

*The*  
**OPEN DOOR**

Missionary Organ  
of the Methodist  
Church of  
New Zealand

*"A Great Door and  
effectual is opened  
unto you." I Cor. 16:9.*

MARCH, 1963



(see page 25)

"If any man will come after Me

## Let him deny himself, take up his cross, follow Me"

Lent is a season of meditation on the Cross, self-denial and renewed obedience.

Thomas A'Kempis wrote, Jesus hath now many lovers of His heavenly kingdom, but few bearers of His Cross.

Lord, make me ready to come after Thee.

Dietrich Bonhoeffer wrote, Self denial can only mean knowing Christ and ceasing to know ourselves, seeing only Him and not the road that is too hard for us.

Lord, make me willing to deny myself.

Thomas Kelly wrote, An authentic experience knows the tendering of His Presence, a tendering of the conscience which issues in the burden

bearing, cross-carrying, Calvary re-enacting life.

Lord, make me willing to take the Cross that Thou dost appoint.

Samuel Rutherford wrote, I desire not to go on the sunny side of religion, or to put truth betwixt me and a storm; my Saviour did not do so for me, who in His suffering took the windy side of the hill.

Lord, make me to follow Thee.

Lord Jesus, let me not fear nor hesitate to take from Thy hands the disciple's cross, and carry it with all the sons of faith. Let me follow Thy way and Thy will to Thy goal and Thy glory.

Amen.

— The Missionary Review.

### Our Contributors this Issue

Robert Thornley is President of the Methodist Conference.

George G. Carter and Clifford J. Keightley are Chairmen of our Overseas Districts.

Owen Bateup led the Tolu Work Camp team.

Patrick J. Twomey is Secretary of the Lepers' Trust Board.

Edith James has commenced her third term of service at Tari, New Guinea Highlands.

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## TO TALK ABOUT

*Rightly we are extending our overseas interests. Fraternal workers serve in Indonesia, Italy, West Germany and in the older Pacific Churches. Secondary teachers are needed for Fiji and Tonga, and teachers and a theological tutor in Samoa.*

*Our own special overseas interes's are in Melanesia. This year each of them affords one great talking point.*

### A PEOPLE MOVEMENT :

*The New Guinea Highlanders are moving towards Christ. Baptised members increased last year from 44 to 287. "And the Lord adds to the Church daily." Who is to pastor all these people? Right now they are planning their own ministry. But more workers from overseas are urgently required.*

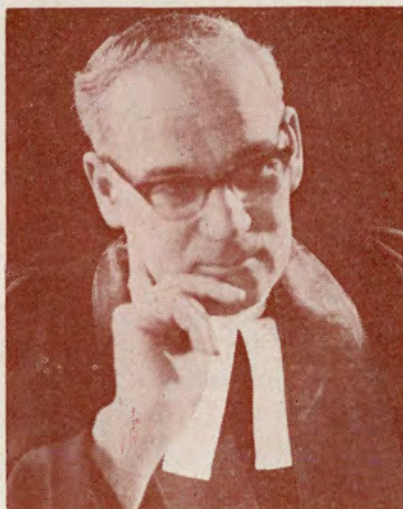
*Ten years ago, we in New Zealand accepted this task. Whilst there were eight Australians in the field, we supplied four workers. Australian Methodists have now increased their team. Our obligation is plain, but this year our Budget cannot face the increase. Where is the woman teacher for Nipa? And where the funds?*

### A UNION MOVEMENT :

*From the Solomons, amidst so much to report, comes the over-riding plea for union of the four Methodist Districts of Melanesia — a representative synod this year, and, possibly, a Church Conference in 1966. As earnest of things to come, we have the united theological college and a united teacher training programme.*

*Church Conference asked that our people be educated in these matters. You may read widely about them this year in THE OPEN DOOR.*

## WHERE DO I COME IN?



**Rev. Robert Thornley,  
President of Conference.**

Recently I took part in the Dedication Service of a Nursing Sister going to serve overseas in our Solomon Islands Field. This was an enriching experience. Those of us present were deeply impressed with the simple genuine testimony of one who was sure of God at work in her life and sure that God was now clearly calling her into full-time service.

We were also stirred as the story of this young woman's life unfolded, mainly through the words of those who had known her for many years. It was a record of struggles and courage, of faithfulness and perseverance, of overcoming handicaps and difficulties and disappointments. Thus far her life has been a record of hard work and deserved achievement, and in the service we were aware of the humility and sincerity, and the quiet confidence of one who was now qualified for her vocation of nursing.

The service was the dedication of a young woman equipped and consecrated, going forth to face new experiences and demands, trusting in God as she seeks to serve the peoples of the Solomon Islands. For me, and possibly for many others, the service was a humbling and thrilling experience. We saw again something of the miracle of the making of Christian character. We were also encouraged as we reflected on the power of the Christian Church to be the channel of the Grace of God creating a new person in Christ Jesus.

**One of the Team of Overseas Workers** — The one of whom I have written is only one of probably 40 to 50 European New Zealanders who are serving overseas in either the Solomon Islands or the Highlands of New Guinea. There is a relatively small group of people who represent out Methodist Church there. I cannot be one of them. Few of us will ever belong to their number. The great majority of us are called to serve God in the New Zealand community.

I think we must all admit that there is a sense in which we must reserve the term "missionary" for those who leave their country and serve Christ among people overseas. Those of us who remain home must surely ask ourselves the question and try to give an answer — "What can I do to support God's servants who are overseas?"

1. **I can remember them as individual persons.** For myself I am greatly helped by regular use of the Prayer Manual of our Methodist Church. I am glad to see that in the

1963 copy our overseas work is mentioned on seven days of the month. In this way I can learn their names, where they are serving and the special work that they are doing. My knowledge ceases to be vague and general and becomes informed and specific and personal. The "Open Door" also helps me to know and remember our representative missionaries in a personal way.

2. **I can give worthily to support our overseas work** and do my part in providing the funds that are needed. For most of us this is by the way of doing our part in raising the Connexional Budget of the Church. We need to keep on reminding ourselves that this work is our responsibility, that the Kingdom overseas needs money, that costs are rising and that the work is always expanding.

3. **I can become better informed.** The situation in our Mission Fields overseas is changing rapidly. When we heard the Rev. George Carter at Conference we were given a vivid glimpse of the situation confronting our missionaries. They are living and working in a revolutionary situation. The winds of change are blowing in the Pacific as in Africa. We must try to be up-to-date in our missionary thinking and missionary knowledge. Our conceptions can be so woefully astray and can distort the picture. The "Open Door" is a first-class missionary magazine, full of information. But intellectual interest in the tremendous changes in the missionary situation of our time must never lead us to neglect what we can do now as individuals.

4. **I can pray regularly.** This is something we can all do. Prayer establishes Communion between our-

selves and the greatness of God. When we feel rather helpless and frustrated there is always the way of prayer. Regular believing intercession for the work and for our workers is of primary importance. We must always remember that overseas missions are the concern of the membership of the whole church. The practice of prayer by groups and congregations for specific missionary needs and situation is to be fostered.

In these ways I invite our members here in New Zealand to enter into more active partnership in our work overseas. This is the field for which we are responsible. It is an enterprise that needs us all.

Greetings to all.

ROBERT THORNLEY,  
President.

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## REMEMBER! THE VALUE MUST BE DECLARED

Once again, we find it necessary to guide our friends and supporters how to proceed when posting gift parcels to missionaries on the overseas field.

Be most careful to state accurate **value**. Even if the parcel is a gift and the contents are not to be sold, they still have a value and the abbreviation N.C.V. (no commercial value) should not be used.

If you can declare that the parcel contains only goods for **educational purposes** (in our schools) or for **medical purposes**, state this, for that usually means they will be admitted duty free; **but you will still need to state the value.**

# It's People Who Count

During 1962 the United Nations Trusteeship Council sent a delegation to New Guinea under the leadership of Sir Hugh Foot. This distinguished son of a Methodist family told one of our staff that, where ever the Methodist Church had been at work, the people were better prepared for local government than others. This is so because Methodism has always considered the individual members of the church so important that they have a right to a say in the working of the Church. It is the individual Christian who makes or mars the Methodist witness. The responsibility rests clearly on each one to follow his Master and build up His Church, and in Methodism we recognise that.

Thus, as we look back over the past year, it is not surprising that we see it as a pageant of people rather than a list of events.

## HOME CALL

During this year some of our Great-hearts have gone home. Mark Naaru who gave himself to the service of the Church from the early days of the Mission work in Siwai, died in June. To the end he was the leader of his people in spiritual things, the guide and counsellor of his overseas colleagues and one who was utterly reliable. All of us who worked with him recall his sage advice, his concern for the Church which sometimes brought him out of a sick-bed to make peace between turbulent factions, or to inspire his people in the service of the Lord.

Timothy Loe, the old Tandanya engineer, and stalwart servant of God, died in December, 1961. To the end he was a fighter. His last days were

inspired by a desire to bring those who had strayed back into the way of righteousness and peace. Samson Ega, who had been a stalwart missionary of an earlier time, had his last wish met, when special transport arrangements were made for him to attend the Diamond Jubilee service at Munda. A few days later he quietly told his family the end was near and asked to be taken home to the island where he had lived out his last days. There he peacefully entered into his rest. Galus, head man of Petats in the Buka Circuit was a man of quiet firmness who served the church as a noted layman for many years. Of all of these it could be said as it was of Mr. Valiant-for-truth . . .

"their marks and scars they carry with them, their courage they give to those who shall succeed them . . . and the trumpets sounded for them on the other side."



Galus, the late headman of Petats

## SERVICE CALL

Thank God, the Church does not lack for their successors. During the year two men were ordained to the ministry of the Word and Sacraments — Job Rotoava of Choiseul, after many years of fine service, entered the full ministry, Samson Pataaku of Siwai, a younger, though mature man was ordained among his own people, making a further testimony in an already outstanding witness. These men are each true servants, who have been called and chosen to play an important part in the growing church. Nor will they stand alone. Two further candidates were accepted for the ministry and Synod wrote encouragingly to nearly a dozen, young, gifted men who are seeking to tread the road that leads to the full ministry. It is heartening to find that these young men are some of our best. Well educated, some of them widely experienced, they seek the service of the Lord, even though they could find lucrative employment in many other spheres.

We have been late developing a Solomon Island ministry, but there is no doubt that the ears of our young people are open to the call of God and they are being increasingly inspired by a vision of the service of Christ. They are responding with just as much dedication as did their fathers in an earlier day.

Until our ordained ministry reaches the numbers that we need — some 35 within five years and 55 within 10 — how much of the leadership will be in the hands of our catechists and it is good to find men of quality being chosen for this task. Three men, Mahlon Busiana of Teop, Boaz Mia-vana of Choiseul and Daniel Bula were appointed to this work and a number of others were recommended to their circuits as acting catechists



**Stephen Kondavaru, M.B.E.**

for a period. Daniel Bula is the son of a famous father of the same name — the first convert on Vella Lavella. Though his father died when Daniel was a baby, the son is showing something of his father's love for the Lord and his gift for handling people. The 35 catechists we already have in service are men of quality and courage. There is Lazarus Pania of Roviana. His father was a missionary to Choiseul and Lazarus began his teaching there in 1929. Appointed a catechist some years ago he has also served as a teacher at the Munda school. His value was not often recognised until the day of trouble came upon us. In the midst of the Eto movement break-away, Lazarus came to the fore as a tower of strength, quietly and persistently preaching, teaching and visiting he did all he could to hold the Church together. Quite a different and older man is Maepeza Saeron of Buka. One of the Rev. A. H. Cropp's stalwarts, he has remained a pillar of the Church

of God. Now as the senior catechist in his Circuit he lives at Petats and cares for the spiritual needs of the 700 people here — the biggest village in our district. It is noticeable how the younger men — of all races — turn to him for advice. His is a reassuring face and in disturbing moments it is a joy to have his calm assurance on which to fall back.

But catechists are not all older men. One post-war trained pastor teacher who was made a catechist only last year is George Maelagi of Vella Lavella; young, energetic and cheerful. He is being led on into more and more consecration. Synod has recommended him to the Department of Christian Education for service under the Order of St. Stephen, the first Solomon Islander so appointed, and he is to be given special duties as tutor to the lay pastor training school at Goldie College. He has also notified the Synod through his quarterly meeting that he feels called to the full ministry.

#### **CERTAIN WOMEN ALSO**

The devotion and service of these and a host of other men is matched by less spectacular but just as important service by the women. During the year, three returned from New Zealand, Staff Nurse Vivian Mamupia after two years training at St. Helen's Hospital, Auckland. Though handicapped by language in the more abstruse studies, Vivian gained honours in her practical work and made a fine witness among the nurses with whom she worked and the people whom she met. She has been posted to relieve Sister Lucy Money at Choiseul, but will eventually return to Helena Goldie Hospital in charge of the maternity section. A number of other young women are gaining nursing training and experi-



**Vivian Mamupia whilst in  
New Zealand**

ence overseas. Together with those trained within our District they promise a continuing flow of women workers and leaders. Among the older women there are many who give notably to the service of the Church. Mrs. Ivy Bui Vagipio has recently been appointed assistant girls' supervisor at Munda. She herself was brought up in the Sisters' house at Kokengolo after the death of her mother and served the Mission as a nurse before her marriage. Now she and her husband have taken up residence near the girls' house. Ivy is also a leader of the new Methodist Women's Fellowship. In other years women like Mrs. Emily Tuhus from Buka have given us a fine lead. Missionaries, returned for the Jubilee, remarked that women are becoming articulate in the councils of the church in a way which would have been impossible even a few years ago. Our District Girls' School has



not only done much for the younger generation of girls and women, but it has given more confidence to older women also.

### A CALL TO HELP US

Though the local Church is growing and becoming self-governing, the key-person is often still the overseas missionary. They are the ones who set before the people an example which can be followed — the visible evidence of the faith they proclaim. Once the white staff dominated the leading positions in the church but now overseas staff mean much more than Europeans. In the last two years as the number of our Circuits has grown from six to eight. Three of the Circuits have been given in to the care of Pacific Islands missionaries. The senior of these is the Rev. John Taufu of Tonga. Mr. Taufu came to the District in 1946 and went in November, 1949 to the Kieta area to open a new station at Roreinang.

During the years that followed he has taken this backward area and built it up in the Lord. At the beginning of 1961 Kieta, which is cut off from the rest of Bougainville by a mountain range, became a separate Circuit. Permanent buildings are beginning to replace the leaf buildings. In the same way the Church is changing from the primitive missionary grouping to the more settled ways of an established church. The vision of the Circuit and its superintendent is witnessed to by a Kieta missionary in the Highlands and a Kieta student to the ministry among the first three sent to the new Theological college at Rarongo.

The missionary experience of another Tongan, the Rev. Daniel Palavi, has been quite different. Coming to our district a year later than his countryman, Mr. Palavi has had three different appointments —

Tonu in what is now the Buin Circuit, Tearaka in the Teop Circuit and now he is superintendent of the Vella Lavella Circuit. This variety of experience has fitted him to take over his present charge. Patient and kindly, he is finding his feet after some initial difficulties and welding his staff, New Zealand and Solomon Islands, into a team which is doing great things for the Kingdom.

The newest Circuit of all is Marovo. This area which is grouped round the largest enclosed coral lagoon in the world has for fifty years been a part of the Roviana Circuit. But time has dealt hardly with the area. Though the church there has been noted for its liberality, the area has become something of a backwater and too many of its young people have drifted away. Few qualified teachers and pastors have served there and the life of the church has suffered. After a long succession of devoted Tongan men, came a Fijian catechist. At the same time, we acquired the property known as Sege for a new head station. After several years of hard work the catechist had the plantation clean and in working order. When he returned to Fiji, the Rev. Aisake N. Vula was appointed. Mr. Vula is also from Fiji and came after five years of fine service in the town of Honiara. He has begun to lift up the hearts of the church people in a new way. The granting of circuit status to the area seems to be just the step that was necessary to generate new enthusiasm.

Missionaries are just as varied in their approach to their life and work as any other group of people, and for this we give thanks to God, for only thus can the full orb of life of the church be developed. But they also have many things in common. Their deep concern for the people

whom they serve, their capacity for work, and their willingness to spend themselves without reserve are characteristic.

There is need for a change in the outlook of the missionary, his attitude of his people and his work. In a book called "Have We No Right?", the writer, Mabel Williamson, draws a contrast between two missionaries whom she calls Mr. Beaver and Mr. Trainer. Mr. Beaver was the man who built up the church, Mr. Trainer the man who let the church build itself. In the day of storms the church that Mr. Beaver had built and that depended so much on himself fell and disappeared; the church that Mr.

Trainer built that depended on Christ and His people survived because each Christian knew that he was part of the Body of Christ and it depended on him — not on the missionary. The missionary today is more and more concerned with building up the "Ecclesia" as a group of Christians acting together under the guidance of the Holy Spirit. We know only too well that our hour of testing may be close at hand, and our people have got to be strengthened to meet the storm. Therefore we welcome with deep gratitude the granting of the new constitution and the measure of self-government that is now ours. It is the first major step towards — full autonomy.



"London Bridge is Falling Down" Teacher Trainees at Keesu

**UNITED TRAINING:** Last year the four Methodist Churches of Melanesia united their ministerial training work at a new College at Rarongo, near Rabaul. This year, teacher training work has likewise been combined. The temporary location is Namatanai, New Ireland. Sister Norma Graves has transferred from the Solomon Islands District to share in this work.

# Crop Heavy - Labourers Scarce

"The crop is heavy, but labourers are scarce," quotes the Rev. Cliff Keightley, in his first annual report as Chairman of the Papua New Guinea Highlands District. For three years Mr. Keightley has been in charge of the pioneer work in the Nipa Valley. The illness and withdrawal of the Rev. Roland Barnes brought the Chairmanship also on to Mr. Keightley's shoulders.

"The crop is heavy, but labourers are scarce." These words from the Gospels of St. Matthew and St. Luke (N.E.B.) express very well one of our concerns. The year has seen a remarkable increase in the numbers of our people coming forward to acknowledge Jesus Christ as their Lord and Saviour. This, we believe, is largely due to the witness and personal evangelism of the converts themselves. Two hundred and forty-nine adults have been baptised during the year, all on their own confession of faith and after some months of careful training. 359 others have indicated their desire for baptism and are at present in training.

At this stage about twice as many are coming forward at Tari as at Mendi. At Nipa also, people are beginning to make enquiries. All this is wonderfully encouraging, but we are perplexed by what may happen if the number coming forward begins to increase at an even faster rate. We have only a small team of workers, both European and Melanesian. There has recently been a considerable increase in the number of Australian workers. We still urgently require many coastal workers from the other three Districts, Papua, New Guinea and the Solomon Islands.

But we just cannot afford to go on merely waiting for the arrival of more workers. For this reason we are

trying to find ways to help ourselves. Several possibilities have come to mind, and not all of these are acceptable.

(a) We could delay our people from registering their decisions by suggesting that they wait until we have sufficient people to train them, or by turning them away altogether. Neither of these suggestions appeals at all.

(b) We could shorten the period of training. This may not be desirable, but it would be better than doing nothing at all. At present we are loath to sacrifice our standards but perhaps we must be careful not to err too far towards perfectionist ideals.

(c) We must make more and more use of indigenous leadership in our programme of training new converts. Especially should this be true of Mendi and Tari at this stage. In fact this is already beginning to happen at Tari, and careful thought is being given to training selected people for this work.

## OTHER MISSIONS:

A most disturbing development during the last year has been the arrival of other Protestant Missions in our areas. We are concerned that their presence will affect the thinking and response of our people. Our Christian Gospel is one of love and reconciliation, but the presence of other Missions, even if some of them are



**Rev. Cliff Keightley interviewing.**

friendly, does not help in this respect. In some ways the more friendly another Mission is towards us the more difficult becomes our position. The indigenous mind does not understand our differences, and these we fear may in time greatly limit the effectiveness of our work and witness. For this reason, and because our meagre forces were already too thinly deployed, we decided with great reluctance at the end of 1961 to reduce the area in which we are working by handing over our work at Koroba to a Sister Mission.

#### **GROWTH IN CHURCH GOVERNMENT**

Already, we are trying to encourage the young Highlands Church to elect her representatives to the Leaders' and Quarterly Meetings and even the Synod, where there were four Highlands observers present, two from Mendi and two from Tari. A most encouraging feature is the part of these people are already playing in the debates, and in the decisions which are being arrived at. Further, many of the Christians are beginning

to make their own gifts to the support of their own workers and people in training. But the measure of self-support which they will achieve will depend largely on their economic development.

The future holds many promises and tremendous opportunities. We are concerned that we shall be able to take the fullest advantage of them. The keynote is "Go forward." Greatly encouraged by the events of recent months, we look forward with even fuller hope. None of us feels adequate for the task but we know that our God in Christ is.

"And be assured, I am with you always, to the end of time."  
(Matthew 28:20 - N.E.B.).

#### **TRAINING SCHOOL AT MENDI:**

The highlight of our year at Mendi has been the erection and opening of a Bible Training School for illiterate Mendi Christian men. The materials and labour were largely given by the Mendi Christians, and the cost of the course is being borne by the weekly gifts of the people throughout the

Circuit. So far the course has been a real uplift in the life of the Church throughout the Valley. Ten men live in alternate weeks. Eight of them are married, and they come from all the stations in the valley. The deepening of their knowledge and their greater ability to communicate this to others is already evident. For one week, this work occupies me full-time, but I feel that it is worthwhile for the future of the Church.

— John D. Rees, Mendi.

#### GO YE :

Yet another highlight of the year was the sending of one of our Christians, Sond, to Nipa for two and a half weeks. There he was able to share his faith to good effect. All his expenses were met by the weekly gifts of the Mendi Christians.

— John D. Rees, Mendi.

#### MAGARIMA:

Following continual appeals over several years to bring the Gospel to the Magarima-Wage people, a party of us entered this area in March, 1962. The language here is exactly the same as in the main Tari valley. A week was spent on general survey patrol, talking to the people and bringing them oral and recorded Bible messages. The response and eagerness here is greater than in any other area I have known.

— John Hutton, Tari.

#### WORSHIP AND STUDY AT NIPA

At our services the emphasis is being placed on congregational participation in worship. In their own ceremonies and dances, much participation and response is expected of the people. So we are making experiments with responsive forms of worship in which everybody is involved. So far, the singing of hymns to English tunes has drawn little response from the people, even though the words are known to many. Perhaps this is due to shyness, because when they are divided into smaller groups they sing these same hymns. In addition to these hymns, chosen and translated because of their teaching content, the Lord's Prayer, the Apostle's Creed, Prayers of General Thanksgiving and Confession have been translated and are being regularly used.

Following worship, the congregation is divided into classes with a member of the staff leading each group. Already, this method is proving effective. As our facility with the language increases, we are hopeful that the Holy Spirit will continue to speak more effectively and persuasively to the hearts of the people.

— Clifford J. Keightley, Nipa.



Scotter Bo and Mary his wife stationed now at Magarima.



Shaded areas show Methodist Churches of New Guinea and the Solomons. From left: Papua New Guinea Highlands, New Guinea (large circle), Papua, and Solomon Islands.

# Round the Churches in Melanesia

The Church Conference approved initial steps towards the union of the Methodist Churches in the Western Pacific. These comprise four Districts, that are just beginning to find that they belong together. Where are these Methodist Churches and what are they like? The Rev. George Carter answers for us.

Our local church communities are set, as it were, round the edges of a circle. New Ireland, New Britain, the Highlands, Port Moresby, the Papua District, the British Solomons, Bougainville. To travel round the circumference is to cover great distances; to attempt to cross the diameter is to face stormy seas and lack of regular communications.

Our people are poor in terms of a money economy, and the struggling church cannot afford a costly superstructure.

There is a tremendous diversity of need through our area. The sophisticated cities, the ripening harvest field of the Highlands, the dour, heart-breaking spots like the Bainings, the

conservatism of the scattered islands of Papua, the restless effervescent society of the Gazelle Peninsula, the different governmental problems of the British Solomons; all these require special attention and special approaches.

For the most part, our people are conservative and parochial by nature. They need very greatly a vision of the wider community of the Church, to be caught up in loyalties that lift them beyond and challenge them to share the witness of the world.

We need flexibility of approach to the task of mission in any given area, and, at the same time, ties that will bind our people together through good or ill.

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## A NEW RECORD

As the result of an anonymous donation of £2,000 received on the last day of the New Zealand Lepers' Trust Board's annual appeal, total cash receipts have for the first time topped £100,000. Final day for the appeal was January 31st.

Making this announcement the board's Secretary, Mr. P. J. Twomey, added that gifts other than cash were estimated at about another £4,000, "So the Leper Man makes his century for the first time" said Mr. Twomey.

"For much of the time of the appeal I was incapacitated through illness, and I want to pay a particular tribute to a small office staff and an army of volunteer assistants who made this splendid result possible," he said.

Mr. Twomey, whose work for the Lepers of the South West Pacific goes back nearly forty years, said that the response to his appeal booklet would enable his board to carry out many more important projects.

## Melanesia and

# Those Winds of Change

### POLITICAL

The lengthening shadow of despotic, non-Christian governments reaches today across the Western Pacific.

Experience teaches that as political and social structures change, indigenous churches can survive and grow, whilst "foreign" missions wither.

### SOCIAL

In Melanesia, the door stands open to influences which even recently were almost unthinkable . . .

Liquor is now available to every man and woman both in the British Solomons and in New Guinea.

Gambling has been legalized and is spreading rapidly.

The growing towns often breed slums of detribalised people.

### EDUCATIONAL :

As the population grows rapidly we have too few teachers and too many pupils for them.

Our literate people has almost nothing to read.

### MEDICAL :

Helped and led by W.H.O. and kindred organizations we are moving more and more into the field of preventive medicine.

These statements provided the "bones" of the salutary address given recently to the Church Conference by the Rev. George Carter, the Chairman of our Solomon Islands District.

"We are convinced that the Holy Spirit is calling us into an independent Conference of Melanesia," said Mr. Carter. "This would consist initially of the four Methodist Districts — New Guinea, Papua, the Solomons and the Highlands. Then we shall move to other groups like the Papua Ekalesia, newly independent child of the London Missionary Society.

"Combined ministerial training at Rarongo College is already a fact. We seek to combine Methodist teacher training in one college next year;

and we plan for a joint Young People's Department to strengthen our hands in witnessing to our young people — 57 per cent of our population being under 18.

"We are improving the standard and training of our local preachers, of our pastors and our ministers. We are deepening the meaning and practice of membership within our own District. We are surveying our educational work to find out what we have achieved and where we must go on. We are placing more importance on the local church courts, especially at village level, and at the same time we plan for indigenous Superintendents, ministers and an Assistant Chairman.

"But autonomy does not mean we can do without others. We will con-



tinue to need as much help as the Church in New Zealand can give us — perhaps even more than we are getting now. It will require a measure of Christian grace for the Church in New Zealand to go on paying a large share of the piper without having any say in the calling of the tune. It will mean increasingly that the workers you send us need to be, not the rugged individualists of the pioneer stages, but humble and devoted souls.

"In this matter of staff — may I stress that the next few years are

going to be tremendously important for the Church in the Islands. If the leaders of our people are to have the education and the training they need for the year immediately ahead, we must have the staff now.

"Our people are rising to the occasion, they are assuming responsibilities and facing up to the realities of their day with great courage and grace. It is up to New Zealand to see that she does not fail them in this critical hour."

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## PEN FRIEND OPPORTUNITY

A venture in **penfriendship** is a venture in new **interests**. You correspond directly with someone you may never chance to meet yet with whom you will form a very close contact. Their way of life and country becomes becomes alive to you. Through our own **Methodist Penfriend Service** run by the Methodist Department of Christian Education, an opportunity awaits you.

Miss C. F. Hight, Youth Section Organiser, now writes: "I have received seventeen letters, mostly from students in Nigeria requesting Penfriends — ages 17 to 24 years.

- \* They are all keenly interested in our Service.
- \* They write interesting letters.
- \* Their enquiries range over our Church, political and social life.
- \* Their interests are many — particularly photography and music.

\* They need as Penfriends lads or girls who will tell them of our life and Church.

We find these people in various occupations — one is a train driver and a local preacher, another is a stenographer.

If you are interested in a penfriend in Nigeria or another country in the world write stating full name, occupation, postal address, age, sex, hobbies and interests, church activities and preference of country for penfriend.

### Youth Section (14-25 years)

Miss C. F. Hight,  
33 Main South Road,  
Tinwald,  
Ashburton.

### Adult Section

Mrs. L. Ramsden,  
Vance Street,  
Shannon.

# Broken Barriers

At the conclusion of a very successful Work Camp, during the month of January, at Tonu Mission Station, the twenty-one members of the "Operation Solomons" team, five New Zealanders, returned home, greatly enriched by the fellowship received there, leaving friends behind, and carrying away memories and experiences never to be forgotten.

A very interesting and eventful flight began for us New Zealanders when we left New Zealand on January 1st. The three-thousand mile, four-day trip, took us through Sydney, where we had a day's sight-seeing, and were astounded at the vastness and constant bustle of the city. An overnight flight took us via Brisbane, Port Moresby and Lae to Rabaul. Port Moresby was our first introduction to island life. We were struck by the vivid contrast between our own environment and that of the tropics and the change of status between the white and black people. In Rabaul we experienced typical tropical weather, a forerunner of many hot, humid days to come. The flight down to Buin, with stops at Buka, Wakunai, and Aropa enabled us to pick up the Solomon Island members of the team. The final forty miles to the Mission Station at Tonu, were negotiated by tractor and trailer along a single-lane, dirt road. This stage was remembered for the next few days, when ever we went to sit down.

Work camp life settled down gradually, and we New Zealanders very quickly got to know the other team members, whom we came to love and respect.

The daily programme for the first

week was one of trial and error but it gradually evolved into the routine of rising for breakfast fatigues at 5 a.m., Lotu 5.45, breakfast at 6.15, in time for work from 7.00 till 11.30 or 12.00 Swims were appreciated before lunch which was served at 12.30, and rest period followed till Bible Study at 2.00 p.m. Back to work from 3.30 till 6.00 followed by dinner at 6.30 and evening Lotu. The time between Lotu and light-out at 9.00 p.m. was left free, but a few evenings were spent in informal singing. Later there was a panel and floor discussion on questions submitted by work campers.

The climate had not been as extreme as we tend to imagine in New Zealand but the general monotony of high temperatures, the rising level of humidity at mid-day, subsequent rain and relative coolness, display a marked contrast to the irregularity of our cyclones and anti-cyclones.

The building we were erecting was a two-storeyed maternity home, with eight rooms. The concrete foundations were already laid and the boys were concerned with erecting the building proper. Initial progress was slow until the amateurs gained more competence in the use of rule, saw and plane. The girls spent much of their time priming and under-coating timber, sewing sheets, pillow cases, matinee jackets, and napkins for the new wards, and providing morning and afternoon teas for the builders. By the time we left, the roof was on, weather-boarding two-thirds finished, flooring partially cut-down, though finishing work still needed completion.

The two Bible Study groups were



**"Operation Solomons": C.Y.M.M. workcampers and those who led their "briefing" session at Christchurch.**

mixed and re-arranged every week. 1st Corinthians was studied with the New Zealanders leading the groups. Speaking and understanding the English language were the main difficulties when dealing with studies, though much profitable discussion gave us insights into each other's way of life.

Oral English teaching was carried out for an hour a day for one week, by the two N.Z. girls, at a Local Preachers' Course on the Station. Great difficulty was experienced with their speaking and understanding of our language, but good progress was made, and the work was greatly appreciated by the men themselves.

Worship involved Lotu twice daily. In the morning, we attended Lotu on the Mission Station, and in the evening we had our own work camp Lotu, after the evening meal. Sunday services were the build up to the week's activities and were well attended. Family service in a packed church, on

our first Sunday, was a fitting start to our month's programme. We attended the afternoon services at Tonu village, and one week-end work camp members spread themselves through surrounding villages. Here, we participated in Saturday and Sunday Lotu, took morning and afternoon services and lived in the villagers' homes with them. We feel that our contribution was worthwhile and appreciated by the villagers.

Our closing service on the final night under the light of lanterns, was very meaningful and impressive. It took the form of a service of consecration with all participating in Holy Communion. This was the climax of our time together. Now as we were to part we dedicated our knowledge and experiences, and our enriched lives to His service, that we might tell others of such a fellowship in our month together, achieved despite racial barriers.

— Owen Bateup.

# Not All Frustrating

With a programme very similar to the Tonu one, a party of five young New Zealand Methodists travelled to Segi in the Marovo Circuit. They were led by Ron Collingwood (theological student of Trinity College). The others were Doug McKenzie of Port Albert and Pitt Street Circuits, Gordon Griffin of Takapuna, Ron Barrow of Dunedin and Bryan Jenkin of Wanganui East. Their colleagues were all Solomon Islanders with whom excellent relationships were established. The report states "This has been a great triumph and is undoubtedly the major achievement of the "Operation!" The host for the camp was the Rev. Aisake Vula, superintendent of the Marovo Circuit.

This camp met some frustration and felt the lack of a qualified carpenter to prepare the way for them. They also experienced missionary life "in the raw," for Marovo Circuit at present has no teleradio and no easy means of communication with the outside world.

Their task was the erection of a new girls' hostel for which the funds came from the M.W.M.U. Special Objective of two years ago. Many hours of back-breaking toil were spent on collecting coral rock and pouring concrete so that the floor and dwarf walls were erected and the wooden

framework on them duly put up. An urgent task confronts the mission now to complete the building thus commenced. Because of the long hours of work, not as much was done as had been hoped with English classes, but the Bible study groups were found worthwhile. The Sunday preaching trips to the villages of Marovo Circuit were especially happy ones, and on the completion of their time in the Marovo, the campers were able to visit Gizo and one or two other Church centres. These contacts were especially valuable as their range of work had been somewhat restricted hitherto.

"Although there have been plenty of difficulties in this work camp," runs the comment of a missionary observer, "in one sense it was good for the team to see missionary life in the raw, with all its frustrations and stripped of its romance. The team will have an excellent insight into missionary life and a valuable understanding of the Solomon Islands people. The Camp has achieved much in good relationships as an expression of brotherhood between the races and within the Christian Church. The District is very grateful for the work done on the girls' dormitory in the Marovo Circuit."

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## TWO FUNDS

Last year a special Diamond Jubilee Scholarship Fund was opened to help secure overseas training for promising Solomon Islands students. Donations from individuals and groups will be thankfully received by the Treasurer, Methodist Overseas Missions Fund, Box 5023, AUCKLAND.

Two years ago, the Church Conference opened the Fraternal Workers' Fund and set an annual target of £200. The target for 1963 stands before the Church.

# Dr. G. E. Hoult

## . . . An Appreciation

Since the days of the immortal Father Damien, who exposed himself to the scourge of leprosy and died a cruel death as the result, the mission field in the Pacific has been served by many dedicated men who have cheerfully made great sacrifices to help backward people in their struggle against privation and disease.

Such a man is Dr. Gerald Hoult of Hamilton who after fourteen years as missionary doctor in the Solomons finds his health so impaired that he is forced to return to this country.

I have a great admiration for the work Dr. Hoult has carried out in the Solomons and in Bougainville to raise health standards and to reduce the heavy mortality rate among the Island people.

Two New Zealand nurses, Sister Gladys Larkin of Christchurch and Sister Bernice Birch of Palmerston North, with the assistance of native nurses, are doing their best to carry on the work at the Methodist hospital at Roviana. They can meet most emergencies but serious and complicated cases and patients in need of surgery are being sent to the Government hospital at Gizo or Honiara.

When a very young man, Gerald Hoult decided that he would be a mission doctor. He first qualified as a dentist and while practising this profession went on to train in medicine.

In 1948 he was appointed by the Methodist Mission as their Medical Superintendent in the widely scattered islands of the Western Solomons.



Dr. Hoult operating at Munda.

During the past fourteen years he has travelled much and given his all to help the sick. Nothing has ever been too much trouble for him when it was a question of saving lives.

Mission bodies and Government authorities speak most highly of his devoted work. It is typical of him that whenever his travels took him near a hospital or treatment centre run by some other mission, he always called in to see if he could be of any help.

The missions greatly appreciated this. Dr. Hoult's outstanding work for people of all creeds and colours will not be forgotten in this corner of the world. In 1953 when the Lepers' Trust Board gave three mercy ships for work in Melanesia, one was allocated to the Methodists. The "Ozama Twomey" equipped with a refrigerator greatly increased the scope of his work for Dr. Hoult was able to carry drugs, vaccines and serums with him.

Now that Dr. Hoult's health has failed under the constant exposure to infection and the strain of his work, there are many — both in this country and the Solomons — who will be praying for his recovery.

— P. J. Twomey.

# Changes in Financial Policy

The full statement of account and balance sheet for the Overseas Missions Department is published in the minutes of the annual Church Conference, 1962. This is a summary of the general account:

## CURRENT ORDINARY INCOME :

Connexional Budget .....	28,959	
Non-budget income .....	1,537	
Methodist Women's Missionary Union (ordinary grant and "gift") .....	4,100	
Medical Interest, special legacy, etc. ....	2,299	
Interest on general investments .....	796	
Debit balance transferred .....	2,283	
		<u>£39,974</u>

## CURRENT ORDINARY EXPENDITURE :

<b>Solomon Islands :</b> .....	51,260	
Less Income .....	19,577	31,683
<b>Papua New Guinea Highlands</b> .....	4,871	
Less Income .....	473	4,398
Spent at home base .....		3,893
		<u>£39,974</u>

The debit balance on the year's working more than absorbed the credit of £2,265 returned in 1961.

In addition Expenditure from Special Funds totalled: £21,823.

**ESTIMATES:** In facing the estimated expenditure for the ensuing year, the annual meeting of the Mission Board faced this crisis. To maintain the present level of work (without extensions) called for £2,564 more than we could estimate to receive from all sources. In part this is due to the demand of the Home Church that the Connexional Budget figure be not increased whilst costs nevertheless continue to rise. The alternatives were (i) reduce the programme, with disastrous results OR (ii) find other income. For the year ahead the Board and Church Conference agreed to call on legacy money up to not more than £3,000 to meet any deficit in the general fund. Normally, all legacies are used for capital expenditure (new buildings and equipment) for which we do not call on the Connexional Budget. The effect of this decision will be to slow up our supply of necessary buildings and new equipment — but there will be no reduction of staff.

Our readers will understand that where the giver of a legacy has clearly directed the purpose for which the legacy is to be used, it must of course be used for that purpose and no other. But, where the legacy is for our general purposes, the change of the policy will come into effect for 1962-63.

**Legacies Received (1.9.61 to 31.8.62)**

J. C. Prudhoe	682	17	7
A. B. C. Wills	106	10	6
M. H. Morley (further)	63	18	2
A. M. Mears	50	0	0
Louisa Wadham	594	7	6
C. B. Armstrong	66	3	11
A. S. & B. M. Froggart	50	0	0
E. R. Warburton	500	0	0
„ (Med. Fund)	500	0	0
Walters Family Farm			
Trust	50	0	0
M. Beaumont	456	0	0
E. A. East	210	8	8
E. C. L. McRoberts	1,250	19	2
H. A. Bennett	100	0	0
W. A. Ashley	100	0	0
A. Dillon (Income)	71	5	1
Enos Stevenson (Inc.)		17	6
J. Collis (Income)	4	10	0
J. A. Pettigrew	3,000	0	0
A. E. Thomas	100	0	0
M. L. A. Wills	50	0	0
<hr/>			
Total	£8,007	18	1

**Legacies Received for Medical Fund**

I. L. B. Osborne	1,287	11	6
M. B. Gilmour	72	6	8
<hr/>			
Total	£1,359	18	2

**Methodist Women's Missionary Union of New Zealand**

**Summary of Receipts for Twelve Months ended 31st August, 1962**

(For Home and Overseas Missions)

Northland	563	9	2
Auckland	2,367	7	10
Waitemata	747	17	11
Franklin	503	2	1
South Auckland	977	14	1
Thames Valley	627	0	0
Bay of Plenty	498	0	3
Taranaki	911	7	1
Wanganui	397	12	9
Manawatu	1,616	15	3
Hawke's Bay	809	16	0
Wairapa	369	18	3
Wellington	1,480	9	10
Nelson/Marlborough	831	9	11
West Coast	184	18	7
North Canterbury	2,058	1	0
South Canterbury	976	8	6
Otago	1,021	3	2
Southland	830	16	3
Other Monies	56	8	11

Total ..... £17,829 16 10

1961 ..... £17,578 11 1



**Mr. and Mrs. Bruce Smith. Mr. Smith is the Accountant of the District Office, Munda, British Solomons Islands.**

# Teaching Sister on Patrol

## TESTS AND GAMES :

This morning I really saw the value of setting out the examination questions on large sheets of brown paper I kept two classes going at once with no trouble at all. The standards One and Two were examined in Written English, Word Study, Printing and Number. Then this afternoon I had all the Standard Two pupils at the house to test their reading ability, comprehension, and knowledge of Oral English.

There was no evening *Loṭu* in the Church as it was pouring with rain. It had rained most of the afternoon and it seems to be repeating the pattern again today. The many vivid flashes of lightning and the terrific rolls of thunder have been quite frightening . . .

I continued with the examinations next morning and completed those classes. They are now all marked and marks entered in the proper places. **We wish we had a few dozen more trained teachers so that this school could go to Standard Three next year.**

In the villages, as well as at Tonu, marbles are popular. While the rain is teeming down, the children are enjoying themselves with games of marbles underneath the houses. You wouldn't recognise any of the games or rules that they play. They are inventions of their own, with seemingly little system or method. But who cares about that? It is the game that matters. I have just discovered that the marbles are the seed from the *kanda vina* (cane).

## LANDROVER IN TROUBLE

It was not long before we reached the turn and read "Horror Strip — 7 miles to Boku." Actually we found it was nine miles on our speedometer. Have a guess how long it took us to traverse that section. It was all of **FOUR HOURS!** But you see we were bogged five times.

Each time we stuck we all clambered out to give what help we could. Usually it meant jumping into the bush and cutting down a sapling or branch to act as a lever. Often the springs rested on a ridge and the wheels spun uselessly. Our helpers would jack up one wheel while we pushed trunks of banana, leaves and all, under the wheel, then the same was done for the other wheels. The wild banana trunks are fairly spongy and slippery. The first time they were suggested, I couldn't see that they would make much difference, but I was soon proved wrong. When that was done, the lever was applied to the back, some pushed with all their might and the driver, mostly Phil (Taylor), did what he could. In the process we all became spattered from head to foot with mud. Gradually, inch by inch, the vehicle gained a hold. Once out, it usually went for a zig-zag dance while the driver fought to gain control. It began to rain, so we were soon soaking as well as muddy. Photos were not possible under those conditions.

— Thelma Duthie, Tonu.



# About People

**SCHOLARSHIPS:** Four young Methodist Solomon Islanders are holders of scholarships granted by their Government for study in New Zealand. After four years at New Plymouth Girls' High School (and Rangiatea Hostel) Misses Effie Kevisi and Agnes Luduvavini are boarding at Auckland and attending Auckland Teachers' College. Understandably, Agnes has decided to be known here after in New Zealand as Agnes L. Jacob, Jacob being her father's name. After four years at Wesley College, student Isaac Qoloni has entered Ardmore Training College. Ruth Pania remains at New Plymouth Girls' High School for a third year. Hugh Paia comes from Te Aute to Ardmore.

At the moment only one Diamond Jubilee Scholar is in New Zealand. Miss Hetty Rotoava (pictured with some of her new friends on the front cover of this issue) came first to attend the recent Girls' Life Brigade Conference at Lincoln College, and then to get further training and experience in her profession as a registered Solomon Islands's nurse. She is at the maternity hospital at Te Kuiti. Contributions to assist with similar ventures in overseas training for Solomon Islanders will be thankfully received by the Treasurer and applied to the Diamond Jubilee Scholarship Fund.

**REV. AISAKE YULA:** First at Honiara and more recently in the new Marovo Circuit, the Rev. Aisake Vula has given over eight years of first-class service to the Church in the Solomons. His special flair has been for youth work. Now, with grants from the Australian Board and our own, Mr. Vula is to proceed to Queensland for a special course in youth work,



Rev. Aisake Vula

to last through 1963. His wife, Titilia, who is a nurse, is proceeding to help and live at the District Girls' School, Kihili, during her husband's absence from the District. Aisake and Titilia are gifts of the Church in Fiji to the Church in the Solomons.

**NEW BOARD MEMBERS:** Our last issue recorded the retirement of several Board members. New Auckland members include the Revs. R. F. Clement and G. R. Trebilco and Mrs. K. Leak; and new distant members, the Rev. L. F. Bycroft of Feilding, Mesdames J. A. Bruce (Wellington) and N. Leaf of Matakohu and Mr. A. H. Jellyman of Blenheim.

**A NEW NURSING SISTER:** Sister Muriel McCormack, of Masterton and Dannevirke, was accepted for service overseas and dedicated by the President of the Conference (the Rev. R.

Thornley) at Masterton on January 20th. Shortly afterwards she left for All Saints' College at Sydney, and is due to proceed to the Solomons in June.

**VOLUNTARY WORKERS:** A year of service under the Order of St. Stephen has been completed by Mr. Ken Skinner of Mt. Albert, who is building on the site of the new (combined) Theological College at Rarongo near Rabaul. Mr. Alan Penny of Petone is likewise completing his period of service at Nipa in the Highlands of New Guinea.

Meantime two teachers are giving 1963 under the Order. Miss Judith Marshall of Shirley, Christchurch, is teaching at Banga, and Miss Nancy Tiddy of Mt. Maunganui at Munda, both in the Roviana Circuit. Miss Margaret Lavelle, formerly of Dunedin, and now of Winchester, England, is returning via Australia to give a year of nursing service also at Munda.

Meantime, the Rev. John Taufu (Tongan missionary) and Mr. George Maelagi of Goldie College, Banga, are named as Islands candidates for the Order.

**OUR WORKERS TRAVEL:** Sister Ada Lee returned two months ago for her final term of service at the District Girls' School, Kihili. Also in January, Mr. David Eason, of Invercargill went forth as a builder, and is now based at Munda. At the end of January the Rev. G. G. and Mrs. Carter set out again for Munda, and a few days later, the Rev. P. S. and Mrs. Barker left from Auckland for their new appointment, travelling via Fiji. After two years of study in New Zealand, supported by the Islands Church Mr. Esau Tuza returned in December, first to Choiseul, and is now on the staff of Goldie College



**Sister Muriel McCormack**

**FIJI, TONGA & SAMOA:** December brought three returning workers, one each from our Churches in Fiji, Tonga and Samoa.

It is well over 20 years since Miss Rita Griffiths, B.A., first went to Fiji. Broken by service in New Zealand and India, her term in Fiji has included periods as Principal of Dudley House and Jasper Williams Secondary Schools. She is now a District Sister of the Indian section of the Church, and will return this month to her work at Lautoka.

After her first three years at Queen Salote College, Nukualofa Tonga, Miss Beryl Weston is on holiday with her people at Napier.

Retiring from Samoa after four years at the George Brown school for boys there, Mr. George Forster has taken up a teaching post at Te Kauwhata. The Church in Samoa is calling urgently for a replacement.

# O With What Joy



**Sister Edith James**

It is five o'clock on Sunday evening. The rain drips steadily from the grass eaves but there is warm lamp glow inside, lighting up the red backdrop of the wooden cross. There are books on the red covered table. Books that are strange — all that there is of Holy Writ in the Huli language and a duplicated treasured possession — a series of Bible stories in picture. A pig features the page that tells of the Creation, a stick Noah is building on Ark and in the story of the loaves and fishes we see sweet potato.

But why write about this? Do not the Leprosy patients gather to worship each week. Their sick bodies drip with the race thro' the rain. The usual chatter and boyish scuffling as they jostle for places. Have you noticed those seated nervously at the table? The first two Leprosy patients to conduct a whole service.

Kebaya and Wagai are graduates

*The Open Door*

of the very recent six weeks Bible School and are now received as Local Preachers on trial. THIS is their first service. It has taken all week to prepare — with very little help. It has taken all week to pray.

Kebaya opens with a brief prayer and call to worship and we know of the Presence of God. The lads are still and the chatter is silenced. For a partly literate lad the reading of the first line of the chant is an effort. It has been well practised, I note. We sing with the joy of praise. We bow in prayer. Then chant the Catechism and sing a story.

Wagai is to lead our thoughts. He goes to stand but he is very crippled and can not even grasp the table to steady himself. "Sit down Wagai. We can still hear what you say. We all understand." He sits and lifts his shining face to tell the story of the "Good Samaritan." He makes us live that road with his vivid description. Oh the cruelty of the attack told by a man who knows the cruelty of ambush. Is it I who is passing by on the other side? "Now listen to the meaning of this story," he says. His congregation do listen and we pray in the power of the Holy Spirit that they may understand.

There follows a prayer time in which several take part. We are sent on our way with a blessing. It has been good to be there.

Huli Local Preachers; these who believe they too are called to preach this glorious Gospel to their fellow men. — Edith James, Tari.

# NEW WOMEN'S MOVEMENT



New M.W.M.U. Officers: Mrs. J. A. Bruce (President), with Mrs. W. F. Ford (left) Executive Treasurer, and Mrs. N. C. Williams, Secretary.

The combined Guild Fellowship and Missionary Union Conference held last October approved the constitution for the Methodist Women's Fellowship, and it is expected that the new movement will come into operation after Church Conference later in the year.

This is a most important step forward.

Since the special conference of Methodist women at Marton in 1960 "caught a vision of the mission of the whole people of God and felt a Divine compulsion to affirm that the contribution of our women can be made most effectively through one women's movement" this has been the subject of a great deal of prayer, thoughtful discussion and planning.

There is still much to be done; so rather than comment more fully at this stage, we have asked permission to use the pages kindly reserved for us for a series of contributions on the

progress of women's work in the Methodist Church.

## HERITAGE

It is said that heritage is a stream to follow, not a pond to sit by; sometimes there is a feeling abroad that it might even be wiser to leave the stream at the coming bend, and strike out sharply across the fields.

But time present and time past are contained in time future, and women workers today are entering into the legacy of those who served faithfully yesterday. When we speak of following a pattern, then, it is as well to follow our particular stream back to its source, so that we may see clearly the course women's work has taken up to the present time.

The form it should take in the future may come more clearly into focus for us.

## ENLIGHTENMENT

Women have come a long way since the 18th century and we are

reaping the benefit of so much that has been hard-won. We realise that the measure of our progress in education must be the measure of the increase we must accept in responsibility.

We are in debt to Susannah Wesley for a great deal; for her fearlessness in refusing to accept rules that were not reasonable, especially in regard to how much a woman should be permitted to do in the service of God, both in her own home and in a larger field.

We feel certain that John Wesley's attitude to the use of women in his movement was conditioned by his mother's clear thinking and advice.

He was brought to realise "that half of the human race were women. The needs of any time are fundamental needs; human beings have to be fed, clothed, decently housed and educated" and he accepted fully the fact that women were concerned with

these needs as human beings, not just as women.

### **THIS FREEDOM**

So women, although not permitted to preach, were welcomed and accepted as class leaders; they formed and maintained community groups and schools; they involved themselves in every kind of social welfare work, right down to the lowest levels of humanity.

Women were encouraged and allowed almost complete freedom, then, in a very wide field of service within the Methodist movement, and John Wesley admitted that he "found full responsiveness to his own ideas of interior piety, and indeed great discernment and solid understanding in many of the women. Especially among the poor and "middling" class, he found genuine grace, un-mixed with paint, folly and affectation."

### **GRACE**

Genuine grace, yes; but certainly there was no room for folly or affectation in the make-up of the wives of the men who were early called to go as missionaries to America, the West Indies, Nova Scotia and Sierra Leone, and at the dawn of the 19th century to Ceylon, South and West Africa and Australia.

It is true to say that the first women missionaries were the wives of these followers of John Wesley who ventured into some of the most dangerous parts of the world parish.

In such places, there could be no limit set to what a woman was "allowed" to do. The wives shared the work fully, and themselves pioneered in girls' education and medical care, often with the sketchiest preparation for either.



**Miss Lena Hendra, Dominion  
M.W.M.U. Treasurer.**

They had to bear the separation from friends and relatives; they shared the risk of serious illness, the loss of children and the possibility of early and violent death.

### **DEDICATION**

It was not until 1859 that unmarried women were accepted for service overseas, a response to urgent pleading by the wives of missionaries. The first volunteer left for British Honduras after a brief time of training. She arrived in November and in January of 1860 took charge of her one hundred and thirty children. In July of that same year she died of an attack of yellow fever.

But already three young women had set sail for India and within a year, two more had sailed for the Honduras after a longer period of tuition at Westminster College.

### **BRAVE COMPANY**

A brave, enthusiastic company, these early Methodist women. They had been the spearhead in the assault on the spiritual ignorance and wretched social conditions which darkened the 18th century. The 19th century saw them being equipped for more effective service in the homeland, and for the help they were to give in the difficult and dangerous work on Mission fields all over the world.

A design in women's work was evolving. On the Missionary side, particularly in medicine and education, it was a pattern that drew commendation from the First Assembly of the World Council of Churches.

The report concerning the "Life and Work of Women in the Church" said of women missionaries:

"This group of professional women workers has, in the judgments expressed in reports from all countries, done more than any other to lift the status of women both in the sending Church and in the receiving countries."

### **" UNFINISHED TASK "**

Under this title, Bishop Stephen Neill discusses great issues confronting Christians today. He comments that there are few churches in the world which it would be safe to describe as missionary-hearted. It is not simply a question of the number of missionary sermons preached, or the number of dollars raised for the missionary budget; it goes far deeper than that.

A church is missionary-hearted only if it lives daily and hourly in the conviction that world-wide witness is that very thing for which the Church exists . . . and a Church is a missionary church only if every single part of its life and organisation is related to this central principle . . . and he gives it as his opinion that there are certain churches, of which the Methodist Church in Britain is one, which are in the happy position that their "missionary society" is simply the church in missionary action; the distinction between the mission and the church does not exist in the "sending country."

Those early Methodist women hold an honoured place in the history of missionary action in the Methodist Church.

# Needed a Missionary Doctor

An adverse medical report has made it necessary for Dr. Gerald Hault, M.B., Ch.B., B.D.S., D.T.M.&H., to bring to a close his ministry of healing in which he has served for the past fourteen years. It is confidently expected that in this country his health will allow him to find a satisfying place of service. In this issue we publish a tribute to Dr. Hault and his work. We also point out the obvious: that a replacement will be required. Will you make this need known among Christian doctors and pray that the right man be speedily found.

## ALSO NEEDED . . .

### SOLOMON ISLANDS

NURSES with general, maternity and midwifery certificates.

Even more urgently, A MALE TEACHER with experience of upper primary classes, to take charge of our District High School — at Form 3 and 4 level: Adolescent boys in a very important school of our church.

### PAPUA NEW GUINEA HIGHLANDS

The Chairman pleads for a WOMAN TEACHER for Nipa.

### FIJI

AN ENGLISH TEACHER for one or two years at the inter-racial co-educational Lelean Memorial School.

### SAMOA

The Church in Samoa pleads strongly for —

- (a) a ministerial appointment for Piula College, the theological centre of the Methodist Church there.
- (b) A married male teacher to teach first and second year high school, to replace Mr. George Forster, who returned to New Zealand after four years' service.
- (c) A woman teacher for the Avoka Girls' School — primary teaching qualifications needed.

State Superannuation rights for Teachers and Nurses can be protected.

**The General Secretary,  
Methodist Overseas Missions,  
P.O. Box 5023 — Auckland, C.I.**

# MISSIONARIES' ADDRESSES

WORKERS FROM NEW ZEALAND, TONGA AND FIJI

## SOLOMON ISLANDS DISTRICT

**ROVIANA CIRCUIT: Surface and Airmail**—Methodist Church, P.O. Munda, BRITISH SOLOMON ISLANDS

Rev. and Mrs. G. G. Carter  
Rev. and Mrs. J. F. Cropp  
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