

THE OPEN DOOR



"Pioneer Missionary"

September, 1972

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JUBILEE

- ★
1822 *First Methodist missionary (Samuel Leigh) arrives in New Zealand.*
- 1822 *First Methodist missionary (Walter Lawry) arrives in Tonga.*
- 1872 *First missionaries arrive in Papua New Guinea. They come from the Cook Islands supported by the London Missionary Society (L.M.S.) They are: Adamu, Anederea, Eneri, Piri, Rau and Ruatoka.*
- 1892 *John Williams comes from India, his homeland, to Fiji to begin work among the indentured Indian Labour.*
- 1922 *Rev. Allan Cropp of Australia, Usaia Sotutu, Eroni Kotosoma and Malolile Rakanace of Fiji begin work at Buka and Teop in the Bougainville District.*

150 100 80 50 for all those years we give thanks as we celebrate —

- ★ *150th anniversaries in Tonga and New Zealand.*
- ★ *Centennial in Papua.*
- ★ *Eighty years of the Indian Division of the Methodist Church in Fiji.*
- ★ *Jubilee for Buka and Teop Circuits in the Bougainville Region.*

Commencement . . .

A Time for New Beginnings

In the United States, the end of a University course is celebrated not at "graduation" but at "commencement". So in this year 1972, while many people in many places, give thanks to God in remembrance of things past, we are called, together with them, to a new beginning. God has no words of comfort for the people "at ease in Zion", but only a word of command and encouragement for a church on the march. So while we focus on celebrations and jubilees, we also seek to show that the church is looking forward into the future. Signs of this are to be seen in the creative writing coming out of the emerging nations of the Pacific, the quality of the leadership that is seen on every hand, and the call not only to commitment to Christ, through evangelism, but also the demand for deeper understanding and growth in grace for every Christian. The last is mirrored in a large measure in the work of Christian Education. As we in New Zealand also celebrate let us also commit ourselves to a new "commencement", for our God has already gone before us, and we shall not meet him unless we go forward.

Missionaries All

It is a symptom of our western myopia that we so often tell the story of Christian Missions in terms of what people from Britain and Europe have done. Nowhere has this attitude less justification than in the Pacific. For every white missionary there have been a dozen, a score or even a hundred of his brown skinned sisters and brothers who have gone out from their own people and their own land to suffer and die very often, but to witness in life and death to the Lord Jesus Christ. No sooner has the Word been received in Tonga and Tahiti than the Tongans and the Tahitians were witnessing to Samoa and Fiji. And then on the Word went across the Pacific, and the ranks of the missionaries were swelled by people from the Cooks, from the Loyalty Islands, from Wallis as well as from Fiji and Samoa. It was Cook Islanders who took the Gospel first to Papua New Guinea a hundred years ago, it was Fijians and Tongans and Samoans who made up the majority of the early missionaries to Melanesian Methodist Fields.

Our cover picture of the Rev. Eroni Kotosoma, of Fiji who fifty years ago pioneered the work at Teop, is a reminder of the great host of brown-skinned missionaries who have carried the Gospel to so many places. This tradition has been carried on in Melanesia. From Island to Island, from coast to mountain, from village to town, the new Christians have carried forward the Word of Salvation. In the 22 years since the Methodists went into the Highlands of New Guinea, the majority of the staff have been from the "Coastal Districts". Bougainville, the Solomons, New Guinea Islands and the Papuan Islands. Highlanders themselves have long since made the difficult journey into distant valleys to carry the Good News. Now in the year of celebration, the United Church in Papua New Guinea and the Solomon Islands is not only re-looking at its own mission within its own geographical frontiers, but asking seriously whether God is not calling it to reach out to others lands and other peoples.

The missionary tradition is not dead . . . in new places and in new ways it is showing itself, and binding Christians of many races, colours and languages into one family, one witness to one Lord and Saviour.

ONE HUNDRED YEARS IN PAPUA
FROM DARKNESS TO LIGHT

by G. L. Lockley

The following are extracts from a forthcoming booklet on the story of the London Missionary Society work in Papua which led into the United Church. It has been written by the Australian and New Zealand Secretary for the Congregational Council for World Mission (successor to the L.M.S.). This will be a booklet well worth having. Copies will be on sale from the Overseas Missions Department later this year.

The South Seas Pastor

The New Guinea Mission could not have been established so firmly nor extended so rapidly if it had not been for the sacrificial service of Christian pastors from the islands of the Pacific. They had pioneered the Gospel's advance in their own islands and were anxious to do the same in New Guinea. When Samuel Macfarlane wrote about the outstanding work that he had seen them do he said: 'From Tahiti to New Guinea, the native converts had been the pioneer evangelists. Island after island, group after group, first learnt the message of love from the lips of those simple, earnest, faithful men and their heroic wives'. At the time when the first Loyalty Islanders set out in 1871 G. F. Scott of Samoa wrote: 'Three of my teachers, my best men, are panting to go as missionaries'. James Sleigh of the Loyalty Islands said that at their May meetings the same enthusiasm to serve the New Guinea Mission was shown by men from the churches in Lifu, Mare and Uvea. When W. G. Lawes left Niue for New Guinea he took Niuean pastors with him; they suffered badly from malaria and one died, but the missionary who took Lawes's place on Niue wrote, 'Several of the students are longing to join their brethren in New Guinea.'

They came to New Guinea from almost every L.M.S. Mission in the Pacific. The first were the Loyalty Islanders who settled in the Torres Strait Islands in 1871 and on the mainland in 1872. In 1872 the first of a long line of Cook Islanders joined the Loyalty Islanders. Two years later the first Niueans arrived with W. G. Lawes. In 1884 the first Samoan pastors came, and in 1887 Albert Pearse came to Karepunu bringing men from the Tahitian Islands with him. In 1893 a Gilbertese, converted by a Samoan, offered his services. The Ellice Islands were to make their contribution, and in later years Nauru sent its own missionary to the western district.

Christian pastors from the Pacific were telling men in New Guinea villages of Christ's love for them before any European missionary settled alongside them in many places. The work was costly.

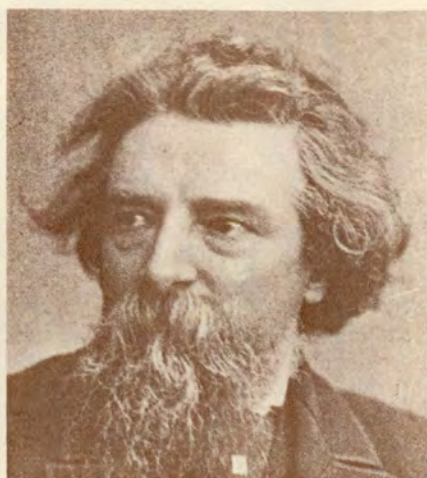
Pastors, their wives and children, died in service. In 1900 a memorial chapel was opened at Vatorata by Ruatoka, the veteran Rarotongan missionary. When people entered the chapel they saw a memorial window bearing the names of no less than eighty-two South Seas missionaries who died for Christ in New Guinea between 1871 and 1899.

Ruatoka himself was prepared to give his life if it were needed. He had grown old in missionary service in 1901 when he heard that Chalmers and Tomkins had been killed at Goaribari. Straight away he wrote: 'Hear my wish. It is a great wish. The remainder of my strength I would spend in the place where Tamate and Mr. Tomkins were killed. In that village I would live. In that place where they killed men, Jesus Christ's name and his word I would teach to the people, that they may become Jesus' people. My wish is just this.'

In 1861 the deacon Elikana of the Cook Islands had drifted for days in his canoe across the Pacific Ocean. The winds and the tides took him to the Ellice Islands and he became the first man to speak of Christ there. It was his son, Tauraki, who became the pastor at Motumotu (Toaripi) and who was killed by the people of Moveave up the Tauri River. When he was warned of the danger he could have stayed in his village and saved his life, but he said, 'No. These are my people and I will go with them.' When his father, then an old man, heard of his son's death, he begged to be sent to New Guinea to carry on his work.

Think of Itama of Menihiki who went to Hula in 1882, just a year after the Kalo massacre. He had been serving there for eighteen years when he became ill and was sent to Australia for medical treatment. In Sydney the doctors found that he had cancer. The only way to cure his disease was to cut away his tongue. His life was saved, and he wrote back to New Guinea: 'My tongue is gone; I am dumb and cannot speak.

Great is our desire to go back to New Guinea, but as I cannot talk, we shall go back to our own land,



James Chalmers.

A Pioneer who died in Papua.

and there try to do something for Jesus.'

There was Mairi of Tahiti, who had trained at the Rarotonga College before he was sent as the first pastor to live on the island of Mailu. He was there for ten difficult years before he went back to the Pacific for a holiday. He remembered that he went to New Guinea with five others and their wives. Eight people from that party had died, but Mairi said, 'The warrior does not turn back from the battle, and in this fight against sin and heathenism, we need all the help we can get.' Mairi saw the first results of his Christian battle when, in 1897, his missionary came to Mailu and baptized forty-seven people into the Christian faith.

Story after story could be told of the faithfulness and the courage of these men and their wives. The church cannot remember the centenary of the coming of the Gospel without remembering the tremendous Christian work that they have done.

THE UNITED CHURCH

Papuans and New Guineans found it hard to understand how Christians, who claimed to be one in Christ, could split up into so many different churches. When, in 1959, a committee in Port Moresby was discussing the organisation of the Papua Ekalesia visitors were surprised and delighted that the Papuan members of the committee wanted more than anything else to form the sort of church with which other Papuan and New Guinean Churches could unite. They wanted one Christian Church for their country.

So strongly did Papua Ekalesia feel that Gods' people should be united that, at the first Assembly in 1962, it resolved: "That, believing that the union of the different churches is in accord with the revealed will of God, and with humility for our divisions in Him, we hereby pledge ourselves to work and pray for organic union with churches of other traditions which have been established in Papua." The Assembly elected a Church Union Committee to begin talks with the Methodist

and Lutheran Churches, with the United Church in Port Moresby, and with the Kwato Extension Association. Very seldom in the whole history of the Christian church has a newly-formed church been so keen on unity in Christ that, a little over five years after its foundation, it became part of a United Church, as Papua Ekalesia did.

The first move in union came in 1964 when the Kwato Extension Association united with Papua Ekalesia after almost fifty years in separation from, but in friendly association with, the L.M.S. Papua Ekalesia's 1966 Assembly accepted a basis of Union with the Methodist Church and, on 19 January 1968, in a great service in the open air at the Ela Beach oval, Port Moresby, the United Church in Papua New Guinea and the Solomon Islands came into being. The new church is a church of almost a quarter of a million people. Its influence extends west to the West Irian border, north through New Ireland to New Hanover, and south to Honiara in the British Solomon Islands.



To villages like this the early missionaries came.

It is not only a union of L.M.S. people (mainly Congregationalists) and Methodist people, for Presbyterians are part of it along with individuals from other churches. It is not a union of Papuans, New Guineans and Solomon Islanders only, for the Port Moresby congregation of the United Church in Northern Australia, very many of them expatriates, is a partner in it. Expatriate members of the United Church staff, sent as colleagues by

half a dozen missionary societies, are part of the church. And the church has crossed a political boundary line in uniting the Christians of Papua New Guinea with those of the British Solomon Islands Protectorate. It is a church which has gathered into one people who were previously separated by religious denominations, by race, and by political boundaries. It is a church which is fulfilling Christ's prayer 'that they all may be one.'

(The author of this article, Mr. Simon Rigamu, was the first student in the school begun in 1922, by the Rev. Eroni Kotosoma. He was the first Teop to become a catechist. He took charge of the church after the capture of the Rev. Donald Alley in 1942 and throughout the war, and the post war years gave outstanding leadership to his people. He visited New Zealand in 1956-7. He now lives in semi-retirement on Teop Island).

The Golden Jubilee of the Teop Circuit

By S. Rigamu

In the month of July 1972, we celebrated the Golden Jubilee of the Teop Circuit. In this, we remembered the time, fifty years ago, when Eroni Kotosoma and his wife Loata, the Fijian missionaries, and Mr. Cropp of Australia came ashore to Teop Island. Teop Island is close to the main island of Bougainville. On this Island, Eroni started the work of the Lotu and preached the good news of Jesus Christ and so many Lotu people were very happy when they remembered this time when the gospel of Jesus came to the Teop Circuit. Today all the people of Teop desire to make a memorial to remember this time when the Lotu started at Teop.

During the month of July there was plenty of wind, rain and rough seas and the Teop people were very

sorry because they thought that this would stop the people who had been invited from coming to the Jubilee. But we are happy and give thanks to God because he gave us a good time in answers to the prayers of the Lotu people. Just before the celebration day, 29th July, the wind and rain and rough seas stopped on July 27th and on 28th all our guests arrived at Kekesu. Kekesu is the head station of the Teop Circuit and we have a small airstrip where M.A.F. can land to bring and take away church people and some other passengers.

We, the people of the Teop Circuit, were happy to see our guests arrive safely and there was no trouble with the wind and rain, or sickness to stop them from coming. On top of this we were very, very



Rev. H. G. Brown
Teop Pioneer.

happy to see the face of our old missionary who came to share in the celebrations, he is Eroni Kotosoma himself, and Rev. and Mrs. Voyce, Rev. and Mrs. Daniel Palavi, Mrs. K. Bell, who is the daughter of Rev. Mr. Cropp, Rev. J. Bitibule and his wife and the Moderator of the United Church in Papua New Guinea and Solomon Islands, Bishop Taufa and his wife Amalani and many Europeans from Arawa and Kieta and representatives from the other Circuits in the Region.

Before the guests arrived the Jubilee Committee had worked out the programme for taking care of the people, giving food, places to sleep, times of the services and plays and dancing. The Committee chose three villages for the guests to sleep in, Kekesu, Sunvahora, and Teop Island, because there was not enough room for them all to stay at Kekesu.

At last the big day arrived, Saturday, July 29th, and the celebration was on Teop Island. All the guests

gathered at Vapahana on the mainland side of the Teop Harbour and they went aboard the M.V. Teop which took them across the harbour. When all the people were in the vessel an old man on the Island sounded the garamut (the wooden slit gong) as was the custom before. The sound of the garamut said that they could come not to fight but to come and rejoice. 'Come we are ready to welcome you.' The boat went slowly across and when it arrived a choir sang 'To God be the glory'. As the people got down from the boat on to the white sandy beach two men came with two baskets of kabang (lime used when chewing betel nut) and the people dipped their fingers in this. The meaning was that they were free to have a look inside the village and to talk with the other people.

At 10.00 the bell was rung for Lotu and all the people filled up the church and outside many more were standing and sitting. Soon after the congregation stood and the Bishop, John Taufa and Rev. E. Kotosoma walked slowly to the pulpit. The Rev. M. Mosusu opened the service with a hymn, prayer and the Bishop read the lesson. The choirs sang and the Bishop gave a sermon on the reading. After the Bishop had finished the Rev. D. Palavi gave a short talk saying that he was very happy to be here to see how the work had grown then he gave a present or marimari from himself and his family to the Teop Church. It was a native carving of the Cross of Jesus. Next the Rev. E. Kotosoma preached, but first he gave a big thank you to the love of God that he was able to come and look at the work of God which he had planted. He also thanked the Circuit for paying for him to come to share

(Cont. on P.10)

The Open Door

THE BUKA JUBILEE

The Rev. Harry Voyce and his wife served in Bougainville from 1926 to 1958. Mrs. Kathleen Bell was born at Skotolan, Buka, the daughter of pioneer missionaries, the Rev. Allan and Mrs. Cropp. They were among the honoured guests at the recent Jubilee celebrations.

Here, Mr. Voyce recounts some of their experiences.

There had arrived two days before, representatives from the British Solomon Islands, and a week earlier, the pioneer workers from Fiji, Rev. Usaia Sotutu and Margaret, and the Rev. Eroni Kotosoma.

Shortly we proceeded to Hutjena for a cool drink, and to meet the Fiji party mid tears of joy after so many years, as they embraced us in Christian greeting, amidst much talk of olden days.

During the celebrations at Petats Island on the Monday and Tuesday, the Moderator opened and dedicated the church, and presented to the people the pulpit given by the family of the late Rev. Allen Cropp.

It was my joy to be appointed the preacher for the vast Sunday morning service, which saw the church packed to the doors, and many standing outside looking in over the low walls which provided maximum air circulation. As the only visitors from New Zealand, we presented the greetings and good wishes of the Church and the Overseas Mission Board. At the conclusion of the service, at which many choirs sang joyfully and with taste, we were led to the front door with Mrs. Voyce and Mrs. Bell to shake hands with the vast throng which took nearly as long as the service, so many wanting to talk to us.

Visitors seemed to be coming in all day. On Monday the Official Jubilee Day, one large canoe-load was unable to leave Buka Passage,

until the outboard motor which wouldn't start, was changed for one belonging to the Roman Catholic priest, who stayed on right through the celebrations, a warmly-welcomed friendly guest.

What a day of rejoicing was Monday, with dancing groups performing everywhere, some with banners with inscriptions looking somewhat like "protest" groups.

Various local groups were assigned to look after the visitors, who were fed in a large shelter, the Europeans being far outnumbered by honoured native guests from many places. We



Rev. Usaia Sotutu, B.E.M.

were feasted with pork and fowls and fish and all kinds of vegetables, with some European foods as well, and of course, with tea and coffee and soft drinks, in true native abundance — more than half of the fare each meal-time going back to the kitchens untouched. An innovation was provided by choirs from each area which sang to us as we ate, and there were many impromptu speeches made by the visitors amidst much hilarity.

In 1926, when we went to Siwai, there was no written language, and at school boys and girls struggled

laboriously to even write their names, but at the Jubilee (and in Siwai) it was of interest to learn that the grandchildren of some of our first students are today at the University of Papua New Guinea in Port Moresby, where of course all lectures are in advanced English, and all this in the lifetime of one missionary!

So, BUKA, the Jubilee is past. Onward to the first CENTURY, which may well bring changes greater than those of the first half-century!

—A. H. Joyce

The Golden Jubilee of the Teop Circuit (cont).

in the happiness of this time of Jubilee. Eroni read the lesson from John 3:16-21 and he preached on the lesson. All the people were happy because he preached in the Teop language and although he is now an old man (75 years) his voice was still as strong as before. Many of the young people were happy to see this man because they had heard many stories about him. After the preaching the choirs sang and the Bishop closed the service.

The afternoon started with a big feast with plenty of *kaikai* such as pig, fish, native pudding, sweet potatoe, tapioca, yam, taro, rice, meat, coconut and much more. While the people sat down and ate, the women of the U.C.W.F. sang a song of welcome and then Simon Rigamu gave a speech of welcome to all the visitors who had come to share in the celebrations. Rev. A. H. Joyce, Rev. D. Palavi, Bishop, Rev. Eroni and some others replied and said how happy they were to be here at such a good time. After the *kaikai* was finished the Teop people worked one of the custom dances of the Tumbuanas (ancestors). After this dance came many more, some mod-

ern and some custom and the Boys' Brigade gave an item also. At 5 p.m. the visitors were given a cup of tea and they returned on the Teop to the mainland.

Sunday, July 30th, 1972; The Moderator preached in the service at Keesu led by our Superintendent Minister, Rev. M. Bruce, and the Rev. D. Bula. During this Lotu the congregation gave a Jubilee offering of \$169.60 and also gave the gifts which were later given to the visitors. These gifts were the hard work of the women of the Circuit. Again choirs sang and the Moderator gave a good sermon, which made many people happy.

After the Lotu was finished a feast was held at about 1 p.m. with much more food, such as beef, fowl, pig, fish, pudding, taro, yam, kumara, rice, meat and more. During the *kaikai* many speeches were made including one from the Roman Catholic Priest, this made all the people happy. When the people had finished eating, Ruth Sima Rigamu gave a short speech and put out the presents to all the visitors. These presents were to show the happiness of the people of the Circuit.

In the afternoon at about 3 p.m. the Moderator conducted a service of dedication for the new Toyota 4 x 4 truck. This truck is a present to the Teop people from the Lepers' Trust Board of New Zealand. The truck arrives one week before the Jubilee.

At night after a service conducted by the Rev. A. H. Joyce the people saw some films. Then on the Monday morning Bougainville Air Ser-

VICES (M.A.F.) took all the visitors back home except the Moderator who remained to conduct a retreat for all the ministers, pastors, lay preachers and teachers and some other people who wanted to join in. This retreat gave us time to talk about the kinds of belief in kinds of spirit. It was very interesting and gave us a lot of help in our Christian Belief.

(Translated by M. Bruce,
16th August, 1972).

MEDICAL PLANS IN PAPUA, NEW GUINEA

from Sister M. Leo, S.M.S.M.,
Catholic Mission, Tearouki, Bougainville, T.N.G.

You asked if life here has become very complicated. Indeed it has. I was appointed Chairman of the Combined Churches Medical Council. This represents 14 different denominations working in New Guinea. At our August meeting the Director of Public Health asked that the executive members become part of the committee to help formulate the National Health Plan.

Since last September I have had to travel to Port Moresby (about 450 miles) six times for meetings, and each time I had to present a paper or a report. Each report meant weeks of work. I was tempted to resign a few times, but in my saner moments I realize that this is God's work for me at this time. I am the senior Catholic doctor of New Guinea. I would be failing others if I did not accept this challenge; but, oh! it's been time consuming.

Our next meeting is in July and it should be a very interesting one. The theme will be: "Why the Missions?" It is vital that we face this issue now and together. Our role

as missionaries has changed and it will change even more when self-government comes to New Guinea. Maybe in 1973. Are we prepared to accept a new mandate?

To help in this transitional stage, we requested experienced help from the World Council of Churches in Geneva. They sent us Dr. Kelberg, a Norwegian Lutheran missionary. He is absolutely wonderful. He has been a great source of inspiration to all of us. Although this has been a hard year, it has also been a great source of enrichment. Having had to work externally with all churches I have discovered that we have more things to unite us than separate us. Please keep this project in mind. We need prayers and guidance from above.

Sister Mary Leo, doctor to North Bougainville communities, is a much loved Christian doctor to whom all of us who have lived and worked in the area, owe a great deal. We reprint this letter from the "Marist Messenger".

NIPA NURSE

Another exciting piece of news to give God thanks for . . .

Last week I was very fortunate to be able to drive our brand new Medical car from Mendi to Nipa, 42 miles, taking me four hours. This is a Toyota Land Cruiser, hard top, short wheel base vehicle and was donated to us by the Save the Children's Fund of Australia. I have never driven such a new car before (183 miles on the clock) and it was a real thrill to "break it in". The carpenter has built a little cabinet in the back to hold all the equipment for conducting Clinics and there has been an attachment added to the side of the car to hang the scales on.

It is just tremendous to go out to Clinics now with a reliable set of wheels under you and to know you will get there and back safely. I hope in due course that you'll be able to see a photo of this "Mobile Clinic" — we've all had our cameras clicking madly . . . It must be

gratifying to those of you who contribute to this Fund, to know your money is being wisely spent and that someone like me is being benefited by it. Many thanks.

August 21st is the commencement of our Synod and I will be attending as the Medical representative. It will be the first time I have participated in a Synod and am sure it will be a great experience. Please pray for all those attending, especially Bishop Qalo, as he guides the sessions and directs the thinking in regard to the important matters that will be discussed. During Synod, Rev. Paul Ruddick, British Methodist Missionary Society, will be ordained and Paul's brother has just come out from England to holiday here, so, it will be a thrill for Paul to have a member of his family present.

At present our builder, Mr. Dick Johns, is building a Girl's Homecraft School here at Puril. Next year it will cater for girls who will learn



Bev. Baker on the "road".

THE CHURCH OVERSEAS

urgently needs many workers, who are committed to

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cooking, sewing, health, home management etc. fitting them for married life and enabling them to become confident wives and mothers. The money for this school has come from the Mustard Seed Incorporation founded by a Mrs. Dickson, an elderly Presbyterian Missionary from Taiwan. The staff for this school will also be supported by this group. The woman who will run this school is at present teaching at Salamo in the Papuan Islands Region of the United Church.

From Sister Beverly Baker

The Open Door

Would You Like To Join Bev?

Nurses are desperately needed in many parts of the Pacific to prevent hospitals closing.

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“MISSION 80”

REVIVAL COMES TO FIJI

The latest census reveals that out of a total population of 535,000 people, the Indians constitute 52% and the Fijians 46%. The remainder are divided among the Europeans; Chinese and inhabitants from other Pacific Islands.

Whereas the Fijians have been Christianized as a people, only about 3% of the Indians are Christian today. The rest are for the most part Hindus, with a fairly large community of Muslims, and a small number of Sikhs. These people have built their temples and mosques much like their counterparts back in India.

The first Indian preacher to arrive in Fiji was a Methodist pastor from India by the name of John Williams. He was accompanied by his wife and small son. Though he stayed in the islands only for a space of two years, he and his wife worked with great courage and enthusiasm and laid the foundation of the Indian church. They were also keenly interested in establishing schools for the indentures.

John Williams arrived in Fiji on July 9, 1892. Thus in order to celebrate the 80th anniversary of the beginning of the Indian Division of the Methodist church, church leaders in Fiji decided to conduct a special preaching mission throughout the major island of Vitu Levu. A team of four evangelists, three from India and one from the U.S.A., was invited for this particular occasion. The team members were as follows:—

1. Dr. Samuel Kamalesan, pastor of the Emmanuel Methodist Church

in Madras; an outstanding pastor-evangelist and bass soloist.

2. Mr. Augustine Salins, vice-president of the Ambassadors for Christ, an association of international evangelists; from Udipi on the west coast of India; one of India's leading lay evangelists for the past twenty-eight years.
3. Mr. Rodrick Roberts from Paarnasi in North India; one of the most effective Hindu-speaking evangelists in the Methodist church; also a good Hindi musician.
4. Dr. J. T. Seamands, missionary to India for twenty years; now professor of Christian Missions in Ashbury Theological Seminary in Wilmore, Kentucky, U.S.A. evangelist and musician.

The mission to Fiji was a real example of international and ecumenical co-operation. India provided most of the evangelists. Churches in the U.S.A. provided the funds for their transportation. The church in Fiji made the arrangements and provided hospitality for the evangelists during the campaign. Meanwhile Christians in India, Australia, New Zealand, the U.S.A. and Fiji were unitedly praying for the outpouring of God's Spirit upon the people of the Islands. This great volume of prayer was the key to the success of the campaign.

Most appropriately the preaching mission was called “**Mission Eighty**” and began on Sunday, July 9th, the same date that John Williams and



Procession of witness Fiji.

his family arrived in Fiji from India. On the first Sunday the four team members were scattered in four different cities throughout the Island, to give impetus to the opening ceremonies, then the next day they came together in Suva, the capital, for the initial mission. The campaign continued from July 9th to August 18th, with the team concentrating for a week in each of six different centres, every day several meetings were conducted simultaneously, with each evangelist preaching on an average twice daily. Altogether the team conducted approximately 120 services during the mission. It is impossible to estimate the total number of people who were reached with the Gospel, but it would not be an exaggeration to say it was in the tens of thousands.

Preaching services were held in a variety of places. Team members preached in churches, schools, parks,

theatres, city and community halls, markets, football stadiums, and the open air. Meetings were held in both towns and villages. Several services were held in Bible schools and theological colleges. One member of the team had the opportunity of addressing a group of students in the University and Government Agricultural College. Music played a great part in the meetings, as team members sang Hindi *bhajans* and English choruses, using such instruments as the trombone, accordian, Indian harmonium and *tablas* (drums). In the open-air meetings religious films were used to attract the people. The film depicting the life story of Sadhu Sundar Singh, India's outstanding Christian, seemed to be the favourite among the non-Christians.

We found Fiji to be a ripe field for evangelism. We were simply amazed at the response of the people. The Fijian people have been Christ-

ians now for three or four generations, and like Christians in many western lands, have settled down to a nominal type of Christianity. Though we found some very dedicated Fijian Christians, the vast majority of the church members were without a personal experience with Christ. Unlike nominal Christians in the west, however, the Fijians are not hardened to the Gospel. Everywhere they seemed to be eager for a personal experience of salvation. They responded to the invitation by the hundreds. Even within a few days time we witnessed the evidence of a real change in their lives. A good number of men who were addicted to drink were marvellously delivered from this curse.

There were several outstanding victories among the pastors and theological students. In one Theological College eight out of twenty students made a first time commitment to Jesus Christ. One minister who several years ago came over from the Island of Tonga, confessed to us "I studied in a Theological Seminary in the U.S.A. for four years and served as a minister in the Anglican Church for ten years, but never until today did I know Christ as my personal saviour. Now my heart has been lit." He followed us from service to service and was a great help in many ways. One pastor who was a habitual cigarette smoker for many years, one night handed over his package of cigarettes to a team member and said "I'm finished with this habit for good." He arose in one of the meetings and testified to his deliverance. Several other pastors made a full surrender of themselves, and came into a deeper experience with the Holy Spirit.

We also found a great openness on the part of the Indian community. Among the Hindus the practice of



Rev. J. W. Burton.

New Zealand's first gift to the Indian work in Fiji (1902-1911).

caste is very slight; idolatory and orthodox Hinduism do not have a strong hold on the people. Many of the Hindus have taken their education in church schools and thus have a background of Christian teaching; they are sympathetic to the church and to missionaries. In a number of families there will be found one or two members who are Christians. In some instances a Christian boy is married to a Hindu girl or vice versa. In one town the husband was converted and took Christian baptism. In another city, the Hindu wife of a Christian headmaster came forward in one of the park services carrying her little baby with her husband walking by her side. The husband had been praying for her for a long time. Now the couple is united in their commitment to Christ.

There were many interesting and thrilling incidents that took place during the entire Mission — too many to relate in detail. We mention just a few.

In the park in Suva City over a thousand people stood in the open air for almost two hours to see a religious film and hear a message in Hindi by Mr. Roberts and a second message in English by Dr. Kamalesan. The mike also carried the message to many non-Christians sitting on their front porches. When the invitation was given, over forty young men, many of them Hindus, came forward with tears in their eyes, and surrendered themselves to Christ.

Dr. Seamands one night held a service in the courtyard of the Hindu temple, where Maramma (the goddess of small-pox) stood. The Hindu priest himself introduced the evangelist and urged his people to listen quietly to the message. That night fifteen Hindus accepted Christ. In another city he had the privilege of holding an open-air meeting near the runway of the International Airport for all the workers of the airport. A crowd of about two hundred and fifty people stood quietly during the message and that night over seventy Fijians surrendered themselves to Christ. The chairman of the meeting was among this number.

In another town, the Fijian Government doctor and one of the nurses accepted Christ in the first meeting. The nurse attended every service from then on, bringing with her another nurse each time. By the end of the week six nurses had accepted Christ. The doctor and his small staff are now united in their commitment to Christ.

One Sunday morning the paramount chief of the area stayed behind for counselling and prayer. He said to the evangelist as he pounded his chest, "God hit me hard today through your message." He asked for a decision card and signed it. Later in the week the team members visited

him in his Council chamber and had time of fellowship and prayer with his whole family. The chief told us that he had given up his drink. He used to be a terrible drunkard, spending up to \$2,000 a year on liquor.

We urged him to use his money for the evangelistic work of the church in future.

Our team came to Fiji at the right time — God's time. The field was ripe unto harvest. Altogether we witnessed a total number of 5,640 decisions for Christ. The majority of these were first-time decisions; many were non-Christians.

For all these results we give God the glory. It was the faithfulness of God through the power of the Holy Spirit and His Word that brought revival and church growth to Fiji. We as evangelists were merely instruments in His hands.

We are deeply grateful to the nearly thirty churches in America that made it financially possible for us to come from India and the United States to Fiji. Above all, we are grateful to the thousands of faithful Christians all the way from India to America who prayed for us regularly and helped release the power of God in our midst. All of you have had a significant part in the success of the campaign.

Mission Eighty is now history, or we should say, **His Story**. But the hard work is still ahead. The church leaders in Fiji now have the gigantic task of following up the many decisions, instructing the newly-born infants in Christ, and incorporating the non-Christian converts into the life of the church. We urge you to continue to pray for the pastors and missionaries in Fiji as they assume this tremendous responsibility.

Learning for Life

By Miss Rosemary Arthern

The Work of the Assembly Dept. of Christian Education

"Pass the oil, please," he said. Then he spread the "oil" on bread and butter and seemed to enjoy eating it. When your English is limited "oil" is a good name for Golden Syrup! Fortunately for that man, the 1972 Department of Christian Education Convention on "Change" was held in Kuanua, and he and many others spent a week thinking and talking about aspects of change. Change is a fact of life for nearly everyone in Papua New Guinea today, and the future of this country will probably depend on how well people cope with change.

The task of the Department of Christian Education in Papua New Guinea is closely related to this. Its aim is to help men, women and children to find their place as Christian people in a rapidly developing country. A faith which is not related to everyday living is a useless thing, and too often in Papua New Guinea the church stands apart from life. The Department of Christian Education tries to help people understand—

- Their faith and its implications.
- The world in which they live.
- Persons in relationship.
- The ministry and mission of the church in the world.

This is a big task, and it is being increasingly shared by the Regions under the leadership of those there who are directly concerned with Christian Education. One of the encouraging signs has been the development of Regional camps and training programmes, sometimes run by those

who have received training at Malmaluan. A big part of the task of the Department of Christian Education is to encourage and support those who lead in the Regions.

More specifically, it is the task of the Department of Christian Education to provide the resources whereby effective Christian Education can take place in the Regions. These



Rev. Alan J. Leadley,
Principal Training Institution.

resources are of two kinds: people — Christian Education Workers trained at Malmaluan and staff to help with courses in Regions — and materials and ideas. Many studies have been written by staff of the Department of Christian Education and Training Centre, and this is an increasingly important aspect of the task. Christians today need to be aware that God is on the move, and he will not necessarily wait for the whole church to catch up with him. Studies are one way of helping people to come to grips with the four areas of learning mentioned above, which together add up to effective living.

Another important publication of the Department of Christian Educa-

tion is "The Helper" which is a resource booklet for the organised groups within the church — Women's Fellowship Melanesian Christian Youth Movement, Girls' and Boys' Brigade etc. — giving programme and study ideas. Much of the work of the Department of Christian Education is centred around these organised groups, in terms of leadership training and resource material. This is inevitable, but also dangerous, because the church is one people and can over emphasise specialised groupings. Another concern of the Department of Christian Education



Rev. William To Kilala,
Director.

is for effective Sunday Schools, and in this respect its links with the Pacific Council of Churches' Christian Education Programme are important. Sunday School Teacher Training courses are held at Malmaluan, and form part of the students' practical work in the villages of this Region.

The Department of Christian Education is also concerned to strengthen home and family life, and this subject receives particular emphasis in the two, three month Lay Training Courses held at Malmaluan each year. For these courses men and women come from villages all over Papua New Guinea and the Solomon Islands — the only qualifica-

tion they need is to have shown some leadership potential and initiative in their home area. Much of the value of the course is found in the experience of living closely with people from many areas. The people are the church and the Department of Christian Education is concerned with helping them to live as full and satisfying a life as possible. Financial help for this course is provided by the World Council of Churches.

Staff of the Department of Christian Education are sometimes able to travel to other Regions of Papua New Guinea to help with training programmes and just to travel around to reassess the needs of the church and to talk with the people. Regions are always welcome to write to the Department of Christian Education for help with training programmes and resource material. It is regrettable, but understandable, that the Department of Christian Education is sometimes thought of as "them" sitting in Rabaul. The Department of Christian Education too, is people who want to feel part of the church whose Lord they have been called to serve. It is through co-operation and learning together, that this can be achieved.

CAROL WILSON, Taipei, Taiwan

Acting as NURSE at STUDENT CAMPS has been an interesting experience for me this summer. At two Camps there were 400-500 students. It has been such a thrill to see so many opening their hearts to Jesus.

I was able to really use my Chinese and help some students with their problems. At times I did wonder how they could understand what I was saying, but I thank the Lord for every opportunity. It has been fun too! The

Chinese food is good, although sometimes it was better not to ask what I was eating. Sleeping on wooden beds did not do anything for me but give a few bruises and too few hours sleep. Mosquitoes! One always manages to bite the little area without repellent. We travelled on a slow train to one camp — not enough seats for everyone so we took turns to sit down. We were in with chickens, birds, fishing nets and baskets.

Different folk pushed their way through from time to time selling fruit, drinks and Chinese medicine. If a tunnel took us by surprise the carriage filled with smoke. Opposite us, an old man was taking care of a god he had sitting on the seat next to him. The students sang hymns and choruses all the way. Train journeys are a tremendous opportunity for witnessing.

**UNITED CHURCH,
PT. MORESBY**

Alan and Shirley Randell

Alan's last visit to New Ireland and New Britain was really too rushed and he came home feeling he should have programmed more time at the institutions. You will remember us asking for particular prayer last year for George Brown High School which had had four principals in the last four years and was having problems with students rioting during the general unrest on the Gazelle Peninsular.

The Administration loaned us a principal for this year, Mr. Lloyd Willington, who is an ex-Anglican Priest with extensive experience in Sarawak. There has been a great change in the atmosphere of the school and on this visit Alan saw

twenty acres of sweet potatoes and other vegetables under cultivation by the students. This is a tremendous step towards the aim of being self supporting in food and is the result of the work of an outstanding volunteer agriculture teacher from England. The church has just appointed a principal, Mr. Ken Edwards for 1973 who will arrive in August to prepare for taking over in January. He has also had extensive experience in agriculture.

This week we had the pleasure of welcoming to Pt. Moresby, two old friends from Western Australia — **Stan and Marian Angel** with their own four children and one fostered aboriginal child. We worked with the Angels at Nullagine in 1959-61 where they looked after the hostel for the aboriginal children we taught. In response to the pamphlet we enclosed in a newsletter last year asking for mechanics for the Technical and Christian Training Centre, they have gladly come for a four year term. How much we need dedicated young families like this in Papua New Guinea at this critical time! At George Brown High School and Manggai High School, we have an **urgent need for both agriculture AND HOME SCIENCE TEACHERS**. These could be volunteers or permanent staff workers. The Government is desperately short of experienced expatriate teachers and there is a continuing need for people like Lloyd Willington who can maintain a Christian witness as Government workers.



NORTHERN IRISH IN BOUGAINVILLE

Errol and Elsie Johnston

Starting on Easter Sunday for three days we had a Crusade in Arawa led by Ralph Bell (from the Billy Graham Association). For the three nights we had a total attendance of about 10-12,000 and 550 came forward to accept Christ. It was a real joy to work in this Crusade and also the counselling classes and other meetings before and after. The Open Air Campaigners meetings really prepared the way for the Crusade. God really worked through this Crusade. It was supported by the following churches — Anglican, Lutheran, Roman Catholic, Seventh Day Adventist, and the United Church. It was strange to be working alongside a Roman Catholic Priest (from Southern Ireland) but, what a joy it was to hear him tell his people "It is not our place to get people to join the church, but to lead them to Jesus Christ as their Saviour and Lord."

The Choir for the Crusade was from the Roman Catholic High

School and consisted of about 400 boys. It was good to hear them singing at the close of each service "Just as I am O Lamb of God I come" and many of these boys and others did come. This was no compromise of man but a mighty work of the Holy Spirit. The favourite hymn at the local Roman Catholic Mission is "Blessed Assurance Jesus is mine." Please pray for all these people and all the others who have come to trust Christ recently. We would also value your prayers for the follow-up meetings. We meet every other Saturday night for Bible Study. There is a real hunger for the Word of God here on Bougainville. As the Bible (or parts of it) is being translated into even more of the local languages (there are over seventy completely different ones) more and more people are asking for help in the study of it. In our own church we have started three extra Bible Study and Prayer Groups — this makes four, — and

**A new citizen
for Bougainville.**



still we are being asked to start others. This interest is not only in our church but in the Roman Catholic Church.

Just outside Kieta a Christian Welfare Centre is being built. Please pray for this venture. Pray that the work will not be held up by a shortage of money. Pray that dedicated leaders will offer to help in this work. Pray that God will bring the people (especially young people) along and that many may find Christ. This centre is being run by a group

of Christians in this area and we expect to have the first section of the buildings ready in about three months' time.

The Boys' Brigade is still continuing to grow in Bougainville. There were eight of us at the training school last January. There are now seven Companies with a total of over 200 boys in the movement. Interest is being shown in at least two other areas and we hope to start Companies there.

MALAYSIA REPORT

Edna Jenkin

It is almost exactly a year since I arrived in Marudi and now I feel very much at home here.

There have been a number of changes here this year. In February, Len and Jenny Bray returned to Long Lama, and Sheila MacLeod was designated to work with me. Sheila is from Scotland and is in her second term in Borneo.

The S.I.B. has recently designated a Pastor to work in Marudi — Juk Wan and his wife Long. We are very thrilled with the choice and believe it to be of the Lord. They have studied and lived and worked at Lawas for quite a number of years and Juk has been a teacher in the Bible School for some time. He is a mature Christian, grounded in the Word, and with vision and enthusiasm, — just the kind of Pastor needed here. He is fluent in Malay and Murut, as well as his own language — Kayan. He has quite a good understanding of English and

is keen to increase his knowledge and use of it. He also has a smattering of other languages, including Iban. Many of the people here have a flair for languages which puts us to shame! I've no doubt that Juk will soon be fluent in Iban also, as he has a desire to do evangelistic work among the Iban people in the vicinity of Marudi.

Please pray for Juk and Long as they adjust to a rather different way of life. There are not many S.I.B. families settled in Marudi, but there is ample scope for ministry to the large numbers of people who come from the interior to go to the hospital, or in search of work, or to get supplies here. There are also tremendous opportunities for evangelistic ministry among the Ibans. There are over twenty longhouses around Marudi, virtually untouched by the Gospel. It is a real challenge, and much more than one man can cope with.

PROBLEMS – Political & Social

Just after our last newsletter, a National Coalition Government, which aims to secure self-government next year, was formed. Its leaders are showing maturity as they begin their work; but people in the less-developed parts of the country still fear early self-government (because of ignorance of what it means, or because of fear of domination of their Districts by the better-educated people of other areas). Your prayers are needed for Chief Minister Michael Somare and his Cabinet.

In the Rabaul area, there is still a lot of tension. Among the Tolai people, there have been discussions between leaders of the three different factions, and a reconciliation seemed likely last month; but there are still some problems to overcome. The Administration is wisely leaving it to the Tolai people themselves to handle the matter. But lately there have been outbreaks of violence between the people of other Districts

(of whom there are thousands working in and near Rabaul) and the Tolais. Apart from the actual fights which have taken place, many Tolai people are afraid to bring their produce to the town market, and community life is being affected. Several football matches recently have ended with brawls, or with mobs working off their tensions by noisy demonstrations, and damage to property, on their home. Tribalism — differences of language — superior attitudes on the part of some of the more sophisticated — the bringing in of thousands of labourers, by European employers, from areas where violence and “payback” killing are still customary; all these and other factors lie behind the restlessness; but the stirring uncertainties of approaching self-government increase it still more. Your prayers are needed for civil authorities, and the churches, as they deal with these problems.

From Roma and Neville Threlfal



**Already walks tomorrow?
(Policeman outside Matupit Church, Rabaul).**

THE OPEN DOOR

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Methodist Church of
New Zealand

"A wide door for effective work has been opened".

1 Cor. 16:9. R.S.V.

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READ — PRAY — ACT

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