

75th Anniversary

MISSION SHIP

"Pitcairn"

November 25, 1965

Building a Boat for God

White Sails in Friendly Isles

Pearls from Pacific Waters

In the Wake of the Pitcairn

Malasian Record

AND ADVENT WORLD SURVEY

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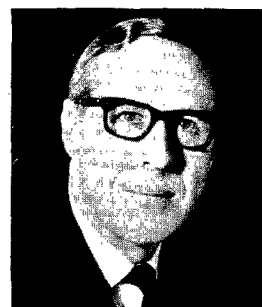
Building a boat for God

"WHEREAS, The professed faith of Seventh-day Adventists requires them to carry the message of truth for this generation to all kindreds, tongues, and people; and

"WHEREAS, The islands of the Pacific Ocean are peopled with many thousands who have never heard the tidings of the soon-coming King and there are no regular means of transportation whereby missionaries may be sent to those islands; therefore it is

"RECOMMENDED by the General Conference of Seventh-day Adventists in Conference assembled—

"That a vessel of suitable size and construction for missionary purposes be purchased or built and equipped for missionary work among the islands of the Pacific Ocean,"



R. R. Frame

Secretary,
Australasian
Division

THUS WAS RECORDED the first action taken by the General Conference (November, 1887), which later led to the building of the missionary vessel "Pitcairn."

Looking back into Seventh-day Adventist mission history in the South Seas, before the days of the "Pitcairn," we find the name of John I. Tay prominently featured. When he left home as a lad of sixteen to serve before the mast he was given a Bible and a copy of "The Mutiny on Board the 'Bounty.'" The story of the mutiny awakened in young Tay a keen interest in the people of remote Pitcairn Island, who had settled there in 1790.

In 1874 Tay accepted the truths as taught by the Seventh-day Adventist Church, and now his desire was to share his faith with the Pitcairners. Two years later efforts were made by Adventists to send literature to Pitcairn, but the immediate results were not known.

John Tay was impressed to visit Pitcairn, and in 1886 the opportunity came his way. Travelling from San Francisco to Tahiti as a ship's carpenter and then transferring to a British man-of-war he realized his ambition on October 18. Going ashore on Pitcairn with a large quantity of literature Brother Tay was invited to stay, remaining for a period of five weeks, and so began Adventist mission activity in the great mission field of the Australasian Division.

Those were five busy weeks for this man of God. Personal visitation, Bible studies, preaching services—all pointed toward indoctrinating a people who had learned of the love of God through the efforts of John Adams, former mutineer.

When John Tay returned to America aboard a yacht which had called at Pitcairn there was much rejoicing back at the home base, and it was agreed that the time was ripe for increased efforts among the islands of the South Pacific.

Frustration and tragedy came when Pastor A. J. Cudney was lost at sea while

endeavouring to reach Pitcairn to baptize new believers.

In 1890 the General Conference authorized the construction of a schooner in California, the overall cost to be \$19,000. The Sabbath School Department took responsibility for a large portion of the expense in harmony with the General Conference recommendation:

"Resolved, That we recommend that the Seventh-day Adventist Sabbath Schools throughout the world pledge their missionary contributions during the first six months of the year 1890 to this worthy object." Adults and children gave liberally, and the resulting Sabbath school offerings amounted to \$12,000.

On July 28, 1890, at 10:00 p.m. the schooner "Pitcairn" was launched. "It was a beautiful moonlight night, and everything was favourable" writes the historian. The vessel was 93.5 feet in length, 27.2 feet in breadth, with a draft of 10 feet. The net tonnage was measured at 115 tons. The regular accommodation provided for thirty persons.

At the dedication service on September 25, 1890, the preacher was O. A. Olsen, president of the General Conference. In the course of his address Brother Olsen said:

"We rejoice in the anticipation of the pleasure which our beloved brethren on the island of Pitcairn will have when they see sailing into port this ship which bears their island name. Long have they been looking for it. And while glad to be here today, I should also have liked to be over on the other shore to hear the welcome which will greet her arrival."

At mid-afternoon on October 20, 1890, the great adventure for God began. The "Pitcairn" weighed anchor and was towed to the Golden Gate by a tug. As the ship spread her sails to the breeze many earnest prayers went up to Him who made the sea, that He would keep those now committed to His care. As the sturdy little

vessel met the swells of the broad Pacific the shades of night began to fall. The good ship "Pitcairn" sped on her way to gladden, first the hearts of the people of Pitcairn's isle, and then to move on through the coral reefs to other islands of the South Seas. The missionaries on board for this first cruise were E. H. Gates, A. J. Read, and John I. Tay, together with their wives. The master was Captain Marsh with a crew of seven.

The "Pitcairn" bearing its precious cargo reached Pitcairn Island on November 25, 1890, just seventy-five years ago. This was 100 years after the burning of the "Bounty." 127 residents were on the island, eighty-two of whom were soon baptized and a church organized. Records reveal that there was a Sabbath school membership of 114.

Pastor Gates remained on Pitcairn for a time. The Reads laboured in Tahiti, and John I. Tay chose to go to Fiji. It was here that the intrepid missionary fell asleep in 1892, aged sixty years.

Between the years 1890 and 1899 the "Pitcairn" made six journeys from the West Coast of America to the South Sea Islands. The glad tidings of the gospel were spread throughout the islands of Polynesia as missionaries were located in strategic places. There came Miss Hattie Andre, J. M. Cole, Dr. Braucht, E. Hilliard, E. S. Butz, to name but a few who will be remembered by the senior members of the church today.

One writer has said: "The ten years of 'Pitcairn's' missionary journeyings, and the direct contact it made with the great unentered territories, together with the keen interest and inspiration it awakened at home and abroad have exerted an influence which will be felt throughout eternity. And when the Master Mariner closes His logbook on the last voyage of earthly life, He will take one fond look at the course traversed by the 'Pitcairn' and will reckon its worth among the larger services of His people."

This Issue of the "Australasian Record"

...IS DEDICATED TO THE MEMORY OF THE PIONEER MISSIONARIES WHO SAILED ON THE "PITCAIRN," AND TO ALL WHO HAVE FOLLOWED IN THEIR WAKE.

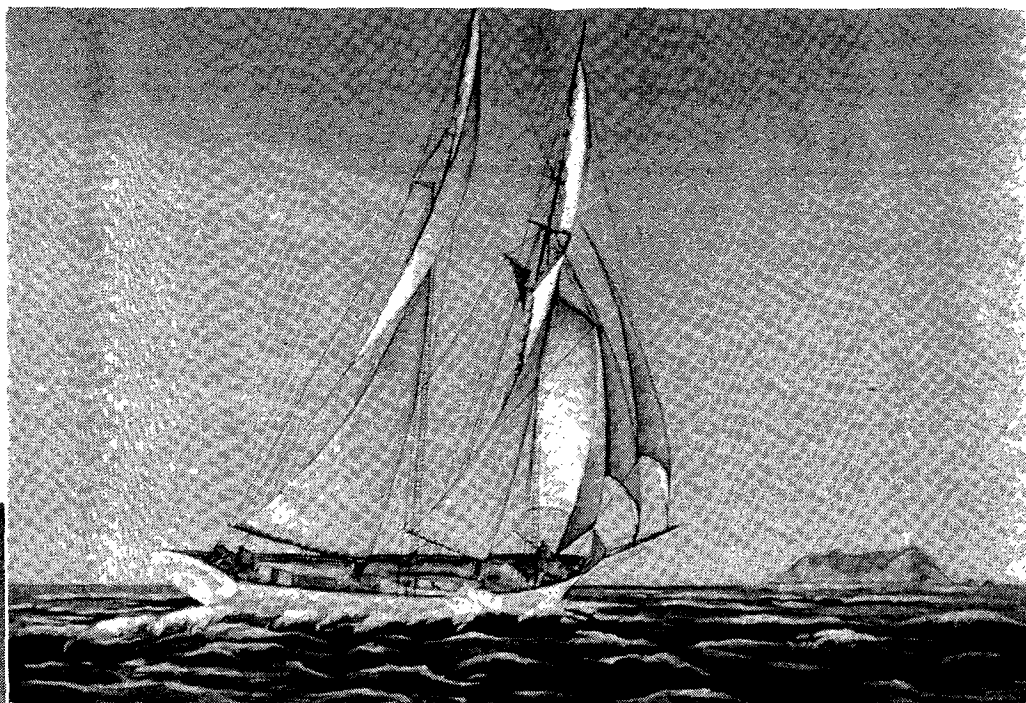


White Sails in Friendly Isles



C. S. Palmer

Former Missionary to Tonga

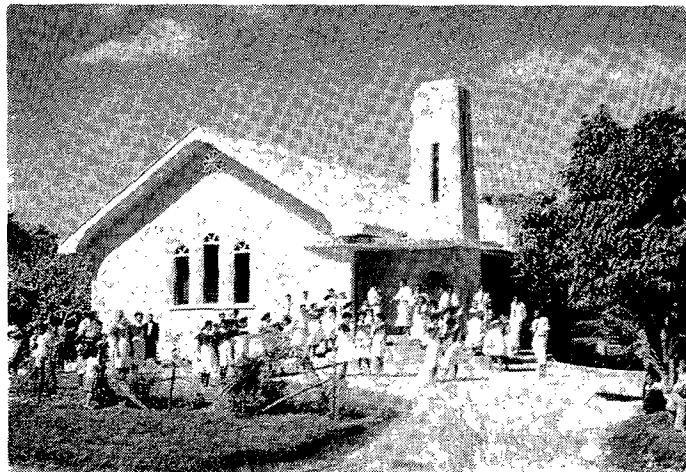


THE MISSION SHIP "PITCAIRN"
UNDER FULL CANVAS
AS SHE APPROACHED PITCAIRN ISLAND

CAPTAIN MARSH had set his course to reach Vavau, the most northerly of the Friendly or Tonga Islands, on June 8. It was the year 1891.

Now the western limits of Polynesia had been reached and presently the landlocked expanse of Vavau lagoon echoed to the dropping of the *Pitcairn's* anchor as her white sails were slowly lowered. This was prophetic, for soon among the islands of far-flung Tonga the Advent and Sabbath Message was to echo in still another tongue. "Aho Fitu" or "Seventh Day" was the name given by the curious Tongans to the new religion. Through the years it has become honoured and respected.

SEVENTH-DAY ADVENTIST CHURCH IN NUKU'ALOFA, TONGA.



Early in the nineteenth century brave Christian missionaries first brought the Scriptures to Tonga. But the work was incomplete. Age-old superstitions not surrendered, together with the inroads of a formal religion indicated a deep spiritual need.

It was in this setting that the Adventist missionaries were welcomed. Books and papers were eagerly sought by the European traders while the attention of thoughtful Tongans was directed to fulfilling prophecies of the return of Christ.

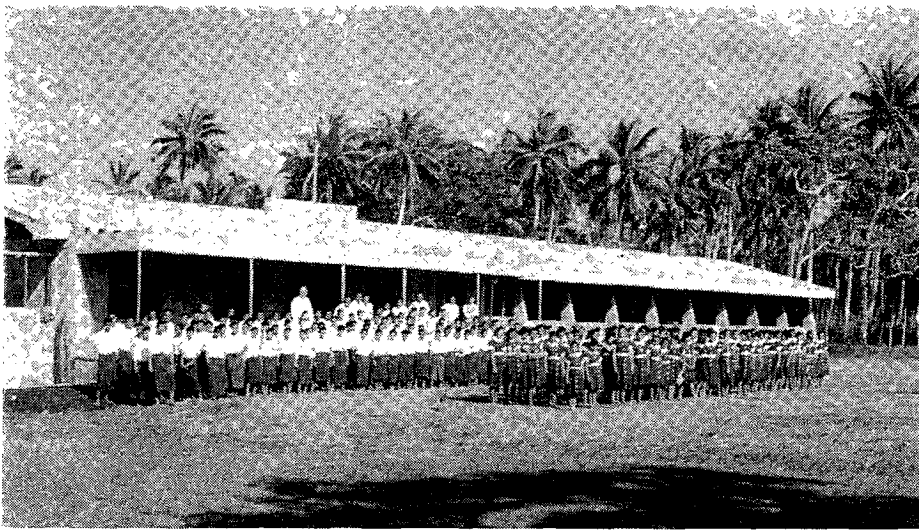
Leaving Vavau, Captain Marsh navigated the *Pitcairn* through the vast labyrinth of coral reefs surrounding the Haapai group. Here he anchored alongside the Royal schooner.

King George I, who recently had united Tonga in one kingdom, was visiting his ancestral home. The king and his nobles came aboard the *Pitcairn* and were happily entertained, receiving suitable gifts as they left. In later years, his son George II, and more recently the gracious Queen Salote continued these amicable relations with our missionaries.

In 1895 on the fourth trip of the *Pitcairn*, Pastor and Mrs. Hilliard with their daughter Alta (Mrs. Christiansen) arrived at Nuku'alofa, the capital of Tonga. They immediately organized a school.

In 1896 Pastor and Mrs. E. S. Butz and their daughter Alma (Mrs. N. Wiles) joined the mission staff, followed a year later by Dr. and Mrs. M. G. Kellogg, who opened a medical clinic.

The *Pitcairn* made her sixth and final voyage in 1899. Pastor E. H. Gates who was in charge of the Pacific mission operations, sought out the traders at each island, conducting services in their homes and distributing Adventist literature. This created an interest that bore fruitage in later years. The



BEULAH COLLEGE, TONGA.

writer's parents were on a trading station in Haapai at this time. At each call of the "Pitcairn" they entertained the missionaries, from whom they learned the message that finally brought conviction. Together with Mr. Charles Edwards, Mr. and Mrs. Walde, and Timothy and his wife, the first Tongans to be baptized,

they were the first-fruits of the "Pitcairn's" visits. These, the charter members, Pastor E. S. Butz organized into the Nuku'alofa church. With them was Maria Young from Pitcairn island who later became Mrs. Charles Edwards. During the years Aunt Maria as she was respectfully and lovingly known by all, was nurse not

only to the European community but also to the Royal family. Her influence for the message went far and wide, and she is still gratefully remembered.

The school begun by Mrs. Hilliard greatly prospered. Later under the direction first of Miss Ella Boyd and then of Miss Nellie Sisley, Miss Myra Ford, and Mrs. E. E. Thorpe, it became the leading school of Tonga. Here many of the sons and daughters of the Tongan nobles were made familiar with the message. This school became the nucleus of what is now known as Beulah College. When Miss Ella Boyd left Tonga she was given a royal farewell by King George II, who sent the palace carriage and horses to drive the honoured teacher through the streets of the capital.

But work was not to succeed without its sacrifice of tragedy. In 1918 Brother and Sister H. Tolhurst were conducting a mission school in Haapai. They were both struck down with the dreaded influenza epidemic, and after weeks of patient suffering the brave missionary wife was laid to rest.

The days of the pioneers have gone. White sails no longer fill to the Pacific breezes, for from the youth of Tonga has developed a national staff of loyal ministers and teachers. To them will be the honour of finishing the work.

Pearls from the Pacific

OF COURSE we know there are pearls under the sea, but have you ever tried to find one? It is often true that the greater the depths the brighter the pearls, and maybe you would be forgiven if you gave up searching before you had been able to snatch one of these marine gems from its natural habitat.

The depths of degradation which formed the everyday existence of many of the Pacific peoples at the end of the last century were not too dismal for the pioneers of our Pacific missions. They saw in the hundreds of scattered islands the challenge of benighted men awaiting "the Morning Star" of their salvation. In the first two years of service the mission ship "Pitcairn" called at the Society Islands, Tonga, Cook Islands, Norfolk Island, and Samoa. The pioneers had a vision which saw pearls through the depths and commenced a work to claim them for the King of kings.

It was less than two years after the "Pitcairn" made her first voyage that John I. Tay, the first Pacific missionary of the Seventh-day Adventist Church, laid down the burdens of life. Today his simple grave reminds those who pass through the Suva cemetery that here lies a true pioneer missionary. If John Tay could rise from his dusty bed, I would like the privilege of introducing him to some of

R. W. TAYLOR

President, Central Pacific Union
Mission



these Pearls of the Pacific—men and women whose lives shine with the love of God as they in turn strive to call their fellow islanders to be ready for our Lord's return.

In New Hebrides I would like him to meet Dr. Joeli, a Fijian, who served as a medical officer with the Fijian Government and stood fearlessly as his tormentors tried ridicule and scorn to intimidate him because of his faith. Now, as

the medical superintendent of the only hospital in the Australasian Division which is completely operated by national staff, he is both spiritual instructor and medical adviser to a large number of New Hebrideans. Dr. Joeli is a real missionary at heart, serving hundreds of miles from his Fijian homeland. As opportunity presents itself he leaves the busy round at Aore to visit the fearsome Big Nambus people of inland Malekula; treating their sick and winning a way into their superstitious hearts. Or perhaps he will be off to inland Santo, three days' walk up and down the tortuous terrain of that rugged island, in order to visit some of the 7,000 naked heathen who still inhabit the torrid jungles.

John Tay would thrill to meet another pioneer, Pastor Fereti Puni, who is a Samoan missionary to the Ellice Islands. Pastor Fereti, realizing that he must visit the scattered islands of the area to contact the people, and yet limited by a boat which calls only two or three times a year, takes his family on an itinerary which will take about two years to complete. The boat drops him at an island and he stays there until the boat calls again months later. Then he takes the opportunity to stop at the next island. In these islands bigotry, superstition, and suspicion are encouraged, and Pastor Fereti has had to endure hardships and withstand much persecution; but God has always protected him. His wife also has been attacked, but the Lord has kept her

from injury. These loyal and faithful missionaries continue gathering pearls for God.

To a man such as John Tay, who had to travel widely to contact the scattered people of the islands, the modern innovation known as radio would seem nothing short of a miracle, but with this means of communication God still has His pioneers. Such a one is Pastor Niuafe of Tonga, a godly man who has long been appreciated as a loving pastor, but who in recent times has come to be a preacher of outstanding popularity with the people of the kingdom of Tonga. From palace to peasant home his voice is welcomed each week as it brings the vernacular version of the Voice of Prophecy to an ever-widening audience.

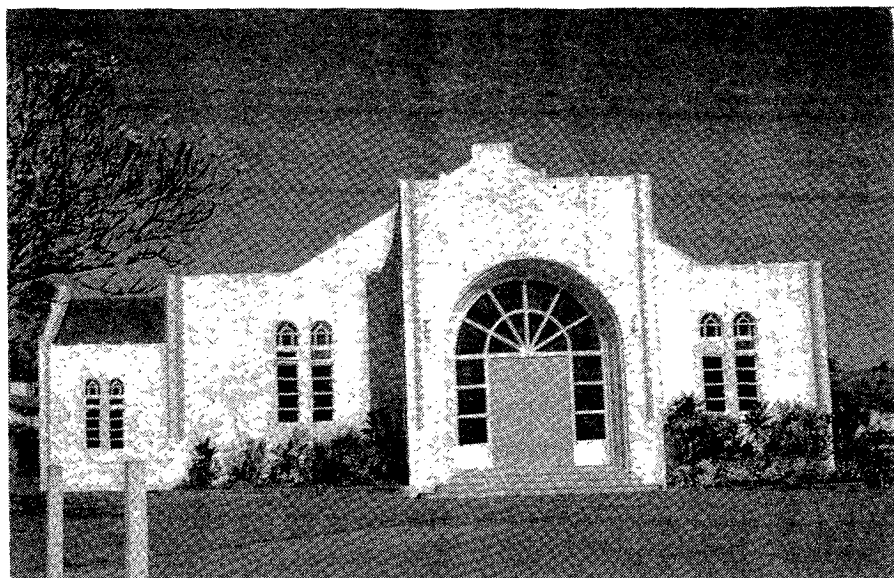
John Tay would want to see what the gospel has done for those who have been captives of sin. There is Seve, the ex-member of a Suva killer gang, who has spent many years of his life in gaol; and Makila, with a similar story, in Samoa—men whose lives have been so transformed by God's grace that others have seen and accepted for themselves the same saving power.

Then, of course, there is the band of eager youth who are training to take up the torch of truth. In fifty schools around the islands of the Central Pacific John Tay would view the keen eye and courageous air of those who are preparing for service.

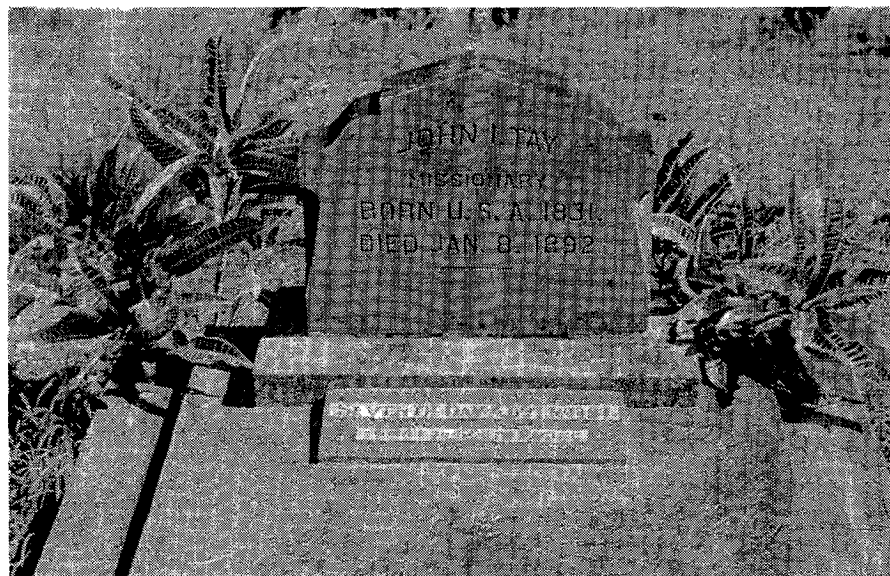
Yes, all this would thrill the pioneers, but they are resting till the day of Christ's return. They have fought in the heat of the battle. They have sown the seed which we reap today. In the days of darkness they saw pearls in the endless ocean, but what of the task today? Thank God that in the islands of the sea which have so long waited for His law there is an ever-growing army of workers, laymen, and youth who have dedicated themselves to fulfilling the gospel commission so that when God makes up His jewels there will be a goodly collection of Pacific pearls—living gems to adorn His kingdom.

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Our God is ever merciful, full of compassion, and reasonable in all His requirements. He does not require that we shall pursue a course of action that will result in the loss of our health or the enfeeblement of our powers of mind. He would not have us work under a pressure and strain until exhaustion follows, and prostration of the nerves. The Lord has given us reason, and He expects that we shall exercise reason, and act in harmony with the laws of life implanted within us, obeying them that we may have a well-balanced organization. Day follows day, and each day brings its responsibilities and duties, but the work of tomorrow must not be crowded into today. The workers in the cause of God should feel how sacred is its character, and they should prepare themselves for tomorrow's work by a judicious employment of their powers today.—"Review and Herald," Nov. 7, 1893.



Top: SEVENTH-DAY ADVENTIST CHURCH, SUVA, FIJI.
Above: SEVENTH-DAY ADVENTIST CHURCH, PITCAIRN ISLAND.
Below: JOHN I. TAY'S GRAVE, SUVA, FIJI.





FROM *Savages* TO *Saints*

A. G. STEWART, Veteran Missionary of the South Pacific.

THE PSALMIST has truly declared "For the dark places of the earth are full of the habitations of cruelty." Ps. 74: 10.

In his interesting book, "The Call of the Pacific," Dr. John Burton makes the following significant observation concerning the people of the New Hebrides: "There is perhaps no place in the Pacific where there has been, on the one hand, less seeming success, and on the other hand greater sacrifice of life than in these islands. Not only were the white evangelists slain and eaten, but scores of brown servants of Christ laid down their lives for Him."

Early in the year 1916 Mrs. Stewart and I were transferred from Fiji to the New Hebrides to relieve our fever-stricken pioneer missionaries, Pastor and Mrs. C. H. Parker, who had already spent four years in the northern part of the group. Our small island steamer anchored in Port Vila in the early morning.

On going ashore after breakfast we visited the British residency some distance up the hillside, to pay our respects to the Resident Commissioner and his senior officers. When about to leave we were met by the superintendent of police, who greeted me with a question: "Well, Mr. Stewart, where are you folk bound for?" When I replied, "I am going to the island of Atchin, just off the north-east

coast of Malekula," he shrugged and said, "Hmm, the worst place in all the group. They give us more trouble than all the other islanders put together."

About sunrise the next morning as we were steaming up the west coast of this long island, I stepped out of the cabin and greeted a fellow passenger who was a plantation manager from the east side of the island. He was standing and gazing upon the high-grassed, jungle-covered hills, rising from the foreshore to the mountains away inland.

In reply to my question: "What place is this we are passing?" he said, "Oh! this is the Big Nambus country where the cannibals live. I would not put my feet ashore there for all the tea in China." Then when I said, "Well, our Mr. Parker whom I am to relieve, has already visited inland, and I expect to be in there within the next two or three weeks," he continued, "They are all armed with fire-arms, and they shoot at sight. They have been firing on the recruiting officers who venture along this coast."

Our young workers, Norman and Alma Wiles, who had arrived the year before from Australia, were already building up a station about eight miles along the coast with the Big Nambus villages located on the hills as their prospective field of service.

On arrival at the island of Atchin we learned more details about the massacre of seven Presbyterian national workers, which had taken place about a mile inland from our headquarters mission station. We were told that several of the bodies were used for a cannibal feast, and that the Atchinese people among whom we were to live were implicated in this horrible orgy. They also carried fire-arms and war clubs, prepared for any emergency.

We were not long in residence when a British trader living some fifteen miles south on the coast of Malekula was brutally murdered one evening on his own doorstep. Five of his part-European children were killed around the tea-table the same evening, and the body of the eldest boy of about thirteen years was carried away by the bush people to satiate their appetite for human flesh.

To carry on our work under these primitive and explosive conditions called for the greatest care and discretion. Any act by us or word suggesting partiality could prove disastrous.

We sought to teach these fierce warlike primitive tribes a better way of life. The natives on the island of Atchin were an abandoned people given over to heathen festivals and licentious practices. It was very difficult to reach them, and it took years of patient and continual effort to accomplish our objectives. We found our most successful approach was by means of education for the children and youth. A strong work was also carried forward for the women, who for a long time refused to enter the same meeting-house as the men. This tribal custom of reserve was subsequently overcome by the erection of a wide church building with separate entrance doors on either side at the end of the church.

More than six years of constant vigilance and effort passed before we baptized our first converts. Today, however, heathenism on Atchin is almost a thing of the past, and hundreds of clean, happy people meet from week to week in their fine new church, which was built by these now civilized people. It was constructed of European materials and paid for by their own labour, at a cost of several thousands of pounds.

Unfortunately, the work among the Big Nambus people was impeded by the untimely death of our courageous and faithful worker, Brother Norman Wiles, who died in 1920 as a result of contracting blackwater fever.

In the year 1923 Pastor W. D. Smith and family reached Malekula and settled at Malua Bay, within a day's walk from the Big Nambus area. Gathering



In 1889 the world Sabbath schools called for offerings to build the "Pitcairn." The Stewart family, nine members in all, counting parents, contributed to the fund. The three survivors are shown here, Pastors A. G. and G. G. Stewart of Wahrenonga, and Mrs. R. Wallace of Warburton.



together a few adherents who had attended the mission under his predecessors, he concentrated on regular school and mission work, using the Sabbath school picture roll. He also used the medicine chest for their ills and ailments, as a means of introducing the gospel to help both soul and body. However, his converts were subject to the attacks of the roving bush people. One Sabbath morning before sunrise a shot was heard close to the mission village, and Lilipil, the first man to step out of his house, received two bullets, which proved fatal. With almost his last breath he begged of his fellow worshippers to bury him quickly in a quiet place, inferring that he did not want to have his body carried away by these bush people. One of the last of the many murders was that of a French recruiter in 1939.

The gospel message was courageously carried on by a few national pastors and teachers, and the ministry of the Word was developed in that area until today we have several organized Sabbath schools of almost 300 members. Among our ten ordained ministers in that field is Pastor Sam Dick of a Big Nambus tribe, who has given one term of service in New Guinea, and when he returned to the New Hebrides he was appointed a district director. His son Jonathan, having completed a course in the Fulton Missionary College in Fiji, has recently been appointed as an evangelist. There are sev-

eral other young men in training at Fulton college, and three young women from that area are serving as nurses in the Aore hospital.

At the time of writing this report the church membership in the New Hebrides is more than 2,300. The population of the group is reported to be 60,000. One in every twenty-seven or less, is a Seventh-day Adventist Church member.

We are constrained to conclude with the prophetic words: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

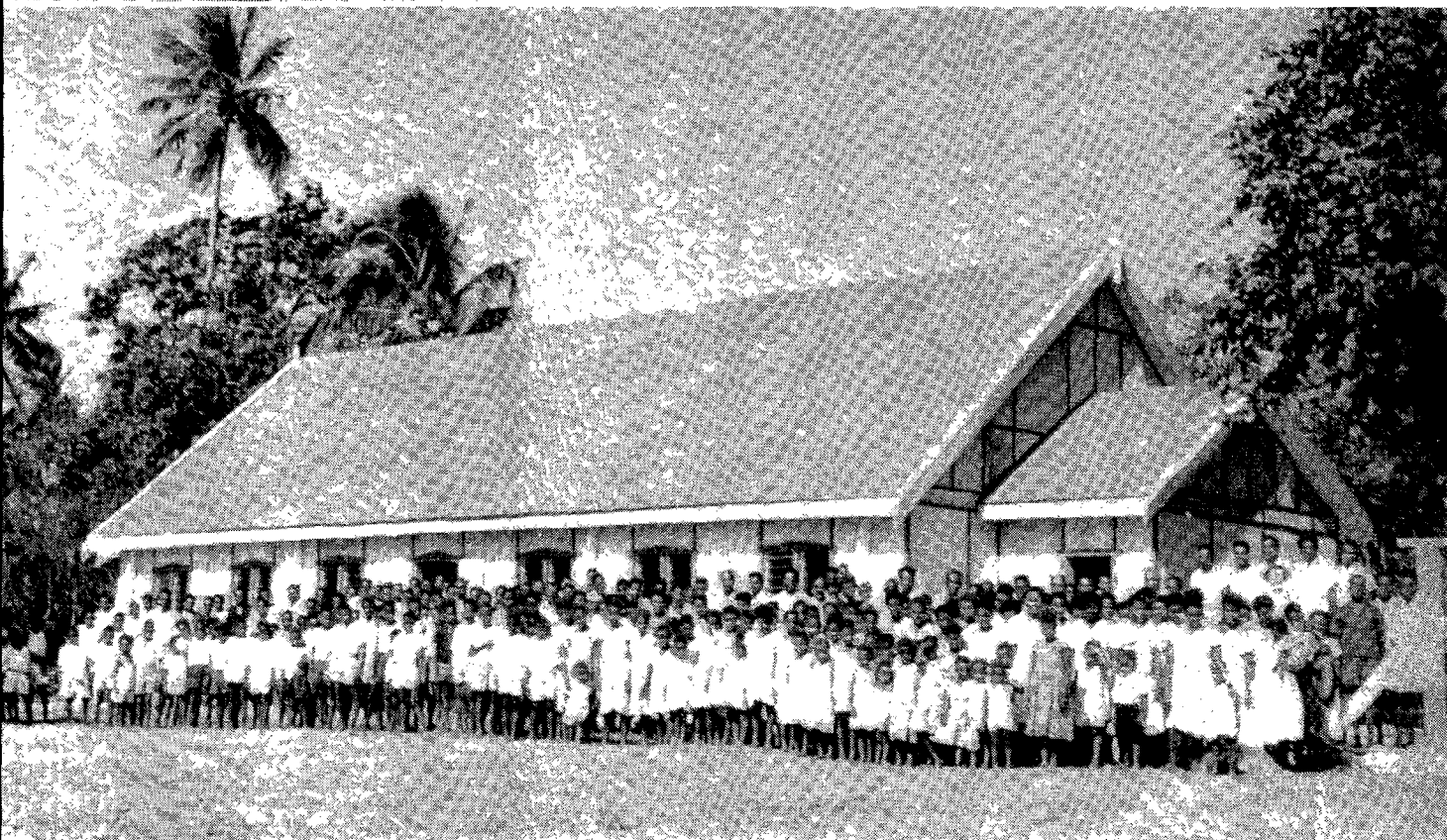
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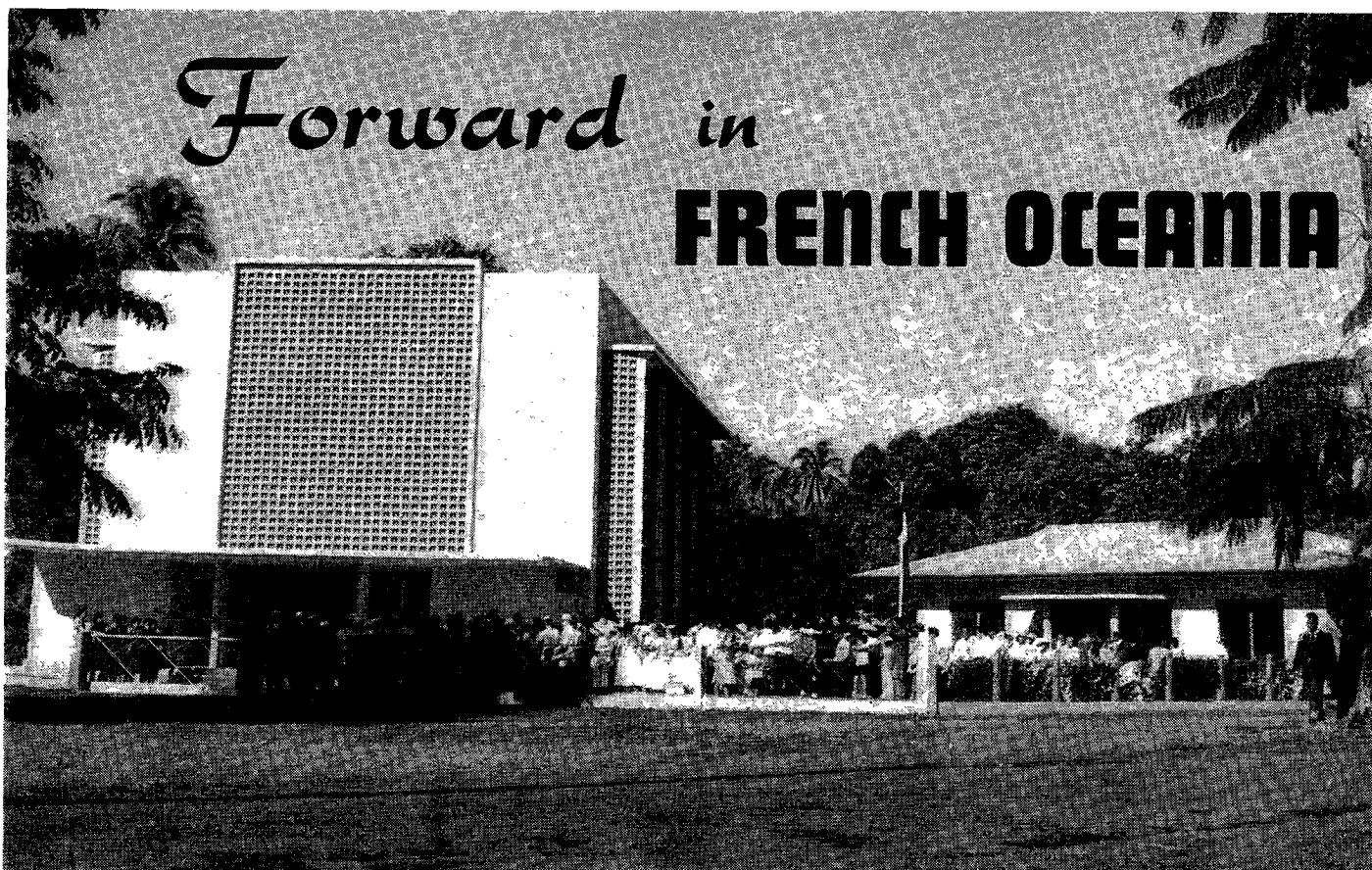
"Often the Christian life is beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage and death behind. Yet the voice of God speaks clearly, 'Go forward.' We should obey this command, even though our eyes cannot penetrate the darkness, and we feel the cold waves about our feet. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears, and there remains no risk of failure or defeat, will never obey at all. Unbelief whispers, 'Let us wait till the obstructions are removed, and we can see our way clearly'; but faith courageously urges an advance, hoping all things, believing all things."—"Patriarchs and Prophets," page 290.



Left: A HEATHEN NATIVE OF THE BIG NAMBUS TRIBE, NEW HEBRIDES.

Below: A GROUP OF CHURCH MEMBERS ON THE ISLAND OF ATCHIN, NEW HEBRIDES.





THE BEAUTIFUL CHURCH IN PAPEETE (TAHITI) AND THE MISSION HEADQUARTERS.

YEARS AGO while in charge of our work in Jerusalem, Israel, we received a visit from a distinguished gentleman, who introduced himself as the father of the American Ambassador in that country. He was on tour visiting the holy places. On this particular morning as he was gazing through the window of his hotel room, he noticed the sign of our headquarters. He was so puzzled to find the Adventists even in this place, that he came across to investigate and express his amazement. Where are we not? was my introduction to a very interesting conversation that followed after the inspection of our beautiful mission property. This fine gentleman departed, visibly much impressed.

Thus as everywhere around the great circle of the earth, under the impulse of the world-wide spiritual awakening the great Advent message reached the islands of the South Pacific. In this vast territory which is called today the Central Pacific Union Mission, and which begins with New Caledonia in the west and reaches across to Pitcairn Island in the east, the three angels' messages are proclaimed with vigour and in the power of the Holy Spirit.

In the great South Pacific "Advent family" there are two particular mission fields with a difference, inasmuch as they are French possessions administered from Paris. The language is French, so mostly

E. J. LANDA

Former President, French Polynesia Mission



is the way of life. These are French Polynesia (Tahiti) and New Caledonia. Is the Advent message heralded in these islands? Of course it is!

The island of Tahiti is famed the world over for its most beautiful scenery. There is an old saying: "Beauty is in the eyes of the beholder." Tahiti needs no such props. Some will call it the most beautiful island in the world, others merely one of the most beautiful, but all will admit

its loveliness. When you first see Tahiti's mighty blue peaks rising out of an amethyst sea, and on closer approach observe the rich green covering of tree and shrub and varied coloured flowers, you will know that you are coming to an island of surpassing enchantment.

The first contact made by an Adventist missionary with Tahiti was in 1886, when Brother John I. Tay en route to Pitcairn Island stopped there. Brother Tay stayed about three months and left a few Adventist books. The succeeding history of the Seventh-day Adventist Church in Tahiti and the other islands of this mission, is tied in with the history of the mission ship "Pitcairn," so much so that until the present moment the Tahitians call the Adventists "Petania," which means Pitcairn, or "Pitcairniens."

Work in the Society Islands (as the territory is called) was really begun in 1891 by Pastor and Mrs. A. J. Read, who sailed with the first company of missionaries on the "Pitcairn." They secured a property in Hamuta about two miles from Papeete, which constituted the mission headquarters for about nine or ten years. In 1892 they reported forty persons organized into a church body. What appears to be the first regular Sabbath school was organized at Hamuta in 1895 with Brother R. A. Prickett as the first superintendent. For a time a printing press was maintained in Tahiti. In 1906

the island field of French Polynesia was turned over to the Australasian Union. The mission itself was organized in 1916.

Among the many other workers of those early years were the Greens, the Wellmans, the Chapmans, the Sterlings, the Cadys, the Lyndons, the Wickses, the Wrights, Captain and Mrs. G. F. Jones, and the Heggies. The latter were the last English-speaking workers to labour in Tahiti. On the solid foundations laid by the pioneers and their followers the work continued to progress. However, on account of growing difficulties made by the authorities for the foreign workers it was felt that the work would progress much more rapidly, and many problems would be made easier if the mission work could be carried by French nationals. And so a new era began. It was marked by the successive arrivals from France of the following workers and their families: 1947, F. McDougall; 1950, P. Nouan; 1953, E. J. Landa; 1955 (from New Caledonia), M. Bornert; 1960, E. Veuthey, and 1964, S. Jerome.

Those years brought a wave of new activity and progress in the onward march of the mission. In 1948 MV and JMV societies were organized. In 1952 the Radio work was established with the Voice of Hope educational programme in French and Tahitian. In the same year a new printing plant was installed. In 1954 the first Big Week campaign was launched. In 1955 the first Ingathering campaign was launched, and at this time the welfare work was organized. In 1957 the religious Voice of Hope radio programme was introduced, and Bible Course launched. In 1958 the new mission head-

quarters were opened. In 1960 the beautiful new church in Papeete (capital of Tahiti), was opened and dedicated. In 1962 was the opening of the first primary school.

We should not omit our grateful mention of Dr. L. E. Taylor of Los Angeles, U.S.A., who in a gesture of great generosity made a gift in 1951 to the mission of his personal yacht "Coleen." This boat, which became the mission boat "Maranatha," has been used effectively in opening new territories and organizing new churches. Today French Polynesia is a prosperous mission with nearly 700 members spread out in eight churches. Although the results achieved so far are encouraging, much remains to be done. But the prospects for the future are very bright, because of the glorious promises of God for times like these.

Across the Pacific over 3,000 miles east from Tahiti lies the island group of New Caledonia and the Loyalty Islands. This is the "Sister Mission," in what is also a French possession. It does seem that the first Adventist missionary to visit the place was the intrepid pioneer missionary, Captain G. F. Jones. One day as he was sailing from place to place on a small coastal boat he was told by the steward that in the northern part of the main island in a place called Poum, there were people who could speak English. Captain Jones went to Poum, contacted these people, stayed with them for a while, and as a result baptized several of them. This was in 1926. Captain Jones returned again to New Caledonia later on, and was assisted in his work by Miss Guiot, a Frenchwoman from Australia who was left in charge for many years.

When Pastor P. Nouan was in charge of the work in Tahiti, he arranged, after

attending the annual meetings in Fiji, to make periodic visits to New Caledonia and so keep burning the flame of the message in the hearts of the believers. At the end of 1953 Pastor M. Bornert from France was appointed as the first president of the New Caledonia Mission. He was succeeded in 1955 by Pastor P. Nouan (who in the meantime had left Tahiti) and later in 1958 by Pastor L. Hilaire.

A new and strong impetus was given to the work under the leadership of these brethren. The Voice of Hope Educational and Religious broadcasts which are released twice a week over the Radio Noumea, have had a great part in breaking down prejudice, and in opening the way for evangelical activities. New Caledonia was flooded with our literature, and only eternity will reveal the influence of thousands and thousands of pages of truth-filled messages. Today we have in New Caledonia about 120 members. Right now there is a tremendous potential to develop our work on the scale of the last-days possibilities.

It was the writer's privilege recently to spend nearly six months in this most promising and challenging field. Everywhere there is a great awakening and limitless opportunities to expand our work and baptize many souls.

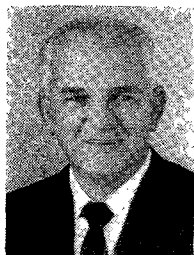
Another bright facet of the French Oceania field is the constant growth in financial support, both in Tahiti and New Caledonia. Economically both places are booming, Tahiti on account of the tourist trade, and New Caledonia because of the export of its enormous mineral wealth. But the kind of boom to which united in prayer and action the workers and members of the French Oceania field are looking forward to right now is the greatest boom in soul-winning to hasten the coming of the King of Glory.

BAPTISMAL SCENE
IN NOUMEA,
NEW CALEDONIA.
PASTOR G. HERMANS
OFFICIATING.





PASTOR L. H. BARNARD
WITH MISSION AIRCRAFT
"ANDREW STEWART"
AT AN OUTPOST IN
THE WESTERN HIGHLANDS
OF NEW GUINEA.



L. C. NADEN
President, Australasian Division,
Takes His Readers—



In the wake of the "P"

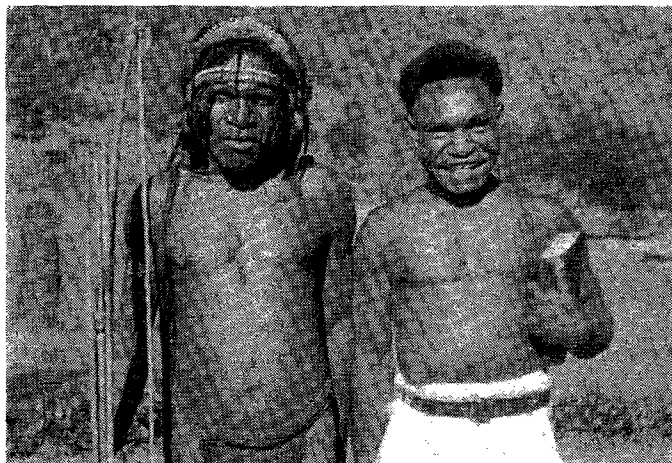
PROPHETIC PICTURES of isles waiting for God's law, of a portion of the remnant being gathered from the islands of the sea (Isa. 42:4; 11:11), drew as a magnet the pioneer Adventist missionaries to our great island mission field. With such portrayals of a ready reception of present truth on the part of these islanders, how could they doubt the success of their mission? Was not victory promised and conquest assured?

As the good ship "Pitcairn" sailed south-west with her small complement of precious pioneer Adventist missionaries, they disembarked here and there to work for the proud, self-satisfied Polynesians of the South Pacific.

The story of the conquest of Pitcairn Island for present truth at the turn of the century was not to be soon repeated at this stage of our missionary programme. The pioneers worked hard and long before they baptized their first national converts.

By 1903, after seven years' work, we had a baptized membership of only 159 in all the South Pacific Islands. Ten years later this number had grown to 439. All through the years

A CONTRAST: TWO BROTHERS, ONE OF WHOM HAS EMBRACED THE ADVENT MESSAGE; THE OTHER A HEATHEN.



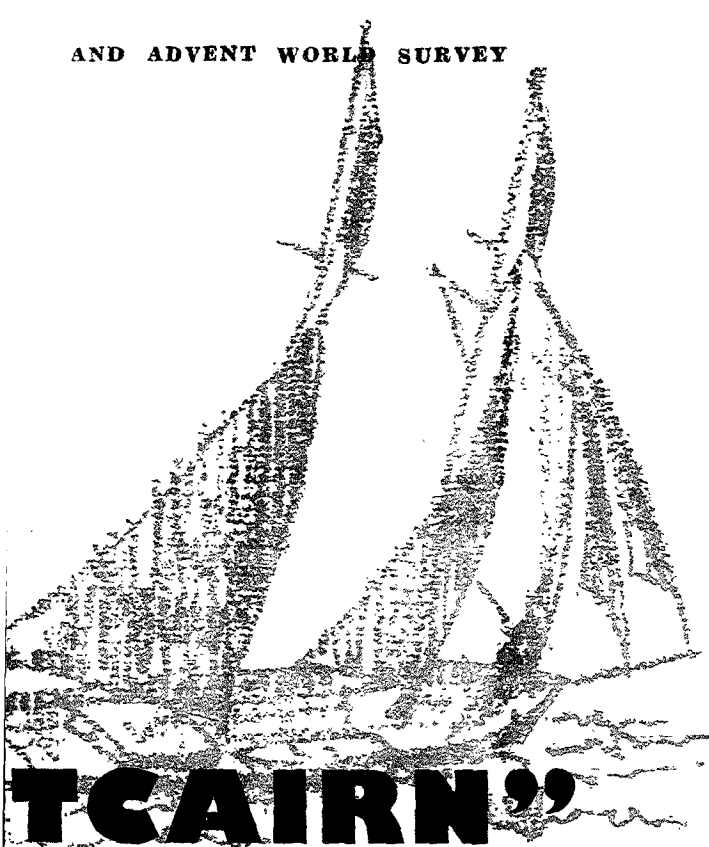
our mission boats have ploughed the waves in the wake of the "Pitcairn," and beyond, carrying missionaries and supplies to isles that waited and still wait for His law. Time and space will not allow a detailed account of these missionary journeys.

In the early thirties the attention of the denomination was focussed on the St. Matthias group of islands, north-east of New Guinea. Here with the help of faithful Solomon Islands missionaries the whole island population of Mussau and Emira took hold of the Lord and His truth. These islanders, according to some government officers of those days, were among the most degraded people of the South Pacific. Pastor A. G. Stewart, our pioneer missionary, writing in the columns of the "Record" at that time, said:

"The inspiring experiences of the last eight days can never be fully described by pen and voice. They must be shared to be fully realized. However, as one who has spent a quarter of a century in mission work in the South Seas, I must say that I have never before seen much a complete transformation in the same period of time in any community as we have been privileged to see during this recent visit. It is indeed one of the marvels of this modern age and the change involves the entire community of about 2,000 people. It is so complete as to be termed by an unsympathetic critic 'a religious frenzy.' Until about ten months ago Mussau seemed to be the devil's paradise, and these poor, ignorant people his playthings." We now look back a quarter of a century later and find the people of Mussau and Emira as faithful as ever to the truth. No other island community has seen more of its peoples go out in turn to other sections of the field as missionaries.

Since the days when Pastor G. F. Jones pioneered the work in the Solomons the church has made rapid growth right throughout the Bismarck-Solomons Union Mission till today the density of Adventists in this thickly populated area is one baptized member in every thirty of the population. Nearby New Hebrides has an even better average still of one in twenty-nine.

Following quickly upon our success in the Bismarck-Solomons Union Mission, national missionaries from Mussau and the Solomons were soon pioneering in the highlands of New Guinea. The success of our missionary enterprise in this area is evinced by the following figures. At the time of writing our



total island Sabbath school membership had reached 80,000 of whom 48,000 are in the Coral Sea Union Mission, mainly in the New Guinea-Papua area. Somehow in recent years we have had much evidence that God is quickly finishing His work in our great island mission field. It took us fifty years to build up an island membership of 12,500, but for the ten years—1954-1964, 20,000 precious souls have been added to the membership of the isles of the sea.

We look back for a moment to the Central Pacific Union Mission where the "Pitcairn" dropped her original missionaries. Earlier this year our division Ministerial Association secretary conducted a field school of evangelism in Tonga. Associated with him were thirty national workers from various island groups including ten ministerial students from the Fulton Missionary College. Pastor Burnside preached in English. Four thousand people heard his first message in a great open-air meeting, and for three weeks he continued nightly to draw thousands to his services. At the conclusion of his campaign close on 200 signified their desire and intention of becoming members of the remnant church. What a change from those

earlier days when it took approximately seven years to win our first national convert in this area!

We now have well-organized Bible Correspondence schools functioning in these island groups from which we are reaping wonderful results. In addition, the message is being spread by radio right throughout the mission field today. A great soul-winning campaign is being carried forward by 1,456 missionaries, Europeans and nationals. Their influence is being felt, and under the blessing of God they are reaping inspiring results.

Signs and wonders are following them as they travel in the wake of the "Pitcairn." By special revelations to heathen, by supernatural demonstrations, by thrilling answers to prayer on behalf of simple children of faith, God is doing great and wonderful things in our mission field.

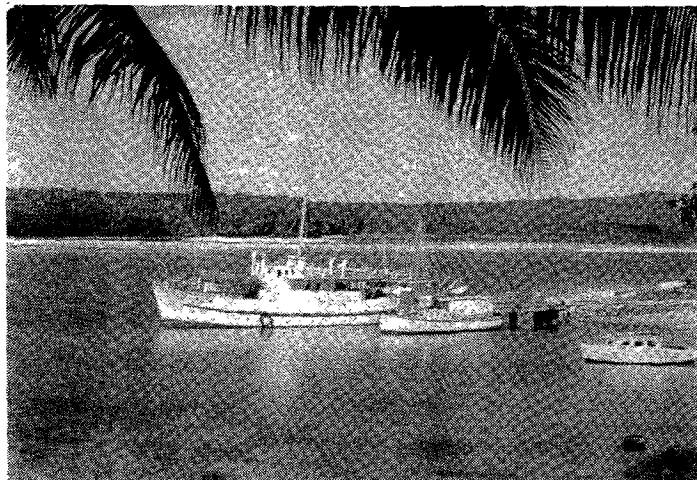
A deaf and dumb boy in New Guinea has been taught the whole message in dreams. A lady in Fiji had a vision of three angels flying in the midst of heaven. She was led to our Adventist missionary for an explanation and found one based on Revelation 14 that caused her to exclaim that she had found the truth. Time and time again, after the arrival of our missionaries in new areas, an individual has arisen from among the crowd and declared he had been shown in a dream the coming of this particular missionary with his special message.

Pastor Len Barnard recently reports on a remarkable answer to prayer in his area. He wrote: "Recently a lad who had walked into Cain's station from another remote valley received word that a relative of his had died. Cain decided to accompany him, so set off early in the morning and crossed the mountain range before descending into this new valley. They arrived at the hut in the afternoon and found that a group of mourners were in a room with the body while the husband sat by the fire in an adjacent room nursing two young children. One was obviously still dependent upon its mother for feeding, and it was crying pitifully. The father also was weeping, and Cain said his heart was touched and he also wept in sympathy. Shortly after, he said to the father, 'Let us try the big fellow Papa on top.' The body was then brought into this room and he felt it and said it was very cold. Outside the hut some men were preparing a platform to place the body for all to see, as is the custom in this area. Cain told the mourners to be quiet, and dismissed them, then he prayed a short prayer, asking God to restore the woman to life if it would bring glory to His name. He said that immediately after praying the woman sighed deeply, then asked for a drink of water. Shortly afterward she became normal, and this brought great joy to the husband as well as the children."

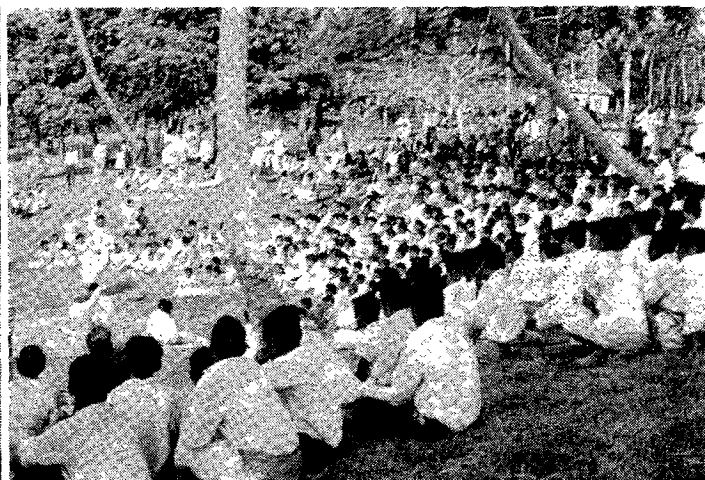
Is this not a partial fulfilment of the forecast in "Great Controversy," page 612. "Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."

How thrilling to be workers for God in earth's last hour following in the wake of the "Pitcairn."

MISSION VESSELS IN THE NEW HEBRIDES.

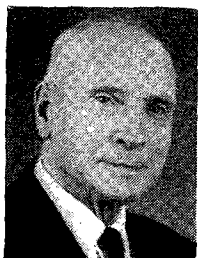


A BAPTISMAL SCENE IN TONGA.



By W. E. BATTYE
Associate Editor

A Pioneer's Unswerving Vision



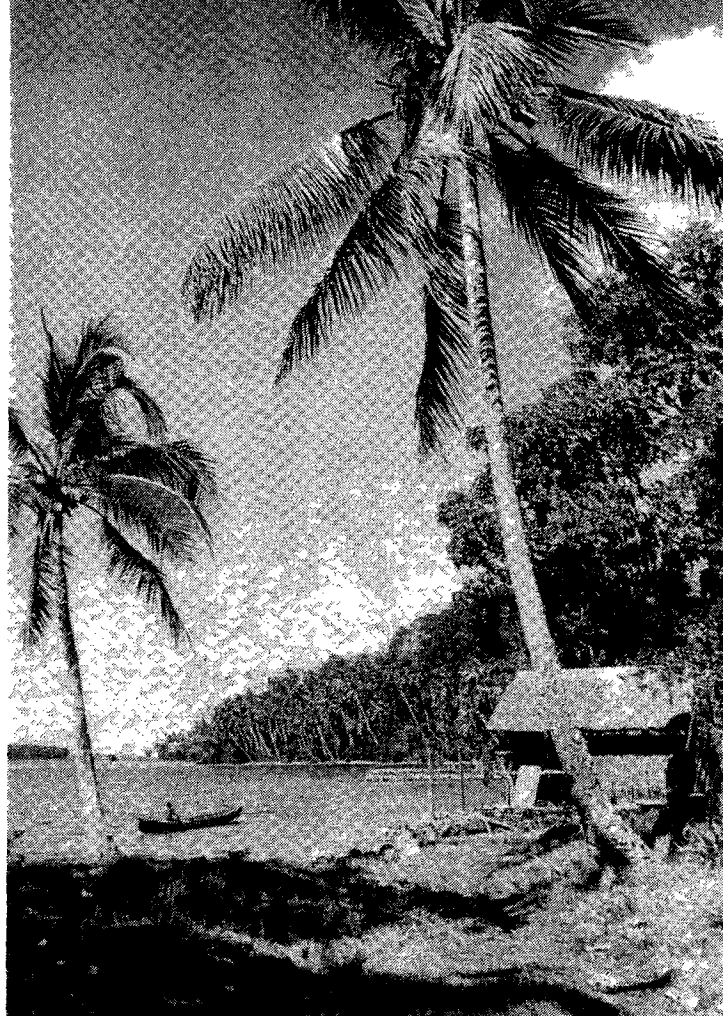
W. E. BATTYE

TO SELECT TWELVE MEN for the cover page of this special anniversary number of the "Record" from the many who have served the cause of truth with equal devotion in the South Pacific since the voyage of the "Pitcairn" seventy-five years ago posed a problem more difficult than choosing the twelve apostles. To compass the whole island field in the proclamation of the Advent message by a brief article suggests the impossible. We could begin with the earlier group of medical and evangelical missionary stalwarts who pioneered the message on Pitcairn, Tonga, Cook Islands, Samoa, Fiji, and Tahiti. Likewise we could also refer to a later generation of such men as N. A. Ferris, S. H. Gander, and J. D. Anderson, with their contemporaries who lighted the torch of truth in many island fields and blazed trails throughout Papua and up and down the highlands of New Guinea. However, the moment we refer to particular names we would never know where to end; therefore we have singled out one man, Griffith Francis Jones, pioneer sea captain of the Seventh-day Adventist Church, who may fitly represent all those who have served so nobly the cause of God in proclaiming the Advent hope over the past seventy-five years.

Pastor G. F. Jones was born at Hamefyl, North Wales, on May 11, 1864. When he was fifteen years old he chose the sea as his profession. He diligently applied himself to study, and worked his way from cabin boy to regular seaman and on to captain of the merchant marine. His certificate of Competency was signed at Liverpool and issued "By the Lords of the Committee of the Privy Council for Trade," and dated October 11, 1890. Thus at the youthful age of twenty-six he was a master mariner in command of a British merchantman plying trade between Liverpool and New York. He had achieved his ambition.

It was a torn scrap of paper, a portion of the English journal "Present Truth," which he was about to toss overboard that caused Captain Jones to pause and investigate. As a result his whole life outlook changed. He accepted the Advent truths and was baptized upon his natal day, May 11, 1893. He was united in marriage with Marian Valentine, a cultured Christian lady, in 1897. We note the transition in his thinking, for upon his marriage certificate instead of "Captain" he listed "Missionary" as his profession. From this time onward he possessed a singleness of purpose; he was a man with an unswerving vision.

About the year 1900 Captain and Mrs. Jones left England for the United States of America, where they enrolled in an intensive Bible course at the Keene Academy, Texas. Upon graduation they were appointed by the mission board to the Society Islands. After spending some months in Tahiti the opportunity came for Captain Jones to take a vessel from Tahiti to Pitcairn. It was a gift from the British government, for the former boat, the "Pitcairn," had been sold. He also agreed with the British Consul to teach the Pitcairners naviga-



SASAGHANA, WHERE CAPTAIN G. F. JONES STARTED THE FIRST SCHOOL IN THE MAROVO LAGOON, 1915.

tion. He loved the sea, and commuted between Pitcairn and Mangareva, an island some 300 miles distant, where he laboured for a time. Captain Jones was a born missionary, engaging and friendly. He was soft-spoken, a man of slight physique, and like the Apostle Paul, small in stature, just five feet two inches tall, but with the courage and the heart of a lion.

At the missionary conference held in Tahiti, 1903, Captain Jones was duly ordained to the gospel ministry, to which he gave a life of consecration and devotion.

He was then appointed to the superintendency of the Cook Islands to relieve Pastor and Mrs. A. H. Piper, the first Australian missionaries, who were returning home for a period of rest from the enervating climate of the tropics. After the return of the Pipers to their field of labour the following year, the Joneses were then appointed to the Malaysian field. There a school was opened, and the first church dedicated in Singapore. Pastor Jones baptized people of many nationalities, and he made friends wherever he went. He laboured in the East Indies for upwards of seven years, ministering in the territories formerly known as Java, Sumatra, Borneo, and the Malay States.

These missionaries returned to Australia in 1912, and later were called to open a new field of service in the Solomon Islands. A suitable boat with an auxiliary 12 h.p. engine was built for them and called the "Advent Herald." It had a portable cabin to be assembled as a temporary home among some of the more inhospitable tribes. They landed at Gizo, New Georgia, May 29, 1914, and were "sailing wherever the Lord leads." So Pastor Jones was using his talent for the sea after all. The work grew rapidly. A group of white workers came to labour from island to island. National helpers just emerging out of raw heathenism, intelligent and willing, quickly grasped the truths of the gospel and with picture roll explained to some

of their fellow nationals the great prophecies of the second coming of Jesus.

Pastor Jones had the particular faculty of quickly absorbing a new language and was peculiarly adapted for breaking new ground. He drew the island people to him by his warm-hearted, friendly personality, and was affectionately known among them as "Jonsie." A bigger boat was provided, some sixty feet long with an 80 h.p. engine. It was called "Melanesia," and on July 2, 1917, he sailed from Sydney to the Solomons for wider service to compass those tempestuous waters. He continued as superintendent in the Solomons until the work was well established. In 1920 the Joneses returned to Australia. At that time there were five central stations and seventeen out-stations with a Sabbath school membership of 1,108. Today there are more than 10,000 baptized believers.

The work of the church had been moving very slowly in Papua and New Guinea. At that time the government had a policy of dividing the territory between the larger denominations, but there was no room for the Adventists. This veteran couple were asked if they would relieve a missionary on furlough and see what they could do for the native people of Bisiatabu. They left for Papua in April, 1921. Pastor Jones met the government officials at Port Moresby and declared on the authority of God's Word there was a place for him to preach in Papua. "This is my message," he said, quoting Revelation 14:6: "Having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." "That includes New Guinea," he affirmed. The government officials promised that if he could civilize the Koiaris, one of the worst tribes in New Guinea, they would do something further for him. He found a degraded, degenerate, thieving, murderous group of spirit-worshippers. Even after six months among them (the agreed furlough period) they appeared to be unresponsive and hopeless. This servant of the Lord was reluctant to stay, yet after prayer he had a definite conviction to remain. Immediately he saw the hard, barren, unfruitful ground begin to break. Pastor

Jones quickly grasped the language; he explored the now famous Kokoda Trail; the natives became more friendly, and some of them united with the mission school. In the beginning of 1923 Pastor and Mrs. Gerald Peacock joined forces with the mission, and a wonderful work was accomplished. The Joneses returned to Australia in 1924.

Their next appointment was New Caledonia, considered one of the most difficult areas in the South Pacific. Pastor and Mrs. Jones sailed for Noumea October 23, 1925. Within two years they were compelled to withdraw from this French territory because it was declared that the Seventh-day Adventist Church was not registered and had no legal standing in the community. However this was not before there were twenty-five Sabbath school members, including ten baptized believers from some of the leading Protestant families. A French worker, Miss C. F. Guiot, was called from Australia to assist, and was appointed Bible instructor of the company when these messengers of the Lord departed for Australia.

In 1929 these intrepid missionaries were called once more to investigate the prospect of opening a mission on the large island of New Britain. Two Solomon Islands teachers accompanied them, and a school was successfully opened at Matupi, and it prospered. Other missionaries came to take charge, and Pastor and Mrs. Jones returned home the following year. From this beginning the gospel message mushroomed until Rabaul became the centre of the work of the Bismarck-Solomons Union. Later, the Jones Missionary College was established at Kambubu, the training centre for the whole union. It was so named as a tribute to the memory of a man who inspired these dusky sons of the South Pacific to do valiant deeds in the service of the King of kings.

Pastor Jones was one of God's noble men who with his devoted wife pioneered many fields, counting no labour too exacting, no task too onerous, no service impossible. They were always courageous, always confident, always self-sacrificing. They are worthy examples of all those who have with dignity and honour served the cause of truth in the South Seas.

KATA RAGOSO IN NATIVE COSTUME.
(Taken when fifty-two years of age.)



CAPTAIN G. F. JONES WITH A MODEL OF ONE OF THE MISSION VESSELS HE USED WHILE SERVING IN THE SOUTH SEA ISLANDS.





Above: HEATHEN NATIVES BEING INSTRUCTED IN THE GOSPEL MESSAGE IN NEW GUINEA.



Above Right: STUDENTS AT KABIUFA COLLEGE, NEW GUINEA, WHO ARE PREPARING FOR MISSION SERVICE.

O. D. F. McCUTCHEON
President, Coral Sea
Union Mission, Reports



PROGRESS in the CORAL SEA

FOLLOWING the early voyage of the "Pitcairn" the Advent message had been established in the Central Pacific for almost twenty years before our first missionary family arrived in Papua. In the "Union Conference Record" of June 15, 1908, we read the story of the beginnings of the work in what is now the Coral Sea Union Mission. "Brother and Sister S. W. Carr and Bennie Tavodi, the Fijian worker, sailed on the 'Moresby' Friday, June 5, at 3.30 p.m. for New Guinea. They go to carry the message to a field as yet unentered by us, and their departure is thus of an unusual interest as it means another outpost occupied in the great Island field. Let all who remain in the homeland sustain these dear ones by their prayers. To all human appearances their field is a most difficult one, but the Lord can open the way before His servants."

As we review the wonderful progress which has attended the preaching of Heaven's special message for these days we see how God did truly open the way before His servants. By Government decree the more easily accessible coastal areas and villages had been zoned and allocated to the several missions already operating in Papua. But our missionaries were not allowed to commence operations in any of these areas. God opened the way, and the work commenced in the mountains of Bisiatabu just twenty-seven miles from Port Moresby.

An interesting news item about 1911 of the early transportation problems records that the very first means of transportation owned by our mission were four mules donated at a cost of £80 by an interested sister. Compare these humble beginnings with the story of mission transportation in 1965. In an endeavour to adequately care for the ever-growing work, our missionaries now use eight ships and many smaller vessels, about forty motor vehicles including Landrovers, and also the mission plane, "Andrew Stewart." This represents an investment of approximately £150,000.

At first progress was very slow. After a number of years there were only a handful of baptized members. However, there were many more Sabbath school members. In 1921 pioneer missionary Captain G. F. Jones arrived, and gave great impetus to the work. New emphasis was given to evangelism and education. Captain Jones announced a feast, and out of this feast grew our first properly

organized village school in 1923, the enrolment being three girls and six boys. The first central school was not opened until 1933.

As we look over the great union mission today with eighty-nine registered and seventy-four permit teachers teaching 5,000 students in a network of registered village and central schools, and at our fine college at Kabiufa with 164 secondary and training students, surely we see the blessing of God. What a wonderful heritage we have in our young people of the Coral Sea!

When our early missionaries first arrived they were supplied with simple medical kits and they began to win their way into the hearts of the people by relieving the sicknesses and the suffering caused by the many tropical diseases. What a debt we owe to these men and women as today we view our medical work represented by the Sopas General Hospital which has accreditation as a nurses' training school for the first two years of a three-year course; the great Hansenide Hospital at Togoba; the Hansenide and T.B. Hospital at Hatzfeldhaven; the Omaura Hospital; the Infant Welfare programmes which care for thousands of mothers and babies at Wabag, along the Madang coast around Hatzfeldhaven, and for the 250 miles of the mighty Sepik River, centred at Ambunti. To operate this large medical programme there are seventeen doctors and nurses employed full time, together with many other missionaries and their wives giving a large portion of their time to medical work.

A school of Public Health and Preventive Medicine has been established at Sopas Hospital, and the first graduates from this school returned to their respective fields early in 1965. So the gospel of eternal salvation, coupled with the gospel of good health, is winning converts.

"MV PATHFINDER," THE INFANT WELFARE HOUSEBOAT SETTING OUT ON A TOUR OF DUTY ON THE SEPIK RIVER.



For a number of years our work was restricted to Papua. From Bisiatabu it spread gradually along what later became known as the Kokoda Trail to Efogi, where W. N. Lock and family opened a station in 1924. It is four days' hard march from Bisiatabu to Efogi, but today's traveller along these weary miles will find that almost without exception the villages are Seventh-day Adventist. A camp-meeting in this one area alone today could well be attended by 1,500 believers. These members own their own airstrip. What a far cry from the four mules of 1911!

In 1933 a party of three, led by Brother McLaren, investigated the possibility of opening our mission work in the then little known New Guinea highlands. It was not, however, until 1934 that our missionaries reached over into the interior of New Guinea proper. W. W. Petrie and family were the intrepid souls who moved fearlessly into Kainantu, followed immediately by S. H. Gander and family as the advance guard of a noble band of men and women. No one then knew what dark secrets the New Guinea highlands harboured. New Guinea was virtually a sleeping giant as far as the civilized world was concerned. With each new advance, new peoples, tribes, and languages were discovered. The Adventist missionaries were in the vanguard in many of these newly opened areas. We opened the very first mission station of any denomination in the great and densely populated Wabag Valley where upwards of 160,000 people all speak the same language. And now, out and beyond this again, we have reached into the Lake Kapiago area where only twelve months ago there was not a single Adventist. We now have there hundreds of Sabbath school members and more than 100 baptized believers.

The little Cessna plane "Andrew Stewart," the love gift of some of our devoted church members in several lands, wings its way tirelessly over dense jungle, precipitous cliffs, and raging torrents, taking but minutes where once the missionaries forced their weary legs and aching muscles to carry them ever onward and forward to proclaim this wonderful message. "Andrew Stewart" delivers its precious cargo of teachers, missionaries, and medical supplies to the farthest-flung frontiers of New Guinea in the highlands and over to the West Irian border in the Sepik Mission.

Towards the end of 1948 the Coral Sea Union Mission was organized. It then consisted of the Papua-New Guinea mainland, all of the islands in the Territory of New Guinea, and the British Solomon Islands. In 1953, because of the rapid growth and to make for better and closer administration, the old Coral Sea Union Mission was re-organized into two union missions, the Bismarck-Solomons Union and the present Coral Sea Union. The territory of this union now covers the mainland of Papua-New Guinea, all of the islands in the Territory of Papua, and the islands immediately offshore from the New Guinea mainland. There are

nine local missions and five union institutions within the Coral Sea Union Mission.

We are greatly encouraged by the progress we see on every hand. From the small beginning in 1908 with two missionaries we now have seventy-three European missionaries and families, over 600 full-time paid national workers, and many hundreds of helper teachers.

For the four years ending 1964 there were 7,304 baptisms, bringing the baptized membership to 16,720 in 168 organized churches. But even more significant are the Sabbath school figures, for it is recognized that the Sabbath school is the great evangelizing agency in all mission fields. During the four years ending 1964 there was an increase in Sabbath school membership of 12,000, giving a grand total of 48,184 members meeting each week in 530 Sabbath schools. This means that at the end of 1964 there were 31,464 more Sabbath school members than church members. This is an encouraging potential for future baptisms.

Latest Plea from the SOLOMONS



A. R. MITCHELL,

President, Bismarck-Solomons
Union Mission

TWENTY-FIVE YEARS subsequent to the arrival of the mission ship "Pitcairn" in the South Seas with the vanguard of pioneer missionaries on board, the little ship "Advent Herald," carrying Pastor and Mrs. G. F. Jones, dropped anchor at Viru in the Solomon Islands.

Last year (October, 1964) at Batuna this historic and memorable event was commemorated by Jubilee celebrations at which more than two thousand believers were in attendance. Present on that occasion were many charter members who revere the name of Captain Jones because of his personal contact with them.

Each of the participating native ministers had an average of forty years of ser-

vice to his credit, or an aggregate of 481 years. The Scriptures speak of men who "hazarded their lives for the name of our Lord Jesus Christ." Acts 15:26. Well known among such an illustrious galaxy of names are Rore, Oti, Juga, Hoki, and Pana. During those fifty years spanned by the lifetimes of such men, the Third Angel's Message has made tremendous gains and spread not only throughout the Solomons, but also into Bougainville, New Britain, New Ireland, Manus, Emira, Mussau, on into Papua and big New Guinea away to the north.

Of these the Western Solomons and Mussau have become the most fruitful home bases from which many missionary families have gone out into the Coral Sea Union Mission to pioneer hitherto unentered areas in the highlands or along the malaria-infested coasts of Papua, or the Sepik. The Bismarck-Solomons Union Mission extends one thousand miles from Mussau and Manus in the north to Rennell and Bellona in the south-east.

Visit where you will throughout the Union and you will discover that the Advent message has penetrated deeply into the local population. There are places, for example Mussau, Emira,



A CHURCH AT RUMBA ON THE ISLAND OF
BOUGAINVILLE.

Tench, and Lou Islands, where every person claims to be a Seventh-day Adventist. In the Western Solomons, the birth-place of the message for these areas, approximately every fourth person is a Seventh-day Adventist Sabbath school member.

Looking at the field as a whole it appears that approximately one in every twenty of the adult population is a Seventh-day Adventist. With more than ten thousand baptized members and twice that number of Sabbath school members we can only exclaim, "What hath God wrought."

Currently there are more than six thousand boys and girls being cared for by two hundred and ninety-three dedicated teachers in one hundred and eighty-seven schools, all of which, particularly the five central schools and the Jones Missionary College, are bursting for more adequate accommodation. In addition to these more advanced units, there are two district schools, one in West New Britain and the other in Malaita, ready and expecting to be upgraded to the status of central schools the moment teaching personnel can be provided.

The "right arm of the message" is represented by ten medical units, located at strategic spots throughout the union. These are manned and operated for the most part either by the faithful missionary wife or by nationals who have received their training at the hands of the European missionary or during hectic war years. Under the circumstances the quality and volume of work done is little short of miraculous.

In a desperate effort to meet the challenge of heathenism's last remaining stronghold in this union, and to provide succour for the thousands who stand in need of both physical and spiritual health, we are right now planning the establishment of a modern fifty-bed hospital at Atoifi on the island of Malaita. It is estimated that there are ten thousand natives within a ten-mile radius of this place. The division executive committee has been sufficiently impressed to nominate this hospital as one of two special projects to benefit from the fourth quarter's Sabbath school offering overflow for 1965.

We now confidently await the response of our liberal-hearted people to the challenge heathen Malaita has brought us. In establishing a hospital not only will the local needs be largely met, but we fondly hope that in the near future a third great need may also be provided for—a nurses' training school. Of the nine other medical units now operating in the union only one has a fully trained national nurse in attendance. It is true that there are two other training schools for nurses in the union. It is also true we have a number of young men and women in training in each of these two hospitals. Why then do we need a training school of our own? Who would suggest that public training institutions in the islands are any safer

Fifty Years of Seventh-day Adventist Education in the South Pacific



EDWARD E. WHITE

Education
Secretary,
Australasian
Division

IT WOULD BE just as easy to entitle this article Seventy-five Years instead of Fifty Years, for the first twenty-five years after the arrival of the "Pitcairn" saw no development of the education work in the Pacific Isles, no, not even a beginning. Indeed, fifty years ago there was scarcely anything worth mentioning, for the statistics for 1915 are non-existent so far as the number of schools, teachers, and pupils are concerned, and there were only nine ordained Seventh-day Adventist ministers throughout the whole of the island mission field from Pitcairn to Papua.

The amazing and rapid development has therefore taken place within less than the lifetime of one individual, from zero fifty years ago to over 450 schools in the

Australasian Division today in both home and mission field. From a meagre start when schools were either non-existent or not thought important enough to be mentioned, the mission fields have far outstripped the home base in their educational development, and now enrol nearly five times as many pupils for an approximately equal church membership.

This heartening increase has been due to faithful and solid work by undaunted pioneers in extremely hard times when converts to the faith were won by severe toil and much prayer. While mission work is never easy it is certainly more rewarding in these days when we see fruit for our labour in a much shorter time. By 1940 there were over 5,000 pupils in our 200 or more mission schools, and 300 teachers were employed in ministering Christian education. World War II caused a setback with the withdrawal of European staff, but since the close of hostilities the lost ground has more than been regained, and furthermore a new territory—New Guinea interior, the land that time forgot—has been opened up to the preaching of the gospel. Our present statistics show 418 schools in our mission territory in the South Pacific, with 478 teachers and well over 14,000 pupils, so

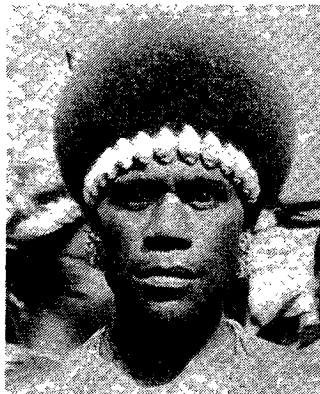
than their counterparts in the homeland? Far too often Adventist mothers and fathers, yes, and young people have discovered with bitter tears that the enemy of souls can and does use the cigarette, the first drink, the contaminating environment of the dance hall (or the staff room) to undermine, to corrupt, to break down ideals and to destroy even the most promising.

The sound reasons for denominational training institutions in the homeland are

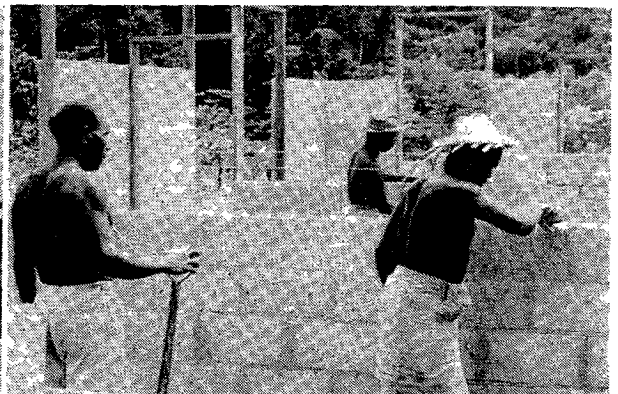
much sounder reasons for like institutions in the mission field if we are to man and operate our work successfully.

Therefore to provide a hospital for Malaita will not only help meet a desperate local challenge, it will one day, please God, provide the wherewithal to train nursing personnel, both young men and women who are worthy, and who in turn will staff other medical units which are now battling bravely, but unequally, against tremendous odds.

HEATHEN BUSH TRIBESMAN
OF MALAITA.



MALAITAN WORKERS BUILD ADVENTIST CLINIC
FROM CEMENT BRICKS MADE ON THE JOB.





NAGUM CENTRAL SCHOOL IN THE SEPIK MISSION.



FULTON MISSIONARY COLLEGE, FIJI.

that the second twenty-five-year period has shown a much more rapid rate of expansion.

There are also significant advances which are not revealed in statistics only, for while the number of schools has doubled, the enrolment has trebled, so that schools are therefore larger. Conditions have improved greatly also, and the bush hut, windowless, palm-roofed, with mud floor is now the exception, its place being taken by a wood or brick, iron-roofed structure with glass louvres, concrete floor, and representative desks instead of partly-planed logs. The classrooms are brighter for two reasons, they have more light, and better, they have qualified teachers whose bright personalities exude into the students. The latter

are no longer over-age hopefuls but young, keen boys—and girls, too—who are eager and able to learn, many of them coming from Christian homes with a valuable background of pre-school learning. Each union mission has at least one secondary school today, and each has a training school for ministers, teachers, and business workers, and is preparing indigenous workers for church activity among their own peoples.

National leadership schools have been held to capitalize on and to train further this source of talent and it is now possible to see the results of this programme of Christian education. The European missionary, be he minister, teacher, or tradesman, is gradually being supplanted by the indigene. As the latter are gain-

ing more instruction in leadership, and the experience and confidence that come from shouldering responsibilities, the foreign missionary is assigned to newer fields, and the converted national rises to the occasion. This has been proved true so many times and brings reward not only in financial savings but also in the satisfaction of seeing one's ideals realized and one's work successful. While much remains yet to be done, the South Pacific has certainly felt the impact of Christian education, and thousands of Melanesians, Micronesians, and Polynesians will find their way into the Kingdom as a result of the cumulative effort of those who followed the spirit of those who first sailed the "Pitcairn" to these waters.

Medical Missionary Activities Pitcairn to Papua

IT IS SIGNIFICANT that the early missionaries who were brought to the South Pacific on the first and subsequent voyages of the ship "Pitcairn" seventy-five years ago, were not only pastors and teachers but also medically trained personnel. Dr. and Mrs. J. E. Caldwell came to Rarotonga, Cook Islands, in 1894, Dr. and Mrs. F. E. Braucht to Apia, Samoa, in 1895, and were joined by Dr. A. M. Volner the same year. Miss Maria Young, a nurse, came to Tonga in 1896, and Dr. M. G. Kellogg arrived in Tonga in 1897. Thus in our earliest contacts the medical work went hand in hand with the gospel.

Great advances have been made in our medical work over the past three-quarters of a century. In the Government training school for nurses at Rabaul, New Britain, nineteen Seventh-day Adventist students represented nearly half the total nurses in training for 1964. All the honours in the nursing classes were carried by Seventh-day Adventist girls.

At the Honiara Government hospital in Guadalcanal we have nineteen girls in training, representing again about half the nursing student body. They have also left a good record, not only scholastically but morally, at this training centre.

DR. S. A. KOTZ

Medical Secretary, Australasian Division



Our Aore hospital in New Hebrides is entirely operated by national staff, headed by Doctor Joeli from Fiji. Here are great needs and opportunities. In a neighbouring island there are some five to six thousand people with little medical care. Lack of funds to date for a suitable ocean-going vessel has hindered the extension of our medical work there.

The new hospital for the Solomons on Malaita island, at Uru Harbour, will be the only hospital to serve at least 25,000 people on that side of the island. On a recent visit to Uru, within a couple of hours from the time of the doctor's arrival several people were asking for medical help from him. Appointments were made for the following morning at 9 o'clock since they were not urgent cases. Somehow, during that night the word spread that a doctor was at Uru. Our clinic consultations the next morning amounted to one hundred and twenty-five patients! We counted at least thirty-five different diagnostic problems. Several were in need of minor and major surgery.

In Fiji we have no Adventist hospitals or public dispensaries. During the annual ingathering campaign Indian business men have approached Pastor B. L. Crabtree, president of West Fiji Mission, with the question, "You folk come every year asking us for money, but what are you doing for us Indians?" We have made but very little impact evangelistically among the Indians who comprise 52 per cent of the population of Fiji.

Recently a steam bath was opened by Pastor John Gray. After a few Indians

had tried the steam bath and received some simple health instruction the word got around so fast that within two months' time 10,000 had received treatment in this small health facility. Studies are under way to determine whether more-representative facilities can be put into operation to aid in this opportunity for an evangelistic break-through to the Indian population.

In a recent visit to Tonga the three health lectures entitled "The Christian and Health," "Tobacco and Health," "Alcohol and Health," were well received by the public at the Voice of Youth evangelistic mission. Queen Salote expressed a desire that these health talks be recorded and broadcast over her 10,000 kw. Government radio station so that all her people might benefit. Of the public who attended the health lectures 125 people requested the "Life and Health" course offered through the Voice of Prophecy. So great is the interest in health.

A visit to the Prime Minister, Prince Tungi, and the Minister of Health, Prince Tuipelahake, revealed their keen desire and a specific request that Seventh-day Adventists might establish medical work among the Tongans.

Brother L. R. Waddington tells of an experience in Eastern Malaita some years ago when the love of Christ demonstrated through healing measures won the hearts of those previously prejudiced. Though previously hostile, one day two men in a dugout canoe approached our anchored mission launch. "Master," one called rather apologetically, "we have a very sick man in the village. Would you come and see him?" "Be glad to," assured Mr. Waddington. Through their medical attention and prayer the man was healed of his pneumonia and malaria. Another man from this same village had to be treated for some time at our hospital. On his return to the village these two men, who were the prime instigators in build-

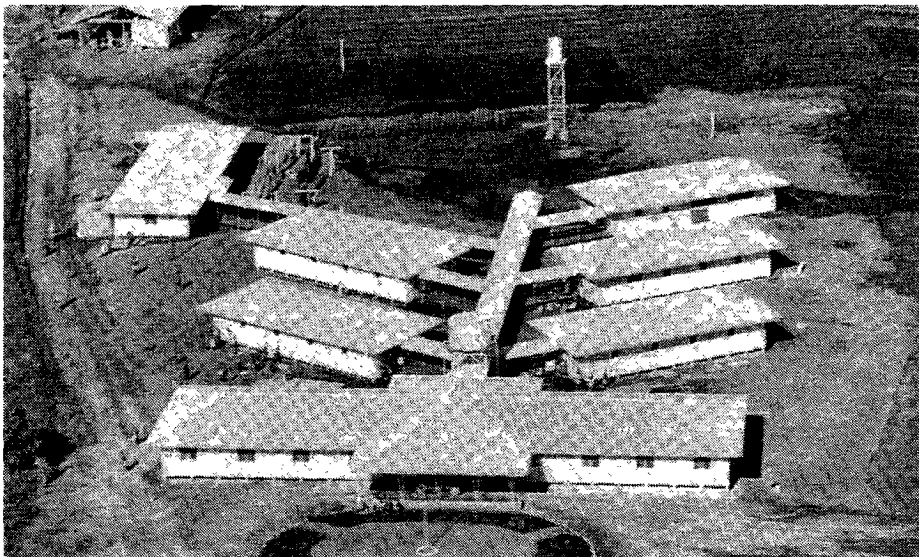


DR. JOELI AND WIFE, NEW HEBRIDES HOSPITAL.

ing up bad feelings previously against "Seven-days," grabbed Mr. Waddington's hands with tears in their eyes and apologized for their former animosity against our mission. The reason for their change of heart in their own words was, "We cannot fight against a mission which helps us with strong medicines. We have seen you pray before giving the medicine, and we have seen how God blesses your efforts. We want to be your friends." And to prove their sincerity, they offered us a large strip of land for a hospital or school.

The public health and hygiene scheme at Sopas hospital is already proving a great success in the community. During the latter part of their training the students have regularly conducted health and evangelistic activities with the help of Doctor Wood. Health instructions and films have been attended by overflow audiences. With the addition of Doctor Saleem Farag we expect further expansion of the public health programme. Plans are to begin a nurses' training programme for nationals in January, 1966.

AERIAL VIEW OF SOPAS S.D.A. HOSPITAL, WESTERN HIGHLANDS, NEW GUINEA.



Altogether now we have operating in the islands seven hospitals and leper colonies and twenty-five clinics and dispensaries, as well as numerous "back-door treatment stations" run by missionaries' wives.

A wonderful opportunity of service is open to us through the child and maternal welfare clinics in the Sopas, Hatzfeldhaven, and Sepik areas. Our hats are off especially to two intrepid sisters operating the medical launch by themselves up and down the Sepik River.

With the arrival of the Hokin family to do physiotherapy in the Togoba leprosarium we hope also to see great improvement in the rehabilitation of our lepers there. Until the arrival of Doctor Robson at a later date, Doctor Robert Wood will give part-time medical service to that institution as well as Sopas. We are living in a great hour with large opportunity.

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AUSTRALASIAN DIVISION Membership Gains 1890-1964

CHURCH MEMBERSHIP - - 
SABBATH SCHOOL MEMBERSHIP 
MV MEMBERSHIP - - - 

1890

1900

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1920

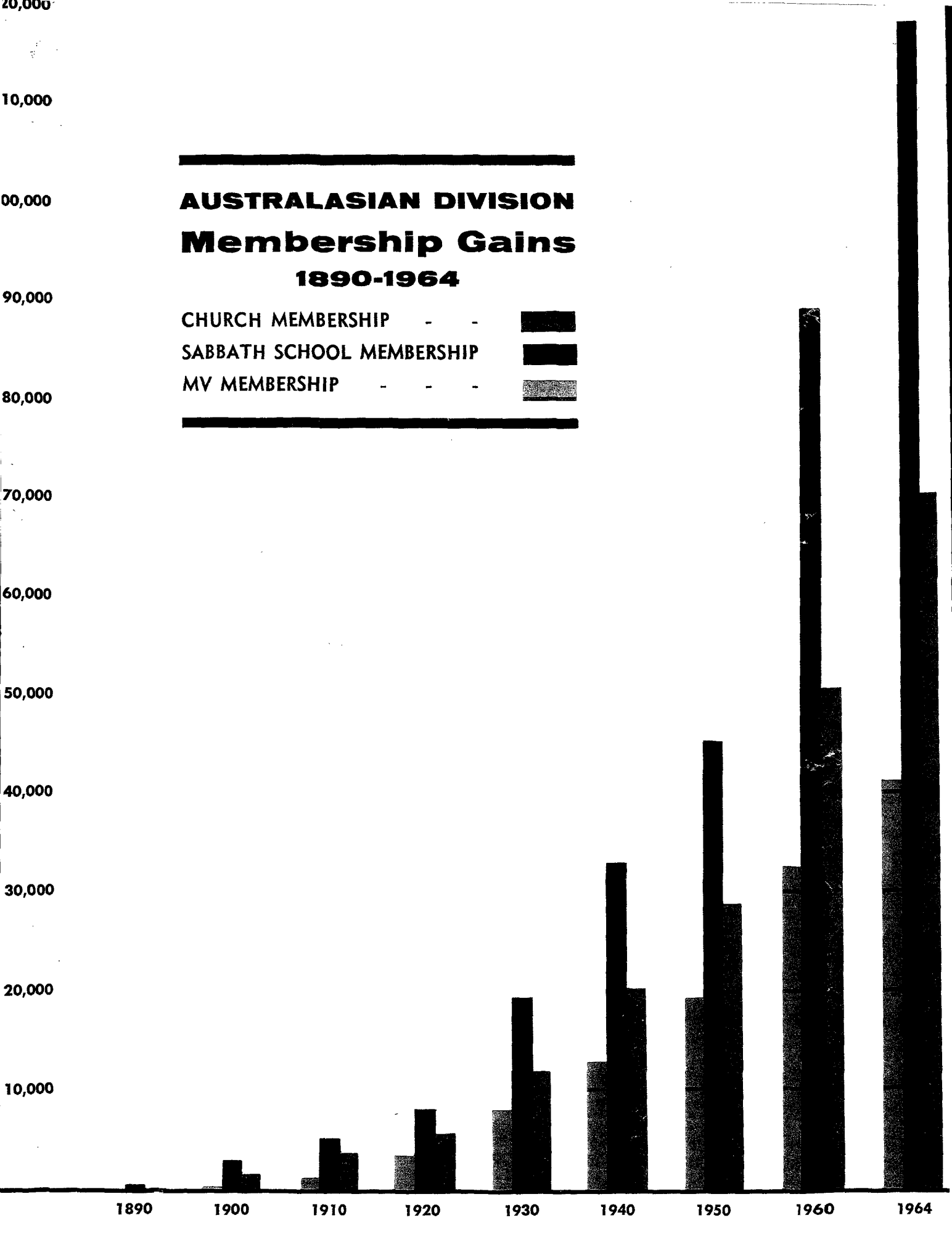
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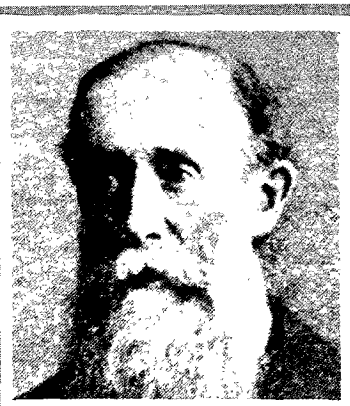
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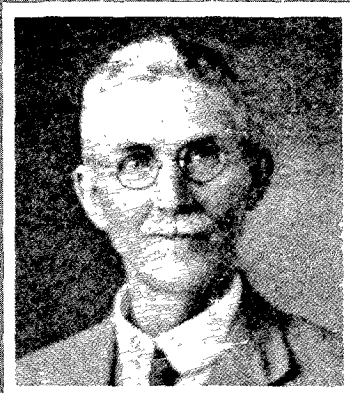
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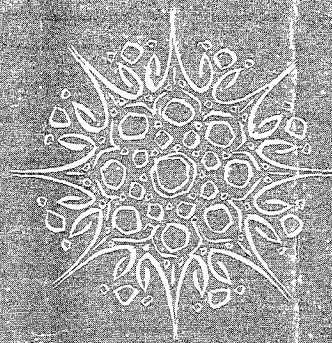


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C. H. PARKER

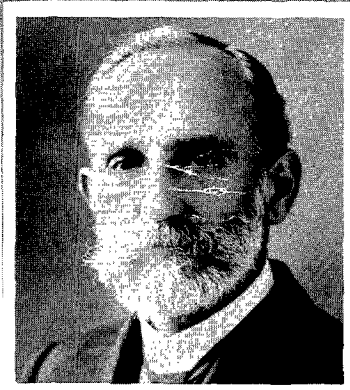
THE VISION OF THE



A. G. STEWART

PIONEERS

*"He shall never fail nor discouraged shall be,
'Till the earth know its Judge, and the isles of the sea
Shall wait not in vain for the law of His love,
For the tidings of peace from the Dayspring above."*



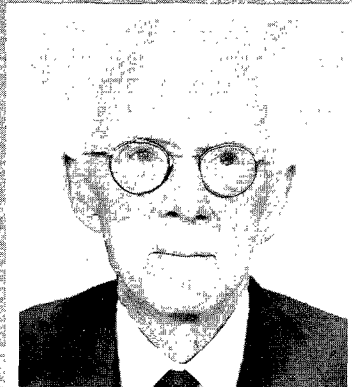
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