



SDA Central School, Samoa, 1958, Pr Tavita with Prefects

Refer to Bill Miller's article, "Where there is a will. "

Photo courtesy of the Adventist Heritage Centre

Journal of Pacific Adventist History

Vol 13, Vol 1, 2019

Papers from Waves Across the Pacific Conference

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Pacific Adventist History

Statement of Mission

Journal of Pacific Adventist History serves historians, researchers and others interested in the mission of the Seventh-day Adventist Church in the South Pacific Islands, The journal focuses on expatriate and national people and events involved in the establishment and development of the church in preparation for the second coming of Christ.

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Vatuvonu: 1947-1952: *Viking Ahoy*

Photo courtesy of Bert Cozens and his article ‘The Cozen family in the Pacific ‘



Editorial by Jillian Thiele

It was in 1996 when I visited Goroka. I felt I was returning home. It was 28 years since I left Goroka in 1969, the place of my primary years of school. Memories overwhelmed me. Arriving, I walked around my old home, noticing the same holes in the floor, the windows that still didn't shut and similar holes in the wall on the back veranda. I remember our dog, Musky, barking long before the family heard Dad arriving back from his many trips, and then the whole family racing out the back door to greet dad as he drove into the new car port. I remember stacking the hot wood burner after school so we could have warm water for our nightly showers. I remember cooking bananas but never telling mum I was too full to eat the evening meal. I remember eating guavas from our many trees until I was sick. I remember nine of us children squashing into a VW at Goroka before heading to Kabiufa SDA High School to attend the new primary school created for the many expatriate children living in Goroka and at Kabiufa.

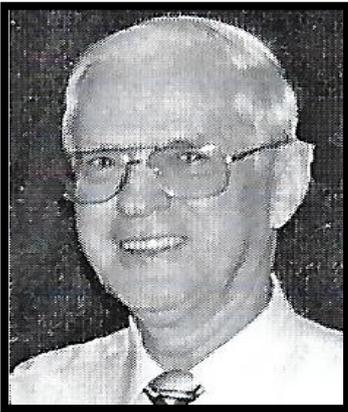
I remember visiting Kabiufa was one of the family's favourite weekend activities. My mother, Royce Dickins, would play tennis before visiting her many friends, especially Betty Chapman. My sister, Cherry and I would dash off and find our friends, often members of the Sutcliff and Murray families hoping we for an opportunity to ride Roselyn Sutcliff or Marcia Murray's horses. Often we were given pineapples to eat from the Murray's garden. Usually on Sunday afternoon, a group of children would swim in the school pool. My Dad, Pr Hugh Dickins, the President of the Eastern Highlands and

Chimbu Mission was passionate about Christian Education. After a round of tennis, he and Bert Cozens, the school principal, would walk around the campus discussing issues facing the school, bouncing ideas off each other. Kabiufa was then in its hay day. The school was recognised for its high academic standards and was in good financial position due to its successful market gardens. Kabiufa vegetables were flown around Papua New Guinea.

Reading Bert Cozen's article reminds me of the many good memories I have of living in Goroka for six years. I hope you enjoy the articles in this issue of the journal and happily reflect on how the Seventh-day Adventist church has blossomed over the years. Pictures on the front and back page of this issue are courtesy of Bert Cozens.

My mother Royce Dickins with our house girl Yvonne, in Goroka in 1967. When I lectured at Pacific Adventist University, Port Moresby, from 2000 to 2016, Yvonne and her children and grandchildren were regular visitors to our home.





Collapse of the Seventh-day Adventist church in Samoa

David Hay is the founding editor and publisher of the *Journal of Pacific Adventist History*. He spent most of his working life in the South

Pacific; sixteen years in Samoa, Tonga, Niue, Cook Islands and as President of both the Western Pacific and the Trans Pacific Unions. Many photos for this article came from David Hay's book *Samoa 100 + years*. (2005). Hamlyn Terrace, NSW: David Hay.

The islands of Samoa lie on the geographical coordinates of latitude 13.350 S and longitude 172.200 W. The country is composed of the two larger islands of Upolu and Savaii. The country became independent in 1962, joining the Commonwealth as a full member in 1970.

The first accepted Christian missionaries arrived in the early 1830s and by the late 1880s, with the London Missionary Society and the Methodists societies.

On Tuesday October 22, 1895, the SDA schooner *Pitcairn* captained by John Graham sailed into Apia Harbour with self-supporting American missionaries: Dr Frederick and Mrs Mina Braucht from Battle Creek; Dudley Owen (father-in-law of Dr Braucht) with his son William; and Nurse Emily McCoy from Pitcairn Island. They began medical and dental work in Apia. Dudley and William

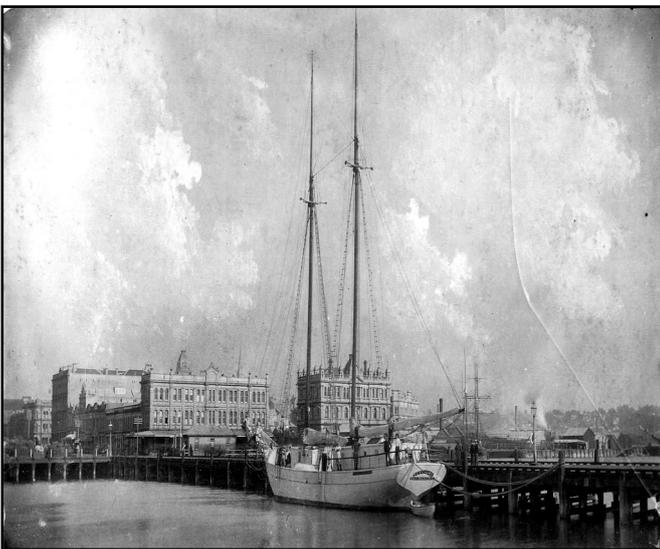
established a new mission station in a disused stone building on the eastern side of Apia Bay at Matautu-tai.

Although it was a medical mission, the people were soon aware of the spiritual difference observed by the group. Commenting on the people's acceptance and their awareness of the medical team's seventh-day Sabbath observance, Mina Braucht wrote:

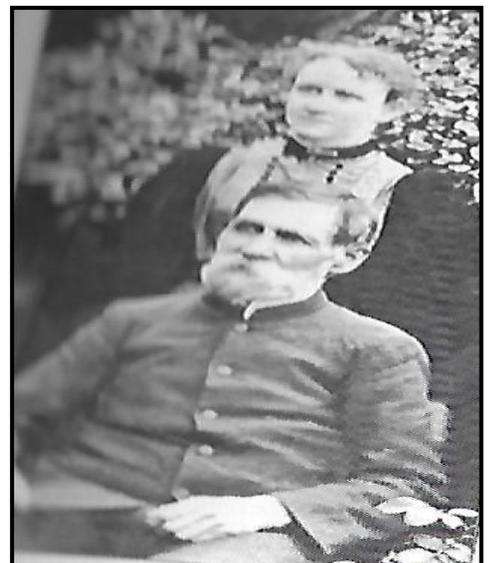
"They do not come that day except in very urgent cases, and they nearly always remember us by bringing in an abundance of cooked food, fruit, baked taro, yam and 'palusami.'"

In 1896, an additional staff member, Louise Burkhardt arrived from Battle Creek. By this time the Medical Mission was highly regarded and well supported. When the *Pitcairn* came again in August 1896, it brought young William Floding, another self-supporting missionary from the United States.

Later that year, Dr Merritt G. Kellogg, and his Australian wife, Eleanor, arrived. Although they were on their way to Nukualofa in the Tongan Islands, to establish a medical mission there, they decided to stay for a while in Apia to help construct a new building for a sanitarium in the town area. Already, timber had arrived as a gift from the Foreign Missions Board of the SDA church in Battle Creek, making this an opportune time to commence construction.



Pitcairn: Photo courtesy of the Adventist Heritage Room



Dr Merritt and Eleanor Kellogg

Experienced in practical building work, the doctor, with the assistance of Dudley Owen, organised the project. This building became the first ever facility built specifically as a sanitarium in what is now the South Pacific Division. Staff were impressed with their new two-storied health centre.

Staying in Apia longer than planned, Merritt and Eleanor Kellogg, finally sailed off to Nukualofa on the island of Tongatapu.

In the months ahead, the Sanitarium became very busy. On one occasion, Dr Braucht removed a tumour attached to a patient's abdomen, weighing 32 kilos! Respect of the doctor's skill spread.

Samoa society was a very political one, with political differences resulting in fighting. In 1898/9, not only was there fighting between Samoans over who would be the Ali'i Sili (High Chief) of the country, but at the same time, there were hostilities between Great Britain, the United States and Germany, who each had a claim over the islands. Finally, after a period of civil war, the crisis was resolved by a tripartite convention agreeing that Germany would administer Samoa, the United States of America would care for the islands of American Samoa, and Great Britain would bow out in exchange for the island of Bougainville. These treaty arrangements stayed in place until 1914.

Because of its location, the Sanitarium was frequently sandwiched between opposing forces. Mina Braucht wrote: "We are thankful indeed that thus far we are unharmed." With bullets whistling past, even lodging in furniture on the veranda, staff realised that the flying missiles were coming too close for comfort so they finally withdrew from

the building and returned some weeks later when the guns remained silent and safe passage was assured.

Late in January 1900, Pastor and Mrs Delos Lake arrived from the United States and temporarily joined the mission group of workers until they could establish a school. To avoid further rebel incursions onto the Sanitarium grounds, Braucht and Lake sought out one of the rebel chiefs to clarify the church's position stressing their non-involvement in Samoan disputes. The chief told them not to worry as he and his followers would respect the church's property but hostilities broke out again in mid-March, especially when two American warships shelled buildings in the town. The Sanitarium was surrounded by many trees that afforded cover for enemy forces, making the hospital a target and therefore a dangerous place to work. Hurriedly the missionary team, now including newly arrived Australian Sybil Read, who once again packed and left the building. Eventually, most took refuge on the American warship *Philadelphia*.

Finally, on May 13 1890, negotiations successfully ended the fighting and political authority was re-established.



Apia Seventh-day Adventist church: Photo from the Adventist Heritage Centre

Six days later Pastor Edward Gates, supervisor of the Polynesian areas of the Seventh-day Adventist Church, sailed in on the *Pitcairn*. He encouraged the missionaries to keep on with their helpful work, and gradually the mission returned to normal operation.

Before long, however changes in personnel occurred. Dr Braucht was transferred to the Christchurch Sanitarium in New Zealand and Dr Achelous Stuttaford settled into Apia as his replacement. The work at the Sanitarium progressed well.

With hostilities over, Delos Lake established an industrial school at Letogo, east of Apia on 66 acres of freehold and 33 acres of leasehold land.

Between 1900 and 1906, the turnover of medical staff was great, with a number of mainly

short-term doctors, nurses and self-supporting workers staffing the Sanitarium: Dr G. H. Gibson, John Stevenson, Drs A. M. and M. J. Volmer, James Southon and Sarah Mareta Young.

By the close of 1906, all the Adventist missionaries, both short and long term, had left Samoa, except for one who died there. Various reasons were given: a desire to serve elsewhere, wanting to return home to family and friends, desiring to escape the humid weather, not having sufficient funds to live on, and falling in love and marrying. All the missionaries had gone and there were no locals who could continue the work of the church. The once impressive Sanitarium stood abandoned and silent.

What were the factors that contributed to this collapse of Adventist missionary work in



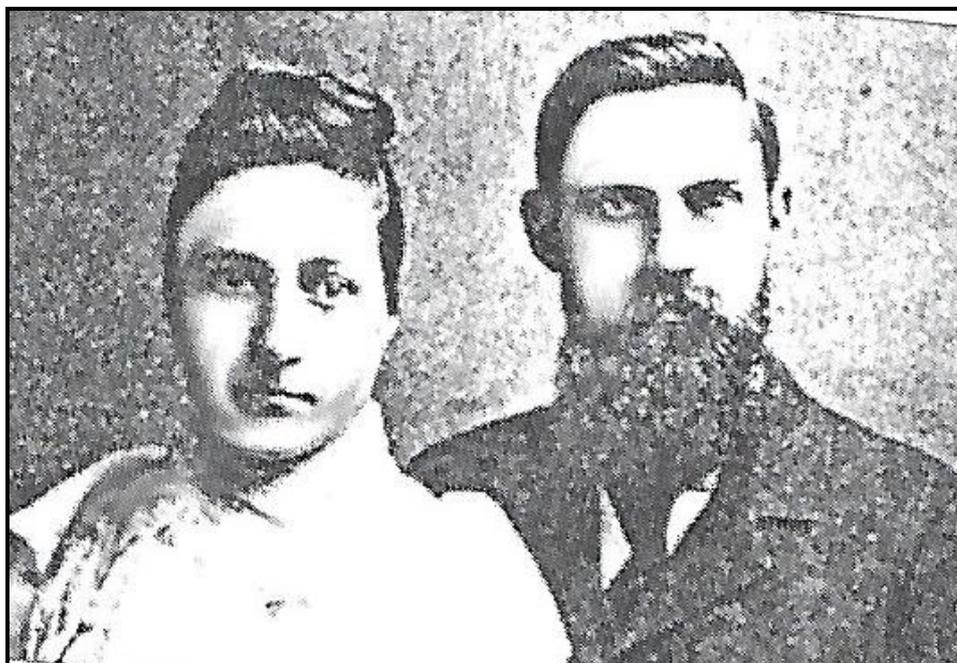
Samoan church, Apia.

It is not possible to say with absolute certainty what caused the occurrence in Samoa well over one hundred years ago, however, there is sufficient evidence available on which some accurate and reliable findings may be made.

1. Home bases of Australia and New Zealand failed to provide the necessary human and financial resources to support missions in Samoa. It somehow needs to be taken into account that during most of the time missionaries were

2. The church struggled to cope with the rapid expansion of a permanent missionary presence on the scattered islands of the South Pacific. Unfortunately, coping was often made more difficult and frustrating by the almost non-existent methods of communication and travel.

3. A small, predominantly American church membership, tried desperately to supply all the funds needed to support missionary outreach at home and in overseas countries. Even though all



Pr Delis and Estalla Lake

the overseas people who served in Western Samoa from 1895 to 1906, were self-supporting workers, and not employed by the Seventh-day Adventist Church, limited funds were stretched. The stretching of funds is only part of the story. Because they were self-supporting, they somehow had to also earn a living. The doctors could charge a fee, but for others, such as builders, it was hard-

appointed by the General Conference. They were sent out on the *Pitcairn*, sometimes without consultation with Australia. Australia itself was still considered to be a mission station. In 1901, the responsibility for the South Pacific missions was transferred to Australia, which had only 3000 Adventists. They could not afford to keep running the *Pitcairn* so it was sold leaving the missionaries without transport.

er to earn money. Sometimes they had to split their time between mission work and earning a living. This meant that the soul-winning was often left out. With no membership, there was no support and when the workers left, there was no church.

Maybe the following factors may have relieved some of the problems experienced by the missionaries serving in Samoa.

1. Cultural Acculturation and language awareness

There was a need for the missionaries to have some form of cultural acculturation. There was no thought of trying to understand the Samoan language and way of life known as *o le Fa'a Samoa*. Forms of misunderstanding just added to the stress of living in a foreign land. Some form of acculturation may have encouraged some of the missionaries to extend their years of service in the country.

2. Personnel to engage in evangelism

When the Samoa Medical Mission in the Apia suburb of Matautu-tai opened on Friday 15th of November in the year 1895, many people came seeking medical assistance for their health complaints.^{xvi} As the people observed staff at work, there was not any doubt in their minds that religion was taken seriously. Confidence in Dr Braucht's major surgery ability grew quickly with many people flocking to the Mission for consultations and treatments. Everywhere the doctor was known by the name *O le Foma'i luitaia*. (The Jewish Doctor), because of his identification with the Seventh-day Sabbath of the Jewish people.^{xvii} Some even asked him in all sincerity and politeness, whether it was his people who killed Jesus on the cross!

Smiling, Doctor Braucht provided scriptural explanations for their questions.ⁱⁱ Many of the patients wished to learn more about the new church but the medical staff was too busy to engage in sustained evangelism. There was no available to take advantage of these unique and heaven-born opportunities. Nurse Emily McCoy

with real feeling for the problem states: "*We have no time to do anything outside of the medical line - every minute of Dr Braucht's time is occupied. I hope by the return of the Pitcairn, they [church leaders] will send a minister, to spend his time presenting the [Bible] truths to the people.*"^{xvix}

Recognising the difficulty, Dr Braucht wrote to William White, President of the Australian Union Conference, fervently requesting a minister be made available for Samoa^{xvix} However, in those days funds were scarce and it was nigh impossible for administrators in Sydney to fund all the needy requests coming from the rapidly growing mission fields in the South Pacific. Leaders just could not send a minister: there was no money available! Some Adventists believed that such an emphasis would divert much-needed funds away from advancing the program of world evangelism. There was a great need for an ordained minister with an enthusiastic grasp of biblical truth, who could conduct evangelistic programs.

3. A nurse trainer of basic health principles

It was obvious that many of the health issues could have been prevented with the practice of basic health principles. The engagement of a certificated and experienced nurse who could teach basic health principles in the Samoan language in a Samoan cultural context may have relieved many of the health issues faced at the Sanitarium, allowing the medical staff to deal with non-lifestyle diseases.

4. Remuneration Possibilities

Due to financial strains, many self-supporting missionaries could not stay in the country indefinitely. If there was a possibility of financial long term remuneration for approved missionaries serving in the nations of the South Pacific, maybe some missionaries would have extended their service period.

4. Extra financial support

Maintaining a Sanitarium was an expensive venture. Maybe the vision to start financially supportive industries, such as market gardens and other agricultural projects, could have relieved some of the financial strain. If extra financial support had arrived from Adventists in developed countries, the mission at Samoa could have continued.

5. Visits from Church administrators

Maybe frequent and deliberate visits by itinerant administrators for the prime purpose of strengthening the faith, courage and spiritual growth of isolated missionaries could have buoyed the flagging spirit of the hard working servants of God.

How then did Adventist missionary work in Samoa recover from this disastrous situation?

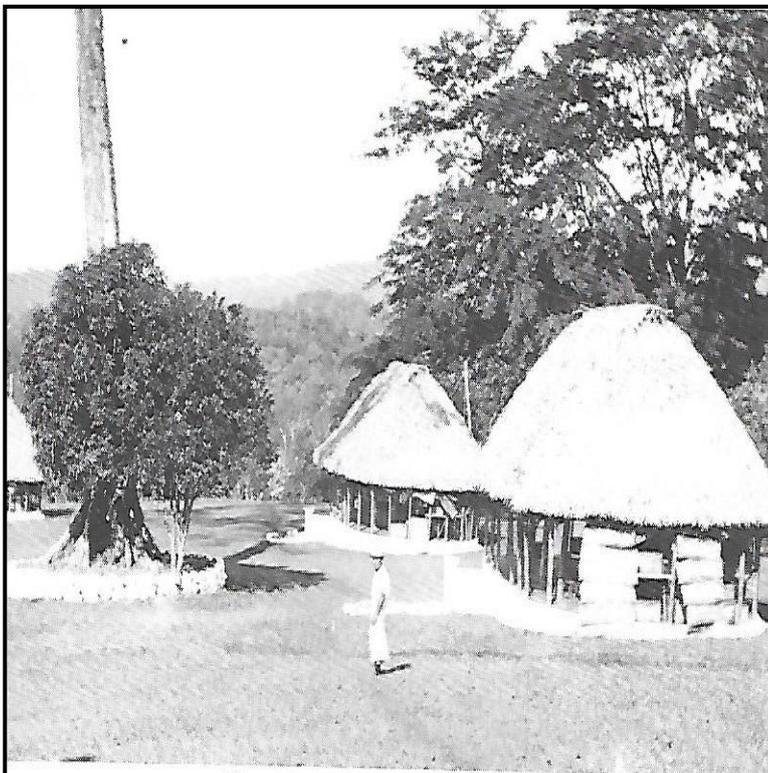
In June 1907, Pastor John Fulton arrived in Apia to encourage the small group of Adventists and to inspect the silent Sanitarium. Standing beside the grave of Pitcairn

Island nurse Sara Mareta Young, he recalled her devoted and unselfish service. Then on looking around the now empty health centre, he was quiet and thoughtful, unhappy that the Sanitarium was not being used. Samoa's dire situation weighed heavily on Fulton's mind. Attending the Australian Union Conference Council in Sydney in September, he brought the Samoan situation before the members. There was pathos in his voice: "Our Sanitarium is closed, our missionaries are gone, and the field is desolate. I never felt sadder in my life than when I beheld the thousands of people in Samoa, and the condition of our work: our fine Sanitarium building is unused, our literature is lying musty and unscattered. We ought speedily to do something in this field"^{xvxi} In Wahroonga in Sydney, John Fulton's plea struck home! Action was swift! Joseph and Julia Steed and two children were soon on their way to challenges and adventures in the Islands of Samoa.



Julia and Joseph Steed who arrived in Samoa as a result of John Fulton's appeal.

Pastor Calvin Parker sailed with them on his way to Fiji, and assisted the family in setting up a home temporarily in the Sanitarium building, and he helped organise the small group of Adventists in Apia into a church. People in the town of Apia and even further out in some of the villages, now realised the Adventist missionaries were again at work, even though neither doctor nor paramedical staff had arrived to operate the medical centre. A question one might like to ask would be “Would the troubles be over now for the fledgling Seventh-day Adventist Mission; would all be plain sailing ahead? No, Troubles would never be over! But they would be manageable! God would be with His servants and His love, wisdom and strength would take them through the challenges they would meet from day to day until He returned!



Hospital in Samoa.

This government hospital in Apia was compared with the newly build Seventh-day Adventist Hospital.

End notes

¹ *Wikipedia, the Free Encyclopaedia*, article 'Samoa Independence.'

² John Garrett, *To Live Among the Stars: Christian Origins in Oceania*, 121-128.

³ *Samoa Weekly Herald*, October 26, 1896.

⁴ F. Braucht, *Review and Herald* vol.73 no 8, February 26, 1896.

⁵ *Samoa Weekly Herald*, August 22 and 29, 1896.

⁶ Frederick Braucht, *Union Conference Record*, July 19, 1899, 14.

⁷ *Samoa Times and South Sea Advertiser*, Saturday 27 June 1897.

⁸ *Wikipedia, the Free Encyclopaedia*, article 'Tripartite Convention.'

⁹ Dudley A. Owen, *Review and Herald* vol. 76 no 10, 7 March 1899, 1.

¹⁰ "News." *Missionary Magazine*, vol.11, no. 2, February, 1899, 95.

¹¹ F. Braucht, "Wartime Experiences." *The Youth's Instructor*, vol. 47, no. 20, May 18, p.341.

¹² Arthur G. Daniels, *Union Conference Record*, July 10, 1899, 1.

¹³ Edward Gates, "Letter to W. C. White," March 15, 1901.

¹⁴ "News," *Review and Herald*, February 4, 1904, 5.

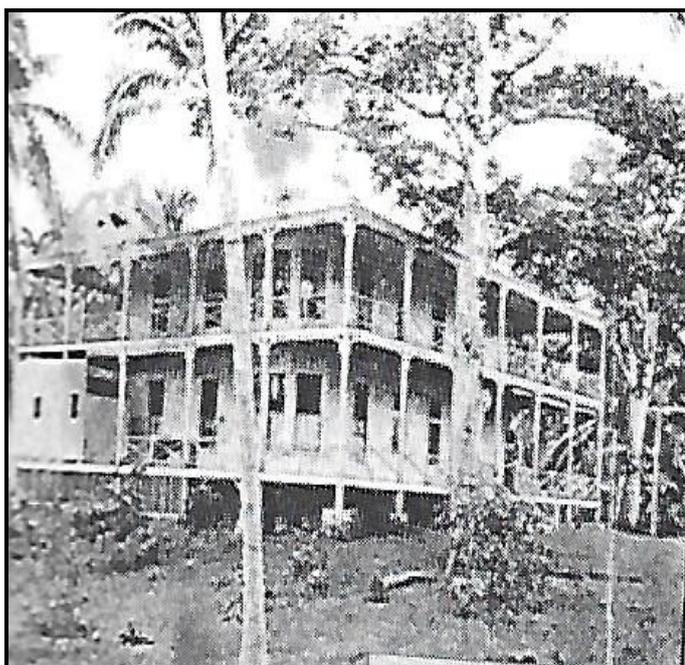
¹⁵ Frederick E. Braucht. 'Letter', *Adventist Review and Sabbath Herald*. Vol 73, No, 8, 11Feb, 1896.

¹⁶ William Floding, *Mission Work in Samoa. Advent Review & Sabbath Herald*, 25 Feb, 1904, p. 14.

¹⁷ William Floding, *Review and Herald*, February 25, 1904, 14.

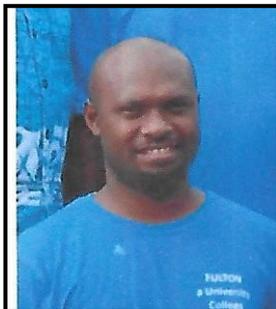
¹⁸ "President's Address to Union Committee, September 13-23," October 1 1906, 7.

¹⁹ Hay, David, *Samoa 100 + years. The South Pacific and Beyond*. David E. Hay, Hamlyn Terrace, NSW: 2005, p. 95.



The original Seventh-day Adventist Apia Sanitarium

Family Care and Mission: A Historical Recapitulation of the Passing Wish of Bauluta Bongamati on Baluan Island, Manus, PNG, During World War II.



Author: Barrie Abel Jr currently lectures at Sonoma Adventist College, Papua New Guinea in the Ministerial Department.

This article recapitulates on the “family handover” event

that occurred during World War Two on the Admiralty Islands of Lou and Baluan in 1935.¹

Bauluta’s death wish captures a concern faced by many missionaries and their families as they encounter challenges in the mission field.

Settling into the mission field on Baluan Island

Early missionaries faced cultural expectations that were essential to their ministry. Such an experiences was faced by the family of Bauluta Bongamati who originated from Mussau Island and served at Perelik village on the Island of Baluan, part of the Manus Province, in Papua New Guinea. Bauluta and his family were among the first Seventh-day Adventist (SDA) missionaries who served on these islands. Their prime purpose was to advance the Seventh-day Adventist work on the Admiralty Islands. They served along side other missionaries from Mussau Island and the Solomon Islands.

Ellen, was around 7 or 8 years of age when her parents were asked to work on Baluan Island. She joined her father Bauluta Bongamati, mother and brother Barre. Her father was trained as a missionary at Boliu, on the southern part of Mussau Island. Their training taught them the basics of reading and writing, and, the truths in the Bible.² Ellen recalls: “*Taim mi go kamap, mipla stap gut tasol ino longtaim bikpla wo kamap. Ol balus na sip tromoi bom go kam. Lo nait na san tu.*”³ When she arrived in Baluan Island, they lived happily, until the war began. The nights were filled with bombs and gunshots day and night. It was a terrifying experience.

It was in 1942⁴ when the Japanese began dropping bombs on their island. Ellen was now 12 years old. About a year before, the Bauluta’s

family were blessed with a son, John.⁵

Background of *Sevende* (Seventh-day Adventist Church) on the Admiralty Islands

The Adventist work in Manus Province begun in the early 1930s. By 1935-6, there were small churches on the small Islands of Baluan and Lou. Bernard Minol (2000, 126-7) records how the Adventist message first came to the islands.

*Tupela Man manus I Kissim lotu sewende ikam lo Manus nambawan taim. Man name bilong en Lukini long Tong ikamap Sewende taim em istap long Kavieng. Em ikam bek long ples long 1933 na mekim wok lotu. Bihain tasol long em, Polis man Kuam I kissim Sewende ikam long Baluan...ol misinare ikamap long Baluan long 1935 wantaem go pas bilong Reverend A G Stewart. Reverend Stewart i kam wantem ol misinare bilong Solomon na Fiji.*⁶ Two men from Manus brought the Seventh-day message to Manus. Lukini Long Tong became an Adventist while he was living in Kavieng and he returned to Manus in 1933 to tell his people about his new church. Another man, Kuam, a policeman, took the Adventist message to the village of Baluan in 1935.

In addition, Lukini, (also known as Pamu)⁷ “returned home after having held a position as one of a crew of the small Adventist ship *Veilomani*.”⁸



Some of the Mussaun Early Missionaries. Alongarari is 4th from left in front row. It is possible that Bauluta Bongamati could be the person directly behind her.
Photo Courtesy of Pr Tutty’s Album Collection.

He wished to tell his own people about his new church. "His people were so impressed with the work of the Adventist church that they requested a teacher"⁹ Lukini most likely communicated the growing interest to the church's Captain McLaren who would have passed them on to Pr. Andrew Graham Stewart, the vice President of the Australasian Conference, the one responsible for administering the advancement of the work.¹⁰

Writing from Mussau Island, Captain McLaren, mentioned the work in the Manus Islands: "Of recent weeks our work has extended to a new group of Islands known as the Admiralty Group. Though in a very small way at present, we feel confident that this small beginning will soon grow if attended with care and watered by the Holy Spirit."¹¹

Even as a young girl, Ellen can remember other missionaries supporting her father. She remembers Mave, a young man from Mussau, Oti Maekera, Salau, Pr Tutty and Ereman, Mr and Mrs Kinanusa and Koupalanga with their daughters Nancy and Teku who were located in Pariori Village of Baluan Island.

*"Taim Sevende ikamap long Baluan long 1935, lotu Katolic I stap pinis. Bihainim kain luksave bilong ples, lotu sevende I lusim hap we lotu katolik I stap na igo sidaon long Perelik."*¹² The Catholic Church already had a station in Baluan before the arrival of the Seventh-day Adventist Church. In an effort to show respect for the people of the place, the Adventist church relocated their mission station to Perelik, where Ellen and her family were stationed.

The Bauluta family arrived at a similar time as the establishment of the mission work in the island of Baluan in 1935¹³ which then advanced to the island of Lou. By 1936, everyone in Lou had converted to the Seventh-day Adventist Church.¹⁴

The 2nd World War Breaks Out

About seven years into the missionary work, the Second World War broke out. This became another challenge for the missionaries. The expatriates left, leaving the local and Solomon Island missionaries to look after the Adventist work. Oti Maekera, a Solomon Islander, was left in charge of supervising the work.¹⁵

In January, 1942, Japanese Forces invaded the township of Rabaul on the island of New Britain and in the space of a few weeks occupied those portions of the Territory of New Guinea known as the Bismarck Archipelago, the Admiralty Islands, the Solomon Islands, and the sub-coastal portions of the Island of New Guinea described as the Sepik, Madang and Morobe, administrative districts.¹⁶

During this terrible time, a tragedy happened to the Bauluta family. Missionary Bauluta and several other villagers fell ill with stomach aches. They became ill after eating dead fish that had been washed ashore. What an easy catch they may have thought. Ellen recalls her mother's, Alongarari recitation of the incident: "*Mama no bin laik ba mipla kaikai pis.*" Mother told the family not to gather the fish as this was not natural for the fish to die and then float. After a brief pause, Ellen sadly remembers, "*tasol papa em kaikai.*" despite mother's concern, dad went ahead and ate the fish. Sadly, within a period of two weeks, some Islanders including Missionary Bauluta died. John, Ellen's brother believes that there could have been some chemical leakages from the bombs dropped on the sea¹⁷ that affected the fish.

When asked if she knew what was happening, Ellen says that she knew her dad was sick, but did not know its seriousness.

Ellen easily recalls that, “*wanpla taim mipla bin woklo play wantem ol liklik mangi na ol big man kam singaotim mi na Barre long go lo haus blo tupla brata: Kuam na Bole. Ino lo haus Misin.*”¹⁹ But one day as we were playing with other kids, some elders came along and fetched my brother Barre and I and took us to the house of two brothers’ house, Kuam and Bole. Ellen wondered why they were not going to their own home. “*Ol karim me na putim mi lo bros blo papa [Bauluta], na liklik barata blo mi ol putim em lo lek blo papa [Bauluta]. Beibi John bin stat tasol lo wokabout.*”²⁰ When we arrived at the house, the elder placed me on top of my father’s chest and placed my small brother at his feet. John, being the little baby was probably in mother’s arms.

This significantly special act is explained by Nelson Keket, a descendant of the brothers, Kuam and Bole. “*Mama i silip lo boros blo em . . . umi save osem boros em lewa, so em soim osem mama yah em lewa stret. Na Barre em stap lo lek blong em I soim osem lek blo em [Barre and descendants] mas saveh karim em kam bek long displa ples lo visitim em.*”²¹ The one lying on the deceased breast symbolizes that the person is dearly loved. Placing Barre at the foot of the deceased symbolizes the concern that Barre and his family should always come back and visit. This act was a commitment to maintain the family ties that Kuam and Bole had established or followed.

This is further explained by Nelson: *Taim chief blong Perelik I kissim misin, em bin askim Kuam long putim long graun blong em. Taim ol kissim missin wantem Bauluta go, Bauluta kamap osem wanpla long ol. Oli kamap wanblut. Osem na taim em dai, em mas go bek lo haus boi. Em soim osem em pikinini blo mipla. Bikos em chief, em mas kam silip lo haus boi blo chief. Ino haus boi nating.*²² When Bauluta passed away, he was taken to the “Haus Boi”²³, the men’s house and mourned there as a sign of high respect, as that of a chief. Bauluta was laid to rest on land belonging to Kuam and Bole called Koio. Being buried in this area was a sign that missionary Bauluta was regarded as the chief during his life.

However, before his passing, missionary Bauluta made an interesting, unusual but important request: “Please, can you look after my wife and kids?” This request, as Ellen recalls from her mother, was made to missionary Oti Maekera, who was at the bedside of his dying colleague. It is interesting to note that this was the second request. The first request was made to Mave, a missionary from Emirau Island. Alongarari opposed this first request as Mave and her mother were closely related and custom prohibited this request.¹⁸ Oti accepted the responsibility and Alongarari also understood the reason for this unusual request. Bauluta was greatly concerned for the welfare of his dear family. Apparently, he did not want to die until he knew his family would be cared for in such unsettled times. Hence, his final wish was to make sure he died knowing that his family were in trusted and reliable hands.

Ministry Onwards

Bauluta’s mission work continued through Oti, with his new wife Alongarari and her children. They served around the areas of Baluan and Lou before being transferred to Small Buka, where they contributed significantly to the mission work. More children were born into the family beginning from Amilyn while they lived at Manus, Linda was born at Kavieng, and Glynn arrived when they lived in Bougainville. The family prospered. Ellen reflects that, “*Me amamas taim mama kissim Oti em lukautim me tripla, Lo wok; em mekim gudpla wok tu... Oti sah lukautim mipla wakain osem papa Bauluta, Ting ting blo me, me ting osem namba 1 papa I go daon pinis lo graun number 2 papa em lukautim mipla inap mipla bikpla now.*”²⁴ I was so happy that Oti married my mother. He took care of the three of us. Oti took care of us just like Bauluta, our real dad. My thinking is that, our first dad has gone down to the grave, and the second dad is now taking care of us until we became grown-ups.

Ellen eventually married Abel Pilipilis and they were missionary colporteurs, quietly contributing to the new areas in Rabaul, Madang, Manam, Arop, Simbai, Ramu, and Sepik in the 1960s.

A Biblical Perspective

The Bible also records similar events. Jesus Christ himself showed family concern in the midst of his mission to save the earth. Jesus came to seek and to save that which was lost (Luk.19:10).

While Jesus had that big task in hand, he also had a family, mother, Mary and father, Joseph (Matt. 1:16). He had brothers as well. While doing ministry on this earth, Jesus' family was very much part of his heart. He did not despise the plea of his dear mother during the wedding at Cana: "And when the wine failed, the mother of Jesus saith unto him, they have no wine. And Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come (John.2:3-4)."

And even in his agony and death, Jesus chose to make sure that his mother was safe and taken care of while he rested. Among other ladies, Jesus picks out his mother and shouts, "Woman, behold thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple John took her unto his own home." (John.19:25-27).

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Summary

Jesus clearly demonstrates that the cares of a minister's life should not become a hindrance to his concern for the welfare of his family. This seems to suggest that ministry begins with one's family. Paul, upon advising young Timothy, counselled: "But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." (1 Tim. 5:8).

As interesting as Bauluta's passing wish and Oti's readily acceptance of the responsibility is an amazing recapitulation of a deep sincere concern for both God's work and their own family. Bauluta could not pass in peace without guaranteeing a sense of security for his family. Oti possibly having gone through the experience of losing family members, understood the situation and gladly accepted the proposal.

Alongarari and her children were handed over and the family ties were established with Kuam and Bole's family. They all understood that caring for family is neither separate nor part of, but is the essence of a missionary calling.

Alongarari was able to accept the situation and move on. Kuam and Bole's family, allowing Bauluta to be buried on their land, illustrated that they accepted Bauluta as a son and would treat his descendants with great respect following his death.



Local Papuan New Guinean sheltering from the rain
Photo courtesy of the Adventist Heritage Centre



The Oti Family: (From the front left to right) Bare, John, Amilyn, (back row) Oti, Alongarari, Heath (baby) and Ellen. Photo courtesy of Pr Tutty's Album Collection.

END NOTES

¹Jones, Jennifer. *The theory and practice of the music in the Seventh-day Adventist church in Papua New Guinea*. Port Moresby: Institute of Papua New Guinea Studies, 2004.

² According to the *Report to Council of the League of Nations on the Administration of the territory of New Guinea, for the period: 1st July, 1934, to 30th June, 1935, p. 95*. "The educational work of the Missions is for the most part religious training of natives who become Catechists and Mission teachers. The Secular education given by the missions, particularly in the village schools, is not of a high standard.

³ Ellen Abel, Personal interview, Kavieng, Papua New Guinea (Date: 15th April, 2017).

⁴ War started in Manus just a few months after January, 1942, when the Japanese forces landed in /Rabaul.

⁵ Phone interview, 31 August, 2017: John asserts his date of birth to be on 25 December, 1941.

Greg Able, Sima Baelua and locals at the grave of the late Bauluta Bongamati in Koio, Baluan Island: Photo courtesy of the author



⁶ *Manus from the Legends to the Year 2000: A History of the people of Manus*. Ed. Bernard Minol. Port Moresby: UPNG Press, 2000.

⁷ Interview with Loren Poli Pamu who served as engineer helper on the *MV Veilomani*.

⁸ *Seventh-day Adventists in the South Pacific: 1885-1985*, Ed. Noel Clapman. Warburton: Signs, 1986, p. 208.

⁹ *Seventh-day Adventists in the South Pacific: 1885-1985*, p. 211.

¹⁰ *Seventh-day Adventists in the South Pacific: 1885-1985*, p. 211.

¹¹ MacLaren, G. "Progress in New Guinea." In *Australasian Record* 36:9 (1932): 8.

¹² *Manus from the Legends to the Year 2000*: p. 127.

¹³ Phone interview with Nelson Keket, Lou Island, Manus Province, PNG, date 4 Sept, 2017. Keket confirmed that his clan's chiefs Kuam and Keket were the ones who settled the mission in their land and adopted missionary Bauluta as their son.

¹⁴ *Manus from the Legends to the Year 2000*: p. 127.

¹⁵ Interview with Loen Poli: 5th Sept 2017, at Pacific Adventist University.

¹⁶ *The Territory of New Guinea Annual Report. 1946*, Commonwealth of Australia, 1967, p. 7.

¹⁷ Bauluta, John. Phone interview. Marovo Lagoon, Solomon Islands. (Date: 31st August, 2017).

¹⁸ Ellen Abel, Personal Interview

¹⁹ Abel, Personal Interview.

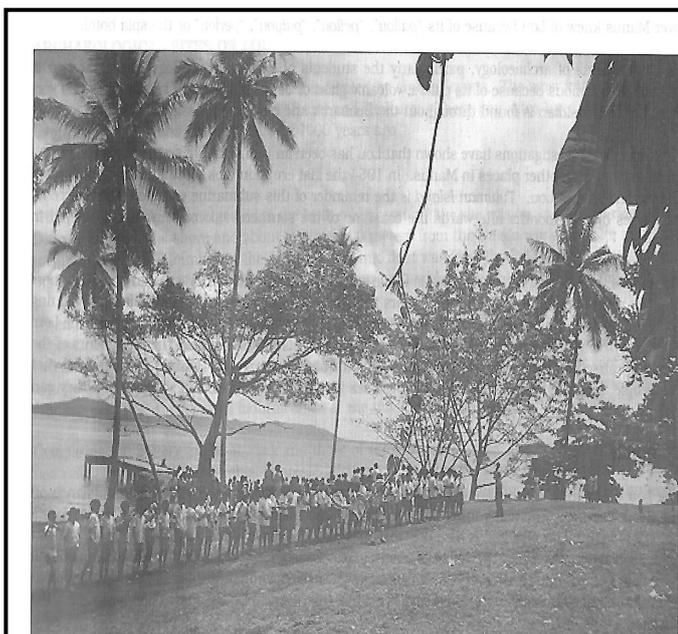
²⁰ Ellen Abel, phone interview, Kavieng, Papua New Guinea, 4 Sept, 2017.

²¹ Keket, Phone interview.

²³ This term is generally used to describe special traditional houses where important or scared decisions and ceremonies are made. It is usually the place where males are trained and initiated. This house holds the same esteem to the tribe as a country does to its parliament.

²⁴ Abel, Personal Interview.

Photo courtesy of Manus from the legends to year 200: A History of the people of Manus. Bernard Mindi (Ed). Port Moresby, UPNG Press, 2000. p. 37.



Lipan Jetty on Baluan with Lou island in the background
Photo by S. Kilangit

A methodology for Adventist mission in a cargo cult setting



Author: Simon Davidson is a lecturer at Sonoma Adventist College, PNG and has interests in Church Growth, Sorcery and Cargo cult.

The Seventh-day Adventist church can convert adherents of various cargo cult strongholds in Papua New Guinea (PNG) but the evangelical approach needs to be tailored. Just as the Old Testament prophets and New Testament disciples took the good news of God to the world, so the Seventh-day Adventist church has a commitment to continue this task.

In PNG, the cargo cults, a native religious movement, believe the spirits of the dead will return bringing cargo and a Golden Age¹ when the “white imperialists” will be driven away leaving their European goods left behind². These cults gained popularity just after World War II, when the Western armed forces littered the Pacific islands with surplus cargo.

Hiebert³ provides an insightful background to the rise of the cargo cults. Many of the local people linked the foreign religion of Christianity with Western civilization, as converts were expected to adopt Western way and reject their traditional cultural values and practices. As people became ‘civilized’ and followed Christianity, they continued to practice traditional cultural practices in secret. This created syncretism. The Melanesian people became Christians on the surface but secretly held their traditional beliefs. Many wished for a return of the indigenous Golden Age and the cargo that would follow. Many also believe the white man tricked

their ancestral gods into giving them the secrets of modern technology and prosperity.⁴

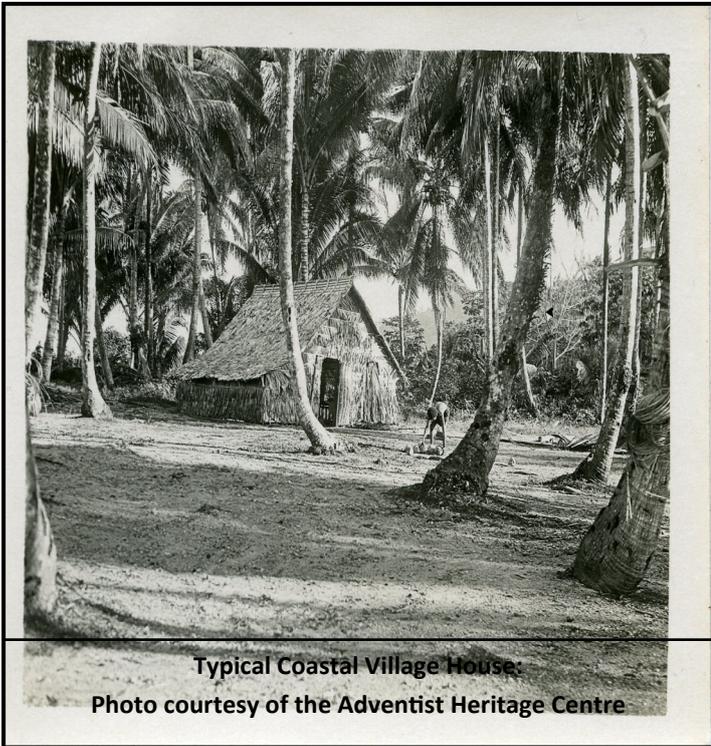
The beginning of one specific cargo cult started in the 1950s. The *Kivung Cargo cult* movement began in Kalilip village in East Pomio, in the East New Britain Province, Papua New Guinea. Gradually various nearby villages embraced the ideology of the Pan-Pomio brotherhood. Golpaik, a Pomio village chief, persuaded the inland Kol people to resettle near the coast. He believed this location was a suitable place to obtain the future western cargo.

This chiefly mandate coincided with three other events. First, there were rumours of an impending, devastating inland earthquake. People were encouraged to leave their inland traditional land. Secondly, the Australian administration encouraged inland people to resettle near the coast for easy administrative management. It was hoped these resettled people would become the workforce for the local cocoa and coffee plantations. Thirdly, the Australian administration distributed a ship load of food to the Pomio area. This food was distributed free of charge to all the people. This gift reinforced Golpaik’s desire for the people to move, and also strengthened his personal power and the cargo cult beliefs.



Filaria case in Wide Bay New Britain near Pomio 1965
Photo by H. F. Rampton

Photo from the Adventist Heritage Centre



Typical Coastal Village House:
Photo courtesy of the Adventist Heritage Centre

It was recognised that the movement needed to be guided by a firm, capable and charismatic leader.⁵ The leader was expected to transform the cult into a micro-nationalist movement. When two successive cult leaders were elected to the National Parliament,^v this was taken as a “fulfilment” of a prophecy. For example, when Koriam, was elected to the Papua New Guinea House of Assembly in 1964, *Pomio Kivung* became the official name of this cargo cult movement.

As the cult grew in numbers, adherents were expected to abide by the principles of the Ten Commandments, gather their money into communal purses, support societal peace, and unity through meaningful cooperation. Fridays are reserved for collective work day and Thursdays are devoted for worship of rituals in cemeteries. Due to high moral expectations, there is virtually no crime. This led to extensive Inter-tribal cooperation, centralization and uniformity. While adherents of the *Pomio Kivung* waited for the return of dead ancestors, they cultivated dedicated food gardens as offering for their ancestors.

The first Seventh-day Adventist missionaries to New Guinea were Captain Griffiths Frances Jones, Gilbert Maclaren and several Solomon Island mission workers. They arrived in East New Britain in 1929 on board the *Melanesia*.

Seventh-day Adventist missionaries first arrived in East Pomio in 1962 and settled at Hoiya village. A church and a hospital were established. By 2016, the church presence was felt in four organized churches and six branch churches. But the church seemed to have no impact on villages where there was a cargo cult presence.

Even though many villagers from the cargo cult areas attended the mission health centre, they refused to accept Seventh-day Adventist practices. From 1962-2007, not one person from the cargo cult villages accepted Jesus Christ. They continued their engagement with cultural rituals of their cargo cult beliefs. Anyone who associated with the Seventh-day Adventist church was publically ridiculed and ostracised.

In an effort to evangelize cargo cult adherents, the Wide Bay District of the Seventh-day Adventist Church in 2007 decided to implement focused strategies. A providential initial opportunity broke down some barriers. A Seventh-day Adventist medical doctor, Noel Salan, was asked to heal a cargo cult village chief who was paralysed and bed ridden. The doctor gave the chief acupuncture treatment and slowly he began to walk. The chief was so impressed by his healing that he told the leaders of the SDA church to build a church and bring the truth of the Bible to his village. Knowing the chief lived among cargo cult believers, the Seventh-day Adventist ministers from the Wide Bay District spent time studying the cargo cult beliefs. To fully understand their beliefs, the team interviewed cult members. The information gleaned helped the pastoral team to create a strategy to reach the adherents of the cargo cult.

Typical village in Wide Bay on the island of New Britain C1965
Photo by H. F. Ramptom.
Photo courtesy of the Adventist Heritage Centre.



First, the ministers and the church members of the Wide Bay District embraced prayer evangelism. All the church members unanimously agreed to pray daily for three months prior to entering the cargo cult stronghold. The church members prayed that God would work in the minds of the people and prepare them to receive the gospel.

Secondly, with knowledge of the cargo cult, the pastoral team decided to respect commonly held cultural taboos. This involved in not working when someone died in the village. So during the first evangelistic program, when a person died, the program was discontinued during the time of mourning. Villagers appreciated this sign of respect.

Next, the preachers used the Bible to demonstrate that the dead did not come back to life and that the return of the dead was a lie.

A paradigm shift took place. The *Kivung* cult member's traditional spirit-magical world view was replaced by a Biblical world view in which the truths of God's word were accepted. The power of the gospel was seen in the conversion of the cargo

cult believers. Fifteen villagers accepted the message and stood with the chief. These sixteen people formed the nucleus of the group who became the new church members in the area. In 2009, a new church was built at Kalilip village.

The gospel is still powerful today. It provides real answers to the deep questions of life. The Bible "is the only book that can satisfy the cravings of the heart."⁶

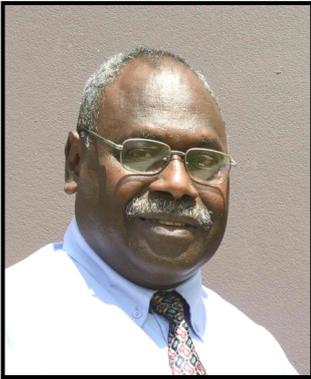
END NOTES

1. <https://www.questia.com/library/religion/other-practices/cults/cargo-cults>
2. <https://www.questia.com/library/religion/other-practices/cults/cargo-cults>
3. Paul I Hiebert, *Cultural Anthropology*. Grand Rapid, Michigan, 1983.
4. I am indebted to John Aranda Cabrido, SDB a catholic priest for some of the information in this section on the beliefs and behaviours of the Kivung cult people.
5. [www.bosconet.aust.com/Cargo Cult Paper.doc](http://www.bosconet.aust.com/Cargo%20Cult%20Paper.doc)
6. Ellen G White. *Testimonies for the church* Vol 5, Oklahoma, Academy Enterprises, 1982, 24.



Avaso Culture of Choiseul Island, Solomon

Islands



Author: Luther Taniveke entered church ministry in 1982. He served as evangelist, church pastor, in the Solomon Island Mission, Fiji and Vanuatu Missions.

For the Seventh-day Adventist mission to thrive on Choiseul Island in the Solomon Islands, there needed to be an understanding of the cultural aspects of the Avaso people and how these aspects have strong connections with Biblical traditions. Comparing these similarities, makes the transition to Seventh-day Adventist Christianity, a more effective process.

Traditionally, the Avaso culture was rooted in paganism. A leader or *Bose lata* was usually a man of great wealth, measured by the number of pigs, wives, children and the amount of shell money he has. He must have demonstrated his skill as a great warrior in battle, often associated with black magic. Now, in modern times, the *Bose lata* is known by his positive Christian attributes and demonstrating responsibility in protecting and caring for village families.

Women were, and still are, considered lower creatures. Their role in society is planting, harvesting, producing children, and, most importantly, pleasing the men. Women are not allowed to walk in front of men, must bathe downstream and stay in isolation during childbirth. A woman is only valued when she is married. Her value is demonstrated by the amount of bride price, money and gifts paid by the parents and relatives of the groom to the parents of the bride of their choice. After marriage, the bride remains with the groom's family. "Upon marriage men do not go out or leave the descent group but women usually do, or men abide but women marry and then go out."²

In the past, day-to-day living was governed by good and bad spiritual forces. Wor-

ship was centred on appeasing these spiritual forces, often by pig sacrifices. People acknowledged that the one powerful God called *Bangara* had various agents, or lesser gods. For example, the god of war was different from the god of hunting and fishing. The god of weather was different from the god of wealth and power. Each god had a sacred place, shrine for worship and a place for offerings. Only special men, with certain powers, were allowed to visit the shrines. Harold Scheffler, when describing the sacred shrines said, "The place itself was in the bush away from settlements and paths, and was strictly out of bounds to all but the keeper of the *Bangara*. Some such shrines were based on natural boulders, others contained moulds of coral slabs as altars."³

It was believed that trouble, misfortune, sickness, suffering and even death were punishment from the spirits because cultural rules and regulations had not been kept.⁴ If a tragedy happened, members of the family quickly offered a sacrifice to appease the angry god. Sometimes a middleman, known as a *Bose Mimi* was hired to identify a possible sorcerer. When the culprit was identified, the culprit could be asked to pay compensation or be excommunicated from the tribe. If he came from another tribe, a tribal war may be fought.

When a person died, it was believed his spirit would stay in the physical world for three days. If the spirit of the dead was seen in a house, garden or work place, there was reason to be afraid. The spirit was showing disappointment for an action committed by the person in these places.

Dreams were considered a divine revelation from the spirits⁵. Dreams made life more meaningful and answered puzzling life questions. Many people would hire a medium as a means to influence the spirits. Only when the dreams were positive, did the people know they were safe.

In the past, there was no formal education. Learning was acquired from watching, mimicking and asking questions of day-to-day activities. All information was passed on verbally to the next generation by the elderly people. This oral information was remembered for the next generation. The knowledge and skills were essential for the survival of the people.

When Christianity came to Choiseul Island, missionaries quickly saw parallels in the Bible. This made the process of imparting Christianity much easier.



Choiseul men: Photo courtesy of the Adventist Heritage Centre

Where there is a will ... There's a way!



Author: Bill Miller served in the Pacific , Australia and New Zealand as an educator and administrator.

Towards the end of the 1940s, Pr. Herb Christian, President of the Samoa Mission, decided that an efficient way to have *The Message* reach more fales (homes) in Samoa was to establish a church school. He had spoken with Presidents of missions on other islands and each of them, supported this idea. The president and the local mission Committee were enthusiastic about the proposal, accepting that there would be a lot of work involved.

Herb Christian approached the Central Pacific Union Mission Committee and the Australasian Division Committee, and was given cautious support. The condition was given that all expenses, including the European head teacher's wages, were to be paid by the Samoan Mission. In those days, local funding of a European wage was an unheard of thing in the Mission field.

According to Herb Christian's philosophy, obstacles were simply gymnastic exercises with the object of strengthening one's muscles by overcoming them. So Herb thought of many and varied plans to raise the necessary funds to finance the Samoan church school.

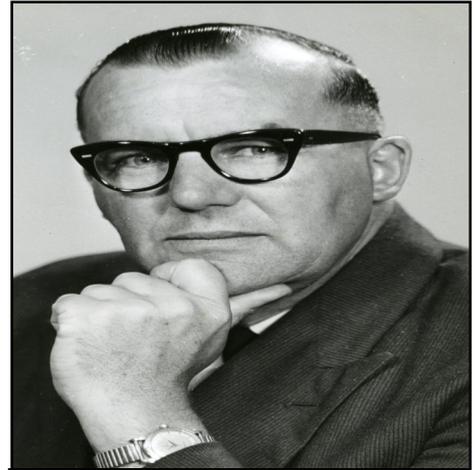
The 'old' church in Apia was a two storey building at the back. This back section was used by some of the church departments but in the mind of the President, this area took on the form of a

classroom. Soon long desks and forms were occupying the space.

Around October 1950, a call was placed for Fred Thompson to be the first Headmaster of the Lalovaea SDA English School.

He responded positively and the new school became a reality.

Having all classes in the one concrete walled room was feasible in 1951 but as the number of students grew, the space became too small. By the end of 1953, provision must be made for a larger school, for the enrolment was nearing 100. New plans were drawn up for a school building with three classrooms. On the eastern end of the complex was to be an office with a storeroom behind. A covered veranda about 2 metres wide would stretch along the front of the building which faced a reasonably busy road.



**Pr Herb Christian
Photo courtesy of the Adventist Heritage Centre**



**Aore School children
Photo courtesy of the Adventist Heritage Centre**

SDA Central School with Pr Tavita with prefects
Photo courtesy of the Adventist Heritage Centre



Now the Samoan church member 'working machine' was called into action to stock pile sand for the concrete and hand-load large stones, washed down from the mountains via the Vaisigago River, for the foundation of the building. Apia church head elder, John Ryan was the leader of this project. He was a very busy man as superintendent of the Apia wharves and he owned his own trucking business. His generous support with time and trucks enabled the work to go ahead at almost breakneck speed.

The new school building was ready by the beginning of 1955, with much of the finishing work yet to be done. One of the novel ideas incorporated in the plans was the installation of folding doors between the classrooms. This enabled the school to be opened up for meetings and other activities. They certainly were a useful addition but made the writing on blackboards difficult, for the doors were also the blackboards. Under the President's house, a cabinet making factory was established to make the necessary furniture, doors and windows, working late into the night.

Fred Thompson and family returned to Australia at the end of their term in 1954. The Headmaster's position was then taken by Bill Miller. The Deputy Headmaster was Pr. Tavita Niu, who had recently returned from the Ellice Islands. He became 'firm as a rock' and a 'pillar

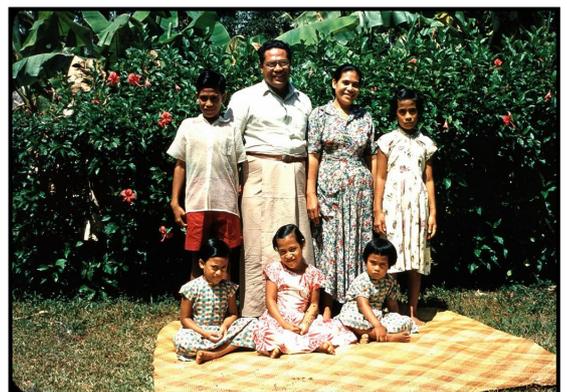
of strength'. His good sense and strength was a valuable asset.

Freehold land in Samoa is scarce. A block of about 6 acres came available across the road from the Mission station and Herb Christian immediately acquired the land without authority. Herb realised that sometimes, forgiveness was easier to obtain than permission. His impulsive decision proved correct. He divided the land into small residential blocks and rented them to people who wished to live in Apia and send their children to the school.

The land became a source of the income for the maintenance and management of the school. When the president left, the mantle of collecting the rent money fell to the Headmaster. A book could be written containing the weird and wonderful stories told by tenants as to why they were unable to pay the rent and how it would be available in a week or so, or maybe a month, or maybe a quarter.

Collecting the necessary school fees, of the 40 plus students in each classroom, was always a struggle. At one time, the fees were ten shillings and sixpence a month. The ten shillings were for tuition fees and the sixpence for sports equipment and any other extraneous costs. Many times the student would present ten shillings to the headmaster with the promise that the sixpence would come a little later. On being told to take the ten shillings away and return when it became ten and six, the full amount was presented.

Herb Christian was a keen photographer. Colour



Tavita Nui as Deputy with his family in 1957

The actors were mostly church members and shots of the beautiful islands, important buildings, ceremonies and cultural practices filled the frames. He showed this film all over Samoa, New Zealand and Australia, until the sprocket holes in the film wore out. The showing of this film was a successful undertaking and raised much needed finance for the school.

At the beginning of 1955, the school had no written syllabus and few textbooks. The Queensland syllabus of the 1950s was copied and given to each teacher, covering the subjects of Bible, English, Maths, Social Studies, Health, Nature and Physical fitness. Textbooks for each subject and for each grade, were written by the Headmaster, who was also full time teacher. Illustrations were provided by his artistic wife. The textbooks were produced on a worn out portable typewriter and copied on an old Gestetner duplicator. The duplicated sheets were stapled and backed with heavy duty coloured 'sticky tape' and issued to every student from Standard 3 upwards.

January 1956 saw more than 200 students arrive to be enrolled and this produced a crisis of accommodation. Tavita organised students to bring poles and thatch to make additional bush classrooms, built in the style of Samoan homes. The room under the church was partitioned to make two more classrooms. Finding additional teachers meant untrained Sabbath School teachers were employed.

The school was the first island Mission day school to offer Form 3, the first year of High school. This move again stretched the existing educational resources.

Arrangements were made with the *Voice of Prophecy* (VOP) in Sydney to supply their correspondence lessons in bulk. These became the Bible class texts and were invaluable for the students and their families who read them at home. On completion of the course, VOP issued certificates. As a result of the lessons, many of the students were baptised and a number of them suffered persecution for their faith.

Not having funds for a car, the Headmaster imported a Matchless twin cylinder motorbike from England. It was gleaming black and chrome, the envy of the students and even the police, who had the same make, but only single cylinder, half the horsepower. The new motorbike was taken to the school early one morning.

During the Bible lesson, I said that "I will give that motorbike to any student who can find a text in the Bible showing that Sunday is the true Sabbath." It was almost comical to see the lengths that some of the boys went to, plaguing their church leaders and asking for the required Bible text.



The Matchless Twin Cylinder Motorbike

Because of the shortage of funds, many older children missed out on their education. They attended school when finance was available. This meant that primary students ranged in age from four to sixteen years. Many of these senior 'lovable rascals' used inappropriate words in their conversation. To overcome this problem, Tavita presented a list of the ten most common swear words and insulting phrases, emphasising that they were not to be used at the school. In the second week, one of these older students remarked, *Tapuni le gutu, sir.* (Shut your mouth, sir). Fortunately, this expression was on Tavita's list. This lad was lifted out of his seat by his shirt front and told in no uncertain terms that his *gutū* (mouth) would get him into serious trouble if he did not control it.

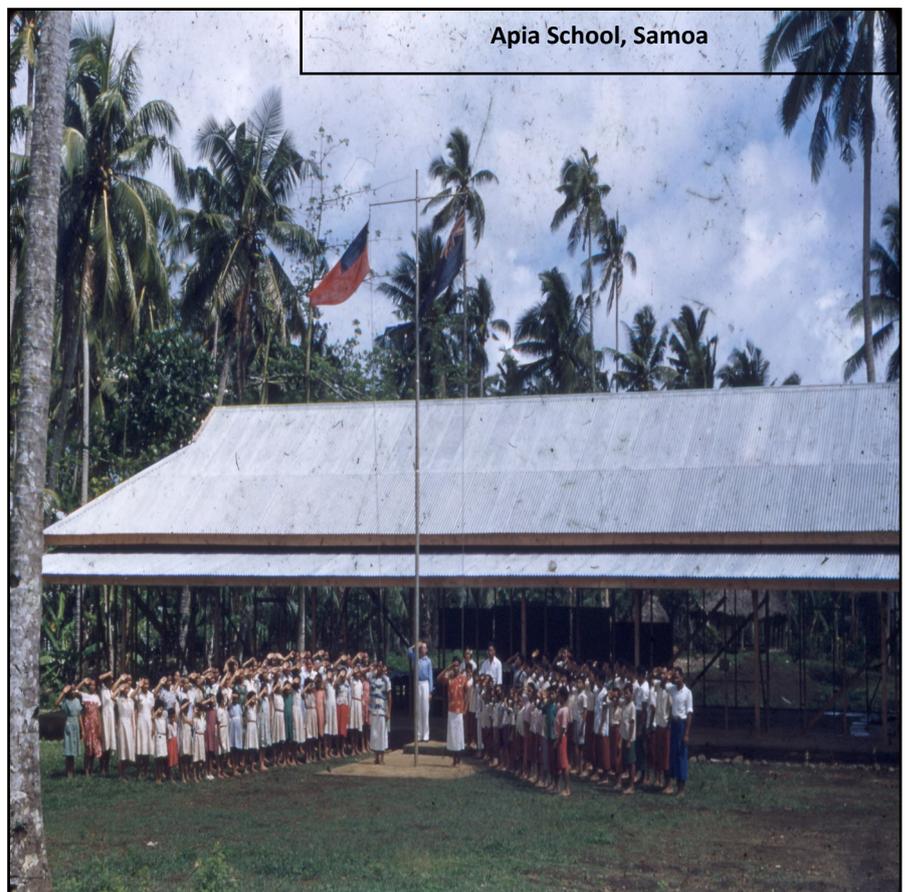
With the commencement of the 1957, school year, there were over 500 students pleading for admission. More *fales*, more teachers, and more uniform material from England became important issues. As many of the teachers were 'untrained', it was difficult to keep up the educational standards for which the school was known.

As a solution, the headmaster set half hour tests for each subject, supervised the sitting of the monthly tests and then marked 2,500 papers. If the results showed a dropping off of the educational standards, discussions followed with the relevant teacher. Fortunately, a long-suffering and hard working wife cut that number to 1250 a month.

The success of Herb Christian's school in Apia would not have been possible without the dedicated work of the staff and the enthusiastic support of the church members.

It is impossible to name all who made major contributions but the names Ryan, Stehlin, Kuresa, Voight, Wallwork, Netzler, Tesese, Neru, Tiniu Inu, readily come to mind. There are apologies to the others who have not been mentioned, probably due to the writer's memory in old age.

The commencement of the 1958 school year started with a new Headmaster, David Hay. He was faced with the enormous problem of having over 700 applications for the school. It became necessary to run two sessions: morning and afternoon. Again, a new block of classrooms was erected at right angles to the original school. Under the direction of new leaders, the school flourished. From a dream, the school has become a great oak tree.



Sara Mareta Young



Author Pr David Hay is the founding editor and publisher of the *Journal of Pacific Adventist History*. He spent most of his working life, serving as president in many of the South Pacific countries. Photos courtesy

of the author. Copies of photos found in Hay, D. E. *Samoa 100+ years*. (2005) Hamlyn Terrace NSW: David Hay.

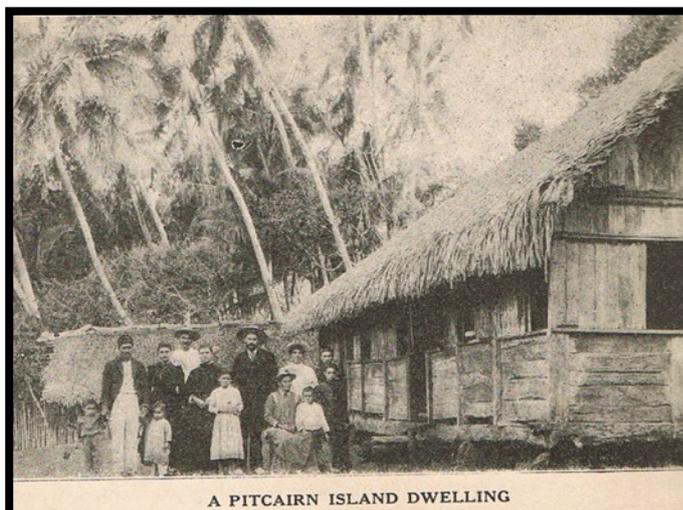
Sara Mareta Young came from the isolated but picturesque high, volcanic island of Pitcairn, a dot in the Pacific. Her parents, Simon and Mary Young, early converts to the Seventh-day Adventist church were well respected on the island and willingly contributed to daily life affairs. Sara's older sister, Rosalind Amelia served as the Assistant School Teacher and was involved in assisting in the production of the *Monthly Pitcairnian* with the first publication on Wednesday 14 December, 1892. She also wrote a book entitled *Story of Pitcairn* published in 1894. Sara was good friends with Maria, her cousin and Emily McCoy, her niece.

The highlight of the lives of the people in Pitcairn was the arrival of the SDA missionary ship *Pitcairn*. This vessel had first visited the island during 1890 when a number of Pitcairners were baptised, including Sara's mother. On the *Pitcairn's* second South Sea voyage, the ship arrived at the island on 17 February 1893, carrying eight missionaries who would serve on islands throughout the Eastern parts of the Pacific. Four

months later, in 1893, the *Pitcairn* again visited the island with John Graham as captain. On board, this time, were eleven missionaries and four children. The missionaries happily mingled and chattered with the people sharing stories and accounts of progress of the Adventist biblical message in other countries.

It was during this visit that the Stringers invited Sara to join them when they travelled to Rurutu Island in the Austral Group in French Polynesia. Sara was convinced that this opportunity came from the Holy Spirit. She was challenged by the words: *"Go forth, young disciples of Christ, controlled by principle, clad in the robes of purity and righteousness. Your Saviour will guide you into the position best suited to your talents and where you can be most useful. In the path of duty you may be sure of receiving grace sufficient for your day."*¹

Later, in a thoughtful mood, Sara wondered about how the call to serve overseas would affect family, but they were pleased that the missionaries needed her.



Within a few days, Sara was on board the *Pitcairn* sailing with self-supporting missionaries Rodney and Carrie Stringer to the island of Rurutu.² After travelling approximately 350 miles in a south-westerly direction the *Pitcairn* reached the island with its fringing reef. As there was no anchorage, the *Pitcairn* had to stay outside the reef while visitors were taken ashore by smaller craft. The Stringers and Sara were warmly welcomed by the population of between 500 – 700 Polynesian people, most of whom were kind-hearted, respectful and genuinely friendly.

Stringer began work right away and Sara assisted in extracting and filling teeth in front of curious onlookers. She also taught songs to the people, one being, *Wait, meekly wait, and murmur not.*³ Locals also appreciated Stringer's experience as a blacksmith, farmer and nurse.⁴ Even when prejudice occurred among some of the people, the island's regent allowed the three missionaries to remain and continue their helpful work.⁵ Following a two-year period of untiring and painstaking service, Sara gained valuable physical and spiritual nursing experience

In 1896, Sara again embarked on the *Pitcairn*, this time joining her cousin Maria and Pastor Edwin and Mrs Florence Butz to serve the people of the islands of Tonga. The group arrived on the 29th of August, 1896, at the administrative capital of Nukualofa on the island of Tongatapu.

It did not take long before the two girls were engaged in both home tasks and basic nursing skills, helping the Butz family where possible. There were frequent requests for Sara's services

both by the Tongan people and the overseas traders living there.⁶ Due to the high regard of the missionaries, the group was invited to the wedding of the King of Tonga, George Tubou II, to the delight of the missionaries.

Dr Merritt G. Kellogg arrived in Tonga to establish a medical practice on the island. He arrived from Samoa where he had been assisting Dudley Owen in erecting the new Sanitarium building in Apia.⁷

Then a surprise came for Sara. The Hilliards were transferring to the island of Tasmania, Australia, and she was invited to accompany them. She was eager to travel with the family and learn more medical skills.

On the way to Tasmania, Sara and the Hilliards attended a camp meeting at the town of Maitland, New South Wales, Australia. It was here that she met and heard Mrs Ellen White preach⁸ another thrilling experience for Sara. The climate in Tasmania was a shock. Adjusting to wintry days with icy blasts from southern seas was not easy after years in the tropics. When she contracted pneumonia, it was Ida Hilliard who restored her to health.

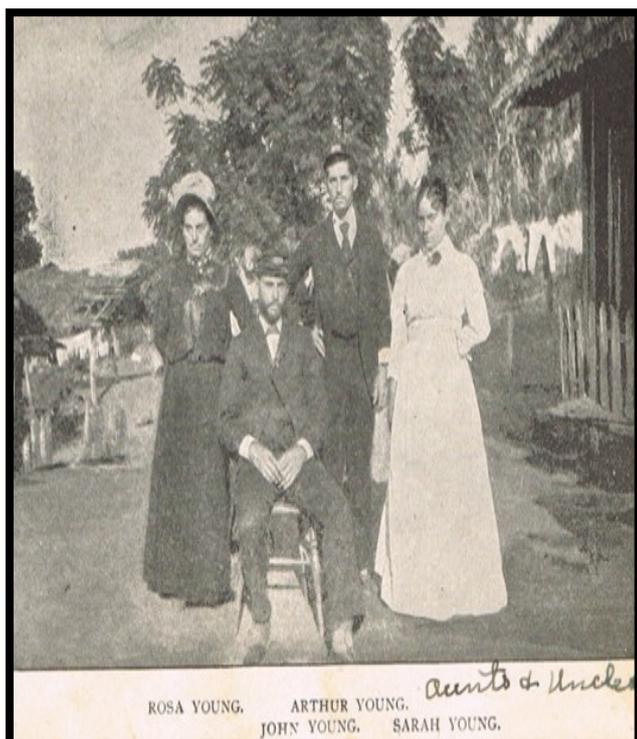
Sara's interest in furthering her nursing education became a reality in 1902 when she attended Avondale School at Cooranbong to start her nursing training. She was privileged to be taught by the Doctors Kress who operated the Avondale Health Retreat nearby. Sara graduated as a member of the first graduating class, of the Sydney Sanitarium on 17th September 1903.⁹

After her graduation, Sara was asked to serve at the Samoa Sanitarium in Apia, the administrative centre of the Samoan Islands.¹⁰ She was both pleased and excited about accepting this invitation.

In Apia, early in 1904, she was met by the Doctors Vollmer who expressed their delight in having Sara serve with them. She worked extended hours with genuine compassion and love. She worked harmoniously with the American doctors and fellow-nurse James Southon from Australia.

On one occasion, while visiting the largest island of Savaii (Salafai), Sara assisted with post-natal support for the wife of a Methodist minister. Due to Sara's advice, this lady adopted the health principles promoted by Sara.

Unfortunately Dr Alfred Vollmer's health deteriorated due to labouring long hours in the oppressive and unmerciful heat forcing him to take his doctor wife and baby daughter back to the United States.¹¹ This sad departure meant added responsibilities for the two missionary nurses, Sara Young and James Southon. Sadly, no replacement doctor ever turned up!



In April 1906, Sara again journeyed to the island of Savaii where she visited homes and nursed people. She was kept busy all day long¹² with little respite. Even though exhausted, she never complained. "It's so good to put one's trust in the Lord," she wrote. As she had pledged her life and service to Him earlier, she was able to say of the Lord. "He has more than fulfilled my highest expectations and every day I bless Him for the work given me to do."¹³

Sara worked beyond her strength to bring relief to an increasing number of people suffering from influenza. Within days of writing in her July letter to loved ones, she succumbed to the dreaded, relentless disease herself! Within hours, pneumonia began ravaging her life forces as she battled for life. On hearing of Sara's highly serious health condition, two of the Armstrong women of the London Missionary Society Church hurried over to the sanitarium to help out where they could. They made Sara comfortable and shared words of Christ's love and comfort. As Sara lay motionless, with her life slowly ebbing away, the ladies knelt beside her and tenderly asked God to lovingly care for her. Sadly, on Saturday, 14 July 1906 at 2pm, Sara passed to her rest awaiting the resurrection.

Sara Young, educated, a faithful missionary from remote Pitcairn Island, died far away from home and family and loved ones. Christians would say, "Well done faithful and true servant. We have been blessed. Thank you for your inspiring example on how to live and how to serve others. We want to follow in your steps" Having observed her at work, one gentleman, not a member of the church, wrote this tribute: "She certainly lived the Christ-like life and literally gave up all her life for the good of others."¹⁴

Sara was laid to rest in the centre area of the Tufuiopa Cemetery, a few minutes' walk from the sanitarium down Ififi Road. Words about Sara Young echoed in verse 13 of chapter 15 of the Gospel of John: "Greater love has no one than this, than to lay down one's life for his friends." On learning of her sister's unexpected death, Rosalind was deeply saddened. She composed these lines:

"Sleep loved one, sleep! For thee no more the waking: Till earth shall fail, its shadows flee away, Where the fair dawn of Heaven's morning breaking."¹⁵

Her cousin Maria, and niece Emily McCoy, both missionaries in their own right, grieved the loss of their beloved friend.

Pastor John Fulton travelled to encourage the Adventist believers at Apia. He walked down Ififi Road to the cemetery. For some time he stood beside Sara's grave and recalled her devoted and unselfish service for her Saviour. Tenderly, he planted the first flower as a tribute to her memory. On looking around the now silent Sanitarium, he noticed the colourful Balsam blossoms growing in Sara's garden. On plucking a few, he thought, "The flowers outlive her, a fitting emblem of her kind, cheerful, loving words which live on."¹⁶

END NOTES

1. Ellen Gould White, *Testimonies for the Church Book 3* (Mountain View, California, Pacific Press Publishing Association, 1948, Volume 5), 87.
2. J. E. Graham, "Voyage of the Pitcairn," *General Conference Bulletin*, Vol. 1 Extra No. 19 March 4 1895, 452.
3. *General Conference Bulletin*, No 19, 450.
4. *General Conference Bulletin*, No 11, 452.

5. W .A. Young, *The Experiences of a Pitcairn Islander*, College Press, Healdsburg, California U.S.A. 1896, 5-6.
6. David E Hay, *Samoa, 100+ Years* WHO Printing Services, Newcastle 2005, 496.
7. Hay, 496.
8. Alta Hilliard Christensen, *Heirs of Exile*, Review.& Herald .P.A. Washington D.C. 1955, 275.
9. *Record*, 1-10-1903, 3-4. The 1902 Annual Announcement (Avondale's Prospectus) offered a one year Nurses' Course with physiology being offered at Avondale for all students. It seemed that the nursing students stayed in the regular students' quarters and not at the Retreat where living facilities were limited. This was a comment from Dr Milton Hook. E-mail dated 10 July, 2016.
10. *Record*. No 18.
11. *Union Conference Record*, U.C.R., 1 October, 1906, 5.
12. *Union Conference Record*, 1 October, 1904, 2.
13. *Union Conference Record*, 11 June, 2.
14. U.C.R., 20 August 1906, 12.
15. Rosalind Young, U.C.R., 3 December 1906, 3.
16. Personal exploration: When I lived and served in the Samoan Islands between the years 1958 to 1975, I visited the old sanitarium building and explored the graveyard at the rear of the building. Also, I especially searched for the grave of Sara Young down the road further in the Tufuiopa cemetery. With the kind assistance of some of the older people I located her grave. Lingered there for a while, I thought about this Pitcairn Island nurse and of the Godly life she lived and of the service she gave. What an inspiration she was!



Sara and her sister Rosalind

The Cozens Family in Pacific Mission



Author Matthew Penberthy (Bert) Cozens served as an educational administrator in the Pacific for many years.

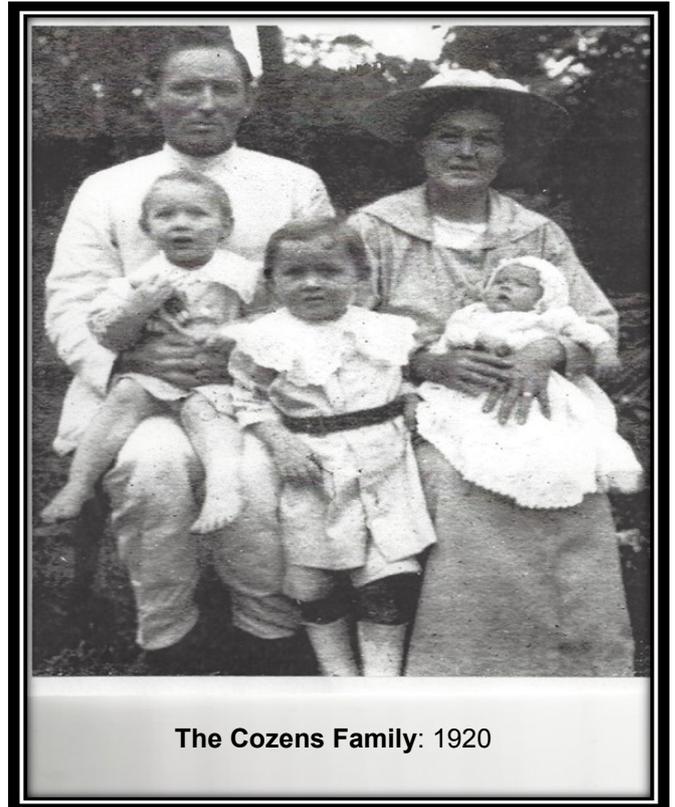
Three generations of the Cozens family have

contributed to Mission in the South Pacific during much of the last century. This paper describes some of the experiences of members of each generations.

First Generation

My mother, Myra Ford, and her sisters lived in Dora Creek near Avondale as students for the first school at Avondale in 1897. They had a 5 km walk every morning and 5 km to return home in the afternoon. On Sabbaths Mrs White often invited the Ford family to have lunch with her and her grand-daughters at Sunnyside.

My mother became a teacher and from 1908-1909, she taught at Nukualofa In Tonga. In 1898, my paternal grandmother, Ann Cozens,



The Cozens Family: 1920

joined the Church in Toowoomba, Queensland. In 1899 she took her family with her to the camp meeting where Mrs White spoke. My father trained as a saddler, went to Avondale, became a colporteur, which led him to meet my mother at a school near Kyogle in NSW. As soon as my parents married in 1914, they were appointed as missionaries to French Polynesia.

After 10 years without a furlough, my father worked for the Sanitarium Health Food Company at Warburton in Victoria. In 1931, my brother Irwin died of meningitis, and in 1938 my brother Ben was killed in a motor accident near Yass in NSW. My parents were self-sacrificing supporters of the Church. In retirement, they did not request Church Sustentation support but lived frugally on the government pension near my oldest brother, Stowell Jnr.



Myra Ford: Nukualofa, Tonga, 1908-1909



Bert and Norma Cozens: 1945

The Second Generation

After high school at Warburton I trained at Avondale as a teacher. After teaching one year south of Perth, near Cape Leeuwin in the very south-west of Australia, I married Norma McKinlay at Peterborough in SA, and taught for two years at Glen Huon, south of Hobart, in Tasmania.

Vatuvono

Then in 1947, we were appointed to Vatuvonu, about 220 km north-east of Suva. The school had been built by Pastor Gordon Branster and Mr H.R. Steed about 1930. Our baby Elwyn died at the age of 23 days just before we left Glen Huon, a very heavy blow to Norma. We flew 13½ hours in the flying boat *Coriolanus* to Laucala

Bay, Suva, with a 2-day interruption in Brisbane because of a hurricane near New Caledonia. We then travelled on the Burns Philp ketch *Taveuni* for 3 ½ days to Vatuvonu where we were greeted by Pastor and Mrs McCutcheon and the Fijian people of the site.

The first staff were Paul Fua, Wili Ligabalavu and Jeke Vakararawa. Tevita Temo was “turaga ni koro” manager of gardens and campus grounds for most of the six years that we were at Vatuvonu – a very fine man. We had a hurricane late in 1948, but because of Temo’s good leadership, Vatuvonu was able to give quite a few bags of tapioca to Fulton in 1949.

Sadly, soon after we arrived, Asaeli, the minister at Natewa, died. He was buried at the cemetery above our house, not far from the girls’ dormitory. That night all the girls came down with the request that they sleep in our house. “Why?” “We fear Asaeli.” Norma and I had to give an impromptu study on the state of the dead.



Map from Mapsland

<https://www.mapsland.com/maps/oceania/fiji/large-road-map-of-fiji.jpg>



**Joeli examines Big Nambus chief while his musket toting henchman stands by watching.
Photo courtesy of the Adventist Heritage Centre**

One night later, there was a commotion around the dorm. Female students were throwing coconuts at the galvanised walls of the toilet to scare Asaeli out. As Adventists we can be thankful for the truths in the Bible. May each of us meet Asaeli and his family when the Lord returns.

Our daughter Leonie was born in Suva in 1948. On one occasion, while I was in Suva, and Norma was at Vatuvonu, she thought Leonie would die. When she was about 12, Dr Hammond in Mildura realised that she had had polio. (Sadly she died in Adelaide In January 2013, aged only 64.)



**Parker Missionary School named in honoured of Pr Calvin H Parker, Name sake of Parker Missionary School:
Photo courtesy of the Adventist Heritage Centre**

In 1951, while we were on furlough, our son Glen was born in Peterborough, SA. In January 1942, I was attending meetings in Tamavua when a hurricane destroyed the CPUM office. I spent the next day trying to find a dinghy as the *Viking Ahoy's* had

been lost. On returning to Vatuvonu, I learned that Glen was very sick with an ear infection, leaving Norma again to suffer the worry. Fortunately Dr Joeli Taoi was with us and gave Glen a penicillin injection.

There is much that could be written about being principal of Vatuvonu for 6 years. But the main thing is to know that many of the



***Viking Ahoy*
Photo courtesy of the Adventist Heritage Centre**

students gave their hearts to God and served their Church and their country well. I will mention three. Alevina Moala did good work as preceptress and cook at Navesau. Marika Tuiwawa became a fine teacher, and Filimone Beranaliva became a teacher, minister, and president of the Fiji Mission. He then became the first indigenous representative of the Central Pacific Union Mission on the South Pacific Division Executive Committee. Aore had been built from American WW2 "scrounge", by Pastor Gallagher and team, fully furnished, in a matter of a month.

Parker Missionary School

In 1953, I was appointed principal of Parker Missionary School, Aore. I was ordained in Suva by Pastors Branster, Walter Ferris and Freeman McCutcheon in the Masonic Hall, the meeting place of Suva's English-speaking church.

The Mission paid my wages and the cost of running the launch *Eran*. All other expenses, teachers' wages, books, maintenance of buildings and so on were paid by the low student fees, sale of copra, and sale of cattle, about 30 each year to Santo. Once Pastor Crabtree took 13 cows on *Leleo* just across Malo Pass. He and I tipped each beast overboard to swim ashore. One tried to swim to Australia until the crew showed it that *Malo* was closer.

Three teachers were teaching classes 1-6 in one building. We erected a "scrounge" New Zealand Air Force hut for classes 1-2 and then a native structure for classes 3-4.

The New Hebrides Mission had about 30 village schools teaching classes 1-2, three district schools with classes 1-4, while Aore cared for 5-6, moving on to 7-8. As education director and for two 6-month periods as acting president while Pastor McCutcheon was on furlough, I visited these schools with standardised tests as often as I could, some four times in my six years, some never.

Most teachers had only 6 years of education, some of the married ones only 4. Pastor Masengnalo, a very fine man, was my main assistant. Later Japheth Falau from Ambrym, and David from Tanna, each trained at Fulton, followed. Maseng's daughter, Dorolyn, is now a leading minister in Vanuatu.

I clearly remember visiting the school at South East Ambrym while a big sea was running – boarding the dinghy, getting ashore, launching the dinghy again and boarding 54-foot *Nakalagi*. We bounced alongside it for

minutes, level with the funnel and then level with the propeller, until the crew yelled, "Jump yarpoo."

We wanted to visit teacher Jonathan on Buninga, a rocky island about 3 km long with a very rocky "beach". We could not make it but managed several weeks later, only to learn that Jonathan had died in the meantime. What a blow to the people and especially to his wife and family!

The *Nakalagi* anchored at Port Resolution, Tanna, where our district school was. One of the church members was willing to drive us in his jeep to another school in the middle of the island and one on the west coast. We drove through the volcanic ash and then along a narrow track through the bush. On a sharp corner we met a young man at full gallop on a horse. I expected it to crash on top of us but the driver swerved into a tree, damaging the steering but saving us from injury or death.

Back at Port Resolution, we mounted horses to visit another school. While we were sitting in the shade testing a pupil's reading, a falling coconut grazed my shoulder. I had failed to make sure that there were no ripe nuts above.

On the way back to Port Resolution, the girth strap on the saddle broke. I managed to slide off on the safe, upper side. While I was contemplating the long walk back, teacher David sent a boy up a coconut tree. Down came a couple of leaves. In a matter of minutes David mended the girth strap. I admired his ingenuity. Meanwhile, of course, Norma worried and prayed for my safe return. Our son Irwin had been born at Newcastle in 1955, during furlough.



Parker School: Courtesy of the Adventist Heritage Centre

The Jon Frum cargo cult was strong on Tanna. On one occasion, a member was convinced that Jon Frum would come next day. He told our teacher Seth that if he didn't come, he would give Seth a cow. Japheth Falau gave me a picture of Seth with the cow that he was given.

We usually baptised about 15 pupils each year, thanks to the work of the Holy Spirit.

One night in the middle of 1958, there was the biggest storm we ever experienced. All three children were crying and it was impossible to sleep. One instantaneous flash-crash came at the height of the storm. In the morning we found our French neighbour's horse dead under the breadfruit tree just outside our gate. We told him who then towed the carcass to the beach and into the middle of Malo Strait. I



Captain Daniel: Photo courtesy of the Adventist Heritage Centre



Possible representation of the *Don Quixote*: photo

from <https://www.google.com/search?q=ship+don+quixote&tbm=isch&source=iu&ictx=1&fir=77Do4ccZCVDIGM%253A%252CoPbOpovFFrzyKM%77>

[7Do4ccZCVDIGM%253A%252CoPbOpovFFrzyKM%](https://www.google.com/search?q=ship+don+quixote&tbm=isch&source=iu&ictx=1&fir=77Do4ccZCVDIGM%253A%252CoPbOpovFFrzyKM%77)

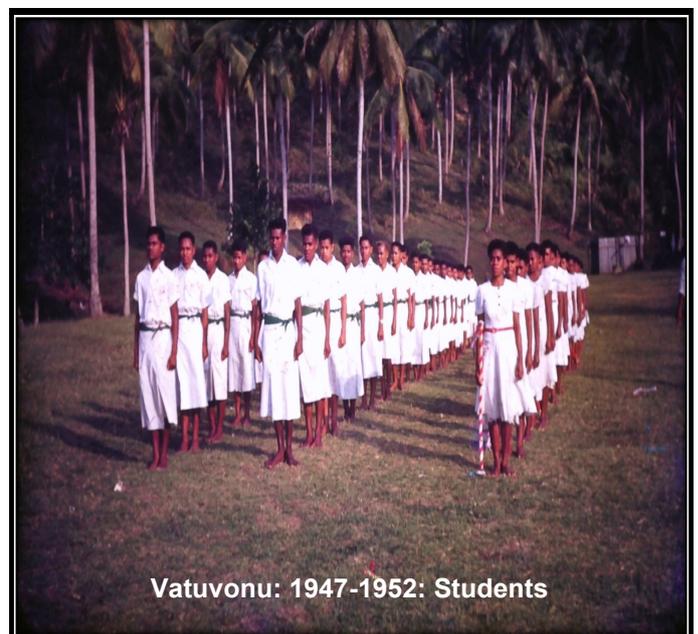
presume the fish appreciated the donation.

In mid-1958, we received a visit from Mr Hadyn, the Education Director for the British Western Pacific. He arranged for an inspection by his assistant, Max Bay. After that we received favourable rumours, but then a letter came, requesting that he bring Sir Christopher Cox, the Education Director for the British Colonies, to see the school. He apologised that the only day they could fit the visit in was a Saturday. After discussing the situation with Pastor McCutcheon, I wrote a letter of welcome, saying that they would see the Sabbath afternoon youth program, and if they could stay after sunset, they were welcome to see the school. They duly arrived on the government ship *Don Quixote*. The Mission secretary, Don Crombie, and youth director, Simon Karae, put on an excellent

program. After sunset, uniforms were changed and school was assembled. For the return trip, the captain of *Don Quixote* requested that our Captain Daniel guide their ship through strange waters to Santo. I treasure a note from Sir Christopher Cox, thanking us for our hospitality, and stating that he especially appreciated the spiritual activities.

The reputation of our captain was well known. Once a trader once offered Captain Daniel 80 pounds a month to work for him but he loyally stayed with the Mission for 8 pounds.

Our six years at Aore, 1953-1958, led our daughter Leonie to regard it as home. It was time to take permanent return for the children's education. At Sydney, we learned that I was appointed to teach at Hawthorn in Melbourne.



Vatuvonu: 1947-1952: Students

Wilson family at Kabiufa around 1966
Photo courtesy of the Dickins collection



Our permanent return lasted only six years, two each at Hawthorn, Mildura in Central Victoria and Moonah in Hobart in Tasmania. We were asked to go to Kabiufa College in the New Guinea highlands. We left Glen at Lilydale, and Leonie at Avondale. The family break-up was hard for them and for us. We were at Kabiufa from 1965 to 1969.

Kabiufa

Ministerial training at Kabiufa was given in succession by Pastors Palmer, Newman and Tindall. Mr Wilfred McClintock cared for teacher training. We had Filipino teachers among the staff. The high school operated to

year 10.

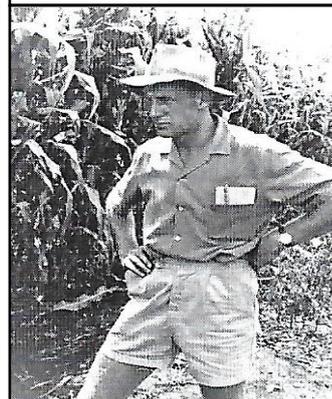
Wood Products manager Maurie Fairall and team built a little church for the local Kabiufa village people. By 1984, there were hundreds worshipping in that small building.

A dining room and several houses were built

by Summerscales and Lambert, Adventist builders located in Goroka. Most of the teacher's wives did volunteer work, not least Betty Murray who cared for the medical needs.

Every Sabbath morning staff and students ran branch Sabbath Schools. When we revisited Kabiufa 15 years later, there were many churches where we had conducted the branch Sabbath Schools. I was pleased to meet Gootaleemeh after many years. She used to happily sing "Don't forget the Sabbath". She had cut off several joints of her fingers to prove her sorrow when some of her children died.

Tony Voigt
Photo courtesy of the Adventist Heritage Centre



Kabiufa College: 1965-1969 Pastor Nelson Palmer, wife Betty and daughter Jillian



Kabiufa College: 1965-1969: McClintock family



Students at Sonoma Adventist College: Photo courtesy of the Ken Boehm Collection

Staff at Sonoma, 1971: Painting in background by Leo Jammy in the library. Back row - Pr. Leo Jammy, Ken Morgan, Don Roy, Pr. Bert Cozens (Principal), Pr Alex Currie, Pr Nelson Palmer. Front row: Wilf McClintock, Melva McClintock, Ryll Brown, Merle Bruce (now Cozens) Sarah Billy, Pr. Wilfred Billy. Photo courtesy from the Adventist Heritage Centre



Kabiufa was noted for its good gardens. Mr Mittleider, a volunteer from America, gave the industry a boost. Mr Tony Voigt followed. Vegetables were either flown to Port Moresby, trucked to Lae or sold locally, providing a good

income for the school.



**Arthur S. Atkins
Photo courtesy of the Adventist Heritage Centre**

Sonoma College

In 1970, we reluctantly accepted an appointment to our new Sonoma College, about 45 km east of Rabaul.

Mr Ray Elliott had been in charge of the building project.

In 1968 and 1969, Pastors Currie and Tindall had been conducting ministerial classes there. In 1970, Pastor Tindall went to the Union office and Pastor Nelson Palmer replaced him. Mr McClintock began caring for teacher training. One notable national was Pastor Wilfred Bili who became the first national member on the South Pacific Division Executive Committee as a representative of the Bismarck-Solomons Union Mission. Both at Kabiufa and Sonoma there were ex-

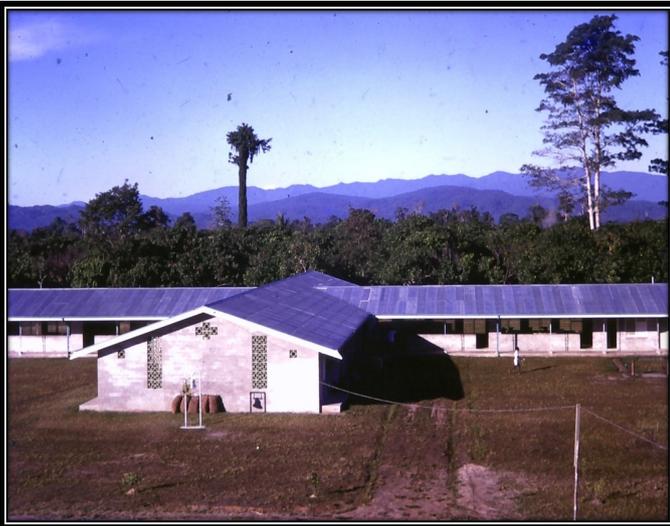
patriate lady teachers, including Miss Merle Bruce.

Pastor Currie conducted a fine choir which won prizes at Rabaul's competitions. Many graduates have gone from Sonoma to serve God and their countries. Near Sonoma at Kokopo was the grave of Pastor Atkins, the first expatriate missionary to Mussau, left behind when the Japanese invaded.

Mr Ray Wilkinson followed me as the second principal at Sonoma.



**Kabiufa College: 1965-1969
Merle Bruce (now Mrs Cozens)**



Early days of Sonoma Adventist College: Photo courtesy of the Adventist Heritage Centre

Fulton College

I was surprised when I was asked to be principal of Fulton College in 1972. We travelled via Bougainville, Kukudu, Batuna and Honiara before holidaying at Aore on the way to Fiji.

We found a hard-working team at Fulton. Teacher Marika and I went to Suva to renew the land lease. Marika offered a *tabua* but the officer graciously refused that. There was no hint of difficulty.

The best pupil in my Bible class was a girl Khatoon, who wanted to be baptised. One Friday afternoon she came screaming across the campus chased by her Muslim father and brother. I feared that the devil won. I later visited Khatoon in a Suva office but she was afraid to talk.

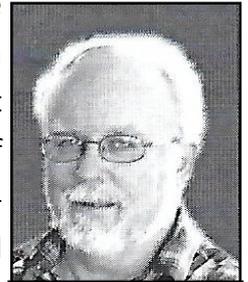


Dr Ray Wilkinson : Photo courtesy of the Adventist Heritage Centre

In 1973, we admitted three Hindu students – Baljeet Singh, Devendra Prasad and a girl Chandra Wati. Not long after, the three came to my office to tell me that they were going home. Why? “We will never catch up with the other students who have been studying the Bible for years.” I called in their Bible teacher, Paul

Cavanagh, then a new Avondale graduate. We explained that when we pray and ask the Holy Spirit to help us. They agreed to try again. We prayed with them. Simple translations of the Bible were given to them, and all the staff prayed for them.

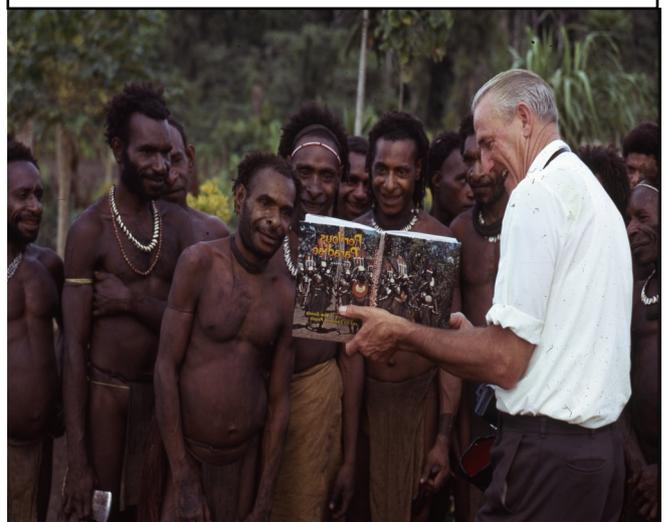
Baljeet and the others went home to Ba for Easter. Norma and I went to Nadarivatu to get a break from the tropics. On the way back we noticed Baljeet in the back of a bus. When it stopped at Rakiraki, he asked if he could travel with us. He excitedly told us of how he had told his family, his Indian friends, and his Fijian friends, about Matthew 24 and other things he had learned. At the end of the year Pastor Currie baptised all three.



Paul Cavanagh: Photo courtesy of the Adventist Heritage Centre

The 13th Sabbath offering for 1973 was used for a new boys’ dormitory. Eric Were arranged a promotion film for the offering. When the film was ready we brought a truck load of the village children to see themselves. Nobody ever enjoyed a film more than they did. Reluctantly, and for family reasons, we took permanent return at the end of the year. My capable successor, Allen Sonter, was on the spot ready to take over.

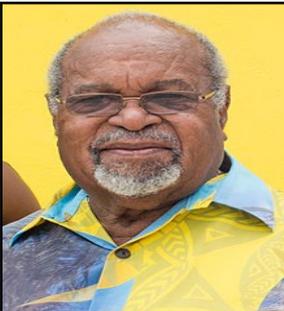
Eric Were with friends in the highlands of New Guinea: Photo courtesy of the Adventist Heritage Centre



Third Generation

My son Glen (now Dr Glen, having earned a doctorate in astronomy), and his wife Julie, worked at Kabiufa High School 1980-1985.

Ten years earlier, on Christmas Day, 1969, the Cozens family was caught in a landslide



Sir Michael Somare:
Former Prime Minister
of Papua New Guinea:
Photo courtesy of
Wikipedia

while driving through Watabung, west of Kabiufa and Dauilo Pass. Glen's ankle was broken by a rock that fell from high up the cliff. The doctors were too busy boozing at their Christmas party to treat Glen that day.

In 1980, Glen returned to Kabiufa with

his wife and two daughters to teach science and maths. Julie taught biology. During their first year, a rascal with an axe held the family up while they were driving near Goroka. In 1982, their third daughter was born during furlough. At the end of 1980, the first year twelve class graduated from Kabiufa with the former PM Michael Somare, the guest speaker, and Archie Steel, the principal. Five schools offered



Lawrence Meintjes: Photo sourced from his book, *Pretzel Legs or Stepping out of Africa* (2003). Blackwood, SA: Michael J Horn, p, 232.

year-twelve in PNG at that time – Kabiufa and four government schools – near Kainantu, Rabaul, Port Moresby and Wewak.

The vegetable gardens, with Knox (Samson Timothy) in charge, supplied a weekly charter flight to Port Moresby and a weekly truck load to Lae, as well as supply-

ing the school dining room and vegie shop. During the first four of twelve daily classes, the junior students worked on the farm and elsewhere, the senior students during the last four classes. Former Kiap, Laurie Mentjies was the principal in 1983 and 1984.



David Potter:
Photo courtesy of
Adventist Heritage Centre

In 1985, while David Potter was the principal, the Australian government paid for a large new greenhouse at Kabiufa. The Australian governor-general, Bill Hayden opened it. Glen was the registrar for three years. He introduced a computer to process students' marks. Julie helped restart an "A" school in 1984 for the expatriate children.

My niece, Wilma Cozens who married to Pak served at Kambubu 1975-1976. Pak went in mid-January and Wilma followed with baby Andrew, born in January, 1975. After crossing the Warangoi River she wrote, "My excitement turned to fear when I saw our transport across the river. It was a small outrigger canoe . . . I sat somewhere in the middle clutching Andrew's carry basket, which was sitting across the canoe . . . I remember watching the canoe man expertly row and now and then empty water out with a small tin can. I prayed fervently all the way across." Truly a "deep-end" introduction for a new missionary mother.

Wilma and Pak enjoyed the work at Kambubu. Leticia was born at Vunapope Hospital, Kokopo, in July, 1976. Electric power was available at Kambubu for a few hours each day, better than in most mission stations.

From 1977 to 1980, Pak studied at Atlantic Union College and Andrews University, graduating with an MBA degree.

In August 1983, Pak and Wilma went to new Pacific Adventist College near Port Moresby. As the College was about to begin, conditions were rather primitive. Pak headed the Faculty of Business. Wilma cared for the dispensary and taught Word Processing. At the end of 1989, they returned to Avondale in Australia for the benefit of the children.

In 2000-2001, and then from 2015 till now, Wilma and Pak worked at Pacific Adventist University, Port Moresby, upgraded to university status during their absence. Law and order had degenerated in the previous decade. The campus was now surrounded by a 16-wire cattle-type electric fence. Some of the staff had been their students at Kambubu.

Summing Up

Myra Ford in Tonga	2 years
Stowell and Myra in French Polynesia and Rarotonga	10 years
Bert and Norma in Vatuvenu	6 years
in Aore	6 years
in Kabiufa	5 years
in Sonoma	2 years
in Fulton	2 years
total 21 years	
Glen and Julie in Kabiufa	6 years
Wilma and Pak in Kambubu	2 years
In Sonoma	3½ years
In PAC	7 years
In PAU	2 years
At Mission College, Thailand	8 years
At AIIAS	4½ years
At Asia-Pacific International University, Thailand	2 years
At Pacific Adventist University	

Wilma and Pak’s years of service is not yet finished.

CONCLUSION

The Cozens family have worked for more than 53 years in the Pacific and Asia. My parents travelled by steamship for days or weeks to reach their destination. They never dreamed of



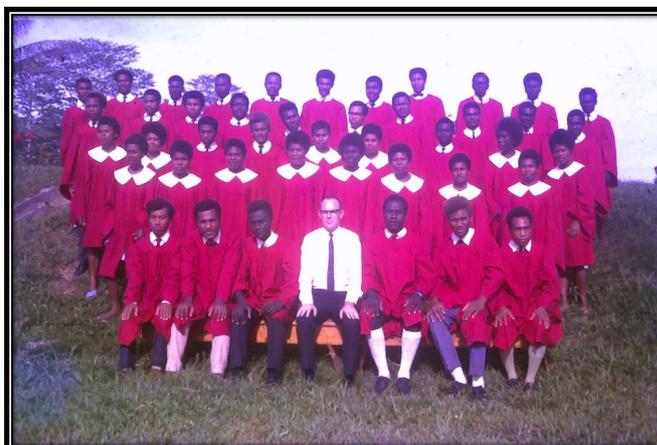
Vatuvenu: Photo courtesy of the Peter Wallace Collection

jumbo jets. My mother didn’t like being lowered like cargo by ships’ winches to the lighters below. They worked for ten years without a furlough. Snail mail has given way to instant communication.

Church membership in the Pacific islands has grown from a few hundred to about 400,000. The leaders of the work are now mostly local people. I wish I had class lists of all the young people I taught!

Looking back, I am conscious of many omissions and errors, but I thank God for His call, for safety, and for His other blessings. I thank Glen, Wilma and my wife Merle for help in the compilation of this paper.

After graduation, 73 years ago, as I left Avondale’s chapel, the Division, Pastor Len Minchin, said, “May God bless you. He has a work for you to do.” We agree with Christ’s evaluation (Luke 17:10, NIV) We are unworthy servants;



Vatuvenu: 1947-1952: Students with principal Bert Cozens

Best Friends: Mary Elizabeth 'Betty' Chapman: 1928-2011 & Royce Myrtle Dickins: 1920-2019



Royce Dickins and Betty Chapman were friends in New Guinea and then in Australia.

Betty was born in 1928 and grew up in South Melbourne. After the death of her mother in 1935 she was fostered to live in eleven different homes. It was through the

influence of Mrs. Alma Wiles that she became a SDA.

She worked first in the Victorian Conference Office and then at Avondale College office where she met teacher Alfred George Chapman whom she married in 1947.

Two children were born while Alf was working at the Victoria Park SDA School in Perth; Margaret in 1948 and Ken in 1949. From 1950 to 1953, the Chapman family served at Bautama Training School on Bootless Bay east of Port Moresby, Papua New Guinea. Their third child, Delys, was born in 1953.

From 1956 to 1958, the family served at Kabiufa High School in the highlands of PNG when Alf was appointed Principal.

Then from 1956 to 1961 the Chapman family was sent to Belepa in the Gulf of Papua where Betty ran the dispensary fulltime and had the responsibility of 40 students in the girl's dormitory. From 1962 to 1969 the family was back at Kabiufa where Betty taught Home Economics and sewing to Forms 1-4 and ran the dining room. It was at Kabiufa that Betty and Royce became good friends

The Chapmans spend 14 years as missionaries in the South Pacific.

Returning to Australia at the end of the school year in 1969 the Chapman family lived in Cooranbong and after Alf's death in 1983, Betty worked in the College Music Department for the next nine years. She passed away while living in her unit at Alton Villas on 3 September 2011.

Royce Myrtle Stockton was born the eldest daughter of Roy and Emma Stockton in 1920, in Warburton, Victoria. During the Depression, the Stockton family moved around south west NSW, where Roy processed and froze rabbits.

Royce left home to live with her Aunty Queen Woolrich. Attending church with her Aunty, she met Hugh Alfred Dickins, a teacher of the Preston SDA

School, who was anxiously waiting for the war to end so he could serve as a missionary. They married in 1944, just three days before travelling to Fiji.

After a short wait in Auckland, New Zealand, the couple arrived at Fulton College. Lynnette was born

in 1945. Two years later, the family moved to Samoa where Donald arrived in 1947. Their third appointment was to Rabaul in New Guinea where Jillian was born in 1956 and Cheryl in 1958.

The family moved to Lae and then to Goroka in 1964. In 1970, the Dickins family was called to the Eastern Solomon Islands Mission.

As a missionary's wife, Royce busied herself with supporting her husband, nurturing her family, accommodating a constant stream of visitors and guests, taught occasional Home Economics classes, and made clothes for expatriates and local workers.

At the end of 1970, Hugh and Royce returned to Australia, after 27 years in the South Pacific. Until Hugh's retirement in 1980, Royce supported him in his various pastoral positions around NSW.

During their time on the Central Coast, Hugh's health slowly deteriorated and, in 1997, they relocated to Alton Villas here in Cooranbong. Two years later, Hugh died in 1999.

Betty and Royce Dickins's friendship continued throughout the years. Living in close proximity to each other they enjoyed great activities together from flower arranging, cake decorating, knitting rugs, crocheting, and painting gifts for their extended family, Pacific Island friends and numerous charities. They worked together in the Community Centre together prepared meals together for lonely people in the retirement village. With Betty's death in 2011, Royce lost her best friend and much of her motivation to live.

In 2016, Royce had a debilitating stroke and was moved into Avondale House. Her health deteriorated and she passed away on the 27th May, 2019 aged 98.

On the Resurrection Day, these two best friends will meet again. What memories they will share!



Kabiufa: Photos courtesy of the Adventist Heritage Centre

