

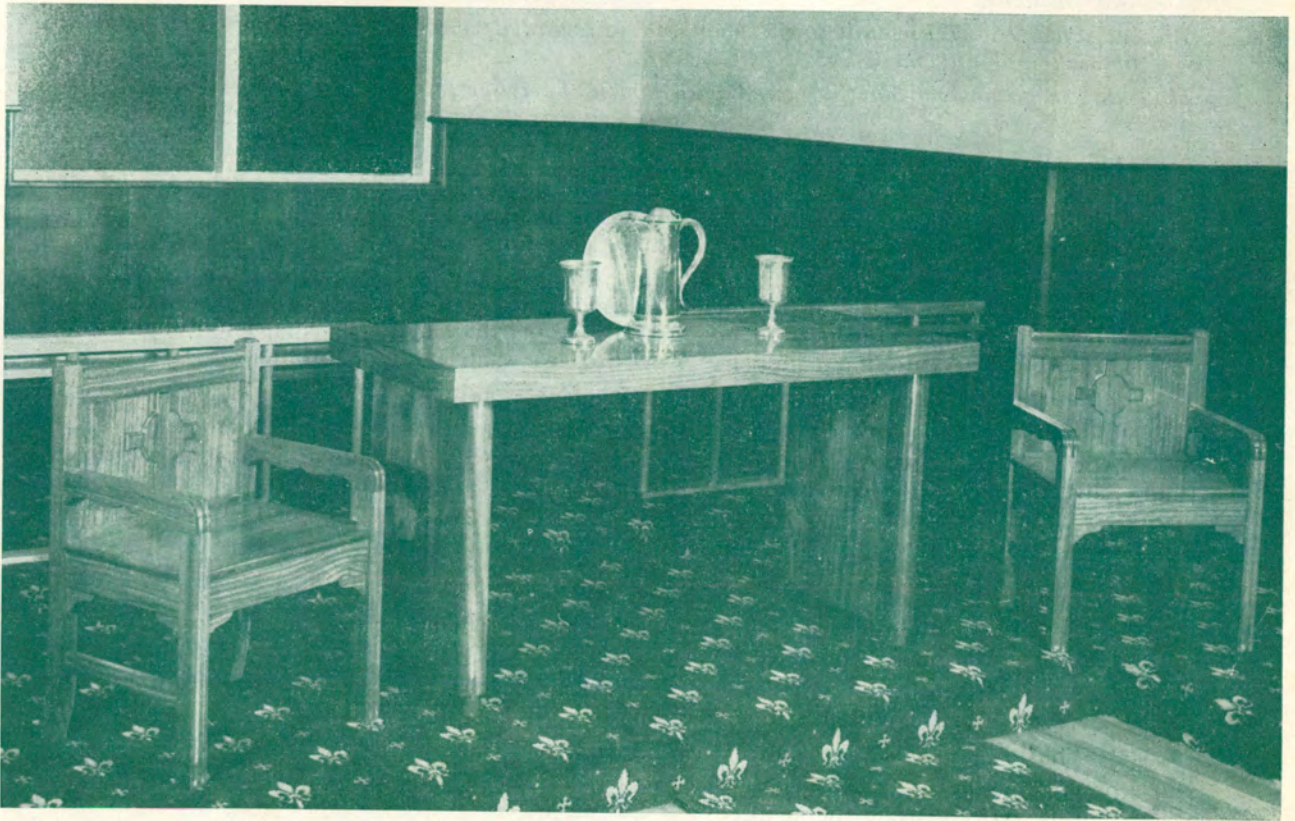
VOL. XXXIII. No. 2.

SEPTEMBER, 1958.

Published Quarterly.

# THE OPEN DOOR

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



## TRINITY THEOLOGICAL COLLEGE, AUCKLAND

The people of the Solomon Islands District gave the wood from which the new chapel's furnishings are made.

A NUMBER ON . . .

## *Educating the Church About Missions*



Price: Two Shillings and Sixpence per annum.

Posted: Three Shillings.

General Secretary: Rev. S. G. Andrews.

Foreign Mission Department, P.O. Box 5023, Auckland.





*"Come, let us adore the God that redeemed us.*

*We wear the badge of a crucified Saviour, and shall we shrink at every cross we meet?*

*We believe in a God that was crowned with thorns; and shall we abide to tread on nothing but roses?*

*Before our eyes, O Jesus, we see Thee humble and meek; and shall Thy servants be proud and insolent?*

*We see Thee travel up and down, poor and unregarded; and shall Thy followers strive to be rich and esteemed?*

*How do we go away from the sacred path which the Holy Jesus traced with His own steps?"*  
(John Wesley's Prayers)

Humility is of the very essence of discipleship; and never more so when we set out to impart to someone else the knowledge of God—whether by teaching, by discussion, or by our whole manner of living. The temptation is to say "I have the truth—he has not. And so I will teach him. I will be the teacher, and he a disciple."

But if we have the mind of Christ, shall we not rather say, "God has revealed His Son in me. I have not deserved this, but He is a God of Grace. I will share this wonder with my brother, for I cannot keep it to myself. It may be, that in the sharing, I too might learn something which *he* can impart to *me*. And thus we shall both be profited?"

Has not D. T. Niles reminded us that evangelism is akin to "One beggar sharing his crust with another"?

And so, too, when any success attended the preaching, teaching or healing of Peter, John, Paul, they were the first to protest that it was not of their doing, but rather that through them was manifest the gracious working of the Lord of Heaven and Earth and Sea. "This is THE LORD'S doing, and it is marvellous in our eyes."

#### WE GIVE THANKS:

- (a) That in the wisdom of God, His Word prospers when our eyes are fixed on Him, and not on our achievements or our failures.
- (b) That His call has come to many this year, so that apart from one vacancy in the New Guinea Highlands, our Mission Field is completely staffed.
- (c) That the new Leper Relief Vessel, "Ozama Twomey," is now in service.
- (d) For the long and valued service rendered by Rev. and Mrs. A. H. Voyce, who have now retired from the field.

#### We INTERCEDE for:

- (a) Rev. S. G. Andrews as he continues his double duty in the Mission Field and at home.
- (b) Rev. G. D. Brough, B.A., who is being nominated to Conference in November for Overseas mission work.
- (c) The two lay missionaries and their families who have taken up appointments during the year—Mr. Baker (secretary), Mr. Gatman (engineer).
- (d) For a fourth member of our New Guinea Highlands team—a teacher or a secretary.





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## Looking again at our Missionary Education

by REV. W. F. FORD,  
Senior Director, Methodist Department of Christian Education.

They were interested in the record and evaluation of the missionary work of their Church, and were challenged by the fact that the need for Christian missions was increasing with the growing world population—especially in Asia.

The Lucas family made its annual donation (just above the Dominion average). As they left the Church that morning Ann was thinking—"We'll hear more about this next month at the M.W.M.U." Howard was thinking—"I'd like to hear more about all this—it's a pity it'll have to wait until the next overseas missions Sunday."

**Meet the Lucas Family.**—Howard and Ann Lucas are both members of the local Methodist Church. They have three children—John is in the Bible Class, Shona and Christine are in Sunday School. Howard is foreman at a shoe factory. He is interested in the Church, and attends pretty regularly—not only because he thinks it's good for their home and family—he has a personal faith in God and wants to worship Him and share in His work.

Ann is a member of the M.W.M.U. She takes along her Easter offering and her penny for Kurahuna. She hears the President read the Sisters' letters, and through talks and conversations and film strips at the M.W.M.U. meetings, she has a rough idea of how many missionaries the Methodist Church of New Zealand is supporting, and where they work.

Howard goes to Men's Fellowship when he's not doing overtime. He doesn't remember the Fellowship having a missionary programme, except a couple of years ago when the meeting clashed with the Overseas Mission Deputation and the Fellowship attended en bloc. Either he or Ann attends whenever there is a Missionary Deputation speaking, but this year Ann had to go—she was helping with supper, so Howard stayed home to mind the girls. Both Howard and Ann were at Church on Sunday—Annual Overseas Missions Day. The text of the sermon was, "And you shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria and to the uttermost part of the earth."

Well, there you are. You have met the Lucas family. Just an average New Zealand Methodist family. They are the backbone of the Church. One such layman said to me while I was still in circuit work: "Why should our womenfolk have an almost complete monopoly of missionary education?"

**Missionary Education for more Adults.**—The layman who asked the question, like Howard Lucas, had a wife who was active in the M.W.M.U. He had nothing but praise for the M.W.M.U. but wanted missionary education for the other adults in the Church, and especially for himself and the other men. He was right. For in the Church which truly follows our Lord, all members will be aware of the mission of the Church to the whole world. That Church will be a living unit in the world-wide fellowship of Christians. It will be working not only in its own community, but will be conscious of being active on the missionary frontiers where Christ contends with darkness and other faiths for the hearts and minds of men. It will be a Church in which all people **know** of the missionary work being carried out by the Methodist Church of New Zealand; a Church in which people **pray intelligently** for the workers on the field—intelligently because they know their problems and the developments that are taking place. It will be a Church in which people **give sacrificially** because they see themselves as fellow-workers with God in His Kingdom, and remember that they are stewards of all His gifts.



**But a Church does not become aware of its missionary opportunities and obligations by accident.** A genuine sense of mission grows upon individuals and congregations as the Church provides opportunities for all its people to learn and pray together about missions.

**Take a large view.**—Missionary education will be first of all concerned with the mission fields of our own Church, but it must go further afield. Let's look at some of the things which should feature in our programmes:

1. Our N.Z. Methodist Fields—Solomons, New Guinea Highlands, Maori work, and our own community.
2. Changing strategy in missions.
3. New Zealand and South East Asia.
4. The Inter-Church Aid programme of the World Council of Churches.
5. New Zealand's world service agencies — C.O.R.S.O., Colombo Plan.
6. The Gospel and race relationships.

**Part of a Programme of Adult Education.**—In the discussions which led to the recent establishment of our N.Z. Methodist Department of Christian Education, frequent reference was made to the need to help many of our adults grow in their understanding of the Christian faith, and in their ability to take an active part in the Church's work. This is an O.S. assignment! What can be done? How can the Church provide better missionary education for all the Lucas families?

- Missionary education could be part of the programme of the Men's Fellowship, Women's Guild and Fireside Circle. There's no need to depend on the well-worn method of having a speaker and then asking questions. Let someone with **imagination** plan the evening. (See "Adults can still grow" by C. J. Wright—5/9—for a variety of methods for use in adult groups).
- The Leaders' Meeting might review the missionary education as it is at present, and make plans for extending the programme. What about news of the World Mission of the Church being given in Church before the announcements of the activities of the local Church, or before the prayers of intercession; or a missionary display—maps, posters, photographs, etc. in the Church porch; or a novelty missionary evening—even a banquet? (Perhaps this could be arranged after the Sunday School has completed some missionary lessons, so that the children could demonstrate or display the work they have been doing).
- We can prepare for the day when the Church's planned programme of education will go beyond Bible Class age; when every Sunday morning we shall have Family Worship and graded groups for people of all ages.

When Howard and Ann Lucas can go to an Adult Group, meet with people of their own age-group, and find opportunities of learning and fellowship, missionary education will come into its own. It will be an essential part of the programmes of such Adult Groups.

**Given people of spirit and vision a new day could dawn in our Church for Christian Missions.**



**Will his missionary education stop at the Bible Class stage? ALL members should be aware of the mission of the Church.**

## Dr. E. G. SAYERS

The news that Dr Edward G. Sayers has been appointed to succeed Sir Charles Hercus as Dean of the University of Otago Medical School is noted with interest by the Methodist Church of New Zealand, and will be of special interest to the native Church in the Solomon Islands District.

Dr. Sayers was our first medical missionary to the Solomons. He had prepared himself especially for that work. After graduating from Otago University he went to England to further his studies and obtained a Diploma in Tropical Medicine and Hygiene. He went to the Solomons in 1927 and served there with distinction until 1934. His pioneering in the field of Tropical Medicine in the Solomons not only laid the foundations for the medical work later centred in the Helena Goldie Hospital, but contributed to the wider knowledge of Tropical Medicine. Many of his findings he reported to the British Medical Association which published his contributions in their official Medical Journal. He was awarded the Cilento Medal, an Australian award for distinguished work in Tropical Medicine.

On leaving the Solomon Islands he returned to England for further post-graduate study and in 1935 he began practice in Auckland. In the ensuing years he has given much time to the Mission as Chief Medical Advisor to the Foreign Mission Board.

During the War, Dr. Sayers served with the First New Zealand General Hospital in the Middle East. He later became consulting physician to the N.Z. forces in the Pacific and commanded the Fourth N.Z. General Hospital. He was awarded the Legion of Merit in 1944.

(Concluded on page 4).



# The Missionary Significance of the East Asia Christian Conference

By REV. ASHLEIGH K. PETCH, B.A.

## THE EAST ASIA CHRISTIAN CONFERENCE.

Quite the most significant development for the missionary situation in East and South-East Asia has been the decision to establish the East Asia Christian Conference, representative of the Churches and Christian Councils in all East Asian countries from Pakistan round to Korea and Japan, and including representation of the churches in Australia and New Zealand. Thus it will serve as a regional Conference for East Asia within the World Council of Churches. At the moment it is in the process of formation and it was my privilege to represent the Churches of New Zealand at the Interim-Committee Meeting at Trinity College, Singapore, from 2-6 July. The first Assembly of the E.A.C.C. will be held in Malaya next year from 14 - 26 May when the Conference will be constituted.

It was at the Prapat Conference, held in Sumatra in March, 1957, under the auspices of the World Council of Churches and the International Missionary Council, and attended by accredited representatives of different Churches and Christian Councils in eleven countries, that the unanimous decision was taken to form "an organ of continuing fellowship and co-operation among the Churches and Christian Councils of East Asia." But, as U Kyaw Than of Burma, the Administrative Secretary, reminded the Interim-Committee, "this desire to have fellowship and co-operation was for the fulfilment of the common evangelistic task in East Asia." The official report of the Prapat Conference bears the title "The Common Evangelistic Task of the Churches in East Asia."

## ACCEPTANCE OF EVANGELISTIC RESPONSIBILITY BY EAST-ASIAN CHURCHES.

Thus the formation of the East Asia Christian Conference means that the East Asian Churches, of their own desire, are now ready and eager to accept the major responsibility for the evangelisation of Asia. This represents a radically new factor in the missionary situation in East Asia. It was Dr. Rajah B. Manikam (now Bishop of Tranquebar, India) who, at the time, was Joint East Asia Secretary of the International Missionary Council and the World Council of Churches, who first made articulate the challenge which the Asian Churches are now prepared to accept. He said, "The time has come when we of East Asia should regard the evangelization of this part of the world as our primary responsibility. Our sons and daughters should be challenged to go out as missionaries. We do not forget that we are part of the Church Universal. We are grateful for our God-given national heritage, and we shall strive together to hold it so that it may never divide but enrich all nations. . . ."

Secondly, the formation of the East Asia Christian Conference means that the task of evangelization in

East Asia is now seen for the first time, in its wholeness. One of the great advantages of the E.A.C.C. is that it provides a meeting place for the churches of the area whereby they may come to understand each other and develop an awareness of the similar challenges and opportunities their own neighbours are facing. The Asian Churches already have so much in common. They have to witness amid tremendous political and social changes. One of the chief topics of study before the E.A.C.C. is that of "Rapid Social Change," and the Assembly next May will be followed by a special consultation on this issue, under the leadership of M. M. Thomas of India. Again, the Churches of East Asia are, in any one country, but a small minority set among resurgent eastern religions such as Mahommedanism, Hinduism and Buddhism. I had the good fortune to



Chinese Worshippers.

be invited by the Rev. "Paddy" Jansen to an ecumenical and inter-racial study group in Hong Kong concerned with a serious study of these ancient religions. It took place at a most attractive and fascinating centre—a Christian Mission to Buddhists established some forty years ago by the Norwegian Lutheran Church. The leader of the group was a Dr. R. P. Kramers, the son-in-law of the celebrated Professor Kraemer of Bosset Institute, Geneva. It is indicative of their evangelistic concern to-day that the Asian Churches are taking these ancient faiths seriously. In some countries the revival of these religions is allied to movements for national independence, so that the question of religious liberty is becoming a matter of increasing concern. In this situation the Churches of East Asia through their fellowship in E.A.C.C. and through inter-change of workers



are called to witness to the international and universal character of the Church of Jesus Christ. This supra-national and supra-racial character of the E.A.C.C. is demonstrated in the personnel of its secretariat—the General Secretary is the Rev. Dr. D. T. Niles, a Methodist Minister of Ceylon; the Administrative Secretary is U Kyaw Than, a Baptist layman of Burma; and the Secretary for Inter-Church Aid is the Rev. A. A. Brash, a Presbyterian Minister of New Zealand and General Secretary of the New Zealand National Council of Churches.

Third, the formation of the E.A.C.C. means that the evangelistic task in East Asia is regarded as a **co-operative venture**. The Churches in Asia have come of age. A new principle is being recognised in the E.A.C.C., viz., that every Church must be a "giving" and a "receiving" Church, and this applies equally to financial considerations as to those of personnel. Already there is a considerable exchange of workers—"fraternal workers" they are called. It is significant that during the meetings of the E.A.C.C. Interim-Committee the word "missionary" was hardly mentioned. We heard of two Korean trained pastors who, with their wives, are serving as evangelists among the scattered villages of Northern Thailand. The prime purpose in calling in at Java was to visit Mr. and Mrs. Pat Brewster and their children who are fraternal workers from New Zealand on the staff of that College. Everywhere I went in South East Asia the Churches were crying out for trained and qualified Christian teachers. What a challenge to the youth of our Churches in New Zealand!

At the same time we were encouraged to hear from the Rev. Alan Brash that, for the very first time, Asian Churches joined the ranks of the "giving Churches" through their remarkable response to the urgent appeal for relief to the Christians in Indonesia this year. Generous contributions were received from Churches in Korea, Japan, Hong Kong, Vietnam, India, Pakistan, Ceylon and Burma, as well as from the U.S.A., Great Britain and New Zealand. This was an event of the greatest significance for the future of the Church's mission in East Asia. The goal accepted by these Asian Churches, and already achieved by some, is that of self-support. This does not mean that outside help is not required. But it is true to say that despite their poverty and inadequate resources, there is a limit to the amount of financial help they are prepared to receive from outside.

But co-operation through the E.A.C.C. extends beyond the exchange of fraternal workers and inter-church aid, to the **planning of united action** through regional Conferences on specialised topics such as Theological Education, Home and Family Life, Industrial Evangelism, Audio-Visual Aids, and Christian Literature.

Finally, the invitation to the Churches of Australia and New Zealand to be represented, through their National Councils of Churches, on the E.A.C.C. means that **the Asian Churches regard our Churches as being involved in the common evangelistic task in East Asia**. It is not merely that they recognise that, geographically, we belong in South-East Asia, but that they welcome us as full members in the family of East Asian Churches. One of the most impressive and touching experiences at the Interim-Committee Meeting was to hear the repeated and heartfelt assurances to the representatives from Australia and New Zealand that we and our Churches belonged fully within the fellowship of E.A.C.C. What this involvement means, the

Churches of our country have hardly begun to see. Certainly it will mean that we must learn to listen to what the Asian Churches are seeking to say to us; that we must be ready to share more sacrificially with them, and that we must be ready to receive what they have to offer to us in personal visits of Asian Christian Leaders, and in the challenge of the vitality and courage of their faith in situations where life and death issues are being fought out.

One cannot but feel that in the formation of the E.A.C.C. we are witnessing history in the making, and in this historic event the Churches of New Zealand, together with those of Australia through their membership in E.A.C.C., are inescapably involved. In the growing discovery of the nature and extent of our involvement lies, perhaps, our greatest spiritual challenge, widening our missionary horizons, giving a new direction to missionary policy, and linking us, in a way hitherto undreamt of, with the urgent and costly mission of the Church in Asia to-day.

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#### DR. E. G. SAYERS (from page 2).

Dr. Sayers is Chairman of the N.Z. Medical Council and immediate past President of the Royal Australasian College of Physicians, the only New Zealander to have been President. He is a Fellow of the Royal College of Physicians in London. He is also an Honorary Fellow of the American College of Physicians, the only New Zealander to hold that honour.

The Methodist Church offer its sincere congratulations and its good wishes to Dr. Sayers as he takes up his new duties in January, 1959.

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#### M.W.M.U. REPORTS (from back cover).

Sister Mary Sealey addressed the gathering on her work among the Maoris of North Auckland. The next day the President welcomed all and Mrs. Trevor Shepherd led the devotions on the theme, 'How God speaks to us in our daily lives.' Miss Meriel Beaumont, South Island Field Director for the Christian Education Department of our church, spoke of the support given by Youth to Missions. Sister Pamela Beaumont gave a most interesting address on her life and work among the people of Bougainville where she has worked for seven years. The Easter Offering Thanksgiving service was held when over £311 was received. A Communion service attended by over 170 ladies closed the day.

**West Coast:** At the last meeting held at Reefton, representatives from Greymouth and Reefton attended, Hokitika and Westport sent apologies. The President welcomed those present, and in the devotional period gave a reading, 'Behold, He Prays.' Reports from each auxiliary showed keen interest and a grand response to the Special Objective. The matter of representatives for the Blenheim was discussed.

**Otago:** The quarterly meeting was held at Central Church, Dunedin. An approach has been made to the District Youth Council with the idea of having two representatives sent to the District Council meetings of the M.W.M.U. as observers, thus strengthening the bond between the youth and the missionary enterprise. A tribute was paid by Miss Purdie to the memory of the late Mrs. H. L. Duke, who for 50 years exercised a gracious and spiritual leadership in this district. A period of intercession for the workers on the Mission fields followed. Remits for the Blenheim Conference were approved.



# Our Major Problem is the Church at Home

By BERTRAM R. WYLLIE.

(Quoted from the Australian Methodist "Missionary Review").

In the welter of new ideas which are current in connection with Overseas Missions, it is important to realise that the missionary task of the Church has never been more urgent and important than it is to-day. The last ten years have witnessed more political and social upheavals than any decade since the beginning of the modern missionary movement. In this period more than half the world's population has either achieved independence or has undergone some radical change of government and of social outlook. One consequence of this has been a rising tide of racial patriotism and national aspiration. This is evident in the missionary upsurge of Buddhism and Mohammedanism, and the growing self-consciousness of Hinduism. The work of the Christian evangelist is rapidly becoming more difficult; the opposition is hardening.

Smaller and more isolated communities, such as those in the Pacific Islands, have in this period been hurled into the stream of Western civilisation, with its neglect of spiritual standards and its indifference to the Christian faith. The impact of these ten years has been shattering. In many places, before the battle with age-old fears and superstitions has been won, native people are being challenged by an active paganism to renounce spiritual values altogether. In these areas the task of this post-war period has been to repair the physical damage of war, and also to attempt to recover the moral and spiritual ground lost because of the war.

## HOW SHALL THEY HEAR?

We have not yet caught up on this task. In fact, we face a day of desperate need. "How can we know the way?" is an unuttered cry in many hearts. The Christian conviction which rises stronger than ever out of this period is that only in God Who is made known in Jesus Christ can the peoples of every land find the way. Christ alone gives meaning and purpose to life, and provides a goal and destiny for the nations.

But, "how shall they hear without a preacher," and "how shall they preach unless one be sent?"

Time was when we felt we could meet the missionary challenge by establishing an extra "station" here and there in the "field." But today, with very few exceptions, the folk most concerned are local groups of Christians who have been made conscious of themselves as the Church, the "Body of Christ," amongst their own people and within their own country. The Church is becoming part of the social structure, and where this happens, there is ground for hope that the Gospel may be presented in terms of the specific needs of the people.

Hence the emergence of another factor. What Christians in these younger churches long for is not something which can be given to them from without, they are not calling for "foreign missionaries," they

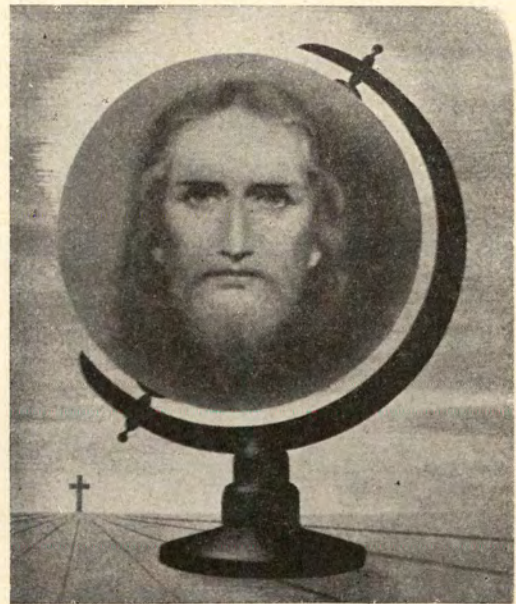
do not want them. What they do want, and what they desperately need, is Christian leaders who will stand beside them as members of the local church and give themselves to evangelism and teaching. This is actually what is happening today. No one who has any knowledge of our missionaries will doubt that they belong to the people whom they serve, but the need calls for many more recruits and for much larger financial support.

Side by side with this is the need for better trained ministers and teachers within the younger churches. For instance, the native evangelist presents Christ with a knowledge of his people's needs and background which, coupled with his passionate devotion, will greatly strengthen the Church. But he must be trained.

## CHURCH AND MISSION INSEPARABLE

One is therefore driven to the conclusion that the major problem in what we call Overseas Missions is the Church at home. So few have yet realised that as "missions" and "the Church" are one in what we call "the field" so the two must be one at home. Unfortunately, "missions" for so many means a Board which collects money from the Church; whereas the work overseas of which we have been thinking, is

(Continued on page 13).



"The Church—a living world community with the Risen Lord at the centre of its life."



# Missionary Education in the Bible Classes & Sunday Schools

by Mr. C. COUCH, Convener, Missions and Ecumenical Committee

## THE AIM

The Christian Youth Movement Methodist has a clearly stated missionary aim—"to promote missionary education and to foster an interest in missions that will express itself in personal concern and self-giving." This then should be the missionary aim of every Sunday School Teacher and Bible Class Leader within the Movement.

Notice the progression of ideas in this aim—education, interest, concern, self-giving. Missionary education does not start and finish with the imparting of knowledge. Our Movement missionary programme goes further than that—we seek to achieve our aim through thinking and doing as well as teaching. And so the Department of Christian Education seeks to do its part in working toward the general aim by making available missions news, publicity and study material, providing opportunities for practical action and self-giving through gift appeals and special projects, and by presenting the claims of missions at Youth Conferences and Easter Camps.

All this is to little avail if there is no follow through in the local Bible Class or Sunday School.

## WHAT DO WE FIND?

The Ecumenical and Missions Committee of the Board of Christian Education is continually seeking new ways of breaking through the barrier of indifference to missions which seems to exist to some degree in almost every Sunday School and Bible Class in the country. Facts like the following speak for themselves:

- At a recent Youth Conference in an "optional group" on missions only one or two young people out of thirty to forty present, representing classes from most parts of the country, could give an account of what their local classes did each year in the way of missionary activity.
- A missionary on furlough giving impressions has stated that "some sort of interest in mission work has been sensed amongst young people, although they are not well informed."
- In recent years only one Local Youth Council in eleven has contributed to the annual Overseas Mission Gift Parcel Appeal and only one Local Youth Council in forty has supported the annual Maori Mission Gift Parcel Appeal.
- A questionnaire at a senior-mixed Easter Camp revealed that 50% of the campers could not name one N.Z. Methodist missionary and almost 60% of campers had not made any personal cash contribution to missions in the previous year.

## WHAT CAN BE DONE?

First and foremost there is a challenge to all Youth Leaders to think and pray about our Movement missionary aim in their own classes. This is crucial—if the initiative and lead do not come from the leaders

then most likely there will be no initiative at all. Young people, once enthused, can do great things but they are not mature enough to initiate and carry through their scheme alone.

Now we offer some practical suggestions as to what really can be done in pursuit of our four-fold missionary aim:

### Give missions a proper place in your Bible Class life:

Your Bible Class budget should make provision for missionary giving. Your Bible Class devotions should include specific prayers for missions and missionaries. Each leader's programme of studies for the year should include at least one missionary lesson.

When electing your Bible Class officers don't stop at President, Treasurer and Librarian—elect a Bible Class Missions Secretary too, to organise missions



A practical project with all members participating is a good follow-up to a missionary lesson.

appeals, display missions publicity, invite and introduce missionary speakers and to generally promote missionary interest in the Bible Class.

Some Bible Classes give over all or part of one Sunday a month to missions, when the offering for the day is dedicated to missions and suitable prayers and possibly a speaker or film are featured. This ensures a continuing missionary interest and a more effective approach to missionary giving.

**Let the word get through:** Our Field Directors tell us that over and over again they are meeting teachers and leaders who never see the Christian Education Handbook and some who have never heard of it. We fear that this may be the case with the "Open Door" too.

News of missionaries, ideas for missionary education, details of appeals and projects—all these come



through the pages of the Christian Education Handbook, which is the official organ of our Methodist Department of Christian Education. The "Open Door," which is the missionary organ of the New Zealand Methodist Church, is full of missionary news and keeps leaders abreast of current trends and needs. Most Bible Classes could easily afford a subscription to both these indispensable publications. (A free copy of the Christian Education Handbook is sent out to all Local Youth Secretaries). The missions pages of the "Methodist Times" are another source of information and inspiration for leaders. At the Sunday School level, the "Lotu" our Children's Missionary Magazine, is informative and attractive—a "must" for all classes.

**Break in at class level:** Each leader has a special responsibility to appraise class members of the New Testament basis of missionary work, the nature and scope of our own church's missionary enterprises, and the broader sweep of world missions, and to present the challenge of full-time missionary service.

The Australian Joint Board of Graded Lessons studies include missionary lessons each year and from time to time these relate directly to our own New Zealand Methodist Missions. The new study "Tell Everyman" is a general missionary study that every senior class should work through. Two special studies prepared at the time of the Solomon Islands Jubilee are still available from the Department of Christian Education—"The Solomon Islands," a general study on our Solomon Islands Mission for Juniors and Intermediates, and "The New Heathenism," a thought-provoking study for Seniors. General missions reading is stocked by the Epworth Bookrooms.

Study work should be supplemented by other forms of activity. The missionary lessons might well be taken at the same time as the class Annual Gift Appeal effort. A class project visually portraying the field and work of our Methodist Missions and our C.Y.M.M. missionaries in particular will be instructive. A member of the class can be appointed missions reporter and give news from time to time from the "Open Door" and other sources. The class can write to a C.Y.M.M. missionary or native teacher or catechist sending greetings and news but not in the hope of a reply, as the people in the field have little time for letter writing—such a letter might well be enclosed with class gift parcel. A class study can be made of the geography, means of transport, stamps, crafts, tools etc. of missionary lands.

Missions and missionaries should be remembered in class prayers.

**Capitalise on personal contacts:** Young people's interest in missions soars up when they know someone in the work. Encourage Bible Class young people to attend deputation meetings and better still do your best to get any mission worker on furlough in your district to come along and talk to your Bible Class. Do not overlook the value of inviting speakers from missions other than our own Methodist missions.

Because of the great value in personal contact the C.Y.M.M. supports five special youth missionaries. One Overseas worker and one Maori Mission worker are allotted to each synod district for special support. Through the Annual Gift Parcel Appeal and other projects classes are able to assist them directly in their work and receive personal acknowledgement for their help.

**Don't forget our financial responsibility:** Our Movement, in supporting five missionaries in the field, is committed to an annual responsibility of raising at least £3,000. This is one very good reason why all Bible Class members should be made to face up to their financial responsibility with respect to missions. However there is a better reason and that is Christian stewardship. The young people of today will be the church members of the future and the Bible Class has a responsibility to teach its members to be good stewards of their substance and to give generously to all departments of God's work. The Bible Class must not only present the need but also provide the encouragement and opportunity.

It is better that Bible Class members have the opportunity to give regularly, little by little, to missions rather than just once or twice a year, and be fully aware of what they are doing. Shame on those Bible Classes which vote for missions from accumulated funds at an executive meeting and forward them unknown to the young people and without proper dedication!



A Bible Class Leader takes a missionary lesson with her class.

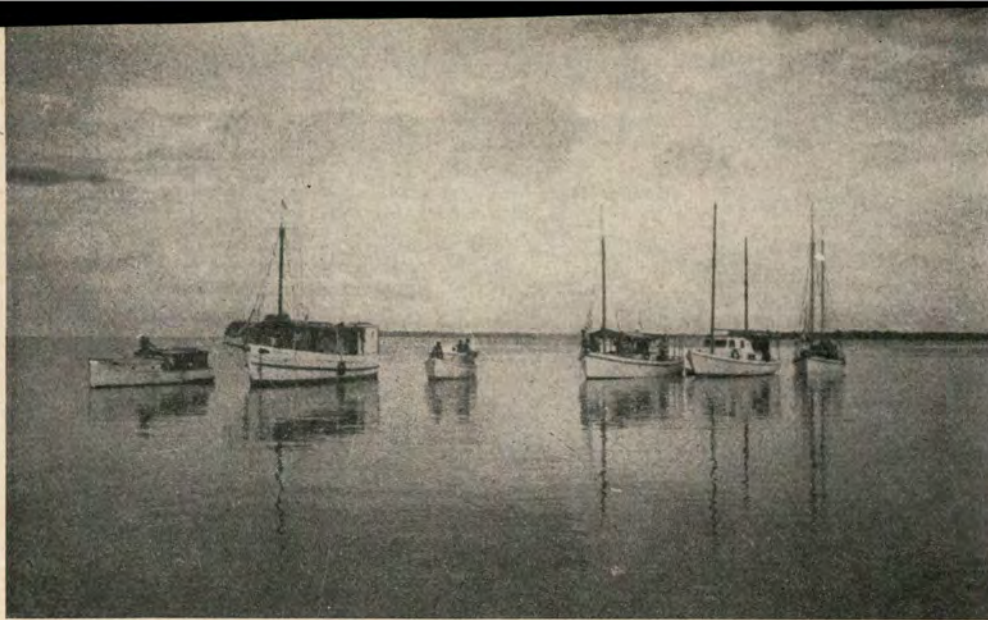
While personal concern and sense of responsibility are best reflected in personal direct giving it has to be remembered that some Bible Class members have little, if any, income or pocket money. For the sake of these young people other methods should be tried. Missions bazaars, concerts, film shows, socials, house parties, mock courts, 'bobs-for-jobs' efforts, self-denial weeks and even queen carnivals have all been tried with success.

#### A FINAL PLEA

Whatever your missionary programme, let the accent be on participation by all. Every member of the Bible Class and Sunday School ought to be informed of the mission work of the Church. If our Movement's wider missionary aim is to be fulfilled, then we must not only "tell everyman" about missions but also enlist each one as a working partner. This is the sure way to stake a claim in their interest, support and concern.

**N.B.**—The photo on page 2 and the photos on pages 6 and 7 were taken by Mr. E. J. Attwell with the co-operation of Mrs. I. L. Giblin, and members of the Waiwhetu Bible Class, Lower Hutt Circuit.





A Rare Event—our entire mission fleet assembled in Roviana Harbour. From Left: Munda, Malakuna, Vecta, Blue Lagoon, Cicely II, Mandalay.

—Photo: Mr. J. M. Miller.

# MINISTER OF

## LAUNCHING AND DEDICATION OF THE "OZAMA TWOMEY."

Thursday, July 24th, was a cold, squally day in Auckland, and an unsheltered shipyard was not perhaps the most comfortable of places to be in, but that did not deter a goodly number of Methodists from gathering at Bailey's in Beaumont Street to witness the dedication and launching of the new Leper Relief Vessel "Ozama Twomey." Included among the guests on the official platform was Sam Kuku, one of the two Solomon Islands native teachers now studying at the Bible Training Institute. Dr. V. W. T. McGusty, Chairman of the Auckland Committee of the Lepers' Trust Board, was also present, and a very warm welcome was extended to Mr. John E. Astley, who despite his advanced years and failing sight, braved the weather to honour the occasion with his presence.

The "OZAMA TWOMEY" is the second of three ships donated by the New Zealand Lepers' Trust Board to the Anglican, Methodist and Roman Catholic Missions respectively, at an approximate cost of £20,000 each. Interest mounted high as those entering the shipyard saw the flag-bedecked ship raised up on the slips, and cameras were very much in evidence.

A typically Methodist touch was given to the opening of the proceedings as the President of Conference, Rev. Dr. D. O. Williams, rose to announce "The Doxology." The Rev. A. H. Scrivin was then called upon to speak. Below, we quote his speech in full. "Mr. President: We, as a Board, are very happy that you are able to preside at this function and dedicate this ship to the service of God in the Western Solomons. One of our missionary sisters who has rendered very long service as a teacher in the Solomons is here to name the ship. Sister Edna White was the one originally selected by the Board on account of her very long and devoted service in the nursing and medical work of our mission, but unfortunately at the last minute she has been detained by urgent nursing work. Sister Lina Jones, whose service in the Solomons was outstanding, is deputising for her.

Some present may not be quite certain about the significance of the name of the ship. It is a dual name. "Ozama" is the small island in the Western Solomons on which our Leprosarium is situated and where a very fine ministry of healing and service is being rendered to lepers. "Twomey," as most of you will know, is the name of the "Leper Man" of New Zealand, the man who has so ably piloted the work of the New Zealand Lepers' Trust Board over many years and rendered such devoted service. It was decided to honour the Lepers' Trust Board and Mr. Twomey by associating the latter's name with these ships—because the "Ozama Twomey" is one of three. The official launching of the fleet of three ships was carried out more than a year ago, when the Melanesian Mission's vessel "Fauabu Twomey" was launched, and Mr. Twomey and the Chairman of his Board were present. On that occasion it was my privilege on behalf of the three missionary societies to express our high appreciation not only of the service rendered by Mr. Twomey, but also that of his Board in Christchurch and the outstanding work of the Lepers' Trust Board Auckland Committee. Dr. McGusty is the Chairman of that Committee and has been very ably assisted by Mr. Simson and by Miss Foster, the Secretary of the Auckland Committee. The committee members are very busy professional and business men, and have given a lot of time and thought to this enterprise.

This gift of the Lepers' Trust Board is not only helping very considerably the medical services rendered by the missions, but is also helping to cement still further the bond of friendship between New Zealand and the islands of the Pacific. The gesture they are making in this way is one which the world needs so badly today. The friendship and love that should exist between all peoples of the earth is typified in this action of theirs. For many years the people of the Solomons will see in these ships the loving care and friendship of the people of New Zealand for them.

We also appreciate the excellent service rendered by Mr. Hayman, Manager of Charles Bailey & Sons, and the good work of his team of craftsmen. These



men have become very interested in the ships and have done a fine job. We want to express our sincere thanks to them all. We know that they will be deeply interested in the future service rendered by these ships.

The three sister ships were designed by Mr. A. J. Collings of Auckland, who has also helped to expedite their completion after serious delay. We are very grateful to him.

Finally, I want to ask you all to follow this gallant little ship with your prayers, as she goes out upon her ministry of service and healing. Remember the ship, and remember those that will travel on her—the doctors, the nurses, the other consecrated missionaries, the native teachers, and the patients, the sick and the suffering. As she goes, she will carry the message of God's love and its healing ministry to the uplift and inspiration of the people of the Western Solomons."

A telegram was then read from Mr. P. J. Twomey, M.B.E., J.P., Secretary of the N.Z. Lepers' Trust Board: "CONGRATULATIONS ON COMPLETION OF OZAMA TWOMEY STOP MAY SHE HAVE A SAFE VOYAGE TO HONIARA AND FOR MANY YEARS CARRY OUR ERRANDS OF MERCY AND HEALING FOR THE SOLOMONS PEOPLE."

The President then rose, and the solemn moment of dedication had come. As one body, the gathering stood. The words came clearly on the cold air—"In the Name of the Father, and of the Son, and of the Holy Spirit, we dedicate this vessel. We dedicate it for errands of mercy in the ministry of love and the health-giving service of doctors and nurses. We dedicate this ship as a link between the people of New Zealand and the people of the Solomon Islands. We dedicate it in the name of all those who, directly and indirectly, have identified themselves with this ministry of ours. In the Name of the Father, and of the Son, and of the Holy Spirit, Amen." This was followed by a brief prayer asking God's blessing on the work of our medical mission.

There was a slight pause, and then Sister Lina stepped to the bow of the ship and raised a coconut in both hands. Turning to the assembly she said: "On behalf of the people of the Methodist Church of New Zealand, and in the Name of the Father, and of the Son, and of the Holy Spirit, I name this vessel "OZAMA TWOMEY" and ask God's blessing on all her errands of mercy and healing." Smash! went the coconut across the bow. Sister Lina stepped back, and all eyes turned to watch the proud little ship as she glided into the water, slow, dignified, upright, as if she were conscious of her high calling of God.

A small tug then took the "OZAMA TWOMEY" round to the side of an old ferry. She was moored here, and an invitation was extended to all who wished to do so to go on board the ship and inspect her. Most of those present availed themselves of this opportunity.

The inscription on the wheelhouse of the ship reads:—

THIS VESSEL WAS PRESENTED TO  
THE METHODIST FOREIGN MISSION  
BY  
THE PEOPLE OF N.Z.  
PER  
THE LEPERS' TRUST BOARD (Inc.)  
A. S. Geddes, Esq.      P. J. Twomey, M.B.E., J.P.  
Chairman.                      Secretary.

**Editor's Note:** The "Ozama Twomey" sailed for the Solomons on Monday, August 4th, at 10.30 a.m. She arrived at Honiara fourteen days later.

The "Ozama Twomey," latest addition to the mission fleet.

—Photo: Rev. G. I. Laurenson.



**MERCY  
AND  
HEALING**



# Join A and B!

The General Secretary writes of further impressions formed during his short-term service in the Solomon Islands, this year.

Take any two points, A and B. Draw a straight line joining them. A straight line is the shortest distance between two points.

So I remember learning in geometry. But in the Islands, we can't often go straight from point to point. True, by three times using the aeroplane this year, I have saved quite a week of travel. But there are really few areas for which the plane services afford us real help. When you arrive by plane you still need a vessel on hand. Usually you must accept slow travel by sea, and then not direct from point to point. There are obstructions. Coral reefs, abound. Man also has added complications by arranging border lines, and customs stations between the Territories, where the traveller must report.

## DISTANCE LENDS ENCHANTMENT . . . ? ?

Let A stand for Aola in Guadalcanal, and B for Buka our northernmost circuit. My map tells me that there are about 590 airmiles between Aola and Buka. But, three years ago, when I travelled almost that entire distance by sea, it was 800 miles that we clocked up. Almost as far as from Auckland to Dunedin, and at least a week to cover the distance. Mostly we can travel only by daylight.

This year, it marked quite a revolution in mission transport when I could fill twelve hours in the following way: 2 a.m., Wake and breakfast at Kekesu, in Teop Circuit. 3 a.m., Stumble along the path to the anchorage two miles away and go aboard the VENTURA, the vessel of our Buka Circuit. 4 a.m., Set sail northward. 9 a.m., Arrive at Buka Passage for three hours of social calls (it was Queen's Birthday so business contacts were impracticable). 12 noon, Emplane southwards. 2 p.m., Touch down at Munda Airfield, a mile from the mission station at Roviana. Such itineraries are rare.

## FROM DAN TO BEERSHEBA:

Since I last wrote for "Open Door" readers, I have visited both ends of the mission district. I had a valuable week in each northern circuit, Teop and Buka. The Rev. Gordon Cornwell travelled with me, using the vessel that his circuit has acquired. Now I have just spent ten days in the Honiara area, and visited Aola on Guadalcanal and Auki on Malaita. In between, I have been abroad in Roviana itself with calls in the Wanawana Lagoon, four days at Simbo Island, and half a week along the Kusage Coast. Before you read this, I should have paid the Chairman's call on Choiseul Circuit and have gathered with the missionaries and circuit representatives for the Synod sessions at Bilua.

## AOLA:

Is this an unfamiliar name to our missionary enthusiasts? If so, I refer them to page 157 of "Isles of Solomon," where the circumstances are recounted by which, unwillingly, twenty years ago, a Methodist cause was commenced in this area. By an understanding with the Melanesian Mission and the South Seas Evangelical Mission, the Methodists agreed to serve the Western Solomons, and not to enter Guadalcanal and the east. Of course the establishment of Honiara

itself, the capital where many westerners now live and work, has altered the situation. But even before the war, we had felt constrained to seek consent of the

other missions to our entry into the limited area of Aola. It had been the influence of Methodist people that somehow gripped the people there. They refused the ministrations of other missions and still do so, despite our attempts at persuasion.

Chairmen's visits to Aola are not frequent, and it is doubted whether a General Secretary has ever previously been there. So this week's call for worship and the opening of a new school meant, for me, entering quite new ground. Aola is cared for by several of their own teachers, whom they have sent for training at Roviana. Philip Kauli is in charge, under the direction of the Fijian minister at Honiara. The work at Aola is financially self-supporting.

## AUKI:

Different again was our call at Auki. This is the government centre on Malaita, just as Gizo is for the western area. Half the population of the Protectorate lives on Malaita. Till recently, they were also possibly the most backward people of the group, and there are still professed heathen people among them. It was rather because of their backwardness that the Government chose this island for the establishment of various government village schools, and also the site of the Government Boys' boarding school to serve the whole group; The King George VI School was established there six years ago.

I had long wanted to see this school and to observe the government education programme at first hand. Then, while the other missions are closer at hand, and able to take pastoral care of their students there, it is not as easy for us. The Rev. Aisake Vula of Honiara pays occasional visits, but had not been able to go earlier this year. The last visit by a missionary from the "west" had been paid by Mr. Hall last year.

Aisake and I came this time to a solemn Auki. News had just been received that the most modern government vessel MELANESIAN was missing. The District Commissioner himself was away searching for her. His own wife and baby were among the missing, as were several other local people. During our stay at Auki, the minds of our hosts were seldom removed for long from the "Melanesian" and the Middle East crisis. Our own arrangements had to be changed because of the search. \*(see top of page 12).

But the 30 hours at Auki served for us to see the school classes at work and play, to conduct a service for the twenty Methodist boys, and for me to avail myself of the offer of the headmaster for a private interview with each Methodist boy. I must not forget to mention the care given by one of the masters, Mr. Norman Palmer, to the western boys in residence. Papanura and other New Zealand people will remember Norman Palmer who for two years studied at Ardmore Training College.



**BACK TO HONIARA:**

The indirect route followed by the trader who kindly gave us a return passage to Honiara did not fulfil its early threat of rough seas, and the unexpected calls were not without contacts of value. Only twice previously have I been a guest on a Roman Catholic mission station, and never had I stayed overnight on one. Hospitality was genial and kindly, and we were a little humbled to realise that our hosts had risen at 3 a.m. to say a special mass for the travellers (who included some of their own people) before waking us at 3.30 for bacon and eggs and bidding us go at 4. Lunch that day was taken with a European planter of long standing, married to a Roviana woman, who welcomed news of her own people. And so that night to Honiara.

Honiara affords the closest parallel we have in the Solomons to a new housing area. I have often written and spoken of the place and of impressions formed during earlier visits. In 1952, it was still a raw place—half frontier town, half military camp style still. A men's town, the men who concerned us most being the men from Fiji and the "west" who had come to work there. We anchored the "Roviana" offshore and floated ashore the hardwood logs for the main posts of the Methodist club building. Later that year, these were rescued from the long grass then covering our section, and the club was built.

Succeeding months saw a Solomon Islands minister appointed and a leafy dwelling put up for him. By the time I came again in 1955, there was the feeling that the town had "arrived." There were more permanent houses and shops, some new public buildings, a telephone exchange, a picture theatre and electric power 24 hours a day. Of more significance to the people called Methodists had been the arrival from Fiji of Aisake and Titilia Vula. They have now been four years at work and the fruit of their service is evident.

**WHAT OF TODAY?**

The main street of Honiara is being tarsealed; there are two modern hotels; a new and modern Post Office. A notice points you to the Port Authority, where I called to make arrangements for the forth-coming arrival of the "Ozama Twomey." There is a butcher's shop and a laundry and dry cleaning establishment—even a store for dresses and fancy goods. The Fijian carpenters now have their wives and little families with them. Their homes are neat and prosperous, with radios and refrigerators, and one is erecting a shed for his A40.

Our six year old club and minister's house are showing signs of wear and termite damage. But the Church has an atmosphere of hope. We discussed the plans for the new Church. All the other denominations have permanent churches, two of them designated cathedrals. But all are based on the quonset hut type of frame. Ours is to be the first obviously ecclesiastical building, of concrete block and timber construction. The people have had two bazaars and have £500 in the bank. They are working on the principle that if they show progress with the work, more financial support will be quickly forthcoming. Their money and much more will go on materials; the labour is to be voluntary. The land seems assured and, given sanction by the Synod and some financial backing by the Mission Board, they hope to build in

1959. Our Fijian minister wishes to defer his farewell until the task is completed.

**FOR EAST IS EAST**

In the Solomons they speak frequently of east and west. They do not mean "power blocs" but just the geographical and social separation of eastern and western Solomon Islands. There are sharp differences; one is that our mission has discouraged pidgin English in the "western" area; but Melanesian pidgin is freely used around Honiara. On the other hand, as we go farther northwest again to Bougainville, where half our Methodist people are, there is pidgin again with a difference. But it will be a poor sense of community that is dependent on the use of pidgin. Governments are fostering a community spirit, partly by the use of English, and in that programme we also have our part to play.



**Native dancing at Roviana—part of the Thanksgiving celebrations over which which Mr. Andrews presided earlier in the year. Rev. Ahofitu Maka of Tonga in background.**

Our "Methodist Messenger," our native Conferences, our interchange of workers, our common training institution, our common concern for the mission in the Highlands, these are all factors that help to bind our people together. But there is also much that separates our Methodist people. We had an illustration of this, when this year a polio quarantine stopped most of the Bougainville members from reaching our native conference. Much of the time there was spent in discussing Christian marriage and related issues; and much of that time we forgot that in Bougainville the outlook on marriage and the law about it is very different from that in the British Solomons.

Of course, against a world background, our petty distances and differences are truly trivial, but in our world of the Solomons they loom large. Our people realise with us that after all, spiritually the most effective link between two points is not always a straight line, but the lines that draw both points to Christ. In Him, there is no east or west. In Him



we both learn to recognize that others are not strangers after all, but fellow citizens with the saints and of the very household of God. It is an urgent lesson for our people to learn, for hard on its heels must come another. With the growing pan-Pacific consciousness people must come to the knowledge that there are Christian (and indeed Methodist) people in the other island groups as

well, with whom we must realise our unity in Christ and in His service.

**\*Editor's Note:** The MELANESIAN has now been presumed sunk. Some wreckage and one body has been found. Altogether some 50 people, Europeans, natives and Chinese, lost their lives through this tragic event.

## Who's Who on the Mission Field



**SISTER LESLEY BOWEN:**

Sister Lesley was brought up in a Church of England home, but began in 1950 to attend the Methodist Church at Shirley, Christchurch. While doing her maternity training at Otaki two years later, she became a Methodist Church member. In 1953, while nursing at Hastings, she "rather unwillingly" agreed to attend a Nurses' Christian Fellowship Conference, the theme of which was "God First—Self Last." Here she met two Methodist missionary nurses and the needs of the mission field were brought very much to the fore. "I came away not knowing what the future held for me," writes Sister Lesley, "but feeling sure that I could not honestly go ahead with my former plans." That year, she offered for missionary service, only to find that further exams. would be necessary. However, in 1955 her general training was completed, and midwifery followed. Then she was accepted for work in the Solomons.

Recent word from her indicates that Sister Lesley is finding life very full at Roviana, but the work most interesting and rewarding. Now that she has learned the language, she really enjoys her weekly village-visiting programme. On such occasions she not only does the medical work but conducts Lotu and supervises sewing classes. She loves children and is particularly happy with the maternity work at the Helena Goldie Hospital.

"One sees much to gladden one's heart out here," she wrote recently—"and yet much to sadden it. There are times when you fight to save a child's life, but are not able to do so. It is so very difficult for the people to understand why. The young people, also,

are so much in need of prayer—so many do not realise their need for Christ, or are just not interested."

\* \* \* \* \*

**REV. PHILIP F. TAYLOR:**

"To my home Church at Stoke I will always be indebted," writes Mr. Taylor. "It was there that by word and example, I was led into the Christian faith."



**REV. P. F. and MRS. TAYLOR.**

On leaving college, Philip Taylor was apprenticed to the carpentry trade. Eight years later he attended the Paerata Youth Conference of 1951. It was here that his horizon was broadened, as the Rev. Allen Hall told of the need for carpenters to carry on reconstruction work in the Solomons. In May of that year, the young carpenter arrived on the field with his tool-box and two cases. During the next 2½ years he was confronted with an even greater call—that of the Christian ministry, and in particular the field of service in the Church of the Solomon Islands.

Looking back on the years spent at Trinity College and in the Bombay-Tuakau Circuit, Mr. Taylor is deeply grateful for the way in which opportunities for training and service have been opened to him by the Grace of God.

Mr. Taylor, who has recently taken up his work in the Buin Circuit, was accompanied to the field by Mrs. Taylor and their infant son, David. As Sister Davinia Clark, Mrs. Taylor earlier gave two terms of service to the Solomon Islands as a nurse. Her wide knowledge of the Islands and the work there is already proving valuable.



## From the Editor's Mail Bag

When the Chairman paid an official visit to the High School at Vonunu he suggested that the boys write a letter about their experiences there. Of those received the following has been chosen for publication.

Dear Sir,

Our Methodist High School was started on 4/2/58 at Vonunu in Bilua Circuit, and how happy we are now to attend it. Some of us were at Banga before, and some were at Circuit schools. There are over 30 boys who have entered the high school. Our house and other such things were prepared for our coming. Our garden was planted by the Vella Lavella boys and that made us happy. Our school is very good indeed because we are now starting to learn about all good educational work. Our head Mistress is Sister Audrey. She is a very good teacher. Well Sir, here are some of our subjects in High School. English Grammar,



"Our Headmistress is Sister Audrey . . . a very good teacher."

Health, spelling, craft, book-keeping, civics, Theology, Agriculture, Social Studies etc. We start school from 7 o'clock, then at 15 past 9 is our interval time of about 15 min. Then we go out at 11.30. We rest about 1½ hours then start work at 1 o'clock and finish at 4.30. We have our school five days in each week (exception Saturday). During that time at the end of the days we have study, Choir and Catechism. Well Sir, I hope that you can help us in many ways and we need all parts of our Methodist Church to pray for us and for our Methodist High School which has been attended by the happy children in Jesus Christ.

Thank you Sir. God bless us all,

Yours Faithfully,  
WILSON HIVU.

### A VISIT TO SIMBO

"I don't think I will ever forget those days," writes Sister Lesley Bowen, "the kindness of the people, the fellowship shared, the fine Christian leadership of our host and hostess, Luke the Catechist and his wife, Mary. We all came back feeling refreshed in body

and soul." More workers at Roviana makes it possible for one nursing sister to make regular patrols among the people. Usually these are of one or two days, by launch up and down the Roviana Lagoon. But a recent visit by the Chairman to Simbo Island extended over four days, and a nursing and teaching sister were able to accompany him.

Of one village, Sister Lesley writes "While Beryl (Grice) saw the school, I did the medical work. In this place they even brought me a trestle table. I felt as though I was at a Red Cross Shop day."

Saturday brought its respite for the sisters. The Chairman was busy with a leaders' meeting, but a Simbo nurse on holiday, Nadine, took the sisters to see the thermal activity on the hilltop. "I wish you could have seen the girls coming up the hill," the letter continues, "one carefully carrying a kettle of drinking water and a cup for us; another had a plucked chicken by the legs. Two had large land crabs tied on sticks; another had a basket of brush turkey eggs; yet another had sweet potatoes and neka (greens). Finally we arrived at the summit, but instead of a cool breeze, hot air came out of every crack in the ground. The girls put the food in a hole on hot stones and covered it with leaves. The food came out hot and delicious.

"At Nusa Simbo, we were taken to see the eo, or brush turkey, a big brown bird, that lays its eggs in the earth and leaves the heat of the earth to hatch them. But at Nusa Simbo the people farm these birds. They have built shelters over the nests and each day collect the eggs, each man from his own fowlhouse.

"Each of us took her part in conducting Lotu. Sunday brought the usual four services. Opeti Pina visited two villages and Mr. Andrews the others. The afternoon at Masuru was the annual Thanksgiving one, and there were five baptisms."

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### OUR MAJOR PROBLEM IS THE CHURCH AT HOME

(Continued from page 5)

the Church on its mission. Its mission is quite inseparable from the Church itself and responsibility for the mission of the Church will be involved in Church membership. In so far as the practical needs of the local congregations are interpreted by any church as having precedence over the mission of the Church beyond the congregation, there is obviously a misunderstanding of the New Testament meaning of the Church and of church membership.

If "The Mission of the Church" could grip our hearts, we would be able to see the Church not as an organisation with certain geographical outposts, for which it asks support, but rather as a living world community, with the Risen Lord at the centre of its life, and ourselves as members of that community.

As this vision grips us, let us pray for the mission of the Church, and eventually we shall find ourselves with all our resources, in partnership with Christ in His enterprise.



# Training the Missionaries

## SISTER AUDREY ROBERTS

(Sister Audrey is at present finishing her training for the mission field at George Brown College, Sydney).

George Brown Methodist Missionary Training College. An inspiring name for a home, which is how we think of it. A place where fellowship, study and fun are combined.

The College is in the suburb of Haberfield, about five miles from the city. It is a big, old house, surrounded by garden and lawns, with the Principal's residence in one corner of the grounds. A lovely and peaceful setting, which adds to our enjoyment of College life. There were thirteen missionary students last term, three of whom go out to the field very shortly.

I am finding the course most interesting and worthwhile. We have Bible Study lectures twice a week, also Theology and Ecumenical studies. Rev. C. F. Gribble, General Secretary of the Overseas Missions Department, and our College Principal, takes us for missionary studies. Lectures in journalism and Anthropology are most instructive, and we have Tropical Medicine at the University. The nurses have also had demonstrations in the art of teeth extraction. Last, but not least, there is book-keeping. Extra reading and assignments have to be done in most of these subjects, so our days are fairly full.

Weekends are free, except for gardening on Saturday mornings, which everyone enjoys. It is pleasant relaxation. The tennis court has been well used this term, for the weather is really exceptional.

In addition to the missionary students, there are six Deaconesses in training, who make College their home. The fellowship we share with them widens our outlook, and all gain insight into the mission of the Church. We have, too, four Tongan students, one Fijian student and a young Fijian minister, who is studying with the Young People's Department. They are doing various courses, including Teachers' Training College and Domestic Science.

Perhaps the most important thing the College teaches us is how to live with and get along with other people. We are one big family. This is largely due to the fine example and influence of our Matron and Principal, and to our devotional life, which is at the very centre of all our activities, making us one in Christ.

Just recently our new chapel was opened and dedicated by the President-General, Dr. A. H. Wood, and this room has become a real sanctuary, a fitting place for our devotions and Communion services.

This College is an important part of our Church. It equips and prepares missionaries to be better able to meet problems on the field, and understand the people to whom they will present Christ, both by teaching and example. I am certain the time spent here will enable me to be a more effective missionary, in service for Christ, and His people in the Solomon Islands.

**Editor's Note:** George Brown College is named after the Rev. George Brown, D.D., pioneer missionary, and for 21 years General Secretary for the Foreign Missionary Society, Australia.

Offering for the ministry while a member in the Onehunga Circuit he was accepted and appointed to



SISTER AUDREY ROBERTS

Samoa in 1860. In 1875 he pioneered missionary work in New Britain. He became General Secretary in 1887 and continued in that capacity until 1908. He led pioneer bands of missionaries to Papua in 1891 and to the Solomon Islands in 1902.

## The Summer Institute of Linguistics

### SISTER PAMELA BEAUMONT

It was my privilege to be one of the 90 students at this year's session held at Belgrave Heights, Victoria, from January 12th to March 28th. The school in Melbourne follows the pattern of those held in America where the idea of this type of approach to the problem of languages originated. Connected with this school are the **Wycliffe Bible Translators** who go into an area, usually in pairs, reduce the language to writing and go forward to translate the Bible into the language. There are more than 2,000 tribes in the world today with no part of God's Word in their own tongue. This is the vision of the work that lies ahead of these workers.

At the school we studied four main subjects: Phonetics, Phonemics, Grammar and Field problems. These were treated in a way designed to help us with any language we might encounter. In Phonetics, we learned to say, hear and write symbols for about 300 sounds. Phonemics taught us how to study the phonetic sounds recorded and decide which were significant separate sounds, which were modified by their environment and therefore really members of a group of sounds, that could be represented by one symbol. These lessons and exercises were training in deciding on the ingredients of a practical alphabet. In Grammar, we learned about the order of words in sentences, how words were made up and where word boundaries should come. In Field Problems we touched on the subjects of anthropology, literacy, Bible translating and other field problems.

Mornings and early afternoons were filled with lectures. The rest of the afternoons and evenings were filled with exercises and homework. From 4 p.m. to



5 p.m. we had our recreation time which was almost always taken up with volley ball. The lecturers and tutors were always willing to explain things again to anyone who went to them. Towards the end of the course, before the exams, we had a chance to try out our knowledge when we were divided into groups with an informant to each group. The informants came from China, Fiji, Indonesia and other places. They spoke to us in their languages and we wrote down their sayings in phonetics. We each worked out the Phonemics and the grammar of the language of the informant of our group. This was an interesting and

valuable exercise. The whole course was extremely helpful. I have been on the Mission Field for seven years and now I feel that I can really tackle the language problems that have been stopping me from gaining real fluency. For those who are going to the Mission Field for the first time I would say that the course is invaluable. Not only will they learn languages more easily and quickly but they will be guided around the pitfalls into which such as I have fallen, in not knowing the best way to go about the task of learning a new language.

## About People

**MURRAY VOYCE:** Their friends will have shared the anxiety felt by the Rev. A. H. and Mrs. Voyce when news reached them of the accident suffered by their son while climbing Mt. Ruapehu. Murray fell a distance of over 100 feet and was rescued on the brink of another, much steeper, drop. Some bad bruising resulted, and Murray was fortunate indeed not to have suffered much worse effects.



Rev. and Mrs. A. H. Voyce

Mr. and Mrs. Voyce departed from Buin on July 23rd and are spending a month in Australia before coming on to New Zealand. At the request of the Board and Conference, they postponed their departure from the field, which was to have taken place much earlier in the year. Their readiness to make this sacrifice is greatly appreciated by both the Board and the people in the Solomons.

**MOVEMENT OF WORKERS:** On the field, the Rev. Philip and Mrs. Taylor moved to reside for a time at Tonu, Siwai, in Buin Circuit. It is many years since a European minister was stationed at Tonu, and Mr. Taylor's sojourn there is experimental at this stage. His pastoral care will extend over a large group of Methodist people living in the area.

Sister Nancy Ball, who has been doing relieving work at Tonu for a time, has now returned to her normal appointment at Sasamuqa, Choiseul. Sister Phyllis Rudolph, who had relieved at Sasamuqa during Sister Nancy's furlough, has gone on for the rest of

this year to Skotolan, Buka. Next year, Sister Phyllis will be stationed at Roviana.

Mr. Clarence Wills, who recently completed the Sisters' quarters and Girls' School at Kihili, has moved on to the District Training Institution at Banga, where he has been joined by Mr. Rodney Fleury. Banga will be the scene of our next major building operations.

**WORKERS ON FURLOUGH:** Apart from Mr. and Mrs. Voyce, already mentioned, we have on furlough in New Zealand, Sister Joy Thompson, who returns late next month to Vella Lavella. Sister Thelma Duthie returns this month to her teacher-training work at Kekesu in the Teop Circuit, where Sister Norma Graves will share her duties for the rest of the year.

Sister Pamela Beaumont, who undertook an intensive course in linguistics early in her furlough, has not been as well as we hoped, and her return to the field (which was to have taken place in August) has been delayed somewhat on Doctor's orders.

Our congratulations go to Sister Pamela on the attaining of Local Preacher status. News of her success in the recent exams has been announced in the "Methodist Times."

This month the arrival of Sister Lucy Money is also anticipated. Three and a half years have passed since her last furlough. For part of that time she was away from her normal appointment, helping Mr. Metcalfe, when the former Chairman was without secretarial assistance. Sister Lucy's work at Choiseul is of a high order and she is one of the translators active in our service at this time. Accompanying Sister Lucy will be Graham McDonald, son of the Rev. Alistair and Mrs. McDonald, who precedes his parents for a few extra months of normal schooling in New Zealand.

"Welcome home" to Sister Edith James, whose arrival in Auckland on August 30th marks the beginning of a well-earned furlough.

**THE GENERAL SECRETARY:** On the other pages of this issue, Mr. Andrews writes about his recent travels on the field. After presiding at the Solomon Islands District Synod, Mr. Andrews will be leaving from Munda Airfield and is expected to reach Auckland about the middle of this month. The remainder of the year will be spent at the home base and in presenting our work at the Annual Meeting of the Mission Board and at Conference.



WOMEN'S  
PAGE

M. W. M. U.

Methodist Women's  
Missionary Union of  
New Zealand.

36 Croydon Ave.,  
Birkdale,  
Auckland, N.5.  
September, 1958.

Dear Friends,

What a busy year this is, so many comings and goings, and so many changes taking place, and through it all the feeling that truly God is working in and through His people as never before. Maybe we will not see any spectacular results, but there is no doubt that the effect of all the stirrings will show in the Church of the future. We are not all apostles in the sense that St. Paul was, but to every one of us Christ has given a solemn and sacred trust in our own salvation. We are to be true to Him in a world of sin and temptation. We are to be faithful to duty wherever we stand. We each have a mission which we must strive to fulfil. Are we keeping the faith, are we taking care of the part of the vineyard assigned to us, and rendering the fruits to Him who has committed it to our care? If we do not fulfil our mission we will be left without a mission, dropped out, set aside, while others do our work and receive the reward which would have been ours.

It was a great privilege to attend the launching of the Leper vessel "Ozama Twomey." Mr. Scrivin spoke of the gift to our mission from the Lepers Trust Board, and Dr. Williams, our President, dedicated the ship. Sister Lina Jones then performed the ceremony of naming and launching her, and we were able to go aboard afterwards and see the fittings of this comfortable vessel. It was a thrill that Sister Joy Thompson was able to be there, and her heart would be full of thankfulness as she knows just how welcome the gift is.

There are several Sisters at home on furlough just now, and Sister Lucy Money and Sister Edith James will be coming this month. We ask your prayers for them that they may be given strength and grace for the great work they are doing for us. Sister Thelma goes back to her work at Kekesu where she is training the native teachers now as well as taking the ordinary school work. We are fortunate to have such a band of dedicated, and competent teachers. Sister Norma Graves has been teaching at Kekesu while Thelma has been home. We do wish for her a safe journey on her return.

Next month the M.W.M.U. Conference will be held in Blenheim from October 6th to 9th. We ask your prayers that we may be led to make the right decisions so that the work for the women and children both here in New Zealand and overseas may continue and grow. We are looking forward to having Rev. S. G. Andrews to tell us about his year in the Islands. We are hoping to have several Sisters from the overseas field with us and also at least one of our Deaconesses in the Maori work. There will be many interesting sessions and we look forward to meeting the members of the Nelson-Marlborough District. We know they are working hard to make everything easy for us. Those of you who are to be representatives will be looking

forward to meeting women from other centres and I know that you will enjoy their fellowship.

"And if our fellowship below in Jesus be so sweet,  
What heights of rapture shall we know  
When round His throne we meet."

I received a letter from one of the older members of our Union the other day, and she said: "We live in a time when we need women of vision and integrity and courage, and younger women who are prepared to take leading places in our work as officers in Auxiliaries and District Councils." How true that is! We should expect the best from our young women, and they will surely give of their best.

With Christian greetings to you all.

Yours in Missionary Service,  
GLADYS CARTER,  
President.

**DISTRICT COUNCIL REPORTS.**

**Northland Convention** was held at Banks Street, Whangarei. Devotions were led by Sister June Peters. Roll-call, 32 present. Welcome extended to Dominion President, Mrs. S. T. Carter, to Mrs. Ross, retired missionary after 27 years in Nigeria and now living in Paihia, and to Mrs. Cone, of Timaru. We farewelled our Council Treasurer, who has moved to Tauranga, and Mrs. A. K. Franks was appointed to the office. Mrs. Silk will be our representative to Synod. We had our Communion service and the dedication of the Easter offering. The afternoon was given to Mrs. Carter's address, it being a great pleasure to us to have the Dominion President with us.

**Franklin:** Pukekohe members were hostesses for the quarterly Council meeting. The President's words in her opening devotions: "Everything changes, but God does not" gave us much food for thought. Because of the need for additional finance for Kurahuna, our Christmas offering was given for that purpose. We are again grateful to Wesley College, for the Chapel there is an inspiring place to have our Easter service and communion. Our guest speaker was Mrs. Green from Pakistan. A Garden Party was held in the College grounds in the afternoon, and we were pleased to have with us the Dominion Secretary. Representatives reported interesting meetings with speakers and President's letters, etc. The district had Sister Effie Harkness, who gave an interesting talk on the beginning of missionary enterprise in the Solomons, using a map and many beautiful slides of the Islands and the people. An Easter Missionary Play was also presented. The area is endeavouring to hold sales of clothing for Home Mission work, the Sister to have sufficient clothing for contacts. Five representatives will go to Conference. Fellowship with other Auxiliary members within the District is much enjoyed by all.

**South Auckland:** The Annual Convention was held at Te Awamutu, where we gathered in the beautiful church for Holy Communion and inspirational address. The Easter Offering was also dedicated there. Seventy-five members and friends attended in the afternoon, including some from sister-churches. All reports were





**The Landrover given by the M.W.M.U. for the use of the Sisters at Siwai, which was dedicated by the Rev. A. H. Voyce on 13th July, 1958. Mrs. Voyce is standing beside the vehicle.**

interesting, especially Rototuna Auxiliary, which, with a membership of less than 12, had successfully entertained 120 friends to luncheon and afternoon tea. All were impressed to hear Mrs. A. H. Hall speak of the work she and her husband are doing at Banga, Roviana. The guest-speaker was the Dominion President, Mrs. S. T. Carter, who was warmly welcomed, as it is seven years since a President had visited a South Auckland Convention. She dealt with many aspects of the Union's activities, and also spoke of the value to the Sisters of the prayers of those in the homeland. A Landrover costing £1250 had recently been purchased and forwarded for the use of the Sisters at Tonu (Siwai), and should be of great value to them. One question asked was, 'Do we make the best use of our Prayer Manual?' The usual quarterly meeting business was done at the close of the Convention.

**Thames Valley:** Representatives from all but one Auxiliary met at Thames. Our President, in opening with devotions, spoke on the "A.B.C. qualities of Christian Living." Matters pertaining to the Conference next October were discussed, and the representatives chosen. The recommendation that the executives of the Guild Fellowship and M.W.M.U. combine to form an executive for a Federation of Methodist Women of N.Z. was well discussed. All agreed that it would be a good move. Reports given by each auxiliary showed the deep interest of members in the work on the Mission Fields and much activity in many ways. A prayer session ended our day.

**Bay of Plenty:** A full representation at Rotorua began the day with Communion and the theme, 'Here, Lord, we present unto Thee ourselves.' Devotional sessions occupied more of our day than business. A steady increase in finance to £57/14/11 from eight auxiliaries was reported. Two suggestions on procedure were forwarded to District Council. Mrs. Birch to replace Mrs. Smith as secretary. The afternoon devotions took an unusual form. With Jacob's words, 'I am not worthy,' and four hymns, Mrs. Smith led our thoughts through each theme, followed by private prayer. A Buzz session, serious and frivolous, with two-minute discussions, closed our happy day.

**Taranaki:** Representatives from seven auxiliaries attended the Annual Convention at Okato, which began with a Communion service. All reports showed that interest and membership were being maintained. A

suggestion from the Taranaki Executive concerning uniform balance sheets for District Treasurers had met with the approval of the Dominion Executive and was to be put into action immediately. After discussion, it was decided to ask each auxiliary in the District to 'adopt' an overseas Sister, different members writing to her and generally taking a personal interest in her. Afternoon devotions led our thoughts on the theme, "When woman came into her own." A tape recording of Sister Joyce Foster's strong, challenging address to last M.W.M.U. conference was played and made a deep impression to all present.

**Manawatu:** Meeting was held at St. Paul's, Palmerston North, all auxiliaries being represented except one. Our President read extracts from H. L. Gee's "Hymns that Came to Life," interspersed with our singing of well-chosen hymns, which we sang with new understanding. We were pleased to have with us Sister Thelma Duthie, who is home on furlough. Reports spoke of keen interest in the auxiliary monthly meetings, of help to Overseas and Home Sisters and of new ideas tried out. Some auxiliaries had made special efforts to increase Kurahuna Funds. A prayer session followed the business.

**Wairarapa:** Annual Convention held at Carterton began with a Communion service. Rev. R. Day speaking on the Spirit of God, said that as Jesus appeared in Spirit in the post-resurrection days, so He was with us in Spirit to-day. "Be still, and know that I am God." At the business session, our president extended a warm welcome to Mrs. Carter, our Dominion President. 44 were present, representing four auxiliaries. Auxiliary reports showed continued interest in all our missionary work. Finance for the quarter was £43/16/10. Easter offerings were received and dedicated. At the public meeting Mrs. Carter told us mainly of the work of the Union from its commencement, and of some of the hardships suffered by the Sisters overseas, stressing the great need of our prayers for them.

**Wellington:** Our President based her devotional talk on the Dominion President's message. 17 Auxiliaries were represented by the 47 present. Reports all showed the keen interest of the members. Further suggestions were made for our Jubilee which we plan to hold on November 3rd. Sister Audrey Roberts' dedication and farewell at Karori was reported. The afternoon session was our Convention and Easter Offering reception, the amount being £120/11/6. Rev. W. F. Ford who is Senior Director of the Methodist Department of Christian Education, gave us a talk on the problems connected with his work, and suggestions as to how to overcome them. He also gave us examples of the work our young people are doing, paying special tribute to the Order of St. Stephen.

**North Canterbury:** The quarterly meeting was held at Durham Street. The attendance was smaller than usual. Mrs. Williams led the devotions. A heartening report told of the formation of a new Evening Auxiliary in the Riccarton circuit, and that the new Belfast Ladies' Guild and the Sumner Fireside Club had each become a Gleanings' Group, with bi-monthly missionary meetings. The synopsis of reports revealed consistent progress and told of many interesting activities with exceptional financial returns from some auxiliaries. Arrangements were made for our representatives to Blenheim conference.

At the annual Convention Mrs. T. Carr and her choir entertained over 150 ladies. Mrs. Gauntlett, Matron of Deaconess House, introduced the five trainees, who told of their call to God's work, after which (See foot of page 4).



# Missionaries' Addresses:

## SOLOMON ISLANDS DISTRICT

**ROVIANA CIRCUIT: Surface mail**—Methodist Mission, P.O. GIZO, BRITISH SOLOMON ISLANDS.

**Air mail**—Methodist Mission, **Munda Airfield**, BRITISH SOLOMON ISLANDS.

(Do not any longer use the address "Barakoma Airfield.")

Rev. S. G. Andrews (leaving September 15th)  
Rev. and Mrs. A. H. Hall  
Dr. G. E. Hault  
Mr. and Mrs. R. A. G. Baker  
Mr. and Mrs. J. S. Gatman  
Mr. R. C. Fleury

Sister Myra Fraser  
Sister Audrey Highnam  
Sister Lesley Bowen  
Mr. J. M. Miller  
Mr. N. G. Ball  
Mr. C. V. Wills

**VELLA LAVELLA CIRCUIT: Surface and Airmail:** Methodist Mission, P.O. GIZO, BRITISH SOLOMON ISLANDS.

(Do not any longer use the address "Barakoma Airfield.")

Rev. and Mrs. A. C. Watson  
Sister Mary Addison

Sister Joy Thompson\*  
Sister Grice

**CHOISEUL CIRCUIT: Surface and Airmail**—Methodist Mission, P.O. GIZO, BRITISH SOLOMON ISLANDS.

(Do not any longer use the address "Barakoma Airfield.")

Rev. and Mrs. D. I. A. McDonald  
Sister Lucy Money

Sister Nancy Ball

**BUIN CIRCUIT: Surface and Airmail**—Methodist Mission, Kihili, Buin, South Bougainville, TERRITORY OF NEW GUINEA.

Sister Ada Lee, Kihili  
Sister Beulah Reeves, Kihili  
Rev. P. F. Taylor, Tonu

Sister Merle Carter, Tonu  
Sister Pamela Beaumont, Tonu\*

**TEOP CIRCUIT: Surface mail**—Methodist Mission, Kekeesu, Bougainville, Free Bag, RABAU, TERRITORY OF NEW GUINEA.

**Airmail**—Methodist Mission, Keesu, Teop, P.O. SOHANO, TERRITORY OF NEW GUINEA.

Rev. and Mrs. G. G. Carter  
Sister Thelma Duthie

Sister Rewa Williamson  
Sister Norma Graves

**BUKA: Surface and Airmail**—Methodist Mission, Skotolan, Buka, Bougainville, P.O. SOHANO, TERRITORY OF NEW GUINEA.

Rev. and Mrs. G. A. R. Cornwell  
Sister June Hilder

Sister Phyllis Rudolph

**TRAINING IN AUSTRALIA:** George Brown College, 5 Rogers Avenue, HABERFIELD, N.S.W., AUSTRALIA.

Sister Audrey Roberts

## PAPUA-NEW GUINEA HIGHLANDS DISTRICT:

(For reasons of space, New Zealand workers only are listed below)

**MENDI CIRCUIT: Surface and Airmail**—Methodist Overseas Missions, MENDI, TERRITORY OF NEW GUINEA.

Rev. and Mrs. C. J. Keightley

Mr. G. T. Dey

**TARI CIRCUIT: Surface and Airmail**—Methodist Overseas Missions, TARI via GOROKA, TERRITORY OF NEW GUINEA.

Sister Edith James\*

\* On furlough in New Zealand.

## Methodist Church of New Zealand FOREIGN MISSION DEPARTMENT

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**Postal address:** Box 5023, AUCKLAND, C.I.

**General Secretary:** REV. S. G. ANDREWS (temporarily overseas).

**Deputy General Secretary:** REV. ALBERT BLAKEMORE.

**Lay Treasurer:** MR. G. S. GAPPER.

**Manager of Publications:** SISTER LINA JONES.

**Editor "The Open Door":** REV. S. G. ANDREWS; Deputy Editor: REV. C. T. J. LUXTON.

**Editors "The Lotu"** (Children's Missionary Paper): REV. E. C. LEADLEY and SISTER LINA JONES.

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British Solomon Islands: 9d. a half ounce.

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