

JUNE, 1967

The

OPEN DOOR

For Your Quiet Time

OUT OF WEAKNESS — STRENGTH

Our cover this month seeks to gather up the two main themes of this issue. Look at it and recall that out of weakness God brings strength to those who trust in Him. Out of the destruction of war, out of loss and suffering, He has raised up his people. A church that is increasingly mature; a people able to build not only a church but a nation; a Christian community which finds the Lord Christ in every new path.

Let us give thanks:

- for Don Alley, and for all missionary martyrs of the Pacific.
- for the church in the Solomons and New Guinea, that in time of war was faithful despite all suffering.
- for those who had the courage to build again.
- for those leaders of many races, whom God has raised up to guide his Islands people.
- for the United Church that is to be.

Let us ponder:

- while the Islands people suffered, we remained safe.
- they paid part of the price of our security.
- they are still paying the price: in lack of young people (20-25 years of age) for leadership, and in many other ways.

Let us resolve:

- to pay our debt of gratitude to Almighty God and to our brethren by being
 - constant in prayer
 - generous in giving
 - faithful in love and comradeship.



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

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OUR COVER

Thank you to our artist, Mr. M. K. Venables, who has caught the vision of a church and community rising to maturity from its war time ashes.

EDITORIAL

(We welcome our President as guest Editor for this edition)

CHURCH UNION IN MELANESIA A CHALLENGE AND A REBUKE

The proposed constitution, in February 1968, of the United Church in the Territory of Papua — New Guinea and the British Solomon Islands, highlights one of the most significant and exciting developments in missionary work in the Pacific. Churches which have grown out of the oldest missionary societies in the Territory are uniting in obedience to what they believe to be the will of their Lord in order to prosecute, with greater zeal and effectiveness, their mission in the areas they serve. These churches are the United Synod of the Methodist Church which includes the Papua, New Guinea Highlands and Solomon Islands districts, the Papua Ekalesia (London Missionary Society), the Kwato Extension Association (an off shoot of the L.M.S.) and the United Church of Port Moresby.

The striking feature of this Union is the sense of urgency which has motivated discussions and the speed and thoroughness with which the negotiations have been carried through. From the time official negotiations began early in 1964 until the consummation of union towards the beginning of next year will be just on four years. Yet within that time the negotiating committee has performed the magnificent feat of preparing a Basis of Union, a Proposed Constitution and a List of Regulations for the United Church — documents which have been carefully scrutinized and highly commended by competent committees of the churches in Australia and New Zealand. It makes the negotiations for Church Union in New Zealand seem interminable.

That this sense of urgency is heightened by the pressures of the missionary situation there is no doubt. Nearness to an Asia-in-revolution, growing political pressures in the area, widening contacts with the outside world, the demand for higher standards of education, the need for indigenous leadership, the appearance of second and third generation Christians — in these and other factors the churches have heard the call of God to unite and harness their resources the more adequately to meet the missionary challenges and opportunities of to-day and to-morrow.

At the same time the urge to Union in these missionary churches is a response to the Gospel of reconciliation they are commissioned to proclaim. It has always been on the missionary frontier that the

scandal of the church's disunity has been most pronounced and proved such an embarrassment. Once again it is the churches of the mission field who are giving the lead towards unity and organic union. Here is the evidence, if any more were needed, that the young churches of the Pacific have come of age and are eager and ready to assume increasing responsibility for the direction of their own affairs.



It is my joy and privilege to extend the congratulations and good wishes of the Methodist Church of New Zealand to the leaders and members of these churches as they approach the historic moment of Union and to assure them of our continuing interest and support and of our prayers. May their action prove to be both a challenge and a rebuke to us in New Zealand as we give ourselves in renewed obedience to our Lord to seek the unity for His church in this land which is in harmony with His will.

*A. K. Petch
President at Conference.*

Union in Obedience

"A divided church cannot speak to a uniting country, therefore let us unite before we harden into denominations." Thus spoke the Rev. Egi Raka, a Papuan minister of the Papua Ekalesia. He summed up what the members of the Joint Commission on Church Union felt. God had thrown out a challenge to the churches in Papua and New Guinea and the Solomons, and called them to union as an act of obedience to Him.

The rapid growth of the towns, where the resources of the separate churches are strained to meet the needs; the free movement of people through the whole country, a new phenomena, has outmoded the old system of "comity of missions"; the pressure towards political union and independence; the terrific problems of youth, in a land where 50 percent of the population is under 16 . . . these and many other things have given Christians pause. The churches have responded with an increasing degree of inter church co-operation. Three big groups cover most of the forty plus denominations at work in the area . . . the Melanesian Council of Churches, the Evangelical Alliance and the Roman Catholic Vicarates. From the inception of the Melanesian Council and the Evangelical Alliance there has been a close liaison be-

tween them and co-operation in many fields. In the same way the churches represented on the M.C.C. had found a growing number of ways in which they can work together with the Roman Catholics for the good of the whole community. But these fraternal links and occasional opportunities of common action are not enough. Under a strong sense of compulsion, the Papua Ekalesia and the four Methodist Districts began active negotiation in 1964 for organic union. Other active parties in the discussions were the Kwato Extension Association (which has now combined with the Papua Ekalesia), and the United Church, Port Moresby, with its mainly ex-patriate congregations. It is these groups which under God will form a united church in 1968. As observers at all meetings of the Joint Committee, there have been representatives of the Evangelical Lutheran Church of New Guinea and the Diocese of New Guinea (Anglican). Though these churches are not yet able to consider organic union, they have been keenly interested in the discussions and contributed not a little to them.

A United Church will come into being in obedience to God. It intends to continue in obedience to Him, to be His witnesses in the world in which the Church is set.

The Papua Ekalesia

IN THE BEGINNING

To the vast island of New Guinea and its off-shore islands, came in 1871 the first Christian missionaries . . . representatives of the London Missionary Society. Beginning in the Torres Strait islands between Australia and New Guinea, they had, within a few years, established themselves on the manland at the head of the harbour where Port Moresby now stands. Their work and witness spread through the southern coast of Papua slowly but surely. The world knew their work best through the thrilling story of that giant among knight errants, James Chalmers. Big in every sense of the word, flamboyant, indefatigable and courageous beyond telling, Chalmers came to Papua after

ten years in the eastern Pacific and soon left his mark in this new land from Samarai to the Fly River Delta. Defying death at the hands of sullen tribesmen, he landed at place after place and won a foothold for the Gospel from which others would in time carry the Word to many people. It was not perhaps to be wondered at that, as he sought to take the gospel to the last untouched area of the coast, Aird Hills in the Delta, he and his companions should be killed and eaten by the people of Goaribari Island, in 1901.

But while Chalmers dashed across the missionary sky of the 19th century like a meteor, Dr. W. G. Lawes, the missionary statesman and consolidator, was building the foundations of the young church. From his



Koke Church, Port Moresby

manse in Port Moresby he guided and advised the young Christian community and translated the Scriptures. Very different in many ways, yet each complementing the other's talents, Lawes and Chalmers, pioneer missionaries extra-ordinary, laid foundations on which we are still building.

The L.M.S., like the Methodists, made good use of Pacific Island missionaries, and today the young Papuan church trains its teachers at Ruatoka College, near Port Moresby, which is named after one of the pioneer Raratongan missionaries. Ruatoka College stands as a memorial to all the men and women from the Cook Islands, Samoa, the Loyalties and other groups who lived and died for the people of Papua.

KWATO CHRISTIANS

As the years passed, one part of the work became separate under the Rev. Charles Abel, and was called

the Kwato Extension Association. Largely guided by two generations of the Abel family, the Kwato Christians set an outstanding example in education both technical and academic, for both men and women. It is not an accident that of the first three graduates from the Papuan Medical College as trained doctors, one should be a woman, and that one a woman trained at Kwato; or that the first Melanesian to qualify as an air pilot should be a Kwato lad. In 1964 as part of the wider movement towards church union, the Kwato Extension Association joined the Papua Ekalesia.

Papua Ekalesia . . . an odd name? No, not really. As the people who had come to accept Jesus Christ through the ministry of the L.M.S. grew to adulthood in the Faith, the time came for them to accept independence. As they pondered a name

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Rev. W. Bache, President of the Papua Ekalesia, speaks to a session meeting

Methodism in Melanesia

FIRST IN NEW BRITAIN

While the L.M.S. was gaining its first foothold on the mainland of New Guinea to the south, the Methodists were preparing to move into the north. Doctor George Brown, the Durham lad who had come to New Zealand and entered the ministry here, had served outstandingly in Samoa. Now he was chosen to lead the pioneer party to New Britain.

With nine Fijian missionaries and their families, a beginning was made in August 1875 at Molot in the Duke of York group between New Britain and New Ireland. Though small in stature, George Brown was as big-hearted and as courageous as James Chalmers, and as statesmanlike as Dr. Lawes. Like them he was assisted by Pacific Islands missionaries. Who can forget that noble missionary Aminio Bale, who when the Governor of Fiji tried to dissuade the party from going to New Britain with many horrible tales, replied, "We have fully considered this matter in our hearts, and if we die we die, if we live we live". Tongans and Samoans joined them later . . . and many of them died.

Nor should we overlook the outstanding band of German Methodists who until the first World War, made such a fine contribution to the welfare of the Church in that place. The Rev. H. Fellman was for a number of years Chairman of the District.

From this planting, nurtured with the blood of many martyrs, the Church now known as the **New Guinea Methodist District** grew. But it was to face one more fiery trial before achieving its present stature. The Japanese invasion of the 1940s cost the lives of all the male Australian staff (who died while prisoners of war) together with the Rev. Don Alley of the Solomon Islands District. In addition, many local Christian leaders were sought out and executed by the Japanese.



*Rev. Saimon Gaius of New Britain,
Chairman, United Methodist Synod.*



Church at Salamo, in memory of all early missionaries to Papua

PAPUAN DEVELOPMENTS

Other missionary societies were gradually taking up work in the area, but there was much to be done, so in 1891, the Wesleyan Methodist Conference accepted the request of the Governor of British New Guinea (Papua) that work would begin in the eastern islands of Papua. Dr. Brown again was a prime mover in all this. He was now General Secretary of Overseas Missions, and he laid the foundation for the pioneer mission party under Dr. Wm. Bromilow, which began work at Dobu. From these small beginnings another mighty work grew. The present Papua Methodist District, owes much to missionaries from many Pacific lands. New Zealand's contribution has included the Revs. M. K. Gilmour, W. W. Avery and A. H. Scriven, Sisters Julia Benjamin and Margaret Jamieson (Mrs. A. H. Scriven) and Mr. & Mrs. W. C. Francis.

THE ISLES OF SOLOMON

Dr George Brown's last great missionary expedition was opening the

way for the founding of the work in the Western Solomons in 1902. The present Solomon Islands Methodist District, owes not a little to his foresight and wisdom.

Though the present Solomon Islands District is divided by a political boundary (Bougainville and Buka being in the Territory of Papua and New Guinea and the rest in the British Solomon Islands Protectorate) and though it is one of the smaller districts, it has been active in the move towards union. Many of its young people have gone away to the towns and come to know more of other Christians. It is also an active missionary church and has sent a considerable number of missionaries to the Highlands District.

MEN OF THE MOUNTAINS

In 1950 the way was opened for the Methodist Church to take up work in the Highlands of New Guinea. In the first ten years missionariets from Australia, New Zealand, Germany, Tonga, Fiji and the three other Methodist Districts in the

area worked hard to establish a young church. The first converts were baptised early in 1960 and since then the ingathering has been phenomenal. The 1966 Synod reported an 84 percent increase in membership over 1965 to bring the number to 7,221. Another heartening feature has been the way in which new converts have at once begun to take responsibility for their own work and witness, sending out missionaries to other valleys and increasingly making their voices heard in the councils of the Church.



Missionary pastors and wives in the Highlands.

The United Church Port Moresby

The smallest partner in the proposed union is the United Church, Port Moresby, which works mainly among Europeans, though it has close links with other peoples.

From the earliest days, the L.M.S. missionaries conducted services in the ELA protestant church for those who were not native to the area. On the walls of the historic Ela Church are the plaques which commemorate the martyrdom of James Chalmers and his party, Dr. Lawes, the great translator and builder of the earliest Christian fellowships and others. In more recent years the building and its congregation were handed over to the United Church Board of Northern Australia which runs the United Church in Darwin. Within the

United Church of Melanesia the United Church of Port Moresby will find not only a new fellowship but a more abundant life and new opportunities of service.

The Papua Ekalesia

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and a constitution for the young church, it seemed to them that Papua spoke of the people as residents of this world, and Ekalesia (from the Greek word "ecclesia"), expressed their citizenship of a heavenly kingdom. And so, in 1963, the Papua Ekalesia became an independent church.

WE SHALL REM

TWENTY FIVE YEARS AGO on the 22nd June, 1942, the Japanese ship, the MONTEVIDEO MARU. Some were servicemen had been collected from all over the Bismarck Archipelago and bound for Japan. A few nights later, off the coast of Luzon, a Japanese ship and the ship went to the bottom carrying most of her human cargo. Many prisoners were lost. Among those on board were the the missionaries of the Guinea District: Revs. L. A. McArthur, W. L. I. Linggood, W. J. W. Poole, M. B. Shelton, T. N. Simpson and J. W. Trevitt; and E. W. Pearce. With them was our own Rev. Donald C. Alley, minister of the New Yorkville.

Today, as we recall with gratitude to God, these dedicated men and women, thanks for the Melanesian Christians who also made the supreme sacrifice for the Islands Church which, standing between us and the invading army of war and is still paying the price.

The sacrifice was not made in vain. As we rejoice in the memory of their sacrifice and look forward in hope to their entry into a United Church of Christ, we pledge our support to them by our love expressed through our prayers.

"Greater Love Hath"

REMEMBER THEM

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. Oakes, H. J. Pearson,
ssrs. S. C. Beasley and
ister of Teop, Bougain-

souls, let us also give
me sacrifice, and the
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ext year, let us renew
gifts, our service, and



REV. DONALD C. ALLEY

1906-1942

ath no man than this . . . "

WAR IN THE SOLOMONS

THE TROUBLE IN THE TEOP CIRCUIT IN 1942-46

by Simon Rigamu,
Senior Catechist.

In the middle of the year 1939 there came news of war between Germany and England, then after a while there came news of the war between Japan, Australia and England. Then in 1941 the Government sent a big ship to get all the European women who lived in Papua and New Guinea. Mrs. D. C. Alley was among those who left at that time. This made us all very puzzled and frightened because no one among we black people had a radio and no white man was able to tell us anything about this war. We were all unhappy and questioned among ourselves about this war, so Rev. D. C. Alley would talk a little about it and comfort the hearts of the people. He would also go about the Circuit preaching and helping the people.

In the year 1942, the Government sent a letter to the Europeans working on their stations, saying, "All of you Europeans working here must leave your work and go up into the bush because the enemy have already arrived in Bougainville". But Rev. D. C. Alley, thinking of his people in the Teop Circuit, did not go although all the other Europeans left and hid. When Mr. Read (the government officer at that time) sent a policeman with a letter telling him to

leave at once, Don Alley went up to Namatoa but only stayed there a week.

GOOD FRIDAY

On the Wednesday before Good Friday Don Alley returned to Teop Island to take the Good Friday service and all the people came too as Teop Island was the place where they usually gathered for Circuit meetings.

Rev. Don Alley is captured by the enemy

The next day, Thursday, a white man named Mr. Urban who had a cocoa plantation near Teop, came to the minister's house. He was an Austrian. They talked together for an hour then Rev. Don Alley asked Mr. Urban if he could go with him to his station. He called S. Rigamu and asked him to find two boys to paddle them in a canoe to Mr. Urban's plantation. Rigamu replied that it was not a very good time to be going any distance but Mr. Alley said they would return at 2 o'clock so they began to prepare for the journey. They set off and as they were paddling two warships suddenly appeared. We called to them in the canoe but they were too far off to hear us. The Teop people immediately fled to the hills. When Rev. Alley and the others looked round they saw the warships. There was nowhere to hide so when the warships came near and they were

ordered to go aboard they had to obey. They were taken before an officer and Mr. Urban gave him a paper which could have been a paper saying he was a German as he was allowed to go, but Rev. D. C. Alley was tied up. When the boat came to Teop there was no one there except Rigamu and Busiana who were so frightened they climbed up a tree. They were frightened because there were 100 soldiers or more on the island who were guarding our minister as he was taken to his house to collect a few things like pyjamas, shaver and some clothes to help him while he was in prison.



Mr. Simon Rigamau (on right) writer of this article, with Rev. Solomon Alu.

When he was walking along the road with the soldiers he whistled to attract our attention so when I heard I climbed down the tree and went to him. I was not allowed to talk to him nor he to me but he

spoke a few words to me when I was helping him to collect his things. Like this: "You must be strong in the Lotu". We turned and walked round the room . . . "Don't be frightened to conduct the services. Tell the teachers to work well in the Lotu" . . . We turned round the room still walking . . . "Tell my friends to stick to the Lotu, and you, Rigamu, must look after everything, the pastors, teachers and all the people."

And then we set out for the ship with the soldiers but as we neared the Church our minister asked the captain of the soldiers if the three of us (Busiana as well) could go inside for 10 minutes. The captain hit him on the head because he did not want to allow him to go in. So our minister asked again for five minutes and the Captain agreed. The Church was full of soldiers and when our minister went up into the pulpit and the two of us had knelt down, he prayed and the soldiers laughed. When he had finished we shook hands then went out to the ship where we would say our last farewells.

There was no service on Good Friday because everyone had run away to the bush.

The News Spreads

When the word about Rev. Don Alley's capture spread, everyone was sad and in their sorrow they did not hurry back but spent a week in the bush. I went out to the bush and after some talk with them they start to slowly return to the Island.

The Lotu started again but after two and a half months in our home the war became stronger. There was much fighting on the beaches, on the sea and in the air. We started to run

away again from the island and went to the bush. First of all we built a church where we could worship God. Sickness of different kinds, sores and death began to come to us as well as hunger. For this reason we did not remain in any place for long but moved all the time. At every place we stopped we never forgot to build a church. But many people died and our troubles did not end.

During this time of trouble I (Rigamu) gave medicines, tended sores and gave injections to the people. When the medicines were finished at the Mission I wrote a letter asking for more from the Australian soldiers who were in the bush and they sent aeroplanes to drop medicines to us so that once more I could tend the sick.

We were now in the hands of the Japanese because all the bush and beaches of Bougainville were filled with Japanese soldiers so we returned to our homes because it was impossible to hide. It was as though we were prisoners but the Japanese allowed us to continue Lotu and some Japanese soldiers who were Christians joined with us too. But the war was getting stronger and everyone was frightened because there were guns and bombs and other things which killed people. In the midst of this fear I received a letter from Mr. Read, the government officer who was hiding up in the bush. The letter said, "You, Rigamu, must bring the people up to the bush because in November the Americans are coming to fight the Japanese".

We were worried because we were surrounded by Japanese and could not see how we could escape. Two days later the Japanese captain said

"All you Kanaka boys must run away to the hills because tomorrow there will be a big fight". So, not waiting to hide we set off. At every place we went, we first thought of a place to worship God and receive his peace and blessing. We had not been a week in the hills when the Japanese began to appear. All those who were wounded or ill came to the bush, so for us it was like being imprisoned because there were more than 200 Japanese among us. Our people began to fall ill and die because there was no more medicine and there was no end to deaths. The Japanese could not give us any medicine and they too were dying. Many people died of sickness, sores, hunger, cold and also of the fear of the weapons. My family and some pastors decided to go and find some English soldiers so in the night we crept away and searched four days. When we reached them I reported to them about the troubles of our people and about the Japanese and then we went over to Torokina.

(to be continued next issue)



Sister Judith Milne, newly appointed teacher in the Teop Circuit.

Another MAGNIFICENT GIFT

The Leper's Trust Board have just announced that they are making gifts to medical work in the Pacific for 1967 of £90,000. (\$180,000). Of this, the Methodist Church, for its Solomon Islands District received

£3,000 (\$6,000) for special medical work

£11,000 (\$22,000) for general medical work

£3,500 (\$7,000) for the maintenance of the Leprosy relief Vessel, "Ozama Twomey."

In addition, money is being made available to a Vessels Reserve Account which will serve the three Churches which own the "Twomey" vessels.

This magnificent gift makes it practicable to maintain the high level of medical work which we have achieved over the years. This medical work not only cares for lepers, but for all the sick; it trains medical staff, and is actively concerned with village hygiene and preventive medicine. When Dr. Pattinson, our medical superintendant, was in Auckland

recently, he stressed that the best hope for the control of leprosy and of other major diseases, like tuberculosis, was an active programme of medical education and preventive medicine.

Over the years the Lepers Trust Board has made an outstanding contribution to the medical work of the Pacific territories. It has distributed well over a million pounds. This money has gone to church and government institutions so that people may be helped regardless of race or creed. Our Solomon Islands Methodist District has benefited greatly. In the 16 years 1952-67 inclusive, we have received just on £160,000 (\$320,000), that is an average of £10,000 (\$20,000) a year. This has included the costs of the ship OZAMA TWOMEY and its running (£57,000 - \$114,000) special building grants (£23,500 - \$47,000) as well as large sums for leprosy and general medical work.

THANK YOU, LEPERS TRUST BOARD AND THE PEOPLE OF NEW ZEALAND WHO GIVE THROUGH THE "LEPER MAN APPEAL".

Some of Our Friends

CONGRATULATIONS

DOCTOR RON . . .



We rejoice in extending congratulations to our Solomon Islands Medical Superintendent, **Dr. R. W. Pattinson**, B.M., B.S. (Melbourne), who has received the Diploma in Tropical Medicine and Hygiene (D.T.M.&H.) from the University of Liverpool.

Doctor Ron passed through Auckland briefly at the end of April. He was the guest of honour at an afternoon tea party given by the Board and members of the ex-missionaries association, in the Central Mission Hall Auckland, on Saturday the 29th April. For most of us this was a first meeting, for Doctor is an Australian who joined our staff three years ago.

After a joyful reunion with his wife, Gladys, and the two children, Neville and Leanne, rest was the order of the day in Melbourne. The

Pattinsons hope to be back on the field in early July.

Also present at the gathering on the 29th April were Sister Norma Graves and Sister Gladys Larkin.

Sister Norma Graves did two months outstanding deputation in Southland and Waitemata areas, opening up to many people a new area of our work, the United Methodist Synod, and its institutions. Sister Norma has been a tutor at the Methodist Teachers' College Melanesia for some years. Now she has taken up a new post as lecturer in English, and women's tutor, at the Rarongo Theological College, also under the United Synod. Here where the Melanesian ministry is being trained she will teach English to the theologs and seek to aid their wives not only in English but in other skills and will aid them to be good partners to their husbands in the ministry.

Sister Gladys Larkin is on deputation now and will return to the field when she has had a further period of rest following deputation.

We are sad to learn that **Sister Rosemary Bettany** has had to return to N.Z. because of illness. This is a blow to the District and also to Sister Rosemary.

A new nurse, **Sister Muriel J. Davey**, has been appointed to the Highlands District, and she will proceed to All Saints School for Ecumenical Mission, Sydney, on 27th June, for training.

TUTORIAL BUILDING



Sister Gladys Larkin with nurse trainees outside the tutorial block at Helena Goldie Hospital. The building is a recent gift of the Lepers Trust Board.

GIRLS' SCHOOL BADGE



This is the badge of our District Girls' School, Kihili. The Cross is shaped like a sword, since the church is the Church Militant here on earth. The scollop shell is an ancient Christian symbol, which was used in the Wesley coat of arms, and has become a Methodist emblem. The lamp of truth is kept alive by the power of the Holy Spirit at work in the Church. The Book is the Bible which not only is our guide but is a constant witness to that mightier Word of God, Jesus Christ.

A BULK STORE IN MENDI? WHY?

Joyce K. Dey

Scene 1 A conversation between a Circuit Superintendent and a Missionary housewife.

"Some groceries came with the Freezer today."

"Oh good. Is there a carton of milk powder?"

"No. The pilot says its not at Banz either."

"Bother, I'm on my last tin. That's three months since I sent out the order."

"There's a bag of flour though."

"That's good."

"But the rats have been at it somewhere and the men who carried it up from the airstrip had to plug the holes with some old leaves!"

"Have they lost much?"

"Not too bad but the bag of sugar has been wet!"

"Goodness, that carton of tins of dripping looks a bit battered."

"Yes. I'm sorry but you seem to have had some pilfered. Its almost full though!"

Scene 2 A conversation between two Missionary wives.

"I've just unpacked my groceries. Everything except the baking powder seems to be there. But what a mess! The tin of treacle was

crushed and has leaked over evrything. The stuff in tins is all right, but how do you clean packets of corn flakes covered in treacle?"

"Oh that's too bad. But at least its not as disastrous as when one carton arrived having had creosote spilt on it. Half the stuff had to be thrown out and we still could taste creosote in the jellies for months."



Highlands Mission Station hemmed by high mountains.

Scene 3 A conversation between a Missionary Builder and the M.A.F. Pilot.

"Is there some 2 inch water pipe for us at Banz?"

"Yes, but the store hasn't cut it and I can't get 20 feet lengths in the Cessna."

"I see you've brought us two small stoves and some bundles of louvre glass. I'm sure its not ours."

"Its labelled M.O.M. NIPA, so I put it on."

"Half the stuff from the the coast is labelled in-

correctly, or not at all. Oh well I'll have to find out whose it is, and that will be more expense to air-freight it out again.

Scene 4 A Circuit Superintendent in radio conversation with the Chairman.

"Mike Tango from Delta Quebec. Good evening. Have you had any success in tracing that missing bundle of personal bedding belonging to our pastor? Over."

"Negative, negative. I have asked at Banz and Tari. Its not there but they are still looking for the Bill of Lading in Madang. Over."

"Roger, roger. Also three months ago we paid for five gallons of paint and only one has arrived. Do you know anything about this? Over."

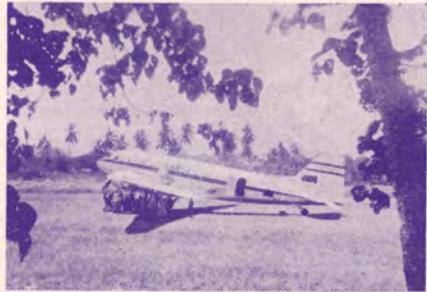
"Negative, but I'll make enquiries and let you know. Over."

"Roger, roger. Delta Quebec clear."

Similar scenes are enacted on Papua New Guinea Highlands Mission Station day after day, year after year. How many man hours are wasted; how much cargo is lost, stolen and broken; how much unnecessary airfreight is paid?

Over the years various measures have been considered to combat all these losses, and each time the conclusion has been the establishment of some type of central store for the Highlands District. But where? How? By whom?

Now we have six circuits to supply. The Chairman's time is increasingly needed for pastoral oversight of the District, and with the near completion of a D.C.3 Airstrip at Mendi, Synod 1966 decided the time was ripe to try a bulk store at our District Headquarters.



Large loads in large aircraft to a central point would solve many problems.

We were fortunate to have the offer of Mr. & Mrs. Ron Prescott from South Australia, under the Order of St. Stephen, to try out the scheme for a year. Now after six months trial and experiment, it looks as if the idea may be workable. Importing much of our own bulk supplies direct from Sydney or Brisbane to Madang; transferred to the large aircraft with a minimum of delay and handling it reaches Mendi in good condition. From there it is distributed to the various stations. There are still many details to be worked out and still some delays but we are all confident that there will be a great improvement.

But these goods need to be stored, and the Manager needs to be housed. At present old bush buildings in Mendi are being used, but we need something much more permanent for efficient working. This will cost money, but in the long run we know much more will be saved. Please help us.

OUR WORKERS OVERSEAS

(INCLUDING AUSTRALIAN, FIJIAN AND TONGAN STAFF)

(*On furlough in New Zealand.)

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Rev. and Mrs. J. F. Cropp.	*Sister B. L. Withers.
Mr. and Mrs. R. C. Fleury.	Sister L. M. Sadler, B.A.
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Mr. and Mrs. T. R. Kehely.	Sister B. B. Gray.
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Department of Christian Education, P.O. Box 90, Rabaul, Territory of New Guinea:

Rev. J. E. Mayor, Dip.Div., Dip.R.E., S.C.F.

OTHER CHRISTIAN WORKERS

Each issue we shall list here a few of the many N.Z. Methodists serving their Lord beyond New Zealand's shores. Please pray for them also.

In Fiji with the Methodist Church:

Mr. and Mrs. E. A. Crane, Dudley High School, Eden Street, Suva (Teacher).

Miss A. I. Hames, Ballantine Memorial School, Box 432, Suva (Teacher).

Miss M. M. Graham, Box 9, Nausori (District worker).

Mrs. J. Glanville, Box 9, Nausori (District worker).

Miss J. Schnell, Lelean Memorial School, P.O. Box 46, Nausori (Teacher).

In India:

Mr. and Mrs. J. Hayman, M.Sc. of A.F.P.R.O. D-259 Defence Colony, New Delhi - 3.

In Northern Australia:

Miss Judith Layton, Elcho Island Methodist Mission, C/- P.O. Box 717, Darwin (Nurse).

Mr. and Mrs. E. T. Boyd, Yirrkala Methodist Mission, via Darwin, Northern Territory (Construction).

U R G E N T

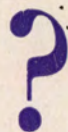
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a **Book-keeper Typist**

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