

# Journal of Pacific Adventist History

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# Journal of Pacific Adventist History

## Statement of Mission

*Journal of Pacific Adventist History* serves historians, members and others interested in the mission of the Seventh-day Adventist Church in the South Pacific Islands. It focuses on people and events involved in the establishment and development of the church in preparation for the event of the ages—the Second Coming of Christ.

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- **Cover Picture**  
Prior to their baptism, Pastor Afa'ese Sanika addresses candidates on the foreshore at Si'ufaga, Savai'i in 1948.

# Editorial

While walking around the Avondale Cemetery recently I noticed the following inscription on one of the graves:

"In loving Memory of  
Margaret Masters, Died 17-2-1914  
Captain George Masters, Died 15-11-1915  
In September 1894 they accompanied  
their son, Fairley Masters to India  
Who was the first Australian  
S.D.A. foreign missionary."

As I meditated on the fact that Fairley Masters had been sent by the Australian Church to India in 1894, I realised that it was only twenty years earlier that the Seventh-day Adventist Church had sent out its very first foreign missionary, John N Andrews to Europe and it was just nine years earlier that the first Adventist missionaries had arrived in Australia. Our forefathers believed they had a responsibility to let all men know that Jesus was coming back and they took their responsibility seriously.

We realise that this journal has the name of *Pacific Adventist History* but the missionary outreach of the Australian/New Zealand Church has gone much wider than the Pacific. Our sons and daughters have served on every continent on earth. As expected, the largest number of individuals and family groups have served in our Pacific mission field with almost half of these in Papua New Guinea alone. Marvellous is the result of their efforts as found in the changed lives of people across the Pacific, believers who are looking for and waiting for the return of our Lord and Master.

Glynn Litster  
President  
Sev-Ad Historical Society Cooranbong NSW

The following is a brief summary of the number of persons who have gone from their homes to serve in different countries to share their Seventh-day Adventist beliefs. (Compiled by G Litster)  
The list includes Island nationals as well as missionaries from Australia & New Zealand. (Wives & children were not included unless they were directly employed by the church. This list is by no means complete.)

<u>To countries in the</u>	India	47	Kenya	6
<u>SPD territory</u>	Java	3	Korea	4
American Samoa	Malaysia	5	Lebanon	4
Cook Islands	Pakistan	10	Madagascar	3
Fiji	Philippines	6	Malawi	2
Fr Polynesia	Singapore	13	Mongolia	1
Kiribati	Sri Lanka	4	Mozambique	1
New Caledonia	Vietnam	3	Nepal	3
Niue	West Irian	2	Nigeria	2
Norfolk Is	<b>Total</b>	<b>110</b>	Peru	2
Papua NG			Rhodesia	4
Pitcairn			Sierra Leone	1
Solomon Is			South Africa	9
Samoa	<u>To countries in other</u>		Sudan	2
Tonga	<u>parts of the world</u>		Switzerland	1
Tuvalu	Argentina	1	Tanzania	2
Vanuatu	Botswana	1	Thailand	10
<b>Total</b>	Brazil	4	Trinidad	2
	Cambodia	2	United States	42
	Canada	3	Uganda	1
	Chile	1	West Germany	1
<u>To countries that</u>	England	18	Zambia	3
<u>were some time in</u>	Ethiopia	1	<b>Total</b>	<b>152</b>
<u>the Australasian field</u>	Haiti	1		
Bangladesh	Hong Kong	5		
Burma	Jamaica	7	<b>Grand Total</b>	<b>2251</b>
China	Japan	2		

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## PIONEERING EVANGELISM IN POLYNESIA'S SAMOA

Ronald W Taylor



**H**OW should one present the Advent message in the “Garden of Eden”? The term is used advisedly, because this has been the legendary heritage of a proud, articulate people ever since their arrival by canoe in this group of volcanic islands many generations ago. According to their legend it was the God of heaven Tagaloa La, who dragged these islands up from the ocean, and cast herbage onto the land to clothe the

bare earth with a living garment of verdant green foliage. It was in these waters that the rebellion against God took place when a disobedient Fe'e (octopus), fled from the divine presence and took refuge up the Vaisigano River where at its source he set up his own center of worship. The remarkably cut basalt rock pillars still lying at this site, hidden by tropical foliage, and known as the Fale o le Fe'e (House of the Octopus) provide solid support for this

After completing 2 years of employment with the SHF and a period at Avondale College, Ron Taylor graduated from the four year General Nurses Registration Course at the Sydney Sanitarium and Hospital in 1944 & married fellow graduate Flora Fraser. He spent two years as a pastor-evangelist in Sth NZ before he and his wife accepted a call to Samoa. Their 12 years of service in this Polynesian land involved work in several areas including District Director of Savai'i 1946-51, Principal of Vailoa College 1952-56 & President of Samoa Mission 1961-62. From 1963-66, Taylor was President of the Central Pacific Union Mission.

They returned to Australia in 1966 when Ron was called to departmental and editorial work at the South Pacific Division. After 9 years he was appointed SPD Secretary serving for ten years until retirement. (1976-85).

Taylor authored many articles in denominational journals and a book (*Polynesian Paradise*) on missionary life in Samoa.

The Taylors have one daughter, Jeanette.

Following Flora's death in 1983, Ron married fellow nursing classmate Sylvia Wade (nee Phillips) in 1984.

The Taylors live in the ARV at Victoria Point, Queensland.



The mission house at Si'ufaga. The road was about half way between the house and the beach front. The coconut log platform on which the wind driven electricity generator was mounted can be seen in front of the house almost in the centre of the picture.

traditional story.

If you are part of the original "perfection", how can you improve on that? This attitude of self-sufficiency has permeated Samoan society since pre-historic times. It has produced some positive results, in that Polynesian culture in its purest form is generally accepted as being found in Samoa. When Samoa accepted Christianity following an amazing prophecy by Queen Nafanua, the same attitude of self-satisfaction in religious matters has prevailed.<sup>1</sup> Subsequently, loyalty to this brand of Christianity became an almost patriotic obligation. Village law protected it, and strong family loyalty shut out any consideration of a wider understanding of Christianity.

Some comprehension of this background is necessary to explain the situation on Savai'i, Samoa's largest island with a population in the late 1940s, of more than 23,000 people. After 15 years of Adventist missionary endeavor by three experienced missionary families, baptised membership for the entire island totalled just six people. This was the challenging reality that confronted us in 1946 as we moved into the two-roomed, beach front mission house in

Si'ufaga. This coastal village is located near the center of the East Coast of Savai'i and close to the Government Administrative Centre at Tuasivi.

It was obvious that some new methods had to be employed if we were to break through the heavy cultural barriers which insulated the people from the "Good News" we wanted to share with them. A senior Samoan minister who had served here, was transferred to Upolu as we arrived. I was given a new young Samoan assistant, Erika Vaafusuaga and his wife Kerita, who, with my wife Flora, helped swell our Sabbath congregation to ten.

### Challenging the cultural barriers

It didn't happen spontaneously, but over several weeks we developed a multi-faceted endeavor to get closer to the people. Working through an interpreter was only partially useful, so language study and proficiency mostly using the Samoan Bible as a textbook had a high priority. The close family structure of Samoan culture suggested that we might be able to make a breakthrough if we did something for the children, such as a school. Neither Erika nor I had any teacher training, however, we

decided we should try operating one. We started conservatively with only two lower grades. After some “word-of-mouth” advertising, and not much more equipment than a piece of plywood painted black and some chalk, we started school in the “meeting house”. This building was fully airconditioned (no walls) with a concrete floor under a rusting galvanized iron roof supported by a minimum number of bush posts. But the school quickly became popular and grew until our facilities were stretched to the limit.

### **Let there be (electric) light**

There was no electricity on the island, so kerosene lamps were the only source of light at night in both our house and the homes of the villagers. We met this challenge by setting up a wind driven battery charger. A six foot propeller was carved out of local timber and attached to a low speed generator and some other fittings from a discarded wind driven generator found on the island. We set this up on a coconut log platform about ten feet above the ground. The usually present trade winds turned the propeller and generated power for us.

The availability of electricity introduced a whole range of new possibilities. We imported a battery operated short wave radio as there was no radio transmission in Samoa. However, Hawaii had a regular Samoan session several nights a week. When we put the radio out in front of the house and turned up the volume it was only a matter of minutes before the whole front yard was full of listeners from the nearby villages. As I walked around among these captivated people, I practiced my Samoan language and made lots of friends.

### **Mustering our resources**

Other supportive aspects of ministry were also employed. Both my wife and I were graduate nurses from the Sydney Sanitarium & Hospital, and we used the health ministry both in educational areas and in the treatment and prevention of disease. Another unusual avenue for breaking down the significant barrier of prejudice was in small appliance servicing. Pressure lamps and irons were replacing kerosene wick lamps and charcoal irons, but even the simplest maintenance and servicing requirements were not understood by most people at this time. Many often came to our door with a lamp or an iron or a hand cranked sewing machine requesting our help. These simple contacts, among other things, gave us opportunity to develop a helpful rapport with our new neighbours.

Another opportunity for personal contact came

with the distribution of *O le Tala Moni*, a monthly journal edited in Apia by Pastor Siasosi Neru. It equated somewhat with the *Signs of the Times*. This Samoan language publication found a ready readership, not only because of its editorial quality and its theological content, but also because there was very little other printed material available in the vernacular. (Pastor Neru, some years later known by his chiefly name Nuualii, was a well educated man who was the main translator for the Samoan Mission for many years. He also conducted a number of evangelistic series in Upolu and was later appointed Assistant President of the Samoan Mission.)

### **Introducing “high tec” weapons**

The *Ministry* magazine advertised a set of 35 mm film strips covering the main Adventist doctrinal topics. We also discovered that we could obtain from the USA a small SVE 6 volt battery operated projector which would project slides and film strips. Once equipped with these new evangelistic tools we planned our public campaign. As we lived on the weather coast of the island we were confident we would hardly ever be short of wind to drive the generator to charge the batteries. Initially the projected colour pictures were an attraction, but these gatherings were soon banned by local faife'au (ministers) of the culturally supported church. Clergymen had immense authority in this culture. They were given an honorary chiefly title and rank, and their word was virtual law. It was then that my old hobby of photography played a contributory role. Colour film was just becoming available and by visiting the villages and taking photos of prominent people, families and items of common interest, we were able to present what proved to be an irresistible attraction when we projected them onto a screen set up in the village center. This part of the evening program lasted about 30 minutes before the doctrinal film strips were shown. Most of the people stayed for the whole presentation, the attraction being too great for any ban to succeed. Before long we were holding projected programs on the malae, (traditional meeting areas in the centre of a village), in a growing number of villages and districts.

### **Answering the people's questions**

It is usually good preaching / teaching practice to commence at a level where the student understands and is in agreement before progressing into new subject areas. This led us to commence our public meetings on topics we would choose for an Australian audience such as prophecy, the plan of salvation and Jesus' re-

demptive sacrifice and ministry. But when we invited questions one of the most common received was "Why do you keep the Jewish Sabbath?" Samoans are well versed in the story of the life and death of Jesus and the role played by the Jews of His day in His trial and death. In order to stir antagonistic emotions, it was a strategy of the popular church to call Adventists "Jews" and the seventh day Sabbath, "The Jewish Sabbath". Another rather clumsy endeavour to confuse the issue was made by some who renumbered the days of the week so that Sunday became the seventh day.

In most Australian or New Zealand centres, when meetings were advertised the religious affiliation of an evangelist was not usually known, but in Samoa where "bush wireless" is the most effective form of communication, everyone knew we were "Aso Fitu" (Seventh day). We decided to capitalise on this situation and open with topics like "Which is the true seventh day of the week?" and "Why some people go to church on Saturday". The result was all that we hoped for as large numbers of people responded and attended the meetings. When we used Easter, a much venerated festival, to show that Jesus died on Friday, lay in the tomb on Sabbath and rose on Sunday, events fully accepted by all, the fallacy of Sunday being the seventh day became evident and caused some loss of face for the perpetrators of this myth.

### **The opposition takes a life.**

As Bible truth became more evident there was at first some reduction in the blanket ban on our meetings, but then as the clarity of the Bible-based presentation began to make an impact, we were seen by the local clergy as a threat to their authority. This stimulated some real, heated antagonism. Samoa had just recently adopted the United Nations charter that guaranteed religious freedom. We had to seek government protection on several occasions both for ourselves and particularly for those who decided to follow their consciences and obey God's Word. One young man who was preparing to be married, and baptised against the wishes of his family was beheaded a short distance from our home, just two weeks before his baptism. The murderer, a family member, was almost excused by the court on the defense that he was ridding the family of a defamatory act that would bring continual shame. Other families had their homes and/or gardens destroyed while threats and intimidation were used to try and prevent decisions being made to keep God's commandments and join the Adventist Church.

### **The seed begins to grow—and spread**

As the openings for evangelism and church growth multiplied, the Mission Committee in Apia allocated additional staff. Pastor Sanika Afa'ese and Eliapo Gaia were posted to Savai'i. The former was located in Palauli about 10 miles south of Si'ufaga and the latter in Lano four miles to the north. Both of these men became successful evangelists following similar patterns of approach in their respective districts. The old mission A model Ford car which had been rescued from the beach about five miles south of Si'ufaga and somewhat rejuvenated, was kept busy conveying the projector and newly re-charged batteries to these regional campaigns.

### **Using culture to advantage**

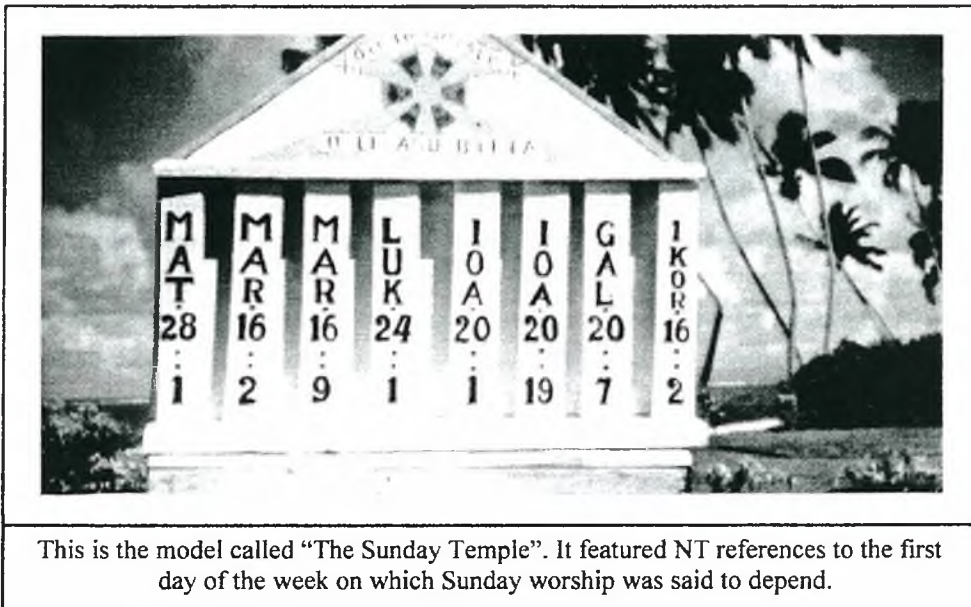
Selecting a venue was important. We had no problem with halls—there were none. All meetings were held in the open, usually on a village malae. However, permission to use such venues had to be obtained, and the meetings were then held under the auspices of the one granting permission. It was important to ensure that the person granting the permission had the right to do so in village custom and was a man held in high regard by the people. It was a strange quirk of local custom to show respect to the visitors of a man who enjoyed village favour. If, however, you happened to be the guest of a man who was out of favour with the village, the people would cause him loss of face and embarrass him, by the way they treated or mistreated you, his guest. Until we discovered the reality of this custom we suffered some real hostility by the people of the village for no cause of our making. Once welcomed to a village by a highly respected chief we then, in deference to him, enjoyed a peaceful opportunity to present our message. Using this strategy we were able to gain entry to a number of otherwise closed villages and districts.

### **Feet-under-the-table evangelism**

As with "homeland" evangelism personal decisions are not usually made in public meetings. Following the evening presentation it was customary for the 'sponsor' chief to invite the main chiefs of the village to stay and chat with the visiting speaker. Samoa has rightly been called "the land of talking men". Oratory is a profession. It carries chiefly rank and in some villages the rank of orator chief is higher than that of an ordinary chief. In meeting with the dignitaries of a village there are many oratorical niceties which must be exchanged before the topic for discussion is approached. It is important not to neglect these preliminaries no

matter how late the hour or how urgent the discussion. On these occasions the Bible study usually followed more a pattern of debate, although each person wishing to speak or ask a question was given the courtesy of uninterrupted attention while he was speaking. So these after meetings were usually lengthy often continuing till late into the night, but it was here that the basis for later private decisions were made.

front at Si'ufaga was the scene of several baptisms. Small groups of believers were organized into church companies in villages scattered around the island, and by the end of four years of concentrated, meaningful evangelism, our baptized membership had risen to sixty three. Today Adventist believers circle the island, and from its membership a number of ministers now give leadership to Samoan churches.



This is the model called "The Sunday Temple". It featured NT references to the first day of the week on which Sunday worship was said to depend.

**Slowly, slowly...**

It is the subject of a Samoan proverb that a man who changes his mind suddenly is as unstable as a changing wind. This was another aspect of the culture that had to be addressed. Even though people were convinced of the truth of our preaching, they would need to think about it for quite a while before making a firm decision. In this the Samoans were not too different from many in other lands. We decided to visit the scene of each evangelistic series three times with an interval of several months between visits. During the first visit we used the program as described above. A few months later we returned using charts and models to illustrate our subjects. A few months later again we would return using a combination of projected pictures, models, charts and what ever else we could muster by way of illustrative material. Some decisions were made on the second visit but most of the action followed our third series. The converts who took their stand proved to be solid, committed Adventists. In later years as some migrated to other lands they remained true to their faith in spite of all the temptations and distractions of a western society.

"Thy word is a light," said the Psalmist. It was true then and it is true today. The light of the three angels messages began to brighten darkened lives. The beach-

Although this article presents "pioneering evangelism" in the setting of Savai'i, similar circumstances prevailed in most parts of Samoa in the pioneering days. As the vision of public evangelism spread, a number of Samoan ministers took up the challenge. Where electricity was not available special projectors were used with a Coleman pressure lamp as the source of light. These had slide and film strip attachments that allowed projected picture

programs to be presented even in the remotest villages. In American Samoa Pastor Tini Inu Lam Yuen demonstrated the value of public preaching and tireless follow-up with very positive results. Prominent Australian evangelists came to Samoa to hold Australian style missions both for public evangelistic outreach and for the training of Samoan workers. Pastors John B Conley and George Burnside both made helpful contributions as they taught and demonstrated the art of public evangelism—"Western style". While the immediate results were not large, the long-term effect was considerable as local men took up the challenge and adapted it to their special circumstances.

Today a new generation of Samoan evangelists whose roots were planted in the Advent message back in the pioneering days of their fathers, preach the Word, not only throughout Samoa, but in sophisticated cities, in places like California, Australia and New Zealand. They have responded to the heavenly directive "Let him that heareth say come," and in turn have accepted the challenge to "go—preach".

<sup>1</sup> See *Polynesian Paradise* by Ronald William Taylor Copyright 1960. Pacific Press Publishing Association. Mountain View California. USA





## BREAKING NEW GROUND—Part 3

### Finding a new way; success in spite of problems

Alfred G Chapman



See CV in Vol 1 No 1

#### ATTEMPTS TO EXPAND

##### New Applications for Land

**I**N their desire to branch out into more definite mission activity in Papua we find the Seventh-day Adventists submitting an application for the lease of two portions of land, one of five acres at Efogi

and the other of fifty acres at Ekiri. So they again came into confrontation with the 'Comity Agreement'.<sup>1</sup>

The fifty acre lease was of a section of land in the immediate vicinity of the station at Bisiatabu. It was desired as a grazing area for the livestock owned by the mission.<sup>2</sup> These consisted at least of horses and mules, and there were later some cattle. The horses were used especially for riding, and the mules for pack transport. The route from Port Moresby to Bisiatabu rose sharply up the range and the track was not very pleasant or easy.<sup>3</sup>

The lease of five acres at Efogi was desired to enable mission work to be established in the mountains between Bisiatabu and Kokoda. Already Pastor Carr and some of the other missionaries had visited extensively in this area and the people were becoming willing to pay some attention to them. A plot of ground on which there could be a house and garden would enable them to rest with more comfort and if opportunity arose, a Fijian worker could be stationed there.

The applications raised the question as to how far the places were from Bisiatabu station and the further question as to their location in relation to the nearest London Missionary Society station.<sup>4</sup> The answers to these questions were that "Efogi is forty to fifty miles from Bisiatabu and Ekiri, almost a stone's throw", while "Port Moresby is the nearest London Missionary Society Station".<sup>5</sup>

#### Offer of a "Sphere" by the London Missionary Society

The next step in this matter was an enquiry by the Department of External Affairs as to any plans the

London Missionary Society might have for expansion in the Sogeri district. In reply the London Missionary Society expressed regret that pressure of other work precluded any advance by them in the Sogeri district.<sup>6</sup> However, they put forward an important proposal. This was that they should from their sphere excise a portion which would become the sphere of the Seventh-day Adventist Mission. This, from the London Missionary Society point of view would be most desirable. In setting it forth one purpose is expressed as "to exclude the possibility of overlapping" of the work of the two missions. Perhaps even more desirable was the effect it would have of limiting any future expansion of the Seventh-day Adventist Mission to a very small area of mountainous, lightly populated country, without contact with the coast. Having failed to prevent the entrance of a second mission into their sphere they now sought to contain it in the smallest possible area. It was already known to the Administration in the matter of the transfer of the lease held by Pastor Carr to the Australasian Conference Association Limited, that the Seventh-day Adventists were not willing to accept the "spheres" as a condition of that lease.<sup>7</sup> Indeed, the Seventh-day Adventists have considered that they have a message to take to all the world and it would have been most uncharacteristic of them to agree to limit themselves to a few square miles and a few thousand people. Whether any further presentation of the Seventh-day Adventist point of view was made to meet the situation developing in 1914 is not clear. However, the Department of External Affairs decided to grant the leases on the ground that any work of the Seventh-day Adventists at the places applied for would not "conflict with the operations of any other religious body".<sup>8</sup>

#### New Leases Granted

From the Seventh-day Adventist point of view this was an important decision, and one which greatly favoured them, allowing them to look forward to prospects of some expansion. They had not agreed to recognise the spheres. From another aspect, however, it was likely to limit them. A precedent had been set in asking for London Missionary Society consideration of



the Seventh-day Adventist application, and this had the effect of giving to the London Missionary Society, or other established mission, a certain influence over any expansion by the Seventh-day Adventists.

A further development took place with regard to the fifty acre lease when Murray was requested to transmit to Melbourne the file relating to this application.<sup>9</sup> He was later advised that "applications under Section 25 of the Land Ordinance, although submitted by Missions should be decided in the Territory. Applications under Section 36 are all that need be sent for Minister's approval".<sup>10</sup> This advice gave to the Lieutenant-Governor discretion over applications by missions for grazing and similar leases but required that applications for leases for mission purposes be reserved for the minister. This appears to have varied the attitude taken towards Carr's original application, expressed in the ruling that "policy would arise should any application be made for recognition of the body for any purpose in the spheres of operation of existing missions. These spheres must be respected".<sup>11</sup>



A pack team on the road to Bisiatabu which was situated 43 kilometres from Port Moresby.

#### Attempt to Enter Northern Division

The next few years saw a continued programme of Seventh-day Adventist activity along the lines already indicated. The plantation was cared for, produce was sold in Port Moresby, school was conducted at Bisiatabu for the few who wished to attend, medical help was given to those who desired it, and visits were made to the villages in the area between Bisiatabu and Kokoda, more particularly as far as Efogi. These visits resulted in a response by some Papuans in the Kumusi and Kokoda area of the Northern Division, which led the Seventh-day Adventists to apply for land leases there so that they could establish stations and open up more definite work there. This proposal by the Seventh-day Adventists, was referred by the Government

Secretary to the Anglican Bishop of New Guinea, as the Anglican Mission had been allotted the New Guinea portion of the Northern Division around Kododa and Kumusi.<sup>12</sup> In reply the Bishop expressed opposition to the proposed Seventh-day Adventist expansion although he admitted that a large part of the area in which the Seventh-day Adventists were interested was still untouched by the Anglican Mission.

#### Attitude of Anglican Mission

The opposition by the Anglican Mission was based on several grounds:

1. It was considered the Seventh-day Adventist beliefs were "rather ridiculous and confusing".
2. The "four old established Missions" only should be allowed to work extensively in Papua.
3. The Anglican Mission was looking toward beginning definite work in the area, subject to the availability of a teacher or teachers.
4. It was considered that "nearly all Government Officials" would be against the entry of the Seventh-day

Adventists. One Government official is cited as expressing such opposition.

5. Seventh-day Adventist converts would be placed in a most difficult position with regard to employment because of conflict between the usual plantation work

hours which included work on Saturday, and the Seventh-day Adventist desire to observe Saturday as a day of rest and worship.

6. An unfavourable report on Seventh-day Adventist Missions by a Government Commissioner in South Africa implied that Seventh-day Adventists were subversive.
7. It was considered that there was ample room for Seventh-day Adventist expansion between Bisiatabu and the Dividing Range.
8. It was considered that the Seventh-day Adventist influence among the Papuans, on which the desire to lease land was based, was "extremely slight, if anything at all".

This is one of the fullest expressions of the

grounds of opposition to the Seventh-day Adventist Mission. It shows that the opposition of the Anglican Mission to them is based not only on the general grounds of preserving the spheres of influence, but also on the particular grounds of Seventh-day Adventist belief and practice. It is understandable that the Bishop of New Guinea, as a shepherd of his flock should feel concern that they should not be led into what he considered error, but, on the other hand, he had been willing, by the Comity Agreement, to agree to a greatly restricted mission. Then, too, the position he took was the classic stance of the church which relies not on its spiritual teaching making an appeal to people who have a right and responsibility of individual choice, but of a church which relies on the power of the state to further its program. This has been found, not to promote peace and good order, but in the long run to lead to repression, persecution and strife.

#### Entrance Refused

This objection by the Bishop of New Guinea (Anglican) led the Minister to refuse the applications for a lease.<sup>13</sup> The guiding principle seems to have been for the government to act in harmony with the Comity Agreement unless there was evidence that the mission already occupying had been consulted and had not objected to the granting of the lease to a new mission.<sup>14</sup>

#### A Further Application Refused

A further application in 1926 by the Seventh-day Adventist Mission to obtain land in the Kokoda district was refused on similar grounds. In connection with this application a further criterion by which applications were to be judged is brought to view. This was based on the language spoken. It was noted that:

the Anglican Mission operated north of the Main Range in the Kokoda district, while the Seventh-day Adventist Mission operated in the area south of the Main Range and that the language spoken north of the range differed from that spoken south of the range.<sup>15</sup>

This gave a seemingly logical base on which to decide a case and so we find:

It is recommended, therefore, that the Lieutenant-Governor be informed that a language limitation should be placed upon inland extension of missions.<sup>16</sup>

In 1926-27 when this recommendation was made, the Roman Catholic Mission was beginning to expand beyond the bounds left for it by the Comity Agreement.<sup>17</sup> It should be noted that like the Seventh-day Adventist

Mission, the Roman Catholic Mission did not agree to the "Spheres of Influence" policy and did not have a part in making the divisions. It, however, did have a sphere left for it by the three other missions.

#### Avenues by which to By-Pass the Comity Agreement

About this time, too, it became clear that the missions which felt restricted would be able, and willing, to find avenues for expansion, not through applications for leases directly from the Administration, but through obtaining land by transfer of leases, already granted, or by purchase of freehold. The Roman Catholic Mission by 1927, had already obtained freehold land on the Tauri River, which was in the London Missionary Society sphere and planned to take over two agricultural leases there from Mr Miles, who applied to the Administration to have them transferred to the Roman Catholic Mission.<sup>18</sup> Administration consent to the transfer was only needed so long as the improvement conditions of the lease were not fulfilled and when the Roman Catholic Mission, acting as agent for the lessee, fulfilled the conditions the transfer was effected.<sup>19</sup> The Seventh-day Adventist Mission also began to obtain land in this way. They first obtained a piece of freehold land in the Central Division at Vilirupu. This was in the sphere of the London Missionary Society. It was proposed to use this land for the establishment of a hospital.<sup>20</sup>

#### References

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- <sup>3</sup> Carr, S. W., *Australasian Union Conference Record Specials*, 1910, p.26.
- <sup>4</sup> CRS A518, Item 923/1. Part I, 6 Mar 1914. Minute - A. H., 2 Apr 1914.
- <sup>5</sup> *ibid.* Minute - J. H. P. M.
- <sup>6</sup> *ibid.* Part I, London Missionary Society - External Affairs, 27 Jul 1914.
- <sup>7</sup> CRS A1 14/2924. Minute - 25 Oct 1913.
- <sup>8</sup> CRS A518, Item 923/1, Part I, Department of External Affairs. A. H. 3 Sep 1914. Approved.
- <sup>9</sup> CRS A1 14/20368, 23 Oct 1914.
- <sup>10</sup> *ibid.*, 14 Nov 1914.
- <sup>11</sup> CRS A1 14/2924, 10 Oct 1906. Littleton E. Groom.
- <sup>12</sup> CRS A518, Item A923/1, Part I. Gerald to Government Secretary. 25 Aug 1917.
- <sup>13</sup> CRS A518, Item A923/1. Part I, April 1, 1927.
- <sup>14</sup> *id.*
- <sup>15</sup> *id.*
- <sup>16</sup> *ibid.*, p.4.
- <sup>17</sup> CRS A518, Item A923/1. Part I, 1 Apr 1927, p.4.
- <sup>18</sup> *ibid.* Memo, 1 Apr 1927. p.2, 3.
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## GOD'S PROVIDENCES

—establishing the work of the Adventist Church in East Simbu  
in the highlands of Papua New Guinea 1948-1952

Calvin R Stafford



*Calvin R Stafford graduated from ministerial training at Avondale College in 1944. He served the church in Australia for 2 years, then spent the next 29 (as well as being a volunteer later) as a district director in PNG and the Solomon Islands. After five years at Kumul, he and his wife Beryl transferred to Paglum in the Western Highlands (1952-54), and to the island of Mus-sau in 1954. Service at Batuna in the Western Solomons from 1955-62 followed. On returning to PNG he was stationed at Korela in Central Papua (1963-66), at Yani in Simbu Province (1967-72), and at Homu in the Eastern Highlands (1972-76).*

*In the early years Beryl mastered Pisin English, dispensed medicines and taught students how to knit their own sweaters.*

*Calvin and Beryl have four children: Ruth, Gordon, Margaret and Nancy.*

*The Staffords live in retirement at Red Hill, Cooranbong, NSW.*

THE raw recruit going into mission work in 1948 had to be convinced that God had called him or her to His work for the task was a daunting one, the language barrier being the first major difficulty. For me to be among a people speaking a different language and not able to understand a word being said, was a real challenge. I was placed at an established mission station with an expatriate, who knew the language, to observe and learn from the older missionary with a small book on Pisin English<sup>1</sup> to help me. Despite this assistance I had a difficult time. After I preached the first Sabbath sermon to the nationals in Pisin English, I was told that it really meant nothing to them because I had used the word "seed" instead of "pikinini belong kaikai" which is the Pisin word for "seed".

Next I went on a patrol with two other expatriate missionaries who left me at Kumul, the place where my own mission station would be, to give direction to the "cargo boys". These nationals had put up a temporary house for us to live in and were working to fence the mission station. I clearly remember that because of my meagre understanding of Pisin it took me almost half an hour to find out that they wanted a day off to go and cut firewood for their wives. In the meantime my wife Beryl and baby Ruth (11 months old) were back at the established mission station of Bena Bena where Pastor Laurie and Mrs Gwen Howell presided. Beryl almost despaired of learning Pisin English, but later mastered it really well.

Getting to our own mission station at Kumul was quite a feat. Firstly I had to go to Madang to oversee and charter a DC3 cargo plane to bring in our goods and those of Laurence and June Gilmore from Madang to Kerowagi, 40 miles from Kumul, and some distance from Omkolai where the Gilmores were to open up work. I felt anxious with the prospect of landing on an unknown airstrip with a planeload of cargo and knowing no one. I realised later, however, that God had been working for me and had it all under control. I had no one to help unload the plane as the pilots did not assist. A government officer from headquarters in Simbu providentially happened to be there in his jeep. He came to Kerowagi only on odd occasions as the airstrip belonged to the Lutheran Mission. I asked him what I could do with all the goods. He said to put them in the government shed. I employed some nationals to carry the cargo and stack it all there but it had no lockable door so I slept there each night while I waited for the Air Company to send in a smaller plane to take everything to another airstrip.

The Roman Catholic Mission owned an airstrip at Koge only eight miles from Kumul and also much nearer to Omkolai where the Gilmores were stationed. We had no radio link in those days. I just had to wait. Each weekend I walked at least six miles to our Adventist Mission station called Moruma, where Pastor Dave and Dulcie Brennan were also pioneering.

Finally the small planes came and ferried the goods to the Koge airstrip. Meanwhile another small plane had



The Stafford house at Kumul contained woven bamboo walls, a kunai grass roof and a hand planed floor. March 1952

brought my wife Beryl and our daughter Ruth from the Bena airstrip. We had a great reunion after being weeks apart. The national teachers from Kumul were there and they had brought a line of labourers to help carry all the gear. Laurence Gilmore was there as well with a line of cargo boys and teachers to carry his goods out to Omkolai.

Ruth was in a pram to which we had tied a large umbrella to keep the sun and rain off. We all arrived sopping wet excepting Ruth. The native house had the main room piled high with boxes. We had told the teachers to put only the innerspring mattress in the other room so, when we finally found the pressure kerosene lamp, we were in business and could feed our baby and ourselves, get dry and get to bed.

A black trunk, had been left halfway from home by some of the carriers so we had to send other carriers next day to retrieve it. It had been left in a "haus Kiap", a rest house used by government officers on patrol and any one else who needed shelter if it were not already in use.

The next providence of God happened months later when we had just moved into a more livable four roomed house built of native materials—woven bamboo walls, a "kunai" grass roof (called "blady grass" in Australia) and a pit sawn timber floor. The aerial for our radio receiving set had pierced the grass walls of the first house. In the second the wire went through the cracks in the bamboo wall into the radio set in the corner. One day while I was working on the verandah, lightning flashed and thunder crashed around me. As I

looked up I saw the aerial falling parallel to the ground. Beryl ran straight out of the house in fright, jumping off the verandah without using the steps. The radio glass dial had shattered into forty pieces, the speaker cone had almost turned inside out. We straightened out the cone, put a three-foot aerial on the radio and turned it on—it worked. We knelt down among the broken glass and thanked God for His

protection. Had it been a few days earlier when the lead in from the pole went through the grass thatch it most assuredly would have ignited the wall and burnt all our possessions. We still have a picture of the blackened bamboo wall where the aerial exited. The thirty-three feet of steel cable had been totally vaporized—hence our prayer of gratitude.

At Kumul we used a mission horse for transport. To get our mail meant a forty-mile round trip to Simbu. I set out on horseback early one morning. Not very far from Kumul I briefly urged the horse to canter down a small slope. When the horse got to the middle of the depression the earth gave way causing his front legs to go into a hole up to his belly throwing me completely clear of him. I landed on my left shoulder. The dirt track was lined on each side with stones the size of a head. I could have broken my neck or landed on one of these stones and been badly hurt or killed, but God knew He wanted me to work for Him in this area and so spared my life. Both the horse and I were thoroughly shaken up. I walked some distance before mounting again thanking God for sparing my life.

When we had arrived at Kumul we had a wood stove. It was supported by a timber frame which we set on four flat stones. How could we take the smoke out of the house and get the fire to draw. All we had was one length of chimney pipe about two feet six inches long. I bought from the nationals two of the biggest green bamboo pipes I could buy, then had the boys knock out the sections. They poked them through the dry grass roof and plastered them with clay where they

joined the steel pipe thus making it smoke proof. On the roof I also used clay to insulate the bamboo from the dry grass to prevent fire and lo it worked—my wife baked good bread. Fortunately the bamboo never caught fire

We had a cook boy named Benabo to help my wife in the kitchen. One day he told me that his father was sick and asked if he could go home. I gave him permission but he returned around lunchtime saying his father was only half-dead. Immediately I got on the horse taking some medicine with me and went to the village where the father, a very sick man indeed with pneumonia, lay in his house. I left some medicine with Benabo giving instructions as to when and how to give it and returned home. Later a call came again so I hastened to the village with fomentation cloths and two large dishes. He was almost dead, breathing only seven seconds out of every twenty-two seconds. Wemen, the patient, was sleeping in a “house pig”, that is, a house inhabited by humans in one half and pigs in the other half with a dividing fence to keep the pigs away from the humans. At the time there were no pigs but all their fleas were there by the thousands. I was afraid to take Wemen out into the cold night so I spread out a ground sheet and lay down to try to get some sleep. In the morning I could feel the fleas every where in my clothes so I went way down among the trees, took off my trousers, turned them inside out and shook most of the fleas off before putting them back on. Fleabites, worse than measles, covered my body. On returning to the house I stayed outside as long as I could.

Realising the gravity of the situation I prayed that if God saw best He would heal Wemen. I sent a runner to the nearest government aid post for medicines to inject, then set to work. I gave the unconscious man hot chest fomentations and a hot foot bath. We had the satisfaction of hearing his breathing improving until by sunset he was breathing consistently. The runner returned without any medicine so the next day I sent another to the Government Hospital at Simbu much further away. I continued giving hot fomentations and hot foot baths until he regained con-

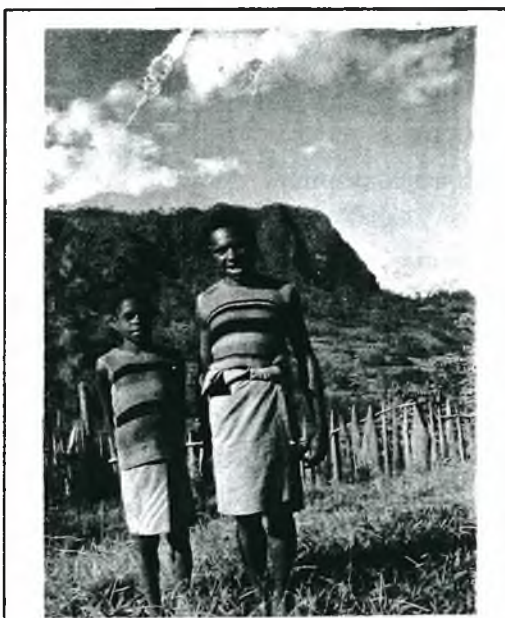
sciousness early the next morning. All through the night the relatives had kept calling his name, without getting any response so they were overjoyed when finally he spoke to them. My worry was to get some nourishment into his body as soon as possible. I asked for some sticks of sugar cane. I stripped off the outer skin, used a half-broken green stick as a vice to extract the pure sugar juice and gave it to Wemen. As soon as it was warm enough I had him carried back to our station at Kumul. Later I sent him to Simbu Hospital as he had developed a nasty bedsore at the base of his spine and we were not equipped to treat such conditions.

There was a very interesting sequel. We had our services on Sabbaths, and on Sundays we held our “class ready” to teach those interested in knowing about Jesus before they joined the baptismal class. The other mission in the area had their services on Sundays and they copied us in having a “class ready” on Mondays. However, on Monday the nationals were required to work for the government making and mending the roads. Wemen, the headman in his village had opposed this “class ready” so when he got sick the national leaders of the other mission said that God was displeased with him and he would die. We saw God’s hand in sparing this man’s life. Some years later, he became a member of the church.

Kuso, a teacher from Mussau Island had married a New Guinea Highland woman named Lorna. When their baby Ailene was only a few months old, Lorna had an attack of malaria and became delirious. One af-

ternoon, in her delirium, she took the baby and fled from the house. No one saw her go and when Kuso went looking for her, she and Ailene were nowhere to be found. The whole station staff and schoolboys searched for her. We learned that a woman living in a small valley near Kumul had seen Lorna with her baby walking away from there. That evening the staff had a season of prayer for the safety of Lorna and Ailene.

Early next day we held another season of prayer with all the station residents in attendance.



Benabo and Kilen, cook boys for the Staffords at Kumul, June 1950. (They knitted their own sweaters.)

Then all the school children, teachers and I, went searching for Lorna and Ailene. I took the precaution of taking some anti-malarial medicine just in case it should be needed. Toward midday as Kuso was searching down a valley Lorna called to him from the bush near by. A shout went up as both Lorna and Ailene were safe. With the search called off we all returned to Kumul.

I met Kuso and Lorna with Ailene on a ridge before we reached Kumul. Kuso persuaded Lorna to take the medicine I had given him. I walked down the same valley as Lorna had done with her baby. She had negotiated a waterfall that I found difficult to do with two hands, while holding her baby with one arm. How? I believe that God protected them both in Lorna's delirium, especially when, as she said, the devils told her to throw the baby over the falls. We had promised a reward to the person who found Lorna but she had revealed herself to Kuso. At Kumul we rejoiced and gave praises to God for His watch care over her.

New recruits always make some mistakes. I still deeply regret the time when someone from Kumul went across the river to visit the largest village in the area. It contained about one hundred houses. They pleaded for a teacher but sadly we had none to spare. When we did have a teacher to go we found that another mission, hearing of our visit, had promptly placed their missionary there much to our disappointment. It would have been better for us not to have gone just then, but one learns by bitter experience.

It was difficult to know how to be accepted by the people and to reach them with the gospel. Aunim one of our older interpreters suggested that I should go and sleep a night in the men's house in his father's village of Wildum. After thinking hard and long about it I decided I would go even though I knew it would possibly not be a very comfortable experience. Their houses were barely 5 feet high in the centre, circular or oblong. The walls were about 2 feet 3 inches to 2 feet 6 inches high. A fire was lit in the middle of the house with a ring of stones around it but there was no chimney at all. As a result the smoke ascended and curled around and some seeped out under the eaves at the walls but most stayed inside the house at night when the doorway was closed with dried banana leaves. One evening, after having my evening meal, I went down to the village. I told a story for evening worship to the villagers who gathered around. They listened intently to my interpreter. At the end the women with their small children

went to their houses and I stayed with the men. They shared the food the women had gathered and prepared for their husbands and sons with me.

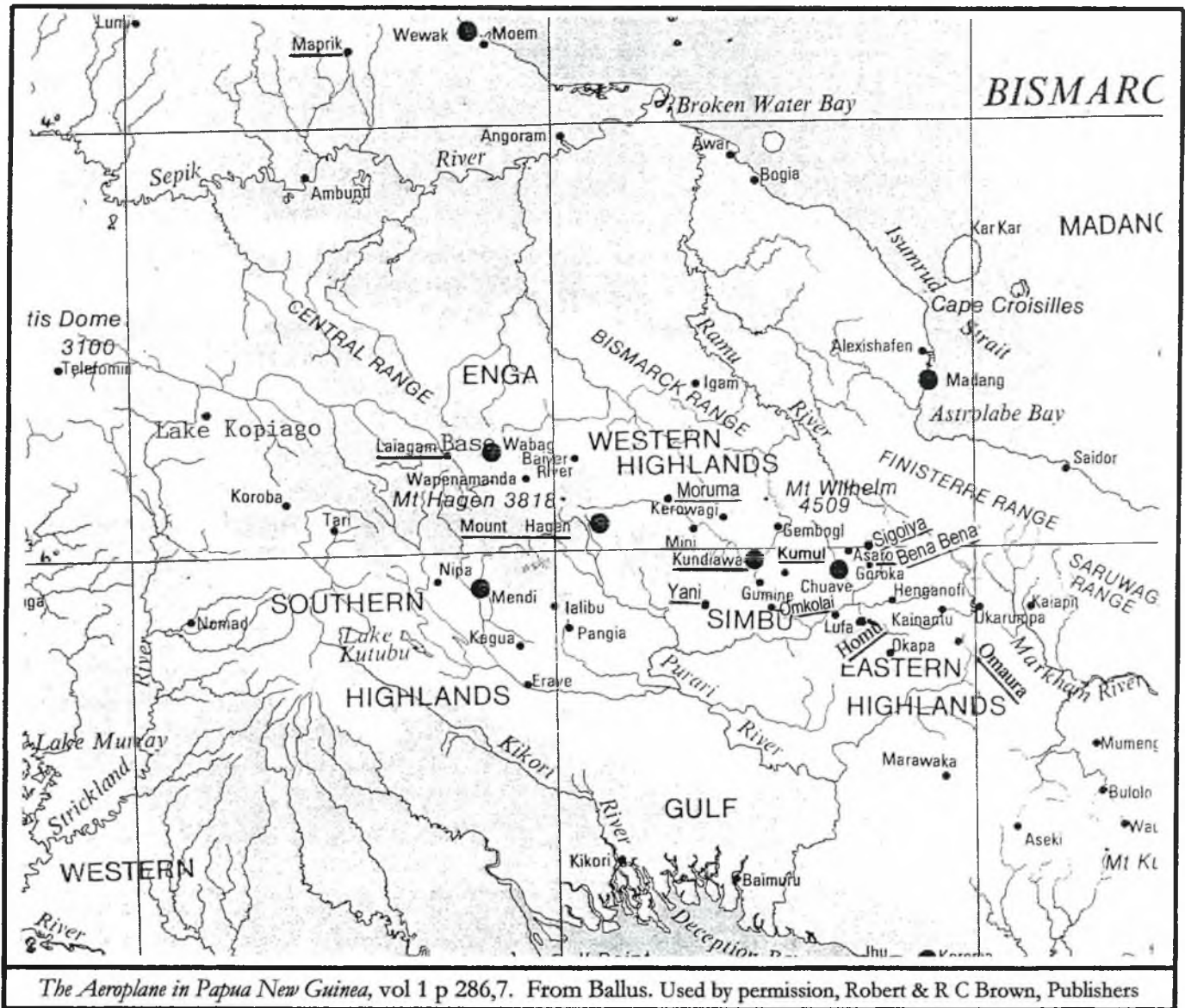
One of the men had given me his bed. It was made of four forked sticks driven into the ground. Two cross pieces and planks cut with axes completed it. Somehow I got some sleep. I managed to separate two of the boards to let my hip rest in the gap. When the fire died down and the air cleared a little, the old men stirred it up again to keep warm.

Next morning, while waiting for the people to assemble for worship I saw them preparing food in an old battered black saucepan. After worship they found a plate from somewhere and dished me up a vegetable stew of tomatoes, potatoes and some greens—quite good food even though the saucepan was black on the outside. The story that a white missionary had slept in the men's house spread around the country like a radio message. The people of that area were delighted.

It is often difficult to accept the customs and beliefs of people of another culture. One Sabbath morning I visited a small village with an interpreter, to take a Branch Sabbath School. I found a man, his wife, and the native luluai (head man) sitting there. The woman had dried blood all down the one side of her face and shoulder. The man was trying to "buy off" the luluai so he would not be sent to court. When I found out what the story was I was incensed. It appears that the woman had brought cooked food for her husband who told her that it was not enough, to go and get some more. She is reported to have replied that she was too tired, whereupon the husband picked up a stone and clobbered her across the head—hence all the blood. I was furious that a woman should be treated like this and stated my displeasure in no uncertain terms. Under no circumstances was the luluai to accept the money. He should send the man to court for punishment. Whether I had any effect on the outcome I never found out. I contrasted this callous treatment of a wife with the careful treatment of a pig with an injury. It was a shock to realise that in heathenism women are treated as chattels. This reinforced my desire to give these people the gospel of the love of Jesus.

These and many other evidences of God's love and leading were the daily encouragement of the pioneer missionary family, strengthening their conviction that they were where God wished them to be, carrying out an important work for Him.

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## PROVIDING FOR A PERMANENT ADVENTIST PRESENCE IN DENSELY POPULATED TRIBAL AREAS —establishing & developing a mission station in South Simbu in the highlands of Papua New Guinea, 1948-1953



Laurence A Gilmore



**A** lone Japanese war plane from Rabaul released its bombs over the national people's hospital at Doboddura near Popendetta, Papua, mid-year in 1943, causing severe loss of life and injuries. I was there and slept right through the ordeal while others close to me were killed. My bed, mosquito net and towels were peppered with shrapnel. Surely the good Lord had His protecting hand over

me. Psalm 91 was, and is, very precious and true. A somewhat similar experience had occurred in July 1942 at Port Moresby. God was certainly caring for me.

My friend Len Barnard and I were paramedics in the Australian Army Medical Services, firstly in a surgical Casualty Clearing Station and later in ANGAU (the Australian New Guinea Administrative Unit) where our work involved caring

*Laurence A Gilmore graduated from Avondale College in 1940. Following five years service as a paramedic with the Australian Imperial Forces in Papua New Guinea's Central Highlands and on the island of Bougainville, during WW2, he married June Chermiside of Auckland, New Zealand in September, 1946.*

*Their Pacific Islands' mission service commenced in March, 1948, on arrival in the Central highlands of Papua New Guinea, where they served at Omkolai, Yani and Kumul until 1953. Much later, after ministerial service in the Australian and New Zealand Conferences, and conducting public relations for the SAH, Laurence and June spent three years on Norfolk Is, a largely self governing territory of Australia off the New South Wales coast. (1976-1978)*

*Laurence is a member of the Public Relations Institute of Australia, and also acts as a Justice of the Peace.*

*The Gilmores have 4 children; Ross, Yvonne, Ngaire and Clive.*

*While in the Central Highlands, June attended to the needs of the sick who came for help. The Gilmores now reside at the Alton Villas Retirement Village in Coorabong, NSW., Australia.*

for the national people's medical needs.

Five years of WW2 service in Papua, New Guinea Central Highlands and Bougainville sowed the seeds to being a missionary among these people and sharing the good news of salvation in Jesus Christ and the grand truths of Revelation's Three Angels Messages. Soon after my discharge from the army in June 1946 and marriage to June Chermiside of Auckland in September, we responded to a call from the Church to work in Papua New Guinea. March 1948 saw us as a young couple with our five months old baby on the Burns Philp ship *Montoro* bound for Lae via Port Moresby. Believing that there would be no fresh milk up there we had bought three Saanen pure bred milking goats and they came aboard. Also with us on the ship were Hilton & Emmy Myers, Barbara Wiseman, and Sparky our Golden Labrador dog. Temporary accommodation at Lae was in ex-army Quonset huts as we made our purchases ready for transport to Bena Bena, the temporary highland staging area. With basic foods, personal goods and helpful advice from pre-war missionaries, we flew by a twin engine De Haviland bi-plane to the little air strip and were met by missionaries Pastor Laurie and Gwen Howell and Pastor Ward and Ora Nolan.

In the one home were the Howells, Nolans, Staffords and us. June rose early and having been taught the breadmaking art by the other women, soon produced fresh bread every day. That skill has remained for some 53 years.

We had entered the famed Central Highlands of New Guinea which had first been opened to the outside world by intrepid gold seekers in 1933. The highlanders were very different in culture from the coastal people. They used minimal body coverings but used the beautiful Bird of Paradise plumes for decoration. Because of altitude, the climate was temperate and the highlanders proved to be wonderful agriculturists.

Behind Bena Bena was a high hill on which a former missionary had established a house at a place called Sigoiya. One day

Ward Nolan, president of the North-east New Guinea Mission, led a safari group of Calvin Stafford and me, together with carriers, as we began the long trek out to our new mission posts.

We walked ever westwards through bush tracks and over mountain passes to enter the densely populated Chimbu (now Simbu) area where we, along with Pastor David and Dulcie Brennan, were to establish an Adventist presence. The Simbu Province as it is called today, is a rugged place, with Mt Wilhelm towering to approximately 15,000 feet. (4509 metres). In the wet season it is covered with snow on the upper levels. Because of the high population virtually every mountainside, hillside and valley is cultivated. The Simbus are a colourful people, having much energy and like many highlanders are shrewd and clever in business dealings.

My wife and baby were left at Sigoiya while I was taken further into South Simbu to Omkali-kau-kau (now Omkolai) to commence a mission station on a steep sloping mountain side below which was the junction of the great Waghi and Maril Rivers which along with the Asaro River and others, flow down to form the Purari River in the Papuan Gulf.

With the help of seven national men we began our work: Galo Ghasa (wife Gilapui) a minister from the Western Solomons; four teachers, Aga, Ororea, Silau from Mussau Island and Sealo from Emirau Island; two converted men, Sunu Pera, Kene Loe from the Bena Bena area. The small piece of ground leased to the mission was covered with the ever present, head-high kunai grass. Nothing else. The local people had seen very few white men and they themselves were still part of what was virtually a Stone Age. They were typically covered in pig's grease and layers of dirt, and decorated with shells traded in from the coast. Books were unknown to them, but a steel axe was highly valued as most still used stone axes to cut down their casuarina trees to make the frames for their grass thatched homes and fences to enclose their communal gardens.



Using poles from the bush, kunai grass pulled and made into small bundles for thatching roofs, 'pit pit' swamp reeds or bamboo strips plaited for walls, we began to build small houses for our new compound. Also we shared the beliefs of Adventists for the first time in South Simbu. It was primitive living and we had to learn to survive eating the locally grown foods.

One day the interpreter cried out, (for none of the local people spoke Tok Pisin – the Pigin name for Pigin English) 'Tupela masta i kam.' Sure enough, two European men were coming striding down the mountain. I had not seen any white men for some weeks but now to my surprise came Pastor Bob Frame (Superintendent, Papua-New Guinea Mission) and Andrew Dawson (from the Sanitarium Health Food Head Office in Wahroonga, Sydney). What a thrill! Somehow I had lost count of the passing days even though daily lotu (worship) was held and it was my plan that the following day we would carry on the building work. 'Laurence, tomorrow is God's Sabbath,' said the visitors. I was glad they saved me from spoiling the Lord's Day.

After many weeks I returned back over those steep mountains, deep gorges and fearsome rivers to collect my wife, baby and goods and bring them to the new Adventist Mission. Late at night I climbed up the steep hillside to rest in the home at Sigoiya and what a reunion.

With our Labrador dog, three pedigree Saanen goats, a Rhode Island Red rooster and a small German Shepherd puppy, we loaded up the faithful 'Dragon' biplane, taking off from Bena Bena bound for Kerowagi in north-east Simbu. Keeping the goats and dogs quiet in flight necessitated constant watch.

After landing at what was now an American-operated Lutheran Mission, I set off with carriers to take our cargo to Moruma Mission Station recently begun by Pr Dave Brennan. June stayed to socialize with the Lutheran missionary's wife who was excited to talk with another woman even though June was a New Zealander and the other an American. At dusk I returned to collect June, and soon with two poles lashed to the baby's pram, and swinging kerosene lanterns, our party began the walk to Moruma, crossing two rivers in the process, until at last we were greeted by our hospitable friends. Great friends!

Refreshed by a weekend's rest, our safari to Omkolai began. The track took us over cane suspension bridges and passed through hamlets none of which had seen a white woman or a white baby before. The yells, yodels, 'oo-ahs' and vigorous wringing of the hands in-

dicated how astounded they were. June's long straight black hair fascinated the women, as did almost everything we did. Picture if you can the powerful chief pushing the pram on his first encounter with wheels and trying to guide it along among the huge crowds. His steering was pathetic!

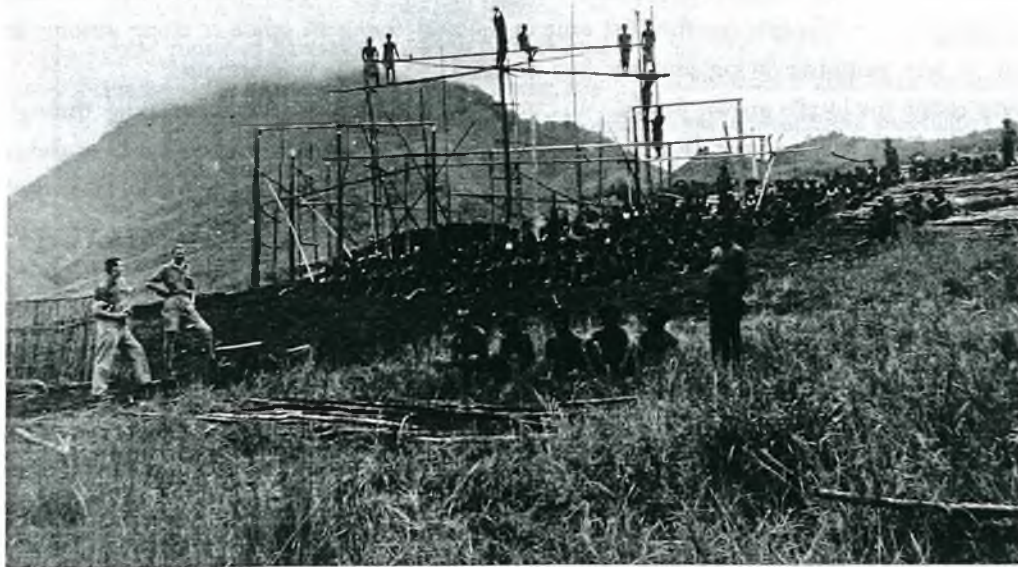
After four days tramping through narrow native tracks we finally reached our base and received a fantastic welcome. As a paramedic, back in 1944, I had patrolled extensively through the great Waghi Valley and had actually gone to the place where five years later we located. Thus I knew something of the customs and culture of these people. With our national workers and their wives we conducted worships and also tried to get a small school operating. Some boys came through curiosity but girls were not allowed by their parents. The people were friendly but were always armed with bows and arrows, or three metre long spears and a few even had tomahawks.

The land originally selected proved to be too small for our needs, and some time later an American Lutheran missionary set up a mission station just above us. We considered it time to look elsewhere in the great Maril River valley. Some places looked suitable but not all land owners agreed to our mission's presence. Another mission's national worker had influenced the locals against 'Seven Day' people. Our scouting party trudged further up the valley to a place called Yani. It was densely populated by a proud people. On hearing of our request for land the powerful Luluai (paramount chief), a dignified man, declared, 'We understand your request. Come back in seven days, [which he indicated by counting on his fingers] and we will give you an answer.'

Eager to spy out the land we returned at the set time and were then told of three areas available. The first did not impress us; but the second had trees, pigs rooting in former gardens, and a small stream nearby. That helped us make our decision.

The Government office at Kundiawa sent out a patrol officer to ascertain if all land owners were agreeable to lease their land to us. Payment of gold lip pearl shells, green snail shells, axes and other items of trade settled the transaction. A new and vigorous Adventist presence had arrived to become the nucleus of a large membership in South Simbu - in fact the largest within the Simbu Province. Little did we know what lay ahead of us; but we were young and anxious to share the good news of Jesus.

Leaving June at Omkolai my assistants and I began to build temporary houses on the new estate. There



Building a new church for a congregation of 200 in May 1948, at Omkolai, Simbu Province, PNG. It was made of bush poles, kunai grass and plaited bamboo walls on a dirt floor. Laurence Gilmore and Robert Frame are on the left.

were minor fights among the different village groups as we recruited labourers to clear the land, bring in supplies of bush materials for the houses and immediately commence the necessary vegetable gardens. Here was an opportunity for the villagers to receive payment!

Note that no airstrip existed and no roads for vehicles—all movement was on foot. The Adventists were the first missionaries of any denomination to arrive in this thickly populated valley. Later we estimated that about 10,000 people lived within half a mile of the station.

June and the workers' wives were soon brought in to organise a program of mission life. An extract from June's diary reads, 'Our home is a grass roof and 'pit pit' (swamp cane) plaited walls and dirt floor. The table has been made from the sheathing of a crashed air force C47 or DC3 plane and our mattress is supported by a bush frame. Our water needs are carried in buckets by the people from a selected spring and tipped into 44 gallon drums. A small drum is hauled up by a pulley and has a rosette shower to help us in the ablutions. Daily the locals bring in kau kau (sweet potatoes), bananas, green leafed vegs and an occasional egg.' Lighting in our mission house was by Coleman pressure lamps and there were kerosene lamps for the teachers.

While some teachers were supervising labourers in the art of producing timber by pit saws, a small clinic was built and daily June attended to the needs of sick

people. It was four days' walk to the nearest Government lik-lik (small) hospital. Intravenous injections of NAV (Neosalvarsan) were given in treatment of yaws which was endemic.

Tropical ulcers, scabies, tinea embricata, injuries of all types and dental extractions were all part of our life. Instruction in hygiene, encouragement to build pit toilets and to wash their bodies was taught. The latter was against their culture for the ever present pigs' grease on their bodies helped them to keep warm in a climate which could be very cold at night. The altitude at Yani was 6,800 feet.

By this time our child, Ross, was running around and was of great interest to the local people. The dogs, too, had grown and were efficient protectors.

It should be noted that these people had not seen books. Hence establishing some belief from the Bible meant little to them. The lives of our national coastal minister-teachers and their wives played a vital role in witnessing for the Adventist faith. With humble housing facilities provided, we enrolled young boys to become boarders and attend school classes in the mornings and work in the garden in the afternoon. As only an occasional boy might know a little of 'Tok Pisin', all communication was through an interpreter. Word of our presence drifted over the mighty Kubor Ranges and soon visitors were coming from areas in Papua. Once I had to use three 'turn em toks', or interpreters,

in order to communicate with a visiting group.

With only crudely sawn timber I set out to build a house on piles and at nighttime would be studying sundry carpentry books to learn more about the 'birds mouth' cut for rafters.

A few sheets of corrugated iron were given us with which we roofed the kitchen area and rain water was collected into drums. The remainder of the roof had a covering of grass thatch. We believed that a well laid-out mission station should provide playing facilities for students and visitors, a permanent timber structure for the school, gravelled paths with borders of flowers and planted grass areas to make the place look good; and so we began the task.

Extensive kau-kau gardens were planted and the goats were mated with pre-war stock from Bena Bena and Kainantu. Local people and others from distant places came just to look, socialize or trade vegetables for salt, used razor blades and soap.

The unlimited patience of our national workers was incredible as they tried to teach boys how to sing - in English! As a mission organisation we did not major or even minor in linguistics to learn the local languages (of which there were many).

Later, at the Yani Mission, a few girls became students and we considered it a real breakthrough in the overall program to teach literacy and spread the gospel.

Our station medical clinic, stocked with supplies from government sources, was kept very busy by people presenting with a wide variety of health problems. June had received some training in the Waikato School of Nursing at Hamilton, New Zealand, and my five years as a paramedic or medical assistant during war years, proved valuable in diagnostic and treatment procedures. There being no qualified medical practitioner anywhere within the province, what little help we could give was valued. In fact the Roman Catholic and Lutheran Missions in the Maril Valley began sending many of their people to us for dental extractions. We had no equipment or professional experience and had to carry out the procedures without any anaesthetics. The patient was firmly held down by friends.

Treating yaws, tropical ulcers, scabies, tinea, pneumonia and bowel disorders, accidents of all types, plus the custom of cutting off the knuckle of a finger to show deep sorrow at the death or unconscious condition of a loved one, were all part of daily life.

School life, taught by our wonderful coastal men, progressed steadily, while their wives conscientiously swept the grounds and their houses and sat talking with the local women. Slowly, ever so slowly, a break

through from centuries of total isolation in their Stone Age culture was occurring. Meanwhile as time permitted, I began patrols accompanied by an interpreter, to the many scattered hamlets of the national people. Highland villages are not established as are villages on the coast. For the highlanders, clan groups comprised a 'haus man', or men's house, and smaller houses for the women, children and pigs. It is cold at night in the highlands and the valuable pigs must be kept warm.

During the patrols we endeavoured to find friendly groups in which a national teacher might be placed to live with the people and share the Adventist faith. These men and their wives were priceless treasures.

Morning 'lotu' (worship) for the school pupils never missed a beat and on Friday afternoons the whole station was tidied up with paths swept by coastal brooms (made from coconut fronds) in readiness for the coming Sabbath. Often from our house we would hear, until late in the night, a new song being endlessly repeated by the boys under the baton of a teacher. Such patience! We despaired of the highlanders ever learning to sing western music yet they were great yodellers and as groups the men harmonised their own chants very well. Today there are highland choirs and good singers by the legion.

A request came that we might perform a funeral service at a local hamlet and that meant Christianity was being accepted, if ever so slowly. On one occasion a reported death reached us and on examining the body we noted there was still some life present. In Tok Pisin, 'em i dai' is really unconsciousness while 'em i dai pinis' is absolute death. Once, the dead man sat up in the midst of the funeral service!

On Sabbaths there was outdoor worship as a church had not yet been built or the school building completed. Once while sharing the story of Noah's flood using that most helpful medium, the picture roll, showing the arch of the rainbow and Noah's altar, I heard much talking going on among the 'lapun' (old) grey bearded men. On questioning my interpreter, I learned that they too had a legend handed down through the centuries of time of a great devastation by water. These people were seeing and hearing for the very first time the biblical account. Incredible!

The only European people we occasionally saw were the Catholic priest and the Lutheran family further down the long valley. For ten months June looked at no other white skin other than our baby and me. Great was the thrill when once our President, Ward Nolan, Secretary, Eric Boehm and distant neighbour Calvin Stafford visited us. Perhaps the best thrill was

when Dr Edward White, Dr Geoff Rosenhain, and the Union President, Pr Herb White walked out to distant Yani. The two educators, White and Rosenhain, helped recharge our spiritual batteries which had been drained almost dry due to the endless giving and giving.

Local people came to gaze intently at the visitors and somehow word of their arrival caused people from distant hamlets beyond the mountain ranges to come. Our English friend, Dr White, was not accustomed to this rugged country and brought up the rear of the weary travellers. Refreshed over Sabbath, I joined the intrepid walkers to attend a Teachers' Institute at Kabiufa Adventist School. 'The Guvnor', as we called him, took off at full speed showing that 'there will always be an England' only to get himself lost among the varied walking tracks. Scores of people yodelled to herald our presence on down the valley where many were waiting to shake hands with us. The Adventist presence was being reinforced.

Our goat herd had increased and some of the progeny were given to the loyal teachers posted in distant hamlets. Word came through that some cattle were being sold from the Government Agricultural Station at Aiyura near Kainantu, a great distance from Yani. I walked there, bought three cows, and began the grueling task of walking them overland. They had not been cut out from the herd so there were real problems.

While sleeping in native houses, I fervently hoped that the precious beasts would be resting until daybreak and be with us. But no. A search party had to roam far and wide to locate the grazing bovines. It is amazing that the nationals did not kill them for their precious meat. One cow collapsed and I tried encouraging her to eat sweet potato and salt and what good grasses could be found.

My faithful dog, Sparky, was a retriever water dog but not a cattle controller. Finally we reached Kabiufa School where I left the cows for R&R and recuperation. Later they were brought to us through the rugged gorges by a national teacher. Our people had not seen such huge animals and once more hundreds from everywhere came to sit and stare. One cow went to Calvin Stafford and another to Joe French.

Pastor Bert Grosser bought some horses down at Madang and a few were walked up into the highlands. I was allocated one. Our people were amazed and terrified. That horse broke into our precious gardens, and then kicked June in the posterior as she tried to bring it back to the stable, while I found that riding it down the steep tracks was most uncomfortable and I could even walk faster.

To get timber suitable for permanent house frames was taking the pit saw men a long time. Big fitches of a type of local pine were carried in to the station with much chanting, and there we cut them down to 6x1, 4x2, 3x2, etc.. To encourage the men I tried my hand at the task. It's hard work down in the pit. Had there been a small power saw bench, a planer, and a thicknesser, what a difference it could have made. But there was no money in the budget and in any case petrol was too costly to use having been flown into the highlands at expensive weight rates. Today in the Highlands there are thicknessers, routers and every power tool imaginable all operated by electricity from hydro-electric generators.

We longed for the day when some of the school-boys and girls and local people would move forward in baptism. But traditions, sing sings and other ceremonies, the important role of the pig, and the influence of the witch doctor, all were barriers to be overcome.

My wife June wrote weekly to her mother in Auckland sharing her impressions of life in a land so diverse and fascinating from the land of her birth. Those letters were read and re-read and faithfully stored in a little card box. One day her wonderful father, in a mood of cleaning up accumulated 'things' in the store-room, burnt them all. 'Hugh! What have you done?' cried his wife. In retrospect, those priceless recordings by a young twenty-year-old woman would have been valuable resource material for a book. But alas, today they are only a memory.

I am able to cull extracts from her diary of memories. 'Our first daughter and second child, Yvonne conceived in lonely Yani, was born in Madang in September 1949. We had flown out in those faithful yet flimsy planes, a Dragon twin engine with its fabric covering the wing frames. We valued the hospitality of veteran missionary Pr Stan Gander and his wife Greta. I was the only woman in the pre-war hospital.' It still had machine gun bullet holes in the walls and ceilings, plus rats and cockroaches as company for the patients at night-time.

'Some days later after a safe delivery of our baby, I noted much activity down at the nearby war-damaged wharf. The doctor was escorting three Japanese soldiers, all resplendent in full uniform, and who had been found by the nationals in the mountains, to the local administrative offices. Apparently during the war years they had faithfully kept their dress uniforms intact. They did not know or believe that the war was finished on 15 August 1945. The first available ship returned them to Japan.

We returned to the Highlands staying with those grand missionaries, Pr Dave and Dulcie Brennan, for a few days before facing that four-day climb over the distant mountains and gorges to our humble little grass home. Ross was 12 months old, and Yvonne just two weeks. She was strapped into a 'Sunshine Milk' wooden box and carried with a long pole strung across it by our carriers as we set out for the journey to Yani. The people, especially the women, were fascinated to see a white picanniny. Much crying and wringing of their hands. A few adult white males they had seen, but never before a white woman let alone a young boy and a new baby.

'After climbing out of a very steep gorge, we were home and welcomed back by our senior minister, Pastor Galo Ghasa of the Western Solomons, who had taught our new schoolboys a special 'Welcome Home' song of many verses and a chorus, sung to us as we stood in a tropical downpour. A hot shower from the 5-gallon drum relieved the aches of the track.

'A little birthday party for one of the children was prepared to which their friends from our teachers' and ministers' families were invited. I had made up a fruit salad, jelly and extras, and of course the staple diet of sweet potato and corn. The jelly was new, different, and duly spat out by the visitors.

'Because I spent so much time at the little clinic, my two house girls cared for the children completely spoiling them. In spite of careful precautions, both children and us fell victims to malarial attacks and it is traumatic to have no medical care and certainly no post-natal reference.'

With the mission established but not completed, I began extensive patrols throughout my mountainous area showing the 'Adventist face'. Where possible I left a national worker from our limited number, to live among them and share the gospel as best they could with these primitive yet intelligent people. Warnings came from the lone government patrol officer or 'Kiap' that under no circumstances was I ever to cross over those Kubor Mountains into unentered and uncontrolled territory. To do so would bring a fine of five hundred pounds (which was big money in those days), or six months in gaol or both!

Pains which developed in my left and right heel bones finally required me to crawl around our home or be carried down to the school, the clinic, or the pit sawing activities. Mission administrators advised us to take an early furlough for examination at the Sydney Adventist Hospital. X-rays revealed calcaneal spurs on both heel bones. Dr Brian Reynolds (a wonderful medi-

cal practitioner who had a keen interest in orthopaedic surgery) performed the operation to remove them. After some weeks rest I was able to rejoin the family at June's parents' residence in Auckland. Relieving us at Yani, Pastor Lester and Freda Hawkes cared for the developing mission work and what a noble contribution they made in cementing the Adventist presence! Both were registered nurses and as very practical people they strengthened the ongoing program.

Once I was able to walk without a cane, we returned to the mission station where our hearts lay, until the inevitable move came and we transferred to Kumul.

I must digress from the chronological order of events to share some interesting information. Prior to the advent of gold prospectors, intrepid missionaries of the Lutheran and Catholic Missions, and government patrol officers, these diverse densely populated highland plateaus from Kainantu to the Irian border, had no access to any eating salt. To get to the distant coasts was an impossibility. Cultural barriers and tribal area controls made movements by clans and groups beyond their own area very dangerous.

About three hours walk down the Maril Valley from Yani, a unique industry had been established by a local group. Legend has it that two young men were chasing an attractive lass and, unable to catch her and feeling very thirsty, they saw a small trickle of water coming out of a rock fissure. It tasted strange but it was a liquid sufficient to satisfy their immediate needs. Somehow, some way, they developed a small chemical industry.

The water had the strong smell of hydrogen sulphide, that 'rotten egg' smell so typical of the Rotorua mud pools and geysers in New Zealand. This is how they produced edible and very valuable salt. A small clay catchment was built to collect this smelly yet very precious liquid. Bamboo pipes with their internal sections removed were used as water containers and the fluid poured over heaps of a special type of grass 'pulled' by the women and taken to the 'factory' area. When thoroughly soaked it was lit by fire to slowly smoulder away with a local guard armed with a long pole with a banana leaf attached to make sure that the heaps did not burst into flame.

The residue ash was then carefully put on to large pandanus plaited mats to be carried by two men up from the Waghi River Gorge along a mountainous track to their 'village-type' hamlets. A large bark funnel was made to hold portions of the ash set on top of a special grass which acted as a strainer as the water was poured over it. Night and day the filtrate was guarded

ever so carefully. A large flat stone with small mud retaining walls built around the stone edges acted as a drying pan. The large rock was supported by smaller rocks and under it a slow fire was controlled. By this evaporation process edible salt was produced—stronger in taste than our sodium chloride but able to satisfy the needs of the human body.

Finally, the dried product was skilfully decorated and bound with dried leaves and cane to resemble a wreath in appearance. These were traded far and wide bringing big prices among fortunate buyers. Trading resulted in marriage contracts, the purchases of beautiful Bird of Paradise plumes, or rare mother of pearl shells from the coast.

Samples of the water, grass, ash and the finished product were sent to the chemical analysts at the University of Sydney who were amazed that a primitive culture could develop such an edible product. It was so valuable that the local operators kept a continuous watch, 24 hours a day over their 'Deri' (dairy) or salt factory.

In Simbu, as in many other places, the picture rolls featuring biblical stories and people, helped the highlanders to visualise and hopefully understand those events of so long ago. Often stored in a length of bamboo pipe for protection, they were carried by our national ministers, or senior schoolboys, over distant ranges into localities where a white missionary never ventured.

We imported a wheelbarrow to speed up the removal of soil from construction work on our mission station. Having never seen one previously, the skill of steering one was too much for our workers, and we found that two poles had been fastened underneath it and man's invention was being carried with the soil in it! To improve the grassed area around our home, I imported an ordinary hand lawn-mower to be used by educated schoolboys.

What is the picture today? Correspondence from some of our now old 'school boys' and national ministers state that the Adventist Mission has a big membership in the districts which we opened up. Over 35 churches are located in the Maril River Valley with many more over the once forbidden mountain range into that place called Bomai. An association of university trained students now operates in the Simbu Province with strong representation from the Yani-Maril district. One man, John Kama, is a BSc graduate from Avondale College working for Arnotts food factory as a food consultant. Another man, son of one of

our pit saw team, is a minister conducting evangelistic programs and carrying out administrative work. To them we are known as 'Papa' and 'Mama'.

God has abundantly blessed the humble efforts of the three pioneer families. Interestingly enough, the largest church membership is to be found in our district and this may be because the Adventists were the first mission to enter South Simbu. The Staffords and the Brennan-French families were working in places which pre-war had seen the presence of the Lutheran and Catholic Missions. They had built permanent European style buildings and had a vigorous work force and a membership of numbers but not up to the physical and mental standards of the 'Clean Mission'.

As is well-known the Adventist Mission throughout the vast highland plateaus is extensive, growing, and has become a recognised body of considerable membership and influence. Throughout the whole nation, the Church 'walks tall' with numbers on an equality with the Roman Catholic Mission.

Praise the Lord for those faithful national missionaries who left their homes and families, their accustomed foods of fish, taro, coconuts and other tropical goodies. Europeans were not the only ones to go out as foreign workers. Without their dedicated and passionate support, I believe that we would not see the results as evidenced today.

#### 'WHAT HATH GOD WROUGHT'

Listed are the European missionaries to Simbu: Pastors Bob Frame and Ward Nolan walked through from Bena Bena in February 1948 and made the land selections. They went on westwards to Mt Hagen.

#### \*\* MORUMA

Pastor Dave Brennan - 1948  
 Pastor Joseph French - 1949-1958 (May)  
 Pastor Nelson Palmer - 1958-1962  
 Mr Helmut Lillioja - 1962 (Feb) -1965  
 Pastor John Newman - 1965 (Dec) - 1966 (June)  
 Pastor Martin Pascoe - 1967-1974  
 Pastor John Hackwell - 1975-1979  
 Pastor Warren Price - 1980-1983  
 Pastor Aaron Jeffries - 1983 (Dec) - 1985 (Mar)  
 Pastor Graeme Humble - 1986 (Feb) - 1986 (Dec)  
 Pastor Bill Cortizo - 1987 (Dec) - 1992 (Oct)

#### YANI

\*\* Pastor Laurence Gilmore - 1948-1950 (July)  
 Pastor Lester Hawkes - 1950 (July) - 1950 (Dec)  
 Pastor Laurence Gilmore - 1951-1952  
 Pastor Sarif (of Mussau) - 1952-?  
 Pastor Ron Baird - 1961 (Mar) - 1964 (Oct)  
 Pastor Ian Johnson - 1965-1966 (May) - a few months only  
 Pastor Calvin Stafford - 1967-1972

#### KUMUL

\*\* Pr Calvin Stafford - 1948-1952  
 Pastor Laurence Gilmore - 1952-1953



## A LIFE WELL LIVED

### Manase Niuafe of Tonga (1912-1996)

'Enimoa Niuafe



'Enimoa Niuafe was born at Fakakakai on the island of Ha'ano in the Tongan Group on 20 March 1941. He obtained his secondary education at Beulah & Fulton (Fiji) Colleges where he was awarded the Fiji Junior Certificate, the Senior Cambridge Certificate (UK) and an Accounting Diploma in 1963.

In 1964 he was a ledger keeper & clerk at Fulton College but later that year he commenced work as the assistant ledger keeper for Tonga Construction Co in Nukualofa. From 1967-84 he served as a departmental director (4 yrs), accountant (4 yrs) & assistant treasurer (10 yrs) of the Tonga Mission..

From 1986-88 he was assistant accountant (1 yr) & then the accountant at the CPUM in Suva. He returned to Tonga serving as mission treasurer for 9 months.

From 1992 to the present 'Enimoa has worked for the Auckland, NZ, Hospital as a revenue officer.

He is married to Mele & they have 3 children, Ernest, Nellie & Basil. They live in Auckland.

FROM 1953 until 1955 Pastor Manase Niuafe cared for four churches on the Ha'apai Islands of the Kingdom of Tonga. His direct approach, his short, right-to-the-point sermons, his regular punctual visits with messages of encouragement to his flock, endeared him to his congregations at Pangai, Faleloa, Fakakakai and Tungua.

Late one afternoon Manase prepared to leave Faleloa Church, intending to cross the reef at low tide to the next island and Pangai Church, where he had an important engagement. Faleloa church members expressed concern that darkness would fall before he reached the reef at the end of the island. They urged him to stay overnight. True to his punctilious habits, however, following prayer with the believers, Manase set off, carrying with him church money in addition to his personal effects. Darkness had indeed fallen by the time he reached the reef.

Hardly had he stepped into the water when he became aware of a man walking just in front of him, having appeared seemingly from nowhere.

"I'm glad of your company," Manase told the stranger, continuing to offer conversation as they waded on through the total darkness.

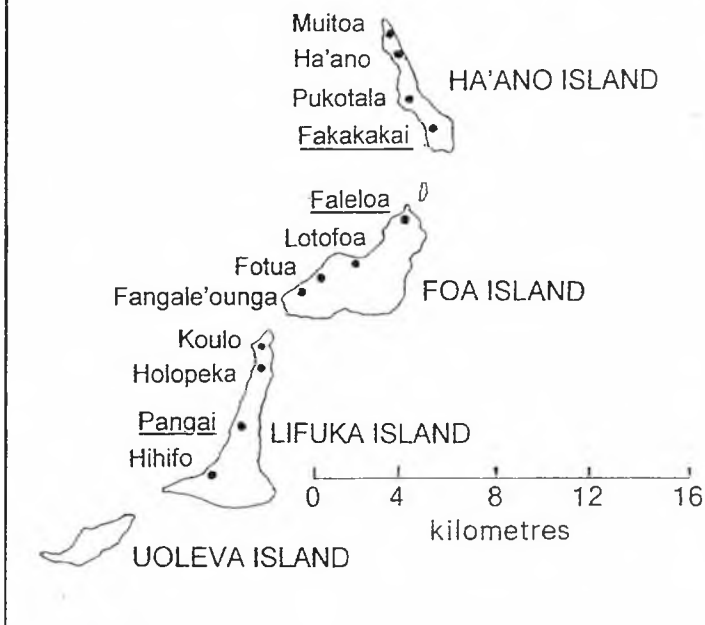
But the man did not speak or turn about to face his companion.

Rather, he hurried on and Manase had his work cut out in just keeping up. When they reached the other shore, the man promptly vanished into the darkness. Only then did Manase realise that the Lord had sent His angel to ensure the safety of His trusted worker in difficult circumstances. Manase shared this experience many times with his people. He loved to bear testimony to the Lord's protecting care.

We could profitably learn more from the background and career of a man so close to his Lord. Born on the island of Fakakakai in the Ha'apai Group in Tonga, on 19 February 1912 to Methodist parents, Manase was third child in a family of four, three boys and a girl (Tuipulotu, Poulivaati and Meleiami). His mother, Seleita, died when he was just six years of age, leaving his father to care for them. In later years Manase would comment on how he missed a mother's love in his upbringing.

At twelve years of age the event that

Some Islands in the Ha'apai Group of Tonga



would shape his life occurred when his uncle took him to Vava'u to enrol him at Mizpah Adventist Primary School. Maggie Ferguson was the teacher. This initiative ensured that he would become a fisher of men rather than being an ordinary fisherman in the Ha'apai Islands.

From 1924 until 1929 he alternated between Mizpah and Beulah Primary on Tongatapu. Following government school entrance examinations he attended the government-run Tonga College, now known as *Atele*, for four years. His graduation certificate entitled him to apply for any government department posting or teaching. He declined the offer of a government position, preferring to work for the Lord. Even then he had no doubts about his calling.

For the next 12 years Manase Niuafe taught at Beulah, interrupted only by two years at Mizpah Primary during World War II. His contribution helped to gain approval for the upgrading of Beulah to a College in 1937. European staff were H L Tolhurst, A E Watts and A W Martin. Several missionaries also served with Manase during this time: B E Hadfield at times, 1927-1946, A E Watts 1938-1939, and J Cernik from 1943 onwards.<sup>1</sup> Some other Tongan people, including Muti Palu, also taught there. Some of Beulah's graduates from that period went on to become prominent citizens. In particular, Sione Kilisimasi became the first national dentist, and Tomu Nakao, a member of the Nuku'alofa SDA church, received a BA in Accounting from Auckland University and became a well-known businessman in Tonga.

In 1940 Manase Niuafe married Sioana Heivakaola (daughter of a Methodist minister) in the Tonga Free Church at Pangai on the island of Lifuka on 11 June. Suli Kavafusi conducted the service. They had three children: a son 'Enimoa, and two daughters, Rangitoto and Doreen.

In 1947 Manase was called to connect with the mission office in the administrative capital of Nuku'alofa, thus beginning his work of ministry and administration in the church. He was initially appointed as editor and publisher of *Talafekau Mo'oni* (True Messenger, a weekly distributed free by church members to the public). Later, at the first session of the newly formed Central Pacific Union Mission held at Tamavua, Suva, in 1951, he was appointed Sabbath School Secretary and Home Missionary Secretary as well. Tonga Mission



Pastor Manase Niuafe being greeted by Pastor George Rollo at the Australasian Division Session in December 1958.

then had a membership of 260.<sup>2</sup> It was there on 17 February that he was ordained to the gospel ministry.

Following the two years in the central islands of Ha'apai mentioned earlier, the family moved to the Vava'u Group in the north where Pastor Niuafe ministered to the churches of Neiafu, Utui and Tu'anuku, as well as companies at Leimatu'a and Longomapu from 1955 to 1958. He travelled to these destinations either on foot or by bicycle, heavy going much of the time. Also he and the church members erected a wooden building for a school at Mizpah.

In 1958 he was recalled to the mission office. He was appointed Sabbath School Secretary and Young Peoples Missionary Volunteer Secretary. Membership then stood at 437.<sup>3</sup> There he remained until his retirement in 1973. Four people manned the mission office at that time: Pastor A G Jacobson, president and secretary-treasurer; Seini Moala, translator; Taisia Fotu, cashier, receptionist and typist; and Pastor Manase Niuafe. He cared for most departments.<sup>4</sup>

During his time at the mission office he served under the leadership of Pastors: A G Jacobson 1955-1962, D E G Mitchell 1963-1970 and R A Millsom 1971-1974. In 1961 the pastor commenced additional responsibilities on his appointment as Assistant President of the Mission. He held that administrative post until his retirement in 1973.

From 1—6 December 1958, he attended the Australasian Division session as a delegate. His own account of that time appeared in the *Australasian Record* 16/02/59:

#### **Spiritual Uplift from Session Attendance**

On my way from Tonga to the Division session at



Avondale I was very happy to arrive safely in Sydney, and thanked God for His protecting hand over me. I was very nervous in the aeroplane.

A few minutes later I looked down on the city of Sydney and was astonished at the thousands of different coloured lights. I thought, if the works of man are so wonderful, how much more so the things made by God in the beginning and as they will be in the world to come.

During the Division session I realized it was better to be among God's people than in any other company. We enjoyed the fellowship of the meetings in the college and in the dining room, as we sat with others at the tables. The influence of that gathering gives me courage to go forward in God's work. As the hymn says, we are one in hope and one in charity (love). I want to thank Pastor Stewart and Pastor Rollo for taking care of me when I was a stranger in a strange land.

I would like to remind you of a scripture in Isaiah 11:11 : 'The Lord shall set His hand again the second time to recover the remnant of His people, which shall be left....And from the islands of the sea.' It is a comforting thing to know that God calls His people from all over the face of the earth. May we all stand fast until He comes.

While serving as the Young Peoples Missionary Volunteer Secretary, he led a group of youth to Fiji in December 1960. There they attended the first Central Pacific Union Mission Youth Congress held at Fulton College, Tailevu, on the main island of Viti Levu. Then at the end of 1966 he again had the privilege of being a delegate to the Australasian Division session in Australia.

In 1959 Pastor George Burnside, the Australasian Division Ministerial Secretary and Evangelist, had come to Suva to run a training program on public evangelism for ministers and workers of the Central Pacific Union Mission. During that time he also conducted a public mission at the Suva Town hall. Pastors Manase Niuafe and Suli Taimi were there from Tonga. They participated in and witnessed first-hand a real public mission.

He found this training invaluable. The scope of his contribution to the work of the church was broadened. When Don Mitchell was the president of the mission he planned lay training classes. In August 1963 the first was held at Beulah College. Mitchell, Manase Niuafe and Pole Hale were the instructors of the thirty-four participants. Each evening Manase conducted evangelistic meetings. After Bible studies with the interests a number were baptised.<sup>5</sup> He also conducted many public campaigns around the towns and villages of Tonga—on Tongatapu at Nukualofa, Navutoka, Fatai, Vaini and Nukunuku; in the Ha'apai Group at Nomuka; in the

Vava'u Islands at Neiafu, Tu'anuku, Utui and Logo-mapu. Pastor R A Millsom, the Departmental Secretary of the C.P.U.M., writing for the *Australasian Record* 15/02/1965, said:

Pastor Manase Niuafe, the Mission Departmental Secretary, Voice of Prophecy Speaker and Evangelist, has also done a great work with local short-term mission. His versatility makes him a very busy man, and I fear that sometimes he allows himself to go beyond reasonable demands upon his body and voice.

But perhaps his greatest contribution to evangelism in Tonga was as a Speaker of the Voice of Prophecy Half-hour every Wednesday evening, through the Tongan National radio known as the A3Z station. He was the first speaker, continuing for more than ten years. The radio station commenced broadcasting Voice of Prophecy programs around the early 1960s.

Again, Pastor R A Millsom, Johnny-on-the-spot, as it were, gives the best assessment of this period in Pastor Niuafe's prolific ministry. *The Australasian Record* 14/08/1967 carries this report:

Our Radio work is very strong in Tonga under the leadership of the speaker Pastor Niuafe, supported by a Tongan quartet, and is at present the only source of enrolments for the Bible course. Although no cards have been distributed since the supply dried up in 1965, several hundred students are actively engaged in studying the various courses offered by the school. Naturally the Tongan language course is the most popular, for we now broadcast only in Tongan.

At Fulton I met a Tongan young man who himself was brought into the message through an Adventist enrolling him in the Bible course. He in turn enrolled and was eventually responsible for the baptism of a further seventeen young men who were fellow students at Tonga College.

A further group awaits baptism at this non-Adventist college, and the interest is so great that the college authorities have allocated our Bible course students a room to use as a chapel and for Bible study.

Quite a number of these students continued their study at Fulton College and are now actively engaged in the Lord's work; e.g Pastor Sonatane Katoa (USA)

Called from retirement in 1973, Pastor Niuafe worked as a pastor and Bible teacher at Beulah College for two years. At the beginning of 1975, Pierson Laymen Training School opened at Vaini near Beulah College and once again he was asked to lead out. The training course ran for two years, and quite a few students became workers. Among them were Siotame, Isikeli and Uilou. Most, however, returned to their home churches where they became strong church leaders.

For the following ten years he was a lay member of the Vaini Church, the second largest church of the mis-



Voice of Prophecy radio speaker, Pastor Manase Niuafe with his Tongan Kings Heralds Quartet

sion, actively taking Sabbath services, Sabbath School classes, and other activities of the church that he loved so much.

In recognition of his contribution to the education work of the church in Tonga, the South Pacific Division honoured him with a badge during the centenary celebration of education in Tonga, held at Beulah College in December 1995. Pastor Niuafe and his wife lived in Auckland, New Zealand for the closing years of his life. He died on 13 September 1996 and was buried there, awaiting the call of the Lifegiver. At the end of his life Pastor Manase Niuafe echoed the same confidence and hope that sustained the Apostle Paul:

"And the time has come for my departure, I have

the number of souls won for the Kingdom, the number of people helped in a ministry of consolation and support, and the incalculable witness of his godly example."

#### References

- <sup>1</sup> Missionary Leader, Nov 1943, p 8.  
Superintendents of mission work during the same period of time were: H L Tolhurst, 1927-1939, A W Martin, 1940-42, B E Hadfield, 1943-44, and W G Ferris, 1945 onwards. In his earlier years B E Hadfield was involved in general missionary activities. During 1943 there were 100 students attending Beulah College.
- <sup>2</sup> SDA Yearbook, 1952, p 86.
- <sup>3</sup> id., 1959, p 77.
- <sup>4</sup> Errol Arthur served as principal of Beulah College and Education Director for the Mission. Members of the executive committee were: A G Jacobson, Errol Arthur, Sitiveni Fine, Sione Fotu, William Fuka, Manase Niuafe & Watisoni Vzaau.
- <sup>5</sup> Don E Mitchell, AR, 21.10.63, p 3.

fought the good fight, I have finished the race. I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the Righteous Judge, will award to me on that day. 2 Timothy 4:6-8. Here is an adapted testimony from one of his associates, "Only the books of Heaven are able to record the extent and influence of this man's life,

#### Rose-lee Power



#### *The Keeper of our Heritage*

*Greetings. Let me tell you a little about the SPD Avondale College Heritage collection in relation to PNG and Samoa. We have many black & white photos (pre 1960's) taken in PNG, one 16 mm film called 'Cry of New Guinea' as well as written reports (1945,1946) about visits to the area, and an incomplete set of PNG Union Mission minutes. We also hold some Coral Sea Union Mission Tidings, Sonoma yearbooks, Mt Diamond Adventist High School yearbooks, PAC News, PAC Calendars, but all are incomplete.*

*We have even fewer items about Samoa. There are some black & white photos (pre 1950's), one 16 mm film called 'Samoa', a 1945 report of a visit by R. Reye, and one songbook; but no other documents. This does not sound good, but it is a start and YOU can help us. If you have anything that you would be willing to give to the collection I would be most grateful. The photographic collection is heavily used, but inevitably we never seem to have just the right photo.*

*Late last year, the audiocassette (1960+) and 16 mm collections (1948+) were catalogued. and what a wealth of interesting information they contain. I could get lost for hours! If you would like to contact me please write to SPD Avondale College Heritage Collection, PO Box 19, Cooranbong, NSW 2265 Australia.*

*Email: [rose.power@avondale.edu.au](mailto:rose.power@avondale.edu.au) Phone: 61 2 498 02133, or Fax 61 2 498 02137 .*

*Rose-lee Power, Supervisor of the collection.*

## ESTABLISHING THE FIRST PERMANENT BASE OF OPERATIONS IN VANUATU—Part 2

### Progress on the island of Atchin



Les Parkinson



See CV in Vol 1 No 2

#### Joys, Frustrations and Sorrows

ON Sunday, 15 June 1913, Harold and Clara Carr and their infant son, boarded the *Malaita* at Vila for Atchin, arriving on Thursday, 19 June 1913. The resident trader, Mr. Farrell, his wife and children, warmly

welcomed them. He organised some Atchinese to carry the cargo up to the mission house and by sunset on Friday the Carr family was reasonably prepared to enjoy the Sabbath.

Carr immediately commenced renovating and extending the house by adding an extra kitchen and another bathroom. He re-guttered the house and made two one-thousand gallon galvanised tanks. As well they were more than busy attending to the medical needs of the people. Carr, however, was a little frustrated at times as most of his patients thought that one treatment would be enough to cure them.

When Calvin and Myrtle Parker arrived on Friday 25 July 1913, it was raining heavily and the Atchinese refused to carry the cargo to the mission house unless they were paid higher wages. Fortunately this was overcome and as the sun was setting on Friday they were settled into their portion of the house. (Calvin and Myrtle Parker had remained in Vila to complete arrangements for the disposal of the Vila property before proceeding to Atchin).

The two men now concentrated their efforts on restoring the copra shed to enable it to be used for the church and school. They also re-roofed the storehouse with galvanised iron and the bake house was repaired and renovated and eventually became the home of Pastor Jope Laweloa of Fiji. They also renewed all the rotten and white-ant ridden flooring boards in the rooms of their home.

The Union Conference approved both the purchase of the land as well as a launch to be used spe-

cifically for missionary work along the north-east and west coasts of Malekula so that Parker could move further afield and answer any requests for the mission to be established in other areas.

To house the mission launch an iron-roofed building was placed on the property. All the walls of all the buildings were whitewashed and the roofs painted with red oxide paint. At the very time when the compound was in working order and all the buildings repaired and painted, tragedy struck the pioneer missionaries.

In the *Australasian Record*, Parker wrote of the death of the son of Harold and Clara Carr.

Since the last mail left us, we have had to lay in the grave the youngest member of our mission family, Harold Patterson Carr, aged almost eight and a half months. He had been suffering for a few days with a slight cold, though nothing to cause us anxiety; but on Sabbath October 4, he began to breathe rapidly and showed signs of acute bronchitis...He became unconscious by 10 o'clock that night and [died] at 1.30 am on Monday [October 6, 1913].<sup>1</sup>

Carr commented on his reaction to the people:

It was touching to see them [Atchinese] bring flowers and lay them on his sleeping form in the coffin... many came to tell us that they loved him and that they were sorry he had gone from our midst.<sup>2</sup>

Double tragedy arose when because of her ill health Clara was admitted to the Presbyterian Hospital at Dip Point on the island of Ambrym. Under the skilful attention of Dr Bowie her health was restored sufficiently to leave the hospital only on condition that she return immediately to Australia. Probably she was suffering from depression. The Carrs left Ambrym on 6 November 1913. One month later the hospital was destroyed when the volcano, Mt Benbow, erupted behind the hospital. It had had been silent for sixteen years.

With the departure of Harold and Clara Carr, Calvin and Myrtle Parker were now alone. Their determination and implicit trust in God is seen in their letter to the *Australasian Record*:

Much remains to be done, and one man finds it hard to do the work all by himself... The knowledge that you are praying for us buoys us up, and it makes us



The Oldest Adventist Church in Vanuatu. Built by Andrew Stewart and also used as a school

determine to do the utmost of our power the work that falls to our lot to do...<sup>3</sup>We have our church and school building all completed with the exception of seating. This we hope to do the first of next month when the timber will be landed here.<sup>4</sup>

#### Dedication of First Church/School

By the beginning of 1914 the old dilapidated looking copra house with its battered walls was, by resolute will and hard work, made into a church/school building. It was now snow white in appearance with cottage windows and doors. Inside were stained and varnished seats with a rostrum and pulpit at one end. The Parkers estimated that seventy people could crowd into the building.

On 17 January 1914 the first Seventh-day Adventist building to be dedicated for the purpose of worship was opened with Calvin Parker as its pastor. A group of fifteen young men who had received some training in singing by Myrtle Parker sang two hymns, 'Precious Name' and 'Bring them In'. She said, "Each song drill gave opportunity to implant the gospel seed".

The next day, the first school commenced with Myrtle Parker as teacher. She and the male missionaries who at various times lived on Atchin also conducted Bible studies. Seven young men were present on the opening day and fifteen on the second day. As the Parkers did not want to deny any young man the opportunity of attending school nothing was said to them about clothing. Four wore lavalavas, one a shirt, another a vest and the others had only a belt with a string around them. School was conducted four days a week.

The curriculum covered reading, geography, simple arithmetic and general information. All lessons were taught in English mixed with a few words of Mrs Parker's limited knowledge of the Atchin language. The

reading book was the Bible and school commenced with singing and a Bible story from the Old or New Testament. School closed in August 1914 to allow the Parkers to attend Session meetings in Australia and classes did not recommence until 25 January 1915. As each week passed additional students were enrolled.<sup>5</sup> When Norman and Alma Wiles arrived in Atchin in April 1915 a

request came from the people for a night school. It proved to be a great success and the numbers in the classroom doubled.

In January 1918 under the supervision of Andrew Stewart and Ross James, a large church building forty-two feet by twenty-two feet was commenced in the centre of Atchin. It was to be clad with closely woven palm leaves. However, there does not appear to be any record of its completion.

Another church building of lime construction was dedicated at 6 a.m on 11 December 1920. Jean Stewart's account reads:

We appreciate it very much as we were very cramped in the other small building. Then again the women could not possibly attend before; while now we have a larger building which will accommodate them too, if they desire to attend. And to this end we are working, hoping that in time they will cast aside these old-time restrictions and worship together, as free men and women in Christ Jesus.<sup>6</sup>

Approximately sixty men attended and a few of the young men who were attending school sang the dedication hymn in their own language.

#### Threats & Killings

In 1914 all seemed to be progressing well until the six villages on Atchin were engaged in feasting, dancing, singing and shouting day and night. At the dancing grounds pigs were being killed and offered on stone altars. This was only the beginning for ahead was to be the greatest of cultural feasts and dancing when hundreds of pigs would be killed and sacrificed. It would be the time of the Miaki.

Miaki involved pig killing. The man who sacrificed the greatest number of pigs would rise to a higher

status in society. In order to maintain that social status he endeavoured to sacrifice the greatest number and larger pigs than the others. By doing this he rose in rank and received a new name and if no one was higher than the sacrificer he would become chief.

Dr J Graham Miller records the following information about the Miaki or Mangke ritual.

The year consists of three seasons. Four months work preparing the plantations, then, while the yams are growing ripe, all feuds are patched up for the Miaki. These are feasts and dances or dramatic representations given by men who aspire to the honour of higher rank. Many pigs are killed and their flesh distributed. These must be boars which have been kept tied up for years in order that their tusks may grow long... With pigs a man thinks he can obtain every good, both in this life and the next. Two or three will atone for all crimes against property or person; ten purchase him a wife; a hundred slaughtered at intervals raise him to the highest honours of chieftainship, while, according to the number sacrificed at his grave, so is his honour and happiness in the spirit world.<sup>7</sup>

At this time the trader [Farrell] and his family had to flee as there was a plot formed to take his life.<sup>8</sup>

J Graham Miller writes of this incident:

On Atchin for several years a trader [a Britisher] and his family have lived. This trader was unpopular. The natives hired the bushmen by a payment of pigs to kill the trader. One day four or five months ago, we were surprised to see the trader and his family on the beach at Wala. They had fled. This was our first intimation of the hostility of Atchin. Wala sheltered them for three months. The wrath of the Atchin natives was foiled, as their hirelings from the hills could not reach their victims... Island custom required that if the bushmen could not catch the trader they had been paid to kill, kill somebody they must.<sup>9</sup>

The Parkers were also threatened. They barricaded the doors and windows and slept on the floor in a corner behind a piano for protection against any bullets that might be fired through the doors or windows.<sup>10</sup> They prayed and placed the predicament they were in before God. They determined to stay, come what may, and the day following they visited two of the villages and tended to the needs of the sick. Late in the afternoon they returned to their house and that night, to show their trust in the protecting hand of God, they left the windows open and slept in their bed.

In February 1914 on the island of Malekula seven ni-Vanuatu teachers of the Presbyterian Church were killed by gunfire and their bodies roasted and eaten. The killers maintained that they had been hired by the people of Atchin to kill all who wore calico.

Parker wrote:

We can see the place from our door... We know not when our turn may come, but by God's help we intend to remain with this people. If we can serve the Master's cause best in death we bow our heads for the stroke. But we are not expecting to die, but to live, and see this people sitting at the feet of Jesus, clothed and in their right minds... Pray for us, oh! pray for us as you never have before. We are not afraid of what is before us, but we do not want the cause of our Master to be retarded or disgraced by any failure on our part. We stand as the bullock, and the altar and the plough and the language of our hearts is, 'Ready for either'.<sup>11</sup>

A combined expedition of British and French war ships sailed into the area. A punitive expedition was made against the bushmen consisting of sixty sailors, twenty-two native police, ten carriers, and two guides. Three local policemen and a teacher were killed, and another local policeman was badly wounded. The bodies of one policeman and the teacher had to be left in the bush. They were subsequently eaten. One bushman was killed and another was taken prisoner. The bush people were jubilant and boasted that they had beaten the combined forces of Great Britain and France.<sup>12</sup>

Calvin Parker was drawn into the situation when two villages of bushmen came and asked him to mediate for them. When the HMS *Torch* called at Atchin a fortnight later, Parker arranged a meeting between Captain L R Le Hunte Ward and the people of the two villages. They all came down to the mission house on Atchin and spoke with the Captain.

Parker spoke highly of Captain Le Hunte Ward who, instead of resorting to firearms, thought the most peaceful way would be to talk the matter over. He also spoke highly of the under officers who stayed in the mission cottage for three days.

Two months after the massacre Dr Sandilands wrote:

At every turn I feel how crippled the work is, for we were but a small community at the best, and could ill afford to stand a blow of this kind. How great has been our own loss, and the loss to the Master's cause here.<sup>13</sup>

As for the Atchinese they asked Parker to write a letter to the Union Conference telling them how much they regarded the work being carried out by the Europeans on Atchin.

The arrival of Alfred Wright at Atchin on March 23, 1914 must have brought great joy to the Parkers who had passed through extreme loneliness and dangers for almost four months from the departure of the Carrs. Wright, who had completed two years of nursing at the Sydney Sanitarium and Hospital came to enable



The first class of students at the Atchin School, Vanuatu, 1918. They are proudly displaying their writing skills

the Parkers to attend the Australian Union Conference Session in Wahroonga in mid-September 1914; at the same time they would be able to take a three months break from the tropics. He would care for the station, its equipment and the interested people until the return of the Parkers and the arrival of a missionary couple to take the place of Harold and Clara Carr.

During the six months prior to the departure of the Parkers for Australia Wright assisted them with their work. Unfortunately, during their absence he did not record anything of the happenings and the responsibilities that were his on Atchin and nearby Malekula.

Five weeks after the arrival of Wright on 30 April 1914, the promised auxiliary launch was given a trial run in Sydney Harbour. The boat was twenty-six foot long with a beam of nine feet and a depth of three feet. She was yawl-rigged with lugsails and jibs. The engine was a five horse power standard, sufficient to drive the vessel at eight knots. On completing the test it headed across to where the *Marsina* was berthed and was hoisted on board. She left on her journey on May 1, 1914 being the first of the many vessels that were to be commissioned for the Adventist Mission in Vanuatu.

The vessel was given the name *Eran* and it enabled Parker to leave the confines of Atchin and move north and then west along the coast of Malekula to work amongst the Small and Big Nambus peoples of that area.

In late August 1914, the Parkers left for Australia. At the session the need for extra missionaries for Vanuatu was discussed. Toward the end of December 1914, the Parkers arrived back in Atchin with the good news that another mission family would be coming soon.

In February or March 1915 two of the Atchin villages began constantly to beat their drums, load their muskets and threaten a third village on the island. The problem arose after a long spell of dry weather. One of the villages claimed that they had a sorcerer who was reputed to have had power over the wind, the rain and the sun. When he died the other villages thought some other man had inherited this power from the dead sorcerer and that he was keeping the rain from falling. Parker was called in to settle the problem and after much talking the muskets were unloaded and both sides returned to their respective villages.

One month later on 24 April 1915, Norman and Alma Wiles arrived at Atchin from Sydney. The Parkers, Alfred Wright and some of the Atchinese greeted them on the beach. Norman Wiles had graduated from the Academic Course at the Australasian Missionary College. He'd been working in Queensland and was engaged to Alma Butz. They were married on 24 December 1914 and immediately moved to the Sydney Sanitarium and Hospital to take some basic training in nursing before proceeding to Vanuatu. Soon after their

arrival at Atchin the Wiles were introduced to the ravages of sickness and disease. A complicated form of dysentery had broken out and they with the Parkers and Wright treated over fifty cases and were able to contain the outbreak.

When Norman and Alma Wiles were settled into the routine of mission life, Alfred Wright moved to Norfolk Island where he worked for a time with Pastor A H Ferris

### First Organised Sabbath School

On 12 June 1915 the first Sabbath School was organised and thirty-one were present. The group was made up of the missionaries and their wives and twenty-seven male Atchinese. The topic they studied was 'The Life and work of our Redeemer and Saviour'.

The first meeting on Sabbath morning commenced at 6.30 am. The men and boys who came entered the church and reached behind the door for a piece of calico that they deftly wrapped round themselves and tucked in at the waist. Others carried the material to the grounds of the compound and then put it on just outside the fence. After the singing of two hymns everyone would listen attentively to the talk which was preached in Bislama and Atchinese.

A bell was rung at 8.40 am which told everyone on the island that they had twenty minutes before Sabbath School began where they sang such hymns as, 'Come to Jesus Now', 'Precious Name', 'Nothing but the Blood' and several others in English. After the prayer the lesson study took the form of three or four talks. Eighteen to twenty attended these meetings.

Also in 1915 Myrtle Parker and Alma Wiles commenced conducting Sabbath School meetings on the compound for the women. The attendance ranged from ten to forty-five. The reason for these separate meetings with the women and children was because they were forbidden by custom to meet with the men. The women and girls who came to the compound would take five to ten minutes putting on the dresses which came from Victoria and Lord Howe Island. Myrtle Parker and Alma Wiles also met with women in the villages, by the roadside, on the beach or wherever it was convenient to do so. They were pleased with the results for one year later sixty were attending the various meeting places.

In the last months of 1915 Myrtle Parker and Alma Wiles were sitting huddled together in drizzling rain under the protection of a shelving rock and singing 'Bomagi Jisu koro' - Atchinese for 'Come to Jesus Now'. The twenty Atchin women joined in the singing and endeavoured to answer questions on the life of Jesus. They also

repeated the new lesson sentence by sentence. This particular group of women was more advanced than others on the island because the majority of their husbands attended the meetings on the compound. Their faces were bright and clean and they listened intently to every word. Slowly but surely the missionaries were planting seed and hoping and praying for a rich harvest.

Myrtle Parker and Alma Wiles also had a deep concern for the small boys who were too young to meet with the men and who were chased away from the meetings for women.

Commenting on the situation Myrtle Parker said:

At one place I have seen them hiding in a canoe, which was in process of construction, not daring to lift up their heads, but listening to the singing and the story. When the picture roll is visible they venture from their hiding-place in the canoe or from behind the rocks and feast their hungry eyes upon the scene.<sup>14</sup>

Alma Wiles was able to rescue a new born baby girl from being buried alive after her mother had died. She was first cared for by her and when she and Norman moved to Matanavat the baby, named Naomi, was given into the care of the Stewarts who raised her to womanhood. Jean Stewart also taught the Atchinese women and was the first to coax them to learn to sew. The work of these expatriate women, and others that followed, for the women and children of Atchin, eventually broke down the cultural barrier to co-education.

### Inter-tribal Fighting

Calvin Parker relates a very difficult situation:

During the past two months it has been gala day for heathenism on this island and it has consolidated the whole island into a supreme effort to exalt its customs and practices, and to reinstate them again into the daily lives of this people.

The spirit has been encouraged and fanned into a living flame by a man from England, who has been sent out here to study the folk-lore of the people. He is opposed to Christianity and its teachings, and he has not refrained from making this known to the people. He paid his initiation fee to their heathen mysteries, and has been initiated into them.<sup>15</sup>

Christensen in her book *In Strange Peril* writes of the visit of an anthropologist, John W Layard, to Atchin. He was sent there by an ethnological society. He stayed in the empty house belonging to the trader, Farrell, who had fled from the island when he with his family were in danger of being killed by the people of Atchin. He had breakfast everyday with the Parkers and regularly had a hot meal sent to where he lived but his presence was as "a running sore to the missionaries".<sup>16</sup>



The Mission house, Atchin Island, Vanuatu

Layard when considering the reaction of the Atchinese to the coming of the white man said in *Atchin Twenty Years Ago*:

Anthropological research shows that... although the nature of the contact between the whites and natives was one of overbearing disparity, and so was not conducive to progress, the situation was remarkably mitigated in Atchin by the existence of culture movements within the native system itself prior to the white man's advent.<sup>17</sup>

Layard maintained that Atchin was more progressive than the neighbouring islands of Vao and Wala and that the Atchinese withstood with much greater success than either of the other islands, the influence of the white man and were thus more feared and more respected by the whites. Whilst Layard admired and expressed appreciation for the Atchinese culture it was untrue to say that his admiration of their culture encouraged them in a standpoint they had already taken up. He said that amongst them was:

- a determination that at all hazards they must maintain their own cultural integrity, even to the point of settling their own disputes if possible without warfare in face of common danger. They were determined to rebuild and reinforce the best elements of their own culture through the performance... of the *Miaki* rite.<sup>18</sup>

Parker noticed the resulting change in attitude:

All this has had its influence upon the hearts of the people, and, as a result, a frenzied spirit has taken possession of them, from the old men and women down to the child that can hardly toddle along.

The old men take small boys into the *na amil* (cultural dancing and sacrificing ground) at night and there, in the dark, they instruct them in all of the dark prac-

tices of the past. Hardly a night goes by without one of their heathen dances and night is made hideous by their wild yells.<sup>19</sup>

The Parkers noticed all too clearly that the dancing and revelry was affecting school attendance and at the morning and evening meetings.

Most ni-Vanuatu men are circum-

cised. The dance was most probably in honour of those who had taken part in the ceremony and other practices associated with it. However during this occasion men began to run in all directions and returned with muskets and clubs. When the sun began to rise the next morning the drums began to beat sounding the message of war. Layard who was watching the ceremony ran to the mission house and requested that Parker come and try and stop the fight. When Parker arrived at the dancing ground he found four villages shouting challenges to two villages. The men were armed with clubs, axes, stones and muskets. They danced back and forth and those near the trees hit their clubs on the roots of the trees with a sickening noise.

Parker ran to those whom he knew had influence. These men were the old warrior people. They were quietly standing on the defensive. Layard could not understand their attitude. They told him it was because they had attended the mission school.

Parker observed:

It seemed we had everything under control [when] someone shouted something that had the effect of a lighted match to a powder magazine...

When the men of four villages attacked again Parker and Layard stood together and held the arms, clubs etc., of the leaders, so that they could not use them against the other side. Stones were hissing past the Europeans and club blows were falling all around them

These were moments of earnest entreaty to God... Everything stopped almost instantaneously, and the people of the opposing force retreated back to their lines. Then their chiefs ran in before them crying, *Esu esu ko ats, Ka mulu, ka mulu*. (finished, eternally fin-



ished. You go. You go).<sup>20</sup>

Parker decided that he must go and talk with each of the six villages involved and as a result an uneasy peace settled over the island.

Not long afterwards John Layard left for the nearby island of Vao, however, it was months before everything was back to normal every-day village activity again.

Norman Wiles also recorded the effect the cultural dances and ceremonies had on the people.

On Atchin the voice of revelry has been heard almost continuously night and day, for the past two months, and we have not been able to do much with the people... We are glad to say that while practically the whole island are giving their time to dancing and festivities, there are a few individuals who have come to the services.<sup>21</sup>

One of these was a chief who, with the aid of a stick, walked about one and a half kilometres to attend each Sabbath meeting.

**Faith in God**

In the latter part of 1915 Parker was discouraged with the attitude of the people of Atchin and their lack of interest in education and church attendance.

Six months ago we had every prospect of the work here on Atchin taking on large proportions, and we were laying our plans for a larger church and school-building. Two months had hardly passed before our most cherished plans and hopes lay shattered and torn around us. We wept, we prayed, but the only response that seemed to come to our prayers were the wild yells and hideous cries of the people.

The missionaries became discouraged and darkness so clouded their minds that they could not see a key in God's hand which was unlocking and opening doors on Malekula. Later when thinking back over the happen-

ings on Atchin Parker looked at them closely and concluded that:

Sometimes the Lord takes us up on the top of Mount Pisgah and gives us views of glorious prospects and successes, then He takes us down into the valley amongst the shadows, where cherished plans and ideals lie wrecked, and defeat gathers its frowns about us, to teach us the one great lesson which God would have us learn, "Have faith in God". What we need is a faith that is strong and immovable in the dark as well as in the light. Our plans may not be God's plans, and success from our viewpoint may be defeat from God's.<sup>22</sup>

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**Comments on the Journal.**

"I love reading about the missionaries I've prayed for all my life." ZE —USA

"We have read every line and very much enjoyed the various reports. It is refreshing to look back in history and review the providences of God in the early days of the South Pacific. RF—USA

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## STEPS TOWARD A UNIFIED UNIVERSITY SYSTEM FOR THE SEVENTH DAY ADVENTIST CHURCH IN THE SOUTH PACIFIC

**Lester D Devine**



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*Lester has also been an adjunct professor at La Sierra University, an adjunct lecturer at Avondale College. He received the Presidential Citation for excellence in Adventist Higher Education from La Sierra University in 2000.*

*He has conducted professional seminars & has written articles on education for magazines & journals. He was ordained to the gospel ministry in 1978.*

*Lester & his wife Noreen have two daughters, Narelle & Neroli.*

FROM its establishment in the 1980s Dr Ray Wilkinson, the founding father of Pacific Adventist College (PAC) envisioned an institution which would meet the needs of its proprietor Church in a variety of ways in addition to the traditional on-campus instruction modality. Right from the start, budgets were provided for extension services so that potential students could, from a distance, prepare themselves for entry either through the mature age examination or by upgrading subject areas previously studied at a post-secondary but sub-tertiary level. Kuresa Taga'i focused on the pre-entry program and Laurie Meintjes did sterling work converting many of the subjects taught on campus into distance education mode.

With time and experience it became clear that something more was needed. People such as Dr. Allen Sonter saw something useful in the University of the South Pacific (USP) model which provides satellite campuses around the Pacific as a cheaper alternative to bringing every student all the way to the main campus in Fiji. Could the Church afford to do something similar with PAC—as it then was?

By the mid-1990s other issues were also emerging which needed to be addressed. There was a move in Papua New Guinea (PNG) to upgrade the training of nurses from certificate to diploma level. There was concern as to how this would impact the nursing education program at Sopas—especially when the proposed clinical experience requirements might exceed the capability of the hospital. Also in the mid-1990s the Papua New Guinea Government passed new legislation in-

tended to bring consistency to the tertiary academic offerings mounted by a wide range of institutions and organisations, the outcome of which was there would ultimately be six universities in the country—with PAC being one of them. This legislation required all organisations offering tertiary academic awards to form a relationship with one of the universities—or go out of business. This not only impacted the Sopas nursing program but Sonoma College as well. Concurrent with these events in PNG, Fulton College was experiencing spectacular success with its teacher education program. Upgraded from a two year certificate level course to a three year diploma during the tenure of Cecily Leach-Hay, enrolment climbed rapidly with the program highly regarded across Polynesia generally and Fiji particularly. Inevitably the question arose as to how long it would be before this program would be upgraded once again to a four year degree level, and what would be the most appropriate way to do that—through a relationship with USP, the empowering of Fulton itself to run such a program in its own right, or through the education students going on to Pacific Adventist University (PAU) for the degree module year as the Fulton Theology majors already did.

Whatever the decision, the consequences would be significant. Going back a few years to the late 1970s, it needs to be noted that PAU was established to be the one tertiary training institution for the Church in the South Pacific basin. In 1980 Dr. Gerald Clifford, the South Pacific Division (SPD) Director of Educa-



Pacific Adventist University near Port Moresby, Papua New Guinea

tion, drafted a set of protocols which categorised the several colleges and their training programs across the Pacific with levels of institutions defined. This worked well for a decade, though to be fair, it should be noted that Fulton College did struggle with the transition to junior college status from being the senior training institution. At times its relationship with the younger but new senior brother (PAU) was uneven. The Church, however, was fortunate in that the two senior administrators at PAU, Drs Wilkinson and Sonter, had spent their careers in island mission education ministry and as part of that experience had both worked at Fulton. Their graciousness made what could have been a very difficult situation manageable and they went out of their way to work with Fulton in the establishment of the third (diploma) year module for ministerial training at Fulton. Recognising that Fulton graduates would subsequently be going on to PAU for just one year instead of two would impact the enrolment there, the Central Pacific Union Mission (CPUM) President, Pr Colin Winch, committed the CPUM to sponsoring twice the number of theology students to PAU for their degree module year to solve that problem, though in reality that never eventuated.

This new inter-institutional arrangement was endorsed by the Ministerial Training Advisory Council (MTAC) for the Union Missions and

subsequently approved by the SPD Tertiary Education Board (TEB). The consequences of that decision however, along with a proposed government requirement in PNG for primary teacher education to have a year 12 entry qualification, meant the earlier Clifford protocols governing the relationship between the various island training colleges were outdated. The difficulty in revising them was that with the rising entry level qualifications at Fulton and those announced as future requirements of government for Sonoma meant that the original concept of levels of institution could no longer be maintained. Accordingly, in 1993 the SPD Director of Education proposed a revised set of protocols which addressed levels of courses rather than levels of institution. An institution, under the new protocols, could offer a variety of levels of courses, subsequent to SPD



Sonoma Adventist College on the Island of New Britain, Papua New Guinea



Fulton College, Viti Levu, Fiji Islands

Tertiary Education Board approval. There were two governing philosophical principles in the new protocols. Firstly, courses would be offered wherever they could be most efficiently delivered taking the needs and programs of all the island training institutions into account. This collaboration was considered essential if the Church in the South Pacific was to avoid the experience in North America where a dozen or so small colleges and universities offer similar programs and compete very strongly for enrolments. Secondly, the revised protocols clearly stated that only PAU would offer degree level programs. These new arrangements were accepted by the parties involved but in an era of rapid change several issues soon arose which presented new challenges which needed to be addressed well before proposed legislative requirements became operative.

Pr David Hay, President of the CPUM, was concerned that the results of the World Survey conducted in the early 1990s indicated the church members in his field gave the education program of the Church there a poor rating, lower in fact than in any other Union in the SPD. Accordingly, he asked the SPD Department of Education to establish a Commission to look into the issue. Hearings were held in each of the CPUM countries which operated church schools and also at Fulton College. The significant outcome of the Commission for the College was that parents across Polynesia clearly indicated a preference for senior secondary education in their own countries over the traditional senior secondary experience at Fulton. Complicating the issue, in Fiji the community supporting the board-

ing school at Navesau preferred to see that institution upgraded to offer secondary levels over attending Fulton. Additionally, to survive, the newly established high school at Isa Lei in Suva would have to offer, in time, a full secondary program. Clearly the message received was that the Church in Fiji was moving to adding two senior secondary programs to that already offered by Fulton—with only an hour's drive between any two. As half Fulton's enrolment was at the secondary level it was clear to the Commission that for the College to survive it had to, well in advance of need, establish new training level programs to replace the

anticipated erosion of the secondary program. While the Commission believed this was a 15 year time-frame, the Fulton Principal, Dr. Nemani Tausere felt it would be prudent to work toward a shorter schedule, one closer to five years, and the Commission members endorsed that mindset. Thus the dilemma for the local and wider Church was how to accommodate the survival of Fulton (which the Commission established still had a valued role) without, by default or design, establishing a competitor institution to PAU. This concern was heightened by the expressed preference of Fulton to offer tertiary awards in its own right, or alternatively in some sort of relationship with another institution such as USP in preference to one with PAU. The SPD administration and education director were concerned that there be an Adventist solution to these needs and strongly urged the CPUM and Fulton to look only toward PAU.

Developments in the Western Pacific led to a series of events which had remarkable consequences for the Church. The Sopas Hospital School of Nursing, with its continued existence under serious challenge appealed to PAU and the SPD for help. The two senior leaders from PAU, Dr Owen Hughes, the founding Vice-Chancellor, and Dr Ian Whitson, Deputy Vice-Chancellor, joined by the SPD Health Director, Dr Percy Harrold and the SPD Education Director, visited Sopas. Over two days they put together a plan where Sopas would, in time, upgrade its certificate level nursing education program to diploma level, a program which would lead to validated award at graduation from PAU. Two major obstacles impeded the plan. No one

knew how to get approval for the program, the first in nursing at the diploma level in PNG. At least five competing government and non-government bureaucracies were involved. The second was that the entry and other standards at Sopas were far below those of PAU. Full credit should go to the two men at PAU who, unsolicited, offered to work with Sopas to solve its problems and to make such a validation program successful over time. Without that open-minded flexibility by the PAU leadership the nursing education program at Sopas would have collapsed. After much discussion of the challenges of dealing with the competing interests of the several bodies involved nationally in nursing education, it was suggested that rather than try and get criteria/standards/content/requirements from each, it would be better to design a diploma level nursing education curriculum as a model and lobby for its endorsement with each of the several groups. This is what happened though it took several years to effect and that achievement is to the considerable credit of Leon Powrie who was the Director of the Sopas Hospital School of Nursing at the time.

The Sopas experience, the legal requirement for Sonoma College to develop a relationship with PAU in order to continue to offer diploma level programs, coupled with the need for Fulton College to re-invent itself solely as a training institution all suggested that there was an opportunity for a coordinated approach to the several challenges. It could also include Atoifi Hospital School of Nursing.

Accordingly, and noting Fulton was already well on the way to establishing the fourth year of a primary education degree under PAU auspices, with the support of the SPD administration a "Unified University System Advisory Committee (Ad Hoc)" was established. It met on May 24 and 25, 1999 under the chairmanship of Dr. Barry Oliver, the Division Secretary, with all six training institutions (including Avondale) within the SPD represented.

The meeting was remarkable for its harmony and

accord and when it concluded, a Pacific Adventist University Consortium was established in principle. Sopas Hospital School of Nursing and Fulton College were the first to formally join the Consortium upon signing the Memorandum of Understanding. (It should be noted that the Sopas nursing program, with the subsequent closure of the hospital, moved to PAU in 2001.) Sonoma College has taken longer to get to the place where it is able to sign the Memorandum, largely because it has had a high turnover of Principals over the last several years. It's target date for becoming a Consortium member is 2002. Atoifi Hospital School of Nursing is anxious to join the Consortium and is held up only by the need to get its academic curriculum, entrance levels and facilities up to the required standard—something it will take a little time to achieve and will probably not be ready for another year or two. At this point, because the Consortium addresses the needs of the Pacific basin, rather than those in Australia and New Zealand, it is not anticipated that Avondale College will be joining.

During this writer's last trip to Fiji he drove onto the campus at Fulton College. At the front gate was a new concrete sign, "Fulton College, owned and operated by the Seventh-day Adventist Church. A member of the Pacific Adventist University Consortium." Hopefully, before too long, similar signs will be erected

at the entry of the other training institutions of the Church. The Consortium has enormous potential to bring collaboration, consistency, order, and economy to the several training programs of the Church in the South Pacific. In addition to the first tentative steps taken by the PAU leadership team of Drs Hughes and

Whitson, it should also be noted that the inherited and further developed vision of the current Vice-Chancellor, Dr. Harold Peters and his deputy Dr. Ross Cole, is significant. These two men very much deserve the credit for bringing forward a pregnant notion to delivery with the hope that the young child does not squall too much and grows straight and tall!



Atoifi Hospital on the Island of Malaita, Solomon Islands

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# LETTERS

Book Review—*Into the Unknown*

"On page 38 of Vol 1 No 2 the word *Kukuku* is used. This is a completely unacceptable word in today's society... The word used today is *Menyamya* people... I've been present when this word was voiced and a large disturbance broke out which required three loads of police to quell. This uproar happened even when the word had been used in the context of praise. The history of the word is that it means a person or a man. Not knowing the language, the early government patrol officers on meeting a *Menyamya* villager would ask: "Who are you?" The local person would reply in his language: "I am a *Kuku* from ----." he concluded by stating his group, clan, or what may be referred to as village name. On frequently hearing the word *Kuku*, the patrol officer would declare these people, no matter who was asked, to be *Kukuku's*." Ken Boehm

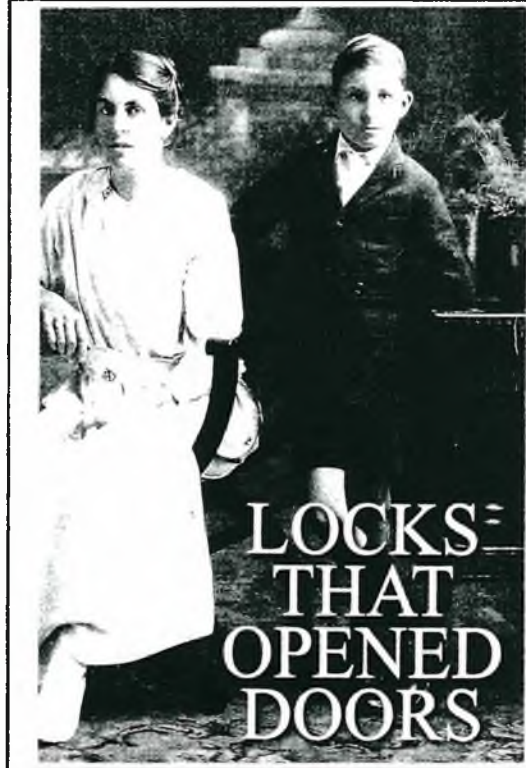
Thomas Davai, Secretary, PNGUM, Lae, PNG., makes this comment:

"The word *Kukuku* may have a different connotation today. So the name is hardly being used. The official name is *Menyamya* area. Even though a particular area or name of a village is *Menyamya*, it is adopted or generally accepted as the name of the area. One of the reasons for this is that the major district centre is in *Menyamya*."

Thanks, Ken, for alerting readers to the change that has occurred in the use of the word *Kukuku*.—editor

## Indian Adventist Schools in Fiji.

It would seem that from Mrs Irma Butlers's comments on a Mr Butter being in charge of the Samabula Indian School in 1941, that the name is really Butler. She states that she and her husband, Edward, served there from 1935 to 1938. An examination of the *Year Book* as well as articles in the *Aust Record* confirm these dates, and also indicate that Edward Butler transferred from Hawthorn Central School where he was head master, to a similar position at the Samabula School. When the Butlers returned to Australia, Narain Singh served as the head master in the following years—editor.



## BOOK REVIEW

### *Locks That Opened Doors*

by Lester Lock.

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This is a book that simply *had to be written*. And we are so thankful it has. It covers a period and a facet of Adventist Mission history which cried out to be recorded. Much *is* on record telling of Adventist mission activities in more recent times, but the earlier days were not as well chronicled. Early days of the work in PNG was one such hole. Now, with this book we have many of the details of that period, and the associated human interest stories involved, all combined in one book.

And who better to write it than one who lived through those days, experienced the trials and frustrations of pioneer times, continued in Island service for a lifetime, and now records for us the early history. History, as such, can so often be dry. But here it is brought to life. So, whether it is history you want, or should it be mission stories you want, they are both here.

In this book Pr Lock has attempted something that is very difficult to do—to tell, in 'first person', a story of success while making sure that the honour goes to God rather than to the writer. No one knows better than he that all our successful efforts are the result of God's support and blessing. Lester, the author, demonstrates his humility in a unique way. Most authors today blazon their name across the front of their book in letters larger than the title of the book. Not so Lester. Indeed his name does not appear anywhere as the author. One has to read to find out who the writer is.

There were a few times in the book I wished a date for the event mentioned had been included. Because the subject is history the pictures throughout the book are interesting. It would seem that even more pictures were intended than actually appeared in the book, for the caption for one appears in the text, minus the picture it describes, (pg 18).

The book is titled *Locks that Opened Doors*. As the first word in that title indicates it covers more than the life story of one person. It begins with the author's father, William, and carries through Lester's years of service, to the children of the author. Two of Lester's children contribute a chapter each, (chapters 18 & 19) though their names do not appear at the head of the chapter, resulting in the reader taking a little time to 'catch on'.

Three generations of missionaries in one family. Quite a record! But the real record is of 'What God Hath Wrought'. I am glad I had the opportunity to read the book. It has filled in many details I wanted to know. I found it both fascinating and uplifting.

Reviewer: Pastor Lester Hawkes, Cooranbong, NSW.

## Life Sketches

### Kata Richards Rangoso—1937-1997



Kata Richards Rangoso Jnr was born at Batuna on Vangunu Island in the Marovo District of the Western Solomons on the 14th of June, 1937. On completing his education at Betikama Missionary School (1950-54), and Jones Missionary College (1955-57), he married Elizabeth Seijama on the 15th of December 1957, and commenced service for the church the next year as an expatriate teacher at Jones Missionary College on the Island of New Britain. Following some years of teaching at Pisik and Betikama Central Schools Kata undertook further studies at Jones Missionary College from 1965-67. For the next six years he directed the educational programme at the Afutara Central School on the south west coast of the Island of Malaita. Later he served Malaita Mission as a departmental director. In 1977 he became principal of the Kukundu Adventist Vocational School on the northern side of the Island of Kolombangara in the Western Solomon Islands Mission, and two years later transferred to Betikama Adventist High School located on the outskirts of Honiara on the Island of Guadalcanal. There he was preceptor and Bible teacher. On completing one year's service as secretary of the Eastern Solomon Islands Mission in Honiara in 1987, Kata took up the same position in the WSIM for three years. His last appointment was as principal of the Batuna Adventist Vocational School from 1991-95. Altogether he served the church for 38 years. Failing eyesight proved troublesome in his later years. Kata Richards Rangoso passed to his rest on the 7th of December, 1997.

Four children were born to Kata and Elizabeth—Herrick in 1958, Alup Delmae in 1960, Jandel in 1965, and Edross in 1971. Sherella joined the family in 1982.

*Courteous, friendly, respectful and patient, Kata, like his father, was a Christian gentleman. He enjoyed teaching and during his time taught 2250 students, 250 of whom were baptised. He loved life but above everything else he loved his Saviour. His loyalty to and his service for Him clearly indicated he was going to be faithful unto the end; and to his last day he was!*

### Biribo Kabaneiti—1967—1999



Biribo Kabaneiti was born on Tarawa in the Republic of Kiribati on 13 May 1967. He gained his secondary education at Kauma Adventist High School (KAHS) on the Island of Abemema, and at Betikama Adventist High School in the Solomon Islands where he successfully passed form 6.

On 1 February 1990, he married Kirita. From 1991 to 1994 they attended Pacific Adventist College where Biribo gained a Bachelor's Degree in Theology

On returning home he served as pastor of the KAHS. From 1996, he was stationed at Mission headquarters at Korobu on Tarawa. There he served as a departmental director. Later he assisted Dr Harley Stanton, Associate Director of the SPD Health Department, conduct a successful seminar for government and community leaders, on tobacco control in Kiribati.

He was ordained to the gospel ministry on 28 August 1999, at KAHS and five days later died there unexpectedly.

Three children graced the home of Biribo and Kirita— Navtoe, Aaron and Bav.

Quietly spoken, courteous, efficient in his work and spiritually mature, Biribo was developing qualities of stability and leadership. In the years to come his experience would have enriched the church he loved and served. See you in the 'Morning', Biribo.

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p 39—PAU/M Tarburton  
**National Emblems:** Papua New Guinea—Bird of Paradise  
Tonga—Dove with Olive Leaf

pp 9, 28, 30, 32—SPD Archives, Avondale College  
p 18—L Gilmore  
p 26—Walter Scragg, Reef Riders Of Rarotonga, 1973  
p 37—Australasian Record, 22 Sep 1984.  
p 39—Jandel (Rangoso)  
Samoa—Bird Manumea  
Vanuatu—Boar tusk with crossed leaves.

## During the 1890s and the very early 1900s Pacific Islanders served in other lands.

James R McCoy (Pitcairn), 1st & second voyages of the *Pitcairn*—Cook Is, Fiji, Norfolk 1891-2; Fr Polynesia 1899.  
 Mary Ann McCoy (Pitcairn), Norfolk 1891-3; 3rd voyage of the *Pitcairn*.  
 Christian Heywood (Pitcairn), assisted with missionary work while on some voyages of the *Pitcairn*.  
 Maude Young (Pitcairn), Cook Is, 1894-9.  
 Sarah Young (Pitcairn), Fr Polynesia 1894-6; Tonga 1896-9; Samoa 1904-6.  
 Emily McCoy (Pitcairn), Samoa 1895-1903.  
 Maria Young (Pitcairn), Tonga 1896—  
 Frances Waugh [Nicholas] (Cook Is), Australia 1897—  
 Bennie Tavodi (Fiji), Papua 1908-18.  
 Pamatatau (Cook Is), Papua 1908?—  
 Tuaine Solomana (Cook Is), Papua 1910-12.  
 Henele Ma'afu (Fiji), Tonga 1913-15.  
 Mitieli Nakasamai (Fiji), Papua 1913-24.  
 Vaiola Head [Keresome] (Niue), New Zealand 1914.



“I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue and people.”  
 Revelation 14:6 NKJV

