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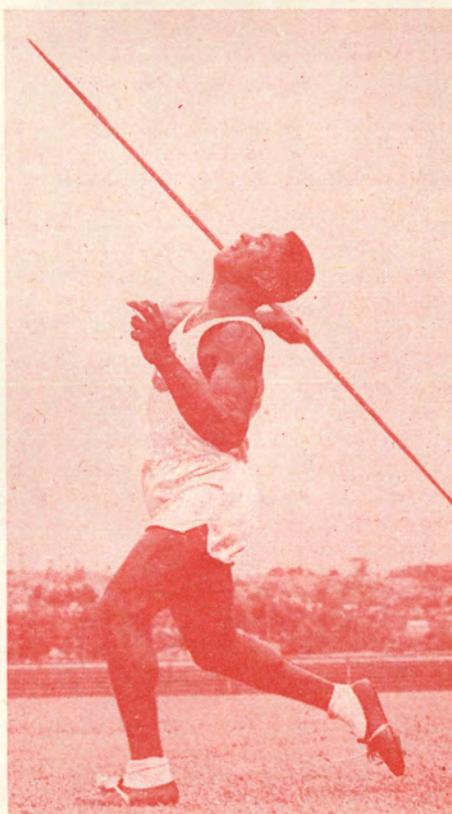
# OPEN DOOR

Missionary Organ  
of the Methodist  
Church of  
New Zealand.

■  
*"A Great Door and  
effectual is opened  
unto you."*

I Cor. 16:9.

■  
JUNE, 1963



Rev. Wiliame Liga of Fiji throws  
the javelin.

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**YOUTH IN THE PACIFIC**

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# Oh To Be a Child Again!

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No, not to go **back**, to childish days of knowing no better, but **on** to the full, satisfying and secure life of children of God. A child cannot keep a secret — neither can those who have found life as it is in the Kingdom, ever keep it to themselves.

**"I tell you, the man who will not accept the Kingdom of God like a little child will never get into it at all."**

Lk. 18:16 (Phillips)

Jesus did not say people had to be childish or naive to belong in the Kingdom. He did show us that without the qualities of childlikeness we are not in the Kingdom.

The sophistication, the outward artificiality of adults robs them of their joy in living. So often anxious about what other people are thinking, fearful of being seen as we are at home perhaps; without our fine clothes; without our enforced smile and public manners; shorn of importance and rank, to be seen as the person we are.

In the Kingdom childlikeness implies that same open sincerity and freedom from artificiality as is characteristic in the unspoiled child.

**O LORD, LIFT US OUT OF SOPHISTICATION INTO SINCERITY.**

Lack of trust amongst people devastatingly undermines our ability to live together.

Even more serious is our insecurity if we become "too clever" to trust God.

The child has not been embittered

by disloyalty nor has he become proud and self-sufficient. He has an unquestioning trust. Even the heart-breaking sight of his precious plastic racing car crushed under mother's foot brings the immediate statement, "Daddy will fix it." Daddys' can fix anything in the eyes of little boys. "The child's trust in his parents is absolute — as our should be in our great Father — God."

**O LORD, LEAD US TO TRUST THEE AS TRUE CHILDREN.**

How wonderfully children can show us the way with forgiveness. No matter how much the hurt or how deep the sobs, yet how quickly a child can forgive and forget. The harbouring of a grudge; the simmering hate; the blindness of prejudice, all stem from pride. The more adult and independent we count ourselves to be, the worse that pride becomes.

**O LORD, WE LONG FOR SOME OF THY CAPACITY TO FORGIVE**

To keep alive the sense of wonder, to live in unquestioning trust, instinctively to obey, to forgive and to forget — that is the childlike spirit, and that is the passport to the Kingdom of God.

**O SAVIOUR, AS WE CARRY THY GOSPEL TO MAN ANYWHERE, GUARD US FROM ALLOWING IT TO BE KNOWN AS A WAY WHICH IS EFFEMINATE OR CHILDISH, BUT MAY WE SHOW IN OURSELVES TRUE EVIDENCE OF THE CHILD-LIKE SPIRIT.**

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**COVER PHOTO:** Rob Wright, Fiji Official, by courtesy of South Pacific Commission.

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A NUMBER ON YOUTH IN THE PACIFIC

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## WAS HE RIGHT?

*When Pacific Christian leaders assessed youth work in 1961 their consultant came from South East Asia. U Kyaw Than, a Burmese Baptist, serves the East Asian Christian Conference. He took pains to define the youth question for the Church.*

*The question, he said, is not whether youth should be HEARD as well as seen in the churches. It is not merely how youth can be RETAINED in the churches. The real question is how youth and age can work together in the whole life and mission of the Church in the world. Should we be spending less time therefore thinking about the place of young people within the Church, and more with the mission of the Churches to young people in all our lands?*

*We think Kyaw Than was right. These days, in every country, the church faces keen competition for the attention of youth. In their perplexity, a youth council or a leaders' meeting will plan a programme that should "hold our young people for the Church." All too often, the programme arrived at, is not sufficiently distinctive, and merely suffers by comparison with better organized secular ones. It is not enough to keep young people out of the clutches of the secular world. To quote Kyaw Than again, "are we only trying to conserve the few fishes the Church has caught, or are we launching out into deeper waters with Christ to cast forth his salvation?" He likened our mission to youth with Elisha's action in casting the salt at the spring of the waters.*

*In the Pacific where young people add up to so many among the total population, no Christian activity is more strategic than our programme for youth.*

# JET AGE CHRISTIANITY



**Mr. F. M. Souster,  
Vice-President 1963**

As never before nations are literally coming closer to each other. Distance no longer tempers our thoughts and certainly it no longer lends enchantment to the view, no longer are our mission fields far from us. As we contemplate this new age we discover thoughts that can become very disturbing.

Our church's interest and its labours are of course situated in the Pacific areas. Gathered all around are frightening forces, and forces whose influence does not include the Christian message. These great influences threaten the very stability of the Christian faith and it would seem that they reach out hands to the heart of the Pacific which could crush the life of our missions completely.

There is a great need for vigilant support by all of our people for all missionary enterprise. Maybe the time is at hand when we take a closer interest in the work of our sister communions and of course the missionary activities of the great American and

Australian churches. We do perceive with great interest the coming together of New Guinea, Papua, the Highlands and the Solomons to create a unified Melanesian Conference.

As Lay Evangelism seizes our church the mission field is not left out. There is an increasing number of lay folk offering their talents for service in the Solomons and the Highlands. We must encourage those men and women who are appointed to positions in the Pacific to extend their Christian influence, to make their Christian witness in the community in such places as Fiji, Samoa, Tonga and others.

This jet age brings to New Zealand many of our Christian brothers and sisters from these areas. This influx of our near relations is a great challenge to our church. We must at all times be tolerant. Terrific temptations face the people as they come to a new way of life. Let us extend to them brotherly love and understanding as we receive them into our fellowships. Our Methodist Church must open its heart as never before, for here in our midst is a great need for missionary enterprise. Indeed this age has brought new problems that are urgent. They demand our time, our thought and our prayers.

As we are urged to commit ourselves more fully to the kingdom, may we take a more personal interest in the responsibilities of our church in its total programme in the Pacific and here at home.

Remember our Master exhorts us to love our neighbour as ourselves. Make haste in all things, for the day wanes and the time comes when our joy of service will no longer be upon this earth.

FRANK M. SOUSTER, Vice-President.

# Youth in the Pacific

**The first notable fact about Pacific Islands youth today is that they are so many. Not every territory has yet had a reliable census. But the government survey of the Western Solomons indicated that 55 per cent of the people are under 18 years of age. In Western Samoa, 45 per cent of the people are under 15 years of age. Three out of every five Maori people are under 21. The comparable figures for the European population in New Zealand is 2 out of every 5.**

In our society, medical progress and social security have wrought two revolutions. Infant mortality has been dramatically cut; and the life span has been extended. More people are living to be old. So we have more young people in New Zealand, more old people too.

So far in the Pacific, the situation is different. Infant mortality still remains a problem, though much less drastic than hitherto. So many more babies grow up. And we can be thankful for this. Missionary and Government medical service, now greatly helped through WHO and other international agencies, are now also beginning to make inroads on the toll taken by endemic diseases: polio, yaws, even malaria are beginning to yield. But so far the proportion of aged people has not greatly increased. So, it happens that the proportion of young people in the Islands is so great. We need also to remember that the total populations are growing fast. Fiji has doubled its population in 25 years and will double it again, no doubt, in a lesser period, with more and more young people. In some groups, the growth of population is outstripping economic opportunities. So considerable colonies of Gilbert Islanders are

being re-settled in vacant islands in the Solomons. And numerous Samoans and Cook Islanders seek their fortunes in New Zealand.

Many factors are thrusting Pacific Islands young people out of the village environments in which their fathers were reared and mostly remained. The growth of industries, the development of towns, the opportunities for education and travel, military service also, all these take young men and women away from home. All these experiences are unsettling to them. Up to date perhaps the Church has taken all too few opportunities to guide its young people in the face of these changes.

## **SOME PROBLEMS FOR PACIFIC ISLANDS YOUTH**

In 1961, the Conference of Churches and Missions which met at Malua, Western Samoa, indicated three areas in which problems arise:

One is political and social change. Then Western Samoa herself was on the verge of political independence,



**Sister Lucy Money attending Curriculum Conference in Fiji.**

which has since come. The principle of **election** to the legislature has this year for the first time been extended to the Fijian people. A new constitution is in store for Papua and New Guinea during 1964. In each of these areas, there is a ferment of new political ideas, in which young people cannot help getting interested.

With the increase of secondary industries come trade unions, with occasional industrial strife. The very movement to the towns brings with it exposure to liquor indulgence, and problems of poverty and improvidence. There is great need for Christian training in the wise use of money.

### **SOME PROBLEMS ARISE OUT OF EDUCATION**

"Difficulties are arising in interpreting the meaning of scientific advances," reads one report. "The interpretation of the creation narratives in Genesis in relation to scientific developments poses problems for some. Some ministers and pastors are not equipped to answer queries on the Bible and contemporary problems." Sometimes natural disasters give rise to questions. Tonga has had two hurricanes within two years. How are these to be understood in relation to God's purpose of love.

### **BOYS AND GIRLS**

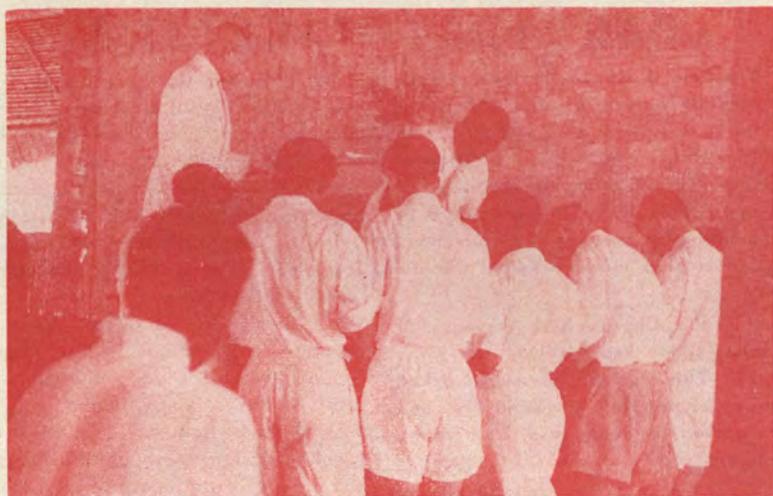
It is not surprising in these days that problems in the field of sex and marriage also cause pitfalls for young people. One of the joys of a recent return visit to Fiji was the opportunity to visit in the homes of former students, some of whom had arranged their own marriages. But it was salutary to hear of others whose attempts at marriage had not been successful. In the Malua Confer-

ence, the conclusion was arrived at that, up to date, the old form of arranged marriages had proved more stable than the modern idea of a "romantic" marriage. It is obvious that the Churches will need to redouble their efforts at guiding their young people in finding the Christian way in this difficult field.

### **SOME SUGGESTIONS**

At Malua, the need for graded lesson and activity programmes was stressed. (We were told of Sunday Schools where grandmother and granddaughter sat in the same classes). The help of the World Council of Christian Education has been sought, and, at the time we go to press, two Pacific-wide consultations are in progress. **A curriculum conference is being held in Fiji, aiming to plan the sort of lessons and studies that are required for the Pacific Islands churches and youth movements. This will be followed by a writers' workshop, when the writers (missionaries and nationals) will settle down together to the practical task itself.**

"The local church group programme needs the stimulus of wider conference and camp activities," reads the Malua report. There has certainly been a great increase along these lines. Easter Camps for example are on the increase in the Solomon Islands. A missionary's letter states "Easter Camp was a great success — 175 present. I am quite sure that our Circuit has regained something of its former confidence, and is in surprisingly good heart. There were 27 dedications at Sunday night service. There were 120 at the girls' camp. I understand that three boys in this circuit have offered for the Order of St. Stephen."



**Communion at Tonu Work Camp.**

### **WIDER CONTACTS**

It is several years now since the writer heard the Methodist Youth Fellowship of Fiji referred to as the most creative activity then going forward in Pacific Islands Methodism. A good deal of the impetus has come from the leader of the Young People's Department of the Fiji Church — now the Chairman of their United Synod — the Rev. Setareki Tuilovoni. Apart from the regular local and local regional gatherings, there have been large central camps. In 1961, one took place at Davuilevu, to which representatives came from Australia, New Zealand and other Pacific Islands countries. A second such gathering has just been held in Tonga, attended by some members of the Christian Youth Movement (Methodist) in this country. Tongan representatives have shared in New Zealand youth conferences also.

Against this background of Pacific Islands camps and conferences, we can look again at the recent work camp projects at Sege and Tonu, where young people of our New Zea-

land Church shared in study and hard work with groups of Solomon Islands youth. As the Sege party passed through the New Hebrides, they met a group of Australian Presbyterians who had gone to the Presbyterian Church of the New Hebrides on a similar mission. Presbyterian young men from New Zealand had been there earlier.

### **HEADQUARTERS AND STAFF**

Our Churches in Fiji and Tonga have themselves set apart suitable ministers to direct and guide youth activities. A headquarters centre is being developed in Fiji.

Part of the proposal for the integration of the four Methodist districts in the Western Pacific provided for combined youth programmes. It is understood that an effort is being made by Australian Methodist youth to set this project on its feet. A work camp near Rabaul is being planned for the next Christmas vacation. The benefit of their work will be felt by the Solomon Islands as well as by New Guinea.

# CAN THEY TAKE IT ?

The Rev. Clifford J. Wright, a leading youth worker of our Church in Victoria, assesses the impact of a youth movement on a Pacific Islands Church and the ability of young people there to participate in a meaningful way in the advanced activities of a modern Youth Conference.

**"Is the Church here stronger or weaker today than it was ten years ago?" This was the question I asked many people while I was in Fiji, and the answer, in every case, from young and old, was "stronger."**

Then I asked, "Why do you think it is stronger?"

"Because of the establishment of the Methodist Youth Fellowship and the work led by Setareki Tuilovoni," was the typical reply.

The South Pacific Youth Camp held in Fiji was attended by about 1,300 people from Island Groups across the Pacific. There were also delegations from Australia and New Zealand. During those intensely interesting days, I had an opportunity for a "short" course in South Pacific Youth issues. Other impressions were gained from visits to villages and other centres.

## NOT JUST PASSIVE LISTENING

Reports came of strong M.Y.F. groups in villages right across Fiji. The programmes are in the main serious, even "heavy," according to Australian standards. Singing, praying and talk, occupies a large portion of the meetings. This is not a criticism — on the contrary — for in Australia we often lament the lack of depth in our Youth programmes.

A sense of unity and release, as well as much other learning, come from the free use of singing, drama and island dances.

Even though the principle of full involvement is well established in the singing, drama and dancing in the study programme there appeared to be need for more vital participation by the young people themselves. We learn as we share in thinking and speaking. Some groups at the camp were small — 8-10 people and in these seemed to be a free flow of participation, whereas in the larger groups the leader appeared to do most of the talking. If the leaders were willing, from time to time, to break the large groups into small sub-groups, with reports and discussion following, there would be a great improvement.

## TUTORIALS

I had the privilege of leading a rather too large tutorial group each afternoon during the camp. We used advanced and unfamiliar approaches to group work and the Pacific Islanders accepted the innovations gladly. After role plays, skits, brief addresses, they distributed into small groups to face vital questions, or to discover what God was saying to us through Bible passages. The reports and questions were of high quality. The involvement was deep and the interest sustained and sometimes 20 people were on their feet at once, eager to speck. This may mean that there is a desire for self-expression, and a capacity to contribute.

Evidence was strong that Fijians and other young people from the island groups have a gift for discussion. Their capacity for shared leadership is undoubted. The Bible tutor successfully used unfamiliar group methods in the Bible study each morning at 7 a.m. People thought individually about questions and Bible verses, then discussed them with their neighbour on mat or form.

Then followed general discussion and comments from the leader.

It seems therefore, that careful training in group life and procedures could make a major contribution to the growing maturity of the young people.

### CHRISTIAN EDUCATION

One of the greatest needs of the South Pacific is for an indigenous Christian Education curriculum. The Joint Board of Graded Lessons materials are not designed for these people, and, despite the expense, this challenge must be faced. When discussing the matter at the Camp, leaders from the various island groups agreed that the need was urgent. The main initiative and leadership must come from these people themselves, but they will need help.

I personally observed one village Sunday School where the entire stock of printed materials was one Teachers' Handbook.

### THREATS TO TOWNS

There is a great future for Christian Youth work in the towns and cities, as well as in the villages. The threats coming from drink, gambling

and loose sexual morals, the break-down of family life, are of course greater in the towns, and serious problems are emerging. But the Fijians appeared to have tremendous reservoirs of goodwill to the Church and with adequate leadership and sound policies, they could well be saved from the threats which are so strong. At Lautoka I met a splendid group of Fijians in one of the best M.Y.F. groups I have known anywhere.

My knowledge of youth work among the Indians is slight. Their patterns seemed to be more familiar to people from Australia. With loving attention the youth work among Indians could be a major factor in evangelism.

I came away from Fiji encouraged because I found a true Church in the Pacific. I realised again the truth of the saying, "The home base is everywhere." Great problems and challenges must be faced, greater independence and maturity must be achieved. But we can be filled with hope, for Jesus Christ is indeed the Light of the whole world.



Fijian Graduates of Auckland University: Mosese Qionibaravi, B.Com., Suliana Kaloumaira (first woman B.Sc., of her race) and Savenaca Siwaitibau, B.Sc.

# NEW TOWN DWELLERS ARE MOSTLY YOUNG

It is true that no part of the vast Territory of Papua and New Guinea is free of urban influences. Even the primitive New Guinea Highlander is coming under the spell of radio and aeroplane. Certainly the slightly more sophisticated people of Buka listen to the transistor radio in the village store. Nor is always Port Moresby radio that they listen to. There are powerful voices penetrating from beyond the Territory.

In centres like Rabaul, there have long been considerable bodies of New Guinea people, Methodists and others, who have been subject to town influences. The growth of centres like Honiara in the Solomons brought large numbers of our youths and young men to work for the Government there. There were few older people about. This was the Methodist congregation where there were no funerals for four years.

## PORT MORESBY

Several trips to and from this centre had taken me through Jackson's Airport, some miles out of Port Moresby. All I had seen of the town, however, had been one brief visit and several aerial views as we flew over. So I welcomed the opportunity of 24 hours there, on my way from the Highlands to New Zealand. And I had the Rev. Frank Kemp to show me around. A veteran of the Papua Methodist District, Mr. Kemp now works in Port Moresby, in close co-operation with the Rev. Paul Parkin of the Protestant United Church there, wherein Pres-

byterians, Congregationalists and Methodists work, mainly among English-speaking Christians.

Port Moresby is in the area evangelised by the London Missionary Society. A monument commemorating the service of Cook Islands pastors there stands in the town. But these days, Christians of many denominations have come from far and near, and many of them are young: students mainly, from all parts of the New Guinea Territory and some from the Solomons. For example we have several nursing trainees there from Western Solomons.

## STUDENTS AND WORKERS

There are nearly 100 Methodists there, some for secondary education, others for teaching or medical training. Others of course are older, with posts in government or in the police. Others are apprentices or domestic servants. Many come from the Papua District, but others from Rabaul area or now from Bougainville. The total number of Methodist people in and around Port Moresby is about 600.

Drawn together by their Methodist heritage, they expressed their need for fellowship by holding regular Sunday services. They formed first a Methodist welfare Society. These were the people who raised nearly £1,000 which they gave towards building a hall. Then came their request for pastoral oversight, and the Sydney Board sent a missionary to care for them. Faced by the many divisive factors in the town, these

people found their unity in the Church they had in common.

### URBAN PROGRAMME

"The urban situation presents a unique opportunity for witness," runs one report. "At the main Sunday morning service there are usually between 200 and 300 present. This service is followed once a month by the offering, usually averaging £30. We have commenced Sunday afternoon service a Hohola, a new suburb about five miles from Port Moresby." It is there, I believe where some of the members of the United Church play their part in Sunday School lessons and other leadership tasks. Some of the educated Papuans now prefer to attend the evening English service in the United Church, and this is being encouraged. There is a Thursday evening fellowship, well attended, and Bible study in English on another evening. There is also a programme of Christian education

among the secondary school boys at Sogeri, where 300 are enrolled. Indeed there is also a programme of Christian education among the secondary school boys at Sogeri, where 300 are enrolled. Indeed there is almost a bewildering number of colleges and training institutions. There is work among the teacher training student also.

### UNIVERSITY COLLEGE COMING

At the time of my visit, the Australian Government had recently announced its intention of setting up a university college in 1966. I was taken to see a possible site. At present there are very few territory students who are ready for university work. But that number will grow rapidly. The presence of so many training schools gives a nucleus already of tertiary educational institutions.

When the university college comes, however, as it will doubtless do, there will be other opportunities of Christian and possibly Methodist service. The possibility of hostel care of students is being investigated. The greater the number who come, the greater the pastoral responsibility, not only for the students but for the village communities so many of them will return to serve.

What an opportunity also for Christian folk in Australia, New Zealand and beyond to seize with both hands the chances of employment and Christian witness that come in towns like Port Moresby, Rabaul and Honiara. How grateful we have been for lay leadership in the latter place.

S. G. A.



**Solomon Island nurse trainees at Port Moresby.**

# YOUR GIFT HELPS OVERSEAS

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## **Through the Connexional Budget :**

In almost every Church, now, most people are making regular gifts every week to the work of God. This is the financial side of the stewardship programme. A portion of all these gifts is set aside for the Connexional Budget that finances the Dominion wide and overseas programmes of the Church.

**Your first way to help overseas missions financially is by guaranteeing the success of the Budget in your local Church and Circuit.**

Most churches are fulfilling their obligation, but not all. The missionary funds of the Church are going 7½ per cent short of their estimated receipts at present because of this.

## **Through the Methodist Women's Missionary Union :**

By decision of the last Union Conference £4,100 comes as a grant towards overseas sisters' stipends. This commitment continues and is being taken over by the new Women's Movement within our Church.

Special objectives are raised in alternate years for Maori and Overseas Missions.

## **Through the Special Funds of the Overseas Mission's Department :**

May we stress the **Diamond Jubilee Scholarship Fund** .

Since this is a special Youth number of our magazine, it is surely in place to mention that the prospect of training overseas for leaders and servants of the Islands Church and community will be greatly fostered as contributions to this fund are increased. One young woman is at present in New Zealand, helped by this fund.

## **Through the Fraternal Workers' Fund :**

Here is a fund which was specially started by the Conference, which asked our Department to look after it. It is designed to help with special needs of New Zealand Methodist young people who are serving the Churches in needy areas outside the official programme of our own Church. Its annual target is a modest £200. Sad to say, interest in it seems to have languished, and the hopes of the Conference, which were fulfilled in the first two years, are not being realised in 1963.

# OUR MISSION OVERSEAS

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## Through "Second Mile" efforts :

Consider Oamaru Circuit who marked their local centenary by giving £500 to provide a special facility at Skotolan, the station in Buka Circuit, where Sister Pat Hulks of their own circuit is at work.

## Through Capital donations :

In recent years we have had a number of straight out large gifts, often from people who would otherwise have later made legacy provision. Sometimes these gifts have been for special purposes or for the general overseas missions fund, which is our main financial supply-line.

## Through legacies :

We do not draw on the Connexional Budget for erecting new buildings overseas, or for buying heavy equipment. Such articles are paid for by the Building and Equipment Fund, to which most legacy money is voted by the Board.

## Have you thought of Overseas Missions in your will?

You can do it, either by a legacy, available for use in our general work, or (if you wish) in some special project, or by a legacy which is to be invested, the interest on which is available for our missionary purposes.

Here is the form of legacy which we recommend. But of course this is a matter for your Solicitor to advise on.

**Form of Bequest:** I give unto the Treasurer or Treasurers for the time being of the Overseas Missions Department of the Methodist Church of New Zealand the sum of £..... free from all death duties in aid of the general work of the said Department now carried on under the direction of the Conference of the Methodist Church of New Zealand and for which the receipt of such Treasurer or Treasurers shall be a sufficient discharge.

All donations thankfully received by the Treasurer, Methodist Overseas Missions Fund, Box 5023, Auckland, C.1.

# Brigading in the Solomons

Distance makes it a little difficult for Solomon Islanders to share very effectively in the large youth conferences in Fiji and Tonga. Some have done so. So far, there is no very distinctive youth movement in our Church in the Solomons. But with 55 per cent of the people being under 18 years of age, it follows that some sort of movement is inevitable.

Our Church has reason to be thankful for the interest of the Boys' Brigade and the Girls Life Brigade Movements in New Zealand. Although there were a few earlier attempts, it is really only four years since B.B. was effectively established in the Solomons. Readers will recall how Mr. Derek McKay, a Presbyterian, gave a year of unpaid service in a Methodist field. There he trained young Islanders as officers in the Movement.



**Gordon Siana, B.B. Organiser**

B.B. has caught the imagination of many Islanders. Thus 1962 saw Gordon Siana in New Zealand. During the year he attended the School for Christian Workers but he also gained further experience in B.B. both at Dominion Road Church and in wider contacts with the Movement



**First Buin Company Girls' Life Brigade.**

And He appointed some . . .

## TEACHERS

One of the ways in which the Methodist Districts of Melanesia are coming together practically is in a combined Teachers' College. To people in the Home Church, this may seem comparatively easy. To the students themselves, to the children of the Demonstration School, and to others in the vicinity, it is a major project. In a Bible lesson shortly after College commenced, the school children were reminded that these strangers from other Districts were also their brothers in Christ.

Immediately noticeable differences are colour and language. Students from Pcpua are a light brown, those from the New Guinea Islands District are a darker brown, while those from the Solomon Islands are black. There are of course many different language groups represented. The Solomon Islands District stands out

### BRIGADING IN THE SOLOMONS

(from page 14)

throughout the country. Now, the B.B. Movement is supporting him in his Organising work in the Solomons. Mr. Ron Dickey, who spent 15 months there, building on the work of Derek McKay, recently left the Western Pacific to revisit the companies at Niue Island.

Meantime a consultation recently took place at Auckland between representatives of the Girls' Life Brigade and of interested mission boards on the possibilities for extension of G.L.B. work in the Western Pacific. Certain possible lines of action are to be laid before the Synods and Assemblies of the Islands churches. Meantime, we have Miss Hetty Rotoava in New Zealand. After the G.L.B. Jubilee Conference, Hetty is remaining to get further nursing experience at Te Kuiti. She leads a G.L.B. Company at Sasamunga. There is considerable enthusiasm there and at other mission stations for this healthy Christian movement for girls.

as being one with no common language for its whole District. The students from the other two Districts all attended their District school together and speak the mission "lingua franca" for the District.

Different customs are also noticeable to the students themselves. There are differences in the ways the church is organised and differences in methods of doing outdoor work, in materials used for house-building, etc., and even in staple foods and methods of preparing them.

Coming together in this way is an education for the students. It is quite a surprise to them to find so many differences, but the groups are learning to co-operate and to understand one another.

### UNCERTAIN FUTURE

The future of the College is uncertain. Lack of funds for proper buildings causes serious discussion about the advisability of continuing. The present site would not be suitable if the College is to grow. Better facilities for teaching practice are necessary.

Our station at Halis is approximately two miles from the Government station of Namatanai, which is a Sub-District headquarters. It is on the east coast of New Ireland, not far from the entrance to Namatanai Bay, and looking-up the coast sloping to the north west.



**Mr. R. T. Crabb and Students' Council Members.**

The Principal of the College is Mr. R. T. Crabb of New South Wales. Miss R. Plank from Perth is in charge of the Demonstration School, organising its classes and teachers. There are thirty-one students: six from Papua, fourteen from New Guinea, and eleven from The Solomons. This year all are doing the course for the Government "A" Certificate, which qualifies them to teach up to Standard two. One of these students has the educational qualifications to do the "B" Course and we hope he will continue next year.

### **TRAINING PROGRAMME**

College begins with Worship each morning at 7 a.m. There are nine forty-minute lecture periods daily, finishing at 3 p.m. The Course is very practical. Lectures are principally on methods of teaching the different subjects in school. Each week the students see at least three demonstration lessons, and they are expected to teach seventy-two lessons each during the year. The lecture and demonstration programme is shared between Mr. Crabb and me, but we are fortunate to have assistance from Mrs. Crabb in the supervision of

teaching practice. A large portion of our time is occupied in setting and supervising the preparation of these lessons. This time is outside the normal lecture hours, and the students also find that a great deal of their "free" time is spent in preparing their lesson notes.

Included in the Syllabus are periods for Social Training and English for Teaching. The purpose of the Social Training period is to help the students to develop from school pupils to young men and women, capable of taking a responsible position in society. Many and varied are the suggested topics, including entertaining and being entertained, budgeting and economy, etiquette, and social behaviour. Many of these ideas are new to the students and they take a rather amused interest in them. I anticipate some interesting sessions when we begin teaching the men to do simple sewing and mending! The four women students should be of great assistance in this.

The aim of the English for teaching periods is to improve the students' own English so that mistakes are minimised. It is noticeable that different Districts have different con-

mon mistakes. Work in this section is partly oral and partly written. Study of the English to be taught to the different classes is included in this. Practice in making up stories and questions is given, question forms being particularly difficult.

The making of teaching aids is an important part of the weekly timetable. The students enjoy this part of the work and should have a good collection of aids to take back with them to their circuits at the end of the year.

### LIVING TOGETHER

The students live in small houses, about four to a room. The different Districts are mixed. Regular weekly inspections gain points for the two Houses. The House Captains are responsible for organising and supervising work parades. A President and Vice President have recently been elected. They, with the House Captains and Room Prefects make up the College Council.

After 3 p.m., a certain amount of time must be spent in gardening or station work. One afternoon a week, however, is set aside for inter-house sports. There is keen rivalry here, and a graph is kept of results.

Evening activities include the weekly Bible Class. I had a special request that I prepare a blackboard summary of the main points each week for my class, so that they could copy and use the ideas in sermons.

Methodist Youth Fellowship is held weekly and is run on the lines of M.Y.F. in New South Wales. Experience in conducting these meetings will be useful to the students. The programme includes Worship and Bible Study, as well as a games period.

The College Choir is enthusiastic, and had a busy time in the Easter services. One difficulty here is that

key members of the choir are often away preaching or teaching Sunday when we are singing in a service. It is hardly a balanced choir with four women and up to twenty men (Choir is voluntary) but what we lack in balance we make up for in keenness.

### NOT TEACHERS ONLY

A number of our students have already trained as pastors or lay preachers, and are very acceptable as extra preachers in this Circuit. Language difficulties are overcome by the use of Pidgin, or an interpreter. There are also two Sunday Schools in which students assist. Kuanua speakers help in the one at Halis. The Sunday School in Namatanai is inter-racial, for children of Government officials, and Chinese traders, as well as local children. It is therefore conducted in English and uses as teachers students from the Papua and Solomon Islands Districts. This is good experience for the students. We hope that they will use ideas for teaching aids and expression work in their village Sunday Schools when they return.

Constantly in our minds is the realization that these young men and women will not be school teachers only. They will be leaders in the village communities and particularly in the Church. In Religion Instruction lectures they are taught the importance of incidental teaching—the teacher's own example all the time, in school and out of it. Our programme must be the same. Our aim is to produce Christian teachers, who will be devoted workers for Christ's Church and His Kingdom in Melanesia. Please pray for us as we strive towards this goal, and pray for the students themselves that they may grow in grace.

"For we are fellow workmen for God." — 1 Cor. 3:9.

—N. G. GRAVES

## THEY WANT TO FOLLOW CHRIST

News from Nipa

It is no longer new news that there are converts in the Papua New Guinea Highlands. At Tari, the Church membership roll now runs to some hundreds and there are Christians at Mendi also. To be present at the baptismal services is a deeply moving experience. For some time we have expected and prayed for news of Christians in the Nipa Valley.

**Now, "at last Sunday morning service," writes the Rev. Cliff Keightley, "fifteen people expressed their decision to give away their spirits and old ways and to follow Christ. In less than a week, others have come to me also and indicated their decision to do the same.**

The number deciding for Christ and looking forward to being baptised is now up to the 20 mark. There may even be another before this day is out. Most of these people have been attending the enquirers class off and on for some time. Naturally there are a few that I have doubts about, but I am very happy about most of them. We shall be receiving them all into a Class for baptismal preparation."

The New Zealand Church has a special interest in Nipa Circuit, where Mr. and Mrs. Keightley have been at work since December, 1959. First, they are our ministerial representatives on the Highlands District staff, of which Mr. Keightley is now Chairman. Secondly, Nipa is the third circuit to be established there and the establishment costs are being borne from New Zealand.

## LEPERS' TRUST BOARD GRANTS

Every year now for twenty years we have been recording growing grants to our leprosy and general medical work overseas. These come from the New Zealand public through the Lepers' Trust Board Inc., whose veteran secretary "The Leper Man" recently set off on a further "fact-finding" visit to the Pacific. He hopes to visit Fiji, New Caledonia and New Hebrides. May he have journeying mercies. Heartly congratulations are due to his organisation that last year topped £100,000 for the first time in its annual appeal.

Few of our supporters fully realise what these grants have meant to our work through the years. Since so large a proportion of them is available for general medical work, it simply means that much we have done since the war in this field, just would not otherwise have been possible.

This year the grants comprise:

	£
General leprosy and medical work British Solomons .....	4000
Ditto in Bougainville (a new grant) .....	3000
Maintenance of the 'Ozama Twomey' .....	5000
'Tea Coupon' Hospital Unit, British Solomons .....	3000
Nurse Training .....	2500
	<hr/>
	£17,500
	<hr/>

About half of the grant for the 'Ozama Twomey' will be able to join the reserve fund of £10,000 already accumulated for that purpose. This amount is invested. It is hoped to employ the rest of the grants in the work this year.

# About People

## **MORE NEW WORKERS:**

In last issue we noted the appointment of Sister Muriel McCormack, who completes this month her course of study at All Saints' College, Sydney, and proceeds to Choiseul Circuit in the Solomons.

Her place at Sydney will be taken by Sister Esther Watson, who only now completes her midwifery training at St. Helen's Hospital, Christchurch. Although her home is now at Hokitika, Sister Esther is a member of St. Mark's Church, Somerfield, Christchurch. Her dedication will take place this month at Hokitika, and she is due at All Saints' College on June 27th. She will go forward to the Solomons in November.

With her at Sydney will be Miss Catherine Scott of Waterview Church, Auckland. Catherine has responded to the call for a successor to Mrs. Joyce Dey as Secretary to the Chairman of our New Guinea Highlands District. After training at Sydney, she will proceed to Nipa.

Meantime, last month another voluntary worker went forward. Miss Nesta King of Epsom Church, Auckland, left for eight months' of honorary service as secretary in the Highlands, until Miss Scott is available to replace her.

The Board of Missions has also accepted Miss Lynette Sadler, B.A., of Christchurch Central Mission, who will take up an appointment as a teaching sister in 1964. This has been her hope for some years, during which she has carefully prepared. She will go to All Saints College in January. Just precisely what appointment she will take up overseas will be determined later.

Further nursing and teaching offers



**Sister Esther Watson**

are before the Board. At the moment our team of nursing sisters is complete, but the need still remains for teachers (women and a man) and for ministers and, of course, for a new doctor for the Solomons.

## **NEW BOARD MEMBER:**

For health reasons, Mr. W. E. Lewisham has found it necessary to relinquish membership of the Board. We are grateful for several years of close attention, particularly to the financial side of the work of the Department. The President of the Conference has appointed Mr. Alfred H. Gorrings, B.Com. to replace Mr. Lewisham. Mr. Gorrings is a member of Auckland South Circuit, and holds an assistant registrarship of the University of Auckland.

## **HOME AGAIN:**

When they farewelled Sister Edna White recently in the Solomons, it was mentioned that she began service there before some of the present generation of missionaries were born.

Sister Edna shared in the very early days of the medical mission under Dr. Seyers, now Dean of the Otago Medical School. Though her service was broken by home claims, she was there again when the medical unit was re-established by Dr. Rutter after the depression. Sister Edna has three times visited the Solomons since the war. In 1955, she gave a year of honorary service. Officially her recent visit there was a private one, begun in January, 1962. But before she came home in April of this year, she had served several months, relieving for Sister Lucy Money; and earlier she had been at Tonu in Buin Circuit. When we remember the years of service she gave as box organiser, Board member and unofficial helper at the Mission Office, hers has been a long and devoted record.

#### **ON THE MOVE:**

Early last month, the Rev. A. C. and Mrs. Watson and their

family left again by air, via Fiji, for Honiara in the Solomons. Government headquarters, Honiara is for Methodists a special urban outpost of our rural mission district. Mr. Watson has been giving notable service there. During his absence, laymen maintained the work. There were Solomon Islands laymen, and English laymen too. Three Methodist European families, two from England and one from Australia, give generously of their time in God's service through Wesley Church Honiara.

#### **IN HOSPITAL AGAIN:**

Dr. Hoult, who arrived home in January and spent till the end of March on furlough, has more recently been in hospital again, this time at Christchurch. Members of the Board sent him a greeting. Our people will pray for his recovery and for a satisfying opening for him to serve in this land.

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## **Women at Work**

Uppermost in our minds is this question of the effectiveness of our contribution to the Mission of the Church women are seeking to understand their place and pattern of work in relation to the whole.

We have mentioned briefly the part Methodist women have played; in the beginning under the guidance of the Wesleys, and then in co-operation with the enthusiastic missionary urge of the young Church in Britain.

In this second article, we may only take another quick glance at something that is worthy of long and more detailed study — the part played by the wives of the pioneer missionaries in this country.

#### **THEY CAME TO NEW ZEALAND**

"It has in recent years been fashionable to decry the work of the missionaries. It has been said that it would have been far better had they left the noble Maori to his own practices and ways and religion." The speaker who is being reported, a well-known man of Maori ancestry adds "You will never find me in that company."

The Anglican Church journal expresses concern about this same trend. "Probably because it is so much easier to tear down than to build up, we are witnessing an age of destruction . . . when we turn our attention to the people who sacrificed

their comforts (and on occasion their lives) in order to bring and establish Christianity in these Islands, we should take the trouble to make a thorough study of history . . . time, place and climate of thought.

But surely no one would admit to anything but sincere admiration for women such as Catherine Leigh, Anne Turner, Mary Ann Whiteley, Jane Hobbs — and so many others whose "courage, faith and love were above the average. Primitive conditions, far removed from medical aid, beyond the protection of the law, uncertainty of the treatment they would receive from the Maoris" were hazards common to them all.

In sheer physical endurance they shame us. It is known of Catherine Leigh that she suffered shipwreck — did not quail before cannibalism; defended her cooking pots from those who stole the contents — and met the revolting custom of infanticide with this question :

"Is there any mental peculiarity or material tendency on which I can lay hold, and by giving it a moral and religious direction, make it the instrument of destroying this Moloch?"

She found the answer; no modern specialist in any field would have acted more promptly or effectively.

### **BUT SETTLERS CAME TO**

The missionaries continued their battle against odds that were overwhelming. The women did their part heroically, learning to communicate, eventually teaching the girls and women the rudiments of civilised living; patiently dealing with petty disturbances and greater disasters.

But the incoming settlers brought problems. Already in some areas "the Europeans practise every species of iniquity without restraint . . . the

very sense of decency and propriety seems to be extinct." Later it would be said "so many never attend Church; they baffle all efforts to reach them. They have scarcely a remnant of past perception of God, or a vestige of thought about eternity." All to the actual hurt of the work the missionaries were trying to accomplish.

The chapel-going immigrant, however, brought a continuance of the homeland pattern. Churches were built, homes provided for ministers and their families. The Methodist woman automatically took her place in the class meeting as the societies gathered in the more populated areas; this familiar pattern of Church life gave reassurance to many a homesick newcomer.

In old records we read that in early Wellington, two women set about collecting for a new chapel to replace the blown-down raupo building.

"Many elect Auckland ladies have done nobly, not only in devising means to help the finance, but to bring wanderers in."

A band of "elect ladies" in Wanganui gave unstinted service. In Feilding there were "warm-hearted women who sought the welfare of God's House . . ."

In another district there were "honourable women, not a few" who were always ready to work for the Church and support its funds.

"Godly women who laboured with us in the Gospel."

"Women who had a rare gift for visitation."

Through this familiar pattern, where women so easily fitted into the old grooves in spite of the hardships of pioneering life, we see the emergence of the women's groups. In each of the "rooms" of the Metho-

dist' Church, where women meet, the emphasis is on the "welfare of God's House."

### THE DOOR ALMOST SHUTS

But the early missionaries, after all their heart-breaking toil among the Maoris, were to see much of the fruit of their labour destroyed. When they needed a quiet time for steady consolidation the Maori Wars were a set-back from which the Christian Mission in this land has never wholly recovered.

Some decades later, single women were invited to give full-time service in the Methodist Maori Mission districts, first in Taranaki and then in Hokianga. Women's work among the Maoris gradually increased until there were Deaconesses in every district but never enough to cope adequately with the needs of the Maori people.

### ANOTHER DOOR OPENS

Work in the Solomons was already known to us through Foreign Mission deputations. One New Zealand woman (Sister Constance Olds) was already there, when by arrangement with the Australian Church, the Western Solomon Islands became our field for service.

The interest of the women had already been roused by the story the Rev. J. F. Goldie had to tell, and Missionary Auxiliaries had been in existence from 1902. When the General Conference of the Church resolved to ask that Auxiliaries be formed wherever possible, the movement gathered force and a Dominion wide Union was formed.

Auxiliary women were asked to specific help; workers in the field needed medical and teaching equipment; material and garments for the people; nurses and teachers were to be encouraged to volunteer for over-

seas service; the Foreign Missions Department required regular assistance to meet salary commitments.

The Home Mission Department needed assistance; here again Auxiliary women accepted responsibility for certain salaries, for equipment, transport, etc.

Year by year, the help given by the M.W.M.U. has steadily increased. No less than a quarter of a million pounds in money and goods has been contributed since 1941, a year of reorganisation; the help given in the forty years previous to that date is not as easily assessed.

As women of the group usually called the "Guild", it has fallen to us to make local needs our special care — the welfare of the "House of God" and its attendant responsibility to the Community in which we live.

As members of the group called "Auxiliary," we were moved to make our special care the needs of the Mission Departments, particularly where the welfare of women was concerned.

When the last of the partitions in Methodism's several "rooms" was finally removed in 1913, women were found in the Missionary group perhaps the happiest of meeting grounds.

The surge of Missionary spirit continued to run high, and many fine women accepted the challenge presented to them.

For those who could not obey the "Go Ye" it seemed that in Auxiliary work there still was to be found a means of identifying themselves closely with the great Missionary Purpose.

In a personal way, they were able to serve those who had obeyed the call to become active workers, and in that service was to be found deep satisfaction and very real joy.

**We are**

# **NOT SATISFIED**

Recently the Mission Board rejoiced in being able to fill the nursing vacancies on our staff overseas. But we are still encouraging nurses to apply for there will be later needs to fill. If you are a trained Christian nurse, with a midwifery as well as a general and maternity certificate — or even, if you have still to fulfil your midwifery training, have you thought of the call for missionary nursing service overseas?

A missionary medical service requires a . . . . .

## **DOCTOR**

Our Medical Superintendent's post at Munda, British Solomon Islands, stands vacant.

## **TEACHERS**

are still needed: a man teacher with upper primary qualifications and experience and women teachers also. These are needed for the Solomon Islands and our Church should really be facing also the challenge of a teacher for the Highlands.

## **A CLERICAL WORKER**

(short term)

is needed for the Solomons for 1964.

## **WILL ALL METHODISTS**

PRAY . . . that these needs may be supplied,  
that the Mission Board may be rightly guided in its approaches  
and its selection,  
and that the necessary ministerial missionary replacements overseas may also be found.

Enquire of . . . . .

THE GENERAL SECRETARY,  
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BOX 5023,  
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### **Our Contributors this Issue**

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The devotional page was contributed by the Rev. Loyal J. Gibson.

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

Rev. and Mrs. G. G. Carter  
Rev. and Mrs. J. F. Cropp  
Rev. and Mrs. Iliesa Buadromo  
Mr. and Mrs. J. S. Gatman  
Sister Myra Fraser

Sister Gladys Larkin  
Miss Bernice Birch  
Miss Margaret Layelle.  
Mr. and Mrs. B. D. Smith.  
Mr. D. W. Eason

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

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Rev. and Mrs. Aisake Vula (study leave) - Rev. and Mrs. Seru Beraki

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

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Sister Audrey Highnam  
Sister Vivienne Parton

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Sister Lucy Money

Sister Beryl Grice  
Sister Muriel McCormack

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

Rev. and Mrs. P. F. Taylor, Tonu.  
Sister Ada Lee, Kihili.  
Sister Patricia Jacobson, Kihili.

Sister Pamela Beaumont, Tonu.  
Sister Mary Addison, Tonu  
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Rev. and Mrs. John Taufu.

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Sister Edith James

Mr. and Mrs. G. T. Dey

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## UNITED DISTRICT

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## Methodist Church of New Zealand

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