

A.C.C. SERVICE

and points to the way in which the Church of England in Australia can enter into negotiations with the Presbyterian, Methodist and Congregational Churches.

THE ANGLICAN

Incorporating the Church Almanac
THURSDAY JANUARY 23 1964

ANOTHER WIND OF CHANGE?

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The principles underlying these important questions of procedure are not new to the Anglican mind. Every question of general interest to the Church here — from the operation in detail of our own Constitution to the real and ideal relations of the Anglican bishops under that Constitution or by virtue of Lambeth resolutions or decisions purporting to have been taken by a majority at an Anglican Congress — is invariably publicised, and discussed in terms of principle.

Although we may think that no irregularity of procedure will pass unnoticed on the eyes of our Australian Anglican priests and bishops, or an independent Church Press, we are pretty well past the stage of being "sickly" about irregularities of procedure, and simply for their own sake. As often as not, as a matter of common sense, Australian Anglicans are quite ready to condone irregularities of procedure — provided only that they are not clearly and obviously as such, and that there is no "skulduggery" — if the intention behind the irregularities was good and the subject clearly sound. It is not surprising, therefore, that about the Paul Report is their business; but we Australians will certainly follow closely what happens.

Good or bad, regular or irregular, balanced or one-eyed, two things will impress Australians about the *Report*. The first is that it should ever have been commissioned at all. The second is that it is obviously going to create more discussion and provoke more thought, than the English Church has seen for a long time. In a sense, it does not matter whether the *Report's* 62 recommendations sound good or not; its merits will be thoroughly examined. Again, it might in the long run prove advantageous for the *Report* to have issued from a pen, instead of from a kind of Royal Commission, an *Ad Hoc* committee, or an essentially unofficial in spirit. It is very much easier to discuss such a document frankly than it would be to discuss one produced by an archiepiscopal committee.

It would be generally agreed that the Australian Church urgently needs some similar kind of investigation. Some dioceses have undertaken surveys of one kind and another during recent years — mostly of a pretty amateurish kind, and narrow in scope — and the A.B.M. commissioning a survey of the kind from the Sydney Department of Promotion, which, as far as it went, was valuable. None of these Australian surveys, however, has been conducted on anything like the scale that the English Church has no hope of retaining the parson's freehold in 1964; the pressing shortage of clergy; the maldistribution of what they have, and that the English Church has only partly overcome, with the highest population density; whether there should be compulsory retiring ages for bishops and inferior clergy; and so on. Some thought must these days be given to such questions as these, because of the effect of our own on the prospects of Christian unity.

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Contrasts in Clergy Work Patterns

There are marked contrasts between the activities of town and country clergy in England are revealed by a survey conducted by the Church Information Office. It is pointed out that, while in some rural parishes in England, there is a surplus of clergy, as there are with their brethren in Australia, in some town parishes there is a shortage. In some town parishes, there is a surplus of clergy, as there are with their brethren in Australia, in some town parishes there is a shortage.

But at the same time the English experience, arising to some extent from the parson's freehold, does sound a warning to the Anglican community everywhere to see that, as far as practicable, the clerical manpower is distributed according to need.

The parson cited in the English report has so little to do in his country parish that he has accepted 14 posts on local government committees and associations, culminating in the chairmanship of his rural district council.

On the other extreme is a town incumbent who is a "parson" in the parish will literally kill himself to get out of the parish.

One rector, in a parish with a population of 24,000 (similar in size to many of our Australian parishes), has been in the post for 15 years. In addition to ordinary parson's duties, he has 150 weddings, 160 funerals and 250 baptisms.

By contrast, a country clergyman said that in his parish of 350 people, he had been only five confirmations in 17 years. He has only 10,000 people for his work to do, but he has 10,000 people for his work to do, but he has 10,000 people for his work to do.

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Popularity Rocks For The Pope

When you loose a bow at a venture it is interesting to see another arrow or two directed at the same target. This is what is suggested last week that further serious journeys by Pope Paul might be anti-clerical, after his pilgrimage to the Holy Land, may be the last of his travels. Mr Douglas Brown, who is a writer in the *Observer*, has written a book, *The Pope and the People*, which is becoming "a best seller".

Mr Brown pointed out that since the Second Roman Catholicism, the Pope has been a figure of great popularity. This was doubtless a reflection of the fact that the Pope is a man of the people, and his journeys undertaken by him are a reflection of the fact that the Pope is a man of the people.

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Cost Of Funerals And Weddings

At the top of the non-fiction best-selling list in the United States is a book called "The American Way of Death" by Jessica Mitford, an Englishwoman whose husband is prominent in the American funeral service, formed for the protection of Californian citizens who prefer the "American" type funeral than is customary in England.

Principally, the book attacks the "American" type funeral, which is a waste of money, and the expense is often staggering.

The clergy may be interested to know that the book is written by a woman, and that it is a persuasive language to "purchase" a "minimum" funeral.

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ANGLICAN OF THE WEEK

BOOK REVIEWS

FAMOUS ANGLICAN JOURNAL

THE CHURCH QUARTERLY REVIEW, No. 352 and 353, S.P.C.K., Pp. 62-238, English price 25/-, p.s.

THESE are the latest numbers of a famous Anglican journal. For those who are not yet subscribers they would make excellent and worthwhile holiday reading as they provide information in many areas of religious study, keeping one abreast in interesting fashion with recent scholarly thinking. At the same time, they are more than ephemeral, and are such as will find a permanent place on our bookshelves.

All this is very gratifying that the names of Australians are included among the scholars who offer contributions.

In the one, there is an appreciative review of Dr Barton Baggage's "Puritanism and Richard Baxter", which Charles Smyth describes as "a solid and constructive work of scholarship."

In the other, Mr C. B. McCullagh, of Sydney University and now at the City of Cambridge, discusses methods of biblical research with reference to the discovery of "the present, significant quality of history."

Perhaps the most topical article is one by Professor Leonard Hodgson who reviews the "Honest to God" controversy under the title "Can David Womersley be a Christian?" He concludes that the Bishop of Exeter might as well serve as a reading and solid thinking.

Two articles in particular stand out in one reader's mind for each seeks to drive us behind the fashionable fashions and the modern stress on queer technique.

In the first of these, C. S. Mann points out that all the talk in the world about the necessity of communication will not do away with the need for the Church to come to grips with the special background ideas and expressions of Christianity.

In the second, J. S. Hagbold outlines the need for the Church to study and outlook by which the Church may constructively in the modern church situation.

All this, however, is no more than a glimpse of the variety of material set before us.

There is a double-length article of value on the subject of the value of English Christianity.

There are biographical accounts of Juxon, Usher, Laud and Williams. E. L. Mascall writes on Grace and Nature.

And the reader is invited to consider topics ranging from the modern school and biblical studies to the question of a Chancellor and the conversion to Rome of a group of Anglicans.

A large number of book reviews are included, adding to the value of C.Q.R. One advantage of this is that those who have formed their minds about, for example, Valer's "Soundings", can compare their own views with a recognized expert.

It is hard to imagine why more people do not subscribe to this worthy and essential a publication.

—C.C.C.

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Mr. F. K. S. WOODS

Our Anglican of the Week is one of those more distinguished South Australians who, having come to live in the West, has now so identified himself with the life of Perth that he refers even to his birthplace as bordering on "the Eastern States".

He is John Heyward Reynolds, better known as "Joak", upon whom the University of Western Australia last year conferred an honorary Doctorate of Laws for his services to the University and S. George's College, Adelaide, which has been awarded since 1949.

"Joak" Reynolds is remarkable not least in that he has served as a thoroughly impeccable, orthodox academic career, with a critical, distinctly liberal mind. Educated at St Peter's College, Adelaide, and S. Mark's College in the University of Adelaide, he won a South Australian Rhodes Scholarship in 1929. After completing his first degree course at Adelaide, he went up to Balliol College, Oxford.

Later, he lectured in History at Perth and was appointed Warden of S. George's twenty-three years ago.

A pillar of the Establishment, to the extent of being a member of the University Senate and of the Perth Diocesan Council, "Joak" Reynolds' popularity with students — and dignitaries of all kinds — rests less on this

than on their appreciation of his acute common sense, his understanding of people, and his personal Christian humility.

Although the thought would certainly embarrass him, not a few regard him as the best kind of Balliol man, and rejoice at the honour assigned him by the University of Western Australia.

BIOGRAPHY FOR TWO

THE CHAVASSE TWINS, Selwyn Gomer, Hodder and Stoughton, Pp. 255, 4s. 6d.

THESE English biographies are better known in the two decades from 1940 than Christopher Maude Chavasse during that period. The "Evening Standard" in reply to its own question, "How many bishops can you name?" answered with your names.

Who, of course, was he? Canon Gomer Chavasse, a picture of a man who while short of "undiscovered" crissal as one of depression had a tremendous

presence. Unpredictable, frequently irritable, subdued if not offensively somnolent at his bishop's meetings, he was frequently misunderstood even by his friends. Gummer says more than once he could have made his point without making so many enemies.

An avowed Evangelical, he was suspected by both the Liberals and Conservatives of being a heretic. He refused to be an Evangelical in a school of thought and a way of life, rather than a party flag to be waved or a ditch in which to hide and in which to take a final stand.

He had difficulties with Anglicans. The "Church Times" was not least among those who showed (pages 19-21) that Chavasse was trying to abolish Catholic privileges. "He never lived in the world of his own generation of himself, and it gave him pain to his dying day."

Born the twin son of an Oxford rector who subsequently became Bishop of Liverpool, Chavasse was greatly attracted to his brother's social life at 31 in the First World War. The attachment to both his father and his brother — an interesting psychological study in itself — is one of the binding notes in his life. Writing to himself in 1961, he was able to write, "How truly I can sympathize with you, as I still mourn. Not every day of my life, and I have not the strength to be continually 'No! No! No!' to see him again..."

An athlete of no mean ability — he represented the United Kingdom in the 400 metres at the 1908 Olympic Games — his life he said the full price for his heroism, if not severe, training.

Chaplain to the Forces from 1914-1919, rector first of the Gomer's Barrow, and then S. his consecration, and prior to Master of St Peter's Hall in Oxford, he was early into the life of leadership and the great ability to bear money.

His interest in ordinands was shown in his two incumbencies in which this is preaching the ministry was encouraged each two years and subsequently by his founding of St Peter's

and, towards the end of his episcopate, the establishment of the theological college at Rochester.

As a preacher, particularly an expositor, he was obviously in the grand tradition of the sermon printed in the appendix — and written just a few days before his death at 77 — indicated.

Paying tribute to him, the Archbishop of Canterbury, Ramsey, spoke of his utter and his devotion to Christ, his thorough care for his flock, his conscientiousness as a teacher and his unpredictability which "made him to the end of the young bishop."

Canon Gummer in attempting the lives of two men in the one volume, has done a most commendable job. He has painted the biographies of two men, leaving a record of his achievements, minimizing the defects.

While it is good to have this biography, it is not in the same class as the "Davidson" or "Freemonger's Temple" — but that is possibly because they are as well as social documents as ecclesiastical lives. —A.A.M.

NOTES ON THE LESSONS

HERE BEGINNETH, Daniel B. Taylor, Toronto, Ontario, Canada, 1964, 100 pp., Survey, 16s. 6d., selling.

There is room for such a helpful book. It is a book for so few Anglicans know their Bibles well enough to find the spiritual gifts, the lessons Sunday by Sunday, and the supplementary introduction to them can be of great value and bring light into the darkness.

The one question is — what form shall the worship be? The Reverend Denis Taylor, well-known in his work in the Student Movement, as Dean of Brisbane and as Home Secretary of the Australian Board of Missions, has tried in this book to supply the introduction.

The notes are brief, possibly too brief at times, but clear and at times striking.

One can recommend this book to all clergy who feel the need when at least the first lesson — and to those who don't feel the need but ought to feel the need. —J.S.A.

EXERCISING SKILL

THE ETERNAL LEGACY, Leonard Griffin, Hodder and Stoughton, Pp. 192, 5s. 3d.

DR. GRIFFIN, successor to Leslie Weatherhead, has for long been intrigued by the four chapters from John 13 on. In his opinion "that content everything that is fundamental to the Christian religion."

In fact, he goes further and claims that if all else were stripped away from Scripture, there would still be left, in these four chapters, the basic ingredients of a living faith.

So, in 1962, he preached a series of morning sermons in the City Temple, London, from these chapters, and this volume contains the substance of them.

No preacher who comes seeking will turn away unenriched. For in these sermons, there is deep spiritual insight, evidence of wide theological as well as general reading and a judicious use of apt illustrations.

Those who find difficulty in the opening sentences of their sermons, should study Griffiths' style.

So, in "The Great Example", he starts "Along with everything that Jesus said and did, I am sure there were two things that he did: he initiated the sacrament of the Supper, and he washed his disciples' feet. He discovered a means of service to God and a means of service to man."

Sometimes he uses an illustration to grip the attention, but whatever method he uses, the interest is awakened and sustained during the crucial opening minutes.

—A.V.M.

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KUCHING: SOUTH-EAST ASIAN DIOCESE

Division of the House of Clergy and of the House of Laity.

We meet for the first full length meeting of the Diocesan Council since the re-organising of the diocese, and the first time since the re-organising of the diocese, in a time of change.

The formation of Malaysia—the nation which we are now part of as its background the growth to maturity of the nation, and the guiding hand of others.

"Independence" is a natural development, and while it carries with it a great sense of freedom and opportunity, so also it involves the bearing of great responsibility.

This is neither the place nor the time to do other than to take note in the historic setting of this great event of the Church's place in the new order. It is, of course, the same as it ever was. Our orders from Lord to be His witnesses and to carry the Gospel to the whole creation.

The Christian Church—the divinely-ordered instrument of the living God—recognises that the powers that be are ordained of God. And as Christians we recognise and accept our duty as citizens.

It is to the Christian who ought to be the best citizen, because he recognises that the Christian is his rightful place in the ordering of God's world. He recognises the importance of his citizenship here because he recognises also his citizenship of heaven.

INDEPENDENCE

Here, indeed, we have an emerging city, but that in no sense takes from this transient State the right to expect the Christian to be its best type of citizen.

And we rejoice that to many who are devoting themselves to the responsibilities of government—actual or potential—must have received their early training in our schools.

The note of "self-government" or "independence" has been ringing among those who were the first missionaries here to see how the indigenous ministry is growing, but we are still far from that stage when we can regard ourselves as being "self-supporting" as regards either ministry or money.

This is a very serious matter. I would say the most serious matter of the next ten years. Unless by then the Church here has accepted the duty of supporting itself in both these matters, then the future (barring speaking) is a dark one.

First—men for the ministry. Why do we not young men of the right ideal and the right education, Chinese and Dayak, come forward to serve in the ministry of the Church? Their voice is silent only in Sarawak and Brunei.

Why will you notice that I say "of the right intellectual and spiritual standard"? The requirement for leaders in other parts of the nation's life is far more well-qualified men.

ONLY THE BEST

If the Church is to be seen as capable of holding its own alongside an increasingly able administration in other spheres of life, then only the best is good enough for the Church.

This is not a problem peculiar to ourselves in this diocese. It is a problem which we have more than most to face the master, with a sense of extreme urgency.

In a sense, it is an historic problem in the Anglican Church, and various methods have been tried.

Sometimes the problem has been dealt with in a hasty manner by what has been called "debating the coinage of the orthodox" and dropping the minimum standard of requirements.

That has been proved to be utterly wrong: wrong in principle, disastrous in practice.

We are to be found the quality of the future on quality of the present.

There are two to seek out and encourage new candidates, and a vigorous effort must be made to ensure that the quality of the future is not lost.

It is for the Church to assure that those who are wanted and must be prepared deliberately to accept the ministry of the Church. If we are content to sit back and wait, then we are doomed to failure. "If the trumpet give an uncertain sound, who will prepare himself for the battle?"

To serve in the ministry of the Church is one of the greatest privileges open to the Christian man, and one who is accepted for it does not confer a favour. He receives one. It may be that we have not put the issue—the challenge—clearly enough.

It may be that young men who are called to the ministry are being the plucking birds the State offers in other ways.

Be that as it may, one thing is clear. The only hope for a vigorous life in the Church in this diocese is in the building of a strong ministry.

We have two men in training: one at Miri, another at Kuching. We are looking for more, and that is all that can be said.

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This is the text of the presidential address given by the Bishop of Adelaide, the Right Reverend Nicholas Steno, at the opening of the Council last month.

This will involve us in responsibilities which cannot be shirked. The first full meeting of the Council will meet in Singapore next February.

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This will undoubtedly be a matter with which we must actively concern ourselves.

No one who has experienced the warmth of fellowship in the Anglican Church, and who has known it even in its embryo state would wish to do anything to undermine it, nor do I think the formation of a province will do this.

The advantages would be varied but with the drawing together of the various States which comprise the Anglican Church, there would be some fruitful time to consider steps to assure to the Anglican Church in Malaysia a measure of self-government which will enable it to take its place in the future of the region.

It is not, of course, to be dependent on others. It is to be independent in its own right.

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grains. And if it grows, what kind of fruit it bears.

The Church, like any other living organism, will be judged by its fruit. What is the fruit of the Church in this diocese? Geographical extension? Yes.

Yes. A realisation of the Church's mission in this life? Yes. All that and more.

In this diocese we must ask itself some searching questions. What are the things from God? Are we ready to attempt great things for Him? Are we ready to be ready to be outward-looking in our life and in the world to serve those who have neither bread nor goodness of God's redemption as persuasively and as sacrificially as we should?

Methods need looking at. Policies and programmes of the Church, which comprise what should be the policy of the Church, which comprise what should be the policy of the Church, which comprise what should be the policy of the Church.

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begged down the Church must ever be on the move.

But what may not forget that policies and programmes are not sufficient in themselves.

It is the living God working through His living agent who can bring about the new order. The Gospel is preached and the miracle of the conversion of the human soul is performed.

Today we are the living agents of the living God. Let us then go forward to our tasks with confidence. The living God has begun a good work in us, and we will perform it until the day of Jesus Christ.

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SHOULD CAPITALISM BE PUNISHED?

So God created man in His own image, the image of God created He him, (Genesis 1:27).

The famous American novelist, Henry James, once wrote a title for his most noted book, "The Whores of the Town," from the writings of a seventeenth century clergyman, John Donne.

In Donne's day, many a crime against the State was punished by death—a child's stealing, pickpocketing, treason.

Hangings were frequent and public spectacles. In fact, some of these harrowing times, Donne wrote:

"How many men that stand at an execution, if they would see, for what they stand there, should bear their own faults condemned, and not die themselves executed by Attorneys?"

In the same book of the Bible, Genesis, from which our text is taken, the story is told of the murder of Abel by his brother Cain.

Even after he was apprehended, Cain was not repentant about murdering his brother, until he was sentenced to a life of hard labour as a fugitive and a vagabond.

Then he cried, "My punishment is greater than I can bear," and pointed out that everyone must find his way back to kill him in retaliation. Then, the Lord set a mark upon Cain, lest any finding him should kill him.

THE MARK OF CAIN

The "mark of Cain," as the book of beginnings tells us, was to protect this murderer from having his life taken by his angry fellow-men. God reserved for life, and the taking of life, the divine law that was to be regarded as an offence against God.

Despite this early emphasis on the sacredness of life or even the treatment of human beings as man disregarded God's explicit commands, it has been taken over come his reverence for God and admitted offenders out of all proportion to the severity of the crimes committed.

In fact in Jewish history it was felt that limits had to be set on the vengeful instincts of fallen men so there came to be devised

FOR SEPTUAGESIMA . . .

CREATION

on a breath
drawn, and spent,
in the last midnight tick
of a cosmic clock;
my measure, the
span
of a second of a second,
in a super extravagance
that has run for a century.

Yet
through all that long year
when the Lord was a labouring man,
the current expectation
of His coming
awaited
the last thirty seconds.
My brother the sun,
in great splendour,
my sister the moon,
and the stars
set level church membership and
regular communion were often
more than doubtful.

So their solemn promise to
bring the child up in Christian
ways, to go with him to church,
to set him an example of par-
ticipating in the sacraments,
and regular communion were often
more than doubtful.

But, on that foundation, it
was difficult to construct a

The Western Anglican Executive Council decided that
British 20, 1964, for the winter meeting in Fremantle. Grand
The Dean of Perth, the Very Reverend James Payne, presiding
sermon in St. George's Cathedral on January 1st.

to no man evil for evil.
Dearly beloved, avenge not yourselves,
but rather give place un-
to wrath; for it is written, Ven-
geance is mine; I will repay.

Yet, we live in a world of
relative values. While we must
always be aware of the man-
ner of men is our brother in
crime, and the man who is
guilty of the most heinous
crime of God to protect them.

Most of the time, the
arguments about difference
of crime, the protection of so-
ciety are questions of as vital
theological concerns, as that of
requiring the sanctity of human
life.

And it is in the area of the
protection of society that capital
punishment not only fails but
becomes monstrous.

Statistics show that capital
does not deter crime, and no
to the contrary.

RESENTANCE

It indicates God's continuing
love for His creatures in that
He Himself took the initiative
to save the murderer from the
of His own mortal life, and made
the murderer of His creatures as a
result of this redemptive love.

He said "I came not to call
the righteous, but sinners to re-
pentance." What we call the
Incarnation dramatically empha-
sized the sanctity of human life.
It is not for man to cut short
the fellow's possibility of re-
demption in this life.

The General Convention of
the Episcopal Church in America
decided in 1958, "Inasmuch as
the individual life is of infinite
worth in the eyes of Almighty
God; and whereas the taking of
human life falls within the pre-
sidence of Almighty God and not
within the right of capital pun-
ishment." But the General Convention goes
on to say that capital punishment
is more than doubtful.

That this expression of the
daily elected representatives of
our sister Church in the U.S.A.,
is a statement of the guidance of
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to no man evil for evil.
Dearly beloved, avenge not yourselves,
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to wrath; for it is written, Ven-
geance is mine; I will repay.

Yet, we live in a world of
relative values. While we must
always be aware of the man-
ner of men is our brother in
crime, and the man who is
guilty of the most heinous
crime of God to protect them.

Most of the time, the
arguments about difference
of crime, the protection of so-
ciety are questions of as vital
theological concerns, as that of
requiring the sanctity of human
life.

And it is in the area of the
protection of society that capital
punishment not only fails but
becomes monstrous.

Statistics show that capital
does not deter crime, and no
to the contrary.

RESENTANCE

It indicates God's continuing
love for His creatures in that
He Himself took the initiative
to save the murderer from the
of His own mortal life, and made
the murderer of His creatures as a
result of this redemptive love.

He said "I came not to call
the righteous, but sinners to re-
pentance." What we call the
Incarnation dramatically empha-
sized the sanctity of human life.
It is not for man to cut short
the fellow's possibility of re-
demption in this life.

The General Convention of
the Episcopal Church in America
decided in 1958, "Inasmuch as
the individual life is of infinite
worth in the eyes of Almighty
God; and whereas the taking of
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That this expression of the
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The victim is killed on behalf
of the citizens, usually those
the citizens execute the prison-
ers.

Executions are brutalizing,
negating individual and social
those sensibilities which are the
mark of humane society.

Those who do not under-
stand are by process of law,
that Christians should not as-
sociate themselves from this
by striving vigorously to see that
statutes or laws not lay down
for killing a person should be
unrepealed, should be regarded
an inescapable obligation.

In this situation what John
Donne wrote over 300 years ago
is still worth considering: "How
many men that stand at an ex-
ecution, if they should take, for
what dies that stand there, should
bear their own faults condemned, and
not die themselves executed by At-
turns?"

DIFFERENCES

For when we are told that
"God created man in his own
image," in the image of God
created he him," we have to
the image of Adam's descendants
who can claim the image of God.
All of us, the criminals, the
murderers, and you and me.

Here I must make plain
that I have no authority to
speak on behalf of the personal
opinion.

Many Anglicans, both clerical
and lay, would disagree with
my view. My own father,
a policeman, would disagree
with my opinion in this regard.

A friend of mine, who was
a priest chaplain for many
years, recently told me that
in which he supported capital
punishment.

However, in my office as
Dean of Perth, I believe that I
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my own view and one which is held
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Perth, January 20
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In my opinion capital pun-
ishment is a tradition that has
been with us far too long. I am
thoroughly convinced that it has
little, if any, deterrent ef-
fect on individuals and society
and that it should be abol-
ished.

VITAL ISSUE

It cannot be accomplished
until the average citizen is alerted
to this vital issue and
seriously studies both sides of
the question.

When that happens, I place
my faith in the good judgement
of the citizen as to whether to
bring about once and for all the
abolition of capital punishment
in our country.

BOOK REVIEWS

TRANSLATION OF
"LUTHER"

LUTHER, Gerhard Ritter, Collins, Pa.
The author, "Luther," first pub-
lished in 1955, is a study of one
of the best lives of the
Lutheran movement. In this
dispute the fact that the
author is a German historian of
the Lutheran movement is im-
portant. This is the first English
translation of a work of im-
portance in the history of the
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