

The
OPEN DOOR

*Missionary Organ
of the Methodist Church
of New Zealand*



*A NEW DAY IN THE SOLOMONS.
Peter Mongko and Agrippa Tukan — Typical young leaders.*

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

June, 1965

"And after the fire a still small voice."

From the Psalmist: "Be still and know that I am God."

From Christ: "Peace be still."

This to us in a day of restlessness, never ending race to be in some other place in the quickest time, constant noise and above all a battery of mental pressure almost unendurable? How often do we hear, "I need a quiet holiday away from it all." Yet so conditioned to sound have we become that no longer can we enjoy silence or being left alone with our own thoughts. The radio must be on for company or we must be doing things.

Sadder still we often have no time to listen. I remember with shame how after one period of extra pressure of hospital work I was to be relieved, and a Leprosy patient said to me, "Good. Now you will have time to listen to us!" God alone knows how much His children had been hurt in that period without a listener.

Let us be still a moment and pray.

*For those who are too busy doing good
too busy to pray
too busy to listen.*

For those on our mission fields that amid all the pressures they might find inner serenity and peace in the stillness of His love.

For those at home that in the mad rush of each day they may hear again the words of Jesus "peace be still."

— contributed by Edith James.

THE MISSION

What picture does the term "the Mission" conjure up in your mind? Maybe to you it means the church which serves the less fortunate and the "toughs" in the heart of the city; maybe to you it means the church at work in the less developed lands of the world, particularly those in the South and South West Pacific. If it is either or even both of these it is true only as far it goes; it is incomplete. The Mission is wherever the Church is. The Church exists for mission; it is in fact the mission.

The mission is not only to those other people a long way away. It is wherever we are. The biggest mission field in our part of the world is the city of Auckland and the second biggest lies in the combined cities of Wellington and Hutt.

Wherever belief reaches out to unbelief with a view to bringing that person to God in Christ, or showing forth to unbelief something of the nature of the love of God, there we have the mission expressed. It may be two women talking across the back fence or over a cup of tea, two men working side by side or at lunch and the believer shares his beliefs, but it is the mission.

There are some of our people who find themselves called to visit the hospitals, the aged; there are others who give half a day or more to help a young mother with her children; there are the gardeners who gladden the hearts of others with flowers or vegetables. Wherever a Christian consciously renders service in obedience to God's will for that person the "inasmuch" of mission is being carried out.

Wherever there is a heart without Christ, there is the mission field; wherever there is a heart with Christ there is a missionary. The Church, that is all of us, is committed to Mission.

WHERE TO BEGIN

Jesus told His disciples to begin at Jerusalem, the place where they were and to go into all the world. We are committed wherever we are. Some are called to the work at home; others to work beyond our shores. We move in obedience to the call wherever it may be.

THE WORK AT HOME

We are all aware to some extent or other of the need on the home front. New towns springing up, new housing areas being developed; the necessity of winning every new generation and with the upsurge of the

birth rate, more to win; the growing multitude of the unchurched, the competition of sporting fixtures and worship. We must be strong on the home front. An increase of 107 members last year is hardly keeping pace, is it?

Young men and women coming to New Zealand from the Pacific Islands express surprise on finding the vast numbers who do not go to church and ask if this is not a Christian land.

THE OVERSEAS FRONT

A Church that does not reach out is a dying church. A Church which gives of its members as well as of its money is a rich church. We have our problems at home because in spite of our long back-ground of Christian teaching and influence we still find it difficult to know what to do for the best in this rapidly changing world.

Try to imagine what it is like for the people in the overseas branch of our New Zealand Church who have been living undisturbed in the Stone Age where time rolled by almost unnoticed and life was noted by birth, marriage, death, punctuated here and there by sporadic fighting, spasmodic work and occasional feasting. Now they find themselves precipitated into a new world of radio, aeroplanes, tinned food, people bustling here and there, things to learn, books to read if they can. Here the Word of the Redeemer comes to some, but other voices more clamant, large in promises also beat in their ears and, tragic as it is, the Word of God, as it is proclaimed by some, is not the Word as we understand it. Some people come to us and then other messengers promptly try to show with incredible arrogance where we are wrong. Confusion heaps on confusion. In the face of this change and confusion the people themselves are confused and it is in the air of confusion that some of our modern ideologies thrive. Communism definitely thrives in such a disturbed climate.

The need of our people is urgent. They can be helped, in fact saved from this state by us giving more and giving quickly to make it possible for us to strengthen the ranks of our workers. There must be among our people a sense of urgency to mission.

Watchman! What is the hour?

Acknowledgement

Unfortunately the name of the Rev. C. J. Keightley was omitted from the article ABOUT THE HIGHLANDS appearing in the last issue. Our apologies and thanks to Mr. Keightley.



Mr. R. C. A. Marshall

"A great door and effectual is opened." These familiar words have appeared on the cover of this journal for as long as I can remember. No doubt they had a special significance when Missions were first established in the Solomon Islands. In very truth a door had been opened. What wonders have since been wrought in bringing the Gospel Message, healing and learning to these Island people.

Today we live in a new age. Facilities for education and travel are something our parents would not have dreamed possible. Opportunities for service present a challenge to our laymen to work with our ministers on the field. The call has come for administrative workers, plantation workers, carpenters, nurses and teachers to mention only some of the avenues for service. And the field ex-

tends far beyond the Solomon Islands into South East Asia. New doors are open.

Our Master gave this commission to His followers—"Go ye." Always we have been a sending people. Our mission is directed to any place where people live. Where there is need the call is urgent.

What of the home Church? The work is difficult and hard. We are not breaking through to men and women. And yet ours is the Gospel of redeeming love. We must care enough to learn again to be the Church in the community. We must love men into the Kingdom of God.

May this be a year of rich blessing as we move out again through still other open doors.

— R. C. A. Marshall.

A
Message
from the
Vice - President

**OPEN
DOORS**

CALLED

Called to the work of the Church Overseas?

The essentials for a person offering for full time mission work overseas are (a) a sense of "call" to that work, and (b) qualifications to match the need.

Some are fortunate to grow up with a sense of call to the work but most are not. Some can say, "It hit me and I can't escape from it." What hit them was a chance remark, an article read, a passage of scripture, some part of a service of worship. Others respond to a need made known and that is probably the commonest call that comes.

In our modern world the scope of our work is such that we seek to proclaim the Word of God and help people to live the Christian life in the setting in which they find themselves. That means we want to train leaders to live so that Jesus Christ is the Lord of life in all its relations. If one has a sense of call that presupposes one has a deep love of his fellow men. We want our people in the Church overseas to see that every part of life is dedicated to God and so we need

people to function in different ministries within the Church.

Have you been called to the **Ministry of the Word and the Sacraments**? We need two such now and at least three more within the next three years to maintain our present strength.

Are you called to the **Ministry of Teaching**? We need six certificated women for the Solomons and one man for the New Guinea Highlands.

Are you called to the **Ministry of Healing**? Wanted, three triple-certificated nurses, two for the Solomons and one for the Highlands.

Are you called to the **Ministry of Technical Assistance**? We need two men for administrative work in the Solomons, two men plantation workers in the Solomons; the Highlands needs carpenters (one position might suit an Order of St. Stephen worker) and a timber mill worker.

"And the voice of the Lord came unto me saying, Whom shall I send?"

God still asks the question.

If you have an answer write to the Executive Officer of the Overseas Missions Department in Auckland — Box 5023.

LEPERS' TRUST BOARD

Our good friends of the Lepers' Trust Board have again come to our assistance with a generous gift for the furtherance of our medical work in the Solomon Islands District. This year we have been allocated £12,500. Last year we were given £10,000. This will make it possible for us to carry

on our work in the Solomons and also to overhaul our X Ray and other equipment. We have hospital buildings to be attended to. While we at home rejoice at this generosity, our workers on the field feel uplifted because New Zealand cares, and go to their work with renewed zeal.

Continued at bottom of next page

PROBLEMS IN THE OVERSEAS CHURCH

SCHOOLS (particularly at the Secondary level). Here is a school which can take in 50 new pupils each year but 200 seek admission. What happens to the other 150? Lots of them go to rot and supply their territories with enough delinquents to keep the prisons overcrowded.

Solution: More class rooms, more teachers — funds to make these possible.

DIVISIVE TEACHING: Our young churches in both the Solomons and the Highlands are plagued with people intruding into their areas "to preach the true Gospel." They are not slow to proclaim where they think we fall short. In one area our minister suggested to the new comer that he move into another area yet untouched. The reply was in effect, "I have not come to take away any of your Methodists but when I proclaim God's word the true believers will come out from among the others and your Methodists will still be with you."

Solution: More dedicated workers.

MOVEMENT OF PEOPLE: Frequently it has been a happy arrangement whereby one Church works in one area and a second in another area and each has proceeded with its work and in co-operation with the other. Such an arrangement is spoken of as working in comity.

One of the phenomena of our time has been the movement of large numbers of people from their old home grounds to industrial centres. So we find Anglicans moving into a Methodist area or vice versa. The people naturally want to retain their former church affiliation and they ask their own church to minister to them. Why not? Thus comity breaks down. In this way we Methodists have moved into Honiara and Aola in Guadalcanal with the blessing of the Anglicans. The Anglicans have followed their Indian converts from Eastern Fiji into Suva with Methodist support.

Result: It is bringing churches closer to each other.

Solution: Still to be found. Is it reciprocal membership?

LEPERS' TRUST BOARD (Continued)

It has been suggested that the distinction between the Lepers' Trust Board and the Mission to Lepers was not clear in the article in the last issue. It is the Lepers' Trust Board with headquarters in Christchurch which has been responsible for the generous gift above. This Board has been contributing generously since 1942. The Rev. W. R. Laws is our official representative on the Board but also on the Board are the Rev. H. L. Fiebig, formerly Connexional Secretary, Sir Edward Sayers, K.B.E., our first

mission doctor in the Solomons, and Dr. C. J. Austin, C.B.E., formerly a medical missionary in India and for 27 years medical superintendent of the Makogai Leper Station, Fiji, and now a member of our Rotorua Church.

The Mission to Lepers is a world-wide organisation and has helped us with our leper work in the New Guinea Highlands.

To both these organisations we are deeply indebted.

VISIT TO THE EAST COAST

Rev. Brian Sides of Buka Reporting . . .

Having heard much that was detrimental and much more that was scathing I found it very difficult to approach this particular patrol with an open mind.

Wherever I went in my three days I found people holding on to the slender threads of an inadequate understanding of the Church working in the world. **But some were holding on.** There was no conception of faith in action on the one hand, yet on the other those who had contact and allegiance with another Church were sure they were not travelling back that way.

The leaders and people of the Welfare Society of the East Coast of Buka Island are spiritually lost. This should be frightening. There was unhappiness in the eyes of some when we talked of our faith. I hope the Church will provide the spiritual and material resources to enable us to seek out these lost souls and lead them to Christ.

If this is to be, there will have to be a revolution—in the Church of the Solomon Islands, and its supporting partners — for this task cannot be undertaken as an optional extra for an already overworked staff in a scattered circuit and district.

What Did I See on this Patrol? I saw a new road. The main highway of Buka extends its ribbon of crushed coral for 26 miles of all weather road. I saw machinery for extending this ribbon for the remaining 30 to 40 miles to the North Coast.

I saw the obvious fact that motor-ing and cycling are now the ways to travel. That beach villages are rotting and that the canoes of the people are often no longer usable. **I saw a vision of a new era.** New villages are springing up alongside the road and the old people are decaying in their cramped quarters by the sea. More than 56% of this island's people are under 25 years old. They are active and busy and **want to be led the right way.** These folk are ahead of their compatriots by at least ten years.

They are aware that they live in a materialistic age and want this world's treasure for themselves for they appear to be sick of watching from the side line as others export their wealth from beneath their noses. These good people are working hard. Building new villages, keeping plantations in good condition; planting new crops is not an obvious trait in a lazy community. But these are the things I saw.

On the other side of life I saw that there were no churches in the new villages. In the old villages the churches were conspicuous by their disrepair and lack of care. This new venture within the community is in need of new vision. What an opportunity to be grasped by an alert church. Are we to let it go because we are already too busy?

I talked for several hours with the two leaders of the Welfare community. They both are aware of their lostness (their Church has disowned them). They are bitter about the attitude of our communion, but are prepared to talk and appreciated the reasons which

I said necessitated our withdrawal of staff. (I hope I was right when I said it was economical!) The local people were surprised that we were received cordially and astounded that we were invited into the home of the head man.

Surely this is a sign of hope. In a lost soul and a lost people which has lost its soul there is always a search for new hope. **I offered them Christ** and we spoke together Peter's message. What I didn't see were the signs of degradation that I had been led to believe were obvious at every turn.

I believe they are there, as they are in every society. I believe that three days is hardly time enough to gain confidence or show one's colours sufficiently. I believe that I should go back — soon — but don't see that it will be possible.

Why? you say: Insufficient staff to carry the administration burden and that hits and hurts. Insufficient transport. **But someone must go soon** or we will have failed these people and failed our Lord. They were a grand three days, and I hope the challenge they presented to me as your representative will have got through to you who sent me, as a Pastor to these people. I see it as my duty to return to this area. Pray with me that it will be possible, soon.

If I can be allowed the indulgence of a comparison at this early stage — I would say this:

The centre of the Welfare community is on the East Coast of Buka, and these people seem much more alert and with their leaders seem to be aware of their lostness.

On the North Coast (the outskirts of the Society) many local practices have been commenced, inspired it would seem by local leaders. From what I can gather each group adds its own peculiar perversion to the common denominator and the resultant chaos is deeper and greater degradation. We have fine leaders in this section but not strong leaders in the way that this area needs strength. I propose to gather all pastors and leaders together as soon as possible to see if we cannot get to grips with the apathy that seems apparent in their approach. I don't suppose it is this, but there doesn't seem to be a concern for these "other" folk for whom Christ also died. Preaching appears to be moralistic without being helpful. "Faith in action" appears to be confined to witness to the faithful only. Somehow we have to cut across this faction. The incision must be deep and will I am afraid be hurtful to some.



The Open Door

Road-making in Bougainville.

—Information and Extension Services Picture.

EASTER AT DISTRICT GIRLS' SCHOOL, KIHILI

Red flowers for Good Friday! The window-encircled cross, seeming to hover between the sky and the distant mountains glowed scarlet with vibrant hibiscus.

"Perfect man on thee was tortured,
Perfect God on thee has bled."

Landrovers from Buin Town brought many Europeans and New Guineans from the Government centre to worship with us. The girls entered in stately procession singing 'Man of Sorrows' . . . With music and the words of the gospel writers we came together to 'behold the Lamb of God who takes away the sin of the world.' In this service and in the one on Sunday morning our gathering was one of unity in diversity. Probably there were more than forty language groups represented, and very great variations in skin colouring and background but through the cross of the Lord Jesus Christ we were able to be together in harmony and love.

In our study circles we discussed together 'the way back to God'. The way is well marked but in the press of everyday things it is easy to forget and get left behind. The girls seemed glad of this chance to make sure of the path of their feet.

For missionary evening two girls who had been with their parents in the New Guinea Highlands, (Rosemary Alekera and Nola Pirah), told us about life there and afterwards we had a spirited debate about whether missionaries should stay on the mission stations (to look after schools and hospitals etc.) or whether their main work should be in going from village

to village. The speakers spoke well in English and their points of view were thought-provoking.

Miss Jean Edmondson (V.S.O. from Manchester, England) was in charge of the mightily-enjoyed sports afternoon. She had an energetic committee from amongst the girls to help her. You would have enjoyed the concert evening. The moon rose slowly behind the cocoa trees but its light was abroad before we saw its golden face. Coleman and Tilley lamps hung from the trees and basket-ball goal posts. The scenery and props were spread along the far side of the courts. No troubles with limited stage-room here! The usual sort of camp concert items had a tropical flavour and were punctuated with the same sort of laughter and shrieks that you heard at home. I don't think you had our tiger though. Ethel from Choiseul acted the part with great vividness and I wish you could have seen it. With the moon high over us and the Southern Cross twinkling above the roof of the Sisters' house some of the Solomoni girls acted the story of the first Easter morning as the finale.

Dawn found us sitting on the beach singing, with an ocean accompaniment, the same great hymns into the shadows until suddenly the sun was up and the brightness brought illumination far beyond the dimness that had previously contented us. To the call "Christ is risen" the girls answered "He is risen indeed."

White flowers changed places with red ones. Glad, glad hymns replaced the sad ones. 'Jesus showed himself . . . alive.' was our text. The day with its

gladness, excitement, studies and fellowship was nearly over as we met again in the church. Choir after choir and text after text kept us thinking of our living Lord. For our Sunday story we heard about Sundar Singh's struggle to turn to God and of the way Jesus made himself real to him. In the last hymn many stood to dedicate or rededicate their lives to God through Jesus Christ. These fifty stayed to write their names in the Easter book so that I could be sure to have a word with each one of them during the week. Glad prayers tumbled out in many languages; contrite hearts . . . and peace growing.

Picnic day and the sun was shining. We walked along ten miles of bush bordered road to Malabita Hill. It isn't very high but it is very steep . . . a big bump in the middle of the wide Buin plain. Grabbing roots or saplings, being pushed or pulled by more agile girls, dodging stinging nettles and a sort of lawyer, we slowly gained height. When we reached the top we found a lovely wide bed of banana leaves prepared for us under three huge trees. Fitting our curves to the roots and hollows we had a rest before investigating the view! We could see over Buin and Siwai out across the sea to Mono and the Shortlands and even

over to Choiseul. We couldn't see Kihili because there were too many trees on that side of the hill but we all agreed that the view was worth the stiff climb. The ten miles home seemed to have stretched a bit but we were there before dark.

The sand modelling on Tuesday afternoon was great fun. Two hundred yards of beach gay with flower spelt texts and hallowed with tombs and Calvaries. Miss Dewenia, a Homecraft teacher trainee from Papua, Jinia Paia, from Roviana, and Mary Lokea from Aola, Guadalcanal, received the most marks but there were many more that were very good indeed.

The Sacrament of Holy Communion on Tuesday evening brought our 'camp' to a close. Group after group knelt at the Communion rail to receive and give thanks for the life of Jesus Christ in them. Almost every girl came to receive this 'means of grace' for the strengthening of her life in Christ. They came because Jesus is real to them. It has been a happy and a holy Easter here and now with Sister Ada Lee, Sister Pat Jacobson and Miss Edmondson and the many teachers and trainees from their own Islands they are back in school.

— Sister Pamela Beaumont

LIFE IN THE HIGHLANDS

One of the greatest privileges in my life has been this past year's service under the Order of St. Stephen in the Highlands of New Guinea. I wish a lot more people could see the work that is being carried on there. I was at Nipa in the Southern Highlands. I was very impressed with the work that is being done there and I am sure that with God's help and yours, with prayer and in other ways, the work in the Highlands will move forward to a wonderful part of God's Kingdom.

During my year's service, I worked on the first permanent house in Nipa, as well as some temporary buildings made of bamboo timber and with grass roofs. I had an English speaking Sunday School and helped with a youth group. During my stay I had opportunities of telling the people what God means to me and what the Church is doing in this world.

Please pray for the work on the mission fields, as prayer is the greatest part that you people here in New Zealand can play.

— Noel Jackson

LENGTHEN THE ROPES

NEW NEEDS NOW CHURCH CALLS for CAPITAL

for our OVERSEAS EXTENSION FUND

Our younger churches in the Solomons and the New Guinea Highlands call for help as they are pitchforked along to the road to Western civilisation, to self-government, to economic independence in a new world.

WE NEED £30,000 FOR

- (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.

WE NEED IT NOW — 5 YEARS' TIME MAY BE TOO LATE.

Conference last year resolved:—

"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 in our mission fields."

Contributions in the spirit of this resolution will be welcomed by:

**THE TREASURER,
METHODIST OVERSEAS MISSIONS DEPARTMENT,
P.O. BOX 5023,
AUCKLAND, C.1.**

STRENGTHEN THE STAKES of the Overseas Church

Projects: PRACTICAL CARING

from "PROJECT NEWS"

God has the whole world in His hands. His concern is the whole human family. What does He see?

- * Teacher trainees from the South Pacific making do with inadequate equipment.
- * Young New Zealanders setting out on their careers, busy making their own marbles good, but who could be challenged to give volunteer service abroad.

PROJECTS FOR 1965

Local Church groups can select one of these as their special missionary projects for 1965:

* TOOLS FOR TEACHERS

Teaching Aids: Making or providing teaching aids (models, pictures, etc.), for students at the Methodist Teachers' Training College, Namatanai, New Ireland, Territory of New Guinea. A practical project as several aids can be made by groups and sent to Namatanai.

* POUND A DAY — V.S.A.

Financial support for Volunteer Service Abroad (New Zealand's equivalent to the Peace Corps). Encouraging group or individual membership.

Bringing these opportunities of volunteer service to the notice of adults and youth. Helping to provide equipment needed by volunteers in the field.

Projects are not stunts but practical caring. They reflect real needs

The Open Door

that can be met only by real persons like us responding.

MESSAGE

FROM THE PRESIDENT

LOVE IN ACTION . . .

THINKS first of persons for whom love is to be expressed.

ESTABLISHES relationships — in person or by correspondence — in order to listen or sense how best to put love into action.

SEES any particular project as part of total love in total action in the local Church and in the world.

REMEMBERS that he who does not love his neighbour whom he has seen (in N.Z.) cannot really love his neighbour whom he has not seen (in South East Asia). See 1 John 4:20.

ASKS FOR NO REWARDS and continues to love in action even when no recognition is expressed.

KNOWS that those who love in action will themselves grow in knowledge, understanding and capacity to widen the areas of concern for the Church in 'mission.'

STUDY and **ACQUAINT** yourselves with the projects. **CHOOSE** your projects. **REMEMBER**, primarily they are people, and love in action **NEVER FAILS**.

I commend them to all Methodists.

PEOPLE

HOMeward BOUND . . .

Sister Edith James finally reached Auckland on April 18th, not in good shape physically but in spirit as buoyant as ever. In her ministry of healing she has served with more than usual usefulness. We give thanks to God for what has been accomplished through her. Sister Val Bock of New South Wales has taken Sister Edith's place at Tari as it could not be left vacant and the District wants a nurse replacement to do maternal and infant welfare work.

A large number of young people from Pitt Street Church, Auckland, complete with banners, cornet, bugle, not to mention bagpipes, were at Whenuapai Airport on the evening of May 3rd to give **Noel Jackson**, Order of St. Stephen carpenter, an uproarious welcome on his return from the Highlands. Thanks Noel for what you have done for us and the people in the Highlands. Noel has a story to tell. We hope the C.Y.M.M. groups round Auckland will invite him to tell it.

. . . and OUTWARD BOUND

The Rev. D. L. and Mrs. Kitchingman with their infant daughter, Ginny, will leave Christchurch on June 21st for All Saints College, Sydney. In November they will proceed to the New Guinea Highlands. Their exact location will be determined by the Highlands Synod.

Sister Patricia Hulks flew out of Christchurch on Tuesday, May 4th, back to Skotolan, Buka, to resume her work in the school and among the young women there. Her furlough at home in Oamaru has been joined with some effective deputation work.

The Rev. J. F. and Mrs. Cropp with Susan left Christchurch on Sunday, May 9th, for Sydney en route to Buka to join Mr. Sides in some leadership work before they go off to Munda and so to Goldie College, Banga. A successful deputationist, Mr. Cropp has told the story of our work and our needs throughout the Wellington District.

Mr. and Mrs. G. L. Pavey: Mr Pavey of Nelson, who has had considerable experience with African people, has been appointed to the post of Business Manager for Bougainville. We expect them to leave Wellington on June 6th for Munda where Mr. Pavey will learn of his duties in detail before moving to Skotolan, Buka, which will be their headquarters. Thirteen-year-old Deborah accompanies her parents. We bespeak the sustaining prayers of our people for the Paveys as they go out to represent us all.

Two young women have been recommended to us by the Department of Christian Education for service under the Order of St. Stephen. Of them more anon.

Sister Beryl Grice left Auckland on May 30th to return to the Solomon Islands via Nadi. She has been meeting women's groups in the Auckland District and is now ready to go back to her post at Sasamuqa, Choiseul.



Mr. and Mrs. Gordon L. Pavey, of Nelson, leaving for the Solomons.

Sister Norma Graves from Namanai Teachers' College spent part of her Christmas vacation on her old stamping ground in Bougainville conducting teachers' refresher courses at Kekesu and Kihili.

Mr. Agrippa Tukan who has been in New Zealand since January as a Boys' Brigade leader and who has become quite well known in the

Manawatu area is due to leave early in July and will probably be some time in Brisbane for further training before returning to the Solomons.

Sister Muriel McCormack is due to transfer this month from Sasamuqa to take up her duties as Matron of Kihili Girls' School. We wish her continued blessing in this new venture.

A FAITHFUL TEACHER RETIRES AT BOE, CHOISEUL

ABEL PITAKOMOKI retired in December, 1963, after teaching for forty years. The people of Boe have been very blessed by his work and witness. Many of the students have become pastors and teachers and many more good citizens in the community. At a celebration feast in his honour many men told how Abel's words had stirred up love and courage in

their hearts like a wind blows a fire into a glow.

Abel in his reply pointed to a circle of flowers with a centre and spoke like this. "You have said that I am like the centre of the circle of life here. You tell of all things that I have done. My brethren, I thank you for your honour but if you look at the centre of a circle you will soon

THE EXTENSION APPEAL FOR £30,000

This has been before our people since Conference 6 months ago. Elsewhere in this issue the note of urgency in rapidly changing conditions has been sounded. Now is the time. Five years hence will be too late. The tide is rising fast.

Many of our people think that because they contribute through Stewardship giving, their total responsibility is finished.

What has to be made clear is that the Department of Overseas Missions

can go to the Finance and Stewardship Committee to ask for funds for its running expenses but cannot ask for any funds towards capital expenses.

In view of the great need of the present we need for instance schools, to accomodate and prepare more children to be leaders, and houses to provide for more workers to help these people and strengthen them for the stresses under which they find themselves.

THE RICHEST CHURCH

Which is the richest Methodist Church in New Zealand? This is to tell you about a very rich church we have. It has a membership of less than 200 (circuit); its credit balance on June 30th, 1964, was very small indeed; it held a small sum in circuit trust funds; it has trust debts among the highest in the country.

BUT it has two of its number on the overseas field, a third one offering and a fourth one is an enquirer. On top of that it has sent £100 to our Overseas Missions Extension Fund.

It has made the last gift because of its other rich offerings.

HOW RICH IS YOUR CHURCH?

(continued from bottom of page 15)

A FAITHFUL TEACHER RETIRES AT BOE, CHOISEUL

realise that a centre could only be like an ordinary dot without a circle there. It is the circle that makes the dot serve as a centre. It is the circle that gives a worth to the dot that otherwise has no worth. It is in serving the circle that a meaningless dot becomes a meaningful centre. You tell me what I have done for you but let me speak of what you have done for me. Without you I am nothing. In the midst of you I am given a service to do. You have given me any worth I have.

"Again, I mustn't take the praise for all the good that has happened here. It is not I who does the work but God and you, His people. I have my part with you. I have been a mouth for Christ as well as I could understand His will but we all together are the Body through which Christ has worked. It has been when we all together have obeyed Christ's will that we have seen good things happen. God bless us and our children so that in Boe village we may see many more good things through our obedience to Christ."

THERE WAS A MARRIAGE IN TARI

When we first met she was a forlorn little lass of six or seven sitting with an arm about her younger sister. They looked so alone outside the low smoke smudged Huli home with only each other for comfort. We stooped low and peered into the dim shadows of this home. There was their mother crouched over the fire.

Ibanda had met with death many times before. She had accompanied the long line of wailing women to many a funeral house. She had seen and maybe handled small dead bodies. Death was a custom. But this was different. Her father was dead. The men had performed the post mortem examination to discover which evil spirit had wrought this tragedy. These four spirits must be appeased by the sacrifice of pigs. Ibanda's mother was already garbed in her "widow's weeds" — old worn and black string bags layer upon layer completely covered her. She didn't look like mother any more. She could not leave the house until the appropriate pig sacrifices were made so Ibanda must go to the garden to gather the family sweet potato and to the spring to fill the water bamboos.

All this was a long time ago. Today Ibanda was married. We sit in the church awaiting the bridegroom. Ibanda has arrived shyly entering with her maids. She looks so sweet in her new grass skirt, white blouse, lovely, lovely pearl shell and new string bag. We have half an hour in which to pray and think.

Yes, Ibanda did come to those first attempts I had at the girls' school. She wasn't enthusiastic. Most days it



Ibanda and Dabagua

was much more fun to play with the babies in the garden as she watched the pigs. Mother was not concerned for a daughter's education so Ibanda played on. She did love girls' club. Gay embroidery followed by games made a happy Friday afternoon.

Somewhere, a time lost to my memory, Ibanda did appreciate school and she has reached an ability to converse, read and write in simple English. I do remember the day of her Baptism. She was a bright spot in the pre-Baptism class for she loved her God, was eager to learn and was bubbling to share her experience. She has continued to witness as a Sunday School leader and has always been ready to be part of a "choir" and so on.

Yes, she was a house girl too. There were the usual grim moments for why should a knife always be placed on the right? She was not very big but she could pound the bread.

Where is the bride groom? At last Dabagua arrives magnificently arrayed in full Huli dress. His panpipes tightly gripped an indication of his nervousness. His wig is colourfully dressed in flowers and feathers, new

leaves and string bag manfully slung round his shoulders.

Together they stand to make their vows before their God. Then, kneeling share Communion with Him. Dabagua a trained Pastor, Ibanda a school girl leave this service to commence a Christian home and serve together. Next week they leave for an appointment in the Mendi Circuit. May God bless them both.

— Edith James

GILLIAN LAI

During 1961 two Solomon Island Methodists, Gillian Lai and Nathan Riqeo, dressers in the mission hospitals, came to New Zealand for a period of training in hospital laboratory work at Wellington Hospital. Since their return to the Solomons they have been rendering fine service to the medical work of the District.

Late in March of this year, the sad news was received that Gillian had died very suddenly of internal haemorrhage. He had not been very well for some time but nothing like this was expected. In a letter reporting Gillian's passing, Mr. Bruce Smith of Munda wrote:

"... The whole station mourns his passing — it is as though each of us has lost a very dear one. There were few people whose life Gillian did not affect in some way. He was secretary on the Station Council, a leader in the Youth Club, still the acknowledged leader of the Dressers and Nurses, a leader in Nurses' Christian Fellowship. His witness took him amongst the schools boys and girls, he regularly conducted station lotu. Truly

his loss is great. He will be seriously missed at hospital and in the pastoral field.

"But I am sure that we will fill the gaps in time and we will remember Gillian for the faith he proclaimed and the way he lived it.

"Gillian had two favourite texts which he said on Sunday night lotu. One was Romans 8:38, 39. "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." This is the faith Gillian lived by and this is what we will remember him for.

"Gillian was buried at Lale by Rev. John Bitibule and there was a very big crowd of people present to pay their tributes. I think this is probably the saddest time I can remember at Munda and its effect has been very wide."

Mr. Smith goes on to say that Gillian often talked with affection of his stay in New Zealand.

THE CHURCH OVERSEAS

In the DIOCESE OF MEDAK of the Church of South India a mass movement is being experienced which has spread into some of the villages which previously resisted the Christian message. What is happening may seem strange to us in New Zealand but it is happening elsewhere in slightly different ways. Perhaps we are strange.

Bishop Priestley writes: "Early last year, a retired minister in Papannapet had a vision in which an angel appeared to him and said that before the end of the year there would be fifteen hundred baptisms in that area, a prophecy which the local ministers received with joy and trembling. A friendly caste Hindu dropped a hint to one of our ministers that evangelists should visit the two villages of Tekmal and Palvancha.

"Only a year or two ago our minister at Papannapet was clapped into the local lock-up for preaching in Tekmal.

"Nevertheless, the caste man's hint was followed up, and teams of evangelists visited both villages, to find welcome instead of hostility, and willingness of mind instead of hardness of heart. The result was a call to me to take part in baptismal services in both villages. On 8th May, 240 people, including the Harijan (headman) himself, were baptised in Tekmal, amid scenes of great rejoicing, and the following day we travelled to Palvancha and baptised 150 more. A determined effort by Hindu leaders had been made the previous night to dissuade the people, and 50 catechumens did not appear, but the rest were so full of courage that they insisted on going in a procession of witness through the caste Hindu quarters, and in the end I was even able to offer a

prayer in the house of the Hindu leader of the opposition — a triumph of faith indeed."

The Rev. Cyril Davey writes: "The astonishing 'wind of the Spirit' was surging through the rural part of the diocese. Barriers were being broken down, and doors flung open to the Gospel. New Christians were braving the antagonism of devil-priests and refusing to sacrifice to the cholera goddess even when their own children were stricken. Village after village was asking for instruction and baptism.

"I was deeply moved at the privilege of welcoming these people into the Church. You might ask, as I did, why it happens that people by scores and hundreds are seeking salvation in the Name of Jesus. The answer is straightforward enough. People are telling other people about Jesus. A man, full of his new-found faith, witnesses in a nearby village and then teaches those who express interest what he himself has learned. A girl, newly-married, reads her Bible to the women of the village and prepares them for baptism.

"In the age-old phrase of Augustine, one loving heart is setting another on fire — and no one can guess how far the fire will spread."

THE WIDENING CONCEPT OF MISSION

Since by His Incarnation the ministry of Jesus is to the whole man, His disciples must be concerned about the entire range of human need. The Church moves into an area where food is the greatest need, into another where medical care is the great want, elsewhere it is education, the better use of the soil. Can anyone doubt that the Church, as the servant of the Lord, is under urgent obligation to

meet the people at the point of their deepest needs?

In India 83.5 per cent of the population owe their allegiance to Hinduism, 11 per cent to Islam, while 2.4 per cent are Christians. In the decade 1951-61 the increase of Christians was 32 percent. Of the Christians 55 per cent are Roman Catholic, 35 per cent are Protestant and 10 per cent Orthodox. The largest Protestant church is the Church of South India with 1,200,00 members.

KOREA — THE MOST DEVASTATED LAND ON EARTH

The Methodist Church began there on Easter Sunday 80 years ago. In 1910 it had 13,000 members. In 1930 it became an autonomous church. In 1940 there were 20,000 members. In 1945 Russian troops came to the 38th parallel. More than three million people fled across the border. Half the churches were closed. In June 1950 the North Koreans crossed the border and there were tremendous losses in leadership. Two Korean Methodist bishops, dozens of ministers and thousands of Christian laymen were liquidated. By 1953 the 38th parallel was stabilised. Every sermon and every prayer in South Korea remembers loved ones North of the line. The church has grown in the midst of its suffering. In 1954 its members numbered 33,000 and in 1963, 57,200 full members, a gain of over 70 per cent.

On Easter Day 1964, 30,000 people attended dawn services to hail their Risen Lord. Wrote a visitor "If you want to discover what the Christian life really means, go to Korea."

One of the great missionary orders of the Roman Catholic Church is the **Maryknoll Fathers**. After reviewing the weakness of their former methods

in meeting the modern situation, the Rev. Albert Nevins, one of their leaders, writes that three notions emerge on the subject of mission that have a profound influence on their thinking.

1. A new realisation that every Christian without exception is expected to be a witness for Christ by sharing in the total mission of the Church.

2. That this mission is not a mission of geographical concept to so-called mission territories, but begins where every Christian is an ends only with the last man who lacks knowledge of Christ.

3. That the mission is not to extend the Church as an impersonal monolith but as the fulness of Christ in His Mystical Body in a redeeming ministry.

And to that we Methodists say "Amen!"

Racial segregation and discrimination forces a person into a state of being a lesser breed or a thing. The matter was put precisely by a white American student who had been arrested for participating in a demonstration to achieve racial justice. When asked to comment on his experience, he said, "Now I know what it is to be treated like dirt."

A survey of **world Christianity** recently made by a Roman Catholic authority, the Congregation for the Propagation of the Faith, has reached the verdict that there are now two non-Christians living in the world for every Christian. In short, we are outnumbered two to one.

They estimate the non-Christian population to be 2067 million compared with 930 million people who owe some allegiance to the Christian faith.

METHODIST WOMEN'S FELLOWSHIP

I want to tell you about "Project Mission — Papua New Guinea" as undertaken by the congregation of St. Paul's, Palmerston North, recently, a learning study involving each department of the church in research and preparation and co-ordinated into a workable programme. A member of the M.W.F. was the Co-ordinator!

Suitable music was chosen and put on to a tape. This was used to bind the sections together and give just the atmosphere that was wanted.

The Men's Fellowship was asked to gather and present information about "The Birds of New Guinea." What exciting, colourful pictures their script conjures up. Here is an extract from their contribution:—

"One such chief would wear a fur cap, made from the skin of a cousin of the opossum. Green scarab beetles encased in orchid fibre and cowrie shells sewn to a headband serve as jewels. A strand of pigtailed round his neck, a bailer shell on his forehead, and sections of mother of pearl on neck, chin and nose would complete the ensemble. His face would be made as black as possible with charcoal and pig grease — the darker, the handsomer — but above all a long flame coloured and green plume of the Greater Bird of Paradise would float above his head, like a strange crown. For New Guinea boasts the most colourful of birds". . . and the most colourful words used to describe them, words, music and pictures!

The M.W.F. was responsible for a geographical sketch of New Guinea and a brief history of the "Early Stages of the Highland's Mission."

The Sunday School searched their "Lotus" and chose for their contribution, the story of "the Helicopter"

that hovered over and landed at Nipa.

The Bible Class did research on the "The Personnel of our New Guinea Highlands Mission" and they presented biographical sketches of the Rev. C. Keightley, Mr. Gordon Dey, Mr. Griffiths, the new non medical manager at Tari, Mr. Desmond Jack, who is helping Mr. Dey and serving as carpenter under the Order of St. Stephen, and three of our women — Miss Marjorie Conn, teacher at Nipa, Mrs. Joyce Dey (nee Rosser) and Sister Edith James.

A nurse in St. Paul's congregation gave information on Hansen's Disease and then a history of the Tari Hansenide Centre and this was followed by the description, written by Sister Edith, of some of her patients and finally Sister's last letter from Tari, which I shared with you in the March 1965 "Open Door." The Qualifications for a Missionary" (see also March "Open Door") were read and the M.W.F., the Bible Class and Men's Fellowship all made suggestions for practical help. Such an evening, such a project cannot fail to stir Christian folk into action!

A farmer — agricultural student did research on Aviation and Agriculture in New Guinea and the Minister and a Deaconess were responsible for the worship. Posters, maps and slides were used and the music was a vital part of the presentation. St. Paul's have planned to do a similar project each month and they are now busy on "Project Mission — Kurahuna." I commend to Women's Fellowships this involvement with the other departments of the local church in **learning** and **doing** together. "Project News" is just to hand — Go to it!

— 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, Kihili, P.O. Buin, Territory of New Guinea.

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, A.R.A.N.Z., (Ac'tant), Methodist Church, P.O. Munda, British Solomon Is.
 Mr. G. L. Pavey (Business Manager, Bougainville), Methodist Church, P.O. Munda, British Solomon Islands.
 Mr. R. C. Fleury (Plantation Manager), Methodist Church, Bilua, P.O. Gizo, British Solomon Islands.
 Mr. Ovini 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. Williame 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. A. G. Smith, L.Th., Mendi, Territory of New Guinea.
 Rev. C. J. Hutton, Tari, Territory of New Guinea.
 Rev. D. L. Kitchingman, B.A. All Saints College, 5 Rogers Ave., Haberfield, N.S.W.

Nursing Sisters:

- 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, via Mt. Hagen, 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.

WAR!!

on IGNORANCE, SUPERSTITION, POVERTY

ENLIST!

OVERSEAS EXPERIENCE

W O R K — PLENTY
P A Y — ENOUGH
S A T I S F A C T I O N — DEEP AND LASTING

YOUR CHURCH NEEDS YOU . . .
THE PEOPLE NEED YOU . . .
THE CHURCH CALLS . . .
. . . DOES IT CALL **YOU?**

RECRUITING OFFICER:

**The Executive Officer,
Methodist Overseas Missions Dept.,
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.

Executive Officer: Mr. W. E. Donnelly, M.B.E.

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

Secretary:

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