

NOTES & COMMENTS

Clerical dress

A case can be made out for wearing distinctive clerical clothing when a minister is ministering in public places such as visiting in a hospital or calling from door to door. The ready recognition of the minister's calling may save explanation, and predisposes the recipient of the ministry towards welcoming it.

Similarly when walking in the street if a clergyman is distinctively dressed there are some occasions when a member of the general public may approach him and the minister will receive an opportunity for ministry which he would not otherwise have.

But in the congregation itself where everyone knows each other, what purpose does distinctive dress serve? Every Christian should ask himself this question for it may be that such dress inculcates untruth and falsehood; for example, if a lay-reader thinks his authority is supported by the surplice he is wearing.

Truthfulness is essential within our Christian fellowship and Christian activities. The wearing of robes may obscure reality and lessen truthfulness. For example, at the consecration of a Bishop it is pertinent to ask, to what extent does the ceremony depend upon the robes worn by the participants?

If everyone wore street dress, how much of the ceremony would survive? Elaborate processions would collapse! People would go directly and naturally to their seats, or to the place where they were to take part in the service.

Our relationship to God must be based on reality, and our worship of Him does not please Him if there is any untruthfulness or unreality in it. "They who worship God must worship him . . . in truth." (John 4)

PERTH FAREWELL

* From Page 1

I have been involved in all my life. . . But then suddenly, that was a moment when one realised it was a weakness of faith to think like that."

When commenting on the Australian Festival of Light Mr Muggeridge said that it had come much nearer to the positive Christian view of pointing to the light and not just being negative "than I would have ever dared to hope. I think it has kept that strongly in mind."

He spoke of his appreciation of Mr Fred Nile and his combination of great efficiency and deep humility.

Mr Muggeridge was asked his views on the Virgin Birth and the biblical miracles in general. He would not accept the terms of reference prescribed by the scientific view of life. When life is viewed by

one who includes the ingredient of Faith then the miracles are part of the whole Christian drama and so believable.

He commented "The Christian case has been thrown away, because people have been so dazzled by this extremely dubious, scientific view of life that they've been prepared to debate the question of the truth of the Gospels . . . on a scientific basis. But you cannot debate without Faith — because Faith is the essence of the whole thing."

Malcolm Muggeridge made a final comment on the Australian tour "We shall never forget it. We'll be part of your Australian scene. I don't suppose we will ever be physically here again, but there is a bit of us here. Through this experience."



Ramon Williams with Kitty and Malcolm Muggeridge in Perth.

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ON & OFF THE RECORD

BY DAVID HEWETSON

MAO-THOUGHTS AND GOD-THOUGHTS

Some people have become known as China-Watchers. Most of us are probably content to watch the China-Watchers. And if we cannot rise to that we may simply settle for watching those who watch the Watchers. Beyond that it gets too complicated.

In any case, to the outsider, China is always complicated. Those who profess to see through the bamboo curtain are not numerous. And most of what they say has about it only the air of probability.

PERMANENT REVOLUTIONARY

What, for example, are we to make of Mao himself? True, he was a Communist, and as he would have it, a better one than many of those who were Communists before him.

But his "orthodoxy" was permeated to a remarkable degree with his own unique approach. Whilst remaining firmly within the old political Left he seemed to be more committed to revolution — and continuing revolution at that — than any of his contemporaries.

And yet he did not seem to have any of the naive utopianism of the New Left, the Anarchists or the Counter-Culture of the West. His solutions were thoroughly political but very revolutionary with a remarkable power over the minds of the people.

Of course the great apparatus of thought-control played a big part in that. Modern Chinese education, literature and art followed only one theme: Mao-thought. And the Party reaches into every aspect of personal life, from marriage to child-rearing to clothing styles, imposing a regimented, puritanical pattern on everyone.

MAO AND RELIGION

An atheist who rejected all religious claims as superstition, Mao nonetheless had a curious way of

speaking about a meeting with Marx after death! Or was he only joking? Or being poetical?

In his last meeting with Henry Kissinger, he even talked of being "called by God", though Kissinger did not know whether this was a sign of mellowing on his part or simply a nod to Western religious terminology.

For those to whom Mao denied religion he was himself certainly a Messianic figure. The quasi-religious devotion the Chinese gave to him, their political hymnology and their devotion to the Maoist "scriptures" are surely only understandable in terms of religion.

Perhaps it was his ability to mix Marxist-Leninism with some of the older and deeper strains of Chinese thought that turned the people on.

They had always thought of China as "the Middle Kingdom" the centre of the earth, upon which the welfare of mankind depended, and perhaps they saw in Mao a replacement for the Emperor as Son of Heaven whose task it was to maintain harmony between Heaven and Earth. It was perhaps not too difficult to feel that hope with the Marxist doctrine of dialectical materialism and the conviction that history was on the side of the Party.

THE EMPEROR'S SHOES?

In the study of ancient religions there is nothing more fascinating than the ritual associated with the imperial Chinese faith. It was performed by the Emperor at Earth's two critical seasons, the summer and winter solstices, and it was performed at two strongly evocative shrines: the marble-altar to Heaven and the altar of Earth (which was virtually a "model" of China, her mountains and rivers and seas).

Here the harmony between Heaven and Earth was established as was the relationship between the two-fold principles of yin and yang. This ritual was clarified during the Medieval Ming Dynasty, but it had roots that went well back into old China. By comparison the Buddhism of China was a Johnny-come-lately foreign "missionary" affair!

Did Mao fill the sandals of the Son of Heaven? If not consciously at least deep in the race-mind of the Chinese? Perhaps so. Or did his Messianism spring more from the sharpening of mankind's hope of Ultimate Leadership which may be said to have taken place since the coming of Christ.

"Many," said Jesus, "will come in my name, saying 'I am He'." And many have. And perhaps many more will. Bishop Newbigin and others have taught us to look for a "polarising" of these things as the final goal of history rushes to meet us and the issue of Christ or Anti-Christ becomes more intense. We may yet see that Mao — and the shadow which he has cast — has more significance than we ever dreamed, not only for China, but for the rest of the world.

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STUDIES IN MATTHEW 6

No. 3 "A COLOUR TV FOR ME!" (Matthew 6:19-24)

The comedian W. C. Fields, when on his death bed, was seen to be reading a Bible. When asked if a professed atheist like himself was making a "death-bed repentance" he replied, "No, I'm looking for loopholes."

Perhaps the next best thing to loopholes for modern day people is to discount the seriousness of Jesus' teaching. So the modern man ends up neglecting what he does not have the courage to deny.

is their right to own every new technological wonder without ever stopping to consider what are the basic requirements for living.

Jesus continues to draw our attention to the fact that things which can be seen and a, proved of by man are not necessarily the things approved of by God. In 6:1-18 this is related to outward gestures in giving, prayer and fasting. Now it applies to more material matters.

The fantasy of riches is also seen in Matthew 19:16-22. Here we read of a rich man. Behind his mask this man had actually lost his security. He had lost his delight in God. His attitude to "things" dominated his personal devotion to the will of God.

Luke 12:13-21 also contains a warning against covetousness. Both brothers were at fault. Note the use of the pronoun "my" (crops, barns, etc). He thought he had full control. The irony is that we are only entrusted with things by God; we do not own them. If we really "own" them, then in reality they will probably "own" us!

The same applies if we strive to possess recognition, prestige or a good reputation to the exclusion of all else.

Our reward will be from man, not God. In this parable Jesus is not simply saying that death awaits us. He is making us think about our life and the Judgment to come. Death would simply nullify life. Judgment makes us evaluate life. The catastrophe of Judgment is coming, don't be covetous and treasure something else apart from God. Make certain of "treasure in Heaven".

(ii) Verses 22-23

These verses reveal Jesus' instruction for us to pay close attention to that which we allow close to our hearts. If we allow ourselves to be led aside from our full surrender to God by money, things or status, then we lose.

When our eye is centred on that which we want to add to our earthly collection of things then the Word is choked and does not get into our lives. Mark 4:18-19 shows how the "cares and

riches of the world" destroy Christian growth.

(iii) Verse 24

Earthly goods and other benefits are to be used, not

collected. Our possessions must be tested daily in the scales of service to God and others. You cannot serve both God and riches.

Compare 1 John 3:17; James 4:13-5:6.

If we are to ask where our desires are then the answer is simple. Every thing which hinders us from loving God

above all things and acts as a barrier to our treasure — the place where our heart is. We shall love the good things of life and we shall be most indignant and irate to be accused of hating God. But Jesus said, "You cannot serve two masters, you will love the one and hate the other."

CONSECRATION SERMON FOR BISHOP PETER CHISWELL

True greatness is marked by service and is the way of the disciple of Jesus was the message of Canon John Chapman in his sermon preached at the consecration of Bishop Peter Chiswell of Armidale at St Andrew's Cathedral, Sydney on November 1, 1976.

Taking his text of Mark 10:45 Canon Chapman developed his theme which distinguished between earthly grandeur and worldly glory on the one hand and true greatness marked by service on the other.

He showed that it was at the time that Jesus said that he had come from God and was going to God — the ultimate and superlative origin and destiny — that he

took a towel and washed his disciples' feet.

Jesus' greatest service to mankind was his atoning death, said Canon Chapman. We recognise that without his death we would be unforgiven and under the wrath of God.

The highest and best way in which we can serve mankind is to preach the gospel which is focussed upon the death of Christ and to also serve others practically in obedience to that gospel.

Canon Chapman considered that temptations not to do this come from three sources:

1. From the prospect of and desire for worldly power. The devil offered Jesus

worldly power and splendour the like of which the world has never seen. Jesus continued in obedience to God.

2. From the Christian community who want their leaders to be great and impressive. They have to reject this as Jesus rejected those close to him who wanted him to be great.

3. From the religious non-believer who wants something other than the cross. Jesus was tempted to by-pass the cross yet when he went the way of the cross he received all glory, honour and greatness.

For the Christian there can be no turning from the gospel. The Christian faith can only become great by living it out.

MUGGERIDGE COMPLETES AUST TOUR

Malcolm Muggeridge returned to Australia on October 25 after a successful tour of New Zealand. All meetings were packed to capacity with overflow crowds in Auckland, Wellington and Christchurch.



Malcolm Muggeridge

Malcolm Muggeridge resumed his Australian tour. He held a Press Conference in Brisbane, followed by a Public Reception by Clergy and Civic leaders. The major Festival of Light Rally was held on Tuesday night, October 26, 1976 in the Festival Hall.

After Queensland, Malcolm Muggeridge travelled to Perth for a major Festival of Light mass rally in the West Australian Cricket Ground on Sunday, 31st October at 3 pm.

Whilst in Perth, Malcolm Muggeridge presented the Sir Robert Menzies Lecture at the University of West Australia.

The Director of the FOL, Rev Fred Nile said in Sydney "We are very pleased with the response to Malcolm Muggeridge's Australian tour. He has helped to present the urgent need for a spiritual and moral renewal in Australia. The recent developments in NSW show that there is a death wish at work in our society — to destroy Western civilisation and culture."

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The Anglican Youth Department of the Diocese of Sydney announces that applications are now being received for the AYWC beginning late February 1977. The intake will be strictly limited and applications close January 28.

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Festival "Call" is "salvation by works"

Sir,
I am constrained to write regarding the "Call to the Nation" described in "Church Record" of September 30, 1976.

Many problems need to be dealt with before such a call could warrant support from Christ's people.

The whole Festival of Light campaign, and especially the call to the nation, is at fault in at least three areas.

First, co-operation has been embraced from a very large spectrum of society.

Any call or teaching which transcends doctrinal barriers to produce a common content is highly suspect.

Signatories to the call include groups who totally reject Christ and his teachings or who seriously contest fundamental Biblical issues. These groups include representatives from the Roman Catholic Church, Waterside Workers, Jewish Community, etc. It becomes difficult to imagine that the Reformation ever happened!

Secondly, there is no concept of true gospel repentance. A call to better living is salvation by works.

Even if this nation improved its outward standard by 100 per cent it is no more pleasing to God.

Even the most righteous deeds of the unregenerate are but filthy rags.

Some will say it is a step in the right direction, but it is not.

Even a nation with the morality of Pharisees is hopeless — our righteousness must exceed that — it must be that of Christ.

Wrong diagnosis by the doctor is never a step in the right direction.

The problem making our nation sick is not unwholesome morality — it is a rebellion against God.

Therefore the first medicine to prescribe is not to produce a better morality, but to repent and serve God.

Thirdly, the whole concept assumes that men have the

LETTERS

will to stop sinning and the ability to stop sinning.

It appeals to a "spark of decency" within the fallen man.

The Bible denies the freedom of man's will and shows our total inability to please God without spiritual regeneration.

The only proper call to any nation is that it may be the Spirit of God to quicken their dead members.

Some people will say I am uncharitable and negative.

Some will say God can use anything since He overcomes even sin to His glory.

The answer of the Bible is sufficient: "Why not do evil that good may come?" (Rom 3.8). Shall we sin so that grace may abound? Never!

It is to be feared that preaching about family life (a good thing in itself) has subtly replaced preaching the Gospel of God and of conditions of entry into His Kingdom.

PETER BLOOMFIELD
Oak Flats

Casinos to "enrich few, pauperise thousands"

Sir,
The announced intention of the NSW Government to introduce and legalise gambling casinos highlights the whole question of the decline in morals and the lowering of the general standard of behaviour.

So often things, mostly unwanted, introduced or con-

done by governments set in motion this decline, which is inevitably passed on to the people, and to future generations.

What do we see? States competing with one another in introducing controversial and mostly unasked-for innovations, such as gambling casinos, poker machines, football pools, bigger lotteries, betting shops, etc. all resulting in excessive gambling, which enriches the few and pauperises thousands.

It is indeed pathetic and shameful that we have governments admit that they would be unable to carry on without "profits" from gambling.

The ability to obtain drink 24 hours a day, seven days a week; the sorry and lavish display of drink in our general stores and bottle shops; can we wonder that the consumption of liquor amongst young people has so markedly increased?

Nude bathing in public places, introduced by the NSW Government.

Organised Sunday sport is ruining the tranquillity of the day which was set aside as a day of rest and recreation, both spiritually and otherwise.

TV programmes are becoming worse and worse, containing, as they do, a surfeit of sex and immorality, swearing, blasphemy, disgusting, coarse and filthy dialogues, nudity and violence.

Such programmes come right into the heart of family homes, to be absorbed by young and old alike.

There is availability of pornographic and filthy literature.

Easy divorce laws presenting a distinct danger to family life.

Legalised homosexuality is the latest.

And, one wonders, what next?

A strong stand against all this must be taken by churches and all upright and forward-looking bodies concerned with the future welfare of our country and so that our neighbours in the Pacific and to the north will again look up to Australia for guidance as a Christian country of high moral standards.

Action is needed!

W. H. G. REDHEAD
Chatswood, NSW

Melbourne decision to ordain women

Sir,
I was greatly distressed at the recent action taken by the Melbourne Synod promoting the Ordination of Women.

I know that I will be joined in my concern by many others who believe in the infallibility and changeless nature of the Word of God, which so clearly indicates that women are not to teach or to exercise authority over men. (Example: 1 Timothy 2:8-15; 1 Corinthians 14:33-36.)

It was strange that one of the Victorian bishops, Bishop Hazlewood, was not even aware that the matter was being brought forward for consideration at the Synod.

One wonders just how much time was given to careful study and discussion prior to the motion coming forward.

The bishop, on national television, argued strongly against the move, stating, amongst other things, that it was quite unbiblical.

Before the motion had barely been passed, it was reported that the Head Deaconess of the Diocese of Melbourne had declared herself a candidate for the priesthood!

She said: "I feel this is the direction God is leading me". Feelings we know can be misleading, especially when it seems that God is leading a person contrary to the direction which He gives in His written Word.

Miss Alfred went on to say: "This movement towards the ordination of women is the working of the Holy Spirit in our age and I believe it will succeed". To say that a thing is the leading of the Holy Spirit, when there is such widespread division and uncertainty within the Anglican Communion, is very much open to question.

Of course Miss Alfred is right when she says: "I think that women can make just as great a contribution as men in the church".

Few would disagree. Women have a most important part to play in ministering to other women and children, a part which they often play with far greater ability than men.

However, when it comes to teaching men, and thus exercising authority over them, the Scripture forbids it.

This matter requires far greater study and deliberation than seems to have been given it. One would only hope and pray that other Synods and other lady applicants for the priesthood might wrestle with those passages of Scripture which concern this most vital issue.

(Rev) DAVID MULREADY
Tambor Springs, NSW

Women and the Priesthood

Sir,
One is tempted to ask: "Why all the fuss?"

We have a deaconess order, which is an order in our own right; we are not female deacons.

The order has its roots back in the days of the early church, and though it went out of existence for a few hundred years, it has been restored.

The more "modern" order of deaconesses is a late development, comparatively speaking.

All orders in the church have undergone development over the centuries, and I am quite sure that if the New Testament fathers, and the bishops, priests and deacons of the first two or three centuries could come back to our world of today they would raise their eyebrows and say: "It was never like this in our day".

They would scarcely recognise their counterparts of today. For example, where do we find in the New Testament it expressly stated that only an ordained priest may celebrate the Lord's Supper?

It seems to me that all the fuss and bother about ordaining women to the priesthood could be much more simply dealt with by a further step of ordination for deaconesses who feel so called.

Additional study would be required and a service for the laying on of hands by the bishop whereby the deaconess would then be given authority to officiate and celebrate the Lord's

Supper, and licensed by the diocesan bishop.

I do not fancy the idea of being called a "priestess"; perhaps some other name could be found.

But just as the deaconess order is one in its own right, so a deaconess with a further ordination and authority to officiate would also be a female order in its own right.

Why should we be so "high bound" by the "traditions of the elders"? The church all down the ages has been a developing church.

There were times when it deteriorated into ignorance and superstition; then came the Reformation and radical changes were made.

There were other spiritual slumps followed by revivals. There has always been movement in God's church.

Development started in the days of the Acts of the Apostles brought about by the Holy Spirit moving in the hearts of His people.

As soon as the Gospel moved out beyond the confines of Judea and touched the lives of Gentile races, changes in policy which cut through Jewish Law had to take place.

The Christian ministry began to shape with the choosing of Stephen and others for a special work, and the Divine choice of Paul and Barnabas for the new missionary task.

It was the Holy Spirit who said: "Separate me, Barnabas and Saul, for the work whereunto I have called them".

Surely we should listen to the voice of the Spirit again in these days if He says: "Separate me, women, for the further ministry of the Gospel and the Sacraments". If our Lord should return in our day, will He have

cause to ask: "What have you done with the women of My church? Why have you hindered them from taking part in a fuller ministry?"

Let us listen to what the Spirit has to say to our church in this day and age.

The daughters of Eve have been freed from the curse of the Law to serve a Risen Saviour, and who are the sons of Adam to forbid them.

There is no distinction between male and female around the Throne of Grace; we are just all sinners saved by grace, and saved to serve.

Why should that service be divided, why should the Word and the Sacraments be separated as though by a great gulf of demarcation between male and female.

Let us think of them together in the service and worship of our one Saviour, Jesus Christ.

(Deaconess) NORA TRESS
Bullaburra, NSW

Jesus as "Lord of the Dance"

Sir,
In relation to criticism of "Lord of the Dance" by "Six Happy Christians" (Record, September 2) I am concerned about some misunderstandings that may hinder or harm witness to and acceptance of Christ. (The plain Gospel is hard enough to accept, without unnecessary trimmings.)

• To page 5

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An unusual ministry

The recent establishment of a self-contained Anglican Opportunity Shop in Wollongong has resulted also in a most unusual Christian Ministry throughout that area.

The Op Shop — as it is known — is not only fulfilling its aim of helping fund Diocesan social work, but has become a place where people come to unburden their problems to their sympathetic hearers.

The wider role of the Op Shop was not only envisaged last January when it was taken over by the provisional Diocese of Wollongong after operating at a loss as local branch for the Sydney-based Home Mission Society.

"It was either that or close the Op Shop", its managers for the past 11 years, Mrs Ruby Wilson, said recently. The Op Shop's success — spiritually as well

as financially — owes a great deal to the efforts of this committed Christian lady.

"We have about 50 people calling at the shop each day and up to 300 a week — mostly for clothing", Mrs Wilson said. "But we've also sold two pianos as well in the past four months."

Her clients include not only local Australian women and family members, but also many migrant women, whose husbands or brothers are employed at the City's steel mills or nearby coal mines. "We have Greek, Italian, Yugoslav, Turkish, South American, Chilean, German and Polish women all calling here," she said.



Mrs Vorspoels arranging the merchandise in the Anglican Op Shop in Wollongong.

LETTERS

• From page 4

Firstly, we know that Jesus did break the Sabbath "and the holy men said it was a shame". Luke 6:6-11 and Mark 2:23-28 particularly express this clearly and there are other relevant passages.

Secondly, it seems that "dance" has been taken literally, when it should not be. "Dance" symbolises activity and a dance is capable of expressing many moods.

Furthermore, I cannot understand why Christians waste time reacting to such matters as the words of a hymn, which has clearly been misunderstood.

Robertson church's centenary

Sir,
You may be aware that St John's was opened on December 6, 1876, so that it will shortly be time for centenary celebrations.

Special centenary services have been planned for Sunday, November 28, when the Archbishop of Sydney will preach, and December 5, when Bishop Short of Wollongong will be the guest preacher.

These services will both commence at 10 am. They will be broadcast into the hall for any overflow congregation by closed-circuit television. As well, in the hall there will be an exhibition of mementoes of the past — photos, etc (if you have anything in this line you would like to include, please be in touch with the undersigned).

After the services we plan to have a barbecue-picnic lunch in the church grounds. The ladies will provide tea or coffee refreshments but each family group is asked to bring its own food.

A history of the parish has been written and will be available on these occasions.

(Rev) BILL HOLLAND
Robertson, NSW

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COMING SOON: "GOOD NEWS FOR MORMONS"

Christian "National Study Centre"

Mr David Claydon, Federal Secretary of Scripture Union, has announced the setting up of a Christian National Study Centre in Canberra. Mr Claydon explained the reasons for its formation.

Christians can have a positive influence in society. Such an influence can be exercised by contributing to the dialogues which create the values in our community.

To make this positive contribution it is necessary to understand the Biblical revelation and to see how it applies to contemporary issues.

The knowledge resources needed for this may already exist, but they need to be harnessed and often reworked so as to be readily absorbed and applied by community situations.

The objective of the Study Centre will be to bring together Biblical and societal knowledge in such a way that

it can be applied to the issues faced by people in their daily lives.

The Study Centre will direct its activities towards people in all walks of life both as individuals and as members of groups. It will seek to stimulate the study of national issues within a Biblical perspective by groups of people throughout the country.

It will maintain contacts with existing study and research groups with a view to making widely known the availability of knowledge. It will take hold of the results of the variety of study groups and of overseas work and embody these into short-term teaching programmes with a



David Claydon

view both to evangelism and to the shaping of values.

Study and Teaching Courses will be conducted in Canberra and from time to time in State Capitals. Tapes and papers will be made widely available. The Study Centre will use the facilities of St Mark's Library.

The Resident Director of the Centre will be Mr David Millikan. David is from Geelong and has just completed his Doctoral studies at Fuller Theological Seminary.

He holds the BA and BD Hons degrees. He has been pastor of a Methodist Church and for the past 3 years he has been Teaching Assistant at Fuller. He has two books currently being published.

Standing Committee's Prayer Book report

The Standing Committee of General Synod — which is the national executive committee of the Anglican Church — met in Sydney on October 21-22, 1976, and made the following decisions:

"An Australian Prayer Book"

• It conditionally approved proceeding to print the Draft Prayer Book early in 1977 for consideration by General Synod in August, 1977.

• It authorised the Prayer Book Production Committee, on being assured by the Liturgical Commission that it believes that the contents of the proposed Book are unlikely to provoke major controversy, to make the final determination on printing the Draft Book.

• It requested the Production Committee and the Legal Committee to confer on the production of a Draft Bill to introduce "An Australian Prayer Book" to General Synod. Bishop C. A. Warren, the Bishop of Canberra and Goulburn, to present the Bill to the Synod. It also passed certain questions to the Appellate Tribunal.

The Diocese of St Arnaud

Standing Committee ratified the surrender of the property and territory of the Diocese of St Arnaud, in north-west Victoria, to the Diocese of Bendigo, as from 1st January, 1977. The amalgamated diocese, under Bishop Oliver Heyward, contains 36 parishes and covers 30,000 square miles.

The amalgamation was approved in principle by the Synod of St Arnaud in September, 1974, and the Bendigo Synod accepted it in June, 1976. The Bishop of St Arnaud, Bishop David Shand, has now become the Rector of the Parish of Mount Waverley in Melbourne.

The Province of Papua New Guinea

Standing Committee agreed to a message of "blessing and congratulation" being conveyed to the new Province of Papua New Guinea at the time of its inauguration by the Archbishop of Canterbury on February 27, 1977.

General Synod, 1977

A budget of \$59,000 for the cost of holding General Synod was agreed to. The printing of some reports for the Synod was agreed to. A General Assessment of \$67,440 was fixed for the year 1977.

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Symbols of church throughout history

"Saints, Signs and Symbols"
W. Ellwood Post
1975 96pp \$3.15

This handbook is the second British edition of an American work first published in 1962. It consists of black and white line drawings of signs and symbols used throughout the history of the church.

Among these are emblems for the Godhead, the Apostles, Old Testament personalities, early saints, symbols for the seasons and special days, varieties of crosses, the World Council of Churches and other miscellanea.

Each drawing is labelled and most have a short explanation about its origin or traditional legend.

Brief notes on heraldic colours and the significance of colours used in the church complete this concise booklet, which is fully indexed.

Perhaps a useful guide to symbols and signs used in stained glass, wood carvings and heraldic devices more commonly found in the church buildings of Europe and the British Isles.

R. TONG

"Anecdotes for youthful readers"

"Gospel Gleanings for Young People"
128 pages, \$US3.80

This book was first produced in 1961 and has now been reprinted by the

CHURCH AND STATE

Part of a report brought from Switzerland by the Rev Principal N. P. Andersen, who attended a consultation called by the World Evangelical Fellowship to discuss problems of the Church and Nationhood in September, appearing in New Life, November 4:

We believe the Bible teaches us to co-operate with the State and all agencies seeking to bring wholeness to human life. We recognise that in some societies believers are called upon to endure patiently almost intolerable pressure (James 5:7, cf Revelation 3:8-13). But for many of us the Word of God denies the right to be neutral about the following matters:

We should resist pressure on churches to make them mere religious tools of the State (Acts 5:29). We should not permit our churches to enlist the State as their political tool (John 18:36).

We should not tolerate an intermingling of the Gospel with any political, economic, cultural, or nationalistic ideology in such a way as to compromise the Gospel (Matthew 6:24, Micah 3:11).

We should never yield to the temptation of making our people or nation, or our nation's institutions, the object of near-religious loyalty (Deuteronomy 5:7).

We should oppose every attempt, civil or religious, to control arbitrarily the thoughts and consciences of men (1 Corinthians 4:5, Matthew 10:28, Acts 4:18-20).

We should take advantage of all possibilities to remedy injustice in State legislation, administrative and judicial affairs, and all serious infringements of Christian conscience (Acts 25:10, 11).

We should summon our civil authorities to their God-appointed task to promote justice in society. However, it needs to be emphasised that such a prophetic witness may require the participatory suffering of those who make

BRAVE WOMAN'S WORK FOR WORLD VISION

It's a long track from a farm in northern New South Wales to a refugee camp in Thailand.

That's the way that Dr Barbara Mills is being led. Barbara Mills is going to Thailand for World Vision of Australia, the Christian humanitarian aid organisation, where she will work in a crowded refugee camp.

13,000 people exist in the camp, all victims of the Indo-China War.

She admits it's a big step, from the quiet life on the land at Glen Innes.

Dr Mills is a little worried about the future, but knows that she is being led by her Lord.

Barbara's husband died 13 years ago from cancer. After years on their farm, milking cows, driving tractors and repairing fences, she had to face the prospect of a new life.

The local doctor suggested that Barbara study medicine, while her father thought she would make an excellent librarian.

Medicine it was to be. She studied at the University of Queensland, graduating in 1970.

Two years later Dr Barbara Mills was in Melbourne, where she took up a position at the Queen Victoria

Hospital.

Then she joined a traineeship, with the Hospitals and Charities Commission, on medical micro-biology. This involved her working at the Fairfield Infectious Diseases Hospital. She also found herself at Monash University, teaching medical micro-biology, something she hadn't bargained for.

It turned out to be an enjoyable exercise.

All this experience made Dr Mills the ideal person for World Vision's work in Thailand.

"The job is a great challenge and I see it as a privilege," says Barbara Mills.

"Why have I been chosen for a position like this with so much responsibility?"

At first, she doubted the call, but now Barbara knows it's the call of God.

Initially, she will set up a laboratory in the camp and train locals as her assistants.

It's quite likely that Dr Mills will be the only western woman in the area.

She will be in Thailand for at least 15 months.

Barbara is a member of the West Hawthorn Presbyterian Church.

Dr Barbara Mills

4:17, Hebrews 4:12, 13).

Dear brothers and sisters, we affirm that God is calling us, whatever our situation, to recognise that our highest duty and greatest privilege is to embrace the role His Son embraced. Our Lord Jesus became the servant of men (Mark 10:45). This led Him ultimately to the Cross. And to this calling He directs us.

Adopting the servant role in such a world as ours means accepting the folly of powerlessness. In the cosmic struggle it means being committed to the weaponry our Lord, the suffering Servant, provides for all who follow Him.

The Apostle Paul set an example for us. Because of the liberating power of the Gospel he could boast, "I am a free man and own no master" (1 Cor 9:19a). Yet he was not content to remain thus. Under the constraint of the love of Christ he made a choice. "I have made myself every man's servant" (1 Cor 9:19b). From that time onward he and his companions could say, "We preach not ourselves but Jesus as Lord, and ourselves your servants for Jesus' sake" (2 Cor 4:5).

Powerless in himself, Paul

knew his weapons were mighty through God to the pulling down of strongholds (2 Cor 10:3-5). In his continuous encounter with "the cosmic powers, the authorities and potentates of this world, the superhuman forces of evil in the heavens" (Ephesians 6:12), Paul relied on the armour God provides: truth, integrity, the Gospel of peace, faith, salvation and the Word of God.

The battle continues today. The weapons are the same. They are made effective by constant prayer. Let us therefore earnestly commit ourselves anew to a life of prayer and obedience. "The prayer of a righteous man has great power in its effects" (James 5:16).

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BISHOP'S SUBMISSION ON CASINOS

Bishop John Reid, Assistant Bishop in the Anglican Diocese of Sydney, today released the Anglican submission to the NSW Government Inquiry into legalising gambling casinos, outside the Forbes Club, 155 Forbes Street, Darlinghurst.

The Anglican submission includes:

"When Journalists have been able to find the illegal casinos in Sydney fairly easily, the failure of the police to close them can only raise the deepest suspicions of bribery and corruption. It is moral bankruptcy for a government to have allowed this situation to continue."

Other aspects of the submission are: lack of evidence of public support for casinos; lack of integrity of the Premier in breaking pre-election undertakings; legalising another gambling outlet places more economic strain on poor families.

The submission has been printed for wide distribution to all members of NSW Parliament and to the public.



Bishop John Reid, Assistant Bishop in the Anglican Diocese of Sydney, releasing the Anglican submission to the NSW Government Inquiry into legalising gambling casinos outside the Forbes Club.

NEW MASTER FOR WESLEY COLLEGE

At the end of this year the minister of the Methodist National Memorial Church, Dr Jim Udy, will leave Canberra to become the master of Wesley College, Sydney University.

He came to Canberra in 1970 after being the chaplain of Ohio Northern University, US, for seven years.

Shortly after arriving in

Canberra he was involved with protests against Australia's involvement in the Vietnam War — an involvement which he said recently had been to try to show the immorality of Australia's involvement.

Dr Udy also opposed the introduction of poker machines to the ACT, seeking a referendum before a decision was made on their introduction.

For the past five years he has been the liaison officer between the Federal Parliamentary Christian Fellowship and the Canberra churches.

— Canberra Times

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Australian tour by EA director

Rev Richard Winchell, General Director of The Evangelical Alliance Mission from the USA, arrived in Sydney, Thursday, October 28th at the commencement of his Australian tour.

Asked the reason for the visit, he replied this was his first opportunity to meet the Australian Council members and supporters of TEAM, since taking this position 18 months ago.

One possible subject for discussion with Board members could be short-term workers. TEAM's "Summer Worker" programme caters for the student with 6-8 weeks free time, desirous of assisting in the mission work. "Short-Term Associates" work for periods up to 2 years, especially in specialised ministries. Medical doctors often work under this category, enabling others to have holidays or furloughs. "Career Missionaries" however, are the type most sought after... language being the main consideration.

His own mother-in-law has worked over 4 years as a book-keeper, after turning 60 years of age. His mother died in Korea, at 72 years of age, after 3-4 years assisting in the work.

As he had just visited the area in Irian Jaya referred to by Hamish McDonald in an article appearing in the "National Times" entitled "An Open Letter to the Washington Post", Rev Winchell was asked for his own reaction.

"The article is extremely non-factual and the reply written by Don Richardson (author of Peace Child) is my sentiment too. The missionaries are there to maintain and improve the culture of the people. Language is preserved by being reduced to writing, followed by the teaching of the people to read it for themselves. This is their own language! Not some new form of expression by an anthropologist!

"As in every culture, things go, when a person experiences Christ in their life. It happens in ours too. For these people it has meant cannibalism and infanticide... is that bad?"

Ramon Williams

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- 3 MAY 8th for Honiara, Espiritu Santo, Vila, Suva, Nukualofa, Auckland and Sydney. 19 days. Fares from \$475.00.
- 4 MAY 28th for Brisbane, Noumea, Lautoka, Suva, Auckland and Sydney. 15 days. Fares from \$375.00.
- 5 JULY 22nd for Noumea, Higueone, Lautoka, Suva, Nukualofa, Auckland and Sydney. Leaders: Rev and Mrs W. M. Constable. 17 days. Fares from \$425.00.
- 6 OCTOBER 14th for Brisbane, Port Moresby, Bali, Manila, Hong Kong, Keelung, Keelung, Nagasaki, Kagoshima, Oita, Kobe, Yokohama, Guam, Rabaul and Sydney. 44 days. Fares from \$1100.00.
- 7 JANUARY 14th, 1978, for Whitsunday Passage, Espiritu Santo, Vila, Suva, Nukualofa, Auckland and Sydney. 19 days. Fares from \$475.00.

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Rev Barry N. Martin on leave as Community Education Officer, Birmingham, England. To take up position of director of the Anglican Inner City Ministry from January 1, 1977.

Rev Richard A. Nethercote from Incumbency St Stephen's, Richmond to ITIM Regional Chaplain for Central Highlands from February 1, 1977.

Rev Michael A. Jobling from Incumbency, New Guinea Martyrs, Croydon to Marriage Guidance Council from January 1, 1977.

Rev J. W. Taylor, from Asst Curate in the Mission of St James and St John to Director of Melbourne Family Care Organisation from November 16, 1976.

Rev Robert J. Isaachsen from Asst Curate of St James' Dandenong to Priest in Charge under the Regional Bishop of Christ Church, Dingley. Commissioning by Archdiocese on Monday, December 20, 1976.

Rev Graham F. Stephens from Incumbency of Church of Ascension, Springvale to assist priest in parish of Dalley, Queensland. To take effect from December 6, 1976.

Rev Ian J. Braybrook from priest in charge The Epiphany, Hoppers Crossing to Incumbent of parish of South Croydon. Induction by Bishop Dann, February 8, 1977.

Rev Anastassis H. Pappas from St John's, Mansfield to Chaplain of Geelong Grammar School, effective from January 1, 1977.

Rev Gordon Apsey to retire at the end of 1976.

Rev Eric J. Nixon died on September 19, 1976.

Rev Herbert James Neil died on October 17, 1976.

The following are to be Deaconed at St Paul's Cathedral, Melbourne on the eve of St Andrew's Day, Monday, November 29, at 7 pm:

Peter Barr, Geoffrey Glass, William Jolly (Letters Dimissory from Archbishop of Brisbane), Richard Peters.

BIBLE SOCIETY'S ARNHAM LAND LANGUAGE STUDY

The Bible Society has just held its first training programme to teach Aborigines how to translate the Bible into their own language. Aboriginal and white people took part in a recent two-week workshop at Galwinku, on Echo Island.

They represented five languages spoken in north-east Arnhem Land.

At the Galwinku workshop each of these languages ranges from 700 down to 150.

The workshop was conducted by The Bible Society's Translations Secretary, the Rev Euan Fry, of Canberra.

Mr Fry described the workshop as the most inspiring and encouraging of all the training programmes he had been involved in during his 10 years with The Bible Society.

At the workshop each of the language groups worked on the Book of Jonah. Now The Bible Society hopes to publish Jonah in each of the five languages and make them available to the people as tangible evidence of what was achieved at the workshop.

The success of the first workshop means that similar

training programmes will probably be held in other areas within the next year.

At the Galwinku workshop tape recorders were used extensively.

The translations were produced orally and were only put into writing after they had been recorded and worked over on the tape recorder.

This method enabled the Aborigines to produce the text of the story in a way they were accustomed to and the end result was a very natural expression of it in their own languages.

Mr Fry said: "The level of interest and enthusiasm was maintained throughout the workshop, and I think all teams are keen to go on with other translations now using the techniques and methods they learned."

KGB RAIDS PRINTERY

In a special communique from the Soviet Union the Co-Workers of the secret publishing house "Khrstianin" and the Council of the Unofficial Churches report the following:

"On October 6, organs of the KGB discovered the laboratory of the publishers 'Khrstianin', where the technical preparation was carried out for such publications as the New Testament, the journal 'Herald of Truth' and other spiritual literature. The laboratory was situated at this address:

Rostovskaya Oblast, Otyaberski Rayon, S. Krassukovka. The owner of the house is Vladimir Shilo, his wife's name is Nina.

During the action also the co-worker of the publishers 'Khrstianin', Ida Korotun, was arrested, who not long

ago had returned from prison. The owner Vladimir Shilo is under house-arrest. All the equipment of the laboratory was confiscated.

The co-workers of the publishers 'Khrstianin' and the Council of Churches appeal to Christians of the world to lift up their voices on behalf of those 'who are appointed to die'."

Evangelism crusade in Solomon Islands

The American Evangelist, the Rev Ralph Bell, would conduct a month-long crusade in the Solomon Islands next year, the Sydney headquarters of The Graham Organisation said this week.

Mr Bell, an associate of Dr Billy Graham, had been invited by a committee representing the Church of Melanesia (Anglican), the United Church and the South Sea Evangelical Church.

It was expected that crusade meetings would take place in the capital, Honiara, and at least three other major population centres in the solomons during May, 1977.

In 1972, a Papua New Guinea crusade was conducted at the invitation of

the Evangelical Alliance of the South Pacific Islands with Mr Bell as the evangelist.

Seven centres were covered during a four-week period, with a total of 94,000 people in attendance.

The co-ordinating chairman of the Solomon Islands crusade, the Rev Neville Blackhall, said recently a series of meetings had been held with representatives of the inviting churches in some of the proposed crusade centres.

News of the blessing that had resulted from the Papua New Guinea campaign had generated considerable interest in the prospect of a visit by Mr Bell, and at the present time there was a growing interest throughout the Solomons as the crusade preparations began.

The Rev Jezreel Filoa, General Superintendent of the SSEC, who was one of Mr Bell's interpreters, during the Papua New Guinea crusade, had been encouraging his fellow Solomon Islanders to pray for the crusade and to become actively involved in all of its activities.

His first-hand accounts of the highlights of the Papua New Guinea crusade had already been a great source of encouragement to local church members, as had the screening of the film "Island Impact".

The Solomon Islands expected to be granted Independence in June, 1977. Church and mission leaders considered the timing of the crusade was therefore strategic in the life of that new nation.



CONCERN AT HEALTH OF GEORGI VINS

LONDON BD RESULTS

News has been received from the University of London that all the students from Moore College who sat for the examinations in connection with the London BD Course last June, have been successful.

All sitting for the final examinations were awarded Honours. All sitting for the preliminary exams received good passes, particularly in New Testament Greek. The successful candidates were:

BD FINAL

First Class Honours: G. Cole.

Second Class Honours Lower Div: H. Begbie, G. Boughton, C. Burgess, S. Hinks, S. Hubbard, J. Mock, C. O'Nians, P. Perini, P. Weaver.

Second Class Honours Upper Div: P. Cooper, D. Gilmour, R. Marsh, R. Payne.

Third Class Honours: G. Harrison, R. Haynes.

BD Preliminary: C. Ainsworth, G. Diggins, M. Doran, P. Frazer, M. Harding, T. Hudson, K. Martin, P. Sinden, N. Speyer, L. Tio.

In addition, the following students passed one or more final BD papers in advance.

D. Barker, T. Edwards, R. Heslehurst, R. Kennedy, R. Mirrington, J. Pitt, B. Tasker, P. Taylor, B. Webb.

News has been received from the University of London that it is withdrawing facilities for examinations overseas and that the last date for enrolment for the BD in Australia will be September, 1977.

According to Peter Vins, the son of the imprisoned pastor, the health of Georgi Vins continues to give cause for alarm. He is not receiving the necessary medical treatment and has been told that the prison is no "sanatorium".

His family has been sending him small parcels with Garlic and onions, which are of the utmost importance in supplying him with the necessary vitamins and minerals otherwise lacking in the prison diet.

However, even these are not being delivered to him. The family asks for assistance, possibly through the International Red Cross, so that Vins may be permitted to receive these parcels with their life-saving contents.

The above was revealed in a telephone conversation with Pastor Eugen Voss of "Glaube In Der 2 Welt", Switzerland.

DIRTY TRICKS

Italy's Radical Party accused the parish priest in the town of Sora of campaign dirty tricks.

Party spokesmen claim he kept his church bells ringing during one of its rallies, drowning out the speakers. They're pressing criminal charges.

South African to become college principal

The Rev Peter Whitaker of South Africa is the new principal of the Sydney Christian Training College. He will lead the college from the beginning of 1977.

The Sydney College has helped young people to enter the ordained ministries of the churches and has trained men and women for Christian service for 90 years.

Lay people are equipped to be church assistants, youth workers and more effective lay men and women in the churches.

The college offers basic courses in Theology, New Testament, Old Testament and teaches counselling, evangelism, preaching and group leadership.

Students share in fieldwork in the exciting activities of the Central Methodist Mission such as Life Line, the Singles Society and the Christian Country Centre, Vision Valley.

The college is located in an attractive centre in the heart of Sydney. It is a true international college, for students come from Asia and the Pacific.

A strong teaching faculty includes the Rev Alan Walker, Dr Anna Hogg and the skilled counsellors of the Sydney Life Line Centre.

The college offers full tuition and board. Some scholarship help is available and part-time employment can be found for students wishing to work their way through college.

All enquiries can be sent to: Rev Peter Whitaker, Christian Training College, Wesley Centre, 210 Pitt Street, Sydney, 2000.

REPRIEVE FOR SCEGGS

Parents and supporters of SCEGGS have been making attempts to raise one and a half million dollars to save the school from closure.

This followed an announcement earlier this month by Bishop E. D. Cameron, chairman of the council that the school would have to close at the end of this year.

Parents and supporters of the school have formed a company to run the school, if they can raise the money required to satisfy the creditors, Bill Acceptance Co-operation.

So far the parents have raised some hundreds of thousands of dollars and have until March next year to raise the rest.

It has been agreed by the parents and the Church of England that the school will be run as a Christian school in accordance with principles of the Church of England in Australia.

The members of the council appointed by the

Church will have a decisive say in the appointment of the principal and the religious instruction in school.

The Diocese of Sydney has offered five hundred thousand dollars. This money comes from the SCEGGS Assistance Fund. This fund is made up of money from the proceeds of the sale of Wingham, a property in Drummoynne sold in the early 1970s.

Previously the Diocese contributed \$400,000 to SCEGGS from this fund and from the endowment of the See to meet other debts arising from running expenses.

It is understood the offer of five hundred thousand dollars will entitle the Diocese to three members of the nine member council of the reconstituted school.

Opinion as to how far the Church should go in assisting the school has been divided over the period, since the financial problems became known in 1974.

Some have felt the Church, which appointed the old school council, through the Synod, should take responsibility to save the school and meet its financial commitments. Besides the particular worth of the school they argued that the good name of

the Church of England was at stake.

Others, believed that the Church was not obligated to pay the debts of the school which was a corporate body in its own right and condemned the whole land developments proposals and maintained that the Church should cut its losses.

In the Sydney Synod last month a motion was passed which stated:

"Synod directs Standing Committee and the Finance and Loans Board to make no further financial assistance available from diocesan

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Christmas Bowl Appeal

The 1976 Christmas Bowl Appeal of the Australian Council of Churches is being launched this month around Australia in each State capital city.

The target for this year's appeal is \$1.5 million and the money will be used to help people in development programmes around the world.

The Appeal, administered by the Australian Council of Churches, is held throughout the 12 member churches of the Council and is focussed on Christmas Day.

Commenting on this year's appeal, ACC World Christian Action Secretary, The

Rev John Mayo commented:

"We are especially enthusiastic about this year's appeal because already we are seeing a much keener interest in local churches than

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Student completes doctoral studies

The Rev John W. Wilson, lecturer in Old Testament at Ridley College, has successfully completed his doctoral studies.

Word was received recently also that all five students completing their Bachelor of Divinity studies with the London School of Theology had passed with second-class honours, three of them in the higher division.

The students were John McIntyre, Lim Po Ham, Richard Pridaux, Peter Crawford and David Walker.

London degree courses have now been discontinued by Ridley College in favour of the courses of the Australian College of Theology.

Classes at Ridley College are open to part-time and full-time non-resident students and many ordinary parish members are taking

advantage of both day and evening lectures.

The college registrar reports a strong enrolment already for 1977 and said that further applications would be welcome. Phone Melbourne 380 1396.

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Life at risk

Last month a decision was made by a Judge in a murder trial in the ACT which could have profound effects on the value this community places on the value of human life.

Mr Justice Blackburn ruled that an unborn child was not "alive" until it was completely out of its mother's body and had drawn its first breath. It therefore could not be murdered prior to this. On the basis of this ruling a jury was instructed to acquit a seventeen-year-old girl of murder.

This unilateral judgment by a judge, along with the celebrated Levine Judgement on the question of abortion has, without legislative decision, and without community endorsement created a precedent that will have far reaching and tragic implications unless reversed.

If the principle of independent and unaided breathing is to be the criterion for the commencement of legal life, it is conceivable that the ancient and abominable practice of infanticide at birth can not only be revived but practised with the sanction of the law.

If it was decided, for example, that a child was not wanted, the possibility apparently now exists for the doctor or nurse, or individual assisting to refrain from initiating independent breathing with the proverbial

smack or to refrain from establishing independence by cutting the umbilical cord till after the child had died.

The situation could arise where an absolutely healthy, fully developed baby could be arbitrarily killed with legal sanction by the non application of normal procedures, or indeed active measures against its life. The possibilities for applying this principle in other areas have to be considered.

Imagine the possibilities in the area of deformity. It now may be possible for a doctor to decide that even a mildly deformed baby should not be allowed to begin breathing. If the doctor cannot be guilty of murder, who is to stop him?

If the criterion of independent breathing is to be established it raises the question of euthanasia in a new and threatening form. A person who needs artificial life support systems, and could not maintain independent life without it, may have his or her life extinguished and the culprit escape the penalty of the law, if not on this precedent then on the possibility that some future Judge will arbitrarily and without reference to the Legislature decide that this is permissible.

It would seem that the intrinsic and hitherto unquestioned worth of a human life, deserving and demanding the protection of the law is not now

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recognised, or safeguarded by the law. Society has now decided that life under certain circumstances can be battered, negotiated and destroyed. With the collapse of the principle of inviolability nobody is safe from the caprice of the wicked, the dominance of the powerful, or the weakness of the misguided.

The door may have been opened to a "brave new world" in the so called civilised West, that may well lead to the repression of the Nazi-like concentration camp, the dominance of genetic manipulation and the callous indifference to the weak or retarded.

The judgement deserves careful study and Legislative action to give the courts clear guidelines and deter them from radical innovation.

This is an inevitable outcome of society's rejection of God and Christians must themselves recognise the sovereignty of God and the obligations of His laws on everyone and should seek to persuade their neighbours of this truth.