

The

OPEN DOOR

SEPTEMBER, 1969



Who will go

"A wide door for effective work has opened."

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

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EDITORIAL . . .

It is with more than ordinary pleasure we welcome this article by our President, the Rev. W. R. Francis. For his parents, Mr. and Mrs. W. Charles Francis were lay missionaries in Papua from 1904-1908. They were two of a noble band of missionaries who went from the New Zealand church to Papua in the years prior to 1922. The President himself has always shown a deep interest in the work overseas, and we are glad that during his year of office he has been able to make a visit to Samoa, as well as attending the General Conference of Australasia in Brisbane.



“To Whom Much is Given . . .”

The parable of the man who built greater barns in which to store his produce for his own use is not a very distorted figure of the white man in today's world. He gathered for his comfort, built for what he planned as his future, but he forgot God. The economic stability of our country, our technical ability and our heritage of culture and history all tend to make us wonder how we can best use all this for ourselves. On the wider horizons of God's vision lie all the urgent needs of His children in lands not so blessed as ours. While our concern is for holding and increasing what we have, the great world of humanity cries out for identity, for inclusion of their hopes and aspirations within our planning and for an equitable share in the rich yields of what is after all God's earth — its productivity in food, fuels, minerals and sheer room to live. We are often so intent on our own desires that thoughts of sharing, of inclusion of others in our plans, of a family spirit among all God's children are quite secondary in our consideration. Are we in danger, as the man in our parable, of being called to account for our stewardship, our selfishness and what we have wrongly considered our wealth?

"The earth is the Lord's and the fulness thereof" — not ours, save in a sense of stewardship.

This is an exciting time for the Church in terms of its frontiers, its opportunities and its advances. We recognise the appearance of the United Church in areas we once thought of as our mission field. In Fiji the rise of the University of the South Pacific and the Pacific Theological College are pointers to the fact that our corner of the world is no longer segmented into small islands and territories but is part of the broad Pacific basin. The horizons of our thinking are being pushed further back with a consequently wider vision. The detail is still there and we dare not forget the tribes, groups of linguistic and ethnic elements that comprise this broader canvas. The complexities are no less than they were — in fact they are drawn in higher relief in this kaleidoscope of challenge and opportunities. We will require keen minds and increased faith coupled with a determination to serve as we are able, if we are not to be accused of building greater barns for our comfort and ease.

If we find ourselves a trifle confused in this day with all the unrest in theological thought, real challenge to long accepted codes of conduct and the amazing achievements in biological and technical sciences, what must be the position of our brethren of the younger churches?

It is urgently necessary that we offer the best we can to them as leaders, mentors and guides as they attempt to measure up to modern living. Not only ministers who will be content to counsel and advise rather than direct, but teachers (plenty of them at all grades), nurses, and skilled craftsmen to share our knowledge, to guide their hands and encourage the local leadership potential. We must be prepared to develop their own natural resources — not as an investment by us, but as a freely offered gift in the family spirit of the church.

The demands for finance we must endeavour to meet as we are able, and it must go with our prayers in a true spirit of generosity. Perhaps here we should add that these prayers ought to be both publicly and privately offered so that as many as possible become partners in this purpose. What we do and give is but a part of what we offer to God — our reasonable sacrifice on behalf of the world for which Calvary is Christ's symbol and in which He is ever at work. Unless we act thus we may fall into the condemnation of the man in our parable — "Thou fool . . ."

The challenges are wide open before us; the opportunities are related to the way we face these challenges. Supreme in our considerations ought always to be the compassion and lowly service our Lord is perpetually exerting through His world. We seek to be co-labourers with Him, in striving not to be served but to serve and to give our all as our sense of value and worth of the many. Much is expected of those to whom much is given — may ours not be in barns of selfishness, but in projects of purpose that are begun, continued and ended in and for Christ.

— W. R. FRANCIS —

MOTHER INDIA

In this exciting article Miss Natali Allen, a New Zealand Methodist Nurse tells of the country and her work.

My first view of India was it's Gateway and the crowded, coughing Bombay streets, then the two day train journey to the Punjab, it's wordless attempts at communication with a grandmotherly travelling companion and the confusion of new sights, sounds and smells at each stop. Then came the warm clear days, crisp frosty mornings and long evenings by a log fire of the Punjab winter, (later I came to know the breathless heat of June with its' flies and dust and the crushing humidity of the July Monsoon) and all the time new sights, sounds, tastes, new experiences, new

thoughts, new questions and some new fears.

The sights were those of endless plains; richly patchworked and swaying in the changing colour of wheat or fresh mustard gold, or sometimes dry and dusty and bare; of bazaars; seething and exciting, of rickshaws, tongas, family planning slogans, and of numberless festivals for even more numberless occasions or gods. There were the new smells; of cattle, of rain on parched fields, of cooking in the villages, of the spices and grain in the bazaar and the secrets of exotic flowering trees of early summer. The sounds I came to recognize as those of the low screech of the bullock cart's wooden wheels and the drunken roar of a gaily painted overloaded transport truck, the grunting buffalo strolling home, a jackal calling in the sugar cane, the gaggle of Punjabis all talking at once, temple bells, loud speakers and the lovely, lonely flute in the fields at night. I felt the promise of the wakening morning in spring,



Lepers living on outskirts of Jagadhri and visited weekly by the hospital staff for treatment.



Natali Allen and Bible woman.

the overpowering lethargy of a summer afternoon and then the peace of a cool evening and the excitement of the first thunder of the monsoon, I learnt the depression associated with being unable to communicate, the frustration of having to begin over and over again, the warmth of new and real friends, and then some long forgotten agriculturist ancestor stirred within to see dusty fields given the new life of a tube well and improved seed. Then there was the elegance of a Delhi reception and the next day the hungry fearful eyes of dehydration and malnutrition, or I was alone in an Himalayan forest or equally lost, imprisoned in a pushing struggling Calcutta crowd.

Whatever the impressions I have of this country, they are conditioned by the area in which I live and those I have briefly visited. No one area can be typical of a land whose single cities could include the whole of New Zealand's population, while some of its villages are as small and as isolated as any on earth, a land which speaks

fourteen languages and numerous dialects, whose ancestors are known for thousands of years and yet whose present is as new as the latest development.

Our home is in the north-west of the new state of Haryana which has been formed of the upper eastern area of the fertile agricultural Punjab valley with its five rivers. In contrast to other areas the Punjab is rich, progressive and healthy. Jagadhri is one of the larger towns of the state and has the older conservative Hindu township and the newer cosmopolitan industrial Jamunanagar four miles away which has grown up over the past fifteen to twenty years, both rapidly reaching out to become one continuous city.

In 1914 Jagadhri was the centre of an agricultural area and it was here on the outskirts that the New Zealand Presbyterian Mission Hospital was opened. The nearby town streets were noise, the overwhelming heat and the battering clang of small one roomed factories hand smelting and beating brass utensils. They were crammed against one another and crowded across the streets as men came out into the cool to work. The numbers of these small factories is now rapidly diminishing and along with electricity and municipal water there have grown up new industrial concerns producing stainless steel; cutlery, cooking pots and eating utensils, refrigerators and more recently a pressure cooker. The fields between here and the station in Jamunanagar no longer support small isolated villages but light industry and commerce and nearer the river, the largest sugar mill in India, a paper mill, railway workshops and timber merchants where the timber is taken from the canal after floating down from the Himalayan foothills.

Over the past 55 years the changes within the community have naturally been reflected within the hospital. Along with the development and progress within the Punjab area thought has been given to the position of the hospital here, with the result that last year it was decided to amalgamate with the American Presbyterian Hospital in Ambala, to be administered from there and to develop as an obstetrical, maternal and child welfare centre. Although at present the hospital is one of the five larger hospitals within Jagadhri and Jamunanagar it is only one so far providing X-Ray, laboratory blood bank and special obstetrical and neonatal care.

The type of condition that we see is changing as with progress in public health, hygiene and education the standard of living is slowly rising and vaccination and public health supervision are able to make epidemics of communicable diseases almost a thing of the past in some areas.

Agricultural, medical and social effort is being made to prevent nutritional disease and the results are reflected in the better standard of general health and levels of accomplishment of many of the children growing up.

Our student nurses are seconded from Ambala, usually for about three months at a time. It is more difficult to get senior nursing staff and doctors as this can still be regarded as a country area and as salaries in government positions are considerably higher than we are able to offer. Medical standards are rising and this accentuates the shortages of staff throughout the country, as now students from medical and nursing colleges can compete well in other countries and are leaving in large numbers to work especially in Canada and U.K., leaving India with still only one nurse and two doctors to 10,000 of its population.

Continued on page 22.



The Open Door

OUR MEN AND WOMEN IN THE NEW GUINEA ISLANDS REGION

The New Guinea Islands Region of the United Church (the former New Guinea Methodist District) was pioneered by the New Zealand Methodism's greatest missionary, Dr. George Brown, with a fine band of Fijian helpers in 1875. It is in many ways the most prosperous of all the regions, but it has had to face temptations and problems others have not known, or faced only in lesser degree.

Within the bounds of the District on the rich soil of the Gazelle Peninsula is the town of Rabaul and three of the major institutions of the United Church: Rarongo Theological College, Gaulim Teachers' College and Malmaluan, the headquarters of the Department of Christian Education. So New Zealanders serving within the geographical bounds of the New Guinea Islands Region are not all serving with the Region. Some are at Assembly institutions.

ANNE AND WARREN VAUGHAN are serving under Order of St. Stephen at the new Manggai High School on New Ireland (near Kavieng). Anne is a teacher and Warren is really a mechanic but he too has been roped in for teaching duties. But there are so many engines. Their latest letter says:

"Warren's garage and workshop is nearly completed. He'd had outboard motors, a motor cycle, two landrover gear boxes amongst his mechanical work. Anne has begun cooking lessons with her homecraft classes . . . The Form I girls have boiled eggs and cooked toast. (Why do you cook bread, Mrs. Vaughan?)"

SISTER NORMA GRAVES

After years of fine service as a teacher in the Solomon Islands Region, Sister Norma was seconded to the Teachers' College, first at



Sister Norma Graves.

Namatani and then at Gaulim. She was one of the team that created the institution almost from nothing. Just over two years ago she moved to Rarongo Theological College as Dean of Women and Tutor in English. Her special responsibility is to train the wives of students to fit them for their task as ministers' wives. She was accepted as a Deaconess in training in 1967.

MR. AND MRS. TOM BOYD

from Motueka left New Zealand's shores to serve in Arnhem land, Northern Australia. After a time there they went back to Brisbane and now are the master and matron of the Rabaul School Hostel.

MR. AND MRS. ALBERT KEUNING,

we claim by virtue of the fact that Mrs. Keuning is a Methodist from Thames. But Albert had served for a number of years with the Papua Ekalesia before his marriage and has links with the N.Z. Presbyterian Church. They are now based in Rabaul.

KEN SKINNER, DAVID EASON AND ALISTAIR BAXTER

have not only found satisfying spheres of service, but each has found an Australian wife. Ken, who comes from Auckland, went out as an Order of St. Stephen carpenter, stayed on to become building supervisor to the Region. David, from Otautau, another builder, served for almost three years in the Solomons before marrying and transferring to Vunakabi plantation where he is in charge of a massive development programme. Alistair, a printer from Balclutha serves in Trinity Press. We are proud of these men and the job they are doing, and proud to claim their wives, Brenda, Hazel and Gwen, as at least partly ours.



Mr. Alistair Baxter.

MR. DOUG MCKENZIE AND HIS WIFE, LEONIE

Doug. and Leonie are both school teachers and Doug. was appointed by New Zealand to fill the vacancy at Gaulim Teachers' College after Sister Norma moved to Rarongo. Within a few months of their arrival, Doug. was acting principal for a time. A senior minister of the church remarked that not only are Doug. and Leonie fine teachers, but they have given much strength to the college's spiritual and social life.



Mr. Doug McKenzie

50 YEARS OF SERVICE *Continued from page 11.*

The time of a jubilee naturally leads one to compare the present with the past, and in terms of statistics this shows some interesting figures; in the Board's first report in 1920-21 there were 21 missionaries listed and the amount contributed for missionary work was \$14,622. Today there are 103 missionaries overseas and the total contributed last year was \$282,113.

One of the most encouraging developments over the last few years has been the growing together of the different churches as they share in the one mission of Christ. This applies especially to the five churches involved in the J.C.C.U. and we look forward to yet closer co-operation as we move towards unity.

A SENIOR MISSIONARY RETIRES

Mr. and Mrs. Ovini Baleidaveta of Fiji went to Bougainville in 1950 and finally returned to Fiji in July 1969. Here the Rev. P. F. Taylor, for long their colleague, pays tribute to them.

Ovini is a man who grew with his job. Twenty years ago when he and his wife Lorraine first arrived in this bomb splattered corner of Bougainville life was primitive. They were surrounded by many signs of cruel war. Unexploded bombs and shells, rusting hulks of ships on the beach and vehicles being quickly covered by vines and trees. Ovini's first job was to oversee extensive gardens for the large Mission School. Over the years much of the land was planted as a coconut and cacao plantation. When cacao was a new industry in New Guinea Ovini showed great ability in learning the skills of fermentation and drying of cacao beans.

When the Buin Circuit Minister moved from Kihili to Tonu, Ovini shared with the Principal of the District Girl's School the pastoral oversight of station personnel. Sister Ada Lee and later Sister Pat Jacobson depended on his wisdom and helpfulness in the on going life of the station. Buildings needed releasing; firewood to be cut and drains cleaned. These and a dozen other jobs he supervised and not to mention the tangles on a co-ed station between people, that needed unravelling. While other Church personnel came and moved on, Ovini remained preaching at Lotu, caring for the growing cacao trees, and being the right hand man in that corner of an extensive circuit.

As with other overseas Missionaries they were pulled in two directions; The call to serve Christ in this particular place and the needs of their children to be educated and grow up as belonging to their own country. Here the mother often feels the strain first and in the later years Lorraine divided her time between Kihili and her family in Fiji. After each leave they would leave more of themselves in Fiji as one more child was left to the care of relatives.

As we remember the service of Lorraine and Ovini we think of their loyalty to their task and the stability that their continuing presence gave to the Buin Circuit and Kihili in particular. This is witnessed in that the Siwais of Buin travelled in droves the forty miles down to Kihili for a huge farewell feast.

May God bless them still.



Cacao — a crop to which Ovini devoted much of his skill and energy improving.

50 years of service

NEW ZEALAND ANGLICAN BOARD OF MISSIONS

— Rev. W. W. Robinson (General Secretary).

Anglicans have what may seem a rather queer set-up to other churches regarding missionary work. Like a lot of other things in Anglicanism, it tries to preserve some kind of balance between different points of view, in this case between the "church" and "society" approach to mission.

This goes back to the development of missionary interest among Christians in England. For a long period such interest was practically negligible in many churches. For instance, it is recorded that when the young William Carey stood up in a meeting of Baptist ministers and offered to go to India as a missionary, the chairman said, "Young man, sit down; the Lord will evangelise the heathen in his good time and not yours!"

So in the case of the Church of England, the impetus towards overseas evangelism came not from the authorities and councils of the Church, but from keen and devoted individuals and groups who founded such missionary societies as The Society for the Propagation of the Gospel (1701) and the Church Missionary Society (1799).

These and other societies naturally had their supporters in the Anglican Church in New Zealand from the early days, but in 1913 a move was made to coordinate the work and make it an official responsibility of the Church. As a result the N.Z. Anglican Board of Missions came into being in 1919 and we celebrate our jubilee this year.

Through the Board there is a surprising variety of missionary activity in many countries: first, in the Pacific there are the Dioceses of Polynesia (chiefly Fiji, Tonga and Samoa) and Melanesia (parts of the Solomons and New Hebrides.) These in fact, are considered part of the New Zealand Church and we have a special responsibility for them, dating back to the time when Bishop Selwyn sailed his own cutter up to Melanesia in 1849.

Then through N.Z.C.M.S. we have many workers in West Pakistan and East Africa, with a few also in India, Singapore and among the aboriginals in N. Australia. One unusual appointment is in Amman, Jordan, where a N.Z. priest-teacher is headmaster of the church school there.

Help both with personnel and financial grants is made in all of these cases but also grants are made to further work in the Middle East through the Jerusalem and the East Mission, among Jewish people through The Church's Ministry among the Jews, through literature societies like the Society for Promoting Christian Knowledge and the Bible Society.

The old (and largely false) image of the missionary as just a preacher has been displaced and today men and women are serving in a great variety of capacities — engineer, pharmacist, accountant, agriculturalist, secretary, librarian, youth and literature workers as well as the more traditional roles of priest, doctor, nurse or teacher.

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REJOICE, AND AGAIN

THE REVEREND ARTHUR HENRY SCRIVIN

1883-1969



- | | |
|---------|---|
| 1912-13 | Minister at New Brighton |
| 1914-31 | Missionary in the Papuan Methodist District |
| 1932 | Minister at Hastings |
| 1933-52 | General Secretary of Foreign Missions |
| 1945 | President of the Methodist Church of New Zealand. |

THANKS

SAY TO YOU, REJOICE

AFTER THIRTY - SEVEN YEARS

"They (the Scrivins) are still remembered among us. Our fathers often told us of their work. The people loved them." — Bishop Robert Budiara, Papua
"To my dear trusted and very loyal friend, a token of love . . ."

(From a note sent to Mr. Scrivin by his long time colleague and chairman,
Rev. M. K. Gilmour.)

A COLLEAGUE REMEMBERS

"He laid the Solomons on the conscience of New Zealand Methodism as no one else could have done."
— Rev. G. I. Laurenson

HIS FINEST HOUR

In 1949, he came to Buin, with the treasurer, to offer to the Islands Church the rehabilitation fund of more than \$200,000.

In 1933 when he took over, the Mission Board was in debt, its overdraft all spent, workers being withdrawn from the field, the church disheartened and losing its vision. By sheer courage, steadfast drive and singleness of purpose, A. H. Scrivin had led the church in New Zealand in lifting the debt, sending back the doctor, building up the staff; and when the war came, with all its conflict within and without, he stood firm as a rock, unyielding, constantly urging the church to be ready for what was yet to be. Now he had come to offer a young church seeking to rise from its own ashes, this magnificent gift . . . This was his finest hour.

Editor.

E TO GOD

OZAMA COMMUNITY AN EXPERIMENT IN LAY TRAINING

(The Rev. Jim Cropp and his wife Meriel have been involved in lay training, including the training of home missionaries, since their arrival in the Solomons. With their transfer from Goldie College to Bilua, Vella Lavella, a new beginning has been made, using the former Leper Hospital on Ozama Island as a base. In the following article Jim Cropp tells of what is being done.)

February 5th marked the time when the first member arrived and in three canoes we paddled across to the island, and knelt on the beach in prayer, before moving into the Chapel for the opening Lotu. However the Community was born in tragedy, for on the previous day we had buried a Choiseul lad who had been the first to arrive, but while waiting for the commencement, became ill and died at our Bilua Hospital.

The island of Ozama, a trading post long ago and then for many years a Leper Hospital, is ideally suited to the purpose of the Community. It is about 200 yards offshore, and only on occasions are the seas too heavy to permit easy canoe travel to the mainland. It is about two or three acres in area, planted in coconuts, and with a small playing field in the centre. The buildings, a legacy from the Leper Settlement, include two good dormitories and a Chapel in permanent materials. Plenty of fish in the

sea and a good garden on the fertile mainland, cleared and planted up by the Vella men last year, provide a good supply of food.

There are 16 members of the Community this year, a few less than I had hoped for, but nevertheless these 16 are just what I wanted, in that they are a real cross-section of society. We have some who are well-educated, others who have not progressed past Std. 4 at village school level; some who are older and some quite young; one is a cripple who walks with the aid of crutches, while we have a couple of 'he-men'; two are young ladies who hope to become Deaconesses; one is a Gilbertese man, a Micronesian and quite different in features and habits to the Solomon Is. Melanesians; two are married and their wives may join us later in the year and most have been employed in the past in various occupations including policeman, co-op storeman, seaman, labourers and teachers. Needless to say they speak a variety of languages.



Rev. Jim Cropp.

Everyone has a special job. Ideally suited for the position of leader is Jairus Maulava, a teacher of Vella Lavella, a sound, and highly respected man. Anthony, the victim of polio is the secretary who writes letters, keeps the accounts and holds the money. Homelo attended an agricultural course and so qualifies as Garden Supervisor. It was almost unbelievable, but Evelyn Pivo (daughter of one of the early Christian teachers on this island, Mark, who lives nearby in a small village) was chosen to be 'Plantation Manager,' responsible for the organising of copra production as the source of income. Unfortunately suspected appendicitis caused her to have a period in Hospital. John took her place and in the month of March they made 9 bags of copra which sold for over \$80, half of which goes into the Community coffers. Sariki is slightly rotund, and he is responsible for food, and cooking arrangements. One is a song and choir leader, another is in charge of the Ozama grounds and so on.

Living together is not easy, but in this way the most lasting lessons are learnt. We study on three mornings a week. About 7.30 I paddle across with the 2 Deaconess trainees. Lessons are fairly informal and I try to keep note-taking to a minimum. I use the 'buzz-group method most of the time. When an important point or question is raised we break into four or five groups according to languages for discussion having had the point translated into at least two of the languages. We study simple Theology, Bible Knowledge, Pastoral work, and have sessions on such matters as Solomon Is. Government, Money, Youth Work, Social Questions, World Affairs. Next week a Solomon Is. Minister will spend 3 days with us considering aspects of Christian Marriage, for he has just



Ozama Church.

returned from a seminar on this subject in Fiji.

Besides gardening to produce food in the afternoon, one whole day a week is spent in the plantation working so that the Community may be self-supporting. This is our aim. By joining in football matches, the weekly Youth Club and various activities on the 'mainland' we hope to save the Community from becoming self-centred. Most weekends are spent in the villages.

A fair amount of time was spent each study day in the first few months preparing for 'Village Visiting'. During April we went out in 3 teams of five to visit villages on Vella for the Friday to Sunday period. At present the teams have gone out for a full week while the island is being used for a Boys' Brigade training course, led by Gordon Siama, who incidentally is a Member of Parliament for this area and has a position comparable to being in Cabinet. This time they have gone further afield, one group going to Simbo and the others to Raronga. On their visits they attempt to do the following things: — 1. Do some sort of work such as building, gardening to help the elderly or sick, to serve the village they are staying in; 2. Visit every house in the evenings to pray with people, have a friendly talk with them and see if they can answer any questions that the

people may have; 3. Teach the people a method of meeting as a study fellowship that we call 'Koinonia Groups'; 4. Do what they can to assist youth work, women's work, choirs, etc. Already in their visits to 6 small Vella villages they have been of considerable help to some families and troubled people. They go out basically as witness to their faith.

For the celebrations when Bishop Boseto was inducted at Gizo, members of the Community prepared a play called "disciples" which included scenes from the life of Peter, Andrew, Matthew, and Thomas. Besides showing it at Gizo we have also used it at Easter Camp and in some villages as part of a "Dedication Lotu" at which an invitation is made to the people to dedicate themselves to God and the way of Christ.

An important part of the Community is the weekly "Meeting" held on Wednesday nights. Here we sit in a circle and talk over the events of the last week, the work of each member and the plans for the future. As our Community consists of "all types" there are the lazy ones and the inconsiderate ones and the wasteful ones. These have to be gently "persuaded" or reprimanded as the case may be. Others of course are praised and encouraged because of their good work or the improvement of their habits. In case you are under the impression that Solomon Islanders are all saintly let me hasten to inform you that there are the good, bad, and indifferent as everywhere else. There are plenty with an aversion to work,

and having an overseas "boss", or a rigid set of rules is not the answer. We are trying to do without regimentation and be guided by "Christian Love" where work and service are offered freely and joyfully, and where one seeks ways of helping the whole. It is not always easy, but at least one has come to me and said that he is enjoying work for the first time!

Our weekly programme then, goes something like this:—

Monday — work in the Plantation to support the Community

Tuesday to Thursday — mornings, study; afternoons gardening

Friday to Sunday — visiting the villages

Thus far the Community seems to be establishing itself as a major contribution to the spiritual life of this island and the nearby Circuits. It is my hope that it will produce strong Christian leaders for every part of our Church and in every walk of life.



Ozama Island.



First Impressions of Life in Tonga

AILS A GREENWOOD of Timaru, is a V.S.A. School Leaver serving in Tonga, she writes . . .

We arrived in Tonga at "Fua'amotu" (1) on a hot, blustery day. The wind was playing havoc with the clouds, and we caught occasional glimpses of the sun, which didn't make the day any cooler. I can remember the air-hostesses opening the door of our Fiji Airways D.C.3 and "malo e lelei" (2) coming floating in on the breeze. I didn't know how many times I had been told that word, and hearing it actually used cut down on the unreality of the situation. It made me aware that my dream had come true, no matter what happened, I could always say that I've been to Tonga.

SCHOOL

School began one and a half weeks later. I found myself waking up on that first Monday morning with a feeling of something very near to panic. Terrifying thoughts kept chasing themselves through my brain. "What happens if the kids don't like me? What say I can't communicate? Perhaps I wasn't the right person for the job after all." And on and on it went, round and round in circles, and when I finally crawled out of my mosquito net, I had realized that it didn't really matter what I thought, because no matter what, I had to go to school, and face those kids, even teach those kids. So I resigned myself to the fact that there is no harm in trying, so try I did, and what astounding results I got. Never on that first morning did I dream that teaching was going to be something I would

enjoy. Goodness, those thoughts were selfish. I should be wondering what my pupils were like, and if I could help them at all. I've found that teaching is much more than facing a class and holding forth. It involves explanations and communications, encouragement and praise, sharing jokes and reprimands, setting tests and marking tests, and then come more explanations. And on it goes. But what an experience! The disappointment when the kids can't understand you — the joy and the feeling of achievement when you know that something has penetrated through to them, even if it is only one word.

THE FRIENDLY ISLANDERS

The happiest times of my life at school, are the jokes — when the kids understand them and when I'm marking. I invariably come across something funny in test-papers, and no one feels hurt if I laugh out loud. Quite the opposite, in fact. They laugh too.

"The friendly Islanders" is no exaggeration. Every minute of every day I'm getting examples of their reputed friendliness. I say **every** minutes of **every** day because so far, no one has shown signs of anything else. The Tongans seem to regard life as one long, happy dawdle. Their life is spent laughing, and it makes for a very pleasant atmosphere. And time is no object to anyone. One has only to be in Tonga for one day to become aware of their lack of respect for time. This is so, even at school, when the bell rings just when the staff feels that they would like to begin. Now, don't get the idea that we have more play than work. This is anything but

(1) Airport of Tonga.

(2) Tongan Greeting.



Tongan Village.

the case. If we start late, we finish late. We just carry on until we've finished teaching what we set out to teach, and it doesn't really matter how late it is.

A SINGING PEOPLE

The smoothness of the language is one of the main factors of their singing. As we all know, the recipe for beautiful music involves many more ingredients than just language, namely tune, rhythm, harmony and co-ordination. But the Tongans have an ample supply of all these, and consequently produce some of the most beautiful sounds I have ever heard. When they sing excerpts from Handel's "Messiah" I almost feel like crying. There's no such thing as 'out of tune'. They've got a wonderful sense of pitch. Most of their singing is in four parts, sometimes dividing still further into eight parts, when it is hard to decide which part is the melody. But it is beautiful all the same. Hardly ever does one find true unison singing. When the Tongans try to unite their voices to one pitch, they almost invariably manage to sing

the same tune, but operate over a four-octave stave — one octave for each pitch.

The Tongan's energy is unbounded. Never does the weather deter them in their play or work. I find it exhausting just to watch the children boisterously playing basketball, cricket, football, and other such energy consuming games in the blazing mid-day sun. And the men go about their work with as much enthusiasm as do the children their games. Likewise the women with their housework and weaving. It is no uncommon sight to see a woman cooking the mid-day meal over a roaring fire in the open sunlight.

TONGAN COURTESY

Their generosity is overwhelming. Never do they begrudge anyone a meal, and their houses are always open if one finds himself in some place without a bed. Of course, this only holds if they know the person involved. One can't very well trot up to a strange house and ask for a bed or a meal as the case may be. But although I was a bit dubious at first, I now have almost no hesitation in

foisting myself upon friends — and it doesn't take long to meet people in a place like this. Gifts, mainly of fruit, are forever arriving on the doorstep in the company of a grinning friendly Tongan of some description or other. Fruit is as plentiful as the fresh air.

Manners are one thing the Tongans never fail in except in the odd case of extreme drunkenness — and these are very rare. Women are treated with great respect, and are held in highest esteem. If a girl is having visitors, a brother will not stay in the

same room. How many New Zealand boys would act like that, I wonder? A male of any age will make way for a woman no matter what he is doing or where he is. In fact, there's only one word for their manners — impeccable. And it's very nice too. This is one of the things that makes Tonga such a pleasant place to live in. Everyone knows exactly where they are, and the men know that if their manners slip badly, they will be regarded with extreme disfavour. But throughout everything, their work, their play, indeed their whole lives, is found a carefree attitude.



Tapacloth.

DID YOU KNOW THAT

in Papua and New Guinea approximately 60% of children in primary schools are in Mission Schools, 40% in Government Schools?

AND THAT

for every 64 school-age children —

- 32 can enrol in Primary schools
- 24 complete Standard 6
- 6 enter High school
- 3 complete High school?

PEOPLE ON THE MOVE

SISTER AILSA THORBURN reaches New Zealand in September after three years fine nursing service in the Highlands, on pre-retirement leave. She hopes to do more training.

SISTER CAROL CRABTREE who has been nursing under the Order of St Stephen at Tonu, Bougainville sub-region. She completed her year in July and left at the end of that month for home. Like Ailsa, she has had a brief holiday with her mother in Australia. Marriage bells will ring in the days ahead.

SISTER BERYL GRAY of Carterton, will complete her three year term at the end of this year, and will be coming on leave prior to her marriage to **MR. ALLAN NEILD**, who served for two years as a Go-New-Guinea volunteer in the Solomons. Marriage plans are also the reason for the retirement of **MISS JOAN AMESBURY**, who is the secretary to the Bishop of the Highlands Region. She will be leaving the field in November.

MRS. GLADYS PATTINSON has had to go to Australia with Gregory and Leanne, so that Gregory can have medical attention. Neville (aged 5) will stay at Munda with Dr. Ron.



Sister A. Thorburn.



Gregory Pattinson.

It is good that **GORDON PAVEY** and his wife **STELLA** are again part of the team on Bougainville. Gordon's managerial skill and long experience in developing countries are of great value to the Church.

The arrival of the **BRUCE FAMILY** at Kekesu was in a sense coming home for Mrs. Audrey Bruce (formerly Sister Audrey Highnam). She served as a nurse in the Solomons before her marriage to the Rev. Max.

The United Church, Honiara, faces one of the most challenging tasks in the whole Solomons Region. **THE REV. GEOFF AND MRS. MARGARET TUCKER** and their family have now taken up their task in that town. They will build on the foundations that others have laid, but they will also add their distinctive contribution.

Among the Government staff in Honiara these days is **MISS NGAIRE SILVESTER**, of Campbells Bay. Ngaire is no stranger to the Solomons. Her parents were missionaries on Vella Lavella from 1934 to 1952, and her early days were spent there. She is taking an active part in the life of the church.

Many readers will recall the work that **RON DICKEY** did for the Boys' Brigade in the Solomons and the New Hebrides. Now Ron has returned to the Solomons following his trade as an electrician. He also is in Honiara.

Mr. Murray Small of Auckland left early this month for Port Moresby where he is to build the Moderator's house. He will then spend the rest of his year under the Order of St. Stephen building for the United Church in Bougainville sub-region.



Miss Joan Amesbury.



Sister Beryl Gray.

THREE CHEERS FOR THE LEPERS' TRUST BOARD

\$38,000 for medical work

The Lepers' Trust Board has been as usual very generous to us this year. Without this massive help, our medical work in the Solomons would be seriously handicapped.

Elsewhere in this issue you will read how Ozama, the former leper island has become a base for lay training. The Lepers' Trust Board has given the help over the years which has enabled us both to bring leprosy under control and make use of the new advances in medical and surgical treatment, so that we no longer have an isolated place for lepers, but can treat them in the isolation section of our Munda hospital and treat others as outpatients.

MOTHER INDIA

Continued from page 7.

It has been heartening to see the changes within the hospital over the past three years, particularly the rise in the standard of medical and nursing care and the increase in available equipment and linen. However as with similar institutions throughout the country it is difficult to know the position in the future of the smaller private hospital in a rapidly developing state, with the probability of a widespread social welfare scheme, even though at this point that scheme may be only in its earliest infancy.

Our patients pay for the care, treatment and drugs etc. that they get unless they or their relatives are genuinely unable to do so, even so it is usually accepted that it is very difficult for such an institution to function without outside help and still maintain an acceptable standard or pay competitive salaries to the staff. In Northern India the percentage of Christians in the community is very small, particularly in comparison with some of the areas of the south, however the help that they give in providing a large proportion of the staff is very valuable though the church as a whole is yet unable to provide any great financial help.

ADDRESSES of the Institutions of the United Church in Papua, New Guinea and the Solomon Islands

Rarongo Theological College, Dr. R. G. Williams

Kerevat,
via Rabaul,
Papua New Guinea

Malmaluan Lay Training Centre, Rev. J. E. Mavor

P.O. Box 90,
Rabaul

Papua New Guinea

Gaulim Teachers' College, Mr. R. Beevers

Malabunga
via Rabaul

Papua New Guinea

Ruatoka Teachers' College, Mr. A. E. Randell

Kwikila,
Central District,
Papua New Guinea

ADDRESSES of our Missionaries within the United Church in Papua, New Guinea and the Solomon Islands, as at 1st September 1969.

The addresses remain the same as in the OPEN DOOR of March 1969, with the following exceptions.

Delete: Sister Carol G. Crabtree

Miss Eileen F. Schick

Sister Ailsa R. Thorburn

Mr. and Mrs. O. Baleidaveta

Mr. R. Grindley

Mr. C. J. Oates

Add: Mrs. A. M. Baxter (wife of Mr. Alistair Baxter)

Mr. M. A. Small, Builder, P.O. Box 3401, Port Moresby, P.N.G.

Mrs. L. Stubbs (wife of Mr. Lloyd Stubbs)

Note: Sister Muriel M. McCormack has temporarily transferred to:

Tonu, Buin, P.N.G.

Rev. and Mrs. A. L. Scarlet are at present on leave.

Mr. N. T. Clement is at present on leave.

P.O. Box numbers should be included where applicable:

United Church, Mendj — P.O. Box 35

United Church, Kieta — P.O. Box 65

United Church, Honiara — P.O. Box C.36

United Church, Kihili — P.O. Box 36

In all cases the printed address should be preceded by 'United Church'.

P.N.G. = Papua New Guinea

B.S.I. = British Solomon Islands

For Your Quiet Time . . .

“Pray for us, Brethren” (I Thessalonians 5:25)



WE DID NOT GO . . .

Let us examine ourselves before God and see if we have been faithful to the trust that has been given to us in our situation and whether we have responded to his calling as we should.

THEY WENT OUT IN OUR NAME

Let us pray for them as we would have them pray for us if our roles were reversed.

Remember that when all human resources fail,
God's resources are more than adequate.

Remember that in prayer we have a fellowship in Christ by which we can share their burdens and lighten their load.

THEY WENT FROM THE CHURCH TO THE CHURCH

Pray for the church **from** which they went out that it may be a faithful witness in its own place.

Pray for the church to which they have gone that it may be given grace sufficient for its daily task.

Pray that we may not fail our brethren, at home or abroad.

THEY PAY A PRICE WE CANNOT PAY

They pay part of **our** debt to Christ, part of **our** debt to our fellow men.

— Pray for them and with them

— Give that they may not lack the means to make their witness effective

— Go if you are also called.