

The

OPEN DOOR

*Missionary Organ
of the Methodist Church
of New Zealand*

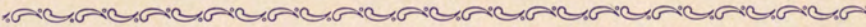


The Challenge of a United Church

"A Great Opportunity has opened for effective work"

1 COR. 16:9 (N.E.B.)

June, 1968



For Your Quiet Time

Report from Nigeria . . .

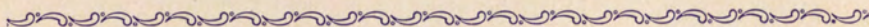
A young Sunday School teacher who had led the children's Harvest service in Kaduna the previous Sunday was found dead in the gutter. In Kano some took refuge in the Church and were killed there. One had his Bible with him and the blood stained pages showed that he had been reading the 23rd Psalm.

Church buildings did not escape. At least ten Methodist churches were damaged, doors and windows pulled out, and everything moveable carried away or burned.

We are grateful that the great majority of Northern Christians took no part in all this. Many sheltered those fleeing from the mobs, at risk of their own lives.

LET US AS WE READ

- *share the agony of our brethren in Nigeria, the Sudan, Vietnam, Korea and a hundred more places*
- *pray for them — for their people*
- *offer our goods, our time and ourselves to Christ for the proclamation of His Gospel*



"A wide door for effective work has opened."
1 Cor. 16.9 (R.S.V.).

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The Challenge of a United Church

by the Rev. J. D. Grocott, President of Conference

What the Methodist Church of New Zealand formerly called its Overseas Mission, has now become part of a United Church. The child has grown to manhood. The Come-of-age birthday has been passed. It is no longer a mission but a Church; or rather part of a Church — the United Church of Papua, New Guinea and the Solomon Islands.

January, 19, 1968 was a memorable day, when the New Zealand representatives with the representatives of the other churches, the United Church Port Moresby and the Papua Ekalesia and the Australian Methodists signed the document of union.

The new Church is a vigorous, lively and extensive community which, top to toe, covers 2,000 miles and a multitude of islands, with about 240,000 people under pastoral care and a language problem more complex than any other Church in the world.

The Language Problem

The Government record is that in the New Guinea/Papua areas, there are 700 languages and dialects. In the Solomon Islands are another 500. The problem of a Church is to communicate the gospel through the media of language. On several occasions when I addressed audiences in the territory, I would notice two or maybe three people seated in selected parts of the meeting hall whispering while I talked. They were, I learned, interpreters translating into the language or the dialect of the people who sat nearby; four different languages spoken to one audience.

The New Era of Mission

The Church, in these areas, is racing against time. The twentieth century rush towards 'modernisation' is accelerating. In New Guinea, there are villages which to my amazement, have no awareness at all of the Western civilisation, yet less than 100 miles away there are native people who operate wirelasses, have their own transmitting station, and carry transistors about with them in their hands as our young people do. In some villages, the people go to bed at dark and get up at dawn, because they have no adequate artificial lights, but at Mendi in the Highlands, the Church is building a powerhouse which will supply power to the Mission Station.

Throughout the territory, more children seek an education than the schools can possibly cope with. The common remark in area after area was that there were over 50% of the population under twenty years of age. In one district there was 50% of the population under the age of fifteen years. At Port Moresby, a new university has been established and is already to put a ceiling on its enrolment. A Christian Chaplain is to be appointed.



Mr. Grocott signs the Deed of Union, Port Moresby, 19/1/68

Throughout the territory of the Church, there are educationists, European and Indigenous, of considerable ability, right in the front line of modern methods with an outstanding commitment, but there are far too few of them.

The urgent call is for well qualified teachers for both the Church and the State education services. Not only staff but equipment also is in short supply in this explosion of opportunity in education. The task that confronts a Church in this area is not simply providing teachers for children who prepare for a career, but to provide educationists of ability that can guide a new society into a new age and a new pattern of living.

Health Services

As in education, so in health services, the record is of amazing achievement and challenging opportunity. The indications are that the infant mortality rate has spectacularly declined. The two New Zealand sisters at Tari, for example, were responsible for the care of 481 babies last year. The Hansenide Hospital at Tari cares for the leprosy patients of a population of 30,000. The hospital at Munda under Dr. Ron Pattinson and Sister Beryl Gray has a constant stream of patients from far and near with every imaginable ailment.

Administration

A church of this size with its multitude of activities has a considerable administrative responsibility, but it also has administrators of ability and experience. There are a great variety of difficulties and unanswered questions for these people. Even in all the complexity one

can see evidences of long vision and of understanding. A Church Printing Press at Rabaul is reputed to be the finest Printing Press in the territory; Accountants without the technical equipment that any modern city office requires, do a fantastic amount of complicated managerial and accounting work; Plantations are managed effectively in a variety of places and new crops are the object of experimentation.

The financial responsibility of such a Church rests on the local congregations and on the affluent European societies bordering on the Pacific, on Australia and New Zealand. Undoubtedly the people of the new Church will in time accept more and more of the responsibility of financing their mission, but for the foreseeable future the development of this Church will rest to a large extent upon our Church and on the Church in Australia.

Evangelism

Behind all the ancillary services is the evangelical emphasis of the Church. Immersed in the whole programme of education, health and social welfare, is the Ordained Minister fulfilling his calling with the co-operation of his lay brethren. What Methodist congregation of New Zealand has a Sunday morning attendance of 700 to 1,000? How often do we have twenty baptisms in one Sunday? What Circuit in New Zealand has twenty-one preaching places?

My outstanding impression in the five weeks that I was in the Islands was of the leadership of the Church, of men and women who have an understanding of the nature of the task that confronts them, who were preparing to lead the Melanesian people into the 'inevitable' Westernisation of the twentieth century, but seeking to avoid the clash and the distress which has come to other societies. The Church cannot prevent the Westernisation of these people. What it can do is to prepare the people to meet all the challenges and the demands that the Western scientific society will make on them as the years go by.

Where then is our Responsibility?

What is our place in this Christian enterprise? Quite obviously our first responsibility is to be faithful in our commitment to our own local Church, for what value is there in our having ideas about the Church in the Islands unless we are able to carry out, within our local community, the same kind of things?

Beyond this duty it is also possible for us to accept a personal project of our own through our overseas mission department. Some may be able to give contributions of equipment or material. Others may be able to offer service or money.

With a little imagination, we can see a mass of things that we can do that would strengthen the work that the Church seeks to do amongst these people.

Has our work in the past been limited by a 'spectator' attitude — standing afar off? The call to us is to accept our responsibility with dedication and sanctified imagination, giving of our material resources, sending our missionaries, and constantly praying in a real and personal way. We undertook a great and challenging task in the past, and until the task is accomplished we are responsible to God for its continuance.

NEW HOSPITAL at NIPA

—Rev. David Kitchingman

Easter Monday marked the beginning of the countdown, for Wednesday was to be the official opening of the new Maternity Hospital, built from funds raised by the New Zealand Methodist Women's Fellowship. The people had decided to celebrate this in a big way. Any feast anywhere takes plenty of preparation but their kind more so, and in this case there was an even added complication. The feast was to be at Puril and that meant them bringing from far and near not only their food but also firewood, leaves and stones with which to cook it. I had offered to help and it took me a whole morning with the "Desert Rat" to cart in cooking stones which they had piled up on

the roadsides. By night time the scene around the station began to resemble the night before Guy Fawkes.

On Tuesday they dug the pits and set the fires. Gordon and his helpers who had been working overtime on the Hospital for weeks finished off their painting and cleaning. All was ready, or nearly so.

Wednesday, 3.30 a.m. The first yodelling arrivals. 3.45 a.m. The squealing of pigs and the excitement of butchers outside our gate. Fires lit up the darkness; later palls of smoke darkened the dawn. 9 a.m. 500 pigs (according to one coastal pastor's count), not to mention fowls, sweet potato, cabbages, pumpkin and fern, were all buried in moderate ovens of



The building just before completion

hot stones and steaming banana leaves. Too much, you say? Of course, but not really so much among so many, estimated at 7 or 8000 people.

10 a.m.: All were much relieved to see the plane bringing the District Commissioner and the District Medical Officer from Mendi, not to mention our Chairman, Graham Smith. All local Administration and Mission personnel had also been invited. Our ladies had prepared a lavish morning tea which was served on the lawn outside the Sisters' flats.

11.30 a.m.: In bright sunshine we made our way to the hospital. When apart from a persistent group of singers in the distance, had settled down, we proceeded with the official opening. The V.I.P.'s addressed the crowd, congratulating the Church and encouraging the people to make good and proper use of the facilities. The District Commissioner even had some advice for the women, or was it really for their husbands? Expectant mothers, he said, should take things a little bit easy and not work all day in the gardens.

A short act of worship included the reading in Pidgin and in the vernacular of Mark 10:13-15. The Pidgin prayer was offered by Tamasan, the Solomon Island carpenter who had helped Gordon build the Hospital. Then one of the local evangelists' wives whose two children had been born in the old bush hospital, untied a ribbon round the porch, and the District Commissioner turned the key of the door.

People streamed inside to inspect the building, though their attention was soon drawn elsewhere. The feast



Mr. Gordon Day

was being uncovered, the reward of much work and waiting. Then came the complicated process of apportioning gifts of food to visitors from other missions and places. When all had had their fill there was still the singsinging whose devotees seem to have found out the secret of perpetual motion. Only darkness drove away the remnants.

So ended a long and tiring day, but it was well worthwhile. Apart from all the fun, it was a way of saying thank you to all the women whose gifts had made it all possible, to Gordon Dey and Tamasan who had done such a beautiful job, and above all to Sister Helen Young who more than six years ago pioneered the medical work in this valley. Basins full of pigs' livers, the choicest morsels which the people can offer, were presented to her. What she was not told was how she could eat them all.

My Asian Journey

—the Rev. Leslie Boseto

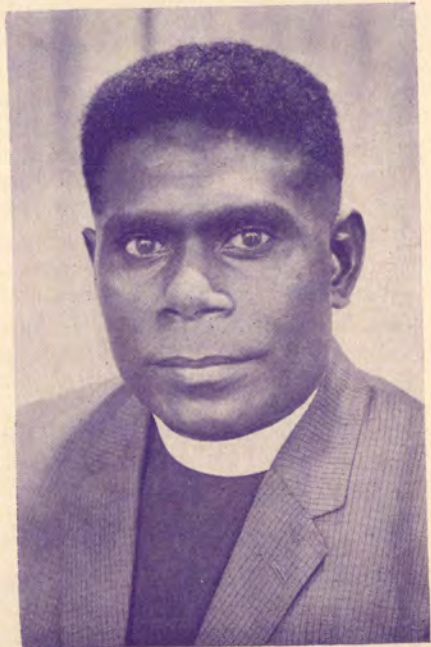
1. METHODIST CONSULTATION

This Methodist Consultation took place three days before the East Asian Christian Conference started. The representatives were from the Methodist Churches in East Asian countries and also from outside.

The Consultation was divided into four groups. The first group discussed Evangelism. Some of the members seemed to feel that the only area of evangelism is within Church Buildings, on Church land, in Church Institutions and only among Church members. But some said that because of the modern world situation, our existing approach to evangelism is not so applicable but we must see if a new approach can be adapted or discovered in order to present the Living Christ in this rapidly changing world. Because of this evangelical concern towards the modern world situation, the second group which was dealing with the "Structure of the Church" looked very closely at the present existing structures of the Methodist Churches in East Asian Countries in order to be sure that these structures do not imprison Christ, because they believe that the Church **lives in Christ** for the world and cannot be imprisoned in Church Structures.

The third group was concerned with "Ecumenical Relationships." This means work and worship together inter-denominationally. They also discussed the problems of local, national and regional requests to the other world agencies. But the Methodist Consultation did more than this, and

also urged the already autonomous Methodist Church to look beyond the freedom of movement that they have achieved, and the independence and identity they have gained, to that even wider experience of Unity with other Churches. The fourth group looked at the relationship between the various Boards of Mission and the receiving churches. The Consultation was concerned that it was time for the East Asian Churches to have a share in considering with the Boards what should be done in Mission fields. Through this they arrived at the conclusion of forming a Committee in each receiving church which would inform the Boards of the situation of



the Mission Fields and in return become informed of what the Boards were trying to do. It is worthy of mentioning that there were many people in this Consultation emphasizing that the Universal Church has one MISSION, therefore the South East Asian countries have to play a part in this one mission by sending missionaries to other parts of the world. Whether the financial support for these missionaries comes from outside Asia or within is not a major concern, but the concern is to preach to living Christ to the **whole** world.

It was, as is usual at all Conferences and Synods, that not all the members present had the same view, but what was discussed in this consultation was believed to be the right way in which God's Spirit had been leading them.

2. EAST ASIAN CHRISTIAN ASSEMBLY IN BANGKOK — THAILAND.

The representatives at this assembly were from 24 different countries and there were over 300 present. It was my first time to attend such a Conference and I was very happy that I was able to meet and to speak with some of the World Church leaders.

The whole Assembly was divided into main sections and each section was divided into four groups. Each of these small groups brought its findings to its main section where the task was to compose all the findings into 1000 words. These thousand words were brought on to the floor of the Assembly for further discussion and comments and then recommended to the member churches for further consideration and action.

Half of the Assembly's time was spent in devotional prayers and Bible lectures. The theme of the whole

Assembly was: **IN HIM ALL THINGS HOLD TOGETHER**. Under this theme the two main sections had as their subject: 1. Inter-church Aid for Mission and Service and 2. A Divided Church in a Broken World.

From these two headings, the whole assembly was dealing with the problems of:

1. Needs and Services.
2. Institutions in the Life of the Church.
3. The Sending and Receiving of Missionaries.
4. Structures of Co-operation and Administration.
5. The Christian presence in a Broken World.
6. Making the Christians Presence effective.
7. Christ's Presence in a Divided Church.
8. Ecumenical Co-operation in this area of concern.

You may notice that all these topics are not simple enough to consider and then put into practical action as soon as the Assembly was over. But they were also difficult in finding ways of confessing a living Christ freely to the world. Because the East Asian Christian Churches are convinced of their common obedience to one Lord of the Church, they feel that the only way of carrying out God's Mission to the world is by letting Christ live His life freely without trying to confine Him within certain structures, institutions or certain words of confession. They believe and are convinced that Christ lives and speaks through His church to the world if His Church lets her saviour and founder live and not be imprisoned.

(Continued on page 22)

The Ministry of Teaching

New Zealand Supported Workers

OUR MISSIONARIES



Methodism has always been deeply concerned with all aspects of education. In the Solomons, schools have been a prominent feature of our work from the beginning. In the Highlands, they have played an important, though less conspicuous part in our work. In both areas we are now in partnership with Governments striving to catch up on the gap between illiteracy and education. At least 500,000 children of school age in our area lack any education at all.

Education is not only for the young. In the picture below MRS. JOYCE DEY at Nipa in the Highlands, teaches an adult literacy class.



GOLDIE COLLEGE



SISTER LYN SADLER comes from Greymouth. Since 1964 she has been on the staff of Goldie College, Banga Island, in the Solomons. She has been outstandingly successful, and is highly esteemed through the Protectorate.

MR. KEN MUNRO with his wife and daughter, takes up his post as headmaster of Goldie College this month. He was teaching at Okato last year. The Munro's will build on the foundation already laid.



MR. DOUG MCKENZIE, B.Sc., his wife and son left Putaruru to go to Gaulim Teachers' College. Mr. McKenzie is a Secondary School teacher of experience. Gaulim trains teachers for the United Church through Papua and New Guinea.



BOUGAINVILLE



SISTER PAT JACOBSON comes from Martinborough, and was appointed to the District Girls' School, Kihili, in 1962. She became principal on the retirement of Sister Ada Lee.

SISTER EILEEN SCHICK went from Dargaville in 1967 to do a year under the Order of St. Stephen at Kihili. Challenged by the need, she has stayed on for a further year.



SISTER JUDITH MILNE last taught in New Zealand at Kurow, North Otago. Since the beginning of 1967 she has been the teaching sister at Kekesu, in the Teop Circuit.

SOLOMONS



After eighteen years, **SISTER MYRA FRASER** is our senior educational worker. Her outstanding service has not been limited to the class room. She has served at Roviana and Bilua and in each place has been a strength to everyone, students and teachers, parents and missionary colleagues alike.

SISTER BERYL GRICE came to the Solomons to visit her twin sister, Audrey in 1957. The challenge of the need and the charm of the people laid their spell on her. For the past seven years she has been at Sasamunga in charge of Choiseul education.



TEACHERS WANTED

?	?	?	?
Buka	Kieta	Buin	Highlands

Will You Help?

What Do Missionaries Do?

Part II

SISTER MYRA FRASER

gives a missionary teacher's answer



Lucky children go to school, many do not.

A teacher's day on a Mission Station

Br-rr. Br-rr. There goes the alarm. Fancy it being 5.45 a.m. already. It's time to light the lantern and call the cook girls. A late call means the rice isn't cooked in time to be eaten before the students go to school. Sleepy eyed girls stumble out of the dormitory — grab a lantern and the saucepan of rice and wend their way down to the cookhouse. Silence reigns again but not for long.

Bang - Bang - Bang. There goes the "get-up" bell soon to be followed by the work bell. In a few minutes the station is a hive of industry as about seventy boys and forty girls go about their duties. It is surprising just how much gets done in the three quarters of an hour work period — grass is cut, wood chopped, cows milked, houses cleaned, washing done, babies bathed and fed, besides the hundred and one jobs that crop up from day to day. The teachers are kept busy too as there is work to be supervised and new students to be taught the various jobs. It is sur-

prising just how many different ways a table can be set or a bed made.

7 a.m. Bang - bang - bang. This is a welcome bell as it says, "Stop work, eat your breakfast and get ready for school.

7.30 a.m. The call goes up, "Buki," There is a wild race round the house to see who can get the conch shell first to blow it and summon all the station to Morning Worship in the Church.

There is much to praise God for; the beauty of tropical islands and seas, improved health, schooling, love of friends, the love of God and His continued presence with us.

After Lotu the teachers and their classes troop off to their classrooms and work begins in earnest. The Teaching Sister usually teaches the upper class as there are few Solomon Island Teachers with a sufficient standard of education to be able to cope with the work in the upper classes. To her there are always calls from teachers in the other classes who want lessons taken or explained.



The Bilua School

A big noise is coming from one of the rooms along the verandah — no sound proof rooms here and noise in one room means that the pupils in the next room cannot hear their teacher. Sister goes along to investigate. A fuzzy little head poking out of the window says, "Here's Sister" and all is quiet. Such angelic little beings, such as you've never seen before, are busy working by the time Sister arrives.

English Arithmetic, Scripture, Social Studies, Natural Science, Music,

come break after four hours in school. It is time for dinner and a rest before the bell calls all back to school at 2 p.m. It is hot and tiring in the afternoon. Oh, how all would love to sleep or laze around but, no, bells are to obeyed quickly.

School is held on only three afternoons a week as it is necessary for the students to work in their gardens so as to be able to grow most of their own food and thus save the expense of buying food.



Sister Myra with a sewing class.

Art, Writing, Reading and Physical Education all have to be fitted into the day's plan. All teaching is done in English and the little ones make good progress with the language but the older ones who have come in from village school find it difficult.

Eyes are beginning to watch the clock. Yes, it's dinner time. a wel-

So that the native crafts will not die out, Tuesday afternoon is given over to craft work. Let us see what those boys in the shade of that tree are doing. They are carving paddles. There is a group in the bush making a canoe, some are weaving baskets, others making combs and some making cane chairs. What a variety of

mats and baskets the girls are making. Some women from the village have come up to teach the girls. Sister, not being much good at native crafts, is taking a group for sewing. Do you ever wonder what happens to the pieces of material and sewing equipment that many M.W.F. groups send. Just visit the sewing group and you will see a great variety of articles being made. The girls love sewing and Sister is ready to finish long before anyone else.

4 p.m. Bang - bang - bang - bang. An extra loud bell this time as the bell ringer is eager to tell all students that they are free for a couple of hours. There is a rush for the football and basketball, others go to the sea to swim or fish, others sit and talk with their friends and some just sit. This is the time for the teachers to catch up on some of the marking that has piled up during the day.

Darkness comes down about six and soon the bell everyone has been waiting for, rings out happily. It is the cooks' bell and there is a rush to the tables to share in the meal the cooks have prepared — potatoes, native cabbage and if lucky some fish.

7.30 p.m. and once again the cry of "Buki" goes up to call all together to Evening Worship to return thanks to God for His care and bless-



Traditional Crafts

ings throughout the day. No, the day isn't finished yet. There is still study or choir practice to be fitted in. Then the sleeping mats are unrolled, silence reigns for individual Bible Reading and Prayer and one by one the students drop off to sleep. The electric light engine is turned off and all is in darkness except for a lantern burning in the teacher's room as the last books are marked and final preparations done for the next day.

And so ends the day, not very glamorous perhaps, but ever so necessary and worthwhile.



Modern application of older crafts.

Around the village schools

In each Circuit there are usually about twenty to thirty village schools which the Teaching Sister visits whenever possible so as to help and encourage the teacher and pupils. Unfortunately, owing to pressure of work at the station school and the difficulty of transport these visits are not as frequent as they should be to be really effective.

Come with me on a visit around the schools in one section. We, another teacher, a nurse and I, set out by the Mission launch on Saturday afternoon so as to be able to share the Sunday services with the village people. The launch returned to the station as there was work waiting to be done there. We went prepared to lead the services on Sunday and the morning and evening Lotus in the villages. "Always be prepared" is my motto as I once sat down in a village Church and everyone sat down too. The leaders looked from one to another and then at me and then one said, "Sister will lead the service today."

A white person staying in a village is still a bit of an event especially for the children and soon there was quite a gathering around the guest house just to see what was going on. The M.W.F. ladies had made new mats and put down on the floor. After the service they appeared with bowls of food — fowl, fish, potatoes, yams and native cabbage. Next came a basin of water, soap and towel for us to wash our hands.

Early on Monday we went with the teacher to see the children at work. He was one of the young men I had had in a teacher-training class the year before and it was gratifying to see him putting into practice what he had learned and using the equipment he had made. So many are so afraid of the children spoiling their apparatus that they keep it in a box in their houses until the cockroaches eat it.

We found it difficult to keep straight faces as the children began to sing lustily, "My body lies over the ocean, My body lies over the sea,



Mr. John Anggelo and his family.

A former missionary in the Highlands, he is now on the staff at the Bilua School.

Bring back, Oh bring back my body to me." All sorts of mental pictures formed in our minds as they sung through to the end.

While we were helping with the classes there was a noise and tumult as a rooster came rushing inside closely pursued by several men. It was soon caught in the corner, school went on again and we ate the rooster later.

In the afternoon we walked through a bush track, up a steep hill and down a deep valley to a stream. How refreshing it was to wash in the cool, clear water. No sooner had we finished than down poured the rain and so we soon had our clean clothes wet as well as the ones we had just washed in the stream.

When we returned the young men were waiting in a big canoe to take us on to the next village.

The next village was on the top of a hill with a steep track going up to it. A good track in fine weather but you should have just tried to keep your balance on the sticky mud after the heavy shower of rain. We took off our sandals, grabbed sticks to help us and hoped for the best. A slide would have taken us down the steep bank into the sea so we were extra careful.

Sleeping in guest houses or schools isn't all a bed of roses these days as since the World Health Organisation have been spraying the houses to eradicate malaria the cats have been killed by the poisonous spray. The result is that there are rats everywhere and for some reason bed-bugs have increased greatly. They are both extra hungry in the guesthouse especially when there haven't been many visitors.

In the school two older untrained teachers were trying to cope with

sixty lively youngsters. It was just too much for them and they had given up in despair so sat on their chairs most of the time — chairs were even brought in for us. We felt so sad as we saw the bright, eager children willing to learn but no one to teach them. We were sorry too for the teachers as they had often asked to be relieved but each Quarterly Meeting had begged them to carry on just a little longer until there were teachers to replace them.

The Pied Piper had nothing on us, later in the afternoon we walked around the village to visit the sick and elderly folk. Children popped out of each house as we went past.

The canoe and its happy paddlers soon took us on to the next village. We were happy to see one of our ex-Sisters House girls doing a grand job of teaching. A happy bright atmosphere reigned in the school and the children responded well and sang a great variety of action songs to us.

In the afternoon the Girls' Brigade turned out to be inspected and show us what they could do. After we taught them some new games they had a basketball match against the M.W.F. ladies. It was late before we set out in a small canoe to go to a lovely river where we had our swim-cum-bath. We stayed in the shallow part as the deeper part looked like an excellent home for crocodiles.

What a lovely meal was waiting for us when we returned — two kinds of fish, a pigeon, shell fish, a crayfish, native puddings, yams, taro and sweet potato. The women then came and sat around to talk and be friends with us.

The sea was rough when we moved on to the next village but the paddlers were very skilful in dodging the biggest waves. Here we slept in an unoccupied house near the shore and



Village School in session.

in the morning we were surprised to find we were surrounded by a couple of feet of water as it was high tide. The rats had taken refuge in the house too as the water had come up to their hiding places. We waited until the tide went out and then went along to the school which was being taught by a teacher who had had two years' training in the Government Training College. What a happy, bright group of children met us. Not really any brighter than ones we had seen in other villages but just fortunate to have had a better opportunity.

A couple of pupils were seventeen years of age and had been sitting in the Std. 4 class for several years. There had been a lot of trouble when the young teacher had told them that they must finish school to make room for the younger ones. It's much easier to sit in school than go out to work and besides school pupils don't have to pay any tax. We managed to con-

vince their parents that it was no use their staying in school any longer and two reluctant pupils left.

In the afternoon the launch came back to pick us up. We returned with mixed feelings. How we longed to stay and really help the teachers and the pupils in the villages. If we only had more teachers and the necessary money to pay them what a lot could be done. As more trained teachers are coming out of the Training College the education standard in the village schools is gradually improving but it will be many years before all village schools can be staffed with trained teachers. The older men have carried on so faithfully, both as teachers and pastors and the work of the Church could not have gone ahead without them. They are the ones who have kept the light of Christ burning in the villages, often in very difficult situations, and we thank God for their faithfulness.

My Asian Journey

3. SINGAPORE AND MALAYA.

After the assembly I was privileged to visit some of the other South East Asian countries — Singapore, Malaya, Djakarta, Bandung (in Indonesia), Manila and other towns in the Philippines. In all these places I was able to see the Church at work and often had opportunities of talking to the people.

These are some of the things that impressed me most.

1. PEOPLE

I did not realize that there were so many people in these parts of the world, although I have read a bit about each country's population it was hard to imagine until I saw it with my own eyes widely open. In the urban area there is no land, no space, no buildings, no food, no clothes. It is very hard to believe it until you can see it yourself. There is no answer to the growing population in these areas.

2. A BIG GAP

Between rich and poor. I have mentioned that the growing population is one of the problems which cannot be answered — birth control is not the only answer. It is clear that those who are rich are still growing richer and those who are poor are growing poorer as the economic pressure is both pressing up the rich and pressing down the poor and this widens the gap between them. What is the answer to this? I have given away some of my money to the beggars — especially the blind and paralysed, but even the whole Church working together cannot bridge this gap.

3. OTHER POWERFUL RELIGIONS

I read a bit about Islam, Buddhism and Hinduism before I went to these Asian countries but I was not sure how big and strong they were until I saw it with my own eyes. It was amazing to see how much time, money and lives are devoted to the religions. They are powerful, and greatly outnumber the Christians throughout the world. What way do we let Christ's salvation reach them? What sort of approach do we take?

4. FEELING OF NATIONALISM

I was impressed when I heard so many of the young people in these areas who were very proud of their political independence. Many of them are proud of their high educational standards, national languages and their way of discovering and doing things. I would say that most of them are non-westerners although most of their resources in their own research and study are based in western text books! Is this a good feeling? Is this in harmony with the nature of the gospel? Is this a good way of bringing us to peace and unity in a national level? It is very clear that nobody can live by himself or a nation by itself, therefore nationalism is a selfish way of thinking. But on the other hand it brings something that so many preachers preach about but cannot apply. That is working together and learning together, without thinking too much of the denominational and religious divisions and convictions. Another thing which may be good about nationalism is that before we begin to

think about international welfare we ought to look closely at the level of our people in the same country.

5. EVERYBODY IS BUSY

In our own area of Melanesia not everybody is busy. I believe it is because of our tradition and culture that we grow up as a group. We are so dependent on mother, father, cousins and relatives. If a member of a family circle is lazy he knows that someone else in the family will care for him. If he is proud of himself and spends all his money on strong drink, he is sure that some of his cousins or relatives will pay his tax if he runs out of money. It is this aspect of tribal life in our community which makes us like a baby in our thoughts, work, decisions and plans.

I have seen in the East Asian countries that everyone is working harder. Although some of these countries were once like us, when the tremendous forces of economy and industrialism of their countries arrived everyone had to get busy and work hard. Now is the time for our Melanesian race to learn this lesson. We have plenty of land but how many times have we disputed over land and then have not cultivated it. The

great forces of the world are at our door step. There are advantages in our system but let us remember that this is the day when everyone ought to consider whether he will become as a man and no longer be dependent as a baby who enjoys life without work.

There are many things which must be emphasised in our time if the Church is to be ready to stand strongly when political independence comes upon us.

We must act together and not just talk; we must train our Lay readers, we must try to know what our governments are doing so that we may be ready before political independence comes to us. It is important that Christ and his work can not be divided.

As I think more on these problems I realize that as more and more Melanesian women and men take over tasks once done by expatriates we must know the Universal nature of the Gospel. God and His spirit cannot be bound within one race, nationality, language, or a name of a denomination. God is free to all of His people. "God is a Spirit and where the Spirit of God is, there is freedom."

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- MR. and MRS. D. L. PENTELOW (Builder)
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S.O.S. from the HIGHLANDS

Our District's educational programme, already understaffed, is now threatened with collapse. It looks as if six of our nine coastal teachers and three of our four European teachers will be leaving in December and so far we know of no replacements. Is this the end?

WILL YOU HELP?

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