



UAM Ministries

October - December 1998

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:

23 Pine Way, East Doncaster, Victoria 3109.

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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

**UNITED ABORIGINES MESSENGER**

Published bimonthly at the Head Office of the Mission
23 Pine Way, East Doncaster, Vic 3109
Subscription: \$10.00 per year post free

Printed by Mission Publications of Australia
Lawson NSW 2783
Registered by Australia Post
Publication No. VAR0125

President's Comments

Firstly, apologies to you for the absence of our magazine in the first quarter of this year. A number of difficulties contributed to this but these have now been resolved. This issue is a little bigger than usual to make up.

Secondly, apologies for not attributing the article "*Background of UAM Missionaries*" in the last issue to its author. While it is flattering that some have attributed that piece to me, in truth it was another extract from Dr Gill's book on the history of UAM. And while on the subject of Dr Gill's book, the latest indication is that the book will be released towards the end of this year. We are planning on making a special offer of the book to Messenger readers prior to the release of the book.

For some time now we have been collecting as much historical material as we can for preservation in our archives. Our thanks to those of you who have so kindly assisted us and sent in material. If by chance you have any documents or photographs which relate to the history of the UAM and its work, we would still be very pleased to receive either the originals or copies. Now that we have a first class area in which to keep such records we would be keen to see them preserved for future reference. Of particular interest are old news/prayer letters, Magazines (particularly issues of the Australian Aborigines Advocate for the years 1925-1930 and before). We are happy to pay postage/freight.

Lastly, in our next issue we will have a small surprise or two for you. Both the United Aborigines Mission and UAM Ministries have new logos and we will officially unveil them in the next issue. Thankyou for your interest in the UAM.

Christopher Jones President

Victory in Trial

Some thoughts on 2 Samuel 16:5-10 from Bill Hamman

As we would say today, King David was ‘at the top’ — then went down to the lowest ebb, It seemed as if David could do no wrong, and just when he had reached the pinnacle of his life, then it happened. David sinned with Bathsheeba, the wife of Uriah. The sin set off a chain reaction. The prophet Nathan told David, “your child will die, your wives will be taken advantage of in public, your family will turn against you.” All these things came true.

Absalom, David’s son, conspired against him, and usurped the throne, and David found himself on the run. In the desperate moment when guilt was crushing David, a man named Shimei came out of nowhere to add to his misery. The living Bible tells us in 2 Samuel 16:5-8, “*As David and his party passed Bahurim, a man came out of the valley cursing them.*” *It was Shimei, the son of Gera, a member of Saul’s family. He threw stones at the King, and the Kings officers and all the mighty warriors who surrounded them. “Get out of here you murderer, you scoundrel,” he shouted at David. “The Lord is paying you back for murdering King Saul and his family”! Now what he said was a lie. “And now the Lord has given it to your son Absalom. You stole Saul’s throne.” These were more lies, as Absalom had taken the throne from his father David, Then he shouted, “At last you will taste some of your own medicine, you murderer!”*

Shimei was the kind of person who knew how to kick a person when they are down, and then add a few more blows to it. Then along came someone to give advice to David. We read in vs 9, *Then Abishai, the son of Zeruiah, said to the King “Why should this dead dog curse my lord the King? Let me go over now and cut off his head.”* We often meet people like Abishai, “good intentions but bad advice.” Vs 10 tells us, *the king replied, “what have I to do with you, 0 sons of Zeruiah? If he curses and if the Lord has told him, ”curse David”, then who shall say, “why have you done so?” Perhaps the Lord will look on my affliction and return good to me, instead of his cursing this day.”*

David showed amazing self control. At his lowest ebb David said, “the Lord is in it.” In all of this, David did not retaliate, but committed it all to the Lord.

Time passed. Absalom was killed. This wasn’t what David wanted, and he mourned for his son. The people wanted David back as their rightful King. They moved David’s household goods back over the Jordan river to Jerusalem, so that David could be back on the throne. It was a day of celebration. But, once again, here comes Shimei with a thousand men, only this time they came out to welcome David. Shimei fell down at David’s feet and said, “I have sinned.” 2 Samuel 19:21 tells us, *But Abishai, the son of Zeruiah answered and said, “should not Shimei be put to death for this, because he cursed the Lord’s anointed?” David exclaimed, “Don’t talk to me like that. This is not a day for execution — but celebration. I am once more King of Israel.” Then turning to Shimei he vowed, “your life is spared.”*

Many of us, as Christians, have encounters with the ‘Shimeis’ and ‘Abishais’ as we go through this life, just as David did. We can make the Lord our trust. David was able to say in Psalm 62:

I Truly my soul silently waits for God; From Him comes my salvation.

2 He only is my rock and my salvation; He is my defense; I shall not be greatly moved ...

6 He only is my rock and my salvation; He is my defense; I shall not be moved.

News Update

Jonathan and Kathleen Bates (Halls Creek, WA) report that they are kept busy up in Halls Creek. Jonathan reports that they are now holding church services at Turkey Creek as an outreach from the Halls Creek Peoples Church, with over 30 people attending the first meeting recently. Jonathan requests prayer for this outreach. Jonathan will also be one of the speakers at the Bayulu Convention at Easter time. Progress has been made on the vehicle front, but funds are still about \$5000 short of the required amount. Jonathan is hopeful of being able to obtain a good second hand, low kilometer diesel Toyota Landcruiser to replace his current Toyota Troop Carrier. Please continue to pray for this need

Glyn and Pam Cranwell (Fitzroy Crossing, WA) We are coming to the end of the 'green season'. The Fitzroy river continues to rise and fall with the storms that surround Fitzroy Crossing every few nights. Insects, grasshoppers and frogs, big and small, appear in many unsuspecting places and seem to be the only living creatures that enjoy the high humidity and daily temperatures above 40°C.

Attendance at Sunday church services vary from week to week, with the occasional dog, pig or pony joining us. We have been having Sunday school outside under the trees and the children are eager to sing and listen to the Bible stories and colour in their activity sheets. On Mondays Glyn and Pam visit the Hospital and local communities with 'Today' magazine and 'Challenge' Newspaper. Tuesday Pam teaches 3 Religious Education classes in the local Primary school and the pre-primary children on Wednesday morning. The rest of the week is taken up with preparation, prayer time, hospitality to those who come for a cuppa and chat or for the bookshop. Timothy has recovered well after breaking his arm last year. He enjoys drawing, making things with Meccano and playing cricket. Alicia is in year 4 and is doing very well and enjoys all kinds of craft. Jonathan attends pre-primary 4 days a week and complains when he can't go on Fridays. He is proud of the fact that he can now ride his 2 wheeler bike without trainer wheels. We ask your prayer for us as a family as we seek to know the direction God desires us to go in the days ahead.

And while on Fitzroy Crossing, **Philip and Gail Smith** have tendered their resignation from UAM. We wish them well in their new directions.

Matt and Jan Mitchell (Walgett NSW) write. "We are just an ordinary family trying to be Christian in a busy town and country where sometimes we struggle too.

We have Joanne in Sydney some 7 hours away. When she has a crisis situation we would love to be able to hug her and tell her face to face that God is sufficient for her at all times and in all things. Joel is working at Duncan k Duncan's (farm machinery) and has a new motor bike, and no sign of him! Mum worries, is he okay? Has he had an accident? Trust God, your head tells you, but your reactions show you don't really at all.

Being sure the schooling offered for the two boys Jeffrey and James is sufficient and challenging for them, and what about friends for them. Is our God big enough to deal with these things? Of course He is.

Changes in the town, in the work situation, can I cope? Will God be able to right the wrongs? Will Matt have time to prepare that sermon in amongst all the things he does. Whoever put that slash in the bus seat? Will they own up to that wrong?

We are an ordinary family called of God to minister here in Walgett No it isn't easy, yes we love it, most of the time. Do we fail? Yes miserably sometimes. Is God sufficient for us at all times? Yes He is. So as we minister here please be involved. You can pray for our family members, for the church members, for the community and the needs of all to have God as their Saviour.

"My grace is sufficient for you, my power is made perfect in weakness." 2 Corinthians 12:9

Willie and Vera Austin (Copley, SA) have been kept occupied at Copley and have endured the heat of another hot summer in the outback of SA. One of the features of their work has been to take groups of young aboriginal people away in the bush for a few days to escape the cycle of pressures that they face in their communities. Willie and Vera are able to share the gospel with them during these times away, Willie and Vera value your prayer support.

Alicia Adams (Nowra, NSW) Well, it's about time I put pen and paper to work by writing something for the messenger. Last year (1997) wasn't a good year for me. Last May I landed myself in hospital for a week and four days. At first I was put in intensive care for two days. I could hardly breath. After that I went into a Ward with four women. They were all Christians so it was great talking to the Lord with them. The Doctor told me that if I had left it for another two days I would have died. I would like to thank everyone for their prayers that went up for me while in Hospital. I really appreciated your prayers.

OUR LITTLEST CHURCH

It's very, very small, there's only two of us, Auntie Belle and I. Auntie Grace comes sometimes but at the moment she is not too good, very bad knees. It's so very sad people come up to me and say "I would like to come to church" but when Sunday comes around they don't come, they go to Bingo or the Club, How sad satan has them in his clutch. Auntie Belle and I believe in praying for our people that the Lord will speak to their hearts. We need a revival to bring people to the Lord. Please pray for our little church

COTTAGE MEETINGS

Praise the Lord that we have more people in our cottage meetings. We have around 14 people and we meet in different homes, a total of seven homes but all non Christian. We have good fellowship but I am concerned that so many hear the word of God but don't make any commitment to the Lord. Christ is the answer to their need. Please continue to pray. Love Alicia Adams (more news next time).

Working Together

When I look back over recent newsletters I see the same kids in our photos each time. Then I thought that its going to be that way for years! So I am wondering if praying people might like to join us in the task of helping these children grow up into Christ.

What I have in mind is to provide photos of families with relevant information so people could prayerfully adopt a child or a family. Then I could continue to supply updated information, especially if a need or a crisis develops.

We have committed ourselves to a ten year period of working with the families of Roseby Park and the Lord has provided us with this lovely home in such a strategic position. The children come over to visit us quite a few times during the week and we expect to see a lot of them during the holidays. I am pleased to announce that our children are very helpful in the process of relating to and befriending the Koori kids.

In Aboriginal culture children are raised by shared parenting, often living with an aunt or uncle and so we feel ourselves being adopted into that system. The parents trust us as Aunty Sue & Uncle Pete and now we would like to offer you the opportunity to be involved in their families as prayer aunts and uncles. It wouldn't require correspondence or sending them money or gifts, just prayer!

If you are interested in this idea, could you write to me and I will send you some coloured photos with family information.

Peter & Sue Berry
25 Orsova Parade
Orient Point 2540

MPA Open Day

We intrepid three set out from Melbourne late on Thursday 19th February bound for Lawson, and an MPA council meeting on Friday night and the open day on Saturday.

After a trip punctuated by fine food and fellowship (thank you, Mr and Mrs Jones in Wodonga), and not so fine food (I haven't looked at a hamburger since), we arrived in Penrith late on Friday afternoon. The bearded one from Walgett joined us (along with daughter Joanne) in our cabin, and together we moved on to Lawson for the council meeting.

With the meeting over, and the final fast-food feast of the day disposed of, we settled in for a restful night of sleep. Ah, but the nasal symphony from my brethren was so exquisite, I couldn't bear to sleep and miss one delightful note!

Consequently, it was a somewhat travel weary group that made its way back up the hill (come on, they're not real mountains. Where I come from, mountains have snow on them all year round). The open day was under way.

I have been familiar with the work of MPA for more than 20 years. I have used the Sunday School material as a teacher, and recommended it to others. Finally I was to see where it all happened!

First stop was the art department. Brett was demonstrating his amazing talents with pencil and paper. Next, the computers – we talked of megs and ram, and saw the layout program at work. Then it was into the nerve centre, where all the work scheduling takes place. In a deadline-intensive industry like printing, this aspect of the work is vital. And it was impressive. Current jobs allocated to various areas of responsibility, and completed jobs carefully filed for immediate access.

I moved on. Now I was really getting into unfamiliar territory. I stayed for quite some time to watch plates being made up for the printing machines. The painstaking attention to detail, particularly for colour separation work, has to be seen to be understood. Finally, thinking I should let others in to this little room, I moved out into the print shop.

I used to deliver newspapers as a boy. My wife worked for a time for the same newspaper company. Two of my brothers-in-law are professional printers. I have seen plenty of printing activity before. What impressed me here, then, was not the machines, but what the machines produced. There was material, not only for MPA UAM and AIN, but also for many other Christian organisations. It was open day, but the work was still going on – printing, collating and packing an order for a missionary society.

At the back of the print shop is the receiving, storing and dispatching area. I wandered down the rows of material stored there. And there is plenty waiting to be sold: Sunday school material, tracts, booklets – all the products that users of MPA material will be so familiar with. There was a stand for sales on the day. One of the tangible signs of the decline of children's work today is the falling demand for Sunday School material. Pray for this generation.

Finally, I had to visit the accounting department. There we talked of records, and financing, and looked at graphs of sales figures. This stuff I know!

Inspection over, it was time for the meeting. George reported on the work, and spoke of the needs. His commitment to the work of MPA is obvious, and he is to be commended for the years of unflagging devotion to this means of serving the Lord. George is due to retire this year. Pray for him as he prepares for this new stage of his life.

Finally, we were treated to a chalk-talk from **Howard Miles**. I had first seen this form of communication used by OAC workers. It still impresses, as the key words emerge from a quickly drawn sketch. Still, I will stick to my keyboard!

With time against us, we made our goodbyes and headed for home. Fighting sleep, we arrived home around 2am the next day. Not the ideal preparation for those of us with preaching responsibilities, but it had been a fascinating time of seeing first hand the work I had thought about so much from a distance.

Final impressions? The dedication of a staff of low paid but highly motivated workers, all wanting to do their best for the work of the Lord. May that same zeal take hold of all of his people!

David Reid
UAM Ministries Executive

Background of UAM

This is the next in a series of articles by Dr Stewart Gill on the History of the United Aborigines Mission. Dr Gill's book on this is due for release later this year. We will keep you informed.

The North American Dimension in the United Aborigines Mission – E.J. Telfer's 1939/40 Tour – Part One

It was just as the first suspicion of the approaching dawn of a new day began to creep over the eastern horizon that I ventured out on the deck of the Matson liner, "Mariposa." This was the morning of the 20th day of February 1939, and we had crossed the Pacific in 18 days, including two Thursdays in one week. On the southward voyage to Australia, the passengers go to bed on Saturday night and wake up the following morning to find that it is Monday. The ship's purser told me in confidence that on one such occasion there were six preachers on board, and they were running all over the ship looking for Sunday. By eight o'clock we were alongside the wharf at the port of Los Angeles, and, after formalities with Customs and Immigration officials, I was allowed to land. As I trod for the first time on the mainland of the North American continent, I felt I had begun a new chapter in my life. God had wonderfully provided for my passage to the New World, and I had come to tell to the American Christian public the story of the need of our Australian Aborigines. Where should I begin? The decision to undertake such a journey had begun on September 8, 1938 when the President of the United Aborigines Mission read a letter from E J Telfer in which he informed the council that Dr Oswald Smith of Peoples Church, Toronto had offered to arrange a tour of North America. This venture was an international dimension of UAM with North American churches providing finance and man and woman power during the mid-twentieth century. At the forefront of this support was the influence of the missionary statesman, Oswald J Smith, the pastor of Peoples Church, Toronto. In 1938 Smith had visited Australia and on his return encouraged Peoples Church to become involved in the work among the Aborigines. Subsequently, in 1939-1940 E J Telfer toured North America on behalf of the Mission, visiting many of the centres of North American fundamentalism and enlisting support for the Mission.

On February 20 1939 Telfer disembarked in Los Angeles and was met by Max Zimmerman, a member of the Church of the Open Door. The Los Angeles part of the trip was arranged by Dr Louis Talbot, the pastor of Zimmerman's church. Louis Thomson Talbot was himself a native of Australia, having been raised near Sydney and a graduate of Newington College. He went on to study at Moody Bible Institute and McCormick Seminary. He served in a number of congregational and Presbyterian churches in North America before becoming the pastor of Philpott Tabernacle in Hamilton, Ontario in 1929 and finally pastor of the Open Door from 1932-1948 and President of the Bible Institute of Los Angeles from 1932 to 1952. In 1953 he became chancellor of Biola College and Talbot Seminary was named in his honour. With such a west coast host Telfer was allowed entry into the most important fundamentalist churches in Los Angeles.

He met up with a number of Australians through Talbot, including having Robert Harkness, the musician for Dr R Torrey, Charles Alexander and later Wilbur Chapman, as his accompanist at his first missionary meeting.

From Los Angeles Telfer journeyed north, through San Francisco and Portland, to Vancouver. On the way he met such prominent fundamentalists as Dr A.C. Gaebelein, Charles Fuller and Lettie Cowman. Gaebelein was a consulting editor of the Scofield Bible (1939) and one of the most militant fundamentalists in the inter-war period. Charles Fuller was a radio evangelist and co-founder of Fuller Seminary. Mrs Charles E Cowman or Lettie Burd Cowman (1870-1960) was the wife of Charles Elmer (1864-1924). Together they had been missionaries to Japan and founders of ONS International but she is perhaps best known for *Streams in the Desert* (1925).

Travelling across Canada Telfer visited the Prairie Bible Institute (PBI) in Three Hills, Alberta where he addressed the annual Missionary Convention. He observed: It is a constant wonder to me how this great Bible School can be maintained with such splendid efficiency in this isolated (I had almost written desolate) region. It is far removed from any city or large town, and consequently many of the conveniences and comforts so easily obtained in our larger centres of civilisation are not available. It may be that this is, in part, the reason why the students trained here are preferred by some prominent missionary societies, for the young men and women are certainly not pampered by needless luxuries; and the conditions under which they are trained are somewhat similar to those under which they will need to labour in the foreign field. Dr Maxwell had arranged for his secretary to give me every opportunity to make known to the Faculty and to the students the work amongst our Australian aborigines. On the Sunday night I was privileged to conduct the evening service in the church auditorium of the Institute, and gave the assembled congregation a missionary address, emphasising the power of the Gospel of Christ to uplift and transform men of every tribe and colour; and illustrating this truth by stories of what God had wrought in the lives of some of the Australian aborigines. This service was broadcast over the radio network of north-western America, and must have been heard by some thousands of people both in Canada and the United States. Some weeks later I had quite a number of letters from those who heard the message, asking for more information concerning the work amongst the aborigines. Telfer was encouraged wherever he took meetings of the widespread interest in the mission and opportunities like PBI were to lead to great advantage for the UAM. His visit to PBI was to prove especially fruitful. From PBI Telfer travelled eastward, visiting churches and colleges as he zig-zagged across Canada and the USA. The names read like a Baedekers guide Prairie fundamentalism on both sides of the border – Calgary, Medicine Hat, Moose Jaw, Regina, Winnipeg to Minneapolis - St Paul. In Minneapolis-St Paul he preached in First Baptist Church where the minister was the Rev. William Bell Riley, the founder of Northwestern Evangelical Seminary. Riley was deeply involved in the modernist-fundamentalist debates and specialised in defending the Bible against theories of evolution.

Background of UAM

Telfer was greatly impressed with him and wrote that *"This good brother is one of the fundamentalists who chose to fight the battle for Truth within the ranks of the denomination, and, as a champion for the great doctrines of the Bible, he has few equals. I well remember him on one occasion in the Auditorium at the Bible School in Binghamton, New York State, during the Summer heat, at an afternoon meeting, divesting himself of both coat and waist-coat, and concluding his vigorous address in blue shirtsleeves."*

From Minneapolis Telfer journeyed on to Chicago and that great bastion of fundamentalism, the Moody Bible Institute. Here he addressed over 1000 students, faculty and other employees on a number of occasions as well as various churches throughout the city, including Swedish Baptists, Norwegian Methodists, German Baptists, and Italian Evangelicals. He was also delighted to have the opportunity to address a number of other ethnic groups including, Chinese, Negroes and Indians. One of the highlights of his trip to Chicago was meeting Harry Ironside, the Pastor of Moody Memorial Church, with whom he developed a warm friendship. The next port of call was Detroit which saw him speaking in the Central Church of the "Christian Missionary Alliance", where the pastor was E B Fitch, a former associate of A B Simpson. Leaving the USA behind him once again, Telfer wound his way north through London, Ontario to Toronto where he renewed his connection with his sponsor, Oswald J Smith. Peoples Church was to do much to promote the work of the UAM and to support missionaries in the field. Telfer was amazed at the commitment of the people noting that the church supported one hundred and fifty missionaries and native teachers but did not appear to be wealthy. He observed: *"The members are folks from the ordinary walks of life, many of them toiling hard for a livelihood, but they are actuated by a great missionary ideal and passion, and their main objective throughout the year seems to be to save and sacrifice more and more in order to send out still more representatives with the message of Calvary to the multitudes still dwelling in heathen darkness."*

The source of this commitment Telfer believed was the leadership of Smith who had as his motto, "I have seen the Vision, and for self cannot live; life is less than worthless till my all I give." The Australian missionary renewed his acquaintance with Edwin Orr, the Associate Evangelist Pastor at Peoples' Church, who he had first met in Australia at a Christian Endeavour Conference. Telfer also spoke in the High Park Baptist Church in West Toronto, the Dovercourt Road Baptist Church and the United Church in Bloor Street West. Of the latter he noted:

It should be explained that the United Church of Canada is the result of a union of Presbyterian, Methodist, and Congregational Churches. There were some individual churches that stood out of this union, mainly Presbyterian, and these, on the whole, represent "the old-time religion." There are some outstanding men of God ministering to these groups, and it was a joy to have fellowship with them in the Gospel, and to have the privilege of telling in their churches the story of the work amongst Australian aborigines. We have also made contact with several ministers of the United Church who were powerful preachers of the Word of God.

Telfer's welcome in Toronto was such that he described it as a beautiful "City of Churches".

Dr Stewart Gill Ridley College