

THE "C.C.S.-E.A." COMES OF AGE

By the BISHOP OF HONG KONG, THE RIGHT REVEREND R. O. HALL

THE "C.C.S.-E.A." is "The Council of the South-East Asia." We reject the seeming arrogance of this title. It offends some of our Christians, but we include the Philippine Independent Church, we cannot use "Anglican".

Moreover, the Chinese Press, unless ever written through "Anglican" should be translated "Kung Hui," translates it as "English."

Sheng Kung Hui (meaning literally, "Holy Cathedral Church") is used throughout Japan, Taiwan, Hong Kong and China, and among Chinese overseas, for the Anglican pattern of worship and order.

The C.C.S.-E.A. "came of age" when it confirmed by a solemn action of the council voting by Orders the election of the Right Reverend Joze de Blank as eighth Bishop of Hong Kong.

Bishop James Wong of Taiwan, chairman of the council presided at this meeting, as well as should be at Bishop de Blank's enthronement on November 18, 1966, in St. John's Cathedral, Hong Kong.

Bishop de Blank, a Dutch-born Englishman, has been selected by the Synod of the Diocese of Mauritius, the largest London parish, Bishop of Stepney, Archbishop of Cape Town, and is now Canon of Westminster.

CHINESE ELECTION

He has accepted election by the Chinese Church in Hong Kong, with its three English-speaking churches consenting to elect the eighth Bishop, and is glad to find that his "Archbishop," like those who elected him, is Chinese.

Having a Chinese as chairman of the Council of South-East Asia.

For in addition to Bishop James Wong in the chair and the Reverend James Pong as Moderator, Officer, there are present Bishop Koh of Jeonju, Bishop Lowry and Bishop Mira of our two Philippine Churches, and Bishop Paul Lee, senior Bishop of Korea.

Other members of the House of Bishops included one American, Lynn Ogilby of the Philippines, and four Englishmen, Sanbury of Singapore, Albany of Kuching, Daily of Taiwan, and Kwan of Korea (diocese) and Hall of Hong Kong.

Of these, Bishop Sanbury has been shortly to be Secretary of the British Council of Churches in London and Bishop Ogilby leaves the Philippines in 18 months to make way for a Philippine successor.

MOSTLY ASIANS

Bishop Shearburn from Burma and his two Burmese colleagues were not able to be present. And Bishop Cabanban of the Philippines was prevented by his responsibilities for the Philippine Council of Churches as he is chairman.

The Presiding Bishop of the U.S.A., the Right Reverend Robert Hines, was present as a witness and kindly, and generous visitor.

The Anglican Executive Officer Bishop Dean was with us throughout as priest headed and as secretary principled as ever.

Among the clear and lay-delegates there were only two non-Asians: both were priests and both came from a diocese under the aegis of Bishop Ogilby.

In spite of the fact that this largely Asian membership, had been English throughout, participation by priest and lay-delegates, especially the latter, was a very real part of our coming of age.

It was a man who proposed that a message should be sent

from the council to all churches and to all churchmen.

Two lay-delegates who were laymen, one Chinese and one English, had the courage to stand up in re-arranging and tiling up our Constitution.

The development of a more formal constitution is another sign of our coming of age.

The officers began to tear for joy when an Asian priest delegate from Singapore expressed his hope that the council might become the metropolitan authority for the Chinese in the future. We was not alone also in this hope.

Such as we see to the Church of England, and of the U.S.A. in the history of the Church in our Region, and vital as it is for our spiritual health to keep the closest ties with each other, it is going to be good in the future to see the eighth Bishop of Hong Kong, and Macao enthroned by our own Chinese Presiding Bishop, James Wong.

ELIJAH AND ELISHA

By the REVEREND R. W. HOWARD

WE have often wondered who would succeed Bishop Hall in Hong Kong. Who would be the eighth Bishop in his diocese, but far beyond it, we would love to see the eighth Bishop of Hong Kong, and Macao enthroned by our own Chinese Presiding Bishop, James Wong.

For O. Hall has been in and around China for over forty years, over thirty of them as a well-learned pastor, whose ministry has been not only in the affection and admiration of countless Chinese, but also of others throughout the world.

He has seemed irreplaceable. An Englishman in English "R.O." announced his intention to retire in the middle of last year, but not only in his diocese, but far beyond it, we would love to see the eighth Bishop of Hong Kong, and Macao enthroned by our own Chinese Presiding Bishop, James Wong.

And the parishes and private individuals sent in their suggestions. In all, no less than forty-eight names had to be considered.

The election procedure probably unique, Diocesan Synod has the right to elect, a Synod of thirty members being needed in the House of Clergy and House of Laity.

But the three parishes which are English in their language of worship are not members of the "R.O." pattern of parish life in Chinese-speaking and English-speaking churches are so different that it has seemed wise to develop parallel lines, without trying to impose an unnatural, and unwelcome single structure.

Some of the English-speaking churches had no rights in the election; but by a courtesy arrangement, English-speaking delegates (in Diocesan Conference) met simultaneously with a Synod and voted simultaneously on the same list of names.

ENGLISH PARISHES

In this way, SYNDOS ARE able to meet in the English-speaking parishes.

Should the new Bishop be of Chinese race? The Committee agreed at its beginning that it would be Chinese, but not any very obvious advantages. It was our job to seek the best possible man.

It was a deeply moving experience to be in the presence of those who stand for the "whom should we recommend?"

In the end, we reached an unanimous decision on the first choice, Bishop Joze de Blank, but not only so, but will let us to let his name go forward.

—Although I have been

Chang-Ling, in the cathedral in which he himself ordained deacon and priest when he was Superintendent of Holy Wharf, Kowloon.

The following is the text of the Message from the council to all member churches:

Greetings, in the name of Christ Our Saviour!

We are all aware how deeply we are involved in the many problems, racial and social, and tensions and dilemmas of our region.

DAILY LIVING

We also know how easy it is to feel frustrated and helpless in a face of forces beyond our control.

We know how tempting it is to accept, as incurable, situations contrary to the mind of Christ.

We, the Council of the Church of the South-East Asia,

Bishop now for over thirteen years. I realize that if I were to be elected to Hong Kong, I would come to you with a responsibility of my inexperience of the Chinese people and their life, but at the same time with a profound desire to learn, so that in a short time, say God, I should be fully accepted among you.

"I would be my earnest hope that within a year of my arrival in the Diocese, a Chinese Assistant-Bishop would be appointed to assist me, and the Assistant-Bishop would have my complete confidence as that of the Synod of the Diocese."

Bishop de Blank was for six years Archbishop of Capetown. Since 1963 he has been a Canon of Westminster Abbey, and his health is now fully restored.

A CHOICE

There was some feeling when Synod met that the Nominating Committee should have sent in more than one name; members wanted to vote, to make a choice themselves. And it was something of a relief that two men of Chinese race allowed their names to be put forward when Synod met.

The evening of the election

U.S. WOMEN HELP OVERSEAS AND NEEDY AT HOME

ANGELICAN NEWS SERVICE

New York, March 21

Grants totalling \$U.S.40,000 were allocated from the United Church Offering by the General Division of Women's Work at its meeting last month.

Request for U.T.O. grants was for a total of \$5 million, making the choice of grants difficult. Those projects selected were in several countries and engage in a variety of work.

Some of the projects outside the United States include: U.T.O. funds are a Y.W.C.A. community center in South Africa, a school (St. Peter's College) in Haiti, and a church and parish hall in Panama.

PANAMA CITY

This latter project will be at St. Paul's Church in downtown Panama, and will help the congregation to build a new church building, and will help provide facilities for the parish to engage in community work with the adjacent crowded area of the city.

In the United States funds will go in part to endeavors in lay training, community organization, college work, narcotics

meeting at Hong Kong, write to urge all church men and women to continue constant in prayer for justice and peace; and to be responsible for the government and society in which we live; and; and for all those hearts who have been crushed or broken by suffering and loss.

We ask you also to endeavor to live out each day in your everyday activities the love of God, in Church or at home.

All this can be done if we each make it our Lord's Presence, His Heart of Peace and Forgiveness, our hearts and minds and wills.

Then the thoughts and words and actions of our daily living will not aggravate the bitterness that surrounds us; but rather we shall be available (for Our Lord to use; we shall become His partners in His ever active redeeming and reconciling Love for all men everywhere.

THE NEW ENGLISH BIBLE

NEW TESTAMENT

Vest Pocket Edition

THE BOOK DEPARTMENT OF THE ANGLICAN is now accepting orders for this latest and smallest edition of the *New English Bible: New Testament*, published by Cambridge University Press in conjunction with Oxford University Press.

The size of 4 1/2" x 3 1/2" permits the vest pocket edition to fit easily into a handbag or pocket.

This edition is printed in a new type-face specially designed for Bibles; it may be read easily without eyestrain.

It contains 576 pages of high-quality India paper and is available in four bindings, each with rounded corners.

MOORCOTE binding, gilt edges, slip-in case (BLACK only) \$3.15 (31.6)

PENANCE MOROCCO leather binding, overlapping covers, gilt edges, slip-in case (BLACK, BLUE) \$3.85 (38.6)

NATURAL GOATSKIN binding, slightly overlapping covers, gilt edges, boxed (BLACK, BLUE) \$5.80 (58.0)

PINESEL MOROCCO leather binding, slightly overlapping covers, leather lined, gilt edges, boxed (BLACK, BLUE) \$7.40 (74.0)

The publication date in Australia is March 31, 1966. It is advisable that orders be placed immediately as it is certain that the demand will rapidly deplete all possible stocks. Postage is 4 (5d.) per copy.

The Book Department,

THE ANGLICAN,

G.P.O. Box 7002, Sydney.

Please post me the following:

copies Morocco binding at \$3.15 each.

copies French Morocco binding at \$3.85 each.

copies Natural Goatskin binding at \$5.80 each.

copies Pineisel Morocco binding at \$7.40 each.

I enclose _____ (which includes cost of postage).

Name _____

Address _____

State _____

IF you are the Son of God...

That was the foundation of our Lord's Temptations on the day that He was proclaimed by the Tempter: "If you, then these stones into bread."

That was a double-edged test: satisfy your own hunger and try to feed the people who are hungry and they will follow you.

There was one answer to both parts: "Man shall not live by bread alone, but by every word that proceeds from the mouth of God."

Here is today's Gospel, however, we find Our Lord doing just this: feeding the people. At first glance it seems as though He had yielded to the temptation.

Yet it is not difficult to see through the apparent contradiction: Feeding oneself — that is one thing; the selfish use of power, feeding the people in order to gain their support — that is really just the same thing, selfish use of power at one remove.

CALL OF NEED

But showing compassion on people who had a real need was quite a different thing. "Man cannot live by bread alone," doesn't mean that he can live without it.

Our Lord always responded to a call of need, even when, as a matter of fact, it seemed to be a case of forcing God's hand.

He was realistic enough to recognize that people with empty stomachs cannot digest a spiritual meal, until they have had a physical meal.

At least a sermon may lead the congregation to sleep, but people who minds are burdened by physical needs cannot listen at all.

There are sometimes told that Communism gains ground where people are in want, and that there is no want. Our Lord knew this well before Communism came to this.

Christianity has always been a religion of compassion. Bishops makes the same claim in his speech always of the "compassion of God."

But if we are set apart and mediated while people remain in need, then Christianity doesn't do that.

The Epistle of St. James says more pointedly: "Show a brother or sister who is in rags and with not enough food for the day, and one of you says, Good luck to you, keep your rags and have plenty to eat, but does nothing to supply their bodily needs, what is the good of that?" (Jas. 2:15-16, N.E.B.)

When St. Lawrence at his trial refused to bring out the Church's treasures (for the pagans had the idea that the Church was hiding riches), he gathered the poor and needy of the city before the court —

PHYSICAL SIDE

Why does this Christian religion have this physical side? Is this a physical need? Why do Christians institute medical missions, schools and other means of providing physical and medical care, and, not, as the world sometimes tells her, keep to her prayers?

Marx called religion "the opium of the people" — "the opium" in his own experience of the religious of his time and location. He said that the opium was there and there the Church was being made fruitful to the people, and falling to hear the call of need and the cry for help.

The tempter, "Endure your contradiction, and you shall abide in the sky when you die." Many of you really still abide in the sky when there was need a time when the Church largely forgot her calling to feed the people.

Marx called religion "the opium of the people" — "the opium" in his own experience of the religious of his time and location. He said that the opium was there and there the Church was being made fruitful to the people, and falling to hear the call of need and the cry for help.

Marx called religion "the opium of the people" — "the opium" in his own experience of the religious of his time and location. He said that the opium was there and there the Church was being made fruitful to the people, and falling to hear the call of need and the cry for help.

Marx called religion "the opium of the people" — "the opium" in his own experience of the religious of his time and location. He said that the opium was there and there the Church was being made fruitful to the people, and falling to hear the call of need and the cry for help.

Marx called religion "the opium of the people" — "the opium" in his own experience of the religious of his time and location. He said that the opium was there and there the Church was being made fruitful to the people, and falling to hear the call of need and the cry for help.

Marx called religion "the opium of the people" — "the opium" in his own experience of the religious of his time and location. He said that the opium was there and there the Church was being made fruitful to the people, and falling to hear the call of need and the cry for help.

Marx called religion "the opium of the people" — "the opium" in his own experience of the religious of his time and location. He said that the opium was there and there the Church was being made fruitful to the people, and falling to hear the call of need and the cry for help.

Marx called religion "the opium of the people" — "the opium" in his own experience of the religious of his time and location. He said that the opium was there and there the Church was being made fruitful to the people, and falling to hear the call of need and the cry for help.

Marx called religion "the opium of the people" — "the opium" in his own experience of the religious of his time and location. He said that the opium was there and there the Church was being made fruitful to the people, and falling to hear the call of need and the cry for help.

Marx called religion "the opium of the people" — "the opium" in his own experience of the religious of his time and location. He said that the opium was there and there the Church was being made fruitful to the people, and falling to hear the call of need and the cry for help.

Marx called religion "the opium of the people" — "the opium" in his own experience of the religious of his time and location. He said that the opium was there and there the Church was being made fruitful to the people, and falling to hear the call of need and the cry for help.

Marx called religion "the opium of the people" — "the opium" in his own experience of the religious of his time and location. He said that the opium was there and there the Church was being made fruitful to the people, and falling to hear the call of need and the cry for help.

Marx called religion "the opium of the people" — "the opium" in his own experience of the religious of his time and location. He said that the opium was there and there the Church was being made fruitful to the people, and falling to hear the call of need and the cry for help.

Marx called religion "the opium of the people" — "the opium" in his own experience of the religious of his time and location. He said that the opium was there and there the Church was being made fruitful to the people, and falling to hear the call of need and the cry for help.

Marx called religion "the opium of the people" — "the opium" in his own experience of the religious of his time and location. He said that the opium was there and there the Church was being made fruitful to the people, and falling to hear the call of need and the cry for help.

Marx called religion "the opium of the people" — "the opium" in his own experience of the religious of his time and location. He said that the opium was there and there the Church was being made fruitful to the people, and falling to hear the call of need and the cry for help.

how really to change lives for God? That was in large part the thought of the Inter-Church Commission.

The question is now: shall the Church use the economic approach of a religiously inspired optimism of the people, or can it be more realistically realistic?

Our Lord's quotation gives the key: "Not by bread alone..."

There are also two kinds of fundamentalism which divide us and we have to think about.

The Church is bound to attack the physical famine, not just so as feelings of immortality.

In the incident we see today from the sixth chapter of St. John, we see some outstanding points which perhaps we had better first get of all.

They are these: 1. People are in need, how are the needs to be met? 2. Are those resources really adequate? 3. How are the needs to be met? 4. How are the needs to be met?

St. John tells us His people, His Church, to do the apparently impossible: to feed the people through His power.

Only abundance on the people's part is required. He will direct and He will provide the result.

One of the most important problems of the modern world is the expansion of population. It is a problem which has no solution, and the term is right.

In 1900 world population was 1810 million; today it is 2970 million; and by the year 2000 it will be between 4 and 5,000 million by the year 2000.

FAMINE IN INDIA

These will all need to be fed. How is food to be grown for so many? Where the money to pay for it, if the present economic system is to be maintained?

Think of the present famine in India, think of the uneven distribution of the land, and the fact in which we are often reminded, the rich have the land and the poor are growing poorer.

What is to be done? What can we do, and who will do it? In a war of that nature nobody wins. What else, then?

A few seasons may be taken from a rather provoking Penguin book, and we have plenty to eat, but does nothing to supply their bodily needs, what is the good of that?" (Jas. 2:15-16, N.E.B.)

He says: "We are going the wrong way as we are taking the East into starvation, the West into frustration.

"To the West we cannot even start to preach reason. How can we preach to a people who are so loving young people to forgo the pleasure of large families and different ways of living their mind, what hope is there of persuading them without conviction?"

Our Lord's answer to the needs of the people, at this occasion we are thinking of, was to give them a different account of the same event, simple, straightforward, and different from anything we had something to eat."

Quite so, but that does that mean it is a religious situation like the present? It means getting something out of the people's needs, as He did.

It is not so simple as it is in need can buy, even though they do it on international loans; in other words, it means to give them something to eat."

This has happened recently in regard to India, and it means to give them the land, inherited Christ our people in Australia and New Zealand.

Need must be met by initiative.

This is the fourth of a series of articles on the Gospel for the Fourth Sunday in Lent. St. John 6:1-14. The fifth article will appear next week.

By DR. A. CAPPELL

based on our common relationship to the one God; and in the heart of the profit we can get from added sales.

But I have only heard that these may add! In St. John's version it was Our Lord who was the profit we can get from added sales.

At any rate, this question led to Our Lord's solution: "You give them something to eat." He was trying to make the disciples think.

He is doing just the same to His Church at the present day — trying to make us think how we can meet the world's need? To estimate our limited resources, and then turn them to good guidance?

As a people and as a nation — yes, and as a world — we shall have to change our thinking in response to His challenge. It can be done if we will.

In fact, we are doing so. The various agencies of the Inter-Church Aid and the Save the Children Fund and similar organizations, not all Church-underlying, but all in the spirit of Christ.

The important thing that we have to do is to be ready to give what we have including ourselves. "You give including yourselves to eat."

Our resources are in Him, but we must be ready to give. The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

The size of the resources is not the main point when He is doing this. It is the willingness to give that He is looking for.

reach out to take root in the heart of the modern Christian message by continuing to seem like opium for the people. "You give them something to eat."

So we face Our Lord's direction: it is for to feed them, not to feed them from.

In the Bread of Life, Christian literature is needed more and more as the means whereby the spiritual hunger may be assuaged.

Communism is flooding the world with its own literature in all sorts of languages at cheap, low cost, rates; Christian literature is not doing so.

Here again we can serve; in this way again we may give them something to eat, bread for the soul along with bread for the body.

"This," says St. John, "He Himself knew that He would imagine what I here, but it sometimes works like that. For how are you and I more important in the vast population of the world than that small boy of the crowd? Only when we give to Jesus all that we have for Him to use: material goods, or talents or services."

If we are trying to use Lent and He will make it plain.

Who will accept the challenge? Who is prepared to say to our Lord: "Here I am, use what I have as human and material means have — I have it only from you." Will it certainly answer, and your Lent will result in a new direction of service. "You give them something to eat."

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

We don't know who he was to find out the best way of fulfilling God's purposes for us like the woman with a hemorrhage who crept up behind Our Lord and touched the hem of His robe.

In fact, it is strange how many people are nameless in the Gospels. In the woman whose Christ turned a nobody into a somebody, as a writer has said.

One of the modern commentators on our Gospel today has written: "The woman with a hemorrhage," "the importance of unimportant" people.

"S. Philip tried to work out the mathematics of giving them something to eat. Andrew was a nameless boy with a few little loaves, probably he had no other business to be here, he was there just out of curiosity."

Now he became important, and that night he could go home and tell excitedly about what Jesus and I did!

Who will accept the challenge? Who is prepared to say to our Lord: "Here I am, use what I have as human and material means have — I have it only from you." Will it certainly answer, and your Lent will result in a new direction of service. "You give them something to eat."

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Who is the reply to be? "What is the reply to be," certainly, but not without it either. He has a work for everybody; ask Him.

Last year in South Africa

Isolated and persecuted, these people depend on financial aid from abroad.

THE SOUTH AFRICA DEFENCE AND AID FUND is helping them by providing financial aid to the victims of South Africa's apartheid legislation and for the assistance of their dependants.

The fund is affiliated with the International Defence and Aid Fund for Southern Africa and has been recommended by the United Nations as one of the organisations to which member states should donate.

Since 1956, the Fund has raised almost £16,000,000.

SADAF provides the assistance of people like you, people who despise racialism, discrimination and totalitarian methods.

- A thousand people were convicted for offences against the pass laws almost every day.
- Many were detained in prison for long periods without being charged.
- Others were "banned" from their jobs, from their home towns, from their friends and from their families.

- Will you

