

THE OPEN DOOR



THE UNITED CHURCH

*in Papua, New Guinea and the
Solomon Islands*

JUNE, 1971

VOLUME 51, No. 1

for your
Quiet Time



A PRAYER FOR DISCIPLESHIP: from the Punjab

Our Lord God, our all in all, Life of our life and Spirit of our spirit, look in mercy upon us and so fill us with thy Holy Spirit that our hearts shall have no room for love of aught but Thee. We seek from thee no other gift but thyself, who art the giver of life and all its blessings. From thee we ask not for the world or its treasures, not yet for heaven, but thee alone do we desire and long for, and where thou art, there is heaven. The hunger and thirst of this heart of ours can be satisfied only with thee who hast given it birth, O our creator! Thou hast created our hearts for thyself alone, and not for another, and therefore these our hearts can find no rest or ease save in thee: in thee who hast both created them and set in them this longing for rest. Take away then from our hearts all that is opposed to thee, and enter and abide and rule for ever. Amen.

(Sadhu Sundar Singh)

"A wide door for effective work has opened."

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

Contents of this Issue . . .

FOR YOUR QUIET TIME	2
A NEW PENTECOST	4
VISITORS FROM THE UNITED CHURCH	4
P.C.C. QUESTIONS & ANSWERS	7
PRESBYTERIAN OVERSEAS MISSIONS	11
THE CHURCH'S TASK FORCE OVERSEAS	14
GOD & THE CHILDREN	17
NEW HEBRIDEANS TRAIN WITH THE U.C.P.N.G.S.I.	20
THE BIBLE IN THE SOUTH PACIFIC	22
A PIONEER PASSES	23

A NEW PENTECOST

At Pentecost the confusion of Babel was reversed. Whereas man's arrogance had destroyed communications between a man and his brother, God's self-giving symbolised at Calvary and continued at Pentecost transcended barriers of language, race and creed, so that man could again talk with man about God. This is part of the good news of the Gospel.

In our day we are seeing a new Pentecost. Without sitting in judgement on our fathers, we are aware that the breakdown of the Christian family into denominations, has in this day and age become a barrier to our communication with each other and the world in which we live. Now the Spirit being poured out on us, is bringing together Christians of diverse backgrounds and with a rich variety of heritage into a deeper, more ennobling fellowship. As we learn to speak and act together as members of one family, we are also finding that we can make ourselves better heard by the rest of mankind, to whom we are commissioned to bring God's Good News.

In this issue we take a look at the Pacific Conference of Churches one of the fruits of the Spirit in this day and age. We also consider the extent of New Zealand Presbyterian Overseas Mission Commitment. We are already enjoying a close relationship between the Methodist and Presbyterian overseas outreach departments, and we look forward to the ultimate union to which God is calling us.

Next issue we hope to present a view of Anglican overseas mission work to coincide with the centenary of the murder of Bishop Patteson, first Bishop of Melanesia.

—G. G. CARTER



Bishop Ravu Henao

Bishop Ravu was born in 1928 at Barakau near Port Moresby. He went to the Mission School at Hanuabada where he did well and gained a good knowledge of English. He later went to work for the Government Treasury where he proved himself very reliable. During the war he was with an army unit at Rouna where he met Padre Marcus L. Loane (now Archbishop of Sydney). He helped in the Bible Class at the camp, translating etc. and realised then that he wanted to devote his life to the ministry.

Later he travelled with Mr. Loane — then only 15 years old — 2,500 miles through jungle, over mountains, through swamps etc. and held 100

services, and whenever it was suggested that he should return home he never faltered in his decision to keep on going. He had made up his mind to offer himself as a student for the native pastorate as soon as he was old enough, and eventually he was released from army service and began his training at the college

established by the London Missionary Society. Ravu was ordained in 1954 and now becomes the first Bishop of the Papua Mainland Region of the United Church in Papua New Guinea and the Solomon Islands.

Bishop Ravu is a man of deep spirituality and gracious manner — with a very deep concern for people.

Yongoman Kusi — her own account

I went to school at Tari and did up to grade 4. Then I was sent to Nipa Primary School up to grade 6. In 1967 after grade 6, I went to Rabaul and trained at Malmaluan Youth Training Centre. I went back home at the end of 1967 and started work at Tari.

Last year I went to South Australia and stayed for three months just to look around and see the things they make so that I could tell my people.

This year I have moved to Mendi and am working there.

I was sent to Fiji to attend Women's Conference and the P.C.C. After the P.C.C. I am going to visit a few places in Tonga and Samoa, and going to New Zealand on our way back home.

I am not a well educated person but just grade 6, and I don't speak good English. That's all about myself.



(Yongoman was born in 1949, as far as we can judge. This was before the first Government patrols entered her valley and three years before the first missionaries began work there. She was eleven before the first converts were made among her Huli people (the people of the Tari area).

Jack & Winsome Sharp

Rev. Jack and Mrs. Sharp are from New South Wales, Australia. Mrs. Sharp was trained as a nurse before her marriage. They went to New Guinea in April, 1950 and began their work there in the Namatanai Circuit in New Ireland in the old New Guinea

District of the Methodist Overseas Missions Board of Australia. They moved to Raluana on New Britain in April, 1956. The next few years saw a great increase in the responsibilities given to circuits. Most of the experimenting associated with these changes was done in the Raluana Circuit.



The Moderator and Mrs. Sharp

Mr. Sharp became Chairman of the New Guinea District in May, 1962 and they moved to Rabaul. He continued in this position until the United Church was formed on 19th January, 1968. He remained as Chairman of the New Guinea Islands Region of the United Church until the appointment of the Rev. Saimon Gaius as the Region's first Bishop.

Mr. Sharp was elected Moderator of the United Church at its first Assembly December 1968, and they now live in Port Moresby. He will complete his term as Moderator at the third Assembly in December, 1972.

Both Mr. and Mrs. Sharp have endeared themselves to the people as they have moved around among them, ever seeking to strengthen the lives of the individual Christians and the church as a whole.

Bishop Ravu Henao and Miss Yongama Kusi are visiting New Zealand in June as a special deputation from the United Church in Papua-New Guinea and the Solomon Islands.



The Open Door

Questions and Answers

about P.C.C.

What Is P.C.C.?

Pacific Conference of Churches. It grew out of a meeting of churches held in Western Samoa in 1961. This meeting, sponsored by the World Council of Churches, brought together for the first time representatives of many churches and missions who were directly, or indirectly related to the W.C.C. The gathering decided that they ought to stay together. A continuation committee was appointed under the leadership of the Rev. Vavae Toma of Samoa as secretary, and the Rev. S. A. Tuilovoni of Fiji as chairman. The committee met at yearly intervals in different Pacific territories. This group dealt with many matters of common concern to Pacific Christians. It also planned for the formation of the Pacific Conference of Churches and its First Assembly.

When And Where Was The First Assembly Held?

It was held at Lifou, Loyalty Islands, New Caledonia, in May of 1966. More than fifty representatives of Pacific Christian groups were present together with observers from

related Missions Boards and ecumenical agencies. The Roman Catholic Church was also represented by an observer.

What Did It Accomplish?

The First Assembly:

- (a) Established the Pacific Conference of Churches as an entity.
- (b) Resolved to hold another Assembly in five year's time.
- (c) Appointed a Continuation Committee with the Rev. S. A. Tuilovoni as Secretary, and the Rev. Dr. J. A. Havea of Tonga as Chairman.
- (d) Brought a new sense of community to isolated Christian groups and made larger and smaller groups more aware of their brethren.
- (e) Continued to explore the meaning of Christian discipleship in the Pacific of today with the conviction that there was one mission and one church serving one Lord and this needs to be demonstrated.
- (f) Saw the need for increasing cooperation with other agencies and churches.

The first Secretary, the Rev. Vavae Toma, with the new Chairman, Mrs. F. Mata'afa — photo taken at Malua, Samoa, 1961.



From Lifou '66 to Fiji '71 What Happened?

The growing sense of oneness among Pacific churches was strengthened. Many of the churches that had been represented at Lifou were developing contact and co-operative action with churches which had not been represented there and so the Pacific Conference of Churches came to take its place within a large scale development of Christian understanding and co-operative action.

At the Assembly in Samoa in 1961 plans had been laid for a Pacific Theological College which came into being in 1966; for a Pacific Islands Christian Education Curriculum which was already functioning by '66. During the years before the '71 Assembly other developments took place. The most important of these was the establishment of work in the sphere of Christian marriage and family life. A number of seminars had been held and people trained to give advice and guidance on these important matters.

What Were the Main Themes Of the 1971 Assembly

The theme of the Assembly was God's purpose for his people. This was explored in the Bible studies led by the Rev. Dr. Hamlin of the Caroline Islands; it was explored further in the commissions which studied the type of action that churches ought to be taking under four headings. These were:—Renewed in Faith; Renewed for Mission; New Paths of Service and The New Unity in Christ. Each commission produced a report which will go back to the churches. It was noticeable that all of these reports contained an immense amount of things that churches everywhere can do. Apart from these formal sessions and from the actual business

connected with the organisation of the Pacific Conference of Churches, the same theme was explored in worship and in recreation by the delegates, observers and consultants.

Was A New Structure Developed?

Yes, there were new developments in the structure of the Pacific Conference of Churches though there was really no radical change. The Continuation Committee becomes an executive, and related to it are five committees. Each committee is represented by one member of the executive. These committees are:—Christian Education (formerly PICEC); Home & Family Life; Christian Communications; — all these three were already in being though the communications work had just begun. In addition two new committees were planned, one on Faith and Action to be centred in Tonga and Samoa and one on Church and Society to be centred in the Solomons, the New Hebrides and New Guinea.

Who Are Its Officers?

The officers of the Pacific Conference for the ensuing five years are these. Chairman — Mrs. Fetaui Mata'afa of Western Samoa, the Secretary — the Rev. Ta Upe Pere of the Cook Islands and of New Zealand, Treasurer — Mr. Inia Vukialau of Fiji. The other members of the executive are:—representing Christian Education, the Rev. William To Kilala of Papua, New Guinea; representing Christian Communication, Mr. John Doom of French Polynesia; representing Family Life, the Rev. Edward Subramani of Fiji; representing Faith & Action, the Rev. Dr. J. A. Havea of Tonga; representing Church & Society, the Rev. Michael Aiki of the Solomons.



Miss Selina Tale of the Solomon Islands, Christian Education Worker and Girls' Brigade Officer, one of the delegation of the United Church to the Assembly.

Miss Tale has been visiting New Zealand also to gain experience in Brigade work.

In the case of those not present at the Assembly the appointment is subject to their consent.

It is worth noting that these responsible people represent the Congregational, Presbyterian, Methodist, United, Reformed, Anglican and Roman Catholic Churches.

Where Do We Go From Here?

The commissions of the Assembly indicated that there is a tremendous amount of work to be done. In Home & Family Life, in Christian Communications, in Christian Education, in Faith & Action, and in Church & Society there are great tasks set before the churches in the Pacific today. One thing that became increasingly clear throughout the Assembly was the growing conviction that few of these concerns can be adequately dealt with separately. Because of this, and because of the fact that most of

the representatives were from new nations, or countries verging on nationhood, there was a tremendous sense that the church needs to show the unity which it already has in Christ Jesus. Therefore there was a challenging call for Christians everywhere to look to their oneness in Christ, and see if it does not need demonstration by oneness in organisation.

Another task that lies before P.C.C. in the next five years is strengthening the links with the churches in Australia and New Zealand and putting them on a new basis. No longer mission boards and mission fields but brothers and sisters in Christ Jesus.



Rev. Beniona Lenturut (United Church), comes from Rabaul. After the Assembly he came to N.Z. on a study grant. He has been visiting many Maori groups.

What Is P.T.C.?

P.T.C. is the Pacific Theological College in Suva. It grew out of a felt need for a post graduate theological college within the Pacific Islands where those who had already been trained as ministers could be given

additional instruction and help. It offers the course for a B.D. degree and a diploma course for those who are not ready to take the B.D. Within the next eighteen months it will be supplemented by the establishment of a faculty of theology within the University of Papua, New Guinea, in Port Moresby. P.T.C. is not directly related to the Pacific Conference of Churches but its work is closely bound up with the churches that make up P.C.C. Therefore the links are naturally close and important.

What Happened to P.I.C.E.C.?

PICEC has done a tremendous job in the development of materials and methods for Christian education in the Pacific Islands to our near north. At the 1971 Assembly it became a part of the Pacific Conference of Churches as its committee on Christian Education. It should be noted

however that it will not sever its links with other groups which are not members of P.C.C. Indeed, it will rather strengthen them.

How Are We In New Zealand Involved?

We are involved because Methodist, Presbyterians, Congregationalists and Anglicans have all been involved with the churches that make up the P.C.C. We are involved because in many cases we continue to support them. We are involved because we have been privileged to have a share in some of the work that is being done and to contribute to many of the special efforts that they have made. We continue to be concerned with them and increasingly we see our place as standing alongside them in the development of a Pacific wide strategy of Christian witness and outreach.



Centenary Church, Suva, where the official welcome to the Assembly by the Churches of Fiji was given.

The Presbyterian Church of New Zealand in Mission Overseas

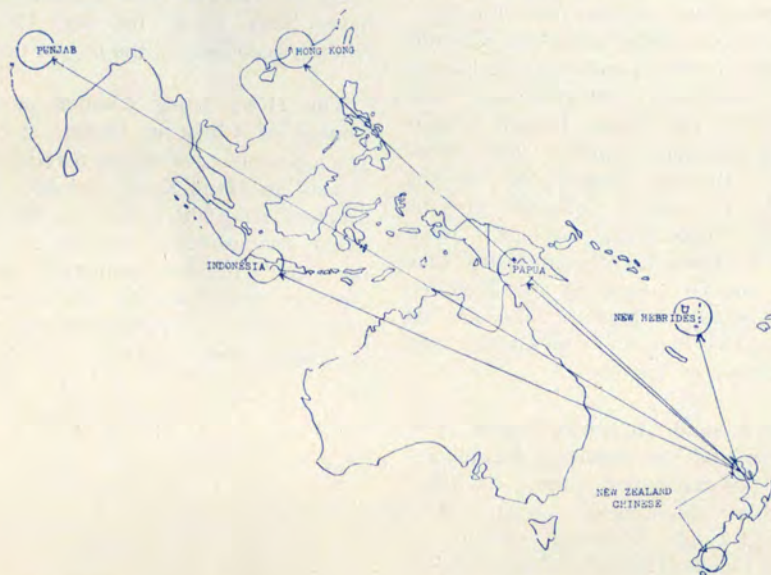
Great events in unity have brought changes in the overseas mission fields with which the Presbyterian Church of New Zealand is associated. The partnership in mission which this arm of the Church shares with overseas Churches, is extending in new directions, mainly as a result of union on the overseas fields, but also because of union in this country.

The inauguration of the United Church in Papua, New Guinea and the Solomon Islands has brought together the associated co-operating Churches in Australia, New Zealand and Great Britain and there is a developing relationship between them as they meet the challenge of the togetherness of the United Church.

The inauguration of the Church of North India in December, 1970 ex-

tends our partnership still further afield although our immediate association as far as staff is concerned remains in the Punjab area.

At the N.Z. General Assembly in 1969 many ministers and members of the Congregational Church of New Zealand joined the Presbyterian Church and this has resulted in a new relationship with the Congregational Council for World Mission and a widening of interest as the Presbyterian Church becomes involved with the C.C.W.M. In the past our links with Polynesia have been indirect e.g. through the Pacific Theological College which we support, but in this South Pacific Year we have accepted the invitation from the C.C.W.M. to recruit and support a minister in the Cook Islands.



The relationship of partnership has been developing steadily and most contributions of finance to the overseas fields, and the recruitment of staff for service there, is the result of consultation with the partner Churches and final decisions are frequently in their hands. At the New Zealand end, the Rev. D. E. Duncan, Executive Secretary, and the Rev. A. G. Horwell, Associate Secretary, provide the liaison between the overseas Churches and the home Church, responsibility to the General Assembly being in the hands of the Overseas Missions Committee.

The Presbyterian Church of the New Hebrides, a member of the World Council of Churches, receives overseas staff from Australia, New Zealand and Fiji. There have been strong links with the Protestant Church in New Caledonia and recently a minister of that Church has taken up a pastoral responsibility in the New Hebrides in a bi-lingual parish (French and English). Much advantage has resulted from the overseas projects with which the Church has been involved and today its Christian Education programmes are helped by the Pacific Islands Christian Education Council, and theological students participate in the advanced courses offered at the Pacific Theological College, Suva, Fiji. Students for the ministry take their normal course at the Rarongo Theological College of the United Church in Papua, New Guinea and the Solomon Islands.

The United Church in Papua, New Guinea and the Solomon Islands includes on its staff a number of Presbyterian missionaries from New Zealand and Australia (details in 'Open Door' of March, 1970). Where-



Mr. Sethy John, theological student from the New Hebrides now at Pacific Theological College, Suva.

as in the period when work began in this area, all staff were stationed in Papua, now under the broader aspect of the United Church, staff have been associated with other districts as transfers and appointments have been made by the United Church according to the urgent needs.

The Hong Kong Council of the Church of Christ in China. Recent developments have meant a reduction of staff in Hong Kong and only five teachers serve there now as Presbyterian appointments, but the way is open for Christian teachers to serve there on the basis of Government salary grants, and recruitment is proceeding in New Zealand.

The Church of North India, newly inaugurated in 1970, includes within its constituency the work in the Punjab where the Presbyterian Church of New Zealand has worked for many years. This is a welcome development and although at present most of the staff members are engaged in medical service the new United Church may present different challenges in the future.

The National Council of Churches in Indonesia (D.G.I.) The National Council appoints workers to one of the Churches within the Council. Indonesia presents great challenges to the Christian Church and there is an important role for overseas missionaries who have some specialised form

of Christian service to offer or witness to make.

In **Malaysia** the Rev. A. F. Rae is District Missionary to English speaking Chinese at Khota Bani.

The other sphere of activity is **Singapore** where a Presbyterian minister and his wife serve on the staff of Trinity Theological College. Increasingly the demand from the Asian Churches is in respect of specialist staffing of this kind.

The administrative work of the Overseas Missions Committee is now being carried on from the Church Office in Dalmuir House, 114 The Terrace, Wellington.



Mr. and Mrs. K. M. Shing, newly appointed headmaster at Onesua High School. Mr. Shing is the first New Hebridean to hold this post.

The Church's Task Force Overseas

Here are the missionaries that represent the people of the Presbyterian Church overseas.

New Hebrides

The **Rev. R. W. Murray**, District Missionary on the island of Nguna, New Hebrides, led the team that recently completed the translation of the Bible into Ngunese.



Mr. and Mrs. Murray

The **Rev. K. C. Calvert** is District Missionary at Whitesands on the island of Tanna, New Hebrides.

The **Rev. N. J. Whimp** is District Missionary on the island of Lamenu, New Hebrides.

Mr. B. H. Pilkinton teaches woodwork at Onesua High School, New Hebrides, where **Miss H. A. Timms** is also a teacher, and **Miss W. A. Biggs** is matron of the Ebuli Girls' hostel.

Mr. W. S. Boyne teaches on Tongoa, New Hebrides.

Miss E. H. Sutton is the nurse in charge of the Silimaui Health Centre on Tongoa, New Hebrides.

Miss Patricia Hewitt is matron of Vaemali Hospital on the island of Epi, New Hebrides.

Miss Barbara Hay does village health work from Vaemali Hospital, Epi, New Hebrides.

Mr. John Cunningham went to the New Hebrides to service the electrical equipment for the Presbyterian missionaries.

Mr. Ron Sinclair, a qualified carpenter and joiner, oversees the building and repair of missionaries' houses, churches, schools, etc.

Miss P. Meads is serving temporarily as housekeeper at Paton Memorial Hospital, Vila.

Hong Kong

Miss Alice Cook (principal), **Miss F. M. Wilson**, and **Miss J. McKinlay** teach at Hoh Fuk Tong College, Hong Kong.

Mr. R. F. King is principal of Ming Yin College, Kowloon, Hong Kong.

Miss A. M. Bell teaches at Kung Lee College, Hong Kong.

India

Miss Lorna Aberley is matron at Jagadhri Hospital, India.

Sister D. M. Riddell is principal of St. Thomas' School, Jagadhri, India.



Miss Riddell

Sister Catherine H. Jones is chaplain to the Girls' High School at Kahar and does a good deal of village work.

Professor Beryl O. Howie is professor of Obstetrics and Gynaecology at Christian Medical College, Ludhiana, India.

At the same college **Sister Jean Hanning** tutors in midwifery and **Dr. W. D. Troughton** lectures in the Department of Medicine.

Miss M. O. Bear is tutor sister at Philadelphia Hospital, Ambala City, India.

Mr. B. M. Laugeson is a surgeon at Frances Newton Hospital, Ferozepore, India.

Dr. G. S. Chisholm is medical superintendent at Landour Community Hospital, Mussoorie, India.

Indonesia

Dr. David Gray is a surgeon at Rumah Sakit Immanuel, Bandung, Indonesia.



Mr. and Mrs. Hill

Dr. G. L. Hill is a doctor at the same hospital.

The Rev. J. B. McKinlay is warden of the student centre in Bandung.

The Rev. Dr. J. A. Veitch lectures in the Perguruan Theologia, Makassa, Indonesia.

The Rev. I. J. Cairns lectures at Jogjakarta United Theological College, Jogjakarta, Indonesia.

The Open Door

Singapore



Mr. and Mrs. Herron

The Rev. A. C. Herron lectures in Church History at Trinity Theological College, Mount Sophia, Singapore.

Malaysia

The Rev. A. F. Rae is district missionary to English-speaking Chinese at Kota Bharu, West Malaysia.

Papua-New Guinea

The Rev. A. L. Scarlet is secretary to the Bishop of the Papuan Islands region in Papua.

The Rev. A. G. Dunn is district missionary at Kapuna, where **Dr. P. F. Calvert** is engaged in medical work.

The Rev. P. N. Wedde is chaplain at the university of Papua-New Guinea, and serves the surrounding area.



Mr. and Mrs. Wedde

The Rev. N. W. Knipe is chaplain to the Kwikila High School in the Central District of Papua.

Sister F. R. Vickers is a deaconess working on the island of Daru, Papua.

Sister I. E. Woods is regional director of Christian Education in the Papua Mainland region.

Sister S. M. Pyper is a nurse stationed at Gavuone, Marshall Lagoon, Papua.

Dr. P. J. H. Strang looks after Iruna Hospital, Mailu, Papua. Dr. N. P. Thomson, whom he replaced, leads a team of translators aiming to translate the New Testament into Mailu during the next three years.

Samoa

The Rev. B. J. Deverell is engaged in Christian Education work at Apia, West Samoa.

The Rev. D. J. Inglis lectures at Malua Theological College, West Samoa.



A scene in the P.C.C. Assembly. Addressing the meeting is the Rev. Aisake Vula, former missionary in the Solomons.

At the table (l to r): Rev. Bill Matthews, Mrs. Fetaui Mata'afa (Chairman), Rev. Setereki Tullovoni (Secretary), Miss Alison Down (Assistant Secretary).

GOD and the children

A Conflict of Concepts

By WILLIAM TO KILALA

One of the dangers of children in Papua-New Guinea is that so many children think of God as one of the big spirits of the dead. They think this way because some parents make their children think of the spirits of the dead in such a way that they create within this child the idea that God is a spirit in the animistic sense. That is to say, God is cruel, has a funny face, and lives in a remote part of a village where other spirits live.

It is true to say that when a child cries for something, and when the mother does not know what to do, she often tells the poor child to stop crying because if he does not, then the spirit will come and take him away. Sometimes the mother tells the child that the spirit called "Burvana" would eat him if he does not stop crying. So often too, when a child is busy doing something at lunch or dinner time the mother or father makes him afraid of the name of any spirit which is common in that village. So we find that the concept of God in the mind of the child is not a true picture of God but the image of the spirits which people have portrayed to the child. Children are afraid of speaking about God in family life and He is a secret spirit. To mention His name is to bring disaster upon the family and so God is classified with the spirits and magicians.



Throughout Papua and New Guinea some names of the big spirits

The Open Door



Rev. William
To Kilala

are famous, like in New Britain one was called "TOBOBE RATAGUL". In the past, any event or disaster which came upon the community was said to be sent by this famous spirit mentioned above. Children who were socialised into this community were poisoned by this idea of the spirit and children grew up in fear, which to some extent is very hard to take away from them.

Here we face the problem of syncretistic religion among Christian people because at the beginning, people put God in their deeper feelings of life with their own pagan gods. People took their attitudes to the spirits and applied them unconsciously to God which distorted the true picture of God in family life. The names of the spirits could not be mentioned otherwise disaster would fall upon the family. For instance, a man who was expert in magic could only carry it out in secret where no one would be able to see him. Here in the secret sanctuary he carried out and performed the ritual ceremony

and his servants waited a few hundred yards away. From a distance they could hear the thundering of feet beating the ground and murmuring like a bass drum echoing out of the sanctuary. He was more or less like a high priest, the sacrifice for the community to the High Spirit, to appease his anger or for the purpose of thanksgiving.

Some people think of this in terms of the church, that God is in the church and not in homes and so this affects the life of the children. This is the problem of mixed religions and the effect of it so often led people away from the truth which we see in Jesus Christ. Some people thought of the pastors as magicians who were not friends of either adults or children. The people thought of them as a friend of God and they were very far away from God. In point of fact, people do not show this feeling but speaking psychologically it affects their lives, and their children too. God is the God of the community and not of individuals.

Rev. William To Kilala is the Associate Director of the United Church, Department of Christian Education. He trained as a School Teacher prior to entering the ministry. After a successful course at Rarongo Theological College he gave good leadership in circuits on New Hanover and New Ireland.

William attended Westhill College of Education in Birmingham, England, in 1968-69 and secured with distinction the Certificate in Christian Education. He is married and he and his wife Evah have three children.

Most of the Christian Education programmes being developed in

I would like to point out too, to parents, that this mixed religion of Christianity and paganism has created a lot of cults within these islands. This was the cause of mixed up ideas and concepts which, as we have seen, caused much disaster in many parts of our islands. The cults were often associated with passages in the Bible where people justified what God is like. God was often classified with the spirits that have nothing to do with individuals and children.

It is true that many children are now being educated and perhaps they will not accept what their parents have introduced to them, but so far we have seen too, that many young educated people have been involved in cults and some of them are leaders of the cults. This is so impressive because it shows that the teaching of parents was penetrating and effective and when we build the foundation firmly at the beginning of children's lives then there is no excuse in the future. I remember parents who were very sorry for their son who was

Papua-New Guinea at present, have been based on insights discovered in other countries. This does not mean they are not valid. But it does mean that there is a very serious need for indigenous people in every Pacific Island to be evaluating the programmes and giving direction to them on the basis of their cultural understanding. It does mean too, that those who are involved in the Administration of Christian Education should be working, and planning so that there is indigenous leadership rather than that kind of co-operation which can easily be just the rubber stamp to a forcefully presented set of ideas.

taken to prison because he was one of the cultists. Let us remember that the boy had been growing up with this belief in the cult, because I learned later that the boy's father had previously been involved in it. We reap what we have sown in the lives of our children.

Some parents are good and bring up their children in a good way but because their children have freedom they choose for themselves at last. But generally speaking, every child in the home is influenced by the behaviour, attitude and actions of their parents. Obviously, we cannot trust only that which accords with the real nature of things both in the external universe and in the depths of our own beings. We cannot hope that our children will live in a nobler and happier world than our own, unless they grow up to think and act in conformity with this reality, whatever it is, whether it is the reality of God, freedom or immorality, or otherwise. What we do at home, unconsciously or consciously, affects our children,

moulding and shaping their lives, for their parental world to them is so real.

★ ★ ★

What are the things that are given to those who believe in spirits? It creates within man fear, lies, day-dreaming, false ideas, laziness, hatred, and darkens the minds of people not to be able to see far, shutting the hearts of men to search for truth, and creates within them a wrong meaning of life, using environment in the wrong sense. How terrible it is to bring up a child in such a way that he is a victim of these things mentioned above. Above all, let us realise that children do not know the spirits at all, but they get to know them through our attitude, actions, character and the whole of our family life. A child cannot learn from outside in his early years but learns about things in his own family. Parents are the key-factors of a child's life.

—from "The Missionary Review"

(Continued from page 21)

ing to the Theological College. They'll be in the Theological College for five years, and after completing their five years course, they will then teachers and carpenters before com-
return to the New Hebrides to serve as ministers.

Daniel

[Note. Daniel also reported that there is a Presbyterian student who is ready for graduation this year at the Papua New Guinea University (Port Moresby) and he participates actively in the life of the United Church there.]



New Hebrideans Train With the U.C.P.N.G.S.I.

The churches of the South West Pacific are growing closer together. The Presbyterian Church of the New Hebrides now send their theological students to Rarongo Theological College, where they train with students of the United Church, students from the Caroline Islands and other places. And a number of them are training at Malmaluan Youth Leaders' Training Centre. The following account is written by one of them, Mr. Daniel Bangfor.

There are three of us from the Presbyterian Church of the New Hebrides here at Malmaluan Youth Leaders' Training Centre (Rabaul area) — namely Moses Kondara, Daniel Bangfor and Allen Nafuki.

Moses Kondara. A married and second year student at Malmaluan Training Centre. It's sad that his wife and the two children are not with him here. They are left in the New Hebrides. It's a long period of separation for Moses from his family. But we pray that God will always be with

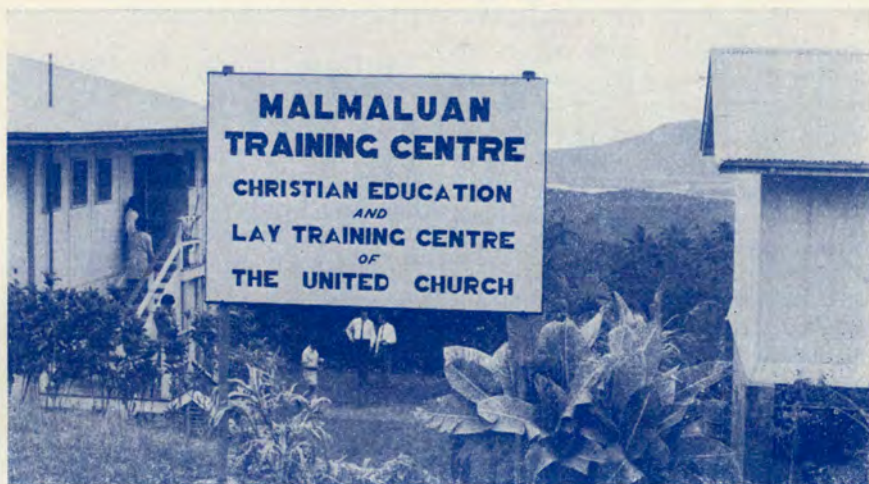
them, to feel and realize that even though they are separated from one another for such a long period as two years, still they are one through their love for each other, and above all through their love for Christ.

Moses Kondara had been teaching and leading a Youth Movement in the New Hebrides before coming for further training at Malmaluan Training Centre. He'll be graduated at the end of this year and go back to work as a Christian Education Worker in the New Hebrides.

Daniel Bangfor and Allen Nafuki. These two are single boys and also second year students at Malmaluan Training Centre. They hadn't had any experiences in working in the fields because they just came straight after doing their Form 3 in High School. Daniel Bangfor and Allen Nafuki will, as well as Moses, be graduated at the end of this year. They'll also be going back to the New Hebrides to work as 'Christian Education Workers' for a year. After a year's

service, they'll come back to Papua-New Guinea to do their Ministry training at Rarongo Theological College. These two boys have thought and decided to first gain some experiences of what it means to serve as a Christian Education Worker among the people of the New

Hebrides before coming back for further training on the ministry. Of course this is also what the Presbyterian Church of the New Hebrides thinks best for them. And this will be very helpful to them in their further training.



Since our first year (last year 1970), we have been well looked after and cared for. We have also been encouraged in our studies and this has helped us to have enjoyed our training very much. We must certainly admit that we are learning a lot while we are here. We have realized the importance of Christian Education programmes being carried out within the church. And we strongly say that this is something which the Presbyterian Church of the New Hebrides needs very badly. We hope that as we go back to work among our people we'll give the best of our efforts to all that we'll be doing. Malmaluan Training Centre has opened up our minds, so we have been very willing to learn. But still we are looking forward to

learn more as we approach the end of this year 1971.

Our thanks and gratitude to you all for co-operating with us through your prayers. We now ask that you keep on supporting us with your prayers.

Four Other New Hebrideans At Rarongo Theological College

There are four other New Hebrideans who are training to be ministers at Rarongo Theological College (Rabaul area). They are Tom Tali, who is a second year student, and Willie Oli, Baia, and Bona Pakoa, who are first year students this year 1971. These four boys are all single, and they have all been working as

(Continued on page 19)

The Bible in the Pacific

South Pacific Year, 1971

Cook Islands

New ground is to be broken during May and June when New Zealand's senior Field Secretary, the Rev. H. C. Bischoff, of the Otago-Southland Auxiliary, will carry out a tour of duty to explore ways in which the Bible Society's ministry can be developed in this area. During his month-long tour, Mr. Bischoff will be encouraging the Churches in their use of the Scriptures for devotional purposes as well as evangelism; determining any need for new translations and revisions, or new presentations and formats; and seeking increased distribution outlets.

New Hebrides

After longer delays than originally expected, and the mammoth task of type-setting a complete Bible in Hong Kong, the Ngunese Bible is nearing its publication date, a tribute to the labours of the Rev. and Mrs. Robert Murray. Excitement is also mounting as the arrival of the Four Gospels in Bislama draws near, the work of the Rev. William Camden. The Bislama Literacy Selections are already circulating, and are stimulating interest in a historic project — the first publication the language has had printed. Thanksgiving services will be held throughout the New Hebrides at the time of release.

Tahiti

As part of the 90,000 Scriptures ordered during the Rev. David Cohens' recent visit, a special triglot is planned for the South Pacific Games to be held in Tahiti in August, 1971.

It will be in English, French, and Tahitian, and photographic illustrations are being prepared locally for the edition of 50,000 copies of the letter to the Philippians.

The Picture Clinched The Message

A friend of the Bible Society in South Australia holds regular Bible Study sessions with prisoners in an Adelaide gaol. The Society supplies him with free Scriptures to help with this work. Recently he dealt with a Bulgarian, who had murdered his wife and intended to kill himself afterwards because of the effects on her of mistreatment in a Nazi concentration camp. However, he failed to kill himself and ended up in prison. He sought for six years to find spiritual peace and forgiveness by prayer and good works but failed. At a Bible Study group recently, Romans chapter 5 was being studied in Today's English Version and the man suddenly exclaimed with joy, "I have found it!"

He was looking at Annie Vallotton's illustration of the man with the burden on his back laying it at the foot of the cross and walking away free. (See picture).

The prison visitor comments, "This is the first time I have heard of a direct conversion through a picture in 'Good News for Modern Man'." New Zealand supporters will be thrilled to know that Miss Vallotton, a most gifted and vivacious speaker, will be carrying out an illustrated deputation tour towards the end of 1971 on behalf of the Bible Society in New Zealand.

A Pioneer

Passes

Rev. Alan H. Cropp

Alan Cropp was born in 1891. He followed the trade of a carpenter, and offered to go to Fiji as a Missionary carpenter. While in Fiji he felt a call to preach. He passed the Local Preachers' Examination in Fijian.

After some years in Fiji he returned to Australia determined to enter the ministry of the church, for, he believed, this would better equip him for missionary work in a new field. To be a pioneer missionary was his burning ambition. He was accepted as a candidate in 1921, and spent one year at Leigh College.

His experience in Fiji convinced him that a missionary required special practical training. Alan Cropp left no stone unturned in order to gain that training.

Mr. Cropp was transferred to the New Zealand Conference and appointed to Bougainville-Buka in the Solomon Islands. Here, with Mrs. Cropp, he laboured for 17 years amongst the people of that land, with great dedication and success.

The long years in the Solomons, where malaria fever and other tropical hazards abounded, took toll of Mr. Cropp's health. He was compelled to

return to New Zealand and was appointed to the Paparoa Circuit. After one year he transferred back to the New South Wales Conference and was appointed to Casino for four years. Then began a long herculean struggle against failing health. He broke down several times and there were periods of "resting" between appointments of Casino, Bellingen River and Ballina. He was eventually compelled to become a Supernumerary in 1951.

All through the years Alan Cropp's undaunted courage, spirit and determination were outstanding. These qualities were especially evident during his missionary service in the Solomon Islands and also during his battle against failing health, suffering and weakness.

Alan Cropp was a man of strong convictions. His Christian character was of the rugged type, yet there was a rare tenderness and graciousness about him that won the admiration of all who knew him well. He was unselfish to a degree. During the fading years of his life he would not allow his illness to cloud the lives of those nearest and dearest to him. He passed away at Ballina on the morning of the 27th January. A new day dawned for Alan Cropp.

—Stan Cowled

What do you know about our overseas outreach?

To learn more is to be caught up with wonder at what God is doing in his world today. Improve your knowledge through:

THE OPEN DOOR

Published quarterly — 40c a year.

FILMS

"Unichurch"

"Unichurch Highlands"

concerned with Papua, New Guinea and the Solomon Islands.

"Islands Arising"

concerned with the New Hebrides.

PHOTOS & DISPLAY MATERIAL

available on a variety of topics

For further information contact:

Methodist Overseas Missions,

P.O. Box 5023,

AUCKLAND

Presbyterian Overseas Missions,

P.O. Box 10,000,

WELLINGTON