

He CAME
SINGING LOVE

He LIVED
SINGING LOVE

He DIED
SINGING LOVE

He ROSE
IN SILENCE

IF THE SONG
IS TO CONTINUE
WE MUST DO
THE SINGING

Broadman Am.

THE OPEN DOOR

June, 1973

PEOPLE TO PRAY FOR

Let us share with our friends in the Associated Churches of Christ, their concern for the people of Rhodesia. No one has brought this concern of all the people of Rhodesia into sharper focus than Garfield Todd who was sent to that country by the Church of Christ years ago.

ENLARGE OUR VISION, O LORD, AND THAT OF THE PEOPLE OF ALL RACES IN RHODESIA, AND DEEPEN OUR CONCERN.

Let us ponder the medical ministry in the Solomons. Dr. Frances Guard will soon move to other parts of the United Church, as Dr. and Mrs. Roger Scown take over at Helena Goldie Hospital. They went out in May. Sister Lina Qaqa, the first indigenous nursing sister (N.Z.R.N. and N.Z.R.M.) to serve at that hospital will soon be joined by Miss Ellen Kera (N.Z.R.M.N.) who has just completed her general training in New Zealand.

LORD, WE REJOICE IN THE HEALING MINISTRY AND IN THE STEPS BEING TAKEN IN PREVENTATIVE MEDICINE. BLESS ALL WHO ARE ENGAGED IN THIS WORK.

Missionaries are not immune from the common concerns of life. Rev. Max Bruce returned to Bougainville in March leaving his wife, Audrey behind for medical treatment. Recently his stepfather, Mr. F. Clow died. Mrs. Bruce has been staying with Mrs. Clow, but will be back in Bougainville by now.

FOR THOSE WHO CANNOT BE WITH THEIR LOVED ONES IN TIME OF STRESS AND SORROW WE PRAY, AND FOR ALL WHO MOURN.

Miss Eileen Shick, Education Secretary from the Solomon Islands Region of the United Church, is now on leave in Dargaville. Eileen has an important supporting role for the educational work in this Region.

FOR THOSE ON HOLIDAY, WE PRAY, THAT THEY MAY BE RENEWED IN BODY, MIND AND SPIRIT, AND REJOICE IN THE LORD.

Mr. Ananias Nomoto, a United Church teacher from the Solomons, is on a special course at Ardmore Teachers College until August.

FOR THOSE WHO MUST GO OUTSIDE THEIR OWN CULTURE AND THEIR OWN COUNTRY FOR TRAINING, WE PRAY. GIVE THEM INSIGHT AND DISCRIMINATION.

We ought to be concerned with the work of our sister churches. We think also, of the involvement of the Churches of Christ in both Australia and New Zealand with the New Hebrides Church of Christ. Sister Jean Delaney has gone from Wellington to Pentecost Island, in charge of medical work in the area.

FOR THE CHURCHES WHICH ARE COMING TO MATURITY IN ALL THEIR PROBLEMS AND PERPLEXITIES, THEIR TRIUMPHS AND THEIR FAILURES:
AND FOR THOSE WHO SERVE THEM WE PRAY.

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

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

EDITORIAL

EXPANDING HORIZONS

One of the surest signs of the times is that people in the churches are growing more and more concerned about areas of the earth, and the peoples who live there, of which they had hardly heard a few years ago. As our horizons have widened so has the range of our commitment. New Zealand Presbyterians have, within the Pacific, thought only of the New Hebrides and "Papua", but now by virtue of church union, the United Church in Papua New Guinea and the Solomon Islands, and the Congregational-Presbyterian merger in this country they have become involved with Samoa, the Cooks, Niue, the Tokelaus, and the whole of Papua New Guinea and the Solomon Islands. Methodists whose official horizon was limited to the Solomons and latterly the Highlands of Papua New Guinea for half a century, are taking a new look at their fellow Methodists in Fiji, Tonga and Samoa. As we are doing this we have come unmistakably to the conclusion that we, both Methodist and Presbyterian, are involved with the whole Pacific TOGETHER. For as our horizons widen, so our concerns overlap and become inter-related.

Beyond the South Pacific, the Presbyterian Church has interests in Singapore, Malaysia, Hongkong, India and Indonesia, and Methodists have much to learn of these Pacific-Asian, and Asian countries. Again this is a very good reason for doing things together.

Last issue we looked at the seven regions which make up the United Church, in Papua New Guinea and the Solomon Islands. This time we look at some of the other areas of the Pacific and Asia where we have an interest. In some places we have committed ourselves to staff and finance, in some we have historic associations, in others we have no link except that of Christian fellowship.

Let us enlarge our horizons, and let us commit ourselves to each other more fully. Neither Presbyterian nor Methodist have a direct link with Africa but our friends in the Church of Christ do. Through them we can be reminded of our responsibilities to places like Rhodesia. Mr. and Mrs. Graham Whaley who were for 11 years Church of Christ Missionaries in Rhodesia have recently spent some months in Auckland educating us all on that country and they now serve with the Methodist Church in Fiji.

THE LISTENING HEART

It is good to open our eyes more widely and become aware of the wider range of the church in the world. It is equally important to open our ears and our hearts to what our fellow Christians in other lands and cultures have to teach us. If God is as great as we say he is; if he made all the men, as we claim, then surely through each culture he has ways in which he can reveal something of himself.

As each of us comes to God in Christ Jesus, we gain our own special heritage of understanding and this we must share with each other. We send out men and women to share our experiences of Christ Jesus and the salvation he

offers. Having brought men and women to Christ, we must not be surprised if their culture and tradition enable them to discern facets of the Gospel that we did not detect, and come to understandings of the Lord God that eluded us. Caring is sharing, but it also is receiving . . . and in these days the new dimension of the missionary experience is not to stop going out, but also to receive.

Let us then widen our horizons, going and giving where the need is greatest, but at the same time embarking on new adventures in receiving and sharing.



What has he to say to us?

Rev. S. A. Tuilovoni, first President of the Fiji Methodist Conference, and now Secretary of the Pacific Conference of Churches, speaks in Suva.

BLACK,

WHITE

OR GREY

Why do so many people see only black and white when reality is the absence of both and the presence of variegated shades of grey? In both politics and religion distortion leads to error and causes suffering. In religion especially, false prophecy has often stemmed from over-simplification of complicated issues.

Discern the shades of grey as we read of Burma and China.

As you read of Burma remember —

The Methodist Church was autonomous before the missionaries left. Missionaries had shared in preparing the way for autonomy. There were only three honoured and greatly loved missionaries there when the door was closed. Schools and hospitals were not 'mission run' but were the responsibility of the Burmese Church. The continuing growth of the Church is, of least in part, due to continued MMS support. When

the last missionaries left in 1965 our grants to Burma (including missionary allowances) totalled less than £17,000. This year our grants to the Church in Burma amount to over £25,000. These grants make possible lay and ministerial training, the Haka project and other ventures. Nowhere have I met Christians who remember missionaries with deeper affection.

As you read of China, contrast the great benefits the Communist regime has brought with the price paid as the individual is subject to total ideological control. Seek also to relate the significance of the tiny visible Church to the Underground (and therefore almost wholly unknown) Church. And, keep an open mind that is ready to respond to news out of China.

Grey is real. Black and white are distortions!

—R. W. Pile

(Secretary for South-East Asia)

(reprinted by courtesy of NOW, the publication of the Methodist Missionary Society, Gt. Britain).

ABOUT BURMA



area:

260,000 sq. m. (about 3 times the size of England, Scotland and Wales). Much of northern Burma is mountainous.

population: 25,000,000

religion:

85% are Buddhists. Many of the hill-tribes of the north are animists (spirit-worshippers)

occupations:

2/3 of the population engaged in agriculture.

exports:

teak and rice (but 'the rice bowl of Asia' grows emptier).

development:

with aid from W. Germany, China and Japan industrial development includes factories for cement, glass, fertiliser, bricks, paper and sugar.

government:

Britain finally annexed the whole of Burma in 1885. The country was given self-government in 1837 and became independent, outside the Commonwealth, in 1948. The present Socialist Government assumed power in 1962, under General Ne Win. Most foreigners were refused permission to remain in Burma within the next few years.

Christianity:

it was estimated that there were about 1,000,000 Christians in 1950, the last year when statistics were available.

Methodism since the missionaries left

| | Churches | Ministers | Members | Christian Community |
|-------------|----------|-----------|---------|---------------------|
| 1966 | 131 | 17 | 6,938 | 14,986 |
| 1971 | 183 | 23 | 10,185 | 23,369 |

WHEN THE MISSIONARIES WENT HOME

The true missionary has a pale face, a pith helmet, a North Atlantic accent, a record of long distance travel and a suitcase full of pills for exotic tropical ailments!

Nonsense, of course. Mission belongs to the whole church everywhere and has no necessary connection with whiteness, foreignness or the crossing of large bodies of salt water — or so we say until something happens which reveals how our old attitudes still linger.

Take what occurred in Burma not long ago. It was almost 150 years since the baptism in 1819 of U Maung Naw, the first Burmese convert to Christianity. Many Christians from overseas had followed the courageous trail-blazing of the American missionary Adoniram Judson. A strong church had taken root and the Baptists alone could claim over 200,000 members. Then, in 1965, the axe fell: by order of the Rangoon government, all foreign mission personnel had to pack their bags and leave Mission-run schools and hospitals were taken over by the State. A clampdown on foreign travel inhibited contact between Burmese churchmen and Christians overseas.

Many Burmese were saddened but the loudest howls of protest came from people in the 'sending' churches of Europe and North America. How would Burmese Christianity survive such grievous blows?

They need not have worried. The Christian mission in Burma most emphatically has **not** been brought to a halt. Even the problems have been part of what one

local Christian leader calls 'the birth pangs of the Burma Church'.

Today's visitor comes away with an impression of church life which is overwhelming positive. Somehow the 'locals' seem to have dodged the worst tensions which plague our churches in other parts of the world. They appear thoroughly committed to mission yet understand that this has a lot to do with what goes on in their society at large. They are fervently evangelical yet recognise the need for constant rethinking of Christian faith and responsibility. There is no question about their loyalty to the church but somehow they appear not to have strangled themselves with bureaucracy. Would that the rest of us were doing as well.

Moreover, thanks to the help given by the Government in throwing out foreigners, the church looks reasonably Burmese and less like a Western importation than must have been the case until a few years ago. Theological education, church administration, preaching and teaching are now exclusively in the hands of nations. No longer is the fellowship impeded by salary systems which put expatriates at one standard of living and nationals at another. Unencumbered by an empire of schools and hospitals, the church is free to explore exciting new forms of service in a socialist society. Less distracted by Western theological hangups, it can concentrate on expressing the faith in terms which make sense in a Buddhist environment. Less preoccupied by dealings with missionary organisations in Lon-

don or New York, it may occupy itself more fully with the missionary calling of every congregation of the faithful.

But it is not enough to read about the new situation; one must feel it in one's bones. Imagine yourself in Rangoon in November 1969. Celebrations of the 150th anniversary of that first baptism are in full swing. They culminate one warm evening when thousands of Christians plus some interested Buddhists cram a huge open-sided hall for a stage presentation of the history of the Burma Baptist Convention. As the drama unfolds in several languages you may miss the words but there is no language barrier to the atmosphere of quiet enthusiasm.

Suddenly you realise that in all that vast throng there is only one paleface: you! You recognise further that on this night the old missionary relationship has been reversed, for instead of ministering

to the Burmese you, the foreigner, are being ministered to by people rich in faith and humanity. And you yearn for the day when they will be able to extend this ministry to peoples far from Burma, whom they have so much to teach.

True, there is no virtue in isolation for its own sake. The churches do need each other. But for people who have long been targets for others' good intentions, some temporary isolation may be liberating. For those in whose hearts the old 'we-have-everything-to-give-and-nothing to receive' idea still lurks, the experience may be equally beneficial.

As the barriers go down and the links between Burma and the rest of the world become strong again we can look forward to learning much from each other about Christian faith and obedience. But this time the traffic will move in **both** directions.

—David M. Gill

(Rev. D. M. Gill is an Australian Congregationalist who is Secretary of the W.C.C. sub unit on Church and Society, Geneva.)



Rev. D. E. Duncan, the Executive Secretary of the Presbyterian Committee on Mission Overseas, is also Chairman of the N.C.C. Commission on World Mission and Service. He represented New Zealand at the recent Bangkok Conference on "Salvation Today". Following the Conference he paid a visit to Burma with Miss Monica Humble of W.C.C.

Meet the Church of Burma

Five days in any place does not qualify a person to write in authority about it — but even in that short time one gains impressions from first hand experience. Here are some impressions gained from a few full and memorable days in Rangoon.

The church is very conscious of its isolation. Very few Burmese are able to travel abroad. Contact with churches in other parts of the world are very limited especially as foreigners are not able to stay in the country. Travel restrictions ruled out participation by Burmese Christians in the C.W.M.E. Conference in Bangkok early this year.

But the Government is encouraging tourists and seven-day visas are available for visitors from outside.

Such is its interest in the outside world that the National Council of Churches in Burma arranged

its own "Salvation Today" Conference so that C.W.M.E. leaders en route to Bangkok could attend. These then promised to arrange for a delegation from the Bangkok Conference to go to Rangoon to report. I became a member of it.

The church is not frustrated by restrictions. Indeed there is a liveliness about it which can be accounted for only by its positive and constructive reaction to the laws which the faint-hearts of the West claimed would cripple it. This is no feeble, dispirited remnant, but a vital, growing fellowship, conscious of the presence of its Lord, of the task He has given it and of the resources of the Spirit available to it.

The two services we attended on Sunday had attracted near-capacity congregations. In one case, over 300 people of all ages and both sexes filled the church.



The Open Door

I was told that it was normal that churches would be well attended and whole families would share worship together. One disappointment was that the forms of worship were those traditional in the West. One would have expected that in the circumstances, indigenous patterns would have been introduced following the departure of the missionaries. But firmly established traditions die hard!

Membership of the churches is growing steadily. Leaders may be somewhat impatient that the growth rate is not higher but we would be highly delighted if we could produce similar results!

As elsewhere, there is division within the churches on the proper understanding of the Gospel. To some, Salvation is in personal and "spiritual" terms. For others, personal salvation demands "involvement with Christ, in the salvation of society and of the world".

But there is also a firm sense of unity across denominational barriers. The National Council of churches receives strong support. Christians may differ among themselves but they share common ground when looking out at the other 99% of the population.

There is strong lay-leadership in the churches. So keen were

they to hear about the Bangkok Conference and what it had to say on "Salvation Today" that lay men and women who could not attend the main series of studies on the Monday, urged that a meeting be held on Sunday evening. Forty-five people turned up; many of them in leading positions in the public service, education, commerce etc. and after an outline of some of the main emphases made at Bangkok, they conducted a very lively, informed and earnest debate on those most relevant to their own situation. Would that it could happen here!

On Monday it was the turn of the ministers, their wives, others in full-time service of the church and students from Bible College and Theological School. Most churches were represented and a priest of the Roman Catholic Church participated with particular warmth and enthusiasm. It had been estimated that about 50 would come. In fact, over 80 gathered and shared in the discussions. We started at 7.30 a.m. and were due to finish at 3.30 p.m., but at least 40 were still keeping us very much on our toes at 5.00 p.m.! Those who had the privilege of those few wonderful days were left in no doubt whatsoever about the vitality of the church and quality of its leadership.

EXPANDING HORIZONS – An unfinished task

L.T.B. SYMBOL OF HOPE AND HELP

L.T.B. the Lepers' Trust Board is next to CORSO, New Zealand's best known charitable aid body. Like Corso it is a purely New Zealand Organisation. Unlike Corso, which was the product of many people's efforts, L.T.B. was very largely the result of one man's vision and drive. The late Patrick Joseph Twomey, known to the whole Pacific as the "Leper Man", caught up a fledgeling organisation and a small local collection and transformed it into a nation-wide crusade for the service of sufferers from leprosy in the Pacific. His indefatigable zeal and his crusader's eloquence carried conviction to New Zealand people and they gave, and continue to give, to the cause to which he gave his life. In the islands of our near north, . . . Fiji, Tonga, Samoa, New Hebrides, New Caledonia and the Solomons, the Leper Man spelt hope, not only for the sufferers

from the dreaded disease, but also for the whole community. Mr. Twomey, before he died, had seen so clearly that the only possible end was not only to heal the sufferers but to eradicate the disease.

THE TASK IS NOT ENDED.

Under Mr. D. M. Douglas, the Lepers' Trust Board carries on the task of raising funds for this important work. We in the Methodist and Presbyterian Churches have been the debtors to L.T.B. for it has lightened immeasurably the medical task we have undertaken in the New Hebrides, the British Solomons and Bougainville. By the time this magazine is in your hands, the allocations for the current year will have been announced. When you see them in your daily paper, or hear them over the air, remember to thank God not only for the money that comes now but the hundreds of thousands of dollars that have come over the last three decades. Try to imagine, if you can, all the good that has been done, . . . and put your hand in your pocket to make your donation to this important work!

L.T.B. We thank you, and praise God for Patrick J. Twomey and his continuing work.

(L.T.B. have a new film "ALONE NO LONGER" which you ought to see. How about getting it for your church? Your minister has details.)

Miss Ellen Kera: Shortly returning to the Solomons on completion of her nursing training.



A QUICK TRIP TO NEW ZEALAND

I came to New Zealand for the purpose of attending the International Brigade Camp in January. There were four of us who came over from the Solomons. The camp was on for two weeks. After the camp, three of my friends went back, and I stayed on for a term's observation in the schools.

After observing two schools, I found out the importance of pre-school. I then visited Play Centres and Kindergartens. I spent a day in a Kindergarten College, attending a lecture.

I was then introduced to Miss Shaw the Maori Education Foundation Officer, who took a great interest in what I wanted to find out.

She took me down to Hamilton right down to the Maori Community, where mothers are learning to be Pre-school teachers themselves.

Referring back to the Solomon Island mothers, who don't know how to prepare their children before they come to school. I think this is what we need. Especially when the children in the Solomons don't go to school until they are seven.

Apart from observing schools. I visited Brigade Companies, attended youth and Brigade Camps.

I'm very impressed to see how New Zealand Junior Schools are controlled. I have learned a lot from all the Junior teachers whom I have observed. I thank the Mission Board, and Girls' Brigade in New Zealand, for the money

that you have offered for my fare. I enjoyed my staying in New Zealand, and have learned a lot. I feel God's blessing everywhere I go. Thank you all for your help.

—May Magu



Miss May Magu is an ex-pupil of Goldie College, the United Church High School in the Western Solomons. While at school she distinguished herself as an actress as well as a student, playing Snow White in the Goldie College production. At the British Solomons Training College, she specialised in teaching new entrants.

Miss Magu belongs to a family that have for two generations given distinguished service to church and community in the Solomons. Her father, Mr. John Magu, is remembered with gratitude and affection by many missionaries and others who travelled on the ships that he captained, most notably the "Cicely II".

Expanding Horizons in New Forms of Ministry

Expanding horizons mean new forms of ministry within traditional areas as well as new countries and places. Rev. Brian H. Turner who is a graduate in anthropology, goes out to Rarongo Theological College where initially he will lecture in his special subject, but he will also begin research for the United Church in the social and anthropological problems that beset the church and community in Papua New Guinea and the Solomon Islands. Brian brings to his new tasks a wealth of experience, including some months teaching in Malaysia, 5 months supply work in Honiara, British Solomons, and a successful circuit ministry at Glen Innes. To this and his academic achievement, must be added his ability to win a response from all sorts and conditions of people, which was so clearly demonstrated in his brief stay in Honiara.

With Brian will go his wife, Rua and their two children, Peter and Hana. Mrs. Turner is the daughter of the late Dr. Maharaia Winiata and Mrs. Winiata of Mangere. As a Maori, the first to serve with the United Church, she will be readily received by the local people who responded so eagerly to the visits of the Rev. Erueru Te Tuhi in 1952 and the Rev. Morehu Te Whare in 1972; she will also bring the special understanding that belongs to her heritage, to folk who are facing the problem of entering a predominantly western orientated world. Her own personal qualities of heart and mind together with her teacher training will similarly strengthen her husband's ministry and make their own special contribution in the personal relationships which are fundamental to all understanding and service.



Expanding Horizons Among Old Friends

Message from the Fiji Methodist Conference:

"That we tell Australia and New Zealand that we desire more missionaries in Fiji as teachers, ministers, doctors, sisters etc."
(Passed unanimously).

METHODIST CHURCH IN FIJI

The first missionaries Rev. David Cargill and William Crosss arrived at Lakeba in Eastern Fiji on October 12th, 1835. The work was difficult and progress slow at first (except in Eastern Fiji) but from 1854 the progress was phenomenal. By 1880 Christianity had spread to all parts of Fiji and many thousands became Christian. Many of the old practices were forsaken. Cannibalism was abandoned, the old ideas buried, cannibal forks destroyed and people set out to live a life free from the old fears under which they have moved daily.

Early in the story of the church it was realised how necessary it was to teach people to read and write so that they could read the Scriptures for themselves. One of the miracles of all Pacific missionary enterprise was that by the end of the 19th century the Fijian people were 100% literate in their own language. The village people built the schools and provided for the teachers, the church trained the teachers. The responsibility for the school was always placed squarely on the village folk. The church itself supported small

schools at the headquarters of each circuit. These have long since been replaced. Theological training was started in the 1860's.

What does the Church do to-day?

The church seeks to present the Gospel to-day as it is understood to meet the needs of a rapidly changing independent country.

The country is divided in 20 divisions, something like the Synodal districts in New Zealand. Inside these divisions there may be any number of churches. In the city of Suva there are 4 Fijian circuits, the Suva Circuit has 23 churches and the others bring up the total to 50. Too many? They are generally all full on Sunday morning.

There is work among the Indian people also and we have 7 circuits with an increasing number of members and adherents. For the European people we have Wesley Church in Suva but this church is as inter-racial as one could wish. Its only claim to be for Europeans is that English is the language used.

The Conference of the Methodist Church in Fiji meets annually in July and carried out the same functions as the New Zealand Conference. It also has its Connexional Budget.

The Church in Fiji recruits a decreasing number of workers — mainly Secondary teachers. The Fijian Church has only two expatriate ministers. For the first time we have a Fijian Principal of the Theological College, Rev. Paula Niukula, B.D. There is only one ex-patriate minister in the Indian work.

The main educational centre for the church is at Davuilevu — eleven miles from Suva. There are located the Theological College, the Bible School (a lay training school, a Youth Leadership Training Centre and the Lelean Memorial School (Form I-VI with about 520 pupils). It has schools in Suva — Ballantine Memorial Girls' School — Form I-V 200

Fijian girls, Dudley House School over 800 secondary pupils. The emphasis in the primary field has been among the Indians. Its 5 main secondary schools, Dudley, Lelean, Niusawa, Ba and Jasper Williams are inter-racial.

The Ba Methodist Hospital was commenced in 1925 for Indian women and is still the only hospital in this very populous area. In recent years an Order of Deaconesses has been formed. The Church became independent in 1964 and now decides all matters concerning its work. It is a strong church numerically — about 82% of all Fijians claim to be Methodist. The church is beset by many problems, among them being finances, the necessity to raise the standard of education for leadership; social problems such as liquor, unemployment, and with it robbery, assault and prostitution. Tourism can be a good thing but it also brings some of the worst of problems.



**Rev. Usaia Sotutu — Missionary in Bougainville, 1922-49.
Fiji's missionary contribution continues.**

EXPANDING HORIZONS

— LEARNING FROM OTHERS

SAMOA

Christian missionaries came to Samoa from Tonga and from Tahiti before white missionaries came to stay. Methodism in Samoa dates back to 1828. Congregationalism to 1830. Both churches have had an important effect on the islands and still today are important as part of the whole life style that we call "fa'a Samoa" or "Samoa custom".

New Zealand Methodist links with Samoan go back to the appointment of the Rev. George Brown from New Zealand to Samoa in 1860; Presbyterian links are much newer. But of much greater importance to us all is the modern situation in which we find ourselves with so many Samoans now resident in this country and

so many more who come for a short season.

We have a chance to learn about mission as a two way process. **WHAT ARE WE GIVING TO SAMOA?** We give some small financial support mainly to assist ventures which will make the church there more able to stand on its own feet. Two such ventures have been a scholarship for an agricultural trainee to go to Fiji for training; and the projected teacher training scholarships for 1974 which will enable Samoan teachers to be trained in Fiji.

WHAT ARE WE LEARNING FROM SAMOA? We can't answer this for you. You must ask it in your own church situation and if you are not learning anything, do something about it. Could it be that you are not listening?



A Samoan Family in New Zealand.

COOK ISLANDS

CHRISTIAN CHURCH

John Williams of the London Missionary Society was the discoverer of Rarotonga, and the first missionary to the Cook Islands. The Cooks has been notable for its contribution to the evangelistic effort to other island groups in the Pacific and the growth of the church there has been a story of steady progress.

In recent years, since the inauguration of the Cook Islands Christian Church, there has been a growing association with New Zealand as such numbers of Cook Islanders have come to reside in New Zealand. A development

from this has been the invitation from C.I.C.C. to the Presbyterian Church of New Zealand to send a minister to work among the growing numbers of non-islanders who live and visit there, and the Rev. F. W. Bealing was appointed in 1972. His centre of activity is Avarua where a new church has been built near to the site of the International Airport still under construction, and Mr. Bealing is becoming involved in a variety of tasks related to mission as the C.I.C.C. sees this today. He is a minister inducted to a congregation in the Cook Islands and part of the C.I.C.C.



Mrs. Ngamata Vakatini, the most recent missionary from the Cook Islands to Papua New Guinea, speaks at the centennial of the arrival of the first missionaries, who were also from the Cooks.

The Presbyterian Church of the New Hebrides

Work Began: In 1848 the Rev. John Geddie of the Presbyterian Church of Nova Scotia landed on Aneityum to begin the work of the Presbyterian mission there. The New Hebrides was the first foreign mission field for Canada but also for the Presbyterian Churches of Australia and New Zealand. The first New Zealand missionary was the Rev. John Inglis who went also to Aneityum.

Presbyterian Church Community: There are 41 pastoral charges in the New Hebrides served by 33 pastors at the present time. Elders are essential to the work of the church in supplying the needs of 212 preaching places and there are 372 elders in the church. The census membership of Presbyterians is 30,491, communicant membership being 8,616.

Significant Institutions and Places:

Theological students are now trained at Rarongo Theological College in the United Church, and some go also to the Pacific Theological College. In the New Hebrides for the training of lay men and women, the Bible College at Tangoa, serves a group of entrants numbering 30 each year. The course is a two-year course. Onesua High School is the church's only educational institution now and this year has a student body of 180 boys and girls.

Problems: The New Hebrides is a group of about 80 islands and communications are very difficult in rough seas. There are over 100 languages in the area and a major difficulty in language is caused by the fact of both French and English being recognised for education. The condominium form of Government makes unity very difficult.



Sister W. A. Biggs,
Matron Girls' Hostel, Onesua.

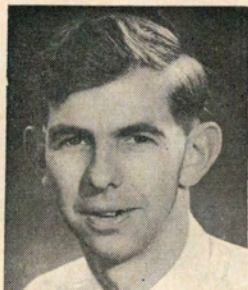


Rev. and Mrs. N. J. Whimp,
Assembly Clerk, Lamenu.

Gifts: Many parts of the New Hebrides have preserved traditional custom and today, church leaders are urging the relevance of much that is helpful from their own culture. Diversity of languages has given these people a listening ear for language. Their social system covers the care of old and needy people within the community. The people of the New Hebrides have many gifts, some of which they may share with us.



**Miss P. Hewitt,
Matron Vaemali Hospital, Epi.**



**Rev. and Mrs. K. C. Calvert,
Promoter of Total Development
at Tanna.**



NEW HEBRIDES

Rev. William L. Coop

If there is one issue which summarizes the frustrations we encounter in our work here in Christian education — it is freedom. The New Hebrideans are bound economically, politically and religiously, and they are frustrated at every turn when they attempt to escape their bondage.

Economically, the bottom has fallen out of the world copra market, the Europeans control what business enterprises there are here. Politically, the British and French play ping-pong with the "territory" while the Condominium Government is given the crumbs for their existence. The fact that protocol does not allow for citizenship for New Hebrideans is a hard reality to swallow in today's world. Religiously, expatriates and islanders are beginning to dismantle missionary dominance, but

indigenization comes more as a financial expedient than as a humanizing reality.

Roxi and I find it hard to realize that the concept of salvation as freedom for the oppressed and release to the captives has yet to impress Christian thought in the New Hebrides. The pattern of evangelism through conviction, rather than through celebration, is demeaning to an oppressed people. Old people are mostly uneducated and content in the dominant Christian legalism, but the young are restless, rootless and skeptical of the old-time religion. Both are without the aid of a mediating clergy or laity who can hear their pleas or minister to them in a changing world. The young overseas-trained clergy seem to be the hope of the future, but the present reality is one of

confusion and chaos. Students at the Bible College — after viewing a film about the New Hebrides called "Islands Arising" renamed it "Islands Sinking". One would almost characterize the question mark hovering over the church as despair. If only a revival of the old way could sweep through the land! This cry is the false hope.

Into the reality we are thrust with a mandate to establish a Division of Christian Education and to search out and train New Hebridean Leadership to carry on the task of Christian Education. We find it a formidable challenge. Our first six months have been spent listening and observing. We have toured the islands, observed the church at all levels from the smallest parish to the meeting of the General Assembly. We have met with committees of all sizes and shapes and levels of importance. Now with our vast confusion, we are beginning to act

and, as we act, we are finding even more confusion in our wake. We see our role as one of raising questions and encouraging others to do the same. We also see our role as enabling people through resources and skill development to begin to answer the questions they are able to define.

A New Hebridean youth worker summed up his task and ours: "The church has done a lot of teaching but in finding the people's need and helping them to solve their problems, she is not very active in the present time."

The answer to self-development will come only when New Hebrideans grapple with their own problems. As fraternal workers, we can only provide the skills and point to the resources available. The rest is in the hands of those New Hebridean Christians who grasp the vision.

—William and Roxana Coop

(Rev. and Mrs. Coop are Americans who are serving with the Presbyterian Church of the New Hebrides as Christian Education directors).

AND YOUR OWN LOCAL CHURCH ?

When you have read the above article, ask yourself if a stranger would find a sense of freedom and joy in your congregation?

Is your approach to the faith a legalistic one?

Do you look back on past glories and old formulae?

Would it be true to say of your church that: "they are not very active at the present time in finding people's needs and helping them to solve their problems?"

Do the problems of the church overseas help you to see with new clarity, your own?

A MEDICAL EMERGENCY

Mrs. Eileen Golding reports from East Cape, Papuan Islands Region.

A mother was brought in after her first twin arrived and complications with the second had arisen. We radioed to Alotau — how thankful we are to have this available — and the Doc. (a New Zealand) gave us what advice he could, but we've nothing to help or assist a patient here for this sort of thing. He said all medical boats were miles away but would try and contact Admin. About 1½ hours later, our nurse, Nancy, came flying in the back door, "her pulse is dropping and she is haemorrhaging". So we bounded back up to the radio, she back to her patient. Then the fun began. Dave took the messages from Doc while I relayed back and forth to the dispensary! As everyone around East Cape knows Marama Golding NEVER runs anywhere. All this resulted in the Doc, who had got hold of Admin. speed boat, leaving Alotau immediately and getting here in 1½ hours. We've never had it happen before and were just so thankful it really was an emergency. Usually its 4-5 hours boat trip. He came ashore all salt sprayed, and came straight up to aid post where he fixed up the drip feed and then, on

examination, found the little babe had died. He said he'd wait to see if normal labour would start, but after a couple of hours, he delivered the wee mite with the help of forceps. While he and Dave were having tea, I went back up to see how the mother and our nurses were and was promptly handed the little 3lb. something first twin. It was so tiny I sang out to Nancy (nurse) was she sure she'd given me a baby and not just a cuddle rug, and the next instant there was a wiggle and a couple of little eyes opened and closed and then its wee mouth opened and yelled! Just as if to say "I am here, so there!" It then popped its thumb in and cuddled down and went to sleep. It was all so beautifully timed the nurse just about fell over laughing — any tension that was there was broken. They had had a hard afternoon — even the Doc. coming was quite an ordeal, but they enjoyed working with him. He stayed the night and advised sending the lady in on a boat for transfusion. Fortunately one of the mission boats had arrived and we got them all on that and one of the nurses went too. Took about 5 hours so it all worked out for the best, there being no medical boats at Alotau as it may have been too late!

THE CONTINUING TASK

From the report of the Moderator — the Rev. Leslie Boseto comes this comment about evangelism.

Then what about evangelism? What does evangelism mean in our society? Does it require to make individual decisions or responses at public meetings? How can our ministers, bishops and moderator help out people to understand and share the reality of witnessing what we believe and accept in our lives? How can parents be witnesses to their children? How can the ministers be concerned with the pastoral problems of our people and how can the people be concerned with the pastoral problems

of our ministers? Communications through papers, radio and pulpit sermons are not our traditional ways of telling our people what to do and know. These means of communications are useful and have their important role in our time and generation but are not the Melanesian ways of communication. Our people need personal visits from our leaders. They need our pastors and ministers to sit down with them, in their villages, houses and areas. Therefore within these coming two years, our whole church through its regions is called to re-examine our understanding of evangelism.



Dave and Eileen Golding and their family. Dave is a printer, and has done much to put the East Cape Press on a firm foundation, both as a business and as a Christian Institution. A replacement will be needed for them in 1974.

WERE YOU THERE

WHEN THEY CRUCIFIED MY LORD?

Who was it that raised the sponge, dipped in vinegar, on the rod, so that the dying Christ could drink? One of the disciples? No, an "unbeliever"!

Today while Christians talk, it is often the apparent unbeliever who is there, where the Lord is. One minister writes from Papua New Guinea that because of all this talk about the uncertainty of the future many people are leaving the country, but the volunteers still come, and of them he says, "we have three who are not Christians. One of them refers to the rest of the staff as a 'bunch of religious fanatics'; but this and others have come out of kindness and it is hard to get Christians to come at all!"

Some of us don't like to talk of missions, but we talk of development. What sort of development do we get if it is not development of body, mind and spirit?

While **teachers** in Auckland are finding it hard to get jobs, in Apia (and elsewhere) schools are desperate for teachers. **Nurses** are badly needed in a score of places and hospitals are faced with closure because of lack of staff.

Doctors

Ministers

Bookkeepers

Typists

ALL ARE NEEDED!

Accountants

Printers

A Farmer

Offset Printers

IF YOU CANT' GO YOURSELF . . .

DO YOU KNOW SOMEONE WHO COULD?