OUR AIM
A Monthly Record of the Aborigines' Inland Mission of Australia.

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THE AIM—
To give Light to them that sit in darkness.

THE FIELD—
The 80,000 Aborigines of Australia.

THE COMMAND—

NOT I, BUT CHRIST.
(Gal. 2-20.)
Can I live my life for Jesus?
Can I tread the narrow way?
Can I take my cross and follow
Where He leads me day by day?
Can I praise Him while the pathway
Leads through desert waste and wild?
Can I, in all circumstances
Prove a faithful, trusting child?
No, not I, but Christ—'tis He
Who lives, and loves, and works through me.

Can I love and be unswerving
E'en when loving seems in vain?
Can I love the unlovely, thinking
Only of eternal gain?
Can I lose myself in loving
Till it seems the breath of life
Pouring oil on troubled waters
Bringing peace in place of strife?
No, not I, but Christ—'tis He
Who lives, and loves, and works through me.

Can I work and not grow weary
Of the task He bids me do,
Even when the work seems thankless
Hidden from the human view?
When there is misunderstanding,
Can I bear reproach and shame?
Can I go ahead, unheeding,
Serving Jesus just the same?
No, not I, but Christ, 'tis He
Who lives, and loves, and works through me.

—M. E. Ashby.
A MONTHLY MESSAGE
"My Presence shall go with thee, and I will give thee rest."—Ex. 33:14.

A.I.M. PRAYER MEETINGS

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FREEWILL OFFERING BOXES.

Boxes may be obtained from the following secretaries by those who desire this method of giving.

N.S.W.:—Miss F. Pearce, A.I.M. Office, 242 Pitt Street, Sydney.

VICTORIA—Mrs. Dodgshun, 12 Lyndhurst Crescent, Auburn.

QUEENSLAND—Miss F. Fraser, "Malvern," Ryan Street, Hill End, South Brisbane.

TASMANIA:—Miss L. Weymouth, 4 Summerhill Street, West Hobart; Miss Newton, 80 High Street, Launceston.

Boxes should be opened in March and September, and contents forwarded to any of the above, when a receipt and new label will be returned.

FREE WILL OFFERING BOXES.

It is time for the half-yearly opening of our offering boxes again, which takes place in March. We will be glad if holders will open them and forward the money in the usual way along the usual channels.

O'er: and over again, the contents of the boxes have been of very great assistance to us in our work, and we thank those who give so liberally in this way. These desiring to use this method of giving may have boxes on application.
March 15, 1935.

Mrs. L. W. LONG
Director:

Headquarters:
5th Floor, Bible House,
242 Pitt St., Sydney,
N.S.W.

Telephone MA 2078.

OUR AIM

Our Motto: "Our God is Able."

The Aborigines' Inland Mission of Australia

Founded August 1, 1905.

OBJECT—To carry out with respect to Australia's aboriginal people the Master's Command—"Go ye therefore and make disciples of all nations," by sending Missionaries to Aboriginal Camps and Settlements throughout Australia to preach the Gospel and teach them how to live Christian lives.

CHARACTER—It is interdenominational and accepts candidates who have absolute faith in the Deity of the three Persons of the Trinity, of the full inspiration and authority of the Old and New Testament Scriptures, and are willing to Trust God completely for the supply of all temporal as well as spiritual needs.

SUPPORT—The Mission is supported by the unsolicited freewill offerings of God's people, given in answer to prayer.

EDITORIAL

OW manifold are thy works! Such is often our exclamation as we look upon tangible evidences of the truth of the words of our Lord—"My Father worketh hitherto, and I work." This month has been an illustration.

We planned the meeting of the Missionary Council, and made the need of travelling expenses our prayer. Sufficient money came in at the right time, to get it off to each of the Missionary Council members to take advantage of the excursion trains which provided return journey for single fare.

Then we saw it so arranged that six additional missionaries on furlough were available for conference. Blessed happy days were spent in consultation. Prayers for guidance were answered, we believe, and we trust the working out of the decisions arrived at will bring much glory to God, and the extension of His work in our hands.

SPECIALISING is one of the characteristics of our day, and has become more and more prominent in the realm of giving. This month two donations have reached us for Mission House rents for which we give thanks to God.

We receive donations ear-marked "for missionaries on the field"—"for missionaries" whose names are given by the donors—"for the Memorial Van"—"for hymn-books and Bibles"—"for the upkeep of motor cars and conveyances"—"for the purchase of horses and vehicles and cars"—and many other requirements of the work, as well as for the General Fund, and often with the desire expressed that the gift be used for the greatest need at the time.

We strictly apply the gifts to the purpose specified, giving thanks to God, from whom cometh every good and perfect gift, and on Whom we depend for the support of the work and workers. All the needs are laid continually before God in prayer, and we trust Him to lay them upon the hearts of His people, and direct them, or us, as He chooses, in the handling of the money to meet them.

MONDAY, 4th March, brought us cause for much thanksgiving for financial blessings. First there came from our West Geelong Auxiliary a sweet token of their continual support, of £1 for Mission house rents, with the remark, "this is made up of small gifts, love gifts," £1/1/- from South Australia being 10/6 for funds and 10/6 for personal needs, and the usual £4 for the Evangel from our anonymous friend.

At the office there was a letter to our treasurer from the Melbourne Advisory Council Treasurer containing a cheque for £30 left anonymously with him, to be used as £10 for Mr. Thomas's utility truck, and £20 for General Fund. On meeting in the evening Mr. Perry showed us a bank draft for £23 from our Hobart treasurer for the General Fund. Then a little later Mr. Hawksley ejaculated "Praise the Lord," for on opening one of his "Aim" letters he found £5 to cover subscriptions to "Our Aim," for some of those unable to pay theirs. We all rejoiced together, offering praise to our God for these helpful supplies.

Following hard after came £1/10/- (another sacrificial gift) and other smaller amounts for General Fund—10/- from Dimboola, for Mission House rents, another £1 for the utility truck, and five shillings anonymously for the General Fund, and £3 from the dear old folk of the Bellerine Street Mission through the Geelong Auxiliary.

Such a covering of our immediate needs brought great joy and encouragement to pray on for further supplies that the constantly repeated requirements may be met monthly and the personal needs of our workers met day by day.
OUR AIM

GENERAL NEWS.

The Missionary Council has been meeting daily in Sydney, arranging for the work, and endeavouring to re-adjust the Principles and practice to meet present and future needs.

A happy hour was spent at the C.M.S. rooms, Sydney, on Monday, 4th March, when the Federal Advisory Council and 12 missionaries enjoyed tea and fellowship together.

Mr. A. W. Hicks, M.A. (Assistant-Director of Education), who is a member of our Federal Advisory Council, has returned from his tour of the United States and England, in which his wife accompanied him. We are glad to have his assistance again as a Council member.

Arrangements have been made by a Christian friend in the Boomi district for the transport of the material for the Mission house to the Toomelah Reserve at his expense.

The mosquitoes which were so desperate at Dennawan disappeared suddenly as if by miracle. Prayer had been offered to our God for their removal or for constant grace to bear with them.

Anonymous donations have been received as follows:-"1/1 from XYZ", "2/- a small contribution to the work." "3/- to Mr. W. A. Long, from Karuah."

Miss Shankelton had a busy week at the end of her furlough. She addressed meetings at: Condell Pk. Dorens Annual Meeting; Methodist C.E., Croydon Park; St. Mark’s S.S., St. Mark’s Girls’ Missionary Band; Earlwood Girls’ Missionary Band, Marrickville Congregational, "Bethshau" Girls’ Circle, Tempe Church of Christ A.I.M. Prayer meeting.

March 15, 1935.
It's a week to-day since we laid to rest a little girl named Ivy Wylie. Just about a fortnight ago she was down at the swimming hole in the creek where all our children love to go these fiercely hot days. She was playing happily with the others and was climbing a tree when she lost her balance and fell and injured herself internally.

She was taken to the Native Hospital and there she lay for over a week before the Lord Jesus took her home.

Most of the time she was unconscious, but every now and then she would rouse and talk to those around her and sing the choruses and hymns she had learnt at Sunday School. I only saw her once after the accident.

It was on our regular visiting day to the hospital. She was in a little ward with just two beds in it. Her mother called me in and told me how she had been up night after night and that she hadn't left the hospital since they sent for her.

It was a terrifically hot day and one of the women who help in the hospital was fanning Ivy continuously. They told her I was there but she didn't recognise me. I was glad to be able to remind the mother (not that she needed the reminder) that there was One whose love was stronger than even a mother's. I commended them both into the Father's care and left the hospital feeling very sad.

Four days after that she passed away. Just as we neared the cemetery one of our deaconesses came and asked me to sing 'The Old Rugged Cross' during the service. She said it was Ivy's favourite hymn. She was only eleven years old but she truly loved the Lord Jesus. Then one of our Native workers came and asked me if I knew that Ivy had left behind a wonderful testimony—that right up to the last she was singing, "So I'll cling to the old rugged cross."

A great many mourners and friends gathered at the graveside and the little coffin was covered with flowers showing how much she was loved. Although our hearts were sad there was a note of triumph sounded because she was "'with Christ which is far better."

After the service I followed the mourners as they slowly wended their way to the mother's little hut. She told me between her sobs that Ivy must have known she was going. She sang right through the hymn 'The Old Rugged Cross ('ragged' Maggie called it), then she kissed her mother and turned over and went to sleep to awake in the presence of Him who loved her and gave Himself for her.

It is lovely to think she trusted in Jesus, but when we realise that there are thousands of little dark girls here in our own land who have never heard of the old rugged cross it makes us want to do more than

we are doing to reach out into the untouched regions.

"On a hill far away stood an old rugged cross,
The emblem of suffering and shame.
And I love that old cross where the dearest and best,
For a world of lost sinners was slain.

Oh, that old rugged cross, so despised by the world,
Has a wondrous attraction for me,
For the dear Lamb of God left His glory above,
To bear it to dark Calvary.

In the old rugged cross, stained with blood so divine,
A wondrous beauty I see,
For 'twas on that old cross Jesus suffered and died,
To pardon and sanctify me.

To the old rugged cross I will ever be true,
Its shame and reproach gladly bear,
Then He'll call me some day to my home far away,
Where His glory forever I'll share.

So I'll cherish the old rugged cross,
Till my trophies at last I lay down,
I will cling to the old rugged cross,
And exchange it some day for a crown.

—R.G.L.
OUR AIM  March 15, 1935.

QUEENSLAND

CHERBOURG (Barambah).

Sunday was a very important day in the history of Cherbourg. It was our first Christian Endeavour Anniversary. Just over 12 months ago C.E. was unknown amongst our people. The difference it has made in the life and service of every one who has joined its ranks can best be described by quoting excerpts from two or three of the seven testimonies on "How C.E. Has Helped Me," given at the night service, which was entirely taken by the members of the Senior and Y.P. Societies.

Tottie Demlin (Senior Missionary Convenor): "It is eleven years now since I started to walk with the Lord. In that eleven years I have only been away from the settlement for a fortnight. This last 12 months has been the best year in that eleven. It's beautiful to think that even the little ones in the Junior are learning to work for the Lord. I can't express what C.E has done for me. It has made a wonderful difference to all of us."

Arthur Conlan (Y.P. Society): "I came to know the Lord when I was 13. I have backslidden three times, and I've only given the Lord 12 months' decent service in 17 years, and that has been through the Endeavour movement. The work of the Evangelistic Committee at the gambling ring every Saturday night has been my greatest help."

Wallie Phillips (Senior Secretary): "There is no need to tell you how happy I am to speak on what God has done for me. Many of our people who have been Christians were not strong until after our first Convention, when we had a great revival and when 52 men and women signed the C.E. pledge. At first we didn't have much understanding of the work, and at first we shivered and shook when we read a paper and were afraid to look at the other members who looked at the paper. The first night I tried to speak at the Penny Ground (gambling ring) I was struck dumb. I would like to remind you of the story of the talents. We all have at least one talent, and must use it for God."

Note.—Our Society was started as the first one was started in 1881 by Dr. Clark, as the result of a revival, as the need was felt for a training ground for the young Christians, and it has exceeded all expectations, for which we give God all the glory.

R. G. LONG.

Great disappointment was experienced at Cherbourg when it was found that their week-night Anniversary gathering of the C.E. could not be held after such long preparation. But the cause was more serious still. Three cases of fever occurred, and every precaution was immediately taken by the officials to prevent its spread. The doctor ordered the isolation of the settlement, and our missionaries have been unable to go out to their work since Tuesday, February 26.

We have earnestly prayed the Lord to prevent the spread of the fever, and also for our Native Workers and Christians that they be enabled to carry on faithfully.

A BLESSED WEEK AT PALM ISLAND.

VISIT OF REV. B. HOHNKE

After rather a long wait we have been able to hold the Palm Island Christmas Tree. Owing to a change in the running of the boats during the holidays, and the absence of Mr. and Mrs. Davison, I found it impossible to have the Xmas Tree during the Xmas week. Hence we had to wait till the middle of February. But the old adage "Better late than never" was true on this occasion, for I do not think that any of the spirit of the gathering was lost because it was a little late.

The launch at present leaves Townsville on Tuesday morning for Palm Island, returning to town on Wednesday morning, leaving for Palm Island again on Friday morning, and returning Friday night. Really I am writing this from Palm Island, as we shall return to town to-night.

Mrs. Hohnke and I left Townsville on Tuesday morning, arriving here at about 4 p.m. We immediately set to work in making up the various parcels. On Wednesday morning Mr. Delaney very kindly placed the launch at our disposal and Mrs. Hohnke and myself, in company with Pastor Dan Kyle and his wife, set out for Fantome Island. We were very well received there by Mr. Julian, who gave us a large room and sent a message round to all our people together there for the service. After an address on the greater Free gift of Jesus presents were handed to about 40 of our people.
March 15, 1935.

On Wednesday afternoon and Thursday morning we got some of the workers into Mr. Davison's place here and made up the parcels for Palm Island. The gift tree here was held on Thursday afternoon. Every available seat was taken into the Church and many were outside. We made up over 290 parcels and they were all given out.

Parcels for the Christmas tree received here were from the Queensland Baptist Women's Union and a few of their branches—Bibles from City Tabernacle C.E., our Townsville Baptist C.E. had a special evening for the Tree, which yielded a large parcel and then the two parcels received from Headquarters. The Townsville Baptist S.G.M.U. also sent a parcel of clothing. We had plenty of clothing for young girls, and plenty of toys for children. The men’s presents were short. But as we had received a sum of money from the Townsville C.E. Society’s evening we used that for buying men’s wearing apparel. We had some gift for each one and we were pleased when we had finished classing out everything.

The joy of giving the presents to the friends here was not the greatest joy whilst here. On Wednesday night I conducted the mid-week meeting and we had a very good attendance. We were very conscious of the presence of the Divine Spirit of God in our midst. There were no immediate results but yesterday word came to me that there were a number who wished to see me about that Free Salvation in Jesus Christ. I arranged to meet them at the Church last night. Eleven came along. Six of them, who had never yielded to Christ before, took their stand for Him, and five others came for reconsecration. We trust that they may indeed be bright and shining lights for their Lord and their Redeemer. The work is going on very well here on the Island, and the workers are still very enthusiastic. Mr. Davison still gives his service which is very much appreciated.

We go back to Townsville to-night feeling it has been a week very well spent.

B. HOHNKE.

The cocoanut palm has been extensively planted on Palm Island. It bears prolifically all the year round. The nut is enjoyed either green or ripe by the dark people. The milk from the green cocoanut somewhat resembles ginger beer, and is a very acceptable drink on a hot day.

Palm Island boys drinking from green cocoanuts.

WOORABINDA.

"HIS NAME SHALL BE CALLED WONDERFUL."

Some months ago I asked you to pray for one who was mentally afflicted. For a time he grew worse, but now he is fully restored. "All praise to His wonderful name." May I ask a place in your prayers for another who is in a similar condition? Each time we see her we feel that here is a challenge to our faith.

Last Sunday as we gathered round the Lord’s Table we had the great pleasure of welcoming back into our midst one of our first deacons (Aussie Dick), who has been away on Fantome Island for over four years. His wife, also a Church member, was called Home some time ago. Our dark brother is keen to serve the Lord.

We were all sorry to bid farewell to Miss Sales on January 28. We wish her God-speed in her new place of service. The Lord sent Miss Wells along to fill the gap. The latter is fitting in well and getting to know and love our people. Please remember our band of Christians who are holding camp meetings. They are brighter than ever before. But we have a subtle enemy.

C. PRESNELL.
COWRA.

It was a comfort to know that Cowra was being specially brought before our prayer helpers by prayer letter this month, for it seemed the tide had gone right out. With our little band of Christians away fruit picking, and most of the bigger boys and girls on holidays, the attendance had dropped down to nil, but as prayer ascended there was a sudden increase at the evening meetings, and we believe the Spirit of God is working silently in some hearts.

The work amongst the children continues to be encouraging.

We have been refreshed by a visit from Miss V. Morgan, who spent part of her annual holiday with us, and conducted two Sunday evening services, and gave addresses at other meetings.

Two visits were paid to Yass this month, in order to encourage our brother, Mr. Miners, and one to Goolagong, where a bright service was held out under the shade of the trees, Miss Morgan gave a helpful address to our people there and they were cheered.

Preparation is being made for the Easter Native Convention. We expect a number of our people to come from Yass, Condobolin, Bulgandramine, Cowra and other places, and anticipate a glorious refreshing. Will our friends please pray to this end.

One of our oldest residents (Mrs. Perry) passed away on March 1st. Will our friends please pray for the sorrowing husband and relatives.

Ps. 84:11.—The Lord God is a sun and shield. He will give grace and glory. No good thing will He withhold from them that walk uprightly.

M. CAMPBELL.

MENINDEE.

On 8th February I was welcomed back to Menindee after spending leave in Brisbane and seven weeks of blessed fellowship at Cherbourg.

It rejoiced the heart to see the growth in grace of some of our Christians, also to see who were in the darkness of sin, now dwelling in the plains of light.

Many are still far from God, while some are in the valley of decision.

Those who have been interested in the building of the Mission house will rejoice to know that we now have a window for the back room, an iron roof has been placed on the laundry roof and that our front verandah is nearing completion. We thank God for the ready assistance given by Mr. H. Shiner, of Menindee and some of our Christians in making these additions.

We enjoyed a week of fellowship and service with Miss Cash ere she left on 15th Feb. for furlough.

TINGHA. J. BYRON.

"My grace is sufficient for thee."

It was a very happy home coming after a very happy holiday. The days spent at Karuah were all too short. We had the privilege of holding a service at Soldier’s Point, the first for 12 months. A launch was brought over for us and took us back in the evening. Our own people had missed us, being fearful of many visitors coming for Christmas. But the Lord undertook in wonderful ways, and the Christians were able to bear such a bright witness that back sliders were restored, and some of the works of the evil one brought to nought. Mr. Fred Barber carried on the services, with the help of other church members, in a most acceptable way.

But every one gave us a very warm welcome home, and other wanderers have returned to the fold, resolved to lean harder upon the Lord in the future.

Our tiny hospital has seen two more wee boys and one baby girl start on life’s pathway. May the parents train them up in the fear and admonition of the Lord.

Many thanks to all the kind friends who ministered to us while on holidays. Mr. Harris is feeling better than he has done for years. We praise God for all the answered prayer, especially for the funds needed for repairs to the car.

R. & V. HARRIS.

MOONAH CULLAH.

"The Lord, thy God, in the midst of thee is mighty."

After a time of coldness and turning a deaf ear to His blessed message of salvation some have been brought under conviction. Please pray that the birds of the air will not come and take the seed, but there will be an upspringing unto everlasting life.

We praise Him for sparing the life of a girl who had double pneumonia and was given up by the doctor; also for showing His protecting arm when one of the young men was attacked by a snake, the bite not reaching beyond his trousers. We truly thank Him for His goodness and mercy.

We have rejoiced in a visit from Miss Sutton. She was with us for a fortnight, and took most of our meetings, which was a great pleasure to the people. Mr. Dorward passed away on March 26 Mr. and Mrs. Dorward and family helped in the early days of our work at Moonah Cullah.

B. McLEAN.

TOOWONG PRAYER MEETING.

The January prayer meeting in the home of Mrs. and Miss Sweatman, Norwood St., Toowong, was a very fine gathering of sixteen white friends and eleven of our dark people. The dark people were the friends of a woman originally from Barambah; some were from beyond Quilpie.

Mr. Wilson, of Gayndah, accompanied Miss Beasley, and gave a talk about the work.
Aboriginal Legends No. 1.

The Three Sisters—Wimalar, Meeni, and Gunedoo.

In the long ago, years and years before the white people came to settle in Australia, there lived a tribe of aboriginals in the bush of the Blue Mountains, around what we call "Katoomba." Now, among the Wunullas, which was the name of this tribe, there were three sisters—Wimalar, Meeni, and Gunedoo—and these maidens, unlike the other girls, were very, very tall, being, in fact giantesses, and were highly thought of by the other natives.

Now not very far away lived another colony of black people, who were continually attacking the tribe to which the three young giantesses belonged, and if it hadn't been for their enemies, the Coodas, the Wunullas would have been very happy and contented.

One day the Coodas attacked the camps of the Wunullas, intending to seize Wimalar, Meeni, and Gunedoo, carry them off, and then try to force them to remain with their tribe, which was leaving the district in a few days. When the Wunullas saw their enemies approaching they guessed that they would try to capture the three girls, so they quickly told them to run to a hill behind the camp, while they themselves would try to prevent the Coodas from coming too near.

Wimalar, Meeni, and Gunedoo did as they were told, but the Coodas came in such great numbers that they broke through the Wunullas, and ran towards the terrified girls, who turned and fled in the direction of the valley.

Seeing that their enemies were gaining on them, Yooma, who was the native wizard of the tribe, suddenly turned the three giantesses into immense masses of stone, thus preventing their capture and baffling the Coodas, who, amazed at this turn of affairs, hurried back to the camp of the Wunullas. In the fight that followed, Yooma was taken unawares and killed, and as no one else in the tribe possessed such magical powers, the three maidens were compelled to remain always in the shape of rock and stone, and to this very day they stand as silent guardians of the great Jamieson Valley.

So the next time you visit Echo Point, and gaze at "The Three Sisters," as they are called, you will know exactly what their names are and how they came to be there.

PATRICIA STONE (16 years).

(From the "Sydney Morning Herald.")

We will be pleased to receive Aboriginal legends from any who may have such in their possession.

DAN CRAWFORD — AND THE LIFE OF FAITH.

A Missionary friend not long ago expostulated with me, as a married man, for not having a salary. Something SURE was his idea. On that occasion, God spoke from His Word to both of us on the salary subject. What settled the matter as to Faith being the only definite thing God-ward was the following word: "The promise was by Faith that it might be SURE." There we have the whole subject. The only sure thing is Faith. The thing in my purse or in my hand is not sure.

We are thus led on in what is positively sure, as against what is not sure. The only sure thing is that purposeful thing God has stored up in His own heart for me. "My bank is God's heart. My pillow is His bosom." 

'It was remarked by my Missionary friend to one of our number, that we on the field should be relieved of the burden of the money question, and left free for service. This is so common and specious a mode of referring to the glorious life of Faith, that we should nail it down as we meet it. No; none can have Faith for me. Before high Heaven, I must myself have Faith for myself. It is the only thing another cannot have for me. Bread for my soul, or bread for my body—I must trust Him for both. (Of course, they who trust not at all often get plenty of bread; but so do the ravens and young lions.) If another can trust for me for my daily bread, then he can trust for me for my soul's salvation. No committee can bear this burden for me. Every man must bear his own burden in this matter, and that is where the Lord comes in. 'Cast thy burden upon the Lord' was written for just such a one." — From "Thirsting After God."
AUSTRALIA CALLING

A Series of Short Stories
of Real Australians — the Aborigines.

TIM

After having given up many of the old things, he was enticed back into the corroborees and singing to the spirits. One night, after a big corroboree, Tim was awakened in a very troubled state. He heard wailing and learnt that a big, strong man had collapsed and died, on returning home from the corroboree. Tim was deeply convicted, believing that God was speaking to him and other Christians who had taken part in this heathen dance. He was soon on his knees seeking forgiveness and peace from God.

Since then this man has been marvelously used of God to his own people.

One day Tim seemed to be very excited; after a few minutes he blurted out excitedly: "I want to tell you something." "Yes, what is it?" "About a month ago I had a lovely dream—best I ever had. You have big water, you take boy, put 'im in water—little drop, put 'im in again—more water, three time you put 'im in, right under big water. Then I wake up and pray.""Well, Tim, why are you worrying about this dream?"

Shyly he answered: "Me thinks Father want me to be baptized, I pray and come to tell you."

Tim is now a member and deacon in the native church on the settlement, also a trusted and faithful worker employed by the government staff.

In a recent testimony, after telling of his old life, he concluded by saying: "I gave my heart to Jesus, here I am to-day walking with Jesus. I'll walk with Him every day till He comes and takes me."

TIM came from the far North where he had been well grounded in the laws and customs of his tribe. He had proved himself a man, and eligible for marriage at an early age, by passing through the cruel ceremonies of the tribe.

A great desire took hold of him to travel and he started for the South. Being quick and crafty he found employment on cattle stations. One family took an interest in him, and taught him to read and write a little, but this did not hold him. He must see the world.

Eventually he became part-owner of a small bar in the vicinity of Brisbane. Here Tim became a drunkard and a thief. After a while the bar failed, and Tim started out again and sought work on a distant cattle station.

Here his evil propensities found scope in another direction, and wicked white men always found him willing to aid them in stealing cattle and horses and branding them. It was while working here that God first arrested this man. While walking through the bush he thought he heard a voice speaking to him about his dishonest life. He was definitely convicted and very troubled. Although he talked to "Narewellkm" (God) he remained troubled and miserable and filled with fear.

After some time Tim wandered on to one of the Government Settlements. He was soon settled among his own tribespeople, entering into their corroborees and secret ceremonies. We sought him out, and found him to be a very awkward man, reticent and sullen.

By this time Tim was nearly blind, through a mixture which had been inserted into his eyes during an old tribal feud.

After several visits the man became communicative, first about his garden, later concerning himself and his past life.

Tim's interest was aroused and after some persuasion he came to the gospel meetings, where he soon learnt that Jesus was His great need, the One who could forgive, cleanse and save him, giving him peace and happiness in place of the troubled mind and restlessness.

What a changed man he became after accepting Jesus Christ! Clean, quick and alert, ever seeking to know more.

In his lonely little hut the Holy Spirit taught Tim to pray, and he became powerful in the ministry of prayer.

More than once we have seen his face saddened and his eyes filled with tears as he looked out on the gambling ring, longing that his people would turn to Jesus.

At times, Tim would be awakened during the night and constrained to pray. One day he said: "Last night I woke up about one o'clock and you two sisters in my mind all the time. I think, Father want me to pray. So I get up, I pray, ask Father keep you safe and bring you to teach us more." We, too, had prayed that night, for we had no water and thought we must leave. Before daylight came, rain had fallen. How delighted was our dark friend!

Although Tim grew in grace and knowledge, his old master did not let him go easily, there were many spiritual battles to be fought.

Our Aim March 15, 1935.
**OUR AIM**

The Aborigines’ Inland Mission of Australia

FEDERAL ADVISORY COUNCIL.

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All Official Correspondence to the above should be addressed to the A.I.M. OFFICE, 242 PITT STREET, SYDNEY.

**STATE ADVISORY COUNCILS.**

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Newcastle:—Hon. Sec., Mrs. W. Brown, 14 Roslin Avenue, Islington.

Tamworth:—Mrs. H. Warner, Pick Hill, Nundle Road.

Cessnock:—Mr. A. Presbury, May Reid Street.

**OUR STANDARD BEARERS.**

Miss Long expects to be in Sydney at an early date to take over certain duties at Headquarters for a few months to relieve the Director for a special line of work for the advancement of the Mission.

Miss Cash, after spending a fortnight in Sydney, has gone on to Brisbane for her holidays. She will be present at the Brisbane Convention at Easter time.

Miss Shankelten left by the same train on Wednesday, the sixth of March, to return to her work at Cherbourg after a happy holiday.

Miss Sutton has spent a fortnight at Moonah Cullah, much to the delight of Miss McLean and her people.

**UTILITY TRUCK FOR NORMANTON.**

The need, as outlined by Mr. Thomas, when he came down for his furlough, was placed before God in prayer and He has laid it on the hearts of many to give toward this object. Donations to date amount to £28.

Some of the gifts have borne the fragrance of sacrifice and the impress of sanctified sorrow, as the following incident indicates:

**Miss Tyler is in Cairns with our friends, Mr. and Mrs. Hunter. She is unable to proceed to Sydney owing to the washaways on the Railway Line through the torrential rains. Later: Miss Tyler arrived in Sydney as we go to print.**

Mr. W. A. Long spent 10 days with our friends Mrs. A. J. Nicolson and family, at Five Mile Forest, Glenorie, from which he derived great benefit.
OUR AIM

A. I. M. FIELD DIRECTORY

1. Sydney:
   Headquarters: MRS. L. W. LONG, Director, 62 Johnson Street, Chatswood. MISS M. ACLAND, 8 Hudson Street, Lewisham.
   Memorial Van: MR. W. A. LONG, C/o 62 Johnson Street, Chatswood.

2. City Work: Mrs. W. Hughson (Associate), Cheltenham Road, Croydon.
   Horn Bay: MISS M. ACLAND and Mrs. Grant (Associate).

3. Singleton:
   MISS M. BAGNALL, Dunolly, Singleton.

4. Karah (Port Stephens) Soldier's Pt.: Findimar: Mr. and Mrs. Fred D'ates. Native Workers: Mrs. W. A. Lara, New England (Associate).


6. Armidale: Mrs. Callaghan, Native Worker.

7. Tabulam (Clarence River), Mallanganee, Pretty Gully (Richmond River):
   MISS G. TOMKINS, Tabulam; Mr. D. Hart, Native Worker.

8. Casula:
   MR. AND MRS. E. BUCKLEY, North Casino.

9. Fingal Point (Tweed River). Eukrabah, Drydock:
   MR. AND MRS. C. G. HIGGS and MR. FRED BLUNT, Tweed Heads.
   Carool: Mr. W. Slatter, Associate Worker.
   Billinudgel: Mr. Lemmick Browning, Native Worker.
   Murwillumbah: MR. AND MRS. P. FROMENT.

    Strathbogie:
    MR. AND MRS. R. T. HARRIS, Tingha:
    Mr. Fred Barber and Mrs. Nellie Williams, Native Workers.

11. Moree, Terry Hie Hie:
    MR. W. HAINES, East Moree.
    MR. AND MRS. R. SMITH, East Moree.

    MISS M. MCMAYL, MISS M. D. EADIE, Boomi.
    Glaie, Walgett, Angaeloo, Merkadool, Donglear. Wea Waa, Narrabrll, Quambone:
    MISS A. CAYANAGH, and MISS W. AYLING, Walgett.

13. Dennawar, Bourke:
    MISS F. GINGER, and MISS G. BAILEY, Dennawan, via Brewarrina.
    Brewarrina: Mr. Higgins, Associate Worker.
    Brewarrina Reserve: Mr. J. Barker, Native Worker.

14. Katoomba:
    Mr. H. McNab, Mr. Tubb and Mrs. Pedersen, Associate Workers.

    MISS M. CAMPBELL, Brougham Street, Cowra.
    Mr. W. Wilson, Associate Worker; Mr. Lindsay Grant, Alex. Williams, Native Workers.

16. Bulgandama, Warren, Dubbo, Dandaloo, Narromine, Gin Gin:
    MRS. WHITRIDGE and MISS E. SMITH, Bulgandima, via Tomingley.
    Peak Hill: Mr. and Mrs. Bennett, Associate Workers.

17. Coonamble, Euabalong, Trundle:
    MISS F. WHEELER, Coondobolin.
    Castaloa:
    Gilbert Barlow, Native Worker.

18. Neuladee (Darling River)
    MISS W. CASH and MISS J. BYRON, Menindee.
    MISS E. BROOKES (temporary).

19. Yass, Paddam, Brungle:
    MR. H. LANE, MR. J. MINERS, c/o P.O., Yass.
    Mrs. J. Walker, Native Helper.

20. Darlington Point (Macquarie River):
    Mr. Robt. Peters, Native Worker; Mrs. Mulr, Native Helper.

21. Moonah Cullah (Edwards River), Barham, Moulamein, Balranald, Canally, N.S.W., Spewa and Mystic Park, Victoria.
    MISS SUTTON, MISS McLEAN, Moonah Cullah, via Deniliquin.
    Mr. and Mrs. Les. McNaughton (Associate Workers), Lake Boga, Victoria.

22. Cumbernauld (Murray River):
    Mr. and Mrs. E. Atkinson and G. Aulton, Mrs. K. McDonald, Barmaah.

23. Queensland:
   24. Brisbane, Myora:
       MISS F. BEASLEY, Wilston Road, Newmarket.
       Mrs. Jukes, Associate Worker.
   26. Cherbourg (Government Settlement):
       MISS M. SHANKELTON, MISS R. G. LONG, MISS D. SALES, Box 3, Murgon.
       Mr. and Mrs. N. Smyth, Associate Workers.
       Native Workers: Mrs. Lily Kins, Tottie Domini, Harry and Edie Brilliant, W. McKenzile, Albert Brown, Tottie Collins. J. Hergety
   27. Gayndah, Ban Ban Springs, Eldsvold, Hawkwood, Camboon:
       Mr. Rose, Associate Worker; Native Worker, Daisy Law.
       Bundaberg: Mrs. Brainwood, Associate Worker.
   28. Woosabinda (Government Settlement), Baralaba and Springvale:
       MISS C. PRESSNELL, MISS WELLS Perch Creek, via Duaringa.

30. Cairns and District:
    Miss A. LAWSON, Cairns.
    Cooktown: Vacant.
    Ravenshoe, Millaa Millaa, Chillagoe, Evelyn: MISS E. CHRISTIE, Ravenshoe.
    Herberton, Atherton:
    MISS E. TYLEER, Herberton. On furlough.
    Mureebbi: MRS. KILLWORTH (Associate).
    Normanton (The Gulf):
    MR. AND MRS. R. THOMAS (on furlough); MR. K. BOWEN, A.I.M, Normanton.

31. Tasmania:
    32. Cape Barren Island (Half-Caste Settlement):
       Miss Hudson, Associate Worker.
       MISS M. J. CHEBBIN (Supernumerary).
       On leave, MISS A. MONKS (England), MISS BARKER.
       On furlough: MISS J. FIRMIN, MR. AND MRS. H. WILSON.