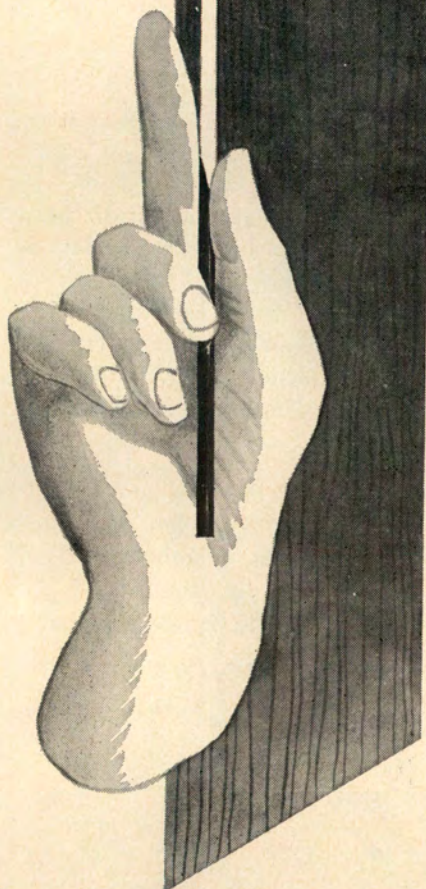


THE OPEN DOOR

*Missionary Organ
of the Methodist Church
of New Zealand*



"A Great Door and effectual is opened." 1 Cor. 16:9

December, 1968

Burton

For Your Quiet Time:



Hands to Use

Listen to "MY LADY OF THE CHIMNEY CORNER"
(by Alexander Irvine, published by Collins).

"God takes a han' wherever He can find it, and jist diz what he likes with it. Sometimes he takes a bishop's and lays it on a child's head in benediction, then He takes th' han' of a dochter t' relieve pain, th' han' of a mother t' guide her chile, and sometimes He takes th' han' of an aul' craither like me t' give a bit of comfort to a neighbour. But they're all han's touch't be His Spirit, an' His Spirit is everywhere lukin' for han's to use."

Are my hands ready for the Spirit to use?

... in my own home

... in the neighbourhood

... in this country

... in lands overseas

TAKE MY HANDS, AND LET THEM MOVE
AT THE IMPULSE OF THY LOVE. (M.H.B. 400 v.2)



"A wide door for effective work has opened."

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

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EDITORIAL

AS THE GENERATIONS PASS

Shortly before the Methodist Women's Fellowship Convention in Timaru, one of the outstanding personalities of the women's work of the Church passed from this life. Miss Emily Rishworth, sometime Dominion President of the M.W.M.U., died after some years ill health. It is doubtful if anyone has had a greater influence on the missionary outreach of the church than Miss Rishworth. Certainly no woman has done so, and few men. For twenty-three years she was a member of the Overseas Missions Board, and both in the Board and in the church at large she championed the cause of missions. Her special care was the missionary sisters and missionary wives. The fact that today our missionary sisters in particular enjoy such good conditions is in no small measure due to Miss Rishworth. But her purpose was not only to seek the comfort and well-being of the women workers, but to provide for them that they could contribute the maximum of which they were capable to the cause to which they had devoted their lives.

The generations pass, but the missionary concern of the women of the church, does not disappear. Its expression may change to suit the temper of our times, but the underlying conviction remains the same . . . that when we have sent workers out into the vineyard, our task is to support them to the hilt. As Mrs L. G. White and her executive handed over national office at the end of the convention to Mrs N. C. Williams and her Wellington officers, this concern was clear. Each of the two conventions held under Mrs White's chairmanship, have demonstrated graphically the abiding concern of the women, just as they equally clearly demonstrated the changing nature of the task. It is a real tribute to the lead given by the national officers, that at Timaru in October 1968, the women of the church were ready and able to play their part in the mission of the church in a new age. We pay tribute to Mrs White and her executive, and we welcome Mrs Williams and her team.

To the new executive it will fall to share with the overseas missions board the task of re-educating our people in missionary strategy. Just as we found strength and understanding with the Nelson executive in the preparation for the new church overseas, so we are sure that we will find the same comradeship in the task now to our hand. For not only do the generations pass but . . .

*"New occasions teach new duties
Time makes ancient good uncouth,
They must upward still and onward
Who would keep abreast of truth"*

But when Missions Departments and National Executives have done all they can, the missionary education and the missionary outreach of the church depends at last on the local church and the members of it. We trust that as you seek to understand what lies behind these reports from the field, you will be ready, not only to learn new things about God's eternal purpose, but also to help your local church fellowship to deeper understanding and deeper commitment.



Miss Emily Rishworth, who gave outstanding service' to the cause of overseas missions.



Mrs Beryl Williams, the new Dominion President of the Methodist Women's Fellowship.

ANNUAL REPORT

(continued from September issue)

BUIN CIRCUIT

The Superintendent, the Rev. A. Kerry Taylor, reports:

"Keeping the wheels turning" would seem an appropriate description of my work under God's hand for the past year. I have seen little need or had little inclination to make sweeping changes, but rather have had cause to appreciate the solid foundations which have been laid by many workers here in the past and the present. I have felt a sense of fellowship with many as I have entered into the work here to make whatever contribution God has planned for me to make, as but one member of His great team.

Relating oneself to the Siwai people is not an easy task, but at least from my side, I have come to appreciate the deep devotion of many here, often lying behind their curtain of reserve. My efforts to communicate are sometimes successful and sometimes not. I have tried to learn a little Siwai "small talk" which I have found useful to break the ice, but hardly adequate to place me in effective pastoral touch. However, I take heart in the army of local leaders who tackle this pastoral work. We have 12 catechists, 28 pastors, 9 pastor-teachers, and 80 local preachers, which added to our other overseas and ministerial staff makes up a large team. Changes must come in the way in which we deploy our staff. I expect that along with other circuits, our pastoral work will come to be done by fewer

men working more as itinerant agents rather than static pastors to only one village. It seems to me that this change has not, and cannot win quick acceptance in our Circuit but people are now looking ahead more and more to this possibility.

* * *



Rev. F. J. Bongbong and Mrs. Bongbong.

THE NAGOVISI AREA: After some four visits to Nagovisi, I have the impression that here we have good leadership being given by the Rev. Francis Bongbong and the other leaders, and real devotion in many of the lotu people. But there is also a degree of frustration resulting from their isolation and subordination to the larger church

in Siwai. I hope that more autonomy can be given to the Nagovisi area. Pikei-Boku is in the doldrums this year following the closure of their school. A good pastor has been appointed there but the people remain dispirited.

* * *

RUHAKU - BUIN: The Rev. Kasas does diligent and thoughtful work here and there is much strength here. Trouble from "parties" and drinking still exists, but appears to be under control. At Buin we have a strong and keen group of lotu people which includes the doctor and several teachers. They are very anxious to see a Church building at Buintown, and have already raised some money themselves for the Church fund."

And from Nagovisi, the Rev. Francis J. Bongbong:—

LOCAL PREACHERS' COURSE:

This is another forward move for this area. We have a course for local Preachers. There are six men who started our course on the 8th of May. We know that this should help them to carry the works of the church in this area and grow in their spiritual lives.

EASTER STUDIES: In this year we were very glad again for our Easter Studies. Last year we have only four but in this year we have twenty-one groups from the whole of this area. One of our Deaconesses took the service and Easter Studies in the Pikei area. There are lots of people who have attended the Easter Studies at Nagovisi and Pikei Area and they have been interested. It is a very great help to these people to understand the knowledge and the true way of Jesus Christ. But we need your prayers to help us to



Sister Pamela Beaumont, who has been attending a Translators' Course and is now in New Zealand on leave.

lead these people into the way of our Master Jesus Christ."

Deaconess, Sister Sarah Tonse adds:

"The work of the women here at Nagovisi is going on well at present. This year we have asked all the women to come to the station. Mrs Bongbong, Mrs Moata and Mrs Kepito and some of the pastor's wives are helping me in this work and we are all willing to help the women here.

Each time the women try to bring in something to earn some money for our work, so every fortnight there is a shilling in the bag, God will show us more of his will, and he will help us still to do our best for him, and to show the women how to look after their children and their husbands well."

SISTER PAMELA BEAUMONT (now on furlough in New Zealand) has been busily engaged in a multitude of things, of which

the most time-consuming is the task of scripture translation.

“TRANSLATION: During 1967 Stephen and I were able to complete a rough draft of the whole of the New Testament. We have checked the galley and page proofs of Matthew’s Gospel and waiting eagerly for the finished book. We have completed a word check of Acts which brings it one step nearer to being printed. Before us there are hundreds and hundreds of hours of revision and checking to prepare all the books for printing. Since February we have done a new translation of Philipians and started Romans because the old clumsy translations were done before we had had the benefit of the Translator’s Institute.

This year Stephen is teaching away from the station but he comes after school on Tuesdays and Thursdays and we are able to work together from 3 to 5 p.m. on this task that we both feel God has given us to do. It is a constant encouragement to us to see how God can lead our minds to the apt phrase or the clear expression we need when we think things over together prayerfully. We are very conscious of his nearness replacing our weakness with His strength. All the praise belongs to Him.” Sister Beverley Withers, who left our staff to be married in November, took over after another devoted worker. She says:

“I would like to pay tribute to the very fine work that Sister Mary Addison did in her time here. It is so much easier working in Outpatients and the other departments when one has past records to refer to for guidance. I never cease to be amazed at the way everything is recorded and wonder at the time



Mrs. Beverley de Cloux

which must have gone into it. The village people and Nurses speak highly of her and I certainly have a very high standard of Christian witness and nursing to maintain.”

KIHILI GIRLS' SCHOOL

The Principal, Sister Pat Jacobson, reports:

“EDUCATIONAL: The end of 1967 saw the last of our academic three-year course girls. The B.S.I.P. girls sat their Solomon Std. 7 examination as well as the Territory Std. 6, with the Territory girls, and results were pleasing. Some of these girls have gone to nurse and teacher training, some to High School, Youth training, others home to help, to teach, to do women’s work and help with Sunday school in the villages.

Our first two-year Homecraft course also ended in December 1967. Most of these girls have gone home, to help in the village, some are doing nurse aid training, and some are being housegirls.

CHORAL: Choirs were led by Eileen Schick, Jean Zale and myself. Mr Basket of the Christian Radio Fellowship, and a Radio Bougainville representative, visited us and did tapes of the choirs which have since been broadcast over Radio Bougainville stationed at Kieta.

As it was some years since the Girls' School had been represented at Kieta Choral Festival, the local schools stood down so that we could accept the Government transport and accommodation. An enjoyable weekend was had by all, climaxed by winning the Girls' Choir Shield and the Conductors' Baton. As Monday was free a visit to the local orchid farm was arranged and transport was offered by a local firm."

Sister Muriel McCormack has now returned to full time nursing on Choiseul but she reported on the work at Kihili:

"GIRLS' BRIGADE: Last year I was Captain of the Brigade. This year Miss Ellen Tago has been learning to take over as Captain. The girls continue to show a keen interest in Brigade, and are working for various badges. Eight girls are training as N.C.O.'s. Miss Hage came to Kihili to conduct a leadership course, but unfortunately it was in the holidays and most of the girls had returned home."

Miss Eileen Schick, after a year under the Order of St. Stephen, has stayed on as a full-time worker.

"I have enjoyed my year out here under the Order of St. Stephen and have felt it very worthwhile.

My main concern was with the Examination class, all of whom sat the Territory Exam Std. 6, and nine sat the B.S.I.P. Std. 7. We had a very good class, who, having once got used to my teaching approach, soon made good progress.



A craft class at the Kihili Girls' School.

New Maths was a new subject to me and after teaching myself in the August holidays we managed to get through the syllabus in six weeks. This proved to be not wasted time as six of the girls got into the 96-97 and one 99% group. Seven out of nine passed the B.S.I.P. exam, one with a credit pass and two others with a subject credit (both Arithmetic).

Out of school there is plenty of work to do and one finds they become very good at a huge range of trades.

I have enjoyed the responsibility of running the school for a term and I have been able to put some of my ideas of a Vocational School into practice.

I have put in a lot of time this term to the training of the Choir for the Kieta Choir Festival and they are doing quite nicely. I have taken my turn at Lotu. This was hard at first but one soon gains confidence with taking it so many times.

I have started a Club for the girls and work boys here on a Friday night and this seems to be going quite smoothly at present."

TEOP CIRCUIT

The Circuit suffered a severe blow when the Rev. and Mrs C. S. Horrill were unable to return after leave, but under the Rev. Moses Mosusu the work goes on. Sister Esther Watson comments:

WORK ON THE NEW HOSPITAL

During July \$370 was raised at a Hospital Bazaar to help to purchase equipment for the new Hospital, this brought the total amount that people have raised for their hospital to \$700.

The making of cement blocks was commenced in June and completed under the supervision of the

Rev. S. Horrill. No further work has been done except for the starting of the foundation, which was done by Mr B. McKerras in December 1967. We all thank Mr Horrill for the work he did towards the planning of the Hospital. We, and the people, are very disappointed that he was not able to return and build these plans. As the estimated money from the District was insufficient to pay a carpenter's wages, the people have now raised another \$350 towards this project.

Work and plans are at a standstill at this present moment..

INFANT WELFARE WORK, AND SCHOOL EXAMINATION

By the assistance of the Teop Tinputz Council tractor, and an outboard motor on a canoe, travelling to the villages has become easier. All villages are visited regularly each month, and the attendance at the clinics remains constant. Infant Welfare Work has been commenced in Rotokas area, infants enrolled — 100. It is hoped that by the assistance of M.A.F. this area will be visited regularly each six weeks, when both women's work and clinic work will be carried out by our staff.

WOMEN'S FELLOWSHIP REPORT FROM THE TEOP CIRCUIT

There are nine village groups in the Teop area, the total membership 200. Ruth Norai (Women's worker) and Miss Eunice Vaurana (Deaconess) visit all villages regularly to do Bible Study and help the women with sewing and craft. The groups are run independently by their own leaders, who meet each month at Kekesu for help with Lotus and programmes.

The women have helped with sewing for the new hospital and also equipment for the new hos-



*Village School,
Buka.*

pital, e.g. pillows, mattresses, and mats. Gifts and donations have been sent to our missionaries in the New Guinea Highlands. Thirty-five dollars has been sent to the District for the M.W.F. worker, Sister Lesley."

BUKA CIRCUIT

Under a multi-racial team of ministers, Rev.'s John Taufu (Tonga), Brian Sides (New Zealand) and George Maelagi (Solomon Islands) the work goes on. Sister Emily Saeron was dedicated in June. This account was written by Sister Gladys Larkin, nurse at Skotolan.

"Sister Emily Saeron was dedicated as a deaconess at Skotolan on 9th June. The Church was crowded with Synod representatives and village people. Emily's elderly father, who is also a servant of the Church, was present to see his daughter make her solemn promises to God and His Church.

Sister Emily's testimony was a challenge to other young people as

she told how God had called her for a long time and how she had set her face towards the goal He had set her. Emily's call started at Kihili when she had been talking with Sister Ada about her future work. Although her friends had suggested nursing and teaching she felt that this was not enough. At that time there was no deaconess training in the Solomons, so Emily went teaching until she was able to enter the training course at Banga.

Mrs Leadley presented Sister Emily with the watch sent by the women's fellowship of New Zealand and Sister Pamela presented her Bible and Deaconess badge."

And here is part of Sister Emily's report:

"WESTERN VILLAGES:

It seems to me that the Congregation are growing well in their Spiritual Life. They have helped a lot for all the Church works. They are very interested to join the services — as the Holy Communion, Bible Class, etc."

SOME OF OUR FRIENDS



The Rev. Max Bruce and family.



The Rev. Geoff. Tucker



Mr. Denis Moor



Sister Beverley Baker



The Rev. Fred Baker



*The Rev. Jeconiah Kaskas with his wife
and family.*

From the Highlands the story of growth and development comes in the words of some of the workers.

The Rev. A. Graham Smith, Chairman, writes:

"This year has had many outstanding features. The United Church has been born. Our first Highlands students are at Rarongo training for the ministry, and at Gaulim training to teach. Medical work has been started in the Lai and Margarima Circuits. The Gospels of Mark and John have been printed in the language of the people of the Nipa, Lai and Mendi Circuits. It is the first year that money has been earned within the Region for our support.

We, as a mission, are still failing in the field of education — this is no criticism of our teachers — I have nothing but praise for this fine team who labour under such difficult conditions. But the fact remains that we have areas where thousands, yes, thousands of children have no opportunity of education and we, the pioneer mission in the area, are doing nothing about it. We cannot, in the name of Christ offer them the education they are asking for, and are entitled to. Some area of the Territory have practically 100% of their children at school while here in this neglected area there are less than 13% of school age children at school. We must expand and expand rapidly, but present indications are that even though now we can't adequately staff our four schools, next year we will have even less teachers. Surely the home Churches and the Assembly must see in this a situation in which help is needed as an immediate and high priority."

HIGHLANDS REGION

MENDI CIRCUIT

The need which has caused the Region to accept the offer of service of the Rev. F. J. K. Baker of Mosgiel for South Mendi is revealed in this excerpt from the Rev. David Clarke's report:

"The south is worse off now than ever before. One pastor attempts to look after three sections. Several places have no evangelist, and consequently the people are going to other missions who can put a man to work amongst them. The amazing thing is that 500 people still attend worship, but they desperately need pastoral help. We also need someone to look after the work in the town area amongst Pidgin and English speaking peoples. Perhaps the two situations could be combined into one."

In the same circuit Neil Clement of Rototuna has been hard at work:

"The timber output of the mill for the month of December has trebled, thus enabling us to provide the majority of the timber required for the Work Party. In the New Year I concentrated on running the mill more efficiently and instructing native staff to replace me. This was achieved towards the end of May although it was still necessary for a European to handle the bookwork and to buy the logs.

This year, my first in the field, has been deeply satisfying."



*Nipa people
at Puril.*

NIPA CIRCUIT

The Rev. David and Mrs. Kitchingman have continued the work so ably begun by the Keightleys and have added their own distinctive contribution before they in turn hand on to others. Here is part of their report:

"The pastoral oversight of the Nipa Circuit has been difficult in the last twelve months. The statistics partly speak for themselves. Larger numbers than in any previous year have entered the church by baptism. Yet alongside this tendency to complete the general acceptance of faith there has been a growing expression of disquiet within the Circuit. Many earlier converts have shown little enthusiasm since their baptism, and their conduct has been seen as a denial of their initial profession. The real position probably lies somewhere between a rosy reading of the membership figures and the disillusionment expressed by some of the most faithful.

All this prompts some questions regarding the pace at which we have allowed or encouraged the church to grow, as well as the whole tenor and technique of our training. Yet in themselves these expressions of concerns are welcome as signs within the church of a growing sense of responsibility.

We have been trying in Leaders' Meetings and the Circuit Meeting

to stress that all aspects of policy and practice must increasingly be shouldered by the people themselves. As a result the church is expecting higher standards from evangelists and their effectiveness has been increased.

The completion and opening at Easter time of the new Maternity Hospital was the occasion for a great circuit celebration. Here again it is to be hoped that the excellent facilities now available will not be jeopardised by any curtailment in our nursing staff."

The Rev. Ron and Mrs. Reeson of Australia (but supported by New Zealand) came to Nipa in mid-year and commented:

"I have great admiration for the work of my predecessor, Rev. David Kitchingman, who worked diligently, spoke the language better than he would admit and obviously had the respect and affection of the people.

On the other hand there is cause for optimism. Soon we will receive the first group of Nipa students trained in St. Paul's College. I feel that they will provide the nucleus for the needed growth and consolidation. The recent reception of Mark's Gospel in Walo will also provide another foundation for growth. I would hope to strengthen the work in literacy in the next few months to capitalize on this recent acquisition."

LAI CIRCUIT

The death of their much loved Tongan minister was a blow and Pastor Solomon Donguhoring (a missionary from the Solomons) writes:

"We are very sorry that our Minister, Sione Fiusati, will not come back again to the work of God in this circuit. We are very greatly thankful for this work, which he has done here in this place among the people here. We need him and love him very much to come back, but he is dead and we are very sad about him. He was a very great friend to all the people; men, women and children and also to the Pastors.

As Jesus worked in this world in three years for His Father's sake and died, Sione Fiusati had worked in these places for four years and died, so we believe he is with God now."

HULI CIRCUIT

Here another Solomon Islander is Superintendent. The Rev. Matthew Beaso speaks of growing local leadership:

"The need in the circuit is still the same as last year, more trained men are needed to meet the number of members in the Circuit. The preaching of the gospel is continually spread out by our local Pastors and Evangelists. More men and women, boys and girls being baptised and the mothers also brought their baby children to be baptised. Many of the mothers believe that the Kingdom in heaven is not for the adults only but for all great and small, rich and poor.

Miss Tibame is doing an outstanding help to her own people and also Tibame's service help the people to realise that girls can also work if they are trained properly because the idea is that only men

could be sent elsewhere for training and not the girls. The women come for help when the nurse comes around for clinic. More and more babies being born, many delivered their babies on the way to Hoiebia.

MEDICAL WORK

New Zealand nurses have an outstanding record in the Highlands. Sisters Ailsa Thorburn, Muriel Davey and Beverley Baker (Order of St. Stephen) continue the tradition begun by Sister Edith James.

From Sister Ailsa's report:

"MATERNAL AND CHILD HEALTH: For the first time for any one month we recorded 51 deliveries in September 1967. There is a slight fall in the total deliveries from last year but this is not unusual.

On a population basis in the area in which we work, I would say that there are very few children between the ages of 3 years and a few months that do not attend clinics. This would also apply for pregnant mothers. I would think that the work may have reached its maximum and that we are not likely to have more than 500 deliveries for some years yet. However this is only an observation of mine and could be incorrect.

Fortnightly clinics continue to be held, 15 at out stations and two at Hoiebia.

History was made in May when one of our Huli girls, Tibame, returned from Baiyer River trained as a Maternal and Child Health Nurse. Our congratulations to Tibame and we welcome her to the Wali Anda staff. As a result of this I was able to proceed to the Lai Valley to continue the work until the new sister arrives.



Hospital at Hoiebia, Tari, showing Sisters Thorburn and Davey.

A MISSIONARY HYMN

*Oh Active God of Truth and Love,
Who seeks and plans our utmost good,
Who sent our Lord into the world
And as a man in our place stood.
May we, by deed and word declare
Your purpose great, and loving care.*

*Lord, bless young churches as they grow
From seeds of mission'ry concern,
Grant them devotion, love and faith,
Help us from them more truth to learn.
In nations new, may they release
The powers of Justice, Hope and Peace.*

*Here in our rich and prosperous land
Have mercy on our careless pride,
Forgive our greed; help us to share
With brothers o'er the whole world wide.
May lives, techniques and wealth all be
In love, devoted, Lord to thee.*

— by Rev. J. F. Cropp.

(Try this to the tune "Cheshunt College"—M.H.B. 737)

SOME OF OUR FRIENDS

On November 19th Mr and Mrs John Askew of Kaikohe left for Tonga where he is to establish an experimental farm and an agricultural training school on the island of Eua.

Conference designated three ministers for the United Church. The Rev. Fred Baker, Mrs Baker and family go to the new South Mendi Circuit.

The Rev. W. Geoff. Tucker and Mrs Tucker and the Rev. Max and Mrs Bruce and their families will go to the Islands. For Mrs Bruce it will be like going home. As Sister Audrey Highnam she served for six years in the Solomons.

Mr and Mrs Denis Moor of Darfield left on the 28th November for Munda where Mr Moor will take over duties as the Regional Engineer for the Solomons.

Among those who have returned recently from the field are the Rev. and Mrs E. C. Leadley and the Rev. P. A. Garside. Sister Judith Milne and Sister Beverley Withers have retired from our service and remain in the Islands. Sister Beverley was married on the 16th November to Mr Peter de Cloux.

MISSIONS TODAY

In the upsurge of missionary enterprise of the nineteenth century, the driving force was to rescue millions of poor benighted souls from impending eternal punishment. The Father of all love has taught us that though our motives were good our method of expression was astray. But there has still lurked with us the sense that because we have something to share — the good news — that we are a superior people ministering to an inferior people. God forgive us!

In this new day where the newer churches are coming into the ful-

ness of expression of the Christian way of life, bringing with them new interpretations and new insights into Christ's message to us we must be on the receiving end as well as giving. Our function as we have conceived it, has been that of leaders but we are called to be partners and partnership means "give and take" and a sharing between those taking part. We have learned the names of Kagawa, Aggrey and Niles but we must also be prepared to come nearer home and listen to the Tuilovonis, the Haveas and the Bosetos of the Pacific for they have something worth saying.

When we send workers to overseas churches they must be thoroughly prepared for the task. This includes a disciplined spiritual life within a community of other Christians. This aims at developing the candidate's prayer life, assurance and perseverance, as well as readiness to serve. It should be a toughening rather than a comforting process.

A worker needs an understanding of the political, social and cultural life of the country to which he is going. When he arrives on the field there is a language to be learned and the receiving church helps there.

We look forward to missionaries from many countries working on the same field, each bringing his own contribution to the total understanding of God's love as shown in Christ. The new United Church is drawing people from Australia, New Zealand, Fiji, Tonga, Samoa and Britain.

The time has come in parts of Asia and Africa when overseas workers are no longer required for "key" positions but they will be welcomed to work wherever the receiving church thinks their ser-

vices can be best used. These workers will be cared for by the local church and receive the same basic stipend as the local workers. The "home" church will be allowed to pay an extra living allowance, the amount of which will be determined by the receiving church. Whatever money the home church puts aside by way of rehabilitation of the overseas worker is not the concern of the overseas church but the important thing is that only in that partnership of equal treatment will the Gospel of equality be demonstrated so that the world may believe.

FIRST ASSEMBLY OF THE UNITED CHURCH

Representatives of all 6 Regions of the United Church will assemble at Rabaul on Dec. 3rd and continue their work till Dec. 16th. Let us remember them as they appoint their bishops, and their Presiding Bishop or Moderator, as they consider their financial needs and consider both their askings and what they themselves can contribute to their needs, needs in terms of staffing (read the report of the Highlands Chairman) and how many of their own people can fill these jobs effectively and also their outreach to new areas.

Our New Zealand Church is deeply involved in the decisions of this new independent church and has sent the General Secretary of our Overseas Mission Department not to safeguard our interests but rather be an observer and to say to

what extent we can participate in the work. Many questions concern us.

1. *Finance:* The Department's share of the Budget for 1969-70 is the same as for last year but will it be enough for their needs?

2. *Staffing:* We must be ready now to see our New Zealand workers posted anywhere from Daru in Western Papua or Tari in the Southern Highlands eastward to Honiara in the Solomon Islands. We are asking the United Church for job specifications so that volunteers will know what they are applying for.

3. *Deputationists:* Six churches are now involved in helping the United Church and we may well receive workers on furlough from any of these six. The Presbyterian Church of New Zealand is one of the partners and deputation visits can well be the occasion for combined gatherings.

4. *Needs:* The hungry sheep look up and are not fed. How shall we feed them? The Church exists for mission. The Church is the community which is sent. It exists for the world and not for itself. It must not exist partly for itself and partly for the world. The Church is committed to this task of spreading the good news that in Christ men become new men. The Church in Melanesia needs men and women to help them to be new people — new in their relationships to God, new in their relationships with other men, new in their capacity to live a new life in a new world.

PRAY WITH UNDERSTANDING

by Mrs Margaret Reeson

(Mrs Reeson, the wife of the Rev. Ron Reeson, was well-known as Miss Margaret Higman who served for six years at Mendi.)

"I might just as well pack up and go home!" There is scarcely a missionary who hasn't at some stage felt black despair settling around him. In order that Christian people might pray with understanding as well as concern, let us examine some of the problems that face the missionary today.

Three major reasons why a missionary finds himself ready to give up are responsibility, barriers to communication, and spiritual drought.

1. RESPONSIBILITY: How old are the missionaries? Most are young — in their twenties and thirties. There are hardly any "fathers and mothers" in the faith to lend their mature and balanced wisdom. To these young people is given responsibility to bear a load which much older and experienced folk would find daunting. What exactly is this load?

A TEACHER'S LOAD. The majority of teachers in the Synod are girls who come out in their early twenties after three or four years as an assistant in an Australian school. They suddenly find themselves thrust into the position of Head of quite a large school with a staff under them. Their staff consists of New Guinean teachers who themselves have mostly had only a primary education with one year of teacher training. The young Australian teacher, in addition to preparing

for and teaching her own class, must also administer a large school, set its tone, be the authority and prepare most of the lesson material for her staff, and help them with preparation and teaching. Most Head Teachers are responsible for other, smaller village schools in the area, staffed by indigenous teachers. This creates a tension between the needs of the main school and those of the village schools. Higher and higher standards are being demanded by the Government in education.

"But I was trained to teach the little ones!" was my own startled thought when I was introduced to my own teen-aged Primary standard class. Many mission teachers, because of staff shortages, must teach classes for which they have had no experience. This means extra study in unfamiliar syllabus material.

Classes are often far too big, again because of staff shortages.

Some teachers have risked their health by attempting to teach big groups with four or five grades, or even teach two separate groups each day.

Most main Mission schools are boarding schools, and so the teacher can never be entirely "off duty". As most of the older students are in their teens, there are many boy-girl problems to handle, and the students feel that they are away from the old restraints of village life, and this can often be a shattering worry.

"Which children should I send away and deprive of education?"



The Rev. Ron and Mrs. Reeson.

An annual problem. Only a limited number can be admitted at Preparatory level and only 10% go on to High Schools. The teacher must choose from among many — a grim task when education is so important to the future of individuals and the life of the Church.

2. BARRIERS TO COMMUNICATION: A missionary's prayer? "O God, help all those among whom I work to be proficient at English." If only *that* were the answer.

(a) *Language*: Every missionary faces a language barrier. If he works among English speakers (school children, theological students), their English will be helpful but imperfect. What he *thinks* they are saying in English is not always what they mean to say. If he works among non-English speakers, he faces the slow, painful (but exciting and rewarding) task of learning the vernacular. In this situation misunderstandings are

constant — sometimes funny, sometimes tragic. It is agony to preach or counsel when wrestling with the language — your message is burning and you must share it, but it can't get past your tongue.

(b) *Culture*: No missionary dares to say that he understands his people's thought patterns, nor that they fully understand the Gospel he brings. In coastal areas, people courteously tell their missionaries what they think the missionaries want to hear. Highlanders can be brutally frank and not remotely polite! But both groups keep their true mind to themselves, and it is only after long contact and the build-up of trust that some things come to light.

The minister may find that, due to both language and culture barriers, his faithful ministry of the Word has been misinterpreted and he has a cargo cult on his hands. This is an insidious thing and is found in some form in all Mission areas. In some places it is a simple

matter of belief that a Christian is freed from sickness, loss, poverty. In others it is a highly complex cult with rites and local leaders. As well as the "cargo" idea, in most areas new Christians superimpose some of the new Christian message over some of their heathen ideas. This can lead to a weird and often satanic syncretism.

A teacher finds it hard to communicate ideas of discipline because of the different cultural background.

A nurse faces heartbreak with patients who come only as a last resort. It is useless to tell them to come to her with the sick one immediately — they *know* that the illness is caused by an ancestral spirit and that they must first make the necessary sacrifices.

3. SPIRITUAL DROUGHT:
How many folk realise that a missionary on deputation or furlough desperately needs the refreshing ministry of the church at home.

What is our part?

Pray! Be *understanding* in prayer. Exercise your pastoral ministry to them. Let them *know* you are praying. Share things you are learning of the Lord. When they are home on furlough, minister to them. When you read something challenging, or something that demands argument, mark the item and send it to your

A spiritual drought may easily have been his experience on the mission field and he needs refreshing.

A mission worker has a great physical, emotional and mental drain on him at all times. But there is little ministry *to* him, worship is in foreign language, Bible studies are simplified for local readers, and he is tired . . . Personal prayer and Bible study are crowded out, preaching and teaching can become mechanical. And he wonders why the Holy Spirit doesn't move the hearts of the people.

In Kenrick's "Come out of the Wilderness", pp.123-125, he gives a picture of a city mission team and its spiritual need. This is also a picture of many a mission team when it wearily meets to share prayer and Bible study together. You know you *must* pray, *must* seek God together . . . but you are too tired, too discouraged, too disillusioned.

missionary friend with comments. Love him.

And of course, if this is God's plan for you, go and share in the burdens *and the wonderful joys* in person.

Every missionary is conscious of being a mere "earthen vessel" (2 Cor. 4:7) but it is a joy, despite all the problems, to be privileged to carry the treasure of the Gospel of Christ to men in need.

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New Zealand Supported Workers Only

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DYING DAILY

Recently an African political leader was quoted as saying that his country might have to "die a little" so that other Africans might have their liberty.

Quaint speech! But Paul also said, "I die daily."

Christians who spend themselves in loving their Lord and loving their neighbour act in the same spirit. They daily give their strength in His service. They die a little every day.

Overseas missionary service is one way of spending one's life for Christ. Is it His will for you?

Consider these needs:

TEACHERS

for a land where 500,000 children lack any schooling.

MINISTERS

to share in nurture of the Christian Family as well as primary evangelism.

Further details may be had from:

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