

FLYING MEDICAL SERVICE STAFF:

Executive Officer: Mr. S. HUMMERSTON

Medical Officer: Dr. M. MUELLER, O.B.E.

Matron: Sister M. HOPE

HOSPITAL CENTRES

CEDUNA, S.A.
The Murat Bay District Hospital—
Sisters V. HOLLE, B. SMITH, L. MORGAN,
Miss D. DUVER.

WUDINNA, S.A.
The Central Eyre Peninsula Hospital—
Matron: Sister J. ZILLMAN.
Sisters N. WILKINS, D. WHYBURN,
Miss M. CHADWICK.

COOK, S.A.
The Bishop Kirkby Memorial Hospital—
Sisters L. HIGGS, M. ROSS.

TARCOOLA, S.A.
The Tarcoola Hospital—
Sisters B. FOX, R. BOND.

COOBER PEDY, S.A.
The Coober Pedy Medical Centre—
Sisters H. HEAVER, M. MACKENZIE.

RAWLINNA, W.A.
The Nursing Hostel—
Sister J. GRIFFEN.

AIRCRAFT

Cessna 210 — VH-AEC
Cessna 210 — VH-FMS
Beagle Airedale — VH-UEP

PILOTS

Mr. J. LINDRIDGE
Mr. A. E. CHADWICK
Mr. W. BEDFORD

PHARMACIST

Miss N. PATTON

DENTIST

Mr. J. CROCKER

SINGLE STAFF HOUSEKEEPER

Miss M. FARR

RADIO CONTROL STATION

Control Officer — Mr. K. ELLIS
Mr. A. E. CHADWICK



*The
Real
Australian*

The Bush Church Aid Society
for Australia and Tasmania

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The Most Reverend, The Archbishop of Sydney.

VICE-PRESIDENT

The Most Reverend, The Archbishop of Melbourne.

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The Revd. L. J. Wiggins

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REPRESENTATIVE IN SOUTH AUSTRALIA

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SOLICITORS

Messrs. Maxwell and Boyd,
141 Elizabeth Street, Sydney.

HONORARY AUDITOR

F. W. A. Eagar and Co.,
8 Belgrave Street, Manly, N.S.W.

HEAD OFFICE

B.C.A. House,
135 Bathurst Street, Sydney.
Phones: 26 3164, 26 3780.
Telegraphic Address: "Chaplaincy", Sydney.

VICTORIAN OFFICE

Morton House,
262 Flinders Lane, Melbourne.
Phone: 63 9862.

"AUSTRALIA FOR CHRIST"

THE REAL AUSTRALIAN, JUNE, 1966



from the
**FEDERAL
SECRETARY**

Throughout the years of sitting behind a desk it has been a constant source of amazement to see the variety of matters which come my way.

Routine tasks in office procedure often mingle with the complexities of personal problems in staff appointments. Applications for service can lie side by side with resignations. Financial arrangements and routine things of business may be followed by matters of deep spiritual consequence. In my lesser moments I am tempted to think that only the problems and frustrations come into my orbit and all the joy and achievement belongs to others. Of course this, I know, is not the case. All of us called to Christian service expect and find both frustration and achievement hand in hand. It must be our constant prayer for grace to cope with both.

All of us who are intimate within the structure of the Society have been affected by the consequences of the sudden unexpected resignation of our Assistant Federal Secretary, the Revd. Arthur Williams. Through ill health Mr. Williams has been forced to take a temporary respite before going on into parochial life. Entirely unrelated but coming at the same time has been the deeply considered resignation of Miss Ruth Close as my Secretary. Both she and Mr. Williams have given many years of faithful and effective ministry and I am sure all would assure them of our prayerful concern as they seek new spheres of ministry and witness.

With a keen degree of reluctance because of the worth of the work at Port Hedland yet conscious too of the need in deputation work, we have asked the Revd. Barry Huggett to join

THE REAL AUSTRALIAN, JUNE, 1966

the Head Office staff and to this he has agreed. Many of you will meet him as he takes up his new work in July and, I know, will welcome his contribution.

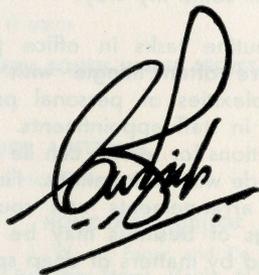
Miss Close has been succeeded by Miss Purdey as I have mentioned elsewhere and the Revd. Les Wiggins has assumed responsibility as Assistant Federal Secretary. Although we face times of re-orientation and re-organisation we are confident of the prayerful support of so many as new talents are involved in the Society task.

As a highlight to the past few days and in the spirit of my opening remarks has come a letter from the Revd. Barry Green, part of which I quote:—

"The response is wonderful. The tone of the place is really lifting and things are happening. There is a keen adult confirmation group now in operation, the congregation, which has been up near the fifty mark each week for three weeks, is

contributing to the Service in prayer, hymns and afterwards at a parishioner's home in social relaxation and discussion on the Faith. Please thank God for His help in this area and pass on to others my gratitude for their wonderful prayer support."

As we take into account the priceless privilege and perhaps painful responsibility of our calling in so many ways to be His witnesses, may we constantly come boldly before Him with praise on our lips, purpose in our lives and peace in our hearts.



THE B.C.A. WOMEN'S AUXILIARY

ANNUAL FAIR

ST. ANDREW'S CATHEDRAL CHAPTER HOUSE

Friday, 22nd July, 1966

Commencing at 11 a.m.

ABORIGINAL CHALLENGE

The Revd. A. Gerlach

In all the missionary work undertaken by our Church, it is generally conceded that one of the least romantic and most difficult tasks is that amongst the Aboriginal people of this continent. Despite considerable prayer, effort, manpower and money expended, none of our missionary agencies is satisfied with results achieved to date.

Lay evangelists and nurses have been trained from amongst these people but so far we have never had an Aboriginal priest.

In other areas of missionary endeavour where the Church has been at work for an even shorter period, Christian members of indigenous tribes have been able to receive sufficient training to be raised to the Episcopate.

The reason for this state of affairs is not easily determined; the problem is not yet solved, but this does not excuse us from seeking an answer, especially when confronted by the problem at parish level.

Within the boundaries of Kilkivan Parish, three miles from Murgon and about 160 miles by road north-west of Brisbane, is situated the Cherbourg Aboriginal Station. This project is conducted by the Queensland Government and is the most advanced settlement of its kind in the State. Within this community live about eleven hundred people of Aboriginal descent, most of whom are of mixed blood. Of these, about six hundred are sixteen years of age and under.

In the past, Government policy towards the Aborigines has been paternalistic—a policy of complete social security. Housing is free. On the free list also are basic rations, electricity, sewerage, garbage disposal, medical and dental services and all school requirements. From the beginning of 1964, secondary education has been available to all young people able to qualify to enter High School. Training is freely available to all who may wish for it in farming, carpentry, joinery, saw milling, domestic



"Some of the Mothers' Union members at Cherbourg with Mrs. Gerlach, wife of the Rector."

work and handicrafts. A nominal wage is paid for this on the settlement; however, outside employment is encouraged.

The Aborigine was fundamentally a very religious man. We have provided him with a fairly thin veneer of civilisation, but for the greater part we have not yet provided him in a meaningful way with the motivating force behind our own society—the Christian Faith.

The writer can see no alternative to the dilemma but the thorough-going proclamation and teaching of our Lord Jesus Christ and His ways. The Aborigine needs a full personal experience of our Lord, some-

thing upon which he can rebuild his entire life and that of his people. Nothing short of this can alter his present lot in temporal things, not to mention spiritual issues.

On this, the members of the last Synod of the Diocese of Brisbane agreed. So did the Committee of the Bush Church Aid Society.

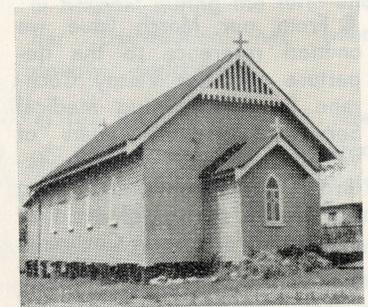
Last August the Revd. D. A. McDougall was appointed as assistant within Kilkivan Parish with special responsibility in respect of Cherbourg. This had become pressingly urgent with the announcement of impending changes in the social standing of the Aborigines, to be imple-

mented by a new Welfare Act which has since been proclaimed.

From August to mid January, Synod, Home Missions and B.C.A. between them provided all expenses for this additional ministry. From mid January onwards, Brisbane Home Missions has been contributing at the rate of \$200 p.a. and the Bush Church Aid Society \$600 p.a. towards this work, the remainder being found by the parish.

Already much new work has been initiated. More services are being conducted and attendances have doubled. Voluntary labour from the Settlement has almost completed the painting of the Church. A small Mothers' Union Branch has been functioning for some time. Sunday school has an average attendance of about 50. Two of the senior girls have shown sufficient spiritual development and interest to be appointed as assistants with the younger children.

A Young People's Fellowship has been commenced. Average attendance so far has been about 20. This group meets fortnightly and is also meeting regularly with the young people in Murgon. Two of the Cherbourg folk have been appointed office bearers in the Murgon Group.



"Church of the Holy Spirit, Cherbourg Aboriginal Station, Queensland."

A comprehensive system of visitation has been initiated on the settlement. From conversation with various officers of the Native Affairs Department it would appear that Government policy at present envisages the gradual elimination of communities of Cherbourg's type.

However commendable this objective may be, it is retarded by a lack of training and initiative, but possibly its greatest hindrance is the Aborigines' deep distrust of the European's willingness to accept him as a full and equal member of society. Meanwhile he seems to have developed a kind of ghetto mentality. It is obvious to reiterate that this situation will only be broken down by an attitude of responsible Christian love, something which will never find expression unless it is seriously taken up by our Church people.

● From our March issue we omitted reference to the departure of Sister Vaisey Cochran from our Flying Medical Service. After six years of valuable service she has returned to Melbourne. During the last 12 months of her time in the Network, Sister Cochran, as Sister in Charge at Coober Pedy, did much to ensure the establishment of the work there.

● The Sydney Women's Auxiliary Annual Meeting in March saw the re-election of Mrs. A. Bragg as President, Mrs. A. S. Parry as Secretary, Mrs. R. T. Stokes as Treasurer. The Society places on record its sincere appreciation of these office bearers and the members of the Auxiliary for their continued concern and practical gestures of help.



● The Revd. Ron Keynes has spent some little time in hospital in Adelaide undergoing surgical treatment. As he returns to the work at Leigh Creek with its arduous travelling we commend him to your prayerful concern.

● The ladies have arranged their Annual Fair for July 22. The usual well stocked stalls will be available. Lady Cutler, wife of the Governor, will officially open the Fair at 11 a.m. Many will, we trust, share this time with us.

● We are grateful to Dr. Warwick Coombes for giving us his holidays to assist in the medical practice from Ceduna. Valuable as his assistance was, we are still very concerned that all our efforts to find someone to share in the practice have been unsuccessful.

● We have welcomed Miss Eula Purdey of St. Augustine's, Neutral Bay, to our Head Office staff. Miss Purdey is replacing Miss Close as Confidential Secretary to the Federal Secretary and we look forward to her contribution within the Society administration.

● St. Thomas', Essendon, was the setting for the Valedictory Service for the Revd. Len Greenhall as friends, family and parishioners gathered to say farewell. Mr. Greenhall is proceeding to Wittenoom to begin a ministry to the Hammersly Range iron ore towns. By the time this is read he and Miss Elaine White expect to be married. We extend our prayerful good wishes to them both as they undertake this exciting adventure in the North West.

● During his visit to the North West parishes in June, the Bishop of the North West is to conduct a mission at Derby. It is hoped that the Revd. Barry Huggett will be able to be present for a Children's Mission at the same time. We are confident that our supporters will lend their prayerful assistance for this venture.

● Miss Lynette Mobbs has joined the staff of the Boys' Hostel at Moree and we welcome her to the "family". Mr. Sid Bennetts of Moree has been

in hospital during the term and her contribution has been doubly welcome.

● The Revd. Jim Winter, now of Melbourne, has rendered valuable service to the Society as a Deputationist for the past three years. The pressure of school matters for him and the change in deputation pattern within the province of the Society continue to make it difficult for him to continue. We are most grateful for his assistance and Society concern over the years.

● We welcome two new "juniors" to the staff. Ruth and Harry Rich, Barry and Peg Huggett are rejoicing in the safe arrival of two new daughters (one each). Our sincere congratulations and prayerful good wishes are extended to both families.

● Our prayers and good wishes go with the Revd. Theo Hayman on his appointment as Vicar of St. Paul's, West Tamworth. Mr. Hayman has long been associated with B.C.A. and in recent years gave valuable assistance as a Representative in South Australia.

DAY BY DAY

By REG MacDONALD

A little word of praise that won't go amiss . . .

And it goes to five St. John ambulance men, two police officers, two nursing sisters and a nursing aide at tiny Wudinna on the West Coast.

Three people were killed and three seriously injured in a head-on collision near Minnipa, not far from Wudinna, during the early hours of Saturday morning.

While the ambulance men, all volunteers, incidentally, conducted a shuttle service to bring the injured to the Wudinna Hospital—they even commandeered a private vehicle—the police rushed 90 miles to Streaky Bay to get the doctor.

And then, while three of the ambulance men prepared the injured for surgery, the remaining two ambulance men "washed up" and went into the operating theatre.

They assisted the doctor and the two sisters in the theatre for five hours.

The nursing aide, who was called on duty, worked for 12 hours. One of the sisters worked for 37 hours without rest.

"They all did a wonderful job," the manager of the St. John Council for S.A. (Mr. P. L. Ferrer) said yesterday.

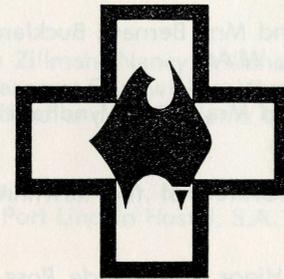
"They are dedicated people."

And, of course, Wudinna, and all the West Coast for that matter, are very proud.

This newspaper cutting, from the "Adelaide Advertiser" (6/4/66), could be just another news item, except that B.C.A. supporters would realise that it refers to our staff at Wudinna Hospital. Sometimes a "little word of praise" is encouraging to all concerned, and underlines the continuing need of such a ministry in isolated areas.

The Place of Prayer

The following pages represent a daily prayer calendar which is revised with each issue. We earnestly seek your prayers for the individual members of our staff. We suggest you remove these centre pages from the magazine and keep them for your regular devotional use.



Further prayer items and information letters are sent at regular intervals to all members of the B.C.A. Fellowship of Prayer.

Membership in the Fellowship is invited from all who are concerned in the prayer support of our work. There is no joining or membership fee, although a badge pin (or brooch) may be purchased for 50c if so desired.

Send your name and address to the N.S.W. or Victorian Secretary and the prayer letter will be forwarded to you.

- 1st** Miss Rose Campbell, Miss Dianne Sidebottom and all the helpers and scholars in the Mail Bag Sunday School.
- 2nd** Mr. and Mrs. Sid Bennetts, Miss Lynette Mobbs, and the boys at Urallie Hostel, Moree, N.S.W.
- 3rd** The Rev. and Mrs. Barry Green and the Ord River Mission, W.A.
- 4th** The Rev. and Mrs. Brian Viney and the Derby Mission, W.A.
- 5th** The Revd. and Mrs. Barry Huggett and the Port Hedland Mission, W.A., and the Revd. Len Greenhall at Wittenoorn Gorge, W.A.
- 6th** The Revd. and Mrs. Bernard Buckland and the Murchison Mission, W.A.
- 7th** The Revd. and Mrs. John Wyndham and the Norseman Mission, W.A.
- 8th** Sister Jean Griffen at the Rawlinna Nursing Home, W.A.
- 9th** Sisters Lola Higgs and Maude Ross at Cook Hospital, W.A., and Sisters Barbara Fox and Rosemary Bond, at the Tarcoola Hospital, S.A.
- 10th** The North-West Line Mission, Tarcoola, S.A.
- 11th** Mr. and Mrs. Stan Hummerston and the administrative work within the Flying Medical Service.
- 12th** Dr. Merna Mueller and the patients within the medical practice.
- 13th** Miss Nicole Patton and the work at the Ceduna Pharmacy, S.A.
- 14th** Mr. John Crocker and the work of the Ceduna Dental Service.

- 15th** The Rev. and Mrs. Harry Goodhew and the Ceduna Mission, S.A.
- 16th** Sisters Marion Hope, Vera Holle, Beverley Smith, and Lilian Morgan and Miss Dorothy Duver at the Ceduna Hospital, S.A.
- 17th** Mr. and Mrs. John Lindridge, Mr. and Mrs. Allan Chadwick and the flying within the Medical Service.
- 18th** Mr. Kevin Ellis at the Radio Control Station, Miss Marjorie Farr, housekeeper, the Radio School Teacher and children.
- 19th** Sisters Julia Zillman, Nancy Wilkins, Dorothy Whyburn and Miss Margaret Chadwick at Wudinna Hospital, S.A., Mr. Bill Bedford and the patients carried by air.
- 20th** Mr. and Mrs. Harry Rich, Miss Audrey Morrison and the girls at the Port Lincoln Hostel, S.A.
- 21st** Sisters Heather Heaver and Margaret Mackenzie at the Coober Pedy Medical Centre, S.A.
- 22nd** The Rev. and Mrs. Ron Keynes and the Leigh Creek Mission, S.A.
- 23rd** The Rev. Alan McMahon and the Quorn Mission, S.A.
- 24th** The Rev. and Mrs. Brian O'Grady and the Wilcannia Mission, N.S.W.
- 25th** Mr. and Mrs. Bill Kerr, Miss Myra Attwood and the boys at the Broken Hill Hostel, N.S.W.

- 26th** The Rev. and Mrs. Ray Neve and the Menindee Mission, N.S.W.
- 27th** Mr. Alban Kirkby and the South Australian Representation.
- 28th** A continuing supply of replacement staff, our Box Secretaries, supporters and friends of the Society.
- 29th** The Rev. John Stockdale, Mrs. W. Hughes, the Victorian Committee and Office Staff.
- 30th:** The Revd. Bill Rich, the Revd. Les Wiggins, Mr. Laurie Calder, Mr. Frank Burner, Mrs. Joy O'Neill, Miss Eula Purdey, Miss Deidre Briggs and Miss Suzanne Thorley at Head Office, and the Council of the Society.
- 31st** Give thanks to God always—for personal blessing, for opportunities to serve Him, for the growth of the Society work since its formation.

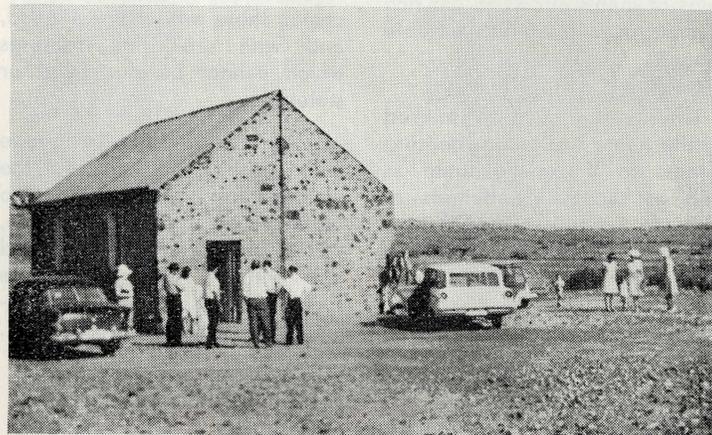
O Lord our God, Who hast given unto us a fair land and abundant blessings, Make us ever mindful of those who live in lonely places. Bless, we beseech Thee, all members of the Bush Church Aid Society, and those whom they seek to serve. Grant that, through the ministry of the Word and Sacraments, through healing, through caring and instruction of the young, the message of Thy redeeming love may be proclaimed, and Thy Church strengthened in this our land, Through Jesus Christ our Lord. Amen.

O God, we remember before Thee those whom Thou hast called to Thy service. Bless them this day, we beseech Thee, as we pray for Call forth others to stand with them in their task. Grant to them, as to us, the joy of service, the ability to achieve and the serenity of Thy peace, for Jesus' sake.

Amen.

Church with a Message

the Revd. B. O'Grady.



"St. Mary's Church, White Cliffs, N.S.W."

I wonder what you imagine a place named White Cliffs to look like, especially when you hear of it being situated in the North West of N.S.W.? The low lying hills are barren. The rocks and ground glisten, reflecting the intense heat of the noonday sun. These hills are covered with mounds of soft white rock, which have been dug from the ground by men whose tireless and relentless urge for wealth has caused them to search for the valuable stones, known as opals.

The hills form a ridge around the flat ground, and the town sits in the centre of what might be considered a large basin. The town itself consists of a Post Office, hotel, General Store, C.W.A. building, bush hospital and a few houses clustered together. But another building stands apart from the town, looking like a silent sentinel, witnessing to the fact that there is a God. It is our Church. It sits squat and alone, but its presence bears silent witness to

the ministry of the Church at large.

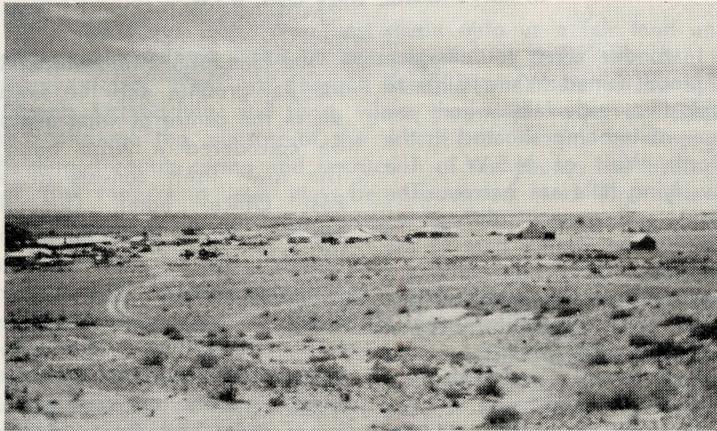
White Cliffs, famous and rich in tales of mining for opals, is changing, but this little stone building, standing amid the ruins of man's efforts to get rich teaches us a lesson in parable form.

The nearby country, scarred by the holes and dumps bearing witness to the many futile as well as successful attempts of men to avail themselves of earth's treasure, and who so often dissipate their finds in unprofitable living, teaches us of the changeableness of this mor-

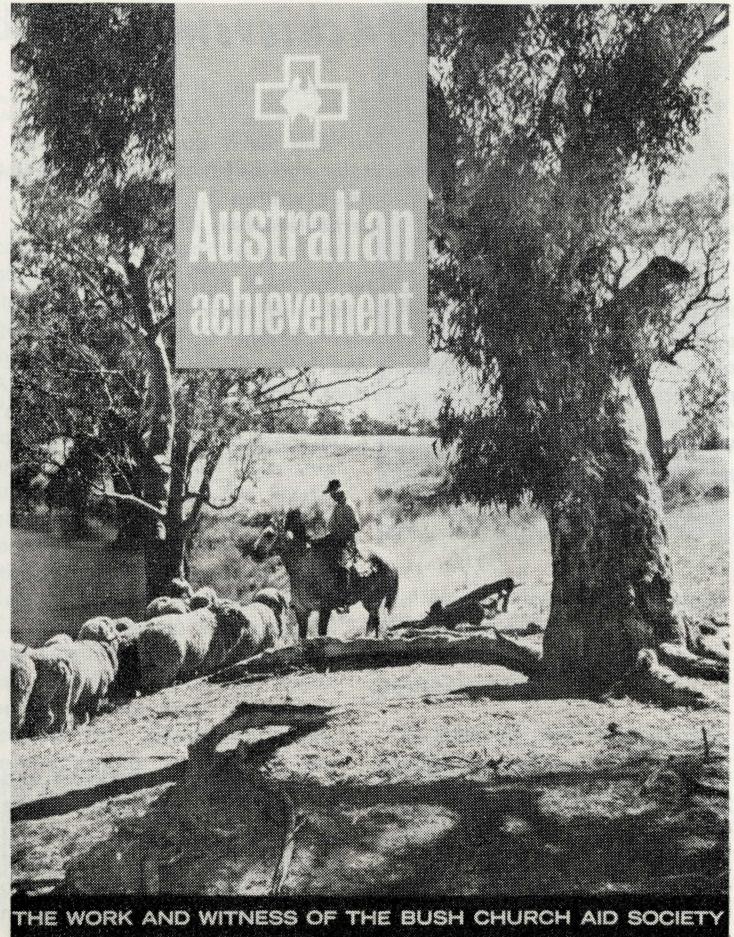
tal life. Our Church stands amid decay, representing the unchangeableness of God. Those who come to pray and praise their Heavenly Father, find food for this life.

God's House of prayer welcomes those who have a need, and who seek the treasures which cannot be destroyed or stolen.

"Wait and listen, everyone who is thirsty! Come to the waters, and he who has no money, come, buy and eat. Yea, come, buy priceless wine and milk without money and price for the self surrender that accepts the blessing."—Isa. 55:1.



"The Township of White Cliffs, N.S.W."



“Australian Achievement”

The “Real Australian” is now sent each quarter to almost 15,000 addresses throughout Australia and beyond. Readers often express their appreciation of articles written by staff members, who tell of their experiences in particular areas of service.

With an ever-growing number of new supporters, however, this is a good time to present, in this and the next issue, a composite picture of the Society—its present achievements, and opportunities for future service. The following material has been produced in the form of an attractive booklet, entitled “Australian Achievement”, and is available now from B.C.A. House or our Victorian Office to all who may be interested in helping forward the ministry of our Society.

Remote Australia has provided a challenge to each generation from the days of colonisation. The pioneer spirit took men and their families into the virtual unknown to give us our heritage. Mining towns, railway camps and the very land itself have produced the saga of the battle against the combined frustrations of distance, climate and sparse population.

From the midst of this has come, hand in hand, the story

of the Church of England and her dual struggle—against the same combined frustrations at a material level and the almost inherent apathy of so many to her message of redemption in Christ.

Within this setting the Bush Church Aid Society has had a part to play, and so sets forth, with praise and thanksgiving to Almighty God, its AUSTRALIAN ACHIEVEMENT.

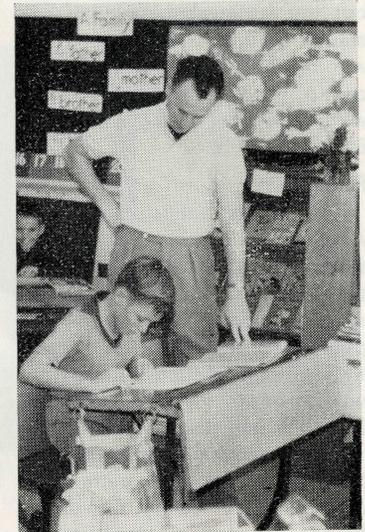
Background

“And they went forth, and preached everywhere, the Lord working with them, and confirming the Word.”
—Mark 16:10.

FOUNDATIONS

The Bush Church Aid Society came into being on the evening of 26th May, 1919, when a small group of people met together for this express purpose in the Chapter House of St. Andrew’s Cathedral, Sydney. Prior to this date, two English societies—the then Continental and Colonial Church Society and the Society for the Propagation of the Gospel—had been largely responsible for the stimulation of concern for outback Australian parishes. C. & C.C.S. maintained “Corresponding Committees” both in Sydney and Melbourne, and members of these two committees formed the nucleus of concerned people from whom the first Council was drawn, giving impetus to the vision of a complete ministry to outback and isolated Australia. It was readily seen that not only was there a need for an outreaching ministry of the Word and the Sacraments, but there existed also an opportunity for service in the realms of education and medicine.

The first step was to supply clergy for huge outback parishes. From their experiences



and ministry the other services were to develop.

DEVELOPMENT

In spite of the national adversities throughout the years of the General Depression and World War II, the early vision of the Society founders has been realised to a certain extent. The diligent faithful action of a few, coupled with the prayers and practical support of many, has seen the Society grow into its present situation, outlined in the following pages.

Modern development of transportation and communication has changed much of the character of outback Australia,

but the basic problems still remain. In many instances there would be no ministry and little or no "social service" activity, were it not for the existence of B.C.A.

FUNCTION

The Society aims to provide Anglican ministries and social services to sparsely settled areas till such time as the people of any assisted locality are able to provide for themselves. When this stage is reached, the Society withdraws its support to enable it to give aid elsewhere.

In its organic structure the Society follows the pattern of any voluntary society. Governed by an elected Council whose executive officer is the Federal Secretary, it can formulate its own policy and can assist in any field of service covered by its constitution. With no allegiance to any particular diocese, the Society can be a truly national force within the Church of England in Australia. All members of the staff are motivated by a sense of vocation and strive to glorify God in word and in deed.

SUPPORT

The Society raises some finance by nature of the service it offers and some comes from the individuals, the parishes and dioceses to which it directs its appeals.

Whilst there is the ever-present problem of staff short-

ages, the most constant need of the Society is for those who will support the work by their prayers.

Pastoral Ministry

"The wilderness and the solitary place shall be glad."—Isaiah 35:1.

THE TASK

Our national heritage is built upon the existence of small, isolated communities each located some distance from the other separated by inhospitable country. Within the life of the National Church grave difficulties have existed in many spheres, but none more pointed than the problem of the bush. Small scattered communities in need of a pastoral ministry may lie neglected because of the overwhelming costs involved in transport and accommodation. Undertakings of national importance in the development of the country can make heavy demands upon the resources of diocesan manpower and finance. A parochial ministry as understood in city life is, in many instances, impossible. On occasions, these factors are added to by the setting of diocesan and provincial boundaries.

So the fact emerges that in many places it is extremely unlikely that a remote community or an impoverished diocese can establish or maintain a ministry without a measure of outside help. It is, however, conceivable



"Quiet Moment at Moree Hostel"

that once a ministry is established then local support may be forthcoming to provide for the future ministry.

THE RESPONSE

It is to such areas that the Society directs its help as requested. Clergy, supported by the Society, are licensed within the diocese of the bishop who has appealed for assistance.

As priests-in-charge of mission districts, or as rectors of parishes, they are then diocesan clergy. Their relationship to the Society is moral rather than legal. At no time are they directed in their task, but are often assisted by advice, indi-

vidual or corporate, from the Society experience.

PATTERN OF MINISTRY

So it is then that in an area of one-third of the continent the ministry of the Church is extended to our fellow-Australians. Services are held, homes are visited, religious instruction given in schools—souls are shepherded and some won into the Kingdom of God. More could be done if others were to rise to the task—clergy for the field, supporters with prayerful and practical response—till an active, worthwhile ministry is made possible to the "uttermost parts" of our land.

School Hostels

"Train up a child in the way he should go . . ."—Proverbs 22:6.

Of the many demands made upon isolated families, the problem of education is one of the most pressing. In spite of the excellence of the various State Education Department Correspondence Schools, there are serious shortcomings of education in isolation. Young people need the keen competition and social environment of other young people to assist the complex process of seeking after maturity. The establishment of hostels in suitable areas has long been a secular corollary to the State school system. When such a hostel is invested with a sense of Christian values it fulfils its best role by functioning, not as an institution, but as a home where a wholesome Christian atmosphere prevails.

This field of endeavour was the first step into the "other ministries" by the Society with the establishment of a hostel for boys at Wilcannia, N.S.W., in 1921. Begun in the Rectory and later transferred to another building, this work set the pattern. Family prayers, Church and Sunday School attendance, together with sympathetic understanding and wise discipline, have introduced many young

people into a creative Christian emphasis for the first time.

The Wilcannia Hostel was transferred to Broken Hill in 1950 and others have existed at Mungindi (1930-1963), Bowral (1945-1959) and Wentworth Falls (1940-1950). At present, as well as Broken Hill, hostels at Moree, N.S.W. (boys), and Port Lincoln, S.A. (girls), cater for children from remote areas. Present-day establishment costs preclude significant development in this field but various avenues to allow expansion are being investigated. Reasonable fees are charged for each child and this allows for the normal day-to-day expenses. Parents and friends of the hostel may assist in specific projects and are encouraged to feel a sense of local responsibility.

The Society undertakes the provision of finance for capital expenditure, repairs and renovations, furnishings and all salaries.

In each hostel the staff consists of a warden and matron—husband and wife—and an assistant. Some measure of local help is available in each instance but the brunt of the endeavour is borne by these three. The physical demands, coupled with the spiritual responsibility, are exacting and arduous. This work, which lacks drama or the spectacular, stands high in the total witness of those involved in Society achievement.

The Bush Church Aid Society

for Australia and Tasmania FIELD STAFF:

DIOCESE OF ADELAIDE, S.A.

Ceduna-Penong, S.A.—The Revd. R. H. Goodhew, Th.L.

Tarcoola, S.A.—vacant.

DIOCESE OF WILLOCHRA, S.A.

Leigh Creek, S.A.—The Revd. R. Keynes, Th.L.

Quorn, S.A.—The Revd. A. McMahan, Th.L.

DIOCESE OF RIVERINA, N.S.W.

Wilcannia, N.S.W.—The Revd. B. O'Grady, Th.L.

Menindee, N.S.W.—The Revd. R. Neve, Th.L.

DIOCESE OF NORTH-WEST AUSTRALIA

Derby Mission—The Revd. B. Viney, Th.L., Derby, W.A.

Murchison Mission—The Revd. B. R. Buckland, Th.L., Mount Magnet, W.A.

Ord River Mission—The Revd. B. W. Green, Wyndham, W.A.

Port Hedland Mission—The Revd. B. Huggett, Th.L., Port Hedland, W.A.

Wittenoom Gorge Mission—The Revd. L. Greenhall.

DIOCESE OF KALGOORLIE, W.A.

Norseman Mission—The Revd. J. Wyndham, Th.L.

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MAIL BAG SUNDAY SCHOOL

Director: Miss R. Campbell.

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HOSTELS FOR SCHOOL CHILDREN

BROKEN HILL, N.S.W.

Mr. and Mrs. W. KERR
Miss M. ATTWOOD

PORT LINCOLN, S.A.

Mr. and Mrs. H. RICH
Miss A. MORRISON

MOREE, N.S.W.

Mr. and Mrs. S. BENNETTS
Miss L. MOBBS