



UAM Ministries

July - September 1999

Messenger

Prayer Meetings

VICTORIA

First Monday:

LADIES AUXILIARY 1.30pm
To be advised

Third Sunday:

Federal Prayer Meeting
Bimonthly 3.00 pm
Details: Phone: Federal Office
(03) 9841 6029

Third Tuesday:

2.00 pm
Mrs H. Green
24 Pitt Street Ringwood

Second Thursday:

7.45 pm
Williamstown Gospel Mission
8-10 Electra Street Williamstown

Prayer Convener:

Mr Ron Smith
(03) 9726 0949
0411 462 061

SOUTH AUSTRALIA

Second Saturday:

Bimonthly 2.30 pm
Jan - Nov
Miss M Wiley
Unit 9, James Evans Court
122 St Bernards Road
Magill

WESTERN AUSTRALIA

Second Thursday:

2.30 pm

Head Office:

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Norfolk NR6 6UH England

For mailing: Add 'UAM Ministries'
before given address.

NEW SOUTH WALES:**North Nowra, Unit 3**

3/207 Illaroo Rd 2541

Adams, Miss A.

Orient Point, 25 Orsova Ave 2540

Berry, Mr & Mrs P.

Walgett, 47 Namoi Street 2832

Mitchell, Mr & Mrs M.

SOUTH AUSTRALIA:

Vacant

WESTERN AUSTRALIA:

KIMBERLEY:

Kununurra (PO Box 38) 6743

C/- Shedley, Mr & Mrs D.

Halls Creek (PO Box 17) 6770

Bates, Pastor & Mrs J.

Fitzroy Crossing (PO Box 13) 6765

Cranwell, Mr & Mrs G.

Wyndham 6740

In association with The Peoples Church

SOUTHERN:**Gnowangerup,****7 Macdonald Street 6335**

Way, Mr & Mrs L.

DESERT DISTRICT:**Leonora 6438**

Vacant

**UAM MINISTRIES**

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President's Comments

Firstly let me apologise for the long absence of our magazine. We hope that the new magazine will in some way make up for its absence over the past 12 months. In the editorial of the last Messenger I promised that in the next edition of our magazine we would have a small surprise or two for you. Our new logos and the new look magazine are what I was referring to.

Since our last magazine came out last year a number of changes have occurred which have all contributed to our delay in getting this out to you. You will appreciate that redesigning the magazine with a new look has been a considerable task. While MPA has handled this aspect of our work in the past, and done it very well, with this issue our arrangements have changed and the magazine has been wholly produced in Melbourne. This will continue to be the case in the immediate future.

We hope you like the new logo. Some time ago we felt the need to update our logo to something more contemporary. We approached a graphics designer with a very simple brief: we wanted a new logo which reflected some of the colours of the Australian outback and which contained within it a representation of an open Bible. We also wanted this incorporated into a new letterhead design.

We wanted the outback colours because that is where most of our work is undertaken. While the use of the depiction of the open bible is common in Christian groups, we felt it conveyed what we stand for, namely nothing other than that which is revealed in God's written Word. The message we bring to the Australian Aborigines is the message of this book. It is not the message of any new revelations people may claim to have, nor is it a message finding its origins in any other writings. The Bible is our standard.

The message of the Bible reveals to us Jesus Christ, God's only begotten Son. It is he who is the good news of the gospel message, because he alone has been able to satisfy God's requirements and it is by his merits and his alone that mankind can be reconciled to God.

We thought it therefore appropriate that the words of the apostle Paul in 2 Corinthians 5:19 appear at the bottom of our letterhead. This message seems ever more relevant within the context in which we seek to make Christ known.

It is our intention that in the future we will not include with this magazine the UAM prayer notes but send them out separately to those people who are our prayer partners or who specifically request them. This way we hope to be able to keep more regular updates of news flowing to those who pray.

In coming issues we hope to bring you articles written by people outside the mission on contemporary issues of interest and relevance to our work. We believe this will enhance the value of our magazine.

Thankyou for your interest in UAM.

Christopher Jones
President

C.J. UAM

Background of UAM

In our last issue, Dr Gill wrote on the North American dimension in the United Aborigines Mission. In this issue he continues his examination of this aspect of the UAM.

The Convention movement also played a prominent role in Telfer's deputation work as he visited the Canadian Keswick Convention at the Muskoka Lakes in Northern Ontario and many of the American conventions. Through the Muskoka Convention Telfer came to know Roland Victor Bingham the founder of the conference and publisher of the Evangelical Christian and Missionary Witness. From Canada, Telfer once again moved South, to Philadelphia where he visited Eastern Baptist Seminary and a number of churches. In New York and again Washington he met Harry Rimmer, the well-known Presbyterian and Biblical Scientist apologist.

This travelogue could continue for some time let me draw it to a close by just making some observations on Telfer's encounters with native Americans in his travels back across south-central USA towards the West coast. Telfer observed early on his trip that "One fears that in many cases the attitude of the white race to the Red Indians was the same as that of some of the early settlers in Australia to the Aborigines. It was extermination instead of evangelisation." He took every opportunity to engage American natives in conversation and to witness to them believing that his experience with the aboriginals helped in contact with their American cousins. Some were hardened he believed because of the approach of the whites. One Arizonian Indian recounted how he was the only member of his tribe left. Telfer lamented that this too had been the treatment dished out to many Australian natives. In other places he had more positive experiences. For instance, meeting an old Apache Indian who believed in the "old gospel about the Lord Jesus Christ".

Originally there were some reservations on the part of the UAM council as to the usefulness of such a trip as Telfer undertook. However, these were soon dispelled as the UAM began to experience some monetary and manpower returns. Peoples Church, Toronto decided to support two missionaries in the UAM and chose Mr and Mrs Tom Street who were stationed at Derby in Western Australia to the tune of £12 per month. A lady in Philadelphia sent \$300 for the work in the Kimberleys. The Church of the Open Door also sent funding and candidates were forthcoming from PBI.

On the July 10, 1941 the Council considered the applications of two Canadians, Albert and Alta Sopher of Prairie Bible Institute. They came with recommendations from Dr Maxwell and Oswald Smith. How had their applications come about? Albert and Alta had met in Bethel Baptist Church in Orillia, Ontario, the town made famous by Stephen Leacock's, Sunshine Sketches of a Little Town. Both attended Prairie Bible Institute as individuals in 1938 but within a term they were engaged and married the following year.

As Telfer visited PBI during a term break Albert never met him but it was as a result of the Australian's visit that the Sopers became UAM missionaries. As a result of Telfer's address at Prairie the following term one of the lecturers, Miss Dorothy Miller, challenged her class to consider service with UAM. Alta reports that Miller turned her eyes upon Albert and asked if he would go. Albert immediately nodded and said yes. Prior to this the Sopers were interested in work among the "pygmies" in Africa. However, they had been knocked back by various African missions because of inadequate education. Albert was given a copy of Telfer's Amongst Australian Aborigines to read. After reading the book he wrote to Telfer before informing his wife of the decision. Meanwhile, a lady in the Bethel Baptist congregation in Orillia gave Alta a copy of Telfer's book to read. Alta commented that "God was obviously working in both of their lives."

Through Telfer, Oswald Smith supported the Canadian candidates and spoke in Bethel Baptist Church in order to raise support. Smith also called Maxwell at PBI and challenged him to support the work.

Finally Peoples Church promised £12 per month. Albert was subsequently ordained by the Church of the Open Door at PBI. The Sopers arrived in Australia shortly after the bombing of Pearl Harbour and went on to serve in the Bombaderry Childrens' Homes, Woodenbong, the Warburton Ranges and finally Mt Margaret. Throughout their ministry with UAM and then later with the Aboriginal Ministry established by Telfer, from 1948, they were supported by Peoples Church. Unlike other Australian missionaries with UAM the Sopers were able to keep food on their table. There were also regular clothing parcels from Bethel Baptist and Peoples Church which meant that they never had to buy clothes. Alta has commented that they were, "Much better supported than the other workers." And she has speculated how the missionaries survived since they appeared to have so very little.

Other outcomes of the Telfer visitation to North America included the establishment of UAM representatives in North America, like the Rev. A Graham in Baltimore. On the January 21, 1943 the Rev. J.H. Bird, late of Los Angeles, forwarded an interesting account to the Council of the work which he and Mrs. Bird had been able to commence amongst the Aboriginal folk in connection with their church at Toowoomba, Queensland. They had first become interested in the Native people through hearing Rev. Telfer when they were in Los Angeles.

Background of UAM

The connection with PBI continued to be of importance. A contemporary UAM missionary to the Telfer's, Edward Nash has written in a letter to the author that "A visit from two Americans in December 1946 was a challenge. Neil Macauley was a pilot in the US army and fought in the war. He was doing a survey for the newly formed MAF. The other was Jackie Burrows who was doing a survey on behalf of the Prairie Bible Institute in Canada. Its purpose was to see if that Institute could support the founding of Bible Schools for indigenous people. We took these two from Mt Margaret to Warbos. At 8 to 10 miles an hour we had plenty of time to talk. In my brief encounter of Bible College I was beginning to see the import of Bible teaching. The mission did not take up the challenge until years later... Language was one of the barriers and native missionaries were missing."

George Marsden has defined "fundamentalism" in America as militantly antimodernist evangelical Protestantism. Fundamentalism grew to a peak in the USA during the 1920s and centred upon two basic areas: an attack upon modernism in mainline denominations, led by former Princetonians like J Gresham Machen; and, the teaching of evolution in public schools. By the mid-1920s a series of institutions began to be established outside of the traditional denominations. It was some of these institutions that EJ Telfer would visit as a deputationist of the UAM.

As we have seen the story unfold on September 8, 1938 the President of the UAM Council read a letter from E.J. Telfer who was at that time involved in deputation work in NSW in which he informed the council that Dr Oswald Smith, of Peoples Church Toronto, had offered to arrange a tour of North America. The paper has looked at this important tour and particularly Telfer's views of American fundamentalism with regard to their support of missions. As Andrew Walls has written, in recent years:

The missionary movement is one of the turning points of church history; the whole shape of the Christian faith in the world has been transformed by it. America's contribution to it has been incalculable. But the history of the missionary movement has never been at the center of Christian historical scholarship; like the practice of missions, it has been in the sphere of the enthusiasts, not of the main tradition.

There is an international aspect to missions seen especially in this deputation work. The response of Australian denominations to aboriginal work in this period was poor and the enthusiasm of North American Christians was encouraging for UAM.

UAM would often go where other missions refused to get involved because the costs in human or monetary terms appeared to be too high or the obstacles impossible to be overcome. Overseas rather than home missions always appeared more attractive to Australian called to missionary service.

As A.E. Gerard noted of Annie Lock, one of the pioneering women missionaries of the Mission: "Had Miss Lock done the same work in China or another foreign country, she would have been hailed as a wonderful missionary. Because she tends poor benighted aborigines her work was ignored." The work of overseas missions also proved attractive to North American Christians and the plight of Aborigines could be placed on the same level as missions to Africa, India or the South Pacific. Unfortunately, often in Australia the Aboriginal was seen as a problem merely to be eliminated. The North American churches came to the aid of the Australian mission at a time when financial support and man-power was in short supply, during the Second World War. The support of churches such as Peoples Church, Toronto, were both an encouragement and a challenge to the Australian Christian community.

News Update

The Cranwell's report: The Kimberley Christian Fellowship Convention held at Fitzroy Crossing during July 10-13 last year was well attended. The main speaker was Pastor Harley Haywood from the AEF Bible College in Perth. The theme of the convention was "Practical Christian Living" and the scriptural basis was 1 Timothy 6:11-12, bringing an emphasis on "being free to follow and to fight the fight of faith."

A multicultural team accompanied Pastor Heywood ministering in song and testimony.

A bus load of young people from the Churches of Christ in Bunbury and Perth arrived in the week to work among the teenagers and conducted children's meetings during the convention. Afterwards they visited two remote communities to testify among the youth and children. We give thanks to God for the many who came to the meetings and the folk who sought counselling, and for the sale of Bibles, literature, videos and cassettes from the bookstall during the convention.

Please pray for continued growth in the lives of those who had contact with the team members, both young and old, during this time and pray that we will see evidence of God's Spirit changing peoples lives enabling them to live the Christian life and to discern the many voices they hear.

The KCF Convention to be held this coming July is to be held in Halls Creek. Prayer would be valued at this time as preparations are made for this event. Glyn Cranwell is currently the Secretary of KCF.

HALLS CREEK Jonathan and Kathleen Bates continue their outreach to Turkey Creek and other communities out from Halls Creek. As their vehicle was getting old and into the unreliable category, a new Nissan Patrol diesel was purchased for them. They traveled to Melbourne in March this year to pick up the new vehicle. We praise God for his enabling in obtaining this new vehicle.

In early November last year a new home was delivered to our property at Halls Creek for Jonathan and Kathleen Bates. The home is of a transportable type which is very popular in WA, particularly the more isolated areas where the transport of building materials is expensive. This home was brought by ship up the coast from Perth, then by road to Kununurra, and on to Halls Creek. The home is fully airconditioned and has all new appliances. The old mission house they were living in has been demolished.

Glyn Cranwell has been the project manager and is able to report that work is nearing final completion with the erection of the large verandahs and concreting of the outside area. Jonathan and Kathleen were able to move into the new home on Christmas eve.

As there has been very significant costs involved in the new dwelling and new vehicle, we are looking to supporters to assist us in the venture of faith.

KUNUNURRA The UAM residence at Kununurra was extensively damaged by fire in May last year and insurance assessors have indicated that the building is beyond repair. We have been led to believe that the fire was deliberately lit. UAM is currently undertaking an assessment of our future role in the Kununurra area and we would value prayer as this takes place. We believe that at this time it would not be wise to rebuild on the site as we have no personnel to take up the work there. With a large Aboriginal population in the area and Kununurra being a larger regional center we feel that it would be good if we could place a worker there.

Readers may be aware the HCJB now have a presence in Kununurra and are hopeful of establishing transmission facilities there. They anticipate that as a part of their programming schedule they will include content specifically for the aboriginal communities. Please pray that the Federal Government will grant the final approval and issue HCJB with the Broadcast licence they need to proceed.

NORTH NOWRA from Alicia Adams (More news from last time)

VISITATION I visit the Rose Mumbler Home every Tuesday. There are mainly elderly folk there and have a mixture of Koories and whites which is good. Its wonderful to talk to the folk about the Lord. I also love to play the organ as the people generally enjoy singing the old hymns and at Christmas the carols. Pray for these elderly people. Otherwise I don't get around much these days but I would like to if I had a driver to take me around, there is so much to do.

HOSPITAL Aunty Belle and I went to the hospital to see a young mother of six children. She was in intensive care, so sick both her lungs had collapsed. She had been taking tablets on top of alcohol. I see many other sad cases like this.

News Update

YOUNG PEOPLE So many young people in the past year have committed suicide, mainly young men in their teens or early twenties. It is sad having to attend so many funerals where those around have so little hope. If only they would trust the Lord, it could be so different for them.

PERTH A note received recently from Charlie and Beryl Lanham contained the following which I thought might interest you; "...

both Mrs Rowley and Mrs Allan Edwards dreamed up the idea about contacting all the ex UAM missionaries and inviting them to a get together. They discussed where the venue was to be and Mrs Edwards suggested that it be held at her place, where it was duly held.

The result was that up to twenty people gathered at Mrs Edwards place for lunch and fellowship. Just a few names of people who were there: Mr & Mrs Ern Faulkner, Mr & Mrs Trevor Power, Mr & Mrs Jim Weiss, Mr & Mrs Keith Morgan, Mrs Esther Milnes, Mr & Mrs Pirie, Mr & Mrs Keith Wells, Mrs Chris Good, Mr & Mrs Phil Devenish, Mr & Mrs Charlie Lanham, Mrs Joy Taylor, and some sent apologies (Bennets, Youngs and Bruce Smoker). Well, we all had a whale of a time reminiscing over past times on the various mission stations.

Then our hosts hit on the idea of ringing up one or two people who were unable to attend. So a call was made to Mrs Beryl Street who lives at Albany, WA. (It was an experience just to watch the 88 year old talking to Mrs Street (94). Mrs Street is keeping fairly well. An unsuccessful attempt was made to contact the Howells at Warburton Ranges."

Well done folks, you will have to make it an annual event!

WALGETT Matt and Jan Mitchell are pleased to report that the church now has completed work on extending the church building, without relying on external funding, having saved sufficient funds to undertake this project themselves. The extension has increased the size of the church building by about one third and incorporates new toilet facilities. The folk at the church are praising God that they were able to proceed without relying on outside help.

MISSION PUBLICATIONS of AUSTRALIA In May of this year George Tomlinson, Manager of MPA retired. With his retirement it has been necessary to review the operations of MPA. As you may realise, it would be virtually impossible to replace someone of George's skill, stamina and commitment in this role. The councils of both AIM and UAM agreed to undertake a review of MPA in the light of George's retirement and of the ongoing difficulties MPA has faced, particularly over more recent years. With the review completed, the councils of the two missions undertook a process of finalising the outcomes of the review process. At this point in time I am unable to tell you the final outcome but we will bring an announcement once things are finalised. In the meantime, please continue to pray.

Opportunities to Serve

Opportunities to Serve in the Outback of Australia

"We would like to place suitably trained and experienced workers in some places almost immediately"

Some of the areas where possibilities exist for ministry are:

**Kimberly Western Australia
Gold Fields and Great Victoria Desert
Western Australia
Northern New South Wales
South Australia**

Please pray that God will call those He would have to serve in these or other areas. Has God called you to some sphere of service for Him among the Australian Aborigines? If you believe so then we would be happy to begin discussions with you. Please contact our office by phoning and leaving a message or writing or by sending an email to us. Refer to the Directory on page 2 for contact details.

The Bookshop

The bookshop has developed to be part of our ministry here in Fitzroy over a long period of time now, so we thought we would tell you a little about it.

It had its beginning with Keith and Julie Ware back in the early '80s. They had the desire to provide the local Christians with Christian materials to encourage them and as a means to witness to their own people. As the majority of the people were illiterate it was mostly picture bibles and cassettes that were sold. Mr Syd Williams would receive recordings from various conventions from all around Australia, including some that were recorded on video and cassette by the Fitzroy Crossing Christian Fellowship Bus Organisation. He spent many hours editing and producing reasonably priced tapes with messages, testimonies and songs which were greatly loved by the Aboriginal people because it was their own people they were listening to. Sadly, since Syd has gone to be with our Lord and because of copyright issues, this ministry has not continued.

David and Heather Jones operated the bookshop for a time and a video library was begun. At that point television still hadn't arrived in Fitzroy and so it was a tremendous opportunity to get Christian videos shown in the communities. Whole families would crowd around a TV screen and watch a Christian video.

The Bookshop then moved to our home in the town site about eleven years ago. It now occupies half a room in our home and it stocks cassettes, Children's Picture Bibles and story books, posters, stickers, Christian comics, activity books, puzzle books and study books and Bibles of all types and sizes although Good News Bibles are still the most popular. We no longer hire videos as too many didn't come back and those that did were too full of sand to be of any further use. We stock a good range of videos for sale of which Billy Graham's are always in demand. It is encouraging to see more and more people purchasing study books with good Christian teaching. We believe the Lord will bless the people as they study the Bible for themselves.

We still see the need to operate a bookshop because there are very few places in the Kimberlies that make Christian materials available to the people. And as many Aboriginal Christians are scattered in isolated communities cassettes and videos are still a powerful way of encouraging and witnessing.

The Bookshop travels to various conventions throughout the year where people who don't usually come to our home are able to purchase materials. Proceeds from the bookshop are used to purchase tracts, magazines etc which are handed out when we go visiting. It is also used to purchase teaching and outreach tools.

Sometimes having our home as a bookshop can become an inconvenience as we don't have any particular opening hours, just when we are home the Bookshop is open. However, we try to use the opportunity to encourage those who come and as a means of fellowship. Please continue to pray for the effectiveness of this ministry.

Who is our God?

This is the first of a 3 part series by David Reid. David is Pastor at the Vermont South Evangelical Church, and is on the Council of UAM Ministries.

One of the most decisive moments in the whole of the Bible comes when Jesus asked his disciples "Who do you say I am?", and Peter replied immediately "You are the Christ, the Son of the living God." (Matthew 16:15,16) Jesus' reply to Peter's declaration was "this was not revealed to you by man, but by my Father in heaven" (v17). It takes the work of God to open the eyes of our heart to see who Jesus is. He is the Christ. A Christian is someone who believes that Jesus is the Christ. The most wonderful words anyone can say, if they are said from the heart, is "I believe that Jesus is the Christ, the Son of the living God."

But just what does it mean to say that Jesus is the Christ? We could say that it means that he is "the anointed one", with the term "Christ" (that is "anointed one") corresponding with the Old Testament term "Messiah". That helps us to see that "Christ" is not only a name, but a title. Jesus is "the anointed one", which is a Biblical expression used to describe someone who is set apart by God for a special work. In other words, Jesus is set apart by God his Father. He is special. In fact, of course, Jesus is unique. There is only one Christ.

This "setting apart" means that we are meant to think about Jesus in relation to the special work that he came to do. That is rather like the way we think about certain people, who have a special role to perform. For example, when we talk about a judge, or the prime minister, we are usually thinking about their role in that position, and sometimes we refer to them as "holding an office". That means they have been set apart for this special work. Jesus is called the Christ, because he holds a special Office.

In fact, when we look at what the Bible teaches us about Jesus, we can see that he holds three offices. He is described as a prophet, as a priest, and as a king. The more we understand about what those titles mean, the more we will see what a wonderful Saviour Jesus is, and indeed, the more we will understand just what it means to say that Jesus is our Saviour. He is the Saviour of his people, because he is the Christ. Because he is the Christ, he is our prophet, our priest, and our king. This is the Jesus who is our Saviour!

Jesus our prophet

If we can think about what a prophet is, in the Biblical sense of the word, we will see why our saviour had to be a prophet.

A prophet is someone who does two things specifically. These two things are described in Deuteronomy 18:18. A prophet first receives communication direct from God (that is a revelation) and then makes known that communication to God's people. So the prophet is both a receiver and a revealer of God's word. The Old Testament prophets all show this pattern.

For example Isaiah, in chapter 6, receives from the Lord a message that he is instructed to give to the people (v9). When you look at what the Old Testament prophets did, you will see that they served to reveal the will of God to the people. They called the people to obey God's word, to turn from their sin, and to look forward to the wonderful future that God had Promised for all of his people.

Before we think about how Jesus is our prophet, we should stop to think about why the work of a prophet is so important.

It all goes back to the beginning of time, when man was first created. At that time, man had true knowledge and understanding. Adam would speak directly with God. But then came the fall into sin. As a result of this fall, error and deception took hold of the mind of man. Once the first lie was believed, it was impossible for man, without God's direct intervention, to know the will of God. But God did intervene! He revealed his will to certain people, ordinary people, and caused them to make his will known. God raised up prophets, in order to give his people the knowledge and understanding of his will that they needed. That knowledge is needed, because, as Jesus said, "this is eternal life, that they might know you, the only true God" (John 17:3.) Not knowing God is the opposite: eternal condemnation. We need to know God.

Who is our God?

Now of course the knowledge that the prophets brought was only partial. But all along there was the promise that the great prophet, the true prophet, would come. In Deuteronomy 18:15 we find the clearest example of this promise. And this promise is applied to Jesus in Acts 3:22,23.

Jesus claimed to bring a message from his Father (John 8:26-28), he told of things that would happen in the future (and that did happen) (Luke 19:41-44), and he spoke with authority (Matthew 7:29). The people who heard him, acknowledged that he was a prophet (John 6:14).

So, how does Jesus' work as a prophet make him the only one who could be our Saviour? The effect of sin has been to replace the knowledge of God with ignorance and superstition (Romans 1:25). Our salvation must mean the reversal of that disaster. But since sin has made us ignorant, we could never find our way back to God. Our fall into sin was a fall on our head, which has left us blind. Jesus, as prophet, has brought to us the knowledge of God, taking away our blindness (Matthew 4:16). He said "I am... the truth", and "the truth shall set you free".

That means that Jesus is our teacher. True knowledge of God comes from him and through him. The power of error and deception is still very strong, but we can thank God that Jesus continues his work as our prophet through his word, the Bible.

Think about this:

Why do we need a prophet?

How has Jesus dealt with this need?

How do we learn from him?

Next time, we will think about Jesus our priest.

David Reid
UAM Ministries Executive

A Tribute to Don Milnes

On the 14th May 1998 the funeral for Don Milnes was conducted at the Wilson Gospel Chapel in Perth. Don had lost his 4 year battle with cancer and was called home to be with his Lord on the 7th May. As Glyn Cranwell and I stood there at the back of the crowded Chapel, (standing room only) we were struck by the number of people, Aboriginal and white, from far and near, who had come to pay their respects to a man they loved and admired. As different ones gave their tributes it became evident that Don's Christian life had been a decisive influence on the lives of so many other people.

I first met Don Milnes in October 1960 at the then new Gnowangerup Bible Training Institute where he was the Principle.

I don't remember much of that meeting as I was just a child of about 8 years of age. My family was visiting the West on holidays and we called in to see various missionaries along the way. It was to be many years later in 1980 that I really met Don Milnes and began to get to know he and Esther. I was the new young council member on the Federal council and Don was at that time the State Secretary in WA.

Don was a good communicator and he had the ability to command respect and attention without making any fuss. Some Aboriginal folk at the funeral testified to Don's ability as a school teacher and expressed their appreciation for his life and the influence he had on them.

With younger people he came across as someone with a wealth of missionary experience and spiritual maturity. He had a concern to pass on that wisdom to younger people and to encourage faithfulness in those seeking to serve the Lord among the Australian Aborigines. Always ready with a smile, he was quick with a word of encouragement, often drawing younger people aside to pass on wise counsel and encouragement.

Don and his wife Esther had for many years conducted the missionary candidates course for new missionaries at the Perth headquarters. Those missionaries who were trained under them could testify to the value of the combined wisdom and experience passed on by Don and Esther through those courses.

It was pointed out at the funeral that Don and Esther did everything together. During their time of service at Mt Margaret, Gnowangerup and in Perth, their lives together were an example of Christian discipline and steadfastness. Their dedication to the work of the Lord was both a challenge and an example to others. As a Christian couple they lived and worked and served together in harmony supporting and encouraging each other.

Don lived his life believing that God's way was always best. He always sought to encourage others to put God first. His passing is a loss to us all, but we should be challenged to press on with the task that Don was so committed to striving for.

Let us continue to pray for Esther and all the family.

Thanks George & Lois

In May last year, the Manager of MPA, George Tomlinson retired after over 20 years service at MPA. George and his wife and family had gone to MPA in 1977 to take on the role of Production Manager. Leaving their home in Melbourne they moved to the Blue Mountains out of Sydney where they built a new home on the side of a very steep hill in Hazelbrooke, not far from the MPA center in Lawson.

The task confronting George was difficult and on many occasions he felt the frustrations of the situation. But supported by his wife Lois and armed with the sure knowledge that the same God who had called him to the task would supply the need, he pressed on. He is now able to testify that time and time again, as he and the staff of MPA went to prayer, seemingly impossible needs and problems were met in answer to their prayers.

George has been continuing to work in a consultancy role to MPA. In the months immediately after his retirement it was as though he had not retired at all, such was his continuing involvement. His lifetime experience in the printing industry and life of service to God has endowed him with a portion of wisdom and knowledge that was so needed at MPA during those months. The dedicated staff at MPA were sorry to see George retire, but were pleased that he had not completely left the scene there.

George also made another significant contribution to the life of UAM apart from MPA. Prior to going to MPA he had been on the council of UAM for a number of years. In this role he had become very familiar with not only the work of UAM among the Aboriginal people, but had got to know and love the whole mission family.

As he and his wife Lois move into retirement, we in the family of UAM wish them every blessing for the future and a very happy retirement.