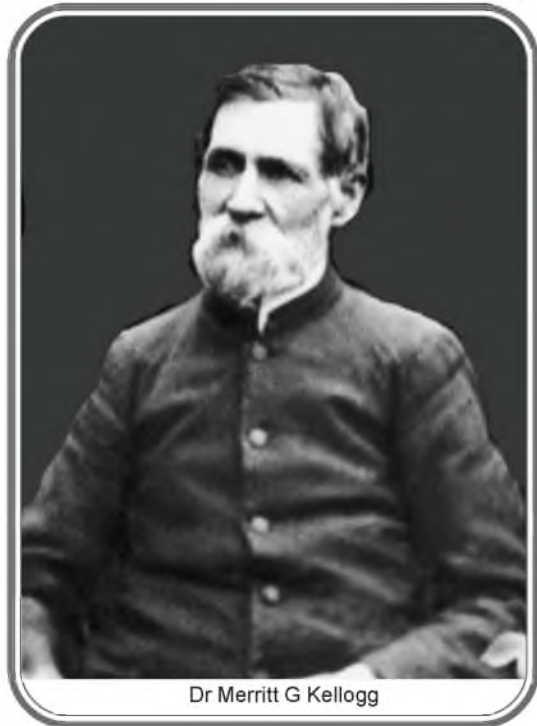
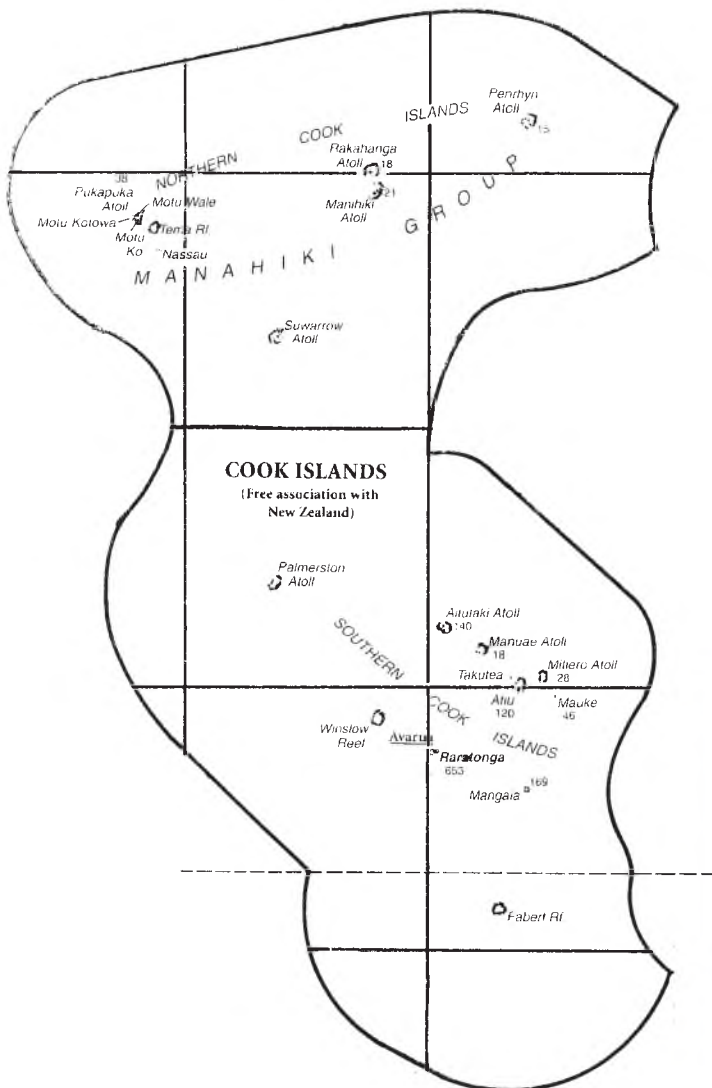
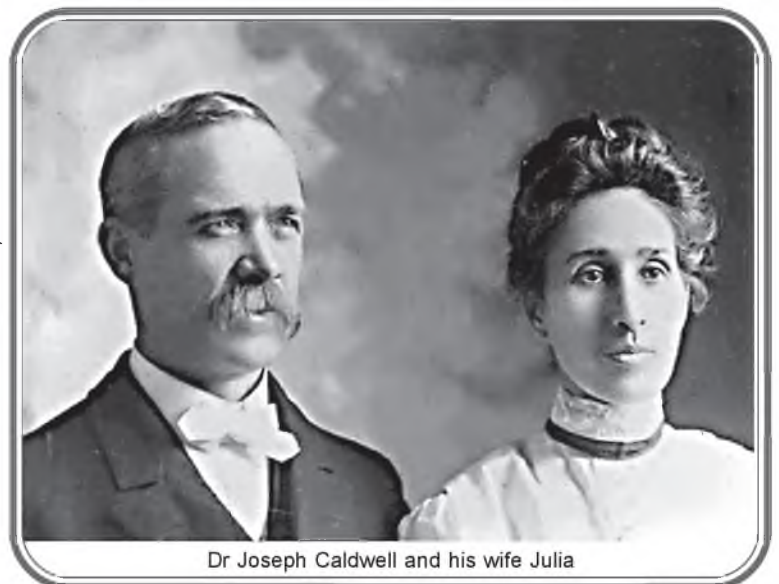


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Dr Merritt G Kellogg



Dr Joseph Caldwell and his wife Julia

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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: Two prominent American missionaries to the Cook Islands.
Map: Excerpt from *Oceania-Micronesia-Polynesia*. James A Bier, University of Hawaii, c 1995.

EDITORIAL

Reaping the Benefits



I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labour (John 4:38 NIV)

In some ways these words of Jesus were prophetic. His three and a half years of ministry were literally blood, sweat and tears that appeared to end in failure. But at Pentecost that all changed. The tremendous harvest that resulted was largely the fruit of His "hard work".

The Adventist church did not have an easy birth. It grew out of trauma, ridicule and disappointment. It often entailed the pioneers taking a stand against the popular beliefs of the day and the established churches.

Our founding fathers understood the meaning of hardship, sacrifice and privation. They knew from experience what it meant to do without, labouring long for little in return.

It took ninety two years, for the Adventist Church to reach its first half million members and fifteen the second half million. Today our world membership is growing at the rate of one million members a year and accelerating.

Truly, *others have done the hard work* and we are reaping *the benefits of their labour*.

Recently I had the privilege of attending the Golden Jubilee celebrations for the Western Highlands Mission in Papua New Guinea. At its birth it had one organised church with 41 members. Today it is the second largest mission in the division with 186 organised churches and companies and around 60,500 members. This was a time to not only celebrate what God has done in this mission but to reflect and honour the commitment and dedication of the gospel heroes who left the comforts of home and loved ones. They walked the rugged mountain trails and flew in uncharted skies to take the gospel to the many tribal areas of this region. These people did it tough, they did the hard work and today we *reap the benefits of their labour*.

Many of you who read this editorial are the pioneers of yesteryear, who have hazarded your life for the Lord Jesus Christ and who have *done the hard work*. We salute you for your valuable contribution to the work of God in this part of His vineyard. You have not laboured in vain. The harvest resulting from your faithful effort is bountiful. As a result of your sacrifice and devotion others are now *reaping the benefit of (your) labour*.

Thank you.

Laurie Evans Immediate Past President
South Pacific Division of SDAs



Some institutions where many of the early workers trained: 1 The Avondale School for Christian workers (AC) Aust; 2 Fulton College, Fiji; 3 Pacific Adventist College (PAU) PNG.



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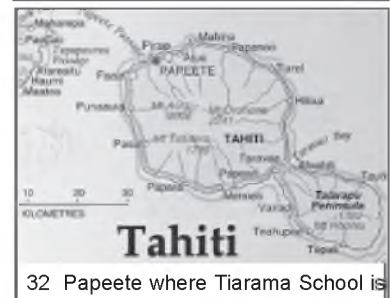
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Australian Union Conference: 53,518
PNG Union Mission: 237,220
Trans Pacific U M: 91,802
N Z Pacific Union Conf: 17,439

A Struggle for Acceptance— Adventism in the 1890s and early 1900s in the Cook Islands



ABOARD A STURDY, TWO-MASTED SCHOONER, the *Pitcairn*, especially built for evangelistic work in the South Sea Islands, American missionaries made brief visits to the Cook Islands in the early 1890s. These enthusiastic voyagers to far-away lands addressed large crowds, engaged individuals in conversation about the Bible, and where a need existed, provided health care. People responded positively to the newcomers.

Later on, however, when missionaries arrived to stay permanently, the warm-hearted reception of earlier years gradually diminished. These pioneers experienced intrigue, misunderstandings, and at times, determined opposition. Eventually, a helpful change came. In making a modification to one of their major religious practices, mainline churches throughout the island group, assisted significantly in providing for wider acceptance and steady growth of the Seventh-day Adventist Church.

The Islands, the People, the Introduction of Christianity

There is a scattered northern group of 6 low islands or coral atolls set in colourful tropical waters glittering in sunshine, and a larger southern group of mostly high islands which lie in the south-eastern section of the Pacific Ocean¹. The largest, Rarotonga, covered with verdant rainforest, is located 2,560 kilometres north-east of Auckland, New Zealand, and 960 west of Tahiti in French Polynesia.²

Culturally, and in physical appearance, Cook Islanders are Polynesians whose ancestors originated from Western Polynesia and from other Pacific Islands.³ In pre-Christian times they practiced cannibalism. Maretu of Ngatangia on the island of Rarotonga, saw his father's human oven and ate from it! 'The high chiefs,' he said, 'did not have human ovens; only the warriors and those seeking revenge had them.'⁴

Seven years after English explorer, Captain James Cook, landed on Rarotonga in 1814, Christianity arrived in the Cook Islands. It made a remarkable entrance in 1821. John Williams of the London Missionary Society (LMS) landed, virtually unopposed, two Christian teachers on the island of Aitutaki, located nearly 300 kilometres north of Rarotonga. Papeiha, unmarried, and Vahapata and his wife, courageous servants of God from French Polynesia (the Society Islands), made contacts among the local people and some of the Rarotongans living there.⁵

The new religion made a more dramatic and even prophetic entrance on Rarotonga. After Tika-i-te-ope of Matavera Village denounced his own gods and those of his people as useless, saying that the true God lived in the heavens, he prophesied the coming of the Christian

religion saying: "The Bible-bearing ship will come. It will call here bringing all kinds of pigs accompanied by men and women of fine appearance." Four months later the prophecy of Tika-i-te-ope came true.⁶

In 1823 Williams returned to Aitutaki. On noting the progress of the gospel among the people he decided to introduce Christianity to Rarotonga. There he placed Papeiha, a convert from the island of Raiatea. Not given to timidity, he, when his helpers left, volunteered to stay, and with protection from Makea, a high chief, preached the 'Good News' to the people.

The LMS consolidated this successful beginning by sending Christian teachers from French Polynesia and the first European expatriate in 1827. During the next few years all the southern islands accepted the new religion.⁷

Brief Visits by Seventh-day Adventists

John I Tay sailed out of San Francisco on the *Tropic Bird* in 1886 bound for Tahiti. From there he obtained passage on the *Pelican*, a British man-of-war heading for Pitcairn Island, Tay's ultimate destination. He 'took with him a large supply of books, tracts and papers'. On the way the ship called at Rarotonga where 'Tay met a missionary by the name of Hutchins, with whom he had a pleasant interview.' The *Pelican* also called at Aitutaki. In both places, Tay distributed Adventist literature.

As Seventh-day Adventists (Adventists) developed a global view of the gospel commission,⁸ world head-quarters in Battle Creek, Michigan, situated in the United States, began sending expatriates to other lands. To transport evangelists to the far-off South Sea Islands, leaders had arranged for a boat of 92.5 feet in length to be built. Eventually the *Pitcairn* sailed out of San Francisco Bay, on a calm, clear day, heading for the islands of the Eastern Pacific on 22 October 1890.

On board were pioneers — Captain John Marsh, Edward and Ida Gates, Albert and Hattie Read, John and Hannah Tay and James McCoy. Although unfamiliar with the language and customs of the people they'd visit, but aware that there were some expatriates and others in some of the main commercial centers who knew English, they'd stocked up on English language publications, hoping to give them away in personal talks and evangelistic meetings.⁹

On reaching Pitcairn Island the people responded well to the spirited messages delivered by the visitors during their three weeks stay on the island. Altogether 82 became members of the Adventist church.¹⁰

Following visits to Tahiti, Raiatea, Huahine, and Rurutu in French Polynesia, the *Pitcairn* resumed its south-western voyage to commence short visits to three



islands in the Cook Islands. The island of Mangaia, the most southerly, was reached first on Sunday, 12 April 1891.¹¹ On drawing near the travelers noticed rolling hills, swamps and a bush-clad upraised coral reef. Once on shore, a large curious crowd gathered to listen to the 'oremeta Amerika' (ministers from America) rousingly deliver the first Adventist biblical message in the Cook Islands. They appreciated what they heard and many called out 'Meitaki' (Good).

'Before leaving,' wrote Gates, 'we gave out a good supply of our books, including *Home Handbook*'.¹² With the assistance of George Harris, the friendly European LMS resident minister, the visitors were optimistic the people had gained some spiritual and healthful insights. Perhaps extending the two-day stopover could have led to further opportunity to build on the interest in the Bible already shown by the people.

Sailing nearly 200 kilometres to the northwest, the *Pitcairn* reached Avarua, the administrative capital on the island of Rarotonga, early on Tuesday morning, 14 April. Buoyed by recent success the evangelists optimistically hoped for further opportunities to preach on the largest island in the Group¹³ during a one week visit. Apart from delivering an Adventist presentation before a large audience at Mr Hutchin's LMS training school at Avarua, the visitors contacted people personally with friendly greetings. Departing on Friday afternoon the *Pitcairn* made a days visit to Aitutaki where Gates and Tay gave literature to William Lawrence, LMS resident minister, and to the only other Caucasian living there.¹⁴

While visiting the picturesque township of Avarua, McCoy met Frances Nicholas, translator and interpretor for Frederick Moss, the British Resident. Although she purchased a book on Bible teachings from McCoy, Frances admitted later that she did so to get rid of him. However, on reading the book she became convinced of its truthfulness and eventually left the Cook Islands in 1897 to commence studies at the Avondale School for Christian Workers, Cooranbong, in New South Wales, Australia, where she became an Adventist that year. Later, Frances served the church at the Avondale Press as translator and editor of Island publications. It appears that toward year end, 1899, Frances married Alex G Waugh and they made their home on a cattle station in the hills of the New England mountain range in New South Wales. Some years later



The missionaries on the *Pitcairn*— Front; Ida and Edward Gates; Hattie and Albert Read; Back; Hannah and John Tay



The wharf & NZ Union Steamship Company buildings at Avarua, Rarotonga, Cook Islands



Main street, Avarua, Rarotonga, Cook Islands [ca 1900] C- 16131-1/2 Alexander Turnbull Library, Wellington, New Zealand.

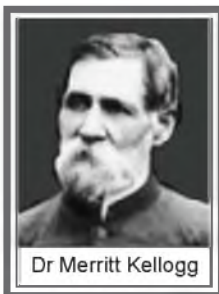
they relocated to Wairoa, where she continued with translation of Pacific Islands literature for some years while her husband cared for the orchard at the Sanitarium.¹⁵

When the *Jefalcon* had arrived from Melbourne, Australia, the missionaries seized the opportunity to distribute literature to the officers of the ship.

Before sailing in a north-westerly direction for Samoa on 21 April, the group observed a puzzling religious practice. Everyone attended church to worship God on Sunday, the first day of the



Frances Waugh



Dr Merritt Kellogg

week which was really Saturday the seventh day of the week, according to Western Hemisphere day sequence. All were members of the only church in the Cook Islands, the London Missionary Society, and they observed their Sabbath on this day!¹⁶ This issue featured more prominently in later years

While on board Gates reviewed the visit to the Cook Islands. He felt that consistent Christian lives, warm-hearted conversations, and tracts featuring prominent Adventist teachings, would help clarify biblical truth. He knew too that a future visit¹⁷ would be needed as there were no members to nurture anyone who would express an interest in Adventism. He and the others clearly recognized that their outreach to the indigenous population was limited as they were not familiar with the language and the culture. Gates wrote, 'Not being able to speak the local language, we could reach them only through their minister.'¹⁸ Perhaps overwhelmed by the magnitude of the task, he consoled himself with the thought that this first journey among the Pacific Islands was primarily exploratory in nature. He believed, though, that the experience gained would benefit later missionaries who would arrive and remain permanently.

Even though the visits had been brief, they had in some ways, proved beneficial. People had warmed to the strangers from far away and they had listened intently to their biblical messages. Here and there people expressed a desire to know more. Their sincerity, devotion to the task at hand and trust in God didn't go unnoticed by those who came close enough to observe and ponder their ways.

An Energetic Doctor's Brief Visit.

Approximately two years passed before the *Pitcairn* returned. This time, captained by Jacob Christiansen, the boat arrived at the island of Mangaia probably in June 1893.¹⁹ Dr Merritt G Kellogg²⁰ was aboard to provide a health emphasis. Energetic, forward thinking and practical, he undertook his tasks enthusiastically. On a one day stopover he worked tirelessly treating many patients.²¹ Once on Rarotonga the doctor discovered an alarming situation — the population of 6,000 had no resident doctor and the matter greatly disturbed him.

Ever one to share his convictions with others and to make friends, he delivered a well received Bible message on the Second Coming of Christ before Tepou o te Rangi, chief Justice and chairman of the parliament of the Cook Islands. Also, he outlined the work of the Adventist church in training doctors and nurses to meet the needs of humanity. Pleased with this information and recognizing that his country needed medical professionals, Tepou requested Kellogg to provide a written statement on the health work of Adventists for presentation to parliament hoping members would support a request for Adventist health personnel to serve in the Cook Islands.

On 26 June the Cook Islands parliament approved a resolution inviting proposals from the Society Kellogg represented for obtaining a qualified physician/surgeon and nurse.²² Later when in Auckland,

New Zealand, Kellogg received a copy of this official resolution, and on the same day, 22 October, wrote to the Foreign Mission Board (FMB) in Battle Creek acquainting its members with the request of the parliament of the Cook Islands expressing confidence that providing a doctor would be the only way to successfully enter the island group.

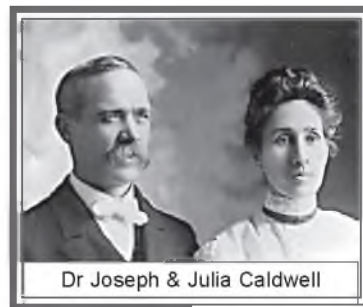
He informed Tepou of his action adding that he would talk personally to O A Olsen, Chairman of the FMB, who would be visiting New Zealand between 23 November and 12 December 1893. He stated he'd be forwarding copies of relevant documents to Dr John H Kellogg, President of the Medical Missionary School.²³

In his one week visit on Rarotonga, Kellogg gave treatments, performed surgery, and shared health information. He had a heart for the people and wished there were trained health workers to meet their needs. Like those who visited previously, he observed the people worshipping God on the day that was really Saturday. The practice intrigued him and he wondered why they didn't meet on Sunday.²⁴

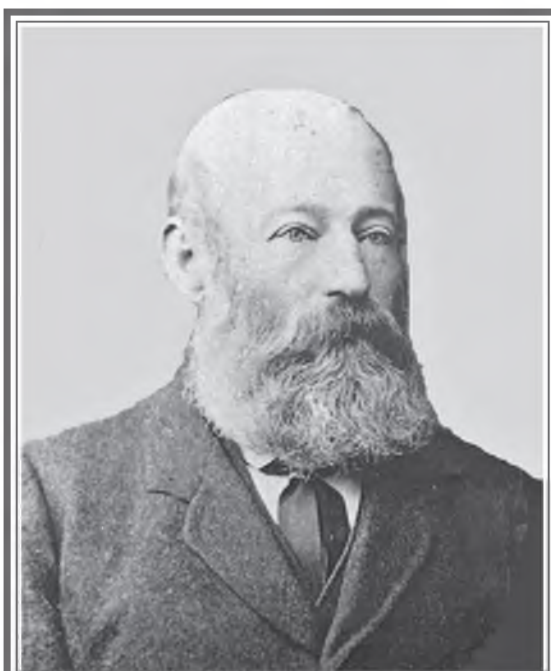
Brief visits to the Cook Islands created an interest in Adventist biblical and health messages. People were curious about Adventists and their teachings, and a number desired to know more. If missionaries had extended their time possibly converts might have been made. But even if some had embraced Adventism providing continuous nurture, regular religious supplies, and sustainable organization, would have proved major obstacles to overcome if a new group were to survive and grow. It would have been obvious to missionaries and church leaders of the time that the answer to advancing the mission of the church in the Cook Islands lay in providing missionaries who would remain permanently in the country. This strategy Adventists soon implemented — it commenced one of the most interesting, and challenging eras in Adventist South Sea Island mission work.

A Permanent Adventist Presence Established.

There have been few instances in Pacific church history where the permanent establishment of a new religion has encountered such unforeseen and interesting developments as those experienced by the Seventh-day Adventist Church in the Cook Islands during the years prior to, and immediately after, the end of the 19th Century. Making progress, although difficult and slow, was a credit to the indomitable spirit of expatriates who served there, and later to the converts who remained faithful and loyal under trying circumstances. When the London Missionary Society (LMS) and the Roman Catholic (RC) church altered an important religious practice throughout the island nation, it gave an unexpected and surprising impetus to the work of the Adventist church. Through intrigue, tension and setbacks which threatened its advancement, God worked His will through changing political, religious and social circumstances of the time. The evidence of His leading was unmistakable!



Dr Joseph & Julia Caldwell



Frederick Joseph Moss. First British Resident appointed to the CI, [1890] F- 146-35mm -C Alexander Turnbull Library, Wellington, New Zealand

The Caldwell Community Involvement

Interested in establishing Adventist outposts, the Foreign Mission Board at church world headquarters may have agreed with Kellogg's plea for a doctor to be stationed on Rarotonga, for Dr Joseph Caldwell his wife Julia and two boys, arrived on the third voyage of the *Pitcairn* on 26 October 1894.²⁵ Caldwell, a man of purpose who tackled difficult tasks, brought a rich experience in medical work in other cultures. Also on the boat were Dudley and Sarah Owen and son William and daughter Lura, and Maud Young a student nurse from Pitcairn Island.

The doctor was warmly received. And it appears that Frederick Moss, the British Resident, who had unsuccessfully appealed to the British people for a doctor to investigate public health, was also pleased. Earlier there had been a survey carried out in 1893 by a Dr Andrews of HMS *Ringdove*, which stated that 'tuberculosis, gonorrhoea, alcoholism, and poor hygiene were responsible for most ill health'.²⁶ Moss was keen to bring about improvements. As an inducement to stay on the island several Europeans agreed to support Caldwell financially. Before long, however, a number of subscribers dropped off and others moved away meaning that the \$20 to \$30 Chilean currency paid monthly lessened as the months progressed. Maud Young helped the doctor in his work.

Julia, an experienced teacher, conducted a small school on the verandah of their temporary accommodation in Avarua. (Nine months later they moved into a house they were building themselves. During the next two years, although the work wasn't easy, they managed to complete the building).²⁷ The Caldwells accepted their opportunities for service as providential, recognizing that, on occasions, they would be able to share their convictions of Bible truth. The Owens settled in as caretakers at Natipa, a spare residence belonging to Moss.²⁸

Joseph Caldwell's Concerns

As the months moved along three important concerns occupied Caldwell's mind and he thought about what could be done to answer them. The first related to the government's blueprint for improving education. There was a plan to establish a public school at Avarua, and he'd been asked as to whether the Adventist church would supply any teachers. He alerted the FMB stating that some good teachers could also carry out self-supporting missionary activity. It seemed to him almost as desirable, given the present state of affairs, as to have Bible workers appointed.²⁹

The second concern was about Roman Catholic emphasis on Sunday in the community. In 1894 the first priests and some supporting workers arrived in the Cook Islands. It seems they lost no time in endeavouring to persuade leading citizens to change the weekly worship day from Saturday to Sunday, the day normally observed as the Sabbath in all of the other Pacific countries lying east of the International Date Line. To stem the influence of incorrect biblical teaching about the day on which the Sabbath should be observed, Caldwell called for more workers to be appointed. With the aid of a printing press producing relevant Bible readings in the local language, people would be better informed on the issue when pressure for a change gathered momentum.³⁰ Owen thought that the people had become so accustomed to observing Sunday on the seventh day of the week that they would find it difficult to make a change to the first day of the week.

Already the small number of Adventists there at the time



The grave of Sarah Owen in Avarua

worshipped regularly in English with the LMS members in Avarua on Sundays, really the seventh day of the week.

The third concern involved the need for literature in the local language. There was an urgent need for small pamphlets to help the people understand the essentials of the gospel for themselves before any prejudice arose. He didn't elaborate on how this could be done. Obviously he must have thought about the need for a printing press and an educated convert to successfully undertake the task, neither of course being available at the time.³¹

The fourth cruise of the *Pitcairn* brought American teachers to the Cook Islands on 5 August 1895 — Jesse and Cora Rice from California, George and Ada Wellman and Lillian White, the last named three having embarked at Tahiti. They were eager to help in educating children on Rarotonga. Rice commenced teaching in the village of Arorangi, and Wellman in

Ngatangia. Julia Caldwell continued teaching in Avarua.

In health and education Adventists made a sizable contribution to life in the community. They believed God was leading and their lives of service would bless others. People recognized their efforts, but at the same time felt uneasy about the Adventist component practised in their lives.

Sudden and unforeseen circumstances brought drastic changes. Wellman's heart weakened forcing him and his wife to return to the United States. Rice and White continued teaching in the public schools until their services were terminated mid 1898³² when government schools were closed. At this time White also departed for the United States. Rice remained and entered private business.

The new teachers had faced classroom problems: 'Children with no knowledge of English,' stated Gilson, 'were "taught" by individuals who could not speak the vernacular; the curriculum was too academic and gave little time for teaching crafts or plant and animal husbandry.'³³

Then came an unexpected and major blow for the missionaries. Only eight months after arriving, Sarah Owen passed away on Tuesday, 9 July 1895. She was laid to rest in the LMS cemetery in Avarua. Edward Hilliard, who was traveling on the *Pitcairn* to the Kingdom of Tonga, and Mr Hutchins of the LMS conducted Sarah's funeral on Saturday, 10 August. Owen felt his wife's death was a blow to his plans on the island and decided to move away. As his daughter Mina and her husband Dr Frederick Braucht were also on the boat, Owen took his family aboard deciding to locate wherever the doctor would establish medical work.³⁴

As a goodwill gesture the boat actually delayed sailing to the Tongan Islands to return some Cook Island members of parliament from neighbouring islands to their homes following the completion of their meetings. The *Pitcairn* departed from Rarotonga 22 August.³⁵

Government Medical Service

Dr Caldwell provided much-needed medical care on the island. Moss told him he'd been a great success for he gained the people's confidence as no other doctor ever had, and his methods of treatment suited the people. Among those benefitting from the doctor's advice and treatments were three women and two men of chiefly rank, nearly every Caucasian on Rarotonga, and Tepou o te Rangi. Caldwell actually became known as 'Dr Vai Vera,' meaning 'Dr Hot Water,' a term indicative of his reform methods of treatment.³⁶

Convinced the time was opportune to establish a government medical service, Moss approached parliament and encouraged

members to approve the appointment of a medical officer and provide a hospital at Avarua. Although not all members enthusiastically endorsed the plan, the hospital opened on a temporary basis.³⁷

As Moss had praised Caldwell for his health work, who else would fail to realize that the doctor would become involved in the new government venture. Caldwell's subsequent appointment as medical superintendent would come as no surprise. Maude Young's appointment a little later as resident nurse on a yearly salary of 30 pounds, with service to commence from 1 January 1896, wouldn't have been unexpected either. They were the only trained people on the island. Both appointments were to expire on 30 September 1896.

Caldwell corresponded with the FMB regarding his connection with the hospital, but it appears that the board wasn't in full agreement with his move to government service. Possibly some felt that his efforts there wouldn't be quite as influential and as far-reaching as giving himself 'wholly to the work of an evangelist and teacher.' However, Caldwell was also in touch with William C White, President of the Australasian Union Conference who, while respecting the advice of the FMB, encouraged him in his new sphere of work. 'Standing at the head of such an institution,' White wrote, 'although it may be very crude [simple/not elaborate] and humble, as compared with hospitals in other countries, you will be brought in contact with hundreds of the people at a time regarding their temporal and spiritual welfare... If you accept the hospital work and, by the grace that God will give daily, ... you can do much to open the way to assist other men to come in and act as evangelists and teachers ... In your position as government servant you would have no greater difficulties to encounter than did Daniel.'³⁸

Caldwell's work brought him into regular contact with the local people on the island of Rarotonga, and with most Caucasians in Avarua. While this association provided an understanding of local affairs, it also impressed upon him the urgent need for bringing the Adventist biblical message more prominently before the people. He knew literature would help. '... [S]mall pamphlets, putting truths of vital importance in a plain, simple manner before them in their own language might be sold by subscription,' he informed the FMB as a possible solution to the problem. Also, the situation encouraged him to renew his desire to master the local language so he engaged Frances Nicholas to tutor him.³⁹ Although he didn't preach in the Maori language he used it in Bible studies with individuals, some of whom were reached only by horseback.

Filling the hospital with patients didn't take long – seven locals and two Caucasians. But not all appreciated the new facility. Most Caucasians declared it a needless expense stating firmly that Maoris wouldn't attend a hospital when sick.



William C White

However, Caldwell and Maude Young persevered in their work.⁴⁰ Captain Graham on the fourth visit of the *Pitcairn* between 8 – 12 August 1896, stated that the health and education workers were providing good services for the people.⁴¹

Of interest at this time was the conducting of the first detailed census on Rarotonga in the month of July. 'The total population of whom a third were immigrants,' stated Gilson, 'was nearly 2,500... Although 55% of the people were male, the fact that men heavily outnumbered women among immigrants, confirmed that many Rarotongan men were emigrating'.⁴²

However, the hospital didn't operate satisfactorily. Problems emerged and discontent surfaced.

While it seems that the appointments of the two Adventist professionals were extended, Caldwell's contract wasn't renewed in April 1897. The decision came as no surprise as earlier he was aware that his services wouldn't be needed.⁴³ Two doctors from Edinburgh, Scotland, had arrived and in the words of Gilson accused 'Caldwell of professional incompetence'. As the hospital board acted independently of government, they appointed one of the new doctors, Dr G Craig, as the medical superintendent of the hospital. In return for an allowance of 180 pounds states Gilson, 'he guaranteed to provide free medical service to the islanders, and to make a number of hospital beds available at a small charge. But Craig soon defaulted on the agreement and persuaded the board to abolish free treatment and to increase hospital fees.'⁴⁴

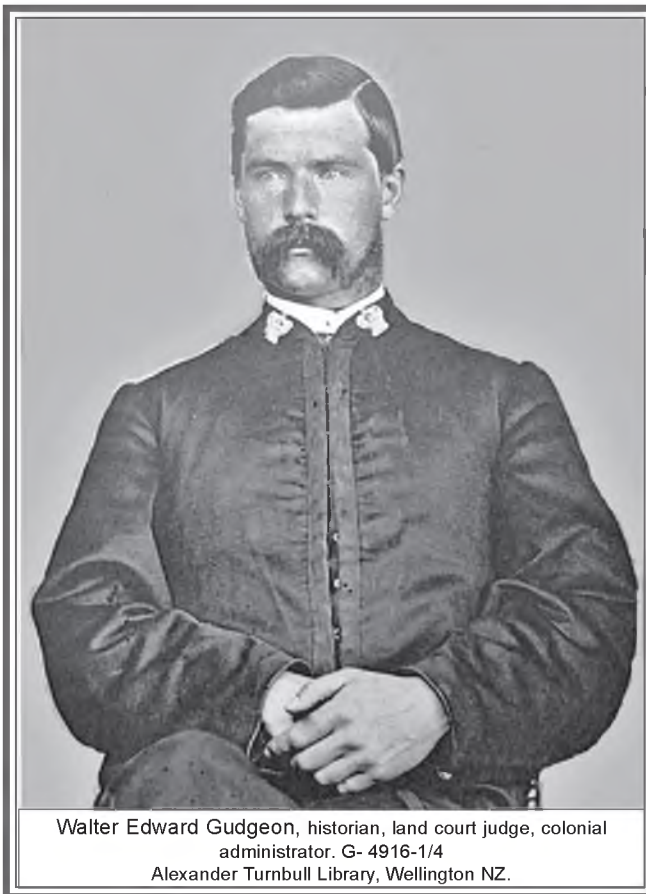
An Unimpressed Resident Commissioner

The 'Sunday' issue became prominent again and added to Caldwell's challenges. Advocates of day change boldly promoted their cause. Father Bernadine and twenty-one non-Cook Island residents, presented their signed petition to the parliament on Tuesday 20 July 1897. It requested members to adjust the day for the observance of Sunday so the Cook Islands wouldn't be so isolated

from other countries and trade could be conducted smoothly. For example, as trade increased and ships came more frequently to transport island produce business people and organizations suffered. Ships' crews rested on Monday — to them it was Sunday — while the local workers refused to work on their Sunday. On this parliamentary occasion members deferred the petition for further consideration at a later time.

Desiring to understand how the wrong day had occurred in their islands, a parliamentary delegation made up of V Maoate, Taaputi, and Tua called on Hutchins as the LMS had originally introduced the present Sunday observance on Saturday. He simply told them that the first missionaries hadn't dropped a day in crossing the 180 degree meridian — the imaginary line where day change took place.⁴⁵

Caldwell, undeterred by events happening around him,



Walter Edward Gudgeon, historian, land court judge, colonial administrator. G- 4916-1/4
Alexander Turnbull Library, Wellington NZ.

and not allowing his termination from government service to discourage him, continued his personal medical and Bible work for the people. On one occasion, despite advice to the contrary from a high ranking local person, he saved the life of a man's wife by amputating her diseased limb. Grateful for this kindness, and cognizant of Caldwell's reliance on divine power in his work, the couple examined Adventist biblical beliefs, and in time accepted them. At the close of the annual Week of Prayer meetings, probably early in 1898, Rata and his wife, together with WH Petch, an Englishman who had earlier married Maude Young, were baptised by Caldwell.⁴⁶

Progress in vernacular literature production brought encouragement at this time. Frances Nicholas translated *Steps to Christ* a book on the basics of the Christian life written by Ellen White. It was forwarded to the Echo Publishing House in Melbourne, Australia for printing in separate chapters for use as tracts. Selected articles from the same author's writings emphasizing practical Christianity were also translated, mimeo-graphed and shared with LMS churches around the island.⁴⁷

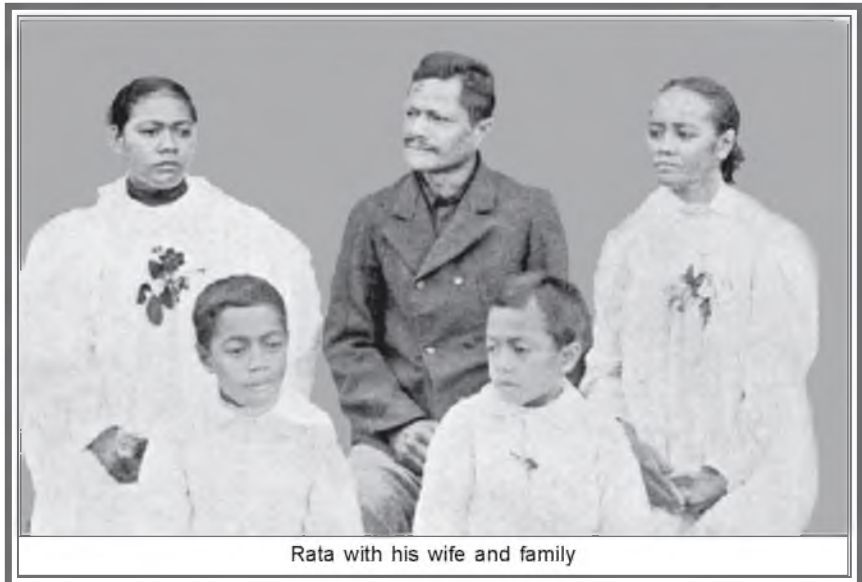
Political Intrigue and Serious Allegations

Again the hospital's teething problems took centre stage in the drama of political affairs taking place in a small community on Rarotonga. It was hoped a shrewd plan to avoid further government financial debt in operating the hospital — at Caldwell's expense — would be adopted by the hospital board. According to Lieutenant-Colonel WE Gudgeon, a New Zealand soldier of the Maori war days who replaced Moss as British Resident in September 1898,⁴⁸ Moss withheld the government's financial subsidy in June of that year, hoping that by doing so, to discourage the doctors Craig so they'd leave. Then he would be able 'to secure the post of medical officer for his friend Caldwell'. Continuing, Gudgeon states that Moss knew there was insufficient money in the government treasury to retain a qualified doctor, and the hospital board would eventually employ Caldwell. After all, he'd supply the hospital with food and medicine and he'd 'pay himself out of the beggardly 180 pounds per anum allowed'. Even though he placed the responsibility of appointing a medical officer 'on the shoulders of Makea and the board,' Moss didn't get his way. Dr G Craig was reappointed⁴⁹ and Caldwell continued on in private medical practice.

Gudgeon, it seems, was unimpressed with Caldwell's medical methods. He remarked that his only idea of treatment was a vegetarian diet and injections of hot water, and that he claimed to belong to some obscure school of American medicine or fanatical quackery.⁵⁰

The new British Resident's uncomplimentary remarks were unfortunate. They revealed a lack of reliable, factual information on Caldwell's professional training, and his experience as a general practitioner over many years, as well as his use of water as one of a variety of methods available as an aid to healing.

There seemed to be no appreciation of the doctor's ability to use successfully alternative methods of treating disease, instead of relying wholly on some of the questionable drugs used widely in his day. Relevant comments on surgery in the *Encyclopedia Britannica* provide a window on prevailing practices of the time. 'Traditionally the surgeon operated with great speed in an effort to avoid "shock" on the supposition that it was caused by pain. Even after the introduction of anaesthesia, it was still thought necessary to operate rapidly, by reason of the presumed toxic effects of the agents used. This was accompanied in most instances by the loss of



large amounts of blood ... if shock ensues it is practically always due to the loss of blood externally or into the tissues which have been roughly handled.⁵¹

Joseph Caldwell was professionally equipped for his task. He obtained from the Iowa State University a PhD degree, and also an MD in 1881.⁵² Before coming to the Cook Islands he taught at Healdsburg College (later, Pacific Union College) in California for four years. Also, the doctor practiced medicine and conducted Bible work among Black people in the American South for several months, centering his activities in Knoxville, Tennessee.⁵³

Caldwell's methods in medical practice weren't always understood nor appreciated, but they proved beneficial for many experienced improvement in health. A patient's condition was diagnosed and an appropriate course of treatment decided on. Often he used the agents of physical therapy. These involved pure air, sunlight, moderation, rest, exercise, proper diet, water applied at various temperatures, and trust in divine power. He promptly undertook surgery when deemed advisable.⁵⁴ Potent drugs were used in those days. Mercury, strychnine, and the opiates were prescribed empirically in large dosages, so there 'developed a growing interest in the physiologic approach to treatment by "natural" or "physical" agents'.⁵⁵

The Adventist Battle Creek Sanitarium in the State of Michigan pursued a reform emphasis 'using wholistic methods with a particular focus on nutrition, enemas, and exercise ... [and] vegetarianism'.⁵⁶ 'In its 65 years of operation under Dr John H Kellogg's leadership, the San served thousands of patients, including presidents, kings, movie stars, educators, and industrial giants, as well as impoverished charity patients.'⁵⁷

'Although a surgeon himself, Kellogg was against any unnecessary use of surgery to cure diseases.'⁵⁸

Knowing only scant information about the islands, their medical institutions, regular medical services, and availability of medicines, Caldwell possibly spent some time at an institution such as Battle Creek Sanitarium where he could have added wholistic medical therapy to his medical training and experience to increase his usefulness. Gudgeon's words about Caldwell giving injections of hot water were probably a reference to an 'enema' treatment where 'a fluid [is] injected into the rectum, as to evacuate the bowels'.⁵⁹

Calwell's Perceptive Observations

Towards the end of his fifth year on Rarotonga, Caldwell was well acquainted with local culture, political affairs, the shortcomings of humanity, and the almost nonchalant ways of islanders in handling daily affairs. While not overtly given to making comments on people and events, he paused and reflected on the past:

1. He was convinced the early Adventist expatriates gave a too highly-coloured picture of prospects for making converts as expectations hadn't been realized and being aware of this situation, future expatriates might prefer to go elsewhere.

2. On observing converts to the LMS church in general, he was of the opinion that a significant number weren't genuine Christians as in some cases, they were accepted en masse as members of tribes and villages.

3. A too-close a connection between the church and the state disturbed him for he noticed that political advancement could be expected only by those who pleased the church officials.

4. He did, however, applaud the new emphasis on the teaching of English believing its mastery would encourage greater and more meaningful communication with other countries. He was however, somewhat critical of the capabilities of the local language saying: 'Fine shades of meaning together with spiritual and intellectual concepts are but very imperfectly expressed by it'.⁶⁰

Life wasn't easy for the doctor. In practising wholistic medicine, living a health-based lifestyle, and sharing the Adventist biblical message when opportune, Caldwell did at times, encounter prejudice. On most occasions it was engendered by a lack of understanding of Adventists, their mission and service for humanity. Even though he experienced weariness due to overwork in a humid climate, he faced difficulties with patience, courage and trust in God, ever seeking to better his relationships with others. There were times too when Julia's strength weakened and her health suffered.

Sometimes people preferred medicine rather than natural remedies, but at the same time, were apathetic about using government medical services. Working with insufficient funds for purchasing equipment and medicines was a real challenge. There were some who didn't like religion being integrated with health care, and all knew he opposed the widespread promiscuity. 'Almost any trader in these islands,' he said, 'is ready on all occasions to give information to enquirers concerning the conceded immorality of the people.'⁶¹ And the influential power of the ariki (chiefs) made it difficult for any of their tenants to accept Adventism. If any did, they could lose the right to cultivate their land.⁶²

The Sunday Issue Resurfaces

Adventists on Rarotonga were again pleased to welcome the *Pitcairn*, this time on its 6th and last voyage to the Pacific. The boat arrived on 20 April and departed for Samoa on 8 May 1899.⁶³ Edward Gates, supervisor of island mission work, was on board but no expatriates were on the boat for the Cook Islands. A quick run to Aitutaki enabled Caldwell to treat needy cases, and the friendly people made a plea for a medical mission to be established there.⁶⁴ Caldwell and Rice were also eager to establish an industrial boarding school to counter the negative character influence experienced in home life. On the earlier closing of the public schools they'd even adopted some children into their own homes hoping to train them as future Christian workers among their own people.⁶⁵ They did, however, find the task demanding.

Pleased with an opportunity to enjoy a break from a demanding program, the Caldwells visited Australia from 26 May to 4 September. While there they attended meetings of the Australian Union Conference.⁶⁶

The 'Sunday' issue returned to prominence in 1899 — this time to make its mark on the islands and its people permanently. Lively debates on changing the day of worship echoed along the foreshore of Avarua, and in homes around the island. In January a printed statement distributed publically, declared that outdated laws and customs like the observance of Sunday on Saturday needed to be dispensed with. Early missionaries made no allowance for difference in time in the Cook Islands and the unhelpful situation caused embarrassment to ships arriving at Rarotonga. However, a bill favoured by the British Resident, would later be presented to parliament to correct the situation.⁶⁷

Later, at one of their usual council meetings, the ariki of Rarotonga considered matters to be referred to parliament. Among items proposed was a change of the rest day from Saturday to Sunday with penalties imposed for any violations.⁶⁸ Pa, however, dissented, stating that the Sabbath belonged especially to God, and the government should have nothing to do with the proposed change.⁶⁹

Adventists did, however, support day change. They were aware of the benefit to the Cook Islands of coming into day sequence harmony with other nations, especially New Zealand and other Pacific nations. But they knew this wasn't the whole story — there would be a religious dimension to the change. Whereas the people were already observing the seventh day Sabbath of the Bible, a custom practiced since 1823,⁷⁰ they would, in future years be worshipping on the first day of the week — a change of the Sabbath which really had no biblical authority.

With the Sunday bill pending, Adventists spoke out on the issue and circulated a large number of tracts urging readers to examine the Bible position on the Sabbath. These approaches, however, provoked a religious backlash with harsh words against the work of Adventists appearing in print in a monthly paper on the island.⁷¹

On 22 August, parliament, with the approval of the British Resident, enacted 'The Christmas Day Act, 1899' to become effective at the year end.⁷²

No 10, 1899, — CHRISTMAS DAY ACT, 1899.

AN ACT to regulate the Calendar, and assimilate the days of the week and months to those of other countries east of the 180 degree of longitude:

Be it enacted by the Parliament of the Cook Islands, with the approval of the British Resident: —

- 1. The short title of this Act shall be the 'The Christmas Day Act, 1899.'*
- 2. The twenty-fifth and twenty-sixth of December of the New Zealand calendar shall be observed as the Christmas Day within the islands of the Cook Group, and shall be treated as one day, and be called the twenty-fifth day of December, 1899. It shall further be held that That the day following the twenty-fifth shall be Tuesday, the twenty-sixth day of December.*
- 3. It shall not be lawful for anyone to follow his or her calling or ordinary employment, or do any work for profit or reward, on the Sabbath day as fixed by this Act: provided always that work of an urgent nature, such as the loading or unloading of vessels, shall not be deemed to be prohibited by this section.*
- 4. Any offence under this Act may be punished by a fine of not exceeding ten shillings, or, in default, not exceeding three days hard labour on the public roads.*

Passed: Te Ariki Tapu Rangī Chairman to Cook Islands Parliament

Approved: Makea, Ariki Chief of Federal Government

Approved: To come into operation on the 22nd day of August, 1899

W E Gudgeon, British Resident.

The Residency, 22nd August, 1899.

— A Compilation of Acts and Instruments Relating to the Government of the Cook Islands & Other Islands, 1905,

Wellington NZ, John Mackay, Govt Printer.

On returning from Australia after the passing of 'Sunday' legislation, Caldwell, although sensing a growing opposition to Adventism, sounded a positive note saying, 'There's never been a time in the history of the mission where there have been so many investigating and interested in [biblical] truth'.⁷² However, on reading the Act Adventists shared with others their concern over

the loss of religious liberty. The first day of the week would officially be known as the Sabbath! In addition, punishment would be meted out to anyone undertaking non-urgent work on that day. The *Karere*, the LMS paper in the Group, supported the Act stating that Sabbath-keeping wasn't sacred as it was a custom of the country, decided on and supported by its rulers.⁷³

Many people did not favour changing the Sabbath. They firmly believed that the early LMS church workers deliberately taught the Bible just as it reads. After all, there was nothing in its pages about a first day rest, so the seventh day Sabbath rest was passed on to the people. Adding support to this view are the local language names of the days of the week. For instance, Monday is known as 'Ruirua' (2nd day), Tuesday as 'Ruitoro' (3rd day), etc. The Sabbath is known by its number also — 'Ra-itu' (7th day). Caldwell wrote in support of this explanation saying that he'd never heard of the islanders ever dividing time into weeks in pre-Christian times. Knowing that the early church workers numbered the days of the week in harmony with biblical understanding of the Sabbath day, adds further understanding on the long-time practice of seventh-day Sabbath observance in the Cook Islands.⁷⁴

A Recalcitrant Village

Uncertain times lay ahead. Although battered over their position on the religious liberty issue of Sunday observance, Adventists trusted God to work out His will in the furore engulfing the country. They believed His blessing would be evident as He brought good out of a difficult situation.

At any time, and for whatever reason, most island people resist change, so when 1 January 1900 arrived with everyone required by law to observe Sabbath on the first day of the week, a perhaps not so surprising reaction occurred — the people rejected the innovation en masse. 'When the law first came into effect,' reported Caldwell, 'the people had all decided, with a very few exceptions, uninfluenced by white people, to refuse to acknowledge Sunday as the Sabbath.'⁷⁵

Writing to Gates, Caldwell recounted reactions in three villages on the main island. He stated that very few gathered at Avarua, most stayed away at Arorangi, but a large group attended at Ngatangia. Anticipating this outcome Caldwell handed out copies of an eight page tract on the Sabbath he'd already prepared.

Many endeavoured to worship as usual on the seventh day Sabbath, but to their consternation, were soon shut out of their meeting places. LMS church leaders desirous of a quick changeover vigorously promoted compliance with the new law as well as loyal observance of the Sunday Sabbath.⁷⁶ What happened on Rarotonga wasn't an easy situation for government, church and people. Relationships were being strained and tension increased. Although Caldwell reported that LMS leaders blamed the unrest on the Adventists, he knew they underestimated the powerful influence of the Holy Spirit working at this time convicting hearts of the truthfulness of the Adventist biblical message. As an example he mentioned the village of Titikaveka on the other side of the island from Avarua where very little contact had been made with the people over the years. There they were standing steadfast in the observance of the biblical Sabbath and the LMS leaders withdrew from them.⁷⁷

An interesting saga developed between this village and government authority — a saga which inevitably drew Caldwell into its midst. With

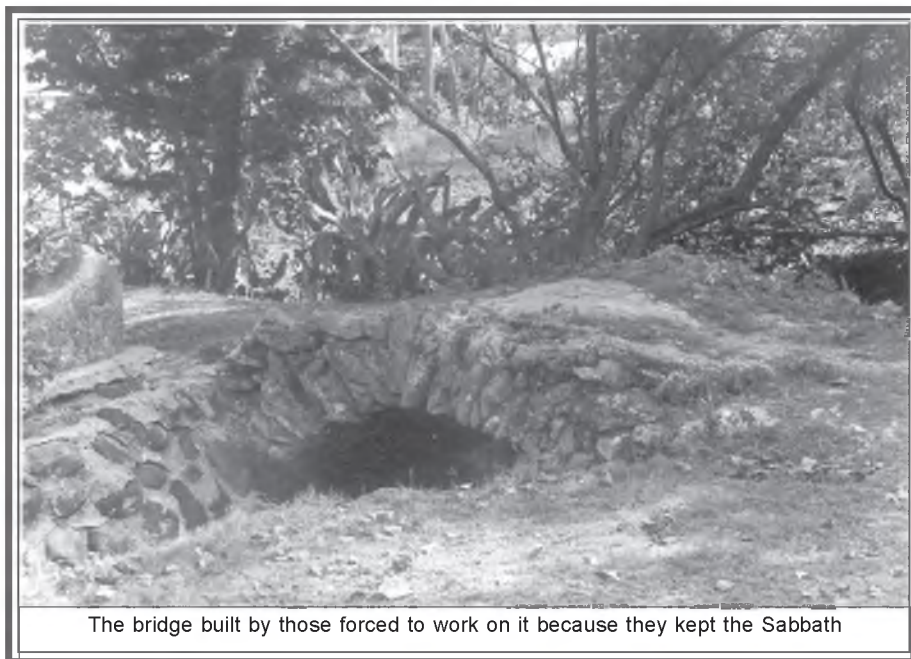
Sunday Sabbath being strictly enforced he wouldn't have been entirely surprised to hear about people, in spite of lawful penalties being imposed, still determined to observe Sabbath on the seventh day. After all, the Cook Island people were living in remarkable times, and events of the day were shaping the future course of their religious history.⁷⁸

The heavy arm of the law came down on the village of Titikaveka. Caldwell reported that all the males there were tried, found guilty and fined. Obviously sensing the unfairness of the decision he wrote, ' "We have a law," was always the defence of those who sought to enforce their own religious tenets upon others by fines or imprisonment.' In summarizing the situation in the country he went on to say; '... when the law is provoked to compel obedience, and when it is threatened to burn down houses and to evict life-long and hereditary tenants, and to deprive men of hereditary titles — as dear [to islander] as they are to white men; and when ministers of the Gospel are degraded for teaching what the missionaries have taught for three quarters of a century; and when the administration of the rite of the marriage ceremony is made conditional on the promise of the contracting parties to adopt the new religion; all this being done to uphold a religious dogma, which is acknowledged to have no claim to be called a sacred thing, but only a custom of the country, the conviction is forced upon one that behind it all there must be a spirit different from the Spirit of the Saviour.' Caldwell concluded on a different note, one more positive, in fact almost prophetic. 'By faith,' he said, 'we can see even in this persecution a source of strength and salvation to some who were before passing their time in spiritual ease and a feeling of carnal security. These people were never before so studious as now in searching the Bible for truth. They are being aroused to see that they have a work to do for themselves which no missionary can do for them. Good is to come to them through persecution.'⁷⁹

Dissidents Chart a New Course

Titikaveka nonconformists were in a quandary. Not quite sure of what course to take, and yet feeling some affinity with Adventists because they continued observing the seventh day Sabbath — the Sabbath they were being forced to relinquish — they contacted Caldwell urging him to come and share his biblical beliefs with them. He was reluctant to do so out of courtesy to LMS church leadership, but after repeated invitations he agreed to go. By this time they had severed ties with their former church and felt free to chart their own religious future.

Following amicable discussions they made their intentions



The bridge built by those forced to work on it because they kept the Sabbath



The church built by Piper at Titikaveka



Albert Henry Piper

clear: they desired to unite with the Adventists! Although pleased with their decision, Caldwell advised delay. They required more grounding in Scripture and the emotionally-charged religious atmosphere reigning on the island needed to abate somewhat before the change was formally made.

Their difficulties, however, increased. Before long everyone in the village who didn't work on Saturday and who failed to attend first day religious meetings was fined. Their crime was that they had embarrassed their chiefs and had spoken unwisely about Sabbath now being kept on Sunday. Caldwell's meetings proved beneficial. With assistance from a Mr Wichman from the village of Arorangi, Caldwell provided clear outlines of biblical truth which strengthened their spiritual resolve not to be intimidated by threats or persecution. By June, thirty people were observing the seventh day Sabbath. Not all, however, understood the practicalities of biblical lifestyle to receive the rite of baptism. Members residing elsewhere on the island, however, kept the Sabbath as usual.⁸⁰

Strong Hearts Survive and Organise

Edward Gates' arrival was timely. He assisted Caldwell in biblical studies with the people and visited Lieutenant-Colonel Gudgeon, Cook Islands Resident Commissioner, to advise on the Adventist position in the present crisis. He stated that while Adventists refrain from exercising religious interference in the affairs of government, they do request respect for their right to worship on the seventh day. Clearly aware of the implications of Gates' words, Gudgeon assured him of support for his request. Encouraged by this news the people at Titikaveka planned general weekend meetings, confident the authorities wouldn't interfere.

The following two weekends were historic gatherings for Adventists in the Cook Islands. Approximately 60 people, 25-30 of whom observed the biblical Sabbath, crowded into a small house made of local materials as their former location had been nailed up by the chief of their district when they left their former church.

Gates' meetings interpreted by Caldwell, strengthened the people spiritually. On the first Sabbath, 26 August 1900, he baptized eight people in the tranquil lagoon nearby. One week on he baptized another ten. 'Now,' reported Caldwell, 'there are twenty baptized islanders in our first Seventh-day Adventist church of Rarotonga, organized at Titikaveka by Gates.'⁸¹

Working out their fines on the public roads Titikaveka members grew weary and fell sick at times, and friends weren't permitted to serve as substitutes. Once strength returned, they were to carry on. Today, a stone arch bridge spanning a creek in the village of Ngatangia still stands as a mute testimony to their forced

labour.⁸²

Gudgeon knew that personal religious freedom was an inalienable right of people in Western democracies, and during the latter months of 1900 made an announcement clarifying the situation for the Cook Islands. He stated there was no law forbidding people adopting their religion of choice, provided they refrained from working on the first day of the week as required by law. Adventists welcomed the news and began to feel more secure in their worship practices.⁸³

Having served for more than six years, with the last two proving to be quite a strain, the Caldwells needed a change and were invited to work for the Maori people in the North Island of New Zealand. Accompanied by Ruth, a local girl who had been taken into their home, they eventually departed from Rarotonga for Auckland on Friday, 1 February 1901. Their replacements, Albert and Hettie Piper from Australia, had arrived on Wednesday, 31 October 1900.⁸⁴

Although somewhat surprised and in some cases shocked by the sinful practices of the people, but at the same time confident in God's power to change lives for the better, they set about their challenge with enthusiasm. Hettie commenced a school and also conducted sewing classes for women. Piper, acutely aware of the difficulty already experienced in trying to build a permanent meeting house began searching for suitable land on which a building could be erected.⁸⁵

Following organization as a church in August 1900, members had planned to build a temporary structure on land loaned for a year by an Englishman living in the district. But they were stymied in their endeavours for the authorities required them to report for further road work. So, for the time being, they continued to worship in their deacon's home.⁸⁶

In November 1901, Piper finally secured land by the sea at Titikaveka. He obtained it from a local chief at the rate of 10 pounds a year for thirty years, and 15 pounds yearly for a further thirty years.⁸⁷ Before long a foundation was laid and over the months ahead, Piper supervised construction of a coral rock building. It measured 40 by 20 feet and was roofed with corrugated iron. The church cost US\$475 with funds provided from two sources: \$275 from Sabbath Schools in Australasia, and the balance from church workers and members in the Cook Islands.⁸⁸ Members, assisted at times by others in the village, built an attractive house of worship. Griffith Jones, Piper's replacement, dedicated the 'pride and joy' of the Adventists on Tuesday, 24 May 1904.⁸⁹

After years of struggle and little progress, of surviving political, religious and social turbulence, Adventists came into their own and blossomed. They established a firm base of operations and

looked to the future with confidence, knowing God would bless their efforts to share Adventism with people on all of the Cook Islands. David's words in Psalm 30 verse 5, aptly describe the journey of the church over the years: 'Weeping may remain for a night, but rejoicing comes in the morning'.

References and Notes

- ¹ 'A "high island" is, in geology an island of volcanic origin. The term is used to distinguish such islands from "low islands" whose origin is due to sedimentation or uplifting of coral reefs. The two types are often found in proximity to each other, especially among the islands of the South Pacific Ocean, where "low islands" are found on the fringing reefs that surround most "high islands."' Wikipedia free Encyclopedia. Internet source.
- ² The northern region of atoll islands includes Penrhyn, Nassau (not lagoon type), Pukapuka, Manihiki, Rakahanga and Suwarow. The southern region consists of two atolls, namely Palmerston and Manuae and the 'high Islands' of Aitutaki, Takutea, Mitaro, Mauke, Atiu, Rarotonga and Mangaia. All of the Cook Islands are located between latitudes 3 degrees and 22 degrees S, and between longitudes 167 degrees and 154 W.
- ³ Richard Gilson, *The Cook Islands, 1820 – 1950*, Victoria University Press, Wellington, NZ, 1980, p 3.
- ⁴ Maretu, *Cannibals and Converts* (translated by Marjory Tuainekore Crocombe), USP, Suva, Fiji, 1983, p 33.
- ⁵ Gilson, p 4-5, 20.
On anchoring at Avarua, Tamatoa the high chief of Aitutaki, made the purpose of the ship's visit clear when he 'called out to the high chiefs, that is the Makeas, Pa, Kainuku and Tinimana; to their tribes, Teautotonga, Takitumu and Puaikura saying, "Here is the God, Jehovah is His name with His Son Jesus the Messiah."' p 55.
- ⁶ Maretu, p 54 - 55.
- ⁷ Gilson, p 5.
- ⁸ The gospel commission of Jesus Christ is written in the Bible book of Matthew 28:19,20 "Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age." (A New Living Translation). *Pitcairn, 100 Years of Adventist World Mission*, International Sabbath School Association, 1890, p 16-18.
- ⁹ Books and periodicals carried by Gates on the *Pitcairn* were: *Ladies' Guide Home Handbook*, *Man the Masterpiece*, *Good Health* and tracts.
- ¹⁰ William A Spicer, *Our Story of Missions*, Pacific Press Pub Assoc, Oakland, California 1921, p 294.
- ¹¹ *The Log of the Pitcairn*, 12 Apr 1891.
- ¹² *Bible Echo and Signs of the Times*, (*BE & S of T*), Vol 6 No 18, 24 Sep 1891, p 284-285.
As no opening existed in the island's surrounding reef, the visitors, guided by skilful and experienced local people, rode, one at a time, in canoes on huge waves over the reef to calmer waters. Once ashore they enjoyed the hospitality of George Harris, the LMS European resident. On returning to the *Pitcairn*, and laden with fresh produce, the visitors jumped the reef, this time on the backwash of large waves. — Edward Gates, *In Coral Isles*, (Review & Herald Pub Assoc., Washington DC, USA), 1923, p 91 – 94.
- ¹³ In 1886 John I Tay was aboard the *Pelican*, a British warship on its way to the island of Pitcairn. When the boat called at both Aitutaki and Rarotonga, Tay sold Adventist literature to the people.
- ¹⁴ *BE & S of T*, Vol 6 No 19, 1 Oct 1891, p 300. *Australasian Record*, (AR), 29 Aug 1955, p 99. On Rarotonga the very early days of Christianity were recalled when the visitors met an old man who had known Papeiha.
- ¹⁵ Frances Waugh, 'An Autobiographical Sketch,' *Record*, 29 Aug 1955, p 99. Andrew Stewart, Unpublished Notes, p 168.
During the latter part of 1895, Dr Caldwell engaged Frances to teach him and his wife the Rarotongan language. 'She is one of the very few who can write good Rarotongan and understands English,' commented Caldwell. 'Finally her heart was touched and she began to translate.' *Advent Review & Sabbath Herald*, (AR & SH) 25 Jan 1898, p 64. Before the close of the school term at the Avondale School for Christian Workers in 1897, Frances Nicholas was baptized. During 1898 and 1899 Frances stayed in the Cooranbong home of Ellen White who helped her attend school. Her father was English, and her mother a New Zealand Maori. Letter to Frances Nicholas Waugh, from William C White, 8 Mar 1900.
While in Avarua the visitors met up with the son of Tapow, an old cannibal chief who witnessed the coming of the gospel to Rarotonga.. 'We saw,' writes Gates, 'the large rock on which Papeiha stood when he first preached to the people. It stands in the grounds of the large church building of the LMS. We were also shown the tombstone of Tapaeru, who lived until 1881, and the grave of Makea, the king who ruled the island when the gospel came, and who became a convert. Queen Makea, a direct descendant of this king, was still living at the time of our visit. She attended our meetings, and invited us to visit her home.' Gates, p 99.
- ¹⁶ *AR & SH*, 1 Nov 1892, p 677.
- ¹⁷ Gates, *AR & SH*, 30 Oct 1891,
- ¹⁸ *BE & S of T*, Vol 6 No 19, 1 Oct 1891, p 300.
- ¹⁹ *BE*, Vol 8 No 18, 15 Sep, p 300.
- ²⁰ Dr Merritt G Kellogg (1832-1922), oldest son of John P Kellogg; and brother of Dr John Harvey Kellogg of Battle Creek Sanitarium fame, undertook a short medical course at Troll's Hygieo-Therapeutic College, NY, USA in 1867. He pioneered Adventist work in California where, later in 1878, he helped establish the Rural Health Retreat (later St Helena Sanitarium). He served in several Pacific Is and also in Australia where he supervised the construction of the Sydney Sanitarium and Hospital. Returning to USA in 1903 he retired in Healdsburg, California.
- ²¹ Milton Hook, *Dame of the Deep*, The 6 Voyages of the Pitcairn, SPD Dept of Education, p 17.
- ²² Tepou o te Rangī, full text of Cook Islands parliamentary resolution relating to acquiring a doctor and nurse:
'Whereas there is no physician located on any of the Cook Islands and there is a great need of medical and surgical assistance on these islands, and, whereas, the financial condition of the people has heretofore been such as not to warrant any physician to locate here on his individual responsibility; Therefore, Be it resolved by the Parliament of these islands, that we are pleased to learn from Dr M G Kellogg, of the missionary Brigantine, Pitcairn, That the Society he represents is prepared to locate thoroughly qualified medical and surgical doctors at needy points where they can be a benefit to humanity.
Resolved: That we invite proposals from said Society, for the location of a properly qualified physician and surgeon, and a nurse.
Resolved: That we pledge ourselves to assist suitable persons in every way we can.' (Signed Tepou o te Rangī, Chairman). Gilson p 66.
- ²³ Letter to Hon Tepou o te Rangī, from Dr Merritt G Kellogg, Auckland, NZ; 22 Oct 1893, p 470 in FMB Records.
- ²⁴ *BE*, p 300.
- ²⁵ Joseph Caldwell, diary entry for 26 September 1894, quoted in *Tuatua Mou*, booklet on the early history of the church in The Cook Islands, by Milton Hook, SDA Heritage Series, Dept of Education, South Pacific Division, Wahroonga, NSW, Aust.
'Dr Joseph Caldwell, an accomplished physician, who had obtained a PhD from the University of Iowa, and in 1880 had earned the MD degree, had taught at Healdsburg College for 4 years. Caldwell had worked for some months among the Black community of Knoxville, Tennessee, and his encouragement to Edson White helped Edson to commence work for the Blacks in the South.' Louis Reynolds. *We Have Tomorrow*; Review & H Pub Assoc. Washington DC USA, 1984, p 55, 123.
- ²⁶ Richard Gilson, *The Cook Islands, 1820 – 1950*, Vic University (Wellington NZ) & USP (Suva), 1980, p 77.
- ²⁷ Because timber prices were expensive, piled up coral stones, using approx. 50 cords of firewood, were burnt to obtain lime for building the walls of the house. Although helpers brought in the stones, cut the firewood and did other heavy work, Caldwell erected the house himself, as there were no skilled workmen on the island.
- ²⁸ Dudley Owen, *BE*, 18 March 1895, p 86; *S of T*; Gilson, p 1.
- ²⁹ Letter to (FMB) from Caldwell, dated 1 Dec 1894, p 227 in FMB Records. Ibid p 226 in FMB Records.
- ³⁰ Ibid
- ³¹ Letter to FMB from Caldwell, dated 5 Dec 1895, p 229 in FMB Records.
- ³² Griffith H Jones, *BE* vol 11 No 12, 23 March 1896, p 93; 18 Nov 1895, p 357. *Missionary Magazine*, (MM), Vol 10 # 9, Sep 1898, p 324.
Although the people in Avarua preferred a male teacher, 20 pupils, all unsolicited and paying 20 shillings a month, attended Julia Caldwell's school.

BE, 18 Nov 1895, p 357. *Union Conference Record, (UCR)*, 19 Jul 1899, p 11-12. Milton Hook, *Tuatua Mou*, SDA Dept of Educ p 5. On returning to the United States Wellman served in the Pacific Press in Oakland and later at Mountain View in California. Following the death of Adelaide, his wife, in 1926, George married Ella Sage. On 20 Mar 1945, George died. *Review & Herald*, 24 May 1945.

³³ Gilson, p 76.

³⁴ *Advent Review & Sabbath Herald, (AR & SH)*, Vol 72 No 43, 22 Oct 1895, p 682.

³⁵ BE 9 Dec 1895, p 381.

³⁶ Letter, Caldwell to FMB, item dated 13 Mar & 5 Dec 1895. Record in FMB p 228.
M Elsworth Olsen, *Origin & Progress of SDAs*, Review & Herald Pub Assoc. Washington DC USA, 1932, p 450.

³⁷ Gilson, p 78.

³⁸ Resolutions of the Cook Islands Parliament, dated 1 Dec 1895, and 29 Mar 1896, and signed by Makea Ariki, Chief of Government. Maud Young's appointment permitted her to practice privately as a nurse, so long as her hospital duties did not require all her time.
William C White, letter to Caldwell from Granville, NSW, Australia, 19 Jun 1895. No 399.
FBM Record, p 229

³⁹ Caldwell, p 229.

⁴⁰ *AR & SH*, Vol 73 No 27, 7 Jul 1896, p 425.

⁴¹ *AR & SH*, Vol 73 No 46, 17 Nov 1896, p 736.
The Home Missionary, (HM), Nov, p 259; Aug 1896, p 187.

⁴² Gilson, p 78.

⁴³ Letter, W C White to Caldwell, 30 Dec 1896, p 159 in official records. Letter, William C White to Dr J Caldwell, 30 Dec 1896. 'In Sept 1896, 12 local residents (6 European & 6 Rarotongan), were elected to a hospital board, which was to manage the fund and hire a medical officer on an annual contract.' Gilson p 78.

⁴⁴ Gilson, p 78.

⁴⁵ Record of Parliamentary Affairs, Tuesday, 20 Jul 1897. *Pacific Islands Monthly*, Aug 1948.

⁴⁶ *MM*, Oct 1897, p 293; Apr 1898, p 148; & Jul 1899. Gates, p 103; *AR & SH*, 25 Jan 1898, p 63-64.

⁴⁷ *MM*, Vol 10 # 9, Sep 1898, p 324.
'The mimeographed articles shared with people in the LMS churches around the island, were well received.'
Letter, William C White to Caldwell, 12 Feb 1898.

⁴⁸ Gilson, pp 1, 89.

⁴⁹ W E Gudgeon, Letters, p 20.

⁵⁰ Gudgeon, Letters, p 18 - 20.
'Physical Therapy', *Seventh-day Adventist Encyclopedia*, Vol 11, Review & Her. Pub Assoc. Hagerstown, MD USA, 1996, p 350.

⁵¹ *Encyclopedia Britannica*, Vol 21, article 'Surgery' 1962, p 605.

⁵² Reynolds, p 55.

⁵³ Ibid.

⁵⁴ Ellen G White, *Ministry of Healing*, Pacific Press Pub Assoc. Mountain View Calif. USA, 1905, p 127.

⁵⁵ 'Physical Therapy', *Seventh-day Adventist Encyclopedia*, Vol 11, p 350.

⁵⁶ John H Kellogg, article in Wikipedia, the Free Encyclopedia, available on the Internet.

⁵⁷ *History of Battle Creek*, Historical Society of Battle Creek, Aug 1998.

⁵⁸ John H Kellogg, *Natural Diet of Man; Antointoxication*, 1923. Wikipedia.

⁵⁹ *Macquarie Dictionary*, 4th edition, Macquarie Library Pty Ltd, New South Wales, Australia, p 471.

⁶⁰ *MM*, Vol 10 No 11, Nov 1898, pp 395-399.
Caldwell's Report on his Cook Island Medical Mission for the quarter ending 31 Dec 1898 makes for interesting reading:

No of patients	210
Treatments without medicine	542
Medical prescriptions	55
Surgical cases	20
Dental cases	33
Special examinations	7
Visits in Avarua	54
Visits in other villages	45
Non-medical missionary visits	91
Pages of tracts distributed	516

⁶¹ Ibid, p 395.

⁶² On the island of Aitutaki it was different for each family held land in its own right.

⁶³ Herbert Ford, Pitcairn Study Centre, Pacific Adventist College,

Angwin California, USA, e-mail to David Hay, 30 Jan 2007.

⁶⁴ *The Missionary Magazine*, Vol xi # 7, Jul 1899, p 290.

⁶⁵ *MM*, Vol 9, 10 Oct 1899, p 312. *MM*, Vol 10 # 9 Sep 1898, p 324.

⁶⁶ *UCR*, 28 July, 1899, p 11.

⁶⁷ *MM*, #10, Oct 1899, p 457.

⁶⁸ Ibid.

⁶⁹ BE, 8 Jan 1900, p 30.

⁷⁰ Gilson, p 1, 5.

⁷¹ *UCR*, 1 Jan 1900, p 14.

⁷² *UCR*, 1 Dec 1899, p 15.

⁷³ *UCR*, 1 Mar 1900, p 105.

⁷⁴ Ibid.

⁷⁵ Ibid.

⁷⁶ Letter, Caldwell to Edward Gates, 15 Jan 1900. In this letter — In an exchange of views with LMS leaders, Patauru, an elderly LMS church worker who had been dismissed from his position, told them that when Caldwell arrived they regarded him as a good person and had invited him to occupy their pulpit. When the Roman Catholics came they said they were bad and that you wouldn't recognize them. Now you are saying that Caldwell is a bad person and that you have turned away from the Bible Sabbath taught by Caldwell to the Sabbath of the Roman Catholics. 'I have not changed,' he said. 'You have changed?'

⁷⁷ Ibid.

⁷⁸ *MM*, Vol X11 # 12, Dec 1900, p 557.

⁷⁹ *UCR*, 1 Mar 1900, p 13-14.

⁸⁰ *MM*, 12 May, p 284-5; Jul, p 430, 1900.
Commenting on the decision some people made for baptism, Caldwell wrote, 'Truly, when they come out now in the face of this opposition and wish to be baptized, it is not for the love of mere formality.' p 284.
MM, Vol X11 # 12, Dec 1900, p 557.

⁸¹ *UCR*, Vol 111 No X1, 1 Nov 1900, p 1-2.
Gates wrote that on the first weekend, he met Sister Brown who had begun keeping the Sabbath soon after the law went into force in January. She was greatly rejoicing that she had learned the truth in her late years. p 2. *MM*, Vol X11 # 12, Dec 1900, p 556.
Gates offers this glimpse of the second baptism. 'The sisters came dressed in clean, white, or light-coloured dresses, as neat and tasty as any ever saw. They walked into the water with the dignity of princesses, and yet with a quiet, modest demeanor.' A man recovering from a broken leg was carried into the water.
UCR, Vol III No XI, 1 Nov 1900, p 3.

⁸² *MM*, Vol X111 # 2, Feb 1901, p 76.

⁸³ BE, 19 Nov 1900, p 748 (4).

⁸⁴ *UCR*, 1 Apr 1901, p 5.
MM, Vol 11, #6, May 1901, p 190.
MM, Vol X111 # 2, Feb 1901, p 76
George Sterling, Notes for May Porter, Dec 1974.
Caldwell's report of medical work for Nov 1900, besides evangelism and teaching carried out by himself and wife Julia, makes for interesting reading:

No of patients	64
No of treatments	222
No of surgical cases	3
Visits in Avarua	11
Visits in other villages	2

— *MM*, Vol 2 # 3, Feb 1901.
Caldwell's son Arthur conducted Sabbath School every week at Titikaveka and stayed overnight to conduct an education class on Sundays.
On the voyage to Auckland Julia Caldwell, already in poor health, contracted dengue fever, and following months of care, died in Kawhia, on 15 Apr 1902. Another source states 1 Mar 1902. The Caldwell's adopted daughter died of tuberculosis in Auckland in 1903. *Signs of the Times* (Aust), 30 Mar 1903, p 7.

⁸⁵ BE, 10 June 1901, p 373 (5). *UCR*, 1 Jul 1901, p 5.
MM, Vol X111 # 7, July 1901, p 330.

⁸⁶ *AR & SH*, 23 Sep 1902, p 13.
MM, Vol X111 # 5, May, p 222; # 7 Jul 1901, p 330.
UCR, 1 Jul 1901, p 6.

⁸⁷ *AR & SH*, 15 Jul 1902, p 15.

⁸⁸ Albert Piper, *AR & SH*, 2 Jun 1904, p 15.

⁸⁹ *AR & SH*, 2 Jun 1904, p 15.
UCR, 11 Sep 1903, p 9; 15 Jun 1904, p 2-3.
Piper's health in a humid climate had deteriorated, necessitating his transfer to a cooler climate in Australia.
Education expanded with the establishment of a small boarding school at Aorangi commenced by Evelyn Gooding in 1902. ♦

Our Five Years in the Sepik — Part 2

help from 'Caesar'



DURING OUR FIVE YEARS IN THE SEPIK, Papua New Guinea was being prepared for self-government. The Administration planned to start at a local level, setting up District Advisory Councils (DAC) comprising expatriates from government, business, and missions together with an equal representation of Papua New Guineans. These would be chaired by the District Officers and would address such matters as roadplanning, industry, education, shipping, transport, radio communication, etc.

The DAC in the Sepik province was chaired by an ex army officer who had years of experience in the territory and a reputation for integrity.

One morning the Assistant District Officer (ADO) at Ambunti called me into his office. He came straight to the point. He had recommended my nomination to the DAC that was to meet in Wewak in a week's time. Would I accept?

Indeed I would. Our mission president in Wewak was also on the council. These meetings were to be convened every three months. I was to be flown to Wewak and accommodated at government expense. I chose to stay with our mission president and we planned our committee meetings to coincide with my visits. For myself, I was to gain valuable insights into the workings of government and visit places I might never have seen otherwise. It also facilitated shopping in Wewak. Often the government would charter an aircraft from another mission to fly to Ambunti to pick me up.

There was an island in the Chambri Lakes on which we had no Adventist work. It was claimed that the entire population belonged to another mission but we had heard that several folk would like us to visit. How could we go there without upsetting everybody?

One day, the aircraft of that other mission arrived to take me to the DAC. At the controls was the bishop himself, a fine gentleman whom I had met before. After we had taken off, the bishop said he would like to drop down on the island in the Chambri Lakes that I had wanted to visit for so long. I sat next to him in the front seat of the tiny Cessna. The airstrip came into view and my heart rose into my mouth. Here was a very short grass strip with a huge pile of stones at the far end ready to extend it into the lake. The bishop said, 'We, always put our wheel brakes on before we land on this strip. That way we stop just in front of the stones.'

With the stallwarning indicator beeping furiously, he put the plane down and expertly slewed the aircraft right round and stopped just in front of the stones. Hair-raising stuff! But we still had to take off!

The bishop made his apologies for leaving me and went over to the mission house with the local priest, giving me the chance to talk with the locals. One of them recognised me.

'Aren't you the *Sevenday* missionary?'

'Yes, that's right,' I answered.

'What are you doing here?' he asked rather belligerently.

'The bishop brought me here,' I answered truthfully.



A murmur went through the crowd. 'It must be all right! The Bishop brought him here!' And so for half an hour I was able to make the acquaintance of many of these people. Subsequently, several of them attended our mission churches in surrounding villages. Only time will reveal the final result of that visit.

Other areas I visited may not have provided such favourable opportunities for the mission, but the knowledge obtained proved valuable in mission committees. On other occasions, together with Pastor Colin Winch in our mission plane, I visited several villages along the West Irian border, from Vanimo on the coast to Green River, part of the Sepik River system.

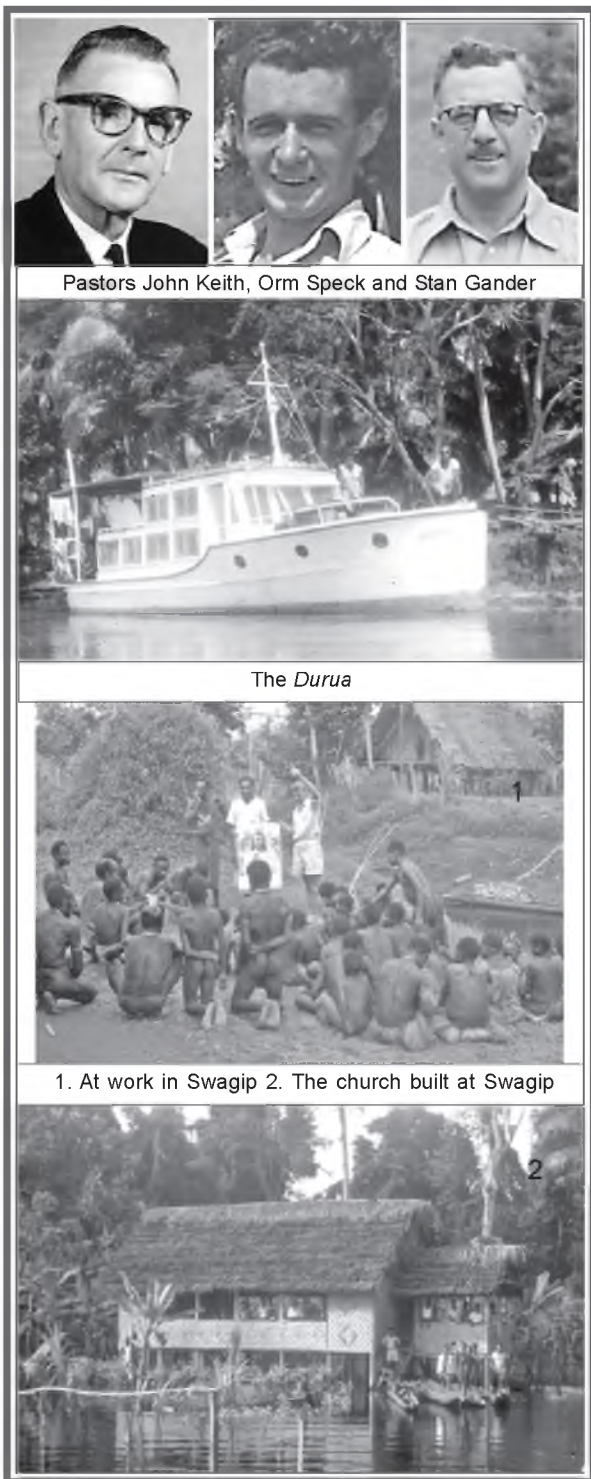
We decided that we needed a tractor on our mission station. We had several acres of good flat ground that could grow much of the food necessary to feed our school and mission community. A previous missionary had purchased a plough and occasionally hired the government tractor to prepare the ground but a tractor of our own would also help with our building program; a nurse's residence, school and church.

About this time the ADO advised me that their Ferguson 25 would be offered for tender. Would the mission be interested? I told him we would but that it would take time to put the matter through our budget committee. As the deadline approached we had not received any indication of whether or not we could tender. In the meantime, kind friends had sent us gifts totalling \$125.

I told the ADO how little I could raise and that we should drop the matter. He said that no other tenders had been received and that if we wanted the machine we should make a tender of \$125 and he would recommend that it be accepted. We did, and in due course we got the tractor. It was not in good condition. The battery was useless and some parts were missing, but we could have the two-ton tipping trailer to go with it! The government's shiny new Ferguson 35 towed the two vehicles to the mission.

Then word came through that headquarters had allocated \$125 for the purchase of the tractor. I had already begun repairing the 'Fergy.' It needed new piston rings, gaskets, a battery and a few smaller parts. It also needed a new rearwheel tyre. This last item alone would probably cost more than we had to spend, so we bought everything else and I bolted the split tyre together with stove bolts. It lasted a short time but was not successful.

The next time I was in Wewak I happened to be passing the Public Works Department garage when I spotted something that



Pastors John Keith, Orm Speck and Stan Gander

The *Durua*

1. At work in Swagip 2. The church built at Swagip

quickened my heartbeat. I couldn't get back there fast enough. Searching out the chief mechanic I explained that we had just bought a government tractor but one tyre was useless. 'Would you have an old one that could get us out of trouble?'

'No mate. I haven't. If I had one, you'd be welcome to it.'

'But you have got one!' I countered.

'Where?' he demanded.

'See that International B 250? It has one International tyre and one Ferguson tyre,' I replied.

With an expletive he exclaimed, 'You're right. I hadn't even noticed. Well, if you can get it off in ten minutes you can have it.'

It was my turn to be surprised. 'Have it, and the inner tube too?'

'Yes, the whole lot, but be quick about it.'

I raced back to the mission and got the boat's crew and Landrover and hurried down to the PWD yard. It took a little

longer than ten minutes, but we now had a beautiful, black, dirty, precious, nearly new tractor tyre complete with tube. And for free!

Next I had to find a way to get it to Ambunti. Freight costs were high by plane and only marginally less by ship. But there were 'No ships for a month, old boy.'

I enquired at MAL, the commercial airline at Wewak airport.

'A tractor tyre? You've got to be joking! We couldn't even get it into the small planes we're sending in there.'

But when I phoned several days later, I was asked, 'What do you know about this airline?'

'Nothing! Why?'

'Well,' he said. 'We so happen to have a "Pig" (Piaggio) going in there today to pick up some policemen who are due for leave. You can send two tyres if you like.'

'How much will it cost?' I enquired.

'We'll fix that up when you get here,' he said, as he hung up the phone.

We took the tyre out to the airport in the Landrover. Well, almost in, and were directed as close to the "Pig" as we could get. We watched as the cargo boys loaded that tyre into the plane. We then went to the office to settle the payment. The clerk explained, 'This is a government charter. It is going to Ambunti almost empty, but will be full coming back. The trip is paid for, so it will cost you nothing to send the tyre; but if you...'

I got the message. A "gift" would keep everybody happy. Three dollars was all that it needed. Once again, Caesar, aided by a (thirsty?) clerk, had helped us with what otherwise would have been an expensive problem.

Into the Unknown

In those early days of 1961 the Sepik River district west of Ambunti was designated by the government as 'Uncontrolled Territory.' Since the Ambunti Patrol post was established about 1950, regular government patrols had been made up the main river with occasional forays into the foothills of the Hunstein Range, where the nomadic tribes retreated in times of invasion. No European, apart from government officers, was allowed to enter the uncontrolled territory without a permit.

This huge area was now about to be opened to mission activity. Accordingly, our mission territory was divided into two: the well established work in the lower Sepik was to be administered from Angoram and Ambunti was to care for the upper Sepik.

The day the restrictions were to be lifted was finally gazetted and we made plans to go up river. We were not the first of our missionaries to go in. A few years previously, Pastors Keith, Speck and Gander had travelled up to the May River to 'spy out the land.' This time we intended to visit every village and make our presence felt.

The *Durua* was loaded with fuel and supplies for a two-week patrol. We included a slide projector and picture rolls. Because most villagers were either fishing or in their gardens during the day, we planned to hold meetings at night. As far as we knew, no other denomination had any intention of entering this area. Pastor Les Parkinson arrived by plane and we were on our way. Excitement ran high. Some of the villages we would visit had been involved in treacherous attacks. We, of course, did not carry any firearms.

Our first village, a couple of hours upstream, was Swagip. A few years before, a government party had been attacked and a patrol officer and two local policemen had been killed. This was in our minds as the *Durua* made its way up the same narrow creek. The river was running high and the jungle met overhead, greatly restricting visibility. A hundred armed warriors could be stalking us in the undergrowth.

Bird life was plentiful: white cockatoos screeched above, colourful goura pigeons could be spotted in the trees and ducks kept taking off and landing ahead of us. We came to a fork in the creek and could see the first of the houses. Mary stayed with the *Durua* while Les and I proceeded in the dinghy. At first we saw no sign of life and



Floating logs down 'Big Brother'

we were able to have a good look around as we rowed along. Their large communal houses, each some sixty to seventy feet long and thirty feet wide, were mainly constructed of sago palm. There were no windows. Each building stood well up from the ground to cope with flooding. A notched pole gave access to each veranda.

The sago palm not only supplies building materials but also a staple food. The soft pith is pulverized, mixed with water and beaten. The starchy exudates settle in bark vessels. Cakes of this starch can be baked, boiled or fried, mixed with other foods or grilled. I have eaten it in every form but still prefer my wife's cooking!

The river is called 'Big Brother.' When it floods, the people go deep into the bush and fell the sago palms, cut the trunks into short lengths and either float them back to their villages or process the food on the site. The river also cleans up the villages and deposits fresh soil in the gardens.

When the water level drops, and it may drop twenty feet in a dry season, the people go fishing. Fish can be easily caught in the shallow backwaters. In the main river they use woven fish traps. In the smaller streams a dam is made and a poison from the leaves of a certain tree is poured into the water. The stunned fish are picked up as they surface.

At certain times as the river is falling, moths appear in great numbers. They are regarded as a great delicacy. It seems that they emerge from cocoons under the water and hover over the surface. The locals scoop up these *binatangs* before they disperse.

As we rounded a corner, we saw a gathering of men squatting on a mound on the other side of the river. They watched us silently as we approached. When we got nearer we shouted, 'Sevenday! Mission Sevenday!' We heard this repeated as they conferred, then several nodded and we knew that we would at least be able to talk with them.

Some of the men were quite old. Around their necks they wore necklaces of dogs teeth that contrasted against their dark skins. They wore very little else except a piece of material hanging from a length of bush rope around their waists. One or two of the younger men wore filthy shorts. Each man held his gourd containing *kambang* (lime produced from the ash of slowburning sago bark) to be mixed with betelnut that he carried in a *bilum* (string bag) hanging from his shoulder. Chewing betelnut is common throughout the Western Pacific and is popular because of its narcotic effect. Together with the leaves or fruit of *piper methisticum*, the mixture turns bright red in the mouth and on the ground nearby. Prolonged use of *buai* causes the teeth to blacken and no doubt explains the usually placid nature of the chewer.

And we found them placid that day. We had not been talking long before one of them surprised us by asking if a school could be started in their village. Here were erstwhile murderers who had heard what the mission was doing and wanted the same for their own children.

We were shown a good site for a school, on high ground at the end of the village, and the men readily agreed to build a schoolhouse and teacher's home. We left the village a lot happier than we arrived, praising the Lord for this unprecedented opening in the Upper River.

The *Durua* made good time downstream with the current. Suddenly there was a jolt as the bow rose a foot out of the water. Quickly I knocked the gear lever into neutral to protect the propeller. We had hit a submerged log! It was all over in a few seconds. The *Durua* slid her twentyeight-foot length over the log and splashed down on the other side. The skeg had protected the propeller and no harm had been done. We were to experience many such incidents in narrow streams in days to come but not all would end up as favourably.

Back on the main Sepik, we continued our way upstream. Next we came upon some people in canoes crossing the broad sweep of the river. They pointed to a small opening in the *pitpit* (wild sugar cane) and indicated that they lived there. We carefully turned the *Durua* toward the bank and then entered a narrow *baret* (channel) with a member of the crew sounding for depth with a long pole.

About 200 yards further we entered a large and deep backwater and increased speed. At the end of the lake we came to another small creek leading into dense jungle. With the launch just clearing the boughs of the trees, we finally came to a cluster of old and dilapidated buildings. The people there appeared to be sick and the village was filthy; over-run with pigs, dogs and fowls. Although we could communicate through an interpreter and they seemed friendly enough, we could find out very little about them or their village. We later learned that, many years previously, these people had broken away from the village of Waskuk. They now displayed the typical results of inbreeding.

Not long after our visit, a medical patrol had condemned their houses and told them to build a new village. This was not done, so the old village was burned down. Even though we visited several times, showed slides, told gospel stories, and gave them clothing, there was no response.

'The LORD shall count when He writeth up the people, that this man was born there.' Psalm 84:6.

Tambaran Territory

The Upper Sepik tribes do not have the huge spirit houses (*haus tambaran*) so conspicuous in the lower Sepik. Nevertheless, the people live in fear and trembling of the devil, the witchdoctor holding a position of power above that of village chiefs.

Toward evening we cautiously made our way up a narrow channel to the village of Yauenain (Yowennyen). It was a very picturesque settlement, situated on high ground commanding a view of the tableflat land all around. The stream forked in the middle of the village, cutting it into three sections. Small canoes provided the only access between them. Yauinain also boasted several coconut trees, a rare luxury in this region. We manoeuvred the *Durua* to a suitable mooring site.

By this time we were surrounded by villagers, some in their canoes, some clinging to trees, but most on the high bank beside us. At every window of the cabin were several pairs of eyes intently viewing everything inside. (The audience remained till quite late at night.) Just after dark we ventured into the *housboi* (communal meeting place for men). While I talked with the village elders, the luluai (government appointed chief) took our local pastor aside and poured out the burden on his heart; namely, for us to start up a school in his village. Pastor Baungasi told him we would think about it and let him know.

The next morning we had worship with the people. Nearly 100 villagers squatted on the ground and tried to sing 'Jesus loves me' that Mary played on the piano accordion. Les spoke to them. We then brought up the matter of a school. We did a tour of the village, crossing the streams in the tiny hollowed-out log canoes. So far the villagers had been quite enthusiastic over our visit, but they began to quieten as we climbed a little knoll some twenty feet above high water level. Here was a large elevated block of about half an acre; quite the largest we had seen in this area. The luluai came alongside me and said, 'This is where we would like to have

a school?

Following the habit of those people I began to argue against it (hoping, of course, not to be too convincing—it was an ideal site).

‘It’s too far from the village,’ I said.

‘No, no. It is no distance at all.’

‘But won’t it be difficult for the children to climb up here in wet weather?’

‘No, no; we’ll make a good path.’

Now came the crunch. ‘What about all these betel nut trees?’

There was a long pause and some mumbling among the men. ‘We’ll cut them down. This is a good place for a school.’

We agreed and returned to the *Durua* to plan for the building of the school and a teacher’s house. We told them that, when these were ready, we would bring a teacher. Very solemnly we counted out some nails. We also measured out several small quantities of highly prized salt to clinch the deal and promised to return in a week or so on our way down river.

We called in at other villages on our way to May River and although some of the people were pleased that we should stop and visit, there was no real interest in what we were doing.

When we arrived at Iniuk (Inniok), we moored the *Durua* alongside the riverbank in front of the *kiaps* house. (This is a government rest house that is well maintained and fronts a cleared area where official business is transacted.) Here we would hold our evangelistic meetings and project Bible story pictures at night.

We were surprised and, initially, dismayed to find a church building already occupying a central position. We went ashore and spoke to the few people in the village at the time. Most were away and would be back at dusk.

It was not long before a betelnut chewing fellow, dressed in a pair of filthy white shorts, presented himself. He claimed to be the catechist from the church we had seen. His story was that he had previously worked on a coastal plantation where he had made friends with a catechist who had made a great impression on him. On his return to this village he had established his own church; incorporating what he had picked up on the coast with traditional beliefs. He had taught them about Noah and the Whale; that Solomon had written the Ten Commandments, and such.

The building itself was decorated with local artefacts; it was a house of worship such as we had never before seen. The catechist seemed to hold sway over the government appointed leaders of the village and the local witch doctor. We held meetings in this village on several occasions but did not make any real impression. Neither did any other mission body.

We arrived the next day at Moi (Mowwe), on the mouth of the May River. The existing village was very old and divided by a channel that became a muddy abyss during the dry season. They were now in the process of relocating to a more suitable site on the banks of the main river. As we moved among the people we became aware of a certain tension. This was the first time that missionaries had spent any time with them and we thought it might just be an understandable reaction to our visit. We showed slides, taught gospel choruses and held worship that evening but did not notice any change in the atmosphere.

Next morning we again held *lotu* (worship) before leaving. The old *luluai* came over and said, ‘*Masta!* All the *masalai* (water spirits) from the Lumi subdistrict are coming over to May River to keep the *Sevendays* out.’

At the spirit meetings the men had received messages that the ‘white ship’ would be coming with the gospel that would drive the *tambarans* and *masalai* away. Therefore reinforcements from across the river were coming to the aid of the local devils. The chief had told us this news at some personal risk so I decided to treat it as seriously as he did, at least for the time being. So, thanking him kindly and assuring him that we

would take great care, we committed our way to the Lord in prayer and proceeded up the May River.

The current was stronger in this narrower waterway and, as we approached the foothills of the Central ranges, we encountered some very sharp bends and sheer rocky cliffs.

A few hours later we rounded a bend and saw the green, grassy slope of the government patrol post. We moored alongside the floating wharf and were soon surrounded by a crowd of scantily clad May River residents.

The government officer was pleased to see us. He had been advised by radio that we were on our way and quickly organised a carryline to unload the mail and supplies we had brought. Situated over 300 kilometres from Ambunti this outpost was in the middle of a treacherous population. They would attack without provocation, often shooting at the police with their bows and arrows.

The nervous strain took its toll of the officers here and they were transferred after brief terms. We became friendly with one particular patrol officer who had a native police guard, a lock on his house, another on his bedroom door, a loaded rifle by his bedside and a pistol under his pillow. He was a big fellow, well over six feet tall, and had been a commando; but he suffered a nervous breakdown as a result of his stay here. We were told how the local people stole rice, canned meat, and other goods from the government store and no one could find out how they had broken in. On another occasion we arrived there with provisions from Ambunti to be met by policemen with tears in their eyes. Locals had ravaged their gardens and they had been existing on hard biscuits.

That evening we held a slide show on the lawn of the compound. Illustrated Bible stories and gospel choruses to the accompaniment of the accordion struck a responsive chord in the hearts of the locals. This was demonstrated by the large attendance at worship next morning. A little later I went up the hill to the office to listen to the radio schedule. After exchanging greetings the *kiap* said, ‘Roy, would you people be interested in starting a school here for the policemen’s, children? We can’t get government teachers to come here.’

‘Well yes, we would be interested. We had hoped we might be asked to open a school in one of the nearby villages,’ I replied.

‘No, not in a village. Right here on the compound. The government will provide everything’

‘I’ll think about it and let you know,’ I answered.

Back at the *Durua*, our national pastor was being approached by the local people. They too, wanted a school. So we went to view the village on the opposite side of the river. It was old and dirty with the houses set haphazardly everywhere and there were many children. We were taken past the village and up a slope to a clearing on a ridge. We observed that here were fewer mosquitoes and there was a good view down the river and across to the government station.

An area had been marked out for a school but the hard clayey soil was useless for gardening. We pointed this out and, after a short consultation, the men offered us the slopes on either side. We thought this would be satisfactory.

Poles, thatch, and walling were to be brought out of the bush and made ready for building. We would be back in a short time with a teacher.

Back at the office we came to a compromise. The teacher would teach the policemen’s children in the morning and the mission children in the afternoon. The government would provide rations for the teacher. (By the time our teacher arrived, the government had obtained a teacher but our worker proved such a help that he drew rations anyway.)

Who could doubt, in all this, that God was leading? Slowly but surely, the devil would lose his grip on these primitive people. ♦



A depiction of a devil

The Influence of Music at Jones Missionary College and Beyond —Part 2

DOUG MARTIN



SEE CV IN VOL 7 # 1

Organising the Australian Tour

THE TOUR OF THE EASTERN COAST OF AUSTRALIA in 1965 stands out as the highlight of our contribution to music in the Island field. As with any performance of merit, hours of preparation undergirded it. For me the most difficult task was to select 40 voices, 20 from the current choir and 20 from members of former years. These were submitted to the Union Conference, for they wished to reward

faithful service and consider whether those selected would benefit from such a trip. At that time I had a choir of more than 60 voices and a list of more than 200 from previous years. My first submission included about 80 voices. This was returned with some deletions. I then selected the final group hoping that the balance would be right. It so happened that I could have had a couple more first tenors and a couple fewer basses. I had been on furlough before the tour and returned for three weeks' practice with the group. The practice time included learning the music, interpreting it according to the meaning suggested in music and words, developing an attitude of humility so that applause would not make members 'big-headed,' and spiritual preparation so that our performance would glorify the Creator of the human voice and our Redeemer who gave us a heart to sing.

I selected Dan Masolo to be the conductor of the choir and his cousin Cornelius Biko as his assistant. (Cornelius was the conductor of the male choir after Dan left. Both have since passed away, but they shall never be forgotten.) Dan had very good control of the choir. One man after a concert program said to me, 'They don't just wait till his fingers come together to finish a word - they wait for him to give them a squeeze!' I recall seeing Dan and Titus Rore with their arms around each other's shoulders during a break from practice when we were preparing for the tour. It reminded me that the last head-hunting raid in the Solomons came from Vella la Vella, Titus's island, to Dan's village of Sasamungga



The choir with the shields they won

on Choisel. Their hearts were now bound together in the love of Christ. It was a great testimony to the power of the gospel.

An air of expectancy permeated every hour of the three weeks of preparation. There was never a dull moment. They memorised words and music. We spent time on voice production, interpretation, and heart preparation for this adventure and witness. There were intervals for recreation to save tiring their voices. Our preparation was tested at a concert at Rabaul the night before leaving for Australia. Our concert programme included a variety of musical items, such as 'Stout-hearted Men', 'Christopher Robin', 'Thanks Be to God', spirituals, gospel songs, and carols. The response was quite enthusiastic.

The tour was very well organised by the Youth Department of the Adventist Church in Sydney and we had our Bismark Solomons Union Mission Youth Director, Pastor Ray Richter, to travel with us. We were to be one of the main attractions at the Australasian Youth Congress in Melbourne. Young people paid an extra pound on top of their attendance fee to help meet our expenses. The Youth Department worked through our welfare organisation, known as the Dorcas Society in those days, for meals and accommodation. We slept in church halls. We toured from Cairns to Melbourne and sang to crowded halls in most cities. We were interviewed and sang on radio and television stations at towns where we visited. Sometimes we were fed at towns we passed through en route to towns where we would perform. For example, on our way from Toowoomba to Lismore our lunch was served at Murwillumbah. We sang a few songs there before proceeding on our way for the evening program. We sang on the steps of the Sydney Town Hall before a civic reception. We sang at the swimming pool at Canberra and in front of the Bible Society, and on the plane on the way home.

On Tour

Our first concert was at an Aboriginal centre at Atherton, on the tableland above Cairns. The hall was crowded and we were warmly applauded. Willie Sheppard, an Aboriginal missionary to PNG, was present and met a choir member he had nursed when



Leaving Port Moresby



At Channel 7



At the reception in Sydney



The concert at the Myer Music Bowl in Melbourne, Victoria

he was a baby. After the Atherton concert I noticed that one of our married choir members was emotionally upset, and when I enquired to find the reason was told, 'It's all right Pastor, the picnannies reminded me too much of my children at home.' He soon recovered.

This concert in Cairns may not have been our best concert, but it was well received. There was so much applause after the first bracket that the conductor was called back on stage. Before he went back I tutored him in giving credit to the choir as conductors often do. As he gestured toward the choir members they thought it meant that they were to join in the applause, which they did, to the amusement of the audience. I went to the backstage corner and held my face in my hands. I had not prepared them for this unscheduled procedure.

We toured for three weeks giving fourteen full concert programmes, with Allan Thrift as our accompanist. He was a real asset, bringing variety to our singing with his accompaniments and expertise. He reminded me on one occasion to keep an ear out for little imperfections that often creep into singing when on tour. This I endeavoured to do even if my keenness did not match his.

Wherever possible, recreation and educational features were

built into our schedule. On the Friday before our Saturday night concert in Brisbane we travelled up the Brisbane River to the Lone Pine Sanctuary. We were met at the wharf by the curator and a German Shepherd dog with a Koala on its back. As we wandered among the kangaroos the curator was alarmed when a big red kangaroo took hold of Soiak's hair and began dancing up and down on his tail. The curator called out as he thought the big red was about to use his big back foot claw on the bewildered songster. Fortunately, he let go of his hold. (Soiaka had a good physique and sang the Goliath part in the duet 'David and Goliath'. He was a teacher who was next in line to be chief of Rennell Island.) Choir members were also thrilled to see through the steel works in Newcastle the day following our concert there. Taronga Park Zoo was another highlight. This time they gave a short recital at the end of the exciting day, which pleased the few who were nearby.

The programme filmed by the Channel 7 crew was screened in The Bobby Limb Show in February 1965, just after our family had returned to PNG. Bobby Limb said that he received over 2,000 letters of appreciation and requests for another such performance. When we recorded, the studio looked like a village with grass huts, logs to sit on, a tree stump, and a moon projected on to the back wall. Some sat on a stump or logs as they sang. They felt very much at home. The setting added so much to the performance, and evidently the viewing audience across Australia were quite impressed. I sat behind a glass screen with the man who decided which camera he would select of the three or four that were focused on the choir from different angles.

It is strange how some performances are better than others even though you sing the same program. On this tour we improved with experience and growing confidence. The concerts from Coff's Harbour on were better than the earlier programs. Acoustics of the halls may have added to that impression, but it seemed to me that confidence and the enjoyment expressed by our audiences inspired the singers. The spiritual and social blending of the group also developed as we toured together.

Sir Paul Hasluck, the Minister for External Affairs, attended the concert in Canberra. He was very pleased with the performance and with the bearing of the young men who exhibited the truth that Christianity develops and transforms people as they believe. As Titus Rore stated in his speech, 'The best thing that Australia has done for the Pacific Islands was to bring us a knowledge of the gospel of Jesus Christ.' While Sir Paul may not have publicly acknowledged this truth, he was nevertheless very pleased with the development of the people on exhibit before him.

One of the conference public relations secretaries asserted that, 'This concert tour of the eastern states by the New Guinea Adventist Choir has been the best public relations venture ever undertaken by the church in Australia.' There was wide coverage in newspapers, radio and television, apart from the advertised concert programs.

The Youth Congress

The Division-wide Youth Congress held at Nunawading, Victoria, from 24 to 29 December 1965, was our final destination. Excitement filled the air as we met young people from many areas of the Pacific and took part in the program. Young people came from every country of the Pacific—Papua New Guinea, Solomon Islands, New Hebrides (Vanuatu), Fiji, Tonga, Samoa, New Caledonia, Cook Islands, Pitcairn, Lord Howe, New Zealand, and every state of Australia. It was a broadening experience for our choir members. We had been advertised as the main attraction to this congress, so we were scheduled for musical items at many meetings. Pastor Ron Vince, Youth Director for the Adventist Church in Australasia, wrote the following assessment of the influence of the choir visit:

The Youth Congress in Melbourne was highlighted by the visit of the New Guinea Male Choir... The presentation of

their music became a vital part of the programme and the ready fellowship they offered gave warm expression to the cultural diversity within the Australasian Division and to the high quality of its ministry among them.

The climax of the congress was a Saturday night concert in the Myer Music Bowl. The program included a massed choir, another male choir which was expected to outshine the New Guinea singers, and many other near perfect renditions on piano, flute, mouth organ, and vocal solos. But none were received with greater enthusiasm than the New Guinea Male Choir. To God be the glory! It was not that we were more professional, for there were some excellent items presented, but there was a uniqueness in our solid, natural harmony, and a simple, spontaneous sincerity with our singers which never failed to impress. It was estimated that we sang to about 7,000 people that night.

The cutting of a record was a new experience for the New Guinea singers. We were in a small recording studio. There was no one to applaud their items. This was not a concert. Each item had to withstand technical criticism, for it would be played over and over again. Occasionally there was a retake of a song when we were not satisfied. But had we realised that this recording would be played all over Papua New Guinea (PNG) and in other lands for years to come, we may have sung with a little more enthusiasm.

There was a feeling of some regret when the tour was finished, but that was balanced by the anticipation of going home. Blankets and sheets were returned to the welfare tent. Fond farewells were said. The bus was boarded and the choir was on its way to the Melbourne Airport for the pre-embarkation routine. I can still see them looking back, waving to us, and taking their final pictures. I have mentioned our singing in various locations, apart from our concerts. Their final recital was on the plane somewhere between Melbourne and Port Moresby. But when I saw some of them a few weeks later, they assured me that there was no singing on the final section of their flight from Port Moresby to Rabaul, but absolute silence and much prayer, because one motor had cut out—leaving the DC3 with one motor on which to finish the flight home. They came in ‘on a wing and a prayer’—rather, many prayers.

We Begin Music Seminars

A good friend advised me not to go back to PNG after leaving. He felt that it would be a disappointing experience. But a visit from a Manus choir in 1989 changed our minds. This choir had been to the Youth Congress held in Canberra from 3-7 January. They had left early, and their bus had some problem which made their arrival in Sydney so late that the accommodation they had booked had been given to others. I received a phone call late that Friday evening and was asked if they could possibly stay in our church hall at Ashfield, Sydney. We agreed to the request, emptied food cupboards, rang others for assistance, and headed for the church. They had a reasonably comfortable night and we had a most enjoyable Sabbath—a real musical feast at Sabbath School, the regular Sabbath Service, and after a combined lunch, a sacred musical program in the afternoon.

Then followed a request from Lamech Palaso that we come back and help them with their music. I remembered Lamech very well. He came from Manus to Kambubu in 1965. He was bright and musical, but his voice was not quite mature enough for entrance into the male choir. Now he held an MA degree from Cam-

bridge University, Great Britain, and was employed by the PNG government as Secretary to the Minister for Mines and Energy. He was a polished speaker and a sensitive musician. ‘Come to Port Moresby for two or three years,’ was his request. I replied that it might be possible for us to do something after we had retired, but even then because of commitments here in Australia we might not be able to come for long periods. But the thought had been sown in my mind that we could volunteer and contribute to the musical education of many and at the same time be an influence for Christ.

We retired at the end of 1990. The following year we sold our home and shifted to Alstonville Retirement Village. After my first sermon at the church a lady greeted me at the door and told me that she had been a high school girl when the choir came through her town. At the time she was often at dances on Friday nights although she usually attended church services. ‘When that choir sang it touched my heart, I gave my life to Jesus and have served Him ever since.’ We were often reminded of the time we brought that choir to Australia and our minds responded to the ‘call of the wild.’ In 1992 we volunteered for a musical education tour and soon after were on our way to the Solomon Islands.

Our Early Seminars

Our first seminar was conducted at Kukudu. People had come with their keyboards expecting to learn a lot in a few days. There must have been 50 of them. We were taken by surprise. They crowded around May as she demonstrated certain keyboard exercises. They told me that the only ones who could read music and sight-read were students from our days at Kambubu. At that stage they were listening to recordings and trying to reproduce the songs by ear. The Heritage Singers had changed the appreciation of music in the Solomons, and rather than have large choirs they

were intent on having keyboard accompaniment for just a few singers. I did one lecture on the advantage of choirs because it allowed much more participation. When we reached Batuna we had become more aware of the real needs and interests of those who attended. We used the Church Hymnal to practice sight singing, selecting hymns which were unknown. Finally we conducted a more thorough seminar in the air-conditioned union office in Honiara.

We had sessions on music theory, conducting, sight

singing, some voice exercises, and some time on music appreciation. After the seminar, at a discussion with the organisers, it was suggested that this was only a beginning. This visit educated us on the musical needs of the people.

In 1993 we produced books on sight singing, theory of music, voice production, a song book and music for choir practices. We went to PNG to conduct one week seminars at Rabaul, Madang, Lae, and Port Moresby. Hundreds attended. They were keen, attentive and enthusiastic. From each place came requests to return. When we went back in 1995 we added Kavieng, Wewak and Lorengau in Manus to our itinerary, and in the Solomons we visited Malaita as well as Honiara, Batuna and Kukudu. This time we added a level of theory including principles of melody writing and harmony for those who had been in our previous seminars. At Kavieng the Mussau choir sang well, directed by Elijah Baelua, one of my old choir members whom I had encouraged to form a choir of his own when he graduated. He had done a lot to raise the standard of music at Talesia on the north of New Britain, where Roy Harrison had opened Adventist work and started schools. I



The choir on its way home

had conducted the wedding ceremony for Elijah and Simah after their graduation. In 1987 I returned for the Silver Jubilee at Kambubu, and was pleased to find that Elijah and Simah were still conducting groups. Elijah had brought his male and mixed choirs from Sonoma College and Simah conducted the ladies. They sang very well. Similarly at Lorengau Joseph Bates, another choir member from the early 1960s, conducted an excellent male choir. He and Elijah had been in the choir that came to Australia.

The Influence of Music

The last Sabbath of our seminars was always a busy day wherever we were. I preached, usually on the influence of music and its power when united with the powerful gospel. Then in the afternoon we heard stories of what music had done in the area of evangelism. Many had come to Christ and were baptised through the influence of singing.

In Port Moresby a High Court judge, Gibbs Salika, told of visiting a baptism of a relative. A choir sang 'Just as I Am,' and when an appeal was made he could not stay in his seat. He walked to the front of the church and after a series of studies was baptised and today is a leading elder in his church at Hohola, a suburb of Port Moresby, with a membership of about 800. In our little book where we recorded the names and addresses of students his comment reads,

I never really appreciated music until I was converted into the Adventist Church. Music played a big role in my conversion and I am happy to take this course because I want to be able to read the music that I sing. I thank you for the course.

He spoke fluently at our farewell dinner and stated that before we came 'music was merely dots on paper.'

A young man by the name of Knox Taio was invited to join a church choir at Vanimo. They practised a song dealing with the second coming of Jesus. He went home and told his family what they had been singing and they were thrilled. Although the parents were lay leaders in another church, they had not heard of the second coming. But it wasn't long before all the family were attending the church which had taught them truth through music. Vanimo is the nearest town to the West Irian border on the north-west of New Guinea.

Delilah, from Popondetta, told of church members and their pastor, one of my ministerial graduates and one of the best basses in the choir, reaching out to unentered islands. On one island they were met by people painted up and ready for war. The visitors were forced to stay on the boat, but before leaving sang, 'God Be With You 'Til We Meet Again.' Hearts were touched and a couple of years later they were requested to return. The result was that a new church was established on that fiercely resistant island.

Our concluding concerts were usually an hour or two long and were quite inspiring. Choirs came from surrounding villages and sang in English or their own dialects. Although I did not understand the words when not in English I could tell that they were more meaningful to the singers.

Into the Highlands

The next three years showed more progress as we ventured into the Highlands, taking in Goroka and Mount Hagen. People of the Highlands were considered unmusical forty years ago. At that time I had suggested that in time, because of participation in music in our services and contact with workers who have been exposed to better singing, they would progress as coastal people had. Now we were to see the evidence of what I had hoped for. Among the Europeans who had helped the progress were the Staffords and Elva Litster, who had taught some basic theory and encouraged choral singing. Then there were Solomon Island, Mussau and Manus missionaries, and some in government employ, who were leaders in music.

We enjoyed our two visits to the Highlands and were able to equip members and workers with information and appreciation of music which will be an influence for Christ within the church, in our schools, and in evangelism. Some students had come long distances at a lot of expense to be present. Fifteen of our students from the Karamui had walked for four days to reach an air strip and then paid K70 to fly to Goroka. Others also had walked, flown, or travelled by land transport to participate in our seminar at Mount Hagen. One young man from the coast received late notice of our seminar at Wewak, so he caught a coastal vessel to Madang, then a bus or truck to Mount Hagen, arriving the day after the seminar had started.

At our second seminar at Wewak, more people had come from Vanimo. The Sepik people were not renowned for their singing, and I don't think Wayne Hooper would have been thrilled by the singing of a quartet who sang his arrangement of 'Walk in Jerusalem,' at our welcoming ceremony. But we were thrilled because of the progress they were making. And if you had heard the 'Amen' at the conclusion, you may have thought that the King's Heralds themselves had rendered the item. It also reminded me that my singing of 'The Lord's Prayer,' may not have been so outstanding either. Enthusiasm of the singers and an appreciative, accepting audience which builds confidence are essential to progress.

Our seminars have been attended by as many as 260 at Lae, but it was easier for teaching purposes to have smaller groups. In 1995, the total attendance in eight seminars was 960. The seminars have been marked by enthusiasm and a keen desire to learn. One girl even said, 'It has been like a revival.' Some may have been disappointed that they could not master the keyboard in a few lessons or become professional soloists by being given a few simple exercises. But for many there has come a deep satisfaction that they can now help others with their new-found ability to read, interpret, and perform more effectively. We thank God for the opportunity afforded us to share in this ministry.

The many carvings, billums, and other handicrafts filling every space in our house (some of them passed on to the South Pacific Museum at Avondale), to say nothing of their messages of appreciation, testify to the generosity and fellowship of the many friends we made on these tours. We shall never forget them.

When we were asked to serve in the Islands, the committee on appointments looked for someone who could teach Bible, who could raise the standard of music, and whose wife was a nurse. I hasten to state that without the support and commitment of my wife May, I would have lacked the incentive needed for each day's task. At times I have felt I could have done better, and I thank God for the joy and privilege of serving together in such an enjoyable ministry.

What of the Future?

We have observed a tendency to copy the style of Western musical groups. So everywhere you have mostly inferior electronic instruments accompanying small groups in the style of groups like the Heritage Singers. We reminded our students in many places that the music for entertainment was different from music that conveys a spiritual message. When the Heritage Singers made a spiritual appeal at the end of their concerts they did so *without musical accompaniment*. It is possible for instruments to detract from the message of music just as an overdressed person's clothes may detract from the natural beauty of the person. Small groups have their place, but larger choirs allow for wider participation in offering to God a service, even a ministry of praise. In saying that, however, I am not saying that accompaniments are not helpful or even essential for some music.

And if the past is an indication of the future, may I indulge in a prediction of what is yet to come? Music has been used evangelistically in the past and has resulted in the salvation of many souls. That is in harmony with God's purpose for music and

must be continued into the future. Before the mission came music was used with feasts and for the purpose of 'pulim meri.' In other words it had a sensual use. Much music today is sensual music. There is a movement in the Pacific to return to the culture of the past and that culture when related to music had sensual undercurrents. If the natural course is followed, camouflaged by the term

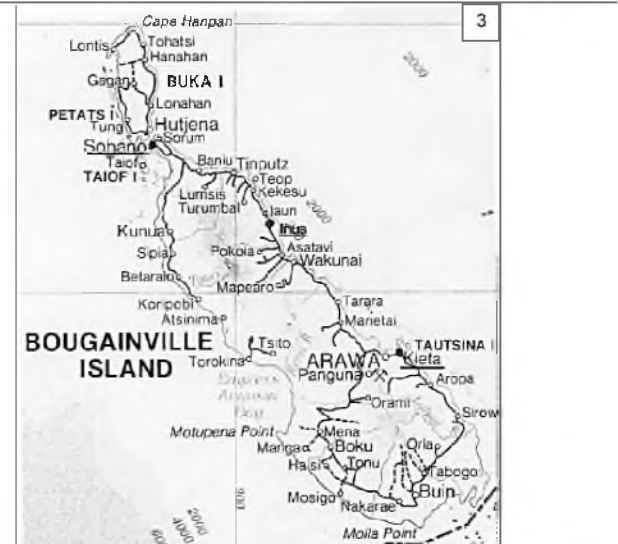
'culture', then music will lose its spiritual influence. But if it can be remembered that music was not given to man to stimulate a carnal thrill, but to give a spiritual impact, our people will be guarded from a subtle deterioration in their enjoyment and use of this precious gift. ❖



Note

The forerunner of Jones Missionary College was the Put Put Training School built on land purchased in 1936. During WW2 the school was discontinued. During the war it was occupied by the Japanese and all buildings were destroyed. Rebuilding began in 1946 with the school reopening the following year as the Kambubu Training School. In 1951 the institution became the Coral Sea Union College. With the Coral Sea Union Mission being divided into two unions, the college became part of the Bismarck Solomons Union Mission and was known as the Adventist Union College, a name which soon after was changed to Jones Missionary College in honour of Captain Jones a pioneer missionary in the Islands. In 1968 the training section was transferred to Sonoma College, and the school continued as Kambubu Adventist High School.

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Kairi Kekeao, an Early Papuan Pioneer: singleminded, intrepid, courageous in loss

LESTER LOCK



SEE CV IN VOL 1 # 2

KAIRI KEKEAO WAS BORN IN THE VILLAGE OF AUMA on the banks of the Vailala River in the Gulf Province of Papua, in the country of Papua New Guinea. According to government records, his birthday was 7 July 1908. Back in those days visits by expatriates to that area were fairly rare. So when Pastor William N Lock visited in 1928 looking for a site to commence work in that area, talk went about among the young fellows that he was a representative of a fairly new mission in Papua, and talk had it that they

ran a good school at Bisiatabu, situated inland from Port Moresby, where Pastor Lock was resident. Up to this time Kairi had had no opportunity for an education. Some young fellows talked among themselves and Raraehape and Hii suggested to Kairi that he ask his father for money to pay his fare to Port Moresby so that the three of them could go to school at Bisiatabu. Kekeao's response was negative as he wanted Kairi, his only son, to stay with him and help with family affairs. The two boys then suggested that Kairi steal money from his father's box and go with them. Kairi's response was that he could not do that. However he later had a change of mind and at a convenient time stole one pound eight shillings from his father's box. The fare to Port Moresby on a coastal boat cost him one pound, so he had eight shillings when he arrived in Port Moresby along with his two friends. They were fortunate enough to meet Pastor Lock in Port Moresby and requested the privilege of going to school at Bisiatabu. Pastor Lock agreed and took them with him. (As Kairi told me that story he said he had never been able to lose the shame of taking the money from his father's box.)

During his two years of education at Bisiatabu Pastor George Englebrecht arrived and after learning the Motu language proceeded west to open work in the Vailala area at Belepa. George was looking for a helper so Kairi was invited to go and be that helper. Toward the end of 1929 he went and taught at the new school there. While at Bisiatabu he had become interested in a (local) Koiari girl who had taken the name of Beti, a daughter of Gania. In 1931 Kairi returned to Bisiatabu, married Beti and went back to his teaching work at Belepa.

In 1932 Beti became very sick. The sickness continued for some time, so Kairi became quite troubled about it. Not having progressed sufficiently in his Christian walk he did something which a normal villager would do, he sought out a sorcerer and asked him to come and heal Beti. When the leader found out about this Kairi was dismissed from the work for a year.

A call came to Kairi in 1933 to go to help the development of new work with Pastor Ross James at Pelagai in the Aroma area about 150 kilometres east from Port Moresby. There was a heavy population along the beach in that area. So Kairi worked with James in the newly developing work. While working there with Pastor James a call came from the village of Alepa some distance inland from Pelagai. Pastor James wondered what he could do to respond to that call. Workers were few in those days. However,



A later picture of Molly and William Lock



Mrs Peacock & Teuiha teaching at Bisiatabu



The Bisiatabu 'bus'



Pastor George Englebrecht



L to R: Pastor Ross and Mrs Mabel James; the *Diari*; Pastor Lester Lock

Kairi was asked to go and pioneer work in that village. He stayed there for three years and developed a strong work. Some men from that village became workers who pioneered work in other villages.

Later an interest was manifested in the village of Naoro, along the Kokoda trail. As the mission committee searched for someone to respond to that call Kairi's name came up and the decision was made to send him. He responded, and with Beti walked up to Naoro and commenced work there. However a trial came to Kairi as in a dream one night it was revealed that Beti's eyes were being turned to someone else. To try and get help in the situation Kairi led Beti down to Lock at Bisiatabu. Beti failed to respond to counsel so within a short time Beti went off with another man in another direction. Under the circumstances it was considered that it would not be wise for Kairi to return to Naoro.

While at Bisiatabu Kairi accompanied Soge and Wati on a visit to Iove village, quite a distance from Bisiatabu, but at that time there was no response from the people there. In this unsettling time Kairi worked for a month as one of the crew of the mission ship *Diari*. Then he returned to Naoro to carry on the work of God in that village. However the devil was not going to let up on him. One afternoon he went fishing in the river not far from the village, but he was not as successful as usual as he caught only one small fish. However, he was rather surprised by a strange sound like rocks hitting one another. The sorcerers were mystified that they were not able to succeed in their objective of killing Kairi. Some years later as Kairi met these men at the village of Vesulogo they told him about their plan to kill him and still could not understand why their powers of sorcery seemed so futile. Then they said to him, 'We think your God must have protected you!'

While still working at Naoro at one time he went down to Bisiatabu for a break. There he met Bolu, the widow of Meanou one of the early pioneer workers, who had died some little time before. As a result of that meeting they were later married on 17 November 1939, and they served together very profitably for 12 years.

Toward the end of 1939 I, Lester Lock, received a call to go to Papua. So on 9 January 1940 Edna and I were married and made our preparations to go to Papua. We arrived there on St. Patrick's day 1940. My first assignment was to be the director for Bisiatabu district and to start the work of translating Sabbath School lessons into the Motu language which I had learned from Meanou as a boy. Seeing Naoro village was included in my district Kairi became one of my workers. One of the patrols in my first year I remember well. Two of my workers, Soge and Hekahu and I went on a patrol which was inland and eastward from Bisiatabu, toward the headwaters of the Vanapa River. Interest was shown in two villages, Iove and another which name I cannot recall. Counseling together it was decided that Kairi should go and pioneer work at Iove and Hekahu at the other village.

Mission work was interrupted when Japan entered World War II and made rapid advances south taking Singapore and Rabaul, which was significant to our work in Papua New Guinea. Under direction a group of us expatriate mission workers sailed down in our mission boat *Diari* to Cairns. Kairi and Hekahu remained at their posts of duty during the war years without pay, and direction and a strong work developed in those villages. At one time a man in the area where Kairi was working became almost paralyzed from the hips down. Kairi decided to see what he could do to help him. Some of the folk told him that he was wasting his time for the man would never be able to walk again.

But Kairi gave him an injection and prayed over him and the folk were most surprised when the man began to walk again. On another occasion a boy from the village became very sick. Once again sincere prayer was offered for him by Kairi. The boy was healed and was active for many years.

Kairi's next call was to go and lead the work at Irupara, a coastal village about 100 kilometres east from Port Moresby. When he and his wife were delivered there by the mission boat, the village folk indicated that they did not want his services. So Kairi and his family returned to the boat, and they set out to go farther east. However after making several attempts to get through the passage in the reef they were unable to because of heavy seas so they returned to Irupara and spent the night. Next morning the village folk indicated their change of mind and accepted Kairi and family, so they unloaded their stuff and the mission boat proceeded without difficulty. Kairi and Bolu led in good development in that village.

On 5 October 1950 something happened in Papua which had never happened before. The first ordination of pastors by the Seventh-day Adventist Church took place at Belepa, not far from the village where Kairi was born. The four ordained were Pastor Kairi Kekeao, Pastor Hilake, Pastor Paiva and Pastor Gapi Ravu. The development of the work from that time on shows that it was in God's planning.

The same year Pastor Kairi was asked to undertake a work which had not been done as such in Papua; he was asked to be the Publishing Director for the Central Papuan Mission. During that term of service Pastor Kairi and his wife went up to Bisiatabu for a little break. While there his wife, Bolu, died and it became a very difficult time for Pastor Kairi. After some time of working alone a friendship developed with Popora, the widow of a deceased worker, Rarupe, and on 17 November 1952 Pastor Kairi and Popora were married and their lives were shared together until Pastor Kairi's death.

In 1953 Popora became very sick and the sickness continued for some time. She could not seem to keep food down. Popora's young brother became quite distressed and went to search for a sorcerer to seek healing. Then he went to Kairi and told him that a sorcerer would be coming to try and bring healing to Popora. Pastor Kairi said to him, 'My brother-in-law, I cannot have two gods. My God is in heaven.' While the two were in conversation the sorcerer arrived. Pastor Kairi addressed the sorcerer saying, 'My grandson, I do not want two gods. My God is in heaven. He is



Popora and Pastor Kairi

the only one? That's it.' With that the sorcerer left and went back to his house.

That afternoon Popora's condition became worse. Pastor Kairi washed her with hot and cold water several times. He then began to pray over her and his praying continued till midnight. Then they both went to sleep. Next morning Popora requested some food. Pastor Kairi took her some food and for the first time in many days Popora did not vomit. From that time on Popora grew better and was never afflicted with that kind of sickness.

After completing his term as the leader of literature evangelists, Pastor Kairi returned to Bisiatabu and for some time helped Pastor Orm Speck as he led the work in the Bisiatabu district.

From there Pastor Kairi went to open work at Matainruka village. Then when the work became established there he went on to Lebogoro village. As the work developed Magutau came to lead out in a school there, and Kairi helped him in the school for awhile. From there Pastor Kairi went on and established the work in Apaeva village.

In 1962 when the committee was looking for someone to help Pastor Calvin Stafford lead the work in the Korela district it was decided that Pastor Kairi should be the man. For three years he helped Calvin lead the work in that district.

In 1966 at the end of his three years at Korela Pastor Kairi was directed to lead out in the village of Tubuseria, a marine village, some 30 kilometres east of Port Moresby. He led the work there very successfully till the end of 1969 when he accepted retirement. The church members of Tubuseria village arranged for him and Popora to build a house on a small block of ground not far from our first Training School in Papua, at Mirigeda.

But that was not the end of his service for the Lord. In his retirement he led out in the establishment of churches at Sabama and Saraga in the Port Moresby district. Then too, he helped a group of people at Garume Mase not only to establish a congregation but to help them build a church in which they could worship



Pastor Ormond and Winsome Speck



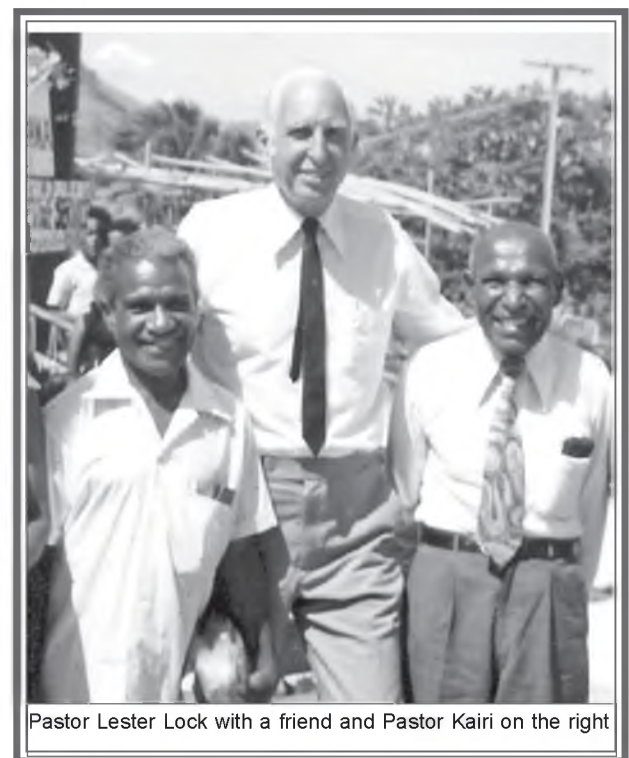
Pastor Calvin & Beryl Stafford, and children Gordon & Ruth

their Lord.

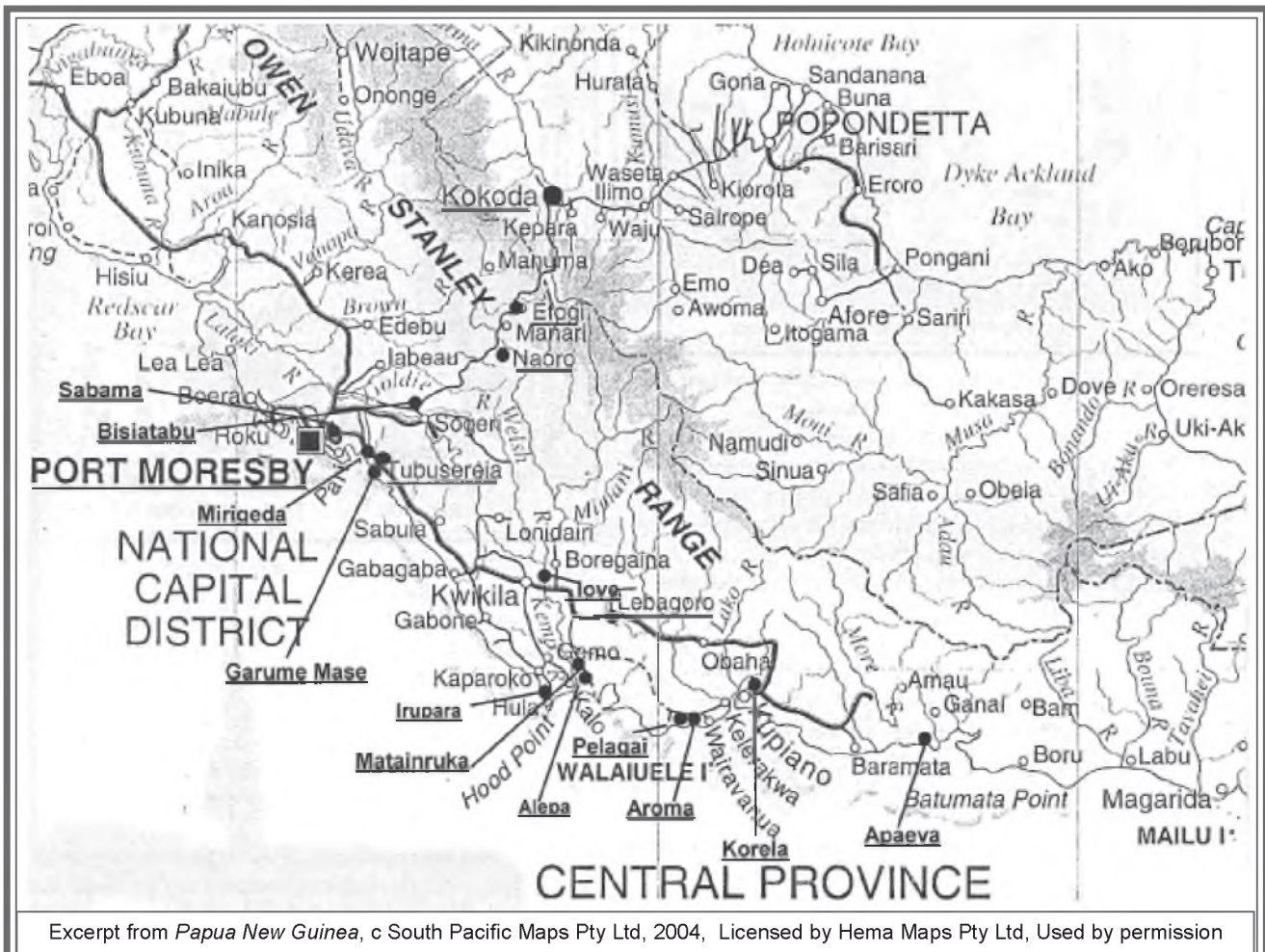
Although Pastor Kairi had been an outstanding worker for so many years he had never had the opportunity to visit Australia. In 1982 after losing my wife, Edna, and feeling my loneliness in retirement I made arrangements for Pastor Kairi to visit Australia. I met him at the airport and for two weeks showed him around Sydney and took him up for a visit to Avondale College. On the two Sabbaths he was in Sydney he gave a moving mission story in two of the Sydney churches. It was a very exciting time in his life.

My last personal contact with Kairi was when my wife, June, and I accepted an invitation to visit Bisiatabu for the celebration of the 85th year since the beginning of the work of the Seventh-day Adventist church in Papua. A very stooped Pastor Kairi was in the line which formed to give us the welcoming hand shake. We had a very warm time together as we sat and recounted the leadings of the Lord in our lives and ministry.

On 12 April 1995 Pastor Kairi fell asleep in Christ, and on 12 April 1999, his wife Popora passed away. They are waiting for the Lord's call when He comes in glory. ❖



Pastor Lester Lock with a friend and Pastor Kairi on the right



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The Editor is Listening

They Did Return, Dr Arnold Reye, JPAH, Vol 7 No 1, June 2007, p 10 and 11.

In his letter to the editor Dr Hedley Eager makes reference to a paragraph concerning Dr Reye's conclusion to his report on the Solomon Islands Mission.

In his article on pages 10 and 11, Reye commented on Pr White's "concise and well-considered report on the Solomon Islands Mission," and his "blue print for the future," saying, "an interesting omission from Pr White's document was any mention of future national leadership... It is reasonable to assume that this failure to address the matter of national leadership was quite deliberate for Pr White was well aware of emerging national expectations."

Dr Eager states that although he found the writer's article "very interesting," he was "concerned" about his remarks, which to him were the "very opposite to the focus and practice of Pr White throughout his leadership in the island field." This included appointing Pr Sasa Rore as assistant to Pr Wally Ferguson (Western Solomons) and later as field secretary of the CSUM, and Pr Kata Rangoso as director of the Eastern Solomons field. And in 1951 there were plans for 'large scale national leadership.' Eager concludes his remarks by saying that Pr White's emphasis was continually on national leadership training and their appointment to positions of responsibility.

In his reply, Dr Arnold Reye addresses the issue raised by Dr Eager where he mentions Reye's concluding remarks on the lack of focus on national leadership by Pr White.

"I thank Dr Eager for his letter and for his stout defense of the contribution made by Pastor White to the development of national leadership in the Solomon Islands.

It was not my intention to diminish in any way the considerable influence Pastor White had on the post-war reconstruction of the Solomon Islands Mission. In my article, however, I was not attempting an analysis of White's term of leadership. Therefore his achievements in many areas, including that of fostering national leadership, were not addressed. It should be noticed that the paragraphs [in my article] that caused Dr Eager's concern were dealing with a specific document written by Pastor White.

It set out for the AUC committee White's immediate focus for reconstruction. It struck me that the absence of any statement of national leadership was significant... I speculated as to possible reasons.

Because I was aware that operationally White did, over the period of his leadership, actively place national pastors in positions of leadership, I may have pre-empted Dr Eager's concerns had I prefaced the paragraphs in question with an acknowledgement that White's apparent oversight did not fit with his actual administrative practice. For that I apologise. My failure, however, has stimulated Dr Eager to add to the story of the post WW11 Adventist mission in the Solomons and that is good.

Both the author and the respondent agree that Pastor Herbert White was vitally interested in national leadership and fostered it strongly and successfully during his island service.

It is noted that the author's remarks related solely to what he perceived as an omission in Pr White's report to the AUC committee and not in any way to Pr White's practice of fostering and appointing national leadership. —Editor

Brian Dunn—

Adventist Martyr on the island of Malaita in the Solomon Islands—1965

LESTER HAWKES



SEE CV IN Vol 6 #1

IN ASSOCIATION WITH
LETA BILLY



Leta Billy was a teacher at the Adventist Primary School at Auki. In 2006 & 7 he was the ADRA Director & now is Education Director of the Malaita District, in the Solomon Islands.

BRIAN DUNN AND HIS WIFE VALMAE arrived on the island of Malaita in the Solomon Islands in early December 1965 to begin work at the soon-to-be-opened hospital. Just a few days later Brian was mortally injured in a spear attack.

Why would this happen to someone who had dedicated his life to mission service and the well-being of others?

Brian was from England, having been born in Litchworth, Herts, on 29 June 1940. He moved to Australia when he was sixteen years of age. Shortly after arrival he became an Adventist, and immediately was keen to pass on the blessings he had received. He chose, as his field of service, to become a Registered Nurse and do his training at the Sydney Adventist Hospital (then known as the 'San'), where he was accepted into the 1961 class.

At the San Brian noticed Val Benham who had graduated from the Nursing course in 1959. She had then gone to the hospital in her home town of Charters Towers where she obtained her Midwifery Certificate and subsequently returned to Sydney Adventist Hospital to join the staff and while there, met Brian Dunn. They decided that medical missionary work would be their lifework and following Brian's graduation in 1964 they married and

were then invited to go to Atoifi Adventist Hospital to establish

the Medical clinic there in preparation for the later arrival of the intended resident physician Dr Lyn McMahon.

Thus in late November they flew into Honiara and a few days later they boarded the *MV Lao Heni*, the 53ft Mission vessel for the trip across to Malaita Island which had a population of approximately 120,000 speaking eleven languages. It was a very rough trip with a storm coming up. As Val wrote in a letter to both their parents, 'We left Honiara just as a storm was coming up. It was very, very rough. Our little ship creaked and groaned. It took most of our energy just to hang on. We tossed around like a little cork in this great sea.' After explaining the reason for heading out into the storm she continued, 'Brian was sick, poor darling, about an hour after we left port. I wasn't sick, but I can tell you I was scared... There were no other Europeans on board. The leaders of our work in the Solomon's were all about to leave for Rabaul, nearly a thousand miles away in New Guinea, to attend the annual executive committee meetings there. We also had on board some of the school children who had been attending the Betikama School but who were now returning home on holidays... Most of them were seasick too... We arrived at the island of Florida at about 6 o'clock, entering the passage which really divides the island in two. It was beautiful. Halfway through the passage we came to the 'Water Point' which the Americans had constructed during the war. It brings crystal clear water from a cave way up in the mountain side to provide drinking water for passing ships.' After showers for all, 'All was quiet as we gathered for worship at the end of an eventful day. We sat on the bow of the *Lao Heni* in the quiet evening. The water was so very still and smooth after the rough sea. Oh how these people sing! I felt so near to God. The sky showed His glory with a beautiful, golden moon and high, bright stars. The water was black like satin, and one could hear the lap, lap of it against the sides of the boat. I wouldn't have been surprised if I had seen the angels...

'We were awakened at 5:30 by the roar of the ship's engines... At 11:30 we were over in the lee of the west coast of Malaita where in a little bay near the Oof'a a village three children were transferred to canoes. We also had some timber to unload for the school there. This was done very simply by throwing it overboard. Instantly the canoes were empty and little black bodies were everywhere, climbing up and astride the timber to paddle them ashore. While there it was noon, Adventist Radio time, when for half an hour each day Adventist Missions and boats can contact one another for information and inspiration. Pr Holmes called us. We also spoke direct to Kwailibesi which was to be our next stop... At 4 pm Friday we anchored at Kwailibesi where we have a long established minor hospital...

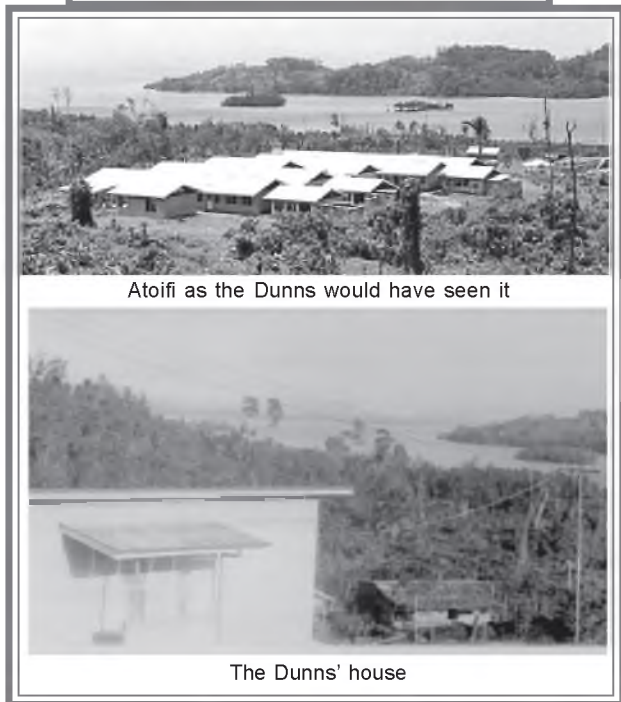
'We left Kwailibesi on Sunday ... The Cummings family came down to Uru with us ... arriving at 2 pm. We could see the new hospital standing out like a monument up on the hill to the right as we entered the natural harbour, and the harbour is a sight to behold. Tying up at the wharf is such a flurry of people throwing ropes and others yelling messages or orders, plus the inevitable laughter. The two carpenters from Australia who are building the hospital, Merve Polly and Malcolm Long, came to greet us. We walked along the long coral causeway which had been laboriously made to serve as a wharf, and which is 350 yards long. It needs to



The *Lao Heni*



Brian and Valmae Dunn



Atoifi as the Dunns would have seen it

The Dunns' house

be that long because the mangrove mud reaches so far out into the harbour. Reaching the shore end of the wharf there was a sight which made my heart beat. A "WELCOME TO URU" sign had been erected, and underneath stood about 200 people, young and old. As we neared them they began to sing, 'We are glad to welcome you to Uru.' It was a beautiful song indeed! We had a battle to control our tears. Then the teacher stepped forward and gave us a welcome, to which Brian replied. I'm so glad I didn't have to say anything, because the lump in my throat would not have allowed a word out. After shaking hands all around we climbed the hill to view our new residence, a three-roomed concrete block house. We have no electricity as the lighting plant is out of order. We had to send it back to Honiara for repair.

'Our first patient came about half an hour after we arrived. The next morning we decided to hold a clinic, and were very surprised when about 50 arrived for treatment. One baby was very sick with pneumonia and may well have died without treatment. We are conducting a clinic every morning, even though the hospital is far from finished. We treat boils, sores, abscesses, ulcers, pneumonia, TB, scabies, bakwa (a terribly aggravated tinea which completely covers the whole body). Then there's rheumatics, malaria, plus sore ears and eyes etc. The number we treat each day varies between 100 and 200. They come by canoe or by walking for hours through the mountains. The worst case was a woman who had her head cut open with a bush knife or axe and a section of skull about the size of a tennis ball was missing. We could see the brain pulsating inside. We kept her and dressed the sore daily till we could send her to the main hospital. It was only 3 or 4 days

before we ran out of dressings.

'I will tell you all about the hospital later and do pray that God will open the hearts of people back in the homeland so we will get sufficient funds to pay for the hospital and its equipment. God bless you all and have a happy Christmas.

All our love as ever, Val and Brian'.

It was the night of 14 December that Val closed that letter in the hope that it might reach the Post Office some time soon. It just might, she hoped, reach home in Charters Towers before Christmas. Little was she to know that, she would herself reach home at midnight of Wednesday 22 December, leaving Brian sleeping the long sleep of death back in Honiara.

It happened this way. At about 10 pm Thursday, 16 December, a knock came to the door of their little home. Val was reading in bed, so Brian went to the door. Kaluae, a national worker on the building team stood there holding a kerosene hurricane lamp. He requested medication for Abana, his young son, also a carpenter, who was suffering from malaria. Brian was about to go to the hospital when Val called that she had some in the house. Handing the medicine to Kaluae, Brian stood for a few moments savouring the sight of this new friend walking through the light rain with a lamp swinging by his side. This was the kind of life he would always enjoy!

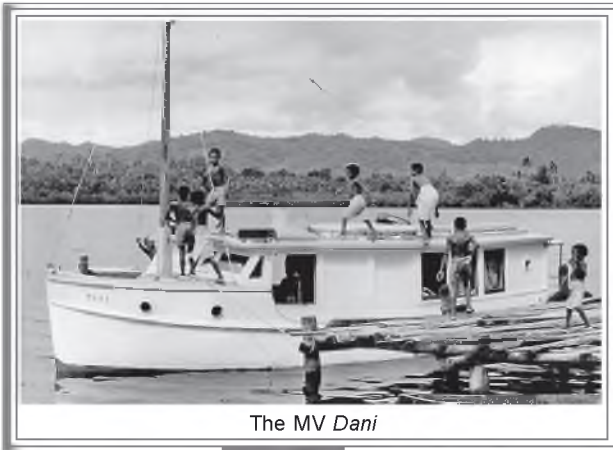
Brian turned to open the screen door and as he did so a steel spear was thrust through his back penetrating till it was about 10 centimetres through the front of his chest. Looking down he saw the skin drawn tightly up toward the point of the spear. He dropped to his knees and called to Val, 'Quick Darling I have a spear right through me' and then crawled inside. Val gave him Panadol as that was the only painkiller she had. Brian, still on his knees, placed his arms on the kitchen cabinet and actually prayed for the one who threw the spear! Kaluae heard the groan as the spear pierced Brian. He turned, saw what had happened and began to shout, 'Dr Dunn has been killed with a spear!' Fred Aurora who had the care of the generator raced off and started the engine for lights. Others, like Panis Elson, Palmer, Moses Para, Billy Malana and Jonathan Boxi ran to offer what help they could.

Messages were sent out. The two builders rushed to help. Someone suggested pulling the spear straight out. but Brian stopped them, 'No, that would kill me', he said. Instead, they sat Brian backwards on a wooden kitchen chair so his arms could rest on the back of the chair and his head on his arms. With Val holding the spear to dampen as much vibration as possible Malcolm was able to hacksaw the shaft off. This proved to be a long process as every shake or vibration went right through Brian. All this time Merve was trying desperately, and without success, to reach someone in Honiara on the radio.

Other messengers were dispatched; one to alert a small group of Solomon Island police camped across the harbour about a kilometre away. These men came immediately and acted very correctly following footprints that came and went to the veranda where Brian was speared. They even collected plaster-casts of the deep footprints left in the mud by the one who had thrust the spear.

Malcolm, in the meantime had pulled some slats out of the back of a cane lounge chair, sat Brian in it, and packed pillows all around him. From his chair Brian was amazingly calm, telling Val what to pack, and 'Don't forget the passports.' Val is sure, that without his advice, she would never have packed the right things.

Another messenger, Fred Aurora the engineer, took a dug-out canoe and raced up the coast to inform the Catholic priest, Father LaVeld, at the Kwalakwala Catholic Mission and to ask for the loan of his boat in an attempt to get Brian to Honiara as quickly as possible. It was only a small 18ft metal boat with a small engine in the centre. Father LaVeld was most concerned and as far as he could was most helpful right throughout, even calling his people together for a special service of prayer for Brian. He himself came along with his boat bringing all the morphine he had. The little boat putt-putted its way down Uru Harbour. Being so



The MV *Dani*

small a boat there was just room for the chair with Brian's legs either side of the engine, and just enough room behind him for someone to swing the rudder. Two men stood one each side of Brian to hold him from falling or bumping the spear. Another man was in the boat to be dropped off at the first government post they passed. The official Solomon Island radio communication system did not commence till 8 am each day, so this young man just sat out the night holding this urgent message to be transmitted as soon as the system began operation. The little boat continued agonizingly slowly up the Eastern coast of Malaita.

Val Cummings heard the message as it was transmitted that Friday morning the 17th, so she ordered that the 28ft mission ship *Dani* set off to collect Brian. The two boats met in the Lau Lagoon, but seas were too choppy for a transfer till they had entered the Kwailibesi Lagoon. Aboard the *Dani* they were able to make one or two more knots of speed but it was still so painfully slow.

About midway down the West coast at Fuambu, near Auki, is a small Anglican hospital with a resident doctor. They also heard the message over the radio so ordered their larger boat, the *Bradley*, to go out to meet the *Dani*. That way slightly greater speed was possible. Also, the sister from the hospital brought out some penicillin and more morphine for Brian.

It so happened that on this day, 17 December, the Anglican doctor had chartered a plane to bring his parents across to Auki. Honiara radioed the plane requesting it not return till it had picked up Brian. To help save time the pilot of the plane, seeing the daylight beginning to wane, taxied the plane off the airstrip right down to the beach. As the Anglican ship came in Brian was transferred to a dinghy and brought ashore still in the cane chair. That chair just squeezed through the plane door, so Brian quipped, 'Made to measure.' Immediately the pilot hurried back to the airstrip and took off, getting into Honiara just as darkness made it illegal for him to do more flying. The four 'national angels', as Val called the men who had come all the way with her, now had to climb the mountain range to return to Atoifi on the East Coast.

By ambulance from Henderson Field to Honiara was several miles. This proved to be by far the worst part of the whole trip. The road was littered with potholes. If the driver went fast, it was totally unbearable for Brian. If the driver was slow he ran the very real chance of not getting Brian there in time.

At the hospital all five doctors were waiting, the most senior of whom was an Indian man of about 25 years of age. Brian was taken immediately into theatre, but after almost 24 hours without sleep, and in constant pain his resources were down almost to zero. Several times Brian's heart stopped and had to be massaged to get it going again. Finally it became obvious that to continue would be more than his weakened system could stand, so the spear was withdrawn and he was allowed to rest. They intended to complete the repair work as soon as Brian could take it.

Sabbath morning it was noted that his vital signs (pulse and blood pressure), while still extremely low were beginning to pick up. Brian assured Val that they would be back at Atoifi within the

fortnight! The hospital had no ICU ward so when Brian wanted to sleep he was left alone to get the most rest possible. After lunch, about 2:30 pm someone went to check on him, only to find that he was dead and there was a huge amount of blood on the bed.

Investigation later showed that the spear had gone through the pericardium and through part of the muscle of the heart but not through any heart chamber. So, as long as his blood pressure was low there was no strain or damage. But as soon as the pressure began to rise that chamber of the heart simply tore open. It could be said that his own returning health caused his death! Like his Master, he died of a broken heart — broken for and by the very people he came so willingly to serve. The doctors had done the best that could be done, but they were not to know how things really were inside Brian.

In Rabaul the BSUM Annual Meetings were in progress. The news of his spearing reached us on Friday and special prayer bands were called. Then Sabbath evening we heard of Brian's death. On Sunday the committee voted to send Pr Aubrey Mitchell and the writer down on Monday by chartered plane. Monday afternoon Pr Mitchell conducted the funeral for Brian who was laid to rest in the Kolaridge National Cemetery in Honiara. He then took Val back with him to Rabaul from whence she flew back to her home in Charters Towers.

Following the funeral service I climbed aboard the 28 foot *Dani* and sailed some very rough seas across to Malaita, first stop Kwailibesi. Peter Cummings climbed aboard, and we sailed down the East Coast to Atoifi where we met with the staff.

Peter Cummings and I set up camp in what had been the Dunns' home for such a short time. Knowing that the electricity was to be switched off at 9 pm we decided to visit the toilet a few minutes before 9.00. The toilet was located 30 or 40 meters down the garden. I almost reached the toilet door when the lights went out. Knowing what had happened to the last man out in this area after dark I decided to make a record return to the house!

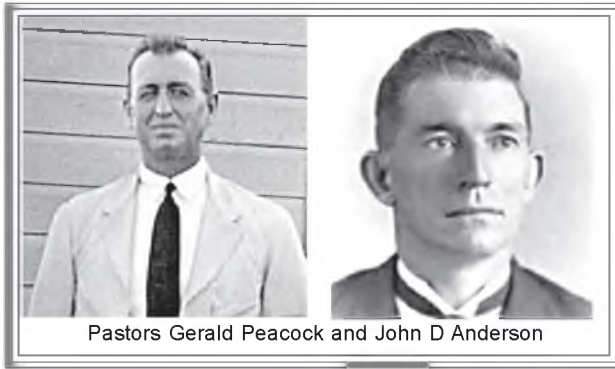
Uru Harbour has a long record of murders. One particular group in this area seemed to be involved each time with the senior member of this family being the local devil priest who seemed to orchestrate activities.

The history of this area establishes the fact that the locals were quite a hot-headed lot. Back in the 1800s ships began calling here to obtain indentured labour for the sugar plantations, in both Fiji and Queensland. The first ship to be attacked, in 1880, was the *Borealis*. It was anchored just outside the Uru harbour. The captain and crew died under the attack led by Maeasuaa of Uirilanga Village. Two years later Maeasuaa attacked again, this time the *Janet Steward* lost its captain and crew and the ship was plundered. In 1886 it was the *Young Dick* which was attacked. This time 4 crew died, but six attackers died. By this time ships were carrying bags of glass from broken bottles to scatter over the deck to stop bare-footed invaders. In 1904 Captain McKenzie of the *Minota* was killed. All these events were in the same area.

In 1911 a new phase began. A Pastor H Daniels was working



Brian Dunn's grave in Honiara



Pastors Gerald Peacock and John D Anderson

in this area for the South Seas Evangelical Mission (SSEM). He had actively protected a native girl from punishment by her family because she wished to marry the young man of her choice. As Daniels was preaching in his church on a small island near Uru Harbour a local man came to the door of the church with a shot gun and shot the missionary dead as he stood behind his pulpit.

In 1927 Pr John D Anderson (SDA) was located in the area and Pr Gerald Peacock had come to visit with him aboard the mission vessel *Advent*. On Tuesday morning, 4 October, they went over to talk with the Government officers Bell and Lillies who were setting up at Gwee'abe, ready to collect the 'Head Tax'. Anderson wanted to ask about obtaining land around the harbour. Before closing their conversation they strongly advised Bell to do his tax collecting aboard the Government boat the *Auki* which was right there in the Sinarago harbour. They told Bell of the many rumours of an intended attack they had heard about. But Bell was confident he could handle the situation, as he had done many times before. The two Adventist men said goodbye and sailed over to the other side of the Bay. A few hours later there was a terrible massacre, led by Bisiano, in which both Bell and Lillies were murdered, plus thirteen of their police force

In 1966 I was talking with Pr Max Simi who told me how, when he was just a baby, there was an attempt on the life of his father, Pr Simi, who was working with Pr J D Anderson at the time. The attackers left Simi for dead—but he survived the attack. However his wife, Meri, mother of Max, was killed.

AND.. Only very recently Mr Lance Gersbach was beheaded on the Atoifi Hospital grounds.

Earlier in this story we asked the question as to the basis of the spearing of Brian. Why would anyone want to kill someone who had only the best of intentions toward the people? In the Solomon Islands when land is required by a mission body or by anyone, other than a local, it is not legal to deal directly with the landowners. Correct procedure is for the mission to talk firstly with the land owners. Then if they are agreed, the mission must go to the correct department of the Government who do the actual leasing. It is the task of the Government to discover who the land owners are (for native land is never owned by just one person), then find who is the principal owner.

The Government then negotiates with that person, who in turn acts on behalf of all the owners, for the lease of the land. Once this part is settled the mission then pays to the Government who pass the rental on to the owners.

In the case of the Atoifi land the Government discovered the owners. They also discovered that a man named Peter Marena Saki was the principal owner. He would receive annually £154 which he was to divide among the lesser owners. In this particular instance the Government decided to make a slight shortcut in the matter of payment. Instead of the Mission paying the government who then paid Peter, it was simpler for the mission to pay Peter direct. All were agreed on this. Peter then divided the money to those who had an interest in the land. Each received a proportion of the money according to the amount of right he had to the land.

Among the minor owners was Enda'e, the local devil priest. Peter handed Enda'e 5 pounds, the amount the village people had

decided was correct for him, but Enda'e was angry. He believed that he should have received £20. His pride was hurt and, in his eyes, his standing in the village was belittled. In his thinking it was the hospital which had belittled him. He would have to do something about this. Local custom to restore credibility and standing had always been to settle the matter with a spear. But spears don't kill buildings. He decided he would wait till the real 'hospital' arrived in the form of medical workers.

A court case to determine who killed Brian Dunn, and why, was held in Honiara in February of 1966. Facing the court was the devil priest Enda'e of Kukuari Village, and his nephew Fa'ari Susu whom, it was alleged, threw the spear at the request of Enda'e. At the direction of the English presiding judge the case had to be all in the English language. Because some of the police and also the defendants had a very limited knowledge of the use of English this order caused considerable confusion. The end result was that the judge did not find there was a clear case against the two men and they were acquitted.

Back in Australia Val was determined to return to mission work, despite the tragic loss. The *Townsville Daily Bulletin* of 24 December 1965 gave large front page coverage to her return home. The 7 January 1966 issue of the same paper reports that Val was intending to return to mission service, hopefully even to Atoifi itself. In time Val took up mission hospital work in Papua New Guinea, and did it very successfully. She even made a special trip back to Atoifi to see again the place of her great loss, and visit with the people she really loved.

'Greater love hath no man than this, that a man lay down his life for another.' ♦



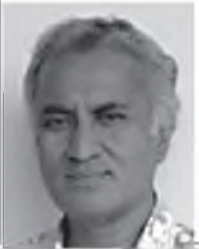
At Sopas Hospital in PNG. Front row: Dr Saleem Farag, Nurses—Val Dunn, Olive Fisher, lone Markey (Hinwood)---



The tutorial block—a lasting memorial to Brian Dunn at Atoifi hospital

History of the Tiarama Schools — Adventist education on the island of Tahiti in French Polynesia

MAVINA HAUMANI



Mavina Haumani was born more than 60 years ago. He is married to Tania and they have two grown children, a son Matahi and a daughter Tinitua. He gained his education in the public school system in French Polynesia and also in France.

He obtained the following professional qualifications: 1. CEDIFLE, from the University of French Polynesia, which gives recognition as a teacher of the French language in any foreign country;

2. A licence of Science de l'Education. University of Lyon, France; 3. A certificate of Common Sense Psychology. USA; 4. Master of Counseling ACC France.

At the time of his retirement in October 2005, Mavina had served the cause of education for 40 years—10 in the public schools of French Polynesia and 30 years in the Tiarama Adventist School.

Early Beginnings in French Polynesia

THE FIRST ADVENTIST MISSIONARIES to Tahiti were the Gates, Read, and Tay families, who arrived on the missionary boat, *Pitcairn*, on 25 December 1890. They and their successors for nearly fifty years were English-speaking.

Paul Deane, a Protestant pastor, and his wife were the first converts¹. They were baptised in 1893 and in the following year they went to the island of Raiatea, 180 km north-west of Tahiti, to assist Benjamin J Cady (from USA), who was the first President. As Mr Deane was of French nationality and could speak both French and Tahitian², he received a permit from the French government to open our first Adventist school. We don't know how many students attended this school, but we do know it did not last long.

The School in Tahiti

From 1947 on, the pastors who came to French Polynesia were French-speaking. On 2 April 1960, when Pastor Ernest Veuthy was President, Pastor and Mrs Marcel Bornert opened our second French Polynesian school in Papeete, with an enrolment of 42 pupils.³

For many years, as the enrolment grew, this school struggled to obtain teachers. The only way to recruit new Adventist teachers was to send trainees to our college at Collonges in France.⁴ The cost to students of this solution was almost prohibitive because of the distance (20,000 km), the length of the course (three or four years), and the cost of school fees. Understandably there was no rush of applicants.

The next solution was to call for Adventist principals and teachers from France. Thus from 1964 to 1975 teachers such as Mrs Andrée Jérôme, Mr Marcel Fernandez, Mr Daniel Schmidt, Mr Christian Sanchez, and Mr Roland Vurpillot responded to such calls. The weaknesses of this system were the high cost to the Mission budget and the problem of changing staff every two years.

Government Assistance

Our leaders began to ask why we couldn't ask the government for financial assistance. Back in 1789, during the French Revolution, the Declaration of the Rights of Man and the Citizen⁵ had been promulga-



Paul Deane and his wife—the first converts



Pastor Benjamin Cady and his wife Eva



Pastor & Mrs Marcel Bornert who began the school in Papeete

ted, and church and state had been separated. However, as time passed the French State began to recognise that churches which operated schools were contributing to the development of the state by preparing trained citizens to hold responsibilities and contribute to national production. Thus in 1959 the French National Education Ministry issued the *Loi Debré* which allowed private schools, both Catholic and Protestant, to apply for financial appropriations.



Mrs C Doom with her class of young students



Pic Vert College



Two views of the College Tiarama located in Papeete

In September 1974 Pastor Jean Surel, Mission President, and Roland Vurpillot, the principal at that time, studied the question of accepting financial help from the government and the attached conditions. As a result, an agreement called *Contrat simple* was signed by the State, the Local Government, and the Mission.

In September 1993 this arrangement was superseded by the *Contrat*

d'association. The essential features of this contract are:

1. Teachers must have the Brevet élémentaire or the Baccalauréat. (The first year of university examination taken by high school students. Two years university study leads to the obtaining of a Licence which corresponds to a BA in the English system).
2. A new teacher can be recognised after a year of probation and sits a final examination after three years of training.
3. Teachers in private and public schools are treated on the same level.
4. The State pays the teacher's salary, whether qualified or not.
5. The State inspects the teacher in his/her class once he/she is qualified.
6. The private school is to follow the same curriculum as the public school.
7. There is a special appropriation for school stationery.
8. The Mission is responsible for the maintenance of the school building.

This new contract solved the school's financial problems, facilitated the upgrading of teachers' qualifications and raised the school's academic level. It made it possible for a public school teacher to come and serve in our own school. I was an example of this. I completed teacher training in Tahiti in 1964 and in France in 1966, and after serving ten years in the public school system I accepted an appointment to be principal of our Adventist school.

When I took charge of the school in September 1975 it already had six classes totalling 120 pupils from six to fifteen years of age. The mission had recently held a church session which voted two projects during the next five years: an Adventist college for secondary students and the extension downwards of the primary school to include the *École Maternelle* or infant school catering for children aged three, four, and five. The latter project took two years and a half. It took time for members and administrators to accept the value of such a project, and some of them remembered statements from early church documents known as the Spirit of Prophecy writings which discouraged parents from sending their children to school before the age of six. But eventually they came to realise that times had changed and their thinking must change also.

On 16 February 1978 the new building opened, incorporating the elementary section (6 to 10 years) and the maternelle (3 to 5 years). At the opening Pastor Lazare Doom, our first local Mission President, named the school the *Tiarama* school. The name 'tiarama' means 'lamp' or 'light' in Tahitian ⁶.

Pic Vert College

The old school building was not destroyed. It became the first home of a new Adventist college, or secondary school, while a search for a more suitable site continued. In August 1979 Dr Jean Reynaud, previously from Avondale College in Australia, was privileged to start the first secondary class, and a new class was added each year until there were four.

In August 1983 the college moved to its new location and became *Collège du Pic Vert*, with 110 students. It was situated above the valley of Tipaerui, a suburb of Papeete, on a hill called Pic Vert at some 1500 feet (about 460 metres) above sea level, and only a drive of 15 minutes from the centre of Papeete.

After Dr Reynaud's departure in 1987 he was succeeded in turn by Dr Jean Michel Martin, Mrs Delargilière, Dettory Campus, and Imbert Jacques, all who came from France.⁷

Sad to say, the enrolment dropped each year after 1983, until in 1990 it was proposed to close the college. Only with government help could the school be kept open. It took four years to get government agreement for all four classes. Even with that help, the enrolments dropped steadily, until in 2000 the school opened with only 69 students. The decline was attributed partly to the isolation of the school, and the resulting transport problems, including the steep, winding road up the mountain. Accordingly in 2001 the college moved back down to the urban area of Papeete, to share the site with the elementary school. It was renamed *Collège Tiarama*, and since then it has experienced steady growth. Pastor Charles Atger, a Tahitian, is now in charge.⁸

At the time of writing the enrolment in the eight classes of the Tiarama School is 219, with 35 per cent of them being Adventists. The enrolment in the six classes of Tiarama College is 118.

References and Notes

¹ 'At the time he [Paul Deane] was pastor of a large Protestant congregation numbering 360 — a group under the auspices of the Paris Evangelical Society who had earlier taken over soon after the London Missionary Society transferred out of Tahiti.' Milton Hook, *Te Maramarama*, Early Adventism in French Polynesia. South Pacific Division Department of Education, Wahroonga NSW, Australia.

² Paul Deane himself explains his background as follows: 'I was not born in this part of the world [Tahiti], but was born at Raiatea, of which island my mother belonged to. My father, Mr Henry Josiah Deane came from the State of Maine, USA.' Paul John Deane, *General Conference Daily Bulletin*, of the Gen. Conf. of SDA, Battle Creek Michigan, USA, Vol 5 No 12, 20 Feb 1893, 310.

³ 'The school was built with plans for extension.

We have the ground floor completed, and hope to be able to start on the first floor soon. The ground floor consists of three rooms, each accommodating two grades; thus six grades are being taught. The total capacity of the rooms is 120 stu-



Mavina Haumani



Pastor Lazare Doom - the first local president

dents... The Government is very strict about our choice of teachers, who must receive their approval and their certificate corresponding to the grade they teach, besides having attended a Government teachers' training college.' E Veuthey, 'First Adventist School in Tahiti,' *Australasian Record and Advent World Survey*, 11 Feb 1963, 3.

Ernest Veuthey's wife was Flora.

⁴ Saleve Adventist University, a co-educational tertiary institution at Collonges in France, near the border with Switzerland, draws students not only from France but from all over Europe as well as from some of the other continents.

⁵ The 'Declaration of The Rights of Man and the Citizen,' is a historic French document. It made provision for representation in the legislature; being equal before the law; being equal in opportunity; not being imprisoned arbitrarily; everyone to exercise freedom of speech and religious faith; respect for property, and taxation based on ability to pay. Later in 1946, other provisions were added:— there would be the right to work, equality of rights for women; aged care support; the

right to join a union and even strike; support in the form of social security would be made available, and free education would be available for all.

⁶ 'The school, comprising large and ultra-modern classrooms, administration, library and toilet complex, was opened by the local President [Lazare Doom], headmaster

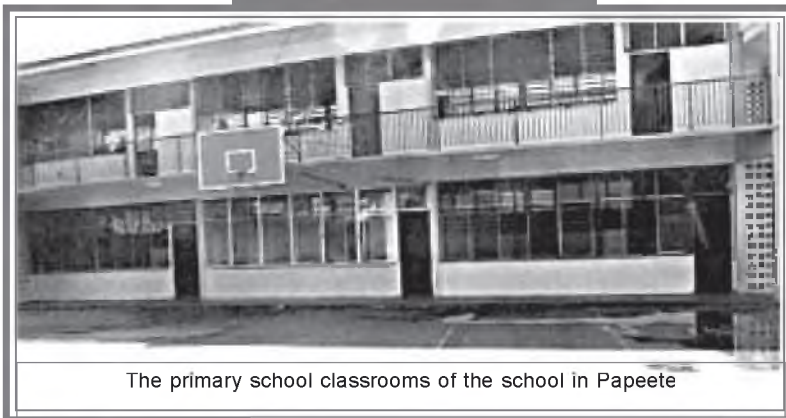
[Mavina Haumani], and the President of the area organisation known as the Central Pacific Union Mission [Don Mitchell]... It is the desire of the headmaster and staff, mission president and fellow ministers, that as the students gain a well-balanced education... that they will also learn day by day to rely more on their heavenly Father until they experience the ultimate result of true education, "To perfectly reflect the image of their Creator." Ray Swendson, 'New School Opens in Tahiti,' *Australasian Record*, 10 April 1978, 5.

Jean Surel's wife was

Gerboise, and Marcel Doom's wife is Mere.

⁷ John Reynaud's wife is Paulette, and Michel Martin's wife was Ingrid.

⁸ Charles Atger's wife is Francine. ♦



The primary school classrooms of the school in Papeete



The staff of Tiarama — 2004-2005

An Incident at Lou Island in the Manus Group, in Papua New Guinea During World War II



RICHARD WORLEY

Born in Portland Oregon, USA & educated in SDA schools, Richard Worley was challenged by mission stories from the South Pacific.

Over the years he obtained the following educational qualifications: 1965—BA in history and 1967— MEd from Walla Walla College; 1982—MA History, 1994—Ed S (Education Specialist), from Andrews University.

Apart from teaching in the US he fulfilled his desire for mission work in the following places:

Africa at Rusangu Secondary School, Zambia; Solusi University, Zimbabwe from 1975—1990 except for a short interlude.

From 1999—2005 he was a lecturer in History at Pacific Adventist University in PNG. While there he also worked in development and public relations, and as Dean of Married Students.

His wife Donna Monk Worley PhD, chaired the Education Department, was Director of Counseling and acting church pastor at PAU. Currently Richard is principal of Lincoln City SDA School on the Oregon Pacific Coast.

ACCORDING TO WILLIAM MANCHESTER in his classic biography of General Douglas MacArthur entitled *American Caesar*, the capture of what were commonly known as the Admiralty Islands, represented one of the general's many strokes of genius as he guided American forces through the South Pacific on his way to liberate the Philippine Islands and defeat Japan in World War II (WW II). Today, the Admiralties make up Manus Province in the independent country of Papua New Guinea.

Although there were only 4,000 Japanese soldiers to defend the island of Manus they offered stiff resistance to the invading Americans. The genius, however, was the element of surprise obtained by MacArthur.

The capture of Manus with its airport at Mamote was a small step in the march northward across thousands of kilometres of ocean and island. For the people of Manus, the arrival of the American soldiers was a defining moment of WWII.

South of Manus, known as 'the big island,' lies the small island of Lou. Today, the journey there takes approximately an hour in a banana boat. A number of the 24 foot long craft which appear like rowboats to those who are not familiar with them, make the trip each day. Engines now do the work that paddlers did a generation or two ago. Commerce is brisk for vanilla, fish, vegetables and cocoa are taken to sell, and items needed for homes are purchased from the town at Lorengau and taken back on the return journey.

Lou Island was predominantly Seventh-day Adventist, and the people experienced a dramatic period of time during WW II. While it was short in duration, it was memorable in events.

In April 1942, the Japanese effortlessly took control of Manus Island. Just under two years later, in February 1944, American forces seized the island making it a major shipping centre and base for advancing against the Japanese in the South Pacific. Incredibly, a million American and Australian soldiers passed through Manus during the war. At times as many as 600 ships were anchored in Seadler Harbour.

Ben Ponduk told me that he was only 17 years of



Ben Ponduk and his wife Kirap

age when the Japanese arrived on Lou Island. Within a short time he, along with many other islanders, was recruited to help in constructing an airstrip on Manus. Although life was difficult, he said that they were treated well by their captors. He remembers that the airport was built with simple tools and the use of dynamite to remove coconut stumps. Unfortunately for the Japanese, they weren't able to use their new asset. Allied bombing raids rendered it inoperable.

Ben said that the day finally came when the Japanese sent the workers home, and for him that meant returning to Lou Island. Before long the islanders there saw a strange sight—numerous ships, carriers, cruisers, battleships and PT boats moving in the ocean between their island and Manus. The islanders, Ben said, were not deceived by the 17 Japanese on the island when they explained that they were Japanese vessels. They knew they belonged to the Allied forces and soon there would be an invasion of Manus! And the later sounds of battle that shook the island told them they were right.

On Lou Island the Japanese were nervous about what was happening, and so they decided to



The Adventist village on Lou Island—1991

find out about developments on the nearby island of Baluan about five hours away. Three soldiers assisted by islanders set off in a heavy island canoe carved from a tree trunk. Paddling and using sails they made it there without incident. But it was a different story on the return journey. American planes spied the canoe and came closer for a look. The pilots flew low looking to see if there were any Japanese aboard. Seeing that there were, they circled and returned with guns blazing. Summing up the dangerous situation the islanders quickly dived into the water and remained under as the planes fired volleys of rounds into the canoe. Following several passes they flew on. The heavy canoe was relatively undamaged, but two soldiers lay dead and the feet and ankles of the third had been seriously hurt by bullets. On arrival at Lou Island the wounded soldier radioed his comrades informing them of his location and of the tragedy that had befallen his two companions. The islanders then carefully carried the wounded man and the dead soldiers across the island to their base. Soon after giving his report the wounded soldier also died. How thankful the islanders were that the soldier had given his report before he passed away for they could have been blamed for the killings and their lives taken. God's providence had over-ruled and His protection had been with them. Next Friday night the Japanese told the islanders that they must take them to Manus so they could join the main Japanese force there and escape with them.

On Saturday morning two American PT boats arrived on one side of the island and shot up all the canoes and the government house there. Then they sped around the island and came within view of the village, the church and the Adventist school. Quickly women and children rushed away to the safety of the hill not wanting to be fired on. Hoping for mercy the men decided to show themselves to the boats but fearful of what might happen they hid among the trees to await events. Ben's father said that as his children were older than others, he would risk his life by going out in his canoe to meet the boats.

As he paddled towards the boats and saw the guns aimed at him he panicked. Turning his canoe around he set off for the shore. When he noticed one of the PT boats following him he stopped and awaited the outcome. An Australian on board named McCarthy spoke to him in the local pidgin language asking if there were any Japanese on the island. On learning that they'd departed the night before, the boats turned and left without shelling the village, the church and the school. Once again, God's providence had overruled.

It wasn't long before the Americans returned, and like the Japanese before them, began recruiting the villagers for various tasks. But this time it was different! There was so much to eat. The Americans had an abundance of food supplies, and each day dumped a sizable amount of uneaten food in the waters of a nearby bay. Naturally the sharks came daily for a feeding frenzy, and even after many years they still frequented the area, possibly hoping the Americans would again bring more food! The people were amazed at the different kinds of eatables available in tins and enjoyed new tastes. Noticing the people didn't smoke, the soldiers assigned them to handling aviation fuel supplies.

Much heavy equipment for construction work was landed on some of the islands in the Admiralties, and when various beneficial projects had been accomplished, as was the case on Manus Island, soldiers dumped most of the equipment in the ocean. In some locations in the Pacific Islands it is still possible to see the remains of discarded equipment in the sea and even in the

jungles, as in Papua New Guinea.

Working with Afro-American soldiers was exciting, stated Ben. Islanders had not known that Black people could do the same things as others in developed countries. But some, sadly, even felt that the wealth of other countries should be theirs and that possibly they had been denied their share, even cheated by people in developed countries who had 'intercepted' cargo that God really wanted them to have. And it was this thinking that led to the cargo cults that sprang up in various places in Papua New Guinea. Inspired by the arrival of military supplies during the WW II years, people sought God's blessing through performing 'proper acts', acts that would lead to the coming of free food and consumer goods from developed countries by sea, and in later years, also by plane. Fortunately, the people of Lou Island studied their Bibles and knew that through the work they accomplished God blessed their lives with material possessions; they wouldn't just arrive without cost from developing countries!

Today, thankful for God's providential care during WW II years, and enjoying the benefits flowing from the observance of biblical principles, the people of Lou Island enjoy the good life. They live in tranquil surroundings and in a pleasant, tropical climate where fish abound and the harvesting of various foods is easily accomplished. Many have benefited from Adventist education, with some moving away to the cities and following lucrative high-level careers in government and in the commercial world. But they never forget their island home and they look forward to the time when they will return there leaving behind the traffic, the computers the phones and artificial living—to enjoy again the good life! ❖

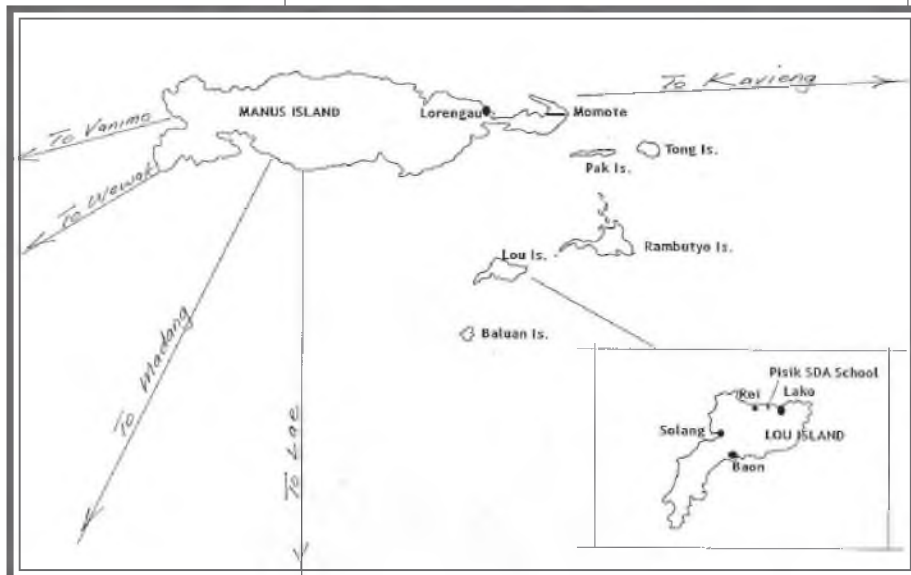
Postscript: A tribute to Ben & Kirap Ponduck by their son, Joe, Principal of Kabiufa Adventist Secondary School.

My father was born in 1924 and was about 18 years old when the US Marines landed on Manus Island in 1943. He would have been 11 when the first SDA Missionaries arrived on Lou Island, Manus Province, in 1935. He attended the mission school where the Bible was the only textbook. He completed 2nd grade and learned to read and write.

He married after WWII and he and my mother went to Tong Island, in 1949, to Western Island in 1950 and Nihon Island in 1956—all in the province. He left mission work to return to Lou to assist his father who was chief of the clan and became leader of the community and the church. He was senior elder for most years from 1974—1990. He initiated fundraising for the present church building, which seats 400 people. It was built by Reg Davis and his fly-n-build team.

My parents had 5 sons and 3 daughters, a son dying at age 5. We children all went to church schools. Two brothers became technicians with Telekom PNG and I went to Sonoma Adventist College and have pursued a career in Adventist Education serving in the Highlands, at PAU and at Kabiufa. One of my sisters also was a teacher for a time.

My mother supported my father in church work and was a deaconess. She made a profound impression upon me, expressing her hopes that I would be a worker for God.



Sev-Ad Historical Society— dedicated to preserving the history of the Seventh-day Adventist Church

GLYNN LITSTER



Glynn Litster was born in Australia just prior to his parents taking an appointment as missionaries to Fiji. His early teen years were spent in Western Australia, followed by Teacher Training at Avondale. His teaching appointments since then have included two terms in New Zealand, appointments in Victoria and Tasmania then back to the islands where he worked in Fiji, Samoa and Papua New Guinea and also in NSW schools. Along the way he completed university studies to PhD level. After retiring in 1989, he returned to working full time researching the history of Sanitarium for three years. After a second retirement he and his wife Elva have travelled each year, to various Pacific Islands for teacher training and consultancy work. One of his main interests is providing hymnbooks with music for our island missions. At the moment he is completing his fifth book and is working on his sixth hymnbook.

Now there's a paradox. Our Adventist forbears, while deeply interested in world history to support their historicist interpretation of Bible prophecy, seemed quite unconcerned about preserving their own history. Why? I guess they were so absorbed with their drive to proclaim the messages of Revelation 14 they didn't think of themselves. If Christ was coming in a few months time all history was about to be wound up. The end of history was nigh. Probation had closed... There was nothing left to record and there would soon be no one left to read it anyway. Their aim was to finish the work so Jesus would come. Nothing else mattered. Somehow they glossed over the angel going to all the earth and it took a long 20 years and much heart searching before they caught the wider vision. But after J N Andrews commenced preaching in Europe, missionary zeal spread like wildfire 'til by the end of the 19th century Adventists were found sharing their faith in every continent on earth.

Progress continued in spasmodic bursts throughout the early decades of the 20th century. Two World wars and numerous small and nasty local conflicts caused temporary setbacks. As time passed a few writers began to record contemporary church activities. Many missionaries recounted stories of their adventures when they returned home and some experiences were printed in magazines. Today little is known of those wonderful and exciting exploits for God except when they were written in books by those who had facile pens like Eric Hare, from Burma, Virgil Robinson from Africa and Ferdinand Stahl from South America. But eventually their books went out of print and their deeds were forgotten, along with hundreds and thousands of untold and unwritten accounts.

As we celebrated the first century of Adventism in Australia, some of our older workers suggested forming a historical society to preserve the history of our church work in the South Pacific. At that time church leaders were faced with independent groups claiming and using the official name Seventh-day Adventist and not wanting to be misunderstood the title 'Sev-Ad Historical Society' was adopted with the byline 'Dedicated to preserving the history of the Seventh-day Adventist Church'.

On 7 May 1995, at the inaugural meeting of interested persons, discussion centred around the need for such a group, aims, rules and a constitution. A month later officers were appointed and regular meetings planned for the first Sunday of each month throughout the year except October.

These meetings usually feature guest speakers who recount their missionary experiences, tell of the progress of the work and the contribution they and their families have made towards church growth. Topics have included evangelism, the Avondale Foundation, The Business and Professional Persons Association, the Alpine Village, the purchase of Stuarts Point Campground, Mission ships, Adventist Aviation. Sometimes talks have covered areas outside our own division. Pastor Eugene Landa recalled his time in Israel. Another speaker described his visit to European Reformation sites. Mrs Estelle Ulrich told of her work at the Scheer Memorial Hospital in Nepal. Pastor John Oaklands spoke of God's leading in South America. Several ex-servicemen described their experiences during WW2.

One Society meeting was held at Avondale Cemetery, which is of great historical interest as thousands of Adventists are buried there including the earliest, E R Tucker and William Sumpter who died in 1898. Sev-Ad prepared the wall hanging in the EG White Centre which depicts features of our early days in Australia. All materials received by us such as tapes, memorabilia etc are passed on to the South Pacific Division Adventist Heritage Centre at Avondale College for storage. We assist the centre in identifying some of the people in the thousands of photos held there. We also have helped make an inventory of artifacts in the South Seas Museum at Sunnyside. This has been an immense undertaking as the museum is recognized as one of the best collections of Pacific Island materials anywhere in Australia.



Wendy Piez-secretary of the society



Pastor Edmund Rudge and the Sydney Sanitarium and Hospital called the 'San' for short. Now named the Sydney Adventist Hospital

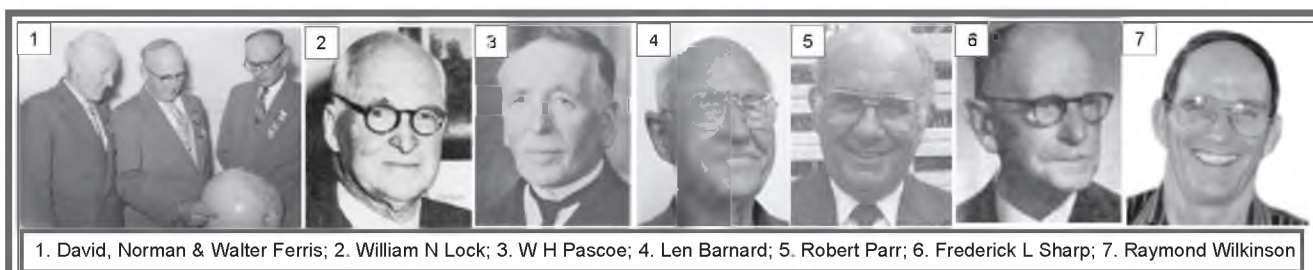
Some of the Adventist families whose stories have been recorded at Sev-Ad include the Sharps, Kents, Pipers, Andersons, Locks, Ferrises, Pascoes. Individual accounts have been given by Olive Fisher—missionary nurse, Ray and Carmel Roenfeldt—in PNG, Robert Parr—The Record, Len Barnard—Aviation, Ray Wilkinson—PAC, and others.

Often our search to recover the past has unearthed little known incidents. For instance before he died Pastor Will Pascoe recalled how he, with Pastor E B Rudge travelled to Canberra to save the San (Sydney Adventist Hospital) being taken over by the American military. As they told the Australian PM, John Curtin, what the hospital meant to the church for training nurses to serve in the islands where the local people had been so helpful to the Allies during the Japanese invasion, Curtin picked up his phone, dialled a number and said, "General you cannot have that hospital. We will get you another one." Now who had ever stopped Macarthur from getting what he wanted? Our men believed their prayers had been answered.

And so the work of Sev-Ad continues. The society is always looking for material. Each day the present merges with the past. Today's event is tomorrow's history and there is need to catch the moment before it slips from our grasp. To date we have identified more the three thousand persons who have been identified as missionaries. But that is just the beginning. Think of all the island workers who have left their home field to work in far away places. Of them and others 'the half has not been told'. ❖



8 J W Kent



1. David, Norman & Walter Ferris; 2. William N Lock; 3. W H Pascoe; 4. Len Barnard; 5. Robert Parr; 6. Frederick L Sharp; 7. Raymond Wilkinson

The Editor is Listening—continued

They Did Return. The sharp eyes of Olga Ward picked up a discrepancy on page 8 which had slipped past both Dr Reye and the editor. It was stated that the administrative party had left Sydney on 26 November and arrived in Torikina on 27 November. This would have been an impossibility. The matter was clarified in Yvonne Eager's article (Turmoil, Peace, Rest, Recovery and Restoration in the Solomon Islands, p 14) when she stated that they had left Sydney on 16 November, which of course, is the correct date. —Editor

The Influence of Music at Jones Missionary College and Beyond, p 49. Pastor Alwyn Campbell notes that the picture on page 50 is not a picture of Jones Missionary College but rather Sepik Central School at Nagum, 40 miles south of Wewak, PNG. He not only worked there but also took the picture! The picture had been identified as "J.M.C.—Nagum," and it was supposedly taken by Ray Richter. It was taken for granted that it was the Jones Missionary College. Our apologies and thanks to Pastor Campbell for correcting the error. In this magazine there is a picture of Jones Missionary College.— Cecily Hay, *Editorial Assistant.*

Five Years in the Sepik, p 30. Roy Aldridge has corrected some misinformation in his CV. He completed his secondary education at Avondale College in Auckland, NZ, studied pharmacy at Auckland University and then went to New Zealand Missionary College at Longburn, NZ. He studied nursing at the Sydney Sanitarium and Hospital from 1955—1958. He did not study at Avondale College Australia. —Editor

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Adventist Heritage Centre—p2, #1: p3, #19; #28: p4, r; p5, t; b: p7: p8; p9: p12, l; p24 all on r: p25: p26, tr; bl: p29, b: p30: p31, tl; br: p38, #1; #7; p39, bl; br: p40 b: Aldridge R—p3 #15; p15, l; p16; p17; p18: Boehm K—p39 t: EGW Research Centre—p1, b: p12, r: p38 #2; #3; #4; #6; #8; #9: Haumani, M—p32, p33, p34, t & b: Hawkes, L—p3 #35; p28; p35, br: Hay, D—p11; p34 m, Litster, G—p37, t: Lock, L p24, l; p26 tl; br: Makasoi, p2 #2: Map credit p3 # 32; excerpt from *Pacific Ocean*, c South Pacific Maps Pty Ltd 2005, Licensed by Hema Maps Pty Ltd, Used by permission): Martin, D—p19, p20, p21: Meehan, Vera Marsters—p40, t:Pietz, W—p37, b: Richter, R—, p29, m: Rudge family—p38, tl: SDA's in the South Pacific 1885-1995 p29, t; p38 #5: Sunnyside Museum—p 4: Sydney Adventist Hospital Archives—p1, t: SPD Directory—p3 #37: Taylor, R p2 #3: Winch, C—p15, r: Worley, R—p34, tl & r; p35. t=top, b=bottom, l=left, r=right, m=middle.

The Story of a Life

Solomon of the Cook Islands — National Expatriate to New Guinea



Solomon of the Cook Islands

Terai Toromona, also known as Tuaine Solomona, was the son of Timi Terai of Titikaveka, Rarotonga¹. He was one of a number of single Pacific Islanders selected to study at Avondale School around 1903. They were to be educated in English to become translators for the production of Christian literature to be printed by the press at the Sanitarium Health Food company factory there. This, however, did not eventuate because it specialized in food product labels such as 'Granose', 'Kwic Bru' and 'Marmite'.²

While at Avondale he told everyone to call him Terry Solomon, or just Solomon³ and that is how he is remembered.

In November of 1910⁴, Solomon traveled to Papua, where he was appointed as a teacher to work at Bisiatabu with the Fijian, Beni Tavodi⁵.

He had gained a certificate in internal combustion engines and was very practical. Solomon was involved tremendously in many aspects of establishing new mission stations, including cultivating new gardens and establishing a rubber plantation. He was also invaluable in maintaining the engine of the mission ketch Diari⁶ and in handling horses.

One day, while working a team of pack horses at Rona on the start of the Kokoda Trail, a horse bucked and kicked Solomon in the head, causing serious on-going complications.

In 1912, he left mission employment, being classified as a 'naughty boy' in his efforts to find himself a wife. He met an Indian trader, Gabriel, who was married to a local Hanuabada lady. She had a mixed blood daughter, Mary, the eldest, and two sons. Solomon worked the east coast of Papua for Gabriel, buying copra and eventually Solomon and Mary were married. After an incident when he almost drowned, Solomon convinced his wife that they should work for the Lord and they were appointed to teach at Mirigeda, working with C S Howell, training teachers and missionaries. In 1936 they moved to Maopa Village at Aroma, where he worked with Mrs Wiles⁷ and five other teachers including an Aboriginal family. During these years, four children were born to them: Terry, Ivan, Eunice, and Martha. However, just before World War II broke out, Solomon passed away due to the ongoing complications of a face tumour. He was buried by Pastor Ken Gray at the foot of a small ridge beside other graves off the Rigo road on the north side of the track that leads to the old Mirigeda station.



The Sheppards - the Aboriginal family.

Later his wife Mary, married a Tubuserea village man Karaho also known as John Mea and they had a further five children, Tom, John, Arthur, Paul and Dale. After the war Karaho and Mary Solomon, as she remained to be known, worked for the church at Madana school as the Industry Manager, producing copra. Mary home schooled her children. The children were also doing correspondence schooling on the same station where Dad (Eric Boehm) was the district director and Lui Oli the mission school teacher. Mary and John Mea later were moved to Hatzfeldhaven for the building of a leper colony, and then went into private business, setting up a building and steel fabrication company at Madang, specializing in vehicle bodies and canopies. It is still trading today as a mechanical workshop operated by the grandchildren⁸. They have shared the love

of Jesus amongst the mixed race society, influencing families such as the Dihms⁹, to accept the Lord as their Saviour. The grandchildren have married with some moving to Australia and one, Eunice Winship, who is now living in Cairns, spent nine years as a Literature Evangelist¹⁰. So, a 'light', lit by Solomon of the Cook Islands in the early days of Christianity in Papua, is burning bright with rays reaching across cultures and lands.

Notes

- ¹ George L Sterling. Notes for Mrs Maye Porter, Dec 1974
- ² Conversation with Rob Dixon, Mar 2008
- ³ Phone conversation with son Terry at Madang, Mar 2008
- ⁴ Arthur Ferch, editor, *Journey of Hope*, SPD of SDAs, p 137 'A Cook Islander'
- ⁵ Ibid, Australian Union Conference Record, p 3, Jan 1910
- ⁶ Ibid
- ⁷ Alfred Chapman, SDA Education in Papua, MS, p111
- ⁸ Phone conversation with Terry Senior at Madang, Mar 2008
- ⁹ Phone conversation with Laurie Meintjes and Margret, nee Dihm, Mar 2008
- ¹⁰ Phone conversation with Mrs K Silva, Mar 2008



Alma Wiles



Aitutaki Atoll --- Cook Islands

The First Sabbath School in Aitutaki, Cook Islands, 1913



Third Row: Rave Pitomaki, Fetii Ole, Iti Strickland, Howard Strickland, Mrs Paoro, Fetii Ioane
Second Row: Bebe More, Ruth Strickland, Mrs Teau, B More, Mrs Rave Pitomaki, Mrs Maybelle Sterling, Pastor George L Sterling, Pipi Ruth Strickland, Tupuna Ioane, Mrs Tereapi Ioane
First Row: Ana Fetii, Jack Campbell, Arumaki Strickland, Paerau Ioane, Edward Strickland, Rio Strickland



As the work in the Cook Islands progressed
other churches were built and companies organised

1. Aitutaki 2. Atiu 3. Mauke 4. Mangaia

