

The

# OPEN DOOR

SEPTEMBER, 1967



Who will go



*For Your Quiet Time*

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## JOURNEYING FEET

How beautiful upon the mountains are the feet of him

*who brings good tidings*

*who publishes peace*

*who brings good tidings of good*

*who publishes salvation*

*who says to Zion, "Your God reigns!"* — (Isaiah 52:7)

*"See my hands and my feet, that it is I Myself . . ."* — (Luke 24:39)

Let us pray for all those whose journeying feet bear

good tidings to the hopeless

peace to the wartorn

good tidings of good to a people beset by evil

salvation to the lost and the dying

the assurance of God's rule in the world

Let us pray for those whose feet leave the imprint of the Master's feet  
wherever they travel

Let us pray for those whom God is calling and for ourselves . . .

"Take my feet, and let them be,

swift and beautiful for Thee."

(M.H.B. 400)

Amen





"A wide door for effective work has opened."

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

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## **EDITORIAL**

We welcome as guest editor, our Vice-President, Mr. H. W. Beaumont, M.A., Dip.Ed. Out of his wide experience and lifelong concern with the mission of the church he speaks to us.

# **CHALLENGE TO SERVICE**

*What fortunate folk we New Zealand Methodist are! We are well-equipped with buildings — “plant” is the modern term — we have no internal strife to divide our national or religious loyalties, we have full educational opportunities in both theoretical and technological fields, and we have a system of national care which refuses to let us hunger, or suffer illness, or be neglected in old age.*

*We are so well-off we can afford to share with others. We are somewhat in the case of the Rich Young Ruler who had been “good” all his life and was required to turn his negative goodness to a positive form.*

*The world is demanding positive action from us who have sheltered for a long time in a kind of lotus-land. Life has been generous and kind to us because our forbears followed the ideals of the Christian faith as they understood it. Today the lotus-land holiday is over. We have grown up and the duty of responsible adulthood calls us to service in the world community wherever our knowledge, skills and abilities can be used for the betterment of mankind.*

*We have reached a high point in our understanding of man in his relation to his fellows and in his relation to the spiritual forces that lead him to improve his attitudes and actions toward them.*

*Yet this is something that the majority are still seeking, still waiting for, still expecting, and opportunities are opening up in Asian countries and in the Pacific area especially for folk from outside who are learned, competent and willing to lead.*

*Many of these opportunities are being met by young men and women devoting a year or more of their lives in voluntary service. For a year they are kept, housed, and transported to and from the place of their appointment, but they receive no wages. In the highest traditions of SERVICE they are giving themselves to ameliorate the living conditions, physical, mental, social and spiritual of the men and women amongst whom they are deputed to live and work. They are “doers of the word.”*

*Some who give a year's voluntary service are so impressed with the need that they return to the place in a permanent capacity. They realise that the one-year experience is little more than an eye-opener and that there is enormous satisfaction to be found in supplying food for really hungry minds.*



*Both in the Solomons and in the Highlands of New Guinea which are specially designated as fields of Overseas Service for the New Zealand Methodist Church there are wide opportunities to help peoples emerging into nationhood who are not hindered by conflicting religious or racial animosities but ready and keen to accept life based in Christianity.*

*No Asian situation is comparable, for there, other religions and ancient racial antagonisms make progress painful and slow.*



*Fiji, Tonga, Samoa, New Guinea are all desirous to secure assistance from any enlightened ones who are willing to put service to mankind — which, after all, is service to God — at the highest level in their lives, and to seek opportunities, especially through Church Mission Boards to begin their practical service with people in primitive societies. What tremendous opportunities to build new communities based upon Christian standards!*

*One word of caution: the builder, whether he make houses, heal sickness, teach science, instruct in husbandry or silviculture or fruit-growing must know and understand first of all his own relationship to Christ, for men and communities are not made strong with words or with codes of ethics or the pronouncements of science, but with the simple, wholesome attitude to the Corner-stone.*

**LATEST REPORT —**

**OVERSEAS MISSION EXTENSION APPEAL**

TARGET \$60,000

RECEIVED to DATE \$34,225



# Committed to Service

New Zealand Methodists, like Christians of every denomination, are finding more and more opportunities for service in many lands. We present here some brief reports from a few of the many folk who are serving in developing countries.

We hope that these reports will serve to increase the range of our missionary thinking and inspire more people to offer for service both in the traditional fields of service and in new fields.

## ARNHEM LAND

*JUDITH LAYTON of Masterton is serving under the Order of St. Stephen in Australia's furthest North. She writes:—*

I could never have imagined what life would be like here in Arnhem Land. It is so different to anything I have experienced before. European civilisation seems so remote.

Milingimbi is a small 4 mile square island, approx. 250 miles N.W. of Darwin, and just off the mainland coast. The native population is just over 600 and there are 22 staff members, not including wives and children.

The Aborigines are really very dark-skinned, with curly hair and lovely eyes and teeth. The little children are delightful, a mixture of shyness and curiosity. Most of the people live in a single-roomed, brick houses, but there are still those who live in iron or bark humpies on the fringe of the housing area.

There are 5 school teachers, each with a local assistant, who helps translate the lessons which are mostly taught in English. Only very few of the adults can speak more than a few words in English, but more can understand simple sentences. There are two adult-educationalists doing full-time translation work. As a result of their work the first 100 copies of St. Mark's gospel have just arrived on the station. This is the first time

any of the scriptures have been printed in Gupupyngu, the local dialect.

About 100 of the adult Aborigines are employed by the Mission as carpenters, hygiene workers, teaching and nursing assistants, sewing and house-girls, labourers etc. The rest still hunt and fish for their living.

There is one other nurse here, aged 25. She will shortly be due for her first furlough. **Our work is really only scraping the surface of the medical problems.** There is so much that could be done. We hold two dispensary sessions each day and deal with all sorts of problems, from minor scratches, cuts and infections, to T.B. and leprosy treatments; from patching up heads after fights to pneumonias. Our main health problem is epidemic and endemic diarrhoea among the babies and results from their malnutrition. Three out of every four infant deaths are due to diarrhoea. We are linked to Darwin Hospital doctors by two-way radio. Unfortunately it is sometimes impossible to get out on the radio because of static and these times are rather a strain. It takes the medical evacuation plane two hours to get here if we do request it.



*Miss Beulah Low, with her Aboriginal helper, translates.*

I live in a large two-storied house with the other nurse and three school-teachers. From them I have learned the arts of tropical house-keeping, such as: boiling coppers, keeping kesosene fridges alight, starting tilly lamps, lighting wood ranges, baking bread etc. There is a terrific staff relationship, everyone being young

and keen in their work. There is a variety of nationalities represented on the staff. There is one young couple from Tonga and another from Holland, two single men from England and one from Wales, and me from New Zealand; the remainder are 'dinkum Aussies.'



*Tom Quayle of Lower Hutt, who, after service with a church high school in Kenya, now trains local government officials in Zambia — an equally important assignment.*



# THE CARIBBEAN

*In the home of the calypso, JOHN THORNLEY, son of the Rev. Bob Thornley, finds all is not song and dance.*

**My Position:** I have been appointed by a local S.C.M. Committee to serve for 3 years in the Eastern Caribbean, establishing the Student Christian Movement. Funds for the work are provided by local churches, the main ones being Anglican, Presbyterian, Methodist and Moravian, and by the headquarters of the World Student Christian Federation in Geneva. I am working in the High Schools, Training Colleges and Universities. There are two Universities, both affiliated to the University of West Indies — one in Trinidad, one in Barbados. As there is no S.C.M. work I am initiating activities. This gives me a wonderful scope to lay the foundations as I see fit and to emphasize certain things. I am given some wonderful support in my work by ministers and teachers who have studied overseas, particularly in Canada, and have come in touch with the S.C.M. work there. I am living in a flat that forms part of a large building recently acquired by the Churches as an Ecumenical Centre. It is hoped that the rest of this building will be a hostel, run on co-operative lines, for students at the University.

**Ecumenical:** Recently a Christian Council of Trinidad and Tobago was formed. The interesting thing about this group is that the Roman Catholics are members. The aim of this movement is to foster understanding between the Churches and to encourage co-operative ventures. I am on a Commission on Education, a sub-committee of this Council. My particular interest is promoting discussion about Christian responsibility in the University.



**Other Religions:** There are active Hindu and Muslim groups so that temples and Mosques are not uncommon. Also distinctive of Trinidad are certain very fundamentalist groups known as the 'Spiritual Baptists' or 'shouters.' They hold street corner services with 'Bell, book and candle.' Their rites combine elements of Christian liturgy with tribal rites of African origin.

**Educational Problems:** The young population is so great that there are limited places in Secondary Schools. Private schools sometimes run solely to make money are set up to take advantage of this. The state controls all schools but Churches still have a certain administrative responsibility for their schools. Generally the Church schools are better than the State. There is a tradition of scholarship and responsible teaching. The State schools are new and the teachers do not seem to have the same sense of responsibility to the children. But the more penetrating leaders in the Churches admit that the days of



Church control of education are coming to an end. Now they say it is more important that the Churches back up the Government efforts and explore their responsibility within a State system.

**Racial:** The Indians, who were brought here as indentured labourers on the sugar estates, form one-third of the population (1 million). Because of historical factors the Presbyterian mission work was confined to the East Indians. Today this racial cleavage in the churches is very obvious to an outsider. I move on Sunday

to play in being a place where the questions of the young man can be met. Secondly religion is very divorced from life. What happens on Sunday has nothing to do with Monday to Saturday. Thus coupled with a very high church attendance rate is immorality in business, shocking traffic conditions, laziness on the job, racial bickering, family problems, unemployment and poverty. And so far the churches have only scratched the surface of these problems. Recently I organized our first Youth Forum on Boy/Girl Relationships and Family Life. This was held for



*University Students, Trinidad*

from one world to another as I go from the Presbyterian to the Methodist church — from the world of the thin finely-boned, long straight-haired and brownish Indians, to the thick, curly-haired (kinky is the local word) Negroes. In a community where racial tensions bristle below the surface all the time it is wrong that such divisions remain.

**The Role of the S.C.M.:** Religion on the Island has been passive and clergy-dominated. People accept very much what they are told. Now with growing education this is no longer the case. The SCM has a real role

senior pupils in the South of Trinidad. About 250 young people attend what must have been a new experience for many. A doctor, teacher and probation officer spoke for half the time, the rest being given to questions. A most frank and practical session resulted. A group of girls afterwards, in commenting very favourably on it, suggested a similar function be held to educate the parents. A Muslim boy is writing it up for the local paper. Helping to integrate a community divided by race and religion, can be a major contribution of the SCM to the welfare of the whole community.



# TONGA

*BERYL WESTON serves with the Free Wesleyan Church of Tonga.*

## THE SCHOOL

Queen Salote College has 750 girls, 200 being boarders. Most of the teachers live in, and cope with the cooking, nursing and general duties including cleaning which the girls all help with. The seniors become very efficient young ladies. With a minimum staff, 8 of whom are untrained this year, it makes a heavy load for the capable ones. They are wonderfully willing and cheerful.

The Principal, Miss Rowlands, also teaches full-time. The senior class has 48 girls as there is not sufficient staff to divide it. We are striving to maintain high standard which has been established in the many sides of school life, and despite improvements in buildings and supplies the large intake each year (about 200) makes it a constant battle.

On the academic side our girls have done well in the Tongan exams, our Dux last year being top of the whole country, but competition is growing from schools which are on the N.Z. syllabus with N.Z. syllabus with N.Z. trained staff; we have a Church high school on the Australian syllabus, which had the first Tongan student to matriculate in Tonga, last year. Progress upwards has been rapid in the last few years. This still leaves the "bulge" to be reckoned with, and here our Intermediate schools are doing gallant work.

Another of my jobs this year has been to take Criticism and Observation lessons with the teacher trainees. All the teachers' weekly programme books have to be checked, too, and notes for the class.

## SPORTS

On the sporting side, I have organized the basketball this year for want of someone better. The vital match is next week so there will be real enthusiasm that day. Their 'manager' is the Queen's sister who played while at school here and in Australia. We won the Girls' Section at the Inter-College sports earlier in the year with the help of our South Pacific Games Representative.

Home craft is an important side of the girls' education. A new building was opened last year as a memorial to Queen Salote, and we hope it will be fully equipped next year with a grant from Australian Technical Aid.

(Continued on page 12)



*Miss Beryl Weston*

*The Open Door*



# THAILAND

*NEVILLE HARKNESS, son of the Rev. Howard Harkness, is a soldier with an important service to perform. Here is news of his task.*

So rare is the day now when the newspapers do not feature articles on war-stricken North and South Vietnam and its neighbouring countries that one cannot help realising how unsettled South-East Asia is at present. Yet in North-East Thailand, at a distance less than that between Auckland and Waiouru or Wellington and Turangi from the Demarcation Line between the two Vietnams, is a unit of the New Zealand Army whose only reminder of war is the monotonously regular roar of the United States Air Force bombers and fighter escorts flying overhead on their missions of destruction.

Here, 360 miles north-east of Thailand's capital, Bangkok, in the provincial capital of Maha Sarakham, are the members of 5 Specialist Team, Royal New Zealand Engineers. A group of 17 men, eight with families, who are helping by constructive means to develop this country and consequently make it harder for subversion by the Communists, who are already active in many areas of North, North-East and the South of Thailand.

## ROAD-MAKERS

Our project is twofold. Firstly, to teach the Thais road construction methods and all the allied activities that are part of constructing and maintaining a road; and instructing Thais in the operation, deployment, maintenance and repair of all construction plant. Secondly to construct 140 kilometers (about 90 miles) of road. The road will give access to an estimated two million people whose only means of transportation at present is by buffalo-drawn cart in the

dry season and dug-out canoes and elephants during the wet season. The road passes over a sandy plain with villages scattered at roughly 1½ to three mile intervals, whose people are mainly uneducated farmers, each with his own area of eight to twelve acres, growing rice if the ground has surface water during the wet season, or growing jute on the quick draining ground.

Our biggest problem is language. The Thai alphabet has 44 consonants, 37 vowels, and is spoken in five tones. Anyway, at the Maha Sarakham end of the road Laos is spoken and at the other end Cambodian is the language with Thai spoken only in parts — hence our problem.

The team of New Zealanders represents a typical cross-section of any military camp but here a Christian cannot lose himself in the crowd



*Waterways are picturesque but unreliable*



when he has to live for so long with so few of his own countrymen as well as put up with the frustrations and disappointments of the Buddhist philosophy of the Thais, and having to work under systems not yet streamlined to meet the demands of a rapidly progressing nation.

### Another Kiwi

About eighty miles north-west of Maha Sarakham is a four-man New Zealand Volunteer Service Abroad team which includes an Inglewood Methodist, **Gordon Wickam**. Gordon and his team-mates are here to teach the Thai farmers irrigation procedures and to install and teach the Thais the operation of various irrigation equipment as well as teaching farming practices that will enable the farmer to reap a better crop from his land. This entails the team living completely with the Thais at times and is in many respects prob-

ably more demanding on a person's faith in what he believes than working under the semi-military conditions of 5 Special Team.



*The Rev. S. G. Andrews, Principal of Ratu Sukuna School, Suva, Fiji.*

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### THE ARTS

Every girl takes part in handiwork (weaving or embroidery), singing and dancing. Once a week they make things for the bazaar which the Old Girls and Church people join in, the proceeds of which have supplied all our school buildings so far. Now we are needing them faster than we can pay for them.

Once in a while the College leads the singing in the morning service in the main town Church. It happened this morning without warning so the girls have to be prepared. In Tonga one must always be prepared to do anything, go anywhere at a moment's notice. It keeps one on the ball and adds spice to everyday life.

At the end of this term there is a class choir competition. Every girl can sing. Every girl can dance too.

For the Coronation they performed their sitting dance which they have done for Kings and Queens, Governors and TV, and which no-one tires of seeing. It grows bigger each time as no-one wants to be left out. To see over 700 girls moving hands and heads in perfect unison is indeed a beautiful sight.

My job in all this is to help wherever needed, so I'm usually on deck to do any odd jobs or help round up the mob. Another job is to see to the repairs around the place. It is useful to know how to erect spouting, clear drains, make minor alterations, mend furniture, etc. Our carpenter is willing but is often asked to do things he has never done before and needs guidance. Every bit of knowledge comes in handy sometime.



# FIJI

*JANETTE SCHNELL from Ashhurst is really a dental nurse. But for this year, under the Order of St. Stephen, she has answered the call of Fiji.*

## **Lelean Memorial School, Davuilevu**

The school is situated on a large compound covering 800 acres. There is a Bible School, a Theological College, and a Youth Building, which is near completion, also on the compound; thus you never get the chance to feel lonely, as there are always people around. The school has 150 boy boarders, 49 girl boarders, and approx. 150 day scholars. There are four Intermediate classes — with up to 45 in each class.

I began the year by taking a few Religious Knowledge lessons, and supervising 5th and 6th form in the library. My main time filler was — or is — 'school nurse come matron.' The dispensary is an old building with a wooden bench, a stool, table and chair. We average 19-30 boys each morning from 6.45 till 7.30 a.m. The pupils do garden work from 6-7.15 a.m. and again 3 till 5 in the afternoon.

With the help of the ladies of the Manawatu, we have now built up our medical stock. When I first arrived, a temporary shortage made it hard to be able to treat every minor cut. Even the smallest became septic very easily.

The diet is very different from ours. The meals consist of bread for breakfast, a plate of rice for lunch, and cassava for tea. They have a cup of tea with each meal, and on Sunday and twice a week they have a stew. The amount of physical work these children do on such a diet is amazing.

You certainly do things you've never done before. I have helped a doctor stitch a knee together, after



being able to see the knee-cap. It was 10.30 at night, and I spent the night bathing people with measles. I have treated mumps, temperatures up to 105°, boils by the dozens, broken bones and toxemia.

For the last five weeks I have also been teaching full-time. I have been taking Form I in the Intermediate dept. It is the same as our St. 5. There are 33 children — all Fijian — they are lovely children. I really find this an experience, I will be sorry to hand them back to their teacher. I start teaching clothing — Form I to Form IV on Monday morning, as the teacher is on special leave.

## **THE CHALLENGE**

Life here is full of excitement and challenge. I have never been so busy in my life before — nor so tired — but neither have I been so happy. This is a marvellous experience, and only by giving do we find real happiness and fulfilment. My only complaint is that the year is going far too quickly, and there is just not enough hours in the day.



# PAPUA and NEW GUINEA

*The Papua Ekalesia was discussed in the last issue of the OPEN DOOR. MISS DIANE MCGREGOR of Auckland is serving with this young church.*

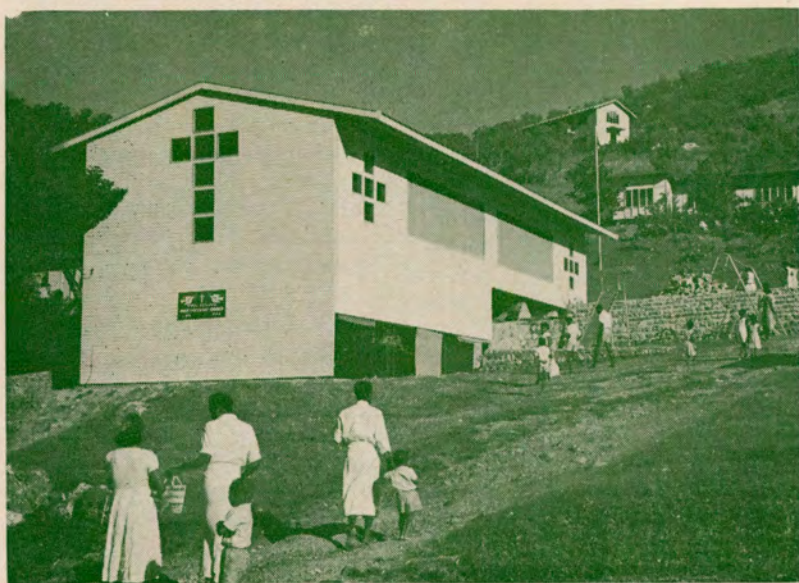
I am working as a short-term worker with the Papua Ekalesia here at Orokolo. Orokolo is a small place in the Gulf of Papua and is almost right on the beach. We are not isolated as we are served by an airstrip at Ihu 8 miles away and we have our own landrover which is proving a great asset.

I teach Std. 6, a class made up of 32 girls and 3 boys. The reason for the large number of girls is that in our mission schools here in the Gulf district we have only two Std. 6 classes. The girls at Orokolo and the boys at Aird Hill. I have great fun teaching here and find the girls very responsive, and eager to learn. As most of my class come from other districts they have to be boarders in our house and so I have got to know

them very well. I live with the district minister and his wife, Mr. & Mrs. Davdeney, and an Australian girl who has been teaching here for four years. Between us we arrange many out-of-school activities such as Guides on Tuesday afternoon, gardening sports, and the occasional fishing picnic.

We also take Sunday School at one of the villages close to us. This is a great delight and we usually get a good attendance, with lots of very small bright-eyed children listening eagerly.

Std. 6 are working very hard towards the Primary Final Exam which is held in October. This has the importance here of School Certificate in New Zealand and until recently



*Koke Church, Port Moresby*





#### P. J. TWOMEY MEMORIAL HOSPITAL

*This is the isolation ward of the hospital at Sasamungga which was built as a tribute to the memory of the late P. J. Twomey, founder of the Lepers' Trust Board which has been so generous to the Solomons over many years.*

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was the only qualification necessary for teacher training or nurse training. However, high school education is becoming more and more important and so the general standard of teachers and nurses is gradually rising. Education is all important in this country which is being prepared for independence as soon as possible. There are many children still who have little or no education because of the lack of teachers. Our classes are all very large and we could easily accept more pupils.

Life is very enjoyable here, I find. The people are very friendly and it is a joy to me to be doing the Lord's work.



*Sister Beverly Withers, at present on leave in New Zealand.*



# INDIA

*MR. and MRS. JOHN HAYMAN, after a term with the Madras Christian College, are now working in New Delhi with A.F.P.R.O. (Action for Food Production). Here is John's report:*

I am one of a team of specialists based on the office in Delhi. This team includes Jim Gilmore, a very highly qualified and experienced poultry man from Canada (supported by the United Church of Canada) who has spent four years at the large Agricultural Institute at Allahaband, U.P. but came to join the AFPRO staff in March this year. In general agriculture John Sutherland, a V.S.O. from Western Australia and I hold the fort. We seem to be responsible for everything that others are not free to handle. In the last fortnight John Sutherland has visited and made reports to donor agencies on an application to begin a seed multiplication project, a pig rearing and pork pro-

cessing project, and a farm proposed to be started at a leprosarium. He was also called by a Central Govt. M.P. to visit the man's constituency and give him some advice on how he could go about raising the living conditions of the people in the area. The Govt. Dept. of Animal Husbandry asked him to look at a sheep breeding project proposed for Kashmir and to help them get some foreign country to donate the foundation stock. This weekend he leaves for drought-stricken Bihar to organise the repair of a drilling rig, negotiate an agreement with the Govt. for the boring of more drinking water wells and to recruit a team of men to work the machine.



*Food for the Hungry*



To complete our Delhi team for the moment, we are expecting this week two water specialists, Andy Mills from U.S.A. and Malcolm Kennedy from New Zealand.

We work mainly by going out to see projects which have written to one of the donor agencies for money to help them expand or start something new. Our job is to assess whether or not the project is a sound one, if their budgets are reasonably accurate and most important of all if their personnel are competent to run the new or expanded project efficiently. Over the years a large number of agricultural projects have failed because of lack of competent management. Having made our on-the-spot inspection, which may include helping the local person to revise his plan, we then write a report to the donor agency and they must decide finally whether or not the money should be advanced.

One of the very big problems in getting farmers in India to adopt new methods is that they are so poor they cannot afford to make any experiments with new things. At the same time even if they see much improved crops grown on a Govt. or a mission farm the farmer usually says 'that's O.K. for them who have so much money but we poor farmers can't do the same.' It is only when you have persuaded some of the ordinary farmers to adopt new methods and make a success of them that other farmers will believe they too can do it.

Another very interesting project on the same trip was at a centre for training blind boys to be farmers. This is a unique school in Asia and is doing most remarkable work. Blind people in the villages here are regarded as completely helpless and are kept inside the house and fed like a pet dog but never allowed to do

anything. Their life is completely meaningless and hopeless and there are estimated to be at least two million such people in India today. This training centre at Phansa, in Gujarat State, is taking about 50 of these boys every year and training them to become what we would call competent 'gardeners'. The graduates of this school are capable of handling a 4 acre farm on their own and they are helped to acquire their own land after graduation. Thus they are transformed from hopeless, helpless creatures to happy productive members of the community with a purpose in life. It is good for us to realise that the man responsible for this remarkable piece of work is not a missionary or even a Christian but a Jain business man from Bombay who gives practically all his spare time to the development of this project on an entirely voluntary basis. It was a pleasure to me to recommend to the Committee on Relief and Gift Supplies of the N.C.C. of India (the representatives of the W.C.C. in India), to provide money to this centre to expand their farm so that they can take more blind boys for training.



# SOME OF OUR FRIENDS

The most important news this time is that the Solomon Islands District has nominated the REV. LESLIE BOSETO to succeed the Rev. E. C. Leadley as Chairman at the end of 1968. Mr. and Mrs. Boseto may make a visit to New Zealand before then.



*Rev. Leslie Boseto*

SISTER GLADYS LARKIN and SISTER LUCY MONEY both returned to the field at the beginning of August. It will be a relief to the local church to have these two experienced workers back again. Sister Lucy returns to Choiseul and Sister Gladys goes to a new appointment at Skotolan, Buka.

SISTER BEVERLEY WITHERS was due in Christchurch on the 26th August for a well-earned leave. Early in the new year she will be returning to Bougainville to take over from Sister Mary Addison at Tonu. Sister Mary will be returning after eleven years' service.

Two members of our Islands church, DR. JOHN WESLEY KERE and MR. GORDON SIAMA have been elected to the B.S.I.P. Legislative Council. Mr. Siama has been appointed to the Executive committee, and will be known as the Honourable Gordon Siama.

MR. and MRS. KEITH MASTERS of Hamilton, left on the 11th July for Roreinang, Bougainville. They are to serve under the Order of St. Stephen. Mrs. Masters will teach and Mr. Masters will manage the station and do the thousand and one jobs that fall to a missionary's lot.

MISS HELEN HAGE has been sent out to the Solomons and New Guinea by the Girls' Brigade in New Zealand. She will serve for a year and has begun well in the Solomons visiting companies and conducting training sessions with officers and n.c.o.'s.



*Miss Helen Hage*





*Mr. N. Clement*

MR. NEIL CLEMENT of Rototuna, has left for the Highlands where he will serve for three years as a carpenter.

SISTER MURIEL DAVEY of Tokoroa, travelled to Sydney at the end of June and is now in training at All Saints College. From there she will go to the Highlands if current plans hold.



*Muriel Davey*

The REV. P. A. GARSIDE and family will be in New Zealand in time for the Board's Annual Meeting in October. Their leave will extend over the Christmas period.



*Rev. Paul Garside*

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### SOLOMON ISLANDS MISSIONARIES

At present these are:

Rev. Matthew Beaso (Huli), Pastors Levi Pahianavai, Samuel Kiki, Lester Sogabule, Ruben Tapala (Mendi), Solomon Donguhoring (Lai), David Kahona (Magarima).

Teachers: Joel Kaetovuhu, Titus Sania, Isaac Kenaji (Tari), Nathan Sipisong (Nipa).

Builder: Timothy Tamasan (Mendi).

Please pray for them and their wives.

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## OUR SISTER CHURCHES

Since we are seeking a basis for union, it seems right that we, the five churches concerned, should learn more about each others overseas

mission work. We propose to report on the Overseas Mission work of one other denomination each issue.

# THE PRESBYTERIAN CHURCH

In each case, New Zealand Presbyterians contribute to an independent church overseas. They make a gift of staff, as they are able, contribute money towards certain aspects of the local church life and make special gifts from time to time for particular purposes. In each case there is continuous consultation as they develop a "responsible partnership." In New Zealand, the Very Rev. J. S. Murray and the Rev. D. E. Duncan, as Secretary and Assistant Secretary respectively, are aided by an Overseas Mission Committee. The Committee also have responsibility for work among Chinese in New Zealand. But it is expected that this work will increasingly be integrated with the local Presbyteries.

### THE PRESBYTERIAN CHURCH OF THE NEW HEBRIDES

New Zealand (since 1869) and Australia both contribute to this growing church, which shares many of the problems and promises of the Church in the Solomons. There are nine married couples and nine single workers from New Zealand. One of the ministers, the Rev. E. G. Jansen, will be Moderator of the New Zealand Church for 1968.

### THE HONG KONG COUNCIL OF THE CHURCH OF CHRIST IN CHINA

Five single workers represent the New Zealand church here. Since 1901, workers have been sent to China, though they have been restricted to Hong Kong since 1951.

Perhaps the best known of these was Sister Annie James.

### THE UNITED CHURCH OF NORTHERN INDIA

Since 1909, New Zealand Presbyterians have been involved with other churches from Britain and America in work principally in the Punjab.

At present five married couples and ten single workers are supported. Jagadhri Hospital has been a particular interest of New Zealand for many years.

### THE NATIONAL COUNCIL OF CHURCHES IN INDONESIA (D.G.I.)

Through this council, workers are sent to one of the churches belonging to the council. There is an ever growing opportunity for specialised forms of Christian witness in this fast developing country. There are at present three married couples and one single worker in the field.

### THE PAPUA EKALESIA

This church which was described in our last issue, invited the Presbyterian Church of New Zealand to share in its Mission in 1962. There are four married couples and five single workers.

### SINGAPORE

Here a Presbyterian minister and his wife serve on the staff of Trinity Theological College.

Further information can be obtained from the Presbyterian Overseas Missions Office, P.O. Box 8598, Auckland.



# WAR IN THE SOLOMONS

(Continuing Simon Rigamu's story)

## I come back to find the people

Leaving my wife, Varosi, my children and the pastors at Torokina I went back to find the people and those from other villages scattered about. I went with the A.I.B. who were Australian soldiers. While we were walking over Bougainville the war was getting stronger and we thought that perhaps the people were already dead. Slowly we went to find the people, travelling by night, but when we reached the place the people had gone to another place because the Japanese soldiers wanted them to build another camp where they could all be together with the Japanese. Many people were crying because they were so poor and were not able to build a place of worship because they were like prisoners.

Now the English soldiers would not go back because there were many enemies in the bush and they could not get enough information about their activities, how many guns or bombs they had. So I, myself, crept into the camp at night. When they saw me, the people cried as only that day two of the men had died and they were very sad. I went into the hut of one family but they thought I was an evil spirit until they recognised me when I spoke. Then they were so overjoyed that they did not want me to leave but I could not stay for I knew that if the Japanese saw me they would kill me. So at daybreak I crept back to the bush

to hide. When the men heard I was there they came to the bush to where I was hiding and I talked to them. Then at 1.30 p.m. as I was talking it began to rain hard and I suddenly thought that it would be a good time to escape while the Japanese were sleeping. I passed the word to the men who gathered their families and off we went. It was raining when we left and while we were walking we reached the Ruatovei river. We had not all crossed when the Japanese began to chase us throwing bombs at us. They started to cross when the flood waters came down the river and it was so swift and deep they could not cross and we all escaped except one old woman who was too weak to cross and was killed. Because of the river the Japanese could not cross so they were on one side and we were on the other. They threw hand bombs and fired machine-guns at us but no one was killed because we kept on walking and the people were saved from the hands of the Japanese. The night came and the rain poured down so that the bush was very dark and the people could not walk. So they just sat down praying, not singing or reading their Bibles. They could not make shelters because they had no knives or axes and they were also hungry for they had brought no food and they cried for they were also cold. At daybreak we started walking off again but could not go far because



the people were weak and there were many mountains for us to climb and we could not travel fast. When I saw that they were weak with hunger I said to them, "Everyone who is here must rest and I will go and find the American soldiers and get some food from them." I set off walking over the mountains all day till I reached them and reported to the captain the condition of the people. He gave me plenty of food and called the carriers to carry it to the Teop people who were in trouble. When the carriers and I arrived the people ate and were strong again. First we slept and then the next day we went on.

### **At Torokina**

When the people had rested one week I took 100 people, men, women and children, over Bougainville to Torokina. When we arrived there I went to Major Read and reported the troubles of the people and everything they had suffered. When we had rested a week, Major Read gave us a house so we could hold our Lotu and we were also given work to do.

### **Daily Worship**

Because we had worship every morning and evening all those of other Churches used to join with us. On Sunday the Chaplain used to conduct services, take Holy Communion and baptise the babies which had been born at Torokina. We were two years at Torokina and many died there and many were there when the war finished in 1945, so Major Read told us to go back to our villages and rebuild them and the government would supply us with food until our gardens grew again. Everyone wanted to go back to their villages only I was not allowed to return because the Government wanted me to work for them. So I called Ekonia Te Koro and told him

to start the Lotu at Teop and gave him a list of teachers so that he could send them out to the villages.

### **Return to Teop**

When it came time for the office to move to Rabaul, Major Read wanted me to go too, but I refused. He asked me why, as the government would pay me well, but I told him that I was thinking of the Mission and my Lotu people. When I finished at the office I stayed for a while in the other camp with the two ministers, then my family and I returned to Teop. We travelled on the ship the "Daphne" to go back and start the Lotu again in the Circuit of Teop for part of the year. My first job was the Pastoral care of all the villages in the Circuit so that the people could grow strong again in their life in the Lotu and in their lives in the village.

In all my travelling I saw that each village had a church and I now knew that they were strong in the Lotu and I saw that they were growing up in the Lotu. They were forgetting their troubles and were building up the Ekalesia again in their hearts and lives. I saw the strength of God working in the hearts of the people.

### **New Beginnings**

In 1947 Rev. A. H. Voyce wrote to me and told me to build a house at Kekesu for the minister who was coming to us. So we started to build a house and clear the ground at Kekesu. We were not finished when Rev. T. Shepherd and his wife and Sister Merle Carter arrived. Then at last the Ekalesia was fully standing up in the Teop Circuit.

This is the story of the troubles that came to Teop Circuit while our minister was a prisoner.

Translated by Judith Carter.

*The Open Door*



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(\*On Furlough)

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