

Mrs Hayman

Spave

THE OPEN DOOR

*Missionary Organ
of the Methodist Church
of New Zealand*



"A Great Door and effectual is opened." 1 Cor. 16:9

SEPTEMBER, 1961

Burton

EXHORT - *That First of all, Supplications, Prayers, Intercessions and Giving of Thanks be made for all Men*

INTERCESSION

For our leaders in the work overseas:
The Chairmen of our Mission
Districts.

The Mission Board and the General
Secretary in New Zealand.

The leaders of the Methodist Women's
Missionary Union, and their
Conference next month.

*O God, who by Thy grace enables men
to serve Thee, grant to those who
carry heavy responsibility the strength
to meet every demand, through Jesus
Christ our Lord. Amen.*

*selves in response to Thy call. We
pray that they may preach, live and
serve to Thy glory and that the fellow-
ship they know with those they serve
may be the channel of Thy love.
Through Jesus Christ our Lord. Amen.*

Let us give thanks
for our missionaries,
doctor, teachers, nurses,
tradesmen.

Let us give thanks
for children taught
the sick healed
churches built
souls redeemed
believers instructed

THANKSGIVING

For Fraternal Workers in:

Java
Malaya
Kenya.

*We thank Thee, Father, that Thou
hast opened to us new ways of service
in the Church overseas and we thank
Thee for those who have given them-*

Let us give thanks
for every victory of the Gospel
darkness dispersed
people enlightened
hope inspired
sin defeated.

And let us ascribe to our Lord and
Saviour, even Jesus Christ, all power
and riches and wisdom and strength
and honour and glory and blessing
for ever and ever. Amen.

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Our Contributors This Issue

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Missionary Council.

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Islands.

A NUMBER FEATURING NEW DEVELOPMENTS

GOD OF THE SPRINGTIME

*"O Lord of every lovely thing,
The Maker of them all,
Who from the winter's gloomy wing
Doth shed the splendours of the spring,
On Thy great name we call."*

God, the Creator, is also the great Renewer. Every springtime reminds us of that in nature. Every new spiritual insight He gives us is a reminder that to Him we must turn for the refreshment and grace to meet every new demand.

So many new things are happening in today's world. New tasks at home and abroad, new fears, new threats. On the other hand new methods of work and new media of communication. Television at home and the tape recorder among primitive Highlanders. More thrilling still, new peoples being baptised into Christ, and a new world environment in which the work of newer Churches is carried on.

So this number which brings the joy of knowing of the first converts baptised in our New Guinea Highlands mission district, the birth of a new church there, tells you also of new developments in medicine and politics, in the midst of which the churches overseas are being called to new adventures for Christ.

That is not to say that there is not a challenge in the familiar fields. New things are happening in the Solomons, not all of them causes for rejoicing.

Whether fresh or familiar the story, then, these developments come as a call to our Church in New Zealand.

New strength has come to our Church through stewardship. New faces are needed overseas: ministers, teachers, nurses, especially a homecraft teacher, to rejoice the hearts of the veteran workers and to help serve God in the new climate of missions overseas.

Is the season changing? Not bleak winter. The Spring is at hand.

BAPTISM OF OUR FIRST MENDI CONVERTS

Whitsunday, 21st May, 1961, was an historic day in the story of the Mendi Valley of the New Guinea Highlands. Two young men were baptised into the visible Church of Jesus Christ, and so the indigenous Mendi Church has come into being.

Just when the Spirit of God created His Church within the hearts of Wasun and Sondowe is impossible for us to say, but the act of baptism put the seal to months of prayer and teaching preparation.

The day for the baptism dawned cold, cloudy and wet and with our small faith we feared the people would be staying at home by their fires. Instead of the weekly 8 a.m. Communion Service we began the day with a prayer service in which the Staff, together with the two boys, placed themselves in God's hands, opening our sinful lives to Him and accepting His promises both for ourselves as individuals and for the Church as a whole. As we bowed before Him, the sun broke through and the people began to gather so that by 10 a.m., when the Church service began, there were many more people present than is usual.

The service, a translation of the Confirmation service from our Australian Book of Offices, began with the Collect for Purity, and from that moment, to the final benediction, there was a hushed atmosphere of reverence and a sure knowledge of the blessing of God's presence. I wondered how these primitive people, most of them not yet Christian, would react to a formal, read service, but their quietness and rapt attention soon put these fears to flight.

Following readings from God's Word and prayers and a short sermon on the privileges and duties of Church membership, the whole congregation stood and repeated the Creed. When Wasun and Sondowe were introduced by name by John Anggelo, a missionary from the Solomon Islands,

In response to our questions concerning their faith and allegiance the boys spoke strongly and clearly so that their people are in no doubt as to what they are doing. Then they both knelt at the Communion Rail as the water of baptism was poured on their heads. The sacred moment and the hush of the congregation continued as John and I laid our hands on their heads, identifying ourselves with them and praying the Holy Spirit to fill them with His fullness. There were almost tears in their eyes as they rose to receive the right hand of fellowship.

Following a hymn, the two new members, pioneers of the universal Church in this valley, again knelt to receive their first Communion. Then they were surrounded by the fellowship of their fellow members in Christ as the Staff and other non-indigenous members joined them at the Communion rail.

At the conclusion of the benediction it was a joy to see everybody clustered round Wasun and Sondowe, shaking them by the hand in personal welcome to their midst. We look forward with great joy to the continuing of this close fellowship as we all meet week by week at the Lord's Table for Holy Communion.

Just before the non-members left prior to the Communion, I had issued an invitation to any who had given serious thought to the claims of God and would like to join these boys as members of Christ's Church, to remain during the Communion. It was a great joy when nine of our school boys and a very fine young married woman who has been separated from her evil husband remained. These, together with about a dozen others will attend a pre-baptismal class for about six months, during which time they will have an opportunity to test their present thoughts.

The day concluded with a feast prepared by the school boys.

So the work of ten years is beginning to bear fruit. This is not the time for satisfied sitting back to relax. More than ever, prayers are needed that these young Christians will be kept strong, and will grow into the fullness of the stature of Christ, and that those who have not yet heeded His call, will answer and that they will find fullness of joy.

J. D. REES.

Wasun, one of the converts, with missionaries Daniel Amen and John Teu.



BAPTISMS AT TARI

The morning dawned cloudy. Would it clear and become warm, or would the Highlands fog close down and all the Huli people stay huddled round their smoky fires? The cloud slowly thinned, the sunshine came, the earth was warmed, and a subdued calling and chattering began to grow; an undercurrent of excitement, tinged with awe.

This day is the climax of months of preparation by many people; the fulfilment of years of work by others? the answering of thousands of prayers ascending to Heaven for the souls of these Huli people.

By the time Sunday School was due to start an hour and a half before the morning service, there were streams of folk coming along the road. The women with short pigeon-toed steps, their grass skirts swinging with a soft swish, came in groups. Their string bags, "nu" suspended from their heads, containing precious possessions and more precious babies; their children running alongside. The men came, singly or in twos and threes walking briskly, their wigs neat with golden and magenta flowers, axes,

pipes and raincoats tucked safely away in their own large "nu". What a talking and noise all round the Church!

The noise went into the Church. The first-comers squatted down on the floor—women on one side, men on the other, then more and more stepped over the seated ones to squeeze into a small space "over there". Babies cried and a "nu" had to be swung off a head and round on to Mother's knee so the baby could be suckled. The children wriggled and stood up and played a little, but slowly some semblance of order came out of chaos. Staff members arrived and squeezed into their places. But this happens every Sunday at Tari. What is there special about 2nd July, 1961?

Across the front of the congregation are thirty-three candidates for Baptism sitting facing the red-draped worship centre, with the Cross and the Bible and the Huli words "Ngode ka" — "God is here." There were fourteen men and boys, and nineteen women and girls, their ages ranging from twelve years to about sixty. All were especially washed and groomed for the occasion. The school students wore shorts and shirts or frocks, and the men and women their own Huli dress. The men had their best wigs and feathers; the women new skirts and their newest hats and bags. All were quiet and composed, but the hot hands and the quivering feathers betrayed not a little nervousness.

When the Church was full to overflowing a row of people ranged themselves along the open window spaces on each side for a grandstand view. It was difficult to count but there would be at least eight hundred people there.

The Acting-Chairman, Rev. C. J. Keightley, assisted by Mr. C. J. Hutton and Sister Edith James, conducted the service. A very much simplified version of the adult Baptismal Service from the Australian Service Book had been translated into Huli and the candidates stood to take part in the responses. The congregation listened and looked with great attention—especially those who will be in the next baptismal group. They had all made sure they were near the front for an uninterrupted view. At a certain stage in the Order of Service there is a call for all members to stand and repeat together the Creed. The Staff and candidates all stood and so did half the onlookers, while the other half shouted at each other as to whether they should or should not stand! By the time we heard what was going on, Mr. Hutton and the candidates were half way through the Creed, but by the end comparative quiet was attained once again, and all seated.

An hour and a half it took—not long by our standards perhaps, but very long for Huli folk, who are quite likely to get up and wind their way out over the seated people, when they've had enough. But this time nearly all stayed.

The men came forward first and knelt for the actual pouring of the water. Mr. Hutton poured the water from a gourd into the Acting-Chairman's hand, three times for each person—"In the name of the Father, the Son, and the Holy Spirit." The water could be seen, standing in large clear drops on the tight fuzzy hair and running off in smooth cleansing streams. The congregation was quieter than one would believe possible for a crowd of Huli people.

When all had been baptised they were blessed with a laying-on of hands, and then stood to receive the right hand of fellowship and their Baptismal cards.

The women and girls then took their place, kneeling, to go through their turn in the same manner. A final benediction and it was over—or perhaps we should say it was just beginning — this Highlands Church. What a lot of smiles and signs of quiet pleasure as the new members gathered outside to talk and show their friends their precious cards.

Under these circumstances a Communion Service would have been impossible, so our new members with all the Staff met together in the afternoon for a quiet time of Com-

munion and dedication. Much discussion, thought and prayer had gone into the service and the final act of worship was well worth all the preparation.

Again there was a simplified order of service translated into Huli. In turn we knelt together before the Communion table to eat the "hina" (sweet potato) and drink the water, symbols of the broken Body and shed Blood of our Lord Jesus Christ, knowing once again the assurance of our Lord's presence in our hearts.

The Methodist Church of the Highlands had come into being.

"Thanks be to God, who giveth us the Victory."

JOYCE. K. ROSSER.

IMPRESSIONS OF HULI BAPTISMAL SERVICE, TARI, 2nd JULY, 1961

In this attempt to convey some of the impressions and reactions of the Huli people to their Baptism or as onlookers, I am very much aware that I understand little of Huli thought. Thought expressed in a different language is even more difficult.

That the Huli people were impressed is a fact. That they had reactions born of the Holy Spirit, we believe. Some have since been moved to declare their acceptance of Christ as Saviour.

In the short gathering to attend to details of order, there was an air of concern that they would do the right thing, but, I am sure, never a hesitation that they had not chosen the right way. They were attentive and co-operative in learning the simple actions required of them. They readily expressed an opinion when customs such as feasting, so foreign to them, were suggested. Some were

enthusiastic that there should be a common meal following the afternoon Communion Service but when others foresaw that all would, or could not share, a decision against it was made. Even as we there, in practice, handled "things unseen" in the Elements, there was a reverence.

Those presenting themselves were along early. A pride of appearance with the men in well dressed and decorated wigs and the women in new, neat grass skirts, was quickly noted by the crowd that was gathering. Already they were a people apart. I heard no comments of amazement at any of the candidates sitting in the front. They were all well known as God's people. The responses were answered by each candidate with assurance and I have been asked by several of the congregation that day what was said—a Huli must know all about everything. I have been asked why did they kneel? The

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FRATERNAL WORKERS IN INDONESIA

THE CHRISTIAN UNIVERSITY, SALATIGA, MID-JAVA

In many ways there is no particular reason why New Zealand Christians should know about Salatiga, a town in central Java. It is only a village by Indonesian standards, though there are about 70,000 people living there. Indonesia, and indeed South-East Asia generally, has dozens of cities which are both larger and more important culturally, commercially, and administratively than this.

But as New Zealanders, we all ought to know much more about our nearest Asian neighbour (Australia excluded) than most of us do, and Salatiga is as good a place as any to begin. Indonesia has shared fully in the enormous changes which have taken place in South-East Asia since

World War II. It has won independence from colonial rule; poverty is no longer accepted as inevitable; education is permeating more widely through society than ever before; social structures centuries old are being remoulded under the influence of contact with western ideas and technology; the religions which have lain passive for hundreds of years are reawakening and finding a new missionary zeal.

These portentous changes will continue in Asia for the next few decades at least, and when it finds at last its new stability, it will be a very different Asia from that of today. And yet too many New Zealanders are not aware of what is happening,

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presentation of the Baptismal certificates made an impression and I saw those who are illiterate quickly find someone to read their names and the Gospel verse.

I heard many comments that the Baptismal water could be **seen**—this was no replacing of an old magic with a new when such things could be looked upon. I have heard no comment upon the act of offering the right hand of fellowship. I wonder why? I am sure it was not unnoted.

What did the candidates say? One woman expressed the strengthening power of the service and again her longing that her husband should hear God's word too. Another, that her anxiety was taken away—we would perhaps translate this that she had

found peace. Another that she knew God's Spirit was within her and that He could take away her badness. Yet another told me that her husband had said that the Huli spirits couldn't do what God's Spirit had done for him. We find it difficult to put into words our innermost feeling and so do the Huli people; therefore I treasure all the more these expressions.

This is but a beginning we all know. The beginning of a steep and hard road for new Christians but He is their goal. That evening at the Hansende Centre service I was asked "Will we all be baptised" and so I answered "Yes", when you believe in God and listen to Jesus." There was a hush. Almighty God alone knows how each heart was touched.

—EDITH JAMES.

"The Open Door"



A group at Salatiga : Mr. Noto (Principal) centre, and Mr. Dudley Mander on the right.

or if they are, they do not care. There was the shipping clerk, for example, who said to me: "Er — Indonesia — do you mean China?"

Also, as Christians, we could well know more about what the Churches of Indonesia are doing to meet the new challenges of the times. And here again Salatiga makes a convenient starting-point, for in the heart of this predominantly Moslem community there is growing up a Christian University which church leaders regard as a key Christian institution in training teachers who can help to guide the changing Indonesian society.

The Christian University Satya Watjana (Javanese for "Faithful to the Word") is still fairly new to Salatiga. When its first 107 students began to take lectures late in 1956—the academic year runs from October to June—the college was just a

teacher-training institution. Changes in Government regulations, however, have forced it to develop into a university, with a Faculty of Teaching and Education as one of its three faculties. The others are Law and Economics, and a Science Faculty is planned to open in October; at present the university is seeking science graduates abroad to staff it. Within the teacher-training faculty, I have been appointed head of the English Department. (One does not have to be in Indonesia long to realise how eager people are to learn English, which is now the chief foreign language being studied in Indonesia.)

Eleven regional churches in Indonesia support the college, and there is also aid from Holland, the United States, and New Zealand; the New Zealand National Council of Churches supports a lecturer in education, Mr.

Dudley Mander, and his family, from part of its Christmas Bowl appeal, and 30 scholarships are also made available from New Zealand. The supporting churches entrust to the college the training of teachers for their 350-odd secondary schools, but non-Christians are not excluded. The 450 students who now attend the university come from nearly every part of this huge archipelago—from Sumatra in the west to Timor and the Moluccas in the east. The university cannot accept each year all the applications for admission; of 450 people who applied last September, only 210 could be enrolled. The students represent the Protestant Church, Roman Catholic Church, Islam, Confucius, Ciwa-Buddha, as well as others who have chosen no religion yet. The university thus fulfils a valuable and necessary function as a meeting-place for students of very different ethnological groups, cultures and religions, and the responsibility for evangelism is readily accepted.

All students are required to attend lectures on Christianity, presented as a creed and way of life which will give stability amidst so much that seems unsure. Subjects also, of course are taught from the Christian standpoint, e.g. the Law course incorporates the Christian teaching about man, law, the state, justice. There is an un-spectacular but steady stream of conversions to Christianity during each academic year.

The college has its problems—mainly finance and staff. Without aid in both from abroad, the college could not continue. The Indonesian Government pays a small subsidy, but despite this Salatiga's degrees are not yet recognised by the State; there is in some Government quarters hostility to the very existence of private universities. Another problem is the shortage of hostels. The college has one good hostel building, but for the last four years 12 army families have occupied it, and the army will not move them out unless the university provides alternative accommodation — which it cannot afford to do. Two more classroom blocks are needed to add to the two already built, and a library on the university campus is also an urgent requirement.

But of these problems and others seem small when compared with the magnitude of the task waiting to be done here, and the opportunity for Christian service and evangelism which people of foresight, both in Indonesia and overseas, can see. Already many New Zealand Methodists are sharing in this work, hundreds without knowing it, through the N.C.C.'s Christmas Bowl appeal; others have given scholarships and Bibles; many also serve through the ministry of intercession. If their number were to increase, would God neglect to bless?

—IAN W. HARRIS.

"The Open Door"

IN THREE COLOURS

The Place of the Church in Independent Sierra Leone.

By the REV. W. R. E. CLARKE,

missionary in Freetown.

At midnight on April 26th, 1961, the green, white and blue flag of the new Sierra Leone was flown for the first time. The Independence celebrations went on for about ten days, but now all is over and the Dignitaries and Representatives from other countries have departed, the flag will still fly, calling the new country to renewed efforts in Agriculture (Green), in Unity and Justice (White) and in co-operation with other countries through the seaways of the world (blue). Let us look at the place of the Church in Independent Sierra Leone through her national flag.

GREEN—stands for agriculture and economics generally, coupled inevitably as they must be with education.



TWINS AT SKOTOLAN: Abel and Bensley Jika, Graeme and Neil Cornwell and Sisters Audrey and Beryl Grice.

— Photo: Rev. G. A. R. Cornwell.

Basically the country is bound to remain agricultural with her farmers living in their villages, and the Church, to a large extent, a rural Church. In the Methodist Church some large and far-flung circuits have between a hundred and two hundred preaching places, and this year we are extending into new areas, opening more schools, training more teachers and establishing through our Segbwema Hospital more village clinics. But it is inevitable that with the increasing economic status of the country small towns will rapidly become larger, new roads will continue to be built through virgin forest and bridges over wide rivers, and many of our village people will emigrate to the larger towns. The Church in Freetown has grown up with the city from its very earliest days, and is now beginning to see that new days and new events lie ahead of her. The Youth of the churches are challenging the old ways, demanding that the Church be ready to seize her great opportunities in this growing cosmopolitan city. A similar challenge will have to be met in the larger towns up-country where the village church will have to gear herself to new demands. Sierra Leone is always "green" even in the "Dries", and the Church must ever remain fresh to challenge with her Christian conscience the new nation.

WHITE—for unity and justice, both so essential for growth in Sierra Leone with her many different tribes in over three hundred Chiefdoms. Many of these tribes are small, but

some are very large and have great influence, and, to say the least, **politically**, the task of the future is to bind the country together with the cement of justice for all. The great task of the Church, too, is that of Unity, perhaps in some cases that of Union upon which some conversations have already begun. The Churches here have been co-operating for nearly forty years through the United Christian Council, and now we have our Union Training College for Teachers, a Union Secondary School and, it is hoped, will in time have our own Theological College.

Through all this there is a new sense of our approach to Islam as no longer a menace but rather as a challenge to Dialogue and Understanding. During the last ten years Islam has made tremendous headway into the life of Sierra Leone. Very many new Mosques have been built—some costing about £20,000—and the Ahmadiyya Movement with its school and College and Printing Press constitutes a real challenge to the Church.

One SCM "Senior Friend" has just returned from a UNESCO Seminar on the Status of Women in Public Life with special reference to Africa. The Seminar was held in Addis Ababa, where in the midst of the Conference the delegates found themselves in the midst of a revolution. Our "Senior Friend" said, "When gunfire was in the streets and people were being killed, a Muslim among us called, 'Take hearts, sisters, God knows why we have come. Let us pray to Him; He will never leave us at this time.' We all prayed together in the same room at the same time. I rather wonder," she went on, "why we have not endeavoured to learn of the Muslim religion. . . . I am keen on

with a view of changing my religion) to appreciate our points of difference."

BLUE—independence means interdependence, and across the sea and up the Sierra Leone river will come the trade of the world and with it many of her peoples. No country can live unto herself. So it must inevitably be with the Church, learning more about Islam (though not for many years missionaries will be needed, and, we believe, will be welcomed, but as true partners, and this in itself will call for increasing communication with the World Church and in particular the Church at the Home Base. The Church in Sierra Leone will feel herself strengthened and inspired not only through the men and women who will come as "official" missionaries, but also through the laymen and women who come to her through their "secular" professions. So there can grow up in this country (where there has never been a colour bar) a rich fellowship of White and Black, each contributing of their treasures to the wholeness of the Church, Yet it is not a one way "traffic" only, for many of the sons and daughters of Sierra Leone make their way to U.K. and there is no doubt that so very much depends upon the attitude of the Home Church to the "strangers within her gates." Many have already returned with glowing accounts of their reception and experience within the fellowship of the Church; with others it has not been so fortunate, and it is not always the good side which finds the most publicity. Yes, the sea will bring and take, and through this two-way traffic can come a strong Church ready to meet the real needs of an independent country.

—The Kingdom Overseas.

"The Open Door"

THE HOLY SPIRIT AND THE MISSIONARY

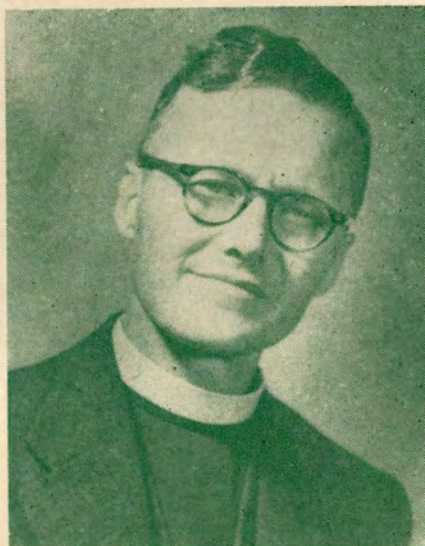
"According to the New Testament, it is the Holy Spirit who is Himself the Missionary." Bishop Newbigin, Secretary of the International Missionary Council, says, "The Holy Spirit brings the world under conviction of sin, of righteousness and of judgment. He speaks when the disciples are put on trial. He is the witness, and we are witnesses only in a secondary sense.

"This is a very vital, practical matter for the missionary.

"During the period in which the so-called Christian nations had the wealth and power, a period now ending, the pattern of missionary expansion was profoundly shaped by that fact. Missions had power and wealth behind them. They could employ great numbers of agents, found great institutions, provide the means of a colossal programme of teaching and training. The result was a tendency to look at Christian missions in terms of an expanding programme of teaching, of training, of influencing. The younger Churches were trainees being guided and taught until they should reach maturity. The missionary was the preceptor, the young Christian the pupil, and the Church was judged by the standard set by the missionary.

"This is not evangelising, it is Judaizing. We know how St. Paul resisted that.

"We look in vain in St. Paul for any indication of the belief that by the act of baptism, mature men and women forfeit their adult status and become children. From the beginning he treated Gentile converts as adult



Bishop Lesslie Newbigin.

Churches, he ordained the ministry from among them and committed them to the Lord in whom they believed. The relationship of paternalism on one hand and of dependence on the other, which has been such a problem in the modern missionary movement, never developed between the Church of Antioch, which sent out Paul and Barnabas and Silas in their missions, and the younger Churches which came into being through their preaching. Their life was built from the beginning on the faith that the living Spirit of God is able to bear His own witness, to give His own gifts to those who turn to Him, and to create His own fresh image — the image of Christ — in each new people that turn to Him, so that the Church which comes to be is not a pale replica of the Church whose

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NEW ZEALANDERS SHARE IN THE STRUGGLE AGAINST LEPROSY

"An increasing number of thoughtful people are now trying to get rid of the words 'leper' and 'leprosy' from our language, because of the 'overtones' of horror or revulsion these words have for many people. They point out that the superstitious horror of leprosy is quite un-justified since the disease is not as contagious as tuberculosis. The public's revulsion against people with leprosy is not only needless, but cruel and inhuman. Some want the disease to be called Hansen's disease, after the discoverer of the germ; they would call a person with the disease a 'Hansenide' or simply avoid such terms altogether. Most doctors agree that 'leper' might well be dropped as the ideas asso-

ciated with it are quite unscientific and cruel. But they don't like the 'Hansenide' group of terms and say they can't get along without 'leprosy' as a medical name."

We have been quoting from a recent publication of the Mission to Lepers, one of the two bodies appealing widely to the New Zealand public for assistance in the struggle against leprosy. The other body is the Lepers' Trust Board, through which our own overseas Church programme continues to be greatly assisted.

As our people continue to be confused about these two estimable bodies, we publish a few facts about them both.

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mission was the means of its foundation, but a fresh characteristic reflection in the idiom of each new people of the many-sided splendour of Christ.

"I have seen what happens when one takes seriously the promise of the Holy Spirit and takes for granted that He is able to create for new congregations out of their own people, even though they be simple and illiterate, the kind of pastoral leadership that they need, and He can use. I have seen men who are continuing to earn their own living as ordinary labourers and who have never been inside the walls of a theological college, developing the gifts needed for pastoral oversight of the new congregations and evangelistic witness to those beyond.

The congregation becomes itself, from the very first minute, a missionary body.

"I hope that this thought will control us. The Church is the Body of Christ sent into the world—the bearer of the secret of the whole of God's sovereign dealings with the nations—the Body of Christ sent into the world to continue His work, and present in every land where two or three are gathered in His name; the community of the Holy Spirit wherein He, the living Lord, bears His witness to Christ and brings the world under conviction both where it is and to the end of the earth."

(We are indebted to THE MISSIONARY REVIEW for the quotation given above. A tape recording of Bishop Newbigin's similar address last year at Auckland, is available from the Overseas Missions Office.)

THE MISSION TO LEPERS (N.Z.)

The Mission to Lepers (N.Z.) is part of the world-wide Mission to Lepers which was established in 1874. The New Zealand work, whose Secretary is the Rev. Murray Feist, will mark its Jubilee in 1962. It works in 26 countries, mostly in Asia, Africa and our Near North, conducting a number of homes itself, and assisting many homes and clinics, which are organised by co-operating Churches and Missions. Each year the Mission contributes approximately £26,000 to the support of Christian Leprosy work under the supervision of Methodist Churches and Missions. A special grant of £2000 made to the Overseas Missions Department of the Methodist Church of New Zealand a few years ago was used for the provision of a tractor and agricultural implements to help the leper hospital at Tari. The first discharges from this hospital have recently taken place.

Normally the Mission to Lepers does not support work in the South Pacific area, but is becoming increasingly involved in work in our Near North, especially Indonesia and South East Asia, where there are over 400,000 cases of leprosy. The present Chairman of the New Zealand Council of the Mission is Rev. R. F. Clement, the Minister of Pitt Street

Methodist Church. The address of the Mission to Lepers is Box 8579 Auckland.

THE LEPERS' TRUST BOARD

Once again, Mr. P. J. Twomey, the national secretary of the Lepers' Trust Board is on a Pacific Islands tour, to see for himself. Undeterred by illness at Sydney, he has proceeded to the Solomons. Before these words appear in print, he will doubtless have visited our Methodist leprosarium at Ozama, Vella Lavella, and the new dispensary, financed by an anonymous donor, through the Lepers' Trust Board at Sege in the Marovo Lagoon region. These are two of the enterprises assisted very greatly by this notable New Zealand charity. The mission vessel, OZAMA TWOMEY, worth £26,000 is entirely the gift of the Lepers' Trust Board, which has made further grants towards its operating costs and insurance. There have been annual grants also towards our leper work and general medical expenditure. This year's grant amounted to £5000, bringing to £45,750 the total grants of this nature since 1942.

The Methodist Connexional Secretary, the Rev. H. L. Fiebig, is our Church's representative on the Lepers' Trust Board. The headquarters of the Board is at 115 Sherborne Street, Christchurch.

STEPHEN GADEPETA

On April 21st, there died at Sasamuqa, Choiseul, Stephen Gade-peta, the first convert and the first baptised Christian on the island of Choiseul. For 56 years, Stephen has been the leader of the Choiseul Methodist people, loved and honoured by black and white alike, showing forth the spirit of Christ to all who knew him. The following is a translation of an article written by Job Rotoava, another Choiseul cate-chist.

Stephen was the son of Polosovai, who was one of the Babatana chiefs. Stephen was born in the darkness of heathenism, and grew up in heathen times until he was a youth of 16 or 17 years. As his father had been, he was a person of great insight and discernment. The elders of his tribe had already chosen him to be their chief, because they could see by his life that he was worthy to be their leader.

But in 1905 Mr. Rooney arrived at Sasamuqa and began the work of the Lotu and school. Gade-peta was the first boy to listen, to accept, and to do what Mr. Rooney wanted. He gave his wholehearted support to the Lotu and school, when everyone else was slow to respond, and he drew many other boys to school and to Lotu. The older people were very angry with him. They tried to prevent him from going to Mr. Rooney. They called him to attend and to take part in the council of the chiefs, but he refused. The elders bitterly opposed Stephen, not only because he had so quickly accepted the new teaching, but also because he was drawing the other young men away from their old life. They told him that they would cast him off and

disinherit him; he would have no wealth, no authority, no power; he would not be their chief. But he replied, "Very well. I cannot change my mind. You may have wealth, the chief's authority, and the power. I do not want it." How they reviled him. In derision and scorn they named a child "Gabuvaka" ("following the white man"), because Gade-peta had become a follower of the white man, Mr. Rooney; but it was not long before this child died.

In 1910 Gade-peta was baptised, taking at the Minister's request Mr. Rooney's own first name, Stephen. In 1911-12, he went to school at the Head Station at Kokeqolo, Roviana. He did not go to College, but only to school. After that he returned to Sasamuqa and he was cook for Mr. Rooney. In 1914 he went as a teacher to Lologae, a heathen village about 4 miles from Sasamuqa. It was at this time that he married Mulu. Mulu is a good woman who throughout the years had been a great help and strength to Stephen in all the work that he has done.

When Mr. Rycroft, the second minister to be appointed to Choiseul, came to Sasamuqa, he called Stephen back to Sasamuqa to help him on the Mission Station. Later when Mr. Binet came to Sasamuqa, Stephen was his assistant, and he likewise helped Mr. Metcalfe. When Mr. Binet and Mr. Metcalfe recognised his wisdom and discernment, they knew that it was fitting that he should lead and care for the people of his own island, and they appointed him to this work. He was the first Catechist, and he had done the work of a Catechist ever since, helping and guiding the teachers, the leaders and the people

of the Lotu. He travelled on foot and by canoe, sometimes going round Choiseul by canoe (approx. 200 miles) 3 or 4 times a year to help the work of the church and the lives of the people.

Stephen stood always between the white missionaries and the native people, helping each to understand the other, guiding those who needed help and guidance, bearing the brunt of any misunderstanding or disagreement. He was the intermediary who drew missionaries and people together, and because of him the work on Choiseul had gone ahead in harmony and unity.

Stephen was becoming an old man when the present minister and sisters came to Choiseul, but he still continued to help them, even when over 70 years of age. In recent years he has assisted Sister Lucy in the translation of the New Testament into the Babatana language.

Stephen Gadepeta was a man of peace. Always he sought peace and worked to make peace between others. He was a man of judgment

and discernment, always quick to see the truth and to bring forward the right solutions in meetings and discussions. He was a man of love, and gave his whole life, time and strength to the work of the Christian church. He was a man of deep humility; always he honoured others and preferred them before himself. Stephen loved righteousness, and always followed steadfastly what was right and true. In all things his preaching and teaching was borne out by his own work and actions.

Stephen Gadepeta was the first true Christian on the island of Choiseul. He quickly understood and took hold of the Gospel of love of Jesus Christ. With a strong influence he drew the people of his country into unity in the Lotu of Jesus. Always he encouraged the teachers, leaders and the Christian people, showing his appreciation of their help in the work of the church. Thus he was greatly loved and honoured by all the people of Choiseul.

—L. H. MONEY.

Co-Translators Sister Lucy Money and the late Stephen Gadepeta.



ABOUT PEOPLE

SYMPATHY:

The sympathy of our readers will be extended to Sister Beulah Reeves, whose mother recently passed away. Resultant urgent responsibilities have caused Sister Beulah to resign. This news was received by the Board with keen regret, both for the circumstances and for the vacancy that is caused. We are having considerable difficulty in replacing our homecraft teacher for the strategic Kihili Girls' School, Bougainville.

SICKNESS:

Readers will learn with regret that it was necessary recently for Mrs. George Carter, wife of the Chairman of our Solomon Islands District to undergo an operation at Rabaul. Mrs. Carter is now progressing satisfactorily.

The Rev. John Taufa, superintendent of the Kieta Circuit, has been away from his appointment having treatment for a cataract. This Tongan missionary and his wife have given splendid service through three terms at Roreinang, Kieta. Recently a permanent house was provided for them, for the first time. The foundations were also laid for the girls' school there, which has been the subject of the 1961 special M.W.M.U. objective.

Dr. Gerald Hault is home on sick leave, and has had a spell in Auckland Hospital under observation.

The serious illness of Mrs. R. Grice of the Cambridge parsonage has necessitated the special return of Sister Beryl Grice, who is at present on special leave with her parents.

As we go to press, cabled advice comes that the Rev. Gordon Brough has had to proceed to Rabaul for treatment for hepatitis.

NEW AND VETERAN WORKERS

Following her course at All Saints' College, Sydney, Miss Vivienne Gash, B.Sc., was dedicated at a special service at New Brighton Church on Sunday, July 2nd, and left by MATUA for Fiji the following week. She will teach at the Ballantine Memorial School for Fijian Girls, a part of the enterprise of the Methodist Church in Fiji.

Sister Patricia Hulks, dedicated at Oamaru on June 22nd, left for All Saints College on June 30th. She will later proceed to the Solomons as a missionary teacher.



Sister Patricia Hulks

Mr. and Mrs. Bruce Smith were commissioned at Wesley Church, Wellington, on July 16th, and left for the Solomons on August 10th. Mr. Smith has now taken up his his duties as district accountant.

Rev. Allen and Mrs. Hall are expected on furlough with their family this month. Mr. Ovin Baleidaveta, Fijian agricultural missionary at



Mr. and Mrs. Bruce Smith

Kihili, has taken his wife and family on furlough to Fiji.

Mr. Gordon Dey returned per WANGANILLA to Australia and went on from there to the Highlands by sea. His deputation work in Hawke's Bay - Manawatu Districts had been greatly appreciated. Mr. and Mrs. John Gatman and family returned by air from Auckland to the Solomons on July 5th.

BIRTH:

Pamela Noreen Keightley, fourth daughter of the Rev. C. J. and Mrs. Keightley of Nipa, was born at Madang, New Guinea, on July 4th. Her babyhood will be spent among the primitive folk of the Nipa Valley.

MISSIONARY EDUCATION SEMINARS:

This year, the Christian Education Department and the two mission departments have been experimenting with a number of district seminars comprising people engaged in teaching and interesting folk in the mission of the Church. Following one which drew 55 people to Wesley Church, Wellington, in March, Auckland organised a seminar at Pitt Street Church on Saturday; July

15th. 140 people attended, more women than men, and more older folk than younger. The day was considered to have been well spent. A similar seminar is being held at Invercargill this month.

ABOUT PEOPLE WANTED:

Through the Connexional Budget, M.W.M.U. and other giving, our financial needs overseas are being greatly assisted. We certainly need an increasing volume of informed prayer for the mission of the Church.

BUT OUR GREATEST NEED REMAINS THAT FOR CONSECRATED AND QUALIFIED MISSIONARY WORKERS. Consider prayerfully the urgent needs: **ONE HOMECRAFTS TEACHER** for the important Kihili Girls' School in Southern Bougainville; **MEN and WOMEN PRIMARY TEACHERS** for various overseas appointments; **TRIPLE CERTIFICATED NURSES:** two such appointments are required NOW for 1962, unless vitally important work is going to be curtailed. Our Australian Board is appealing urgently for a Doctor for the Methodist Women's Hospital at Ba, Fiji.

CLEARING BOX 5023

AT YIRRKALA, NORTH AUSTRALIA

I don't think there has been a spell since I have been here that we have not had **visitors** with us. We started, of course, with the other three Kiwis. Then our Chairman of the District, Rev. G. Symons, spent a week with us. A Frenchman who was collecting art and information on the Aborigines followed, since when we have had a mechanic for two weeks. He did a grand job, not only mechanically, but in getting to know and love the people here. Perhaps we may see him some day on the field himself as a Missionary. The Army moved in two months ago to do some surveying of the area and as they were here for a month we saw quite a lot of them too. They were living 7 miles out near the airstrip. Then, fortunately for me, Bill Pearce's sister, Flo, came for a holiday, seven

weeks ago, and stayed for three weeks so that she was able to help me out while Thel was away in Darwin. It was extra good to have her, as we also had our five-weekly doctor's visit which included the giving of 131 Salk Vaccines. Just now we have a McQuarie Street Sydney Specialist whose hobby is studying the Aboriginal people, and who is writing a book. He and an artist friend and his secretary also go on the plane, but Maxine Locon, an American Lutheran Student will be here for a further two weeks, so the Dental Survey which comes up next week won't be too heavy a burden either. She is very bright, and by her interest and love has also won a responsive love of the people here. They don't want her to go back to America.

—LORRAINE J. FLOWERS.

NEW HORIZONS OF CHRISTIAN FELLOWSHIP

NEW HORIZONS OF CHRISTIAN FELLOWSHIP

The Methodist Penfriend Service

PENFRIENDSHIP is a "venture in joyous fellowship."

THE SERVICE SEEKS TO:

- link individuals, families and Church groups with Christians overseas.
- link Methodists in isolated places and "shut-ins" with fellow Methodists in New Zealand.

WRITE NOW TO THE APPROPRIATE ORGANISER:

Youth Section (14 - 25 years):

Miss C. F. Hight, 33 Main South Rd., Tinwald, Ashburton.

Adult Section (over 25 years):

Mrs. L. Ramsden, Vance Street, Shannon.

WRITE STATING:

Full names, occupation, postal addresses, age, sex.

Preference for: age, sex, country, etc.

Hobbies, special interests, Church activities.

Groups should supply: address, nature of group, programmes, etc.

REQUESTS are then forwarded air-mail (overseas) by the organisers.

Outreach is the keynote of our Missionary Responsibility.

OUR M.W.M.U. PAGES

Greetings All,

Today many new methods are being used in schools, in business, in entertainment and in churches.

Most thinking people will welcome the information that missionary leaders of many of the churches are making a combined effort to find a fresh and more effective approach in missionary work.

As our knowledge of the peoples of the earth increases we have come to realise there is much in their culture and way of life that is good. We do great harm in trying to wipe out their way and impose our way—a very foreign way—on them. Rather should we foster and encourage all the good, adding gently and with love our knowledge of the Supreme Spirit, the Lover of all men, and demonstrating the new meaning and zest brought to life when this belief is accepted.

Just as distance is lessened by swift transport today, so we feel the work and interest of our special mission field is being brought much closer into the fellowship of the mother church and we are glad of this closer link.

More binding still is the personal contact with a worker from our home church, or our home circle. We have promised to remember them especially.

Here is news from letters written very often in what should be resting time but days given in glad service tend to become over crowded.

From SISTER EDITH JAMES

Life is full but abounding in good things. We have been greatly en-

couraged at hospital by many discharges of leper folk who are called 'arrested'. Some from Mendi have been away from home up to eight years. We hope it will not be too difficult for them to adjust to the rigours of village life again. Each group to go has been the cause of much rejoicing and those left have settled in better with renewed hope.

During school holidays the small boys need more attention and I have spent a great deal of time and energy having them 'helping' me. A std. 6 lad is with me to learn the lab work. He is exceedingly quick, so a joy to be teaching. He managed to do his first focussing with a microscope on his own today and is rightly pleased with his progress. He is a lad whom Sister Joyce Walker saved from a very crippling disease early in the life of the mission here. After years of crawling, then with crutches he now walks with only a slight limp and uses a stick on long walks only. Joyce would be proud of him now.

The third class for church membership has commenced. I have 47 women and girls in my section. I am finding it most interesting and this time with less strain on my language ability.

Forty-two of the first group of fifty are now ready for Baptism.

Literacy classes for adults is another venture in which I am able to share. With the help of Mr. Hutton's detailed guidance, other staff members and six of the senior school girls I endeavour to lead this women's school. They are very keen and we grew rapidly to 77, so we had to have a testing day after the first six weeks and ask some to wait for the next class.

This letter surely gives a most glowing picture of the strong impact being made in the Tari area and we pray that God will continue to bless the work being done in His name.

Also from New Guinea this news comes from the Keightleys at Nipa-

First we would like to send good wishes and warm welcome to the new baby daughter (Pamela Noreen) who arrived on July 4th. We are glad Mrs. Keightley is well and that she was able to have a few days with Dr. and Mrs. Malcolm in Madang on her way to the Lutheran Mission Hospital.

"Since the last newsletter our staff has increased by two families and a Sister. So now we are quite a large family group as we meet each morning for Lotu. There are always a number of local people, too—men and boys who are helping us, and women and girls who bring sweet potato or are on their way through.

The new arrivals are Lali Bulilautawina from Papua, who has started our pitsaw, and is turning out a good number of planks already

with his team of boys. He and his family found our Highlands climate very chilly at first. Then Nathan Sipisong and family an experienced teacher from Siwai whom we are very glad to have.

Sister Helen Young, who already has 40 out-patients a day, is living with us until her house is built. The framework and roof are complete.

Our own house can now at last be said to be finished, doors are on and cupboards done. Just an odd item like dressing tables and front steps remain to be made. It was a great relief when the stove was installed. Never again will we turn up our noses at the 'old black stove'.

For this part of the world we feel we really live in "luxury" now.

These words come to mind—to those who have received much, much is expected.

Let us remember all our workers constantly that they may be very wise and understanding. We have great faith in them.

Yours sincerely,

AMY E. RICHARDS.

WOMEN AT PRAYER

Through the ages women have played their part in the prayer life of the Church, and as we meet together in the Women's Groups it is heartening to remember that all over the world women are praying together for the same purpose: "The proclamation of the Gospel of Jesus Christ." The Women's World Day of Prayer is celebrated in all parts of the globe, and we have reports from such places as Ghazipur in India, where they decided to have the service at night. When the bell rang to call to worship the Missionary Sisters were

joined by various patients and their relatives, and as they sat on the floor in the Chapel they wondered in how many other places there had been Hindu, Moslim and Christian women all praying together on that day. The Sister says: "Always we are looking forward to Church Union, so slowly it sometimes seems, does one step follow the other, but we pray that this decade will see the consummation of the years of planning and prayer and that the Church of North India will come into being."

In Papua, Sister Rita Berry tells of the Day of Prayer when 960 were present at the service. They sat outside under mango trees and coconut palms. To bring out the theme of the service "Forward Through the Ages" the girls put on a little pageant in costume showing the spread of the Gospel from the birth of Christ in the Middle East, right down to our own missionaries taking the Good News to the people of the New Guinea Highlands. She says, "Thank you for your prayerful support. Surely more things are wrought by prayer than this world dreams of." Don't stop praying, we are workers together in this big task.

A report from Fiji this time from a Christian lady Lolo'hea, "In nearly all districts throughout Fiji the Church women meet every month for a devotional service when the Pledge of the Federation translated into Fijian, is repeated at every meeting. We join with women around the world and follow the service in our own tongue. But it does not end there on that day for we keep the service and throughout the year we use it and find it refreshing and sustaining in our lives. Please pray for us as we continue our task.

In our own districts of the Solomon Islands the women are taking more part in their meetings and finding that having once stood up and spoken it becomes easier the next time. They not only take part in the Lotu but are willing and able to go into villages and start some women's

meetings and visit them regularly. On the World Day of Prayer at Munda the girls from the Sisters' house did the bit about the roll call of nations and it was very effective. As each said her piece she pointed out the country represented on a globe of the world, then held a piece of wool attached to that country while others held up a picture of the place. They finished up arranged round the world a picture of the place. They finished up arranged round the world while they sang a verse of "The day Thou gavest". There were nine other women taking part so that all felt they were sharing in the service. All our missionaries ask us to continue in prayer so that their hands may be strengthened as they do the works of Him who sent them.

As we pray we find that our knowledge and understanding increase prayer for material benefits is transmuted into earnest seeking after spiritual refreshment. If all the prayers of women could be focussed in one outburst of spiritual radiance what a light there would be across the world. Yearning for the gift of the Holy Spirit and love for our Lord would shine out of women's hours alone in an agony of upreach toward God. Confidence in God's loving guidance through an unknown future would illumine even our doubtful minds.

"O God, of Thy goodness give me Thyself, for only in Thee have I all."

MISSIONARIES' ADDRESSES

WORKERS FROM NEW ZEALAND, TONGA AND FIJI

SOLOMON ISLANDS DISTRICT

ROVIANA CIRCUIT: Surface and Airmail—Methodist Mission, P.O. Munda, BRITISH SOLOMON ISLANDS.

Rev. and Mrs G. G. Carter
Rev. and Mrs. A. H. Hall
Rev. and Mrs. Aisake Vula
Rev. and Mrs. Iliesa Buadromo
Dr. G. E. Hoult

Mr. and Mrs. J. S. Gatman
Mr. J. K. R. Freeman
Sister Myra Fraser
Sister Gladys Larkin
Mr. and Mrs. B. D. Smith

Also Rev. and Mrs. A. C. Watson, Box 36, Honiara, British Solomon Islands.

VELLA LAVELLA CIRCUIT: Surface and Airmail—Methodist Mission, P.O. GIZO, BRITISH SOLOMON ISLANDS.

Rev. and Mrs. Daniel Palavi
Sister Joy Thompson

Sister Norma Graves

CHOISEUL CIRCUIT: Surface and Airmail—Methodist Mission, P.O. GIZO, BRITISH SOLOMON ISLANDS

Rev. and Mrs. D. I. A. McDonald
Sister Lucy Money
Sister Beryl Grice*

Sister Audrey Highnam (leave of absence)
Sister Audrey Roberts*

BUIN CIRCUIT: Surface and Airmail—Methodist Mission, Kihili, Buin, South Bougainville, TERRITORY OF NEW GUINEA

Rev. and Mrs. P. F. Taylor
Sister Ada Lee, Kihili
Mr. R. C. Fleury, Kihili.

Sister Pamela Beaumont, Tonu
Sister Marv Addison, Tonu
Mr. and Mrs. Ovini Baleidaveta, Kihili

KIETA CIRCUIT: Surface and airmail—Methodist Mission, Roreinang, P.O. KIETA, TERRITORY OF NEW GUINEA

Rev. and Mrs. John Taufu.

TEOP CIRCUIT: Surface and airmail—Methodist Mission, Kekesu, Teop, Wakunae Free Bag, RABAU, TERRITORY OF NEW GUINEA.

Rev. and Mrs. G. D. Brough
Sister Kathleen Shaw

Sister Thelma Duthie
Sister Lesley Bowen

BUKA CIRCUIT: Surface and Airmail—Methodist Mission, Skatolan, Buka, Bougainville, P.O. SOHANO, TERRITORY OF NEW GUINEA

Rev. and Mrs. G. A. R. Cornwell
Sister June Hilder

Sister Audrey Grice

In training at Sydney: Sister Patricia Hulks.

PAPUA—NEW GUINEA HIGHLANDS DISTRICT

(For reasons of space, New Zealand workers only are listed below)

NIPA CIRCUIT: Surface and Airmail—Methodist Overseas Missions, Nipa, via MENDI, TERRITORY OF NEW GUINEA

Rev. and Mrs. C. J. Keightley,

TARI CIRCUIT: Surface and Airmail—Methodist Overseas Missions, TARI via GOROKA, TERRITORY OF NEW GUINEA.

Sister Edith James
Mr. G. T. Dey

Miss Joyce K. Rosser

*On furlough in New Zealand.

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Treasurer: Mr. G. S. Gapper

Manager of Publications: Sister Lina Jones.

Editor "The Open Door": Rev. S. G. Andrews.

Editors "The Lotu" (Children's Missionary Paper): Rev. E. C. Leadley and Sister Lina Jones.

POSTAGES: Airmail letters: Territory of New Guinea: 6d. a half ounce.
British Solomon Islands: 9d. a half ounce.

Airletter forms: 6d. each in both areas.