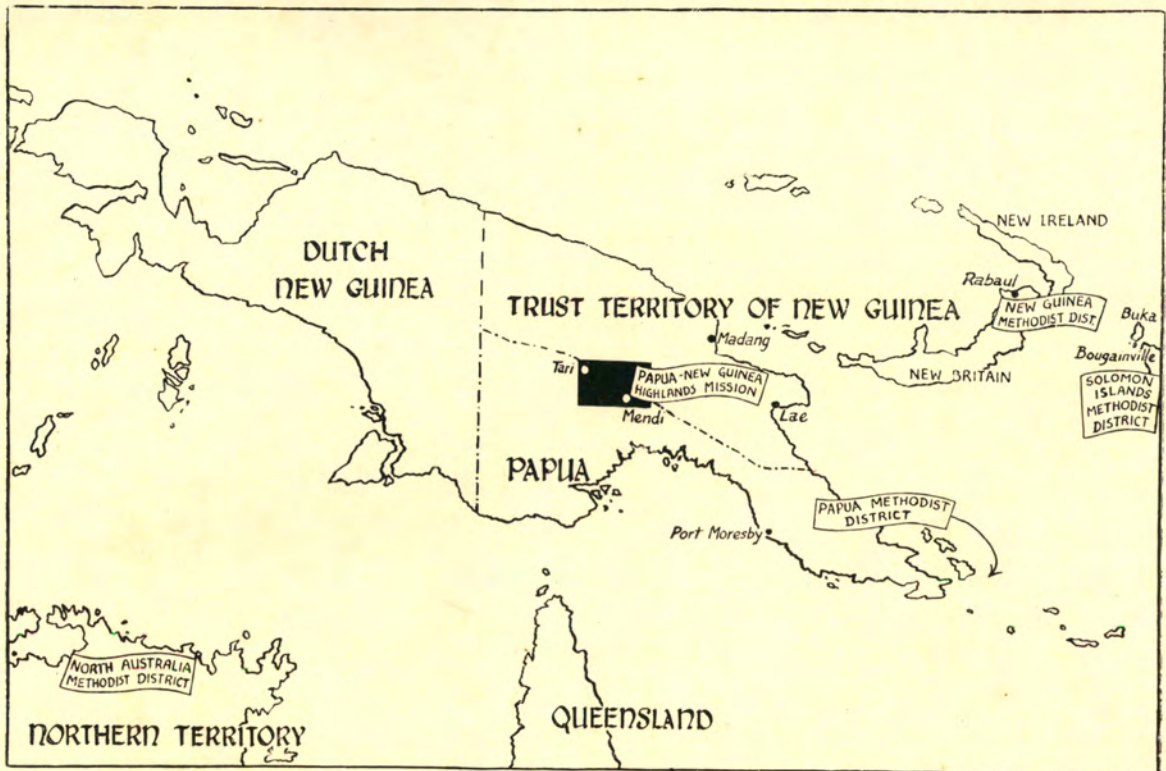


# THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



Locality Map:—PAPUA-NEW GUINEA HIGHLANDS MISSION.



## SPECIAL HIGHLANDS MISSION APPEAL NUMBER

*"THEM ALSO I MUST BRING"*

—John 10:16.

Price: One Shilling and Sixpence per annum.  
Posted: Two Shillings.

General Secretary: Rev. S. G. Andrews.  
Foreign Mission Department, P.O. Box 5023, Auckland.



# A Message from Australia



**A VALLEY IN THE PAPUA-NEW GUINEA HIGHLANDS.**

—Photo: Department of Information.

*The Methodist Church of Australasia and the Mission Board has received with much interest and appreciation the decision of the New Zealand Church to share with us the great opportunities for evangelism in the areas of central New Guinea and Papua which have hitherto been untouched by the work of the Christian Church. We in Australia are not unmindful of the difficulties, dangers and expense of such a Mission, but we have undertaken this work at what we believe has been the true call of God. The fact that we are to have as our partner in the task our New Zealand Church has encouraged and stimulated us greatly. Already we have been impressed with the calibre of the first missionary to be appointed, the Rev. C. J. Keightley, and feel sure that the claims that are being made by the Mission Board in New Zealand on the services of our young people, nurses, teachers and carpenters, will be answered in the spirit that Methodists have always answered the missionary calls of the Church. We are sure, too, that the appeal for special financial assistance will not go unanswered, for with a deep sense of the spiritual stewardship for the well-being of the children of God across the world has always gone a conviction about the stewardship of the gifts that God has given to us. The barometer of the spiritual interest of the Church in those who need Christ is still the personal giving of men and women who have seen the vision of their Lord—a world won for Him.*

*We, therefore, convey our appreciation, and with this will come our prayers that the response both in service and in giving will be such as to make possible a fruitful work of co-operation between the two churches in our newest Methodist field in the Pacific.*

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The Missionary Organ of  
the Methodist Church of  
New Zealand . . . .

VOL. XXXIV. No. 1.

JUNE, 1954.

Published Quarterly.

## Serving Right Gloriously

A Message from Mr. H. M. PATRICK, M.V.O.

VICE-PRESIDENT OF CONFERENCE, 1953-54.

In his journal recording impressions of his third visit to New Zealand, the Rev. Samuel Marsden wrote "What an infinite blessing will divine revelation be to the inhabitants of New Zealand when once its glorious light breaks in on them." These words were, of course, written well over a century ago and referred to our Maori brethren, but it is we today, both

Maori and Pakeha, who knew what great things have been accomplished since then and how much we owe to the foresight and enterprise of the British Methodists of the nineteenth century. No doubt all of us realise that through the operation of our Foreign Mission Department we are endeavouring to bring that same divine revelation to the widespread islands of the South Pacific, and, may I say, with no inconsiderable measure of success.

It makes grand reading that account of how, just over 50 years ago, two white ministers and but a handful of Fijian and Samoan helpers set out to bring the Gospel to the Solomons—some of them gave their lives for the work but, thank God, there have always been others to carry on the noble work. What a fine company have we now—over 300:—ministers, native and white, Doctors, nurses, teachers, carpenters and helpers of every sort giving of their very best to help spread the Gospel, helping the people physically, mentally and spiritually. Great must be their joy when they are able sometimes just to pause for a minute and see some of the results of their labours.

Certain individuals—for reasons best known to themselves—sometimes decry the work of all Missionaries and allege "spoiling" of the "primitive people," by teaching them the Gospel and bringing to their notice in a practical way how better health can be obtained, how the standard of living can be varied and raised. Yet we cannot accept such individuals as competent to judge. These critics were well answered after the war by Government officials and high-ranking military men who stated in no uncertain tones that these people whom the missionaries had brought from darkness into light were of tremendous use. They had been seen in more than one kind of action by these competent observers and they behaved in a manner which called for the highest and unqualified praise. We shall never forget the men who by enduring all things, came within the group of those of whom it is written "Greater love hath no man than this, that he lay down his life for his friends."

A week or two ago, I had the privilege of being at an induction and farewell service to Rev. C. J. Keightley, and I feel sure that in his capable hands and those of his devoted wife, we will soon hear of great accomplishments in the new sphere of labour. When it comes to new work and indeed to the work in the Solomons also, how many of you have yet



MR. H.M. PATRICK, M.V.O.— Vice President of  
Conference, 1953-54.

# WANTED — WORKERS

FOR OUR

MISSION FIELDS IN THE SOLOMON ISLANDS  
AND THE PAPUA - NEW GUINEA HIGHLANDS

## IMMEDIATE NEEDS:

THREE SINGLE CARPENTERS

(One for Highlands, Two for the Solomons)

TWO NURSES FOR THE SOLOMONS

ONE SINGLE WOMAN TEACHER FOR THE HIGHLANDS

Apply to:—

The General Secretary,  
Methodist Foreign Mission Department,  
Box 5023,  
Auckland, C.1.

given thought to that very necessary increase in your Foreign Mission giving, if we are to give the same efficient service that we must give if our work is to continue to be blessed.

What an example is set us by the people in the Islands in the matter of giving; just look it up for yourselves and then say "I am lagging behind; not only will I be generous in the £10,000 appeal, but I will also see that my annual subscription is increased." You **are** a regular subscriber, of course?

It may be that the times have changed in the Islands since John F. Goldie wrote after his landing in 1902—"Was there anything in these filthy wretches to make men of—wretches in whom the very image of the Creator had been obliterated by giving free reign to the animal passions? It required the vision of a prophet, yea, and more than a prophet, to perceive in these men the inherent capabilities of development, overlaid by the filth of gross heathenism." Granted that they have changed and that we no longer have such scenes—there is still lots of unconquered territory and what lies there is still unknown. Yes, workers and money can make a vast difference; you may not be able to be a worker in the field, but you can help by your giving. "Cast thy bread upon the waters, and thou shalt find it after many days."

It has often been said that the state of the Church in the homeland can best be judged by the interest it shows in its Foreign Mission work. I do not think that there is any one of us, either minister or layman, who is satisfied with our efforts in New Zealand today. We are too self-satisfied with things as they are, and it will be a sad day if that ever obtains in our mission work overseas.

I wonder how many who read these words also use the Bible Reading Card, and if you do, whether you got the same thrill as I did on March 1st, when I read these words "and this continued by the space of two years, so that **all** they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."

What a remarkable testimony to that grand old missionary, Paul; no wonder God wrought special miracles by his hands. I know that many of our men and women who have been out on the foreign fields have had the same experience as Paul when, at his departure, we read "They all wept and fell on Paul's neck and kissed him."

The telegraph address of our Foreign Mission Department is "Nomolos," which is "Solomon" written backwards. But there can be no looking back or writing back in our present and future enterprise—we are going forward where no task will be too small or too great when undertaken in the service of the living God. God will provide the workers, but we must provide means of support. This call is urgent and I plead that it will not be overlooked.

"To give and give and give again  
What God hath given thee  
To spend thyself nor count the cost  
To serve right gloriously  
The God who gave all worlds that are  
And all that are to be."

With loving greetings to all who do the Master's work.

H. M. PATRICK.

# NEW GUINEA — Its Forgotten People

By REV. C. F. GRIBBLE, M.A., Dip.Ed.

General Secretary, Methodist Overseas Missions, Australia.

Within one hour's flight from the tip of Cape York Peninsula in the far north of Australia lies the mainland of New Guinea, the second largest island in the world. Rising from the humid, tropical, coastal areas are high mountain ranges, the Owen Stanleys and others, with peaks thirteen, and fifteen thousand feet in height. From the ranges sweep great streams which reach the sea in broad serpentine rivers like the Ramu, the Markham, the Fly and the Kikori.

For a long time it was thought that the only areas of population were along the hot coastal regions. Men discovered only fairly recently that behind the mountain barriers there existed tremendous valleys carrying large populations of native peoples. Most of these live in the central plateau areas from five to seven thousand feet above sea level, which stretch from Goroka away towards the Dutch border. These central highlands of Papua-New Guinea are surrounded by ranges from five to eight thousand feet high.

The climate here is warm throughout the day, averaging from 70 to 80 degrees in the shade, but the nights are cold and the temperatures drop to 50 degrees or lower. The valleys are fertile and the great populations there plant their basic foods, sweet potatoes and corn. The intensive cultivation of the land through the centuries has denuded the country of its natural forest and the grass lands have been robbed of much of their natural humus. Every year the people set fire to large areas and so kill the growing trees. Often at night the glow of bush-fires can be seen far in the distance.

## COUNTRY AND PEOPLE.

Communications with the coast are difficult. From Madang to Mt. Hagen in the centre is about 100 miles and with a carrier line would take two to three weeks. Rivers have to be crossed by walking along narrow logs or by long suspension bridges. To overcome this difficulty a network of aerial transport has been established and Tiger, Dragon and Auster planes are a common sight on the small airstrips which have been made through the area. The story of the development of aerial transport is one of triumph over difficulties and the skill and courage of pilots and mechanics. The aerodrome at Lae is said to be one of the busiest in Australasia.

The natives of these Highland areas of Central Papua and New Guinea are thought to be the direct descendants of the original people, and, isolated from the influence of migrations, their social organisation and language is quite different from that of the coastal people. The climate has made them virile, active and of fine physique. Physically they are stronger and mentally they are brighter than the coastal people. Their religion is animism, and around them is a spirit world. Sorcery, white and black magic play a large part in their thought and life. They are a warrior people and every male carries his spear or his huge bow and arrow in his left hand, and in his belt or in his right hand his ax. One of our missionaries re-

cently said, "I saw natives, driven out of their area by hostile tribes, living like beasts in the jungle, afraid to sleep in houses because of the fear of further attack. Our patrol saw country where homes had been burnt, trees cut down and gardens devastated by inter-tribal warfare."

The currency of the Highland people is pearl shell, which is passed from tribe to tribe along the rivers, from the Deltas and Torres Strait. At the great ceremonial feasts, when vast numbers of pigs are killed and eaten, the distribution of shell seems to be the crucial point of the ceremony. For shell especially gold-lip shell they will sell their food and give their time and labour.

These mountain people do not live in large villages, but in small hamlets with two or three houses together. The houses are small, with walls three feet high rising to a conical centre. A small opening is left as a door and the people cover their bodies with the fat of pigs and crawl into these at night, blocking up the entrance hole and leaving a five smouldering for warmth in a kind of lean-to outside. In some parts there are three houses for a family—one for the men, one for the women and pigs, and another for the spirits. The houses resemble in appearance the African kraal, thatched as they are with kunai grass on the roof and with plaited strips of cane grass for the sides.

Clothing is scarce and the people are almost naked, with only finely woven net girdles.

Flying over the area one can see tracks through the valleys along which the people move from point to point. A strange and not unmusical yodel is the method of passing information. When Jack Hides passed through this area—the first European to see much of it—in the 1930's, he knew that his movements were known for many miles by the yodelling of the people.

## OPENING UP THE COUNTRY.

The Territories of Papua-New Guinea are for the purposes of administration regarded as one and the central executive offices are at Port Moresby. New Guinea, however, is a Trust Territory administered by Australia under the United Nations. Papua was annexed by Australia in 1906. Much of New Guinea was unknown land until the Second World War, when names like Buna, Milne Bay, Lae and Finchhafen became household words to Australians because of the activities of their troops. Mt. Hagen, 6,000 feet up in the centre was used as a rest place for men of the forces because of the fine climate, and also as an area for producing vegetables for the Army. Since the war, Administration patrols have gone out from Mt. Hagen, Kainantu, Goroka and such places into much of this country of the Central Highlands of Papua-New Guinea, establishing new posts. The Australian Government realises that it must make every effort to bring the Territory and the people under

control as soon as possible. Serious criticisms have been made in the councils of the United Nations of the fact that there remain in the Territories large populations still unknown and uncontrolled. But it is not easy to pacify and bring under control such areas, with their incredible problems of transport, climate and language.

The Christian Church has for some time worked up in the mountain ranges at the more eastern end of the Highland plateaux. Flying from Lae to Wabag one passes missions in difficult and isolated areas undertaken by the Roman Catholic and the Lutheran Churches, and the Seventh Day Adventists.

Since the War efforts have been made to go out into the lesser known parts and the Government has encouraged Christian Missions to establish their work, regarding it as a large factor in the pacification of the people.



A MISSIONARY PARTY.

#### METHODIST WORK COMMENCES.

In 1950 the Methodist Overseas Missions of Australasia decided to launch a new piece of pioneering work in a little-known area, the Mendi valley of the southern Highlands of Papua. No other Mission worked any area near this site and there were large populations around it. The Administration sent in a patrol to choose a site for an airstrip, tools were dropped by 'plane and finally Administration Officers entered the Mendi Valley and at the same time the Methodist Church sent in its missionaries. Women were precluded from entering this area for twelve months until the people were better known and still today after three years our missionaries are not allowed to move much more than one mile from the airstrip. The people are truculent and unfriendly, but of a fine type physically and mentally. Much has been done to win their friendship and co-operation, and Administration Officers and missionaries have co-operated cordially in this task of pioneering this great hinterland north of Australia.

Not long ago, I had the fascinating experience of flying in from Madang to Mt. Hagen. The little two-seater Auster rose up from the coast to 8,000 feet. Below was the jungle and mountain ranges. Above us sometimes were towering peaks, Mt. Wilhelm (15,000 feet), Mt. Hagen (12,000 feet), and Mt. Giluwe (13,000 feet). One could scarcely imagine a more awesome vista than that stretching out over this treacherous country of mountain and broad river, valleys through which great draughts swept and take their toll of many small 'planes that serve Government, commerce or Church in the opening up of the country.

We came down at the Mendi airstrip and running beside the 'plane as she landed were hordes of the primitive people, naked but for the webbing girdle, with bones through their noses and pearl shall around their necks, carrying the long bows and arrows and stoneaxes. They swarmed around us and some came up to feel our arms and hands, uttering expressions of great surprise. Their bodies were dirty and repulsive with pig's fat and charcoal, and women in mourning were covered over with grey mud.

Australia has a big responsibility before her in administering these areas and people. She has recognised the part Christian missionaries have to play in bringing to the people the Christian message and the ministry of healing and teaching. Considerable grants in aid are made for this work. From the Mendi Valley, our Mission is spreading out and we have now established a new station at Tari. There are two ordained ministers in the area, two triple-certificate nurses, a trained agriculturist and a teacher who is specialising also in language study. Already a large vocabulary of this hitherto unknown and difficult language has been written down and at both Mendi and Tari the people have displayed a growing interest in the school and in the medical work. Some day these people will emerge from the primitive and take their place beside the other peoples of the Pacific whose past has been similar to theirs. The Christian Church has an important part to play in their future well-being. Interest in the total well-being of the people will be behind her work. The present Director of Education in the Territories has written, "I wish to express my belief in the need for the place of Christianity amongst the New Guinea natives under European influence . . . The concern of all—of anthropologist, missionary, administrator and educationist—is the future of the native . . . with Government initiative, direction and assistance; with missionary zeal for service; with the scientific data and point of view of anthropology; and with the confidence of the people themselves in their own future; what indeed may not on day be accomplished."

We must take long views in our work for the development and progress of these people. If in the years ahead they become citizens of a wider world, our reward will be that we saw and believed. Ours will be the privilege of having helped them in some small way into a fuller and freer life, not bound with darkness and evil forces, nor filled with warfare and feud, but a life within the world community which stretches beyond the mountain ridges and peaks and brings them into the heritage of the whole human family.

# The New Missionary Situation

Impressions by the REV. TREVOR SHEPHERD of a special one day Conference called at Wellington by the National Missionary Council.

The Conference had "... many important things to say about Missions yesterday, today and tomorrow . . . if there is to be a tomorrow." The Chairman, The Venerable Archdeacon G. M. McKenzie stated that there was no doubt about the "Tomorrow," but missionary work may have to be done on different lines from the past. To meet this new missionary situation, to pool ideas on how to meet it, to help one another to meet it, was the purpose of the Conference, at which six speakers described the missionary policy of their respective Churches and Missionary Societies.

Two important factors make a new world Missionary situation:—

- (1) The Retreat of the West.
- (2) The Revolt of the East.

"China has cast long shadows," and has lessons for those "who have ears to hear."

## (A) The Native people must take responsibility for their own Church.

The time is fast approaching even in the Islands when the Gospel will be more acceptable if it is dissociated from the political, economic and cultural expansion of the West. It was reported that there was a greater willingness to hear the Gospel in Pakistan since that land had obtained self-government. When added responsibility is given, there must come the added obligation upon the native Church to finance more and more of its own work. The Native Ministry must be the first part to be financed by the people themselves. Perhaps the time has already come for us to make adjustments in our Solomon Islands Field. Many Missionary Societies are taking steps to pass over their property on the field to local trusts, on which the native Church is increasingly represented.

## (B) The position of the European Missionary among the native Brethren.

The European Missionary is not called to plant a small piece of his home Church in a foreign land. For him, Christ must become a "black man," as he identifies himself, as a "servant of the Word" among a coloured people. For Father Damien it meant announcing "We lepers." Our European forces should not aim at building up strong centres, but should try to touch the natives at as many vital points as possible. Decentralisation was the note which sounded loud and clear from the speakers, yet there must be "elder brothers" to guide these "younger Churches," and it is the wish of the Native leaders that this be so, lest the Young Church depart from the lines of the Church Catholic. But it must be as a "Brother" sharing the office of the Ministry with these locally called by our Lord to this task; not a conscious treating as an equal, but identification with the Church on the Mission Field in its task.

## (C) The value of the printed Word.

There are lands where the Christian Missionary cannot go, but where the printed word can. Are we doing enough in printing propaganda? One representative reported that his Society spent one per cent. of its budget on print and paper.

## (D) Missionary Service.

In places where people of the West are not acceptable as professional Missionaries, they are still welcome as educationalists, physicians, agriculturalists, technicians, etc. Men and women of every profession must become part of the Church's Mission so that in their daily callings they may stand for the Christian faith in a pagan world. Unmarried women have made a wonderful contribution to the East in showing that women have a place in God's world and the door is wide open today for non-professional Missionaries to play an important role in "preaching the Gospel" to the uttermost parts of the earth.

I noted that the Methodist speaker was the only one who spoke of an advance into a new Field.

After listening to reports of work in India, Pakistan, China, Rhodesia and Islands of the Pacific, I formed the following definite impressions:—

1. Our Field in the Solomons is comparatively easy.
2. We have done well to confine our efforts to one small Field until it has become established.
3. For its own good, our Solomons Field must stand more 'on its own feet.'
4. That we have the ability and resources to extend now into the New Guinea Highlands.
5. That ours is a Changeless God and a Timeless Christ, but time may have made some of our methods out of date. A strong lead on Missionary Policy must go forth from those who are far enough away from the scene of Missionary activity, so as to be able to view both the world situation and our own Missionary position.
6. If we are to meet "Tomorrow," we must not neglect the 'long shadows' of Today. This is not easy, but it is essential.

(N.B.—A full report of the addresses at the one-day Conference of the National Missionary Council appeared in the May issue of "Church and Community," the organ of the National Council of Churches. Copies may be had from Box 297, Christchurch, C.I., at 6d. each).

# Papua-New Guinea Highlands

## Expansion and Development, 1953

(Reported by the REV. GORDON YOUNG, Superintendent of the Mission).

Missionaries pioneering a new Mission Field are, naturally, somewhat reticent concerning what has been accomplished. However, it cannot be denied that progress has and is being made, so we invite you to join with us in giving thanks to our Saviour, Jesus Christ, to Whom be **all** the praise and glory.

Our team of Australian, New Guinea, Papuan and Solomon Islands Missionaries have endeavoured to participate fully in the evangelistic programme of World Methodism.

### Expansion—TARI:

A new Mission Station was opened at Tari in January, 1953. Although the Tari Airstrip was opened to light aircraft on November 12, 1952, no air-



**ALPHAEUS ALEKERA**

**Solomon Islands Missionary to the Highlands.**

craft was available until January 7, 1953, when the Catechist Thomas Tomar and Teacher Inosi Kwabiaona and I flew from Mendi to Tari, and after a survey of the area selected a site at Hoiyevia, on January 15. Clearing of the site started on January 21 and residence commenced on January 24. The first services were conducted on January 11, at the Administration Station and on January 25, at our Mission Station. The Rev. R. L. Barnes, L.Th., returned from furlough in Australia and had to wait nineteen days at Madang before an aircraft flew him to Tari on January 26.

Buildings have been erected, including a fine Church (60 feet x 34 feet) which was opened by Mrs. W. A. Deutsher of Melbourne on July 12.

The first School commenced on March 30; there are now three schools—one for Boys, one for Men, and one for Women and Girls.

**Catechist Alphaeus Alekera and Teacher John Pirah from the Solomons Islands District, arrived with their families at Tari on April 25. These experienced Missionaries have been sent out and are supported by the Solomon Islands Native Church.**

Mr. R. L. Barnes and two sons reached Tari in May, 1953, and from then until the arrival of Sister M. J. Walker in February, 1954, Mrs. Barnes was in charge of the increasing Medical work.

The response of the friendly people of the fertile Tari basin to the leadership of Mr. and Mrs. Barnes, Sister Walker, two catechists and two Teachers is most gratifying.

### Development—MENDI:

The Mendi Station was first opened in November, 1950. Considerable development took place in the Mendi area during 1953.

The Church (60 feet x 25 feet) was opened in September by Dr. E. B. H. Brotchie of Sydney, and regular services are now conducted at ten new Preaching Places, making a total of 1 Church and 15 Preaching Places.

Adult Education Schools for men and women have been opened and are proving important additions to our Educational programme, carried out by Miss E. F. Wilson and Staff.

Regular instruction to students, steady increase in the area under cultivation, arrival of cattle, sheep, goats and fowls, also a rotary hoe (gift of Yanac Circuit, Victoria), are advances in the agricultural work in charge of Mr. D. A. Johnston, H.D.A.

Sister E. J. Priest arrived at Mendi on July 18, and Sister M. J. Walker left for furlough on July 24. Although facilities—buildings and equipment—at the hospital show definite improvement, and some patients have had remarkable recoveries, the process of educating these primitive, independent Mendi people to bring in those who are really sick for hospitalization, is a slow one. During these early years the healing ministry is a rather difficult and heart breaking task.

### Languages and Literacy:

We are confronted with a number of languages and numerous dialects in this Field—all non-Austro-nesian. The task of reducing these unwritten languages to writing, and of learning them, is occupying the minds of all staff members and continual progress can be reported.

Dr. K. Neijs (South Pacific Commission Research Officer) and Mr. T. A. Dietz (Department of Education Linguistics Officer) visited our Mendi Schools on November 3 and 4, to study our Literacy methods.



**The Future:**

**Development:** The development of our work in the large Mendi and Tari areas has, we believe, been commenced on solid foundations. However, it is necessary to stress that it has **only commenced**—the real development among an increasing number of people and enlarging areas is the task which confronts us now.

**Expansion:** The whole of the area in which we are working in the Southern Highlands District of the Territory of Papua and New Guinea is a Restricted Area. Therefore, the opening of any new stations by our mission is contingent upon the granting of permits for us to enter the areas. These permits will only be granted by the Director of District Services and Native Affairs after his Field Officers have made adequate Patrols through the areas to bring them under control, and if they are a considerable distance from present Government Stations, a new Station (Patrol Post) is opened and an airstrip constructed. The normal procedure then is for the airstrip to be opened, in

due course, to light aircraft by the Department of Civil Aviation, after which our permits to enter that particular area will be approved.

Hence, to implement our expansion plans within this Field, we **must** "be prepared" with Staff, equipment and finance to move in immediately these God-given opportunities are open to us.

God has guided us as a Mission to this Field! God has called us as missionaries, your representatives, to serve Him in the Highlands! God is revealing to us opportunities for development and expansion!

Will **YOU** make possible the extension of His Kingdom? Will **YOU** listen for and be responsive to God's Call? Will **YOU** ask God to reveal the way you can assist?

We solicit your prayers, we will give thanks for your gifts, we invite **YOU** to share with us this venture of faith.

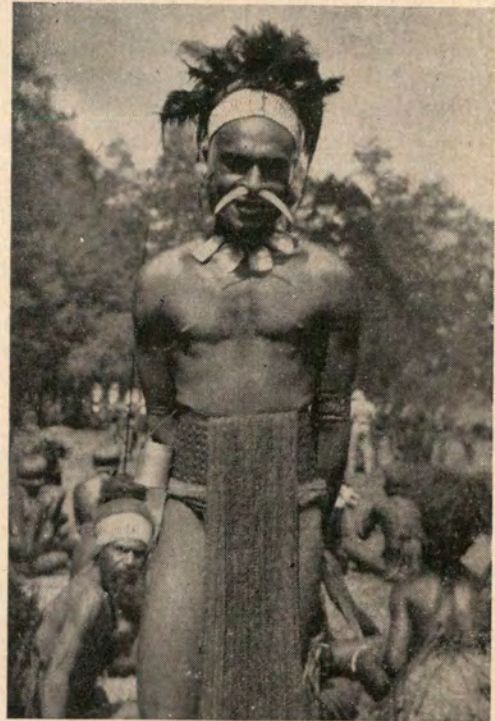
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## Facts about Tari:

by Thomas Tomar of New Britain and the  
Rev. R. L. Barnes.

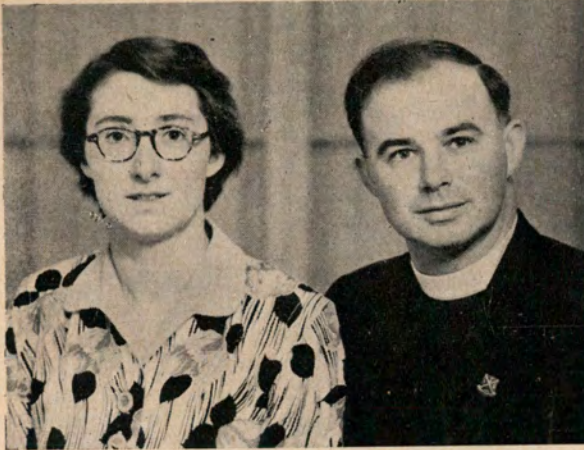
Perhaps the most amazing thing in the Tari area is the number of trenches which the people have dug. The country for many miles has these and there must be hundreds of miles of them. Many are twelve to fifteen feet deep. They may be for one or all of several purposes. In days past they were very important as defences against attack and fortifications in the time of tribal warfare. They serve as boundaries to land; as pig barriers round gardens; as drains through land, especially boggy land; and as roads or tracks. Some have been there for so long that undergrowth, mostly tall cane grass, has grown together over them and one gets the impression that one is walking through a tunnel. It is amazing that the only tool used in digging these is a piece of stick sharpened at one end. In some, however, water has been used. It has been dammed up while the soil has been loosened and puddled up. Then a whole line of men goes through the trench with the water using their feet to take the mud and slush through. One has only to see them at work to realise that they are real 'children of the soil.'

Another thing which marks them as 'children of the soil' is their gardening ability. They work hard at their gardens and follow ways which they have found by experience give them results. Their staple food is the sweet potato, which is planted in large mounds round or oval in shape. These are about six feet across and may be quite long. In the centre of each mound some dried grass is always buried. This provides plant food for the sweet-potato and certainly helps their crops.



A PAPUAN-NEW GUINEA HIGHLANDER — Among such people, our missionaries are commencing new work.

# 1954 IS HIGHLANDS



THE REV. C. J. and MRS. KEIGHTLEY.

## RESOLUTIONS OF CHURCH CONFERENCE — 1953 —

"That the Conference accept the invitation of the Australian Board to co-operate in the Papua-New Guinea Highlands Mission."

"That to provide for initial and capital expenditure, Conference approve a special appeal for £10,000 to be raised within the next two years."

—Minutes of Conference, p. 127.

The Rev. C. J. Keightley has already proceeded to Australia, where he is taking a preliminary course in anthropology, linguistics and tropical medicine to fit him for the pioneer task to which the Church has appointed him. It is expected that Mr. and Mrs. Keightley will proceed in November to the new field, and that after some preliminary training, a nurse and teacher will also join them in 1955. A carpenter is already urgently needed.

The stipends and recurring charges of these workers will, from the inception of the mission, become a annual charge of our ordinary Foreign Mission income. The Conference anticipates that this will entail about £2,000 per annum.

But there are heavy initial and capital charges to be met, for building materials and other equipment and the airfreighting of these from the New Guinea coast to the field. To meet these charges, the Conference authorised the special appeal for £10,000. As other important appeals will also be before our church in 1955 and later years, each circuit and individual Methodist is asked to make this year the special effort to provide the funds for the establishment of this work.

Please

1. **Maintain your ordinary contribution to overseas missions.**
2. **Contribute generously to the special appeal.**

This can be done best through the "Overseas Missions Envelope," when the annual appeal is made in your circuit. Please indicate on the outside of the envelope how your contribution is to be divided.

Contributions will also be gladly received direct by—

The Treasurers,  
Methodist Foreign Mission Fund,  
Box 5023,  
AUCKLAND, C.I.

## Have you yet made your Gift?

# APPEAL YEAR

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## A MISSIONARY WRITES FROM THE HIGHLANDS:

"Will you continue to make possible the extension of His Kingdom?"

- ★ We solicit your prayers.
  - ★ We give thanks for your gifts.
  - ★ We invite you to share with us this venture of faith."
- 

## WORKERS ARE NEEDED ON OUR OVERSEAS FIELD—

CARPENTERS . . . NURSES . . . TEACHERS  
(Single Men) (Women)

## HAS GOD CALLED YOU TO THIS TASK?

For information on enquiry:—

THE GENERAL SECRETARY,  
METHODIST FOREIGN MISSION DEPARTMENT,  
Box 5023, AUCKLAND, C.1.

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## NURSING APPOINTMENT TO HIGHLANDS.

A recent Board meeting accepted the offer of Miss Edith James, of Onehunga, and at present resident in Masterton Circuit, to serve next year in the New Guinea Highlands. Miss James holds the general, plunket and maternity certificates and plans to take her midwifery course this year. Her fine nursing record is matched by her loyal service to her church in a number of circuits in which she has lived. We expect that Miss James will take a preliminary course in linguistics and anthropology early next year before proceeding to the field.



MISS EDITH JAMES

## From the Solomons to the Highlands

By JOHN PIRAH, Solomon Islands teacher now at Tari.



**JOHN PIRAH**

**Solomon Islands Missionary to the Highlands.**

Anzac Day, 1953 will be long remembered by those of us who came to the Highlands at that time, for on that day we ended our journey and reached our appointment at Tari. Our journey that day was from Madang to Tari in a Norseman aircraft, a journey which took just about two hours.

We flew from the tropic heat of the coast to the coolness of the Highlands; from where all natives wear loincloths to where almost all wear scanty aprons of woven string or beaten-out reeds; from a place in which white men have lived for many years to one where only a very few white men had lived for only a very few months and no white woman had lived at all. We flew round big mountains and over rivers, we saw valleys with many gardens and houses and many other places where there was only bush.

As we landed at Tari there were hundreds of people at the airstrip—they were surprised at us and we were certainly surprised at them. We thought that the men looked big and strong. We looked for a long time at the big wigs with flowers on the front of them which the men wear. We were surprised but we were not afraid for we felt that God was with us as He had been all the way. Some of the men were carrying bows and arrows and many of them, to our surprise, were still carrying their stone axes. Since then many more have steel axes.

I want to tell you of the beginning of it all and of our journey from the Solomons to Tari. It was at the Jubilee of our Solomons Church in May, 1952, that I heard first of the new mission field in the Highlands of Papua and New Guinea. My heart was warmed at that time about the work in the Highlands and a little later I gave in my name as one who would go. I remembered how 50 years before Rev. J. F. Goldie had brought the Gospel of Christ to the Solomons and I thought that it is only right that we of the Solomons Church should remember people still in darkness and go to help them.

Our journey from the Solomons to Tari took us forty days—almost six weeks. There were eight of us in the party—Alphaeus Alekera had his wife Eileen and three of his children with him while my wife Ruth and our child with me. We travelled by ship from the Solomons to Rabaul and waited there for another ship. We were in Rabaul for a fortnight. In Rabaul we saw some of the Methodist people of the New Guinea District—the Chairman, Rev. F. G. Lewis, and others. The native minister there, Ilias To Wutnalom was very good to us. From Rabaul we went to Manus where we waited a week while our ship discharged and loaded cargo. Then we went on to Madang where we stayed for ten days before going on to Tari.

In Madang we stayed at the Lutheran Mission where the people were very good to us. The Lutheran Mission business manager there arranged for the aircraft to take us and our cargo and other cargo as well into Tari. We were glad to reach Tari and to feel that we were ready to begin the work we had come to do.

From the airstrip we had about an hour's walk to the mission station. The track was bad—some of the way through deep mud along the bottom of deep trenches. We were happy to reach the station which had begun only about three months before.

We thanked God for being with us in our journey. Will you pray that God will bless the work here and that the people will soon come to be His people in the fellowship of Jesus Christ?

**HAVE YOU YET ORDERED YOUR NEW MAP**  
of the  
**SOLOMON ISLANDS?**

MOUNTED ON LINEN: 11/- post free.

UNMOUNTED: 5/- post free.

Cash with order, to—

**The Treasurers,**  
**Methodist Foreign Mission Fund,**  
**Box 5023,**  
**Auckland, C.1.**

# BEGINNINGS AT TARI

By REV. R. L. BARNES

"Sir, you have come to the end of the line." These words were used to one important visitor to Tari and were meant to indicate, first, that aircraft do not, at present, fly west of Tari, and secondly, that the line has yet to be extended. There are further areas not yet under the control of the Administration or entered by any Mission.

"Where is Tari?" It is not far from the centre of the whole island of New Guinea. It is approximately sixty miles west of Mendi. It is only about twelve miles in a direct line on the Papuan side of the line drawn on maps as a border between the Territory of Papua and the Territory of New Guinea. It is approximately 130 miles east of the Dutch New Guinea border.

## EXPLORATION.

The white man's first known contact with any part of the Tari area was in 1935 when Hides and O'Malley passed through the area some distance south of where our station is. Hides wrote his book "Papuan Wonderland" about his journey. The first visit to our station area was in 1938 when patrol officers Taylor and Black camped where our station is now being built. The war prevented further contact till 1951 when another Administration party came in. In 1952 another party came in and an airstrip over 4,000 feet in length has now been built and an Administration station established. The people were completely bypassed by the war.

Early in 1953, Rev. G. H. Young and two native teachers flew into Tari and thus began the Methodist occupation of the area. I was able to get in on 26th January. Mr. Young stayed for eight weeks during which time the station site was selected and work begun on the station. On 25th April the two Solomons teachers, Alphaeus Alekera and John Pirah arrived. In May, Mrs. Barnes became the first white woman to live at Tari. Sister M. J. Walker, who came in to take over the medical work, has had a very good reception. Contacts with the Tari people over the past twelve months have been very interesting and encouraging.

There are many things we cannot cover in a short article such as this—the choosing of a station site; station planning and building operations; investigations into the customs of the people; early grapplings with an unrecorded language; the beginnings of medical work; the beginnings of school work; the first church services; experiments in gardening; the commencement of pit-sawing; the opening of our church on 12th July; and negotiations for land. We can mention but a few facts.

## RESTRICTIONS.

On our arrival and for almost twelve months we were limited in movement to within a mile radius of the Administration station. Our station is just about a mile from it. There has now been a slight extension of this and in addition we can now move in the area within a mile radius of our station. We are seeking freer movement as soon as possible.

One evening in response to an invitation to come and talk about our work a number of young men came in. The simple message of discipleship, of following Jesus and of entering into His service was given to them. It was, of necessity, the simple call which our Master gave when He said, "Come ye after me and I will make you to become fishers of men." That evening fourteen lads pledged themselves to follow Christ and to begin training for His work. They are still with us. Certainly they have much to learn but they have set their hands to the plough.

## A BEGINNING.

We have talked a good deal of God and His Book and His message. Several of the old men came in—"You talk of God. His message is good. We think He is the one we call 'Ni' (pronounce 'nee'). Will you call God by our name too?" We are glad of the interest of the old men and we realise that they are deeply religious at heart. We are inquiring further into their beliefs concerning their 'Ni.'

An old woman brought her son. She was bent and wrinkled. "He is yours, will you teach him," she says. She is making a dedication greater than she realises in seeking to bring her child. But surely the Spirit of God moves and touches in ways we are often slow to recognise.

We are very glad to have native teachers. What an asset they are for they are a living example to the people that the Gospel is for them. Without them the people would very likely say that Christianity is all very well for white people but is not for them. The teachers play a vital part in our work. Tomas from New Ireland is in charge of the pit-sawing. Inosi from Papua District is teaching the classes of women and girls. Alphaeus from the Solomons does a good deal of the teaching of the men and boys and John also from the Solomons has been working lately on buildings.

We have a great deal of work ahead of us just round Tari but we are looking beyond. To the west of us are areas as yet untouched and some of these are not yet explored. We have plans for an aerial survey so that we can look at some of these areas and thus have a better idea of the task of evangelisation ahead of us. Friends of New Zealand, we are glad of your association with our work and pray for much blessing both to this work and to your church.

## "A Light upon the Mountains . . ."

SISTER BETH PRIEST.

My name is Wosin. I laughed the other day, when one of the white people asked my age. I cannot even remember how many moons have passed since I gave birth to my little son, and then there was Lin before him, and Mbolin, the elder girlie, now almost a young woman.

If it hadn't been for Wosa—that's my son's name—the folk in our hamlet may not have had their hearts and confidence won by the white man and his medicine.

But let me start at the beginning . . .

The rugged mountains, which sweep around our valley, have effectively shut us in from all but a few of our nearest neighbours, who have trekked over steep, rough tracks, braving the hostility of unfriendly tribes, to visit us. We did not so much as know that another world of white-skinned men existed.

Many moons passed, my people who live in this beautiful valley, were startled by the coming of several of these men, and crowds flocked from all corners of the valley to see them, and their huge, noisy Birds (aircraft) that frightened us. Some of these men settled across the river amongst our enemies, but one man wished to build his houses near us, and so my husband befriended him and consented to him having a section of our land. Some time later, three white women came to join him. When we asked if the three were his wives, they smiled and assured us that he had but one wife. My husband is an influential man in our part of the valley, and in keeping with his position, he has four wives!

Our little group of houses is set amongst tall trees and jungle, on the side of one of the many hills in the valley, and from this vantage point, we have a bird's-eye view of the Mission station below us, for it is built in an open area, without the comforting protection of the trees. However, these new-comers do not seem to be held captive by fears as my people are.

Fears! Oh, how they gripped me, when almost two years ago, my beloved Wosa, then only a little fellow in my arms, was suddenly seized with a dreaded sickness. Because I knew he would die—I had seen so many babies stricken by this same evil spirit—I put him in my net bag, slung it on my head, and hurried down the hill to the Hospital.

We stayed there two days, but though Sister gave him medicine, he did not respond well and when my husband came to tell me that pigs were in the garden, I went home.

Three days later, I looked with anxious eyes for an improvement in Wosa's condition, but my heart was heavy within me, for I knew he was nigh unto death. Knowing it was an evil spirit that had molested him, we gathered together and wept, wailing loudly that our little boy was dying. The white man tells us that God is loving and listens to the cries of the sorrowing. Would that the spirits we dread should cease from mocking us and come to our aid.

In the bitterness of my grief, as I watched my darling's life ebbing out, I was scarcely aware of the careful preparations being made for killing a pig, according to our ancient ritual, in order to appease the spirit and his work of evil. So one of my pigs died, in an effort to save Wosa, but his prostrate condition remained unchanged.

Suddenly, in the midst of my wailing, I saw



NEW GUINEA HIGHLANDS WOMEN

that two of the white folk from the Mission had joined us. They came to where I sat with Wosa on my lap, and tried to persuade me to carry him the half-hour's walk back to the Hospital. How stubborn I was in my refusal to go! I had tried the white man's medicine once, and it hadn't rid him of that spirit. If he was going to die, then he would die in my arms, near his home.

I did not expect my own people to take sides against me, but they did, for two of them came over to me and told me how they had been ill and Sister had made them better. Thus persuaded, I picked up my dying laddie, and for the second time, stumbled with him, down the hill to the Mission.

We were within ten yards of the Hospital, when Wosa writhed in the bag, and I screamed, flung the bag from my back, and gathered him into my arms. I was so distraught, that I could scarcely comprehend what happened in the following minutes.

Sister pierced his chest with a needle, and before my incredulous eyes, Wosa was transformed from a limp, lifeless figure into a wide-eyed, moving bundle that filled my heart with ecstatic hope. Do you wonder that my energetic young son, with his big brown eyes and curling lashes, his sturdy body and limbs, is a constant reminder to me of the power of the foreign medicine.

They would have me believe that their God wrought a miracle and healed him, but I cannot believe that. Perhaps some day I will. For as long as my people can remember, we have known that all sickness and death, is the work of malignant spirits, and even though we now go to Sister with every ache and pain as well as serious illnesses, we will continue to kill a pig in times of great sickness, to propitiate the spirit that caused it.

Many babies, and even mothers die in childbirth, and Sister encourages us women to come to her Clinic every week, but so many women are still afraid, and will hurry out of sight when one of the missionaries appears.

We are happy that the white man, with his medicine, his books and his Good Talk has come to our valley, and we do hope that their God will help us to lose our fears and learn to love Him.

**A TRIBUTE . . .****The late Rev. W. W. Avery**

Surely nothing nearer to his heart's desire could have marked the Home-going of this devoted minister of our Church more than his sudden, peaceful passing in the garden of his home in Timaru on the afternoon of 15th March. A true "son of the soil," his garden was not simply a place where things grew. It was to him a veritable "Gate of Heaven."

The spiritual product of Blenheim Methodism, from very early days Wes. Avery's heart was set upon missionary services overseas. Accepted by the Conference of 1903 for training, he entered Prince Albert College and in 1910 was ordained. Marriage followed to Miss Elizabeth Belton who has shared so fully and competently her husband's interests and service. They proceeded to the Papuan Mission District, but considerations of health made advisable their return to New Zealand in 1914. Experience on the overseas field but deepened their zeal for the furtherance of this work, and our late brother found in his various parsonage gardens a very real and substantial means of missionary co-operation. He became an expert in daffodil culture and for his services in that field was made a foundation member of the New Zealand Institute of Horticulture. Accepting monetary donations

in exchange for liberal supplies of bulbs, he applied the same to the missionary funds of the Church. Upwards of £1,000 was contributed in this way, more particularly for medical mission work.

Mr. Avery's appointments were by choice mostly to country circuits where he exercised a most helpful and understanding ministry. He excelled as a pastor, paying particular attention to sick and elderly folk. He served for some years as Synod secretary and was for three years a district chairman.

For 25 years he was District Foreign Mission Secretary and for a longer period a valued member of the Foreign Mission Board. In 1946 he retired, taking up his residence in Timaru where he continued to serve the Church until failing health intervened.

Over the last 38 years Mr. Avery took an active interest in the Masonic Lodge, acting as Chaplain until his retirement.

To Mrs. Avery, her son and daughter, the sympathy of a wide and appreciative circle of friends is extended.—F.C.

**ABOUT PEOPLE****SISTER WINIFRED POOLE.**

We regret to announce that after extended furlough, Sister Winifred is not yet fit to return to her appointment at Oxama Leprosarium where she has rendered such fine service in recent years. Earlier,

Sister indicated that her next term would bring her missionary service to an end. On medical advice, the Board has postponed for twelve months the return of Sister Winifred to the field, granting her leave of absence for that period.

**DISTRICT COUNCIL REPORTS**

(concluded from inside back cover).

all. An educational session was had, when work being done by the home sisters was given also points on the finance of the Union. A period of prayer followed when all branches of our work were remembered before God. Close of day brought a very happy and helpful convention to a close.

**Southland:** Council meeting was presided over by Mrs. Stead who took for her Bible reading Isaiah 42, basing her devotions on the 2nd verse. All members were delighted to welcome O'atau ladies as a gleaner Group. Prayer leaflet was discussed and it was decided to leave this as at present. £158/4/9 was handed in for the quarter. It was decided to have our meetings on Wednesdays in future. Members then attended convention in Central Church. This was conducted by Rev. L. C. Clements. 27 members taking Communion.

# ABOUT PEOPLE

## PRESIDENT OF CONFERENCE.

At the invitation of the Solomon Islands District, the Rev. H. L. Fiebig, B.A., President of Conference, is engaged this month in visiting our circuits there. Having taken part in May at Brisbane as New Zealand's fraternal delegate in the General Conference of the Methodist Church of Australasia, Mr. Fiebig proceeded by air to Vella Lavella on May 31st. Mrs. Fiebig is accompanying the President on his visit.

## SISTER OLIVE MONEY.

The opening celebrations of the new Methodist Memorial Church at Morrinsville culminated on Sunday, April 11th, with the dedication of Sister Olive Money, who has been appointed by the Foreign Mission Board as secretary to the Chairman of the Solomon Islands District, the Rev. J. R. Metcalfe.

Greetings from the Dominion Executive of the Methodist Women's Missionary Union were first read by Mrs. Fauvell. Then the new Sister was presented to the President of the Conference (Rev. H. L. Fiebig) by the Revs. H. K. Brown (Circuit Minister) and S. G. Andrews (General Secretary of Foreign Missions).



SISTER OLIVE MONEY.

Welcoming Sister Olive, the President acknowledged the debt of the whole church to Mr. and Mrs. Money and their daughters, two of whom would henceforth be serving as overseas missionaries. In her own testimony, Sister Olive acknowledged the deep influence of the Christian home in which she and her sisters had been trained. The call to her new work had come suddenly, late last year, but it accorded with her earlier sense of call to such service, which she had come to think of as mistaken. Now she could see her whole past life and training as preparation for that moment. The large congregation were deeply stirred by the note of assurance and conviction, which Sister Olive carried over into a direct challenge to others to surrender themselves to Christ. "I know whom I have believed."

The President's address was based on the words of Micah, "What doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God." Mr. Fiebig acknowledged a similarity between his own work as Connexional Secretary and that of the new missionary appointment. Both were clerical and administrative in their character. Such work was necessary to the economy of the Kingdom of God, and was a genuine field of Christian service to which God and His Church might well call a dedicated follower. Applying the passage to all his hearers, the President asserted that all work by Christians should be rendered as an act of worship to God.

Sister Olive left by air for the Field on April 22nd.

## MOVEMENTS OF MISSIONARIES.

After a somewhat protracted trip on the "Malaita," Sister Merle Carter has arrived back on the Field. She is temporarily at her old station at Keesu, Teop Circuit. On the return of Sister Pamela Beaumont in June, these two workers will proceed together to Tonu, Siwai in the Buin Circuit. The Sisters' work, at Siwai had been temporarily suspended during workers' furloughs.

Mr. John Miller, joiner, arrived at Roviana by the "Malaita." Latest news of Mr. Miller indicates improvement following an infection in his leg.

## DEPUTATION

The General Secretary visited Wellington in March, and South Auckland in April and May. Mr. Andrews trusts to complete his initial visitation of our Circuits by traversing this month the Hawkes Bay-Manawatu District.

The Rev. Trevor Shepherd has visited the Wellington, Wanganui and Auckland Districts and spoke at Easter Camps in North and South Canterbury.

Sisters Pamela Beaumont and Nancy Ball have travelled widely, visiting Auxiliaries in the interests of the Sisters' work. Both return this month to the field.

## REV. A. H. HALL.

Our readers will share our concern at the news of a distressing accident sustained by the Rev. Allen Hall. In using his planer at Banga Island, Roviana, Mr. Hall cut off portions of two fingers on his left hand. Treated by Dr. Hault, Mr. Hall is reported to be making good progress. Mr. and Mrs. Hall expect to be coming on furlough later in the year.

## ORDER OF ST. STEPHEN.

Messrs. Gordon Dey and Jack Murray are both completing terms of service as missionary builders under the Order of St. Stephen. Both have done good work. Mr. Murray is staying to finish the mission house at Keesu on which he is engaged, and Mr. Dey will be remaining somewhat longer on our Mission staff.

## REV. C. J. and MRS. KEIGHTLEY.

Mrs. Keightley and Jennifer left per "Monowai" on May 13th to join Mr. Keightley, who has made a good start at George Brown College with his course in tropical medicine, anthropology and linguistics. Mr. and Mrs. Keightley will go into the Papua-New Guinea Highlands in November.



## Who's Who on our Mission Field:

### REV. A. H. HALL, M.A.

Mr. Hall, the first of our post-war missionaries, lived in Timaru till he was seventeen years old, attending the Banks Street Methodist Church, Sunday School, and later Bible Class. Here, too, he learned to play



REV. A. H. HALL.

the pipe organ. When he entered Dunedin Training College and Otago University, he attended Dundas Street Church, coming under influence of Revs. Percy Cooke and A. E. Jefferson.

Graduating from Training College, Mr. Hall began studies for his B.A., also for A.T.C.L., and a section of Mus. Bac. However, a growing conviction of God's call to him for Missionary service forced him to forsake his musical studies and continue teaching and arts, though it was a big struggle to do this.

A period of three years' teaching in Government schools was followed by three years' Army service, part of it in the Pacific. In 1945 Mr. Hall entered Trinity College, with a view to Missionary service in the Solomon Islands.

In 1947 he arrived at Roviana, and with Sisters Lina and Effie established the Pangapanga Mission Station, a temporary site till Kokengolo was ready for occupation.

In 1950, enough of the Kokengolo site having been prepared to make a start on the new station there, Mr. Hall and the Sisters moved in. By then, there were 114 boys (boarders) attending school and college.

Before taking his first furlough, he began clearing the site for the District Training College on Banga Island and when he returned to the Field, he transferred there. While on furlough he married Miss Joyce Rushton, of Morrinsville, a nurse, whose training has proved extremely valuable on the field.

### SISTER EFFIE HARKNESS.

Service for the needy was no new venture for Sister Effie, when the call suddenly came in 1937 to missionary service. For two years previously she had been a resident teacher at the Blind Institute, an appointment she had sought out of a desire to give more definite Christian service than she had previously rendered in teaching appointments in Dunedin, Wellington and Auckland.

Like so many of our workers, Sister Effie was deeply influenced by the Bible Class Movement. She counts her first summer school at Levin as a memorable experience. But her spiritual growth started much earlier. She was only fifteen months old, when her parents, the Rev. E. S. and Mrs. Harkness, left her native Bendigo for the mission field. Our sister spent her childhood in Tonga, returning, first to school, and then to share the life of a New Zealand parsonage.

During her second term of missionary service, Sister Effie was one of eleven workers and neighbours who made the perilous passage on the "Fauro Chief" from the Solomon Islands to Queensland. That was in 1942. For the next 3½ years she was a child welfare officer in Auckland.

Except for a brief period following the war, all Sister Effie's service on the field has been at Roviana, first assisting Sister Lina Jones, later taking her place in charge of the educational work of that circuit. But Sister Effie has always been more than a teacher; as guide, counsellor and friend in spiritual matters to her colleagues and to the Islands people alike, she will have many who have good cause to thank God for her continuing ministry among them.



SISTER EFFIE HARKNESS

# WOMEN'S PAGE

# M.W.M.U.

Methodist Women's  
Missionary Union of  
New Zealand.

269 Highgate,  
Dunedin, N.W.1.

Dear Readers,

During the past three months Sister Olive Money has been dedicated and has left for the Solomons; Sister Nancy Ball and Pamela Beaumont have been doing deputation in various districts, speaking at varied types of meetings. Much appreciation has been expressed from those places which they visited. They also have returned to the Islands.

Sister Jean Miller of Airedale Street Maori Centre, Auckland, who unfortunately broke her leg in February, is now at her home and is slowly making progress.

Sister Anne Wilson of Hawera was in Dunedin at Easter time with a Maori Choir and Concert Party. They took part in several Church Services and gave a concert in the Main Town Hall. It was well attended and much appreciated.

All Annual District Conventions will have been held by the time that you read this letter. Reports coming in tell of happy and helpful gatherings.

For the first time the women in the Solomons took part in the Women's World Day of Prayer. Sister Effie Harkness, Roviana, tells us:—"For the first time the women out here took part. We translated most of the Order of Service and twelve women took part in the service, taking the readings, prayers, and giving out the hymns. The service was well attended and the women took part willingly, and we feel that it was a worthwhile service." Sister Myra Fraser, Bilua, writes:—"Sister Davinia, assisted by our senior girl, Muriel, translated the Order of Service and bundles were sent out to thirty villages. We thought it better for each village to hold its own service, so that every woman and girl could attend. Wherever possible the Teacher's wife and another village woman led the service and took the address. In some villages the teachers assisted in the service; but we tried as far as possible to make the women understand that it was their day. They entered into the prayerful spirit of the service and were thrilled to think that they were joining with the rest of the world in Women's Day of Prayer."

Sister Lucy Money is to come on furlough and we hope that she will be able to attend our Annual M.W.M.U. Conference to be held at Waimate, South Canterbury, 12th to 15th October.

Sister Lucy writes:—"Our much overdue mail was brought by the Government Medical boat which is making a patrol of Choiseul. It continued on round the island so we could not send away mail. When Sister Jessie Grant arrived back here I was very pleased to see her after several weeks on my own. The following week Mr. McDonald and I went round to Senga for quarterly meetings; a good trip with the usual crowds of people on board. A good but rather hurried meeting with only two and a half days spent at Pangoe, and a very rough trip home. Head winds most of the way and it took us between seven and eight hours to go from Pangoe to Susuka, twenty-five miles, and the next day, about the same distance from Susuka to Mamarana took us from 7 a.m. to 6.30 p.m.

However we eventually got home and I enjoyed the trip in spite of the snail's pace. I brought back four new girls. One, about seventeen years of age, was about to marry a young teacher, but Mr. McDonald and I did some concentrated propaganda work and about 10 p.m. the night before we left, the parents agreed that the girl could come to us for a few months. Would-be bride and bridegroom were quite in accord with the new arrangement, the girl being very keen to come. Two days after I got back, Sister Jessie set off with two of our girls, a dresser boy and a suitable escort to walk overland to Susuka. They left here at a.m. on Thursday, camped two nights en-route, arriving on Saturday afternoon, spent the week end there and left by canoe in short stages, calling at all villages to do medical work, give injections etc. They were away twelve days. Next day school opened. We have thirty-four boys, twelve being first years and thirty girls. That number of girls includes our cooks, one of whom is also teaching in junior school and our two 'boss-girls' or supervisors, who of course are not school girls, also another lass who wants to be a nurse and is working at hospital in the mornings, instead of going to school, and also does maternity work and does any medical treatments among the girls in the house. A bit of rather unwanted excitement occurred the other day when a girl of sixteen years was brought in badly wounded from an encounter with a crocodile. She dived into a pool and must have put her head into the croc's mouth. The lower part of her face was badly lacerated and her scalp badly damaged. After doing some temporary repair Sister Jessie decided that the case was by no means hopeless and commandeered a trader's boat, and took the girl to Gizo for surgical attention. Sister came back the next day, but we have heard since that the girl's condition is quite satisfactory, although the scalp repair will be a major problem. Our family are all well. At the moment we have seven youngsters but no babies, the youngest is just over a year."

Space is finished, so with Christian greetings,

Yours sincerely,

ELIZABETH PURDIE.

### DISTRICT COUNCIL REPORTS.

**Waitemata** Quarterly and Easter meetings were held at Takapuna on March 29th. Mrs. S. Carter presided over representatives of 11 Auxiliaries. Devotions were led by Mrs. Buddle of Devonport. A special welcome was extended to Kaukapakapa, the most distant Auxiliary. Thanks were expressed to the East Coast for the fine lot of bandages forwarded. Mesdames Carter, M. DeLuen and Collins were appointed to attend Conference, the two former to act on the Finance and Policy committee. Congratulations had been forwarded to Mrs. Adan on the honour conferred on her by the Queen. Mrs. Shepherd wrote returning thanks for the welcome forwarded to her and her husband. It was hoped to hear something of their work from Mr. Shepherd in May. The Rev. A. Blakemore conducted the Com-

## THE OPEN DOOR

muion Service at which Miss De Vere was soloist and Miss DeLuen organist. The Easter Offering, £23/18/3, was dedicated by Mrs. Brooker.

**Franklin:** Seven Auxiliaries were represented at the meeting held at Papakura. Mrs. McEwen's presidential talk centred round the theme "God's plan for us." Business discussion included the Prayer Leaflet and the requirements for the New Guinea Mission Field. The Easter meeting was held at Wesley Collage. Communion was administered by Revs. E. M. Marshall and J. F. Jack, to approximately eighty. Sister Grace Clements gave a very interesting insight into her work both in the more isolated areas and in Mission work at Te Kuiti. It was pleasing to hear how the new Maori Centre is proving its worth. Visitors came from the Hauraki Plains and Wellington Auxiliaries. Mrs. Ayrton of Wellington sang a solo. During lunch, served on the College lawns, members and friends mingled together in true Christian fellowship.

**South Auckland** Council meeting was attended by 18 representatives, with apologies from Taumarunui, Te Kuiti and Otorohanga. Mrs. Maunder presided. The message reminded us that the Christian revelation owes nothing to human wisdom, Paul did not use it but spoke only in the wisdom and power of the spirit revealed by God. We cannot fulfil our duty to God unless we fulfil it to other people. Prayer followed. Mrs. Maunder reported on her visit to the King Country and said how much she had enjoyed her time with the groups there, and said how necessary it was to give advice and encouragement to them. Convention would be at Hamilton when it was hoped to have Sister Mavis Dickie to speak. It was estimated that Sister Nancy Ball would be doing deputation work in Wai-kato. The sum of £40/16/7 was paid in, and a special donation of £7 from Te Kuiti for the New Guinea Highland Fund. Before closing the president reminded all of the Approach of Easter.

**Thames Valley** Quarterly meeting was held in the Eastport Road Church where the President, Mrs. R. D. Eastwood, led the devotions. Members were present from eight Auxiliaries and an apology was received from Thames. Reports from Auxiliaries showed good attendances and keen interest in the work. The Highlight of the quarter was the Nativity Play given by Mrs. Crocker and members. It was decided to send a greeting for Sister Olive Money's dedication at Morrinsville, and a donation towards a parcel to be taken out with Sister. It was reported that 11 parcels had been sent to various places. The Convention in May is to be held at Paeroa, the next meeting at Thames. Mrs. Fordyce closed with prayer, asking for God's help and blessing during our next quarter.

**Bay of Plenty** Annual Convention was held at Tauranga, on March 30th. Representatives were present from all Auxiliaries. 53 members responded to Roll Call. Rev. A. T. Kent conducted the Communion Service assisted by Sister Dorothy Pointon. Mrs. Stewart led the afternoon devotions, the opening hymn being 484 and the Scripture reading Psalm 46. Mrs. Climo rendered the solo "The Prayer Perfect." Greetings were received from the Dominion President, Miss E. Purdie. Sister Dorothy Pointon spoke on her experiences of the World Methodist Conference held at Oxford in 1951. All agreed the day had been one of inspiration and happy fellowship.

**Taranaki** Annual Convention was held at Opunake in April, representatives being present from six Auxiliaries. The Communion Service was conducted by Rev. C. G. Brown, who during his address spoke on "Obtaining Peace." Blessed are the single hearted

for they shall enjoy much peace." If every year we would root out one vice we would the sooner be perfect men. My peace is with the humble and gentle of heart." The business session followed. The Highlight of the quarter was the visit of Sister Pamela Beaumont. All reports spoke of her winsome personality and pleasant manner making her an excellent deputation for the work she represents. Monies contributed amounted to £118. A recitation "Denominational Garden" was rendered by Mrs. Dean and much enjoyed. Mrs. Miria Rogers an old girl of Rangiatea spoke of the work being done there and Sister Evelyn Marriott, the Matron, said how pleased they all were that the Special Objective this year was for the Rangiatea Girls' Hostel. Closing devotions were taken by Mrs. Malcolm, her text being "I will work the work of Him who sent me while it is day: the night cometh when no man can work." All the darkness of the world cannot put out the light of one small candle. If we are that small candle, lit by God and for God, we light the whole world.

**North Canterbury:** A pleasant social afternoon was held in Durham Street Schoolroom, when Mrs. Colechin presided over a large attendance of members from town and country. Sisters Nancy Ball, Pamela Beaumont and Mrs. Brian Sides (Sister Joyce McDonald) spoke briefly on their work in the Solomons and vocal and elecutinary items were given by Mrs. Whitworth and Miss Caygill. At the business meeting on Wednesday, 10th February. Members stood in silence to the memory of two former members lately called home, Mesdames Billcliff and Comyns. The chief business was the planning of convention to be on April 27 and 28th.

**South Canterbury's** 13th Convention was held at Willowby, on Wednesday, March 10th. The Communion Service, conducted by Revs. Dr. J. D. Hickman and O. T. Woodfield, was attended by 106, the largest attended service for South Canterbury. Mr. Hickman gave a fine address. Mrs. M. E. Hayman presided over the business session; Roll Call was answered by all except Oamaru Auxiliary. Reports showed interest maintained and helpful suggestions passed on. Greetings were received from Sister Societies, and the Dominion President's greeting was given by Mrs. M. E. Hayman. An interesting address was given by Miss Connie Osborne on her work with the Nurse Maude Association in Christchurch, the first District Nursing activity in the Dominion, she gave us a vivid picture of Christian service. A solo "Just where I am" was rendered by Mrs. McIntosh. Thus concluded one of the most successful and largest conventions.

**Otago** Convention was held in St. Kilda Church, on May 1st. 107 members partaking of Communion conducted by the Revs. G. H. Peterson and H. A. Cochrane. The Easter Offering, amounting to £123/15/-, was dedicated by Mrs. M. R. McIndoe during the service. Mrs. McIndoe, president, presided over the business session and welcomed all. Roll call resulted in all Auxiliaries except Cromwell being present. Greetings were received from Miss E. Purdie, Mrs. Hewitt and Miss Hancock and a cable from Sister Norma Graves. Our Guest speaker was Sister Pamela Beaumont who spoke of her work at both afternoon and evening sessions. Sister Pamela was delightful and we really felt that we had been beside her as we listened to her tell of the people and conditions in the Islands. Mrs. Kemp rendered "O rest in the Lord" and this and choir item were much enjoyed by

(Continued on page 13)

# Treasurers' Acknowledgments:

THE FOREIGN MISSION TREASURERS ACKNOWLEDGE WITH THANKS THE FOLLOWING DONATIONS:

LEPER FUND:			PAPUA-NEW GUINEA HIGHLANDS APPEAL FOR £10,000:		
	£	s. d.		£	s. d.
Mrs. A. E. Richardson	1	0 0	Previously Acknowledged	1195	5 0
Miss M. Adnams	5	0 0	Okato Ladies' Guild	2	0 0
"Methodist" Auckland	25	0 0	Wellington Central Circuit	34	16 6
Mr. C. Rayner	50	0 0	St. Pau's, Palmerston North	7	0 0
Anon. (Receipt No. 2382)	1	0 0	Johnsonville Church	9	0 0
			Wellington North Circuit	5	5 6
			"Interested"	5	0 0
			Mr. A. W. Scott	3	11 6
			Mr. F. Matthews	10	0 0
			Durham Street Circuit	25	0 0
			Western Springs Sunday School	10	0 0
			"Anon." Newmarket	5	0 0
			Mr. C. Rayner	50	0 0
			"Thank-offering"	67	4 0
			Whakatane Circuit	9	5 0
			Taihape Circuit	9	10 3
				£1433	7 9

GENERAL FUND:		
Anon. (Receipt No. 2292)	3	0 0
Miss J. Butler	3	0 0
Mr. C. Rayner	50	0 0

LEGACIES:		
Est. of Philip Keightley	200	0 0
Est. of I. L. Bennett	37	16 8
Est. of M. Hann	20	0 0

## Missionaries' Addresses:

### SOLOMON ISLANDS DISTRICT.

All AIRMAIL for the following missionaries should be addressed:

*Methodist Mission,  
Barakōma Airfield,  
Vella Lavella,  
BRITISH SOLOMON ISLANDS.*

#### ROVIANA CIRCUIT:

Rev. J. R. Metcalfe  
Rev. A. H. Hall, M.A.  
Rev. F. H. Woodfield  
Dr. G. E. Houtt, D.T.M.  
Sister Effie Harkness  
Sister Jane Bond  
Sister Rewa Williamson  
Sister Norma Graves  
Sister Olive Money  
Mr. J. M. Miller  
Mr. R. A. Mannall  
Mr. G. T. Dey

#### VELLA LAVELLA CIRCUIT:

Rev. Trevor Shepherd  
Sister Winifred Poole (on leave in N.Z.)  
Sister Myra Fraser  
Sister Davinia Clark

#### CHOISEUL CIRCUIT:

Rev. D. I. A. McDonald  
Sister Lucy Money  
Sister Jessie Grant  
Sister Nancy Ball

#### BUIN CIRCUIT:

AIRMAIL ADDRESS for Buin Circuit:  
*Methodist Mission,  
Kihili, Buin,  
South Bougainville,  
TERRITORY OF NEW GUINEA.*  
Rev. A. H. Voyce  
Sister Ada Lee  
Sister Pamela Beaumont

#### TEOP CIRCUIT:

AIRMAIL ADDRESS for Teop Circuit:  
*Methodist Mission,  
Kekesu, Teop,  
Sohano, Bougainville,  
P.O. Lae.  
TERRITORY OF NEW GUINEA.*  
Rev. G. G. Carter, M.A.  
Sister Merle Carter  
Sister Thelma Duthie  
Mr. J. F. Murray

#### BUKA CIRCUIT:

AIRMAIL ADDRESS for Buka Circuit:  
*Methodist Mission,  
Skotolan, Buka Passage,  
Bougainville,  
P.O. Lae,  
TERRITORY OF NEW GUINEA.*  
Rev. G. A. R. Cornwell  
Sister June Hilder  
Sister Helen Whitlow

### PAPUA-NEW GUINEA HIGHLANDS MISSION.

Rev. C. J. Keightley C/o. George Brown College, 5 Rogers Avenue, Haberfield, N.S.W.  
Sister Edith James 10 Symonds Street, Onehunga.