

The
OPEN DOOR

*Missionary Organ
of the Methodist Church
of New Zealand*



Baptismal service in the Highlands of New Guinea.

(Photo: "Missionary Review")

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

March, 1965

1965 - WHAT?

THE DAY OF OPPORTUNITY

A survey of our work in the overseas field, be it the Solomons or the New Guinea Highlands shows that before us "a great door and effectual" is wide open. The movement of the people of the Highlands towards the Christian faith is reminiscent of the mass movement of the Fijian people in the period 1850-70. There we lacked experience and many came into the church without a clear understanding of the implications of what they were doing. Today we have experience and enquirers are being carefully instructed. It is a delicate business. Just when is a person ready to be received? It will vary with different individuals but the balance has to be found. We cannot demand so much that we hinder the work of the Spirit and yet we do expect a certain level of understanding and certain standards as proof that the individual concerned knows what he is doing. To be baptised at a public gathering while the local people gather round as shown in the photo on our cover page is an act of courage, a profession of faith to the world as well as an act of witness to the non-Christians gathered around.

Opportunity is the burden of so many of our workers' reports. Doors open and fields unoccupied. Opportunities unlimited.

THE DAY OF NEED

You will say, "We know it has always been the day of need." The answer is "It is later than you think." We Europeans have made the progress we have after nearly fourteen centuries of Christian teaching. The central Pacific people are being pushed forward to self-government in the one hundred and thirty years since Christian teaching reached them, while the Solomon Islanders have had just over sixty years and the Highlands folk fourteen.

It is the policy of the Australian Government (with pressure from United Nations sources) to push the people in the Trust Territories towards this state in the minimum of time. How long have we to prepare these people? How long till they move through all the stages we toiled so slowly through? "How long, O Lord, how long?" cried the man of old fearing the period of waiting would be too long. "How long, O Lord,"

we cry, "how long have we got?" fearing the period is too short. In every age, including our own, the cry is for leaders. We need workers who can go out to build the builders, who will have their feet firmly planted on the rock while the tides of change swirl around. Elsewhere in this issue the need for workers is set out.

THE DAY OF YOUTH

"We know that, too." It is true that young people have over many years gone out to give sacrificial service for a period of a year or even more. The difference today is that adults have awakened to the fact that school leavers have something to give and in the giving they enrich not only the people to whom they go but also themselves in that one's whole outlook on life changes and that we insular New Zealanders think differently about other people. The writer had four V.S.O. young people from England working with him in Fiji. Of these three made a very worthwhile contribution to the life of the people to whom they came. The reports from our workers in the Solomons speak in glowing terms of the work these young people are doing. The New Zealand organisation, V.S.A., and the Order of St. Stephen offer similar opportunities and our young people should be encouraged to offer for service. They will enrich our church, enrich our nation, enrich themselves.

THE DAY OF AWAKENING

How much time does your church, does a single group in your church, do you give to trying to understand that behind the political unrest that makes the headlines in the press lies a great spiritual unrest. What do we know of the agony at the heart of Africa, of Asia, of Latin America?

We must awaken to our responsibilities to help all people and while we have special responsibilities in the Solomons and the Highlands, remember also those other sheep who wander.

SUBSCRIPTIONS

You are reminded that, as this is the first issue of THE OPEN DOOR for the year, your annual subscription will now be payable either to your local agent or, in the case of single copies, to the Manager of Publications, Methodist Overseas Missions Department, P.O. Box 5023, Auckland, C.I.

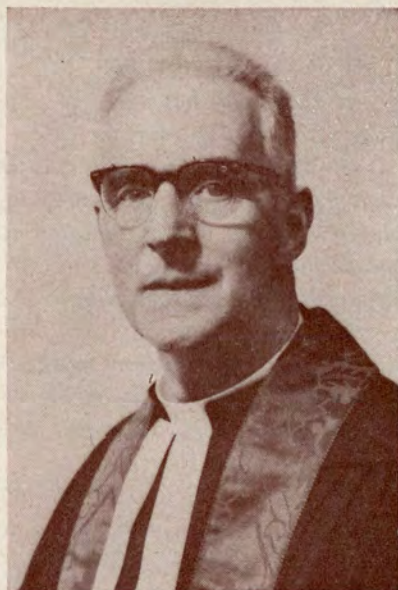
Message from the President

GOD'S REDEPTIVE COMMUNITY

Some years ago Dr. Ralph Sockman, the noted American preacher, was asked to be the guest preacher at a military camp. In writing to the Chaplain, he asked if he had any advice to offer or suggestions to make concerning the nature of the Service he was to conduct. The Chaplain replied that the only suggestion he would make was that the preacher for the occasion might avoid preaching on the parable of the prodigal son, as this theme had been rather overworked by other guest preachers!

"I have an idea that any suggestion on my part that I want to put "mission" into "missions" might be regarded in the same light. Without a doubt, the "mission of the Church" has become the theme song of this decade. The danger, of course, is that, like the theme songs of the radio and stage, there will be a period of popularity, and then a gradual or sudden decline into oblivion. On the other hand, if the reality of the experience that the theme expresses is structured into the life of the Church, while some emphasis or interpretations of the theme may change in terms of time or of differing circumstances, the mission of the Church will be increasingly fulfilled. This will be true whether we think in terms of mission in the local Church where we worship and serve or in the fields that are our particular responsibility overseas or in relation to the missionary situation of any other part of the world.

What then are some of the essentials to be recognised and realised in being a part of God's redemptive community?



The President of Conference, Rev. G. H. Goodman.

To think of the Church only in terms of the institutional aspects or of its organised activities is to deny the sources of its motivating force and the binding factor of its nature. For while the Church is made up of individuals, it is essentially corporate in its nature, and this corporateness cannot be confined to any local Church. This is why the ministry or mission of the local Church cannot be really effective, even if its institutional build-up is magnificent and its organised activities are legion, unless it is reaching into the community around its doors and into the world beyond its shores. It was the late William Temple who said that probably nine-tenths of the work of an

effective Church would be done outside its worshipping walls and pastoral confines. Maybe more is being done than we sometimes recognise, and both "mission" and "missions" will have more meaning and purpose when we recognise the worth of what many Church members are doing "out in the world" — Church members who are sometimes criticised because they are involved in community activities when there is an important meeting at the Church, or those who accept a so-called secular appointment overseas when they would have made such good workers for our overseas missions. Do not miss my point — we need workers in both areas, but let us never forget that the world is the parish in which we witness and work in "mission" and "missions."

To think of the Church only in terms of its ministry to the souls of men, be they near at hand or far away, and not also in terms of every area of man's opportunity or need, is to misunderstand the fulness of the purpose for which Christ came into the world.

While spiritual needs are basic to wholeness of living, physical needs are none the less real. While we live in this world, food and clothing, shelter and security, must be classed as necessities. In the Christian view material things have their place in the universe God created, and all God's children have a right to a minimum of them, and indeed must have them if they are to continue to live. When the Christian looks around at others — at home or far away — in real need of physical necessities, he cannot help but feel concern. It is not enough to say that

our Heavenly Father knows that we all have need of all these things. It is not enough to offer pious platitudes about the supreme importance of spiritual food, or that when we put the right emphasis on spiritual values other things will right themselves. We must constantly remind ourselves that ministering to the world's physical need — be it the alcoholic or his wife and family next door to us, or our still new neighbours of the New Guinea Highlands — is both a humanitarian duty and a Christian opportunity. Indeed, Jesus says that the Christian will be judged on the basis of this ethic: "anything you did for one of my brothers here, however humble, you did for Me." On this basis God's redemptive community operates through a wide variety of agencies — community, State, international, missionary and world Church. We must be ready as Christians to see God's loving purpose in all humanitarian agencies, and "as workers together with God" to cooperate with those instruments God uses to relieve human need.

Dr. Alan Richardson points to the two main problems our world faces: "One is how to win control over nature . . . the other is how to overcome the destructive tendencies in mankind itself . . . The ultimate problem confronting humanity is not a scientific problem but an ethical and religious one."

Herein lies the basic justification for "Missions," be it Home or Overseas, but without a deep sense of "mission" motivated by the urgency of the spirit of Christ within us, neither as individuals nor as a Church will we be effective members of God's redemptive community.

Leper work overseas . . .

Further good news

We wish to share with our readers several items of news about leprosy work associated with our New Zealand Methodist work overseas. One, but only one of these "news flashes" is bad news, but it is serious. Sister Edith James, who has been an admirable pioneer missionary in the New Guinea Highlands area, finds it necessary for medical reasons to give notice of withdrawal. We are in touch with the Australian Church regarding a replacement at Tari, but this news and another vacancy bring the unexpected need for three further nursing sisters from New Zealand (not necessarily for leper work however).

Before this news came our Board had accepted Mr W. D. Griffiths of Ashburton for service as non-medical manager of the Tari Hansenide Centre (the title used in New Guinea for a leprosarium). Mr and Mrs Griffiths and their family left in January for their new work. Mr Griffiths is a builder by trade. Formerly an officer of the Salvation Army, he is now a Methodist lay preacher.

MISSION TO LEPERS

From time to time we have published statements regarding the support received from the two major leper appeals before the New Zealand public. Many readers will know that the Mission to Lepers (General Secretary for New Zealand, the Rev. Murray Feist) is a worldwide Protestant missionary society that supports the work of churches engaged in leprosy service in Africa, India, Hong-kong and other parts of Asia. Very

large grants are made by the Mission to Methodist and other churches at work in these areas.

In recent years we have been gratified to receive assistance from the Mission to Lepers for our Hansenide work at Tari. There was first of all an 80th anniversary grant; more recently £2000 that has built the new centre, and now, through the Australian branch, a similar grant for further building work. All this had a direct relationship to the programme maintained by Sister Edith James, to which Mr Griffiths has now gone forward. During the year a further £200 grant was received towards the operating costs of the work. In addition a major share of the expenditure is met by the Territory of Papua-New Guinea through grants of drugs and other supplies.

IN THE SOLOMONS

In the Solomon Islands, including Bougainville, our medical work has long included care for lepers. More recently that has been associated with the small island of Ozama, near Vella Lavella. **Our readers will rejoice to know that all the patients there have recently been discharged, most as arrested cases, the others as non-infective cases on to an outpatient basis. Dr Pattison fully expects to find further cases on Choiseul and elsewhere.** Many of the past patients have come from Choiseul.

LEPERS' TRUST BOARD

Without doubt a large measure of the credit for this remarkable success at Ozama has been due to the enthusiastic support of the New Zea-

land Lepers' Trust Board, founded by the late Mr P. J. Twomey. All the churches and missions engaged in leprosy service from Tahiti in the east to the Solomons and Bougainville in the west have received regular and increasing grants from this magnificent annual appeal. For Methodists two facts emerge: (1) Without this help, inflation might have beaten our medical work and rising costs have prevented us maintaining so large a service; (2) Very little of the support of our medical work today is drawn from the present direct giving of Methodist people. We depend on interest on past special legacies, on government grants, and, to a very large extent, on the Lepers' Trust Board, whose grants are increasingly available for general medical as well as definitely leprosy work. Their argument (and it is a sound one) run like this: A contribution to

general health standards helps both to prevent and detect leprosy.

We take this opportunity therefore to thank the Lepers' Trust Board, through their new Secretary, Mr D. Douglas, for the encouragement and practical help they annually afford. Just to mention figures does not give the complete picture, but it is remarkable that since 1942, we have received from the Lepers' Trust Board the sum of £115,214. These comprised the total cost of building and equipping the vessel OZAMA TWO-MEY (£23,964); grants (many of them still held in reserve) towards the maintenance and ultimate replacement of the vessel (£28,500) and a total of £62,750 in grants for leprosy and general medical expenditure.

The Methodist Connexional Secretary, the Rev. W. R. Laws, represents our Church on the Lepers' Trust Board.

SELF-HELP AT MUNDA

Early last year, occupational therapy was begun at Helena Goldie Hospital for tuberculosis patients and other long term cases. Materials for this therapy have come from many sources including Lepers' Trust Board, Nurses' Christian Fellowship groups in New Zealand and other groups and individuals.

As supplies of toys, clothes, etc., grew, we decided that we would sell them to raise funds for some form of hospital comforts. As a separate children's ward is planned for next year we decided to buy hospital cots for toddlers, rather than have them on adult beds as at present. This decision met with an overwhelming enthusiasm on the part of the local people and extra gifts were handed in, resulting in well stocked stalls.

The fete opened at 2 o'clock with an opening speech by the wife of the Chairman of our District. Mrs. George Carter explained the object of occupational therapy and the reasons why proper hospital cots are desirable. During the afternoon, prizes were presented to nurses who had taken part in a recent essay competition.

Stalls included food, clothing, lime drinks, bread and scones, toys and meat. A cow was bought cheaply from another station and sold as meat at a profit of £16. There were games for children, and demonstrations in first aid and infant care by the nurses. The nurses' lecture room was set out in sections showing the different aspects of nursing, e.g., surgery, anatomy, obstetrics and nutrition.

(Continued on page 21)

INTER-CHURCH AID REACHES £400,000

Since the National Council of Churches began its operations, New Zealand Churches have given £400,000 to help people overseas.

This was announced by the General Secretary of the N.C.C., the Rev. David M. Taylor.

Mr. Taylor said that the money had been spent in fifty countries to meet the varying needs of people, ranging from food in desperate emergencies to tree planting in long term projects. The aid also included considerable sums given to strengthen the straightout evangelistic work of Churches and missions.

He paid tribute to the twelve hundred congregations through New Zealand which were supporting the work of Inter-Church Aid.

The £400,000 includes small gifts sent away in the earliest days of Inter-Church Aid after World War Two. In 1947, £1,353 was contributed by N.Z. churches to "Post-War Reconstruction" in Europe, especially to help churches in defeated countries to perform their ministry more effectively. Many pastors in Germany were struggling to keep themselves alive in the midst of the poverty of their parishioners.

New Zealand churches began sending gifts to Asia in 1951 when they sent £4314 to Korea.

In 1955, the total sum sent away reached the record figure of £7743, most of which went to Korea.

From that time the total given has never slipped back, but has been increased each year as more individuals and congregations glimpsed the

urgency of the need.

In 1960 individual donors and groups such as Bible classes began committing themselves to regular giving to a scholarship scheme to enable young Indonesians to obtain the education they need.

Mr. Taylor paid a tribute to the great work of his predecessor, the Rev. Alan A. Brash. "It was he who gave many of us our first understanding of our obligation to share our material wealth in this way," he said.

"Most of the money raised in New Zealand each year was received as a result of the Christmas Appeal. But a certain number of gifts come throughout the year from groups with a concern that won't leave them alone," said Mr. Taylor.

Churches in the U.S.A., Canada, Australia and other prosperous countries are also giving more every year to Inter-Church Aid. Some countries such as Germany which once received aid are now giving away vast sums themselves. Yet the need is still bigger than many people realise.

The selection of projects to benefit from the 1964 Christmas Appeal for £65,000 was made in September by the N.C.C.'s Commission on Overseas Missions and Inter-Church Aid. The Appeal theme is "Strengthen thy brethren."

Gifts come from Christians of all denominations. The selection of projects to be assisted is most carefully done. Aid does not necessarily get administered by an ecumenical group.

PAPUA TODAY

Papua Methodist District (founded 1891) is one of the four proposed to amalgamate in a Melanesian Methodist Conference in 1966. Its story has been one of heroism and transformation. Nevertheless, there is much still to be achieved.

Our annual Synod last year included some laymen in the real sense, Papuans who receive no stipend from the Church. These seemed to take a keen interest in the proceedings. We were prepared to have these report that they found the proceedings wearing and unintelligible, but they reported to their Quarterly Meetings in a competent manner and spoke enthusiastically of the fellowship they had enjoyed.

The giving of the people towards the work of the Church has improved and will stand further improvement as they learn to keep their responsibility in mind all the time rather than once a year. There is, however, no noticeable development in the economy of the area which means that severe limits are set upon the total possible self-support.

In education and medical work we have continued largely to be agents of the Government. Where we have asserted particular emphases they could be described thus: The Government provides the kind of education the people want while we have been trying to supply the kind of education which the people need. In this we have not been very popular, because people do not want to be taught to be content with their lot. In medical work we have tried to insist upon help from the relatives of patients both in the supply of food and in labour. This has saved a little expense but made the work harder.

The supply of indigenous teachers

The Open Door



Papuan Devil Dancers

will depend on our progress in secondary education. If we can produce a good supply of Form 3 graduates prepared to do teacher training these should in time cope with all the village work so that students will only be sent to the comparatively small band of European teachers working at the comparatively higher levels. Nursing training has ceased under the strong competition of government training hospitals. This would not matter if we could secure some of the trained nurses for our work, but we do not offer very attractive pay or conditions.

Unhappily, the percentage of poorly educated people in the ranks of our pastors is rising. This is due to the steady flow away from our

schools into Government and other employment, a trend which is leaving the villages short of educated people. We are still waiting for the educated people of offer themselves for training but when they do they are likely to seek training for work in urban situations only. Some of the older Papuans consider that as a people they have been effectively divided into rural and urban churchmen requiring specialised ministries.

We have been dealing with the people at two main levels. The first and deepest of these centres around their consciousness of sin and salva-

tion. The second and shallower level centres around politics and the possibilities of self-assertion.

Sin and salvation take precedence over the idea of progress and social reform in the minds of the village people, but with urban people the idea of progress and the possibility of social reform assume more importance. In many cases the social consequences of the faith are safely anchored to the faith itself. In other cases one feels that the Church is just a place from which to launch into social work.

— The Missionary Review

Qualifications for a Missionary

A missionary is one who is 'called.' Called to the ministry of the Word, called to the ministry of teaching, called to the ministry of healing, to the ministry of dedicated workmanship and service. Who are called?

1. Those who have faith and are established in the faith.
2. Those who love their fellow men and are prepared to 'accept' those to whom they go and to be 'accepted' by them.
3. Those who are mentally disciplined for some field of service and are prepared to organise their time and themselves.
4. Those who can accommodate themselves to changed circumstances, and can work in a team realising that others in the team

have their own particular gifts and ways of expressing themselves.

5. Those who are adaptable and yet are not ruffled when things do not turn out as expected, who, remembering the patience of the Master, can be patient in all things. We grow patient with experience.
6. Those who are generous and who having given of their possessions above all give themselves for the love of their fellow men and the love of Him who counted not the cost.

None of us measures up fully to these and other requirements which could be also listed but we start, we offer, and it is amazing what He can do and what He will do through us.

Ask yourself, but ask the right question.

Reports from Circuits

ROVIANA

The three Order of St. Stephen candidates are doing excellent work in the teaching, building and pastoral work of the circuit. They have worked as far afield as Aola Bush, Rendova Island, Munda, Mono and Wagina. One Roviana man, John Pratt, has entered Rarongo College for ministerial training and three candidates will appear before the present Synod.

Reports from Simbo indicate a notable strengthening of the work in that place. We are suggesting that Simbo become a separate circuit in 1965. Giving in this island has been very good recently.

A Siwai missionary has commenced his work in the Aola Bush area and another is due shortly. More children in this area are now attending mission schools and a beginning has been made on some translation work.

Roviana giving has improved again this year and the circuit finances will be controlled by two laymen in future.

There are many spiritual weaknesses among our people. Large numbers do not really understand the basic elements of our faith and there is an unwillingness to go out to others with the gospel and win others for Christ and his Church. Nevertheless we go forward in the faith that God is leading us.

Goldie College: We are now glad to welcome our first permanent High School teacher, Miss Lynn Sadler, B.A. There are 26 girls in the college housed in a magnificent new dormitory. Four of these are deaconess trainees (our first ever), six are in the High School and the others in

Standard 5. The girls are a happy addition to our college family. The "Bible Training Class" numbers 22, the High School 27 and Standard 5, 36.

We were delighted to welcome six men from the Gilbertese settlement on Wagina Island, three for High School and three for Bible Training Class. With the daughter of the Rev. Daniel Palavi, we now have Melanesians, Polynesians and Micronesians in our midst. We find that we are "one in Christ" and blessed by Him.

—J. F. Cropp, Banga.

HELENA GOLDIE HOSPITAL

This has been a year of change, progress and increased activity. The arrival of Dr. Pattinson has caused an increase in admissions, surgery, and so on, so students are getting a wider field of experience. The change-over to metric system has hit our medical department and all the medicine measurements now have to be re-taught. Occupational Therapy is going with a swing and the patients are enthusiastic. Another milestone in our medical work is the opening of a very nice little hospital at Sege,



Rev. Aisake Vula at the opening of Sege Hospital.

which is being looked after by Staff Nurse Hetty Rotoava. During the year admissions totalled 640, births 141 and outpatient treatments 32,631. With the problem of overcrowding always present, we must be thinking in terms of more bed space in the near future. This will mean a larger intake of nurse trainees and considerable expenses in the way of equipment and furnishings.

—Sister Gladys Larkin, Munda

MAROVO CIRCUIT

The Rev. Aisake Vula (Fiji) reports encouragement in spite of difficulties — 15 received into full membership and eight new Local Preachers, an improvement in the devotional life of the people as seen in their attendance at daily worship as well as Sunday services. Visitation work is carried on regularly and the pastors are welcomed in the homes where people "want to talk of the things of God." Good work is being done in the circuit schools where 344 children are in attendance.

Medical Work: The highlight was the opening and dedication of the Sege Hospital before a crowd of over five hundred people. This modern building means a better service is being rendered.

Youth Work: In brief the report tells of opportunity everywhere and young people needing leadership.

Sorrow: Death knocked at the door of the homes of the two Fijian ministers and took from each a well-loved daughter. So two more are added to the three hundred or so Fijian graves that are in the missionary burial grounds of the Western Pacific. The sympathy of the whole Church has been given to those who so far away from home have been called to pass through deep waters.

"ONE IN CHRIST"

Vella Lavella Circuit has a Tongan minister, a Solomon Islands sister in charge of medical work, a Fijian in charge of agricultural work and a New Zealander in the field of education. The students at school speak five different languages and work and play together happily. There's nothing like working together and sharing one another's problems to bring the barriers tumbling down. Sister Myra Fraser reports 156 children from Standard 1 to Standard 6 at the Vonunu station school with Standards 5 and 6 as boarders.

The Superintendent, the Rev. Daniel Palavi, reports:—

In the Vella Lavella Circuit we can see many ways in which we have failed this year because of the changing of staff. Sister Audrey Higham went back to New Zealand and Sister Vivian Mamupio came to take charge of the medical work, Sister Vivienne Parton transferred to another circuit, Sister Myra Fraser came to take charge of the school and the superintendent went on furlough. The new appointees have quickly made their mark. The Rev. Timothy Piani has done well at Ranonga where the people have shown their appreciation.

Thanks are due to Mr. Piani and Mr. Fleury for help while the superintendent was on furlough.

The woman's fellowship have a varied programme of sewing, songs and plays and have taken up offerings for the British & Foreign Bible Society and for a scholarship fund. Kelepi Nabainivalu from Fiji looks after the copra plantation. We all give thanks to God for His guidance in leading us to do this work for His Kingdom.

CHOISEUL CIRCUIT

Since Mr. McDonald's departure Rev. Job Rotoava has been the circuit minister with Rev. Seru Beraki (Fiji) on the north east coast. After a couple of changes Sister Muriel McCormack arrived in June to take charge of medical work. Sister Beryl Grice has cared for education with Rosamunde Fisher (V.S.O.) to assist. Sister Lucy Money moves round the circuit on her Deaconess work. Youth work, G.L.B., Boys' Brigade, M.W.F. are all being maintained and good work is being done, but the great need is for the development of local leadership.

The people in their giving are striving to meet their increased allocation. Translation work is going ahead as opportunity allows.

Two candidates for the ministry were accepted and three deaconess students are all in training at Goldie College. Sister Lucy wishes the deep spiritual experience of the few could be shared by the many. Nevertheless the overall picture is encouraging and the challenge great.

"In nine weeks I visited 58 villages and examined 2059 children. In many villages I was able to hold women's meetings and take Lotu."

—Sister Muriel McCormack,
Sasamunda

Sister Muriel does not report when she slept.

BUIN

The increased government activity in the Local Government Council, Infant Welfare and Women's Clubs helps to turn us back continually to our central mission of proclaiming the Good News. The welfare of the people has always been our concern and we rejoice that government departments are showing a

greater concern here. As we become less involved here we can spend greater time with the individuals, helping with their problems and relating the redeeming love of God to all of the community life through the words of a good counsellor or the loving care of an Infant Welfare nurse. With many more of our young people finding employment with the government our witness in the smaller towns becomes much more urgent. As these people become detribalised they must find the open doors of the church there for them on the government stations so that as they were helped in their villages so they will be guided and strengthened in the new surroundings with its well known temptations and counter attractions.

Rather than take Sunday services in all the villages I have this year concentrated on gathering the people to a central church in each of the four areas for a monthly service at which they were given the opportunity to share in the Holy Communion. Some 250 partakers and about 1,500 folk share in the larger fellowships over the period.

There has been a great increase in the number of couples seeking Christian marriage with the implications that that means being loyal to each other for life. The Local Council came out with a strong recommendation on plural marriages and although we still have quite a number of men with two or more wives no such new contracts have been made in the last two years.

—Rev. Phil Taylor, Tonu.

TRAINING THE LEADERS

At Kihili Girls' School 28 girls left at the end of 1963. Six went on to higher education, six were accepted

for teacher training, three were received as deaconesses on trial, one was received for deaconess training and two were engaged to assist in the house and in homecraft teaching. The remainder returned to their own villages.

In 1964 81 girls were in residence doing Standard 5 and 6 work. The girls continue to conduct morning and evening Lotu while three mission bands conduct Sunday services. A small women's fellowship also functions. Much of the medical work is carried on by Sister Pat Jacobsen but there is a growing need for a trained person to do this work. Thanks are expressed for all the help, letters, etc., which come from the folk in New Zealand.

— Sister Ada Lee, Kihili

FORTY HOUR WEEK?

I have started taking village services all in the Siwai language and I find that this practice makes it increasingly rewarding for everyone. (I have to do all my teaching in school in English so I must not speak Siwai all the time.)

School: In 1963 we had 115 boys and 71 girls in 7 classes, prep. to Standard 5, and they were all taught by trained teachers. This year we have had Mr. Keith Woodley from New Zealand to give us his capable help under the Order of St. Stephen, teaching Standard 7. This year our classes range from Standard 1 to Standard 7. We have had to keep back new entrants and not have a prep. class because of lack of staff and accommodation. We have 616 children in our 7 central schools and about 120 in prep. classes in Exempt schools. At Tonu this year we have 230 boarding and day pupils. Standards 6 and 7 will be sitting for the Government examination.



Boys stripping sago.

Girls: We have 53 girls boarding this year. I was very glad to be able to hold membership classes for 35 girls at Kihili last year. This year again I was able to be with the girls at Easter time and now another group of girls is being prepared for membership. At Tonu, too, I have the opportunity of leading a number of older boys and girls in the school in a membership class.

Translation: Stephen Iroto and I have been working steadily at the translation two afternoons a week. We do some checking and some translating every time. Lina Tapua does the typing. The visit of the Rev. Wesley Culshaw, Translations Adviser of the Australian B.F.B.S., was encouraging and helpful. Please pray that the Holy Spirit may open the eyes of those who read.

—Sister Pamela Beaumont, Tonu

WATCH BY THE SICK

Some long term tuberculosis cases are in General Hospital. Inpatients 312; outpatients 7725; births 101. A refresher course was held for mission

aid post dressers. Three hundred and fifty to four hundred children have been attended to monthly in our Infant Welfare work. Half of this work will be taken over by the Government this year. Sixteen women's groups have been started with women from 28 villages attending. Fifty-five members meet in the G.L.B. and 20 in a cadet group. We praise God for His grace and enabling power.

—Sister Mary Addison, Tonu

KIETA

Transport: At the Synod in 1962 at Buka the tractor for Roreinang was discussed. I remind this matter because of the children at school are too small. They always try to carry and cocoa and copra from Roreinang to Aropa; or carry up the cargoes from Aropa to Roreinang. Therefore, I ask again for the tractor.

Spiritual Works: We are still keeping on the works of the Methodist Church. I like my catechist, Jonah Davika, to be conducting the Holy Communion. It is hard for me to round all areas. He always help me at the Communion Service. He is understanding the ways of that work. In that part of the spiritual work, one of our "A" Certificate teachers is liking to work under the Order of St. Stephen. He is a single man. He just came and started work this year from Namatanai teacher training college.

—Rev. John Taufu, Roreinang

GOOD METHODIST DOCTRINE IN TEOP

As I go to the villages of each area to take the service of Holy Communion I remind the people of these things:—

1. To prepare their hearts to meet Christ at the table.

2. It is Christ's command: "Do this in remembrance of me."
3. It is a lotu of fellowship. We are all one at the Lord's table.
4. It is a time to remember Christ's death on the cross for us.
5. We feed on Christ by faith. We have fellowship with Him.
6. It is a lotu for sinners. We come not because we are good, but because we need help. No man is good enough in himself to come before God, but Christ welcomes sinners who come in faith, repenting and asking for help.

—Rev. Francis Bongbong, Kekesu

TEOP CIRCUIT

From July 1963 to January 1964 it was a privilege to share something of the work of the Solomon Islands church with the New Zealand people while on furlough. Sister Esther Watson arrived in November 1963 and Vida Corstorphine (V.S.C.) has done a useful piece of work in education, women's work and training girls for leadership in M.W.F. work. Working with the first Solomon Islands superintendent, Rev. Francis Bongbong, has been a joy.

Kekesu school now has 200 pupils with 7 Solomon Islands teachers. There are a further 8 registered schools with 16 certificated and 8 un-certificated teachers in the Teop Circuit.

G.L.B. and Boys' Brigade groups all under local leadership are on the increase. The emphasis is on training local leaders for all types of work.

—Sister Kathleen Shaw, Kekesu.

WAY UP NORTH

Spiritual Life: It is obvious that this circuit has some able and devout

(Continued from Page 18)

IMPORTANT ANNOUNCEMENT

A New Fund is now open!

Ten years ago the Overseas Missions Department raised a new capital fund of £10,000. That is now financing the establishment of the Nipa Circuit in the New Guinea Highlands. Today we are faced with a number of similar opportunities for advance, both in the Solomon Islands and the New Guinea Highlands. There are also new joint programmes, shared with Australia, for the 130,000 men, women and children who are in the pastoral care of our Church in New Guinea and the Solomons. While we are joining the queue in readiness for the year when the annual Church Extension grant from the Connexional Budget can come our way, some time must first pass, and the need is now.

What this Fund can do

- PROVIDE CAPITAL FOR OUR CHURCH'S IMPORTANT WORK OVERSEAS
- DEVELOP NEW PROJECTS AND EXTEND THE WORK OF GOD'S KINGDOM



Samson Taming and his wife, Sarah, from Kieta Circuit, Bougainville, share in the missionary task in the New Guinea Highlands the "growing edge" of our extension programme overseas.

Here are the resolutions approved by Conference:

1. That Conference sanction the opening of a special fund to receive contributions for new capital and extension purposes overseas.
2. That the name of the fund be "Overseas Missions Extension Fund."
3. That the fund be available for capital expenditure for the following purposes:—
 - (a) New Zealand share of capital of the proposed Melanesian Methodist Conference;
 - (b) Rarongo Theological College;
 - (c) Extension work in the Papua-New Guinea Highlands District;
 - (d) Grants and/or loans for new permanent buildings in the overseas districts;
 - (e) Property development overseas;
 - (f) Such other capital purposes as may from time to time be approved.
4. That a target of £30,000 be adopted.
5. That, in due course, if necessary, the fund take its turn as recipient of a Church Extension appeal.
6. **That our first financial objective and responsibility as individuals and office bearers is to see that the Connexional Budget is subscribed in full. This fund is not an alternative to that, but is designed to cater for people, who in addition are able to help with these essential developments overseas.**
7. That publicity for this appeal be organised in collaboration with the Finance and Stewardship Committee.

Contributions in the spirit of Resolution No. 6 above will be welcomed by:

**Methodist Overseas Missions Fund,
The Treasurer,
P.O. Box 5023,
Auckland, C.1.**

***The Overseas Missions
Extension Fund IS OPEN!***

leaders who are maintaining an effective ministry of Christian witness among their brethren. Evidence of this is that 62 adults are being prepared for full membership. I would say that the barometer of circuit life is set from fair to stormy for although we have our saints most of us are sinners, therefore the journey to saintliness is rough and tough.

Churchmanship: This is noticeable by its absence and much needs to be done to bring the circuit and its leaders to a realisation that the Church is the channel of God's Grace among His people.

Buildings: Plans have been prepared and it is hoped to be able to use the Lepers' Trust Board money to erect nurses' quarters in the coming year, and also the Oamaru Methodists' gift to erect and furnish a library. Furnishings are needed in all other station buildings and neither of my brethren are suitably housed in the place of their appointment.

The Immediate Future: There is tremendous opportunity of witnessing to the European communities within the circuit and it is hoped that with acceptance of the suggested stationing alterations this portion of the circuit's responsibility will be possible.

I return thanks to God who has called us to serve in this young church, thanking Him also for those who share with me the daily round of station, circuit and district life.

—Rev. Brian Sides, Skotolan

FULL STEAM AHEAD WITH THE BRAKES ON

Educationally, this has been quite an important year. The new syllabus for primary schools, which has been creeping upon us since 1961, has now completely engulfed us, and all other methods of work programmes are

right out. This is good, because the new text books and methods are such a great improvement on the old ones, BUT, all our teachers, except the 1963 graduates, were trained under the old system and are completely lost with their new text books. We held a course for teachers at the beginning of the year to help them to understand the new ways and give them a chance to try them out on each other. It was a very happy time, and they seemed quite keen, but when they went back to their schools, they nearly all went back to their own methods. In the visits I have made to village schools this year it has been disappointing to see how the new books were being misused.

Our station school has a new look this year too. The children are much younger, and though that makes discipline easier, it means that there are fewer older boys to do the heavy work on the station and in the gardens. However, it's not the children's fault that nearly all the food in the gardens has been eaten by wild pigs and bush rats, but it does add to our difficulties!

Last year we had a visit from four Australian girls who were part of the Rabaul Work Party. They went out to the villages and took demonstration Sunday School lessons and showed how to run teachers' training classes. The village teachers joined in wholeheartedly, especially with drama lessons. Then they had a turn at teaching children using expression work. Apart from transport difficulties their visit was an outstanding success and there were many near to tears when the time came to say goodbye. However, the lessons so enthusiastically learned in January

(Continued on Page 21)

ABOUT THE HIGHLANDS

John 10:16 —

"And other sheep I have which are not of this fold: Then also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

This was one of Jesus' replies to criticisms levelled at Him by the Pharisees. He came to call publicans and sinners as well as the 'religious elite.'

By the time of Saint Paul's Missionary Journeys Gentiles were also being included among those being called. In time the movement spread to include our European ancestors. Now people from all over the world are being called, and among them are the people of the Highlands of Papua and New Guinea.

DEVELOPMENTS ATTENDING OUR WORK AT NIPA

Over the last 15 months we have received almost 200 people, including adults and older children into Church membership on confession of faith through believers' baptism. Approximately 700 other people are in training. Attendances at worship on the Head station now range between 600 and 1000. 13 Outstations manned by local pastors have been established. In two of these areas the people have been responsible for erecting their own church buildings.

Similar developments are being reported in all our circuits, now 5 in number, and by other missions in other areas of the Highlands.

PROBLEM OF NON-LITERACY—

In our population at Nipa of approximately 18,000 people I know of only one person who is really literate, and he only in his mother

tongue. True we have our school and the Administration has its school, but these have not progressed far enough yet for us to be very confident about our achievements. The advances we are making on the spiritual plane we very much wish to continue, but they must also be consolidated if they are to become permanent. Literacy among the people is as essential to the life of the church as it is to good government. In this as in other fields we still have a long way to catch up.

POLITICAL DEVELOPMENTS IN THE TERRITORY

The urge to achieve self-government has already descended upon Papua-New Guinea. The resulting internal ferments, which are being reflected also on the social and economic planes as more and more of the people flock to the larger towns for employment, are rapidly gaining momentum. These developments are particularly noticeable in and around Port Moresby and Rabaul.

Already elections for the first House of Assembly have been carried through, and the majority of elected members are indigenes. Even the lesser developed areas are being represented by their own elected members, as is evidenced by the election of Handabe from the neighbouring valley of Tari to the House of Assembly. Previously an important fight leader in his own community, and now a lay reader and lay preacher in our Church at Tari as well as being the elected representative of his people in the House, he can speak only in his own language, and even in that can still neither read nor write.

Meet
our
Highlands
people



This serves to illustrate how far our people are behind in the race of cultural, economic and political achievement compared with peoples from other parts of the Territory.

OUTSIDE PRESSURES:

It is obvious to us that the people of Papua-New Guinea are not going to be allowed to develop at their own pace, and at a pace that would be less upsetting for everybody. There are outside pressures that are not prepared to wait, and the result could well be devastating. I refer to the pressures coming from the younger nations of Africa and Asia, and from China and Russia. The threat in particular from Indonesia, and perhaps China, should not be overlooked.

THE BEARING OF THESE DEVELOPMENTS UPON OUR MISSION WORK.

These political developments and outside pressure have also to be considered by the churches. We too are being caught up in the race against time. There seems to be a feeling abroad among Missions and Church bodies everywhere that perhaps time is 'running out.' Could this be one of the major reasons that there is so widespread a clamour on the part of numerous Mission bodies to engage in Mission Work in the territory, particularly in the Highlands? I believe it could be. However, whatever be the causes, the trend is not

encouraging, and the results could well lead to still worse confusion. I often wonder therefore whether we are doing the right thing by our people by continuing to work as we are among them. Why cannot the Churches and Missions all agree to work together in greater harmony and unity than is evident at present? Some of course are working together reasonably well, but others unfortunately are not.

A MOVE TOWARD CONFERENCE STATUS FOR THE METHODIST CHURCH, AND NEGOTIATIONS TOWARDS CHURCH UNION:—

For some years now our four Methodist Districts of the Solomon Islands, New Guinea, Papua, and the Highlands have been drawing closer together with a view to planning and developing the Methodist work and witness on a Territory-wide basis. As a result we are fast realising Conference status. When it comes, which we are hoping it will do within a year or two at the most, it will mean autonomy for the Methodist Church of Melanesia.

At the same time we are negotiating for union with the Papua Ekalesia, a Church which has grown out of the work of the London Missionary Society. The realisation of this Union we are hoping will follow quickly on our attaining Conference status.

For our Methodist work in the highlands of Papua and New Guinea all this development presents tremendous challenges. Take Nipa for example. It is only 5 years since we commenced our work there, but the Methodist witness in the other Districts has been established for 60, 70 and 80 years or longer. Naturally we feel that in the achievement of standards of training and leadership for our people we are severely handicapped. How to ensure that they will be able to play an important part in the Methodist Conference and in the United Church when they are realised is one of our greatest and immediate problems.

SELF-HELP AT MUNDA

(Continued from Page 7)

A loud speaker system was rigged up by the engineer using the sound projector and a microphone, so all speeches and commentaries were easily heard and music was provided by a record player. People came from many surrounding villages and stalls were quickly sold out, making a profit of £116.

Nurses spent many happy hours making handkerchief boxes and waste paper baskets out of clear x-ray film and Christmas cards. One elderly male patient embroidered a tablecloth and although men were shy about sewing at first, they soon became keen and turned out attractive toys.

Two hours before the fete one sister and one trainee male nurse shut themselves in the dental room with a whole cow cut into four pieces. As these two have recently spent a busy period in the operating theatre, the cow was expertly butchered into attractive cuts.

Another such fete is planned for next year, but on a much bigger scale. —Gladys F. Larkin

NEED FOR YOUR PRAYERS:

All this surely emphasises the need for your prayers and support. Please pray for the people of Papua-New Guinea, for the Administration, for our people in the Highlands, for the members of our staff, and that our District will continue to be adequately staffed.

A WORD OF THANKS:

I thank all who have given to the support of our work, and all who have regularly prayed for us. Your prayers have greatly encouraged and strengthened us.

REPORTS FROM THE CIRCUITS

(Continued on Page 18)

have not been put into practice and the station is still the only place in the circuit to hold a Sunday School Teacher's Training Class, and even here there are several who feel they do not need to come and few who do the expression work suggested each week. Perhaps we are trying to do too much too quickly. Methods which have taken a hundred years to evolve in European countries we are expecting these people to accept in one generation. This seems to be the trend in every aspect of the work and is unlikely to change. The administration is under pressure from the United Nations to push these people as quickly as possible into self government and our task is to give as much help and training as we can in the next few years so that the next generation will have strong leaders when they have to stand on their own feet.

—Sister Patricia Hulks, Skotolan

Marching Together in Melanesia

For some time the churches working in the Solomon Islands, New Guinea and Papua have realised that they have much in common and negotiations have been afoot to explore ways by which they could co-operate. These discussions opened the door to the possibility of Union. The following report brings us up to date.

The members of the Joint Standing Committee on Church Union were greatly impressed by the wealth of experience and tradition that each member church will be contributing to the proposed union, but desire that this be known.

Each of the churches has its list of saints and martyrs and a splendid record of christian experience, the sharing of these will prove beneficial to all.

A. Historical origins

The Gospel was first brought to this land in 1872 by the London Missionary Society. The first station was established at Redscar Bay, west of Port Moresby in that year, Ruatoka, a Raratongan, being the first missionary in charge. In the following year Rev. W. G. Lawes established the work in Port Moresby. The Australian flag was raised by government representatives in 1875, and Papua declared a British Protectorate in 1883. During the next generation the Gospel spread from the western border to Wari Island off the south-East tip of Papua. Since those days the Gospel has become part of the life of the people along the whole Papuan coast. The LMS has always encouraged the growth of the indigenous church wherever it has gone, so in the last decade the Papuan church has prepared its own constitution which was granted in 1963.

Out of the work of the LMS has come the Papua Ekalesia.

About the same time other missionary societies were taking a keen interest in New Guinea.

(2) Methodists in Papua, New Guinea and the British Solomon Islands.

In 1875 the Methodist Missionary Society brought the Gospel to New Guinea, starting in the area now known as Rabaul and the Duke of York Islands. The first missionaries were under the leadership of Dr. George Brown. The Gospel spread east into New Ireland, and westwards into the rugged uplands of New Britain.

The area now known as the Trust Territory of New Guinea was annexed by the Germans in 1884.

1891 saw the spread of the Gospel into the Papuan Islands. Dr. Bromilow was the leader of the first party of christian workers. In the same year the Anglican work commenced on the north-east coast of Papua. It is interesting to note that, when in 1891, the first Methodist party went into the Misima group, their interpreter was supplied by the LMS, a man from Wari Island.

In 1902 the Methodists took the Gospel into the British Solomon Islands, spreading over the international boundary into Bougainville and Buka. The Methodist work in

Papua and New Guinea is the result of the missionary zeal of the Australian church, whereas that in the BSI is a New Zealand enterprise.

After the Second World War, the highland areas of Papua-New Guinea become known and the Mission Board sent some workers accompanied by a large party of Papuans, New Guineans and Solomon Islanders. This work was established in 1950.

(3) Kwato

The Rev. Charles Abel came to Papua in 1890 with the LMS. He was stationed in eastern Papua in the Milne Bay area, and the work there developed with an industrial emphasis. This led to the separation of the 'Kwato' work from the main LMS in 1915. Kwato Extension Association is centered in the Milne Bay area and has established other stations in the Papuan inland. Kwato is a well-known name in Papua-New Guinea.

(4) United Church Port Moresby

Ela Protestant Church was established in 1890 in Port Moresby under the pastoral care of the LMS but as a separate unit ministering to the Europeans in the town. In February 1958 the work was handed over, with the property, to the United Church of North Australia.

This United Church began as the Inter-Church Club in Darwin in 1940, spread to Alice Springs, and now, because of the great unity in Methodist, Presbyterian and Congregational belief, has established work in other centres. Its governing body is representative of the churches concerned. In Port Moresby its members provide assistance to the indigenous Sunday Schools of the area, and in other ways express their desire to be one with the whole church in the Territory.

The Port Moresby United Church



Church Union Committee in Melanesia

looks forward to this new United Church of Melanesia as a further step towards overcoming racial and tribal differences.

B. Preliminary moves toward Union.

The first official move came from the chairman of the Methodist United Synod of Melanesia to the Papua Ekalesia to formally discuss what had been "in the air" for some time and about which there had been some correspondence between various churches. A meeting took place in Port Moresby in February '64.

No one knows exactly when this awareness of each other began, and the following is an attempt at stating the sequence of events.

During the war, people from many areas of Papua-New Guinea met in the labour battalions of the Army, and in their own languages in their own groups, held services and prayer meetings. It was perhaps then that they began to be aware of their common faith, expressed in a common situation, away from the paternal atmosphere of the missions.

In Samarai every Sunday since the war, groups of Methodist, LMS, Kwato and others have had meetings and services, using each others language and hymn books. This gave

birth to the present Bromilow-Chalmers Society in Samarai. At a recent Convention there, Easter 1964, Methodist and Papua Ekalesia pastors exchanged ties, the badge of the preacher, so deep was their sense of oneness in Jesus Christ.

At Madang, Papua Ekalesia and Methodist meet for common worship, membership training, and joint responsibility under a Methodist pastor. This small group pays its pastor's salary, has built him a house and is now building a church. A United Church.

In Lae it is a little different, once a month the Methodist members attend the service of Holy Communion with the Papua Ekalesia congregation, otherwise they meet separately because of language difficulty.

Methodist and Papua Ekalesia worship together in Popondetta.

The Papua Ekalesia in Rabaul with its own minister has become an integral part of the Rabaul Methodist Quarterly Meeting.

During the past few years a large number of Gilbertese have been settled in the British Solomons, and have now, with the encouragement of the LMS through the Papua Ekalesia, joined with the Methodist work there.

Latterly questions have been asked as to why the Methodists in Papua do not join the Papua Ekalesia now. Papuan Methodists in a way are a 'bridge' church. Traditionally New Guineans and Papuans have kept apart, but in Moresby, Methodists from the Solomon Islands, New Guinea and Papua meet together for common worship at the Methodist Welfare Society hall, because of their common traditions. Thus Papuans and New Guineans meet in full confidence in each other. Many of them also have common church member-

ship training with the Papua Ekalesia and there are several points of common worship.

It is anticipated that the new Port Moresby Co-ordinating Committee will bring the churches closer together as they move toward unity.

C. Official moves toward Union.

During the first sessions of Papua Ekalesia in 1962, quiet feelers were put out to the Methodist observer concerning union. There were also informal talks with observers from Kwato, in which it was thought that Kwato might become incorporated within the Papua Ekalesia as one of its districts.

The four Methodist Districts were moving towards a United Synod, so when the four chairmen met in Port Moresby in February 1963 to prepare an approach to the Australian General Conference of the Methodist Church for the setting up of a Conference in PNG, two Papua Ekalesia representatives requested officially an interview and asked about the possibility of church union. It was because of this that the United Synod was granted in its charter the right to approach others on church union.

Then there was the formal approach mentioned earlier in this paper which resulted in the February 1964 meeting and its final report. This first meeting was to be exploratory, but such was the leading of the Spirit, that the committee felt lead to issue a statement for discussion, and to suggest some approaches towards union, even suggesting a date. Previous to this, the moves had rather been to exchanges of students and staff, thus hoping to prepare the ground for union sometime in the future.

The February 1964 report of the Committee was discussed by executives and synods of the churches, and

the Committee was given authority to go ahead and do more. The August 1964 report has been sent to hundreds of people for comment. The statement on page 2 of that report is a very brief summary of the information in this paper.

Some have expressed the opinion that all these moves have been within a small circle of interested leaders. To some extent this has of necessity been true, even although several hundred copies of both reports have been distributed. There is, however, a growing sense of the oneness of the church, and of the need to express this in real union. It is hoped that the reports that are being distributed will also be discussed, thus widening the participation of the members of the churches in these matters.

Papua and New Guinea has been and still is very much divided by geography, language and customs. Despite this, there does exist in places where the work of the various churches overlap, a real sense of oneness, and we are discovering that it is possible for us to worship and work together. These areas of overlap are rapidly increasing in number, as is the importance of our being united in a very real sense.

Church Union is a bringing together of the people and resources of our churches, in a visible unity, in their common faith and in service of Christ. By many it is seen that only in actually becoming one and working as one, can the churches demonstrate the unity in Christ that they claim, and which they believe is needed by this country.

That there are complicating factors and difficult decisions to make, it is admitted. A major one is the association with the Mission Boards; another is the fear of sudden change.

The latter concerns everybody, but there is no need for this fear. The Committee has been quick to say in the Statement that certain things will be preserved, and this is taken up as a refrain throughout the reports. Changes in practice and procedure will come slowly over a period of years, that is the reason why the Committee is very concerned about principles and not bye-laws.

D. Other union inquiries.

(1) Anglican.

The Anglicans sent an observer to the August meetings, and he entered wholeheartedly into the discussions. The Anglicans are at the moment seeking to establish a union of their own diocese in Melanesia, and while interested in our present moves, are pre-occupied with their own domestic talks.

(2) Lutheran.

There is a strong body of opinion that the Lutherans should be in this union. The Aug. '64 report has a paragraph concerning this. The Lutherans are at present seeking union among the three Lutheran missions in New Guinea, and feel that they must first accomplish this. ELCONG is very interested in what is going on and has had an observer at both Feb. and Aug. meetings. At a later date we will be able to know concerning their participation in the present proposed union. They are prepared to meet with us and discuss the idea, but also feel that they must be one church first because of their common tradition.

E. In a short paper such as this, it is not possible to give much detail, but enough has been said, we trust, to indicate that union has its roots already in the life of the people. The church union committee is endeavouring to draw up a Constitution to

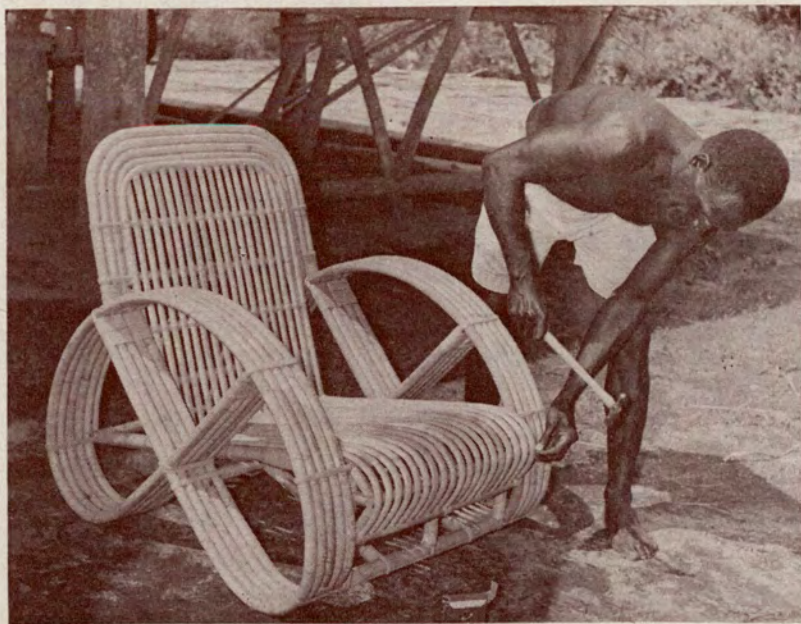
match the needs of the growing church, which is truly indigenous to this country. The people's experience in Christ is their own, they know themselves to be His church. The groups that meet in places far from their homes to worship and pray

indicate a real experience that Christ belongs to them, and they to Christ. That they meet in the Churches of others is a true instinct that Christian experience is the same wherever it is found. It is upon this that the present moves toward union are founded.

In South Africa, the government continues to press its policy of racial separation or apartheid. In this context the election of the Rev. Seth Mokitini as the first African President of the South African Methodist Church is a demonstration of Christian courage as well as of Christian brotherhood.

During the next two years the Methodists of Malaysia will study the question as to whether they should be autonomous. Th four Conferences, Malaya, Malaysia Chinese, Sarawak and Sarawak Iban include 58,038 members.

—World Outlook



Buin industry.

— Information and Extension Services Picture.

ABOUT PEOPLE

Rev. S. G. & Mrs. Andrews left on 21st January for Suva where Mr. Andrews is now the Principal of the Ratu Sir Lala Sukuna Memorial School, a school of 320 Fijian children in Forms III-V and going up to the New Zealand School Certificate level.



The Rev. S. G. Andrews, 13 years General Secretary of the Overseas Missions Department, now serving as Principal of the Ratu Sukuna Memorial School in Suva, Fiji.

Mr. W. E. Donnelly, who has commenced duties in Mr. Andrews' place in the mission office, received the award of M.B.E. on his retirement from the position of Principal of the Ratu Sir Lala Sukuna Memorial School which he returned to Fiji to establish in 1960.

Rev. C. J. & Mrs. Keightley and their family left Auckland on Friday, 5th February, en route to their other home in the New Guinea Highlands. Mr. Keightley has completely recovered from his operation. The eldest

daughter, Jennifer, has been left behind and is at school at Elstow, Te Aroha.

Rev. P. A. & Mrs. Garside left their appointment in the Whangaparaoa Circuit for the great adventure on 1st February and will for the time being be located at Goldie College, Banga.

Mr. & Mrs. W. D. Griffiths and family set off on 11th January to Mr. Griffiths' new assignment as non-medical Manager of the Hansenide Centre at Tari in the Highlands. They arrived safely and doubtless are getting their teeth into their new job.

Rev. P. F. & Mrs. Taylor and family left Nelson on 26th January to resume work at Tonu, Siwai, Bougainville, where Mr. Taylor superintends the Buin Circuit.

Mr. Desmond Jack left Auckland on 25th January for a year under the Order of St. Stephen in the New Guinea Highlands. He will be assisting Mr. Gordon Dey in a building programme designed to meet at least some of our needs in a rapidly expanding field.

Rev. Iliesa & Mrs. Buadromo and two children returned from Suva in December to Simbo. They left their eldest child in Suva to attend school.

Sister Pat Jacobson has returned to Kihili Girls' School, Bougainville, leaving Wellington on 24th January, visiting certain Education Department officials in the Territory en route.

Sister Pat Hulks at present on furlough in Oamaru, expects to return to Skotolan, Buka, in May.

Sister Edith James who had regretfully tendered her resignation for

health reasons. It is given to only a few to be able to render service of the quality that Sister Edith has given and so her retirement is regretted by the Highlanders and New Zealanders alike.

Sympathy has been expressed to **Mr. David Eason** of Munda, whose young brother died unexpectedly at Otautau, Southland, in December.



The Rev. P. A. and Mrs. Garside, now serving in the Solomon Islands District.



Family illness led to the early return home in January of **Sister Vivienne Parton** from the Solomon Islands. She is retiring from the work of a teaching sister in order to marry.

Sister Janice Palmer has announced her engagement and intends to return to New Zealand towards the end of the year when her term of service will be completed.

METHODIST WOMEN'S FELLOWSHIP IN HIS CARE

This is surely what we all are, at all times — "in His care." There are times when we are aware of it; there are times when, in our self sufficiency, we forget and there are times when we cannot see the way, the only certain thing that we know God care and that His purposes are sure. Let me share with you a letter I received recently.

26th December, 1964
Tari,

"My dear Mrs. Baber,

I want to share with you right away, this my last Tari Christmas. Touched with pain, yes, but with such deep joy, for so much that happened yesterday could not

have happened at my first Christmas, ten years ago.

It could have been freezing cold, when the bell rang for the 6 o'clock service, but the patients would not have tumbled out to warm themselves, singing carols to their own chants.

We could have walked into the Government station to a service, but not with some 2,000 happy, chattering folk, who no longer feared enemies, who might draw a bow against them. Grateful that I can walk (for I can no longer manage the rough ride of the Landrover) I joined the happy throng. I walked hand in hand with a little mother, whose toddler died tragically this month. For ten days she was alone, trying to get home to folk she loved, who would understand her grief—enough to try any-

one's faith, but she says over and over again, that she only stood the strain because she knew God was very near her. She couldn't have shared that conversation ten years ago. Neither could I have understood a word of her language. Now we can speak from our hearts.

Yesterday, we listened to Gomengi, a Huli pastor preaching the word of God, leading his own people to accept that TODAY Christ must be born within us. A mean and unworthy stable, but by his coming, our hearts can and will be made fit for the King of Kings—TODAY if we make room for him. Men like Gomengi were not found ten years ago.

Last Friday, 1200 women gathered, from many hours' walk away, to worship. They wouldn't have dared ten years ago. Dads wouldn't have dreamed of caring for 'small fry' ten years ago—that was a woman's job.

Ten years ago there was no leprosarium, from which 12 patients could be discharged, some to continue treatment as outpatients, some with the disease quite arrested and six of them committed Christians.

Then there was no Wayale to be delighted with a dollie with real clothes—she is only four and her dancing eyes and lovely smile could hardly be contained on one small face. Kepawara knew only the pain of reactions and not the fun of opening a parcel to find the hair oil, he had so hinted he wanted (why, I do not know, for he has but three blades under his old wig!). Minai and Gono would not have ridden with a tractor-load of women to a picnic spot. Mai would not have graciously cooked a billy of rice for them and Tigi would not have shared his sweet corn. Now we are a family.

My heart aches when I think of life without my patients, my women friends, the girls who fill so much of my interest as I watch them grow up—so I do not think too often. I am just full of thankfulness that this has been my experience for so long; thankful that God graciously allowed the

Tari people to do so much for me—beyond all I could ever do for them; thankful for all the friends I have made, because I have made, because I have been His hand for you here; thankful for faithful love and prayers; thankful for the wonderful mail bag each week; thankful that even as this door is closing—(this job is one that must have a fit person, for a back that refuses to function is only a menace here)—I KNOW He still cares for men and has a purpose still.



Sister Edith James

To you and the women of the Fellowship a very sincere "thank you." Words can never express what your support in prayer, love, letters and gifts mean.

It could be that we do not end our association, but this is my goodbye from Tari.

My loving greetings to you all and may God use and richly bless all our ways of 1965.

Sincerely yours,
Edith James."

If this challenges you as it challenged me, you will want to give of your time, your creative energy, your faithful support in prayer and gift to the Aims and the Objects of the Fellowship this year.

Florence Baber.

MISSIONARIES' ADDRESSES

SOLOMON ISLANDS METHODIST DISTRICT

(New Zealand, Australian, Tongan and Fijian workers)

Ministers and their wives:

Rev. G. G. Carter, M.A., Dip.Ed. (Chairman), Methodist Church, P.O. Munda, British Solomon Islands.

*Rev. J. F. Cropp, Methodist Church, P.O. Munda, British Solomon Islands.

Rev. A. C. Watson, Methodist Church, Box 36, Honiara, British Solomon Islands.

Rev. D. Palavi Methodist Church, Bilua, P.O. Gizo, British Solomon Islands.

Rev. A. N. Vula, Methodist Church, Sege, P.O. Gizo, British Solomon Islands.

Rev. I. Buadromo, Methodist Church, Simbo, P.O. Gizo, British Solomon Islands.

Rev. P. F. Taylor, Methodist Church, Tonu, P.O. Buin, Territory of New Guinea.

Rev. J. Taufa, Methodist Church, Roreinang, P.O. Kieta, Territory of New Guinea.

Rev. B. W. Sides, Methodist Church, Skotolan, P.O. Sohano, Territory of New Guinea.

Rev. P. A. Garside, Methodist Church, P.O. Munda, British Solomon Islands.

Rev. A. H. Hall, M.A., Methodist Church, Bombay, South Auckland (Translation work).

Rev. Seru Beraki, Methodist Church, Paqoe, P.O. Gizo, British Solomon Islands.

The addresses of Solomon Islands ministers are to be found in the latest minutes of the Conference.

Missionary Doctor and his wife:

Dr. R. W. Pattinson, Methodist Church, P.O. Munda, British Solomon Islands.

Deaconesses:

Sister Lucy Money, Methodist Church, Sasamunga, P.O. Gizo, British Solomon Islands.

Sister Pamela Beaumont, Methodist Church, Tonu, P.O. Buin, Territory of New Guinea.

Teaching Sisters:

Sister Ada Lee, Methodist Church, Kihili, P.O. Buin, Territory of New Guinea.

Sister Myra Fraser, Methodist Church, Bilua, P.O. Gizo, British Solomon Islands.

*Sister Beryl Grice, Methodist Church, Sasamunga, P.O. Gizo, British Solomon Islands.

Sister Patricia Jacobson, Methodist Church, Kihili, P.O. Buin, Territory of New Guinea.

Sister Kathleen Shaw, Methodist Church, Kekesu, Inus Free Bag, P.O. Rabaul, Territory of New Guinea.

*Sister Patricia Hulks, Methodist Church, Skotolan, P.O. Sohano, Territory of New Guinea.

Sister Lynette Sadler, B.A., Methodist Church, P.O. Munda, British Solomon Islands.

Sister Rosemary Bettany, Methodist Church, Tonu, P.O. Buin, Territory of New Guinea.

Nursing Sisters:

Sister Mary Addison, Methodist Church, Tonu, P.O. Buin, Territory of New Guinea.

Sister Gladys Larkin, Methodist Church, P.O. Munda, British Solomon Islands.

Sister Janice Palmer, Methodist Church, Skotolan, P.O. Sohano, Territory of New Guinea.

Sister Muriel McCormack, Methodist Church, Sasamunga, P.O. Gizo, British Solomon Islands.

Sister Esther Watson, Methodist Church, Kekesu, Inus Free Bag, P.O. Rabaul, Territory of New Guinea.

Sister Beverley Withers, Methodist Church, P.O. Munda, British Solomon Islands.

Administrative Assistant:

Miss Shona Couch, Methodist Church, P.O. Munda, British Solomon Islands.

Missionary Laymen and their wives:

- Mr. B. D. Smith (Accountant), Methodist Church, P.O. Munda, British Solomon Islands.
 Mr. R. C. Fleury (Plantation Manager), Methodist Church, Bilua, P.O. Gizo, British Solomon Islands.
 Mr. Oviní Baleidaveta (Agriculturalist), Methodist Church, Kihili, P.O. Buin, Territory of New Guinea.
 Mr. T. R. Kehely (Engineer), Methodist Church, P.O. Munda, British Solomon Islands.
 Mr. William Mataitoga (Teacher), Methodist Church, Simbo, P.O. Gizo, British Solomon Islands.
 Mr. Kelepi Nabainivalu, Methodist Church, Bilua, P.O. Gizo, British Solomon Islands.

Carpenters:

- Mr. B. S. Coaldrake, Methodist Church, P.O. Munda, British Solomon Islands.
 Mr. D. W. Eason, Methodist Church, P.O. Munda, British Solomon Islands.
 Mr. B. C. Jenkin, Methodist Church P.O. Munda British Solomon Islands.

PAPUA NEW GUINEA HIGHLANDS DISTRICT

(Australian and New Zealand workers)

Ministers and their wives:

- Rev. C. J. Keightley (Chairman), Nipa via Mendi, Territory of New Guinea.
 Rev. R. J. Atkinson, L.Th., Tari, Territory of New Guinea.
 Rev. J. D. Rees, B.Sc., Mendi, Territory of New Guinea.
 Rev. A. G. Smith, L.Th., Mendi, Territory of New Guinea.
 Rev. C. J. Hutton, Tari, Territory of New Guinea.

Nursing Sisters:

- Sister Edith James, Tari, via Mt. Hagen, Territory of New Guinea.
 Sister Helen Young, Nipa via Mendi, Territory of New Guinea.
 Sister M. J. Heal, Tari, Territory of New Guinea.

Missionary Laymen and Women:

- Miss M. I. Higman (District Sister), Mendi, Territory of New Guinea.
 Miss M. Conn, Nipa via Mendi, Territory of New Guinea.
 Miss G. R. Smith, Teacher, Mendi, Territory of New Guinea.
 Miss Catherine C. D. Scott (Secretary), Nipa via Mendi, Territory of New Guinea.
 Mr. G. T. Dey (District Builder), Nipa via Mendi, Territory of New Guinea.
 Mr. R. F. Coleman (Agriculturalist), Mendi, Territory of New Guinea.
 Mr. G. B. Buckle (Teacher), Tari, Territory of New Guinea.
 Mr. W. D. Griffiths (Hansenide Station Manager), Tari, Territory of New Guinea.

UNITED DISTRICT OF MELANESIA**Rarongo Theological College:**

- Rev. Dr. R. G. Williams (Aust.), Principal, Box 90, Rabaul, Territory of New Guinea.

Teachers' College, c/o Methodist Church, Namatanai, P.O. Kavieng, Territory of New Guinea:

- Mr. R. T. & Mrs. Crabb (Aust.), Principal.
 Sister Norma Graves (N.Z.).

Workers in other Missions:**FREE WESLEYAN CHURCH OF TONGA**

- Miss Beryl Weston (Teacher), Queen Salote College, Nukualofa, Tonga.

METHODIST CHURCH IN FIJI

- Miss M. M. Graham, Box 9, Nausori, Fiji.
 Miss R. D. Griffiths, B.A., Box 57, Lautoka, Fiji.
 Mrs. J. Glanville Box 9, Nausori, Fiji.
 Miss A. I. Hames, Ballantine Memorial School, Box 432, Suva, Fiji.

NEW GUINEA DISTRICT

- Mr. K. G. Skinner (Carpenter), Box 90, Rabaul, Territory of New Guinea.
 Mr. K. H. Knox (Carpenter), Box 90, Rabaul, Territory of New Guinea.

FRATERNAL WORKERS**Salatiga Christian University, Salatiga, mid-Java, Indonesia:**

- Rev. E. R. Lewis, M.Sc., B.A., and Mrs. Lewis, Salatiga Christian University, Salatiga, mid-Java, Indonesia.
 Rev. L. M. Tauroa, B.A., and Mrs. Tauroa, Djl Ir H. Djuanda, 101 Bandung, Indonesia.

Alliance High School, Kikuyu, Kenya:

- Mr. T. Quayle.

*On furlough in New Zealand.

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Enquiries will be welcomed by—

**Methodist Overseas Missions Department,
The Executive Officer,
P.O. Box 5023,
AUCKLAND, C.1.**

METHODIST CHURCH OF NEW ZEALAND

OVERSEAS MISSIONS DEPARTMENT

AUCKLAND, C.1.

HEAD OFFICE: First Floor, Methodist Central Mission Building, Queen Street,

Postal Address: Box 5023, AUCKLAND, C.1.

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Treasurer: Mr. G. S. Gapper, A.R.A.N.Z.

Manager of Publications: Mrs. A. Handisides

Editor "The Open Door": Mr. W. E. Donnelly

Editor "The Lotu" (Children's Missionary Paper): Rev. O. M. Olds

METHODIST WOMEN'S FELLOWSHIP

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MRS. T. M. HENSON
Sanson, R.D. 9
Palmerston North

President:

MRS. I. G. BABER
17 Miro Street
Palmerston North

Treasurer

MISS L. HENDRA
Pah Road, Epsom
c/o Methodist Church
Auckland