

REACHING THE WORLD WITH THE GOSPEL

MISSION

JAN-MAR 1991



*South Pacific
Division*

**Pitcairn
Islanders
Today**

MISSION

JAN-MAR 1991

South Pacific Division

MISSION

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(ISSN 0190-4108)

is produced by the

Seventh-day

Adventist

Church Ministries

Department

12501 Old

Columbia Pike

Silver Spring,

MD 20904

First Quarter 1991

Volume 80

Number 1

On the Cover:

A Pitcairn family today: Tom and Betty Christian with their daughters.

Cover Photo:

Provided by:
Herbert Ford

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Leader's Planner

A Brief Outline of First Quarter Projects

100 Years of Mission Emphasis

▲ **Mission Emphasis Sabbath**

February 2 is this quarter's Mission Emphasis Sabbath, celebrating the centennial of Adventist mission in the South Pacific. By now the *Pitcairn* and John Tay should be familiar names to your members.

Next quarter's Mission Emphasis Sabbath is May 4. Ask your members to make a list of the mission accomplishments they would like to attain before then. Encourage them and then ask for periodic reports.

To make Mission Emphasis Sabbath special, you might plan a fellowship potluck dinner, followed by an afternoon of mission activities. You might show one of the following videos.

▲ **Mission Celebration Videos**

A 90-minute video on Adventist world mission will be available each quarter throughout the centennial celebration. Content will include material on the 100 years of Adventist World Mission, the *Pitcairn* celebration in the South Pacific, some General Conference session reports (including the mission pageant), and the reports from three of the divisions each quarter. Order through your division or conference office.

▲ **Thirteenth Sabbath**

"Fiji Calls" requests our help to build an Adventist day high school for 500 youth and an evangelistic center for Hindu Indians. The skit portrays the need for the day high school. Ask the student participants in the skit to pass the offering plates.

The kindergarten and primary children will need ample time to learn their two songs in Fijian, so plan ahead with your children's division leaders. The songs are kindergarten level, but because they are in a foreign language, the primaries are asked to help.

You may make copies of the song "Fiji Calls" (tune: "Jesus Saves"), provide the words in your church bulletin, or use a

transparency on an overhead projector. You may also wish to make copies of the Fiji quiz for each participant in lieu of presenting it orally.

The two younger divisions need not join the adult division until after the Fiji quiz has been presented for the adults.

▲ **South Pacific Division Territory**

The South Pacific Division consists of Australia, New Zealand, Papua New Guinea, and the islands of the Pacific lying south of the equator between longitude 140° east and longitude 120° west, and Kiribati north of the equator.

▲ **Information on SPD**

For information on the South Pacific Division territories, write to the corresponding tourist offices or embassies in your country. Tell them you are studying about their nations and would like information about their people, climate, religion, agriculture, industry, and holidays.

In the United States, write to Embassy of Australia, 1601 Massachusetts Avenue, NW., Washington, D.C. 20036; Embassy of Papua New Guinea, Suite 350, 1330 Connecticut Avenue NW., Washington, D.C. 20036; Embassy of New Zealand, 37 Observatory Circle NW., Washington, D.C. 20008.

Read about the spread of Adventism in Papua New Guinea in "Warring Tribes Find Prince of Peace," *Adventist Review*, November 16, 1989, pp. 18, 19.

National Geographic articles of interest include descriptions of Australia (August 1985, October 1985, January 1986, June 1986, March 1987, February 1988), New Zealand (May 1987, October 1989), Pitcairn (October 1983), and Papua New Guinea (August 1982, August 1983).

(Concluded on page 5)



Walter Scragg ▶

The South Pacific Saga

The president of the South Pacific Division unveils Adventist mission in his territory.

Walter Scragg

January 5

Division Overview

We would baptize 4,564 that day — the largest baptism ever held anywhere in the world.

I walked between crowds of smiling, waving faces. Thousands of them. Those who count crowds speak of 45,000 as a minimum. For a moment, two thoughts crossed my mind. A hundred years ago Sabbath Schools around the world were collecting pennies to build the mission ship *Pitcairn*. What would they think if they could see this harvest?

We would baptize 4,564 that day—the largest baptism ever held anywhere in the world. How different from the lonely days and nights sailing the Pacific, wondering what lay ahead, and then the years of waiting for results.

Twenty-five years before, I had shared a baptism of four in these same mountains. They were the very first from among their tribe. From four to more than 4,500 in a quarter century! That's the blessing the Lord has given His cause in the South Pacific!

Jewels in the Sea

The islands, emerald green and coral white, sparkle like jewels in the blue seas. The splendid lakes and glorious mountains of New Zealand adorn a fertile and lovely country. The vast distances and open spaces of the only continent completely in the Southern Hemisphere host the world's most distinctive array of animals and plants—kangaroos, wombats, and platypuses; kangaroo paws, desert peas, and eucalyptus.

In the advanced economies of Australia and New Zealand, cities and towns—with their factories, banks, offices, and universities—reflect their Western heritage. The lifestyle is busy and leisure-oriented. Australia is resource-rich, one of the reservoirs being tapped by the rest of the world. New Zealand has a large farming industry, which has given the world kiwi fruit. These two countries contrast vastly with the subsistence economies of the island nations.

This is the South Pacific Division, home to more than 25 million people and nearly

220,000 baptized Seventh-day Adventists.

Baptisms Abundant

Today in the South Sea Islands, the church is enjoying its greatest time of growth. Not just Papua New Guinea with its spectacular growth, but all the island nations—Fiji, Samoa, Tonga, the Solomon Islands, the Cook Islands, French Polynesia, Tuvalu, and Kirabati. Wherever you go, Harvest 90 has seen baptisms greater than ever before.

This success grows from unswerving commitment to the mission God has given His church. Here are some of the special facts about how the church operates in the South Pacific:

More than 140 missionaries from Australia and New Zealand work in the islands—the second-largest missionary force in any one division. And the support for them comes largely from the faithful stewardship of the members in the advanced economies of Australia and New Zealand.

More than 90 percent of church workers receive their training at Avondale College, the “blueprint” school established under the personal direction of Ellen White.

The proportion of members in the island nations to those in Australia and New Zealand is about three to one. The growing differential is placing a severe strain on the ability of the church to keep up with the pace of growth in the islands.

Development Programs

The church in the islands is particularly young. Some churches in Papua New Guinea report that the average age of its baptized members is about 17. This places a huge demand on the educational and leadership development programs the church operates. Much effort and money are going into developing leaders in the island nations.

The Sanitarium Health Food Company produces large quantities of breakfast foods

for the supermarkets of Australia and New Zealand. Recently the company introduced a soy milk beverage that has been acclaimed worldwide as the best new beverage for 1988. Its success has far exceeded expectation. The company contributes a major part of its earnings to educational and health work throughout the region.

Our literature evangelists have increased sales well beyond inflation. But more important, each year they are increasing the number of people brought to baptism from their contacts.

Challenges Facing the Church

The list of challenges facing the church in this part of the world includes:

1. Educating our youth members in the island nations.
2. Financing the rapid growth in the islands.
3. Developing leaders from the islands.
4. Preventing the inroads of secularism and materialism in the Australian and New Zealand churches.
5. Incorporating the many migrant Adventist communities into our church family.
6. Preparing a people to be ready to meet the Lord.

When the *Pitcairn* sailed from Oakland, California, in 1890 it headed into the unknown waters of Adventist mission. Today these waters are well charted. We know where the missionaries went and what they left behind. A hundred years is a long time in the life of a church that waits longingly for its Lord to return. But through all those years we count His blessings and record our thanks for what He has done for us in the South Pacific!

Appeal

Won't *you* count His blessings as you count your offering this morning? And pray that we won't have to count another hundred years into the future for remaining on this

planet. A hundred years is a long time in the life of a church that waits longingly for its Lord to return. ●

Leader's Planner

(cont. from pg. 2)

▲ Inform the Editor

One part of the world is asking for more skits, dialogues, panels, and plays in the mission reports. Another part of the world wants very few, if any. If you have a preference, please inform us by writing to MISSION Editor, 12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A. Kindly have non-English responses translated before mailing.

▲ Future Thirteenth Sabbath Projects

Second Quarter 1991: South American Division. East Brazil Union—50 chapels in unentered areas of northeast and east Brazil; two churches, Rio de Janeiro and East Brazil Union College. Chile Union—girls' dormitory at Chile College, Chillan; 12 chapels each in the South Chile Conference and Pacific Chile Mission.

Third Quarter 1991: Trans-European Division. West Nordic Union Conference—evangelistic center in Copenhagen, Denmark. Greek Mission: church in Thessalonica, Greece.

▲ Enjoy Teen Mission

If your church, for various reasons, cannot use the adult reports prepared in dialogue form, you will likely find a story appropriate for adults, as well, in the teen *Mission*.



▲ Tombstone of John I. Tay, Suva, Fiji

1891 and 1991

The president of the South Pacific Division dialogues with the president of the Central Pacific Union Mission.

Walter Scragg

Jan. 12
Fiji

The South Pacific Division has easily the greatest penetration of members of any of the world divisions. It is approaching 1 in 100!

Scragg: In 1891 the mission ship *Pitcairn* sailed into the harbor of Suva, the largest town in Fiji. There John I. Tay continued the pioneering he had begun on Pitcairn Island.

Tay found the Fijian people largely converted to Christianity. Methodist missionaries had traversed the oceans, seeking out the scattered and numerous islands—more than 300 of them—that make up the Republic of Fiji. Sickness and death claimed John Tay before he had scarcely begun his work.

John I. Tay is buried in the Suva cemetery. A simple epitaph marks his grave. One word, “Missionary”—no more. I make it a point to visit his grave when in Suva. It speaks to me of the sacrifice of the past and the challenge of the future. He could have had no idea what God would do for His church.

Today the Fijian Adventist Church is one of the fastest-growing among all the South Pacific Island nations.

I asked Colin Winch, president of the Central Pacific Union Mission, some questions about Fiji and the Adventist Church. What do we know about the early history of Fiji?

Winch: No one knows just how long the Melanesian and Polynesian peoples lived in the Fiji Islands before Dutch explorer Abel Tasman found them in 1643. Archaeologists suggest more than 1,000 years. Like subsequent explorers, Tasman found an organized society ruled by kings and chiefs, with other well-defined occupations and crafts. They worshiped spirits and demons. Fighting between tribal groups, headhunting, and cannibalism were common.

Scragg: What has changed Fiji to what it is today?

Winch: Christianity has worked the greatest change in Fiji. In a single generation headhunting and cannibalism vanished. With Christian missions came schools. European traders created a desire for the material life.

They also brought disease, drink, and social problems.

Trading opportunities led to sugar and copra plantations. With them came Indian migration to provide cheap labor for the plantations. The recent political crisis and the coups that followed had their origin in the decision to import labor. In another important development, towns and cities sprang up along the coast. All these factors make the society quite dynamic and fluid.

Scragg: What do you think made the greatest impact on Fijians when Adventist work began?

Winch: In 1900 the king of Suva, Ratu Ambrose Roko Tui Suva, accepted the Sabbath truth following studies by American missionary J. E. Fulton. From that time on Seventh-day Adventists have been highly regarded by Fijians. Many of chiefly descent, several members of parliament, and high-ranking government officials are members. The constitution of Fiji has specifically respected the rights of Sabbathkeepers.

During the recent coup, with its Sunday-keeping regulations, Adventists were exempted and went about their worship without molestation. In fact, the Sunday laws have generally been to our advantage. For example, when Sundaykeepers could not attend church because of a ban on taxis and buses, Adventist churches remained full.

We have never had public campaigns as successful as those since the coups. We are seen as a caring Christian community that avoids involvement in political activities. Both Fijians and Indians appreciate our position.

Scragg: You mention Indians. How has the work of the church progressed in the major ethnic communities in Fiji?

Winch: Almost half the population is of original Fijian descent. They number 330,000. About 4 percent of these are baptized Seventh-day Adventists or Sabbath School members. Those of Indian descent

outnumber the original Fijians by about 20,000. However, only 250 of these are Adventists. Most of the Indian population is Hindu or Muslim, and Christianity progresses slowly among them.

Scragg: Has there been any change in the attitude of the Indian community toward our message?

Winch: This has been one of the most exciting developments of recent years. Hindustani-speaking people are open to our message, and there are record baptisms.

Scragg: What precisely are your plans?

Winch: The small community of Indian Adventists has seized the opportunity to the best of their ability. With the help of the Fiji Mission and the union, they have bought a house in Suva. Part of this will be a meeting place until we can build a church. We have sent a young Hindustani-speaking pastor to Spicer College in India to improve his knowledge of the language and further train him for leadership.

One of the projects for this Thirteenth Sabbath is an evangelistic center for the Indian population. We will put this in one of the major growth areas, in or near Suva. We will operate health and family life programs, along with evangelistic series.

Scragg: Tell us about our schools in Fiji.

Winch: We have a number of primary schools in Fiji. The church also operates two high schools in country areas and a vocational school on one of the main islands. Adventists generally have a good education and have moved in large numbers into the main cities, especially Suva. There are at least 30 churches and companies in Suva.

Many hundreds of high school children attend public and private schools. Even if they were willing to go to our boarding schools, we could not accommodate them. Our church members are clamoring for a day high school, and they would certainly support it.

Scragg: How will you go about using the

money from this quarter's Special Projects Offering?

Winch: We would like to begin with forms 3 and 4 (years 9 and 10) at our primary school in Suva. We cannot do that, however, until we know that we can proceed with a new high school facility. While we don't know precisely what land will cost, it looks as if \$500,000 would see the school properly established. The Central Pacific Union and the South Pacific Division will supplement the Special Projects Offering. We will establish a full high school program within a few years of commencing the high school.

Scragg: Fiji is typical of all the South Pacific island nations. The demand for more Adventist education comes from two sources. First, the growth of the church is proportionately far greater than that of the general population.

The second factor is urbanization. The early strategy of the church placed schools in rural communities. Now these educated people are moving to the rapidly expanding urban areas where we have few or no schools. Some of our greatest evangelistic successes have come in the towns and cities.

The Australian and New Zealand churches have provided finances and personnel to establish and expand the church's outreach. The South Pacific Division has easily the greatest penetration of members of any of the world divisions. It is approaching *1 in 100!*

The resources of these two countries can no longer provide all the schools and teachers, pastors and churches, to match the need, especially in areas in which people live off the land, without any cash income. We understand what needs to be done, and we know how to do it. Your Special Projects Offering will help us answer the great challenges and opportunities that the Lord has given us. ●

Times Are Changing

Graeme Christian, Bryan Howell,
and Colin Winch contributed
to this report



The only Adventist
high school in Fiji is
at Fulton College. ▶

Jan. 19
Fiji

Christian
education on
the high
school level
is not
available to
approximately
500 Adventist
young people
in the Suva
area.

If you were to close your eyes and try to imagine Fiji, what mental picture would you have? What sounds would you associate with Fiji? What feelings would you have about it?

If you think of brown smiling faces, you're about right. Fiji is a society of mixed races, about 50 percent indigenous Fijians and about 50 percent Fijian-born Indians. The Indians are descendants of 60,000 indentured workers brought from India between 1879 and 1916 to work the cane fields. They are Hindus or Muslims and are active in the commercial and business aspects of Fiji.

The indigenous Fijians, a blend of the Melanesian and Polynesian peoples, are thick-set, tall, and stately, with a kingly bearing. They have thick close-cropped black frizzy hair. In personality they have an active sense of humor.

Where Time Starts

People have said that time starts near Fiji, since the international date line is very near its waters. Others have said it's a place where time stands still, because change seems to come slowly.

Westernizing influences, however, are strong. Some of the influences making a powerful impact on Fiji's society are the business world, the contemporary music scene as popularized by radio, the world of sports with its hero worship, pressure on the educational systems to meet standards acceptable to the rest of the world, and the growing opportunity to travel on our planet.

Fiji, a country composed of more than 500 islands with a total land area of 7,055 square miles, is often referred to as the crossroads of the Pacific. This hospitable land of islands, lagoons, lush forests, and mountains is home to about three quarters of a million people.

Suva

Let's go now to the coastal city of Suva, which has been Fiji's capital since 1882. Picture Suva Harbor, which forms a bit of a bay, and the coral reef that offers protection to big ships. A few canals, lined with colonial-type buildings with arches and colonnades, run from the harbor right into the shopping center. Thus Suva is called the "Venice of the Pacific."

Along with the charm of its colonial beginnings, however, is combined the hustle and bustle of a modern cosmopolitan city. About 100,000 of Fiji's 750,000 people live in or near this sprawling city.

In Suva, where the action takes place, education also is centralized. Here is the site of the University of South Pacific and the Regional University for the South Pacific. Also, the Indians are very keen for their children to obtain a good education.

Adventists in Suva

Suva is the headquarters for both the Fiji Mission and the Central Pacific Union Mission. Three hours flying time away is the headquarters of the South Pacific Division in Sydney, Australia.

More than half of Fiji's 12,000 Adventists reside in Suva. For many years the centrally located Suva Central church was the only church, but the evangelistic crusades of the 1970s and 1980s have resulted in the church spreading into many of the suburban areas. Now the Suva district has about 30 churches.

A little more than 200 Adventist pupils attend our primary school, Suvavou. Another 400 attend the state and other schools. Right now Christian education on the high school level is not available to approximately 500 Adventist young people in the Suva area. The Fulton College campus, highly respected in the islands, is too far for students from Suva to commute—and is itself in urgent need of money for restoration and other expenses. Al-

though it operates efficiently and charges minimum fees, Fulton is still too expensive for most in a country in which the average wage is less than \$60 a week.

Changing Times

In the midst of what appears to be a tranquil scene—with white sandy beaches, warm tropical water with the magic beauty its color possesses, and cool coconut milk to drink—times are changing. Young people, especially in the rapidly growing urban areas, are faced with choices their background may not equip them to handle. To answer the pressures of urban life, we must provide up-to-date facilities and resources for our young people.

According to Colin Winch, president of the Central Pacific Union Mission, plans are to begin by adding grades 9 and 10 to the primary school in Suva. "However, we cannot do that until we know that we can proceed with a new high school facility," Winch says. "While we don't know precisely what land will cost, it looks as if \$500,000 would see the school properly established. We will establish a full high school program within a few years of commencing the high school."

"There is a distinct possibility of leasing land from the government," reports Bryan Howell, education director of the Central Pacific Union Mission. "We have great plans in mind, but we cannot bring them to fruition without your confidence, prayers, support, encouragement, and generous self-sacrificing offerings." ●

Fiji Quiz

Try this quiz to find out how much you know about Fiji. Place a circle around the correct answer.

1. A traditional Fijian house is called a
a. wigwam b. igloo c. buri
2. The major cash crop in Fiji is
a. wheat b. cotton c. sugar cane
3. The first Christian missionaries to Fiji were
a. Methodists b. Adventists
c. Russian Orthodox d. Catholics
4. Fiji is
a. one big land mass
b. two main islands and many smaller islands
5. The first Adventist missionaries to Fiji arrived on the mission boat
a. *Phoebe Chapman* b. *Pitcairn*
c. *MV Light*
6. The first Adventist missionary was
a. John Fulton b. John Tay
c. Septimus Carr
7. A Fijian who thanks Sabbath School members in Fijian for their gifts would say
a. *Tank yu tru* b. *Gracias*
c. *Vinaka*

(Answers are on page 13.)



▲ Indian church at Lautoka, Fiji

One in Two Hundred Fifty

Editor

Jan. 26
Fiji

Interviewer: Visiting with us today is Ram, an Indian from the Fiji Islands. Since only 250 of the Indians in Fiji are Adventists, Ram is extraordinarily special. You see, half of the Fijians are Christian, and these represent almost entirely the indigenous Fijians. The other half of the population are Fijian Indians, and these are mostly Hindus and Muslims. The Adventist Church has 12,000 members altogether in Fiji, and only 250 of these are Indians. Tell us, Ram, how your people came to Fiji.

Ram: Indian workers were brought to Fiji in 1879 to work the cane fields. European traders created a desire for the material life. They also brought disease, drink, and social problems. Trading opportunities led to sugar and copra plantations. With them came Indian migration to provide cheap labor for the plantations. Indian workers were brought to Fiji in 1879 to work the cane fields. Between 1879 and 1916, when the indentured system ended, more than 60,000 Indians had arrived. Now we outnumber the indigenous Fijians by about 30,000.

Interviewer: Since the indentured system has ended, what occupies the Indians in Fiji today?

Ram: The Indian people are distributed all through the Fijian community in professional, technical, and laboring capacities. Indians have been the mainstay of the retail trade and outnumber all other races in the legal profession and the sugar cane industry.

Interviewer: How is it, Ram, that the indigenous Fijians have accepted Christianity but the Indians in Fiji have preferred to remain Hindus and Muslims?

Ram: We have just always been separate. Apart from business dealings, there is very little mixing among the Fijians and the Indians. Our cultures, diets, and lifestyles are very different. We live in separate villages,

and intermarriage is rare. Many Indians understand Fijian, but we prefer to use our own language.

The major contributing factor is probably that the indigenous Fijians were already Methodists when our ancestors arrived, bringing their own religion with them from India. The Hindu and Muslim religions were imported to Fiji along with my people's labor.

Note, however, that the distinction between the Eastern religions and Christianity is not the only dividing factor. The Christian denominations are also strongly divided. It is normal practice to have a Methodist village or an Adventist village. Often a group joining a new church will start a new village to avoid hostility from their neighbors.

Interviewer: Has there been any change in the attitude of the Indian people toward our message?

Ram: The Indians are much more receptive to the Adventists since the recent coup, because the Adventists supported us and sympathized with us during this difficult time. The government imposed a Sunday law, intending to damage our commercial trade, which Indians usually engage in seven days a week. Eventually the government backed off, but during this time the Adventists came very close to us.

This has been one of the most exciting developments of recent years. Hindustani-speaking people are open to our message, and there are record baptisms. The church is doing its best to respond.

Interviewer: What are the plans?

Ram: The small community of Indian Adventists has seized the opportunity to the best of their ability. With the help of the Fijian Mission and the union, they have bought a house in Suva. Part of this will be a meeting place until we can build a church.

Interviewer: Don't the Indians have a church in which to meet?

Ram: One Hindi-speaking church has already been built. Now land has been bought for a second church building.

Interviewer: Are there any other plans?

Ram: We have sent a young Hindustani-speaking pastor to Spicer Memorial College in India to improve his knowledge of the language and to be further trained for leadership.

Interviewer: One of the special projects

for this Thirteenth Sabbath Offering is an evangelistic center for the Indian population. Where will this be, Ram?

Ram: We will build this in one of the major growth areas, in or near Suva. There we will operate health and family life programs, along with evangelistic series. This will enable us to offer a fully concentrated evangelistic program that will provide an opportunity for our Indian people to come and learn the Word of God. We seek your prayers and support to help us evangelize Fiji. ●



▲ This Fijian type of home is called a buree.



J. David Newman. ▶

Global Strategy Shifts Church's Goal

This article, authored by the editor of Ministry, first appeared in that journal in June 1989.

J. David Newman

Feb. 2 *Global Strategy Feature*

While we must baptize as many people as possible, this must not be done at the expense of neglecting the hard-to-win groups.

Baptisms have always been the focus of the world church's programs such as Harvest 90 and One Thousand Days of Reaping. The Global Strategy Committee of the General Conference (of which I am a member) recommends a different approach.

While we may be very successful in winning large numbers of people (currently 1,300 a day), our baptisms originate from a small segment of the world's population. There are some 16,000 people groups untouched by Christianity, let alone by the three angels' messages. Two billion people have not even heard the name of Christ.

Three major religious groups still pose a seemingly insurmountable obstacle to the Advent message: Muslims (850 million), Hindus (650 million), and Buddhists (300 million). As long as the goal remains baptisms, there is little incentive to penetrate these immense groups. In order to reach our baptismal goal we concentrate on those areas in which people are the most receptive. What administrator wants to attend union or division meetings and find that he is the only one short of his baptismal quota?

But Jesus commanded us to go to all the world—to places where winning converts is difficult as well as where the work is easy. Maybe what we have described in the past as stony or hard soil has simply been unprepared soil. Fallow land takes much work to plow and prepare for planting.

So the Global Strategy Committee recommends a goal that includes baptisms but does not make baptisms the focus. The goal is to "establish an Adventist presence in all population segments of 1 million where presently there is none."

Adventist Presence

What constitutes an Adventist presence in a population of 1 million? A certain number of Adventists? A radio program beamed into

the area? An ADRA project? A colporteur selling books? Someone holding an evangelistic series? One person baptized out of that population? A company of believers? Or one local church?

The committee has chosen to define an Adventist presence as one organized church per population segment of 1 million. Some may argue that this hardly constitutes a presence, and they are probably right, but we had to begin somewhere. In addition, the committee recommends achieving a minimum density of one Adventist per 1,000 inhabitants in each population segment.

Forty-six countries with more than 5 million inhabitants each contain an Adventist population of less than 1 to 1,000. In some countries our ratio is 1 to 11,000; in others, 1 to 500,000; and there are nations in which we have no members at all. In addition, there are 1,766 population segments of 1 million or more with no Adventist presence (see map on page 19).

The recommended goal for the next quinquennium—indeed, until the year 2000—is to plant at least one church in each population segment of 1 million where presently there is none.

This shift in strategy does not diminish the importance of baptisms; without them we could not establish these new churches. But the focus is on penetration of new territory rather than a specific number of baptisms. In one area 30 believers might constitute a church; in another area it might take 41. Whatever the number, we will be encouraged to evangelize unentered areas. Now when administrators meet, instead of discussing how many baptisms they have achieved, they will discuss what new territories have been entered or are in the process of being entered.

Financial Help

The strategy calls for each level of the church to support financially evangelization

of target groups within its territory based on the size of the group. Thus the General Conference will target groups with more than 20 million people, while divisions or attached unions concentrate on groups of 5 to 19 million. Unions will take responsibility for groups of 1 to 4 million. Conferences and local fields will support the work of groups of 100,000 to 1 million, and local churches will be responsible for smaller groups.

The Global Strategy Committee also recommends prioritizing the order in which we enter these areas. People groups without a Christian presence should be our first priority. Second priority should go to those areas with no Adventist presence. Encouraging growth where Adventists reside will also be a part of the second priority.

If the church implements this strategy, it will require a change of thinking on how we plan evangelism. We usually find it easier to win converts from Christian groups than from other religions. This poses a dilemma. While we must baptize as many people as possible, this must not be done at the expense of neglecting the hard-to-win groups. But if we shift our focus from the easy-to-win to the hard-to-win, we may then neglect the former.

Witness Is the Goal

It all depends on how we interpret Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." What does it mean to preach the gospel? And what is a "witness unto all nations"? Christ's incarnation provides the clue. God did not simply announce the gospel direct from heaven or through angels, but He came Himself and lived among the people He came to save.

Thus, to preach the gospel in all the world means people, Adventists, moving to live the gospel in every community. Whether people respond or not is not up to us—"I planted the seed, Apollos watered it, but God made it grow" (1 Cor. 3:6, NIV).^{*} What God wants is for every person on Planet Earth to have the opportunity of seeing the gospel lived in the life of a fellow human being. All the world needs to see are multiplied incarnations of God's love. 🌱

^{*}Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, International Bible Society. Used by permission of Zondervan Bible Publishers.

Answers to Fiji Quiz on page 9:

1. c. 2. c. 3. a. 4. b.
5. b. 6. b. 7. c.

Fulton College, Fiji. The chapel and classroom were built with your Thirteenth Sabbath Special Projects Offering of the third quarter 1980. ▶





▲ Lily Toa joined a group at a SS workshop, Tanna Is., Vanuatu. The group are in front of the Bethel church.

The Only Nurse

Lynelle Chester

Feb. 9
Vanuatu

Now it's a case of hitch a ride on the back of a truck from the government center to the volcano and then walk for many miles.

In 1985 the Western Pacific Union Mission received funds from the Thirteenth Sabbath Offering to build two clinics in the Solomon Islands. These clinics are located in Balalava and Ngarigohu—areas in which the government offers no services. And so our clinics are greatly appreciated by the government.

A similar clinic is in Port Resolution on the island of Tanna, Vanuatu, which might seem a long way from nowhere. Some of the islands in the Vanuatu group have no resident doctor. They depend on outpost clinics for medical care and medications.

Vanuatu (previously known as the New Hebrides) is a chain of islands stretching over a few hundred miles. The indigenous people of Vanuatu are Melanesians. Vanuatu is tropical. Many of its people are subsistence farmers. Copra (dried coconut pulp) and a limited number of cattle provide cash incomes. Some village homes are built of cement block or wood, but many people live in bush huts. Village houses do not have running water. Usually the villagers are able to run a pipe from a spring.

Before coming under European control, the various tribal groups were constantly at war. "Paybacks" were common. Malakula was well known for its head-hunting.

Lily Toa

Today's report is about Lily Toa, the granddaughter of a cannibal from Malakula. Lily is a missionary nurse on the island of Tanna in the Vanuatu chain, and even today a person from Malakula is considered an alien by the people of Tanna. Lily's friendly nature has brought her acceptance.

Lily provides medical care for the people of Port Resolution, on the island of Tanna. Port Resolution might seem like a long way from nowhere. The local store cares for such everyday needs as rice and kerosene (which the people are dependent on for lighting), but for a wider range of supplies

or even to post a letter, it is a long way to the regional government center at the other end of the island.

But now that road link to the other end of the island has been cut. Around the beginning of 1989 the Yasur Volcano erupted, spewing lava for miles around. Now it's a case of hitch a ride on the back of a truck from the government center to the volcano and then walk for many miles.

The Only Nurse

What does this mean for Lily—the *only* nurse at Port Resolution clinic? It means that her only link to the doctor *at the other end of the island* is the radio! Prior to the volcanic eruption, Lily could rush out of her clinic and look for a vehicle to take her patient to the hospital. Now things are more complicated. It is not easy to explain a patient's condition on the radio. What if she should miss some vital symptom that she should share?

However, it *is* comforting to have someone there, even by radio, to talk with when a patient is in critical condition. A small plane has been calling at Port Resolution once a week, but now even that link is threatened.

Lily's clinic is a mini-hospital with beds in two separated buildings, one for the men and one for the women. Mothers come for the birth of their babies and usually stay five days. Folk often come with bad burns from their kerosene lamps and stoves. Lily has become quite proficient at stitching cuts. But other times there can be more serious cases, such as meningitis.

District Nurse, Too

Lily's work is not restricted to her clinic. She is the district nurse, and so it is also her duty to walk for miles, visiting each of the villages in her care. She must check on the health of the babies and children in the villages. Sometimes it's a vaccination day. A

field trip could keep her away from the clinic from early morning until late afternoon.

What if something should happen while Lily is away? There is no second nurse to take over, for Vanuatu does not have funding to pay wages for two nurses. If Lily has patients staying at her clinic, she must face tough questions: Should she go off and leave them while she visits a village? Or should she delay vaccinations and risk children catching preventable diseases? It is a lot of responsibility for a young lone nurse. What keeps her going 24 hours a day, seven days a week?

Early Decision

When Lily was a small girl back on her island of Malakula, she chose to become a missionary nurse. She decided that with God's help she would ease the suffering of children who had no way of reaching a doctor or even a pharmacy. So Lily attended Aore Adventist High School in Vanuatu and then took her nurse's training at Atoifi Adventist Hospital in East Malaita, Solomon Islands. She has been a clinic sister for eight years, which reveals unusual dedication in a society in which it is assumed that every woman will marry young and raise a family.

On Sabbath, her mission work is not over; Lily conducts a Sabbath School for the children. She wants them to have not only healthy bodies but also to know that Jesus loves them and that they have no need to fear the evil spirits. Although the Christian faith today is well represented on many of the Vanuatu islands, spirit worship is still strong, and the people are very superstitious. Even today Lily sees children who have been treated with tribal potions before seeking medical help.

The Thirteenth Sabbath Offering you gave on December 28, 1985 made it possible to build the two clinics in the Solomon Islands like this one in Vanuatu.

In the MISSION office is a large three-inch-thick black notebook filled with pictures of completed special projects built from your Thirteenth Sabbath offerings received during the 1980s. I wish you could see the pictures of our two new clinics in the Solomon Islands among all the other beautiful projects your faithful systematic offerings have made possible.

All the world divisions of the church work together to make mission plans a reality, and what a joy it is to extend our thanks! Today the South Pacific Division says thank you! 🌐

Your Thirteenth Sabbath Special Projects Offering built this clinic in the South Pacific Division.



▲ Locals gather sand and gravel for cement blocks to build a clinic in the South Pacific Division.



▲ The completed clinic serves a population of 53,000 people.



Don F. Gilbert, General
Conference treasurer ▶

The Treasurer Explains, Part 1

The General Conference treasurer dialogues about the funding of the world church.

Don F. Gilbert and Janet Kangas

Feb. 16
*Mission
education
feature*

I must
participate in
endeavoring
to manage
a proper
organization
because it
is God's
church—but
not because
I have
contributed
to it.

Kangas: Welcome, Elder Gilbert. It is not easy, I am sure, for the world church treasurer to set aside time for interviews. The members often pray for the leaders of the church, you must know. So that they know what to pray for specifically, what would you say is the most difficult aspect of your work—balancing the budget, dealing with demands of pressure groups, paying bills you'd rather not if you could somehow override the decisions of boards, or some other aspect?

Gilbert: The most difficult part of being a church treasurer is to study the needs of God's work with His leaders, but with never quite enough money to go around. There are so many places where we could accomplish much more if God's family would open their hearts and accept Him at His word, then pray together and see God's work accomplished. Thousands more would come into God's family through our efforts and the use of our financial resources.

Kangas: Occasionally we hear some comments about the lack of credibility and accountability of funding. Are you able to comment on how you believe the church might raise trust in these areas to inspire more giving?

Gilbert: Yes, we hear some negative comments regarding the supposed lack of credibility and accountability throughout the world. The Seventh-day Adventist Church, however, has an excellent system for transferring the funds, keeping track of the exact amounts received and distributed, and for the use of these funds. The organizations are audited, and reports are required for continued church operation, whether it be in North America or East Africa.

In some of the poorer economic areas the efficient flow of contributions flowing through the local church to conferences or missions is one area of major challenge for education and procedure. The distribution of funds, however, is handled through the es-

tablished system, through the General Conference, division, union, and local field. This divinely inspired plan of finance for a world church follows a specific accounting process.

Kangas: There seems to be difficulty sometimes in funneling mission project funds down to the mission field if money is owed by them to the divisions. For example, when Hurricane Gilbert tore through Jamaica, the damage to our churches was covered by insurance. These policy funds, however, were intercepted because of Jamaica's former indebtedness to the division. The word that reached us was that all of the damaged churches there had been restored except for the Adventist churches. Our members were meeting in churches without roofs.

I understand that this practice applies to Thirteenth Sabbath special projects as well, so that it may take several years before the projects can commence. Does this occur often?

Gilbert: This question has two sides. First, when we investigated the claims that money was being intercepted by the union or local fields, we found that this was not exactly the case. The major problem came in reporting the damage properly to receive compensation for repair. To my knowledge there has never been a problem in transferring the Sabbath School Special Projects Offering.

This offering has been so established and developed that the funds are able to reach their destination in good time. Sometimes there is a delay because of the activities in the local field or a delay in specific project organization and preparation. But the Thirteenth Sabbath Special Projects funds arrive at the ultimate destination and accomplish a marvelous good. That is required. The work around the world testifies to the benefits and blessings of the Thirteenth Sabbath Special Projects Offering.

Kangas: Recently I had the opportunity to take a Sabbath afternoon drive past your home, Elder Gilbert, along with two other General Conference employees. We had discussed church finances during lunch, and I had expressed that my concern lies as much in how the church's money is spent as in how much is raised—which includes my job. (A penny saved is a penny earned.)

Now they desired to drive me past your home—the GC treasurer's home—to show me what a small and modest place you have. They explained that you and Irene have a reputation for giving heavily to the church, which accounts for your choice of dwelling. Especially since your home had been purchased before you became GC treasurer, they felt that its selection is a genuine statement of your values rather than a political decision. Would you care to comment on the need and effect of exemplifying sacrifice “from the top”?

Gilbert: The personal goal and objective of our family could be summarized in a single statement: The church does not owe me anything, but I owe the Lord and the church everything.

As long as I can remember, we have returned a faithful tithe. We have also given to Sabbath School and have given other gifts on a regular and a project basis. However, a number of years ago when the new Personal Giving Plan began, my wife, our children, and I reviewed our gifts to the Lord.

We accepted the challenge and began to give a second tithe for the Personal Giving Plan and a third tithe for special project giving. With this third tithe we are able to contribute to educational programs, scholarship funds, specific personal donations, and requests from our church organizations such as the media center, ministries, ADRA, and special help for our local church and conference.

I cannot ask, nor will I ask, a church member to give to a project to which I have not willingly contributed. I will not ask someone to do something that I am unwilling to do myself.

Our family lives in an adequate home, and the Lord has blessed us. It has been part of the strength that comes to us.

I need not concern myself about money that I have put into the Lord's work. Once the money is given, I do not worry how it will be spent. It then becomes the responsibility of the respective treasurers and church leaders of these organizations.

Of course, I have a responsibility as the General Conference treasurer, and I must participate in endeavoring to manage a proper organization *because it is God's church—but not because I have contributed to it.*

I do not criticize if the money that is given is lost. The Lord has promised to provide what is needed, and I will be glad to give some more. *He* has never stopped giving on that basis. It is a wonderful privilege to belong to God's family and to be a steward of His!

Kangas: Thank you, Elder Gilbert, for helping to strengthen our faith in the church's financial system today around the world. Your personal example of sacrifice is the strongest mission appeal I could print today. Our mission program has received a booster shot by this report of “sacrifice from the top.” You have shown us that the budget requests are not merely passed along to the membership, but that you yourself are a part of, and a strong believer in, the church's stewardship program.

Next week we will ask you how the independent ministries affect the funding of the world church. ●



Don F. Gilbert, General Conference treasurer ▶

The Treasurer Explains, Part 2

The treasurer discusses the effect of independent ministries upon the organized work of the church.

Don F. Gilbert and Janet Kangas

Feb. 23

Mission education feature

The thousands of baptisms are assisted by the existing financial system of this church. No one can doubt its effectiveness.

Kangas: Elder Gilbert, more than 90 years ago Ellen White stated that the Lord has placed within His church the provisions necessary to finish the work. Do you believe that is still true?

Gilbert: I sincerely believe the assurance by God's messenger that there is more than enough money within the hands of God's membership to provide funds for every activity needed, if we would just open our hearts and purse strings.

God will then prove His commitment. We can withhold God's blessings by withholding our support for His work. The provisions are in God's hands for us to use and distribute. God will carry this church through. If we do not participate, someone else will. I am a firm believer that God and His church will succeed.

Kangas: Thank you. Tell us, are some offerings more popular than others? For instance, frontier evangelism projects or ministries to unreached people groups?

Gilbert: The most popular offering for Sabbath School is the Thirteenth Sabbath Offering, as it focuses on the growth of a specific area of the world.

There does not seem to be a major difference between promotion of projects for frontier evangelism or unreached people groups. In fact, there has always been a considerable interest in frontier evangelism and unreached people groups. Basically our members rely on church leadership to analyze and recommend the place that will adequately fulfill the mission of the church with maximum results from the Sabbath School offerings.

Kangas: When members do prefer to support the independent ministries, is this a statement that they just want to move on and get something finished? We sometimes hear that they are more interested in beginning new programs than in maintaining present ones. Do you think they are reacting

against maintenance or against perceived waste?

Gilbert: God's family generally does not react against the maintenance of existing programs. However, we have always endeavored to encourage new members to take up their responsibility as part of the support system for God's church. In this relationship maintenance needs to be clarified to include continued support to meet continuing increases resulting from inflation and higher operating costs and at the same time expanding the horizons. Therefore, it is important that maintenance of existing locations must increasingly become the responsibility of new members so that we can proceed to new areas.

Kangas: What effect do you see the independent missionary movements (eg., Maranatha, *The Quiet Hour*, Adventist Frontier Missions) as having on our world mission offerings?

Gilbert: We do not have adequate records of these organizations in a central source at the General Conference since these are not part of the world church accounting financial system or auditing process.

In my opinion, there are probably individuals who prefer to give to some of these special projects rather than to the regular Sabbath School offering. On the other hand, I am sure there are many individuals who contribute to these specific projects who are also excellent givers to the overall maintenance and total support of the world church through the missionary offering.

I am convinced that the gospel commission would never be carried to the whole world by contributing specifically to only these independent missionary organizations. It requires a God-blessed church organization endowed by the Holy Spirit to reach the more than 180 countries of the world now being served.

The church needs to constantly refine some of its outreach methods to be sure that we are reaching into all of the new areas, but the actual results are positive. The thousands of baptisms are assisted by the existing financial system of this church. No one can doubt its effectiveness when he or she sees the results.

Kangas: Thank you, Elder Gilbert, for these rich insights.

World Church, will you join me today in praying for the heavy responsibilities borne by our General Conference world headquarter's treasurer?

Who Belongs to the South Pacific Division?

The following four scrambled areas constitute the territory of the South Pacific Division. You will find the answers in the material on page 3.

aaailrstu _____

aaeedlnnwz _____

aaaeeeginppuw _____

aaccddefiilmnopss _____

THE SDA CHALLENGE

Population Segments of 1 Million With No SDA Presence





▲ Thatch-roof structures burn easily.

"All That Perplexed Us ..."

Russell Gibbs and Ken Vogel
contributed to this report

March 2 New Guinea

Someone has said, "Don't make a principle out of your own experience; let God be as creative with someone else as He is with you." As you compare the following two incidents, both of which occurred in the South Pacific Division, please ponder how this wisdom relates to these two church-burning attempts.

This Church Didn't Burn

Each morning the surrounding mountains echoed to the sound of a bamboo horn as Pastor Karapen called the people to morning worship before work. Sometimes the children helped in the gardens.

One day they heard much shouting from a nearby garden. A large pig had broken into the garden of a church member. It went rooting around, spoiling the sweet potatoes before the owner came out and shouted at it. When the pig ignored him, he threw a rock that hit the pig in the head, badly wounding it.

Now, pigs are valuable to people in New Guinea, and the owner of this one was angry. He demanded \$50 to pay for the damage. But the church member, pointing to all the damage in his garden, refused to pay. Pastor Karapen realized that a fight could break out.

That night many angry villagers danced around the Karapen house, shouting wildly and waving their axes. Inside the house, the Karapen family knelt in a little circle while Pastor Karapen prayed earnestly to God for protection. The next night angry villagers again danced around their little house, and the family earnestly prayed until the danger passed.

But on the third night Pastor Karapen's little daughter cried out, "Daddy, the church is on fire!" As the family watched, they saw people thrust flaming torches into the grass roof of their jungle church to set it ablaze. Any moment they expected the grass roof to burst into flame. But nothing happened.

Again the torches were pressed into the grass thatching on the roof of the church. Pastor Karapen had seen buildings of jungle materials suddenly burst into a wall of roaring flame. He expected the same thing to happen at any moment to the little church they loved. Then it happened—a great sheet of flame lit up the night. But just as quickly, the fire went out. Again the torches ignited the grass. Again a sheet of fire leaped into the sky, and again everything went suddenly black.

"It refuses to burn," some of the surprised villagers called to one another.

"It is the Seven-days' God!" another called. "He is too powerful for us." The people took their torches and fled to their homes in terror.

Several weeks later when the mission plane made its next landing on the tiny airstrip at Paiala, the district director examined the one or two places where the fire had charred the roof. "I have never seen anything like it," Pastor Karapen declared. "The church should have blazed out of control when the first torch touched it. But it would not burn."

This Church Did Burn

Carefully a little grandmother prodded her digging stick among the plants on a mountain above the Wabag Valley in New Guinea. She was looking for sweet potatoes to carry home. Her *bilum*, a handwoven string bag, expanded with every juicy tuber she uncovered. A slight noise behind her preceded a sudden movement, and then the old lady slumped to the ground with a dull groan.

Later that day her family grew concerned. Why had she not returned? They made their way up to the garden and stood aghast at the gruesome sight before them. Warriors of her tribe immediately suspected enemy tribes, and plans began for "payback"—the age-old custom of blind retaliation.

Where our
finite minds
discovered
only confusion
and broken
promises, we
shall see the
most perfect
and beautiful
harmony.

Thus began a fierce tribal fight between the Wee and Imi (IM-me) tribes in the Enga Province of Papua New Guinea. Unfortunately, tribal fighting was brought on by such things as pig stealing, land disputes, and disagreements over women.

The fight between Imi and Wee commenced. Many bushmen and, sad to say, some Christians joined the fray. Within four days tribal fighting over a three-mile radius killed 12 men. Spears, arrows fitted to tightly strung bows, and axes brought about this sad toll.

Early Sunday morning some Imi men broke through the tight Wee security and set 12 kunai (KOO-nye) grass buildings ablaze. Rumors spread quickly in the bush. The Wee Seventh-day Adventist Church was in danger, they said.

Knowing how easily this might be true, Brethren Vogel and Kalom immediately began trekking up the mountain. All along the way they passed Imi warriors nervously preparing for another day of fighting. As they entered Wee territory the two pastors noticed that warriors were now conspicuous by their absence.

Approaching the church property, they saw only smoldering ashes where once the missionary's house, his cookhouse, and a lamb shelter had been. All was lost in the fire. Tom Napi (NAH-pee), the missionary, later found Communion glasses melted down and his own Bible in the ashes.

As the two church leaders adjusted to the shock of that first sight, they noticed a large gathering of people nearby. All the Adventist members stood there with most of the Wee warriors. As the pastors approached, the warrior leader spoke: "We are sorry that this has happened," he said. "We know that 'Seven-days' are not involved in tribal fights. Your missionary here, Tom Napi, has asked us not to pay back for what happened here. He asked us not to fight. We will not fight if the police will come and

stop the Imi warriors. Please don't take Tom away. We want him to stay. We will rebuild his house. We will rebuild his cookhouse and the lamb shelter. We like what we hear from the Seven-days, so don't take Tom away. We will get rid of our pigs if you please let the missionary stay and teach us."

True to their word, the men helped Tom rebuild the buildings destroyed by fire. They came to the meetings at the lamb shelter and listened to the gospel story. Twenty of the men joined the baptismal class. Tom expects that after a year these men will be ready for baptism, and more will follow their example.

Think It Over

Does it appear that God was working in opposite ways in these two incidents? The first church refused to burn, and many people believed in the power of the "Seven-days" God. The second church burned, and the attention of many villagers focused on how good the "Seven-days" members are and their strong desire to keep them and treat them fairly.

These two opposite reports had happy endings. Perhaps a third story might not, and we would be left wondering. God knew we would sometimes become confused if we try too hard to understand everything, and so He told us that "All that perplexed us in the providences of God will then [in heaven] be made plain. The things hard to be understood will then find an explanation. The mysteries of grace will unfold before us. Where our finite minds discovered only confusion and broken promises, we shall see the most perfect and beautiful harmony. We will know that infinite love ordered the experiences that seemed most trying and hard to bear" (*The Upward Look*, p. 46).

As we give our offering today, let us give not only to the projects and support of the world mission program, but to this infinite love. ●



▲ Churches are needed in Viti Levu.

A Trek to Viti Levu

Elder Ratulevu, Fiji Mission president, reports on remote areas of his territory.

C. Sam Ratulevu

March 9
Fiji

*If any
villagers
should change
religions, it
is likely that
they will
leave and
start another
village rather
than to
divide one
religiously.*

Most of the development of Fiji has been on the coastal fringes. The inland area of Viti Levu is mountainous and volcanic. Roads are limited. To visit these areas requires long treks over the mountains. In this report of the mission president's visit to these two remote areas in Viti Levu, you will realize that they do not enjoy the privilege of frequent visits from a regular pastor.

Nubutautau

The historical background of this area is that here a Methodist missionary, Pastor Baker, was clubbed to death. Then he was devoured—boots and all. But Ratu Wawabalavu, the grandson of the chief who killed the missionary, became a Seventh-day Adventist, along with his son Ratu Jope and his grandson Ratu Vilame.

In 1954 during my first appointment as a teacher in our Nanoko School, I well remember seeing these chiefs and their families and the missionaries—Pastors Keith, Adams, and Palmer—who worked here.

Recently my wife and I, along with another lady, Susana, set out about 5:00 p.m. for Nubutautau village. We were glad for the light of the Pacific full moon to see our way along the rugged winding road with its ups and downs. We arrived at 10 p.m..

While here I was thrilled to baptize a lady who had been studying with a young minister. Her husband and children are members, but she had refused to join. She had declared herself to be a Catholic and planned to die as one. This, of course, became a special challenge to the villagers, for the entire village was Adventist. (It is common for an entire village to belong to the same religion, and if any villagers should change religions, it is likely that they will leave and start another village rather than to divide one religiously.)

I was so impressed with the story of Ratu Fijimoni's (the youngest Ratu of the chief's

family mentioned above) loyalty and faithfulness to the church. He is a strong member at Navatusila. He reminded me that before my visit, Pastor Adams was the last president to visit Nubutautau. "My faith and the faith of my people were strongly challenged throughout those years," he confided.

"The Methodist president and a special group came up the river to visit and commemorate the anniversary of Pastor Baker's death here. They invited me to leave the Adventist Church and to accept theirs. I said, 'No, thank you.' Also, on another occasion the Roman Catholics under Archbishop Petro Matodo, appealed in the same way. Once again my answer was no."

Ratu Fijimoni told his visitors, "You can do what you like. You may use my church, but don't drink and smoke in it or do anything that is against my church and beliefs." Ratu told them that Navatusila means "solid rock." "I am the *Tui* (child) of the Solid Rock—the Rock Jesus Christ—His church and His truths."

Chief Ratu is willing to donate a piece of land as a campground for our youth and Pathfinders if the church wants it. We wish to place a minister there and expand the message in other villages in his area. The group needs assistance with improving their water supply, and they also need a small generator to provide lighting for their church meetings and outreach programs.

Nukulau/Nasukamai

Continuing on, we arrived at the Nukulau/Nasukamai district. We were greatly impressed and challenged by the faithfulness and loyalty of these inland people who seldom have the benefit of workers or regular visits. Asipeli Seu, the Lautoka district director, and Waisea Vuniwa, a Bible teacher from Fulton College, are serving these parts the best they can.

Three churches are needed here: one at Nubumakita, Sawanivo, and Nasukamai. One

church elder at Nubumakita has donated 30 acres for a school or church. The lease application has been signed, and the next step was to apply to the chief for this land.

And so I visited the chief of Nubumakita and presented him a *tabua* (tarm-booa) in the traditional way. This is a whale's tooth that carries special significance to a Fijian. The presentation of a *tabua* is a sign of acceptance of an agreement between two parties, and it is often used at wedding ceremonies. In olden times a person would not enter a new village without presenting a *tabua* to the village chief. Today a *tabua* is not supposed to be taken out of the country.

The chief accepted my *tabua* and was willing that the land be used for the church.

Also, I overheard that the Methodist Church members there are not happy with the fighting among their leaders, and that it would be timely for us to enter and go to work for them. Another timely benefit is that work on a road from Nasau to Nubumakita and Nukuilau is under way.

The erection of a church will certainly aid our outreach work among the villages of interior Viti Levu. They will need chain saws to cut the plentiful timber. We were able to assist them in the repairs of old ones they have, but they need a new chain saw. Please pray for our work in Viti Levu.

Tonia

One of our frontiers on Viti Levu is Tonia, in the lower Wainibuka area. Actually the seeds of God's word were sown back there almost 100 years ago, and they are now coming to fruition. In the 1950s grandchildren of some of the earliest contacts with the message came to Fulton College. One of these was Vatisева—I remember her as a classmate of my wife. She graduated from Fulton and became a staff nurse.

Then for some time Vatisева drifted away from the church. But about five years ago when some ministerial students from Fulton

conducted a meeting near her home, she went. The result was that a little church company was established at Tonia, and two of Vatisева's brothers and their families were baptized, along with others.

I had the blessed privilege of meeting with and encouraging this group in the faith. They have a meeting place away from the village. We are working to acquire some land to lease, and our hope and prayer is to erect a little country church for them, which will cost about \$3,000.

One of Vatisева's brothers, Alurusi, related this story to me. One day an elder from another denomination came to talk him into leaving the Adventist Church, which he had recently joined, and returning to his former church. The elder began by inviting, "I am the shepherd of the flock. I have 99 sheep in the fold, and now I come looking for my lost sheep, and that is you, Alurusi. I want to take you back to the fold."

Alurusi replied, "Thank you, shepherd. Let this sheep say that honestly this sheep is not lost. In fact, I am found. I am enjoying 'green pastures,' as the psalmist says in the twenty-third psalm—God's green pastures."

While I am writing, there is still opposition in Tonia against our members. According to Pastor Titoko, who has just returned from Tonia, our people possess courage despite the opposition, and they believe that many people in Tonia will join them. We request your prayers and assistance for these dear people.

Prayer Request

As you listened to these three reports, did you hear that all three are acquiring land for a church, and that all three, through their president, Sam Ratulevu, requested your prayers? Do you find these reports of frontier mission exciting? Founding churches and maintaining the church's existing programs are made possible by your regular World Mission Offering each Sabbath. ●



A Hindu idol ▶

Chosen Ones in Reserve

Kevin Geelan and Raichelli Lal

March 16
Fiji

"In India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness."

Come with me to a Hindu home. It is early evening, and cars have begun to arrive. Preparations have been made for the prayer meeting that is part of their worship ritual.

The men sit cross-legged around the edge of the lounge room. At one end the eldest son of the host home sits in front of a small low table. On it is placed the Hindu book of prayer, which is about the size of a large family Bible. In front of it, on a smaller table, the family idols are placed, with the incense sticks ready to be lit.

To one side, several other men sit before instruments: a horn, some bells, and a reedy old harmonium organ, ready for the cue from the leader.

The women do not take part in the activities, but sit as observers from their position on the kitchen floor.

The Music

The music begins. A loud discordant note from the organ leads into a noisy minor key. Bells, horns, and drums all join in. The leader signals the rest of the men into a round of chanting that will continue loudly and monotonously until late in the evening. Are the gods of the Hindus deaf? It would appear that they are. What a contrast to the God of heaven, who hears even an unspoken prayer that is breathed in faith.

As the music continues, the incense is lit, and the air becomes heavy with its musty sweet scent. Offerings and fruit and flowers are placed in front of the idols. Small bowls of thick sweet semolina are passed around to each of the men and eaten with the fruit that had been placed before the idols.

It is midnight before the chanting ceases. Sleeping children are carried to waiting cars or nearby homes. The silence that follows seems as audible as the noise that has preceded it.

From the silence a cry seems to ring out, the cry of people who do not know the God

of heaven and the peace that He alone can bring. The cry of a people searching for meaning in life and a hope for the future.

The Central Pacific Union Mission has heard that cry. Its leaders are seeking to answer that cry with a ministry of hope. Part of the Thirteenth Sabbath Special Projects Offering this quarter will be used to establish an evangelistic center dedicated to reaching the Indian community. This will enable Fijian Adventists to present our message of hope in a setting and cultural form that is acceptable to these dear people.

Chosen Ones

By God's grace a firmament of chosen ones will yet shine forth amidst the darkness, "throughout the islands of Fiji. Notice this promise and the exact wording of the following passage from *Prophets and Kings*, p. 189:

"In India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of *chosen ones* that will yet shine forth amidst the darkness."

It is a captivating thought that here God has specified the name of India along with the islands of the sea, for half of the 750,000 population belongs to the Indian race, brought long ago to Fiji to work the cane fields. God says that among these people He has a remnant that He will use as lights to shine amidst the moral and spiritual darkness of these lands.

Finding the Chosen

How does our church find these chosen ones in reserve? It is not easy with only one Indian minister in Fiji. He is Pastor Narayan Gounder. Once Pastor Gounder arrived in Savusavu for an Open Bible Crusade.

After distributing handbills, a bus was hired to transport people to and from the meetings. Attendance was good, averaging 200 to 300 each night. Fifteen Indians were baptized, among whom was a Muslim lady,

Faridan Bibi, the first from the Muslim community to be baptized in Fiji, with her 15-year-old son, Mohammed Tahir. How long ago was this? Very recent—1988!

Six months later Pastor Gounder was asked to come over to baptize another eight people. This baptism stemmed from the efforts of David and Raichelli Lal, who conducted Bible studies. In 1988 the Lals determined to work among the Indians. David Lal had brought two Indian boys, Rohit Lal and Sharda Nand, to Christ in 1985—an experience that developed his desire to leave his faithful work among the Fijians and concentrate on the Indians.

With the help of Pastor Kameli Tikovakayelewa, they planned and prayed and worked. They first organized a videocassette tape ministry in Hindi, which opened many contacts. Then they visited the homes of Indian people to introduce them to Jesus. David Lal reads and speaks Hindi as well as Fijian and English. Thus he had no language barriers with the Indians.

Now the Lals no longer meet with their former Fijian friends on Sabbath. Instead, they worship with the Indian brothers and sisters in the Lal home every Sabbath.

Presently 32 of the group are baptized members, with 50 to 60 (including children) attending Sabbath School. The group's greatest need is a church building in which to meet every Sabbath.

Yes, the Lals know that it is possible to find God's chosen ones in reserve. Needless to say, the Christian homes are very different from the Hindu home just described. And one day this group will have a church. Aren't you happy to have a rich part in making their evangelism center possible? Your regular weekly offerings support the world programs as well as the division projects on Thirteenth Sabbath. Together we will search for the Lord's chosen ones in reserve. ●

Roti

serves 10

Fijian Indians eat much the same food as their relatives in India, but with slight variations. For example, in Fiji the Indians make *roti*, which they developed from the chapatis made in India. (Both are similar to an American pancake.)

225 grams whole-meal flour
pinch of salt
2 teaspoons butter
about 150 milliliters water

1. Sift flour and salt into a bowl. Rub in butter. Mix in enough water to form a soft dough. Turn onto a floured board and knead 10 minutes.

2. Divide into 10 portions. Form each into a ball. Roll into circles about 3 millimeters thick.

3. Fry both sides of *roti* until brown in a hot greased pan. They will brown unevenly because of puffing, so press each with back of spoon to brown as much as possible. Layer cooked *rotis* and cover with cloth to keep warm.

Variations: *Roti* is usually eaten with curry or dhal served in a communal bowl. Dhal is a thick lentil stew, but any legume can be used. The flat *roti* is held between the fingers and serves to scoop a portion of stew from the bowl, then it is eaten somewhat like a taco. (Or place about 2 tablespoons prepared curry filling on a *roti* and roll it up.) Serve warm.



Solomon Eugene Sumner, 1959-1990 ▶

Hero of the Cross

Michael Stevenson

March 23 Solomon Islands

from *Adventist Review*, Feb. 22, 1990:

"AYS Missionary Dies in Far East. Solomon Sumner, 30, an Adventist Youth Service missionary from New Bern, North Carolina, died February 4 from apparent kidney failure on the remote island of Ngatik, part of the Caroline Islands in the western Pacific.

"According to the Far Eastern Division, Sumner, an Oakwood College student, was preparing a group of island residents for baptism when he took ill. With no landing strip or physician on the island, it was impossible to give medical aid before Sumner's death. The lack of embalming facilities necessitated that Sumner's body be buried on the island. Sumner was the first Adventist missionary on the island. His death was the first in the 25-year history of the Adventist Youth Service volunteer program."

Solomon Eugene Sumner is buried on the very small island of Ngatik in the Pacific Ocean—a modern-day hero of the cross.

In May of 1988 Solomon called the Adventist Youth Service office of the world headquarters in Washington, D.C., and this is how my conversation with him went:

Solomon: I understand that you're in charge of the missionary volunteer program. I'd like to be a missionary overseas and preach the gospel—can you help me?

Mike: Tell me about yourself. How old are you, and how much training have you had?

Solomon: I'm 27 and I've completed two years of college. But I'm ready to preach anywhere. Just send me.

Mike: What kind of work are you doing now?

Solomon: I'm working for the Lord.

Mike: Where? And how do you support yourself?

Solomon: I work at the church, and the Lord provides.

Mike: OK, now what do you actually do?

Solomon: I give Bible studies anytime, anywhere, and the church here in New Bern, North Carolina gives me an allowance. All my life I've dreamed about being a missionary and preaching to people who don't know about Jesus. What chance do I have to go as a missionary?

Mike: Today I'll send you an application to complete, and we'll take it from there.

Solomon returned his application, written very neatly and distinctly. Checking out his references revealed more about Solomon. He had one overwhelming desire—to share the message of God's love as a missionary.

An Early Decision

One day when Solomon was very small, his mother, Doris, read him a story about missions. From that time on he told everyone that he wanted to be a missionary. When he was 8 years old, Solomon began to fast and pray about becoming a missionary.

As a youth he joined in church activities helping visiting evangelists and assisting his pastor in his work. He was a part-time colporteur going door-to-door, looking for people who would be interested in Bible studies.

As a student Solomon had started with a pre-med course. His aptitude as a student was established early. He excelled in science and languages, taking German and French; however, after two years he was not satisfied. His call to my office changed the course of his life history.

Pohnpei

He arrived on the island of Pohnpei on September 23, 1988 to fill a volunteer assignment as a Bible teacher at the Seventh-day Adventist mission school.

Pohnpei is a beautiful island just north of the equator. It is what you would think of as a tropical rain forest. A prominent rock rising hundreds of feet above the emerald sea, shelters a natural harbor where the main town is located.

On the outer edge of the town that seems carved out of the jungle is an elementary school and an academy. By 8:00 a.m. every day, hundreds of students have made their way to the campus by car, motorcycle, bicycle, and on foot.

The volunteer teachers who live on the campus take up their positions in the classrooms and begin their work for the day.

For Solomon it was another opportunity to lead his academy freshmen to know Jesus and the gospel. With classes over, Solomon

would hurriedly find his way downtown. Talking to everyone along the way, he constantly looked for anyone interested enough to listen. Soon he had as many as 40 groups of people with whom he was studying the Bible.

When the year came to an end, the mission committee asked Solomon if he would return as pastor/evangelist. This call fulfilled his lifelong dream. He had also reached another exciting point in his life. He had met a fellow volunteer teacher, Teresa. They had agreed to give their lives together to God's work in frontier evangelism and planned to marry in the summer of 1990.

Solomon returned to Pohnpei in August of 1989, but was delayed there for some weeks. The group of volunteer teachers who had arrived were inspired by Solomon's example and his work. He taught these volunteer teachers how to give Bible studies. Together they established many Branch Sabbath Schools and group Bible studies. He lived to share Jesus with people, especially the little people. Children loved him. He was so caring and unselfish.

Ngatik

Finally the high seas subsided enough for Solomon to take the one-day boat journey to his frontier mission post of Ngatik, an island in the Central Pacific Ocean. It lies south of Pohnpei, east of the Mortlock Islands, and north of Kapingamarangi Atol.

In the 500 Ngatik Islands Solomon's arrival represented a major event. As an American Black he blended in with the population. His height, his lean frame, and his glasses aroused interest. Most likely it was the quiet intensity of his North Carolina accent that gave notice that here was a man who would make a difference in the islands—and he did.

At first the king-chief of the group of islands was opposed to the Seventh-day Adventist Church. However, this opposition

disappeared as he learned about the message from the pastor and from Solomon. Soon Solomon had many people studying the Bible. In November the pastor was delayed on Pohnpei in his journey to Ngatik to baptize new believers, so Solomon had the joy of baptizing people whom he had led to know Jesus.

Late in January of 1990 Solomon suddenly became ill. The nurse on the island attended to him. She radioed Pohnpei and received medical advice from the doctor. Ships were diverted to help. A pilot flew the principal and a doctor over to Ngatik and dropped additional medical supplies. All of these efforts were in vain. Solomon slipped into a coma on Friday night and died on Sabbath. His fellow believers on the island committed him to the ground to rest until Jesus comes.

Solomon had put himself on the frontier line for the sake of sharing the gospel. His witness will continue to be felt through the lives he blessed.

Next week is Thirteenth Sabbath. As you consider in prayer this week how much you are willing to give on the frontier line yourself, please thank the Lord for young Solomon's life of enthusiastic service. 🙏



▲ Michael Stevenson, Adventist Youth Services Director

Fiji Calls

Dorothy Eaton Watts

March 30

Program Outline

Welcome

Congregational Song: "Fiji Calls," (Tune: "Jesus Saves," *The SDA Hymnal*, No. 340; *The Church Hymnal*, No. 637).

Quiz: Fiji Quiz (p. 29).

Kindergarten/Primary Song: "With Jesus in the Family" in Fijian (teen *Mission*, p. 29).

Junior/Teen Skit: "Grateful Smiles" (teen *Mission*, p. 30).

Kindergarten/Primary Song: "Jesus Loves Me" in Fijian (teen *Mission*, p. 29).

Offering: Today your Adventist brothers and sisters in Fiji are calling us to help them in two important projects.

1. They need our help to build a day high school for several hundred Adventist youth living in the capital city of Suva.

2. They are asking us to help them build an evangelistic center for Indians in Suva, where they will operate health and family life programs along with evangelistic meetings.

Please give to God as generously as He has given to you.

Fiji Calls

(Tune: "Jesus Saves")

1. On this Thirteenth Sabbath day,
Fiji calls, Fiji calls,
As we sing and as we pray,
Fiji calls, Fiji calls.
Come and give a helping hand,
To build roof, and floor, and walls,
For a school in this great land;
Fiji calls, Fiji calls.
2. Hindu people need God's Word,
Fiji calls, Fiji calls.
Thousands there have never heard,
Fiji calls, Fiji calls.
Send the message loud and clear,
Do your duty one and all,
The Lord's coming now is near,
Fiji calls, Fiji calls.
3. O'er the land, and o'er the sea,
Fiji calls, Fiji calls.
Calls to you and calls to me,
Fiji calls, Fiji calls.
Help us spread God's Word around,
E'er the last great darkness falls,
And the last great trumpet sounds,
Fiji calls, Fiji calls.

—Dorothy Eaton Watts

Preparation:

Make copies of "Fiji Calls" for each person present, or use an overhead projector to display the words of the song. Prepare the quiz as a duplicated written quiz, an oral quiz, or a dialogue quiz. Plan with the younger divisions at the beginning of the quarter so that they have time to learn their parts well. It is not necessary to have extra practices for this program if each division practices a few minutes during Sabbath School time each week.



Fiji Quiz

Note: The purpose of this quiz is to learn, not to test previous knowledge. There are several ways to present the quiz: 1. Type and copy the questions for everyone. Read the questions aloud while they mark their papers. Then give the correct answers.

2. Present as an oral quiz, asking for responses from the audience. Give the correct answer immediately. 3. Use as a dialogue. One person asks the questions; the second gives the answer.

1. Who was the first explorer to reach Fiji?

- a. Abel Tasman
- b. Captain James Cook

Answer: a. Abel Tasman was a Dutch navigator who visited Fiji in 1643. He found the people to be a mixture of Melanesian and Polynesian peoples who had inhabited the islands for more than 1,000 years. They had an organized society based on kings and chiefs as rulers, with other well-defined occupations and crafts. They worshiped spirits and demons. Fighting between tribal groups, head-hunting, and cannibalism were common.

2. Between 1879 and 1916 some 60,000 laborers were brought to work on the sugar plantations. From what country did they come?

- a. China
- b. India

Answer: b. About 50 percent of the population are Indians. Many Indians still work in the cane fields, but others have become prosperous shopkeepers or businessmen. Indians control much of Fiji's business and industry. The Indian women wear the sari, the traditional dress of India. Most of the Indians are either Muslims or Hindus. Our offering today will help build an evangelistic center to take the message of Christ to these Indians.

3. What is the official language of Fiji?

- a. Fijian
- b. Hindi
- c. English

Answer: c. In 1871 a chief name Cakobau extended his influence over much of Fiji and brought peace to the warring tribes. To protect the country from outside interference, Cakobau asked Great Britain to make the islands a crown colony. Britain did so in

1874. Fiji remained a British colony until its independence in 1970. Since 1874 the official language has been English. It is the language used in the schools and in business. However, Fijian and Hindi are also spoken.

4. What is the ratio of Adventists to non-Adventists in Fiji?

- a. One in 25
- b. One in 100

Answer: b. Approximately 1 percent of the population belongs to the Adventist Church. Almost half the population is Fijian. About 4 percent of the Fijians are Adventists, or one in 25. Those of Indian descent outnumber the Fijians by a few thousand. Yet only 250 of these are Adventists. Most of the Indians are Hindu or Muslim, and Christianity progresses slowly among them.

5. Who was the first Seventh-day Adventist missionary to Fiji?

- a. J. E. Fulton
- b. John I. Tay

Answer: b. John I. Tay sailed to Fiji on the mission ship *Pitcairn* in 1891. He became sick and died soon after his arrival. Adventist work began in earnest in 1900 when the king of Suva accepted the Sabbath truth following studies by American missionary J. E. Fulton. From that time Seventh-day Adventists have been highly regarded by Fijians. Many who are descended from chiefs, several members of Parliament, and high-ranking government officials are members. The constitution of Fiji has specifically respected the rights of Sabbathkeepers.

6. How many Seventh-day Adventist churches are there in the capital city of Suva?

- a. Thirteen
- b. Thirty

Answer: b. There are at least 30 churches and companies in Suva. Many hundreds of Adventist youth attend public and private high schools in Suva. We have two boarding schools in country areas and one vocational school on one of the islands. Even if all of the Adventist children in Suva wanted to go to boarding school, we could not take them because there would be no room. Our offering today will help build a day high school for Adventist youth in Suva.



The Editor ►

God, Why Did You?

Janet Leigh Kangas

Editorial

When I heard that 16,700 people groups do not have the gospel in their own tongue, I asked God, "Why did You confuse the languages at Babel and make our task almost impossible?"

The answer came back: "I chose the method that would save the most people."

My next question was "God, so many went to their graves before we reached their people group. Is that their fault?"

The answer came back the same: "I chose the method that would *save the most people*."

Then what I already knew came into focus: The plan is designed to save the reachers as well as the reached. Those who give as well as those who receive obtain a new perception of God's love as a saving force. And only by His Great Commission can we learn to give.

Another realization came. When the people *were* united by a universal language, they were unified for Satan. Only by breaking up the coalition could God once again make inroads. He confused the languages, not to make it difficult to spread the gospel, but to prevent universal apostasy.

As for those who have never heard the gospel, some, who follow the promptings of the Holy Spirit, will be saved (see Rom. 2:14, 15).

"Those whom Christ commends in the judgment may have known little of theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God" (*The Desire of Ages*, p. 638).

Still, the Holy Spirit can best influence people by using our human compassion. And He can best develop our human compassion by having us use it on people. We can only conclude that mission work is here to stay. We are to go to the ends of the earth until the end of the world. When the need for mission ends, the world will end.

The job is not ours to question who did or did not have a fair chance to hear or take the gospel. *Who did* and *who didn't* are specifics. In the broader picture, our faith forces us to believe that God chose the overall plan that would *save the most*. It may be a different composition of people than if He had used some other plan, but His plan is to *save the most* He possibly can. Is His plan your plan?

The plan is
designed to
save the
reachers as
well as the
reached.

J. Leigh Kangas

1991

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	AID Pray for a chapel in Burundi; Protestants asking for an Adventist place to worship (US\$5,000).	1 First Black regional conference in U.S.A., 1945	2	3	4 Voice of Prophecy began, 1942	5 American Health & Temperance Association organized, 1879
6 Thy prayers and thine alms are come up ... before God. Acts 10:4	7 Keene Industrial School opened in Texas, 1894 EAD Pray	8 for 100,000 printed tracts to evangelize Eastern Africa Division (US\$5,000).	9	10	11	12 Breath of Life first aired, 1975
13	14 I will rebuke the devourer. Mal. 3:11 EUID Pray for a budget to evangelize Turkish refugees in Germany (US\$2,000).	15	16	17	18 Wm. Foy had first vision, 1842	19
20 Go ... to the lost sheep of the house of Israel. Matt. 10:6	21 FED Pray for 12 cots at Bangladesh Adventist Seminary; students are sleeping on the floor (US\$600).	22	23 Georgia Burrus reached India, 1895	24	25	26 That at the name of Jesus every knee should bow. Phil. 2:10
27	28 IAD Pray for 100 Bibles for lay preachers holding crusades (US\$250 total).	29	30	31		

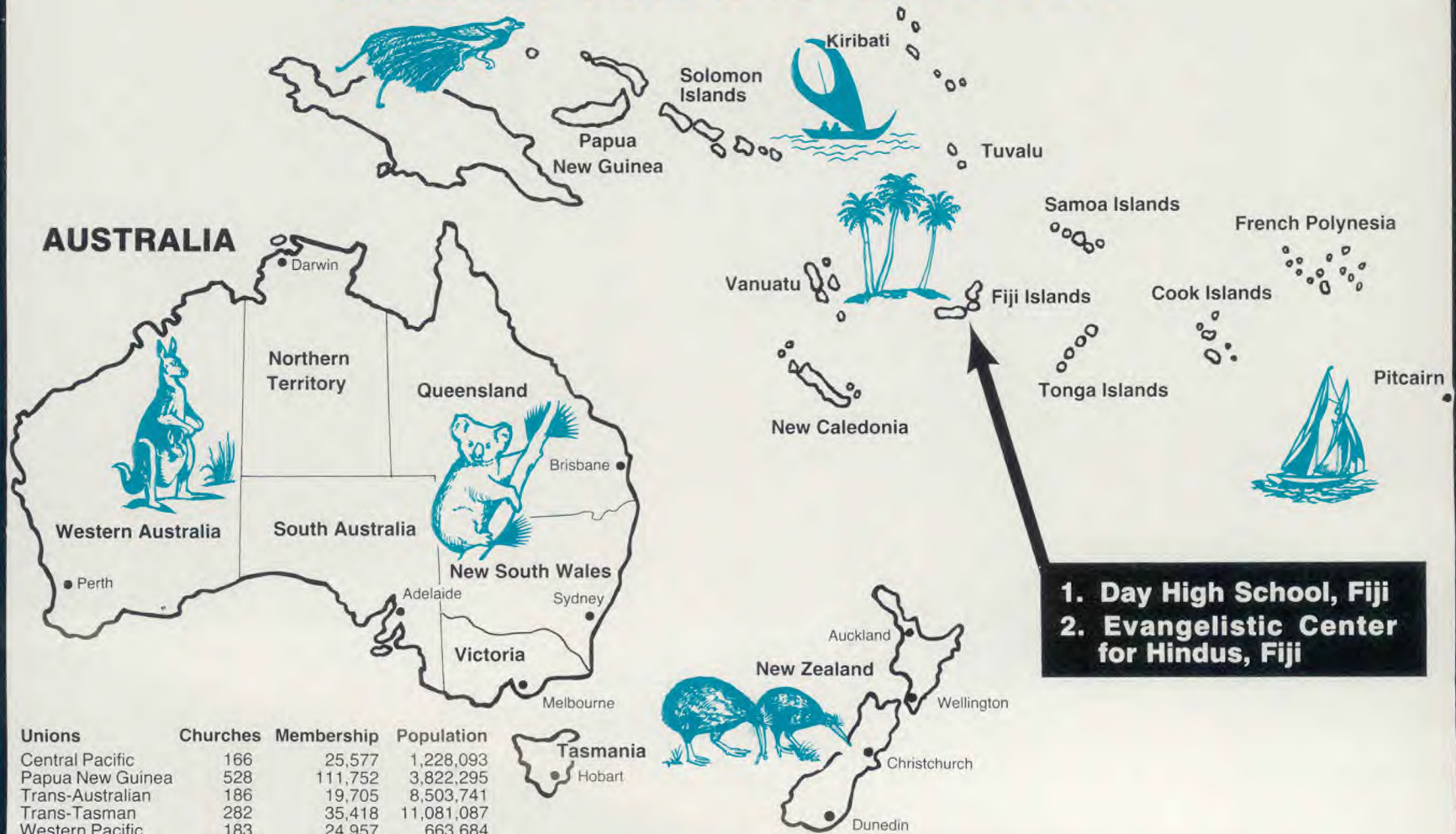
1991

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1991

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2 For I am not ashamed of the gospel of Christ. Rom. 1:16
	SPD Pray for blackboards needed at Mt. Diamond School in New Guinea (US\$1,500).					
3	4 The doers of the law shall be justified. Rom. 2:13 TED Pray for a new Bible correspondence course for the Greek Mission (US\$5,000).	5	6	7	8 Therefore, brethren, we are debtors. Rom. 8:12	9
10 Construction begun on <i>Morning Star</i> steamer, 1894	11	12 Decision to purchase first hand press, 1852 China Pray for quarterlies and visual aids for children in China (US\$5,000).	13	14 Great Controversy vision, 1858	15	16 First SDA church organized in Bermuda, 1901
17	18	19	20 First Millerite <i>Signs of the Times</i> published, 1840	21 First disappointment, 1844	22	23 First SDA church organized in Burma, 1907
	Russia Pray for 50 beds and 50 desks for Adventist boarding students in Russia (US\$100 each).					
24 Let every one please for good to edification. Rom. 15:2	25	26	27	28	29	30
	13th Pray for this quarter's Thirteenth Sabbath special projects. Can you name them? (See back cover.)					

SOUTH PACIFIC DIVISION



1. Day High School, Fiji
2. Evangelistic Center for Hindus, Fiji

Unions	Churches	Membership	Population
Central Pacific	166	25,577	1,228,093
Papua New Guinea	528	111,752	3,822,295
Trans-Australian	186	19,705	8,503,741
Trans-Tasman	282	35,418	11,081,087
Western Pacific	183	24,957	663,684
Totals June 30, 1989	1,345	217,409	25,298,900