

THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



PIULA COLLEGE SAMOA.



THE MINISTRY OF THE YOUNGER CHURCHES:

"Unto the building up of the body of Christ"

—Ephesians 4:13.



Price: One Shilling and Sixpence per annum.
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General Secretary: Rev. S. G. Andrews.
Foreign Mission Department, P.O. Box 5023, Auckland.

The Ministry of . . . our "Newer" Churches

"IT IS OUR CONVICTION THAT THE PRESENT CONDITION OF THEOLOGICAL EDUCATION IS ONE OF THE GREATEST WEAKNESSES OF THE WHOLE CHRISTIAN ENTERPRISE, AND THAT NO GREAT IMPROVEMENT CAN BE EXPECTED UNTIL CHURCHES AND MISSION BOARDS PAY FAR GREATER ATTENTION TO THIS WORK, PARTICULARLY TO THE NEED FOR CO-OPERATIVE AND UNITED EFFORT, AND CONTRIBUTE MORE LARGELY IN FUNDS AND IN PERSONNEL IN ORDER THAT IT MAY BE EFFECTIVELY CARRIED OUT."

—Tamaram Missionary Conference, 1938.

At the latest conference of the International Missionary Council, held at Willingen, Germany, last year, this matter was again before the members. In studying the reports that have come, our Foreign Mission Board has been led to ask the Solomon Islands Synod to consider whether their purposes would be best served by a united Methodist, or, if possible, interdenominational institution to serve the whole South Pacific area.

Meantime, it is instructive to study the statistics of the Methodist ministry of our newer churches in the South Pacific.

	Native ministers	Catechists	Pastor-Teachers
TONGA	71	—	—
SAMOA	7	46	146
FIJI-FIJIAN	135	454	245
FIJI-INDIAN	1	4	85
NEW GUINEA	10	41	184
PAPUA	1	22	109
SOLOMON ISLANDS	5	22	271

The figures for the Solomon Islands include three Tongans and one Fijian minister serving with our Mission there.

The December number of "The Open Door" is planned to feature Women's Work.

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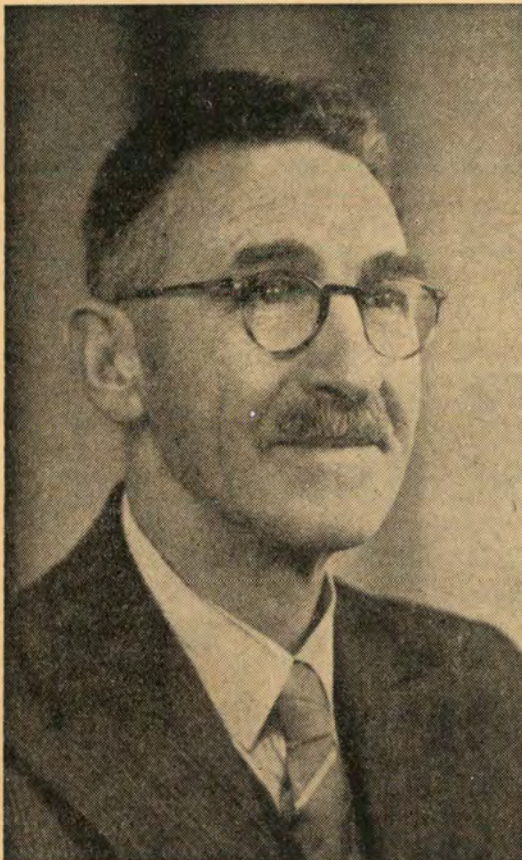
SEPTEMBER, 1953.

Published Quarterly.

The Vice-President's Message

It is a privilege to write something for the "OPEN DOOR," but it is not easy for a layman who has not made a very close study of Overseas Missions in general.

Although we Methodists are interested in all missionary effort, naturally our chief interest is in our own special charge—the Solomons. It is not so long ago since New Zealand was a Foreign Mission Station, and all our subsequent growth and development is due to the enthusiasm of those who served this field in the face of many dangers and hardships. They carried the Light to these shores, and it has been our great privilege to pass on the Light to the peoples of the Western Solomons, our first direct missionary responsibility.



MR. F. H. SOUTHGATE.
Vice-President of Conference.

Now, we are gratified to learn that the Native Church in the Solomons is gladly sharing the Light with the peoples of the New Guinea Highlands. This is ever the way that genuine Christianity spreads.

"Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?
Salvation! O Salvation
The joyful sound proclaim
Till each remotest nation
Has learned Messiah's name."

The history of our Mission in the Solomons, associated with its pioneer missionary, Rev. J. F. Goldie, and all those who have been associated with the Mission, makes thrilling reading, and we are grateful for the trophies of grace that have been won for the Master during the last fifty years.

We have listened many times to the wonderful story told by returned Missionaries, and our hearts have been stirred by the thrilling reports of progress made. It is many years since we have had a visit from a Solomon Islander, and I feel sure that a visit from one or more of these people would create new interest in Missionary effort, and inspire New Zealand Methodists to greater enthusiasm on behalf of this great Mission.

I am sure that all readers of the "METHODIST TIMES" would be impressed with the message from the Foreign Mission Treasurers appearing in the May issue. The facts given were really illuminating, but, although the income from Circuits has increased, the average per member is not high, and we should try to do better. The difficulty, of course is the mounting expenditure costs, and we can sympathise with the Foreign Mission Board in its efforts to balance its budget.

But one thing the Board must not do, and that is—adopt a policy of retrenchment and this is where every member of our Church can help—by making an effort to increase their donations.

Another question to which I would like to draw attention is—Legacies. The Treasurers made reference to this matter in the "TIMES" but more publicity is required to bring this matter more prominently before our people, as I am sure that many people who could help with a legacy, do not think to do so when making their Wills. Of course, those who have already made their Wills, could be invited to make the necessary alteration and include Foreign Missions.

Our support of the Missionary enterprise is a fair indication of our interest in Spiritual matters as a whole and our responsibility is one which calls for very serious attention. The old story, told often, that these primitive people are happier in their native state, has been exploded long ago. We know better than that, and although few of us can go as Missionaries, teachers or Sisters, we can all support the Mission by prayer, seeking God's blessing on every department of the Work.

(Continued on page 9).

THE MAORI MINISTRY

By the REV. H. A. DARVILL.

With the coming of the Pakeha to New Zealand a new world broke in upon Maori life. Naturally the inhabitants were filled with wonder and while showing, generally speaking, neither marked friendliness nor marked hostility, they watched carefully and studied these white strangers with a high degree of penetration. Christian missionaries, who were among the first to attempt any settlement here, were also subject to this scrutiny, as was the new faith and teaching which they brought. Those first days were unrewarding days; there was little response for all the toil and hardship.

Then, quite suddenly, a change came over the whole scene as far as missions were concerned. It was as if the few embers that had begun to smoulder, burst suddenly into flame—a flame that ran swiftly to all parts of the country. From all over the place came requests, urgent, pressing requests, for missionaries and teachers; sometimes they came from tribes who had never seen a missionary, indeed from areas where no white man had ever trod. Somehow, perhaps through a returned slave or inter-tribal communication enough was learnt to whet the appetite for more instruction.

This is not the place to explain the change. It is mentioned as being one of the conditions which gave rise to the first use of Maori men as preachers of the Gospel. The demand was too great for the Pakeha missionaries to have a hope of satisfying it.

Another condition—in itself a completely adequate reason for drawing on Maori help—was the realisation of what must be axiomatic in mission principles, that the evangelisation of a people is best furthered by converted members of their own race. There is a record that in 1838 "the missionaries saw clearly that if the tribes of New Zealand were to be evangelised it must be by their own countrymen." Much the same was asserted in 1900. From earliest days it appears to have been Anglican and Methodist policy to build a

Maori ministry, while the other two historic missions—Presbyterian and Roman Catholic—still depend on a predominantly Pakeha ministry to their Maori pastors.

These two conditions overlay the fundamental and only justification for preaching the Word, namely the impulse which is inspired by the Spirit of God. There can be no shadow of doubt that God filled many Maori hearts with a passion to deliver the Message. Said one convert to an enquiring visitor, "I do some work. I carry some talk to my countrymen who sit in the town. I reprove their wickedness, and invite them to chapel. I preach to them but they won't regard me . . ." The Rev. Thomas Buddle, of his first students said, "Several of the students have been truly converted to God . . . Having thus found Him they preached Him to their friends and countrymen, and God has blessed their efforts."

Here then is the background to the rise of Methodism's Maori ministry: **Need, Desirability, Material.** Given these the most urgent requirement was training, and the pioneer Missionaries were not slow to lay foundations. It has been said, "as soon as they had some sort of shelter over their heads and before they had mastered more than a few words of the native tongue, our missionaries and their wives began to teach the natives to read." Village schools were opened wherever possible, and in 1844 the Governor made a trust grant of property for a "Wesleyan Native Institution." This Trust is now vested in Wesley College and, but for two short breaks, has provided for the education of young Maori folk for well over a hundred years.

The Church and Kingdom have been well served through this Institution. At first providing voluntary teacher-preachers, it was not long before one of its earliest students was set apart for the work of the ministry. His name was Hamiora Ngaropi of Waikato,



Our Five Ordained

Maori Ministers:—

Revs. E. Te Tuhi.
N. K. Kukutai.
M. Tauroa.
R. P. Rakena.
R. Rogers.

Mr. Te Tuhi was the Maori representative to the Solomon Islands Jubilee, 1952.

and the year was 1856. Since that great milestone was passed many of his people have followed in his footsteps. Some are beyond living memory now; others to this generation are names we hear our fathers speaking of; others again still bear the responsibilities of the active work.

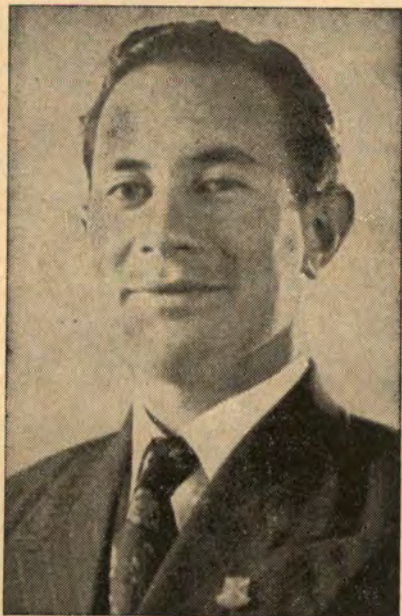
NOTABLE NAMES:

A glance at the list of those who have passed through Three Kings and Wesley reveals many great names. Amongst them is that of Rapata Tahupotiki Haddon who became the first Senior Maori Superintendent in 1926. We find too the name of our present revered Senior Superintendent, Eruera Te Tuhi, who

in 1950 became the first Maori minister to be received into full connexion. The names of all but one of our present staff of ordained ministers and also of the three young men at present training in Trinity are all found there, while many have become Home Missionaries and Local Preachers.

While that is true it is also true that there was a long period—over 20 years—during which no College student graduated into the ministry. We have now reached a time when that barren period is going to make itself seriously felt.

Great as has been the service of this century-old Trust, there have also come into the Maori ministry, both ordained and Home Missionaries, a number of men whose ability and devotion have made them acceptable and effective ministers of the Gospel; their names will ever live.



MR. RUA RAKENA—Maori Theological Student. A New Zealand representative to the World Conference of Christian Youth, Travancore, 1952.

Through the years the status of this band of men has grown. Ngaropi and his early colleagues were designated, "Native Assistant Missionaries"; they appear to have been a kind of curate. As later such agents were given greater responsibility they were known as Native Ministers, the term which still applies today. (In keeping with modern practice this would be changed to Maori Ministers but for the fact that Solomon Island ministers are also included in that category. Except officially our men are always known as Maori Ministers). These men perform in Maori life precisely the same kind of ministry as the Pakeha minister does in his circuit. They preach the Word; they visit their flock; they administer the Sacraments and are gazetted as Officiating Ministers. They sit by right on the District Ministerial Committee and Synod and vote on every question save those related to the reception, training and status of European ministers. Their voice at Conference is a representation. These men stand shoulder to shoulder with their Pakeha brethren in the work, alongside whom they are ordained at Conference. The only difference is that they are not "in full connexion."

AN INTEGRATED MINISTRY:

This separate status will not continue. The Maori students now receiving their training do the same work as their Pakeha fellow-students, sometimes not so well, perhaps, sometimes better. They will complete the same course and when ordained will be received into full connexion. In a way it is incidental that they find their sphere of labour in a different field for which, by nature and by some adaptation to the training course, they are better fitted.

Alongside the Maori ministers stand a number of Home Missionaries. A few of them do full time work, but a large number have no counterpart in the Pakeha field. They are known as Honorary Home Missionaries. Like the teacher-pastors of the earliest days they receive no remuneration save expenses. They earn their own living but are also the ministers of the church to their people. In their own tribal district they conduct services, represent the church at meetings of their people, and being Officiating Ministers they marry, baptise and bury. This auxiliary minister arose in the second decade of this century to meet a changing situation in Maori life. Community living was breaking up; people were being compelled, in order to win a livelihood, to move out into other areas; the population was beginning to grow rapidly after years of decline. The Mission budget and full-time staff were both inadequate to give service to the growing, spreading race. Through the years it has enabled a far more comprehensive and intensive ministry to be brought to the people. These are all men of rank among their people, and today number nearly forty.

The Rev. D. T. Niles when visiting New Zealand was quick to see that the Maori, in outlook, modes of thought and expression, has more in common with the East than the West. This involves two things which are peculiarly advantageous to ministers; first a gift of oratory and second an insight into the Bible (an eastern book) which few westerners can achieve. Whether in the immediate future, while there is a separate Maori Mission, or in the future when we are two people in one worshipping and serving fellowship, young Maori men will offer their lives and talents to God to be used in Methodism's ministry. Will you pray earnestly and regularly that gifted and consecrated young men may hear God's call, and answer with those simple, yet wonderful words of obedience, "Here am I, send me."

The Training of the South Pacific Ministry

by the REV. J. W. BURTON, M.A., D.D.

NEWS HAS JUST REACHED US OF THE PASSING IN SYDNEY OF MRS. J. W. BURTON, WIFE OF THE REV. DR. BURTON, FORMER PRESIDENT GENERAL OF THE METHODIST CHURCH OF AUSTRALIA.

FIFTY YEARS HAVE PASSED SINCE DR. BURTON WENT FROM NEW ZEALAND AS THE PIONEER ORDAINED MISSIONARY TO THE INDIAN PEOPLE OF FIJI HIS LATER EXPERIENCE IN NEW ZEALAND AND VICTORIA AND FOR TWENTY YEARS AS GENERAL SECRETARY OF OVERSEAS MISSIONS IN THE AUSTRALIAN CHURCH HAS WELL EQUIPPED HIM TO WRITE ON MISSIONARY THEMES OF PACIFIC AND WORLDWIDE SIGNIFICANCE.

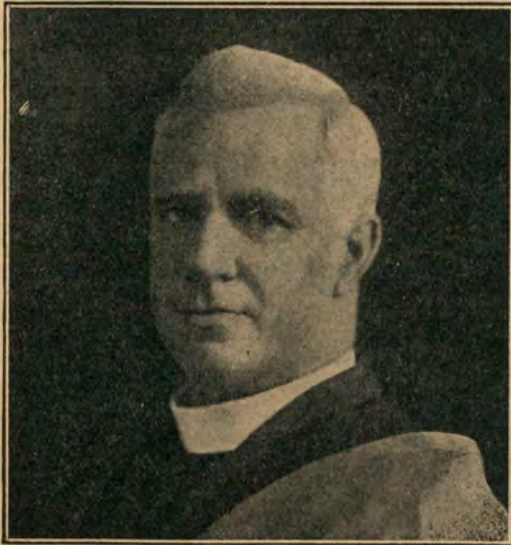
THE PAST.

There is a general consensus of opinion that the training of the indigenous ministry has been woefully inadequate. All the Societies, with the exception of the Roman Catholics, have skimmed this vital work. The general method was to select from the ranks of Catechists and teachers men who by their trustworthiness, ability and devotion had proved themselves capable of taking further responsibility. Most of them had had some meagre and elementary training as lay workers, but it was mainly on account of their proven Christian character that they were to be raised to the status of ministers on probation. Textbooks were few and not written with this particular end in view.

There was general dissatisfaction, both among the Europeans and islanders, with this state of affairs, and spasmodic attempts were made from time to time to raise the standard, both of entrance and of instruction.

THE PRESENT.

The recent war affected almost the whole South Pacific and accelerated, at an alarming rate, a process that had been going on quietly. The impact of Western civilisation and of European culture had done much to



THE REV. J. W. BURTON, M.A., D.D.

awaken new ideals and ambitions in the people; but now they fought and worked side by side with European troops in a comradeship that had scarcely existed before. The results were both good and bad. The eyes of these brown people were opened to new wonders—and to

new vices. Before and after the war the Administrations had paid greater attention to education and the result was a yeasty ferment of new ideas. The old simple beliefs were challenged as never before, and doubt and unsettlement invaded the mental peace of the past. The truth is that the Christian Church in the South Pacific is now at work in an entirely different environment, and it must orientate its attitude and teaching to meet these new conditions.

There is everywhere a manifest thirst for better education, and English has become almost a fetish with the younger generation. Bright ambitions almost dazzle the eyes of our young men and women, and they see that they can qualify for almost all the professions. The standards of education have risen spectacularly, and no academic paradise seems barred to entry. This has, of course, its obvious dangers, but the Church has always done its best work "on the perilous edge of things."

THE FUTURE.

The all-important task of the Christian Church in the South Pacific is to create an indigenous ministry fully qualified to meet the moral and spiritual demands of the people. Its very existence depends on this. While in the present stage of development, the European missionary is necessary, more necessary still is the brown minister who can interpret, as a European minister never can, the Christian Message and its moral and social implications. But this minister must understand the Christian Message and be able to defend his faith in these challenging days.

To carry this out many adjustments may be required. It may be that it will be necessary to close down some of our less important stations and apply the money and personnel to the training of the future spiritual leaders. Seed-corn, even when seemingly required for bread, is not wasted: it ensures the perpetuation of rich harvests in the future.

We are thankful that some of that seed-corn is already in blade and ear. One of our young Tongan Ministers, J. S. Faubula, through the faith, vision and patient toil of the Rev. Dr. H. A. Wood, obtained his L.Th. from the Melbourne College of Divinity; and Setareki Tuilovoni made history by winning his Bachelor of Divinity from the Drew University. Some South Pacific students have passed through our Australian Theological Colleges. These are, we trust, the first drops of a life-giving stream.

Of the need of this higher training there can be no possible doubt; but how is it to be done?

There are those who advocate united Protestant Theological Colleges at strategic points in the Pacific. The success of such a plan in Nigeria can be cited in support. In 1948, Anglicans, Presbyterians and Methodists united in this scheme, and in 1951 a Theological Training Institution for African Ministers was



TONGAN STUDENTS.

opened at Umuahia. This meant an obvious saving in man-power, equipment, and overhead expenses. Moreover, the students, with different theological biases, learn together and worship in real Christian fellowship.

Can such an institution be founded in the South Pacific? We wish we could give a sure answer in the affirmative; but we must be realistic. Geographic and linguistic difficulties must be faced, but denominationalism is the rock on which we would split. In Nigeria the Anglicans belong to the Church Missionary Society, which is more akin to the Free Churches; but in the South Pacific we have the Australian Board of Missions which has its own particular and firmly-held views regarding the Christian Ministry. We respect, though we do not share, these views, but they make co-operation in such a venture difficult. For similar reasons it is not likely that the Lutherans would be partners in such an enterprise. The Presbyterian Church has only a comparatively small Mission in the New Hebrides—its major missionary interests are elsewhere—and so we are left with the L.M.S. and the Methodists. In sorrow we think that in these conditions united institutions are impossible.

The next suggestion we might consider is sending men to be trained in our Australian Theological Colleges. That means an adequate knowledge of English, which very few possess. Some of us have held out as long as we could against the recent emphasis upon English in the Pacific education. It is the vernacular that is "the shrine of the people's soul" and only in their own tongue can the deeper emotions of the spirit be expressed. When the late Professor A. K. Aggrey—that great African soul—was complimented on his knowledge of English, he gave that rare and winsome smile of his and said: "Yes; but I cannot **pray** in English." It was in his mother-tongue alone that he could come nearest to God.

OUR OWN TASK.

The Methodist Church, with its wide interests in the South Pacific, must place in the very forefront of its endeavour the training of a competent indigenous ministry. While emphasizing the spiritual qualifications, without which no minister can be fruitful or valid, it

must spare no cost or effort to fit men to meet the challenge and danger of this new day in the South Seas.

Perhaps the next step is, while maintaining at full strength the Theological Training Institutions on the field, to bring more and more young men who have a sufficient knowledge of English to study at our Theological Colleges in Australia. One disadvantage that must be minimized so far as possible is that if they remain in Australia for the full course, they will be three or four years away from their own country and will get out of touch with their own people—a tremendous handicap in these changing days. We can only suggest that despite the expense, they should return home for the long vacation.

This is not a complete answer to this grave problem, but these young men trained in Australia could be used in our Theological Institutions on the field to train and inspire others and to make the deeper content of the "Sacred Deposit" available for more and more leaders of the people.

—Abridged from *The Missionary Review*, May, 1952.



A group of Solomon Island, Tongan and Fijian Ministers.

The Training of the Ministry for the Pacific Islands

by the REV. SETAREKI TUILOVONI, B.D.

Director of Young People's Work, Methodist District of Fiji.

Formerly a mission school teacher, Setareki was chosen thirteen years ago as deputationist to visit our Australian circuits. On his return to Fiji, further study was impeded by the need to enter a sanitorium. A complete cure was the prelude to his entry into the Fijian ministry. Whilst still on probation he was chosen in 1947 as a Pacific Islands representative to the Whitby (Canada) Conference and to attend the World Sunday School Convention at Birmingham. Our American Church then awarded one of their Crusade Scholarships to Setareki who studied for three years in Drew Seminary, Madison, New Jersey, specialising in Christian Education. At the end of his course, he was awarded the B.D. degree. Prior to returning to Fiji, Setareki attended the World Conference on Christian Education at Toronto. Married, with a young family, Setareki is now engaged in the arduous work of organising Sunday School and young people's work for our Church in Fiji.

WHY?

(a) **The rising standard of general education.** It is evident that the standard of general education is rising rapidly in some of the Islands in the Pacific. Secondary education which was unknown twenty years ago is becoming frequent. Some of the graduates of secondary schools go for further studies overseas where their religious views are changed entirely as the result of studying secular and scientific subjects. When they return to their home lands they discount religion as unnecessary, and advocate their pagan ideologies and practices. These men became onlookers rather than active participants. So in order to attract these young men, ministers should have a higher standard of general education so that they can cope with the required courses designed for an advanced ministry. This will enable the minister to fit himself for higher responsibility, in order to help the educated type of young men who are on the wrong track.

(b) The second factor which necessitates the raising of standard in the ministry is the growing menace of foreign vices which have wrought havoc in the lives of the people. Even though foreign vices may vary in degree in each group of islands in the Pacific, yet no one can deny their wide-spread influence and devastation. As such vices may be regarded as stumbling blocks for the Church of Christ in the Pacific, it is imperative that the standard of the ministry be raised and that the curriculum be widened. This will enable the men who enter the ministry to have an insight into the roots of the problems and how to tackle them effectively. Denouncing the vices from the pulpit will not eliminate the problems, therefore personal counselling and guidance would help those who are hesitant to enter church doors. A minister whose training equips him to peep into the secret recess of human nature, and is aware of the social and psychological implications of vices, will go a long way in helping men who are marred mentally and spiritually.

(c) The third factor which demands the raising of the standard of the ministry is the awareness of the ravages caused by materialism. The primitive economic set-up whereby barter was the order of the day is coming to an end. The then prevailing tendency to grow food only for local consumption is revised and the people are marketing their produce in foreign markets. In Fiji there is a growing interest among the people in Co-operative Societies. There is a network of local branches in the Colony. For the first time in the economic history of Fiji, Fijians are able to save money for the improvement of the standard of living in the villages. Through their co-operative efforts they are surprised to receive big sums of money formerly known only to the foreigners who exploited them. No one can assert that economic betterment of the people of the Pacific is something to be deplored. But there is the danger of placing money first thus making it an end in itself. The lust for money in order to acquire material things has led to Sunday work and to group chat in which 'money' is the most repeated word. People whose eyes are dazzled with the glitter of gold are blind to the reality of Christianity. So one may surmise that money



The Rev. Setareki Tuilovoni holding the whale's tooth sent by the Fijian Methodist Synod to the American Methodist Church as a mark of gratitude for the training afforded him.

Judging from what scant information regarding the training of the native ministry in the Pacific I have perused, there is a tendency to raise the standard academically. Reasons for raising the standard may be of a local nature, but one has the impression that there are trends common to all the existing institutions in the Pacific which directly or indirectly affect the raising of academic standards. These are some of the trends.

consciousness, a contagious disease imported from afar, is chronic in the Pacific. The repercussions of materialism are felt in the churches of the Pacific. It has created a sense of indifference, squeezed out the spirit of generosity and dried up the well of spiritual vitality. As the result people who are enslaved by it become unworthy nominal Christians. It is the task of Church leaders to rectify the wrong attitude toward material things, and to eliminate the false assumption that material things are the only realities in life. As ministers are the spokesmen of the Church it is appropriate that they should be trained in a ministerial College where every opportunity for higher achievement is provided both mentally and spiritually.

HOW?

One can go on stating many more reasons why the training of the ministry in the Pacific Islands should be improved, but the pertinent question of "How?" should be faced seriously. Strengthening the ministerial training in each group of Islands may be the first thought one can emphasize. While such conjecture is important yet the transition which is transpiring in the Pacific as elsewhere demands united action by the agencies concerned. There are common problems found in every training centre in the Pacific such as shortage of staff, lack of facilities, inadequate lecture periods, insufficient funds for better buildings, neglect of experimentation on field work and evangelism.

The common problems listed above make one doubt the possibility of each ministry functioning efficiently by itself. So the only avenue left to be explored is the feasibility of United Theological Colleges in various regions of the Pacific, if one single College is too ambitious an undertaking. The South Pacific region should have one. The resources of the islands in the South Pacific, if pooled together, are sufficient to maintain a well-equipped College.

In such a United Theological College a full time staff could be maintained, a good library could be procured, and a broader curriculum established which will prepare native ministers to meet their task with courage and devotion. However hard the local tutors may try to improve their work their accomplishments will be limited as they are handicapped by many things. A United Theological College in each region will be the answer to the problems related to the present system inaugurated in each training scheme in operation in the Pacific Islands.

There is migration today in some of the Islands of the Pacific. The inhabitants of Ocean Island have

moved to Rabe, an island in the Fiji group. As population is being intermingled, the training of native ministers must embrace the needs of all groups living together in a Society. Where else may the ministers acquire the best training necessary for such needs? The answer will be in the United Theological College where various groups of races are represented, whose experiences and backgrounds could be pooled for the sake of compiling information necessary for ministers to know in islands where there is a mixture of population. The fellowship created in the years of training will enlarge the minister's outlook, and enrich his spiritual life so that when he goes to his charge he will be able to do his work better than if he had only stayed to undergo his training in his own land.

MISSIONARY POSSIBILITIES:

The establishment of United Theological Colleges will enable the ministers to fit themselves for the evangelization of non-Christians like the Indians in Fiji, where little is done at present to prepare Fijian ministers to undertake the work among the non-Christian Indians. Young Christian Indians could have the incentive to enter an institution where a high standard of work could be reached. A United Theological College is the place for high qualities of work.

Another advantage of having a United Theological College is that it could be a training ground for the part that Pacific Islanders could play in the work of Missions in the world. The history of Christian Missions in the Pacific reveals the enthusiasm of the Islanders to spread Christianity to their heathen brethren. The gospel could have spread very slowly if the natives had not caught the spirit of Mission. This is particularly true of the South Pacific where Tongans, Samoans and Fijians volunteered to take the gospel to the Western Pacific. They made a great sacrifice for the sake of the gospel which was so dear to their hearts. Quite a number of men desire to go for missionary work overseas but only a limited number can be accepted. Some are prevented because they have not acquired the knowledge and the skill of a modern missionary. A United Theological College will have capable teachers who could train prospective missionaries both in the academic and practical subjects. The very fact that he is trained in an ideal environment where he is fitted both mentally and spiritually, will enable him to do missionary work in any part of the world where more men of his calibre are needed. So a United Theological College is the answer to the training of the Ministry for the Pacific Islands.

WANTED FOR THE SOLOMON ISLANDS . . .

One Lady Teacher

Two Builders

These are Urgently Required!

Apply to the General Secretary,
Box 5023,
AUCKLAND, C.I.

MISSION STRATEGY IN ASIA TO-DAY

An interview with the Rev. Daniel T. Niles.

CEYLON WAS THE FIRST METHODIST MISSION DISTRICT COMMENCED AFTER THE MISSIONARY SOCIETY WAS SET UP: DR. THOMAS COKE WAS ON THE WAY THERE WHEN HE DIED AT SEA. FROM THE METHODIST CHURCH IN CEYLON HAS COME ONE OF THE LEADERS OF THE ECUMENICAL MOVEMENT, A SPOKESMAN FOR THE 'NEW CHURCHES.' HAVING DISCUSSED THE TRAINING OF THE MINISTRY WITH MR. NILES DURING HIS NEW ZEALAND TOUR LAST YEAR, THE EDITOR ASKED HIM FOR AN ARTICLE FOR THIS NUMBER OF THE "OPEN DOOR." AS PRESSURE OF WORK PREVENTS THE WRITING OF A SPECIAL ARTICLE WE ARE PRESENTING HERE THE RESULT OF AN INTERVIEW BETWEEN MR. NILES AND A REPRESENTATIVE OF "THE METHODIST RECORDER."

"The Church can be effective only when it takes seriously the fact that it is the servant of the Lord of History," said Mr. Niles in his energetic, expressive way. "One must argue not only in terms of what is happening in the world but of what GOD is doing in it. While it is inconceivable that we should lose sight of the need of INDIVIDUAL conversions, we are in much greater danger of overlooking those wider tasks which challenge our most powerful effort.



REV. D. T. NILES, B.A., B.D.

Chairman of World Student Christian Federation.

"In Ceylon this is particularly apparent today. Religious leadership among Buddhists is now passing into the hands of men who have not been influenced by Christianity at all; or, if at all, only to a negligible extent. We are experiencing, too, the first generation of political leaders whose education has not been received in Christian schools. In the past most of our leaders came from Christian schools, and the man who made his mark in national life—Buddhist though he might be—still retained those Christian influences which surrounded him in youth. All that has changed.

"Furthermore Ceylon—like every other country in the East—is divided politically into two camps; the landowners and the Communists. There is no voice of the working-classes such as the Socialist Party in Britain represents."

THE ROLE OF THE CHURCH:

"What, then, is the role of the Church in a situation like this? How and where should our planning be directed?"

Mr. Niles checked off his points on his fingers.

"What can the Church do?" he repeated. "Is it to be content with winning individual souls for Christ, a task which must be fulfilled always; or should we besiege the ways of life of our nation on behalf of Christ?"

"Exactly what do you mean by that last question?"

"Do you believe that education is part of a nation's way of life?" Mr. Niles countered. "Then we in the Church must really do something about Christian education. Do you believe, as a further illustration, that the work of healing is another side of national life? Then we must really do something about Christian doctors and nurses. You can enlarge upon this almost endlessly."

"So you consider the present Christian witness in Ceylon to be inadequate? What do you mean by 'really doing something?'"

"We already have Christian schools in Ceylon," Mr. Niles replied with another question, "but are they Christian enough? There is always the difficulty of finding sufficient Christian teachers to staff them and to ensure that what they are giving is really Christian education."

QUEST FOR CHRISTIAN TEACHERS:

"I have found in England that every missionary society is suffering from a dearth of candidates for educational work overseas. If we cannot provide men and women with a vital Christian experience to teach in our schools, how are we going effectively to influence that part of a nation's life which education comprehends? The extent of our influence at present is not nearly great enough.

"For this reason the Student Christian Movement of Great Britain is planning to launch a campaign to recruit Christian teachers for Asia. The Organising Secretary for this campaign is Miss Frances Paton, an Australian, and I am sure she would be happy to hear from any Christian teacher who has heard the call to work overseas. Such an answer need not necessarily come through the missionary societies, nor need the question of finance prove a stumbling-block. The passage money may be a problem, but we in Asia will find the salaries of those who offer themselves for service in educational work.

"As for those of our own people in Ceylon who are teachers, we are trying to form guilds of Christian teachers up and down the country so that they can come

together periodically and renew their faith in fellowship. You must remember that Christian teachers in Ceylon often plough a very lonely furrow. It is all very well in the towns, where there are many opportunities for the staffs of Christian schools, or even for teachers serving in Government schools, to receive the means of grace. But what about Christian teachers in Government schools or even in Christian schools in the villages where the teacher, his wife and his family are often the only Christians in the whole village? Often the teacher will be a first-generation Christian. Can you wonder if he finds it difficult to maintain a consistent witness, cut off as he is from Church and minister and Christian society, and surrounded by the pressures, conscious and unconscious, of the national religions?

"That is why I saw the need to plan widely if we are to get to grips with the nation as it lives and works. And the same may be said for the medical profession. We need guilds of Christian doctors and nurses who are practising and serving in Government hospitals. We need far more extensive co-operation between doctors and ministers in the work of spiritual healing.

"Education and medicine—these are only two sides of national life which we must besiege with all the Christian effectiveness at our command. And this means big planning, Mr. Niles added with an expressive gesture. "How can we capture the whole field of national life for Jesus Christ?"

Vice-President's Message

(Continued from page 1).

We are looking forward to the time when the Native Church will be an indigenous Church. At present it is supplying its own Pastor Teachers, and the time will come when it will provide its own Ministry, with its own form of Church Leadership and Government. This may be a long way off, but it is something towards which the Church must be moving. Of course it will rely for long years upon the directive leadership of the Australian and New Zealand Churches. The fact of the Native Church having grown to the stage of having a sense of Missionary outlook, is shown by its enthusiastic participation in the new Mission field in the Highlands of New Guinea, as already mentioned. This will lead on to larger spheres of consecrated service, as the benefits derived will not only accrue to the Highlands of New Guinea, but will intensify the Christian ardour within the Solomon Islands Church. I would like, before closing this letter, to mention another way in which some may be called to help, and that is by the dedication of their lives to Missionary service.

Long ago in the Temple of Jerusalem a young man caught a vision of the King, the Lord of Hosts, and heard a voice ringing through the Temple—"Whom shall I send and who will go for us?" (Isaiah 6). His response which was: "Here am I send me," was the beginning of a Ministry that still enriches the Church. It may be that there is some young man or woman who may read these words, and to whom God addresses the same question.

For the maintenance of the work on the Mission field, there are needed: Missionaries, Doctors, Nurses, Teachers.

But not only these: Carpenters are needed—urgently!

"Let us not be found wanting."

"We will praise Him for all that is past, and trust Him for all that's to come."

Yours in His Service,
F. H. SOUTHGATE.

A UNITED WITNESS:

Would Church union in Ceylon help to translate this ideal into a reality? Mr. Niles was emphatic that it would.

"To give weight and drive and purpose and coherence to all this, union will come," he asserted. "It is the working and worshipping life of the Church that gives content to Church union. Union is not a question of procedure, a paper scheme into which you throw various theological formulae any more than signing a register is all that is required to make a marriage!

"There are always four stages in any scheme of Church union. We in Ceylon have passed the first two and are at the end of the third. The first is the stage of exploration when the proposed partners sound one another out. That for us is over. The next stage is negotiation when the proposed union is thrashed out. That, too, is over for us.

"Then comes the stage when the scheme goes to the Churches for amendments. That is the stage in which we are now. Then comes the finalising of the scheme which is the fourth and last stage. This year, we ought to be ready to put the scheme out to be voted upon.

"Methodists, Anglicans, Baptists, one diocese of the Church of South India, and two out of three Presbyterian Churches are involved."

LEADERSHIP at BUKA

In writing on training leaders for the indigenous Church in the Solomon Islands, the Rev. Gordon Cornwell speaks appreciatively of some who have already made their contribution there. It must be remembered that Buka Circuit is the youngest of our six Solomon Islands Circuits. Mr. Cornwell mentions Timothy Hamonin who, whilst a school boy, expressed the desire to train as a teacher and was given the opportunity of going to College. After returning to Skotolan he was appointed there. Later he expressed a desire to go back to the District Training Institution at Banga Island and train there as a catechist. It has been decided that he must first complete five years of satisfactory teaching under supervision before training further, but his chances are definitely encouraging. "One of our older teachers, Maizepa Saeron, has faithfully ministered in villages from one end of Bougainville to the other," reports Mr. Cornwell. "Desiring to extend his services Saeron spent a year under the circuit minister doing intensive Biblical, theological and pastoral studies. Thus he became the first Buka man to attain the status of catechist. Our classic example may be seen in Luke Zale, a village orphan on Choiseul who studies first at Senga and later went to the Choiseul Circuit School at Sasamunga. After training in the old District Training Institution at Roviana he volunteered to go to Buka where he has served under three successive circuit ministers. For bravery during the war he was awarded the B.E.M. and later became a catechist. Synod 1952 placed him in a responsible appointment formerly held by a Tongan minister."

The Rev. Timothy Piani has recently been appointed first Methodist minister at Honiara, the capital of the British Solomon Islands Protectorate.

A Methodist Ministry for the Solomon Islands

By the REV. ALLEN H. HALL, M.A.

Vice-Principal, District Training Institution, Banga Island.

In the founding of our Mission, dramatic exploits were done by Polynesian native ministers who had been trained as zealous evangelists and teachers. They desired to preach the good news to any native who would be meek enough to listen, to release those made captive to the dark sorcery of Satan, to give beauty for the ashes of spirit-worship, praise for degraded melancholy, that He might be glorified.

After overcoming language barriers they began to preach. This was the time of cultivation and sowing.



The Rev. Kemueli Pita, Fijian Missionary to the Solomon Islands.

Gradually helpers were obtained for simple mission service. Then after the first reaping of souls and the growth of elementary schools, promising personalities appeared from local groups. Selection was made by the missionary and an embryo College appeared.

Great was the enthusiasm when the first inexperienced graduates journeyed away to tackle their lonely pioneer task, sometimes amongst former enemies. Superstition and witchcraft were surmounted only by a man with clear call and genuine faith. Their task? To preach, teach and heal.

CHANGING TIMES:

As schools improved, the men became aware of status as Servants of God, not only from the fact of their selection and training, but also from their social position and the preaching of the Word. It must be realised that in the initial stages where calls to other types of work had scarcely yet come into their ken, and when younger natives normally followed the desires of their chiefs, likely boys came to be servants of Christ by selection and training as much as by a sense of individual spiritual call.

As commerce developed in the Solomon Islands, boys who had been trained entirely by missionaries, were taken away for clerical and other jobs. They met a new type of white man and entered a fascinating world of glittering prospects utterly different from tribal conditions. During vacations, when they returned home to demonstrate their new cosmopolitan outlook, they made contact with their cousins who knew only a few miles of tribal waters. Many of these heard the call of the world and soon followed their sophisticated brothers. At the Kokengolo Training Institution, this became customary.

Thus, boys who now responded to the call of preaching, were sifted by a deeper call which could resist the attraction of the outside world. Boys chosen for the work of God gradually ascended the academic scale so that younger and younger boys now enter the District Training Institution. When questioned, some say "I don't know whether I'm called or will be; I'm too immature to know my own mind." Willing parents and busy missionaries often encourage such boys to enter the Institution as College students. Some of that group have always fallen by the wayside, either during college or early in their service. The converse also is true, for some boys entering high school only for schooling's sake, experience there a call to serve Christ.

A TEST:

Today, every boy in the Circuit Training Institutions is questioned as to his intentions. Those who say they desire to enter College for training as missionary teachers are checked by such questions as "Who told you to come to college?"—"Who selected you?"—"Why?"—"Do you really want to be a missionary?"—"Have you the desire in your own heart?"—"Are you willing to be sent anywhere as a servant of God when you graduate?" As a result, at least in my postwar years, we seem to be differentiating slightly more between the two groups in our District Training Institution, School and College. Much could be said of individual cases illustrating this.

The establishment of a Native Ministry is imminent. Some logical adjustments must be made during the transition, both in the minds of the Native Church and in the structure of the District Training Institution.

OUR AIMS:

At what should we aim in the foundation of the Native Ministry? Briefly, we are concerned with problems of selection, training and direction of the man. Certain general characteristics of the true minister emerge from an examination of the ministry in any land including the Solomons. He is sent as a sheep amongst wolves and needs the wisdom of a serpent and the harmlessness of a dove. His life must be one of humble obedience as a shepherd of the flock. For Jesus' sake he must renounce crafty deceit, and patiently manifest the truth amidst afflictions, necessities, distresses and divers persecutions. By purity, knowledge, longsuffering, kindness, by the Holy Spirit and unfeigned love, by truth and righteousness, possessing nothing and yet possessing all things, he is allowed of God to be put in trust with the Gospel, pleasing God and beseeching men, while still working night and day that he might not be chargeable to any man.

The minister of Christ must be blameless, vigilant, sober, friendly, and an example to his converts as one who is strong in the grace that is in Christ Jesus and perfected into all good works. Finally, he is a cool-headed steward of God, a lover of men, not filthy lucre, showing himself as a pattern of good works and pure doctrine. The student we accept into theological training is primarily appointed of God, gaining his sufficiency from God's merciful hand. This is according to the gift of God's grace by the effectual working of His power, that he might be grounded and settled in the faith. Secondly, he must be animated by the Spirit, showing wisdom, sacrificial service, humility, tenacity of purpose, detestation of evil, gentility, spiritual glow in evangelism and in the constant nourishment of the flock.

On the other hand, the Church has a duty to her ministers. The workman, travelling light, is yet worthy of his food, clothing, shelter and money. It is the church which must send men to preach, supplying their mundane needs, holding them up with praying hands and being submissive also to them, receiving them with loving hospitality and esteem and not being averse to admonition and rule.

Under the guidance of God, Christ's Apostles went out with negligible baggage believing Him who said that the workman is worthy of his hire. Paul too, teaches the Corinthians to supply the needs of those who supply their spiritual needs. He reminds the Galatians of their obligation as 'the taught' to him who teaches and he congratulates the Philippians for communicating with his affliction. It is certainly our obligation in the Solomons to continue educating the indigenous Church concerning its duty to those who minister.

THE SOLOMON ISLANDS MINISTER:

Having glimpsed briefly the sine qua non of the Ministry, let us apply some of these criteria to the Solomons, and foretell the nature of its indigenous ministry. At present there is only one Native Minister, ordained at the Golden Jubilee, 1952.

Looking at Samoa, Tonga, Fiji and New Guinea, we see a considerable native ministry and feel that it is time that one was growing here.

With a Church of 18,000 members and adherents, we have 7 European ministers, 4 Tongan and Fijian ministers, 1 Solomon Islands minister, 22 catechists and 271 native teachers. As there are 178 local preachers, the work of preaching is being done, inexpertly per-

haps, in most Circuits. There is still a shortage of pastor-teachers in the Bougainville and Buka Circuits where revival faiths endanger the flock with false doctrine. But there is such a surplus of preachers in some older Circuits, that many able preachers must await their turn month by month.

The District Training Institution is again producing Pastor-Teachers, in a three-year teacher training and theological course. As older men retire, a nucleus of new men is emerging. This is pleasing indeed, for in this land where middle-aged people run to meet old age so many grow tired early.

LIKELY NEEDS:

We may need a dozen Solomon Islands native ministers before 1960. Tongans and Fijians are valuable but very expensive to bring by sea. The fruit of their work has often been very great. Europeans too are still essential in this Field. It is urgent, too, that our home church and we, through praying the Lord of the harvest, bring to birth a Scripturally sound Native Ministry, trained in the District Training Institution but given a year's post graduate study in some overseas church college.

These young men would have to toe the line in all responsibilities arising from the Solomon Islands modern life as at the end of this decade. With the development of all government stations into townships, there is also an enlargement of European activities for the native. Our native minister must have the best possible education through our College. He must be prepared to travel far by canoe or launch and be able to size up a situation at his journey's end.

THE CRITICAL AGE:

The academic ladder, as in all well-founded ministries, must of necessity be ascended and to that end the District Training Institution is gradually reaching out to the standards set by the N.Z. Conference. On ordination, the Solomons minister must serve as a true minister of the Word and the Sacraments. Trusted men should be given the opportunity of a year's independent deputation in New Zealand so that the new vision of Christ's other sheep may encourage them to save their own.

Overseas training would need gradual extension as our probationers were proved in their capacity to lead the church of Christ. Special tuition in Sunday School methods could also profitably be absorbed so that Sunday Schools may increase, as our day-school activities begin to decrease through Government sharing of the burden.

European ministers will long be needed as supervisors, but if one can venture to read the signs of these critical times, one would say that the sooner the Solomons Methodist ministry stands upon its own feet, the more virile His little flock will become.

WANTED — AN ARTIST.

Wanted for "The Lotu," the children's missionary paper, designs for a full sized cover black, 8½ inches long by 5½ inches wide.

Either a complete design or a frame in which could be set a picture, which would be changed at intervals. Try your hand at this, for the missionary cause. Post to the Rev. E. C. Leadley, 463 Gladstone Road, Gisborne.

ABOUT PEOPLE

SYMPATHY:

Our supporters will share the sympathy expressed by the Board to these friends who have recently suffered bereavement: Mrs. E. Drake in the passing of the Rev. E. Drake, former Chairman of the Board; Mr. T. L. Hames, former lay treasurer, in the loss of Mrs. Hames; the sons of the late Mrs. Ballantyne, formerly Sister May Jenness; and the Rev. Allen Hall, whose mother recently passed away at Auckland.

REV. A. H. SCRIVIN:

Prior to the Foreign Mission Board meeting on June 18th, the Vice-President of Conference, Mr. F. H. Southgate, received and placed in the Board Room, Probert Chambers, a portrait of the Rev. A. H. Scrivin. Mr. Scrivin retired in 1952 after nineteen years as General Secretary, preceded by eighteen years of missionary service in Papua. The Rev. E. D. Patchett and Mr. J. Astley, former associates of Mr. Scrivin on the Board, were present for the ceremony.

ARRIVALS ON FURLOUGH:

Sister Jessie Grant arrived by the "Monowai" at Auckland, on June 23rd. Sisters Merle Carter and Myra Fraser came on the "Wanganella" on August 10th.

DEPARTURES:

Sister Davinia Clark returned to the field flying from Auckland on May 30th. Mr. Gordon Dey, builder of Hamilton East, left by sea on June 4th to devote one year to unremunerated building service under the Order of St. Stephen.

NEW SISTER:

Sister Rewa Williamson of our Hamilton East Circuit, holding her general and maternity nursing certificates, was recently accepted by the Foreign Mission Board for service in the Solomon Islands. She will



SISTER REWA WILLIAMSON.

proceed this month to the Helena Goldie Hospital, Roviana. Her departure will follow her dedication at Hamilton, the charge being delivered by the Rev. A. W. E. Silvester, deputising for the General Secretary.

"THE LOTU":

What fine work has been done through thirty years by the Revs. E. P. Blamires, V. Le C. Binet and A. A. Bensley, who have served consecutively as editors of "The Lotu," our valued children's missionary paper. Mr. Bensley's farewell issue was published last month. The annual meeting of the Board will be framing an appreciation of Mr. Bensley's work. This will be published at a later date.

Meanwhile the Board has appointed the Rev. E. C. Leadley of Gisborne as the new editor of "The Lotu" and Sister Lina Jones as Sub-Editor.



REV. E. C. LEADLEY—new editor of "The Lotu."

REV. C. F. GRIBBLE:

The Australian General Secretary has accepted the invitation to visit the annual meeting of the Foreign Mission Board, where important proposals affecting closer relations between the two Boards will be considered. Mr. Gribble will later visit Kaitaia, Hamilton, Te Awamutu, Masterton, Blenheim, Nelson, Greymouth, Ashburton, Timaru and Christchurch. Circuits concerned have been apprised of the meetings and services which are being arranged.

(Continued on page 13).

OUR MISSION SLIP

by the REV. TREVOR SHEPHERD.

NO, not the type you were think of, but that which cometh forth by hard work and sweat—our boat slip at Kokengolo, Solomon Islands. But it has been accomplished at long last because we had a mind to work.

With some thousands of pounds tied up in boats, it is essential that we have the means whereby we are able to care properly for our valuable property. The beaching method is a poor way. All our boats ought to be put up every time they touch a reef, and at least every six months. The Mission boats today have never been slipped since they came to the Field. We have done our best with the equipment we have had to beach them, but always there has been a need for a good slip, so that the boats can be taken completely out of the water.

Mr. Metcalfe and Mr. Woodfield decided on the spot, but it was a long hard and tedious task for the Rev. Allen Hall and myself, Bob Mannall, Brian Sides and, for the last two weeks, Jack Murray.



The Mission Launch, Vecta.

We started work in January and laid down five sets of rails. An old American coral concrete road had to be dug up, so as to get the grade. This was done by the Bilua labourers and myself. It was the hottest

job I have ever had anything to do with. Digging out white coral under a tropical sun, with hardly a breath of wind, is not a picnic. Next to the sleepers, 97 of them were cut from the bush by Bougainville students at Banga, and transported to the spot by the "MANDALAY" and "VECTA." The first five sets of rails were laid and completed. Lack of essential materials and unsuitable tides forced us to cease operations.

In May another day's work was done on it.

On Saturday afternoon, June 6th, the builders gave their Saturday afternoon to the work, and we managed another set. Mr. Woodfield helped also. On June 8, four of us, Bob, Brian, Jack and I started a long hard week. Half of the length, 7 sets of rails, had been finished. There were 14 to do. If we didn't strike difficulties we could manage a set a day. We stuck to the job, and under the blazing sun we sweated that the task might be completed before the weather, the tides and other urgent work were against us. Saturday night, at dusk, we saw the track completed.

The track is 252 feet long, it contains 97 sleepers, 1,000 odd dog spikes, and has a grade of one in 24. 12 feet of water cover the end of the rails at full tide. The last seven sets of rails were made and floated out into position on empty benzine drums. Local Roviana natives did good work in assisting us in this task, while Mr. Mannall's two boys did yeoman service that week.

The carriage is constructed of 4 x 3 timbers. It is 40 feet long, 19 feet wide, the result of hard work by Mr. Sides and Mr. Murray. It has 24 sets of wheels and stands 1 foot 4 inches above the rails. Thus at normal tides we will be able to pull up any of our present Mission vessels.

A Quonset hut, 48 feet long and 20 feet wide, was constructed by the Bilua carpenters, supervised by Mr. Jack Murray and myself. Mr. Hall cut from bush timbers the bottom plate for this building on his newly set up breast bench saw. The house will protect the carriage, and some day, the boats, from the sun and rain.

(Continued from page 12).

REV. J. R. METCALFE:

Mr. and Mrs. Metcalfe will return from England to New Zealand via Fiji. We expect that they will reach Auckland prior to the annual meeting of the Foreign Mission Board. Mr. Metcalfe will be the Foreign Mission speaker at the annual Conference Missionary Demonstration.

* * *

THE GENERAL SECRETARY:

Mr. Andrews visited Otago-Southland and South Canterbury Districts during August. This month he is addressing meetings in North Canterbury. After the annual meeting of the Board he will accompany Mr. Gribble to the annual Conference of the Methodist Women's Missionary Union at Masterton.

REV. J. W. BURTON:

Our readers will share the sympathy we feel for the veteran missionary and former general secretary of our Australian Department of Overseas Missions in the recent passing of Mrs. Burton, after five years of trying illness. We understand that Dr. Burton will be visiting New Zealand privately next month.

* * *

REV. DR. RAYMOND DUDLEY:

Dr. Dudley left for Fiji on August 4th. He was invited by our Church in Fiji to act as special missionary to the people of all races there. A very comprehensive programme was worked out for him, and we look forward to receiving a report of the mission he has now completed.

FROM THE EDITOR'S MAILBAG

AN ENCOURAGING REPORT: Solomon Islanders in New Guinea.

"In a recent letter from the Rev. Rolond L. Barnes, who is in charge of our TARI station, where your Solomons District men are stationed, he writes as follows: 'The Solomons Teachers were well received here. Hedave (an old chief who lives near our Station at Hoilevia) produced a pig, as a gift, and it was killed to mark the occasion. The Solomons Teachers have begun gardens near the Mission House. They arrived very keen, in good health, and are fitting in well with the work. Alekera is in charge of the School, and is making windows etc., for their houses in the other time he has. John is working with the blind makers to speed up production. We are having a vernacular language session on Tuesday nights; their wives also attend—all are keen. Verbs will be a heart-break to them.' These blinds are woven from a type of cane grass, and use for the walls and ceilings of houses."

—Rev. Gordon Young, Superintendent, Papua-New Guinea Highlands Mission.



REV. G. H. YOUNG—Superintendent of the Mendi Mission, talking with Men of the Highlands.

PROGRESS AMONG THE GIRLS:

There is another little incident I am happy about that I would like to share with you. The girls do not usually take Lotu on a week-night as the boys do sometimes. Sister Eva had gone to Port Moresby for medical attention and Friday is her turn to lead the worship in Lotu. As she was away I asked one of the girls, Matau—to take it. She was a bit afraid to say yes, but I kept at her and helped her prepare. She did it very well—so Minister said—even better than some of the boys. It was afterwards that she came to see me—I take Lotu with the teachers on Friday night at school—Matau's face was absolutely beaming, so although we do not always see results very quickly, the training they get here does help them to take a lead if necessary.

—Sister Helen Whitlow, Skotolan, Buka Circuit.

A TEACHER'S LETTER:

Let me first tell you about my own life. I was a heathen, born in heathendom, because my parents were heathen. My uncle Philip la Bangara went to the Roviana Mission station and entered School and the Lotu. He came back once to see us before the Lotu had come to our village on Kolombangara; he took me to school and to enter the Lotu. I was probably 8 or 9 years old when I entered Mission activities (1910). In 1915, a teacher was sent to carry the Gospel to my village. And in 1918, I went back to my village because the Lotu had gone there. In the year 1928 (April 10th) I was sent to the Head-station at Kokengolo, to enter school and college. At the end of March of 1932, I was sent to be the teacher at Menakasapa, to manifest Christ's call "Go ye into all the world and preach the Gospel to all people" (Mk. 16:15), I was teacher there for 11 years.

When the war came, the Government took me to help them. I left my work and went home to Kolombangara Island to help. After the war, I acted as Headman at Hunda village for a while. I was there when Brown Memese died in 1948, and at that time too, I resumed my work of teacher and am still engaged in it.

Once, I was paddling along to a village, intending to preach at Rarumana, when suddenly, stricken by illness, I could not paddle and, becoming cold, I wanted to lie down in the canoe. But I knew that I would then drift into the ocean and be in difficulties. I managed to strain every muscle and reach the village. Throwing out an anchor, I ran ashore and a man came to help me up to the teacher's house. Job Tozaka was the teacher. He made a bed up for me, covered me with two blankets and asked what he could do more. I said, "Heat up some water, put it into a bottle and bring it here to warm me up. Give me a drink of tea, two quinacrine and two aspirin." He did this and I began to feel better, so that by Sunday morning, I was able to get about and preached at 11 a.m., after which I lay down again to recover. I did not attend the afternoon service at 3 p.m.

Another time, when I was going to preach in the Vonavona Lagoon with James and Solomon, we were sailing along, but a squall capsized us and everything got wet. Reaching Mandou village, we obtained clothing and I was able to preach. These are a sample of the difficulties encountered in my work of Catechist, but I am very happy to be able to help the Lotu a little.

—Josiah Alebeti, Hunda, Kolombangara, Roviana Circuit. (Translated).

CORONATION CELEBRATIONS AT KESU:

We had our Coronation Celebrations here, but perhaps in a slightly different way from yours. Of course the Royal Family, the Monarchy and other related subjects were discussed in our schools. June 2nd was a school holiday and, in the morning, there was held a Service at Kesusu, followed by honouring and saluting the flag. The school gave a marching demonstration which concluded by forming the letters Q and E, and shouting "Queen Elizabeth—God Save the Queen." An avenue of coconuts were planted as part of the great tree-planting ceremonies carried on in all parts of the Territory. During the afternoon there were sports and games for all, followed by a feast."

—Sister Thelma Duthie, Kesusu, N. Bougainville.

THE INDIAN MINISTRY IN FIJI

By the REV. L. D. FULLERTON, B.A.

(MR. FULLERTON HAS SPENT A DECADE OF WORK AMONG THE INDIAN PEOPLE OF FIJI; HE IS A ZEALOUS BROADCASTER THERE; HE CONDUCTS "PADRE'S COLUMN," A VERY VALUABLE CONTRIBUTION OF CHRISTIAN NEWS TO THE "FIJI TIMES AND HERALD"; HIS INTEREST IN THE FIJIAN PEOPLE ALSO HAS BEEN STIMULATED BY SHARING THEIR KEENNESS FOR RUGBY FOOTBALL. WHILST ON FURLOUGH HE VISITED BOTH NORTH AND SOUTH INDIA.

TWO YOUNG CHRISTIAN FIJI-INDIANS HAVE RECENTLY BEEN ACCEPTED AND HAVE COMMENCED TRAINING WITH THE FIJIAN THEOLOGICAL STUDENTS AT DAVUILEVU, FIJI).

REVIEW OF THE PAST

The Church in Fiji can hardly be said to have produced a continuing Indian ministry, but God has called some very able Indian men to His service in Fiji. Our Church is justly proud of her own two ministers, Rev. Ishwari Prasad, and Rev. R. R. Deoki, B.A., L.Th. The Anglican Church has trained another minister and the Roman Church a priest, for service in Fiji. Today one of the most hopeful signs of a growing church awareness is the present popular feeling in the church that we ought to be setting apart our own young men "for the work of the ministry." The Church has realized with joy that it now has Indian young men who feel that Christ may be calling them to the ministry of His Church.

SPECIAL NEEDS

One preliminary axiom must be laid down. The Indian ministry must be trained for the particular needs of Fiji. No training in either India or Australia will alone prepare men for the work to which God calls His servants in Fiji. In each generation the Church encounters new tensions. By facing these tensions she serves her living Lord and finds new life. Of the varied challenges to the Church in Fiji today two stand pre-eminent. Our ministers must be trained to meet them.

1. **The first challenge is the question of racial relationships.** In a very real sense the Church must exercise her "ministry of reconciliation" through a living fellowship which illustrates it. Our ministers tomorrow must lead us much further than we have come today. Fiji's racial problems present the Church of Jesus Christ with one of the greatest opportunities to serve her Lord. It is a crucial task in which we could fail.

2. **Secondly, the Church must increasingly take the place of "the mission."** It is more than a question of organization. It concerns the Body of Christ.

Christians of Fiji must learn to look to the re-deemed community in Fiji, the Church of Jesus Christ, for leadership, for guidance, and for strength. The Mission tomorrow must be within the life of the Church, not separate from it. When the present Chairman, the Rev. T. C. Carne, took office five years ago, he realized that the Indian Church had very little sense of being the Church of Jesus Christ in Fiji. By written and spoken word, he set out to teach the Indian Christian community that Christians were not merely beneficiaries of a generous Mission but were the chosen people of God, the Church of Jesus Christ with her own mission to the non-Christian world in which Christ has set her.

PROPOSED TRAINING

On considering the present needs and resources of the Indian Church we suggest that the following would be a satisfactory course of training:—

1. **Years one and two** in the theological college at Davuilevu, doing theological training and sharing life, as far as possible, with the Fijian theological students. The principal value of this would be its living testimony to the truth that our Church in Fiji is one. Studying to-

gether will do much to bring the Indian and Fijian ministry together, and Fijian students will no doubt gain as much in fellowship from the scheme as the Indian students will. Fijian students in this contact may well gain an understanding of the Indian mind, and of Hinduism and Islam that will ultimately increase the Fijian Church's sense of mission to the Indian people—a mission which would bring her close to the Indian Church.

2. **Years three and four** ought to be spent in an overseas theological college. Where? It must be in a country where the students will be given a sense of being part of a real living Church, which has a sense of mission to the world in which it is set. An India College, e.g., Bangalore, would seem desirable, not so much because it prepares ministers for a Hindu environment—actually Fiji's environment is secular rather than Hindu or Muslim—but mainly because it is in touch with such a living Church.

A course of training in Australia would have many advantages—its relative nearness, association with a sympathetic understanding Church, a known high standard of training, deputation possibilities—to mention a few! Possibly the biggest value would be that the Australian Church's long association with Fiji would make her best able to adapt the curriculum, where necessary, to prepare students for Fiji's opportunities.

3. **Years five and six** would be spent "on probation" in circuits. Most probation must certainly be spent in Fiji, but not necessarily all.

FINANCE

The major rock to negotiate is finance. Can the Church finance such plans? The scheme stands or falls on this issue, for it would be anomalous to speak of a Church having its own ministry, if that Church did not accept the majority responsibility for its support. The 1951 Synod took a most significant step when it set down clearly the salaries the Church intends to pay its ministers. It is now possible to budget for the future. If the number of Indian ministers is increased, can the Church pay its share of their training and its share of the salaries of two more ordained ministers in six years? To be specific, can the Church increase her total income by £300 by 1959? It must. I believe it can—for the following reasons:—

1. Admittedly the present finances of the Indian Church are unsatisfactory—very unsatisfactory. Two factors must be set against this:

- The Indian Christian community is not poor.
- It is not mean. The truth of this is illustrated by the readiness with which money is given for specific worth while projects; e.g., painting or repairing the church, harvest thanksgiving, erecting a building.

2. This leads to a significant deduction. The Indian Church will support a scheme which is "bearing fruit." It needs some specific, visible objective.

(Continued on inside back cover).

WOMEN'S PAGE

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

269 Highgate,
Dunedin, N.W.1.
September, 1953.

Dear Readers,

Our M.W.M.U. Conference is to be held at Masterton, October 13th to 16th inclusive, and we are hoping for a time of Christian fellowship and inspiration.

We are hoping that we will have three Overseas Sisters present. Sisters Merle Carter, Myra Fraser and Jessie Grant. Sister Madeline Holland, Matron of Kurahuna Maori Girls' Hostel will represent the Sisters working in the Maori Field.

Sister Effie Harkness writes: — "In April Sister Pamela Beaumont came to us from Siwai and was with us for ten weeks. Her help was greatly appreciated but she has now moved on to Bilua, because Sister Myra was due for furlough. We have been very happy to welcome into our Home Sisters June Hilder and Jane Bond. They look after the hospital but also share in the work of the Home and the Station. Our family of girls remains the same, nine girls, because we have no accommodation for more. We think that our permanent house and the girls' dormitory will be begun before the end of the year. School continues much as usual. Because of the shortage of native food near this Station, the number of boys is down to thirty-six. Many children from nearby villages attend school. We have one hundred and forty-five pupils in Senior School and one hundred and thirty in Junior School. College students come for teaching practice and classes are held to teach them Method and to help them make their own school materials to take out with them. They also help as Sunday School teachers in our two Sunday Schools. This year a Life Brigade have been formed and the girls are keen. This is held on alternate weeks to the children's sewing class and the Lotu class. There is also a day for Lotu and sewing for the village women and the big girls. The Maramas and Sisters all share these classes. Within the last few months the enlarged Roviana Hymn Book has come to hand and the enlarged Dictionary. The people are delighted to buy these books and the new hymns are very popular as they are learned. We are now looking forward to the New Testament in Roviana. Our grateful thanks to all who help our work out here."

Sister June Hilder writing from the same station tells us about the hospital work. "It is four months since we moved into our new hospital. It is all finished now, including houses for natives' relatives. We are thrilled that we can house the people better and have better facilities for operations and dental work. Since moving in, we have handled about twice the amount of work that we did previously, so life has been very busy. It is a great pleasure to have been joined by Sister Jane Bond, who has taken over the maternity side of the work. We should be able to do more work further afield. As far as possible I have carried our fortnightly visits to the nearby villages, as was done by previous nurses. I feel that this is a good form of contact as it is a chance to see the old folk and to find the sick

ones. I have had two visits to islands further away. I have enjoyed this and hope to repeat. These visits are a great help to me and a help in learning the language. Sewing is a thing one can help without knowing the language. We have two babies in our Home, one motherless and the other a twin. From time to time there are inquiries about infant care and I am glad to help the mothers."

On the Maori side of our work we are pleased to know that the extension to Kurahuna School Hostel for Maori girls has commenced. We are hoping that the work will be finished in time for the opening term in 1954. When finished, twenty-one girls will be able to be accommodated, six more than at present.

Sister Anne Wilson tells us that the Centre at Hawera is very much appreciated by the Maori people. "A Maori Choir Competition was held in Hawera in Wesley Hall. The Junior folk at the local Pa were the winners. About eighty stayed to tea at the Centre and then went to a service in Wesley Church and afterwards were entertained by the Pakeha Church people to a sing song and supper. Our Maori Fellowship Ladies had quite a job that day serving the afternoon tea as well as the tea at the Centre. Our Fellowship Ladies were one evening the guests of the Hawera Evening Missionary Auxiliary."

These letters give us a glimpse of both sides of our work. Annual Reports are coming in from our Sisters working among the Maoris and from the Overseas Sisters. All are very grateful to our members not only for their financial help but for their prayers.

Christian Greetings to all.

ELIZABETH PURDIE.

DISTRICT COUNCIL REPORTS.

Northland: Council and Convention held in the Bank Street Church Hall, Whangarei, on May 26th. Dargaville Auxiliary took devotions. Mrs. Bailey spoke on the "Seriousness of Living." Mrs. Keightly presided, welcomed delegates. Owing to the bad day there were a few absent. Kaikohe has formed an evening auxiliary. The Communion service was held in conjunction with the men's representative meeting. Rev. J. H. Allen dedicated the Easter Offering. Whangarei ladies served lunch. The afternoon opened with hymn 601. Mrs. Silk past president made a presentation to Mrs. Bickers (Sister June Winchcombe) on her recent marriage. Mrs. Thompson, Pt. Albert spoke on the "Power of Prayer." We must rely on God, our own power will not get us anywhere. Does God answer prayer? She told of a Dutch girl in a German concentration camp where her prayers were answered on many occasions. We can have the Holy Spirit in full measure. Faith is our Radar for seeing through things. A letter from Sister Winifred Poole was enjoyed by all.

Waitemata: Easter meeting held at Takapuna, the devotions were taken by Mrs. Brooker who gave a heart-searching talk on the "Seven Words from the Cross." The speaker was Sister Lina Jones who gave an informative and interesting account of her visit to the Solomon Island Jubilee. We praise God that the result of these

celebrations is that the Solomon Island people are sending two native teachers to the Highlands of New Guinea. Convention was held at Birkenhead. Mrs. Penn led devotions and spoke on an Awareness of God that had come to her in the stillness of the Hinuera Valley. Special intercession for the Queen followed. Twenty-two were present in the morning and forty in the afternoon, which commenced with the Lord's Supper. Rev. A. W. Silvester gave an outstanding talk on the work in the Solomon Islands.

Auckland Convention: At a well attended meeting of the Evening Auxiliary the speaker was Sister Davinia Clark, who is on furlough from the Solomon Islands. Six Auckland Deaconesses were present and opportunity was taken to honour them for their co-operation and help over past years. The speakers at the morning session were the Rev. W. E. Allon Carr and the Rev. Had-don C. Dixon. They stressed the necessity for Church extension in the Auckland District. The Rev. A. W. Silvester spoke of the work in the Solomon Islands at the afternoon session. Solos were rendered by Mrs. Henry.

Thames Valley meeting was held in Te Aroha on June 8th. Mrs. Eastwood leading devotions. The emphasis was on Loyalties. Our main loyalty being to God. Members present from eight auxiliaries; encouraging reports from all. Conventions held at Rotorua and Waihi. Rotorua had had a Missionary Quizz conducted by Mrs. Rodda, and Sister Francis Smith as the guest speaker. Waihi speakers were Sister Davinia Clark and Sister Grace Clements, these sisters giving an every day picture of their work. All present had felt it had been worthwhile.

Wanganui's 10th annual convention was held at Aramoho. The day commenced with communion service conducted by the Rev. E. D. Grounds whose address was "Do this in Remembrance of me." Forty-five members partook of Communion at the close of which the Easter offering was dedicated. A duet was rendered by Mrs. Willard and Miss Gilmour. The afternoon was attended by 60 members; opening devotions were conducted by Mrs. Nuttall. Mr. Thayer welcomed all especially the Taranaki Ladies. A Religious play "The Lantern" was presented by Wanganui Combined Auxiliaries and this was enjoyed by all.

Hawke's Bay annual convention was again a huge success. Inspiring addresses were given by Mrs. Leadley and Rev. T. Carr. A good attendance of members and visitors. Letters were read from Overseas sisters and the greetings and good wishes for our Convention from our Dominion President were much appreciated.

Wellington convention was held in Wesley Church commencing at 11 a.m. Fifty-nine answered roll call. The president, Mrs. Field, led devotions after which business was conducted. There was a splendid attendance for the afternoon session when the Easter offering of £107 was dedicated by Rev. S. G. Andrews. Rev. L. T. Norwell, Wellington District Mission Secretary, led in prayer. The guest speaker was the Rev. S. G. Andrews who took for his subject "Women's work in Fiji." This was most interesting to us all. Mr. Norwell gave great pleasure with his songs accompanied by Mr. H. Temple White. There was a very happy atmosphere throughout the day.

North Canterbury: Convention opened in Sydenham Youth Centre on Tuesday evening, April 28th, when 130 members gathered to see the Missionary Pageant showing the growth over the past 50 years this was presented by six deaconess trainees. The guest speakers were Sister Rona Collins who told of her work at the Papanui Children's Home, and Sister Evelyn Taylor who told about her social service work among the women

and girls in our City. Convention continued in Durham Street Schoolroom on Wednesday morning when Mrs. Featherston led us in our devotions. A survey of missionary enterprise in Canterbury from 1907-1952 followed, this was prepared by Mrs. Hallam and presented by five council members.

Our guest speaker was Mrs. Moss, Matron of "Rehua" Maori Girls' Hostel, recently opened in Christchurch by the Central Mission. She outlined the purpose of the Hostel and stressed the great need for these hostels. She asked us to be patient and tactful when dealing with the Maori Girls and to try and understand their way of life. Mrs. Moss herself is a Maori and was a member of Rev. A. J. Seamer's choir which toured England. Finally to close our educational session Mrs. Hallam showed where our Sisters are working and briefly described the stations where they are located. At 2 p.m., Rev. B. Chrystall spoke on the Maori work in the North Island. 103 members were present and £191 was dedicated at the conclusion of a Communion Service conducted by Revs. Blight and Chrystall. Convention was a time of rededication and rich fellowship to all privileged to attend.

Nelson: A very successful and inspiring convention was held at Richmond when sixty members were present, several car loads having travelled over ninety miles. A Communion service conducted by Rev. C. H. Bell who led a very high level of thought, creating an atmosphere which remained throughout the day. We were very pleased to receive Miss Purdie's greeting. The afternoon session was addressed by Mrs. Chris. Palmer on her work in the Solomons and was much appreciated. The Nelson District are very proud to know Mrs. Palmer is now President of the Lower Moutere Auxiliary.

(Continued from page 15).

In my judgment the emergence of her own new ministry would certainly appeal to the Church as a visible, fruitful project calling for its support.

3. There is another factor. The poor giving of the Indian Church is undoubtedly related to the "mission outlook" of the Church which for decades has expected the Mission to find funds from Australia for every project. But this "Mission" attitude is dying out with the older folk who grew up in that atmosphere.

An indigenous ministry will do more than anything else to build the Church.

(a) The ministers themselves will bring their own gifts and labours. With increased staff, specially equipped for the work, our faith must help us to see the membership as well as the finances of the Church growing.

(b) The knowledge that the Church has been able to produce its own ministry will do much to feed the new sense of being responsible members of the living Church. The presence of her own ministers will make the Church look to her own resources before turning to the resources of the Mission. The Church in Fiji will need the help of the Church in Australia for many years, but not in the roll of a paternal god-father—rather of a co-partner.

In order to cope with the task which Jesus Christ has given His Church in Fiji, we cannot think in terms of any less than four new Indian ministers ordained by 1963. With the foolishness of faith, I am convinced that this vision can come true.

—"The Missionary Review."

Treasurers' Acknowledgments:

The Foreign Mission Board acknowledges with gratitude the generosity of Mrs. Stanley Brown of Invercargill, in making available money bequeathed by the late Dr. Stanley Brown to Foreign Missions. Mrs. Brown was originally given a life interest in this legacy but gave instructions that the money was to be made immediately available to the Board.

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