

STRESS ON WORLD RESPONSIBILITY

ARCHBISHOP'S CHARGE TO MELBOURNE SYNOD

FROM OUR OWN CORRESPONDENT

Melbourne, October 5

The place of the Anglican communion in the World Church, and the situation of the world community, received emphasis in the second part of the Charge given by the Archbishop of Melbourne to the synod of the diocese, St. Paul's Cathedral, on the evening of Monday, October 5.

An innovation this year was the delivery of the entire Charge in the House of Representatives instead of an adjournment to the Chamber House for the second section, and the opening formalities of the business session.

The Charge began with a survey of Church and State, referring to developments and changes both here and overseas.

Our own Anglican communion has been strengthened by the appointment of the Right Reverend R. S. Dean, Bishop of Cariboo, and later to Bishop Stephen Bayne, whose work has played all fears of an Anglican schism.

The meeting of the Wider Episcopal Fellowship is a worthy Anglican contribution to the Ecumenical Movement.

BISHOP SAMBELL

In our own land, special significance attaches to the appointment of Bishop Geoffrey Sambell as Director in Melbourne, a responsibility, although this is an added burden to his heavy responsibilities as Bishop of the diocese.

The next meeting of Provincial Synod, which as it was, it added possibilities for the future, and a reconstituted Provincial Synod may well prove useful.

There have been many changes within the diocese, and the welcome return of several who have distinguished themselves overseas, and are now serving within the diocese again in various capacities.

Others, who have made notable contributions in the past, have retired or died during the last year.

An expanding diocese, has its staffing problems, and allied with this training, and the ministry, and post-ordination training, all of which are receiving more adequate attention.

Four new parishes were formed during the year, and there are, 262 priests engaged in parish ministry.

Extra parochial ministries are being maintained and extended, despite the heavy demands on diocesan funds that they represent.

The concern of the Anglican communion is what has come to be called the Mutual Responsibility programme.

Within our own diocese, Archdeacon Dunn has been appointed Director of our programme, and clergy have been invited to meet in groups to consider it.

AREA MEETINGS

These conferences will be followed by area conferences of churchwardens and vestrymen.

It is obvious that a study programme must follow, and this is being prepared. The study is a real opportunity for a follow up to Forward in Faith.

But world affairs, as much as diocesan should occupy our attention. There are signs of acute conflict in the East, and there are conflicts on our own soil, east and behind them is a China of rapid growth.

We cannot assume that these conflicts are merely ideological. There can be no question of a Christian battle, of the kind against a Communist world.

Russia is discovering that the tactics and compromise of the hand in hand, and that ideology can be a handicap, and that China too, will discover even-ly.

We must insist, and continue to insist, that on the basis of

our common humanity, every man is our neighbour, despite the fact that he is a foreigner.

We have a responsibility to make it clear to the people of South Africa, Indonesia, and India.

We may not judge the government of South Africa, but we are compelled to judge their policies.

In our own country, ours is the responsibility of neighbours towards two radically different cultures.

We are an Asian country, but our neighbours are not, and they signify demands that we recognise that they have something to give us, as well as we give them.

As Christians, we cannot be afraid to take the power of God to work in history His good purposes.

SIX ELECTION ISSUES

ANGELICAN NEWS SERVICE

London, October 5

Six main concerns for a Christian voter in the General Election are set out by the Archbishop of Canterbury in his Charge to the Synod.

Dr Ramsey lists them as follows:

1. He will care that, whichever party he supports, the election will be fought without race, colour and bitterness and with respect for the sincerity of the other.

2. He will believe that the Government will be giving service to the world, and not just to the United Kingdom.

3. He will wish the government to give every possible help to countries where there is extreme poverty and hunger.

4. He will wish the government to help right relations between races in this country and wherever they have influence.

5. He will wish for peace and disarmament, and the better use of resources spent on weapons.

6. He will wish the government to consider carefully what policy will be followed in the event of a nuclear war.

5. He will care about the housing of people who have no homes, and the help of the aged and in their loneliness.

6. He will wish to secure that throughout the schools of the country, Christian religion and Christian morality will be taught by people who believe in the Christian faith.

ASSISTANT BISHOP OF CAPE TOWN

ANGELICAN NEWS SERVICE

The London, October 5

The Dean of Johannesburg, the Very Reverend P. H. Falkner, has been elected Bishop of Cape Town, succeeding the Right Reverend R. S. Dean.

He has been elected to succeed the Right Reverend R. S. Dean, who has moved to a living in Port Elizabeth, Cape Province.

Dr Falkner, who has been in South Africa, educated at Leeds University, and who has been in the Anglican Church since 1911, has spent nearly all of his ministry in Johannesburg.

INTER-CHURCH LITURGICAL MEETING

ANGELICAN NEWS SERVICE

Geneva, September 28

The meeting of the Inter-Church Liturgical Meeting, which was held on September 15, 1964, in Geneva, Switzerland, was the opening of the parliamentary year in the Netherlands.

The meeting was opened by the Very Reverend R. S. Dean, who has been in South Africa, educated at Leeds University, and who has been in the Anglican Church since 1911, has spent nearly all of his ministry in Johannesburg.

Reverend's Job Should Be Full-time

The Reverend's job should be full-time, according to the Archbishop of Melbourne, who is going out to work as an electrician (his old trade) for three months to ease the financial burden on his parish.

He must be regarded as purely an emergency nature. Perhaps he should be regarded as purely an emergency nature.

The two stations are not necessarily in conflict but they do invite the criticism that, if the Church is to insist on reasonableness, it should be insisting on its clergy (as doubtless it should) to be able to ensure that on completing their training there is a full-time work for them to do in the ministry.

That may be a *non sequitur* because the adequately trained clergyman, obviously, is going to be given that full-time work, whatever may be the need in the North Cape.

On the bare facts recorded in the secular Press this week, one can sympathise with the motive of the full-time priest in wanting to save his parish some money.

He will continue to live in the rectory and give some time to his parish work, but he will be giving some time to his parish work.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

STRESS ON WORLD RESPONSIBILITY

ARCHBISHOP'S CHARGE TO MELBOURNE SYNOD

FROM OUR OWN CORRESPONDENT

Melbourne, October 5

The place of the Anglican communion in the World Church, and the situation of the world community, received emphasis in the second part of the Charge given by the Archbishop of Melbourne to the synod of the diocese, St. Paul's Cathedral, on the evening of Monday, October 5.

An innovation this year was the delivery of the entire Charge in the House of Representatives instead of an adjournment to the Chamber House for the second section, and the opening formalities of the business session.

The Charge began with a survey of Church and State, referring to developments and changes both here and overseas.

Our own Anglican communion has been strengthened by the appointment of the Right Reverend R. S. Dean, Bishop of Cariboo, and later to Bishop Stephen Bayne, whose work has played all fears of an Anglican schism.

The meeting of the Wider Episcopal Fellowship is a worthy Anglican contribution to the Ecumenical Movement.

BISHOP SAMBELL

In our own land, special significance attaches to the appointment of Bishop Geoffrey Sambell as Director in Melbourne, a responsibility, although this is an added burden to his heavy responsibilities as Bishop of the diocese.

The next meeting of Provincial Synod, which as it was, it added possibilities for the future, and a reconstituted Provincial Synod may well prove useful.

There have been many changes within the diocese, and the welcome return of several who have distinguished themselves overseas, and are now serving within the diocese again in various capacities.

Others, who have made notable contributions in the past, have retired or died during the last year.

An expanding diocese, has its staffing problems, and allied with this training, and the ministry, and post-ordination training, all of which are receiving more adequate attention.

Four new parishes were formed during the year, and there are, 262 priests engaged in parish ministry.

Extra parochial ministries are being maintained and extended, despite the heavy demands on diocesan funds that they represent.

The concern of the Anglican communion is what has come to be called the Mutual Responsibility programme.

Within our own diocese, Archdeacon Dunn has been appointed Director of our programme, and clergy have been invited to meet in groups to consider it.

AREA MEETINGS

These conferences will be followed by area conferences of churchwardens and vestrymen.

It is obvious that a study programme must follow, and this is being prepared. The study is a real opportunity for a follow up to Forward in Faith.

But world affairs, as much as diocesan should occupy our attention. There are signs of acute conflict in the East, and there are conflicts on our own soil, east and behind them is a China of rapid growth.

We cannot assume that these conflicts are merely ideological. There can be no question of a Christian battle, of the kind against a Communist world.

Russia is discovering that the tactics and compromise of the hand in hand, and that ideology can be a handicap, and that China too, will discover even-ly.

We must insist, and continue to insist, that on the basis of

Reverend's Job Should Be Full-time

The Reverend's job should be full-time, according to the Archbishop of Melbourne, who is going out to work as an electrician (his old trade) for three months to ease the financial burden on his parish.

He must be regarded as purely an emergency nature. Perhaps he should be regarded as purely an emergency nature.

The two stations are not necessarily in conflict but they do invite the criticism that, if the Church is to insist on reasonableness, it should be insisting on its clergy (as doubtless it should) to be able to ensure that on completing their training there is a full-time work for them to do in the ministry.

That may be a *non sequitur* because the adequately trained clergyman, obviously, is going to be given that full-time work, whatever may be the need in the North Cape.

On the bare facts recorded in the secular Press this week, one can sympathise with the motive of the full-time priest in wanting to save his parish some money.

He will continue to live in the rectory and give some time to his parish work, but he will be giving some time to his parish work.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

Reverend's Job Should Be Full-time

The Reverend's job should be full-time, according to the Archbishop of Melbourne, who is going out to work as an electrician (his old trade) for three months to ease the financial burden on his parish.

He must be regarded as purely an emergency nature. Perhaps he should be regarded as purely an emergency nature.

The two stations are not necessarily in conflict but they do invite the criticism that, if the Church is to insist on reasonableness, it should be insisting on its clergy (as doubtless it should) to be able to ensure that on completing their training there is a full-time work for them to do in the ministry.

That may be a *non sequitur* because the adequately trained clergyman, obviously, is going to be given that full-time work, whatever may be the need in the North Cape.

On the bare facts recorded in the secular Press this week, one can sympathise with the motive of the full-time priest in wanting to save his parish some money.

He will continue to live in the rectory and give some time to his parish work, but he will be giving some time to his parish work.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full-time job for the rest of the year.

STRESS ON WORLD RESPONSIBILITY

ARCHBISHOP'S CHARGE TO MELBOURNE SYNOD

FROM OUR OWN CORRESPONDENT

Melbourne, October 5

The place of the Anglican communion in the World Church, and the situation of the world community, received emphasis in the second part of the Charge given by the Archbishop of Melbourne to the synod of the diocese, St. Paul's Cathedral, on the evening of Monday, October 5.

An innovation this year was the delivery of the entire Charge in the House of Representatives instead of an adjournment to the Chamber House for the second section, and the opening formalities of the business session.

The Charge began with a survey of Church and State, referring to developments and changes both here and overseas.

Our own Anglican communion has been strengthened by the appointment of the Right Reverend R. S. Dean, Bishop of Cariboo, and later to Bishop Stephen Bayne, whose work has played all fears of an Anglican schism.

The meeting of the Wider Episcopal Fellowship is a worthy Anglican contribution to the Ecumenical Movement.

BISHOP SAMBELL

In our own land, special significance attaches to the appointment of Bishop Geoffrey Sambell as Director in Melbourne, a responsibility, although this is an added burden to his heavy responsibilities as Bishop of the diocese.

The next meeting of Provincial Synod, which as it was, it added possibilities for the future, and a reconstituted Provincial Synod may well prove useful.

There have been many changes within the diocese, and the welcome return of several who have distinguished themselves overseas, and are now serving within the diocese again in various capacities.

Others, who have made notable contributions in the past, have retired or died during the last year.

An expanding diocese, has its staffing problems, and allied with this training, and the ministry, and post-ordination training, all of which are receiving more adequate attention.

Four new parishes were formed during the year, and there are, 262 priests engaged in parish ministry.

Extra parochial ministries are being maintained and extended, despite the heavy demands on diocesan funds that they represent.

The concern of the Anglican communion is what has come to be called the Mutual Responsibility programme.

Within our own diocese, Archdeacon Dunn has been appointed Director of our programme, and clergy have been invited to meet in groups to consider it.

AREA MEETINGS

These conferences will be followed by area conferences of churchwardens and vestrymen.

It is obvious that a study programme must follow, and this is being prepared. The study is a real opportunity for a follow up to Forward in Faith.

But world affairs, as much as diocesan should occupy our attention. There are signs of acute conflict in the East, and there are conflicts on our own soil, east and behind them is a China of rapid growth.

We cannot assume that these conflicts are merely ideological. There can be no question of a Christian battle, of the kind against a Communist world.

Russia is discovering that the tactics and compromise of the hand in hand, and that ideology can be a handicap, and that China too, will discover even-ly.

We must insist, and continue to insist, that on the basis of

Reverend's Job Should Be Full-time

The Reverend's job should be full-time, according to the Archbishop of Melbourne, who is going out to work as an electrician (his old trade) for three months to ease the financial burden on his parish.

He must be regarded as purely an emergency nature. Perhaps he should be regarded as purely an emergency nature.

The two stations are not necessarily in conflict but they do invite the criticism that, if the Church is to insist on reasonableness, it should be insisting on its clergy (as doubtless it should) to be able to ensure that on completing their training there is a full-time work for them to do in the ministry.

That may be a *non sequitur* because the adequately trained clergyman, obviously, is going to be given that full-time work, whatever may be the need in the North Cape.

On the bare facts recorded in the secular Press this week, one can sympathise with the motive of the full-time priest in wanting to save his parish some money.

He will continue to live in the rectory and give some time to his parish work, but he will be giving some time to his parish work.

But one is glad that the rectory is not a full-time job for a period of three months only. Then, one may reasonably hope that the rectory will be a full

OUR BEST BOOK "BUYS"

THE ANGLICAN Book Department, in co-operation with the Church of England Information Trust, has pleasure in offering the following titles. All works published by the Trust are available to MEMBERS at their special discount of 15 per cent. Prices to non-members are as shown below.

Publications by the Trust include:—
THE NEW ENGLISH BIBLE— THE CHRISTIAN APPROACH
NEW TESTAMENT (Library TO OTHER RELIGIONS.

Already established as a best seller, this new translation continues to be in steady demand. Here, in booklet form, is the series of eight lectures given by the Archbishop of Perth, the Most Reverend

Price: 34/9d. (Postage 1/11d.)
A LAYMAN LOOKS AT THE
CHURCH, by Sir Kenneth

Limited stocks are again available of this invaluable book.

THE LIFE AND LETTERS OF JOHN STEPHEN HART, by T. B. McCall.

OUTLINES FOR YOUNG ANG-LICANS, by R. Minton Taylor.

This second edition, printed only a few months after this work first appeared, testifies to its immediate popularity.

pp. 53. Price: 3/-d. (Postage 5d.)

THE CONSTITUTION OF THE CHURCH OF ENGLAND IN AUSTRALIA.

line of Anglican faith and practice has now run through many editions. Total sales have topped 75,000.

pp. 61. Price: 1/-d. (Postage 5d.)

THE ANGLICAN WAY — being a series of four addresses delivered at the University of Cambridge, 1947. Pp. 47. Price: 2/6d. (Postage 5d.)

THE CONTINUITY OF THE CHURCH OF ENGLAND, by Canon Farnham, E. Maynard.

pp. 26. Price: 2/-d. (Postage

MARRIAGE & DIVORCE, by Canon H. P. Reynolds.
This small booklet sets forth

pp. 21. Price: 1/6d. (Postage 5d.)

Books from other publishers available from our stocks include:—
A BOOK OF OCCASIONAL SERVICES, Published under the

Long out of print, this new edition of the Occasional Services, first published in 1944, will be widely welcomed. It

covers all those occasions for which special provision is not made in the Book of Common Prayer — Centenaries, collations, Anzac Day, commemoration of all kinds of national occasions, Reception into the Church of England of former members of other denominations, a Service for Burial of the Dead.

pp. 140. Price: 20/9d. (hard covers).
(Postage 11d.)

FOR A CHANGE. Edited Charles Stokes, for the N.S.W. Association for Immigration Reform. This

It contains in full all Canons passed by the Synod, together with the complete text of

pp. 182. Price: 6/6d. (Postage 6d.)

GLAD ENCOUNTER, by George Appleton.
The author is now better known as Archbishop of Perth.

A SHORT HISTORY OF THE CHURCH OF ENGLAND IN VICTORIA, by the Reverend H. W. Nunn.

This pithy and authoritative work was originally published in 1947 by the Editorial Committee set up by the Diocese

Melbourne in connection with its Centenary. Through the courtesy of the diocesan authorities, we are able to offer a sincere admiration for Buddhist teaching. In this book, stocks of which are now available for the first time in Aus-

pp. 88. Price: 2/0d. (Postage 2d.)

MUTUAL RESPONSIBILITY: QUESTIONS AND ANSWERS.
This book asks ten questions about the plan for **MUTUAL RESPONSIBILITY AND INTERDEPENDENCE IN THE BODY OF**

CHRIST. The plan appeared at the Anglican Congress at Toronto and is already leading to action all over the world. The questions are answered by ten well-known Anglicans who discuss the background of Mutual Responsibility in the Bible.

no. 96. Price: 7/9d. (Postage 10d.)

THE BIBLE STUDENT

By Winifred M. Merritt
ANSWERS TO LAST WEEK'S QUESTIONS

1. Where is the Sea of Tiberias? This is the modern name of the Sea of Galilee. It is an extension of the River Jordan, about 150 miles long and about eight miles in maximum breadth. It lies 600 feet below the level of the Mediterranean Sea, and its greatest depth is 200 feet.

In shape it is like a pear, the narrow end pointing southwards. It is set deep among the hills which rise on its eastern side to a height of 1,000 feet and the original designation of the sea seems to have been Chinnereth or Chinneroth, which may be translated as "harp shaped". It is also referred to as the Lake of Gennesareth.

On Lord's time it is surrounded by a number of important cities, including Tiberias, Bethsaida, Capernaum, Chorazin and Magdala. The fishing industry was extensive, and where now but a few small boats are to be seen, there evidently were formerly large fleets of fishing vessels. The fishing trade of Galilee was renowned throughout the ancient world.

2. What is the origin of Shiloh?

In the strife that arose between the Gileadites under the Ephraimites and the Ephraimites under the Gileadites, the days of the Israelite settlement in the Holy Land, an episode occurred which is recounted in Judges 12:1-6.

According to this, the Gileadites were holding the fords of the Jordan in order to cut off the fugitive Ephraimites. The only way of differentiating between friend and foe was to test a fugitive as to his pronunciation of such a word as Shiloh, when the Ephraimites pronounced it as "sh" or "s" would immediately be revealed.

If the fugitive pronounced the word as "Shiloh", he was identified as an Ephraimite and immediately slain. The account reveals that there fell in this way forty-two thousand men.

3. What are frankincense and myrrh? Frankincense is presented to the Infant Christ. Frankincense, an ingredient of incense, used in the worship of God, is a yellow-coloured dry vegetable resin, brittle, aromatic and bitter and acrid to the taste.

It is obtained by incisions in the bark of a tree which grows in Arabia and India, known popularly as the frankincense tree, though the substance more commonly employed in modern times is the product of the Norwegian pine.

The prefix "frank" is derived from the freedom with which it burns and gives forth its powerful odour.

Myrrh, one of the constituents of the oil of anointing, the "oil of holiness" and the "oil of gladness", is a resinous substance, grown in Arabia and India, which has a faint, pleasant smell and is used in medicine, in the purification of women and generally, as a perfume.

It was, as frankincense, an ingredient of incense, used in the worship of God, for the burial of the dead, as in the Royal Psalm No. 45, the kingly bridegroom, majestically splendid, his garments bedecked with costly spices and perfumes brought from distant lands, stands before his equally bedecked queen, whose clothing was "invrought with myrrh".

The gifts of the Wise Men to the Royal Babe of Bethlehem were, pre-eminently, symbolic. In the words of our greatly loved chorale, "O King of Kings proclaim: Myrrh His sepulchre foretells." This symbolises Christian worship.

THIS WEEK'S QUESTIONS:

1. What is the Biblical history of the use of Incense in worship?
2. What were the "hunks that the weaver did cut"?
3. Why is New Testament Greek so called?

CURY OF HEALING MISSION

By R. Retallick

FOR two thousand years our Lord God has desired to us "Go ye therefore and teach all things." ALL THINGS WHATSOEVER I HAVE COMMANDED YOU, I AM WITH YOU always, unto the end of the world."

Our Lord's faith (Matthew 28:20) is that He will accept this ordination was the seal of Love — "and I am with YOU" always, unto the end of the world."

It is forty years now since the gift was of these shores of the gifted servant of God (James Moore Hickson) which inspired four of our archbishops and sixteen bishops to issue a Joint Pastoral Letter which concluded — "The world-to-day is waiting for a fresh revelation of the presence and power of God in the work of the Church, and in the life of its members."

"There has been a clear call to the Church so to carry on the healing work which God has begun in our midst that the thoughts of all who witness the work may be lifted upward to the real Healer, Jesus Christ, the Son of the Lord and Saviour of all life."

S. AFRICAN VISITOR

This month the Reverend Edward Jones, of the Church of the Province of South Africa, will be visiting most States on a preaching mission on the Church's Ministry of Healing.

He is on his return from missions overseas and during his last tour he conducted services in Anglican churches and cathedrals of New Zealand. He also was a guest of the Warden of St. John's Theological College, London, and addressed the sixty students.

Mr. Winckley's vital faith in the Church's Ministry of Healing was evoked when he himself, was healed of tuberculosis through ministry and prayer at the world famous centre of Divine Healing.

GIRLS' SCHOOL EXPANDS

FROM OUR OWN CORRESPONDENT
Melbourne, September 28
The chairman of the Camberwell Girls' Grammar School, Canon Wm. Holt, has announced an expansion plan for the school which is built on a restricted site, by the separation of the Senior and Junior schools.

The Senior School will continue on its present location but as from the beginning of first term next year, the Junior School will be moved to about three miles away. This move has been made possible by the purchase of Ormiston Girls' School, Mount Albert.

Ormiston is a private school which was founded in 1849, and is the oldest girls' school on the mainland of Australia with continuous history. The proprietors, who have been principals of the school since 1948, are Miss Edith G. Dunstan and Miss Dorothy M. McDonald, and they will be retiring at the end of this year.

The Headmistress of Camberwell Girls' Grammar School is Miss Doreen Hall.

MEETINGS FOR WOMEN

The N.S.W. Women's Inter-Church Council, which meets with Australian Church Women has arranged a programme of worship and discussion for World Community Day, Friday, October 23.

The theme will be "Christians and World Peace". Country meetings will be at Armadale, Bathurst, Canberra, Gosford and Mangrove Mountain.

Sydney suburban meetings will be at Burwood, Chateau Epping, Murrumbidgee and Parramatta.

ducted by the Reverend John Mallard, at Milton Abbey, Dorset, England.

He began his work in Christian Healing as a lay-reader in the East End of London.

He later studied theology at Bishop's College, Chesham, and was ordained by the late Archbishop William Temple.

It was about this time that the Archbishop founded the Churches' Council of Healing to which Mr. Winckley's cousin, the present Bishop of Lincoln, was appointed chairman.

A call to work in Africa received through the Society for the Propagation of the Gospel, and chaplain of six European and five non-European churches on the South African Railway Mission.

During three years and seventy thousand miles of travel Mr. Winckley became urgently conscious of the need for Home

place of Christian worship, and in these homes and elsewhere "we are continuing the Healing Ministry of Jesus Christ our Lord and God to us."

Many medical doctors have commended these homes to their patients and continue to do so.

Mr. Winckley is an Associate Visiting Officer of the International Order of St. Luke the Physician and author of several books on Christian Healing.

In his "The Practice of Healing Evangelism" he says: "The Church has always been faithful in teaching the central doctrine of the Christian faith which is called the doctrine of the Incarnation: how a living flame leapt from Heaven to fill the Virgin Mary's womb in Divine begetting."

"The Church has also faithfully taught, especially in the days of the Early Church and again in the last one hundred years, how that same living flame leapt from Heaven to consecration of bread and wine at every Holy Communion Service, to the bread and wine and thence those who, in humble dependency, choose to receive the Bread of Life."

"It is only in our own life-time that the Church has again begun to teach what was taught in the days of the Early Church — how that same living flame leapt from Heaven to fill into those who in faith receive this Ministry of St. Luke's Touch."

The missioner declares that "Most of the 'difficulties' and 'problems' which arise in con-

nection with the Church's Ministry of Healing are due to misconceptions and to a faulty theology based on the value of suffering rather than on the revelation of God's Will to heal."

Further, that "There are very few people who are sanctified and whose faith is so sure that they can conscientiously ignore the advice of doctors" but that "There are a few who can do this and do so without spiritual help."

Mr. Winckley will be in Sydney at St. James', Croydon, on October 11, 12 and 13; in Melbourne at Christ Church, Mitcham, on October 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31; in Adelaide at St. Peter's Cathedral and several other churches from October 18 to 26; and in Perth at St. George's Cathedral from October 27 to 29.

He will also be at St. James', Croydon, on October 11, 12 and 13; in Melbourne at Christ Church, Mitcham, on October 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31; in Adelaide at St. Peter's Cathedral and several other churches from October 18 to 26; and in Perth at St. George's Cathedral from October 27 to 29.

CHAPLAIN AND SUB-WARDEN OF ST. GEORGE'S UNIVERSITY COLLEGE

The Council of St. George's Anglican Men's College, within the University of Western Australia, invites applications from qualified married or single priests in holy order for appointment to the post dealing primarily with the spiritual welfare of professional men in training, but also requiring ability in the administration of a University College. (Commencing in March, 1955.) Applications should be made to: The Warden, St. George's College, Crawley, Western Australia, from whom further information is available.

The Reverend E. Winckley

where Christian Healing could be ministered to, and in 1944 the late Archbishop Darbyshire, of Cape Town, commissioned him to full time work in this ministry.

After great difficulties four healing homes have been established. One called "Elophos" (Heavenly Pattern) is solely for African children.

Mr. Winckley declares a healing home is more than a home.

OBITUARY

MR W. SMITH

We record with regret the death in Sydney on September 30 of Mr. William Smith who was well-known in bell-ringing circles.

For many years he was captain of the tower at St. James', Turramurra. His enthusiasm and encouragement in teaching young people the art of bell-ringing resulted in many recruits in this field.

A life-long friend, the Reverend F. H. Horden, spoke of his Christian character, his conscientiousness, his service in the First A.I.F., and his contribution to bell-ringing, at his funeral service at St. James' last Friday morning.

The bell was tolled after the service and ringers rang a half-muffled peal from the tower that evening.

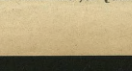
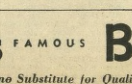
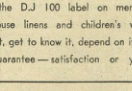
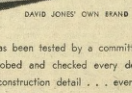
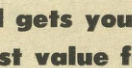
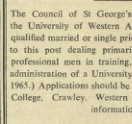
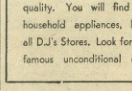
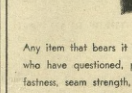
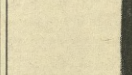
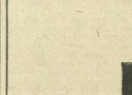
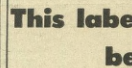
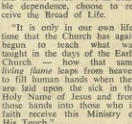
C.E.M.S. PROVINCIAL CONFERENCE

The annual N.S.W. Provincial Conference of the Church of England Men's Society was held at Leeton last week-end.

The Rev. Canon G. A. M. Nell, spoke on "The Ministry of the Church".

Brother L. W. Muir, of St. Matthew's, Abury, spoke at the Communion breakfast on Sunday morning.

Country meetings will be at Armadale, Bathurst, Canberra, Gosford and Mangrove Mountain.

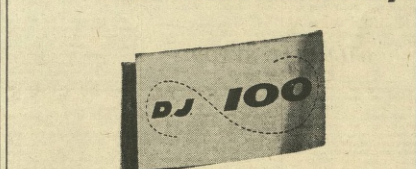


S. LUKE'S HOSPITAL

DARLINGHURST, SYDNEY
Church of England General and Obstetric Hospital.

S. Luke's performs a very valuable service to suffering people. It is now taking public patients and, therefore, receives a Government subsidy, but the need for improvement and up-to-date medical equipment is always urgent. Patients are taken regardless of creed. Legacies and contributions will enable the Board to improve the service and the conditions of the Hospital.

David Jones' for service
This label gets you best value for money!



Any item that bears it has been tested by a committee of David Jones' experts, who have questioned, probed and checked every detail of warp, weft, colour-fastness, seam strength, construction detail . . . every last thing that makes for quality. You will find the D.J. 100 label on men's clothing, basic fashions, household appliances, house linens and children's wear. You will find it at all D.J.'s Stores. Look for it, get to know it, depend on it. It carries the David Jones' famous unconditional guarantee—satisfaction or your money back in full.

David Jones' own brand
DAVID JONES' OWN BRAND

Arnott's FAMOUS Biscuits
There is no Substitute for Quality.

BISHOP RICHARDS AT C.E.M.S. CONFERENCE IN LAUNCESTON

LAY EVANGELISM STUDIED

FROM OUR OWN CORRESPONDENT

"The front line of the Church is in its own parish and diocese where people do not know the joy of Christian fellowship," said the national president of the Church of England Mission Society, the Right Reverend R. E. Richards, last Saturday.

He was speaking at an annual meeting of the society in Tasmania held at St. Paul's, Launceston.

"Christian evangelism is the priority of our worship. Could there be any better form of evangelism than letting nothing deter us from our church worship? If we are to do God's will it must be by His grace and in His way," the bishop said.

He was speaking to about 70 members from many parts of the State under the title "Lay Evangelism."

The Bishop of Tasmania, the Right Reverend R. E. Davies, presided.

Bishop Richards said that the mission of the church will never be fulfilled unless everyone fulfils his part. We must put our priorities in order.

We are so tied up with our own prosperity at a time when we should be helping to solve the problems of the world, the broken homes, neglected children and other domestic problems.

A young lay in Singapore, once summoned up the position when he said, "What would God want me to do?"

A few people are beginning to realise what can be the mission of the Church is.

It is listening to the needs of the Master and the need to do His will.

Evangelism is the impact we make on the world around us.

We must change the wrong image of what the Church stands for.

Unless the Bible is lived and spoken it is not of much influence on future generations.

NO "EXTRA"

The Church is the most important thing in the world today, and not just in an optional extra.

We are missing our opportunity to be living young and happy, that the younger generation help and encouraged to play their part in the life of the Church," said Bishop Richards.

The Reverend J. S. Beaver, School, Rectory of St. Paul's, spoke about the drift of confessions.

He said there were 80 baptisms and 14 confirmations a year.

BALLARAT SYNOD

(Continued from page 1)

was dominating our pastoral training and practice was psychological, not theological.

We hear much of guilt, anxiety, neurosis, non-directive counselling, and the like. We hear little of sin, repentance, forgiveness, regeneration, sacramental grace or abolitionism."

Much of the Church's mission, the speaker to the sick, was on a clinical level.

The parish priest was giving away to the specialist in the Ministry. "This is that secular and heresy which is eating away within the Church at the heart of our confidence in the supernatural Gospel of salvation through the Incarnation of God."

The real work was in the parish and in the homes of the people. "To that work, secularism, either from outside or inside the Church can contribute little but gimmicks and artificial skills," he said.

"Our priests are called and sent, not to be medical doctors or psychologists, but to give spiritual counsel and direction with abstinence, for the quelling of passions and the guidance of troubled minds."

Not all the non-directive counselling in the world can substitute for what you have to offer.

"Non-directive counselling is

at his church but the service register showed a surprising decline after confirmation, compared to the previous years.

He made three points: Our people are in the suburbs. Love: He said that worship should be best we could have and not boring or with a social atmosphere. We should let our confessions realise it is the best possible.

We do not challenge our young people enough. Young people should be made aware of the sacrifices and hardships that were endured by the priests in the past.

Youth clubs are not necessarily the solution. We need deeper challenge and sacrifice.

THE YOUNG

Our young people are often rejected by the older community. They must be made feel as the Church is their church and respected in the church.

The organisations of the Church should give a lead in love and encouragement. They should be making a real contribution to Church life.

In his annual report, the State of the Church, the Right Reverend R. E. Davies, said that the society of the Church is the most important thing in the world today, and not just in an optional extra.

New branches were formed at Coorag, Geelong, Ovens and Wimmera, and there were enquiries from other parishes.

He said most parts of the State and there was an increasing interest in the Church.

The C.E.M.S. lost three of its longest followers in the Rev. Canon D. J. Davis and Messrs R. D. Wilks and M. A. Denholm.

He said the society had an outlook at branch meetings with Bible study and discussion groups.

Help was being given in other parishes, and the society was being led and educated. It was hoped to extend this fine work.

He said that the C.E.M.S. had made slow but solid progress, which augured well for future prosperity.

The finance sheet showed a credit of £19/13/7.

Another man, better off than most, came in soaked through and through during the winter rain. He mentioned his shoe needed repair. He lifted his foot, but only was there so sore to his shoe but his sock was worn out. He said he was feeling fit. He apologized for not being able to lift his other foot — he was a cripple.

Despite their utter need and desperate plight, these men fit into the world just as well as any national assistance. Too young for the foot was feeling fit.

For the average citizen of Perth who hardly knows that such men exist, the sight of a "down-and-out" is a sickening experience. The worse one man's legs are covered in maggots.

Another man, better off than most, came in soaked through and through during the winter rain. He mentioned his shoe needed repair. He lifted his foot, but only was there so sore to his shoe but his sock was worn out. He said he was feeling fit. He apologized for not being able to lift his other foot — he was a cripple.

Despite their utter need and desperate plight, these men fit into the world just as well as any national assistance. Too young for the foot was feeling fit.

For the average citizen of Perth who hardly knows that such men exist, the sight of a "down-and-out" is a sickening experience. The worse one man's legs are covered in maggots.

Another man, better off than most, came in soaked through and through during the winter rain. He mentioned his shoe needed repair. He lifted his foot, but only was there so sore to his shoe but his sock was worn out. He said he was feeling fit. He apologized for not being able to lift his other foot — he was a cripple.

Despite their utter need and desperate plight, these men fit into the world just as well as any national assistance. Too young for the foot was feeling fit.

For the average citizen of Perth who hardly knows that such men exist, the sight of a "down-and-out" is a sickening experience. The worse one man's legs are covered in maggots.

Another man, better off than most, came in soaked through and through during the winter rain. He mentioned his shoe needed repair. He lifted his foot, but only was there so sore to his shoe but his sock was worn out. He said he was feeling fit. He apologized for not being able to lift his other foot — he was a cripple.

Despite their utter need and desperate plight, these men fit into the world just as well as any national assistance. Too young for the foot was feeling fit.

For the average citizen of Perth who hardly knows that such men exist, the sight of a "down-and-out" is a sickening experience. The worse one man's legs are covered in maggots.

Another man, better off than most, came in soaked through and through during the winter rain. He mentioned his shoe needed repair. He lifted his foot, but only was there so sore to his shoe but his sock was worn out. He said he was feeling fit. He apologized for not being able to lift his other foot — he was a cripple.

Despite their utter need and desperate plight, these men fit into the world just as well as any national assistance. Too young for the foot was feeling fit.

For the average citizen of Perth who hardly knows that such men exist, the sight of a "down-and-out" is a sickening experience. The worse one man's legs are covered in maggots.

Another man, better off than most, came in soaked through and through during the winter rain. He mentioned his shoe needed repair. He lifted his foot, but only was there so sore to his shoe but his sock was worn out. He said he was feeling fit. He apologized for not being able to lift his other foot — he was a cripple.

Despite their utter need and desperate plight, these men fit into the world just as well as any national assistance. Too young for the foot was feeling fit.

For the average citizen of Perth who hardly knows that such men exist, the sight of a "down-and-out" is a sickening experience. The worse one man's legs are covered in maggots.

The meeting received a report on constitution reform and accepted the proposals and delegates were struggling to the society's rules.

"The Living Stone," which dealt with the recent diocese development work and showed something of the life and work of the Church in old and new times.

Each regional area will submit suggestions for celebrating diamond jubilees of the C.E.M.S. next year.

Conference ended with delegates making a decision to study topics suggested by Bishop Richards.

The next communion was held at St. Paul's on the Sunday morning when Bishop Richards preached.

The service of St. Paul's, St. Aidan's and St. George's combined to do the catering for the weekend.

REHABILITATION IN PERTH

A DERELICT. A rotting body, then mind anaesthetised by drugs, the soul seeking release — and in the end, a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

Bartholomew's, East Perth, is a man who is a wandering tribesman in the bush.

"Usually after four or five days they are not only looking after themselves but returning the kindness shown to them by helping others who come to St. Bartholomew's."

The greatest threat to their recovery is "metho" — if we could get the sale of methylinated spirits to these people or if legislation could be introduced — as in other countries, compelling manufacturers to put artificial colouring and acid flavour into the stuff many of these poor unfortunate would not be in such a bad way. Metho is a killer. Only last week I buried two men who died from it."

The men in East Perth is a reflection of the same work which the authorities are doing in Perth.

When he was Rector of St. Bartholomew's in London.

It would be easy for residents of Perth to dismiss this problem here. Yet it is estimated that there are 200 such men in our city.

Normal Hall can feed 30 men for a day on £21.10, yet this sum of money is hard to come by.

The men who have returned to workable jobs in society give ample proof of how valuable this is. Just now the centre of affairs is a disgrace.

More money is needed at the centre for feeding, clothing and rehabilitating the men.

Offers of help in money or kind should be sent to the Archbishop of Perth. P.O. Box 1040, Perth.

When he was Rector of St. Bartholomew's in London.

It would be easy for residents of Perth to dismiss this problem here. Yet it is estimated that there are 200 such men in our city.

Normal Hall can feed 30 men for a day on £21.10, yet this sum of money is hard to come by.

The men who have returned to workable jobs in society give ample proof of how valuable this is. Just now the centre of affairs is a disgrace.

More money is needed at the centre for feeding, clothing and rehabilitating the men.

Offers of help in money or kind should be sent to the Archbishop of Perth. P.O. Box 1040, Perth.

When he was Rector of St. Bartholomew's in London.

It would be easy for residents of Perth to dismiss this problem here. Yet it is estimated that there are 200 such men in our city.

Normal Hall can feed 30 men for a day on £21.10, yet this sum of money is hard to come by.

The men who have returned to workable jobs in society give ample proof of how valuable this is. Just now the centre of affairs is a disgrace.

More money is needed at the centre for feeding, clothing and rehabilitating the men.

Offers of help in money or kind should be sent to the Archbishop of Perth. P.O. Box 1040, Perth.

When he was Rector of St. Bartholomew's in London.

It would be easy for residents of Perth to dismiss this problem here. Yet it is estimated that there are 200 such men in our city.

Normal Hall can feed 30 men for a day on £21.10, yet this sum of money is hard to come by.

The men who have returned to workable jobs in society give ample proof of how valuable this is. Just now the centre of affairs is a disgrace.

More money is needed at the centre for feeding, clothing and rehabilitating the men.

Offers of help in money or kind should be sent to the Archbishop of Perth. P.O. Box 1040, Perth.

When he was Rector of St. Bartholomew's in London.

It would be easy for residents of Perth to dismiss this problem here. Yet it is estimated that there are 200 such men in our city.

Normal Hall can feed 30 men for a day on £21.10, yet this sum of money is hard to come by.

The men who have returned to workable jobs in society give ample proof of how valuable this is. Just now the centre of affairs is a disgrace.

More money is needed at the centre for feeding, clothing and rehabilitating the men.

Offers of help in money or kind should be sent to the Archbishop of Perth. P.O. Box 1040, Perth.

When he was Rector of St. Bartholomew's in London.

It would be easy for residents of Perth to dismiss this problem here. Yet it is estimated that there are 200 such men in our city.

POSITIONS VACANT

CARPENTARIA COLLEGE, DARWIN. The Principal is seeking a person for next year as an Assistant Lecturer in English. Periodic visits to the school will be made for boys. The school will begin with a junior session in 1965. The salary will be £2,000 per annum. The closing date is a time from 1966. (2) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (3) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (4) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (5) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (6) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (7) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (8) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (9) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (10) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (11) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (12) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (13) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (14) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (15) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (16) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (17) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (18) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (19) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (20) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (21) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (22) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (23) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (24) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (25) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (26) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (27) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (28) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (29) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (30) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (31) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (32) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (33) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (34) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (35) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (36) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (37) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (38) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (39) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (40) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (41) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (42) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (43) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (44) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (45) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (46) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (47) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (48) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (49) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (50) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (51) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (52) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (53) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (54) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (55) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (56) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (57) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (58) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (59) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (60) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (61) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (62) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (63) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (64) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (65) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (66) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (67) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (68) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (69) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (70) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (71) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (72) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (73) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (74) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (75) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (76) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (77) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (78) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (79) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (80) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (81) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (82) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (83) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (84) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (85) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (86) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (87) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (88) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (89) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (90) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (91) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (92) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (93) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (94) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (95) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (96) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (97) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (98) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (99) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (100) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (101) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (102) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (103) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (104) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (105) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (106) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (107) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (108) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (109) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (110) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (111) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (112) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (113) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (114) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (115) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (116) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (117) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (118) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (119) Master of the school and a person to be in charge of the school. The school will be a time from 1966. (120) Master of