

The Real Australian

Organ of the Bush Church Aid Society for Australia and Tasmania.

No. 29.

MARCH 12, 1928.

1/6 per annum (post free).

THE BUSH CHURCH AID SOCIETY OF AUSTRALIA AND TASMANIA.

Headquarters Office :

Diocesan Church House, George Street, Sydney.

Telephone : M-3164.

Cable Address : "Chaplaincy, Sydney."

President : Right Reverend Bishop JOHN W. LANGLEY, D.D.

Hon. Clerical Secretary : Rev. Canon W. L. LANGLEY.

Hon. Treasurer : T. S. HOLT, Esq.

Victorian Hon. Treas. : G. H. DOWNER, Esq.

Victorian Hon. Sec. : Rev. A. P. CHASE, Williams Road, Toorak.

South Australian Hon. Secretary : Rev. R. H. FULFORD, Holy Trinity Rectory, Adelaide.

Organising Secretary of B.C.A. : Rev. S. J. KIRKBY, B.A., Church House, George Street, Sydney.

Victorian Deputation Secretary : Rev. K. B. J. SMITH, St. Paul's Cathedral, Melbourne

PERSONAL.

All readers will tender warm congratulations and good wishes to the Rev. and Mrs. F. H. Dillon (née Sister Percival). Their wedding took place at St. Jude's, Randwick, on January 21st, the Rev. S. J. Kirkby, Organising Missioner, officiating, and the Rector, Rev. W. J. Cakebread, assisting. Among the large number present were many B.C.A. friends. The happy couple proceeded to Tasmania, and after a short holiday Mr. Dillon will engage in some deputation work for the Society in that State.

Rev. N. Haviland, one-time B.C.A. missionary in the Far West Mission (Willochra), has been invited by the Colonial and Continental Church Society to act as their official deputation in England for the winter (English) season—October, 1928, to May, 1929. We heartily congratulate Mr. Haviland on this honour, and are confident that he will do justice to the post. He has had unique experience in the real back-country of our land, in a ministry covering over five years in one particular field. His deputation work on behalf of B.C.A. has always been highly successful. Mr. Haviland is arranging to leave with Mrs. Haviland about the beginning of September next.

In the Concert Hall

Y.W.C.A. Building,

Liverpool Street, Sydney,

GRAND PASTORAL CANTATA

"THE HAYMAKERS"

By Dr. G. F. Root

Saturday, March 31, at 8 p.m.

By Members of St. Anne's (Ryde) Choir, specially augmented.

Director : R. G. Moon, F.I.G.C.M.

TICKETS, 2/- and 1/-.

Reservations, 1/- each extra.

Plan at B.C.A. Office, St. Andrew's Cathedral, George St., Sydney.

DO COME AND HELP!

THE GOSPEL BY AIR.

The Gospel by car, camel, and carriage is not new to Australia. All these modes have been employed in the ministrations of the Church "back o' beyond." Facetious folk would add to the list by a further alliteration, viz., "By bike, and bullock-cart."

But all of them, useful as they have been, will soon be eclipsed. The aeroplane is coming into its own as the most modern and rapid means of transport and travel.

At present the whole of Australia is ringing with the daring exploits of Hinkler, a son of our land. Single-handed, and in one of the smallest models of aeroplanes, he has negotiated the air journey from England to Australia, without hitch or delay. No exhibition stunt has this been, but rather a demonstration of the practicability and reliability of the one-man machine for short and long distance work.

Thus there have been opened up new and inspiring possibilities of a big work for God and His Church. Why should not the aeroplane be used especially in our areas of big spaces? Why should not the Gospel be carried by air as well as by car? With a striking and felicitous figure, the ancient prophet bids the faithful look up and high for the signs of the evangelist with the everlasting evangel. "How beautiful upon the mountains," he says, "are the feet of him that bringeth good tidings of good." And with-

out wresting this venerable Scripture, can we not take it and apply it to this new ministry now made possible to us? We can visualise people out-back, not peering at some dust-cloud on the distant horizon, hopeful that it betokens the expected servant of God, but rather, with upward glance, describing the wings of an aeroplane against the background of God's own blue and white sky, and knowing that it bears one whose message would be of grace and salvation. It is no foolish fancy, but rather something now well within the range of actuality. The Gospel by Air is no mere catch phrase, but the statement of a fact. Why should not the Church of God here in Australia take up the challenge which the development of the aeroplane presents? Why should not the Church be ready to use the best means for the work which God has given it to do.

Now our readers will rejoice to know that the B.C.A. has the necessary aeroplane ready and available, and together with it, that which is much more important and needful—the air-pilot of skill and experience. In fact it is the latter, the Rev. L. Daniels, who is chiefly responsible for the whole idea of such a ministry. For some four years Mr. Daniels has been the B.C.A. worker stationed at Wilcannia. From that centre his travels have taken him to numerous distant townships, long journeys have been involved, together with expenditure of much time. It is a good car that will maintain an average of twenty miles per hour out-back, and then track conditions must be favourable. But, too often, conditions were anything but satisfactory. One day mud would be the certain bar to all progress; the next day heavy sand. The car capable of negotiating both with ease has not yet been built, and the back-country missioner knows it. Mr. Daniels, recalling his experience as an air-pilot in the war, conceived the idea of a plane that would deliver him from fear of all sand and bog, that would enable a direct route to be taken irrespective of land conditions, and that would provide easy and rapid time-saving travel.

That aeroplane, "The Far-West," is here and ready for its work. "A neat bus" it has been called, of the de Haviland "Moth" type, eminently suitable for its purpose. By the time this issue is in circulation, it will probably be in use out West. When next issue is ready, a fine account of its work, with some interesting pictures, will be available.

For the present, the urgent need is that this new and daring ministry should have the special support and the prayers of all our friends. **The aeroplane has been provided, but its maintenance is our responsibility.** So with confidence we commend an appeal to our readers. We feel sure that they will

recognise the unique character of this work and so make it the object of a definite gift. In connection with this, we wish to express our thanks to His Excellency the Governor of New South Wales, Sir Dudley de Chair, as well also to His Grace the Archbishop of Sydney, for the kindly commendation which each has given in a letter. Our readers will like to have the words before them. His Excellency writes:—

"From my personal knowledge of the Far West, I can warmly commend to the public of the State the Aeroplane Mission which the Bush Church Aid Society has inaugurated. The Rev. L. Daniels, B.A., is an experienced ex-service pilot, who has been ministering in the West Darling area for over four years, and with his aeroplane a new and wider field of useful activity will be opened up."

(Signed) DUDLEY R. S. de CHAIR,
Governor.

His Grace the Primate writes:

"I have much pleasure in commending the Aeroplane Mission of the Bush Church Aid Society. The Rev. L. Daniels, who is the clerical missioner in charge of the aeroplane, is an experienced airman, and the aeroplane will enable him to reach wide areas of great far-back distances in which his ministry is already greatly valued."

(Signed) JOHN CHARLES SYDNEY,
Archbishop of Sydney.

With two such messages from the two great leaders of life and activity in our State, we feel that no Australian, no churchman, will hold back a gift. The need of more frequent and more intense spiritual and pastoral ministry among lonely settlers and to isolated townships is surely admitted by all. Australia cannot do without the Gospel, and the B.C.A. stands to help supply the need.

We have opened a fund and already gifts have been forthcoming.

The **Castrol Company** of Australia has kindly consented to supply the aeroplane with lubricating oil free for at least one year.

The **Shell Petrol Company** is sending a cheque to the petrol fund. Other friends and firms are coming into this big enterprise. We desire more, so that provision be made for at least twelve months' work without any financial anxiety to the airman.

WILL YOU SEND YOUR GIFT, big or small? A SPECIAL GIFT AND A PRAYERFUL GIFT. Grateful acknowledgment will be made of all sums, which may be sent to the following:

Rev. S. J. Kirkby,
Organising Missioner,
Bush Church Aid Society,
St. Andrew's Cathedral,
George Street, Sydney,

or—

Rev. K. B. J. Smith,
Bush Church Aid Society,
St. Paul's Cathedral,
Swanston Street, Melbourne.

NEW WORKERS.

Miss **Hilda Harvey** has accepted a post on the staff of the B.C.A. Hostel at Wilcannia. For a long time we have greatly desired a music teacher to be associated with our work at that important centre. In our increasing need Miss Harvey volunteered to go up. She has enjoyed a considerable practice as a teacher in Summer Hill, but with

real missionary motive, has relinquished it to do a work for God. The B.C.A. rejoices not the least because it means the strengthening of one of the tenderest associations of the Hostel. It was Miss Harvey's brother, the late Rev. F. W. Harvey, who first went to that distant township for the B.C.A., and who first opened up our Hostel work.

✦ ✦
Messrs. T. Fleming and T. Gee.—These two young workers come to us from the "Old Land," full of zeal and ready to help us in the cause of spiritual religion. They have been sent to the Far West Mission in the Willochra Diocese, under Rev. A. Hodgson, where they will spend a probationary year. Experience in that remote area will be invaluable, and work there will be a challenge to their faith and enthusiasm.

E. Brabrook, who travelled with Messrs. Gee and Fleming, will enter Moore Theological College as a student. Combined with his studies, he will undertake work at the Seamen's Mission, in which he has had some experience, and in which he will have many opportunities of definite evangelistic service. On completion of his course he will proceed forthwith to the bush.

For these new workers, we ask the prayers of all "Real Australian" readers.

SOME NEWS FROM VICTORIA.

The interests of the B.C.A. are being vigorously developed by the Society's Deputationist, Rev. K. B. J. Smith, who works from Melbourne as a centre. The office is situated in St. Paul's Cathedral, and all Victorian friends are invited to give it a call. The Victorian Committee is anxious that the work of the B.C.A. shall grow and so is giving a splendid backing to our appeal.

A great date to remember in Victoria is Tuesday, April 24th, when the big B.C.A. Rally will be held in St. Paul's Chapter House, Melbourne, commencing at 7.30 p.m. His Excellency the Governor of the State of Victoria has kindly consented to take the chair, and an attractive programme is being prepared. Fine pictures of work will be screened. All Church-people must attend this important gathering.

✦ ✦
Whilst all B.C.A. friends should take the whole of Australia into their hearts and prayers, and make their gifts irrespective of the State in which the work is being done, Victorians will naturally be interested in such B.C.A. work as is being carried out in their own State. Thus the work in Croajingolong (of which more is written in another column) and in Werrimul district (Diocese of St. Arnaud) in the Far North-West of Victoria, where Rev. R. J. Tuck is carrying on so manfully despite great difficulties, will command their special prayers. Concerning this latter, we hope to furnish a good sketch in our next issue.

At the present, it is characterised by a great need of pioneering constructive Church work. Mr. Tuck has to travel about in a Ford car, regarded by most people as being in a state of senile decay. It "coughs" its

way fitfully along the tracks, and when, through sheer exhaustion, it cannot produce even a cough, then Mr. Tuck has to see what a piece of wire or an extra nut can do by way of effecting a temporary cure. A truly Christian deed would be for some one to present him with a new car. It has been done by B.C.A. friends before for other fields. Surely it will be done again. Mr. Tuck writes: "The district is HUNGRY for the Gospel." May his cry be heard and find response.

✦ ✦
Through the kind offices of Principal Wade, a friend has given a scholarship for one year, to enable Mr. Geo. Woolf, of St. Augustine's, Moreland, to enter Ridley College for training for B.C.A. work. Mr. Woolf comes with fine recommendations and promise for the future.

✦ ✦
Another Victorian worker, the Rev. G. Powell, who is at Cummins, Eyre's Peninsula, South Australia, has a claim upon united prayer and interest. He is writing an article on his work in that distant area, and we are sure that our readers will be glad to have it before them.

✦ ✦
At the Advent ordinations at St. Paul's, Melbourne, two B.C.A. students were ordained to the Diaconate—Messrs. T. Jones and W. I. Fleming. Both will serve in Melbourne until ordination to the Priesthood, before proceeding to the fields.

✦ ✦
We shall miss Mr. T. Woodward, who for so long has acted as Victorian Hon. Treasurer. His work carries the appreciation of all. Welcome is extended to Mr. G. H. Downer, who has kindly consented to fill the vacancy. We hope our friends will keep him busy!

B.C.A. SUNDAY.

It is too early for us to estimate the result of the appeal which we ventured to make to the Churches of the metropolitan dioceses, as well those of the country cities and towns. But we are hopeful that Rectors and Wardens gave opportunity to their people of helping the big work which the B.C.A. has been carrying on for the Church during the past eight years. The first Sunday in February is one of the few historic dates in the calendar of the Australian Church, and remembrance of the first Christian service held on our shores on that Sunday, in 1788, should be given a practical turn. On the grounds we made our call to the Church. B.C.A. work is so often pioneering work among the pioneers of our own land, and on the first Sunday in February of each year we claim remembrance, intercession, and support.

We were encouraged by those who at once intimated their intention of giving us help, some by offerings, some by distribution of thank-offering envelopes. Others kindly wrote deferring help until the Organising Missioner could visit their parishes. This we appreciate to the full, but it negates the whole purpose of B.C.A. Sunday. Moreover, it places an impossible task before our office. There are only fifty-two Sundays in the year, and by visiting two churches each Sunday, no more than 104 can be reached. In Sydney Diocese alone there are at least three hundred Churches. Taking them in

order, it would mean that three years would be absorbed in one single circuit of deputation work; and all this allows for no special call, emergency visits, and absences from the diocese.

The B.C.A. asks its clerical friends to reconsider the situation. Their kindly interest is gratefully noted, but to defer help awaiting a visit of a deputationist means, in the end, to deny help in our time of need. It is humanly impossible for every parish to be visited each year.

Moreover, we claim that the B.C.A., by its record of work and endeavour, has merited the right to recognition by the Churches, apart from any advocacy which may be given to it by a deputationist. It has stood for mission work out-back; it has kept unflinchingly at its task; it has been frequently criticised (not the least by those who knew little about it), but it has carried on in spite of the critics; it has attempted something worth-while for the Kingdom of Heaven's sake; it is conscious of some failure and if it is conscious of any measure of success it gives the praise only to God. The work it tries to do is before everybody, and by its work it asks to be judged. So we renew our appeal to Rectors, Vicars, and Wardens to give the B.C.A. such place in their programme of Church-giving as they do to the C.M.S. or the A.B.M. Recognise this bush work out-back by an offertory, by a collection, or by distribution of thank-offering envelopes. The first Sunday in February is past, but the opportunity of helping B.C.A. by a special effort is always with you.

SOME CRITICISM AND AN ANSWER.

Not the least among the encouraging signs given to B.C.A. and its work is the occasional criticisms which we have to face. It positively stimulates us. A dead horse is generally left alone; a live one is often pricked with the spurs. We do not mind the latter; in fact generally we take no notice thereof. We are doing the best we can, and if someone else knows how to do better, we only ask them to come along and tell us, or set to and do it themselves. We are honestly trying to do God's work, and if there are folk who deem it wise to give us a jab with the spurs now and then, may we claim that they see that the spurs are clean and rightly adjusted. A dirty spur can be cruel.

What we mean is this: Criticism of the B.C.A. should be based on truth, solid fact, not on possibly prejudiced hearsay. In the Church there should be no room for "village tattlers," male or female, prelatial, clerical, or lay. Moreover, it should be frank and open, not the whispered utterance of an itching tongue set close to an itching ear. "Speaking the truth in love" is the Apostolic suggestion, and if speaking the truth means telling justly the tale of someone else's fault, let it be done so that the offenders have a chance of hearing it. Any other course is cowardly.

As we have said above, some criticism leaves us unmoved. One word recently uttered, however, calls for some comment. It is a delightful specimen of ill-bred, unfair criticism: ill-bred because cheap and easy in the saying, and unfair because it disturbed the B.C.A. worker to whom it was made. The critic, who is a person not with-

out standing in the Church, dismissed the B.C.A. as "not Anglican."

We are still somewhat amused over it, though we are left to wonder in what way we fall short in churchmanship and loyalty to sturdy Anglican traditions. Perhaps some of our readers have also been disturbed. Shall we help by trying to elucidate this precious phrase, or by putting the facts before them? Here they are in order:—

(1) There is not one single worker of the B.C.A. who is engaged in his or her ministry without a Bishop's licence or approval.

(2) There is not one single worker who is not a confirmed communicant member of the Church of England.

(3) There is no piece of work being done by the B.C.A., as apart from the Church of England and from the need to further, under God, the ministry of the Gospel by that Church.

(4) There is not one single member of the Council which controls the Society who is not a confirmed communicant member of the Church.

If teaching and training, personnel and programme of the B.C.A. mean anything, they mean a thorough-going Anglicanism of which we are not the least bit ashamed.

But if to be Anglican means that we are to be the puppets of an officialdom, or that our workers are to be the pale products of some seminaristic institution, or that they must have no convictions of their own on important Church matters, or that we must subscribe to some musty-fusty medievalism, or that we must accept the doctrine of the necessary divine inspiration of large numbers, or that we must cultivate no more backbone than is permitted to a jellyfish, then here and now, let it be written that the B.C.A. is not Anglican at all. So we just let it go at that.

HOW CAN WE HELP THE B.C.A.?

St. John's, Parramatta, answers the question.

For some considerable time the ladies of St. John's, Parramatta, have accorded splendid support to B.C.A. work. Every Friday, in the Parish Hall, a luncheon and tea room has been conducted by them, the proceeds of which have been devoted to our funds. It is a great idea, and we could wish that other parishes could follow the example. A street stall for the sale of flowers, cakes, etc., could easily be arranged. But St. John's has kept unflinchingly at its work; the only complaint is that there should be more patrons.

In addition to the tea room effort, it is desired that periodical Jumble Sales should be held. A fine opening for such exists, and it is just here that we want "Real Australian" readers to help. Parcels of clothing suitable for a Jumble Sale are sorely needed. Will our friends, when clearing out their wardrobes, remember our cause? Garments for men, women and children are needed and profitable sale thereof is assured. Please make up a parcel or sack, mark it "B.C.A. Jumble Stall," and send it to Mrs. H. W. Granger, c/o St. John's Hall, Parramatta. Send a card advising despatch. We desire a good and prompt response. Parcels may be left at our Headquarters Office, Diocesan Church House, Sydney, but must be specially marked as suggested. The B.C.A. will be deeply thankful for the help of its friends, as it is for all that the good folk at Parramatta are

doing.

If any of our readers are in that historic town on any Friday, they should not fail to patronise the Tea Rooms.

THROUGH CLOUD AND SUNSHINE.

Our Nursing Work.

Work at the B.C.A. Hospital centres is always engrossing in its interest. Humanity is always to be seen in the real in a hospital, whether it be suffering humanity in the pains and afflictions of the patients, or ministering humanity in the skill and kindness of the nurses. The work is varied, too, richly varied, for somehow the twofold Gospel of the Good Shepherd and of the Good Samaritan find expression therein. And a gracious combination do they make. The B.C.A. has no doubts about the usefulness of its hospital work. It is Christ's work, and our nurses do but follow humbly in Christ's footsteps, for "He went about doing good" and "healing all manner of sickness." It is all done in His Name as a definite piece of Christian witness. The Society carries on this special ministry convinced that it materially commends the Gospel to all who come in contact with it.

Some notes from our centres will interest our readers.

From Sister Saxby, Matron at Ceduna.

"The past week has been full of anticipations for Christmas: Three patients were all that remained, and we had great fun in filling up stockings for them (two oldish men, one a sailor, and the third a young mother with her baby). With streamers and balloons, together with some presents, we had a most imposing array. We tried to get the latter into the stockings without being seen, but were caught mainly because we couldn't stop laughing. In the morning there were great jubiliations and many greetings. Sister Noller and Nurse Taylor were able to go to Communion. I had a chance later in the day of going to a service at Smoky Bay."

(Later.) "I am writing this under difficulty. There is a baby in my lap, who apparently thinks that this is a hard, cold world into which he has entered, and so he is calling for a little comfort. We have had a very sad experience. A young man has been admitted to the hospital with ribs fractured, both collarbones broken, and both lungs punctured. A motor tractor ran over his chest, the result of a drunken man meddling with the machine. We had hoped that he would pull through, but he passed away saying, "It is better to go." We all felt that he was not afraid to go. Everything in connection with him was so sad. He was a Finlander and had no one belonging to him in Australia. We could not understand him, but he seemed so grateful for all we tried to do for him. We were all deeply affected, but it was God's will. Our hearts and efforts were united to relieve that suffering body, and we prayed that he be comforted. We do know that by the grace of God he looked happy. The doctor also was impressed by the manliness of his going and the expression on his face."

So runs this simple yet touching story. Can we not thank God for the ministry of that far-away hospital with its Christian nurses?

Sister Bazeley is stationed at Penong, a yet more distant point. Here the district folk are erecting a little cottage hospital which, on completion, and equipping, will be handed over to the B.C.A. Sister Bazeley will be the first Matron. Already she has a pressing round of work which does not permit of much relaxation. From one of her letters we cull the following:—

"On Monday, January 2nd, Dr. Chambers operated on two natives. One, I am sorry to say, did not last long after the operation. He was known as Ooldea Tommy, and had the brightest smile. The other, Freddy, is doing famously, and will soon be returning to the mission station. The other day a few of Freddy's dark friends came along to see him. Their report to me after the visit was: 'So long as he eat 'em tucker he soon be better.' After all, there is some wisdom in the blackfellow's noting of things medical and surgical."

Thus the good work goes on. Black and white, orthodox or heretic, young or old, they all make claims upon our services; they all have a place in B.C.A. concern and care. We beg our readers to pray for this branch of our activities as well to accord it special and generous financial support.

(Later.) It will be cheering to all our friends in the cities to know that the folk in the Ceduna district have rallied splendidly to the support of the B.C.A. hospital. A big "Hospital Day" was organised by Matron Saxby, Sister Noller, and Nurse Taylor. They were ably assisted by our Missioner, Rev. A. Hodgson, and Mr. T. Gee, and other friends. Earnest effort was put into the effort, and people invited from far and near. God our Father blessed the gathering with a fine day, and the function was carried out without a hitch. The sum received to date of last report from the Matron, was slightly over £150. This is a token of the place that the hospital has in the affections of the people, as well as a tribute to the nursing staff. We thank God for it all.

POSTS AND RAILS.

Is your subscription due? If it is, we need it. Should you find a subscription form with this issue, please take it as our reminder and send a postal note or stamps to our Headquarters address. One shilling and sixpence a year is the amount.

We have received very kind gifts from Miss M. Allen (Haberfield), Miss Wines, Miss Burton (Roseville), Miss Eileen Cowcher (Sydney) and E. Case (Randwick), but owing to our not having their address we have been unable to make direct acknowledgment. We now tender our heartfelt thanks for their remembrances.

We have again to thank a number of anonymous donors. "H.L.H." of Leura, sends a gift as a New Year greeting. "God's blessing and good luck; I wish it was a cheque for £200" is the cheering message accompanying another gift. "D.E.W.," Gordon, was so interested by our lantern slides that a gift for the children was sent in. We have received a very gracious letter from "E.M.H.," Beecroft, enclosing £5. "A Well-wisher," "M.E.B." (Orange), and "One who loves the Lord" also send us their generous gifts. From "E.H.," Strathfield, comes a gift for "the dear children back o' Cobar,"

while from Cremorne came a crisp new ten shilling note. We are grateful to these, our many friends. Truly "Those who give in secret shall be rewarded openly."

From Leslie Brown, of Petersham, we received a fine parcel of toys, including a Meccano set and a harp, for the children at Wilcannia. They will be greatly appreciated.

We have received one shilling and sixpence as a subscription to "The Real Australian," from Lithgow, but no name was given. When we get the name of the sender we will be able to give this matter its proper attention.

Once again we have to thank Mrs. J. Howard Gill, of St. John's, Kirribilli, for securing substantial help from many friends in that parish. The following kind donors were on her list:—Mrs. Cecil Hordern, Miss McMurrick, Mrs. Penrose, Mrs. Tom, Mrs. H. Smith, Miss Leutnegger, Lady Gordon, Miss Anderson, Mrs. Howard Gill. Efforts like these are greatly appreciated by the B.C.A., and mean much to our work.

The Mothers' Meeting at St. Alban's, Darlinghurst, has long had B.C.A. in remembrance. Their Bark Hut held fourteen shillings for us at last opening—a good sum indeed. They also sent a donation of twelve shillings, representing interest received on the small sums paid in by members to a Christmas bank account. This represents some real self-denial, and we appreciate it. All thanks to the Mothers' Meeting and to Sister Lucy for her promotion of our interests.

A "Backyard Bazaar" at the residence of Mrs. Anderson, Ellis Street, Concord, proved to be a particularly happy and successful function. A fine variety of goods found a ready sale, and Miss de Labilliere captured the interest of all present with her story of B.C.A. endeavour. The Bazaar brought in the handsome sum of £10—for our mission. We congratulate Mrs. Anderson and her helpers, and put on record our deep appreciation of all her thoughtfulness and generous help.

So many Sunday Schools in New South Wales and Victoria help us that it has become impossible to record all their gifts in these pages. Yet we feel all will be glad to know that recently the Sunday School of St. Peter's, Burwood East, came to our aid in time of need with a gift of £15. A missionary-hearted school is this indeed.

Some of the smaller parishes are surprisingly active in their support of B.C.A. missions, and St. Andrew's, Lakemba, is among them. From time to time during the year we find givers there. More recently the parish Girls' Friendly Society carried out a special effort for us; also did our Christmas appeal meet with fine response. We wish to express our gratitude to all for what they have done.

One of the most welcome visitors to the B.C.A. office is Mr. David Fraser, our representative in the parish of Haberfield. He always comes bearing a cheerful smile and a substantial cheque. We appreciate both, for they are indicative of abiding interest in and

zeal for B.C.A. work. Returns from this parish show his close attention to the important work of opening our "Bark Huts" regularly. We thank him, as well the many givers in the parish.

The Rev. C. Kenderdine has always been willing to help us by acting as occasional deputationist for the Society. His knowledge of the Far-West Mission in South Australia has given him an interesting story. Mr. Kenderdine is willing to address gatherings and show lantern slides of our work. Also is he willing to make an exchange on a Sunday night with any minister desirous of letting his congregation hear of our work. Arrangements may be made at the Organising Missioner's office, or directly with Mr. Kenderdine.

A similar kindly offer comes from one of the members of our Council, Mr. W. E. Gates. He is well-known throughout the Diocese of Sydney as an able lecturer with a story of infinite variety. To help our cause Mr. Gates is prepared to visit parishes with his excellent lantern and slides. The artistic beauty of his selection of the latter is known to many. Included in the subjects of lectures are the following: "The Cathedrals of England," "Glimpses of Rural England," "Belgium," "France," "Rocky Mountains," "Switzerland," "Scotland," "Italy," "New Zealand," "Off the beaten track in Tasmania."

No charge is made for these lectures, but a collection in aid of B.C.A. is invited. To all Church authorities desiring to give their people something good, we commend Mr. Gates and his kindly offer. Arrangements may be made with the Organising Missioner.

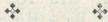
A Gift that tells.—Included in the amount sent in for B.C.A. Sunday from St. Luke's, Liverpool, was the sum of ten shillings given by a man in the Liverpool Hospital and Asylum. Out of real need thus comes a generous gift.

Sister Agnes McGregor spent part of her furlough in a round of deputation visits. At Cooma, her old home parish, she renewed the interest of old friends and secured that of some new ones. Similarly at Canley Vale-Cabramatta parish, Pyrmont, St. Peter's, Christ Church, Lavender Bay, she did good work. At St. John's Park Mrs. Binnie kindly arranged an afternoon, at which Sister Agnes spoke on the work out-back. All present took opportunity to help the work with a gift. We are thankful to them, as well to Mrs. Binnie.

Would anyone like to purchase a file, practically complete, of "The Real Australian" from the date of its first issue (September, 1920)? Our good friend, Mr. J. Fitzmaurice, of Vermont, Victoria, has such in his possession, and offers it, say, for £1. More than once our office has had enquiries for back numbers, and we have not been able to supply. Here, then is the chance for enquirers. Mr. Fitzmaurice is also helping us with a generous offer of a high-powered lamp for hospital use. He always has cheered us.

We ask our readers who live in Sydney or neighbourhood to read our special note on

the work of our friends at St. John's, Parramatta. All can help in the desired way.



B.C.A. friends in Sydney and suburbs should not fail to help by taking a ticket for the fine pastoral cantata, "The Haymakers," to be given at the Y.W.C.A. Concert Room, Liverpool Street, Sydney, on the evening of March 31st, at eight o'clock. A musical treat awaits them. Tickets, 2/- and 1/-. Reservations, 1/- extra.

A HOUSE OF GOD IN THE HEART OF THE BUSH.

Croajingolong has always been noted for its magnificent trees, tall and graceful. It has now another claim to distinction—a beautiful little church, the first Anglican house of worship ever erected there.

For many years the work of the Church has been carried on in that area under conditions of much difficulty. Big though it was, Croajingolong had no townships; until

At present the Church stands against the background of a real Australian forest—a forest such as is only to be seen, perhaps, in East Gippsland. The tall timber raises up with clean straight trunks of 150 feet at least, and with light feathery foliage. Where the undergrowth has been removed, the grass shows wonderfully fresh and green. Through the trees may be seen a selector's first home, partly built of bark and split palings and corrugated iron. A most picturesque setting indeed, and God has enabled the Church to be placed there for the worship of His Holy Name, and to serve as a House of Hope for all who come within its walls.

The Church is indeed a model reflecting great credit upon the architects, Messrs. Esplin and Mould, of Pitt Street, Sydney, who drew up plans, etc., without any charge, and upon the builders, Messrs. Mann Bros., of Mont Albert, Victoria. Our illustration shows the building just before its completion. Its lines are lofty and graceful; the walls are of rusticated weatherboard, lined inside

helped by Sister Agnes Head, B.C.A. Nurse, who presided at the organ.

The Bishop's sermon was based on Haggai ii. 9: "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts."

At the close of the service the folk were invited to the school-house nearby, and during the serving of refreshments by a kindly and generous committee of ladies, opportunity was taken to give an official welcome to the Bishop. With a Confirmation service held in the evening, a day of memorable and sacred associations was closed.

This brief sketch of the dedication ceremony must not be closed without reference to Miss Reece, whose name will ever be linked with the Church, not only because of her work, but also because the church stands as a memorial to her mother and sister, who have passed into God's glory and Presence. Surely will all thank God for the labour and gift of love of which the church in Croajingolong will always be a token.

FATHER CHRISTMAS WORKS OVERTIME.

A THREEFOLD STORY.

Christmas in the Far-West.

We had a very happy time at Menindie, thanks to the B.C.A. Society. For some weeks before Christmas we were preparing. The schoolmaster gave me the names of all the children, from boys and girls of fourteen, down to the newest babe, and, having received them, I procured a tiny house made of bags and iron and had cases of wonderful toys sent me through the B.C.A., and also some very nice ones from the Country Women's Association. I sorted them out to suit the children, particularly the poorer families, because I knew those in better circumstances would get lots of nice things. Those were very happy days for me, as I knew the poor children would receive gifts far more beautiful than they had ever had in their arms before. I asked one little girl what she would like Father Christmas to bring her, and she said, "A doll with hair." She had never had a doll with hair. Tears of joy filled the mother's eyes when I showed her the beautiful doll her little girl would receive.

The night at last arrived, and the tree was laden with beautiful gifts, each with a child's name attached; the poorer children received at least two, and in some cases three, gifts each. Father Christmas was there, and two dear little fairies and an elf. We sang all the hymns and carols we knew, the fairies danced around the tree, and with the little elf sang, "Hail, old Father Christmas." Then Father Christmas arrived and every child in Menindie received from him their gifts. The mothers were just as happy as the children. How I wished those kind folks who gave those toys could have seen the children as I did that night.

It was after midnight when I got to bed, and 6.30 a.m. had to catch the Express to Broken Hill, and after a morning's shopping, I climbed into a motor lorry loaded with petrol and set out at 4 p.m. for Wilcannia. Fortunately for me there was another lady besides the driver. We had a chapter of accidents—a "blow-out" first, then bogged



St. John's Church, Croajingolong.

later years it could not boast of decent roads; the little knots of settlement were far apart and hidden sometimes in out-of-the-way mountain gullies. Church services were held sometimes in tiny school-rooms, with uncomfortable desks serving as pews, and with maps and diagrams of venomous snakes making up the wall-decorations. Or sometimes recourse would be made to a road-camp mess-hut, or to the homelier surroundings of a settler's kitchen. Even a bar-parlour of a hotel was requisitioned. For all these, the workers were grateful, and truly the Word of the Lord had free course, and in them all He was glorified.

But now there is a church practically complete in building and furnishing, the Church of St. John the Evangelist, Cann River. It has a fine setting, for it has been built just where the great roads, the Prince's Highway and the King's Highway, conjoin. Travellers passing between the States of New South Wales and Victoria by either of those roads cannot fail to see this new witness for God. Some day, and in the near future, a township of no mean importance must spring up, and will spring up where these highways meet. What a great thing to know that the Church will be there first to give her welcome to all who shall find a home there!

partly by dark wainscotting and by white panelling. A fine rose window appears in the East end. The massive Communion rails and pews are in well-seasoned and beautifully grained Australian hardwoods. Communion table, reading desk, lectern, font, hymn-board are all in oak. Truly it is a House of Prayer, helpful for worship, with no tawdry decorations unworthy of the Christian religion.

Wednesday, February 29th, was the day of its dedication by Bishop Cranswick. Never had there been such a day in East Gippsland, and the clergy present, with the Bishop, made quite an imposing gathering. The Victorian Committee of the B.C.A. had sent as their representative the Rev. E. Panelli. The Rector of Orbost, Rev. J. Bruce Montgomery, acted as Bishop's Chaplain. Two former workers in the area were present—Revs. A. J. Maher and W. I. Fleming. The present Missioner, Rev. C. John Nash, and the Rev. S. J. Kirkby, Organising Missioner of the B.C.A., with two students from Sydney—Messrs. Keith Langford-Smith and E. Brabrook—also took part in the service.

The Bishop was received at the door by Miss Reece, the B.C.A. worker, who read the appeal for dedication. The crowded congregation joined with keen and earnest interest in the singing, and was splendidly

in mud, later in sand, then pulled another lorry out of a bog, had an hour's sleep on my rug on the roadside, then climbed into our seats again, and with another bog or so, arrived in Wilcannia at 6 a.m.—fourteen hours on the road doing 120 miles!

After a day or so in Wilcannia, I again boarded a mail-car, this time to Tilpa. It was Christmas Eve. We left Wilcannia at 1 p.m., arrived in Tilpa at 8.30 p.m., unpacked the B.C.A. toys and had our Christmas tree.

The children loved it. It was the very first Christmas tree they had in Tilpa. Kind friends took me to their home that night, and I had my Christmas breakfast with them. They drove me to Tilpa for Christmas Day service, and I had dinner at the hotel. Then visited all the people, baptized a baby in the kitchen of one little home (we called him Noel), then boarded the mail-car for Wilcannia, once more to do 117 miles down the eastern side of the river. But when we were seventy miles from home, the kind folk at "Budda" begged me to stay a few days, and as Christmas was over and all the Christmas trees, I felt a few days' rest would do me good, so I had three days' really good rest, and my friends from Kilarah brought me to Wilcannia later in the week.

In spite of the heat, dust and sand, our B.C.A. friends helped to make our Christmas Day a very happy one.

A.M.

CHRISTMAS ON THE BORDER.

After long months of drought, heavy rains set in a fortnight before Christmas, and gave to many out-back people the best Christmas box possible. In place of barren plains, the whole country was carpeted with green in a wonderfully short time. Our prayers for rain were answered, and we thanked God with full hearts for this Christmas gift.

Some out-back children also, through the kindness of B.C.A. friends in sending gifts, had a happy time.

Neeworra is the tiniest settlement one can well imagine—a station, a school, a store and six houses. The only scenery is prickly pear and some small scrub. But twenty children live here. A box of gifts came to the Mungindi Vicarage for these children a little before Christmas, so the Vicar set off in the Ford, in black mud, to deliver them.

The school had a holiday, and the teacher arranged games, races, etc., whilst the local parents arranged the refreshments. Some friends had been out to bring in a young tree to deck as the Christmas tree, and decked it was, with all the contents of the B.C.A. gift box. During the afternoon, Santa Claus, represented by the Vicar, gave each child a gift and some sweets from the tree. The vote of thanks to B.C.A. friends in Sydney and Melbourne, if not formal, was hearty, in the shape of cheers (many more than three).

The festive season was further marked by a royal wedding in Mungindi. A message came that Charlie, Prince of the local aborigines, would be arriving one morning with his bride to be married. He did not come in the morning, nor yet in the afternoon, but very mud-bespattered he arrived at dusk. He had set out early in the morning, but had been bogged nearly all day. However he was married and left next morning for his sixty-mile return trip, with his bride.

Christmas Day dawned a perfect day, and the early celebration of Holy Communion found a record number of people gathered in church. Some had come twenty miles by 8 a.m. At 11 a.m. young and old nearly filled St. James' Church, and more gathered afterwards for Holy Communion.

After Christmas lunch (not dinner) there was a twenty-mile run over very rough tracks to a branch church at Weemelah. Here a pleasant surprise awaited the parson. The Holy Table had a beautiful new frontal, there was a new mat, with brass ends, up the aisle, and to complete all, the church was prettily decorated. Evensong was followed by Holy Communion. After the service no one left the church—still another surprise awaited the Vicar. One of the Churchwardens, on behalf of the congregation, handed him £24 to be placed as the foundation of a new car fund. Weemelah people are ashamed of their clergyman's Ford. Truth to tell, it isn't too handsome but he gets along in it. However, it was a grand thought of the people of this little township, and a good example to the rest of the parish, and of course was much appreciated. Another twenty-mile drive to Mungindi brought a happy Christmas Day to an end.

Next morning a very early start had to be made for All Saints' Church, Boomi, and although it was a holiday a number of people came for their Christmas Communion. Their being forty-three miles distant from Mungindi prevented them having it on Christmas Day.

After church, a run to a station, with a puncture en route (caused by picking up a horse-shoe nail), made dinner very acceptable.

Another pressing duty called for a seventeen-mile trip to Toomelah. Toomelah is an aboriginal settlement near the border of New South Wales and Queensland, where some seventy people live. In the back of "Lizzie" was a box from B.C.A. for the thirty or so children of Toomelah Mission. When we arrived there was a sports meeting in progress. All the children were gathered to receive presents. After a short talk about Him Whose Birthday season we were keeping and an explanation of how friends in the city had sent the gifts, they were presented. The children were very pleased, and like those of Neeworra, conveyed thanks to B.C.A. friends by means of cheers.

A sixty-mile trip home, the last twenty-five of which were to race a thunderstorm, brought us back at 9 p.m., tired out but happy to have witnessed to the truth, of the story of the Babe of Bethlehem. H.E.F.

THE B.C.A. SANTA CLAUS AMONG THE ABORIGINES.

With very thankful hearts we write to tell you of the very happy time enjoyed by our dark folk around the Christmas tree at Burra-Bee-Dee Mission.

The service on Christmas Day was well attended, and the message of God's wondrous gift of love was earnestly listened to. Mr. Sam Smith spoke specially to the children on this message. He had, about twenty years ago, accepted God's gift of salvation through Jesus Christ, and in His strength has sought ever since to witness amongst his own people. On leaving the service everybody received a hanging text-card.

It was announced that we would gather

round the Christmas tree in the school at half-past three on the following afternoon. All present joined heartily in the singing of the hymns. Once again we were reminded of the true meaning of Christmas, and of the love of Christ Jesus our Saviour. A prayer of thanksgiving to God was then offered, and the Doxology sung as we all stood round the tree.

We had left home early with a well-laden sulky, although most of the things had already been taken out by some of our people. Three of the men were waiting, and they soon had a fine pine tree cut and in position. The blowing-up of the balloons was beyond us, so two of the young men lent a hand, and soon had them ready. These, with the bright flags, the Christmas bell and other decorations, made a very pretty tree; but it was indeed a wonderful one when the presents were attached. Dolls, for which our little girls had longed, bright coloured tops, balls and toys of various descriptions greatly pleased the boys. Bright beads, necklets, bags, soap, handkerchiefs, mugs and billies, all these brought joy. Both young and old were delighted. Two old men were so pleased when they each received a red scarf. Books, writing paper, pencils, pretty ornaments and celluloid toys charmed all, as did the pretty made-up things and useful clothing. The latter was greatly appreciated, each woman and girl and even the tiny boys receiving a garment. "Just to fit, too; you would think they had been made for us," remarked several of the women. The men were delighted with the good gift of a handkerchief sent to each of them.

The "treasure hunts" and coloured paper caps and little bags, which we filled with sweets, made everyone merry. Other presents which greatly pleased our little girls were the beautifully made dolls' clothes. Even the babies were not forgotten, a lovely parcel being sent for them—so to our very youngest, only three weeks old, came a present. There were one hundred and thirty-one of us there. As soon as the last gift was received from the tree, forms were carried outside and our large party enjoyed the refreshments.

At the close old Mr. Smith told his people that they must remember that all this happy time came first from the Lord and thank Him, and then all those kind people far away, who thought of them, and the missionaries who carried it all out for them.

Next week we hope to go up the river to Baradine Camp with the Christmas message and gifts received for them. You will understand something of what your gifts meant to our little dark folk if we mention the reply of some of our little girls on being asked, "Well, what did Father Christmas bring you this morning?" "Nothing, miss; he didn't come to us." "Oh, well, I suppose he didn't get out to the mission." "Oh, yes, he did;" was the quick response, 'cos he went to the manager's." How thankful we felt when we could say, "Well, he will come to you to-morrow," and he did, thanks to you, dear friends, and our earnest prayer is that God will abundantly bless you in the coming year.

We know He is not unmindful of your work and labour of love for Him in so lovingly remembering these other sheep who are so dear to Him. Will you please accept their thanks, and ours, as their missionaries, for your kind thought of us as well.

B.C.A. WORK FROM AN OUTSIDER'S VIEWPOINT.

As far as is possible, we have sought to keep our columns open only to original articles and sketches. B.C.A. work is sufficiently striking and fresh that our workers generally have a mass of "copy" which in the end cannot be fully used.

On this occasion we depart from our rule to admit into "The Real Australia" an article which appeared in a prominent country paper. It tells the story of the Sisters' Van work as it was seen by one through whose district the Van had travelled. The editor of "The Real Australia" feels that one or

"That is the most charitable view, and in the contemplation of it, the lines of Ben Johnson come to mind:

'It is not growing like a tree,
Which doth make men better be.'

And to bring Christian teaching into such places, Sister Grace Syms and Sister Alice Crabb have taken up the life of bush missionaries.

"And once a year at least, the little children who heard of God from their lips, and became interested in the story of Jesus Christ, who visit them in the strange quietude of their homes.

"The little bush children, shut away from civilisation, almost as completely as if they

human help at times, she took a course in motor mechanics.

"But there are some places where no car can be taken, where the Gospel message must go. Out of the way homes, where a crow almost has to have a breeching on to fly down.

"The Sisters came across one of such places on one of the mountains south of Nowra, during one of their tours. Which mountain it does not matter. They had reached a farm house perched precariously above the flat country, with an outlook on the world that was panoramic—but possessing little other advantage.

"They thought they had reached the top



Sisters' Mission Van calls at a country Rectory.

two paragraphs challenge comment or need explanation, but the article is allowed to appear without any such comment.

This only may be added: the B.C.A. greatly appreciates the article, as well the notice which it gives to our work.

"In the crowded cities are people who shut out God from their lives, and who never utter the Name of Christ except in blasphemy, is the lamentation of Christian ministers.

"And perhaps little do they think that, away beyond the fringe of civilisation, hidden away in secluded mountain regions, or isolated in dreary outposts in the Back-o'-beyond are children who have never heard of God.

"Born of parents whose whole time is taken up in making ends meet on the farm, these children grow up in the knowledge of bush craft, but ignorant of spiritual realities or Christian teaching.

were living in the farthest outposts of civilisation, look upon the coming of the Mission Van as a big event in their drab lives.

"The grey uniform of the cheery, earnest-voiced little Sisters interest them no less than the stories they tell, and the books they sometimes leave behind for an elder sister or brother to read—or even father and mother, if they have the time.

"The Mission Van is subsidised by the Bush Church Aid Society, and the slogan is: 'We begin where the railway ends.'

"Sister Grace sits behind the wheel of the neat looking car, which is a home on wheels, providing every convenience possible under the circumstances.

"And not only is Sister Grace a fair-weather driver. When something goes wrong, as they do in the best regulated motor cars, she 'gets down and gets under.'

"Knowing that she would be faced with breakdowns far beyond the reach of other

of the world, but were informed that there was another home further on.

"And accustomed to travelling to homes 'further on,' they took a winding track that seemed to lead into the clouds, where the air grew cooler and thinner, and the panorama more extensive.

"The little boy who directed them said it was the 'Monkey Track.' He explained that he and his brother had made that track, and they called it the 'Monkey Track,' because they were sure that only a monkey could climb it.

"In one remote centre out West the Sisters came to a little place where the men-folk had assembled one Sunday to play a cricket match. The captain invited them to the ground, and adjourned the match for three-quarters of an hour, while the Sisters told the audience of another game—playing cricket in the larger, broader sense.

"At the end of the service, one of the

children asked the Sisters to come back again quickly and 'give another cricket Sunday School.'

"The little grey Sisters had made history in that quiet western outpost of the bush. The captain of the winning team made a characteristic bush speech: 'This is the first service that has been held in this place since the world began,' he said.

"In one place along the South Coast, the Sisters one evening gathered from a settlement, a number of aboriginal children. They asked permission to accompany the hymns. The Sisters were delighted at the prospect—but a little surprised at the request, 'Could they play the organ?'

"An organ, as well as gramophone, are part of the equipment of the B.C.A. Mission Van.

"No, they knew nothing of organs. Their orchestra was closer to nature, but the accompaniment of a gum-leaf band lost none of its effect—nor its harmony.

"The Mission Van follows the coast-line to the Victorian border, getting out of the beaten track here and there to touch some lonely bush home shut away from civilisation, and to bring the Church to children—and even adults—who have not the opportunities of their brothers and sisters in the towns. The opal fields of White Cliffs is the most distant outpost of the B.C.A. Mission Van.

"At some of the places visited by the Sisters they were told that a service had not been held for ten years.

"In one out-of-the-way corner they visited an old sick woman, who was of the Roman Catholic persuasion.

"Where do you come from?" she asked.

"From the Church of England," they told her.

"The old woman sighed. 'Oh, dear,' she said, 'what a long way to come.'

"And as the Mission Van ambles on, the little grey Sisters, who have mapped out their life course in the cause of Christianity, find a touch of humour here and there to relieve the drab monotony of things."

OUR PAPER.

Remember! Remember! Remember!

that we depend on you to pay your subscription promptly. We cannot do without it, and when you allow two or three years to elapse without making payment, you sorely strain our resources. Recently we were reluctantly compelled to remove from our mailing list some names of those who subscriptions were overdue. We feel that in some cases there will be wonder why the paper does not arrive. The sorry explanation is that we cannot continue in patience any longer. Pay up and cheer up those who produce this little journal. Send stamps or postal note to our office.

We give thanks to the following for subscriptions received:—

Rev. W. A. Phillips, Mrs. Curnow, Mrs. Pendlebury, Miss O. E. Farrar, Miss Gibbon, Miss M. Webb, Miss Dicker, Miss M. Goodshaw, Miss Flint, Miss Wilks, H. Ward, Miss L. Ward, Miss M. Bilham, Mrs. Husted, Miss McLean, Miss Mort, Miss Stringer, Miss L. Hilderbrand, Miss Macartney, Rev. T. Quinton, Mrs. L. C. Brook, Miss Taylor, Miss E. Dickinson, Mrs. Garland, Miss E. Wilson, T. T. White, Rev. J. Goode, Miss Bennett, Miss Busby, Miss Beckett, Miss R. B. Hill, Mrs. Stevenson, Miss Hollick, Mrs. Jones, Miss

Watt, Mrs. Littlefield, Miss E. Coundon, Miss S. L. Dickson, A. E. Rodda, Mrs. Cole, Miss Lang, Miss Lamont, Mrs. Cooksey, Mrs. Meares, Mrs. Hinks, Mrs. L. M. Tennant, Mrs. Cox, Mrs. Webber, Miss M. Matthews, Miss L. J. Fry, Miss Nancy Partridge, Miss White, E. H. Lack, Miss A. Tait, Mrs. C. H. Brown, Rev. C. Hughesdon, Mrs. Tabateau, Miss Selby, Miss Thornton, Mrs. Hughes, Mrs. Orders, Mrs. George, Mrs. Arthur Lindsay, Nurse Elliott, A. Driver, W. S. Sealey, Mrs. Allen, Miss D. Wrench, S. Stolz, Mrs. R. Lane, Miss Bardsley, Mrs. Baxter, Miss Cantell, Rev. F. Wilde, A. B. Rose, J. W. Johnson, Mr. Goulding, Mrs. A. M. Pratt, A. Delonery, Miss L. Stothers, Mrs. Murdoch, G. C. Watson, Mrs. G. A. Watson, Miss Scott, A. P. Wade, Mrs. W. A. Filsell, Mrs. C. M. Walker, Miss Hamilton, Miss Cochran, Miss J. C. Morris, Miss Coppin, Mrs. Goddard, Mrs. T. N. Stapleton, Rev. W. Kingston, Miss Bonner, Miss Haughton, Miss M. Flisher, Miss A. Nash, Mrs. H. Evans, Mrs. Tingle, Mrs. H. W. Chapman, Mrs. L. E. Nicholls, Miss Rawlins, J. Knox, Mrs. Fry, Miss I. M. Doak, Mrs. A. Fraser, Mrs. Newcombe, Mrs. H. Littler, Mrs. J. Thorn, Mrs. Brocklebank, W. Hodgson, Mrs. Adams, E. A. Holt, Mrs. F. Booker, Miss A. Trenery, Miss E. Herbert, Miss F. Barling, Miss Dell, Mrs. W. J. Clarke, Dr. Mary Booth, Miss M. McIntosh, Mrs. C. A. McLachlin, Miss P. Carpenter, Miss Inverarity, F. R. Gurney, Miss E. S. Gurney, Mrs. M. Packer, Miss Brown, Mrs. F. M. Donaldson, Mrs. L. Bidwell, Miss M. Furguson, Miss Phair, Mrs. T. A. Murdoch, Mrs. A. Muir, Mrs. R. Mayor, Mrs. J. Cowper-Johnston, Mrs. Howard-Gill, Mrs. Porman, S. Sears, Miss A. Stevens, Mrs. M. McAuliffe, Mrs. J. Field, Mrs. I. Adhern, Mrs. G. C. Nash, Mrs. W. Hickenberg, Mrs. D. Latimer, Mrs. Small, Miss F. A. Scott, Mrs. Stephens, Mrs. McIntyre, Miss D. M. Dandridge, J. L. S. Yarrington, Mrs. E. Marchant, Miss Cole, H. J. Lane, Miss N. Harris, Mrs. Barnes, Mrs. W. J. Williams, Mrs. Walton, Mrs. Kerr, Mrs. Grumpin, Mrs. A. D. Archer, Miss E. Richards, Mrs. N. M. Bazeley, Mrs. Todhunter, Grafton Lewis, Miss I. Morrow, R. Heuston, Miss A. Leet, Mrs. Brooks, Mrs. White, Mrs. Heard, Mrs. Druary, Mrs. Chatfield, Mrs. Woodfin, Mrs. Nielsen, Mrs. A. H. Druary, the Misses Long, Miss A. J. Evans, Mrs. E. Hughes, M. Hancock, Miss Scott, Miss Mary Neilson, A. J. Paul, Mrs. Herbert, Miss Cole, Mrs. G. C. Simmon, Miss Joy Arnold, Mrs. Luckie, Miss E. Hartman, Mrs. Teale, Mrs. Linfoot, Mrs. Wall, Miss A. Carter, W. H. Brady, Miss Musson, Miss M. Lamont, G. Corkhill, Miss Toogood, Mrs. M. Treadwell, Miss Chaffer, Mrs. A. H. Brady, Mrs. Victor Perry, Miss W. L. Bulcock, Mr. Heffernan, Mrs. Cameron, Mrs. Hann, W. Tietkens, H. Stanley, Miss N. Adams, Miss Brazel, Mrs. T. Fazakerley, Mrs. Hickson, Mrs. Reuben, Mrs. W. H. Whitworth, Mrs. R. Broughton, Mrs. H. W. Moxham, Mrs. W. Staley, Miss M. Cabrera, Miss R. M. Coss, H. Layton, Mrs. M. Smith, Miss Doris Fahey, Miss C. E. Smith, Miss M. Heslop, Mrs. G. Percival, R. T. Pearson, Miss G. Houston, I. Lucas, Miss Walsh, Miss Gibson, Mrs. J. Fandlough, Miss Moxham, P. H. Falconer, Mrs. Conling, Miss M. Massey, Mrs. Thompson, Mrs. C. M. Paterson, Mrs. Wyndham, W. E. Bannister, Mrs. Cheers, Mrs. R. Elliott, Mrs. Ley, E. List, Miss Hale, Miss A. E. Smith, Miss A. Wells, Miss Vanderfield, J. T. Curry, G. H. Carter, Miss Roberts, Mrs. Richards, H. R.

Brabrook, W. A. Aldridge, Mrs. Harding, Mrs. G. Marshall, Mr. H. Gunning, Mrs. Burns, Miss Daniel, John Lovelock, Mrs. Laurie Crisp, Miss B. Reid, H. Locker, J. J. Constance, D. Weston, Rev. H. Brown.

THE PLACE OF PRAYER.

The best answers to prayers are those we have to wait and trust for. If we are answered quickly, let us be thankful; but let us be assured that by-and-by God will change His method with us, and that we shall often have to wait.

From our readers we beg earnest continuing prayers for our work and its pressing financial needs. Our funds are sorely strained at this time, owing to the calls of our work. Never before has the first quarter of the year been marked with so generous giving, but never before have we been in so great a need. Will people join us in crying unto our God, Who is able to supply all our needs?

We ask our friends to continue in prayer for the following:—

Sunday—For the work of the Church of God in far-off and lonely areas of Australia, especially remembering those who in their isolation have not opportunities for fellowship and common prayer.

Monday—For the Organising Missioner, and all workers at the Office. For the Victorian Deputation Secretary and his helpers. For all students, both men and women, preparing for ministry under the B.C.A. Also for nurses and deaconesses awaiting location or in training.

Tuesday—For Wilcannia-West Darling Mission, Rev. W. R. Brown and Sister Agnes (Deaconess); also Rev. L. Daniels, and the aeroplane missioner.

Wednesday—For Eyre's Peninsula Mission (Willochra), Rev. C. Powell. For Far West Mission (Willochra), Rev. A. Hodgson, T. Fleming, T. Gee (Lay Brothers). For the B.C.A. Mission Hospital, with Matron Saxby, Sister Noller and Nurse Taylor, and their helpers, Sister Bazeley (Penong Nursing centre).

Thursday—For East Gippsland, Sister Agnes (Nurse), Miss Reece, and Rev. C. J. Nash (Missioner). For Bendigo Bush Deaconess, Sister Mabel.

Friday—For Wilcannia Hostel, Mrs. Mann, the workers, the children, their parents, For Rev. and Mrs. H. E. Felton, Mungindi, and Rev. R. J. Tuck (Werrimul, Victoria).

Saturday—For Motor Mission Van workers; the Sunday School by Post; the Society's deputation work; Bark Hut holders; and all our helpers and givers.

Every Day—Pray that "God will send forth labourers into His harvest"; and that our workers have courage to go in.

Give thanks for:

God's manifest blessing upon our work of the past year.

Generous response of so many to call of our need.

Spreading sympathy towards and interest in B.C.A. Mission Van work.

Increased number of children in Wilcannia Hostel.

Spirit of enquiry and offers of service by men and women.

Wholly set up and printed in Australia by D. S. Ford, 44-50 Reservoir St., Sydney