PETER

TRIED BY FIRE. The message of I Peter by William C. Brownson, Baker, 1972. 103 pages, \$US1.95.

A contemporary and practical commentary which comes to grips with the subject matter of I Peter in an interesting and relevant way.

Though not technically an exegetical commentary, the author has a good theological perspective and makes true and good sense of the text.

This commentary will add a new dimension to the average person's appreciation of the message of I Peter for today.

R. E. Lamb.

Marriage pot-pourri

THE MARRIAGE AFFAIR; edited by J. Allan Petersen; Tyndale House Publishers: Wheaton, Illinois, U.S.A., 1971; 120 pages. Price not stated.

The title of this book could be misleading for "Marriage Affair" is not about extramarital associations, but, on the contrary, as

Billy Graham points out in the foreword he has written, it is about stable, successful marriage from the Christian point of view.

Pot-pourri is the descriptive term that springs to mind after reading this paperback; that is pot-pourri as Webster defines the term (a confused collection; a miscellaneous mixture; a medley; a hotchpotch).

Petersen has ranged wide in culling, with permission, the eighty articles, written by some seventy-seven different authors, which go into the pot-pourri.

Articles by the better known and professionally qualified people in the field such as Duval, the Clinebells, Mace, Narramore, Popenoe and Tournier are well balanced and helpful as are some other articles by other qualified people but "Marriage Affair" is "a miscellaneous mixture" and there are a number of articles which are simplistic and some which are but a collection of dogmatically stated and, in some cases, misleading and if not inaccurate certainly unrealistic generalities.

Gordon Beatty.

SHORT NOTICES

VITAL SERMON OUTLINES by W. H. Compton. STIMULATING SERMON OUTLINES by C. H. Spurgeon and others. 150 EXPOSITORY SERMON OUTLINES by Croft M. Pentz. CHOICE SERMON OUTLINES by Billy Apostolon, Baker 1972 reprints. From 55 to 82 pages each. \$US1. All the outlines are brief, demanding much work from the preacher. SUCCESSFUL LESSON PREPARATION by Elmer L. Towns, Baker, 1969. 35 pages. US\$75c. Helpful for Sunday School teachers.

NZ pastor leads inner city study

Rev Maurice J. Goodall, vicar of downtown St John's, Latimer Square in Christchurch, is to visit Sydney next month to give the diocese the benefit of his experience in inner city work.

Maurice Goodall is the leader of a highly skilled team which has helped to make St John's, Latimer Square one of the most active and innovative churches in New Zealand. In addition, it is strongly evangelical in its ministry and is deeply committed to the support of Christian missionary work, particularly through CMS.

He will be the special guest of two conferences in Sydney on strategy for inner city work.

The conferences have been arranged by the Rev Paul Barnett, Sydney's inner city director, for August 13 and 14, to be both held at Moore College, Carillon Avenue, Newtown.

There will be afternoon sessions for clergy starting at 4 p.m., dinner, and evening sessions for clergy and laymen, commencing at 7.30 p.m.

Mr Goodall runs St John's Open Door centre in Christchurch, with a paid staff of five, and 100 voluntary workers.

The centre runs family camps, provides tea for men in the night shelter, runs mothercraft groups, and provides educational opportunities through painting, carpentry, cooking and hobbies.

Counsellors from the National Society of Alcohol and Drug Addiction, and from the Legal Aid Group also regularly visit the centre to advise people in personal and legal difficulties.

Dr Peter O'Brien to Moore Coll

Rev Dr Peter T. O'Brien has been appointed head of the department of the New Testament at Moore College, Sydney, from the beginning of the 1974 academic year.

Dr O'Brien will occupy the post left vacant by the appointment of Bishop Donald W. B. Robinson as Bishop of Parramatta. He is himself a prizeman and graduate of Moore College with a first-class ThL in 1960 and an honours London BD in 1961.

After a curacy at Padstow, he became a lecturer at Moore 1962-64 and then went out to India for C.M.S. He obtained leave for post-graduate study under Professor F. F. Bruce at Manchester and was awarded the PhD of that university in 1971.

Later he has been vice-principal of the Union Theological Seminary at Yeotmal, India.

Key Books ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

KNOWING GOD by J. I. Packer, Hodder and Stoughton, 1973, 256 pages, \$6.70. Dr Jim Packer, Associate Warden with Michael Green of Trinity College, Bristol, scarcely needs an introduction to Anglicans. He is one of the world's finest reformed theologians and his clear and incisive work will add further lustre to a well-established reputation as both scholar and writer. He shows that modern times have spawned great thoughts of men but only small thoughts of God. Churchmen too have looked at God through the wrong end of the telescope and so have neglected the great issues of death, eternity, judgment and the abiding consequences of temporal decisions. He traces the effects of Arminianism, Socinianism and other trends on Reformation theology and the consequent dethronement of God, the Bible and historical Christianity. A book that helps us to understand modern theological confusion.

STAND UP AND BE COUNTED by Dr J. H. Court in association with Miss Helen Caterer, Lutheran Publishing House, Adelaide, May, 1973. 40 pages. In this excellent little booklet, the authors make it perfectly clear that standards and values that lie at the heart of the Christian faith are under planned attack today as never before in this country. They show that Christians have a clear responsibility to speak up in this crisis. They make out an unanswerable case for the fact that our legislators, public bodies and the media want to know what Christians feel about projected changes and that they are prepared to be influenced by every positive presentation of the Christian view. A book that sounds a clarion call to the exercise of Christian responsibility.

THE SACRIFICE OF CHRIST by Henry Wace, Church Book Room Press, 59 pages. When Preacher of Lincoln's Inn Chapel in 1898, Dr Henry Wace, later Dean of Canterbury, preached these five sermons on the greatest of all themes and they were published in the English Record. It became a classic from the time of its publication in a single volume and the Church Book Room Press renders a great service to Protestant theology keeping it well and truly alive.

Rockhampton develops unused church lands

Outlines of a plan to develop a housing subdivision of 31 acres in the fast-growing Richardson Road area of Rockhampton were given at the Rockhampton synod which met at the end of June.

The land is on a gently sloping rise close to the Bruce Highway, with commanding views across the city.

Design for the subdivision has been completed and lodged with Rockhampton City Council.

The Richardson Road land was acquired by the late Bishop McCall 10 years ago for the purpose of transferring the church's

St Faith's School at Yeppoon to Rockhampton.

In his presidential address to Synod, Bishop Grindrod said, "Bishop McCall's dream was beyond us at the time, but under God's providence it may, in a changed way, be fulfilled and even surpassed beyond its author's initial dreams."

The decision to subdivide follows recommendations by the Glebe Administration Board's chief property officer, Mr J. Cooper, of Sydney, who made a special survey of the diocesan property in and around Rockhampton.

Synod treasurer, Canon K. W. Raff, said money earned by the

capital received from subdivision sales would be used for diocesan purposes.

The treasurer's report to Synod said that expert advice had shown that the diocese should subdivide the land and sell it rather than sell it in one parcel.

The report said, "The proceeds flowing from the Richardson Road subdivision probably will exceed the amount we originally hoped to realise."

"We have a wonderful opportunity for financial consolidation and must take care that no moves are made which eventually could cause financial embarrassment."

Dr Hardman ABI principal

Rev Dr Bryan E. Hardman (pictured), acting principal since May, has been appointed principal of the Adelaide Bible Institute at Victor Harbour, S.A.

Bryan Hardman graduated from Moore College in 1954 and served three curacies in Sydney before going back to England where he gained a first-class BD at the University of London in 1960. He did his doctorate at Selwyn College, Cambridge, and until his appointment to Adelaide in 1968, he was vicar of St Andrew's, Cambridge.

After five years as vice-principal at ABI, he became acting principal when Rev Geoff Bingham resigned in May to take up an evangelistic ministry.

Dr Hardman's field is historical theology and as a reformed scholar for some years he edits the weekly "English Churchman."

While working in Sydney he met Miss Gwyneth Hepper, deaconess at St Stephen's, Port Kembla, and they married in London some years later. They have three children, all born in Cambridge, Robert (10), Ruth (9) and Joy (7).

The Council of ABI will announce other staff appointments later in the year.

Dean of Sale to retire

After 42 years in the ministry, 23 of them as Dean of Gippsland, at St. Paul's Cathedral, Sale, Dr Clarence Barton Alexander has announced his retirement to take effect from September 17.

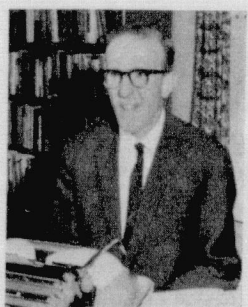
Dr Alexander studied for the ministry at Moore College and was ordained in 1931. Later he gained his Th Schol, was made a Fellow of the Australian College of Theology, gained his BA at the University of Sydney in 1934 and his MA in 1936.

He obtained his doctorate of divinity at the Melbourne College of Divinity in 1941 and honours in the School of Comparative Religions in 1942.

He served his first curacy at St John's, Ashfield, NSW and then served in India.

Returning to Australia in 1937 he served at Albury. Prior to his appointment as Dean of Gippsland he was Rector of Bega in the diocese of Goulburn.

Since being at Sale he has served under three bishops: Blackwood, Davidson and the present Bishop Dr D. Garney. Dr Alexander is well known for his keen love of sport, especially cricket. While at Sale he served as chaplain to the CMF from 1953-58, and in 1958 was appointed as chaplain to the RAAF at East Sale a post which he filled for many years.



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