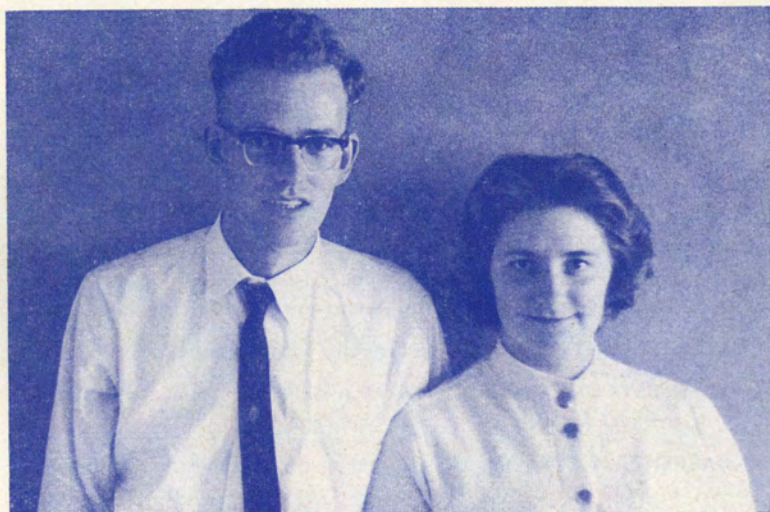


The

23.

OPEN DOOR

*Missionary Organ
of the Methodist Church
of New Zealand*



NEW DOCTOR FOR THE SOLOMONS

Dr. Ronald Pattinson and his wife Gladys.

"A Great Door and effectual is opened." 1 Cor. 16:9

December, 1963

THESE ARE NEEDED

During this year, the pattern of needs overseas has been changing frequently. Here is the up to date list of vacancies overseas drawn up on the basis of the information accepted at the annual meeting of the Overseas Missions Board.

MINISTERS: At least two for 1965. One for the Solomons and one for the Highlands.

TEACHERS: For the expanding programme in the Solomons:
One travelling teacher, to supervise village education;
At least one further primary teacher, man or woman for 1964;
Two primary teachers for 1965;
One secondary teacher (or primary teacher with upper primary class experience) 1965;
(Primary teachers should have had at least three years' experience following certification.)

NURSES: Present needs seem to be supplied, but position could change. Enquiries and offers welcomed from nurses with general (including maternity) and midwifery certificates.

MATRON: An offer would be welcomed from a person suitable for appointment as Matron of the District Girls' School, Kihili, Bougainville. Some nursing experience an advantage.

ACCOUNTANT: Full details on enquiry to address below.

ADMINISTRATIVE ASSISTANT: Man or woman competent clerical worker, with ability to type and keep books.

CARPENTERS: Two for the Solomons and one for the Highlands urgently needed. Three year terms on contract or service under the Order of St. Stephen equally welcome.

ELECTRICIAN: To repair electrical installations in the Solomon Islands. Estimated at one year's work. Suitable for an Order of St. Stephen offer.

Nurses and teachers may retain State superannuation rights whilst on missionary service within the British Commonwealth.

ALL ENQUIRIES TO:

The General Secretary,
Methodist Overseas Missions,
Box 5023,
Auckland, C. I.

The Comings of Christ

*"Love came down at Christmas,
Love all lovely, Love Divine;
Love was born at Christmas,
Star and angels gave the sign."*

● *What an appeal the Christmas story holds! Crib and star, angels and shepherds, the wise men and the holy family themselves. True, so often the essential message is lost in the tinsel glitter. But it is right for Christians to be reminded of God's Incarnation: once for all. "When the fulness of time was come, God sent forth His Son." . . . "So the Word became flesh; he came to dwell among us, and we saw His glory, such glory as befits the Father's only Son, full of grace and truth."*

● *Over the centuries the practice of the Christian Church has been to couple the anticipation of Christmas with thoughts of judgment. We get our reminders of the sterner qualities of the Judge in the Messiah "But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire." With the record of the First Advent of our Lord, we couple the notion of the Second Advent, when He shall come to consummate God's purposes in creation. The day of the Lord. A day of awe, but for the Christian, a day of hope, that has sustained the saints through privation and persecution:*

*"O blessed hope! With this elate,
Let not our hearts be desolate,
But, strong in faith, in patience wait,
Until he come."*

● *But, the experience of countless Christians has been that in between the first and second advents, there is room for numerous other "visitations" of the Lord. "Behold I stand at the door and knock If any man hear my voice, and open the door . . ." Jesus comes to us at the point of conversion. "Whom shall I send, and who will go for us?" The Lord visits us at the point of mission, when the need for heralds and healers and teachers and helpers is heard. And the Lord visits us at the point of the "Inasmuch". It is good that these days our N.C.C. Christmas appeal affords us an opportunity of receiving this visitation also.*

NOMINAL CHRISTIANS THERE TOO

Now that the pioneer stage of the missionary task in the Solomons is over there arises the problem of nominal Christianity. The life of the Methodist people is bound up with the mission in pastoral, educational and medical work. All that the church has to offer is becoming accepted as an inheritance. Church members are content to attend Lotus and give their thanksgiving offering believing this is all that Christianity involves. But praise God, there are those who have a real experience of Christ as their Saviour and the power of God is seen working in their lives. But when and where the indigenous leaders lack both the love of Christ and the power of the Holy Spirit the life of the Church is being stilted.

What can we do about this problem of nominal Christianity? I would suggest three things. First the need for a spiritual uplift and continual encouragement amongst the indigenous church leaders. New Zealand superintendent ministers find considerable frustration in this task because of so many administrative calls on their time. In circuits with no New Zealand minister this work is even more difficult. Secondly I feel there is the need to challenge young people in our Melanesian church to an acceptance of Christ as personal Saviour, followed by pastoral care of young committed Christians. Care must be taken to challenge at the right time and in the right manner for the Solomon Islanders are an emotional people. Some circuits are already challenging their young folk at such times as Easter camps. Then thirdly, there is need for the young Melanesian church to have a missionary outlook for a church without a mission is dead. With a



Sister Kathleen Shaw, on whose address at the Combined Women's conference we call in this article.

more moving population there are opportunities such as offering fellowship to plantation workers coming from other areas. For some years the Solomon Island Church has been reaching out to the people of the Highlands of New Guinea by sending workers and money to support them. Even so there must be a greater outreach for the Solomon Island Church to grow in strength and vitality.

A DIVIDED WITNESS

Another problem is that of the barriers of different denominations which makes disunity of the whole Christian church. For example in Bougainville there are three denominations—Methodist, Roman Catholic and Seventh Day Adventist. All the indigenous people belong to one of these three with their widely diverse beliefs. It is very difficult

for the Methodist Solomon Islander to be tolerant and to accept the Roman Catholics and Seventh Day Adventists as his brothers in the family of God. In many cases there is rivalry and a lot of misunderstanding. It is a joy when we do find co-operation, such as when the Roman Catholics helped the Methodist family in their village to build a small Methodist church and gave food for a feast at the opening Lotu.

What are we doing about this problem? By God's grace the European missionaries are able to give an example of co-operation and friendship. This is particularly so in Bougainville where you will find the Methodist and Roman Catholic Sisters sometimes together in each others' homes discussing common medical and educational problems. Sometimes the Seventh Day Adventist pastor helps a Methodist minister over a matter of transport. On a larger social scale these three church families are brought together at functions like choir festivals, sports days and other gala occasions which help the people to feel part of one family. Perhaps the most important part of our work is the religious education of our Methodist people, instructing them in the beliefs of of Methodism and then showing them what the other denominations believe and why, not forgetting to stress what is common in order to promote understanding and acceptance of the Roman Catholics and the Seventh Day Adventists as brothers and sisters in Christ. Religious education is particularly important just at present. There has been a recent influx of religious literature which stems from America with false teachings and doctrines. Hence it is important to see that our people read the right literature.

The Open Door

RAPID SOCIAL CHANGE

Then there are many problems arising as a result of the rapid progress and changing culture from primitive life to modern world living. In New Zealand we have a progressing culture but this is slow in comparison with the drastic changes one sees in Melanesia. In Bougainville and Buka the pace of development is quickening all the time. The United Nations are putting pressure on the Australian government for rapid development of the Territory of New Guinea. Many mistakes have been made in the past through rapidly sweeping away the framework of one way of life without real understanding. These mistakes link up in some ways with the various disturbing movements like the Eto movement in the Roviana area and the so-called Hahalis Welfare Society in Buka. Our present aim now is to retain what is best in native life and blend it with the influences of Western civilisation so that while gaining the advantages of modern life these island people will not lose their proper pride in the fact that they have an identity as Solomon Islanders.

A MAN OF TWO WORLDS

The indigenous man is ready to accept with one hand many of the new economic and social advances, but he is loath really to let go the customs and precepts of his ancestors—even if he only holds on to them with one finger. New ideas may come in quickly but old ideas and beliefs go out more slowly. Even our educated people and trained teachers retain many superstitions and the power of the living Christ hasn't as yet cast out the old fear of spells and magic. Education and modern

(Continued at foot of page 7)

School Outing and Picnic in Tonga

The weather looked doubtful by the time we left, a bit after 11.30 a.m. but we went off in faith and hope, to be rewarded in both. The party consisted of Mr. and Mrs. Webb, Liu, Manu with the two little girls Tilisi and Fane in the first Holden taxi and Miss Rowlands, Joan, little Katherine Sutton, Siniva and myself in the second. Then came two lorries with tutors, Class 8 girls, old girls and odd boys (to help!), also Paula and Amelia.

The road to the college gardens, which were to be included in the sight-seeing tour, was bad after recent rains, so we were taken instead to see the two monuments, where the first missionaries landed in Tonga and where the first sacrament was held. Then back on our tracks a little and across the island to Fakefa beach, a favourite picnic spot. The road down to the beach is just a track but fairly good usually. However, the continuous rain of the last three weeks has softened the track and lorries have made great mud holes. The two lorries went first and when we got half-way down we came to a really bad spot. The cars simply detoured into the neighbouring bush. Further also came another bad patch and this time a longer detour, in and out the coconut and banana palms. What a ride! Safely there, we disembarked and



while the food was being put out we walked on the beach. I climbed a little promontory and took a photo of a miniature blowhole and terraced falls.

The scene under the tree was colourful, the girls in their blue college uniforms, tutors in pretty frocks (we also "dressed up" as a Tongan picnic is a rather "dress" occasion). The meal was arranged in a long line on mats and there was the usual abundance, yam, kumala, pigs, chicken, crabs, salads, Tongan pudding, water melon and a delicious pineapple shortcake pudding, then tea and sandwiches.

We had the usual "lotu" (prayer) before and after the meal. Then

came the "second sitting" for those who had been serving, after which we adjourned to the beach where Vika and some of the girls went swimming in their dresses. We took photos of various groups, including Tilisi and Fane who both had on dresses made of material given while I was at home. Then we watched a group singing and dancing, Vika, as usual causing great laughter, despite her wet appearance, which did not damp her spirits.

Then we packed up to go. The weather had changed from a few spots of rain as we sat down, to blazing sun, so we turned away reluctantly. The journey back began with the thrill of the detour through the "jungle," this time an even longer one taken after grave consideration by the two car drivers. It was like being on "safari" except that we didn't see any lions. We took a long way home through the centre of the island, so saw a good

deal of what is going on there. The World Health Organisation has at last got past the pilot scheme at Houma and is now putting in water at about 22 villages, only about eight still to go. We saw where pipes had been laid along the roadside and taps installed at intervals, also drinking fountains. Some villages have windmills, others just hand pumps. The other day we saw a well being installed and work going on. In other villages the people have planted hedges and coleus (red and yellow leaves) where the earth covers the pips and one village is a real picture with gardens protected by small lattice fences in front of every house. It shows up the villages where no gardens have been planted. We saw, too, the large plantations of coconuts with cattle grazing among the trees. There are little children everywhere—the Tongan population is expanding rapidly.

—Beryl Weston

NOMINAL CHRISTIANS THERE TOO

(Continued from page 5)

medicine which are instruments of our Christian faith, fail unless the power of the Holy Spirit is working there too. Our Melanesian teachers are caught up in the pressure of changing methods and rising standards of education and somehow we have to help them to cope. Trained and experienced New Zealand teachers are urgently needed now to assist in this work. Higher standards in primary education mean indigenous staff must raise their standards too in their own education and teacher training.

But the government plans are for the future in which the people will have a share as they learn to stand on their own. Missionary workers

have a personal problem too in this changing world for as we work with the Melanesian people we have to break down our feelings of superiority. We must be prepared to let them take over, to sit back and let them make mistakes. The future of our Solomon Island church depends on the leaders we train. For this overseas ministers and teachers are needed now. In all our work there is the need for constant and earnest prayer, not just for the missionaries but for the Melanesian leaders. And as we pray for them let us pray that they may have the love of Christ in their hearts and the power of the Holy Spirit working in and through them as they seek to bring their own people to the Kingdom of God.

—Kathleen Shaw

PALMERSTON NORTH: 1963

To some 200 women of our Methodist Church—officials, delegates, and observers, these few days in October were of paramount importance, for this was the occasion of the final conference of the M.W.M.U. and the New Zealand Guild Fellowship, held at Trinity Church, Palmerston North. Not only was history made during these days, with the conclusion of one era of women's work, and the commencement of another by the formation of the New Zealand Methodist Women's Fellowship, but I am sure we were all aware of a sense of expectancy, of an increasing consciousness by the women of our Church of the task that lies at our door. Frequently, in addresses and in group discussions, we heard the phrase "the mission of the Church." What is the mission of the Church? It is our mission, yours and mine. **We** are the Church. It is **our** personal responsibility to show care and concern for those who are our neighbours in the Solomons and South East Asia.

Inevitably, much of the time of Conference was spent on formal business—reception of reports, matters of policy, etc., but underlying all was a deep sense of purpose and a desire that we do not allow our Fellowship to become bogged down with organisation. The session on Programme Planning, led by the Rev. Wilf Ford; the Bible Study on Jonah; group discussions on our new Fellowship at local and district level all produced new ideas and a widening vision of what can be achieved if we set our minds to it. As a first time member of Conference and a very newly appointed President of a

District Fellowship, I am deeply grateful for the opportunity of sharing this experience.

The highlights of Conference for me were Mr. Thornley's thought provoking address on the opening night; the Communion Service on the Wednesday morning; the Dedication and Induction Service on Friday morning.

As often happens in gatherings of this nature, sessions were frequently lightened by an unexpected note of levity, as when Rev. S. G. Andrews spoke of a gathering in the **tropics** which "**broke the ice,**" or when Rev. G. I. Laurenson inadvertently addressed Rev. Wilf Ford (chairing a panel) as "Madam President!"

To the following, who have been elected as officers of the N.Z. Methodist Women's Fellowship, we pledge our support:—

President: Mrs. I. G. Faber.

Vice-Presidents for ensuing year:

Mrs. B. Bruce, Mrs. J. Rickard.

National Secretary: Mrs T. M. Henson.

Executive Treasurer: Mrs E. Lock.

National Treasurer: Miss L. Hendra.

Executive: Mesdames G. H. Goodman, A. H. Fisher, R. H. Sandford, W. K. Abbott, K. Fay, L. F. Bycroft, L. G. Potts, A. Stewart, Miss Moir.

Sister Effie Harkness (Box Organiser) and Mrs. M. H. Teal (Kurahuna) were also appointed to the Executive.

Much more could be written of these few days, but no words can fully convey all that took place during, nor the spirit of, this Combined Conference of which the key words seemed to be Change, Challenge, Caring.—**Mildred Shailer**

JOY AND ANGUISH

I have been asked why I "like" to work in Inter-Church Aid. I do. But it is deeper than liking. It is a matter of both joy and anguish, neither of which will let me go.

Inter-Church Aid work is a matter of joy because it is planning and co-ordinating a great stream of compassion flowing between the churches and out from the churches into the world. There has always been such a compassion but never before has it expressed itself in such dimensions. Quite apart from their missionary outreach, the churches in the World Council of Churches are pouring out something like £50m sterling a year in an endeavour to serve the needy in the name of Jesus Christ. By no means all of this passes through the W.C.C., but a great deal of it does and a great deal of the planning is done there. This is clearly one of the growing edges of the churches in terms of their expression of a love which certainly includes an evangelistic concern.

JOINT ACTION

Secondly, it is a joy because Inter-Church Aid is a co-operative work of the churches in each nation and round the world in which allegiance to Christ is supreme. This certainly does not imply that the issues that divide the churches are no longer important and that denominational traditions can be set aside. This is certainly no departure from theological conviction into superficial humanitarian service, but it is a demonstration in living fact that at the point on the Jericho road where a man lies wounded, at the point in a Calcutta street where a neglected child is starving, at the point in Hong



Rev. Alan Brash retiring General Secretary of the National Council of Churches.

Kong where a youth faces a life with every door shut against him, and at a multitude of other points of human pain the love of Christ transcends in us our particular theologies and traditions.

Inter-Church Aid is the declaration by the Christian fellowship round the world that there are some obligations which, as Christians, we must fulfil and for which even our important theological distinctiveness can and must be temporarily forgotten. It must be a very great joy to be associated with that special outpouring in which the churches stand together and are content to lose their identity.

Thirdly, it is a joy because Inter-Church Aid is a peculiar Christian wrestling with the arts of giving and receiving. The art of giving is difficult enough, the art of receiving is much more difficult and the on-going art of a common sharing of mutual giving and receiving is most difficult of all. This goes right deep into the purpose of our life in this world where our redemption by Christ has something to do with our growth in fellowship with one another and our capacity to share without loss of self-respect or mutual respect. Inter-Church Aid is the corporate Christian endeavour to witness at this point to what Christ has done for us. Despite all the elements of our failure to respond to Him there is enough victory to make it a joy indeed.

INASMUCH

But there is also anguish in the doing of Inter-Church Aid. There is anguish because the need is so much greater than the means produced by our compassion. Millions are served, but far more millions are neglected. When we are tempted to rely on Christ's word "inasmuch as ye have done it" we are quickly reminded of his terrible word "inasmuch as ye have **not** done it." There is no rest in such a task.

Secondly, there is anguish because there is so much corruption in those

of us who are involved. Much of the giving is not compassion but a token conformity. Much of the receiving is a self-centred grasping and much of the administration is a desperate revelation, not that the labourer is worthy of his hire, but that there are ways, if we will take them, of feathering our own nests. In men and women who themselves lack the means to meet the needs of their own families, such corruption is pitiable: in those of us who do not have such a lack it is despicable beyond words. One cannot let go the anguish of trying to accept and demonstrate Christ's transforming forgiveness.

Finally, the greatest anguish of all is the discovery that the agony of God was not completed in Golgotha. Its redemptive outpouring continues alongside every premature deathbed: every darkness of illiteracy: every Hell of hate, fear and corruption. The irresistible anguish of involvement in Inter-Church Aid is its continuous confrontation of something of the agony of God, the discovery of the Calvary implicit in God's presence in His own world because of the sin of man.

It would be foolish indeed to imply that such joy and anguish is found only in one kind of Christian programme. It can be found in every Christian work, but I have found it in Inter-Church Aid. —Alan A. Brash



Medical Clinic Van, Formosa.

Discord at Hahalis

Many readers are aware that there are at present two dissident movements affecting the Solomon Islands Church. In part of Roviana Circuit, the movement led by Silas Eto erupted in 1960. That is basically a religious movement, marked by extravagant manifestations in worship. On North Buka a more political type of movement has appeared known as the Hahalis Welfare Society. This has many of the marks of the "Cargo Cult". The Rev. Gordon Cornwell supplies this article about it.

Hahalis Village on the East coast of Buka consists of numerous hamlets holding some one thousand people. The neighbouring communities on the North Buka coast reach a further three thousand people. These form the area in which the faction known as the Hahalis Welfare Society exists. The Welfare Society as such is a recent innovation but its history goes back into pre-world war II date or even further. All Buka people show considerable independence of spirit but there has always been a fanatical element at Hahalis.

About 1934 there were notions of what is termed "Cargo Cult" (a manifestation of religious belief and radical political assertion, in which the ancestral spirits, if appeased, will return to earth bringing plenteous rewards).

Again during Japanese occupation the cult broke out in renewed vigour until driven underground by the beheading of three of the leaders. This outbreak added to its evils considerable promiscuity for which Buka has since been known.

About 1954 missionaries began to notice a renewed vigour of lawlessness, promiscuity and general "Cargo Cult" activity. This snowballed at Hahalis village into the formation in public view in 1957-58 of the Hahalis Welfare Society. The Hahalis people declared their independence from missions, adminis-

tration sponsored co-operative societies and general administration. They formed the Society under three leaders, John Teosin, Frances Hagai and Scwa Koraji. Opposition to mission operated schools and churches forced the withdrawal of both Methodist and Roman Catholic agents from Hahalis. The Society organised a type of church service on a Methodist pattern. This quickly degenerated, however.

A total community enterprise was engaged in, in which all land, property and persons became communally owned. The main appeal lay in the abolition of marriage either by native custom or the Church.

In 1962 after refusal to pay Administration taxes, riots and violence with the police took place. Following the arrest and sentencing of about six hundred offenders, whose convictions were later quashed, the Society set out on a new programme. Taxes were paid. Then what have become known as "baby farms" were established. The movement was also marked by communal operation of property, mutual sharing of profit, the dressing of graves, offering food to spirits and general hostility to every helpful influence offered by missions, administration or councils.

The local administration, missions, local government councils and the

(Continued at foot of page 13)

BIG STEPS AHEAD

Early hours of the Church Conference are often interspersed with greetings. At Wellington this year, one inward greeting came by cable from the Rev. Cliff Keightley. He reported the baptisms on October 20th of the first Nipa young men and women. Thus Nipa follows hard on Mendi and Tari, where in the past twelve months, church members have multiplied themselves by four. The total now exceeds 1000.

Later, on the recommendation of the Overseas Mission Board, the Conference —

- Noted with pleasure the grant (reported elsewhere) from the M.W.M.U. guaranteeing for a three-year period the appointment of a teaching sister to the Nipa Circuit.

- Approved the appointment, when available, of a further New Zealand minister to the Papua New Guinea Highlands District.

- Authorized the Overseas Missions Board to adopt a scale of stipends, expressed in Australian currency, related to the living costs in the area of service, and in general parity with Australian rates for workers in adjacent areas.

- Approved the inclusion of £300 annually for three years in the budget of the Department, as a grant towards the achievement of the South Pacific Christian Education curriculum.

- Directed that the Finance and Stewardship Committee and the Board should consult during the year regarding the proposal to open a special fund for extension purposes overseas.

- Sent greetings to the workers and churches overseas and to the retiring workers: Rev. G. A. R. Cornwell (15 years); Dr. Gerald Hout (14 years); Sister Thelma Duthie (12 years); Rev. D. I. A. McDonald (11

years); Sister Audrey Highnam (7 years); and Miss Bernice Birch (3 years).

GENERAL SECRETARY

Our readers will know something of the mental travail that has beset the Board over the replacement of the present General Secretary. Earlier this year, when it became known that, for family reasons, the Rev. George Carter would be transferring to New Zealand at the end of 1965, negotiations were opened. On the recommendation of the Board, the Conference unanimously resolved (1) that Mr. Andrews should continue in office for the year 1964 (2) that Mr. Carter should be designated for appointment by Conference 1964 as successor in the office but (3) that during 1965 he should continue his work overseas and that Mr. W. E. Donnelly should "supply" the post as Executive Officer of the Department. Further reference to these changes will be made in a later issue.

ANNUAL BOARD MEETING

Auckland Board members met in late September to deal with matters of lesser moment, many of which have already been reported in THE OPEN DOOR. Then on October 15th and 16th, twenty-nine Board members from all over New Zealand met

at Pitt Street Methodist parlour to give detailed consideration to the business of the Department. They received reports from the Revs. Alister McDonald and Gordon Cornwell (who later shared with Sister Thelma Duthie the opportunity to address the Conference). The outgoing President of the Conference, the Rev. Robert Thornley, shared with Board members insights on "Joint Action for Mission" acquired during the E.A.C.C. situation conference at Singapore which he had attended during the year. The General Secretary spoke to Board members on the Pacific background (secular and Christian) against which our work is being carried on.



Miss Shona Couch, new administrative assistant to the Solomon Islands District.

DISCORD AT HAHALIS

(Continued from page 11)

remaining 55,000 people of the Bougainville district deplore the immorality and especially the "baby farming" (which simply means the establishment of brothels). There are some local people who actively oppose the Society. I believe their number to be growing steadily. The Methodist Church is noted for a marked growth of teaching of Biblical Holiness in all living. We Methodists have about four hundred people affected. At the moment there are many who still remain under our pastoral care and for whom

The Open Door

we maintain schools and churches with pastors and teachers. We must care for the children originally entrusted to our care. But we are convinced that intervention by European missionaries would prove disastrous. Therefore we pray God's guidance over the catechists, teachers and pastors. When the time comes that the order of the Welfare Society breaks, as we are convinced it will from jealousies and factions within, then as a Church we shall have to move in with love, sympathy, understanding and the Gospel for forgiveness of Christ.

—Gordon A. R. Cornwell.

They say "THANK YOU"

EXTRACTS FROM LETTERS OF THANKS FOR CONTRIBUTIONS SENT
FROM 1962 CHRISTMAS APPEAL OF THE N.C.C.

N.C.C. OF INDONESIA

"The gift of \$3,347.00 for leadership training in eleven centres has been applied towards the cost of opening two of the centres this year. One in Bandung has been purchased for an amount in excess of Rp.17,000,000 and one in Bogor for Rp.7,000,000 . . ."

* * *

WEST IRIAN STUDENTS

"Herewith, we, West Irian students in Fiji would like to express our gratitudes to you and your associates for the money you sent us through Rev. Mr. Gardner (Presbyterian Minister at Suva, Fiji). We assure you that that money will be used in the best way and we pray God will help us throughout our courses that we may succeed and may help others also."

* * *

MADRAS CHRISTIAN COLLEGE

"All of us here at Tambaram are delighted to receive your very good letter of June 25th bringing us the welcome news that the National Council of Churches of New Zealand have decided to back John Hayman and our agricultural project. I am immensely grateful to the Council and to you personally for this tremendous gesture of Christian goodwill . . ."

[Mr. John Hayman, a New Zealand Methodist, hopes to go to Madras Christian College as a fraternal worker in 1964.]



Woman Amputee, at the Formosan Medical Clinic.

CHRISTIAN COUNCIL OF TANGANYIKA

"We hereby acknowledge with sincere gratitude your gift of \$1,386.14 to the support of our Secretariat. As our member churches are undertaking to work together in widening spheres our work is growing and your gift is most useful at this time when increasing demands are being made upon us.

I cite a few examples. Our Sunday School Committee is adapting the African Sunday School Curriculum to the needs of our churches and translating the lessons into Swahili. A conference centre is to be established in Dodoma in the coming year for training church workers for the critical opportunities that are before

them; for helping the churches to use their reservoir of potential lay-witnesses. A few months ago we set up an office for Relief and Service to structure the ministry of our churches to victims of famines and floods, to refugees and to resettlement schemes, and to positive programmes which can avert some of the emergencies. An example of this is the agricultural training centre at Katoke planned by the Diocese of Victoria Nyanza. A national rapid social study has just been undertaken. . . ."

* * *

UNITED MISSION TO NEPAL

"Recently we received through the office of Mr. Haines, Secretary for Asia of the ICA/SR-WCC in Geneva, a gift of \$2772.27 which has come from your New Zealand Council of Churches. According to Mr. Haines' letter we are able to apply this money to the capital budget needs of the Okhaldunga Project, in east Nepal.

What a wonderful surprise it has been to hear from you folks again and on behalf of the United Mission I want to thank you sincerely for this very generous gift. You are getting to have quite a substantial investment and share in the work here in Nepal. We pray that we may be faithful and right in the use of this money and that the Lord will daily sanctify us in His service here for the furtherance of the good things of His Kingdom here in Nepal. . . ."

* * *

THE CHRISTIAN COUNCIL OF KENYA

"I am writing to thank you on behalf of our Council and the Christian Churches' Educational Association who have sponsored the Inter-Racial Schools (Second Schools) project.

The Open Door

We are most grateful for this generous contribution of \$2,772.28 towards this project. I would therefore like to thank you and your Council for your interest in our work, witness and service to our Lord Jesus Christ in this country. . . ."

* * *

PRESBYTERIAN CHURCH OF FORMOSA

"I am now writing the rest of this letter in the form of thanks to the friends in New Zealand who have sent this gift through the National Council of Churches there. This is the fourth time we have received such a gift. It came first through the help of Rev. Alan Brash when he discovered that a Mobile Clinic had been begun in Chia Yi county in South Taiwan. This was undertaken as a medical and evangelistic project by Christian doctors and ministers in the area. The sum needed annually was about U.S.\$7,500 and two thirds was raised locally, part of it by an assessment on the salaries of ministers in the Presbytery. . . ."

* * *

THE NATIONAL CHRISTIAN COUNCIL OF CEYLON

"This is to thank you very much on behalf of the Committee of Colombo House for Mentally Handicapped Children, for the most generous contribution of £495.1.0 which was forwarded with your letter of 16th February, 1962, and I am taking the opportunity of forwarding my official receipt for the amount.

You will be glad to hear that steps have now been finalised for the running of the Home for Mentally Handicapped Children, and it is expected that the Home will be open by the end of this month. . . ."

From the Editor's Mail

My heart is singing. For the first time in nearly fifteen years of missionary service, my wife and I had a pastoral visit from Solomon Islands folk. Through the years I have valued beyond any price the privilege of being pastor to these folk. I have rejoiced in the fellowship of my Solomon Islands fellow workers. But this was different. They came, four young men from the Pastor Training Course at Goldie College, to talk to us of the things of the Spirit, not as missionary and people but as fellow servants of the Lord Jesus Christ. It is heartwarming to be, even for a few moments, not the Chairman of the District but Parishioners to be visited.

"Mine eyes have seen Thy salvation."

—**G. G. Carter, Munda.**

... One of the Solomon Islands men in the privately owned Trade Store at Mendi wishes to study and pass his Local Preacher's exams so that next year he may commence Pastor training with the Hulis and Mendis at Mendi, and a New Britain school teacher with the Administration also wants to study to be a Local Preacher. Both these men are from Methodist groups in their own homes but it is a thrill to have them join the local Church activities in Mendi.

There are now ten Mendi evangelists by twos living with five different groups around Nipa and some more wish to join them when the Mendi Bible school graduates another class next week. To help our Highlands men in these places we could profitably use many men of the calibre of Joseph Tirlua (New Britain) and John Teu (Solomons) to mention

only two of many who came to us as Local Preachers to help build or pitsaw, with no Pastor training, and today do all the duties of a Pastor and more. We have promise of new staff from other Districts and Conferences in the Pacific, and we hear by the "grape vine" that Wasun's deputation in South Australia has moved more Australians to offer to the Mission Board for service. This is all most encouraging for surely the harvest is so great here that we wonder where best to send our few reapers.

—**Joyce and Gordon Dey, Tari.**

I am tired. I am dog tired. We have today returned from a District Committee meeting. It rose at 11.30 last night. Why, oh why is it that when we come to the stationing of staff our District is torn apart. Each Circuit knows of the desperate need within their own boundaries and we do try to appreciate the equal need of the others. Nipa desperately needs a Teaching Sister.

I prayed through the hours of the night. Prayer works. Remember when the Tari staff for a month met together for prayer, before daylight, to intercede for staff. God had chosen. He was calling. We believe through prayer the Holy Spirit opened hearts that heard.

When last did you pray? It works. Do you give till it hurts? Christ gave His all on a Cross—it hurt.

Is God speaking to you? **You** share this responsibility.

—**Edith James, Tari.**

(Miss M. Conn of New South Wales has now been accepted as a teacher for Nipa, to be supported from a special gift of the M.W.M.U.)

... Simbo is a most pleasant little island, consisting of three volcanic peaks. There is one volcanic cone still smoking occasionally and places around the coast where it is too hot to put your hand in the water. The island has 800 inhabitants, about 100 of whom are away in the Government centres working. Of the remainder, 600 are Methodists. There is a Fijian Minister there (Iliesa Buadromo) and he has built a fine little mission station on a most beautiful harbour. The school, dormitories and minister's house are all made of leaf but are quite adequate and well constructed.

At 7 a.m. on the Friday I baptised the fourth child of the Buadromos, a little boy (making two of each). Quarterly Meeting began at 8.30. Firstly we had two candidates for the Ministry to consider. We are aiming to develop a strong ministry here within a short period of time. At present we have only a few Solomon Islands ministers, but the position will be greatly helped by our two probationers, 5 in training at Rabaul, and, joy of joys, the nine candidates this year. At a time when through sickness and lack of finance we have to reduce our overseas staff, it appears that God is calling these young men and leading our Church towards "independence". We do want a Solomon Islands Church producing its own leaders, standing on its own feet and interpreting the Gospel to its own people. These candidates are of a very high quality and I think you would be surprised at their ability to use English and their understanding of the Christian faith. One of these two candidates in the Roviana Circuit is the first Solomon Islander to work

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The late Mrs. Bowron, pioneer Dominion President of the M.W.M.U. After a history of 49 years the Union now merges in the Methodist Women's Fellowship.

for a year without pay, under the Order of St. Stephen. Both men spoke of their call to the Ministry, their Christian experience and answered questions about their beliefs. This was all done in the Roviana language, but at Synod with the other seven, they spoke in English. After their Trial Services had been reported on, and certain leaders spoke of their work, each received a unanimous recommendation to Synod.

—J. F. Cropp, Banga.

ABOUT PEOPLE

A NEW DOCTOR

Our front cover carries the picture of Dr. Ronald Pattinson who was appointed by the annual meeting of the Overseas Missions Board as the new medical superintendent of the Solomon Islands Methodist District. This is in succession to Dr. Gerald Hault who withdrew early this year on medical advice.

Dr. Pattinson, who has long acknowledged a sense of call to overseas missionary service, trained in medicine at Melbourne University. He is at present on the staff of the Footscray Hospital in Victoria.

Mrs. Gladys Pattinson, who is a fully trained nurse, shares fully in her husband's sense of vocation. The precise date of their arrival at Munda has yet to be fixed.

NEW WOMEN MISSIONARIES

Sister Lynette Sadler, B.A., who is designated to teach next year at Goldie College, is being dedicated as a missionary sister at Cambridge Terrace Church, Christchurch, on December 15th. She will leave on January 16th from Christchurch.

Also due for dedication this month is Sister Beverley Withers at Banks Street Church, Timaru. She has recently been accepted as a missionary nurse, who will study first at All Saints' College, Sydney, before proceeding in June to the Solomons.

On November 10th, Miss Shona Couch of Auckland South Circuit was commissioned in her home church at Tauranga for service as Administrative Assistant in the Solomon Islands District. The volume of clerical and accounting work in the Districts overseas continues to mount. It is important that this be

faithfully done, both for its own sake, and also for the sake of the young church that an example of business-like methods be set before them. Miss Couch will work as the colleague of the District Accountant, Mr. B. D. Smith.

REV. BRIAN SIDES

Our last issue reported the appointment by the Ex-President of Mr. Sides to the Buka Circuit, recently vacated by the Rev. Gordon Cornwell. Mr. Sides was ordained at Wellington during the recent Conference and left by air from Auckland on November 18th accompanied by Mrs. Sides and their family.

MISSIONARIES TRAVELLING

Four of our overseas sisters are at present on leave in New Zealand. Sister Kathleen Shaw leaves again at the end of the month via Australia for her teaching work at Kekesu. Sister Gladys Larkin, who has recovered from an operation, will return to Helena Goldie Hospital in February. Sister Lesley Bowen is with her parents at Blenheim, her mother having been ill. Sister Norma Graves is on three months' leave only at Dunedin from the teacher training college operated by the United Synod of Melanesia at Namatanai, New Ireland.

RARONGO THEOLOGICAL COLLEGE

For two year past, theological students of the four Methodist churches of Melanesia have been in training together at the new college at Rarongo, some miles from the bustling town of Rabaul on the island of New Britain. The Rev. C. W. J. Mannering has been acting principal. The structure of the college buildings, including flats for



Rev. B. W. and Mrs. Sides

the married students, has been rising. So far, through the Solomon Islands District, £2,000 has been voted by our mission board towards these projects. Another £2,300 is estimated to be so used during the present year. Mr. Ken Skinner of Mt. Albert is returning to New Zealand after twenty months of building service on the project.

In the new year, the Rev. R. G. Williams, B.A., B.D., of Victoria (who has recently completed post-graduate study in the U.S.A.) will take up his duties as the new principal of the college. Next year, eight of his eighteen students will be Solomon Islanders, among them Mr. Leslie Boseto and Mr. Esau Tuza, both well known in New Zealand.

REV. G. I. LAURENSEN

At the Conference, public recognition was made of the long and loyal service of Mr. Laurenson as

General Superintendent of the Home and Maori Mission Department. After nine years as Assistant Superintendent, Mr. Laurenson now completes 25 years as General Superintendent of that Department. All those years he has held membership of the Overseas Missions Board also, and we join to thank him for friendly and wise counsel. In 1962, as President of the Conference, he shared in the Golden Jubilee of the Solomon Islands District.

ARRIVAL AND DEPARTURE

Sister Audrey Highnam reached Auckland on November 15th after completing her second term of overseas service. She plans to marry next month.

After nursing experience at Te Kuiti Maternity Hospital, Miss Hetty Rotoava has returned to her home at Choiseul.

SEED and FRUIT



Mesdames W. F. Ford, J. A. Bruce (President) and N. C. Williams, Wellington, final Officers of the M.W.M.U.

THE ISLES WERE WAITING

The Centenary booklet of the first Methodist Church in Dunedin has just come into my hands . . . "On the first Monday in every month, the Trinity Methodist Women's Auxiliary meets. The ladies with a concern for overseas missions have been meeting at the same time for sixty years at Trinity. In 1902 a committee for the district was formed, and the Ladies' Auxiliary, the precursor until 1915 of the M.W.M.U. was born."

Yes, we know the history of the movement; Dunedin's enthusiasm spread to other centres so that in 1906 the Church Conference thought it wise to ask that auxiliaries be formed in every church if possible and minister was deputed to assist in their formation.

These groups were to be 'auxiliary' to the Foreign Mission Board; a little later the Home Mission Department asked to be included.

Then in 1915 the first Women's Missionary Conference was held in East Belt Schoolroom, Christchurch; on March 1st, the Methodist Women's Missionary Union was formed.

IN FAITH

In later years the first President, Mrs. Bowron, told of her feeling of utter inadequacy as she and her secretary, Mrs. Berry, were about to face the first Executive meeting. With clasped hands, together they slipped to their knees and asked for guidance; they prayed earnestly that through the Union there might be brought forth much fruit for the Kingdom.

And so, in complete dependence upon the grace of God, these good women went about their work, the task of co-ordinating the efforts of the many auxiliaries formed in obedience to that first call from the Isles.

A TREE GREW

If we may liken the growth of the M.W.M.U. to that of a tree, we may say with truth that this tree has born much fruit over the year; but we are aware that everyone has not the same taste in fruit! The channelling of funds can be a matter at issue in much wider fields. . . .

We reap, even now, the benefit of the enthusiasm of those early auxiliary women. Eleven causes will be enriched from legacies received this year, among them the District Girls' School at Kihili.

The Union has been receiving donations for Girls' Schools in the Solomons since 1928. Part of one legacy was for the current special objective, so the school at Kihili will benefit by this additional sum. The gift comes from the late Mrs. Denton; a descendant of the Buttler family and sister of two who were life members of the Union, Mrs. Duke and Sister Mabel Morley.

FLOURISHED AND BORE FRUIT

It is in the natural order of things that a tree flourishes for a while. Then comes the time when it must be replaced by a young tree, grafted perhaps on old stock, bearing the promise of much fruit . . . and it is also natural that many of those who have given much service to the mission of the church through the M.W.M.U. should have a lingering desire to 'sit in the shade of their own tree' as their years increase.

But there is this for which we may all be humbly grateful. The purpose for which the Missionary Union was raised from that small beginning in Dunedin in 1902 has been fulfilled—the fruits are to be seen on the

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fields at home and overseas. The fruit has been good fruit.

UNFINISHED TASK

"No one of us is a finished product; we are in the process of being made by God." So, too, the great Missionary task in the world is still unfinished.

Bishop Neill tells us that so far from the evangelism of the world having been nearly accomplished, it may rather be said that the pioneer state has at length been passed through. He points out that it is during the past fifty years that the greatest contribution of schools, hospitals, theological colleges, etc., has been made.

(This is the period in which the women of the M.W.M.U. have been privileged to make their contribution.)

But this is the moment at which serious and constructive changes are being found necessary . . . there is 'a new situation in the world mission of the Church; the need for radical change is urgent.'

THE WORLD IS WAITING

So we move into the Methodist Women's Fellowship . . . not lingering in the past nor loitering in the present, but gladly accepting the challenge of the future.

And it is a very real challenge—to strengthen the work already in our hands, and to 'lengthen our cords' as we become involved in these new situations in the world mission of the Church.

"Dismiss me not Thy service, Lord,
But train me for Thy will,
For even I in fields so broad,
Some duties may fulfil."

—Beatrice Bruce.

MISSIONARIES' ADDRESSES

SOLOMON ISLANDS METHODIST DISTRICT

(New Zealand, Australian, Tongan and Fijian workers)

Ministers and their wives:

- Rev. G. G. Carter, M.A. (Chairman), Methodist Church, P.O. Munda, British Solomon Islands.
- Rev. J. F. Cropp, Methodist Church, P.O. Munda, British Solomon Islands.
- Rev. A. C. Watson, Methodist Church, Box 36, Honiara, British Solomon Islands.
- Rev. D. Palavi, Methodist Church, Bilua, P.O. Gizo, British Solomon Islands.
- Rev. A. N. Vula, Methodist Church, P.O. Munda, British Solomon Islands.
- Rev. I. Buadromo, Methodist Church, P.O. Munda, British Solomon Islands.
- Rev. P. F. Taylor, Methodist Church, Tonu, P.O. Buin, Territory of New Guinea.
- Rev. J. Taufa, Methodist Church, Roreinang, P.O. Kieta Territory of New Guinea.
- Rev. B. W. Sides, Methodist Church, Skotolan, P.O. Sohano, Territory of New Guinea.
- Rev. A. H. Hall, Methodist Church, Bombay, South Auckland (Translation work).
- Rev. Seru Beraki, Methodist Church, Paqoe, P.O. Gizo, British Solomon Islands.

The addresses of Solomon Islands ministers are to be found in the latest minutes of the Conference.

Missionary Doctor Designate:

- Dr. R. W. Pattinson, Footscray Hospital, Eleanor Street, Footscray, Victoria.

Deaconesses:

- Sister Lucy Money, Methodist Church, Sasamuqa, P.O. Gizo, British Solomon Islands.
- Sister Pamela Beaumont, Methodist Church, Tonu, P.O. Buin, Territory of New Guinea.

Teaching Sisters:

- Sister Ada Lee, Methodist Church, Kihili, P.O. Buin, Territory of New Guinea.
- Sister Myra Fraser, Methodist Church, P.O. Munda, British Solomon Islands.
- *Sister Norma Graves, Methodist Church, Namatanai, P.O. Kavieng, Territory of New Guinea.
- Sister Beryl Grice, Methodist Church, Sasamuqa, P.O. Gizo, British Solomon Islands.
- Sister Patricia Jasobsen, Methodist Church, Kihili, P.O. Buin, Territory of New Guinea.
- Sister Kathleen Shaw, Methodist Church, Kekesu, Inus Free Bag, P.O. Rabaul, Territory of New Guinea.
- Sister Patricia Hulks, Methodist Church, Skotolan, P.O. Sohano, Territory of New Guinea.
- Sister Vivienne Parton, Methodist Church, Bilua, P.O. Gizo, British Solomon Islands.
- Sister Lynette Sadler, B.A., Methodist Church, P.O. Munda, British Solomon Islands.

Nursing Sisters:

- Sister Mary Addison, Methodist Church, Tonu, P.O. Buin, Territory of New Guinea.
- *Sister Lesley Bowen, Methodist Church, Kekesu, Inus Free Bag, P.O. Rabaul, Territory of New Guinea.
- *Sister Gladys Larkin, Methodist Church, P.O. Munda, British Solomon Islands.
- Sister Janice Palmer, Methodist Church, Skotolan, P.O. Sohano, Territory of New Guinea.
- Sister Muriel McCormack, Methodist Church, P.O. Munda, British Solomon Islands.
- Sister Margaret Lavelle, Methodist Church, P.O. Munda, British Solomon Islands.
- Sister Esther Watson, Methodist Church, Kekesu, Inus Free Bag, P.O. Rabaul, Territory of New Guinea.
- Sister Beverley Withers, All Saints' College, 5 Rogers Avenue, Haberfield, N.S.W.

Administrative Assistant:

Miss Shona Couch, Methodist Church, P.O. Munda, British Solomon Islands.

Missionary Laymen:

Mr. J. S. Gatman (Engineer), Methodist Church, P.O. Munda, British Solomon Islands.
Mr. B. D. Smith (Accountant), Methodist Church, P.O. Munda, British Solomon Is.
Mr. R. C. Fleury (Plantation Manager), Methodist Church, Bilua, P.O. Gizo, British Solomon Islands.
Mr. D. W. Eason (Carpenter), Methodist Church, P.O. Munda, British Solomon Is.
Mr. Ovini Baleidaveta (Agriculturalist), Kihili, P.O. Buin, Territory of New Guinea.

PAPUA NEW GUINEA HIGHLANDS DISTRICT

(Australian and New Zealand workers)

Ministers and their wives:

Rev. C. J. Keightley (Chairman), Nipa Free Bag, Mt. Hagen, Territory of New Guinea.
Rev. R. J. Atkinson, L.Th., Tari Free Bag, Mt. Hagen, Territory of New Guinea.
Rev. J. D. Rees, B.Sc., Mendi Free Bag, Mt. Hagen, Territory of New Guinea.
Rev. A. G. Smith, L.Th., Mendi Free Bag, Mt. Hagen, Territory of New Guinea.

Nursing Sisters:

Sister Edith James, Tari Free Bag, Mt. Hagen, Territory of New Guinea.
Sister Helen Young, Nipa Free Bag, Mt. Hagen, Territory of New Guinea.
Sister M. J. Heal, Tari Free Bag, Mt. Hagen, Territory of New Guinea.

Missionary Laymen and Women:

Miss M. I. Higman, District Sister, Mendi Free Bag, Mt. Hagen, Territory of New Guinea.
Miss G. R. Smith, Teacher, Mendi Free Bag, Mt. Hagen, Territory of New Guinea.
Miss Catherine C. D. Scott (Secretary), Nipa Free Bag, Mt. Hagen, Territory of New Guinea.
Mr. G. T. Dey (District Builder), Tari Free Bag, Mt. Hagen, Territory of New Guinea.
Mr. R. F. Coleman (Agriculturalist), Mendi Free Bag, Mt. Hagen, Territory of New Guinea.
Mr. G. B. Buckle (Teacher), Tari Free Bag, Mt. Hagen, Territory of New Guinea.

FREE WESLEYAN CHURCH OF TONGA . .

Miss Beryl Weston (Teacher), Queen Salote College, Nukualofa, Tonga.

METHODIST CHURCH IN FIJI

Miss M. M. Graham, Box 9, Nausori, Fiji.
Miss R. D. Griffiths, B.A., Box 57, Lautoka, Fiji.
Miss V. E. Gash, B.Sc., Box 248, Nausori, Fiji.
Mrs. J. Glanville, Box 248, Nausori, Fiji.
Miss A. I. Hames, Ballantine Memorial School, Suva, Fiji.

FRATERNAL WORKERS**Salatiga Christian University, Salatiga, mid-Java, Indonesia:**

Rev. E. R. Lewis, M.Sc., B.A., and Mrs. Lewis.
Rev. L. M. Tauroa, B.A., and Mrs. Tauroa.
Mr. I. W. Harris, M.A., and Mrs. Harris.

Alliance High School, Kikuyu, Kenya:

Mr. T. Quayle.

*On furlough in New Zealand.

IT IS HERE

"Children of the Solomon Islands" by Winifred Venis, is now on sale. You may obtain your child's copy from Epworth Bookrooms, Auckland, Wellington or Hamilton, or through your own bookshop, or, in the case of bulk orders, from Methodist Overseas Missions, Box 5023, Auckland, C.1, who are the publishers.

Sales campaigns are being organised in many circuits. Your minister and Overseas Missions Secretary have details of this. Please see that a copy is on display on the Church booktable.

PEN FRIEND OPPORTUNITY

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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.
- 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 pen-friend.

Youth Section (14 - 25 years)

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

Adult Section

Mrs. L. Ramsden,
Vance Street,
Shannon.