OUR AIM

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

SUBSCRIPTION:
2/- per year, post free—Payable in Advance.
Edited by Mrs. L. W. Long.

IF EASTER BE NOT TRUE.

If Easter be not true,
Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb—
If Easter be not true.

If Easter be not true,
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then love must lose her mighty urge;
Life prove a phantom, death a dirge—
If Easter be not true.

If Easter be not true,
'Twere foolishness the cross to bear;
He dies in vain who suffered there;
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?

If Easter be not true—
But it IS true, and Christ IS risen!
And mortal spirit from its prison
Of sin and death with Him may rise!
Worth while the struggle, sure the prize,
Since Easter, aye, IS true!

—Henry H. Barstow, D.D.
A MONTHLY MESSAGE

"They did RUN to bring his disciples word." (Matt. 28:8.)
We have the joy of telling our joy to others.

OUR AIM

April 15, 1935.

A.I.M. PRAYER BAND.

Hen. Sec.: Mrs. W. PORTER, A.I.M. Office, 242 Pitt Street, Sydney, N.S.W.

A monthly prayer letter, dealing with our stations in turn, may be obtained for prayer meetings or individual intercession, from Mrs. Porter, or the following:

VICTORIA:—Mr. D. Blake, 4 Iris-barra Road, Canterbury, E7.
QUEENSLAND:—Miss Underwood, The Pharmacy, Lutwyche, Brisbane.
TASMANIA:—Miss P. Barnes, c/o Mr. Garrett, Clyde Street, Hobart.
Miss C. Ryah, 3 Canning Street, Launceston.

Day of Prayer throughout the Mission: Fourth Thursday of each month.

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, "Maivern," 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.

"OUR GOD IS ABLE."

A.I.M. Prayer Syllabus 1935

A copy of our circular with information and prayer requests relative to each month’s subject, will be sent free, on application to Mrs. W. Porter, 11 Gallipoli St., Hurstville, N.S.W.

STATIONS allotted for prayer, beginning with the A.I.M. day of prayer on the 4th Thursday of each month.

Mch. 28. Tweed Heads and Tabulam. Gen. Subject: Goodalgong Convention at Easter, and all this year’s conventions.
Dec. 28. General Survey of the Field by the Director.

The A.I.M. Quarterly Prayer Meeting will be held on April 30 at 7.45 p.m. in the Board Room of the Bible House, 242 Pitt Street, Sydney. Several Missionaries will be present and take part. Prayer is being constantly answered in the salvation of souls, in the making of mountains into ways, in the supply of financial and temporal needs and in all kinds of matters great and small. Come and share with us in intercession and join with us in praise to God for His gracious answers.

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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

We are approaching the blessed Easter season, by which we are reminded “that He who knew no sin was made sin for us,” He tasted death, but could not be holden by it. “He arose, He arose; Hallelujah, Christ arose.” “And just as Christ could not be holden by the bands of death,” says F. B. Meyer, “so the soul that trusts Him is emancipated, enthused, raised into new atmosphere. It rises from the grave of passion, escapes from the bondage of corruption, by which it was held, and goes forth into the glorious liberty of the grace of God.”

How often we long to know him, and the power of His resurrection. And rightly so. But every onward step in the onward life will involve some danger and poignant pang of pain. It is a solitary pathway.

“Here, who follows Him the nearest,
Needs must walk alone.”

Men will misunderstand us as they misunderstood Him; will drop away and leave us alone, as they left Him. But He, our Resurrected Lord, will fill our heart and tongue. It is glorious isolation, and we do well to join with Paul in his aspirations to know the power of the Resurrection and to be made conformable to His death.

The month behind us has been full of the Lord’s goodness to the Mission and to individual workers. I have been deeply conscious of the Lord’s interest in the details of my life, and from several of our Missionaries’ letters we have had the same testimony. God’s care of us has been very real, and we can assure all who trust in the Lord—

“Whatever may be the test,
God will take care of you.”

There is no doubt but some have been sorely tested—some through disappointments in the work, others through trials from without, and yet others in basket and in store. Some have been pressed into knowing no helper but God, but each trusting soul has found Him faithful, no matter what their circumstances.

We naturally are saddened when we see some turning aside and walking no more with us, and this, too has been part of this month’s experiences; but we turn and consider Him, Whose footsteps we follow, and remember too that He had such experiences, yet He turned not back, but went straight on through everything till He could say to the Father, “I have finished the work Thou gavest Me to do.”

The members of the Missionary Council lost no time in getting back to their stations immediately their meetings were over. “The King’s business,” which occupied the Council all day most of the days between March 1 and 11, required the direction and guidance of the King Himself, and this He gave us, in the personal presence with us each day of the gracious Holy Spirit. Now we are conscious of the need of “dynamic” power of the Holy Spirit to make all our arrangements effective. We recognise our own helplessness, and cast all upon His almightiness and trust Him to bring it to pass.

Several Missionaries were moved around, to enable us to bring all our field under supervision, and to allow the development of our Missionaries. Mr. Buckley is to go to Palm Island for three months; Miss Brooks is to go to Casino, to help Mrs. Buckley in his absence. Miss Ayling is being transferred to Menindee; Miss Wells to association with Miss Cavanagh in the North-West N.S.W. Miss Pressnell has been appointed to Cummeragunja. Miss Cash and Miss Tyler will endeavour to fill Woorabinda; Mr. and Mrs. Wilson are to proceed to Balranald. Mr. Bowen is to cross to Herberton-Ravenshoe district, when Mr. and Mrs. Thomas get back to Normanton. The changes are to take place after Easter. The districts under superintendents were adjusted a (Continued on Page 8)
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GENERAL NEWS.

A young people’s meeting has been commenced by Miss Long in the Director’s home, 62 Johnson Street, Chatswood. The first meeting took place on Saturday, March 30, and will be continued fortnightly.

The Ashfield (N.S.W.) prayer meeting, which has been held continuously for over 21 years, has returned again to the Ashfield Tabernacle, Liverpool Road. Last year it was held in an adjacent hall. This is a very fine meeting. It is held on the fourth Thursday of each month, at 2.45 p.m., except when that day is a holiday. A.I.M. friends are heartily invited to attend.

Mr. J. S. Cousin, secretary of the Federal Advisory Council, who has been away on a business trip to Samoa, has returned, and we bid him a hearty welcome home.

The activities of our Murgon Missionaries, Miss Shankelton and Miss Sales, have been curtailed owing to necessary restrictions through several cases of typhoid on Cherbourg Settlement. Although our white missionaries have been unable to do the work, the native workers have faithfully risen to the occasion, especially Mrs. Kina, Tottie Demlin and Tottie Collins.

Reprints are now being made monthly of the series of true stories of aboriginals which appear on page 10 and are obtainable at the A.I.M. office.

A number of meetings are being arranged around Sydney to bid Mr. and Mrs. Thomas farewell and to give our friends the opportunity of meeting Miss Tyler and other missionaries who will be on furlough. Be on the look-out for announcements of these, that you may attend if they are held in your locality.

OUR AIM” SUBSCRIPTIONS.

7/3/35 to 3/4/35

(Acknowledged with sincere thanks)

AGENTS: M.J.D. 36/-, E.S. 30/-, L.G.F. 20/-, C.D.P. 16/-, M.W. 9/- (including donations), F.P. 2/-.


MESSRS: W.V.B. 2/-.


DONATIONS: A.L.C. 10/-, Anon. (Burnside, S.A.) 5/-.

The speech that publishes the glad tidings should be a tongue of fire. He who speaks the gospel coldly has not himself felt its power. When the preacher’s heart is kindled, his words will burn.

Enthusiasm, instead of being a blemish in a Christian, is his normal condition.

The difference between one man and another is the difference of fire. The difference between one musician and another is that one man is all fire, and the other man all ice.

The late Dr. William Arnot, of Edinburgh, used to tell of his being at a railway station, where he grew weary of waiting for the train to move. He enquired if the trouble was want of water. “Plenty of water,” was the quick reply, “but it’s no’ bilin’!”

The Holy Spirit revealed Himself outwardly in the shape of tongues. This was prophetic of the way in which revealed truth was to be disseminated. It does not suffice that men should simply live lives of Christian constancy.

Christ not only lived. He preached. The first revival, then, opened men’s mouths, and set men talking. There is no place for silent Christians under the administration of the Holy Ghost. The pressure of God upon the heart inevitably finds escape at the lip.

“What we want,” remarked a Chinese convert once, “is men with hot hearts to tell us of the love of Christ.”
Our AIM

Our Page for Young People

COBBO’S DISCOVERY.

Brida Blair, of Long Gully, and her pet.

I WAS talking to one of our dark men named Cobbo in the hall one night before the Gospel Service started and he told me a good little story about a friend and supporter of our mission who lives in Queensland. This man visited the mission station a few years ago and Cobbo saw him speaking at the open air meeting at the gambling ring and said to himself, ‘I know that man.’ After thinking a while he remembered where he had seen him.

Cobbo was born away up in the north of Australia. While he was still a young lad he found a job at an hotel cleaning the visitors’ boots and doing other odd jobs. He used to get the baths ready, too, and was surprised often when going into one of the rooms to find one of the men on his knees. Cobbo wondered what it was all about and why this man was somehow different to all the other men.

Years passed and Cobbo, with lots of other northerners, were sent to a big settlement. Missionaries came there after a while and told them about the Lord Jesus and he learnt what it meant to kneel down and pray to his Father in heaven. He took Christ as his Saviour and now I remember. You worked there.’ How delighted Cobbo was to be able to tell this new-found friend of the impression left on his mind by seeing him pray and that he now served the same Master!

We never know how much other people are helped or hindered by our lives. That man bore a silent witness but it was never forgotten by the little black boy who cleaned his boots.

It is good to think that the dark people do sometimes see a white man or woman who is an out-and-out Christian. So often they are surrounded by those who have no love for the Lord and sometimes the only real Christians they know are their missionaries. Some of our Christians have a very hard time when they go out working and when they mix with the white people. Their beliefs are laughed at by those who should help them forward.

But often our dark Christians are able wonderfully to witness for the Lord to the white people. Some of them hold open-air meetings in the nearest town. I heard of two of our native missionaries who held a meeting in a large town in N.S.W. and a huge crowd listened well for over an hour. Isn’t it wonderful to think that they are taking the Gospel to those who should have taken it to them long ago.

Cobbo one Sunday came in from work looking very happy because he had been able to witness to a white man. At the men’s meeting in the afternoon he told about it. He said ‘I’ve had a wonderful time this week, brothers. I was out working with a drover—a white man. He was a very bad man and kept swearing terribly and taking the Lord’s name in vain. I kept quiet until I couldn’t stand it any longer, then I said, ‘You’d better be careful. You’ll have to meet God some day. You’d better stop taking His name in vain.’ The drover laughed at me and said ‘Who is God anyhow? Where did He come from? You’ve never seen Him, so how do you know there is a God?’

I wondered what I would say, because I knew he didn’t believe the Bible so I couldn’t give him a text. Then I said, ‘Well, have you ever seen your great-grandfather?’ ‘No.’ ‘Well, you know you wouldn’t be here if you didn’t have one, but you never saw him. That’s the same with me. I wouldn’t be here only for God, even if I haven’t seen Him.’ I thank God that he helped me witness before that white man.’

You can imagine how glad we missionaries are when we hear of our people being unashamed of the Gospel of Christ.

R.G.L.
We lost another of our dear Christian men last Wednesday week, named Diamond. We lost Jack Cook just before Christmas. Diamond was at the meeting we held on Tuesday afternoon, and on Wednesday afternoon we buried his earthly remains. It was very sudden, and a big blow to members of the camp. He was a good worker. Mr. Long will remember him, as he used always to raise his hat to us as we were leaving the camp. He kept the Church very nice and clean. That was his job.

K. BOWEN.

HERBERTON.

"Labour to present every man perfect in Christ Jesus."

That is the command I received from the Lord at the commencement of my ministry amongst these dear people at Herberton, and I am praying very earnestly that He will make me usable for His glory—a clean and empty vessel meet for the Master's use.

My full heart overflows when I think of the goodness of the Lord to one so unworthy as me.

It is now nearly two weeks since I said "Farewell" to my dear Ravenshoe friends, both dark and white, and came here, expecting to remain as a "stranger in a strange land"; but to my intense joy, I found that, true to His promise, the Lord had gone before and prepared for me both home and friends.

Both Sundays spent on the camp have been times of great encouragement through the attentive interest of the dear people and the sweet presence of Him Who said, "Lo! I am with you always."

Thanking you for your faithful intercessions in the past, I would ask your earnest prayers for these dear people, that the Word of the Lord may have free course and be glorified.

E. CHRISTIE.

CHERBOURG.

Prayer partners and friends will be sorry to hear that Cherbourg Settlement is isolated.

There have been several cases of typhoid fever, only one being of a serious nature, but every precaution is being taken to check the spread of the fever.

We Missionaries have been restricted—it is just three weeks since we were out to minister to our people.

I am sure you will all join us in prayer that the sickness will be stayed and the restrictions soon lifted.

Our Native workers, who have risen to the occasion, need special prayer at this time.

Two of the senior workers have done wonderfully well. They have taken the situation in hand and sought to keep the Christians together, as well as proclaiming the Gospel to unbelievers.

Each Sunday one of these dear women has led in morning worship, giving a brief message from the Lord. Then they have arranged for the evening Gospel meeting, asking different capable ones, to lead, give an address or testimony. They have also conducted Sunday School with the help of the Native teachers.

Christian Endeavour meetings have been continued as usual on Wednesday evenings, so we have much for which to praise God.

Still, our workers on the Settlement feel the strain and are longing for the doors to be thrown open to us once again.

Isa. 62 : 6 and 7. M. SHANKELTON.

WOORABINDA.

It has been with a real sense that our God was able to protect us that we have set out time after time, in the terrific heat of mid-day, on our five-mile drive to the Settlement. We were very thankful for the cool change when it came, and also for the rain. We trust more will follow. We have truly experienced the loving care and enabling grace of our Heavenly Father.

About twenty of our Christians, mostly Church members, have banded themselves together to reach out to those who do not come to Church. Camp meetings, open-air meetings, and periodical visits to the gambling ring, were planned. We wondered what we would find each time we went out to the Settlement, but, praise the Lord, we found that prayer prevailed in the name of the Lord Jesus. Disappointments and discouragements have been offset with encouragements by the way, and we do commend these brothers and sisters in the Lord Jesus to your prayers.

This past week death has visited four camps, and
taken three little ones, the fourth being a bride of less than three months. We long that it might turn their hearts to the Lord.

The C.E. Society is proving a blessing to the members, as they take part in various ways.

W. WELLS.

NEW SOUTH WALES

TINGHA.

For the first time a Harvest Festival was held last month and proved a time of rejoicing and thanksgiving. Those who had gardens gladly gave their fruits and friendly neighbors shared in the giving. The church was nicely decorated with flowers, fruit and vegetables and cornstalks. Cakes and jam were also among the gifts.

Over 70 persons crowded out the building and very hearty praises ascended to the giver of all these good gifts. It was indeed a service of thanksgiving from full hearts that had received much blessing right throughout the year. We were reminded that seed time and harvest shall not fail. As the service was on a week-day the gifts were afterwards sold and £3 was added to the church fund. A start has now been made to get blocks for the foundations and very soon we hope to see the walls rising and the building so long looked forward to already in use before the cold winter sets in.

Many thanks for the prayer partners who have ministered to us lately and helped so much in the success of the work here.

R. & V HARRIS.

WALGETT.

"In due season ye shall reap if ye faint not."

Our meetings have been held regularly on the camp, in the open-air or beneath someone’s shelter. The attendances have been small lately, as a number of the men are out working. Some are at Pilliga, where about 40 dark men from various places are timber cutting, etc.

It is a treat to hear the little ones sing the choruses. We do pray for these bright-eyed boys and girls, that they may truly learn to trust the Lord Jesus while young.

When visiting our sick ones at the hospital we often meet some of the dark folk from other towns, and praise God for the opportunity to pass on the way of Salvation to them.

Each Sunday afternoon we go to the Naomi camp, where we hold a service at the home of Grandfather and Grannie Nicholls. These have been Christians for a number of years, and love to have a meeting there.

Recently, when a number of visitors were in town we went to the other camp and found a large gathering of folk and held a meeting there. We rejoiced to give the Word of God to 32 adults and about 30 children.

For one dear old man of 72 years whom we met for the first time, we ask your prayers, because he does not know the Lord as His Saviour, yet he has heard the message at various times since he was 20 years of age.

We claim the Lord’s promise that His word shall not return unto Him void.

W. AYLING.

CONDOBOLIN.

He faileth not.

Many of our Christians have been tested and tried, but proved that the Lord’s hand is not shortened. We praise the Lord for their growth.

The Christian Endeavour meeting is a great help to our Christians, many of whom are taking an active part.

Recently we commenced a women’s sewing meeting. They love the fancy work and are eager to learn new stitches.

We are looking forward to the Goolangong Convention, where we hope to have a blessed time.

Our young people need much prayer as the Winter Sunday Sports are a stumbling block to many.

F. WHEELER.

MOREE.

It will if I make no mistake, be 10 years next May since I first set foot on Moree. That day I found a little girl loaded up with parcels, which she was carrying over to one of the camps, and relieved her of some of the weight, and so began my work amongst the children.

Recently at this camp, with two or three very little ones before me, I enquired "Is it a little thing or a big thing, my coming over here for you children?" And one replied, "A big thing."

We have had a visit from a Mr. G. Blackett, who has taken part in meetings and the interest has been fairly well maintained.

We ask for the prayers of God’s people for the sick, and that they may be saved, and restored if it be the Lord’s will.

W. HAINES.

SYDNEY AND SUBURBS.

Many changes have taken place since the last report concerning the city-work. "Scattered—as sheep having no shepherd," aptly describes the condition of many of the people.

Some have returned to the country, some have passed into the great beyond, some are sick, and some have been saved.

It is these last-named that cause our hearts to
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April 15, 1905.

Aboriginaldom

In an account written many years ago by one of the early settlers about experiences in 1842, we find some interesting sidelights on the habits of a tribe, now extinct, which then lived at the junction of Wyong Creek with Tuggerah Lakes, N.S.W.

Describing a visit to the camp, the writer says:—

"The site of the camp was prettily situated on the bank of Wyong Creek. A bark canoe, paddled by a very old grey-headed man, now silently approached and drew up close to our camp. The canoe was so deeply laden with fish of all sorts as to be a few inches only above the water. The old man, by name 'Jew Fish,' at once commenced to throw the fish on shore. There was no rush or scramble for them; in fact, no one seemed to pay the slightest attention to this. Dick (our guide), however, selected some of the best for our use and undertook to act as cook. Collecting some grass, he placed it on the charcoal fire, and placed the fish at once on the top of it. By this means the scales came off in a much more complete and satisfactory manner than by scraping with a knife. At the same time, the body of the fish swelled, so that when cut open the whole of the inside came away at once. Some few opossums, bandicoots, snakes, iguanas, and other items had been secured by these people during the day, so that, with the addition of fish and the donation of all the bad eggs we found in the swan nests, there was a bountiful supply of food. We found that a swan's egg required boiling for ten minutes. When broken into a frying pan and fried, it had much the appearance of a pancake. The taste was by no means disagreeable.

EDITORIAL (Continued from Page 3).

little, that all may be covered.

By no means the least task was the revision of the principles and practice, to bring them up to present requirements to meet the development of the work.

Many aspects of the work were talked and prayed over.

We give thanks unto God for His perfect wisdom, and rely upon Him to enable us to carry out all that is His will.

SYDNEY AND SUBURBS (Continued from Page 7).

sing for joy. The distance traversed is sometimes long, and tiring—the families being scattered—but the privilege of breaking the Bread of Life to these dear people repays a hundred-fold any physical fatigue.

Truly the joy of joys is that our adorable Lord has made us "to become fishers of men." Perhaps I feel the privilege more on account of the long setting-aside, and can say from a very full heart:

"Blessed be the Lord . . . who hath . . . fulfilled that which He spake." (2 Chron. 6-4).

"I will make you to become fishers of men." M. HUGHSON.

While getting our guns ready on the following morning for a shooting excursion, we were unexpectedly told to sit down. 'Bime-by, you hear 'im plenty noise, plenty kangaroo.' A battue by the natives had already been fixed upon, and most of the women and elderly men had noiselessly started off early to take up positions in the surrounding ranges, leaving about a dozen or more young men behind.

The shouts of those who had gone to the hills were soon heard as they approached the camp, driving the kangaroos before them. We went out to meet them. It was an exciting scene. The poor animals came hopping along to the flat at the foot of the hills. But the career of many was cut short by the spears and boomerangs of the natives, who were concealed behind trees and bushes. Some few managed to escape, to be victimised on a future occasion. Twenty were now secured and carried in triumph to the camp.

The accuracy with which they threw their spears and boomerangs was something marvellous. All took effect. One kangaroo, while passing within a few yards of me, was struck with a boomerang, and killed.

The process of cookery now commenced. Some of the animals were skinned and cut into joints. Others were placed bodily on the fire. We secured the tails for our special use. The tail, when skinned, has a remarkable appearance. The sinews attached to each joint have much the appearance of thick skeins of white floss silk. They can be separated into single threads which are then used by the aborigines in making their cloaks.

This battue and cookery was in anticipation of the arrival of a deputation from the Wolombi tribe, so with the addition of the ducks and pigeons, we had shot, and the fish provided by Mr. Jewfish, the camp was well supplied with food.'
OUR AIM

AUSTRALIA CALLING

A SERIES OF SHORT STORIES
OF REAL AUSTRALIANS — THE
ABORIGINES.

MITCHELL & MARY

“Is there anyone who will come to Jesus to-night?”

April 15, 1935.

The question was asked during the progress of a gospel address when no reply was expected. “Me for one,” came in a deep voice from the back of the hall, and a fine, big dark man strode forward.

A week later this man, Mitchell, came with the request — “My old woman wants to see you.” Many times I had visited their camp to find their uncared-for children hungry while their evil-tongued immoral parents were away at the gambling ring.

I hastened to Mitchell’s wife. As is usual with our dark people, it was some time before she came to the point. At last she said, “I am beginning to understand a little bit. I want to know more and more and give my heart to Jesus.” Simply, with great joy, I told again the old, old story. That day she accepted Jesus Christ as her Saviour.

The change was the radical one we so often see when our people are converted. Next Sunday Mary, clean and tidy, and radiant with new life, truly converted within and without, was present at the meeting. Week by week we were amazed as we saw the change working out through every detail of her life.

A wonderful spiritual understanding was granted to Mary. Often she would remark, “I’m understanding better. I’m feeling different inside. You know, ever since that day I’ve never wanted the cards. I never think of going to the ring. Yet I’m happy all the time.”

Mary’s aunt, a poor old blind woman, who spent most of the time at the gambling ring, or in teaching the young folks the myths and laws of their old Aboriginal life, became interested in all Mary told of the things of God, till one day the self-righteous old lady was convicted and sought salvation at the foot of the cross. She speedily learnt text after text with the aid of holes punched in cardboard for her sensitive fingers to follow. The young people still gathered around her, but the old blind woman’s tales had changed from folk-lore to stories of the Saviour who left His Home in heaven to save us and bring us to that glory land.

Soon Mary’s two little boys came to the Lord Jesus and accepted Him as their Saviour. One day I gave the younger one a parcel, and upon looking round a few seconds later I asked, “Where is Billy gone?” I glanced inside their camp and there I saw Billy kneeling by his blanket, thanking the Lord Jesus for his new shirt!

Not many weeks after their conversion, when they were learning to read the Word of God, and were pressing on nicely on the upward way, an awful craving took hold of Mitchell. He must go to the gambling ring. Mary would not join him. Before long he was in financial difficulties, and he came to his wife, as of old, to tell her he had sold her back to sin. Mary withstood him, and refused to go back to the old life to make it possible for him to gamble. “What do you think the Lord cleansed me for? Not to go back to sin.” A big quarrel ensued. Old things were brought to light. Both of them became very angry and others were drawn in, especially one young man, but eventually all quietened down, and everyone thought it was over.

Next day, however, Mitchell called his friends together, and before their eyes slashed himself with a razor, deeply wounding his chest. This was an old custom — drawing blood of satisfaction, showing that he owned to being the one in fault. He requested the other man, and his wife, to draw blood of satisfaction, too, but they would not.

In this trying time the dear blind sister stood by, encouraging and praying for her friend, Mary.

We Missionaries were naturally very distressed over this trouble, and the reversion to the old custom.

The doctor and police were called in, as it was thought to be a case of attempted suicide. Mitchell was retained in hospital, and the young man put in gaol for safety. Mary explained it all, and told me much of her old life. In the midst of her trial she remained quiet and trustful, although very ashamed.

For three months Mary kept closely at home, but I visited and taught her there, watching the marvellous work of God’s Holy Spirit in her life. During Mitchell’s time in hospital he realised how he had failed and grieved His Lord. When he came out and was well enough, both he and his wife came back to the services.

Since then they have grown in grace and knowledge, and now stand out boldly against sinners and persecutions, witnessing for their Lord.

Mary became convicted over the smoking habit. She came and asked for special prayer that she might get the victory over this thing, which was another manifestation of

(Continued on Page 10.)
PRAY FOR THE REMNANT LEFT.
Suggested by an address by Miss Tomkins,
Missionary Tabulam, on 11 King 19.4.
Lift up thy prayer for the remnant that is left,
And plead with God their cause;
Theirs is the urge, and theirs the need,
The privilege is yours
To intercede with God for them
And make your wishes known.
Just lay the burden of their need
Before your Father’s throne.
Lift up thy prayer for the remnant that is left—
The remnant of a race
That peopled this fair land of ours,
And moved from place to place.
Children of nature roaming wild
Governed by tribal laws;
Unspoiled by contact with mankind
From other climes and shores.
Lift up thy prayer for the remnant that is left—
Unwanted, and denied
The story of redeeming love
Through Christ the crucified.
Thousands have died untouched by grace,
Thousands of love bereft;
So lift your prayers that God will save
The remnant that is left.
R. M. BOWIE, Maroubra, N.S.W.

Mitchell & Mary, cont.
the Holy Spirit’s work in her life,
for this matter had never been mentioned to her.
At an open meeting Mary gave this simple testimony, “Dear friends, I’ve been a wicked woman, deep in sin, but God saved me. I am very happy, and don’t want those sins now. I am praying for my children. I want them to give their hearts to Jesus, too, and God bless you all.”
Recently both Mitchell and his wife were baptized, when each gave a beautiful testimony. It was very touching to hear this big man praying for his mother, and later comforting those who came to comfort him at her death, with such as “We should not be sad and sorrow, Mother, she is alright, she is home with Jesus, and is happy. We will meet her up there bye and bye.”

If life to-day seems dreary,
If days and hours are long,
If when your heart is weary
You look to God—
The day will quickly brighten,
The hours will speed on wings,
Your heart’s load surely lighten
When touched by God.

The MEMORIAL VAN is getting ready for action again. It is chiefly body renovation that is required.
MK. LONG will be giving several addresses at the Kalbar Convention at Easter time.
Our treasurer received through Mr. Harris the sum of eighteen pounds from our native Christians at Long Gully, Tingha, toward their new church building.

ANONYMOUS GIFTS.
Miss Wheeler gratefully acknowledges a postal note for 2/- received a short time ago, bearing Goulburn postmark. Mrs. Whitridges also received 2/- on 7th March, bearing the same postmark. 5/- was received at the A.I.M. office for G.F. Mrs. Long also received 5/-, asking that she apply it to any pressing need, from one who has received blessing from the verses on the front of “Our Aim.” £2/10/- from Glenorie was also safely and thankfully received just too late for acknowledgment in last issue.

Strong temptations are not overcome without sorrow and pain; but being overcome, they turn out ministers of good. Stumbling stones become stepping stones.
The Aborigines’ Inland Mission of Australia

FEDERAL ADVISORY COUNCIL

President: THE DIRECTOR.

Vice- Presidents: Mr. W. E. CORMACK, Mr. W. PORTER, M.A.
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All Official Correspondence to the above should be addressed to the A.I.M. OFFICE, 242 PITT STREET, SYDNEY.

OUR AIM

VICTORIA:

Rev. G. D. Dyson, V.-Pres.
Mr. W. Buck, V.-Pres.
Mr. T. G. S. Grieve, Hon. Sec., 3 Carinda Road, Cumbernauld, Et. Tel., Cent. 4147.
Rev. H. S. Pearce.
Mr. Hy. Scott.
Mr. L. Buck.
Mr. D. Blake.
Mrs. Dodgeham.
Miss Tootell.

Hon. Medical Advisor: Dr. Hughes Jones.

NEW SOUTH WALES:

Sydney—Ladies’ Auxiliary, Hon. Sec., Mrs. A. Rouse, Barton Avenue, Haberfield.
Newcastle—Hon. Sec., Mrs. W. Brown, 14 Roslin Avenue, Islington.
Tamworth—Mrs. H. Warner, Pick Hill, Nundle Road.
Cessnock—Mr. A. Presbury, Mayfield Street.

Our Standard-Bearers.

Miss Acland, who has Karuah under her superintendency, has been spending a couple of weeks there. She speaks very highly of our Native workers in charge here, Mr. and Mrs. Fred Dates. She says it is good to see how Mrs. Dates manages the Junior C.E. Society.

Mr. Buckley has been on a visit to Tweed Heads, as one of his stations of his district, to consult with Mr. and Mrs. Higgs regarding the Convention in that district, and other matters. The Convention has been put down for October.

Miss Campbell has been across to Yass (90 miles), the third visit in six weeks, being driven across by our associate worker. She has also this month visited Goolagong, and found preparations for the Convention at Easter time well in hand.

Miss Tyler was joyfully welcomed home on March 14 by her home circle, her Pastor, and her fellow members of the Parramatta Baptist Church. She has been nearly 2½ years in North Queensland as missionary at Ravenshoe and Herberton.

Miss Long arrived by the same train, these two young workers rejoicing to meet again, especially as Miss Tyler had gone to Miss Long as her first fellow worker.

Miss Christie has removed her centre for the time being from Ravenshoe to Herberton.

Mr. and Mrs. Wilson have been resting at Lake Macquarie. Their two children are suffering from whooping cough. They are looking forward to going to their new station.

Miss Ayling, who completed her first year in January, will be coming to Sydney for a month’s holiday, on her way to her new appointment at Menindee.

The effect of the circumstances in which the believer is placed will be according to the way in which he deals with them.

The literal meaning of the words: “Walk humbly with thy God” is to humble thyself and so walk with God.
A.I.M. FIELD DIRECTORY

1. Sydney
   Headquarters: MRS. L. W. LONG, Director, 62
   Johnson Street, Chatswood.
   Memorial Van: MR. W. A. LONG, C/o. 62 Johnson
   Street, Chatswood.

2. City Work: Mrs. W. Hughson (Associate), Chelsea
   Road, Croydon.
   Nursery: MISS M. ACLAND and Mrs. Grant
   (Associate).

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

4. Karah (Port Stephens) Soldiers' Pt.: Findimar:
   Mr. and Mrs. Fred Dales, Native Workers; Mrs.
   W. Brown, Newcastle (Associate).

   Niangala, Walcha Road, Uralla.

6. Armidale: Mrs. Callaghan, Native Worker.

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

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

9. Llandilo Point (Tweed River), Eukrunah, Dryock:
   MR. AND MRS. C. HIGGS and MR. FRED BLUNT,
   Tweed Heads.
   Carool: Mr. W. Slatter, Associate Worker.
   Billiundiggil: Mr. Lennick Browning, Native
   Worker.
   Murwillumbah:
   Llewellyn, Bundarra, Ashford, Bassendean,
   Strathbogie:
   MR. AND MRS. R. T. HARRIS, Tingha:
   Mr. Fred Barber and Mrs. Nellie Williams,
   Native Workers.

10. Moree, Terry Hie Hie:
    MRS. W. HAINES, East Moree.
    MR AND MRS. B. SMITH, East Moree.

11. Blackett and Toowoombarra, Mungund, Talwood, Neewa-
    rra, Dareel, Dirranbandi.
    MISS M. McAULAY, MISS M. D. EADIE, Boomil.

12. Cragie, Walgett, Angeldool, Merkadool, Dunga-
    leer, Wre Wan, Narrabri, Quambone:
    MISS A. CAYANAGH, and MISS W. AYLING, Wal-
    gett.

13. Demanunda, Bourke:
    MISS F. GINGER, and MISS G. BAILEY, Denna-
    wanda, via Brewarrina.
    Brewarrina: Mr. H. Higgins, Associate Worker.
    Brewarrina Reserve: Mr. J. Barker, Native Worker.

14. Katoomba:
    MR. H. McNab, Mr. Tubb and Mrs. Pedersen, As-
    sociate Workers.

15. Cowra, The Rocks, Morongola, Goolagong, Orange,
    Wyangla, Noonbin.

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

17. Bulgandrama, Warren, Dubbo, Dandaloo, Narro-
    mine, Gin Gin.
    MRS. WHITRIDGE and MISS M. E. SMITH, Bul-
    gandrama, via Tomingley.
    Peak Hilt: Mr. and Mrs. Bennett, Associate
    Workers.

18. Coondooloo, Euabalong, Trundle:
    MISS F. WHEATON, Coondooloo.
    Mr. Gilbert Barlow, Native Worker.

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

20. Yass, Padman, Brungle:
    Mrs. J. Walker, Native Helper.

21. Darlington Point (Murrumbidgee River): Mr.
    Robt. Peters, Native Worker;

22. Moonah Cullah (Emu River), Barham, Moula-
    mans, Balranald, Canally, N.S.W., Spews and
    Mystic Park, Victoria.
    MISS SUTTON MISS MCELEAN, Moonah Cullah,
    via Deniliquin;
    Mr. and Mrs. Les. McNaughton (Associate
    Workers), Lake Boga, Victoria.

23. Cummeragunja (Murray River):
    Mr. and Mrs. B. Atkinson, and G. Aulton. Mrs.
    K. McDonald, Barmah.

A.I.M. FIELD MAP

24. Brisbane, Yarra:
    MISS F. BEASLEY, Wilston Road, Newmarket.

25. Mitchell, Augathella, St. George, Charleville, Bod-
    lon, Cunnamulla: Vacant.
    Mrs. Jukes, Associate Worker.

26. Cherbourg (Government Settlement): MISS M. SANKELTON, MISS R. G. LONG,
    MISS D. SALES, Box 9, Murgon.
    Mr. and Mrs. N. Smyth, Associate Workers.
    Native Workers: Mrs. Lily Kna, Tottle Demlina,
    Harry and Edith Brunette, W. McKenzie, Albert
    Brown, Tottie Collins, J. Hegarty.

27. Gayndah, Ban Ban Springs, Elsdvold, Hawkwood,
    Camboon:
    Mr. Rose, Associate Worker; Native Worker, Daley
    Law.

28. Weetabilla (Government Settlement), Baralaba
    Spring: MISS C. PRESCOTT, MISS WELLS
    Perch Creek, via Dunsha.

29. Palm Island (Government Settlement):
    Dan Kyle (Native Pastor), Lena Kyle, W. Cor-
    bitt, H. Marks, Sam and Bella Conway, P. Ross,
    M. Free, W. Matthesby and D. Kelly, Native
    Workers.

30. Cairns and Districts:
    Miss A. LAWSON, Cairns.


32. Ravenshoe, Milias, Millaa, Chillagoe, Evelyn:
    MISS E. CHRISTIE, Herberon.

33. Herberton, Atherton:
    MISS E. TYLER, Ravenshoe. On furlough.
    Ravenshoe: MRS. KILLWORTH (Associate).

34. Normanton (The Gulf):
    MR. AND MRS. J. THOMAS (on furlough); MR.
    K. BOWEN, A.I.M., Normanton.

35. Cape Barren Island (Half-Caste Settlement):
    Miss Hudson, Associate Worker.

    MISS M. I. CHEBBIN (Supernumerary).

    On leave, MISS A. MONKS (England), MISS BARKER
    On furlough: MISS J. FIRMIN,
    MR. AND MRS. W. HILTON,

Queensland:

TASMANIA:

Cape Barren Island (Half-Caste Settlement):
Miss Hudson, Associate Worker.

MISS M. I. CHEBBIN (Supernumerary).

On leave, MISS A. MONKS (England), MISS BARKER
On furlough: MISS J. FIRMIN.

April 15, 1935