

THE OPEN DOOR



John Kadiba, B.A.

THE UNITED CHURCH IN PAPUA,
NEW GUINEA
AND THE SOLOMONS

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"A wide door for effective work has opened."

1 Cor. 16.9 (R.S.V.).

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OUR COVER

John Kadiba, who graduated Bachelor of Arts among the first group of graduands from the University of Papua New Guinea in August, will be making a short visit to New Zealand over the holiday period, before taking up studies for the ministry of the United Church at Kings College, Brisbane.

Visiting the United Church

The United Church in Papua New Guinea and the Solomon Islands is forcing its partner churches to work more closely together! They are teaching us the way to union. Among the early fruits of this has been closer co-operation between Presbyterian Overseas Mission Committee and the Methodist Overseas Missions Board. It was for this reason that the Rev. A.



Rev. & Mrs. A. G. Horwell

G. Horwell, Associate Secretary for the Pacific of the O.M.C., travelled with the Rev. G. G. Carter of the M.O.M. on their recent visit to the United Church. We are glad to have a word from Mr. Horwell to preface our report on the United Church as it was seen by the Secretaries.

Any brief survey of a visit to the United Church is going to be less than just to the great complexity and infinite variety of life in Papua, New Guinea and the Solomon Islands. Through the multi-stranded pattern of the unfolding picture, there is the golden thread of the Church, and from start to finish as we travelled we were called upon to respond to the faith and witness of Christian people who share the mission of the Church in partnership with us.

There is the difficult and depressed Delta area of Papua where a labyrinth of waterways isolated the little group of under-nourished and economically poor folk on tiny islands of firm ground in the midst of swamp. How are these linked in the scheme of the United Church with the hustle and bustle of thriving business in the city of Port Moresby where new housing settlements are springing up in half a dozen valleys, and a steady stream of arriving ships and planes spills out a further complement to the population? Dedicated Christian workers offer a ministry in each, striving to make the Gospel relevant.

Down in the southern islands of Papua where rough seas and rugged hills deter fluidity of movement between villages and islands; where there are ignorant people who will not accept the services offered in medical care, and babies are left orphaned as mothers die in childbirth; what links these with the Mataungan Association of New Britain — these who challenge authority in high places and struggle for a place in the scheme of things; who contest the land claims and raise up vigor-

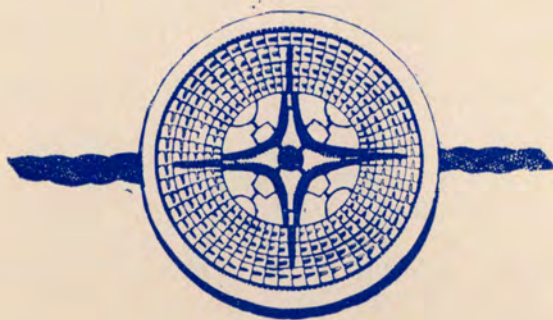
ous and vocal leaders. It is the Church which is striving to provide a common denominator. A wise bishop becomes a mediator, a concerned pastor offers a ministry to the needy ones.

High in the mountains of Bougainville there are hundreds of men, some with wives and children alongside them, struggling to prepare a huge mining centre at Panguna, and pressed upon by the climate, the proximity of the surrounding mountains, and the atmosphere of uncertainty as a bulldozer teeters on a cliff face, or a truck crawls around a hairpin bend over a precipitous road. Here too the Church enters the struggle, as a minister brings the peace of God, and gathers the children for fellowship and instruction.

What is this Church? It is a company of lovable and friendly people, servants of Jesus Christ. From the humble Bishops who are exploring a new sphere of ministry, and the ministers, pastors and missionaries who grapple with changing conditions of work whether they live in developing towns, hilltop villages or institutions, to the great company of worshippers and interested bystanders, there is a spirit of expectancy and interest centreing on this new venture, the United Church. Not an ill-considered optimism or false confidence, but just a quiet faith and hope that this is of God.

There is pain in it for some — loved institutions are empty to allow the young people to train together in united schools and colleges; there is room for jealousy or self-satisfaction, as unequal salary rates for pastors and ministers continues to exist over the wide spread of the whole Church; there is hard work for all and urgent challenge to us for help, as this United Church moves forward under Christ to fulfil His purpose.

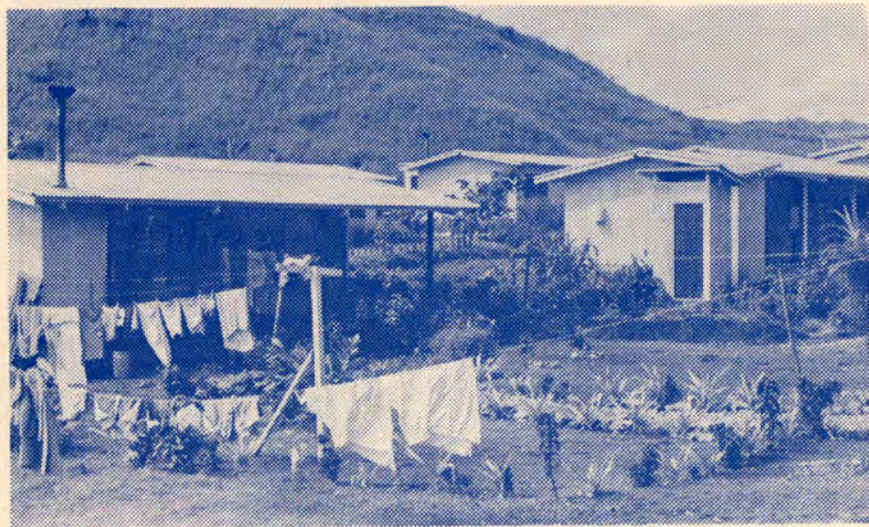
A. G. HORWELL



The Last Paradise?

Ten years ago, Mr. Hideo Adachi, a visiting Christian friend, told the Solomon Islands church that its people lived in the last paradise. Would he still think the same if he returned to-day?

HONIARA



Low cost housing.

My overall impression was that in this rapidly growing town the Church's witness is being effectively maintained. With a population approaching 12,000, Honiara is rather a number of suburbs rather than a town. Because of the terrain, each new housing development takes on some of the characteristics of an isolated community, and the problem of maintaining contact between them is growing. Ministers in the town must inevitably spend a lot of time and money travelling. To this is added the fact that religious instruction is

taken in two primary schools, King George VI Secondary School and Teachers' College. Rev. W. G. Tucker has oversight of Aola-Kolosulu section where the Rev. Igan Lokekale is stationed, (40 miles down the coast and then inland), and with Rev. Goldie Venggo, shares responsibility for oversight of out-stations on other islands, Tulagi, Auki, Kerakera, Yandina etc. In addition, Mr. and Mrs. Tucker maintain open house for a never-ending stream of visitors of all races passing through Honiara.

Solomon Island Christian Association

S.I.C.A. is a very alive organisation. The Community Centre plans are going forward and the raising of money continues. The problems of the town are not dissimilar to those of other rapidly expanding towns in culture contact situations, and the need for effective Christian witness is very great.



Mrs. Hazel Boseto

The West

I stayed with Bishop Leslie and Mrs. Hazel Boseto at Munda, and Bishop Leslie travelled with Mr. Horwell and me until we left for Bougainville. One cannot adequately express the tremendous debt that we owe to God who has raised up a couple like this to be leaders of the Church at this time. Spiritual quality, wisdom

and maturity have all been given to them and daily their experience is growing. It is clear that they are highly regarded by folk of all races within and without the Church.

Scholarship Holders Return

It was very pleasing to notice **Sister Lina Qaqa** with her N.Z.R.N. badge, which she received after training in Fiji, is taking her full part in the work of the hospital, and to see other Solomon Islands women who had been trained in Port Moresby, sharing in the task. In fact, with **Mr. Peter Lanono** in the building department and **Mr. John Pio Hickie** in the electrical work, there is a noticeable improvement in the standard of Solomon Island staff outside the ministry, which is very thrilling and we should rejoice that the Church has been able to train such splendid young people. There are problems ahead for many of them and for the Church, but a very good beginning has been made. **Mr. Lawry Wickham** in the office is shortly to be transferred to Bougainville, where he will take over the very important task of handling the finances of the Bougainville sub-Region.





Mr. L. Wickham and
Mr. P. Lanono

Sasamunga

After a pleasant overnight journey from Munda, Mr. Horwell and I inspected the Sasamunga school. This was an interesting experience. Sister Beryl Grice is in charge and has a full staff of trained teachers, including two ladies, Miss Tevahine Hitu, Std. 1, and Miss May Magu, Std. 2, who rate very highly. The whole school is under a very good team of teachers and shows this in the competence of their work.

A new parsonage is under way and a new set of two classrooms (Government subsidised) has recently been opened. A progressive policy in regard to dormitory replacement and teacher housing continues to improve the station.

Sister Lucy Money and Sister Beryl Grice are still doing a tremendous amount of work and the effect of continuity of staff is clearly evident in

the settled, orderly development of the circuit.

It is to be hoped that an overseas minister will be appointed to Choiseul in the near future.

Koriovuku Ranonga

We had a stay of some three hours at this interesting place and were engaged in discussion with local leaders about the future of their work. The school at Koriovuku is now to be called the David Voeta Memorial School. This is a tribute to perhaps the most able missionary to go from the Island of Ranonga. He served in the Teop circuit from 1929 till his death in 1936. The Rev. John Pratt is the minister in charge of the Ranonga circuit and he and his wife Helena seem to be doing a very good job.

Bilua

There is an overall impression of spiritual health about the circuit. Our brief visit to **Ozama community** the following morning reinforced the impression that this is a supremely worth-while experiment. Here, both men and women are given training to be better Christians. The training is conducted in a community which is self-supporting and self-governing. A dozen such lay-academy units could be deployed to advantage in the United Church. Each would differ from the other as they adapted to fit the situation in which they were set, but the basic essentials of Christian living in community would be the same.

INDUSTRIAL INVASION

Bougainville

In 1942 Bougainville was invaded by the Japanese and the life of the people was rudely disrupted. In the late 1960's the island has again been invaded, this time by the might of a gigantic industrial complex seeking to exploit the mineral wealth of the mountains. The disruption is just as great and the unsettlement probably more lasting.

The Mining Complex. There are six units. **Panguna**, where the copper will eventually be mined. At present this is linked by a very dangerous mountain road with the coast. However, a four-lane highway is under construction, which will allow the heaviest of traffic to move at a reasonable speed. At the peak of the construction work there will be 5,000 workers on the site. At present there are about half this number. When the mining begins, the number will be reduced substantially and divided between the mine area and the concentrating plant some distance away. It is typical of such a project that

the whole of the present workshop area will be closed later to allow mining of the ground underneath.

There are 60 children at the Panguna school, almost all white. Few Melanesian workers have their families with them.

The Rev. Norman Battersby gathers virtually all these children into a Sunday afternoon "Panguna Children Christian Fellowship". Most Christian activities are under United Church auspices. Mr. Battersby is the right man in the place and we were impressed with his approach to a difficult task.



Industrial chaplain on the job.

On the Coast. There are five centres, actual or potential; **Lolohau** the Port, which is being carved out of a previously untouched, sheltered bay; **Arawa** where a town to accommodate 8,500 people is being built — a former coconut plantation; **Kieta**, the old Government Administrative post, hemmed in by hills, which is bursting with life and full of people; **St. Michaels** east of Kieta, where a new dormitory suburb is being built; and **Nairovi** which is a few miles inland and a staging camp on the new highway into the interior. Only Kieta and Nairovi have any substantial population as yet.

The mining complex and the towns represent a tremendous challenge, but one which the Church is aware of, and on the whole is, so far, meeting. They will need much wisdom and foresight and support from outside if

they are to continue to meet the need adequately.

The rest of Bougainville has large and to some extent unrecognised problems. The effect of the mining venture is less direct but none the less real. There is a tremendous amount of unrest — much of it political in nature. For the Church I believe this means that it must do more than is being done to talk with the people at village level. It is very necessary to listen to what is really being said and to explain over and over again what the Church is doing and why. I formed a distinct impression that there was not enough communication between the leadership of the Church and the village people, including the younger leaders. To be fair to the staff, the problems they have faced because of the copper venture have been such that it would be surprising if it had been otherwise.



Construction camp at Panguna.

Communication and Conflict

IMPRESSIONS OF THE NEW GUINEA ISLANDS REGION AND THE ASSEMBLY INSTITUTIONS

At no stage in our journey were our hours more crowded than during our very brief visit to the Gazelle Peninsula. But in retrospect, it is astonishing how much time we had to talk with individuals. I stayed with my old friend Bishop Saimon Gaius, visited Rarongo Theological College, Gaulim Teachers' College, Malmaluan Christian Education Centre, Trinity Press, the Building Department, George Brown High School, George Brown College, Kerevat High School and Vudal Agricultural College. I had lengthy talks with Bishop Saimon, Rev. Michael To Bilak, (Bishop's deputy and Superintendent of Raluana Circuit), Rev. Eluida Laen, Principal of George Brown College (Home Missionary Training), Rev. William To Kilala (Director-elect of the De-

partment of Christian Education), Mr. David Eason (Plantation Manager, Vunakabi), Mr. Geoff Pope (Principal of George Brown High School), Sister Norma Graves and the Rev. Alan Dunstone (Rarongo) and the Rev. John Mavor and his staff, as well as many others too numerous to mention.

I was impressed with the importance of creating situations in which real listening can take place. Without this there can be no dialogue. The Mataungan crisis, like so many others which have afflicted the Territory in recent years, arose in a large degree because neither side can "hear" what the other is saying. The United Church Community Hostel in Rabaul under Mr. Don Cracknell, is a place where all races can come together. Board is available at reasonable rates with a good standard of accommodation. Here a number of the leaders of various groups in the community make their headquarters when they are in town, and here the conditions are right for much meaningful discussion. Mr. Cracknell is particularly suited to handle a situation like this, and it is to be hoped that the United Church will have opportunities to create other such places where genuine dialogue can take place, and that the leaders of the Church will keep an ear on the dialogue that is occurring.

Recent events have given clear warning that the Church may have to choose between people and property. The situation is at its most acute here in the Gazelle Peninsula, but it is not



Bishop S. Gaius

inconceivable that in other places also the Church may have to willingly surrender a large part of its land holdings and with that, a sizeable part of its possible future income, for the sake of its people. It is good to find that Bishop Saimon and his colleagues realize this, and have already made plans for releasing land held by the Church, so that it can be broken up into farm blocks for local farmers. But even these plans may not be enough. However visible the indigenous control of the Church may be, the Church will still stand as an Institution over against the population in times of crisis, and there will be a tendency always for radicals to attack the Church as long as it holds any property at all. This does not mean that the Church's development of its property is wrong, but it will

continually have to assess the respective values of holding large properties for the development of its work, and the effect on its total witness to the community.

Of tremendous importance are the Assembly Institutions, and the vital need to retain perspective in relation to them. So far, each of the Institutions has achieved a moderate size with very high standards. Each of them has plans for further development. The Assembly will have to consider these plans, but in each case one would hope that adequate thought would be given to the relationship of the Institutions to the Church, and the Church's ability to maintain them. Size and quality are not necessarily synonymous and there are sometimes more important values than academic standards.



Rabaul Community Hostel

Papua

THE MAINLAND REGION

This Region combines the former Papua Ekalesia areas (L.M.S. before 1962) with the area of the Kwato Mission, which, though an off-shoot of the L.M.S. work, had for forty-five years an independent life under the guidance of the Abel family.

Iruna. This is the headquarters of the Mailu Circuit and is alongside the Amazon Bay airstrip. Mailu Island, some miles off-shore, is the original missionary base and its people were great traders and still venture far down the chain of Eastern Islands on trading expeditions, going down with the nor' west monsoon and returning with the south east trades. But the circuit is also a landward one. Behind the seventy miles of coastline is a hinterland of up to 15 miles in depth. As is to be expected, the people are varied in cultural background and language. The Rev. J. W. Saville is perhaps the most famous of the missionaries who have served in this area in the past, but I was interested to learn that they have had missionaries from the Cook Islands, from Niue, from Samoa and Lifou over the years. The Gilkison Memorial Hospital is vividly portrayed in the film "UNICHURCH". Under Dr. Nick Thomson of New Zealand, the hospital fills an important role as a base for medical patrols through the whole area. Shortly, Dr. Thomson is to hand over to Dr. Peter Strang, also of New Zealand, and after having leave, he will settle at Loupomu Island, a mile off shore, where he will act as lay-pastor and carry out the re-translation of the Mailu New Testament into modern language. As elsewhere, some of our most interesting

contacts came with the question and answer sessions with young people and with individual talks. The United Church has not made much obvious difference to Mailu, but the young people at least are ready to believe that they are part of an important movement of the Spirit.

Here a Iruna, I had my first contact with the TORCH BEARER movement. This youth group, like the Brigade movement, is closely church-linked.

Kwikila. Rev. Norman Knipe, a C.C.W.M. missionary from New Zealand, is in charge here. Like the late Rev. John Gilkison, after whom Iruna Hospital is named, he was trained at Trinity College. Perhaps his



Dr. Thompson now on leave in New Zealand with Mrs. Thompson and the family.



Norman and Ann Knipe will be on leave in New Zealand shortly.

biggest task is as chaplain to the Kwikila High School. There is no doubt that chaplaincies are vital. Here is situated Ruatoka College, the former Papua Ekalesia 'Teachers' College, now derelict except for occasional courses. One such gathering of nurses was in progress on the day of our visit. Because of the debt on the buildings (a government loan), it will probably be necessary to sell this property, but it is to be hoped that the name will be preserved in a lay-training institute or some such set of buildings perhaps built nearer to Port Moresby, but certainly within the Papua Mainland Region.

En route to Kwikila (60 miles from Moresby), we had the opportunity to call briefly at Saroa and see the Rev. Urika Saifaloi of Samoa and his attractive wife. Mr. Saifaloi is at present Chairman of the Mainland Region.

KWATO CIRCUIT

With our arrival at Samarai on July 30th, we moved back to the Papua

Mainland Region. We also moved into a different and more complex situation. For the Kwato Circuit is the old Kwato Mission which, early in the negotiations for church union, joined the Papua Ekalesia. It has however, retained a great deal of its own identity and ethos.

Kwato Island was selected long ago by the Rev. C. W. Abel as the headquarters. It is most noticeable for its large boat-building enterprise. The fine church which crowns the island peak, is probably the most outstanding piece of church architecture in the United Church. It combines traditional Papuan style with stone materials and Western know-how, to produce something quite unique.

For the rest, from the old mission house which is among the three oldest buildings in the Territory, to the hospital with few patients, to the rank grass of the neglected cricket oval, we had the impression of departed glory. Only the Tb. hospital with 24 patients gave signs of recent activity. There is

an old-fashioned courtesy about the Kwato people, who speak very good English, which adds to this atmosphere.

After lunch with the staff, we left by small launch for the upper reaches of Fife Bay with the Rev. E. L. Gray. Mr. Gray is an experienced missionary, who was transferred to the Kwato circuit at the time of its incorporation into the Papua Ekalesia. He is stationed at Koea Bule, a mile west of Alotau, the District Headquarters for the Milne Bay District. At Koea Bule there is a Church Vocational School. In addition Mr. Gray is chaplain to the Cameron High School. The Rev. Karo, formerly the L.M.S. member of the Rabaul Methodist Church staff, is minister to the town itself.

The Kwato Circuit presents very special problems. It has not had any trained ministry, and it has been operated by a spiritual elite who depend completely on individual "guidance". Further, for nearly 40 years the organisation has been run by profits from the business enterprises and the people have not contributed to its work. By the time of Union, the business was almost bankrupt. The result is, that in the eyes of the people, the collapse of the old order followed amalgamation with the United Church and this has produced a very difficult situation.

Many of the Kwato folk are fine Christians and because of this, and the outstanding leadership being given by Mr. and Mrs. Gray, it is evident that many of the difficulties are al-

ready being overcome, and in time the Kwato circuit will again be in a position to make a vital contribution to the spiritual welfare of the whole United Church. One of the most interesting and important things that we saw was the church community in the High School. This is entirely a student body with its own president, its own deacons, raises its own funds, organises its own services, at which Mr. Gray and others preach periodically. If there is no minister, they conduct their own services. This is a very fine witness and there is no question that these young people have come to grips with their faith in a way that is both thrilling and encouraging.



The Church on Kwato Island. This fine building uses the form and motifs of local Suau house design and sets them out in permanent materials. A happy blend of local and introduced ideas and materials.

Papua

THE EASTERN ISLANDS

Salamo. This is the largest Protestant Mission Station in the Territory and was the brain child of the late **Rev. M. K. Gilmour.** On the beach in a secluded bay is the technical department consisting of boat slip, engineering shop, joiners' shop and saw mill. Under the general charge of Mr. McKenzie-Hicks, 80 trainees with a number of overseas and local staff are responsible for all building in the Region, the maintenance of all boats and lighting engines etc. It is a massive enterprise which is not unprofitable either in terms of money or in terms of trained personnel, but

it does require continuous and competent supervision.

A mile inland is the main station dominated by a fine Church. Here the High School under Mr. Doug McKenzie of New Zealand has over 300 students. There is a hospital with two overseas nurses and a primary school and the Administrative Headquarters of the Region.

Bishop Robert Budiara lives here. Unfortunately he is at present suffering from a severe leg injury which limits his movement and will have further hospital treatment after the forthcoming Synod.



The Church, Salamo.

Dobu. On this dormant, but restless volcano, the first Christian service in the area was conducted by Dr. William Bromilow on June 18th, 1891. Here among the most notorious cannibals of these Islands, the Gospel first challenged the powers of darkness. The mission area at the southern part of the islands is dominated by the Bromilow Memorial Church built in 1929, and less than a mile away, in the cemetery, stands the memorial cross erected to commemorate those of all races who have laid down their lives that the light might triumph over the darkness. But the former glory has departed. The thousand people on the island are left with these monuments and their memories. Their language is still the Lingua-franca of the Region, and their sons and daughters are among the leaders in Church affairs.

Bishop Robert himself is a Dobuan.

Kalokalo. The Kalokalo circuit covers the West end of Ferguson Island and takes its name from the head station. Its present Superintendent Minister is the Rev. Yosua Kainomale, a Rarongo graduate who, in addition to his other duties, runs a Bible School for 18 mature students. This lay training project was of great interest. It is run on more formal and traditional lines than Ozama Community. The language of instruction is Dobuan. There is a primary school (covering Stds. 1-4) which has two men and two women teachers, all well trained. **It was disturbing to learn that the approximately 120 students here are among the very few in the area who have opportunity to go to school at all.** The Station is a credit to the



Rev. Noeli Baloilo

Superintendent who is clearly a man of ability.

East Cape. Our first welcome to East Cape Circuit took place in a village headquarters. There we were met by local leaders, including the Rev. Ross McKay (Superintendent) and Mr. Dave Golding (printer) (New Zealand). After afternoon tea and a concert by school children, we went to the station where the press is established. The new offset "multilith" contrasts strongly with the vintage letterpress machinery, but Mr. Golding has already put new life and vigour into the work and will build up the efficiency and professional standard of the work. It is to be hoped that ways will be found to replace some of the obsolescent machinery over the next few years. This Press did a good job in the past and the need for vernacular and English material is such that there will be no lack of work for years to come.

Miss Lou Pyper of Australia works in the school. The indications are that this is another good school, though we did not see it at work.

The Testing Place

CHRISTIAN WITNESS IN THE TOWNS

THE URBAN REGION

Lae. Our overnight stay in Lae was very helpful. Mr. Horwell stayed with the Rev. C. W. Johnson and I stayed with the Rev. Taumata Opina. We had lunch with Dr. and Mrs. Malcolm from New Zealand. Dr. Malcolm is Medical Superintendent of Angau Memorial Hospital, Lae. They had gathered to meet us some of the local Church leaders and the Rev. Father Caedmon Koreba, acting Rector of Lae. These contacts were very valuable and highlighted the real problem that the United Church faces — how to give all the people, black, white, brown, yellow, educated and uneducated, professional and labourer, Highlander and Lowlander, a sense of belonging — belonging together in one family. In centres like Rabaul

and Moresby, the lines were already set before Union, but here in Lae, things have had to begin as it were, from scratch. With neither a common language, nor a common liturgy, how are people to gain a sense of identity as a "United Church"? It will be in such centres that the United Church will succeed or fail, not only in real union, but in its witness to the oneness we have in Christ Jesus.

Work among students is important here as elsewhere. Especially is this so at the Higher Technical Institute, which may well become the country's second University. Indications are that it will need a full-time chaplain before very long. We spent a valuable evening here with some of the students in informal, relaxed conversation.



The Library, University of Papua, New Guinea.

Young New Guinea is just as alert and probably much more purposeful than any body of students in New Zealand. The Church which holds their allegiance will have to be imaginative and understanding as well as convincing in the relevance of its witness.

We paid a brief visit to Igam army barracks outside Lae, where the Rev. Alan Taylor is chaplain. We saw more evidence of the first class conditions offered to servicemen. No wonder the army often becomes an elite in a developing country! They are better treated than any except top professionals.

Youth

The desperate concern of the Church leaders with the spiritual needs of young people and their own inability to meet that need, means that they urgently need specialised overseas and local personal workers here. A discussion of a group of top-level Australian educators (University, teachers' college and civil service) concerning the inadequacy of the educational and conceptual preparation of most of their students for tertiary education, remains in the memory. The University with its magnificent buildings, its inspired curriculum, is such an exciting place, that one wishes one was younger and could go back to study there. The range of contrast in accommodation from shanty towns through various grades of low-cost housing, to some fine residences; the drink problem which doesn't officially

exist; the young people wandering the streets, is set over against what is being done, religious instruction in schools, YM and YWCA, uniformed groups, church clubs — all good, but all only touching the fringe of the problem.

Race Relations

Why is it, that in the kind of situation where racial tension arises so easily, the ex-patriates seem to manage to inflame the situation by unthinking tactlessness? Why do the news media seem with unerring instinct, to select their facts in such a way as to distort the picture for the worse? In spite of these things men and women of goodwill are doing much at many levels for the good of all people, and the Christian community is in the forefront of such work. There are those in the Urban Region who are looking forward to the time when an indigenous Bishop will replace Bishop Frank Butler, a time which will probably not be very far distant. But it is also clear that no one at this stage thinks that the Urban Region can do without expatriate staff. However, the staff they need will be increasingly those with special skills in social welfare and related fields and in meeting the special needs of young people in developing countries. Port Moresby is a great many different worlds all joined together and it will require a great many different people with a variety of skills, working together as a team, to adequately serve the Church and the community.

Can You Aid Tonga?

One of our most urgent needs is for trained teachers while our Tongan girls are training overseas, but we can afford only volunteers and little as they receive, it is a lot compared with Tongan Church teachers. The Church Conference has already agreed to increasing their allowance but with the shortage of funds it has not been possible. They give their services willingly to the Church. The Government should be helping us in this regard. Perhaps it will soon.

The College is in great financial need too, made worse by the Church's financial position. The crisis last year was a big worry to us all, and has resulted in an urgent appeal for help to many parts of the world.

Our building requirements at the college are urgent. Last year six temporary Tongan style classrooms were built, the first since I have been here. By the end of the year they were barely useable, and there was no money to build permanent ones. The Church people reluctantly promised to rebuild the Tongan rooms to last for two years.

But last Friday there was a storm with 7.7 inches of rain in 2 hours. The grounds were well under water, and the cupboards in the Tongan rooms almost floated. The roofs are no longer watertight. What of the summer rains to come?

From our annual bazaar in October, the college raised over \$1,500 and there are still a lot of baskets left to sell to tourists on cruise ships. The Church women raised over

\$2,000 to help pay for food for the boarders, and has paid my salary. The rest is kept for buildings. So, little by little, our fund grows.

Unfortunately the number of classes grows even faster; there are 860 girls from class 7 to 2. Next year there will be a new Form 4 as well including girls from our two northern colleges so there's not much chance that the school will cease to grow. A silence-room is needed, an adequate library, and offices and storerooms.

Do you imagine life on a small island 20 miles by 10 miles as perhaps dull, surely quiet and peaceful? This year we have had little enough time for such routine things as lessons. First there was Queen Elizabeth's visit to prepare for, a decorated arch and a massed sitting dance. Then Tongan's Re-entry into the Comity of Nations required our college to add the usual finer touches — nothing can be done properly in Tonga without Q.S.C. in attendance!

Two years ago there was the Centenary of Secondary Education on Tonga (our Church colleges) with Services, Marches, Feasts, Dances and Gifts. The year before was the Coronation. Although we growled a bit at all the interruptions, I have been very fortunate to have seen so many of these interesting and historic occasions, including the beautiful torch-light ceremony along the foreshore of the town. When anything's on, it's all in, in Tonga.

—Miss B. Weston



Highlands People

I come from the Southern Highlands District of Papua New Guinea. My home is in the Tari Valley. I am an unmarried man of 20 years.

As a child I joined with my people celebrating pagan feasts and making offerings to our ancestors' spirits. My father was one of the Spirit leaders and he always took me to these pagan celebrations. I was one of the ordinary boys in the village, imitating the older people and joining with the teenage boys in stealing things. What I usually did was this; go to school in the morning and in the afternoon return quickly to look after pigs and learn our own customs and beliefs. I believed in the evil spirits and lived in fear of the evil powers. My people practised magic here and there, and we never visited each other freely; we stayed in the area where we belonged.

I started school at the Government School in Tari when I was about 10 years old. When I reached Standard 4 in 1963 I was taken to the Boarding School at Mendi for three years. When I left home I was really free to do as I liked. I lived many miles away from home where people dressed differently and spoke different languages with no close connections of culture or customs. In the School a Teacher from South Australia taught me, and also helped me to learn about God's ways. He took me to Sunday School on his motor cycle and asked me into his house and taught me some Choruses. He took me to the baptism class and taught me with the others about the basic Christian beliefs.

In December, 1964 I was baptised with six school mates, but I was not

a full Christian in those years in my Primary School. I was baptised, but I imitated the Christian life and copied the attitudes of the older Christian people. When I was on my own I never thought about being a Christian.

When I went to the High School in Mt. Hagen, I was met by a Baptist Minister who helped me to live the whole of my life for Christ. In my physical needs I was supported and helped by the Administration and my parents, but the Church and Christian people strengthened me in spiritual needs. The Missionaries have helped me and shown me the proper life to live, so I witnessed this new way of life to my parents and they are also Christians now.

I attended High School until the end of Form II and I applied for a job. However when I went home on holiday people requested a High School boy to attend the Ministry Course. The Lord called me and I accepted; Our Great God has plans for us and places us in the field where He wants each person to serve Him. He offered me this task to save His people from the attack of evil powers and cosmic forces that are working to pull men and women astray from God's presence. Every human being that is existing under Heaven is His. I will take the light which I have received to those that are in need of light. There are millions living in darkness and they cannot find God's way. God is knocking at the door of every believer's house and saying "Ah! You turn on the light". But we are deaf and slow in hearing and answering. He is God of the universe so we Christians must live to witness to the Universal God to the Whole Wide World.

Another Ministerial Student

My name is WASUN HOKA, I come from Mendi in the Southern Highlands of Papua and New Guinea. I am about 36 years old. I am married and I have two children, John 3 years and Helen 13 months. When I was about 15 the first Methodist Missionaries arrived in Mendi in the year 1950.

I was brought up in a very primitive way of life, my parents and my brothers were afraid of evil spirits, magic, sorcerers and the tribal enemies that were around about us. Sometimes I went with them to the spirit worship and offered sacrifices to the spirits. These spirits we used to worship were the spirits of our ancestors, relatives and parents who had died before. I also went to watch the tribal fighting, but didn't join with them because I was too young.

When I first went to work in the Mission in 1957, I didn't know anything about the Christian Way. I was expecting to be paid and nothing else. Even when I was working in the Mission until 1959 I joined in the ceremonies and dances and many other things with my relatives. We believed that when we offered a sacrifice to the spirits, then they would be pleased with us and help us in the family life, protect us from sickness and save us from our enemies.

I went to the Mission School up to Standard 5 and after that I was at St. Paul's College. In 1965-66 I went to the Methodist training and Bible School in Brisbane, Queensland. In 1967 I worked as a Pastor in Mendi and early in 1968 I came to Rarongo Theological College to train to be a Minister.

Many Missionaries helped me to

learn about God's way. Mr. David Johnston, Rev. John Rees and Coastal pastors taught me about God's way. Miss Margaret Higman and Miss Wendy Smith were teachers who taught me how to read and write, so I was getting my schooling and learning about the Lord Jesus Christ at the same time. School helped me to read the word of God. Revs. Keightley and Smith taught me about the love of God in Christ. They told me that God loves all men no matter whether they are white or black, rich or poor, God does not think of the colour of our bodies and different races, but He treats us all as people. Then I realized that Christ died to save me from the power of sin and death. The Mission has helped me in many ways especially the wonderful experience for me to visit Australia.

The new way of life which I am now following is quite different from my old life, and far better. In my old ways I used to say bad words and gossip about other people; I used to steal, swear and tell lies; I believed in spirits and magic, and wanted to join with my people and kill some of our enemies. But now I can see that all these things are not good. The new Spirit of Christ has changed my old way of life and given me a new life. This does not mean that I know everything about Christ. There are many things that are hard for me, but I am still learning to follow my Master and my Saviour Jesus Christ.

Now I have also come to know God wants me to tell others about His wonderful love for them. He has made Himself known to me first; now He wants me to tell others what he has done for me, so that they too can come to know Him.

Two Women of the Highlands

SOTEN of Nipa is now about forty years old. When the Mission came she was a married woman and had had four children. She was born at Puril, right on the site of the present Head Station. Her family were friendly with the Hinjip, Mung'e people, but had many battles with the Pulim folk across the Nembi River. When the men of her family were fighting she would shelter behind the wooden fight fences near the houses. Some of her near relatives were killed in skirmishes, and Soten covered herself in grey clay and put on the beads of a mourner. As a teenager she went to courting parties held in friends' homes, and was courted by a young man, Hakla, who was most charming. When the marriage was arranged and the bride price settled, Soten enjoyed being arrayed in her special bridal skirt, her new string bag and ornaments and being covered in oil and charcoal until her skin shone a liquid black. However the marriage which started off with such promise somehow got bogged down; her first baby died in its first day of life; the second, a boy, survived and is now married; Hakla became hard to live with and often struck her with his axe leaving deep scars on her arms and scalp. He took a second wife, Maohesaem, which made Soten very unhappy and the two women fought a lot.

When the Missionaries first came to Puril, Soten was not impressed. Later during the ministry of Rev. David Kitchingman she became a regular attender at the weekly women's meeting which became very important to her. She came to the decision to follow God's way and was baptised. She loves God and this has removed her fear of the spirits. The whole atmosphere of her home life has changed. Under her influence, her husband, her co-wife and her elder son have all become Christians and there is peace there at last. Instead of wanting to go to "court" over every little slight or injury, she tries to help folk make peace together. She herself has suffered no little persecution and trouble: her house burned down and she lost all her possessions; her younger son demanded pigs for spirit sacrifices but she would not co-operate; she was accused of witchcraft after the sudden death of a young woman she had innocently met on the track a few hours before, but she grew in faith and spiritual stature through it all and quietly kept coming to her classes. She has influenced many of the women of her clan to come and hear for themselves and thinks nothing of walking a couple of hours' journey to gather a small group of women together to tell them the good news of her changed life and of God's way therein.

Let WESI tell us of her own experience of Mission education. She was born quite close to the original Mission site at Unja, Mendi, probably about twenty-four years ago, is now married to a man from Rabaul who is a Prison Warder at Keravat, and has one small daughter, Ruth. Wesi is a long way from her beloved Highlands and her people, but she carries on with her profession at the local Rural Health Clinic and remembers with love those who helped her along the Christian Way.

I really cannot tell when the first Missionaries came, or what they looked like. What I remember is my mother used to bath me in a river and say "We go and see some white women." I was frightened when the white woman carry me and put me on top of something (I think that was the scales) and

ask my name. I also followed my father around because he used to make fences around some of the house of the Missionaries, and I like watching those people wearing clothes, especially the children. If I see them holding their father's hands I would go and hold my father's hand too.

I did not know anything about school then; my older brother Kond used to tell me to go with him, but I was not very good and ran back to my father. Then one day I saw my mother carrying my new brother, Olberi, in her string bag. My father said, "Kond you must take her to school." I went with him and the teacher told them some thing, but I did not know what he was talking about. When they went and stood in line I used to hold Kond's hand, but again I ran back to my father and did not go to school very often. After some time my father died and the Missionaries buried him near our garden house, and I followed my mother about her work. My Uncle, Nend, took the place of my father working at the Mission and Kond left us and went up to Epeyam to the bush to work with Timoti on the pitsaws.

One day when I went to the Mission with my Uncle one of the Coastal men told my Uncle that I must go to school. He sent one of the girls Mondalam, and she told me where to sit. From then on my Uncle took me to school every morning and I got to know the other girls. Then I took my brother Olberi with me to school while our mother was working in the garden.

I ran away from school one day and went to my mother's home ground at Kamberep and stayed there for some months until my mother came to take me back to Unja, because Miss Wilson told her to bring me back to school. I saw all my cousin-sisters wearing their small skirts. Sister Lydia showed me how to sew my own skirts for school, issued me blankets and eating utensils and I started sleeping with the other girls in the "Girls' House." From then I attended every prayer meeting, Sunday School and Bible Class, but I still cannot take Jesus into my heart; I just go to the Church Bible Class because it is part of my school, or because they tell me to go. I was baptised but I still really cannot understand it all.

But one day I made a mistake and I had to go away from the Mission Station and live at Tekipa with my relatives. I did not go to any Bible Classes or Sunday School, but I prayed to God if He could forgive me what I have done and asking him if I could go back to school. Suddenly He hears me, and my teacher Miss Margaret Higman sent a message saying she wants to see me. When I went to her, she asked me to be a Sunday School Teacher, but I refused and told her I wanted to complete Standard 6. I came back and stayed at school for another year and then applied for kindergarten teaching. While I was waiting, a message came from Madang saying they needed two girls to train as Nurses. Then I remembered a promise. While I was a small girl I went to Madang, to the Lu'heran Hospital, for the Doctor to take out my tonsils, and the Doctor told me he wants me to be a Nurse one day. And when visitors came to see our school they used to ask me what I'll be when I leave school, straight away I would say "Nurse."

I was a sinner during my childhood and did not know that God was calling me to be his helper. I now believe that God is always living and hears every single prayer. Even when I was busy with my nursing training I never forgot to pray, asking God to help me every single day. I still fall into temptation and forget His way, but I know God still wants me and hears me. Great help was given me by good Christian people, chosen by God to be His helpers. Let us thank the Lord for these good years which He has given us.

*“Everyone who calls on the name of the
Lord will be saved.
But how can they call on him, if they have
not believed?
And how can they believe, if they have not
heard the message?
And how can they hear, if the message is
not preached?
And how can the message be preached, if
the messengers are not sent out?”*

(Romans 10:13-15)

WHO WILL GO FOR US?

**WHO WILL PROVIDE THE EQUIPMENT
FOR THE MESSENGERS?**

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