

WORLD

Mission Report

Go ye . . . into all the world.

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AUSTRALASIAN DIVISION



When the boys beat the *lali*, students leave their overcrowded dormitories and begin classes for the day.

This fine administration building below was provided by a Thirteenth Sabbath Offering overflow in 1963.



**Offering Overflow Project:
New Boys' Dormitory
FULTON COLLEGE, FIJI**

Be sure to see the S.S. film—
HEART OF THE PACIFIC

THIRTEENTH SABBATH OFFERING OVERFLOW

Australasian Division—September 29, 1973

The future of our work in the Central Pacific is without question centered in Fulton College, Fiji, the senior educational institution in this part of the field. Since 1949, when the union was organized, the people of the 700 islands of the Central Pacific have looked to Fulton for their total worker force as they have aggressively pursued the gospel outreach. The two other union missions of the Australasian Division have also received efficiently trained, consecrated workers from Fulton.

Today Fulton College has representative and near-adequate administrative and classroom facilities, thanks in a large measure to the generosity of Sabbath School members around the world who strongly supported the Thirteenth Sabbath Offering in March, 1963.

Unfortunately, at the present time, when indigenous peoples of the Central Pacific are raising their general standard of living, Fulton's boarding facilities are substandard, makeshift, and hopelessly inadequate. Therefore, on September 29, 1973, again we shall look confidently to our Sabbath School members to provide the necessary means for the erection of much-needed boys' dormitories at Fulton College. Thank you again for your help.

R. R. FRAME

President

Australasian Division

SABBATH, JULY 7

Fulton College

by M. P. Cozens

[Pastor M. P. Cozens is the son of former missionaries to French Oceania and Cook Islands. He graduated from Avondale College in 1943, beginning denominational work as a school-teacher. Pastor Cozens also graduated from the University of Queensland. He became principal of Vatuvalu, Fiji, missionary school in 1947. He was ordained in 1952. He has also served as principal of the following: Parker Missionary School, Aore, New Hebrides; Kabi-ufa College (now Coral Sea Union Mission Bible Workers' Training School), New Guinea; Sonoma Adventist College, New Guinea. In 1971 he was appointed principal of Fulton College.]

John Edwin Fulton and his wife had the real missionary spirit as they pioneered the preaching of the three angels' messages in Fiji from 1896 to 1906. Neither mountains nor seas could stop such men as Fulton from carrying the gospel to the remote corners of Fiji.

One result is that under the blessing of God we have today 5,000 members in the Seventh-day Adventist Church in Fiji. Another is that we have Fulton College—located thirty miles north of the capital, Suva, caring for 160 primary pupils, 190 high school students, and 85 trainees in courses for ministers, teachers, and office workers.

The origins of the college lie near the beginning of the century. As early as 1904-1905 a Fijian training school was opened at Buresala under the leadership of S. W. Carr. Other schools were set up in suitable places. Late in the 1930's, as transport improved, it became apparent that the interests of the church would be served better by a single, centrally located, better-equipped institution than by the existing institutions. A decision was made to consolidate at the site where Fulton College now stands. Buildings from Buresala and other sites were dismantled and re-erected at Fulton despite the hardships and shortages of the war years.

In 1941 Fulton College opened its doors to the youth of the Fiji Islands. In 1949 Fulton became the training college for the newly formed Central Pacific Union Mission. The result today is that Fulton cares for one of the most varied and interesting groups of students to be found anywhere—Fijians and Indians; Polynesians from Tonga, Samoa, Ellice Islands, Cook Islands, and Tahiti in French Oceania; Micronesians from the Gilbert Islands; Melanesians from New Hebrides, Solomon Islands, and Papua, New Guinea; Europeans from New Caledonia, France, and Australia. At least twenty different languages are represented. English serves as the *lingua franca* (a language spoken among a group of mixed lingual origin)—particularly necessary in view of the fact that the local languages have almost no literature.

The economic background of Fulton students is no less diverse than their ethnic origins. Some come from homes of high income bracket, but the majority come from subsistence villages. When we consider these contrasts in the racial, economic, and social background of our students and staff, we can but marvel at the binding power of the love of God.

The lack of adequate buildings has plagued the development of Fulton from the beginning. In 1964 the overflow of the Thirteenth Sabbath Offering provided a fine new administration and classroom block. Still the old dormitories creaked on, slowly disintegrating under the attacks of the tropical sun, the torrential rains, fungus, rust, and ants—in addition, of course, to the inevitable wear and tear of a multitude of students.

In Fulton, the news that this Thirteenth Sabbath Offering overflow would be directed to a new young men's dormitory was like blue sky driving away leaden clouds. How thankful we all are for it! No longer need our denomination be ashamed of the young men's living quarters.

Fulton staff and students have not been sitting down waiting for others to provide for their needs. They are continually engaged in a trying program of gardening and maintenance. The college operates a large dairy farm, which will help provide funds for the future improvement of the college.

An indication of the problems facing some Fulton students is given by relating the experience of

John (not his real name).

John's father belongs to a religious group that is strongly opposed to the Seventh-day Adventist Church. However, he sent John to Fulton for such advantages as good moral training and academic excellence, which are available. Although John took no interest in Bible lessons for quite a long period, he finally found an interest in them developing. Conviction followed. Now John wants to become a church member, but knowing well the persecution and difficulty that he will encounter at home if he takes this step, he feels that he must wait until he is old enough to be independent. John certainly needs your prayers that he will make his decisions in accordance with God's timetable for him.

APPEAL John is only one of the young men who will be uplifted and helped by your Thirteenth Sabbath Offering. We know that they can depend on the liberality of every faithful Sabbath School member as they prepare to go out as God's servants in the far-flung islands of the South Seas.

SABBATH, JULY 14

Losana of Rarama

by R. F. Stokes

[Brother R. F. Stokes was born in West Africa of missionary parents. In 1956 he emigrated with his family from England to New Zealand. A graduate of Longburn College, New Zealand

(1958), and Avondale College, Australia (1963), Brother Stokes entered the gospel ministry in South New Zealand in 1964. In 1966 he was called to serve in Fiji, where he soon became involved in developing a publishing work for the Central Pacific Union Mission. He currently holds the position of manager of the Rarama Publishing House situated in Suva, Fiji.]

Many of the great conquests of the church have not been won with great pomp and display. More often than not each experience differs little from the thousands of other victories that have become an integral part of our church history. Such is our story today.

Its beginnings lie along the banks of the Wainibuka River (Wine-im-booka), one of the many rivers of the island of Viti Levu (Vee-tee Lev-oo), the largest island of the Fiji group. Here in the village of Naqia (Nangia) there lived Losana Naisogo (Nisōngō), a young school-girl typical of hundreds of other village girls of Fiji. Life was easy and carefree, the river providing endless hours of fun for the village children, its water irrigating the fertile soil so that food was abundant.

Like many in her age group, Losana gave little serious thought to any of the great questions of life. Though she was the daughter of an Adventist minister and a pupil of a mission church school, she found life too happy-go-lucky for her to give serious consideration to her mission in life, her relationship with God, or her future education. She enjoyed reading when she could find a book, but mostly she spent her time blending her infectious laugh with the laughter and noise of the childish pranks and

horseplay typical of Pacific village life.

Losana naturally accepted her environment and her lot as a village child. Normally her education would finish at primary school level. In common with her contemporaries she would spend her teen years before marriage in virtual idleness. As a village *marama* (woman) she had horizons that would not extend beyond the customary life and occupations of rural Fiji.

However, the time came when Losana had completed the primary education available in her village. Instead of drifting along in the village habits, Losana, being naturally bright and intelligent, was sent on into high school. This education meant leaving home and traveling some 30 miles south to Fulton College. Enrolled in the first year of high school, she quickly settled down to a new and vastly different life from that which she had known. Slowly a change came into her life as the deeper truths of God's Word began to dawn upon her understanding. Meanwhile, around her there were other changes taking place too.

Losana watched fascinated as in her first year the foundations were laid for a new classroom block and administration building, made possible by a Thirteenth Sabbath Offering overflow. The building was desperately needed, and the overflow was a real answer to prayer. As the building neared completion, a purpose seemed to be growing in her heart, and Losana began to ponder what she was going to do with her life. She now felt a need

to continue her education beyond high school, and wondered what training course she could take.

The building was finished, and Losana was intrigued by the new office. On her way to the library or chapel she often looked to see what was going on there, and it was not long before she had determined to train as an office worker and to take the college secretarial course. During her training she had the opportunity to work in the new office that had so inspired her and had played an important part in helping her decide her lifework. At the end of the two-year course in 1966 Losana successfully graduated and was ready to accept the Master's call to service.

Just three months before Losana's graduation, Brother Stokes arrived in Fiji in response to the call to be district director of the work in Suva, the capital of Fiji. His first work involved resurrecting the mission press, not with the old machinery—which had served the church faithfully until it had completely worn out—but with offset machinery, some of it new, some of it gifts from other publishing houses and interested persons. The first job called for launching a missionary journal in the Fijian language. The press had electric typewriters, but no one who could type in Fijian.

And so at Fulton's graduation in 1966 Losana and Brother Stokes crossed paths for the first time. With her graduation diploma she held a letter of invitation to work in the infant publishing house as an offset typesetter. She was our

first national employee. It is not easy to forget her reaction to this strange new world into which she was ushered. Electric typewriter, proportional spacing, justification, were all things that had not been part of her Fulton training. Even typing in Fijian was a new experience in many ways. But Losana accepted the challenge. With each new accomplishment of the infant press, she stood ready to accept the next and even greater challenge. Today, she is an accomplished IBM 72 composer operator, having set the type for work involving more than ten different languages.

Losana's work has gone all over the Pacific, from New Guinea to Tahiti. Each quarter she sets the type for Sabbath School lessons in simple English, Fijian, Tongan, Samoan, and Maori languages. Evangelistic magazines, books, tracts, Bible correspondence courses, have left the publishing house by thousands. Today the publishing house for which she works has grown to serve not only Fiji but the entire South Pacific.

It has been largely Losana's ability to type in an unknown language that has made it possible for us to serve the Pacific with its many languages. Setting type in an unknown language is not pleasant work, and neither is it easy. Preaching in tongues was a gift given by the Holy Spirit to members of the early church, and we believe the same Holy Spirit has given a similar gift to Losana as she faces each new day's challenge of composing in tongues.

This is a story of but one student

of Fulton College. It is a long way from the ragged, careless village child to the poised, confident, and competent young woman who daily gives such invaluable service. What would have happened had there not been a Fulton College in 1966 when the church wanted workers to begin a publishing house? What would have happened if you had not given a faithful offering that thirteenth Sabbath nearly a decade ago? There would have been no new building for Fulton and no new office to inspire and challenge a young girl to God's service. Without Fulton College the work of God in the Central Pacific would be without ministers, teachers, typists, accountants, and even printers.

Our publishing house—just as the missions in Fiji, Tonga, Samoa, Gilbert and Ellice, Tahiti, and the Cook Islands—has drawn its staff almost entirely from Fulton graduates and students. Each year we replenish and add to our staff new students as workers for all phases of the work of God.

APPEAL We are depending this thirteenth Sabbath on the support of the world Sabbath School for a generous offering to help build urgently needed dormitories. Remember, nearly a decade ago a faithful offering built not merely a classroom block but also indirectly helped build a publishing house. What again might your offering this quarter achieve in these scattered islands of the Pacific?

"[God] blesses you that it may be in your power to bless others."—*Counsels on Sabbath School Work*, p. 133.

SABBATH, JULY 21

A Three-Time Winner

[An interview with a student from Fulton College. It is suggested that two speakers be chosen to present this report.]

INTERVIEWER: We have with us today Sinipate Ausage (Sin-ip-artay Ow-sarg-ay), a twenty-nine-year-old married student from Fulton College, in the Fiji Islands of the South Pacific. Sinipate is a national of the island of Upolu, one of the ten islands of Western Samoa. (Turning to the other speaker) Brother Sinipate, how long have you been a student at Fulton College?

SINIPATE: I began as a student at Fulton College in 1959.

INTERVIEWER: Does that mean you have been a student at Fulton for thirteen years?

SINIPATE: Oh, no. This is the third time I have been a Fulton student. I am doing my third course of study at Fulton.

INTERVIEWER: It would seem, then, that your island cannot be very far from Fiji.

SINIPATE: My country, Western Samoa, is approximately 800 miles by sea or air from Fiji, where Fulton College is located.

INTERVIEWER: How old were you when you were first a student at Fulton?

SINIPATE: I was just sixteen years old and came to Fulton to do further high school studies.

INTERVIEWER: And how did you enjoy your first experience at Fulton?

SINIPATE: It was during those first three years at Fulton that I came to know and understand what Jesus had done for me. I saw Him as the great Master Teacher of the world. My desire was to follow Him by becoming a Christian teacher. However, after three years at Fulton College my parents could not afford to pay my school fees any longer. I approached the college principal to see whether any help could be given, but because I was not the only person with this problem I had to leave Fulton College and return to my homeland at the end of 1961.

INTERVIEWER: What did you do when you arrived back in Samoa?

SINIPATE: My desire was to teach in our mission school, but it seemed there was no vacancy for me because I was not a fully trained teacher. I looked around for work and finally secured a very good position as a clerk in one of the Government departments. But I was not happy in that work. I had not received my education to become a clerk or Government servant. I wanted to be a teacher for my heavenly Father. I kept telling the Lord my problem in my daily devotions. After two weeks of working for the Government it seemed my prayer was answered.

INTERVIEWER: In what way do you think your prayer was answered?

SINIPATE: One day the president of our mission in Samoa called on me and asked whether I would be prepared to teach in our primary school. But I said, "I am not a trained teacher." "That is true," he

said, "but we are desperately short of teachers and must either close our school or employ unqualified teachers." And so I began my teaching career in 1962. What a thrill to be working for the Master Teacher! But as the next three years of teaching progressed I realized that I was sadly lacking in training for the job I was doing. And so I went again to the leaders of the mission and told them my problem. On this occasion some of the missionaries were willing to help me from their personal savings to return to Fulton College to train as a qualified primary school teacher. And so in 1965 I found myself back at Fulton College.

INTERVIEWER: Did you notice many changes at the college after almost four years away?

SINIPATE: Oh, yes. It was a thrill to come back to Fulton a second time. Whereas before we were in old wooden classrooms that had been built out of wartime materials, which creaked and groaned every time the wind blew and leaked when the rains fell, now I was able to receive my instruction in modern classrooms built out of solid materials. And I was able to worship in a beautiful new chapel, because these things had been given by world Sabbath School members through a Thirteenth Sabbath Offering overflow.

INTERVIEWER: And so Fulton was now all that could be desired.

SINIPATE: Oh, no. I found myself living in the same old dormitories. These were in many ways even worse than the classrooms, for they were rotting away, and because they

were built in the first place of very old materials, they were not really worth repairing.

INTERVIEWER: And how long did you stay at Fulton on this occasion?

SINIPATE: I stayed about two years, until I completed my primary teaching course. Then I returned to Samoa in 1966 and continued teaching in our mission school.

INTERVIEWER: Well, then, why have you come back to Fulton College for the third time? It must be difficult for you to be a student here now that you are a married man and have added responsibilities?

SINIPATE: Yes, it is true, it is hard for me to support my family and at the same time study at Fulton College.

INTERVIEWER: Then why did you return to the college?

SINIPATE: Well, it really has to do with the education explosion. There was a time when my people were satisfied with a primary or grade-school education. But now that our country is independent and advancing, all senior positions in our land must be held by Samoan people. This is so in all the developing countries in the South Pacific. I realized that our great need now was for our local people to be trained as high school teachers, and so I have returned that I may go back and train young men and women to meet adequately the challenge of the future in our developing country.

INTERVIEWER: And how have you found things on this third visit?

SINIPATE: I am very glad that as a married student I do not have to live in the boys' dormitory. They

are still the same old dormitories that have not improved with the passing years. The boys are packed in very tight, and to live in the dormitories must be very uncomfortable. You can hardly walk between the beds, and how the boys study and have their devotions under those conditions, I do not know. It is very, very difficult.

INTERVIEWER: What would you say is the greatest need in your country and the other developing countries of the Pacific?

SINIPATE: One of the greatest needs is for devoted teachers—teachers who have been trained in our own schools, who themselves have a good spiritual life, and who are willing to serve the Master at any cost. There are hundreds and thousands of young children growing up in the villages of our lands who have very little knowledge of the Saviour. Many of the children come to our schools simply to get an education. But when they come they also learn about Jesus, and many of them give their hearts and their lives to Him.

INTERVIEWER: Thank you, Sinipate Ausage. Do you have a final message for our Sabbath School members around the world?

SINIPATE: Yes, I do. First I want to thank God for what He has done for me. I thank the Sabbath School members who over many years have faithfully given their offerings to make it possible for the message to come to our islands of the Pacific. I want to say also, along with all the students at Fulton, that I am very happy to know the Thirteenth Sabbath Offering overflow for this

the third quarter, 1973, will help to build a men's dormitory. This is our greatest need at Fulton.

If Sabbath School members support our program at Fulton, they are supporting the future of our work in the many lands of the South Pacific, for it is to Fulton College that our people look for trained ministers, evangelists, teachers, and office workers. Thank you for your prayers and practical assistance.

SABBATH, JULY 28

Meeting the Challenge of the Unentered Areas of Korea

by Wendell L. Wilcox

[Elder Wilcox, born of missionary parents in Hong Kong in 1927, has spent almost his entire life in the Far East. He graduated from Pacific Union College and from Andrews University. In 1954 he was called to Indonesia as evangelist and district pastor in Medan, North Sumatra. From 1956 on he was publishing department secretary of the Indonesia Union Mission, and later president of that field. He was president of the Korean Union, and is now president of the Sabah Mission.]

(Note.—This quarter we are centering our attention on the Australasian Division, which will benefit from our Thirteenth Sabbath Offering overflow at the end of the quarter; but for today I wish to bring you a mission report from the country of Korea.)

Known for centuries as the "Land of the Morning Calm," Korea has

long intrigued the world. In recent years, however, war has ravaged this unfortunate country, but despite persecution, poverty, and battles, the work of God has made progress, until now there are more than 30,000 baptized church members in South Korea. All around this populous peninsula there are more than 700 offshore islands, but very little has been done to reach the thousands of people who live on them. The fastest way to get there is by airplane that can set down on water or land. Recently, the Korean Union Mission acquired such an aircraft. This is the story of modern missions in action.

The *Angel Messenger* circled low over the island some twenty-five miles off the harbor of Inchon on the west coast of Korea. Dr. Robert Allen, dentist and pilot from the Seoul Adventist Hospital, spoke to his seatmates: "It looks as if this is a good place to begin our work."

"Yes," answered Elder E. Yul Kim, then president of the Central Korean Mission, "this island called Ta Bu Do has never had the opportunity of hearing about the soon-coming Saviour, and it has 9,000 inhabitants, mostly farming people."

As the amphibian plane settled into the water and taxied up to the shore, hundreds of people came swarming down to the beach to see this strange-looking monster that had descended out of the sky. Never before had an amphibian plane landed near their island, and this one, with the motor mounted high above the fuselage, with the propeller behind the engine, caught the

curiosity of the people. Soon government officials were there to find out who these visitors were and what had brought them to their island.

Soon Elder Kim, Dr. Allen, and Mr. R. H. Roderick, who was treasurer of the Korean Union Mission, were explaining to the island leaders why they had come.

"Would you like for us to hold some medical and dental clinics on your island?" questioned Dr. Allen. "We are from the Seoul Adventist Hospital and will treat your people free of charge."

The government officials could hardly believe their ears. It seemed too good to be true. How they had longed for such medical help for their people, but it had seemed an impossible dream. Now, suddenly, unexpectedly, here were doctors and dentists willing to come and help people on their island.

"Wonderful," they said, "we are happy to have you come, but—" Then they paused before continuing, "We cannot quite understand why you will do this free for our people."

Then it was explained to them that this *Angel Messenger* had been given to the Adventist Church in Korea to do just such work. The plane had stopped by their island on a survey trip in order to locate a good place to begin the clinic work.

Plans were quickly drawn up for one clinic a week to be held on Ta Bu Do. It didn't take long for word to spread about the red-and-white plane that had suddenly interrupted the island's daily routine. Before the plane landed the next week it

circled a couple of times over the island to announce its arrival. Soon the *Angel Messenger* landed, taxied up to the beach, and unloaded its four passengers. Only moments later two lines formed, one composed of people wanting to get their teeth checked and the other to see the doctor.

As the day came to a close and it was time for the plane to leave, the island officials thanked the medical and dental teams for coming to help their people. Solemnly gifts of fruit and other articles were presented to the doctor, dentist, and two nurses as an expression of gratitude.

After five or six clinics, Brother and Sister Chun Chun Gun, colporteurs from the Central Korean Mission, were sent to Ta Bu Do. It was not long before they had won the hearts of the people on the island. About eighty people began taking Bible studies, and eighty more enrolled in the Voice of Prophecy correspondence course.

Because such a large interest had developed, it was necessary to put the third step of the program into operation. Thus it was that Brother Choo Pyung Il, Korean Union publishing department intern, and Brother Lee, the union bookkeeper intern, were sent to hold a series of evangelistic meetings. How thrilled these young men were as from night to night about one hundred people came to each meeting. At the end of the series eighty-two decisions were made for Christ. A Branch Sabbath School was begun in one place, with more than thirty adults and forty children in weekly

attendance. Now a second Branch Sabbath School is being contemplated in another part of the island.

Many government officials are now engaged in the gift-Bible program and its lessons. The only doctor on the island, now retired, and his wife, who is the assistant principal of the middle school, came regularly to the Branch Sabbath School. They are both influential people on Ta Bu Do.

Another faithful member of the Branch Sabbath School was the former elder of the local Protestant church, though the vast majority of the people profess no religion. A man who is the Home Guard unit leader for the island also took his stand for Christ. Before this he had worshiped a sheaf of grain and a rice cooking pot. Now he has put these objects of worship away and prays to the God of heaven.

Four young men, sons of these influential leaders of the island, are now looking forward to becoming students at Korean Union College.

On a beautiful Sabbath day in November, 1970, the *Angel Messenger* made several trips to Ta Bu Do ferrying a number of workers over in order that they might take part in a special service as fifteen of these precious souls were buried with Christ in baptism. The retired doctor and his wife, the former elder of the Protestant church, the Home Guard leader, and others were among those taking this important step. No doubt this is only the beginning of what will take place on Ta Bu Do, for seventy to eighty people are still studying the truth of God each week.

APPEAL Thus another dark island has been lighted with the gospel of Jesus Christ. However, there yet remain hundreds of islands as well as areas on the Korean mainland that have not received the light. People are still groping in darkness. Tears still dampen the cheeks of those longing for a better way. Let us not sit idly by while millions go down into Christless graves. Rather, let us give as we have never sacrificed before so that the work of the gospel can be finished and Jesus can come. May God bless as you plan to make a truly sacrificial offering this coming thirteenth Sabbath.

SABBATH, AUGUST 4

Central Pacific Calling

by D. E. G. Mitchell

[Pastor D. E. G. Mitchell is president of the Central Pacific Union Mission and chairman of the Fulton College board. He graduated from Avondale College in 1948 and worked as a pastor-evangelist in Western Australia and the South New South Wales Conference until 1961, when he was called to the mission field. Since then he has served as a district director in Fiji for nearly two years, and president of the Tonga Mission for seven and one-half years. He was appointed Central Pacific Union Mission president in August, 1970.]

The Central Pacific Union Mission in the Australasian Division is a fascinating area in which to work. Its main territories consist of Fiji, Cook Islands, the Friendly Islands

(Tonga), the Samoas, and French Polynesia. In all, there are more than 700 islands scattered over the vast Pacific Ocean, ranging from coral atolls, which seem to be able to support only coconuts and pandanus, palmlike pines, to larger mountainous volcanic islands clad in lush tropical verdure, where a great variety of delightful tropical fruits grow in profusion.

It was to the territory of the Central Pacific that our first mission ship, *The Pitcairn*, made its way in the 1890's. What tremendous changes John I. Tay, E. H. Gates, A. J. Read, and other early pioneers would see today if they should come to life and visit the Central Pacific Union Mission. The work seemed to progress very slowly for many years, but of recent years the number joining God's remnant people has increased. When the Central Pacific Union Mission was organized in 1949, there was a baptized membership of 2,461. By December 31, 1971, it had grown to 14,630. The yearly average for baptisms over the past five years has been 1,160.

Fulton College

When the Central Pacific Union Mission was organized, Fulton College in Fiji was made a union training institution, and the workers who have come out of this college have played a significant part in this soul-winning achievement. Fulton College, named after Pastor J. E. Fulton, a pioneer in the opening of the work in Fiji, has as its motto "Others." The very purpose of its existence is to train and inspire the young people of the Cen-

tral Pacific Union Mission area for service.

About ten different nationalities are represented in the student body. Day by day as they rub shoulders in the college program the dedicated staff hold up before them the challenge of the unfinished work in their home islands. Although the ratio of church membership to population is about 1 in 80, we still have much to do. There are quite large segments of the population that are comparatively untouched by the message of salvation. In Fiji there are more than one-quarter million Indians who are still in spiritual darkness. What are we doing to meet this and other great challenges of the area? What does Fulton College offer?

Ministerial Training

A ministerial training program at both certificate and diploma levels is offered to the dedicated young men who hear God's call to be preachers of the Word.

Practical experience is much a part of this training, as for eight weeks each year the Bible and evangelism teacher takes his class of senior students out into the field to run a full-scale campaign. These campaigns have been run not only in Fiji itself but also in Samoa and in Tonga with very good success. Thus the preachers of tomorrow not only participate in but also see and feel the actual thrill of soul winning.

Teacher Training

The year 1971 saw the first group to graduate from the secondary teachers' course. The union missions of the Australasian Divi-

sion are now sending their young people to Fulton to receive this training. As educational standards rise in the various islands of the Pacific, so must the standards of the teachers. We are encouraged to know that our junior secondary high schools will soon be able to have teachers who are at least trained to teach at that level. At present most of this standard of teaching is done by expatriates. Some of our indigenous teachers who have only elementary training are having to teach beyond their training and capacity.

Commercial Training

The field also looks to Fulton to provide trained secretaries, stenographers, and bookkeepers. Each year as the graduates and finishers from Fulton apply for a position in God's work in their home fields, we are amazed that almost all seem to be placed. Yes, God's work is expanding in the Central Pacific Union Mission, and Fulton College is helping out nobly in this area.

Facilities

But what are the facilities at Fulton? We have a good kitchen and dining room, a fine administration building, including chapel, library, and classrooms—but not sufficient classrooms. This functional building was provided from the Thirteenth Sabbath Offering overflow in March, 1963. We wish to thank the world Sabbath School for such a helpful and wonderful gift to Fulton College; but did this meet all our needs? Oh, no! What do the students live in? What are their dormitories like? Really, we should hang our heads in shame. It is not

that we did not want to do something about student accommodation earlier. Money—or we should say the lack of it—has been the problem.

The young men's dormitories are three in number. They are old timber buildings that years ago were moved from other sites to Fulton College. The tropical weather, with the inroads of rot and termites, have brought these buildings to a condition where they are beyond the stage of economical repair. Even major expenditure would still not give us a satisfactory end result. Our national people living in Fiji realize that there is need of great improvement in the living accommodation for our students. One Fijian father recently was heard to comment, "I couldn't send my boys to Fulton and expect them to live under these conditions."

Sabbath School friends, we owe them much better living facilities—not elaborate or extravagant facilities, but something that will help set the standard where it should be—something that will rightly represent the truth that we preach and teach.

What is Fulton doing to help itself? Several years ago with the aid of a Division loan, two extra dairies were purchased for the specific purpose of earning money that would accrue for capital expenditure on the Fulton campus. This loan is now repaid, and now the earnings will help with the great and urgent needs at Fulton—a new men's dormitory, a new women's dormitory, manual arts facilities, and so we could go on.

APPEAL A new men's dormitory for Fulton. Yes, that is the most urgent need, and it is what you will help to provide with the Thirteenth Sabbath Offering overflow of the third quarter, 1973. Friend of mine, you can be of real service to the cause of God in the Central Pacific as you pray and plan for a large Thirteenth Sabbath Offering overflow. I know we can count on you.

SABBATH, AUGUST 11

The Conversion of Yalcin Kavak

by Manuk Benzatyan

[Elder Benzatyan (Ben-zah'tee-on) upon graduation from Middle East College in 1959 went to his native country of Turkey to become an intern under Elder Benjamin Mondics, who pastored the church in Istanbul at that time. In 1966, when Elder L. C. Miller left for the States, Elder Benzatyan took charge of directing the work in Turkey. In 1970 he was called to Beirut to be a member of TEAM (Thrust for Evangelism Among Moslems. He is still serving on TEAM.)]

(Note.—In the interest of keeping in touch with our worldwide program of missions, not only the field to receive the quarter's offering overflow, let us give attention today to a part of the world about which we hear very little—the country of Turkey.)

This mission story is about a young Moslem university student who found out about Adventists through a friend of his father, who is the elder of the Istanbul church. Through the guiding power of God, Yalcin (Yal'sun) prepared himself

for baptism. He assured the church that no matter what hardships he suffered at the hand of his parents he would be true until death.

It was a beautiful spring Sabbath morning in the year 1970 when the pastor took his place at the entrance door of the Istanbul church to shake hands as the people came to worship. When the church elder, Zihni Kaymaz (Zee'nee Kay'mahz), and his family came to church, the minister saw a young man with them. They introduced him as Yalcin Kavak (Yal'sun Kavāk'), a student of law in the University of Istanbul. They told the pastor that he had met Yalcin's uncle in their home. They, too, were from Mardin (Mär-deen'), a city in southeastern Turkey.

As the weeks passed, the minister found out that Yalcin had a kind, sweet, gentle disposition.

One Sunday morning the minister and his family were invited by the head elder to go for a car ride and lunch on the shore of the Bosphorus. After lunch the minister and the church elder's nephew went for a walk along the seashore. The nephew told the pastor about a conversation with Yalcin the previous day, on Sabbath. Yalcin had told him that he wanted to know more about Adventists, their beliefs, and their position in the world. The minister assured the nephew that he was ready to talk and give Bible studies to the young man Yalcin.

The next Sabbath morning the minister and Yalcin met to set times and days to meet and study God's Word. Every appointment brought Yalcin closer to the knowledge of

God's truth. As they studied the doctrines of the church, he was like an empty sponge drawing liquid to itself. He was enrolled in the Turkish Voice of Prophecy course, and within a month he had finished it. They also studied the books of Daniel and Revelation.

One day the minister asked Yalcin this question: "What was it that brought you the desire to study about Christianity and Adventists?"

His answer was, "There were three things that helped me to make a decision in favor of Christianity. One was the book that I read entitled *Quo Vadis*. The second was your family life and that of the church elder, which I have observed. The third was the simplicity and the warm welcome of the church and the church members."

That summer the minister announced to his congregation plans for a junior camp to be held at the Lake of Abant in the Bolu (Bo-loo') Mountains. After church, Yalcin came to the minister and told him that even though he had to prepare himself for final examinations at the university, he wanted to go to junior camp. The minister explained to him that the camp was for juniors and that the children going would be between the ages of 10 and 16. Yalcin was willing to share a tent with them.

Before junior camp began, Yalcin went to his home city, about 1,500 kilometers (932 miles) from Istanbul, to see his parents and relatives. However, on the second day of the camp he arrived, and the camp director put him in a tent as a

camper. That summer Elder Salam Abujawdeh (A-boo-jah'da) was called to be the camp pastor, so there were opportunities for them to talk with each other.

One afternoon as Yalcin and the minister were having a Bible study Yalcin turned to the minister and said, "I know that I am ready for baptism. Life is full of uncertainties, and I do not want to die before I am baptized. Please, will you present my case to the church board?"

One Sabbath afternoon the board members discussed this request. They were sure that Yalcin was ready for baptism, but the board was afraid that some antagonism from outside might come to the church as a result of his baptism, especially from his grandfather, who was a well-known person in Turkish Republic Party circles. His grandfather was an influential man in the city, and well-to-do. The board called Yalcin in, and they discussed these points with him. At last the board came to a decision. Yalcin was going to be baptized by the minister who at that time was a member of Middle East Union TEAM. However, he could not be baptized in the baptistry of the church. For the sake of precaution, no one from the church was going to be present at his baptism.

Yalcin was baptized in the Black Sea on January 17, 1971, by the minister. When he came out of the cold sea he leaped into the air with joy and said, "Now I am a Christian!"

APPEAL Turkey is a land of 37 million people, about the size of Texas,

with only a handful of Christians who are looking forward to the second coming of Christ. Here the people of God have the greatest mountains to cross, the greatest difficulties to pass through, the greatest wave of prejudice to calm—all without churches, books or tracts, schools, and hospitals. To print literature or build churches and institutions is against the law; however, they are not without hope. In this land there are many Yalcins, Pauls, Philemons, Onesimuses, Ephraims (Epa-fras'es), and Trophimuses (Trol'i-mus-es) who are searching for the truth. Let us keep their hopes high by praying for them. Let us do all we can to inform the 37 million Moslems of Turkey of Christ's deep love for them. To do this, you and your means are needed. Our regular Sabbath School offerings each Sabbath help support our worldwide mission program. Give, children of God, until it HURTS.

SABBATH, AUGUST 18

They Could Have Lived

by Helen Hay

[Nurse Helen Hay was born and educated in the city of Brisbane, Queensland. She worked as a secretary for the State Government for three years prior to enrolling as a student in the School of Nursing, Sydney Sanitarium and Hospital. She graduated from general nursing in 1969, midwifery in 1970, and infant welfare in 1971. Since March, 1972, she has been a director of nursing at Atolli Adventist Hos-

pital, Malaita, Atoifi Hospital was a Thirteenth Sabbath Offering overflow project in the fourth quarter, 1965. It was there that Missionary Brian Dunn was speared to death as the hospital was being erected.]

A middle-aged man; an old man, chief of his village; a pagan mother of six children; and a four-year-old boy, pride of his parents' hearts—they were all patients at Atoifi Adventist Hospital at the same time and their stories are tragically similar.

First let's take a look at the middle-aged man, Malachi. With a shuffling step, unshaved face, and surly growl, Malachi was a familiar figure during the five months he was a patient. He had been pushed forward by relatives as Nurse Hay was conducting a clinic 20 miles down the coast of Malaita from our hospital. "He's spitting blood," they murmured, "and his body is weak." He came to the hospital rather unwillingly, and tuberculosis was diagnosed. The round of painful treatments began. Daily doses of streptomycin, vile-tasting drugs, and a drink of milk each morning; sitting in the sun during the day; and collecting rations in the afternoon became his daily routine. The only variation came on Fridays, when the patients received double rations to last over Sabbath—six pounds of sweet potato or two cups of rice. No, it was not the ideal diet for any patient, but even three cents per patient per day is more than the budget allows.

One afternoon Malachi didn't come for rations. He was huddled in a blanket, teeth chattering, and a temperature of 103°. It became ob-

vious that it was more than an attack of malaria, but the question was What? With no X-ray at the hospital to help interpret the mysterious illness, treatment was difficult; but the doctor prescribed and the nurses carried out his orders faithfully, trying to make Malachi more comfortable. Next morning in the middle of a delivery there was a frantic call, "Sister, come quick!" Nurse Hay hurried down to the TB ward, but it was too late. Malachi had died.

John, the old man, arrived at the hospital on Sunday night, carried by three anxious sons. He was a wealthy man by island standards, and had introduced cattle raising to Gware village, of which he was chief. Two weeks before, he had been working on a barbed-wire fence, when his hand had slipped and his thumb was gashed to the bone. Immediately he sought help from the medical dresser at a jungle clinic nearby. But it was Saturday, and the government-employed dresser was busy working in his garden. A quick dressing and one shot of penicillin, and he sent John home. Inside the thumb the germs found an ideal home, and within two weeks ominous symptoms began to be manifest. John couldn't open his mouth properly, and he started shaking all over. The diagnosis of tetanus was simple, but its treatment was much more difficult.

Surgical textbooks list pages of requirements for treating tetanus. The list begins with a doctor and a senior nurse in constant attendance, and continues: "absolute quiet; positive pressure respirator; physio-

therapist; X-rays; tracheostomy; sedation; intragastric feeding, and sterile equipment." At the time, we had one doctor, one trained nurse in charge of the hospital, and three trained national nurses for a 90-bed hospital. There was no respirator, no X-ray, no 24-hour electrical power, no physiotherapist, and precious little equipment for skilled procedures, but we took up the fight to save John's life. He seemed a little better for a time, and our hopes rose. Then the convulsions grew worse. In spite of heavy sedation, agonizing spasms racked his body again and again. In four days John was dead.

Sila, mother of six, stumbled into outpatients' department and lay gasping on the floor. An interpreter was called and her story was pieced together. She had been sick for two years with much pain for the past six months. She was pale and breathless and had a hard mass in the abdomen. For the third time we wished for an X-ray—more to confirm the diagnosis than anything, because even now it was evident that Sila was at death's door suffering from cancer. Blood transfusions were given and pain-relieving drugs to take the edge off her suffering were administered, but there was little else that could be done. At 6:00 A.M. on Sabbath, Sila died, and her non-Christian relatives took her home, even before we could wrap her up—back to a heathen village where six children were waiting for their mother's return.

X-ray wasn't needed to tell us what was wrong with four-year-old

Paul. An angry father blurted out his story above the harsh breathing of the small boy cradled in his arms. Paul started coughing one week before and had been taken to a nearby clinic for treatment. The dresser gave him one shot of penicillin, but next day when Paul's father took him for further treatment, the government dresser told him abruptly, "It's Good Friday and a holiday. I am not working for the next four days." In vain the father pleaded with him for just one more injection. It was no use. He had to carry little Paul home and watch him get worse and worse. Four days later a small ship called in, and the boatswain agreed to bring the worried family to Atoifi Adventist Hospital.

Again the staff worked heroically. A steam tent was set up Atoifi style—an old primus, kettle and pipe leading to a homemade plastic tent. Antibiotics, suction with a small foot-operated machine (no power), drinks of water, and cool sponges were administered. The nurses did everything possible. But you have already been told—the four cases are tragically similar. Paul's overworked heart and lungs gave up the struggle just after church service on Sabbath, and all the hospital staff could do was say to the parents, "I'm so sorry." But it didn't ease their heartbreak.

Not all of Atoifi's patients died. At the same time that these four patients were so sick, at least 70 other inpatients were being treated successfully for malaria, tuberculosis, leprosy, and many other diseases. Babies were born in a clean maternity ward. Constant financial

support from faithful Sabbath School members allows the work to continue, but the work needs to be extended. Medical outposts could have saved the four lives in today's story.

APPEAL Not just at Atoifi but also at mission hospitals throughout the Australasian Division funds are insufficient to meet the demands of the work. Funds to employ more staff members so that more patrols can be sent out to find sick patients earlier and to run the hospital more efficiently. Funds to feed the patients properly. Funds to buy equipment sorely needed to help diagnose and treat patients more efficiently. We thank you for your support in the past and urge you to think of these four tragedies as you give your Sabbath School offering today.

SABBATH, AUGUST 25

From Greenland's Icy Mountains

by Andreas Nielsen

[Andreas Nielsen was the pioneer Seventh-day Adventist missionary to Greenland, where he opened the work in 1954. After working there for nine years he returned to his home country, Denmark, where he is a district leader.]

(Note.—Once again this quarter we bring you a report from a country other than Fiji, the island to which we shall devote this quarter's Thirteenth Sabbath Offering overflow. Today we will recount God's leading on the large island of Greenland.)

Over the whole world the well-known and well-loved mission hymn "From Greenland's Icy Mountains" has been sung by the Advent people since the first pioneering days. For well over a hundred years the Seventh-day Adventists sang this inspiring marching hymn in the belief and hope that the day would come when the third angel's message should be preached among Greenland's icy mountains.

It was Greenland's apostle Hans Egede, who in the year 1721 brought the gospel to the Eskimos in Greenland, and the Moravian Brethren followed after in the year 1733.

Officially it was first possible for us as Seventh-day Adventists to begin our mission work in Greenland in the year 1953. The new revised Danish constitution abolished in this year the Danish colonization of Greenland and proclaimed it to be a Danish county. Therewith, the door was opened to preach the gospel in a land that to us for many years had been a closed country. Pastor Andreas Nielsen was during these years in the Faroe Islands, from where he was encouraged to go to Greenland by the Faroe Island brethren, who for several summers had fished on the west Greenland coast. During the summer months these brethren had distributed our truth-filled literature along the coast of Greenland. A junior curate was so taken by one of the tracts written by Pastor L. Munderspach, "The Light and the Truth," that he translated it into the native language and used it as a foundation for Bible studies in

the churches.

It was with great anticipation and deep thankfulness to God that Brother Nielsen had the privilege of being the first ambassador from our church in that land, in the summer of 1953. He set out for Greenland on the M/S *Umanak* armed with the tract "Survival Through Faith," by Carlyle B. Haynes. It was an excellent pamphlet, which in a concentrated form presented our faith and beliefs in lucid language. What better methods could have been used in our pioneer work in Greenland, where in the first three years we had neither meetinghouse, church, nor members? What else could we have done than make good use of our truth-filled literature?

In the year 1956, a mission house was finished for a mission family in Godthab (göd'hóp'), Greenland's main town. Thanks to the good financial support of the overflow from the Thirteenth Sabbath Offering the work in Greenland could be expanded with a physical clinic with a house for a physiotherapist and nurse, and a church, which was built in 1959.

The first Greenlander baptized was Amon Berthelsen, who received the rite in the summer of 1954. This was done under much opposition and warning from the state church, and partly also from his own countrymen. It was difficult for the Eskimos to join a dissenting church. Even so, some people have found the courage to join our church.

The first baptism was conducted in secret behind locked doors. Even

though there was some backsliding for a time, the people have found their way back to the church's fold. The visible results of our evangelistic efforts have been small until now, judged by human standards. But we rejoice in the belief that the seed of truth sown will bear much fruit in the near future.

How many through reading *Steps to Christ* and *The Great Controversy*, the precious books from the Spirit of Prophecy, have been and will be led to conversion and acknowledgment of present truth, eternity will show. Through the years these books and tracts have been spread from the most southerly town, Nanortalik, right up to Thule, Karnak, yes, and even the most northerly place of habitation, Sioakpaluk. From the main library in Godthab the book *The Great Controversy* has been sent out to all the libraries in Greenland in a special library edition, together with the book *Steps to Christ*. Even though public meetings have been held in crowded mission halls and thousands of homes have been visited through the past twenty years that our mission workers have worked in Greenland, this sparsely populated island still is a great challenge to us as Adventist people, to bring to a close the work in our most northerly mission field.

Five sixths of Greenland, which is about fifty times as large as Denmark, is covered by inland glaciers up to 3,000 meters (9,800 feet) thick, and has a population of only about 40,000 inhabitants, of whom around 32,000 were born in Greenland. The minority are Europeans—

Danish civil servants, weathermen, craftsmen, teachers, and administrators; immigrants from Denmark; and fishermen.

An edition of *The Desire of Ages* printed in Greenlandic also would make headway in Greenland. For that reason we are looking forward to good Sabbath School offerings in the hope that this dream will become a reality. Up until now the most tangible results in Greenland have come through our health work. The continual increase of population in Godthab has markedly raised the number of patients at our clinic, with the result that both the clinic and the living quarters of the physiotherapist had to be enlarged.

A young seventeen-year-old girl who had been paralyzed from birth was taken in as a private patient by our physiotherapist and nurse. After seven months' treatment a wonderful improvement took place. In 1969 that same girl was radiantly happy in her work as an assistant nurse in a geriatric home.

APPEAL All our missionaries, who for a shorter or longer period have given their best for the spiritual and physical well-being of the people of this land, have also believed that God will finish His work in haste in this most northerly island. You have a part in finishing the work in Greenland.

"God has made men His stewards" to provide "for the spread of the gospel."
—*Counsels on Sabbath School Work*, p. 136.

SABBATH, SEPTEMBER 1

Soul Fever in Fiji

by George C. Porter

[Pastor George C. Porter graduated from Avondale College in 1963. After two years as ministerial intern in the Tasmanian Conference, Pastor Porter spent four years as a district director in the Cook Islands. In 1970 the Porters joined the Fiji Mission. Toward the end of 1972 Pastor Porter was appointed president of the Cook Islands Mission.]

It was a delightful tropical morning when Taitusi (Tie-too'see) set out to cross the rugged jungle-clad peninsula on Vanua Levu (Var-noo'ar Le-voo) in the Fiji Islands. As he slowly climbed the slopes he kept praying for his Catholic friend Sitiveni (Stephen) and his young wife, who lived along that trail. Every thud of those Fijian feet on the jungle path seemed to be saying, "Fish for his soul, go after his soul." The closer Taitusi came to Sitiveni's little bush *bure* (house) the stronger became the urge to introduce the three angels' messages to his friend.

After two hours of laborious tramping his path came close to Sitiveni's *bure*.

"*Sa Yandra*" ("Good Morning"), echoed those friendly Fijian words out of the open house. Soon the owner of the voice, a happy, sparkling-eyed Sitiveni appeared.

Taitusi was bent on one thing, and that was to challenge his neighbor about Sunday worship. So he did. The "debate," as he termed it, was brisk but friendly. Other topics such as the Papacy, idols, and Mary worship all received a good deal of

discussion. Sitiveni thrived on arguments, therefore threw himself into the challenge. It was not long, however, before he could see that the Bible had all the answers and he was losing the debate. His challenge and debate changed to silent listening. As Taitusi supported his arguments with Bible texts, Sitiveni was forced to exclaim: "*Sa dina. Sa levu na Cina*" ("True, true, it is great light.").

Sitiveni was hungry for truth, and he decided to make a feast of it. He would travel by bus with Taitusi to the provincial town of Savusavu (Sar-voo-sar-voo) 75 miles away. They could study and "debate" all the way and back again. As they traveled in the bumpy open-air bus Taitusi ran a nonstop study of the truths in the Word. As he shouted to be heard above the noise of the engine, many bus riders turned to listen.

The Sunday bus driver was an Adventist, so the return trip was organized for Sunday, and the driver was commissioned to drive slowly so that Taitusi could have a Bible study 75 slow miles long.

At journey's end Taitusi set his jaw and feet for the long moonlight walk across the peninsula. He did not get far. The luscious smell of a Fijian meal permeating the air together with Sitiveni's contagious smile persuaded him to turn in for the night. To sleep? Not that night! The two men studied all night, such was Sitiveni's hunger for righteousness. Lost sleep was to result in salvation for lost souls. New light was dawning in the heart and mind of Sitiveni.

Taitusi often repeated this sort of lay evangelism—bus trips, stopovers with his friend, and all-night Bible studies. Sitiveni and his wife were happy with the turn of events, and began to warm to the truth. The local priest warmed up too, but he was not by any means happy. He did all he could to persuade them from being baptized. Sitiveni, always looking for a challenge, would demand of the priest Bible texts to support any arguments against his newfound faith. Texts were not forthcoming. After being finally prepared for baptism by Pastor Esava, Sitiveni and his wife were buried in baptism during 1971, and rose to a new life.

When Pastor Porter, the district director, presented to the churches a plan to have every member out searching for souls, Sitiveni was the first to grasp the importance of the task. He leaped off in search of souls. He visited friends and relatives with Fijian Voice of Prophecy lessons. He walked, he rode horseback and an old bicycle. He was now about the business of the Lord. Within six months of his own baptism he had two young couples, several women, and two of his brothers baptized.

Toward the end of 1971 Sitiveni felt that God was calling him to enter Fulton College to train for full-time ministry. His preaching was already professional and direct, and that was to his credit. However, he lacked two prerequisites—academic attainment and funds. Such things were no deterrent to Sitiveni. He studied hard and sat the mature-age entrance examination for Ful-

ton and awaited the outcome. Soon the reply came back from Fulton. Sitiveni tore open the envelope, read its contents, and rushed over to the district mission office. With his face one huge Fijian smile and shining like the sun, he said, "I am accepted!" Then the sunshine of his face began to set as he said, "But what about money? Where will that come from?"

A man of faith, Sitiveni took the matter to the Lord in prayer. God answered his prayer, and at the beginning of the 1972 school year Sitiveni began training at Fulton to enter the army of God.

As a student he participated in MISSION '72 with dedication and a determination to win souls. Several people were baptized.

Sitiveni appreciates your sacrifices, which have made possible the sending of missionaries to Fiji to train him how to save men. He is thankful that your offerings have enabled him to have the Voice of Prophecy lessons in Fijian. He is grateful for the privilege of being able to attend Fulton College.

APPEAL We feel just a little ashamed when we send new Adventists to Fulton, because we know the dormitories are so dilapidated. Sitiveni and all the young people of the Pacific region of the Australasian Division will be thrilled if you can sacrifice this quarter so that they can enjoy adequate accommodation at Fulton while training to be leaders in God's work. Let us support men like Sitiveni, so that they in turn may go out to train more Pacific Island laymen like Taitusi who may labor to bring God's work to its tremendous climax.

SABBATH, SEPTEMBER 8

Ultimatum

by J. B. Alaña

[Educated at Inca Union College, near Lima, Peru, Pastor Alaña has served as president of the South Peru Mission. At present he is the Sabbath School and lay activities secretary for Inca Union, Peru, South America.]

(Note.—In just a few weeks this quarter will close, but we know you are laying plans for a record offering on the thirteenth Sabbath that will make possible the urgently needed boys' dormitory for our college in Fiji; but in the meantime our twelve Sabbaths' offerings help to support our worldwide mission program. The mission report today tells us a little of the work being carried on in the Inca Union of South America.)

The Inca Union is comprised of three countries in South America, namely, Ecuador, Peru, and Bolivia, sister countries united by ties of custom, historical tradition, and similar characteristics. Geographically they are in the heart of the Andes Mountain range with great extensions of green jungle, majestic mountain peaks capped with perpetual snow, and picturesque, modern cities. This vast territory shelters about 30 million inhabitants, all a challenge for the preaching of the gospel.

The 70,000 church members recall with much gratitude the great Adventist family around the world for their generous Thirteenth Sabbath Offering overflow, which was assigned this mission field in 1958. Thanks to the benevolence of the Sabbath School members in the world, it was possible to finish fundamental installations in our Inca Union College, where today gather

hundreds of youth from these three countries to train as future workers.

Over the past few years there has been a real explosion in the growth of church membership in the Inca Union. We are living in the golden era of reaping. The doors of opportunity in many parts of these countries are open—no one knows for how long. The work that must be done is enormous. Through the length and breadth of this vast mission field are many villages, towns, cities, homes, and hearts hungry to know Christ. From these areas comes the clamorous call: "Come and help us." What must we do? We lack funds in the treasury, there is a lack of missionaries, and the call is urgent.

A short time ago while Pastor Alaña was president of the South Peru Mission (formerly Lake Titicaca Mission) an Indian chief of the Huarayo (wa-rye'o) tribe arrived at the office with a brief request: "Send an Adventist teacher to our tribe to teach us of Jesus."

When we visited them in order to study the possibilities of establishing an Adventist school there, we could hardly believe that they lived in the twentieth century. The picture this tribe presented was utterly miserable. The chief of the tribe, in what should have been his prime-of-life period, together with his harem of thirteen women and fifty-four children, was living in a primitive manner. The correcting and transforming power of the gospel of Christ was imperative.

In his own language, using abrupt, excited sentences dramati-

cally embellished and more than once mixed with significant terms and words, he unfolded a story. About a decade ago, in the same way that they were now requesting help from us, the tribe had asked a Catholic community for spiritual assistance in the form of a school. The Catholic priest offered to send them a teacher, but never complied. After a year this same religious leader returned to visit the tribe, without bringing the promised teacher. This time, instead of a warm welcome as on the past occasion, the Indians took him prisoner.

After telling this story, the chief, with an air of superiority typical of one who is master of the situation, rasped the question: "And you people—will you comply and send us an Adventist teacher?" That call is still waiting. This is our opportunity.

Floating over the waters of the historic and legendary Lake Titicaca, you can find an Adventist school with quite a number of students in attendance. These youngsters from the Uro tribe live on the various islands floating on the lake. Far from our school is an island where the witch doctor of the Uros carries on his work of healing and fortunetelling. Each day dozens of people cross the lake to consult him. On more than one occasion the Adventist teacher has left the school and traveled to see this witch doctor to give him a knowledge of redeeming truth, but without any major results.

One afternoon when the rays of the sun were hardly visible, this witch doctor arrived in an agitated

state in his small boat made of to-tora reeds, and told our Adventist teacher to come to his island. The teacher accepted this request thinking it was a routine visit that would give him another opportunity to present the gospel. When they arrived at the island it was to find many people waiting, and the witch doctor's hut crowded, in expectation of having their various ailments cured. Without much preamble the witch doctor started in on a healing session, invoking for the occasion the spirit of an Adventist doctor who worked in our clinic a few hours' journey from the witch doctor's island.

The visiting Adventist brother was so amazed by this unexpected happening that he couldn't do anything. He froze in panic. While the witch doctor was invoking the spirits a cold wind blew over them and the hut. At a given moment the healer, who was now no more than a spiritist medium, indicated that the spirit of the Adventist doctor had arrived, and boasted his authority by ordering it to whistle a hymn to demonstrate that he, the visiting spirit, was really the Adventist doctor and would effect the cures in a few moments. Our brother heard, but did not see anyone. The Sacred Scripture tells us that even the very elect will be deceived if possible (Matt. 24:24), as Satan comes to men as an angel of light (see *The Great Controversy*, p. 554).

There are thousands of men and women like this witch doctor who are in the clutches of spiritism and sin, and from these depths of desperation come pleading calls.

APPEAL We declare again that there is an absence of economic resources, and as a consequence we lack missionaries to respond to these urgent calls. This is a new opportunity for the members of the Sabbath Schools around the world. We need your fervent prayers, we need your generous offerings. May God bless and abundantly prosper each happy giver.

SABBATH, SEPTEMBER 15

She Lives for Others

by Leata Faavagaga

[This is the story of a self-sacrificing Samoan girl just as it was told to Pastor M. G. Townend, Sabbath School secretary of the Australasian Division. Knowing her worth, the head of teacher training at Fulton College asked Leata Faavagaga (Lee-ta Fa-va-ga'ga), to tell her story.]

I am a young woman of Western Samoa. Although I am 32 years old, I am only in my first year of teacher training at Fulton College.

In 1961 I planned to come to Fulton; however, I could not raise the necessary finances. In those days we were living with my great uncle, and my father was supporting him, for he was the chief of our family, and according to our custom the young men and in fact the whole family must support the chief. When my family became Seventh-day Adventists the chief was

furious, and in his anger he forbade my father and his wife and children to set foot on the family plantation, which was our only source of income and where we had our home.

When my mother's relatives heard of our trouble, they let us use a portion of their land so that we could earn money and grow food, but the land was not sufficient to support a family of seven.

I went to work as a house girl for Mr. Lee, who was headmaster of our mission school at Savai'i (Sā-vi'ē) Island. The money I earned I gave to my younger brothers and sisters to help pay their school fees.

Later I was called to teach, as the mission lacked properly trained teachers. After one year as an untrained teacher I left Samoa to find a job in New Zealand with a plan for further education for myself and to support my younger brothers and sisters.

I studied by correspondence for twelve months and lived with my older sister, who worked as house girl for a woman in New Zealand. Feeling that I was a burden to my sister, I went to work as a hospital aide.

Working among the sick people, I wondered whether God would want me to be a missionary nurse. I saved my earnings toward that end, but in 1965 I received a letter from my brother saying that he would like to go to Fulton for further education to train to be a minister. I was pleased to give him my savings.

I began to save again, but two years later my youngest sister

joined my brother in Fulton. I was impressed to help her also, because her plan was to be a Bible instructor. Being now sponsor for two students' fees, I left the hospital and went to work at a factory, where I earned better money.

During this time I was happy and faithful in taking part at Sabbath School as a teacher and a pre-JMV leader, but deep down in my heart I felt that something was missing. I longed for wider service.

In August, 1970, I applied to the committee of the Samoa Mission for a teaching position. They accepted my application but were unable to assist with my transportation back to Samoa. Early in December, 1971, I had saved enough money to return to Samoa.

Imagine the surprise to my parents when I stepped out of a taxi in front of our house back in Samoa. After I told them my story, happy tears were shed, and a thankful prayer was offered by my father.

The next year was a happy one indeed, for my longing desire was fulfilled. I was working for my Master, not part time but full time. Yet I felt that I was not fully prepared for the work I was doing. Again I thought of Fulton College. Would I be able to make it this time? I questioned myself: Am I too old? Is my mind as good for learning as when I was young? So I prayed about it, and the answer came clearly—Go.

Now my sister next to me in age is happy to support me financially at Fulton. Pastor Hay, our mission president, is happy too, because he asked me whether I could

go to Fulton.

I was sad to leave my students and the work that meant so much to me, but I was happy about coming to Fulton to be equipped with physical, spiritual, and mental training.

My islands need workers, both teachers and ministers. The harvest is great but few are the workers. My purpose in life is to serve my Master wherever He calls me to go and work.

Now I am happy to have the opportunity of being at Fulton to prepare more fully for the work God has called me to do. It was a great pleasure for me to learn that the Thirteenth Sabbath Offering for this third quarter 1973 will build a young men's dormitory. Although our girls' dormitory is not very good, it is a little better than the boys', and the help the boys will be getting brings nearer the day when the girls, too, will have their new dormitory.

APPEAL Dear Sabbath School members, I am sure it inspires you to make a personal sacrifice for Fulton when you know a little of the sacrificial spirit of the dedicated students of the college, who for years to come will benefit from your generous offering overflow this coming thirteenth Sabbath.

"God . . . has made the advancement of His cause dependent upon the personal efforts of His people, and upon their freewill offerings."—*Counsels on Sabbath School Work*, p. 131.

SABBATH, SEPTEMBER 22

Pitcairn Investment

by Enid Webster

(Enid Webster attended Longburn College, New Zealand, and graduated as a nurse from Sydney Sanitarium and Hospital in 1943. She early entered into united mission service with her husband. The Websters served in various parts of New Guinea until 1960, when for a few years they labored in pastor-evangelism work in Australia and New Zealand. At present the Websters are engaged in a second term of service on Pitcairn Island, South Pacific Ocean.)

Pitcairn Island Sabbath School lays undisputed claim to being the oldest Sabbath School in the vast mission field of the Australasian Division. Pitcairn first heard of Adventism when some literature came to the island in 1876; but it was not until 1886 that the people of the island became fully convinced of its truth through the timely instruction of John I. Tay, who arrived in that year and stayed five weeks with them, having paid his own way on shipboard by working as a ship's carpenter. Sabbath School was first organized on Pitcairn in 1890. But age has not wearied the membership of Pitcairn Sabbath School, as shown by our foreign missions offerings.

On a recent Sabbath, as treasurer of the church, Mrs. Webster counted more than \$200 in Sabbath School contributions. Pitcairn was one week late in taking up its Thirteenth Sabbath Offering and Investment funds. This was because the previous week had been overshadowed by a tragedy that

struck that tiny island mission outpost.

One of the island's three launches was broken up on the rocks, and several men were injured—two seriously; and as a result the Sabbath day passed without opportunity to hold services. In the mission dispensary that Sabbath attention was being paid to the injured by a ship's surgeon of the French Navy, who was called from a passing ship. Out on the open sea in the worst of conditions the island men were standing by awaiting further developments.

However, the next Sabbath the Sabbath School was happy to be able to meet, and a sense of gratitude to God for His many blessings bestowed on the Pitcairn inhabitants seemed to pervade the meeting. The Thirteenth Sabbath Offering taken that day, which was the first Sabbath of the new quarter, was itself larger than usual—but the Investment Fund surprised all. It totaled \$147.

The Pitcairn community is rich in history but not in material things. However, for that quarter the Sabbath School giving was almost 50 per cent of the tithe. So the little light on Pitcairn out in the mid-Pacific continues to shine as it has done for the past 83 years.

The devil is trying his best to put out that light. New pressures are surrounding this quiet corner of the world. Encroaching materialism needs to be guarded against on Pitcairn as it does everywhere.

Interesting stories can be told of this record quarter for Investment. Some members contributed

10 per cent of sales of certain lines of curios sold to passing ships. One brother told of a marked increase in the sale of slides over the six months following his covenant to give a percentage for Investment. Then there was the usual sale of eggs and produce. One member made a model of the good ship *Bounty* and gave the income from it to Investment.

An outstanding feature of that special Sabbath School offering was \$30 given by members as a thank offering for deliverance from the recent catastrophe.

Indeed, sometimes calamity and trials may be our lot, but how beneficial such trials can be when we react in gratitude to God for His love, which sees us through adversities.

Yes, Pitcairn is trying to do its part in finishing the Lord's work on the earth. The wage rate is low, even if you are fortunate enough to be employed by the government on Pitcairn. Others (the majority) earn what they can from the sale of curios and fresh produce to passing ships, but Pitcairn is continuing with a good Sabbath School tradition of giving.

It was on Pitcairn that Adventist missionaries from North America first began mission work for the peoples of the South Pacific. It was from Pitcairn Island that the South Seas first sent forth their own people to be missionaries to the isles that waited for God's Word.

The mission program in the South Pacific has expanded from those early beginnings to more than 500 churches (not counting those

in Australia and New Zealand) with more than 56,000 church members and more than 75,000 Sabbath School members; 336 schools and colleges now train the youth for service.

Fulton College, the most venerable of Australasian Division's mission-field colleges, carries on the fine tradition of dedicated training for service first begun on Pitcairn. Fulton's needs are many, but its most pressing need is for permanent dormitories for the hundreds of young men who look to Fulton for training in mission service in the South Pacific.

APPEAL We are certain that, following the example of sacrificial giving set by the Sabbath School on Pitcairn, Sabbath School members around the world will give of their means liberally that Fulton may have the facilities it so desperately needs.

SABBATH, SEPTEMBER 29

Fulton Evangelism

by Kevin J. Moore

[Pastor K. J. Moore is from Melbourne, Australia. He graduated with a B.A. degree (theology) from Avondale College in 1959. After a two-year ministerial internship, Pastor Moore engaged in public evangelism in the South Queensland Conference until 1967, when he became director of ministerial training and head of the Bible department at Fulton College.]

When Pastor Kevin Moore was called to Fulton College six years ago, his assignment was to strengthen the ministerial training department. Fulton College serves fourteen different nationalities, all needing to be reached with the everlasting gospel. Six years ago five of these races did not have even one indigenous minister. The five were the 260,000 Indians of Fiji and the peoples of Ellice, Rotuma, Niue, and Pitcairn islands. Today the scene has changed, for Fulton College now has graduated as ministers two Indians, one Ellice Islander, and one Rotuman, and it is now for the first time training a Niue Island young man for the ministry.

In the past six years at Fulton a total of 75 young men and ten young women have been engaged in ministerial training. Of these students thirty-eight are still in training and thirty-one are in the field laboring earnestly for God. Some women Bible instructors have married, one young man was killed in an accident two weeks after his graduation, and others are doing postgraduate study.

Fulton's difficulty has not been so much the finding of young men who were dedicated and academically capable of training for the ministry but rather one of finance.

College fees at Fulton are about F\$120 (US\$144) per year. This amount is a pittance in well-developed Western countries, but to some of the people of the Pacific it is more than a man can earn in a year. The problem was taken to God in prayer. The college was impressed to estab-

lish a sponsorship plan whereby people overseas could support a student at college. The student was placed under bond to give at least one year of service for each year he was sponsored, or he could pay back in cash what he had accepted for fees if he chose not to complete his training. The plan worked well. The Lord impressed people to help, even though no one was asked for money. Men prayed, and God provided.

Evangelism Thrust

Part of Pastor Moore's Fulton College assignment was to give new emphasis to evangelistic training both inside and outside the classroom. To do this he has, with the assistance of final-year students, conducted public evangelistic campaigns each year. A total of fifty-six students have participated in this outreach in six evangelistic campaigns. Evangelistic efforts were conducted in 1967 in Suva, Fiji's bustling capital; in 1968 Nukualofa (Nōo-koo-a-lō'fa), the capital of Tonga; in 1969 Apia, the capital of Western Samoa; in 1970 they returned to Nukualofa; in 1971 Lautoka in Fiji; and in 1972 they conducted a second crusade in Apia. The total first-night audiences in these six missions was 14,500 people, and 420 converts were baptized by the close of the year. To God be the glory!

Certainly a fire has been kindled in the hearts of Fulton's ministerial students that will not be quenched until the whole Pacific is afire for God.

The 1971 evangelistic effort at Lautoka was instrumental in estab-

lishing two new churches—the one, English speaking, and the other, Hindi. Half of Fiji's population is of Indian origin, yet only a handful of Indians in Fiji belong to the remnant church. Thank God that, to date, more than thirty Indians have been baptized in Lautoka.

One Indian who was baptized in Lautoka was formerly an Assemblies of God minister who had baptized two hundred people in nine years into that church. Now he is energetically winning souls to become Sabbathkeeping Christians.

Of interest is a story resulting from the college's 1972 evangelistic effort in Apia, Samoa. To these meetings came a Roman Catholic mother and her three daughters. The husband and father became angry when he discovered that not only were his wife and daughters attending the meetings but also that they planned to be baptized. He threatened them with a gun, and when they remained firm he left saying they would get no more money from him and if when he returned in a few days they had not changed their minds he would shoot them.

Days went by, but the father did not return. Then one day the father's brother came armed with a huge knife. He said he had come to kill them. In fear the younger girls cried and clung to their mother's skirts, but seventeen-year-old Margaret courageously stepped forward, looked her uncle straight in the eye, and commanded him in the name of Jesus Christ to leave the house. Seemingly stunned, the would-be attacker stabbed himself

instead of the girls and crept away. The mother and her daughters were deserted, with no apparent means of support. However, God is providing for them, and their faith remains firm. Thank God for such people!

APPEAL As today you give an offering to Fulton College, please remember that many of the students there are almost wholly dependent upon outside financial help if they are to remain at college, and that if the college is to continue to fulfill its mission and expand its influence decaying buildings must be replaced. Your offerings are desperately needed.

The Diamond Cutter's Stand

D. J. Silver

A diamond's flashing beauty
Is a glory which reveals
A surface that's been fashioned
On the diamond cutter's wheels.

For gems that scarcely glitter
When you find them in the rough
Reveal their depth of luster
When they're polished on the buff.

The beauty from within them
Is reflected from without,
For the cutter's careful shaping
Admits the light that flashes out.

That's how it is with diamonds,
And it's much the same with men.
It's that which gets inside
A man that flashes out again.

It's only as men learn
Of Him—are polished by His Word—
That they reflect the love
That's His and tell of what they've heard.

And to the dusky diamonds
From the South Pacific lands
Their Alma Mater, Fulton,
Is the diamond cutter's stand.

But if the buffs fall silent
And the cutting wheels are still,
Those gems will never radiate
The Diamond Maker's skill.

THIRTEENTH SABBATH

September 29

Suggested Program

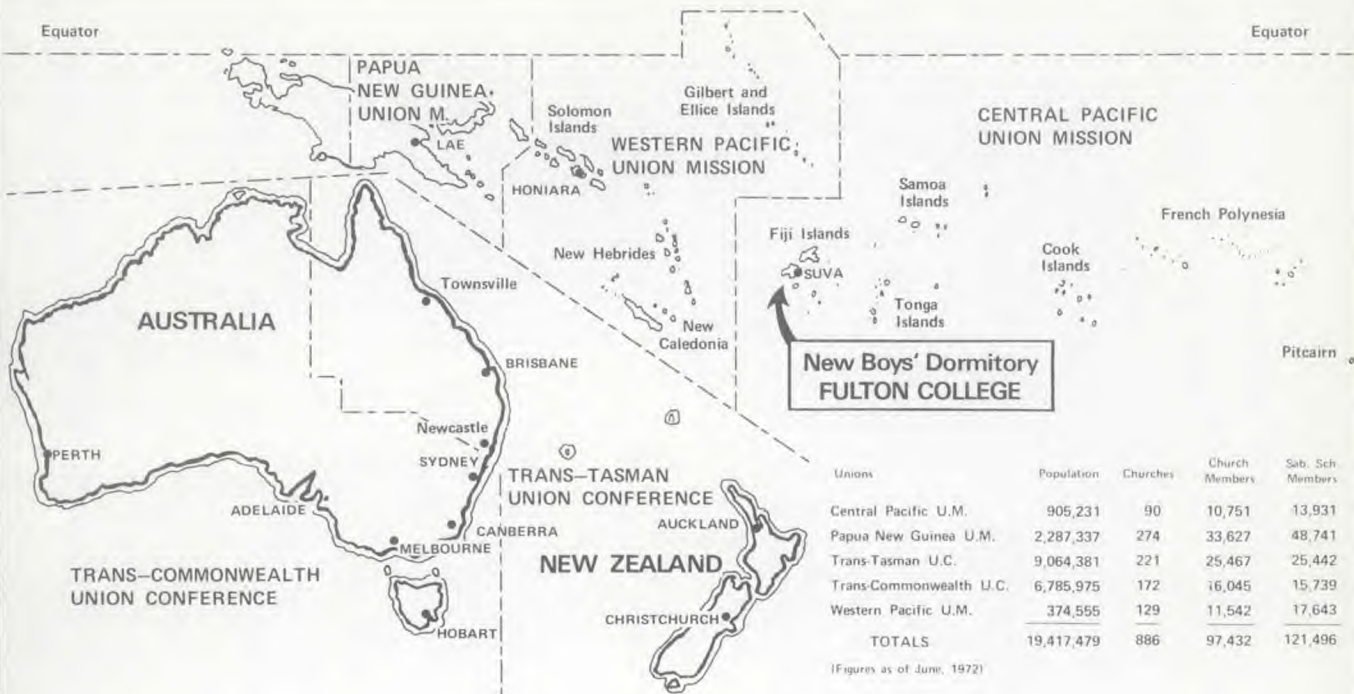
- | | |
|-------------|--|
| 9:15- 9:29 | Inspirational song service. |
| 9:29- 9:30 | Program participants enter. |
| 9:30- 9:34 | Silent prayer and opening song. |
| 9:34- 9:36 | Prayer—brief, remember the mission field to benefit from the offering overflow. |
| 9:36- 9:59 | Special thirteenth Sabbath mission program—usually the adult and/or not more than two of the children's divisions participate. |
| 9:59-10:37 | Class period—six-point program, 8 minutes (including taking of lay-activities report, 2 minutes, and brief tie-in with last week's lesson). Lesson study 30 minutes. |
| 10:37-10:40 | Closing exercises—be sure to close promptly. |

THE THIRTEENTH SABBATH OFFERING OVERFLOW FOR THE FOURTH QUARTER, 1973, WILL GO TO THE TRANS-AFRICA DIVISION

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**New Boys' Dormitory
FULTON COLLEGE**

Unions	Population	Churches	Church Members	Sab. Sch. Members
Central Pacific U.M.	905,231	90	10,751	13,931
Papua New Guinea U.M.	2,287,337	274	33,627	48,741
Trans-Tasman U.C.	9,064,381	221	25,467	25,442
Trans-Commonwealth U.C.	6,785,975	172	16,045	15,739
Western Pacific U.M.	374,555	129	11,542	17,643
TOTALS	19,417,479	886	97,432	121,496

(Figures as of June, 1972)

Australasian Division