

THE OPEN DOOR

JUNE, 1969

He CAME

SINGING LOVE

He LIVED

SINGING LOVE

He DIED

SINGING LOVE

He ROSE

IN SILENCE

IF THE SONG
IS TO CONTINUE
WE MUST DO
THE SINGING

Broadman Hm.

For your quiet time

We must do the singing . . .

Look at the front cover. This was drawn by Brother Adrian of the Franciscan Fathers and reproduced on our American Church's magazine 'Together'. Think about its message. Pray for the singers —

- for Christian communities in overwhelmingly non-Christian lands where their voice does not seem to reach far
- for developing countries where the Gospel seems like an old song, interesting but irrelevant
- for places where the choir seems entirely made up of old people, out of touch with modern life
- for older churches where the song is no longer sung with the same feeling as of old
- for the off-beat, the discordant voices
- for those who want to sing a perpetual solo

Pray that we may all sing from the heart as part of the great choir, constantly watching our Conductor and ready to sing a solo if he calls us.

"A wide door for effective work has opened."

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

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Congratulations . . .

We offer our congratulations to our Presbyterian friends on a hundred years of missionary work.

Presbyterians came to New Zealand with the first ships in 1840, and have played a very important part in the development of this country, particularly in the southern provinces. By 1969 they had come to see a vision of the Pacific world at their doorstep . . . a world in need of the Gospel . . . and had responded to this challenge. Money was raised and a missionary from the church in Scotland was sent to the New Hebrides.

From then on, the story of the century is a story of increasing involvement, China 1901, India 1909, Indonesia 1959, Singapore 1961 and Papua in 1962.

Perhaps the most notable thing about this record, to Methodists and Congregationalists who have never been able to separate their history from the history of the missionary outreach in other parts of the Pacific, is that if the Presbyterians were late starters, by our standards, they have in very recent years begun to develop an interest and an outreach in diverse places. For New Zealand Methodists who have tended to narrow rather than widen their interests in the last fifty years, this is a tremendous challenge; for Congregationalists whose missionary enterprise has been so large compared with the size of the mother churches, it is a reminder of the values of a strong "base" church.

Both Congregationalists and Methodists rejoice that in this year of the Presbyterian mission centennial, our three churches have become close partners in the United Church in Papua, New Guinea and the Solomon Islands. The challenge of those who have already united is surely that we should share our missionary vision as well as our missionary tasks, so that each of the three churches may be the more enriched. It is significant too, that in this year, 1969, the mission bodies of the five negotiating churches have got down to the task of planning how we can become one organisation for ecumenical outreach when our churches unite. To this study and planning, the Presbyterian church brings its own special and important contribution.

Congratulations on a hundred years of witness overseas.

Welcome to a new century of close partnership with us in the world parish.

G. G. Carter
Editor.

THE CALL OF PAPUA



The Rev. Albert and Mrs. Scarlet, at present in New Zealand on extended leave.

At the General Assembly of the Presbyterian Church of New Zealand in 1958, the Overseas Missions Committee was instructed 'to seek many more missionary posts . . . for which present and near-future volunteers might prepare to serve.' The Committee responded gladly to this challenge and at the following Assembly presented a lengthy report embodying a number of proposals for new work. One of these was that the Church should undertake a piece of work in some untouched area. The attention of the Assembly was drawn to the fact that such areas still exist and as they tend to coincide with areas which have not yet reached independent nationhood, there is the promise of long term involvement. From the point of view of a sending Church, there is often a greater interest in such work of primary evangelism.

The Committee then reported another event which seemed to have special significance in these circumstances. Soon after reaching the conviction that it should seek a new field,



Miss Lois Usmar who recently announced her engagement. The whole church wishes her every happiness.

the Committee received a letter from Dr. Peter Calvert, a Presbyterian who was then serving with the London Missionary Society in Papua. Dr. Calvert asked whether the Church would go and help in this area, although at the time he had no knowledge of the Assembly or Committee decisions already made, and simply wrote because he saw the need. The Committee felt that the hand of God was upon this and wrote to the London Missionary Society from whom an invitation was quickly received to share in the task in Papua. This work offered just the sort of opportunity which the Committee had had in mind, and called for two ordained ministers, but there remained the problem of finance for such a considerable increase in staff.

At the ensuing discussions in the Assembly, it became apparent that all were determined to proceed with the work as quickly as possible and authority was given to the Overseas Mission Committee to make appointments as soon as finance became available. During the following year many gifts were received, with the result that definite plans could be made, and in 1962 the Rev. A. L. Scarlet, an ordained minister, and Miss L. Usmar, a teacher, arrived in Papua.

(This and the following article were supplied by the Presbyterian Overseas Missions Committee.)



Koke Church, Port Moresby, the centre of an important ministry to migrants from the distant parts of Papua.

Workers Needed

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INDUCTION - Papuan Style

Mrs. Jan Thomson, wife of Dr. Nick Thomson of Iruna Hospital, Mailu, Papua, tells of the induction service of Pastor Ooro, newly graduated from Lawes College. Pastor Ooro has been appointed to Magore Village some five miles west and three miles inland from Iruna. As a member of Circuit Meeting Executive, Dr. Thomson had been asked to induct Pastor Ooro into his new charge. The Thomsons decided to make it into a family outing.

Their overworked outboard engine had been giving trouble for some

weeks, but the sea was so calm and the distance not far (half an hour at the most), that about 8 a.m. they set out—the five Thomsons, plus Wadi, the engine driver, and Lalore, a Medical Orderly. About half way to Deba, the coastal village where they were to leave the dinghy, one cylinder suddenly cut out, and they were puttering along at half speed. Eventually they were forced to stop and clean the spark plugs, one of which had got well coated with oil. A new one was needed, but—Wadi had omitted to bring a new plug! So the only thing



Dr. Thomson examines a young patient.

to do was to limp on to Deba on one cylinder.

Mrs Thompson goes on "Wadi started the engine again, but after trying for some seconds, just couldn't get it into gear, and on investigation it was found that part of the propeller had worn away, and the drive pin had dropped somewhere into the bottom of the ocean! Now what? There we were, bobbing up and down in the by now hot sun, a couple of hundred yards off shore, with at least two increasingly fidgety children, no new spark plug, and no new drive pin! But a 4in. nail found in the bottom of the dinghy made quite a good, though definitely makeshift, substitute, and we limped on to Deba. After an hour and a half we were eventually in the creek which ran up behind Deba village, and beached the dinghy alongside four or five small village canoes.

"We walked through the back of the village, which is built straight on to the beach sand, and over a stile in the fence built to keep the pigs out of the gardens, and so on to the track to Magore. The first obstacle was reached—a "bridge" over the same creek, made of a single log, with a loose vine handrail. Not so terrible? Well, no, so long as it is above the water line, but it was high tide, and for one not used to such things, it didn't really thrill me!"

But they all managed to get across reasonably dry!

"The path led past two or three lots of gardens, a sago pit, through tall open grassland, in which Malcom and Alasdair just about disappeared completely. (I couldn't help wondering if there were any snakes lurking there!)"

And so on to the last stretch to the village, which was slightly uphill, on rough stony ground.

The village is built on the side of a bare hill, eroded by weather, with

not a blade of grass anywhere. The river is four hundred yards below, so as can be imagined, water is not wasted! As the party climbed over the stile and walked past the Church into the village, they were greeted on all sides. "But to my horror, the pastor's house was pointed out to me—right at the top of the path winding up the hill! I couldn't face another climb just then, so we turned back into the village, to sit and rest before the service. Some bananas were brought to us, picked from a bunch, and two green coconuts, so that we could drink the sweet, cool, slightly fizzy water. And it certainly was good!"

The little church was packed full for the service. It serves as a school during the week, with the pastor as teacher, and on Sunday is used for services of worship. The people of Magore have their own language, most of them understand and speak Mailu, and the men at least, and probably some of the women, too, speak and understand Police Motu. This was the language Dr. Thomson chose to use for the service, though the Mailu hymn book was used. The service was fairly short, and the people all seemed very thankful to have a pastor again, having been without one for three months.

"Following the service, the Pastor's wife told us that food was ready for us at their house, so this time, I just had to face that extra climb! When we got there, we discovered that the house itself had fallen down some time previously, and that this man, his wife, three children and mother-in-law are living in a room about 12ft. square, built originally as a kitchen! And this man is expected to prepare lessons for school, prepare services etc. under these conditions! When his wife wants to do the dishes, she piles them all on a large enamel tray,

balances it on her head, and goes off down to the river in the valley below. Clothes are washed in the same way."

"It was nearly 4 o'clock when we left, taking with us a large water melon, and two or three oranges, which grow really well in this area. The walk back to Deba was uneventful, though the children were tired."

They reached Deba at about 5.30. Storm clouds had been blowing up for some time, and the surf could be heard pounding on the beach. They were assured that the beach itself was always much worse than the mouth of the creek. However, after the quiet few hundred yards down the creek, with the engine still running on one cylinder, even Wadi, pretty daring most of the time, was daunted by the way the sea was rolling back up the creek. "After a good deal of consultation with some village men, it was decided that we should all walk on about half a mile to Bailebo, at the mouth of the Bailebo River, and Wadi and another man would attempt to launch the dinghy, at the beach, and go round to the river to pick us up—if they could get in there. If not, we were faced with a two or three hour walk home along the beach, and with three very tired and rather frightened children, that was not a very thrilling possibility!"

When the party rounded the point, there was the dinghy pulled up peacefully on the side of the river as though it had been there for hours! It was a very welcome sight and they were soon all in it, starting for home.

"The waves at the river mouth looked pretty big to me, but again Wadi's seamanship came to the rescue, and we hardly felt a drop of water



Sister Muriel McCormack, who returns to Choiseul this month to continue an important medical ministry at Sasamuqa.

as he slowly edged us through line after line of breakers, into the still rough but (so I was assured) not dangerous sea. In the dark, the five miles seemed a lot longer, but I don't suppose it was even an hour before we were passing the lights of Mogubo, our neighbouring plantation, and rounded the point into the mirror calm water of Amazon Bay. As can be imagined, we were all very thankful to be safely home. Incidentally, not an hour later the rain came, and over the night we had 2½ in. It would have been fun walking along the beach in that in the dark."

Footnote: A few weeks later Dr. Thomson was called on to visit Magore again — this time for a medical emergency. He walked the same path, in the dark, and at one point the light of the lamp picked out a pale green tree python, about the thickness of a man's wrist, curled round a tree trunk beside the path!

On Tour with the Moderator

(After his induction, Bishop Leslie and his wife accompanied the Moderator and Mrs Sharp on a tour of parts of the Western Solomons. This is an extract from his report.)

24th and 25th March — Sasamuqa:

While we were arriving at Sasamuqa, a war canoe with seventeen paddlers came towards us. As their custom is when a very important visitor visits Choiseul, they were paddling around the Nusa Zona. Mr and Mrs Sharp were watching them with excitement and interest. The war-canoe brought us ashore. The people were lined in rows with all the school children and their teachers at the front. We said 'Marisasa Noe' to them, which means Good morning and then shook hands with some of them. Then the Sisters took us to their residence for breakfast, because it was 8.00 when we arrived.

The new class-room was opened by me at 11.00 a.m. At the opening of this nice house built with leaf and with a concrete floor, I spoke on our community responsibility to our school and the serving purpose of having the school. The Moderator spoke to the school children and encouraged them to study hard.

In the afternoon we went on the war-canoe to Vana which is three miles from Sasamuqa. The people at Vana were very happy to meet us.

There was a very big lotu of welcome at 7 p.m. and Mr Sharp preached on "the Church in Worship".

The whole morning of 25th March was occupied by the study on "What is the Church?" Many people asked questions after giving their findings from the groups. It was good to hear some of the women ask questions that concern the growth and the betterment of the Church.

In the afternoon were dances, and plays. It was good to watch the traditional dance with the bamboo instruments indicating their old way of raids when fighting. After the dance, there was a big feast prepared and served by the people. Everybody enjoyed it.

After Lotu at 7 p.m., the Nusa Zona left Sasamuqa at 9 p.m. to Mono. Our stay at Sasamuqa was really good, as the spirit of fellowship and the warmth of togetherness in His Church was expressed in their hospitality, singing and attending of public services.

26th March: At 8 a.m. of today we arrived at Mono. The people of Falamai village already knew our coming so they were all standing in two rows before we got ashore. We were very pleased to see the people of Mono again. In the afternoon was occupied by the study and the feast. At night they put on a special Tra-

la-la for us. Unfortunately the noise was not so helpful to the Moderator and Mrs Sharp as they were trying to sleep, but after the Tra-la-la they were then able to go to sleep by 2 a.m.

The people of Mono were very happy to see us visiting them.



The Moderator and Mrs Sharp.

27th March: After lunch we were taken by Land-Rover to Buin town. We were waiting for the M.A.F. until 5 p.m. because of the bad weather. At the advice of Mr Roger Young, the M.A.F. pilot, we have to stay at Buin town until the next morning.

We were very happy that Harry, who is married to Esther of Patutiva came and picked us from the Buin Airstrip to their house. We were very

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happy to receive their warm and generous hospitality.

In the morning of 29th March, the M.A.F. arrived at the Airstrip and we left Buin town for Tōnu. Nothing much was done this day except having practise of the induction service.

30th March: The people from all directions within the Buin circuit began to arrive from early morning till the time of the induction lotu at 10 a.m. There were about six to seven hundred people packed in the church. Three choirs sang. The Moderator gave the charge to the Assistant Bishop Brian, and I gave the charge to the people. The whole service was quite good, although there were children making noise! The Assistant Bishop Brian spoke of his hope and desire to serve the Lord and the people.

After the big lotu, the feast was served. Many people attended and gave speeches. It was a happy occasion. Some gifts were given to express the glad time that we were having.

On the 31st March we left Tōnu at 11 a.m. by a Government truck that Harry arranged for us. We returned to Kihili via Tuin Town. We spent the night at Kihili and left there for Nila in the afternoon of 1st April.

After we have cleared at Nila we left at 4.15 to Sasamuqa and arrived at 11 p.m. Early morning of 2nd April we left Sasamuqa via Bilua and at last arrived at Munda at 9 p.m.

LESLIE BOSETO,
Bishop.

WEEKEND

Sunday, March 23rd, 1969, will stand as a very important date for the Solomon Islands Region of the United Church because Rev. Leslie Boseto was inducted as our first Bishop.

A full weekend started very eventfully Saturday afternoon with the opening of the new Gizo "Wesley United Church". A short service on the steps of the attractive new building, led by the Moderator of the United Church, Rev. Jack Sharp, and a former minister, Rev. John Bitibule M.B.E., then the doors were opened and about six hundred people packed into the bright and spacious church. Just as many more people listened outside as another former minister, Rev. Leslie Boseto and the present minister, Rev. Lorima Uluiqaravau, preached inside. Greetings were then given on behalf of the High Commissioner by the District Commissioner (Western), Mr Edgar, then Father Peter McDonald (R.C.) spoke on behalf of other churches and finally Hon. Gordon Siama, M.L.C., on behalf of the Local Government Councils. A very large feast was laid on banana leaves in the church grounds while the special guests were served delicious food in the Church Hall. A happy concert, very well prepared, completed a full day.

Sunday morning started appropriately with a Communion Service, helping us to rededicate ourselves to work for Christ in His Church. There was a short break for food, but crowds of people soon arrived for the service of dedication and induction of the Bishop. The church was really packed full and those of the fifteen hundred there who could not get in

listened to the service through loud speakers outside the building. People had come from all the different circuits, many travelling long distances by canoe to be present. The Moderator led the worship, with some prayers being led by the Gilbertese minister, Rev. Tim Tarakabu, and the Bible reading taken by Rev. John Pratt. In simple words, full of meaning, the Moderator questioned Leslie Boseto about his faith and calling and the congregation promised to receive his guidance as Bishop and support him in his work. In the hymn we all prayed: "Come, Holy Ghost, Our hearts inspire" and then the Moderator and the ministers John Bitibule, Daniel Palavi and Timothy Piani laid on their hands and consecrated Bishop



Bishop Leslie and Mrs. Boseto.

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IN GIZO



The Rev. Daniel Palavi and the Rev. Timothy Piani administer Holy Communion in the new church at Gizo.

Boseto to his work. The Bishop spoke to us for a few minutes telling us of the future. Our hearts sang with the choir as the "Hallelujah Chorus" lifted our praise to our Lord God.

Traditional gifts, carvings and a watch were presented to our Bishop by representatives of the circuits and Regional Headquarters. The charge to the Bishop was preached by the Moderator and he reminded us all how great is the task of the Bishop and how high is his calling. Rev. Timothy Piani then preached the charge to the people, calling us all to support the Bishop in prayer and to follow Christ faithfully. Again the choir led our singing with the challenging final hymn: "Go, labour on, spend and be spent, Thy joy to do the Father's will . . ." in the Roviana language.

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The simplicity of the white robe the help he had received in the past and looking to God for strength for with red sash of the Moderator and that of the Bishop with a purple sash, were striking and effective, giving an added dignity to their offices. The new church, with sunlight shining through the glass cross on the wall behind the Communion Table, was a perfect setting for the service; and the joy of the people and their devotion all added to the inspiration of the time together. We will not forget it quickly.

Small Study groups in the afternoon and a simple service and religious films at night completed the day. It was truly a wonderful and memorable weekend at Gizo.

(Dr. Ron W. Pattinson).

RAVU HENAO . . .

FIRST BISHOP OF THE PAPUAN MAINLAND REGION

In 1928 at the small coastal village of Barakau some 20 miles to the east of Port Moresby a brown skinned baby boy was born. His name was Ravu and his first ten years were spent much the same as any of the other boys in the village amid the atmosphere and influence of the London Missionary Society. The Name that is above every other name was familiar to him from childhood. As a lad of ten years old, he spent a year in the home of the village preacher who happened to be a son of the first native pastor in the history of Papua. To Gaudi and to Anna, the preacher and his daughter, Ravu owed his early training, and it was through their care that he passed on at the age of eleven to the Mission School at Hanuabada in the Port Moresby district. Here he spent three happy years, always among the first three in his class, mastering a workable knowledge of English speech, and cherishing a heartfelt devotion to the Gospel truth. He was in his fourth year when he was sent to work in the Government Treasury in response to a special appeal for a thoroughly reliable boy. Within six months his salary had increased from ten shillings to five pounds a month, a sum far larger than boys much older could earn as a rule.

Then came the shock of war, collapse of business, and the exodus of the Government from Papua. Ravu like scores of boys, was left at a loose end, and made his way home to his native village. It was not long however before he began to work with an army unit at Rouna, and it was there that he met the Padre Marcus L.

Loane with whom he became a very dear friend.

At their first meeting they discussed the verse "Behold I stand at the door and knock; if any man hear my voice, and open the door I will come in" (Rev. 3:20). This verse became very precious to Ravu and later was the door which led him to Christ.

A Bible Class for other native boys at the camp gave him the opportunity to witness to his Lord. He typed out several hymns in the Motu language which the boys could sing well and soon proved himself adept in the translation or paraphrase of prayers and Scripture lessons. He loved to regard this Bible Class as his own personal testimony for the Saviour, and it gradually crystallised his inward longing to devote his life to the Gospel ministry. Ravu and his friend often talked and prayed together, the one in the Motu language and the other in English with the Bible being their special link.

Later when word came through that Mr Loane was to proceed to a new area more than a hundred miles further west, Ravu asked if he could go too. There seemed to be little chance of this being possible but the two friends were prepared to put the problem into the hand of God asking that He would prove Himself indeed in hearing and granting their prayer. Official permission then had to be sought and within three days, in spite of precedent and argument, regulations and difficulties, permission was obtained. Ravu was asked to count the cost and the darkest picture was set before him with the suggestion

that he should spend the night considering. In the morning Ravu arrived with his brightest smile and a settled mind "My heart is to go with you, because I think there will be other boys where you go; you will preach the gospel to them, and I will translate for you in Motu." It meant going far from his home and friends; it meant launching out into a future that was uncertain and unknown; it meant a willing embrace of loneliness and weariness. But he would drink of the cup that Christ drank of, and, for his Master's sake, he had made up his mind to go. Was not that a rare and lovely spirit in a lad of only fifteen years of age?

The next months were difficult in the extreme as they trekked through steamy jungle, over mountain ranges, through mist and cloud and stinking swamps. But whenever there was the



Bishop Ravu at the time of the inauguration of the United Church.

Bishop Ravu was the presiding minister and he holds the Bible used in the service and the documents signed by the representatives of the uniting churches.

suggestion that Ravu should return home his reply was simple—"We both go." In all they travelled 2500 miles, crossing the Owen Stanley ranges no less than 10 times and holding exactly 100 services.

These were months when the friendship between Englishman and Papuan lad deepened for they had proved their slept side by side in lonely places; read God's word in mountain solitude; knelt to pray by unseen waterways. They had shared all that there was of hardship or fatigue; all that they could in witness and worship.

Who but Marcus Loane could give a picture of Ravu — Slight in build and strong in mould, with light brown skin and good clean limbs, with rippling muscles and dimpled laughter, full of fun and merry frolic, no less full of life and tender feeling — this was Ravu. A little moody when over-weary, but none so bright and eager when fresh from rest and leisure. An attractive nature and winsome courtesy were his birth-right but the gifts and grace of God crowned them all. Proof of this was always manifest in the childlike simplicity of his faith in God, and in the devotional beauty of his voice in prayer.

It was in the goodness and providence of God that the recall to headquarters came when it did as Ravu's contract for army service was due to expire.

This raised an urgent question as to the right course for the two friends to pursue. Ravu would have been content to sign on again but it soon became clear that it would only be possible for them to have another three months together. Mr Loane was reluctant to think that Ravu might be dumped in a labour camp once he left the area and



knowing that Ravu had fully made up his mind to offer himself as a student for the native pastorate as soon as he was old enough he sought felt he should seek his relief from army service in order that he might become an accepted candidate for the training college established by the London Missionary Society. This too was a matter of urgent prayer. Obstacles were rolled away and barriers were overcome. The last step was to take a four-day voyage by native canoe to and from Rigo, where Ravu's release was finally secured. They spent a night on their way back at Ravu's village of Barakau and in the morning all his friends and family came down to the beach to farewell them. A short service was held each taking part and then they boarded the canoe for their last journey together.

Hanuabada Village Port Moresby. It was from a village similar to this that Ravu Henao came.

When at last they reached Kila Kila the two friends came to the parting of the way. They found a quiet place to pray together for the last time, shook hands and went their separate ways — Marcus Loane to eventually become the Archbishop of Sydney and Ravu Henao to begin his training for the ministry. He was ordained in 1954 and now becomes the first Bishop of the United Church of Papua, New Guinea and the Solomon Islands to serve in the Papuan Mainland Region. (Adapted by permission from "Ravu Henao of Papua" by the Right Rev. Marcus L. Loane M.A.



THE BIBLE IN NEW GUINEA

A NEW BIBLE HOUSE is to be erected at Koki, near Port Moresby. In fact, it is already in progress.

Since eleven years ago, when the Port Moresby Bible House was built, Koki has become more and more the centre of life for the indigenous people. The old Bible House is being sold, and the money obtained for it together with a contribution from friends in the churches of Germany will partially pay for the new one at Koki.

There are always crowds of people at Koki, where the markets and the canoes are. The Bible House will be the centre of thriving life, in all its forms. What better place could be found for Christian witness with the Scriptures!

A NEW BIBLE DISTRIBUTION CENTRE is planned for Rabaul.

A TRANSLATIONS CENTRE IN LAE is another forward venture. There has been a simple property in Lae for some years, but because Lae is adjacent to a great concentration of missionary work in this part of New Guinea the whole concept of the work there is now enlarged. In the not very distant future the centre will become the home of an Australian who is now doing his doctorate, and who is already a member of the Translations Advisory staff in Canberra Bible House. He will keep in close touch with translators in the Territory and bring them the skills and insights of the growing translations department in Canberra, which



Sister Lucy Money and the late Stephen Gadpeta at the dedication of their translation of the Scriptures into Babatana language.

itself benefits from the wider and older departments in London and New York.

A BIG "BREAK-THROUGH" IN PUBLICATION. The **Pidgin New Testament** — "NUPELA TESTAMEN" — is now printed. In fact, as you are reading this, the last copies are coming off the press. The printing is being done at the Luther Press in Madang, where many recent Scriptures have been printed for the Bible Society.

The Pidgin Testament is a historic landmark in Bible Society ministry in New Guinea. It is the first complete New Testament in a language that is understood by at least half the entire population of the Territory. It will bridge over most tribal divisions. It will bring God's Word to hundreds of thousands who would have had to wait many years for it in their own tribal tongue. These people are so used to Pidgin now that it is already like their native speech. The Society is grateful to the translators whose long and dedicated labours have made this great event possible. To God be the glory!

Then the whole **Bible in Kuanua**

is being printed for the first time, though it may not be quite finished during 1969. This will bring the entire World of God to a large tribe, in their own mother tongue.

The printing programme for the year will include some "firsts" in other languages too; these will be Gospels and some smaller parts of Scripture, to begin with.

A new venture for the Bible Society in the Territory is the employment of young New Guineans as **colporteurs**. One of these young men sent in a quite picturesque report recently. Another, Mr Peniasi Toitoi, is engaged in the same work in a different part of the great island.

When a work grows as the work in New Guinea has grown; when Scriptures are coming off the presses in greater variety and greater numbers than ever before; when new buildings are needed and new staff is demanded by the very growth of things, there is occasion for thankfulness on the part of the great family of God's people to whose hearts the task of "Bibling the world" is very dear.

This is a day of good tidings!



St. Mark's Gospel in Teop being handed to church leaders after the new books had been dedicated.

WHAT MISSIONARIES DO

A MISSIONARY WIFE

You will note that this is entitled "A Missionary wife" rather than the words used with an apostrophe. A woman, then, who is married to a missionary whatever his trade, is a person in her own right and not merely one of his possessions. But there never appears an advertisement asking for her services.

A missionary wife goes out scarcely noticed officially, certainly not paid separately for any skill she has and which she may unsparingly use in the service of the church, but nonetheless an extremely important member of the team. One cannot carefully make a list of what missionary wives do because each makes her contribution in a different way.

A wife who has trained as a nurse or a teacher soon finds there is plenty of opportunity to use her knowledge as there are never sufficient workers in these fields. Indeed the mere fact that a woman is



Mrs Nancy Carter, writer of this article.

married and has children appears to naturally endow her with all the knowledge necessary in these fields — at least that is still the feeling of women in more unsophisticated areas.

The avenues for service for any missionary wife are there in proportion to her desire to serve, and many jobs would be left undone were it not for a wife who is anxious to be more than just a wife and mother in her home. At present one is helping as a physiotherapist, one a librarian, one a teacher for missionary children (who will usually do their correspondence lessons far better with someone else rather than mother to supervise them). Others turn to translation work, teaching sewing and other home-crafts to women, temporary mother for an orphan baby or any other service which needs a woman's gifts.

Then, of course, the kind of home

a missionary wife makes for her husband and children does not go unnoticed by the people in the land where the family is serving. The way she disciplines her children, her relationship with her husband, the way she opens her home to the needy and those who require a friend, are often taken as a measure of how a Christian behaves, and many a wife who has felt so unqualified for missionary service has done great good by buying a dozen cups and saucers and inviting the local women into her home as equals. Gradually a mutual trust develops and women who are struggling to take their place in a society which has plunged so quickly from a peasant community to a twentieth century 'electronic age, find that they have a friend who will accept them for what they are and help them make the adjustment.

At a personal level a missionary wife does not always find life easy. She needs a strong pair of shoulders and big ears but a tightly closed mouth when, as often will happen, she is needed to help one of her colleagues. She at least has a husband to share her concerns but this comfort is denied to a missionary sister. Frequently she has to face separation from her children at an early age so that they may receive a better education than she can give at home, and sun-glasses worn when a plane or boat is due to leave with one of her treasures on board, are not always because of the sun, but to hide the tears which come no

matter how stoic one tries to be. Housekeeping can become a nightmare when unexpected hospitality is needed, at a time when the store cupboard is low; sickness in the family can assume major proportions if no doctor is handy. But modern facilities are gradually making these less of a worry and before long, being a missionary wife will entail fewer hazards and more opportunities.

A missionary wife who quietly feels that she is just as much called by God to service as her husband finds there is plenty of scope for all the gifts she has to offer and in many places the people "rise up and call her blessed".

If you can find the little book "Mrs Mish" which is a story of a missionary wife in India, you will read a story which is basically true for any area, for while local scenes change, her work as a person has a great deal in common with any missionary wife anywhere.



SOME OF OUR FRIENDS . . .

The **Rev. Jovolisi Duvuloco** of Fiji, with his wife has recently joined the staff of the United Church. Here is an account of their induction, by **Miss Marilyn Bignall**. Miss Bignall is an Australian clerical worker who served at Hutjena for a year as a Go New Guinea volunteer, she is now staying on for a further two years.

JOVOLISI DUVULOCO

The induction of the Rev. Jovolisi Duvuloco was conducted by the Assistant Bishop of the Solomon Islands Region, Bishop Brian Sides, at a service at Hutjena on Sunday, 16th March. All parts of the Buka Circuit were represented and more than 250 people gathered at the Hutjena Chapel for the service.



The Rev. and Mrs Jovolisi Duvuloco who have come from Fiji to the Solomon Islands Region.

Mr Duvulocos' responsibility will be to the Government Stations at Sohano, Kubu and Hutjena; to act

The Open Door

as Chaplain to the Hutjena High School, and provide leadership for the East and North Coast Buka villages.

We seek your support for this man's ministry.



Mr and Mrs **David Eason** were recently in New Zealand on furlough. Mr Eason, who comes from Otautau, served for some time as a builder in our Solomon Island work, and after his marriage took up a post as plantation manager with the Church in the area near Rabaul. Mrs Hazel Eason comes from Brisbane. Their daughter, Jane Rita, was born on the last day of 1968.



Mr David Eason

A joyous welcome awaited **Stella and Gordon Pavey** who returned to Bougainville after an absence of a year. Gordon is Business Manager for the subregion. They have been in South Africa where their married daughter lives. Younger daughter Deborah is now working in Australia.

Eion and Jenny Field of Cambridge have settled in at Kihili, Bougainville, where Eion is giving a new dimension to the Vocational School — with work among boys. Jenny teaches in the well established girls side of the work under Sister Pat Jacobson.



Mr & Mrs Gordon Pavey



Mr. & Mrs. Eion Field.

New Zealanders Overseas . . .

Some New Zealand Methodists working overseas with churches other than the United Church in Papua-New Guinea and the Solomon Islands.

- TONGA** Miss Beryl N. Weston, Queen Salote College, Nuku'alofa, Tonga.
Miss Dorothy Williams, Queen Salote College, Nuku'alofa, Tonga.
Miss Ailsa Greenwood, C/- Fapiano Folaumoeloa, Ha' ateiho, Tonga.
- SAMOA** Mr and Mrs Colin Law, Box 453, Apia, W. Samoa.
- FIJI** Mr & Mrs Ern. Crane, Dudley High School, Eden St., Suva, Fiji.
Miss May Graham, Box 9, Nausori, Fiji.
Mrs Joan Glanville, Box 9, Nausori, Fiji.
Rev. & Mrs Stan. G. Andrews, Box 357, Suva, Fiji.
- INDIA** Mr & Mrs John Hayman, Rose Cottage, Station Road, Ahmednagar, Maharashtra State, India.
Miss Natalie Allen, Jagadhri Hospital, District Ambala, Haryana, India.
Miss Bernice Birch, Frances Newton Hospital, Ferozapore, Punjab, India.
- TRINIDAD** Mr & Mrs John Thornley, C/- Ecumenical Centre, Deane St., St. Augustine, Trinidad, W. Indies.
- AUSTRALIA** Mr & Mrs Colin Albert, 8 Tuffin Road, Yirrkala, via Darwin Northern Territory, Australia.

We would be glad to hear from you if you can help us add to this list.



NURSES

THE UNITED CHURCH

has urgent need for a number of registered nurses, preferably with midwifery, for appointment immediately, or in the next twelve months.

Teachers and office staff are also required.

Apply in the first instance to:

**The General Secretary,
Methodist Overseas Missions,
P.O. Box 5023,
Auckland.**