

WORLD



Mission Report

Go ye . . . into all the world.

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AUSTRALASIAN DIVISION

One happy Solomon Islander
who is waiting to attend the
Papua New Guinea college.



AUSTRALASIAN DIVISION OF

THE SEVENTH-DAY ADVENTIST CHURCH

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Dear Fellow Sabbath School Members,

It is a privilege to bring to you news of an exciting new development in the Australasian Division. In the rapidly developing island nations of the South Pacific in recent years, the Church has experienced a thrilling increase. A vital part of this growth has been its educational system to train its workers and to provide our young people with the opportunity of a Christian education. However, the facilities that have served so well in the past are not adequate for the needs of the future, and so the Division Committee has taken action to establish a new senior college to enable our youth in all the countries of the South Pacific to obtain an education at a senior level in our own college.

One thousand acres has been secured in Papua New Guinea near the nation's capital, Port Moresby, on which to establish the College. This property is admirably adapted to meet the requirements of such a college. Several hundred acres of arable land and a bountiful supply of water will ensure that this college will be developed in harmony with the blueprint for our educational institutions.

Within the Australasian Division there are many Thirteenth Sabbath projects, hospitals and schools, which testify to the generosity of our Sabbath School members around the world. Over the years they have continued to be a blessing as they have fulfilled the purposes for which they have been established. We would like to thank you for what you have done in the past and we look forward with confidence to what you will do this coming Thirteenth Sabbath.

Yours sincerely,

K.S. Parmenter,
President

**Your
Thirteenth-Sabbath
dollars will help
establish a college in the
Papua New Guinea
Union Mission
to serve students from
the Central Pacific,
Western Pacific,
and Papua
New Guinea union
missions.**

FACTS AND FIGURES

[Sources of information: *The CBS News Almanac, 1978; The World Almanac and Book of Facts, 1980; Reader's Digest Almanac and Yearbook, 1979; and World Book Encyclopedia*]

Fiji (area—7,055 square miles). Capital: Suva

The 840 islands comprising Fiji are located in the western South Pacific Ocean. Together they cover as much territory as the State of New Jersey. Of the 840 islands, only 106 are inhabited. Many of the islands are very mountainous and volcanic, with rugged, craggy interiors.

The Fijian economy is based primarily on such industries as cement, shipyards, molasses, and tourism. Sugar, coconuts, and ginger are the main cash crops grown in Fiji.

Fiji was a British colony since 1874, however, it became an independent democracy on October 10, 1970. Approximately 50 percent of the population is Indian, and the remaining are Fijians and Europeans. Most of the Fijians are Methodists, and most of the Indians are Hindu.

Industrial development and tourism are becoming increasingly important each year. Many new modern hotels are being built. Fiji has more than 130,000 tourists visit each year.

The English, Fijian, and Hindustani languages are all spoken in Fiji, with English as the official language.

PAPUA NEW GUINEA (area—178,260 square miles). Capital: Port Moresby.

Papua New Guinea is located about 100 miles northeast of Australia. It occupies the eastern half of the island of New Guinea and is bordered on the west by Indonesia. A very high mountain ridge bisecting the New Guinea portion rises to over 13,000 feet, graduating north and south to broad upland valleys, plains, and along much of the coastal swamps.

Many ethnic groups are represented in Papua New Guinea's three million population. The indigenous population is composed of two major groups, Papuans in the interior and on the south coast of New Guinea, and Melanesians on the north and east coastal areas, and on the islands; minorities include: Chinese, Europeans, and Polynesians.

Compared to Sweden, the life expectancy of Papua New Guineans is at a low of 47 years versus 76. Their literacy rate is 29 percent and they have one teacher per every 119 people.

SOLOMON ISLANDS (area—10,983 square miles). Capital: Honiara.

A South Pacific nation of six large islands and many smaller ones, the Solomons lie about 1,800 miles southwest of Hawaii and about 1,100 miles northeast of Australia. Altogether the Solomons have a land area somewhat larger than the State of Maryland, but stretch out over an ocean area larger than the State of Texas.

(Continued page 28)

SABBATH, JULY 5

An Earthquake Opens Hearts

by Frank J. Dyson

[Former president of Sepik Mission, Papua New Guinea]

An excited group of villagers surrounded Wangu (Wahn-goo). Each man was anxious to add his account of the event to be sure the visitor really understood what had happened.

"The coconut trees were dancing!"

"The houses were bumping up and down!"

"The ground shook and opened up as sand and water spurted into the air!"

But all agreed, "We were very frightened and thought we would all die. We have never seen anything like this before. Can you tell us what it is all about?"

They did not realize they were seeking information from a man who had no more education or understanding than they themselves. Wangu Werengu was a visitor from Hawes (Har-wees) village who had not had the opportunity to attend school. On this occasion he was on a hunting trip to supplement his family's diet. He had walked for two days to the isolated village of Yimin on the perimeter of the Sepik Plains, where a lot of wildlife lives.

One month prior to his visit, an earthquake had shaken a large area of the territory covered by the Sepik Mission of Papua New Guinea. Minor damage resulted at the mission sta-

tion in Ambunti, but the quake was more severe in the Yimin locality. The villagers were glad to see a stranger—any stranger—who might be able to help them understand what they had experienced. Thus it was that Wangu was bombarded with questions.

He had been welcomed to the village in the customary manner—shown hospitality, and invited into the "boy house," or council house, a sign of acceptance and friendliness. After explaining the purpose of his visit and receiving permission to hunt in the area, he was faced with a dilemma. How could he explain the phenomenon of an earthquake? His stay in the area might well depend on a satisfactory explanation! How could Wangu, with no schooling, satisfactorily explain such a complicated geophysical disturbance to people who had never been inside a school building?

Wangu did have one distinct advantage. He was a Seventh-day Adventist and had faithfully attended the morning and evening worship periods and the Sabbath School and church services conducted by the village missionary. The spoken Word had impressed Wangu; it had changed his life.

As he surveyed the damage in the village, he saw an opportunity to share his faith. Back in the council house, he began: "This is a mark to show that the second coming of Jesus is very near."

The villagers did not comprehend. No other mission had settled in their village, and they had not heard the wonderful news of the gospel story, so Wangu must continue.

Wangu was uneducated; he could

not read. But he was led by the Spirit of God to present the gospel story and open the door of salvation to lost souls in need. From memory he related how Jesus, Son of the "big God of heaven," had lived and died on this earth, had gone back "on top," and was coming back again to take His people to be with Him.

As he talked he was offered gifts of friendship—tobacco and betel nut—which he did not accept or use. Slighted friendship is insulting. "Aren't you happy with our friendship?" they questioned in agitated tones. They were upset, annoyed, and their suspicions rose.

Wangu saw another opportunity. "Do you want to know why I do not accept your gifts?" He then gave them a lesson in temperance by explaining how he used to use those things, and drink, but that he had found a better way and wanted to be ready to meet this Man Jesus when He came.

Three days Wangu spent in successful hunting, not forgetting Jesus' words "I will make you fishers of men." During those three days Wangu repeated the simple story of salvation, always to a responsive audience. When he was to leave for his home, the villagers pled with him to stay and tell them more about the God of heaven and His Son. Wangu could not stay; he had to return to his family. But he did not go alone. A group walked with him to plead with the district leader for a missionary teacher for their village.

What a wonderful opportunity—but how disappointed the mission leaders were to have no trained missionary to send! But, praise God, there are those who are willing to go. Dominic, a fellow church member of

Wangu's, took his wife and child with him and walked to Yimin to build upon the foundation laid. A little more than a year later Wangu and Frank Dyson, a mission leader, walked to Yimin to visit Dominic. The two men had to walk through swamps, streams, and over hills. What a thrill it was to see the new village church, to fellowship with these people, and to see eighteen people baptized.

Wangu and Dominic were radiant as they saw the first fruits of their witness baptized. Today there are a trained missionary and already more than thirty baptized church members in Yimin; today there is an airstrip for mission aircraft, reducing the two days of road and trail travel to less than an hour in the air. All are a tribute to the willing and faithful witness of an untrained layman.

So many places such as Yimin are waiting for dedicated laymen to visit them and give a simple testimony. This young country of Papua New Guinea abounds with them. We urge your continued and increasing support to meet the opportunities for expansion and progress that God is placing before His church today. Share with people like Wangu the privilege of walking through doors that God has opened and no man can shut.

SABBATH, JULY 12

Help Someone Somewhere

by R. W. Taylor

[Secretary, Australasian Division]

The Australasian Division is unique in many ways. It covers an area of almost 30 million square miles, which is more than three times the size of the United States, yet in total the population is only 21 million, with 17 million of this number being in Australia and New Zealand. The climate within the division ranges from the arid deserts of inland Australia to the lush tropical islands of the Pacific.

The largest landmass in the division is Australia. It is about the size of mainland United States and is the world's smallest continent and largest island. It is also the driest and flattest continent on earth.

New Zealand is also a country of contrasts and beauty, ranging from snow-covered mountains and glacier-fed lakes, through thermal areas of boiling mud and spouting geysers, to long sandy beaches skirted by subtropical foliage.

The mission territories of the Australasian Division are Papua New Guinea and all the islands of the Pacific lying south of the equator between longitude 120 degrees east and 120 degrees west. They include Pitcairn, the tiny island that gave its name to the first Adventist mission ship, and also provided the first indigenous missionaries to meet the challenge of lands awaiting God's last

message. The response of the heathen to the gospel was at first difficult and dangerous, and mission history contains the record of people who gave their lives for Jesus.

Our church work has grown so much in the Solomon Islands that they now have the highest ratio of Adventists anywhere in the larger populated areas of the world—one baptized Adventist for every eight of the population.

In the post-World War II years there has been a dramatic growth in the church throughout the Pacific. In the late 1940's the island church membership was about one third of the homeland membership. Today, of the 132,401 members in the Australasian Division, almost two thirds are in the three island union missions, and they continue to grow at about three times the rate of the homeland areas. In terms of the needs of the church, this growth means that the homeland areas cannot continue to cope adequately with the staffing and financial demands of the Pacific Island areas. An urgent solution to the problem must be found.

There probably always will be great needs as the work expands. Education has always played a major role in the Pacific, but today educational standards are rapidly advancing. Endeavors have been made to train workers in existing colleges, but financial and cultural problems have minimized the value of such efforts. Plans are now proceeding for the development of a Pacific Island college at Port Moresby, Papua New Guinea, and this is the project in which we invite worldwide interest and support on the Thirteenth Sabbath of this quarter.

Papua New Guinea is a newly independent country occupying the eastern portion of a large island just north of Australia. The island has a population of more than 2.5 million. Ethnically the people are Melanesian, and many of them still live in very primitive conditions. Frequent wars are fought between some tribesmen who use spears and bows and arrows. Yet, in stark contrast, there are the flourishing coastal towns and keen young people who are students at the Papua New Guinea University.

It is planned that our new Pacific Islands senior college will accept students from all three union missions of this division and provide training in ministry, theology, education, business, agriculture, and other skills adapted to the needs of the people in the Pacific. The college's objective will be to train skilled and dedicated workers to take the three angels' messages to those still waiting for the blessed hope.

In the mountainous highlands of New Guinea, thousands of people are still waiting to hear the gospel. In Perosa, an area located in a huge valley and known as the home of a tribe of wig-men, the men make large wigs from a curly thorn that grows on a local vine. They then bind the shaped wig onto the head and allow natural hair to grow through it. This produces a permanently fixed "wig" about thirty inches in diameter.

The secretary of the Australasian Division, R. W. Taylor, visited one of the missionaries in the Perosa area. The missionary, whom we'll call Pastor Tom, was conducting his first public meeting for these people. He confided to Elder Taylor that the people would want to collect an offering,

but that this must be avoided. "The reason is," Pastor Tom explained, "they will think that by giving an offering they are paying for a worker, and if we don't send one they will feel cheated. We can't send a worker because we have neither the money nor the man."

In preparation for the meeting the grass-roofed house quickly filled with wig-men wearing bark belts, their wigs, and very little else. Each man arrived carrying a long-handled tomahawk, which is a fighting weapon. In respect for Elder Taylor and Pastor Tom's visit, all axes were left stuck in the red mud beside the house.

The meeting began, and the wonderful story of the gospel was unfolded to these needy people. When the presentation came to an end a spokesman stood and said that the people had brought an offering. Pastor Tom, realizing that what he had feared was about to happen, stood quietly and explained that on this occasion he and his companion were happy to visit but that they did not wish to take up an offering. The spokesman translated the message to the wig-men, and there were muted whisperings before the spokesman rose again and stated that the people had already brought their offering and wished to give it.

It was then Elder Taylor's turn to speak and explain why he and Pastor Tom didn't want to receive an offering. He told the wig-men frankly that he knew they wanted a worker and that if an offering were accepted, they would feel that they had purchased a worker. However, no worker could be supplied because the mission did not have the money or the man.

Elder Taylor hoped his explanation

would be adequate and that the discussion would be finished. But no, the spokesman rose again and said, "We understand your explanation. We appreciate your honesty in telling us the reason for not wanting our offering. It is true we want a worker, because we have no one to tell us about Jesus or explain the Bible to us. Our children grow up, and there is no one to teach them to read and write. Our people get sick and often die because no one knows how to care for them. Yes, we want a worker, but if you cannot give us one, then please accept our offering and place it with the gifts of other people so that someone somewhere may have a worker, and we will wait hoping that soon our turn will come and a teacher or pastor will come to help us."

How could their offering be rejected any longer? A rusty old World War II army cup was passed around, and coins of various kinds were placed in it. Later when the offering was counted there was approximately \$1.34, a veritable "widow's mite" for men in this remote valley. The value was not so much in the total of the coins as in the evidence that God's Spirit had touched the hearts of these people. What they had they would share so that "someone somewhere" might gain the blessing of the gospel.

The new South Pacific college will do much to help prepare men to travel into needy parts of the Pacific and to share the gospel among the people that wait for His Word. To make the new college a reality, our church suggests that God's people around the world set aside 2 to 3 percent of their income to meet the needs of this college and of the world mission field.

SABBATH, JULY 19

There's Not Enough Room!

by R. W. Townend

[President, New Hebrides Mission]

"Why wasn't my child accepted in the mission high school?"

This is a question that has been heard innumerable times by mission administrators in the lands of the South Pacific. This question is always asked with an intensity that leaves one wishing it were never asked. There is always a certain tinge of disappointment and a sense of being let down. There is the feeling that the mission should have done more.

The answer to the question is always the same. Everyone who passes the last year of elementary school cannot necessarily be accepted for high school. In fact, in the New Hebrides recently, of the 188 students who completed elementary school in mission schools, only 36 were accepted into first-year high school. What happened to those who weren't accepted? Some will try again. Most will give up and return to their villages, without any further opportunity of continuing their education.

Elizabeth was one such student. Her father was not a baptized church member. He had two wives. But he did believe in Christian education. From his meager income from selling his cash crops, he struggled to put all his children through mission grade school. It's a sacrifice to have to work hard for school fees when the government education is free.

Elizabeth was only of average intelligence. However, she worked faithfully and hard at her studies, fully realizing the sacrifice her father was making for her. Regardless of how hard she tried, Elizabeth's scores were not high enough to warrant her entry into the mission high school. Elizabeth wondered what she would tell her father when he came to ask why she had not been accepted for high school. He wouldn't understand the explanation that high school facilities are limited. He wouldn't understand that as much as the mission would like to open another high school, they don't have enough trained teachers. He knew that if his daughter had obtained the same score in a government school she would have been accepted for the government high school. But because he had put his faith and money in the mission, his daughter had missed out. Because she had been in mission grade school, the government high school would not accept her, and her mark was not good enough for the mission high school.

Elizabeth returned to her village. Within three months, 14-year-old Elizabeth was married, and a year later she gave birth to her first child. Her chances of obtaining a proper education were gone forever.

The Seventh-day Adventist Church runs a strong educational program in the New Hebrides. There are twenty-two grade schools, plus Aore Adventist High School, which was the recipient of a Thirteenth Sabbath Offering in 1975. This institution is developing into a fine school, but of the eleven teachers on the staff, only two are New Hebridean. Neither of these has a degree.

Cliffordson Issachar is one of these two teachers. He graduated with his high school teacher's certificate from Fulton College in Fiji in 1977, and was employed at Aore Adventist High School. When he returned to the New Hebrides he was reticent to accept the call because he felt the need of further study and could see no future for this while he was in mission employ. His friend and fellow graduate Simeon had been tempted into government employ, and Cliffordson was seriously contemplating whether he should do the same. Thankfully he didn't. Instead he began a course of external studies from a government university and is hopefully waiting for the time when the Australasian Division can offer him the chance of finishing his college education in an Adventist institution.

Come now to Maranatha. *Maranatha* is a word that is frequently used among Adventists. It is also the name of a school built by volunteer labor on the volcanic island of Ambrym. In the shadow of the ever-active volcano and situated on an idyllic tropical beach is the beautifully established school. As the coconuts gently sway to a cooling southeast breeze, the students are hard at work. Although this school was established as a junior high school, the students in the classrooms today are grade school students. The high school was closed after one year. One cannot run a high school without high school teachers. Maranatha was staffed entirely with grade school teachers. The mission was, and is, unable to supply even one high school teacher for this school.

As the breakers continue to break on the sandy beach of Maranatha, the

Ambrymese people wait patiently until it will be possible for their excellent facilities to be utilized as was originally intended. The proposed college of the South Pacific, with its promise of graduating well-trained high school teachers, is keenly anticipated by these faithful people.

A four-year college for the South Pacific is an urgent necessity if the work of the Lord is to advance. The qualified ministers and teachers that this institution will produce are needed. In some areas secondary school facilities are already available, but the qualified teachers are lacking. If we all give 2 percent of our income this coming Thirteenth Sabbath, the mission needs of the South Pacific and other areas of the world can be met.

SABBATH, JULY 26

Yahya's Surprises

by Paulene Barnett

[Former Sabbath School director, Southeast Asia Union Mission]

"Look! There are strangers coming into our village!" shouted Yahya.

Several wide-eyed boys stood watching five young strangers strug-

gling under their load of baggage as they walked into the Borneo village.

"Where are you going?" questioned Yahya, his tan face looking up to one of the young men.

"We aren't going, we're staying," teased the stranger.

"You mean you're going to live here?" asked Yahya in disbelief.

"We'll stay a couple weeks," said the young man. "We have something special for all the children in the village."

Now all the boys and girls were alert. No one had ever come to their village with anything just for children.

Next morning, news spread quickly around the village that the strangers were decorating an empty building and that they were going to hold some meetings. Yahya ran with his friends to see what was going on. He saw beautiful big pictures hanging all over the walls. He saw a big board covered with blue cloth, and one of the women putting pictures on it. She didn't pin them or paste them. The pictures just stuck to the cloth, and Yahya thought maybe it was magic.

As he stood gazing around the beautiful room, one of the tall young men came up and asked, "Would you like to join our Vacation Bible School? We'll have stories and songs and lots of other things."

Yahya thought it would be wonderful to go to school in the beautiful room, but he came from a poor family, and thought surely it would cost a lot of money.

"It's free!" added the stranger.

Yahya couldn't believe it. He was just about as happy as he'd ever been in his life as he raced home to tell his mother and father about the new

school. He didn't stop running until he got inside the house.

"Mama, Mama!" he gasped, for he was out of breath. "Some strangers have lots of pictures. They have them all over the building. And there are surprises. And a blue magic board. And I'm going to school. It's free!" Yahya was so excited he didn't know where to begin.

"Now wait a minute," said Mother. "Slow down and start at the beginning."

Excitedly the young boy told his mother about the Vacation Bible School. Just then he was interrupted by a grumpy voice from the next room.

"Yahya, come here!" It was his father, and he sounded stern.

"I do not want you to go to that school," demanded his father.

Yahya couldn't believe his father really meant what he was saying.

"You stay away!" he shouted.

Shocked and saddened, Yahya went to bed that evening feeling very unhappy. He kept thinking about the school—stories, songs, pictures, games, surprises. Every other boy and girl in the village would be there—and Yahya decided he would be there too!

Very early the next morning he crept out of his house and went to the Vacation Bible School.

He loved the meetings. But what he didn't know was that his father was waiting outside to punish him. After the meeting Yahya's father grabbed him and punished him.

Poor Yahya. Nobody expected to see him at Vacation Bible School again, but next morning he was sitting on the front row. His father came too, and again he beat his son.

The next day Yahya was not there. The teachers prayed that the boy was safe and that he might be allowed to return.

Meanwhile, Yahya was home, locked in a tiny room. The room had only one very small window, which was too small for even a little boy to squeeze through.

Yahya looked at the window. It was such a small window. Then he thought about Vacation Bible School and all those stories he was missing. He looked at the window again.

Maybe I can squeeze through if I hold my breath, he thought.

He pulled and pushed and squeezed and tugged. It was such a tiny window. First he stuck his arms out, then his head. He scraped his shoulder as he pushed through. He tugged and pushed until finally he was completely outside. Yahya sprang to his feet and ran directly to the Vacation Bible School. In fact, he had to squeeze out that window many times so he could attend the meetings. But he learned to love Jesus and wanted to know more about Him even if he was punished.

After two weeks Vacation Bible School was over, and the strangers had to leave the Borneo village. The children and many of their parents were sorry to see them go.

Shall we help make it possible for other children like Yahya to have the privilege of Vacation Bible School and other lovely meetings in their villages far across the seas? Our mission offering every Sabbath will bring just such joy to many boys and girls.

SABBATH, AUGUST 2

A New College for New Guinea

by David C. Sutcliffe

[Education Director, Papua New Guinea Union Mission]

The territory of the Papua New Guinea Mission is located just north of Australia and just a little south of the equator. It is made up of the eastern half of the island of New Guinea and a number of smaller islands nearby. The population of this area is approximately 3 million. New Guinea is a land of considerable contrast, with hot, humid coastal plains, swamplands, and vast valleys giving way to rugged mountain ranges.

The highlands boast a temperate subtropical climate with delightfully cool nights. (It is quite a change to snuggle under a couple blankets after sweltering in the humidity of the coast.) This region is quite densely populated in some places, and, with the terrain providing natural barriers, there are many small isolated tribes, resulting in more than 700 languages and dialects. In most places, however, pidgin English is the common language among the many tribes.

The Sabbath School membership of this area is approximately 70,000. The union mission is divided into 10 local missions. Many of the church members have come to a knowledge of this message through our educational system. We currently operate 100 elementary schools, 3 high schools, and a junior college in the

Papua New Guinea Union Mission. More than 260 teachers are employed. The total student enrollment of our mission schools in Papua New Guinea is almost 7,000.

Sonoma College, our training institution, is located on the island of New Britain. This college offers academic degrees for ministers, teachers, office workers, agriculturists, and mechanics. We are able to offer a degree in elementary education, but unfortunately not secondary education. At the present, students must go to Fultton College, in Fiji, or Philippine Union College to obtain training in secondary training. Papua New Guinea has its own national university, which is located in the capital, Port Moresby. Several Adventist people have attended this institution with the idea of acquiring degrees and then working for the church, but very few have followed their original plan.

Since New Guinea became an independent nation in 1975, there has been more and more government pressure to increase qualified nationals to fill positions of responsibility. This governmental trend is even affecting our church organization. We believe we have a God-given responsibility to ensure that the work of His church is maintained at the highest possible level of efficiency, therefore we must provide the appropriate level of training for those who will eventually shoulder the responsibilities of denominational leadership in the developing countries of the South Pacific.

In the territory of the Australasian Division there are three union missions. These cover the broad expanse of the Central and South Western

Pacific, and include such places as French Polynesia, the Cook Islands, Samoa, Fiji, Tonga, New Caledonia, the New Hebrides, the Gilbert and Tuvalu Islands, the Solomon Islands, and New Guinea.

It was decided in 1977 to establish a four-year college to meet the educational needs of these three mission fields. Many sites were looked at in Fiji and Papua New Guinea. However, after several possible sites in both countries had been examined, a piece of land in New Guinea, owned by the Tanuboda Dairy Company, was located. It is ideally located near the capital of Papua New Guinea, Port Moresby. It is approximately 1,100 acres in size. The property has water and electricity. It is also conveniently located near an international airport.

During a recent visit to the Australasian Division, Walton Brown, the General Conference Education Department director, had the opportunity of inspecting the Tanuboda site along with G. F. Clifford, division education director, and Elder David Sutcliffe. After they had thoroughly inspected the entire property, Dr. Brown expressed the opinion that he had not seen property anywhere else in the world that was so ideal in meeting the requirements for a church institution.

The property has now been purchased, and a young agriculturist from Australia has been located there to begin the major task of developing the agricultural potential of this excellent site. With the blessing of God, the college will become a place where our people will be able to gain the necessary qualifications to assume church leadership responsibilities.

Those who have been involved in the initial stages of this institution have already seen God's leading. They are continuing their work with confidence.

As we make our contribution toward the establishment of this institution this Thirteenth Sabbath, let's also pray for its success.

SABBATH, AUGUST 9

The "Saga" of Stanborough School

by A. J. Woodfield

[English department chairman, Newbold College]

One cold, dark night in January, 1941, a young ministerial intern whom we'll call Allen was sitting in his house on the outskirts of Watford, England. The Stanborough Secondary School principal and his wife were visiting with him. At that time the school was still in its infant stage, barely one year old.

Inside the house everything was light, warm, and comfortable. The murmur of relaxed and spontaneous conversation throbbed. However, outside the wind wailed and swished among the trees and seemed, as if

angered at being ignored, to force itself into the hollow chimneys and fireplaces, where it grumbled and threatened like a muffled demon. Allen shivered and said, "The wind's in a bad mood tonight. I suppose we're in for a real storm."

"Oh, no," replied the principal as an impish little smile flickered and disappeared on his face, "that's not the wind. That's the guns defending London." This was Allen's introduction to the place where Stanborough's school had been established.

Some nights later the guns were growling and rumbling again. This time Allen was outside near the school, keeping watch for any possible disasters. Searchlights were stabbing and probing the sullen sky, occasionally finding warplanes that looked like tiny silver minnows floating in a strange, black, overhead ocean. Antiaircraft shells, like rockets in a fireworks display, were popping and exploding in the sky.

It was during a time of war when British Adventists stepped out in faith and planted the Stanborough school. Many non-Adventist parents sent their children to be educated under the influence of the third angel's message. The time soon came when one principal, single-handed, could no longer cope with what he had been commissioned to begin. That was why he had sent for Allen. "One day," he said when his new assistant seemed to be wilting in the face of the task, "our names will be written in letters of gold."

Six years later the war was history, and the problems of the new school seemed to be over. The original nurses' home, used for classrooms, endured many growing pains until it

could groan and stretch no more. After weary months of waiting, requisitioned buildings on Stanborough Park were given back to their rightful owners, and the school moved into its new buildings.

Stanborough's school has graduated many church leaders, and it could be called a school of the prophets. It has struggled through many days of hardship and danger, but never lost its vision. This institution is just one monument that stands as a result of a lot of hard work, sacrifice, love, prayer, and mission offerings.

There are many needs for educational facilities around the world. This quarter our Thirteenth Sabbath Special Projects Offering will be benefiting the new college in Papua New Guinea. It will serve the three union missions in the Australasian Division, and many more church leaders will have the opportunity to be trained to serve God better. If every member of the Sabbath School would give 2 to 3 percent of his income for missions, the needs of the world and the needs of this institution in Papua New Guinea could be met. Let's do it—NOW.

SABBATH, AUGUST 16

Mission Schools Make Leaders

by Raymond L. Coombe

[Lay activities and Sabbath School director, Papua New Guinea Union Mission]

R. L. Coombe, the Sabbath School director for Papua New Guinea, stepped out of the crowded customs lounge of the Jackson Air Terminal in Port Moresby. He was curious and anxious to see who would meet him. All of a sudden he caught a glimpse of Thomas Davai's sparkling eyes and warm smile. They were a friendly greeting to the bustling capital of this developing nation. Papua New Guinea needs well-educated and consecrated men such as Thomas in these days of challenge and change. But what had prepared Thomas for this important work?

Thomas was born in a village in the Rigo area, nestled among the lower slopes and valleys of the Owen Stanley Range. In 1961 the first teacher was sent to the village of Rigo, and Thomas learned to read and write. After a few months the little school closed, and Thomas, along with other boys, filled his days with idleness and mischief. Three years went by before Thomas decided to leave home and live with a brother in the city. Here he went to a parochial school where he learned some Bible teachings and practiced their religion. However, his mischievous life had never really changed. He was expelled from the school. Then he went to a government high school. During his teen-age

years he never thought of practicing the religion of his childhood. However, God had greater plans for Thomas.

Religious-instruction class was compulsory at the high school, and although he chose to go to the Catholic class, he found that most of his friends were going to the Seventh-day Adventist class. So one day he followed his friends to their class. He was amazed at the Bible knowledge of the young minister who conducted the classes, and learned that he was a graduate of Sonoma Adventist College.

Thomas had never heard of Sonoma before, but now he became a close friend of the young minister, and traveled with him on his motorbike as he visited from house to house, giving Bible studies. Before long Thomas was receiving studies himself, and was baptized in 1969.

Now Thomas realized that God had a purpose for his life, and so he entered a mission high school to complete his secondary education. He became active in conducting Branch Sabbath Schools, in preaching and witnessing. During the Week of Prayer a representative from Sonoma College visited the school, and Thomas felt a compelling call to train for the ministry.

Although his plans were delayed for a while, the Lord led him to an attractive girl by the name of Kay, and in 1974 they attended Sonoma College as married students. Their accommodation was very poor under a kunai grass roof, but they enjoyed the opportunity to train for service.

After graduating in 1976, Thomas became a church pastor and evangelist in Port Moresby, where he trains

and challenges other young people in the work of soul winning. He is very grateful for the influence of well-educated workers, and the opportunity to train at Sonoma College. But educational standards are higher today, and the young men like Thomas look with anticipation to the establishment of a four-year college. Your Thirteenth Sabbath Offering this quarter can help this college to become a reality.

The proposed college to be established in Port Moresby will be located 15 miles out of the city, on a property of more than 1,000 acres. Water for agriculture is available from two streams and the Laoloki River. Water for domestic needs is available from the city water supply. An asphalt road passes the property and connects with the Port Moresby International Airport only six miles away. The land is good, having a large area of rich black soil suitable for agricultural purposes.

Initially the college will offer degrees in theology, teacher education, business, and selected practical subjects. According to demand and need, additional courses will be planned.

Admission requirements will be based on a twelve-year high school diploma or its equivalent, demonstrated good character, and willingness to abide by the regulations of the institution.

All students will be expected to develop practical skills by participating in the extracurricular program, which will include general plant and building maintenance, and experience in the horticultural/agricultural activities of the college farm. All courses will include a practical component designed to teach practical

skills in addition to those directly related to the major area of study.

SABBATH, AUGUST 23

Patigo, Gateway to the Wasera

by Lionel A. Smith

[President, Papua New Guinea Union Mission]

The Sepik Mission occupies a large section of northern Papua New Guinea. The area is noted for malaria, swamps, crocodiles, and unique traditional customs. The Adventist work commenced there in 1949, and now, thirty-one years later, there are nearly 5,000 baptized church members. However, there are still many areas of the province to be penetrated by the three angels' messages.

One of these areas, a district known as the Wasera, lies between the coastal mountains and the muddy, serpentine Sepik River. The Wasera district is heavily populated, and the land is fertile, with rolling hills. The hills slope gradually down to the low-lying *sacsac* (sago palm) swamps that line the Sepik River for almost its entire length of approximately 800 miles.

The village of Patigo—gateway to the Wasera—was first entered by a Christian missionary many years ago. That missionary, of another denomination, did not go by vehicle as is possible today. To get to Patigo he spent many days sweating profusely, trudging through dense jungles and deep mud, and wading swift-running rivers. For years he thought his work was progressing nicely. The villagers built a house for him, then a church, and eventually a little school, where the village children learned to read and write.

Among these children was Tony, the son of the Big Man, Upi. The name Tony was much different from his village name, which he had received at birth. It was not long until Tony had progressed as far as the village school could educate him, and it became necessary for him to leave home to continue his education. He proved to be a good student at the large mission boarding school he attended. He was always happy to receive news from home, and at vacation time Tony was always in a hurry to get home to his village.

During his school days Tony began to hear news from home that disturbed him. Things were happening that he found difficult to believe. The "big men" had held a *kibung* (meeting). During the meeting many questions were asked, such as "Why do we keep the mission here?" "What has it done for us?" "How has it changed our lives for the better?" "Wouldn't we be better to go back to the ways of our *tumbana* (forefathers)?" "Why should we 'hard work' to keep the missionary here?" "Who wants to *lotu* (worship) this God we have never seen?"

In this *kibung* a decision was made to discontinue the ways of the mission and to return to the life styles of their *tumbana*. The missionary was sent away with the understanding that never again would the people of Patigo village have a mission in their midst. The village adhered for several years to their firm decision.

By this time Tony had gone as far as he could go with his education, and he had been very fortunate to obtain a job with the government. He was located a few hundred miles across the sea on Manus Island. Manus Island was very different from his inland Wasera. But Tony enjoyed the work and life on the beautiful tropical island. Life was made even more pleasant when Tony met Ruth. She seemed so different from other girls, and he was attracted to her. He found that she was a "mission" girl, but he knew nothing about her mission. As he found out more he was intrigued with Ruth and her mission.

Tony's admiration of Ruth increased the more he saw her, and it was not long before they decided to be married. Tony began Bible studies with a Seventh-day Adventist pastor. The message was something different—he had not heard anything like this before. The more the Bible studies progressed, the more enthusiastic Tony became. Finally Tony was baptized in October, 1978. Ruth was overjoyed. Now they could worship and live together in harmony.

As Tony thought of his new life with Ruth and with God in the Seventh-day Adventist Church, he was very happy. There was just one problem, however, and Tony didn't know what he should do. In two months Tony was due to return home to Pa-

tigo for a three-month leave. Yes, he would be pleased to take his Ruth home and introduce her to all his *wan toks* (friends and relatives), but what was he going to do about this new church of his? This troubled him somewhat as he thought of the decision of the kibung in the village. They had said that no mission would ever again be allowed in Patigo. "We'll go and say nothing," he and Ruth decided.

They weren't home in Patigo for long before his *wan toks* noticed that there was something different about Tony and Ruth, and they liked what they saw. They determined to get to the bottom of the matter and find out why they were different.

Returning from a walk in the jungle one day, Tony found that the big men of the village were in kibung, and he wondered what they were talking about. He didn't have long to wait to find out, for as soon as he was seen he was called to enter the kibung. I wonder what they want? he thought. Had they found out about his new religion? What would be their reaction?

"Tony," they began, "why are you so different? What has caused the change? Why are your teeth so white? Why don't you chew *buai* (betel nut) anymore? Why don't you smoke? Your appearance and even your talk are so different. We have noticed that there are some things you don't eat anymore. You and Ruth are so clean, and everything is so different, and we want to know why. Will you tell us?"

Here was the opportunity he had been hoping for. Tony did not take long to tell these big men the secret of the change in his life.

Neither did it take the big men long

to come to a decision, a decision that was destined to change many things in Patigo village. "Tony," they said, "if the Seventh-day Adventist mission can make such a wonderful change in you, then we would like to have a 'Sevendae' missionary here in Patigo to teach us these things, also."

Word spread quickly through the village of the kibung and the decision. Most of the people were delighted with what they heard, for they too had noticed the difference in Tony and Ruth. Soon a delegation was chosen and sent off to the district headquarters of the "Sevendae Mission" in Maprik, asking for a missionary to live in Patigo. Pastor David Bertleson wondered how this call could possibly be filled when the mission was so short of men. Faithfully, however, he passed the call on to the mission headquarters in Wewak.

When the president, John Gate, heard the request, he at first rejoiced and then was perplexed. The joy of the new opportunity was overshadowed by his concern for finding another missionary. He wondered whether he could find anyone, and whether he would be able to finance the project. Then he thought of the laymen's training school that had been operating almost six weeks. Soon these men would be ready to return to their villages and churches to assist in the local programs. Maybe one of these laymen could go to Patigo village.

The mission executive committee met and asked the church at Darapap village to continue on their own resources while their experienced missionary, Joshua Bisa, went to begin the work in Patigo village.

When Joshua moved into Patigo he was warmly welcomed. A house was provided for him, and the people had converted a large house into a temporary church for their meetings. They had marked off a large area of land for the mission, and began helping Joshua and his wife to work in their new garden. Until it started to produce, the villagers supplied all of Joshua's food. They also helped him cut trees to build a new house on the mission ground. Patigo village is like a beehive full of activity.

Already 75 villagers are meeting regularly for morning and evening worship and on Sabbath. Joshua has organized a baptismal class with more than 30 people attending. There is a new light gleaming at Patigo.

Let us pray, give, and go so there may be many more lights gleaming throughout the Wasera in northern Papua New Guinea.

ple; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9).

In the city of Fray Bentos, located in the eastern half of the Republic of Uruguay, there was not a single Adventist. This presented a challenge to Mr. and Mrs. Geisse. Although Mr. Geisse was 70 years old, they left their home in order to move to Fray Bentos to tell of the goodness of the One who has called us out of darkness into His glorious light.

When Mr. and Mrs. Geisse arrived in the city of Fray Bentos, they rented a house to live in. Immediately they went to the two radio stations to request air time to broadcast the Voice of Prophecy program. The couple paid the costs themselves. Besides this, Mrs. Geisse aired a short radio program each week entitled Wonders of Creation. In this program she invited all the listeners to tune in to the Voice of Prophecy program.

To make their radio ministry more effective Mr. and Mrs. Geisse decided to go house to house and door to door, visiting the people. They divided the city into two sections so they wouldn't miss anyone. After seven months of hard work they had more than 500 people enrolled in the radio Bible correspondence course. It was so important to them that they themselves went around collecting and returning the lessons of the students.

Seeing this love for souls, Pastor Sand, who worked some thirty-eight miles away in another city, decided to go to help the Geisse couple in a tent evangelistic series. There were 700 students enrolled in the correspondence course at the beginning of the meetings.

SABBATH, AUGUST 30

Royal Priesthood

by Jose Hage

[Sabbath School director, Austral Union, South American Division]

The apostle Peter said that "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar peo-

PROJECTS DESCRIPTION . . . READ PAGE 3.

Today, where there had not been a single Seventh-day Adventist, we have a church of 100 members, with many more interested people. This happened primarily because an elderly couple had a genuine interest in souls for the kingdom.

By God's prophetic time clock we are arriving at the final hour. There are many couples like the Geisses who are leaving the cities and moving to other towns to let their lights shine. As time progresses, more and more people will have to get involved in order to fulfill the gospel commission: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

What am I doing for missions?
What are you doing?

more than a vision. Others through enthusiasm and effort have become reality. The following is one dream that was fulfilled.

Suppose you wanted to build a school and the best site available was on a hilltop. To level the area it will be necessary to move more than 6,000 cubic meters of rock and soil. "Of course, earthmoving machinery will move it," you say. Oh, no! It must be all moved with spades, picks, shovels, baskets, and cans. Perhaps at this stage you might decide that the old school built of thatch materials will have to remain. But not the people living in the four Seventh-day Adventist villages of the Dovele area in the Solomon Islands. Their plans called for a six-classroom concrete-block school, plus a library and a principal's office, and they set their minds to make the school a reality.

As the soil and rocks were loosened with picks, helpers appeared with baskets and large cans to carry the waste soil down a steep, winding path. They deposited the soil on an area that will be used as a playground. Many of the women used this same steep path to carry gravel, from the beach up the hill, to make concrete. One day a week was set aside for clearing and construction work by the men, women, and children.

Considering the very basic nature of their tools, we can see that it is not surprising that ten years of effort went into the construction of the school. Permanent building materials are not readily available in this out-of-the-way area of the South Pacific, and as in any country, they cost money. Where would money be found by subsistent farmers with no permanent income? Could it be found

SABBATH, SEPTEMBER 6

The School on the Hilltop

by Paul Devine

[Education director, Western Pacific Union Mission, Solomon Islands]

Men throughout the years have dreamed many dreams and laid great plans. Some ideas have remained no

growing on trees? Yes. Coconuts grow extensively throughout the region. The dried coconut meat, copra, could be sold for making coconut oil.

Many communities would probably not be willing to work year after year under the scorching tropical sun just to build a school. However, when the school was opened for the 1978 school year, everyone who had contributed to this project felt a tremendous feeling of accomplishment. The united effort demonstrated that this community in the Solomon Islands values Christian education.

And so does Luke. Luke is a young man from the island of Rennell, which is south of the Solomon Islands. His parents are members of a major Protestant religion, and they sent Luke to begin his education in one of their church schools. For part of his elementary school education he attended a school on another island. It was there that Luke became acquainted with a local evangelist who inspired him to be a minister. Unfortunately he was unable to continue his education at that school after grade 7.

Luke was very disappointed that he had to return to the island of Rennell. He had high hopes of living in a country where education, particularly high school, was available to everyone. Yet Heaven was taking a keen interest in Luke's situation. One day the opportunity came for him to attend the Adventist school.

It soon became evident to Luke that the atmosphere was different here. He appreciated the kindness of the students. He noticed the Christian spirit displayed by the teacher toward the students. When he was in the dormitory at night, Luke began ask-

ing questions about the morning's Bible class. As the students discussed various topics, Luke opposed them with his own brand of theology. He was really sincere in his search for the gospel, so one of his teachers began to study the Bible with him.

Despite strong opposition from his family, Luke wanted to be baptized. After his baptism he said, "Everything is based on the Bible alone and not on tradition."

Luke is now a student at Betikama Adventist High School. His determination to become an evangelist is stronger than ever.

It is because of the strong interest in Christian education and the dedication of young men like Luke that the new college to train teachers and other workers has been planned for the South Pacific. Won't you help these people to help themselves?

SABBATH, SEPTEMBER 13

It Pays to Follow the Blueprint

by R. Wilkinson

[Principal, Kambubu Adventist High School,
Papua New Guinea]

Ten years ago our church in Papua New Guinea faced a crisis regarding

our Adventist schools. At that time the Government proposed a national school system that would operate all schools, both public and private. Generous financial support was offered from Government funds, and all other major church groups in Papua New Guinea decided to place their schools within the national system. Leaders of other churches said their schools could not survive without the Government's financial aid. Our church leaders asked for God's guidance, questioning whether our schools would still meet the special needs of Adventist youth if they were within the national system. Finally they decided to ask the Government for permission to operate our schools outside of the national system, without any financial help, but in close cooperation with the Government's education department. The church leaders were grateful that the permission sought was granted.

At that time Government officers and the leaders of other churches predicted that our school system would soon become an impossible burden. But God's blessing has been evident, and instead of collapsing, our schools have progressed.

Under God's blessing and with the help of dedicated staff, industries that have been developed by our academies and Sonoma College have prospered. In fact, the industrial profits have increased so much that they are now providing more income than the Government originally offered. Our industries include Papua New Guinea's largest vegetable garden, which is associated with our Kabiufa High School in the highlands of New Guinea. This garden supplies a major part of the fresh vegetables for the

nation's capital, Port Moresby. Besides this there are plantations, small sewing industries, furniture manufacturing, and the keeping of dairy cattle.

In addition to the industries, each boarding school has extensive vegetable gardens growing almost all the food used in its school kitchen. At Kambubu Adventist High School they are still spending less than one cent per student per day in buying food needs like salt and onions. All the rest of their food they grow.

Financial gains and savings are not the only benefits from the program. Students gain a very important part of their education as they work with teachers and staff members in gardens, industries, and service departments. The young people learn to care for God's property and to help in the development of the school.

The efforts to meet the physical needs of our Adventist schools have not resulted in lower academic goals or inferior education. Several of the academy students have gained academic honors in national examinations.

God has blessed as challenges have been met. Church leaders are confident of His continued blessing in the future. As rapid social and economic change continues in the South Pacific Islands, it becomes increasingly important to educate competent leaders from within the island region. The fourteen island nations of the Central and South Pacific that fall within the territorial boundaries of the Australasian Division union missions are small, ranging from Papua New Guinea with a population of nearly 3 million to Tuvalu with about seven thousand. They are scattered over a

vast expanse of ocean, and represent wide differences in language and culture. Each island nation needs leaders for God's work.

Papua New Guinea, with about three quarters of the population of the Australasian Division's mission field, is the logical location in which to establish a four-year college institution for this region. It is for this reason that land has been secured near Port Moresby, the nation's capital.

What do young people of the South Pacific think of the idea of an institution offering full college work being located in their own region? Here are a few comments gathered from students and staff at Kambubu Adventist High School.

"I am praying that God will provide an institution where I can train for His work," says a young man who wants to be a teacher.

"Will our college be able to train me as an accountant?" asks another.

"I want a college where I can still work while I study," says a student who leads out in one of our work departments.

"If our church has a college I will be happy to go to it," says one of our young ladies, "but otherwise I do not think I will go ahead with higher training, as I may lose my vision of working for God if I do."

The staff members are also excited at the prospect that a full college program will be available to them. Says one, who topped Papua New Guinea in a public examination a few years ago, "I believe God has a need for better trained young people from this area, and I want to do further study in a setting where I can balance study with practical learning, and

where I can learn from those who love and honor God."

The need for trained leaders is a pressing one. We are praying that God will use His family right around the world, and their generous support of our project, to help meet the need. Why not give 2 percent of your income so the world mission needs and the needs of this college can be met this Thirteenth Sabbath?

SABBATH, SEPTEMBER 20

A Century of Expanding Educational Needs

by O. D. F. McCutcheon

[Government affairs officer, Australasian Division]

The Seventh-day Adventist Church commenced its mission outreach into the South Pacific in 1886, when John I. Tay arrived on Pitcairn Island. Within the short space of only six weeks the islanders began to keep the seventh-day Sabbath.

Eleven days after the arrival of the mission ship *Pitcairn* in 1890, a church of 82 baptized members and a Sabbath School of 114 were organized. As the *Pitcairn* continued west-

ward into the Pacific, carrying a group of pioneer missionaries, Adventist churches were established in French Polynesia, the Cook Islands, Tonga, Samoa, and Fiji.

In each of these island missions, schools were soon opened. In the early stages of development these schools operated at the elementary level, and the teachers were usually the young missionary wives.

With the further outreach into the Southwestern Pacific areas, new place names became known to the world Adventist family, such as New Hebrides, the Solomon Islands, and New Guinea.

In many instances the opportunity of even limited education attracted the national people to the Adventist missions. But the combined efforts of the educational and medical work were the entering wedge for the teaching and preaching of the complete gospel message.

Some of the students who received the barest of elementary education, together with a simple knowledge of the full gospel, went as "teachers" to their own people and into foreign fields. As the membership increased, their desire for a higher level of education grew. They wanted a broader and deeper understanding of the truths of the three angels' messages.

With the growth in believers the educational work rapidly expanded. Small training schools were established in each of the local mission fields. Then it became necessary to offer secondary education in some areas. As these institutions grew, so also did the need for more adequately trained national teachers in the areas of academic and theological education.

Today it is necessary to sponsor national students to Adventist colleges in New Zealand, Australia, and the Philippines, and in some instances to secular colleges and universities. The time is overdue when our church should have its own four-year college within the South Pacific Islands, serving the students of the three union missions. Land has already been purchased in a rural setting in Papua New Guinea for this new institution. Planning is well under way, and the hopes and aspirations of our Adventist youth are about to be fulfilled. Because the Thirteenth Sabbath Special Projects Offering in September has been dedicated toward the realization of this worthy objective, Pastor Clive Butcher, from the South Pacific, writes as follows:

"I take this opportunity to encourage our worldwide family to support liberally our programmed intention to erect a college institution for our own young people in the South Pacific area.

"Having been chaplain for Seventh-day Adventist students attending the Papua New Guinea University, which is situated in Port Moresby, I am particularly aware of the need of a Christian institution and environment in which our young people can further their education. Many want to do great things for God, but have no other choice than to attend the secular university."

SABBATH, SEPTEMBER 27

Money in God's Hands

by Molly K. Rankin

[Missionary wife who spent many years in Papua New Guinea]

Nime needed a motorbike. This was very clear from his letter. Mrs. Rankin read it again. Poor Nime! This was his first year working as a minister after his graduation from Sonoma College in Papua New Guinea. He was doing a great work, too. He had been sent to one of the poorest, most depressed areas in the eastern highlands of New Guinea. Few people there loved the Lord, and even those who said they were "Sevendae" did things that no Sevendae should do.

When Nime called everyone to worship, only one or two came to the broken-down old church to hear God's Word. But do you think Nime was discouraged? Not at all. He knew Jesus is coming soon and he knew that these people had to be told and reminded that they must get ready.

Nime continued to work as if he were expecting a visit from the Queen of England. He rebuilt the broken-down churches and visited the people in their houses with the exciting news that Jesus loves them and is coming soon to take them to heaven. He held public meetings and Five-Day Plans to Stop Smoking, and he even organized the women into a Dorcas Welfare Society.

The people were very happy to have Nime lead them. Nime was thrilled to be a worker for God in this area, but soon he found that the days were just not long enough to do all the things

he wanted to do. Every day, with his Bible in his *billum* (a string carrying bag), he would leave his little grass house and walk from village to village, preaching to the people. Sometimes it would be midnight before he got home again to do his washing and light his fire to cook his dinner. In spite of his long hours, he was reaching only a fraction of the people. There just seemed to be no way that he could fit in more Bible studies or cover more distance.

At that time he decided to write some very close friends of his, Pastor and Mrs. Rankin. They were working in New Zealand after serving many years as missionaries in New Guinea. They had solved many problems for Nime when they had been like his parents while he was at Kabiufa Adventist High School. Perhaps they had a solution to this problem, too.

Mrs. Rankin knew as soon as she read his letter that Nime must have a motorbike. But how? The money she could donate would not buy even one wheel. But nevertheless she knew Nime must have his bike. God knew the solution, and He had been waiting to answer the prayers of Nime and the Rankins. And this is how He answered them:

One day the conference publishing department director came to visit Mrs. Rankin and said, "You've been to New Guinea. Do you know of any great need out there? One of my literature evangelists always gives the money she earns, from selling books, to the mission field. She would like this money to go where it will be most needed."

It took just one minute for Mrs. Rankin to produce Nime's letter and tell all about his need for a motor-

bike. Only a few weeks later Nime was riding all over his district, telling people about Jesus. He could travel much farther than he could before, and he was seeing many more people. Nime was responsible for many baptisms in the next two years.

But then Nime became a victim of the "Adventist movement." He was transferred to an island where he had no need for a motorbike. There was nothing to do but sell it and pay off the unpaid balance. With the remaining cash he paid the high school fees for his younger brother.

"Oh, dear," thought Mrs. Rankin and the publishing department director, "was all that money we sent for Nime's bike wasted? We sent it to buy a bike, not to pay school fees for Nime's brother, Benave." For a little while the benefactors felt disappointed, and then they forgot about it. But God did not forget. He had His guiding hand over the money that the people in the homeland had donated. He knew just how He was going to use it, and it would be used in a way that would make the lady who gave it very happy.

When the school year began Mrs. Rankin got another letter. This time it was from Benave, Nime's brother. This is what he wrote:

"Do you know what, Mom? During the Christmas holiday I went as a student literature evangelist to Lae, where Nime is now, and I can tell you that the work was just tremendous. I enjoyed it very much, and at the same

time it was really a good experience for me. Even though being a literature evangelist is very difficult work, I can say that with God's help I have succeeded.

"I sold about 800 kina [US\$1,136] worth of books, and out of that I will get enough to pay my school fees for the time I have left at high school . . ."

Mrs. Rankin could hardly wait to tell this good news to the colporteur lady who had donated the money for Nime's bike. When she did tell the colporteur lady, they both marveled at God's leading in the matter.

The lady said, "A literature evangelist, of all things—isn't that wonderful. If the bike money had not paid his fees, he could not have gone to high school and then he would never have had the experience of being a student colporteur. Isn't it amazing how God works things out?"

"Yes, it surely is," responded Mrs. Rankin.

Sometimes when you give your money to missions, do you wonder just where it is going? I'm sure you do. But don't worry, God knows what to do with it. He is just waiting for you to give so He can use the money where it is most needed. And this quarter one of the greatest needs is to help build a new college in Papua New Guinea to serve all the three union missions of the South Pacific.

God and many young men and women like Nime and Benave are depending on you for your financial support of missions today.

FROM PAGE 4

Although the thatch-roofed shop owners in the small capital city of Honiara boast about their air conditioning and plentiful supply of Japanese-made products, most of the dark-skinned Melanesian people of the Solomons follow much the same way of life their ancestors did hundreds of years ago. Most people live by raising their own fruits and vegetables and by fishing. About half the children attend church-sponsored elementary schools. The islands have only limited secondary-education facilities, a teacher-training school, and a technology institute. Several hundred students go abroad each year to continue their education.

Lying south of the equator, the Solomons have a year-round average temperature of about 80° F. Annual rainfall of 63 to 95 inches falls mostly from November through April.

**THE TRANS-AFRICA DIVISION
WILL BENEFIT FROM THE
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