

A QUARTERLY REPORT OF WORLD MISSION

OCT-DEC 1985

MISSION



ADULT EDITION

What Are the Special Projects?



Thank you for your 1983 gifts, which built this classroom block at the boarding high school in Papeete, Tahiti.

Dear Friend in Jesus Christ,

Greetings in the name of the Lord, our Saviour, from the South Pacific Division—formerly known as Australasian Division.

First quarter, 1983, you shared our concern for the young people in Tahiti. Thanks to the 25 percent of your \$1.2 million offering that was assigned to special projects, we now have completed and opened our new secondary level boarding high school. Should you visit this lovely part of the world and meet the youth that crowd our churches, you would know just how important this school is to God's work.

Two island nations of the South Pacific will benefit from the offerings of the world church this Thirteenth Sabbath. Both the Solomon Islands and Vanuatu (formerly New Hebrides) have strongly established Seventh-day Adventist communities. However, the low economies of these countries limit local resources for mission building.

The Special Projects Offering this quarter will build:

1. An evangelistic/youth center, three lamb shelters, and two medical clinics for the Solomon Islands.
2. A new primary school and evangelistic/youth center for Vila, the capital of Vanuatu.

This sounds like a formidable number of projects but in our reports this quarter we will explain how they are tailored to fit our new program of people helping people. With God's blessing the Special Projects portion of this quarter's Thirteenth Sabbath Offering will help build these new memorials to the God we love.

Thank you for your systematic and enthusiastic support of world mission.

Walter R. L. Scragg
President

Cover Picture: Painted faces glow as missionary John Gates questions Papua New Guinea highlanders about their culture.



MISSION (ISSN 0190-4108) is produced by the Seventh-day Adventist Sabbath School Department 6840 Eastern Avenue NW Washington, D.C. 20012
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Don't let the new format of *Mission* frighten you. Find out how the margin comments may help you give a super-interesting report as you learn **How To Use This Quarterly.**

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You may have your doubts about miracle stories. But don't judge **A Sure Refuge** until you have heard it to the end. (We only wish that you could have heard it firsthand, as the editor did recently.)

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For the first time in many years **From the Land Down Under** brings Sabbath School members a report of the work among Australia's original people.

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Your Sabbath School will be intrigued to learn why the people at Matupit Seventh-day Adventist village don't sing any more. Don't miss **Deserted But Still Alive.**

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THIRTEENTH SABBATH IS CELEBRATED DECEMBER 21

How To Use This Quarterly

Left →
Margin



← Right
Margin

← Endnotes

It's OK to Read a *Mission Report*

- Provided you practice well beforehand.
- As long as you look up frequently.
- If you are holding your audience's attention.

You'll have everyone with you if you stop and inject a comment or two from the **right margin**. That's why we redesigned this quarterly—to make things easier for you. Don't let mission die out in your Sabbath School—GO AHEAD AND READ—but read it the best you can!

It's Even Better to Tell It

Use the tag lines or subheads in the **left margin** to jog your memory. And if you want to add something all your own, go ahead. Use the **end notes** that follow the script to plan your own introduction. Feel free to summarize or expand the material to fit the interests of your audience.

What makes up South Pacific Division?

Until recently known as Australasian Division, South Pacific Division is one of ten world divisions of the Seventh-day Adventist Church and was organized in 1922, though at that time it was composed of only one union. Its territory includes the following countries: Australia, New Zealand, Papua New Guinea, and the islands of the Pacific lying south of the equator between longitude 140 degrees east and longitude 120 degrees west, plus Kiribati (KEAR-a-bus), north of the equator.

Facts and Figures:

Australia, the world's sixth-largest country, is the only nation to occupy an entire continent. The people, mostly of European descent, enjoy a high standard of living. Although the area of the continent is about as large as the United States, it is populated by only about one-fifteenth as many people. The country's highest mountain peak, Mount Kosciusko in New South Wales, is only 7,310 feet (2,228 meters). Sydney and Melbourne, the two largest cities, have 3.2 and 2.9 million people, respectively. Life expectancy is 71 for males and 78 for females, slightly higher than in the United States.

The 50,000 aborigines and 150,000 part-aborigines are mostly detribalized, but several preserves (reservations) exist in the Northern

Territory. These true native Australians remain economically disadvantaged.

National Geographic articles of interest include descriptions of: Australian Aborigines (November, 1980) and animals (February, 1973), Australia (November, 1983; May, 1983; February, 1973; May, 1982; April, 1970; November, 1968; November, 1967; September, 1963), Papua New Guinea (August, 1982; September, 1973; March, 1972; May, 1962; February, 1961), and New Zealand (August, 1978; January, 1978; August, 1974; January, 1972; April, 1962).

Write to a Missionary:

Mission personnel of the South Pacific Division have done their best to tell you about their world in this quarterly. But if you have specific questions that were not covered here or that were raised by the reports, you may enjoy writing to a missionary.

Write to the president of the following missions: Papua New Guinea Union Mission, P.O. Box 86, Lae, Papua New Guinea; or Western Pacific Union Mission, P.O. Box 63, Honiara, Solomon Islands; or Vanuatu Mission, P.O. Box 85 Vila, Vanuatu.

Choose a Mission Extra!

Does your Sabbath School need something to bring mission closer to home this quarter? Involve everyone in a mission extra and experience that warm feeling of knowing you made a difference. Your used English-language editions of church papers, devotional books, Bibles, and Sabbath School pictures and flannelgraph supplies are like pure gold to Adventists in the island fields.

Mark them Printed Matter (religious educational materials) or Book Post (for packages of up to four pounds only) and mail to:

Pastor Yori Hibo, President, Central Papuan Mission, P.O. Box 332, Port Moresby, Papua New Guinea; or Timothy Pakivai, President, North Solomons Mission, P.O. Box 751, Arawa, North Solomons, Papua New Guinea; or Sabbath School Director, Western Pacific Union Mission, P.O. Box 63, Honiara, Solomon Islands.



This group of lambs has no shelter. This is OK on fine days, but rain falls heavily and unexpectedly in the Solomon Islands.

Pleasant Lands

I sometimes used to tell my friends from California that Australia has the climate that California *thinks* it has, for the island continent boasts a remarkably sunny temperament. New Zealand, on the other hand, has well above ordinary rainfall, which accounts for their green, lush land.¹

Drifting on a mission ship through the chains of islands that form the island nations of the South Pacific, one shares the enchantment of jeweled seas and emerald mountain peaks, typical of a tropical paradise.

The Seventh-day Adventist Church has advanced steadily in Australasia and the South Pacific. According to official government census reports, almost 1 percent of the 23 million inhabitants of this division listed their religious affiliation as Seventh-day Adventist.² According to church statistics, the ratio of Seventh-day Adventists to population, divisionwide, is one in 149; in Papua New Guinea, one in 45; and the Solomon Islands, one in 15.

Strong Sense of World Family

"Down under" Seventh-day Adventists have a strong sense of world family. They proudly remember that an Australian colporteur first took the message to the Philippines. And C. H. Watson, the only non-American General Conference president, and retired world treasurer Lance Butler were also sons of these shores.

The same sense of family now sends Adventist laymen from Australia and New Zealand on numerous volunteer building projects. Recently Sopas Hospital in the highlands of Papua New Guinea needed extensions to house its upgraded nursing education facility. I asked Barry Saville, hospital business manager, how they would make the money spin out.

"I've already written to a church back home," he replied. "They're organizing a Fly 'n' Build team to put up the building for us. And since labor accounts for 50 percent of the cost, they represent a real saving."³

Volunteers to Build Projects

Sabbath School members may wonder why so many projects were chosen to benefit from this Thirteenth Sabbath Special Projects Offering. One reason is that we chose projects, such as the three lamb shelters on Guadalcanal and the clinics on Guadalcanal and San Cristobal in the Solomon Islands, of just the right size for Fly 'n' Build teams.

Family togetherness also motivates the peoples of the South Pacific island nations to work together on church buildings. After a two-hour walk into the Solomon Islands jungle I was taken to a low hill, where 30 men were shaping a new building.

Oct. 5.

¹ *New Zealand's spectacular alpine peaks and fjords rival Norway for scenic beauty.*

² *This would be like 2 million Americans claiming to be Adventists.*

³ *The trusses were flown up from Australia by the Royal Australian Air Force, which saved on costs by making the operation part of routine training exercises.*



An Adventist volunteer builder in the Solomon Islands works with jungle materials.

Building With Bush Materials

"Men from four villages are sharing the job," they explained. "We cut the timbers and the thatch in the jungle; now we're putting it all together." And how much would it cost them? Not one cent in cash, because they shape the timbers by hand, thatch the roof and sides themselves, and tie the building together instead of using nails.

Permanent Buildings Preferred

But the building will last only a few years before they must repeat the process—unless we help them obtain permanent materials. As island societies modernize, building with natural materials becomes less and less desirable.⁴ This quarter the Adventist family may help them with permanent buildings.

Besides the lamb shelters (Sabbath School rooms) and clinics mentioned already, your offering this Thirteenth Sabbath will help build the youth and evangelistic center in Honiara (HON-ee-AH-ra), a city of 30,000 people and capital of the Solomon Islands.

Swinging further south down the arc of islands that sweep around the western Pacific, we come to Vanuatu (va-noo-AH-too), the island nation formerly known as the New Hebrides. In Adventist lore its fame springs from the sacrifice of Norman Wiles in 1917.⁵

Ten years later Aore (OW-ry) Training School was built near the island of Espiritu Santo. Initially the school taught lower elementary grades and ministerial classes. In 1955 visiting government officials commented on its fine standard of education through the first year of high school. The school was upgraded in 1972 to become Aore Adventist High School.⁶

Since independence the church moved its headquarters to Vila (VEE-la), the bustling capital. Now we feel that a Seventh-day Adventist elementary school would enhance the work there. Your Special Projects Offering will help build an evangelistic center, school, and mission office in Vila. The seed money you give, coupled with their resourcefulness, will build representative memorials to our Lord and to the brotherhood of the Seventh-day Adventist world family. Thank you for your love and systematic giving.

"Seed Money" Encourages Resourcefulness

⁴ See explanation given in report for October 12.

⁵ Sick from black water fever, he climbed into the mountains of Malekula to separate warring tribes. He died within a few hours of his return.

⁶ The elementary school was moved to another campus.

Wait!
Have You
Read Page 4?



Young women of the Papua New Guinea highlands.

Melanesians
—Many
Peoples

"Like every place you've never been" reads the advertising slogan of Air Niugini (New Guinea, Pidgin spelling). Arriving for the first time, one wonders what to expect of Papua New Guinea. But the scenery and people actually remind me of several places I have visited before. As an Australian, I am surprised and sometimes amused by the imprint my country has left on its near neighbor. There is directness of speech here; people don't beat about the bush looking for diplomatic phrases.

Papua New Guineans are Melanesians, according to the encyclopedia, but in reality they are many peoples.¹ The coastal dwellers of Papua, the southeastern third of the main island, have enjoyed long contact with traders. They wear the fuzzy-wuzzy Afro hairdo—big hair, they call it. These were the heroes of the Owen Stanley Range, who helped Australian and American troops push the Japanese back from Port Moresby in World War II.

The people occupying the islands of New Britain and New Ireland are "saltwater people," living in a tropical paradise. Fish and coconuts form their staple diet. The nearby Solomon Islander needs no reminder that black is beautiful—he already knows.

The real Papua New Guinea, I am told, is to be found in the highlands. Here rugged mountains, curtained in mist necessitate air travel.² Tribes that think airplanes are a species of bird still exist, though a surprising percentage of the general population have traveled by air at some time. In mile-high Mount Hagen, Highlanders in European dress mingle with others wearing string aprons in front and thick tufts of leaves behind.

What
Makes
Adventists
Different?

One question uppermost in my mind concerns the comments I have heard about Seven Day Christians, as my fellow believers are called. "Are they really so different?" I ask Pastor Hibo (HE-bo) and Peter Iga (EA-ga), president and education director of the Central Papuan Mission. I follow up on their affirmative reply: "How do you recognize an Adventist?" Their eyes brighten with obvious pride. They describe the typical Seventh-day Adventists of their region as neat and clean, healthier looking than average. Their villages are kept up.

Adventists
Busier
Than Most

I press for more details and learn that the people of Pastor Hibo's home village own a Victa lawnmower with which they trim the grass.³

Most Adventists plant flowers around their houses and bring cut flowers inside, they say. The government health department sets

Oct. 12

¹ This nation of barely 3 million has 1,000 tribes and 700 languages. Villages living practically side by side sometimes cannot understand each other.

² Maps show remarkably few roads in PNG. Travel is mostly by foot or by plane, and in some areas, by boat. However, small trucks and vans proliferate on the existing roads.

³ Other villages pull out the grass, leaving bare earth around their houses.



Papua New Guinea's national parliament demonstrates the lines of a house tambarin.

guidelines for sanitation that Adventist villages are quick to follow.

Adventists tend to plant bigger gardens, that keep them busier than most villagers, the men explain. They need the extra cash to send their children to church school and to pay their tithe and offerings.⁴

Comparing pictures of the modern-style Catholic church in Port Moresby with the plain, permanent Adventist church building, I ask why Adventist churches don't adopt a distinctive Papua New Guinea-style architecture, with the raised roof of a house tambarin. Pastor Hibo explains the house tambarin's connections with devil worship. "We want no part in anything from devils," he says. I understand his concern.

"Why do people prefer a permanent-material building over the grass-roofed building?"⁵ I ask. "The grass hut looks better, and surely it is cooler and less expensive."

"That's true," Peter Iga agrees, "but it takes a lot of people a long time to build with native materials. And then the buildings quickly deteriorate. Church members once had plenty of time to devote to building; now they are busy earning money for school fees. And besides, kunai (KOO-nigh) grass is getting scarce."

I understand better the desire for permanent buildings after visiting the Bena Bena Mission. The beauty of native material buildings decreases quickly with time and use.⁶ The large church will last several more years, but already it shows signs of wear. So does the "permanent" dining room. Its chipped paint and rotting floor bring tears to my eyes when I realize that people eat there. The shrinking mission budget cannot adequately keep up with maintenance needs in rapidly expanding fields, I am told.

I feel guilty. The weekly Sabbath School offerings are the nuts and bolts of mission. I resolve to faithfully lay aside 2 to 3 percent of my income for missions and wonder what good might be done all around the world if every Sabbath School member would resolve to do the same.

⁴ Believers once brought their tithe in garden produce, but today they convert it into cash first.

⁵ Permanent materials usually means an iron roof, concrete floor, and asbestos-board walls.

⁶ The floor wears through first—in there is a floor. And sagging or rotting walls cannot be camouflaged with putty or paint.

**Bush
Materials
Less
Desirable**

**Nuts and
Bolts of
Mission**

Kuru Village

Pastor Hibo's home village is concerned with outreach. The whole village hiked upriver a day's journey to a village where many of their relatives lived to organize a Branch Sabbath

School. The Good Samaritans, the male counterpart of Dorcas, return from time to time, building a church and better houses where needed. The Good Samaritans give the lead; village men help with the construction.

Wait! Read page 4 before you read this report.

A Unique Experience

"People aren't going to believe this," I tell Jim Manele (ma-NEL-ly). "How do you explain the stories of divine intervention in the islands?"

I detect a note of concern as Jim replies. He has found serving God in the South Pacific "thrilling, satisfying—a unique experience," he says. "It's because of our lack of human resources," he explains. "When you have nobody to fall back on, you learn to rely on God."¹

In 1970 Jim's mission president asked him to represent the mission at a church dedication on the other side of the island of Guadalcanal, in the Solomon Islands. The trip involved a 20-minute plane ride followed by a 12-hour walk along a narrow dirt track, for in that area, where rugged mountains meet seashore, there are no roads.

On the return trip, after walking all day, Jim and Shadrack Sikepitu (SEE-ka-PEE-too), the district pastor, arrived at the airstrip at 5:00 P.M., Thursday. Nobody lived in close proximity, but a tiny rest house stood at the end of the runway for the use of stranded travelers.²

Next morning after worship the district pastor commenced his 12-hour return trek, and Jim sat down to await his 8:00 A.M. plane. A few minutes later the radio operator arrived and unlocked the small shed housing his equipment. He picked up a radio message that a cyclone was approaching swiftly from the southeast, and no planes would land at Avuavu (AH-voo-AH-voo) for several days.

Cyclone Reported

The operator left Jim, weak from lack of food, to wait out the hurricane alone. Friday, at 4:00 P.M., Jim decided to open Sabbath early and go to bed. Turning in his Bible to Psalm 91:1, he read: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

"I knew that the 'secret place' was the place of prayer," Jim says. "So I knelt and asked God to care for me in my hour of need."

Tall, Handsome Visitor

Sometime later a tall, handsome young man³ knocked at the door. "You hungry now? You like *kai kai* [kigh-kigh, food]?" he asked in Pidgin. Of course; Jim was starved.

"I have come to give you food," the stranger continued, pointing to a cooking pot with three peeled sweet potatoes, ready for cooking, and a bundle of firewood standing by the door. He handed Jim a plate, spoon and knife, a coconut, and a scraper with which to grate the coconut before squeezing out the milk.

Oct. 19

¹ The following story occurred in the second year of Jim's ministry.

² No food was available and they were too far from the sea to catch fish, but a cement tank supplied plenty of water.

³ Asked what the man looked like, Jim replies, "Like one of us."



These children represent the three major areas of the Solomon Islands: Eastern Solomons, Malaita, and Western Solomons. (The fair hair of childhood will darken later.)

"Do your cooking before Sabbath," the man said. "Here, I'll help you." And walking over to the fireplace, he touched the ashes and coals with his right hand. They burst into flames. Jim piled wood on the fire and set his potatoes to cook. While he was grating the coconut, his visitor walked outside and returned with a black reef fish about 40 centimeters (16 inches) long.

How could he have caught a deep-water fish during a storm? Jim wondered. And anyway, they were miles from the sea. So he asked the stranger his name, where he was from, and how he had obtained the fish.

"Only Material Things"

"You don't need to know my name," the visitor replied in Lengo, Jim's mother tongue. "As for the fish, you only need to cook and eat it with your potatoes." He then instructed Jim to be out on the airstrip at 3:00 P.M. the next afternoon. "A plane will pick you up," he said. "Take none of these kitchen utensils with you—they are only material things."

"Didn't you wish you could take a plate or spoon?" I ask, knowing how I would have felt had I been in Jim's shoes.

Jim smiles. "I only wanted to obey in everything," he replies and continues his story.

While Jim watched,⁴ the man walked outside and disappeared. And precisely at 3:00 P.M. the next day a small plane landed, as the visitor had promised. During the flight Jim asked the pilot if the stop had been scheduled.

⁴ "I didn't take my eyes from his face until he vanished," Jim says.

"I Don't Know Why I Stopped"

"No," the man replied. "I was hired to survey the storm damage to the rice fields on Guadalcanal. I don't know why I stopped at Avuavu (AH-voo-AH-vu)."

"That experience strengthened my faith," Jim says. "Ever since, when the brethren ask me to serve in a new field, I don't ask about my safety or comfort. I remember Psalm 34:8,⁵ which says: 'O taste and see that the Lord is good! Happy is the man who takes refuge in him.'"⁶

⁵ Text that follows is from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

The Solomon Islands

The Solomon Islands are ten large, rugged volcanic islands and four groups of smaller ones (area: 10,983 square miles [28,446 kilometers]) inhabited by Melanesians and forming a chain, located to the east of Papua New Guinea in the western Pacific. Not all the islands of the chain belong to the country of Solomon Islands. Buka, Bougainville, and

several smaller islands belong to Papua New Guinea. The Solomons are a parliamentary democracy within the Commonwealth of Nations. Although English is the official language, about 90 languages are spoken there. Eighty percent of the people are Protestants. About 200 islanders attend universities in Papua New Guinea and Fiji.

⁶ A more detailed account of this story is given in the junior edition of Mission.

Wait! Don't read this report until you have read page 4.

**1 Million
Unreached
People**

In 1977 Australia had more than one million Italian-speaking immigrants living in its cities and suburbs. But Seventh-day Adventists couldn't seem to get their work for this minority group started, so they turned to Frank Tassone, a first-generation Australian businessman and successful lay preacher.

In preparation for his work, Frank spent 1979 in Italy at Villa Aurora College in Florence, where he studied formal Italian and theology.¹ During his stay Frank also worked with an evangelist and learned much about how the Seventh-day Adventist Church operates in an Italian setting.

Back in Australia, Frank organized Sydney's scattered Italian Seventh-day Adventists into one company. Nine months later they organized into the Guildford Italian Church. "And in two years, with 13 baptisms and ten more preparing," Frank says, "the work was getting mobile."² Italian literature evangelist Pat Calarco visits only Italian homes in Sydney, thus keeping Frank's appointment book filled with studies.

"How can Calarco confine his work to Italians?" I ask. "Doesn't he find other ethnic groups living on the same streets?"

"We can tell just by driving by," Frank chuckles. "We look for terrazzo, marble, and Mediterranean, colonial-style architecture. An olive tree, capsicum, or eggplant in the garden alerts us too."

"How do you approach the mind that has a strong Catholic background?" I ask. Frank assures me that a Holy Land travelogue works well, especially with the more educated people from northern Italy. Frank believes in working for the whole family. If one spouse requests baptism while the other is hostile to the studies, Frank suggests waiting. "It's worth waiting two years if you then baptize a united family," he says.

Frank meets many challenges. One of the most time-consuming is the need to translate materials—from the Spirit of Prophecy statement he may feature in his sermon to the offering appeals for the elders. He estimates that one thousand members, one in six of the Greater Sydney Conference, belong to a minority ethnic group. Among these people tithe paying is higher,³ and language constraints preserve them from hair-splitting theological controversies.

Stephen Jakovac, a Yugoslav pastor who trained at Avondale College, was called to Brisbane to pastor two churches of 30 members each—one Russian and the other Yugoslav. After amalgamating the two churches,

**Italian
Literature
Evangelist**

**No Anglo-
Saxon
Approach**

**Translating
Poses
Challenge**

**Four
Churches
in Five Years**

¹ "As a child I picked up several Italian dialects," Frank says. "But I didn't know how to speak to educated Italians."

² The membership is now more than 40.

³ Almost 100 percent among Italians, he says.

**Church
Involvement
Welcomed**

Jakovac saw them begin to grow—to 300 members and four churches in five years. In 1975 the Lord blessed the large Yugoslav church of 250 members in Melbourne, so that in eight years it achieved a doubling of membership and the organization of two more churches. Because of a lack of jobs, immigration into Australia has slowed to a mere trickle. But many New Australians⁴ are still looking for clean-living, friendly people to fill the void left when they were uprooted from their native land.

The fastest-growing segment of the Seventh-day Adventist Church in Australia today is the Spanish work.⁵ According to Ricardo Olivares, Chilean-born pastor of three Spanish-speaking churches in Sydney, most Spanish-speaking Australians have migrated from South American countries. They welcome heavy church involvement, having come from a society where the church played a leading role in their lives," he says. They go out of their way to befriend new Spanish-speaking arrivals, helping them adjust to the Australian way of life and providing fellowship with believers.

"The ethnic work is still in the formative stages," Frank Tassone says. "But the potential is there for a strong and vibrant tomorrow." Thank you for joining us through systematic giving to the world mission fund as together we work and plan for a strong worldwide church.

⁴ First-generation immigrants are referred to as New Australians.

⁵ The growth rate among Spanish-speaking members is 10 per cent.

Ethnic Churches in Melbourne

The dynamism of ethnic church members has been a blessing to the church in Melbourne, Victoria, where ten ethnic pastors care for ten ethnic churches. Melbourne has the third-largest Greek community and the only Seventh-day Adventist Greek church outside of Greece.

Greek-born Dino Mastromihalis began the work for the Greek-speaking community. When visiting door to door, he was met with the question: "Are you orthodox?" He replied that he was "orthodox of the orthodox." From the beginning the handful of Greek members planned to purchase their own church building. Their prayers were answered when a Church of Christ group was forced to sell. They in turn were praying that the buyers would continue to

preach the gospel in their building. Even so, the pastor wondered if his members would vote to sell to Adventists. They did—unanimously—and were thrilled when the Adventists offered them use of the baptistry whenever they needed it.

The Chinese work in Melbourne began with a handful of Chinese members who went out of their way to welcome the Cambodian and Vietnamese refugees settling around Melbourne. Their membership rapidly expanded, and under the leadership of Pastor J. Wong, they determined to have their own church building, if it meant mortgaging their own homes. Last year God used a successful businessman in Hong Kong to make their dream a reality.

From the Land Down Under

R. Bruce Roberts,
Coordinator for
Aboriginal Work,
South Pacific Division.

Wait!
Have You
Read Page 4?



Pastor George Quinlan, the first and presently the only ordained Australian Aboriginal.

Two Native Australian Peoples

Australia, the smallest continent, the land “down under,” supports the descendants of a white settler society who now number 15 million people.¹ Before the first white settlers arrived from England in 1788, a black-skinned race, whose descendants today are known simply as Australian Aborigines, occupied mainland Australia and most of its islands.

Further north, in the tropical waters between Australia and the island of New Guinea, lie the Torres Strait Islands. Torres Strait Islanders are an entirely different group of dark-skinned people. Both groups of people are the true, original Australians, and their descendants may be found anywhere throughout Australia’s vast land mass.²

Many Aborigines, like George Quinlan, the first and presently the only ordained Aboriginal Seventh-day Adventist pastor, speak only English and do not own spears or throw boomerangs. But in the distant tropics of the north and the remote deserts of the center, traditionally oriented, non-English speaking Aborigines still exist.

Adventist Refuses Initiation

When Jorna and Kenny Farmer came out of the Gibson Desert in 1952, they had no previous contact with white people. They became Seventh-day Adventists at Karalundi (ka-ra-LUN-dy) Mission. After their marriage they lived in Wiluna (wil-OO-na), a town near the edge of the desert. Because he was a Christian, Kenny refused to be initiated by the tribe.³ Such rites, which usually begin at age 14 and could last until 40, require young men to memorize songs and sacred traditions associated with the natural environment. For instance, tribal creation stories explain the origin of every waterhole and rocky outcrop. The young men must learn the stories associated with each landmark in hundreds of miles of desert.⁴

Tribe Tied to Natural Environment

When a mining company threatened the tribal lands belonging to Kenny’s people, some of the elders asked him to drive them out to the site so that they could protest. Tribal creation stories tie the tribe’s social values to the physical characteristics of the land, which in turn provide proof of moral order. The destruction of one threatens the stability of the other. Kenny and Jorna had been looking forward to attending the 1983 Aboriginal camp meeting at Karalundi, the first in years. But Kenny decided to forgo that pleasure, if necessary, to help his people. They had jeered at him in the past, but in this crisis they demonstrated a new respect. Maybe God was opening doors.

Nov. 2

¹ Less than 5 per square mile, compared to 64 in the U.S.

² Aborigines number about 300,000, half what they were when the first settlers arrived.

³ Until they have completed the initiation requirements males are not considered men and usually may not marry, but are jeered at by the tribe.

⁴ Women are not permitted to hear the sacred songs or stories.



**A traditional
Aboriginal elder of
Western Australia.**

**Answered
Prayer
in Desert**

While deep in the desert and far from a hospital, one of the children became desperately ill. The *moparn*, or "clever men," of the tribe tried to heal him, but without success. When the people began crying and moaning in preparation for the little boy's death, some old women suggested that maybe the Christian's God would help. So the elders turned to Kenny, a man of great faith. His prayers for the unconscious child were answered. The boy's complete healing deeply impressed the people. Today they treat Kenny with respect even though he still refuses to be initiated into Aboriginal law. One of the *morpan* men has accepted Christ, and the people now listen to Kenny when he preaches about a new way of life in Jesus.

**Suppressed
Minority**

In 1983 Pastor Dick Barron of the General Conference attended an Aboriginal camp meeting at Armidale, 240 miles (385 kilometers) from Sydney. "The Aborigines identify closely with the North American Indian," he says, "because they respect the natural environment and they too are a suppressed minority."

"Please pray for my people," Kenny says. "They need to know the Lord. The mixing of Aboriginal law, white culture, and alcohol causes great problems for them. But knowing that Sabbath School members around the world care means a lot."

Beginnings of the Aboriginal Work

During the 1950s mission work for Aborigines progressed at Mona Mona (in North Queensland), Karalundi and Wiluna (in West Australia), and Mirriwinni (MIRR-y-WINny) in New South Wales.⁵ Children were taken into boarding at these schools, where many learned to love the Lord and adopted the Seventh-day Adventist lifestyle. Short-sighted government policies contributed to crises that subsequently led the church to withdraw from these programs.⁶

In the late 1970s Adventist leaders asked Aboriginal members how they would suggest handling the work for their people. They requested the church to help Aborigines help themselves by providing Aboriginal pastors to work for their own people.

As a result Pastor Bruce Roberts was sponsored to study anthropology for a year as a background to his work as coordinator of the Aboriginal work Australia-wide, and George Quinlan, a faithful and dynamic aboriginal worker, was ordained to the gospel ministry.⁷

In 1980 a Pentecostal revival swept Aboriginal settlements in Western Australia. Many former Adventists attended and mentioned to the evangelists that they had belonged to the SDA mission. The preachers then publicly poked fun at Adventist beliefs. This drove former Adventists to dig out their Bibles to locate texts in support of their beliefs.

When Eric Davey, lay activities director of the Western Australian Conference, visited Wiluna he was surprised to find 100 people attending church. They begged him to stay and show them the Biblical support for their beliefs. But Brother Davey protested that he must keep to his tight schedule. That night it rained so hard that the roads were cut. Davey stayed. One hundred people attended midweek prayer meeting and heard their questions answered.

In four years Aboriginal membership has grown to 2,000. Many of the newly baptized were former students at Karalundi Mission. Aboriginal members formed a trust to buy back Karalundi and set up a school, which opened in 1985.

⁵ In the early 1960s up to one third of the West Australian Conference's budget went into the Aboriginal mission work.

⁶ The mission was not permitted to ban alcohol, and staffing appointments were interfered with.

⁷ Australian conferences are "taxed" one percent of tithes to support the Aboriginal work divisionwide.

Wait! Don't read this report until you have read page 4.

Hidden Male Voice:

From a very early age I used to analyze myself, trying to figure out the strengths and weaknesses of my personality. Of only one thing I was certain: I was distinctively different because I was Jewish. I was also courageous—to the point of questioning the origin and religion of my people, even at the risk of being ostracized by them.

I often questioned my dear old father, a good, religious man, blessed with the divine gift of tongues (he spoke 14 languages), a scholar of modest upbringing and education. But to my great sorrow he never wished to sit down and discuss my inner conflicts.

Growing up during World War II and attending a Catholic school provided fuel for my conflicts. On the one hand I could not figure out the paradox of Gentiles persecuting millions of Jews because it had been Jews who persecuted Jesus—a Jew and therefore one of their own! On the other hand, the reality of Jesus was so impressed upon my mind in school that I could not deny His existence. But neither could I tolerate the possibility of worshiping God on Sunday or with the help of images, statues, or saints. One day, I thought, I am going to meet the Man of Galilee face to face.

Nov. 9

**Nessim Ben Izhak is a pseudonym.*

Two speakers should prepare this report.

Mission Reporter:

It happened one March afternoon in 1981. Izhak's real estate office had been invited to arrange for the sale of a house owned by Frank Tassone, a Seventh-day Adventist minister in Sydney, Australia. While inspecting the Tassone home, Izhak noticed a beautiful brass, seven-branched menorah in the living room.

"Are you a Jew, Frank?" Nessim asked in surprise, pointing to the Jewish-looking candlestick. The good Italian pastor grinned. "Yes, I am," he answered. "I am a Christian Jew."

Nessim was surprised. He hadn't heard of any compromise reached between Judaism and Christianity. "Are there many Christian Jews around?" he asked. "Do you keep the Sabbath?"

Frank's eyes twinkled. "From sunset to sunset," he replied. "I'd like to look at some things in the Scriptures with you sometime—if you are interested."

Nessim wondered out loud what a Gentile could teach a Jew about the Scriptures. Frank only shrugged and kept grinning. "Maybe we could both learn something," he suggested. And so on that basis the studies



**A new magazine
written for Jews.**

began a few days later in Izhak's office. For an hour they discussed the seventy-weeks prophecy of Daniel 9 and the appearance of the Messiah in A.D. 31.

**Hidden Male
Voice:**

The Lord opened my mind so that finally I realized that true Christians really are good Jews and good Jews do indeed make great Christians. Frank proved to me from Bible prophecy that Jesus was indeed the Messiah, but I wasn't ready to admit it. "I'll have to check it out!" I hedged.

But I didn't need to, because Jesus was speaking to my heart through Frank's guidance. The vision of the sacred candelabra on Frank's table turned out to be my act of faith. After studying with Frank for some time, I attended an evangelistic series run by Pastor John Carter.

**Mission
Reporter:**

Nessim Izhak experienced a new sense of freedom because at last he had found Jesus, the true Messiah. But he also experienced fear—fear for his twinkling jewels of inlaid Jewishness that conflicted with his newfound evidence of Christ's divinity. By accepting Jesus had he renounced his inheritance as a true descendant of Abraham, Isaac and Jacob?

The words of Galatians 3:29 silenced his fears: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." One September Sabbath morning in 1983, Frank baptized Izhak in the tiny Guildford church. And today he thanks the Lord that he is a fulfilled Christian-Jew searching for ways to bring this blessed hope to his Jewish friends.

Magazine for Jews

The General Conference publishes a quarterly journal, THE NEW ISRAELITE, written for Jews. The magazine contains articles of Jewish interest, conveying basic principles of the gospel message in a manner that will not offend our Hebrew friends.

The editor, Clifford Goldstein, is a Jew who used to hate Christians, vegetarians, and

journalists (and is now all three). Clifford was baptized in the Jordan River in Israel five years ago and joined the Adventist church in Florida.

To subscribe to THE NEW ISRAELITE for yourself or your Jewish friends, send US\$6.95 to: *The New Israelite*

55 West Oak Ridge Drive,
Hagerstown, MD 21740, U.S.A.



Pacific Adventist College library on the day of its official opening. This was a Thirteenth Sabbath project in 1980.

New College for Papua New Guinea

The 10,000 Seventh-day Adventists of the South Pacific island fields rejoice in their new four-year-degree institution near Port Moresby, Papua New Guinea, which opened in February, 1984. Pacific Adventist College, the second (after Avondale College) degree-conferring institution in the South Pacific Division, represents a heavy investment of the resources of the division. The first college year began with a new, attractive plant complete with air-conditioned library stocked with 16,000 volumes catalogued and ready to use.

In its opening year the college had 102 students on campus with 14 full-time and three part-time faculty members. Majors are offered in theology, education, and commerce; the college is recognized as a tertiary institution by act of the Papua New Guinea parliament.

Sanitarium Health Food Company

"Without the Sanitarium Health Food Company [the church-owned chain of food factories] the building of Pacific Adventist College would have been impossible," says Tom Andrews, division treasurer. The food company is a nonprofit organization, a charity, the church's health outreach to the community. One hundred percent of earnings (above expenditure) goes into the division, where it makes up 20 percent of the budget.

The SHF, as it is known, accounts for a large percentage of the breakfast-food market in Australia and New Zealand. Seventh-day Adventists loyally incorporate use of its products into their lifestyle.

Sabbath School Offerings

One hundred percent of Sabbath School offerings throughout the division are sent to the General Conference mission budget. Later, when these funds are divided between the world divisions, the portion returning to the South Pacific Division is equivalent to about 15 percent of their division budget.¹

Laymen Training in Western Samoa

Vailoa (vigh-LOH-a) is well known in Western Samoa as a training center for Seventh-day Adventists. Situated 15 miles (24 kilometers) from Apia (ah-PEE-a), the capital, the mission school overlooks a beautiful bay. Tulatau Sauni's (too-LA-tow sa-OO-ny's) mother sent him to Vailoa to train for the ministry.

But like many young people of thirty years ago, Tau's eyes turned toward New Zealand, "the land of the long white cloud." Migrating to Auckland, he became active in the New Lynn and Ponsonby churches and worked for 25 years in the Sanitarium Health Food Company. The

Nov. 16

Several news-notes make up this report. The left margin sub-heads indicate where alternate speakers take over.

¹ *The division budget is divided between the Union Missions (the island fields) and the division institutions such as Avondale College. The unions and conferences in Australia and New Zealand are completely self-supporting.*



**Happy students
from Aore High
School in Vanuatu.**

Samoa Mission, hearing about Brother Tau's lay preaching, invited him to return as an evangelist to the island of Savaii (sa-VAH-ee). Three weeks after the death of their 21-year-old daughter, they returned, leaving behind four of their five remaining children.

Asked how they felt about the sacrifice involved, the Saunis reply without hesitation: "We should have returned years ago. We're happy to finish our days ministering to the people of Samoa."²

Missionary to Vanuatu

The sandalwood of the New Hebrides Islands, now known as Vanuatu (va-noo-AH-too), attracted traders in the early 1800s. Slave traders soon followed and, in the infamous Blackbirding raids, forcibly recruited labor for the Queensland sugar plantations in Australia. The resentment and hatred left in their wake drove islanders to kill missionary Captain John Williams when he landed on Erromango Island in 1839.

One hundred and forty-five years later many on the island still jealously guard against the intrusion of new missions. In 1982 local chiefs closed a Seventh-day Adventist school and forced the teacher to leave. But the pastor, John Miller, stayed with his flock, living in a rented house at Ipota.

When angry villagers threatened John's life if he did not leave, he replied, "I won't leave unless my mission gives me the order." His staying encouraged the small company of Adventists there. When he was forced to leave the house he was renting, an Adventist, visiting from nearby Tanna Island, offered John use of the house he owned at Ipota. And, praise God, eight souls were added to the church in Ipota last year.

Moving Headquarters

"My country has only two towns," John explains. "One of them is the capital of Port Vila (VEE-la) on Efate Island." And while Adventists may be kept out of some areas by unfriendly chiefs, at Vila they will be in close proximity to government authorities who, upholding religious tolerance as embodied in the constitution, will provide a climate of freedom.

"Moving the headquarters to Vila was a good move," John adds. "People from all over Vanuatu [vah-noo-AH-too] visit there. Many stay to work for local companies. So this town is the ideal place for an evangelistic center. Their outreach will extend nationwide."

Thank you for your systematic support of missions. This Thirteenth Sabbath you may help John's dream of greater outreach come true.

² *Tau Sauni was ordained to the gospel ministry last year. He now serves as Sabbath School director for Samoa Mission.*



Wait! Don't read this report until you have read page 4.

No Singing Anymore

They don't sing at Matupit (MAT-a-pee) church anymore—even on Sabbath. The children don't sing in the school; nor do the women sing at the newly completed Community Services center. In fact, nobody has sung at Matupit village since November, 1983. They haven't laughed or spoken either.

Matupit, an island situated at the northern end of the broken circle that makes up Simpson Harbor,¹ lies in the shadow of Matupit volcano, one of the 40 known volcanic centers in Papua New Guinea. All have a potential for eruption. Matupit erupted in 1937, burying Papua New Guinea's third-largest town, Rabaul, in ash and pumice.²

From Matupit village people paddle across and visit Tavurvur (ta-VOOR-voor), the crater that formed in 1937, when Vulcan Island suddenly boiled up overnight into a 600-foot monster and attached itself to the mainland. Some Adventists owned and cultivated land on the crater. But in November, 1983, daily earth tremors, swelling of the ground,³ and steam rising around the water's edge prompted Matupit Islanders to move to an area outside the danger zone. And so today Adventist homes, school, church, and community center lie empty. The grass grows long, and except for visits by volcanologists, who check the instruments set up on the school playground, no human voice breaks the stillness.

Church Not Dead

"But Matupit church is not dead," says Andrew Bill, the church pastor. "It is very much alive in its new location." Many people left behind homes made of permanent materials and now either live with relatives or have built homes of native materials. Some have dismantled their homes on Matupit and reconstructed them on their new site.⁴ But Pastor Andrew rejoices that they have a simple church, built of roughly cut poles and roofing iron. "Best of all, our Branch Sabbath Schools and outreach activities are stronger than ever," he says.

Active Lay Evangelists

Matupit Seventh-day Adventists have long been active lay evangelists. And though they have had to abandon their fully equipped Community Services center they continue their outreach at Kerevat Prison.

Kerevat is one of the few maximum security facilities in Papua New Guinea. Weekly visitation takes the form of a full Sabbath School, divine service, and Bible study group, attended by 30 to 60 prisoners. By now 106 prisoners and several prison guards with their families have been

Nov. 23

¹ Scientists believe that the harbor was formed when a volcano, exploding and then collapsing in a mighty "down-heaval," was flooded by the Solomon Sea.

² Matupit has a history of erupting every 45 to 50 years.

³ The result of pressure exerted by molten lava beneath the ground.

⁴ Lack of water proved a problem when it came time to replant the gardens.



Branch Sabbath School near Pacific Adventist College, Papua New Guinea.

baptized as a result of this faithful lay witness.

In 1982 a group of laymen responded to an invitation to visit a small village near Rabaul, where a pastor of another denomination had come under conviction to join the Adventist Church. The laymen helped the villagers build a church, and now they conduct weekly Bible studies.

"Many have been baptized," says their proud pastor. "But those are not the only two outreach programs. Many other laymen⁵ conduct their own Bible study groups and Branch Sabbath Schools. Our buildings on Matupit may lie empty, but we are very much alive."

The threat of volcanic eruption may have disrupted life on Matupit, but the fire of God's love burns on. Their empty church reminds them that the real church of God is found in the hearts of believers.

This quarter we invite you to give for the real church of the future—for the Melanesian boys and girls of the Solomon Islands, who sit on the ground under trees for Sabbath School. The lamb shelters (Sabbath School rooms) to be built for them will inspire their leaders as they learn to gear the gospel to the child's mind.

"Because the permanent materials (such as roofing iron and cement for floors) are not locally available, we anticipate that each lamb shelter will cost about \$2,000," says Lynelle Chester, assistant Sabbath School director for the South Pacific Division.⁶ The local people will supply sand, gravel, and woven bamboo walls. Batuna (bah-TOO-na) Vocational School produces boxes for storing Sabbath School aids, one of the signs of a new era of child evangelism in the islands.

Thank you for your prayers and offerings this morning.

Rabaul and Matupit

Rabaul is situated on the easternmost tip of the island of New Britain in Papua New Guinea, two hours' flying time from Port Moresby. Its 50,000 population lives in a ten-mile radius of the center of town. Matupit Island, a suburb of Rabaul, is connected to the mainland by a causeway. Rabaul is prepared for another volcanic eruption; emergency routes and evacuation procedures are already worked out.

The city, Papua New Guinea's third largest, is situated at the edge of one of the world's deepest and most beautiful harbors, an almost perfect circle of lush green. Visitors may

examine the nearby network of underground bunkers and tunnels, which housed and protected more than 90,000 Japanese troops during World War II.

The area of Matupit is divided between three Christian denominations: Catholic, United Church, and Seventh-day Adventist. Adventists began their work here 55 years ago. Fifteen trained laymen lead out in outreach programs, chief of which is Branch Sabbath Schools.

The main languages around Rabaul are Kuanua and Pidgin English, but English is understood by most. The people vary in education from none to university graduate.

⁵ Most have small copra holdings, but one is a bus driver, another drives a truck, while a third works as an insurance assessor.

⁶ The new name voted for the Australasian Division, August, 1985.

Reminder of the Real Church

Lamb Shelters Cost \$2,000

Wait!
Have You
Read Page 4?



Pastor P. E. Vervoort, president of the Vanuatu Mission.

The Pull of Unreached Malekula

When in 1912 pioneer missionary Calvin Parker arrived in Vanuatu (va-noo-AH-tu), then known as the New Hebrides, government authorities refused to allow him to settle at Port Vila, now the capital of the republic.

"Go north," he was told.¹ So the Parkers settled on Atchin (AIT-kin) Island and labored for many years before a soul was converted. But Pastor Parker had unconditional faith in God. From Atchin's shores he looked across the water to the gray-misted hills of nearby Malekula (mal-e-KOO-la) Island and felt them tug at his heart.

Go if You Like

Authorities routinely refused to issue travel authorization for Malekula because of its fierce cannibal inhabitants. But finally Parker's persistent inquiries brought conditional permission: "Go if you like, but we accept no responsibility for your safety. Don't call us if you get into difficulties!"

So he went, and on the first day of his trip he met my father, Arnhabat-Lil (ARN-ha-baht-LIL), the chief of Tanmaru (tan-MAH-roo) village, on the northwest coast. He invited the missionary home.² On the way they met some fierce-looking men, staring through their feathered decorations. But Parker need not have worried; Tanmaru was friendly.

"Why are the people here so different?" he asked. My father led Pastor Parker to a well. "This is our holy water," he said.

Holy Water and Hut of God

My grandfather dug the well long ago as a result of a dream in which a beautiful being told him that our people should stop having more than one wife. They were also to stop the customs associated with pigs.³ "You must build a second common hut and call it the Hut of God," the being told grandfather. "And purify yourselves with water." These practices had changed the people of Tanmaru.

The chief, my father, was the first baptized Seventh-day Adventist in that cannibal region. At his baptism he took the Christian name Shadrack. He always called the Adventist mission, "the good school mission" and he asked them to take care of me and teach me their ways.

A few years later cannibals killed him, along with many other Adventists.⁴ Those who fled from Malekula spread the gospel to other islands of the New Hebrides.

Aware of Superhuman Power

Even in the 1980s, Vanuatu's mysterious jungles and active volcanos keep the islanders aware of superhuman powers. On Tanna Island Waruwel (wah-roo-WEL), a newly initiated chief, pledged himself to uphold heathen customs and sealed his commitment with the blood of

Nov. 30

¹ North was where the tribes most hostile to Christianity lived.

² Parker had no way of knowing whether this was a trap.

³ Instead of offering gifts to them, they were to give to the poor.

⁴ The last such cannibal attack came in 1954 at Malva Bay.

many pigs. Translated into action, this meant that he would permit no school in the village lest it bring in outside influences. He favored covering the body with colored clay in place of clothing.

**In Search
of Meaning**

But then Waruwel had a dream. Warriors were advancing on his village from the west and he was powerless to resist. But a brilliant light shining from the east made the oncoming warriors vanish. "What does this mean?" Waruwel asked his sorcerers. But they did not know; neither did the wise men from surrounding villages.

"Why don't you ask the Christian missions about it?" someone suggested. Waruwel hesitated, but his advisers insisted. The nearest mission belonged to one of the largest Christian denominations. But repeated visits brought Waruwel no satisfaction. So he tried the next-largest mission. But the missionaries there didn't believe in dreams. They made him feel foolish.⁵

⁴ That left only one mission. And Waruwel couldn't bring himself to go there, because they dishonored the sacred pig.

One day in 1982, while completing some business at the government administrator's office, Waruwel told the secretary about his dream. "You must visit my pastor," the man urged. Waruwel followed his directions to the pastor's home, but almost turned back, because the village had no pigs. But the pastor listened attentively to his story.

**There Is
Hope**

"Waruwel, God the Father of Jesus Christ has warned you that worldly customs will finally destroy your tribe," the pastor said. "But there is hope. Soon His kingdom will replace all worldly powers as the light comes from the east."

Peace filled Waruwel's heart and led him to make a new pledge. This time he would study the Word of God. Waruwel was baptized in March, 1983. Now he knows the joy and peace that come of following Jesus in the midst of opposition—just as old chief Arnahabat-Lil of Tanmaru did so many years ago.

Vanuatu

Vanuatu consists of 80 islands bathed by the crystal-clear waters of the southwest Pacific Ocean. It has a land area of 5,700 square miles (14,763 square kilometers). The largest islands are Espiritu Santo, Malekula, and Efate. Vila, the capital (population 25,000), is located on Efate.

Vanuatu has a population of 125,600 (22 per square mile). Most people are of Melanesian

origin. French and English are the official languages. Education is not compulsory, but 85 to 90 percent of elementary-age children attend school. The New Hebrides was administered jointly by Great Britain and France until it became the independent Republic of Vanuatu in 1980. Part of this quarter's Thirteenth Sabbath Special Projects Offering will help build an evangelistic center and a new school in Vila.

Wait! Don't read this report until you have read page 4.

One of a Large Family

"That experience in the swamp was the turning point in my life," says Leo Jambby. Leo was born into a large family in a coastal village of Irian Jaya (EAR-ry-un JIGH-ya), the western half of the island of New Guinea. "My already large family hoped for a girl," Leo explains.¹

Leo's aunt took him to live with her when he was 2, but he returned to his family in time to start school. He preferred fishing to learning and consistently played hooky until one day his aunt caught up with him. "I won't buy you any new clothes unless you study hard," she threatened. Leo decided to cooperate, and in the process discovered an aptitude that took him through mission schools and into one of his country's leading high schools, where he graduated second in the country.

A Talent for Drawing

Along the way the boy discovered a talent for drawing, which won him second place in a national art contest and led him to take up engineering.² About this time the Dutch left western New Guinea, and the country came under Indonesian rule.

A few years later Leo found himself in trouble and fleeing toward his country's border with Papua New Guinea. In a skirmish with an armed patrol he was shot and his left arm broken. This seriously slowed his progress. At one point, his broken arm hanging bleeding and twisted as he waded through a swamp with his friend Peter, Leo realized that he could not continue.

"I'm not going any farther," he said. "In the morning if you meet up with any of our friends, come back and find my body." The two men found a raised piece of ground, and Leo lay down to die.

Dream of Childhood Prayer

During the night he dreamed of his childhood. His parents were teaching him the Lord's Prayer. He recited it with them and sang "What a Friend We Have in Jesus" in Malay before lapsing into unconsciousness.

Sometime later he heard a voice speaking: "You are dying," it said. "You've been fighting the government, but now you are lifeless. If you have life tomorrow, remember that the life you get is not yours. It will be borrowed.

"I will give you life tomorrow. But I want you to do something for me. Don't fight the government—not any government. I want you to fight for my coming kingdom. Get ready; it's coming soon."

The voice then told Leo how to get out of the swamp, how to reach the Papua New Guinea government patrol station, at what time, and the name

Dec. 7

¹ "They almost set me adrift in a basket because they didn't know how they could feed another boy," Leo says.

² After his graduation from college he stayed on to teach mechanical drawing.



Some of Leo's fellow students at Pacific Adventist College, Papua New Guinea.

of the officer who would help him. "You will be in the hospital at Wewak by six o'clock tomorrow evening," the voice concluded.

"And where will I go after that?" Leo asked, his curiosity aroused.

"Don't ask that question," he was told. "Wherever you stay, that's the place I want you to be."

Peter was surprised to find Leo alive and ready to continue at sunrise. They followed the path Leo had been shown, and everything turned out as he had been promised. Leo was indeed in the Wewak hospital by six.

Because Leo spoke neither English nor Pidgin English, he was unable to communicate with anyone. Hearing of his predicament, Pastor Lionel Smith, an Indonesian-speaking missionary, formerly working in the Far Eastern Division, requested to visit Leo. Permission was refused, but Pastor Smith soon became desperately ill and was admitted to the hospital. There he met Leo and gave him *The Desire of Ages* in Indonesian and some magazines to read. This was Leo's first contact with Adventists.

"I knew that this was part of the way that the man in the swamp pointed out to me," Leo says. "And I discovered what is the kingdom of God that I was to fight for."

After his discharge, Leo was settled on Manus (MAH-nus) Island. But when his arm still bothered him he was sent to Rabaul for further surgery.

There he met Rhem Puku, a Seventh-day Adventist doctor, who studied with Leo, took him to church, and helped him prepare for his baptism in March, 1970. Upon his discharge from the hospital, Leo was invited to teach theology students at Sonoma College how to paint evangelistic charts.³

"That experience in the swamp was the turning point of my life," Leo says. "When things get tough, I remember the vision I had to do this work." Leo is one of the fortunate members of the first class at Pacific Adventist College near Port Moresby.⁴ As he works to complete his four-year degree he thanks you for your prayers and systematic gifts for world mission.

³ While teaching there, he studied theology and married Elizabeth, one of the elementary school teachers.

⁴ This college was the Thirteenth Sabbath special project, fourth quarter, 1980.

A Communication Problem

News Notes From Here and There

Wait!
Have You
Read Page 4?



Harvesting cabbages at Kabiufa College.

Cabbage Patch College

Kabiufa College, a Seventh-day Adventist high school near Goroka in the Eastern Highlands, produces more fresh vegetables than any other unit in Papua New Guinea. The produce from Kabiufa's 160 acres, airfreighted weekly to markets in Port Moresby, brought in about \$300,000 in 1984.

All students work 400 hours each year. The farm grows Chinese cabbage, lettuce, cabbage, broccoli, along with the usual varieties of sweet potatoes and yams. The most recent addition to the farm is a large greenhouse for growing tomatoes—to keep the rain off the young plants, not to provide them with more sunshine, of which the Highlands boasts an adequate supply.

Radio Facts From Australia

Australia's 15.7 million people own and operate 20.9 million radios (an average of about 5 radios per family of four). So radio evangelism has the potential of reaching a growing number of people. These Times, a 15-minute program (also available in a five-minute format) geared toward the secular audience and produced by Australia's Adventist Media Center, is aired on 61 stations throughout Australia and New Zealand. Other radio programs aired on local stations include what is called Adventist Magazine, produced by energetic pastors and laypeople. Twenty-five stations in the island fields, including 16 in Papua New Guinea, carry Adventist programs.

Media Mission

During 1983 the Australasian Division Media Center received a 72 percent increase in applications for Bible and health courses. Staff members graded 60,874 lessons, an average of 1,171 per week.

Thirty-eight of Australia's 42 commercial television channels aired free of charge the "Do You Need a Hand?" messages, produced by the media center. One channel that had routinely refused to air the media center's spots returned this year's set of messages by return mail.

Then a few days later the manager of the channel phoned the center. "We haven't screened your community messages in the past," he admitted. "But we'd now like to do so." And the following day the 38 stations had become 39.

Hydroponic Garden Provides Vegetables

Kiribati (KEAR-a-bus), the only part of the South Pacific Division above the equator, is a young Micronesian nation, once known as the Gilbert

Dec. 14

Two people should prepare this report. Left margin subheads indicate change of speaker.



The building in the foreground is typical of the medical clinics to be built in the Solomon Islands with part of this quarter's Special Projects Offering.

Islands. Most of the 60,000 population live on 16 tiny atolls. Kauma (KOW-ma) Seventh-day Adventist High School occupies a 33-acre site dotted with coconut, pandanus, and breadfruit trees on one of the central islands.

The traditional diet of fish and coconuts and the lack of vegetables caused a high incidence of night blindness and skin sores. Brian Bultitude, an Australian farmer and friend of Kauma high school, flew out to the school in 1982 to establish an experimental hydroponics garden.

By planting the seedlings in sand inside small plastic bags sitting on the ground and watering them once or twice a day with a nutrient solution, he enabled the school, in a space of three months, to provide greens to the school dining hall. On subsequent trips Brian built 24 concrete beds for the garden, using a government grant to pay for the materials. Plans call for an increase in the number of beds so that produce may be sold in Tarawa, the nation's capital.

**Flying
Doctor
Service
in Decline**

Papua New Guinea Union Mission operates only one mission plane; it has money to purchase another but not to operate it. The union mission employs no full-time pilots. But many expatriate missionaries are licensed pilots, who schedule use of the mission plane to serve their districts.

Max Mulligan, who flies the church's only remaining flying doctor service (from Sopas Hospital in the Western Highlands Mission), reports that many highland tribes live a day's walk from the nearest government health-care outpost. Mulligan flies Dr. Nemba, a native Papua New Guinean, to remote government health-care facilities that have no other doctor upon whom to call in case of emergency.

"This service fills a great need," Mulligan says. "It enables us to break down prejudice and demonstrate the gospel in a practical way. We could easily keep the flying doctor busy once a week. But funds restrict us to a monthly service."

Medical clinics operated by trained nurses fill a real need in island health care. Part of this quarter's Thirteenth Sabbath Special Projects Offering will provide the seed money for several new clinics to be built by volunteers in the Solomon Islands. Thank you for your systematic gifts this quarter.

Launching Out

Wait!
Have You
Read Page 4?



A Samoan fisherman anticipates a sizable catch.

Size of the Catch

Ask a professional fisherman why Jesus bade His disciples, "Launch out into the deep," and he'll reply: "To make a great catch." Professionals aren't interested in fishing for the fun of it; their *livelihood* depends on the size of their catch. A smaller catch means less fish. When fishing for men less fish means less baptisms. We have no right to assume that the size of the catch influences the quality.

"And so," asks John Gate, president of the Eastern Highlands Mission in Papua New Guinea, "why did I doubt the value of 100 converts, just because one man had obeyed Christ's command and launched out into the deep?" Gate illustrates his point with the following experience.

"One morning in mid-October [1983] I found a pile of baptismal stubs¹ on my desk. Recently ordained, Pastor Tama Kave [TAH-ma KAH-vay] had brought them to the office along with his third-quarter report.

"'Are they all yours?' I asked, aghast, a thousand suspicions racing through my mind. And without any consideration of Pastor Tama's feelings, I launched into an inquisition. Were they all ready? Were some of them too young? or baptized too soon? I needn't have worried. Pastor Tama had ensured that all had studied with the baptismal class for at least a year. All had completed at least 30 lessons and had been cleared by their respective church boards. And all were faithful Christians.

"'So who helped you baptize them?' I asked. But I should have known better. Most pastors in the Highlands, including Pastor Tama, have ten churches to care for. Because nobody else could have spared the time, he had baptized 89 persons at one time in a freezing mountain stream.²

"Tama's baptisms for 1983 totaled 150 people. How did he do it without any assistants? He had tried some layman training classes, he said. Dozens of young people had responded and launched out on their own into neighboring villages. Their witness is opening up new areas."

A New Era in Mission

Seventh-day Adventist Aborigines in Australia have commenced a new era of Christian mission—an era promising a great launching out of their own on behalf of their own people. Pastors Barron and Rock of the General Conference and Oakwood College, respectively, visited one of the three camp meetings held during 1984 for Aborigines. "I was told prior to arrival that I should use very simple English while preaching," Richard Barron says. "But from the first greeting I recognized that I was among

Dec. 21

Two people should prepare this report. Left margin subheads signal a change of speaker.

¹ *The tear-off portion of the baptismal certificate that is returned to the mission for records and statistics.*

² *A mammoth task for any pastor. But Tama Kave has a crippled right hand.*



people well able to think and reason abstractly. The rapport was great.”

Question-and-answer periods revealed how closely these people identify with American blacks and Indians. Some Aboriginal students attending Avondale College drop out because they feel uncomfortable in the college community, Barron says.³ For most, finances pose the biggest problem.

“Those Less Fortunate”

Have you ever wondered how Third World Adventists see themselves in relation to the world church? This experience may deepen your insights.

When *Mission* editor Noelene Johnsson was invited to visit youth Sabbath School at Pacific Adventist College, she was glad for an opportunity to observe how things were done in Papua New Guinea.

It was the prayer that completely surprised her. The leader, probably in his early 20s, prayed for the usual things of Adventist prayers: family, community, church. “And, dear Lord, please bless all those who are less fortunate than we are,” he concluded with real feeling. If he had tap-danced on the piano, he could not have surprised her more, because Papua New Guinea had been her idea of the “less fortunate.”

Suddenly she saw that they are people surrounded by loved ones and friends just as we are. Most have what they need to keep warm—it’s not difficult in a land of perpetual springtime. True, they don’t eat fancy food, but nobody starves. They own few material things, but the value they place on kinship provides security.

This morning they challenge you to launch out into the deep as you give a special Thirteenth Sabbath Offering, not out of ignorance or pity for them but from shared love and contentment and a new sense of brotherhood in Jesus.

Kinship

A “big” man in Papua New Guinea culture has earned the right to lead his people by producing plenty of food and giving it away for the good of his kinsmen. A person’s “one talks,” or blood relations, no matter how far removed, can be relied upon to help in time of need. And by the same sign, one who acquires material advantages can expect to share them with any “one talk” who happens to ask.

A visiting dignitary will be shown great respect, but that is nothing to the celebration for

a visiting Seventh-day Adventist, I was told. Fellow church members are like “one talks,” the spiritual bond runs deep. But, on the other side of the coin, a clan whose traditional enemies have turned Seven Days will resist SDA mission influence. This was recently overcome by one clan near Rabaul, when one of their number was converted while living in another part of the country. Returning to his people, he led them to accept Christ and the Seventh-day Adventist faith.

However, many fine Aboriginal students are not nearing graduation.

³ Classmates of Aboriginal Harry Tyson gave her a resounding ovation when she graduated last year with a secondary school diploma.

Wait! Don't read this report until you have read page 4.

Fire Exists by Burning

Emil Brunner once said: "The church exists by mission as fire exists by burning." Believing this to be true, many laymen in South Pacific Division have brought revival to their churches by getting people involved in hands-on-mission.

Physician Caroline Butler had an idea that brought a new enthusiasm for mission to the Wairoonga Seventh-day Adventist church in Sydney, Australia. "Why don't we send out a Fly'n' Build team of our own?" she challenged. So, after hours of planning committees and more hours of fund raising among generous church members, 36 men and women in two teams set out for Lautoka, Fiji, to build the first Adventist church for Fijian Indians.¹

The first team began with the foundations and the second finished with the last coat of clear varnish on the wood-grain wall behind the pulpit—all in 27 working days. Five hundred people gathered for the dedication service March 25, 1985.

Was all the effort worth it? "Definitely," say the volunteers. "The benefits go both ways." They will never forget the loving generosity of their Fijian and Indian brothers and sisters or the expressions of wonder from the members who would no longer have to meet in a rented hall.

Repeat Performance

May, 1982, saw a group of ex-missionaries from Vanuatu (Va-noo-AH-too)—1969 vintage—return to rebuild the ship at Aore (OW-ry). The Vanuatu Government's department of health invited one of the team, nurse Isabel Paget, to lecture on spinal injuries at Port Vila Hospital. And from this came an invitation to return in 1983.

The 1983 Fly 'n' Build team to Vanuatu had four major thrusts. One, to finish the church at Baiap (BY-yap); two, to repair the old mission boat and help develop the curriculum at Aore (OW-ry) High School; three, to conduct nutrition schools and antismoking clinics; and four, to lecture on nursing education and prepare radiobroadcasts. The team split into four groups to accomplish these tasks.

A Sydney businessman donated the steel trusses for the new church complex at Baiap.

The building crew made a stormy crossing to the island of Ambrym, where the local men helped erect the church. Ambrym is actually an active volcano that constantly pours out smoke and ash, and occasionally lava, that destroys the vegetation for miles around. Many years ago the old

Dec. 28

Two people should prepare this report. Left margin subheads indicate where alternate speaker takes over.

¹ Native Fijians are Melanesians; but descendants of immigrants from India make up 50% of Fiji's population.



Husband-and-wife team Jo and Tekanang teach in Vanuatu. Tekanang comes from Kiribati (kear-a-bus).

Volcano Damages Church

Baiap church fell victim to volcanic fallout. The people subsequently had begun a church building fund, but with the unrest at the time of independence, finances dropped to an all-time low.

"You will remember that Calvin Parker opened the work on Atchin Island, a center of cannibalism," says Isabel Paget. (See page 21.) "Government officials in Port Vila rather hoped he would have his career terminated."² Although the Atchin folk were learning fast, the message bore first fruit at Baiap on the neighboring island of Ambrym. Baiap became the center of Adventist Christianity after the inhabitants came together for a final *sing sing* at which they killed all their pigs in one monstrous sacrifice. Many faithful workers for the Lord have come from there.

² *But God saw to it that the good missionary stayed straw thin and of no food value at all to local palates, Isabel says.*

Women came from near and far, including the island of Malekula, for the volunteer team's cooking school. Between boat repairs and curriculum planning at Aore (OW-ry) school, team members took worship services and preached sermons to relieve the overworked teachers. The health team flew to Vila (VEE-la), where they lectured by day and conducted antismoking clinics at night. During a radio interview with the minister of health, the latter broke into the conversation to tell how he personally had tried to ban the import of cigarettes.

Get Involved

"If you've never been on a Fly 'n' Build [or Maranatha Flights International, the American equivalent]," Isabel Paget says, "why don't you think about getting involved? Talk to some returned missionaries, call your church headquarters, and start making plans. Or sponsor a young person to go in your place."

Remember: "The church exists by mission as fire exists by burning." Could the flame of service use a little extra energy where you are? Give it a boost this morning as the mission offering is taken. South Pacific Division asks you to keep mission in your prayers. They thank you for supporting their projects this quarter.

**THE FAR EASTERN DIVISION
WILL BENEFIT FROM
THE SPECIAL PROJECTS OFFERING
MARCH 29, 1986.**

Future Special Projects

First quarter, 1986, Far Eastern Division: Outpost evangelism throughout the division, dormitories for the Philippines, and office building for East Indonesia.

Second quarter, 1986, Eastern Africa Division: Married-student housing in Zimbabwe and Kenya.

Third quarter, 1986, South American Division: Dormitories for Peru, medical building and academy classrooms for Argentina.

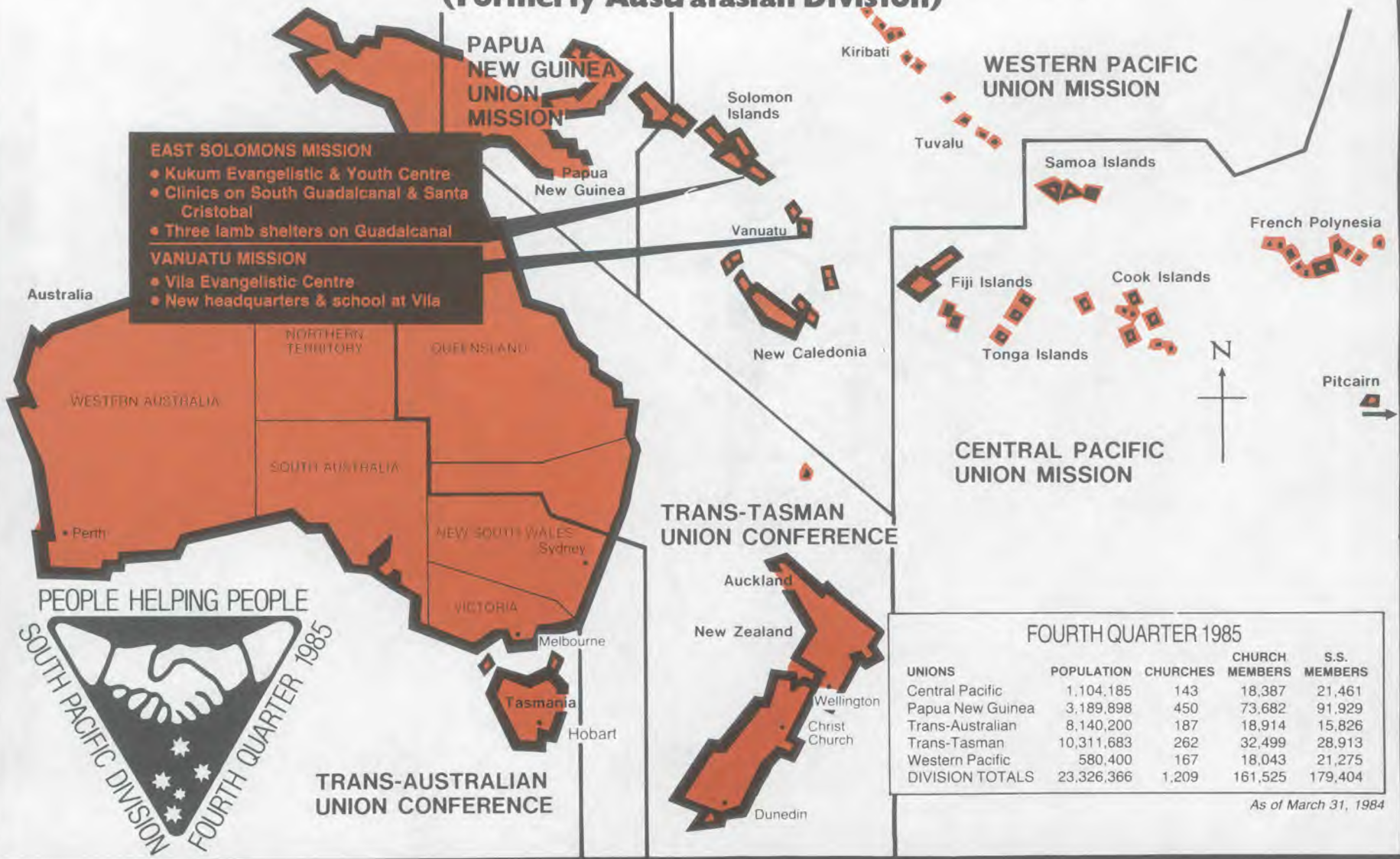
Fourth quarter, 1986, Northern European Division: Evangelistic center for Sweden and a day school for England.



Printed in U.S.A.

SOUTH PACIFIC DIVISION

(Formerly Australasian Division)



- EAST SOLOMONS MISSION**
- Kukum Evangelistic & Youth Centre
 - Clinics on South Guadalcanal & Santa Cristobal
 - Three lamb shelters on Guadalcanal
- VANUATU MISSION**
- Vila Evangelistic Centre
 - New headquarters & school at Vila



FOURTH QUARTER 1985

| UNIONS | POPULATION | CHURCHES | CHURCH MEMBERS | S.S. MEMBERS |
|------------------------|-------------------|--------------|----------------|----------------|
| Central Pacific | 1,104,185 | 143 | 18,387 | 21,461 |
| Papua New Guinea | 3,189,898 | 450 | 73,682 | 91,929 |
| Trans-Australian | 8,140,200 | 187 | 18,914 | 15,826 |
| Trans-Tasman | 10,311,683 | 262 | 32,499 | 28,913 |
| Western Pacific | 580,400 | 167 | 18,043 | 21,275 |
| DIVISION TOTALS | 23,326,366 | 1,209 | 161,525 | 179,404 |

As of March 31, 1984