

"REDEEMED ME AND ALL MY KINDRED"

By FRANCIS JOHN BREBLE

THE answer to the question, "What dost thou chiefly learn from these articles of thy belief?" goes on, "Secondly, I come to believe in God, the one who hath redeemed me, and all mankind."

Firstly, "God the Son," Our trust and confidence in God the Son follows upon our trust in the confidence in God the Father. If we trust the Father, we shall trust what He does.

Man by his sinful disobedience had alienated himself from God, but God so loved the world that He sent His Son to save it and redeemed mankind. We cannot come to the Father except through the Son.

An analogy might help us to understand this a little better. A disobedient child will remove himself as far as possible from

his father. The father loves the child but the father cannot get to the child. The child must go to the father.

If a child is afraid or does not quite know how to approach the father, the father may say to the child, "Come, I will bring you to me." The father, though he loves the child, the child is afraid of the father, though what the son does.

Just so, God the Father sent God the Son to bring us to Him. We come to the Father through the Son. We had been so disobedient back to Him, we could not come to God the Son has done.

Secondly, "who hath redeemed me," redeemed. There are several meanings of this word which may help us to understand our redemption a little better.

First, to redeem means to recover as a pledge. A pledge is something given as a security. A woman took her watch to a jeweller to be repaired, but instead of repairing it, he pawned it and before the woman could reclaim it, he committed it to the pawnshop.

The police eventually traced it to the pawnbroker but he refused to return it to her. He gave her the watch to redeem it at a price given to the watchmaker. When the woman came to the watchmaker, he had been given into strange hands. To restore it or make it hers again, she had to pay a price. We belong to God, we have been given into strange hands. He it is our Father, He it is our Redeemer.

When the Devil through Eve tempted Adam to sin, saying, "You shall be as gods," he gave the Devil that which he would become as "gods," he gave the Devil the will that as the pledge of their belief in him.

He is, therefore, (as it were) in strange hands. To recover, the person to God, who the Son had, to bring us back, the only price at which we can be redeemed.

Second, to redeem means to ransom or release from captivity. One who is in the hands of robbers, Kipling tells how a little boy, Morgi, was adopted by some wolves into whose den he had wandered.

He was taken with the others to the Council Rock to his mother. Some of the robbers together the younger might be made known to the elder. Each child had to have two wolves, not its parents, to speak for it. Morgi had no wolves to speak for him, but at last, Balgo, the old Brown Bear that taught the children lessons, spoke for him and was accepted because he was the only one.

AT A PRICE

Then the old Black Panther, Bagheera, said it was the law of the jungle that the life of a man should be bought with a price, and went on to say that he would be killed, but to be the price, he had paid.

Later, Morgi was told that the life of the bull which he had bought him, he must never use any kind of carnal force. Man the animal wandered away from God.

When an eternal human man had to be accepted by God, but there was no one to "redeem" him, for all men were sinners. So God became man, He made Himself as one of us, what man could not do for the sake of God the Son "spoke" for him and brought us to Him.

But we are not redeemed," wrote S. Peter, "with corruptible things such as silver or gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot."

We might paraphrase Bagheera's admission to Morgi and say, "For the sake of

the Blood that bought us, we must never hurt or harm anyone, young or old."

Thirdly, to redeem means to free from debt or to give an advantage. A man builds a house on what has been waste land.

As barren land it will grow nothing, but when the householder digs and tills the ground, adding compost and manures, and soon he has good rich soil.

When he has done this, he has redeemed the land from barrenness to fruitfulness.

Our Lord came and redeemed man and by what He did turned man from the barrenness of sin to the fruitfulness of good works for God's sake.

Thirdly, "I believe in God the Son, who hath redeemed me,"

When God created the world, only mankind had to be redeemed. When God created man, He gave life to man, that was in it, but to man alone it was not enough, it was free will.

To man alone it was given to obey God or disobey, to follow God or to follow evil. He gave him the choice, he had to hide by the commandment of God.

Man chose to disobey God and to follow evil and man had to suffer the consequences of his choice. He was sent His only-begotten Son to redeem man and reclaim him from the power of sin.

Man can understand more fully the consequences of the sin story of how the torse came into being. A woman had

THE THIRTY SILVER PIECES . . . 23

"SHAPAT'S CROWN"

BY THE REVEREND EDWARD HUNT

As a Roman Tribune I am pleased that Roman justice should be done in the story of the victor who persecuted Judge Shaphat to charge him with the widow's plea. He was, therefore, a young Roman magistrate of the Greek order.

In Judea on a promissory note to Shaphat, a good man of the tribe of Judah, a banquet in his honour, throwing a banquet of his own, and all sundry, that the Roman officer might be impressed with his generosity.

Although the rabble that came to the banquet, for the presence for the sake of the judge, oblivious of the fact that Leah had entered with the same as a guest.

Later, Morgi was told that the life of the bull which he had bought him, he must never use any kind of carnal force. Man the animal wandered away from God.

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Illustrated Prospectus on application to the Headmistress

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THE ARGUMENT FOR INCORPORATING THE CHURCH AND THE STATE

THURSDAY AUGUST 19

WHO OWNS AUSTRALIA?

Whoever controls the purse strings in any organization will tend in the last resort to control the whole, whether that organization is a syndicate, a political party, an industrial enterprise, or a nation.

In practice, no one can control all the purse strings of the entire country, all of whose people like Australia, there are too many separate strings for this to be possible. Equally, in practice, however, it is not necessary to be able to pull all these strings or two of these many strings effectively to control the nation. It is enough in any advanced industrial society to be able to control banking, transport, power generation or transmission, communications, steel production or food processing, to give obvious examples, to afford him who does it a most powerful influence over the entire country, all of whose segments are so closely inter-meshed that what happens in one inevitably affects the others.

Since 1947, a total of rather more than \$20,000,000,000 in overseas private capital has been invested in Australia. That amounts to roughly \$2,000 for every Australian man, woman and child. At the present moment, the bulk of this investment entails in dividends, interest and other charges a sum of the order of two thousand million pounds annually, not all of which, of course, is remitted abroad.

More than half of this overseas investment has flowed from the United Kingdom; most of the rest from the United States. It has flowed into so many and such diverse avenues, with such different consequences, that very few generalisations about it are valid. Three such generalisations may be made, however. First, it is the case that well over one half of this foreign capital employed in Australia is Australian capital kept in a minority position, if not altogether excluded, as a matter of deliberate policy. Second, the bulk of this overseas investment has flowed from immediately highly profitable consumer goods industries to the basic industries on which rest our food, clothing and shelter. Third, foreign capital controls completely, in some cases, and in large part, in others, a formidable number of entire industries in Australia.

Our soap and detergent manufacturing industry, for example, is controlled as to some 80 per cent. from abroad; luxuries and aluminium production as to 75 per cent.; the oil and gas industry as to 70 per cent.; the motor vehicle industry as to 95 per cent.; petroleum refining and distribution as to 95 per cent.; while approximately one half of all our food and mineral products are being mined for lead, zinc, copper and mineral-bearing sands is foreign-controlled. If all flows tomorrow from each field and mine being prospected, then 35 per cent. of it will be foreign owned.

Just who owns all Australia?

The question is given added point by our commitment to export to Japanese steel mills from one of the newly discovered deposits in our north-west totalling more than £1,000 million in value during the next few years.

Have we any moral right selfishly to leave idle our mineral and other resources if the rest of the world needs them, and can put them to good use? On the other hand, have we any moral right to sell the birthright of our children, leaving them only what **THE RIGHT HONOURABLE JOHN McEWEN** picturesquely—and, we must add, very accurately—calls "some holes in the ground"? The answers to both these questions must of course be in the negative. This being so, what the nation should have done was to have made a choice of foreign investment after careful examination and discussion of the facts.

Our complaint is that there has been neither adequate examination nor discussion. With the exception only of Mr McEWEN and his immediate supporters, the Federal Government has treated the country as off-handedly about the sale of this iron ore as it has treated practically all protests, even from the most patriotic and responsible sources, about the form and control of foreign investment generally.

The argument that foreign capital is vital to national growth and security loses substance if—as is the case—a high proportion of foreign capital is used merely to finance privately owned Australian enterprise or—as is also the case—it means foreign control of Australian industry and natural resources. Two things are clearly plain under the conditions upon which we accept foreign capital; and a higher internal rate of investment.

Mr McEWEN's support of the motion criticising the Government's foreign investment policy at last month's Country Party Conference, was politically highly improper; it was also thoroughly patriotic and courageous. It was a political act, and it should be supported from much further afield than his own party.

"Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

Negro Riots Spill A Good Cause

The frightful rioting and burning, involving death and destruction in Los Angeles and elsewhere, directed against those who sympathise with the civil rights campaign by the leaders of America's Negroes.

In this campaign, Negroes, both colored and colored-brown, played a notable part. It seems to the true Christian that in spite of the damage done to the image of the Negro as a citizen by some irresponsible elements. As President Johnson (himself the greatest leader in this campaign) said after the Los Angeles rioting: "Error and violence—a strike from the hands of the Negro the very weapons with which he is achieving his own emancipation."

It is sad, indeed, that the injustice against which the Negroes in the South of U.S.A. have been campaigning, mainly in a passive way, even in the face of provocation and violence, has now been met by a strike from the hands of the Negroes in Los Angeles in which they have been involved.

But the long-term view must surely be that the day when all citizens of the United States are equal before the law will be hastened. Until racial prejudice remains a passive way, even in the face of provocation and violence, has now been met by a strike from the hands of the Negroes in Los Angeles in which they have been involved.

Differs as we may from President Johnson over his Viet Nam policy, we cannot but doubt that his civil rights campaign is soundly and humanely based. It is a campaign against racial bitterness while he is in the field for foreign policy emphasises the exceptionally heavy load of responsibility he is bearing.

RELIGIOUS BROADCASTS

(Sections which are controlled by AMRS)

SUNDAY, AUGUST 20
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1.15 a.m. DIVINE SERVICE—S. AUSTIN, Melbourne.
1.45 a.m. DIVINE SERVICE—S. AUSTIN, Melbourne.
2.15 a.m

NEWS FROM SOUTH-EAST ASIA

By the EXECUTIVE OFFICER of the ANGLICAN COMMUNION, the RIGHT REVEREND R. S. DEAN



Bishop R. S. Dean.

found their way into every discussion.

The Church must not live in a vacuum and historically it cannot. It was very plain that the Bishops of South-East Asia were vividly aware of this.

How far should nationalism be determined by the needs of the church leaders? How is the Church to act in an ever shifting political situation?

At what point could or should the Christian Church oppose political trends? Not easy questions anywhere and perhaps most difficult of all in that part of the world's surface where war clouds drift, their direction and their likely influence forever changing.

The whole Church in South-East Asia needs our prayers most urgently as it seeks to bear its human burden and to combat confusion and fear in many cases, exists.

The whole concept of "Mutual Responsibility and Interdependence in the Body of Christ" may have been very much in the air for us in that part of the world, and we do well to remember it.

NO ISOLATION

Perhaps it should be noted that the fact that I had and am adjacent to that most critical of MRLs as being a piece of human history, and to the world, to exist there is certainly to be a great deal to be learned.

Whatever the difficulties of inter-Church relations, there can

be little doubt that the cause of Christ cannot be furthered in South-East Asia by any one Church alone, and certainly not by a church in isolation from other churches.

My mind and heart were full of reflections of this sort as we left the Bishop's Meeting—held in the delightful resort centre called Walker Hill and known all over the world.

The meetings over, we assembled in the Cathedral in Seoul where history was to be made. For years there has only been one Anglican Diocesan Bishop in Korea, though no one must ever forget the work of the Assistant Right Reverend Arthur Chadwell, now retired, but giving point to a remark that for bishops to be retired is to be fitted with a new set of tyres, for he is far from idle.

The Bishop in Korea has been the Right Reverend John Day who had previously presided over the Dioceses of Gambia and the Rio Pongo, and of whom it may be said that no words of praise can be too great for his leadership and the position which he won in Korea.

However, the first Korean Anglican Bishop was to be consecrated. He was the Venerable Paul Lee, a young Korean greatly loved and obviously blessed with a fine leadership which the Church in Korea needs.

The pride of the Korean Anglicans in the bishop of their choice was plain to see. Another instance of the transference of the Church's faith over race and

colour was being enacted before our very eyes.

The service of consecration was moving beyond words. Bishop Day, acting under the mandate of the Archbishop of Canterbury, was the Chief consecrator, and American, Chinese, English, Filipino and Korean hands were laid on Paul Lee.

Thus this "godly and well learned man" was made not only the Bishop of Seoul, but a Bishop in the Church of God in a service in which so many constituent parts of the Church were made a share. "The Holy Church throughout all the world do acknowledge these" — the words seemed unbidden from many a lip.

KOREA

I mentioned the Bishop of Seoul. This was another step forward in the history of the Anglican Church in Korea. For Paul Lee was to become the Bishop of Seoul, and John Day, now no longer the Anglican Bishop in Korea, was to become the Bishop of Taejeon and as such would be a subordinate plain to Paul Lee.

In the afternoon, at the service of enthronement of Paul as Bishop of Seoul, this was the first time that the history was being made without a doubt.

Next day the first National Senate of the Anglican Church in Korea was held, and Paul Lee presided. What a weight now rests on his shoulders!

I pledged to him and the Bishop of Taejeon, my prayers. Don't fail them!

Available August 9

THE COMMUNIST WAY OF LIFE AND THE CHRISTIAN'S ANSWER

by

THE RIGHT REVEREND J. S. MOYES, C.M.G., M.A., D.D., &c.

This famous booklet, first published in 1952 at the height of the discussion about the Referendum on the Communist Party Dissolution Bill, is a calm, sane commentary on the challenge of Communism to our Christian values.

It is of interest not only to individual readers, but is especially valuable for discussion groups.

In accordance with its policy, the Church of England Information Trust is publishing this New Edition at only a fraction against its cost of production, and is offering it to members of the Trust at a discount of 25%.

32 pages

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GUIDELINES FOR YOUNG CHRISTIANS IN AFRICA

ECUMENICAL PRESS SERVICE

Geneva, August 16

Fear that the young people of Africa may have been so strongly influenced by Western culture, that they have lost their "genuine African personality" was expressed by some fifty leaders of French-speaking African youth organisations at Bingerville, Ivory Coast, last month.

The meeting was sponsored jointly by the Youth Commission of the All Africa Conference of Churches and the World Student Christian Federation.

Participants underlined the responsibilities of their organisations to help young Africans to truly African.

Even if their programmes reached only small percentages of contemporary youth, they said that minority will inevitably be called upon to play a leading role in the future and it would be intolerable for African leaders to have lost their Africanity.

These were the salient points of guidelines for African Christians youth advanced by the meeting.

When confronted by ideological struggles which divide Africans and put one African country against another, young people must be helped to see Africa as an entity. The importance of this is that a truly African must be understood as constituting the self, not as a "black man" or "black woman".

Youth must "liberate itself from the hypocrisy of being apolitical. They must become involved politically, not in order

to support a particular leader or political organisation, but in order to become really conscious of Africa's problems and to participate effectively in nation building.

They must be clearly conscious of the neo-colonial phenomenon which takes the form of the perpetuation of a colonial economic structure, and of the intense activity of foreign monopolies.

Youth must fight against the monstrous disproportion between salaries and the bureaucratic apathy resulting from the bourgeois mentality which has settled upon the élite as a result of cultural influences badly integrated into African reality.

They must be aware of the myth which says that manual labour is beneath them.

Christian youth movements should be ready to co-operate with all other interested movements, not only Roman Catholic, but with whom collaboration is now a fact.

Christian movements should be ready to co-operate with all other interested movements, not only Roman Catholic, but with whom collaboration is now a fact.

They must get out of their ivory tower and go to those who are not yet fully Christian. Gospels in order, on the one hand, to have a dialogue with them, and on the other, to collaborate in social and civic action.

They also should collaborate with national youth services even when such collaboration might raise "delicate questions" as cases where the government seeks to impose one party or one ideology upon the nation.

Christian youth must work for an end to the disunity of the churches. They must seek especially to put the brakes on the proliferation of missions which in the last analysis are only the spring-board for con-

tests of influence and tensions of all kind.

They must understand: "The diversity of cultures and competing sects is nothing more than a prolongation of colonialism... and the historical forces which produced a divided church and a divided people, and seeing the mercantile heathen power, some of these enterprises."

UNITY TALKS IN WASHINGTON

ECUMENICAL PRESS SERVICE

New York, August 16

High level exploratory talks between representatives of the Roman Catholic Church and the United Methodist Church in Washington, D.C., have concluded in Washington with an agreement that future discussions will centre around a programme of reform and renewal "as a continuing process in the life of the Church and its members."

Clergy and lay participants in an initial one-day meeting said that the next talks, projected sometime in November, would concentrate on the "common concerns which we are sure... must not be separated from one another."

These were "the theological issues which must involve us as separated Christians" and the common task we face together as believers in the Christian faith before all mankind."

The meeting was the third on a national level between U.S.A. Roman Catholics and Protestants in the last six months. Earlier conversations were held with Episcopal and Lutheran leaders. However, it was unusual in the fact that women leaders — two Presbyterian and one Roman Catholic — took part as official representatives.

CANONISATION MOVE

ANGLICAN NEWS SERVICE

London, August 16

There is a strong move here in the Roman Catholic Church to press for the canonisation of 40 British men and women who died for their faith during the Reformation.

Supporters believe it would advance the movement towards Christian unity rather than hinder it.

The forty martyrs are among the 197 beatified English and Welsh martyrs — 136 of them canonised, "blessed" by Pope Pius XI in 1929.

Only two of the Reformation martyrs have been canonised, St. John Fisher and Thomas More.

Among the forty are Blessed Cuthbert Mayne, Blessed Edward Campion and Blessed Philip Howard.

A statement read in churches in England and Wales denied that canonisation would "cause offence to our separated brethren."

It said that Anglicans and Free Churchmen "know well that essential issues are one of truth... a frank recognition and reappraisal of the root causes of the division, far from being a hindrance, is the only way to success."

It further said that the martyrs could be "ideal patrons of the ecumenical movement."

INDIA DIALOGUE

ECUMENICAL PRESS SERVICE

Geneva, August 16

The Roman Catholic Archdiocese of Madras-Mylapore, India, has established an office for the promotion of contacts with other Christians.

One of its first activities will be the sponsorship of a dialogue between Roman Catholics and other Christians on Mariology and the use of art and images in churches.

AROUND THE WORLD IN 70 DAYS

by the Dean of Perth

4/- (Postage 5d.)

"It is a lively, colourful 53 page paper-back, dealing chapter-by-chapter, hop-by-hop, with his recent ten weeks tour of Britain and the United States."

—Daily News, Perth.

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CLOSER CO-OPERATION URGED IN W.A.

WORK AT PARISH LEVEL AND IN COUNCIL

FROM OUR OWN CORRESPONDENT

Perth, August 16
The Archbishop of Perth, the Most Reverend George Appleton, in his report to synod this month said he was most anxious that the diocese should take a more worthy part in the work of Inter-Church Aid and Service to Refugees, a department of West Australian Council Churches.

This council had revised its constitution in consultation with the members of George Appleton, and that constitution would be brought into operation in October.

Under the Diocese of Perth had ten representatives in addition to the archbishop. These had already been appointed by the Diocesan Council, but in future years they would be elected by synod.

This delegation would represent the diocese and would make an annual report to synod of the work of the W.A.C.C.

Archbishop Appleton had seen much of the work of Inter-Church Aid in different parts of the world, and he could testify that its money was spent creatively and economically in ministering to urgent needs all over the world.

There had been a considerable quickening of the progress towards Christian Unity, he said.

At the annual meeting of the Australian Council of Churches at Sydney, last November the Anglican delegates, under Archbishop Appleton's chairmanship, unanimously put forward a plan to the member churches of the council to accept themselves within a period of five years to join in a plebiscite plan of union within a further period of five years.

IN PRACTICE
On the parish level, Church unity was now becoming a matter of practical interest, and he was glad to be consulted about local projects in co-operation with other denominations.

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Another plan of co-operation was being discussed in connection with the Presbyterian and Anglican used the Presbyterian church, as theirs had been condemned as unsuitable. Another plan of co-operation was being discussed in connection with the Presbyterian and Anglican used the Presbyterian church, as theirs had been condemned as unsuitable.

Whenever a new building was envisaged, he would urge the local vestry to get in touch with other bodies and consult them about what Anglicans should do now, if Church unity

was possible in ten years time. Speaking on Religious Education, the Archbishop said that the school, insofar as it related to State schools, continued to exercise their mind both for the strain on the clergy and also because of misgivings about its effectiveness.

EDUCATION
An educational group had met regularly during the year to consider the present approach to the Education Department about trained professional staff, possible joint syllabus and agreed forms of school worship. Provision of a spiritual education for a spiritual education.

Behind the scenes, the Diocesan Board of Religious Education was at work helping voluntary teachers and planning three-year courses which would include Biblical study, elementary theology, and teaching methods, possibly leading to the award of an Archbishop's Diploma.

JOINT WORSHIP AT HILFET

FROM OUR OWN CORRESPONDENT

Melbourne, August 16
For the past four months, S. Stephen's, Hilfiet, has joined with the Presbyterian and Methodist churches in a venture in combined worship.

On Sunday, each month, these three congregations have shared an evening service. In the week, the Presbyterian and Methodist churches in the usual Evensong at S. Stephen's.

This month, the cycle began in July, the three congregations shared the Presbyterian service, but is being extended by a social hour after the service. The Vicar of S. Stephen's is the Reverend H. A. Hall.

BISHOP OF SHERWOOD ANGLICAN NEWS SERVICE

London, August 16
The Archbishop of Newark, the Venable K. G. Thompson, has been appointed first Bishop of Sherwood, the newly-constituted diocese in the Diocese of Southwell.

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The Reverend L. R. Shilton, who is to conduct a parish mission at S. Paul's, Fairfield, Diocese of Melbourne, from October 10 to 25 and Mr D. Perkins, Mission Prayer Secretary, consider plans for Australia-wide prayer partnership for the mission.

CHARACTER GUIDANCE COURSE HELD FOR NATIONAL SERVICEMEN

FROM A CORRESPONDENT

Puckapunyal, Vic., August 16
The first Character Guidance Course for trainees undergoing Selective National Service was held at 2 Recruit Training Battalion, Puckapunyal, Victoria, from July 26 to 30.

Young men from Sydney, northern N.S.W., Victoria, South Australia, Western Australia and Tasmania are training at Puckapunyal. Approximately 280 Anglicans were in this first course, and a further 300 will attend courses in August.

The course supervisor was Chaplain General A. E. Beebe. The Church of England group was supervised by Chaplain D. C. Abbott, assisted by Chaplains B. Ashworth, J. F. Campbell and R. J. Hobbs of the Regular Army.

During the time work a course was held at 1 RTB Kapooka, N.S.W., supervised by Chaplain J. H. Darlington, assisted by C.M.F. Chaplains J. H. Noble and P. J. Rice, with the supervision of J. McEwen of 1 RTB.

EVANGELISM
Further courses are being held at Officer Cadet School, Portsea and 2 RTB Puckapunyal, Victoria, under the supervision of Chaplain D. C. Abbott, and at Officer Training Unit, Shepparton, Victoria, under the supervision of Chaplain J. H. Darlington.

The Church is being offered a unique opportunity of evangelism through Army Character Training, discussion, open forums and questions time held on a denominational level.

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MISSION PLANNED FOR FAIRFIELD

FROM A CORRESPONDENT

Melbourne, August 16
The Rector of Holy Trinity, Adelaide, the Reverend L. R. Shilton, will conduct a parish mission at S. Paul's, Fairfield, Diocese of Melbourne, from October 10 to 25.

The regular congregation at Holy Trinity averages 500 at the same hour on Sunday morning, an average of 500 people worship at Fairfield. Commencing on this, the Vicar of S. Paul's, the Rev. week, "Surely this is part of the meaning of Mutual Responsibility, when a larger parish is prepared to lend its priest, and a gifted people prepared to expend his talents on a cause that is by comparison insignificant."

"We believe the importance of this mission will be as much in the deepening of the lives of the regular worshippers here as in its effect on people who are for the first time, Holy Trinity is bringing us to help ourselves."

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PENINSULA CHURCH of England School, No. 1111, Street, Singapore, and Form 1 to 6. The school will be held at the School on Sunday, November 2, and ends on at 10.00 a.m. on Sunday, November 3. Any further information for details.

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