

*The*  
**OPEN DOOR**

*Missionary Organ  
of the Methodist Church  
of New Zealand*



*KIHILI SCHOOLGIRLS MAKING FANS.*  
— Information & Extension Services Picture.

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

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**December, 1964**

# O Come Let Us Worship and Bow Down...

*"The people that walked in darkness have seen a great light. They that dwelt in the land of the shadow of death, upon them hath the light shined."*

*Today, O Father, and for the days ahead, we ask for knowledge of Thy truth and understanding of Thy will.*

*Grant that when we discern the right we may choose the right, and that when we see Thy path we may walk in it.*

*O Thou who for all its confusion, dost still love the world that Thou hast made, help us to live within the world's darkness and confusion as children of the light.*

*Grant that about our lives there may be not just a faithfulness but a winsomeness, not just truth but grace. Let the beauty of Jesus be seen in me.*

*Keep us resolute and steadfast in the things that cannot be shaken, knowing that no labour is in vain in Thee.*

*Thou hast called us to a way of life which tests all our courage and loyalty; make us strong to endure.*

*Give us Thy courage, that we may not yield to despair, Thy clear vision that we may see our God triumphantly at work around us, Thy constancy that we may work with Him until we are more than conquerors of the things we feared so much.*

*Give us grace that wherever we find ourselves, our lips may proclaim and our lives show forth the Good News to the world in which we live. For Jesus Christs' sake. Amen.*

**LIFT UP YOUR HEADS, O YE GATES AND BE YE  
LIFTED UP, YE EVERLASTING DOORS, AND THE  
KING OF GLORY SHALL COME IN.**

**EVEN SO, COME, LORD JESUS.**



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## EXPECTANCY

Recently D. T. Niles said "We must move forward from the stage where the younger church decides what it wants and the missionary society gives it, to the stage where the churches in the East and West decide together what is wanted and then stand by each other in doing it."

Is it fair to summarize the past decade as one in which the Solomon Islands Methodists have discovered themselves as a Church, looking to God for guidance as they seek to minister to their own people and to Gilbertese and other immigrants? As they begin, in the Highlands and the Baining, to find their place in the wider mission of Christ's people to the world.

If this is so, then the years immediately ahead promise to introduce them to a wider fellowship of Christians. We foresee three circles of relationships. One is in Melanesia, and they are establishing these relationships now. Methodist union is likely to be followed by a wider United Church of Melanesia. But there are two even wider circles both of them including Melanesia and probably intersecting with each other. The first is the fellowship of the Pacific Churches. The Tongans, Fijians and Samoans are not strangers in Melanesia, but up to date the church traffic has been mainly one way. The Melanesian Christians are represented in the embryonic Pacific Council of Churches. Already one of their meetings has been held in the Solomons. Similar contacts must increase. The third circle is South East Asia. If we are right in stressing our relationship with the Asian churches, how much more these Islands Christians who are on the very threshold of Asia. The present political shape of things means that Asia must more and more come into touch with the Pacific. There has already been one tragic case of hostile contact. We must pray and work that the growing commercial and political contacts be made peacefully and justly. We must not just wait on events, but seek to foster ecumenical relationships, that the Christians of these neighbouring lands may come to know and love each other. In another way, the pattern of New Testament Christianity must be seen again, that Christians and people whose lot is cast together should not meet as strangers but as "fellow citizens with God's people, members of God's household." (Ephesians 2:19).



# TRANSLATORS' INSTITUTE

## *Bible Translators at Lae*

Whether to call this gathering a school, a conference, a course or a workshop was a small part of the problem of bringing such a linguistic working party together. It provided opportunity for working on translation projects in fellowship.

Wesley Culshaw, Translations Adviser for Oceania, organised this working party from his Canberra office, the overall occasion being planned by a translations subcommittee of the United Bible Societies of the world. During 1963, one was held in West Africa and another in the Philippines. In 1964, this institute follows one in Peru. Next year, a fifth is planned for South East Asia. The aim is to make missionary linguists better acquainted with the latest developments in the theory and practice of Bible translation.

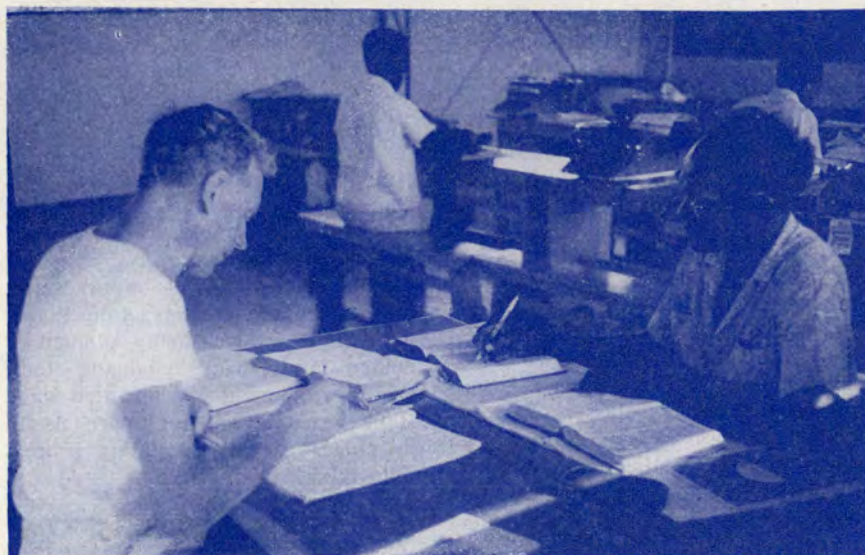
Lae is a beautiful place, somewhat disorganised as yet, owing to the unfilled gaps between its suburbs, but having a population of 2,000. The translators came from Papua, the Territory of New Guinea, the Solomon Islands and Irian Barat, many missions being represented. Most have done translation as a part of their missionary service, but some are full time translators. A general questionnaire was filled in a month before the Institute so that full particulars of each participant's qualifications and experience were available to the staff. Personal interviews on the opening day enabled the lecturers to get a clearer idea of the people they were going to teach.

### POOLING RESOURCES

The British, American and Netherlands Bible Societies previously dominated the field of translation of the Bible, but there has come now a pooling of the resources of the Christian world when ideas are being shared by Bible societies in existence and initiated through their executive committee. Our lecturers were the Rev. Harold K. Moulton, Greek scholar from London Bible House and a worker on the New English Bible, Dr. Eugene Nida, Translations Secretary for the American Bible Society, New York, Dr. William Smalley of the American Bible Society in South East Asia, based in Thailand, Mr. McLaurin, senior lecturer in Semitic languages from Sydney University, Dr. Arthur Capell, Oceanic linguist from the same university, Mr. Don Larson, Bible Society representative from New York engaged in literacy and teaching and with Philippines experience, and the Rev. Wesley Culshaw of Canberra of 30 years' experience as missionary linguist in India. We also had one lecture from Dr. Kuder, Bishop of the Lutheran mission with a staff of over 400 personnel in New Guinea. Each lecturer came to help us as an expert in his own field of study, but also with wider knowledge and experience in dealing with the languages of the scriptures.

Tuition in Biblical background and exegesis for translators was given by Messrs Moulton and McLaurin. We learned of the culture and languages of the Hebrew nomads settling where





*The Rev. Allen Hall at work at Lae with Mr. Lazarus Pania.*

— Photo: P. V. Beaumont

God placed them, stage by stage. Then with modern movie portrayal, we saw in three comprehensive sections the history of the Bible's transmission since the beginning when manuscripts were written in Hebrew, Aramaic, Greek and later Latin. The background included studies in theology, the canon, the text, the Old Testament within the New, language and exegesis of many specially chosen passages from the correspondence files of the Bible Society.

Serious problems are met by translators with regard to what Greek or Hebrew texts should be followed; thus familiarity with the contents of the Bible is essential to interpretation of its meaning. How to deal with significant alternative passages was a part of our study. Books of word studies proved valuable.

### **TECHNICAL POINTS**

Linguistic foundations and applied

translation theory were treated by lectures on phonology, language, word and syntactic structure, historical development within language, how to test a translation plus hints on practical efficiency. The science of translation is developing, helping us to describe and classify translations, purpose, methods and technique. Reference was made to psychology, anthropology, applied anthropology and the budding science of linguistics. Translating demands a technical knowhow about the nature of language, meaning of words, structure of communication, semantics, hierarchical structure of words, areas of meaning, meanings of syntactic structures, principles of correspondence, the role of the translator, code-switching procedures and so on. whether his alphabet indicates all the significant consonants and vowels of the language he probes into. Are there any sounds which are difficult to analyse and write satisfactorily? Do



Doctors Nida and Smalley. Such a background to translations included any features occur like tone, nasalization, length, stress, which make a difference in meanings of words but which are not indicated in the alphabet? And is it always possible to determine readily where words should be divided?

Sometimes particles in a receptor language are difficult to analyse when much trial and error have not revealed the actual function. One must also decide to what extent it is necessary to interchange classes of words in the process of translating, e.g., nouns to verbs, adjectives to verbs. Finally, how does one's translation compare in style with equivalent materials such as folklore in the receptor language? Are the sentences of approximately the same length? Do local dialects cause problems of rivalry?

Anthropology and the translator was a vast subject touched upon in the classes. Sometimes religious terms tend to be highly coloured by indigenous religious beliefs. Types of technical terms such as temple, synagogue, sabbath or phylacteries may perhaps be transformed into descriptive phrases like God's house, the Jewish building for worship, etc. We also found that Greek and Hebrew lexicons are best suited to translation purposes.

Word studies made a large inroad on our timetable. Terms, idioms, metaphors, similes were examined for their inner meaning so that phrases and clauses in the receptor tongue benefited by the apposite words to give the correct equivalent impression to readers. Much unnecessary puzzlement can be avoided if idioms can be treated sensibly rather than literally, for the idiom

of one language is never really identical with another. Of course some may ultimately be taken over to the enrichment of the secondary tongue. The son of a prophet, the daughters of Jerusalem, gird up the loins of your mind, the children of the bride-chamber, the horn of my salvation are a mystery until they are explained and then translated aptly. To some extent, borrowing will be necessary, but vocabulary is always transitional, words dying, others being adopted or coined and many changing their shade of meaning. We find that some Bible versions are far more useful as guides in the translating process than others.

## OLD AND NEW TESTAMENTS

It is often a problem to assess the extent that Old Testament quotations in the New Testament have been adjusted to their Hebrew equivalent. One must examine and refine one's practice in treating inter-gospel parallel passages. Inspection by linguists of the Bible Societies will reveal the degree to which the same Greek or Hebrew terms have been translated by single receptor language words or phrases. Consistency is not always possible where the overlap of so-called equivalent synonyms is small. But good commentaries do prove invaluable in ascertaining the meanings of the originals.

How the basic draft of the translation is prepared by the missionary translator working alone is important. Perhaps it will be checked later by informants. Sometimes the process is just opposite to that, or both may work together for most or part of the time. In some mission fields, it is possible to gather together a central committee who meet week after week until a book is completed. Setting up a translation or revision com-



mittee requires some sacrifice and expense . . . and serious questions may arise out of the committee or again the lone worker. And one must always be aware in translating complex passages from St. Paul in the New Testament, of the proportionate amount of parataxis versus subordination. Analysis of kernels is essential here.

Minor points affect the quality of the finished work. For example, how is the translation or revision checked with persons other than the committee members before publication. Frequently the alphabet poses special difficulties for typing, printing or writing. The task of the printer can be eased and affected by the standard of the typed manuscripts put into his hands. And who decides the type of cover, whether it will be just orthodox black or enhanced by some typically native and colourful design? Few realise how important the type and size of print are to peoples recently nursed out of primitive illiteracy. The young church goes through stages of enlightenment and each requires special thought as publications are prepared for their use.

## **THE BIBLE AND MELANESIA**

Informants came to our institute from every conceivable mountain, coastal, jungle or insular clime. Some were able to supply terms readily and give meanings of indigenous terms, while others found that rather difficult. But the future potential of our informants is enormous; they return to divulge to their tribes many novel things they have seen and the new ideas they were able to absorb in varying degrees of awareness. It is the policy of every mission to decide whether they will encourage a lingua franca for use in education, promotion of literature and worship.

In practice, this affects the translation programme before each translator and his helper.

It was found that in some areas there had been adult literacy campaigns. The effect of the trade language was a major factor. Some campaigns had been a great success but others had struck unforeseen snags. Yet in general there is a rapidly growing literate constituency.

The art of translation has to be learned by struggling through various stages of insight. When Biblical terms are difficult to render satisfactorily, great effort must be expended to find how a national would say it. As translations increase and affect wider areas, we find that the many different missions of Melanesia are drawing together, and not only that, but the many nations represented by the staffs are getting to know each other in a social, personal way. Our group comprised Americans of many states, and British, Australians, New Zealanders, Dutch and Germans. And you have heard how the United Church of Melanesia is developing in the Territory of Papua and New Guinea with the imminent fusion of Methodist, Congregational, Papuan and Kwato missions in one ecumenical Melanesian body. Out of it all, most of us have come away with myriad impressions, copious notes, lengthy booklists and newly found friendships with previously unknown Christians. My own personal task is to finish the present critical revision of the book of Psalms, the translation of the book of Ezekiel to round off the draft copy of the Roviana Bible and the revision of the book of Genesis which is now possible because I was so generously enabled to attend the Translators' Institute at Lae.

— Allen H. Hall



# CONVENTION: 1964

## METHODIST WOMEN'S FELLOWSHIP AT CHRISTCHURCH

The Methodist Women's Fellowship came into being officially on 1st February, 1964. So the Annual Convention, held from 6th to 8th October in Durham Street Church, Christchurch, looked at what had been accomplished in eight months and planned for the days ahead.

The President of the Conference, the Rev. A. R. Penn, opened the Convention with a Communion Service. He was assisted by the Chairman of the North Canterbury District, the Rev. H. C. Matthews.

Greetings were extended to the Convention by the Mayor of Christchurch, Mr. G. Manning; the Chairman of the Women's Committee of the National Council of Churches, Mrs. N. Tunnicliffe; and the President of the North Canterbury Women's Fellowship, Mrs. M. Hayman.

Speakers included Mrs. Hamilton, Miss A. Bonde, Sister Rona Collins, Mr. G. C. Burton, Revs. B. M. Chrystall, S. G. Andrews and W. F. Ford. The Overseas and Home Sisters were represented by Sisters Myra Fraser and Betty Yearbury.

In addition to the 152 representatives an almost equal number of observers enjoyed the sessions of Convention. At the Devotional and Missionary session it was good to see members of sister churches, including Roman Catholics.

The two Vice-Presidents completed their term of office and have been succeeded by Mrs. G. Goodman and Mrs. Fisher. Sincere thanks was accorded Mrs. J. Bruce and Mrs. M.

Rickard, also Mrs. R. Teal, Mrs. W. T. Blight, Mrs. N. Leaf and Sister Effie Harkness who have completed their terms of office on various committees.

It was reported that there are 19 district Councils, the membership is 9619 and there are 963 gleaners. What loving service has been given to the Church and Community by these women — visiting sick, elderly, newcomers, institutions, etc.; assisting the Church cleaning, community efforts for Corso, Save the Children Fund and many others; supporting sponsored children in many parts of the world; gifts for patients in hospitals, etc.

Many missionary parcels have been sent to workers overseas, clothes and donations to Home sisters, and gifts of various kinds have been sent to Kurahuna.

Sister Madeline continues as Matron at Kurahuna. There is a tape recording of the history of Kurahuna available, and with the coloured slides also available, the interest in the work of the college is spreading among Fellowship members.

Members of Convention were invited to visit Deaconess House, and many took the opportunity to see the House in which Deaconesses live and train. There is one student in training this year, and one private student who is taking the full course of lectures with a view to offering as a candidate for the order.

The Home Sisters report that the women's work is active in the dis-





*Sister Betty Yearbury at Convention with Mesdames O. Tuheke and C. Hana.*  
— Photo: W. E. Falkingham.

tracts where they work, the women are loyal and interested in the aims and objects of the fellowship. Rev. B. M. Chrystall, speaking on Maori Mission work, said we are all challenged to grow up in Christ and become one family. The Overseas Sisters value the loving interest and prayerful support of the M.W.F. Rev. S. G. Andrews told of the growth of the Church overseas — there is growth in numbers, in commitment, in vision.

“The Church needs strong units within it, and the women’s fellowship, as one of these units, has a great contribution to make,” said Mr. G. C. Burton, vice-president of the Conference. Dreaming, thinking and acting must be in sequence before any contribution can be made. Is our dreaming, thinking and acting adequate for today?

The work of the Department of Christian Education includes assistance and guidance to adult groups. Helping women’s fellowships with leadership training, programme planning including devotions, providing and finding resource materials, and all aspects of programme development have been important parts of the Department’s work amongst

adults during the year. Rev. W. F. Ford presented an outline programme on a devotional theme, also outlined a plan for a local M.W.F. programme entitled ‘Parents guide youth in moral standards.’

In presenting the Financial statement, Miss L. Hendra said that to set aside in seven months’ approximately £10,500 for special assistance for our Church’s missionary workers at home and overseas, reflects an awareness in the women of Methodism of what is involved in the mission of the Church and the call to stewardship. The Stamp fund realised £1,675 and this has been distributed to home and overseas workers. £1,000 from the Medical & Educational Gift Box Fund will be given to women workers in the Solomon Islands and New Guinea Highlands. £2,500 was raised for the special objective and this will be used for work at Seamer House. The money raised for the special objective next year will be used for Infant Welfare and Maternity work at Nipa in the New Guinea Highlands.

In 1965 the Methodist Women’s Fellowship Convention is to be held in New Plymouth.



# ADVENTURE IN THEOLOGICAL TRAINING

## PACIFIC THEOLOGICAL COLLEGE

Representatives from the Anglican, Congregational, Methodist, Presbyterian and Reformed Churches working in the Pacific area gathered in September for the first meeting of the Pacific Theological College Council. The meeting decided to go ahead with proposals to build a theological

college in Suva as a joint venture of the participating churches.

This decision is the result of a series of consultations carried out by the Churches of the Pacific. Stemming from the Conference of Churches and Missions in Samoa in April and May, 1961, a consultation

The establishment of this Central Pacific Theological College does not mean that the twenty local denominational theological colleges in the various islands groups will go out of business. The new college is for the "top stream" who have already done preparatory work in their own colleges.

It may be noticed that the participating churches include only one church from the New Guinea and Solomon Islands area, namely the Anglican Diocese of New Guinea.

The Methodist United Synod of Melanesia has only recently established a Methodist Theological College for the four Methodist churches in Melanesia. Their executive recently considered the invitation to participate in the Suva scheme and made this statement:

- The preparations for a Melanesian Conference and associated preparations for a United Church of Melanesia are making it difficult for us to maintain an effective interest in the important developments within the churches of the Central Pacific.
- We acknowledge our debt to the Church in the Central Pacific and the strong links which have been forged, but our fellowship with Christians living in Papua-New Guinea, is of a different order because we meet them face to face.
- Any movement of students to the Central Pacific is a moving away from Australia and Asia and from a large strategically placed population.
- We desire the closest possible fellowship with the Churches of the Central Pacific but are convinced that there should be no moves towards joint activities with the churches of the Central Pacific until we have achieved union with Christians who are our close neighbours; and who are disposed towards Union with us.

These facts are reported that interested New Zealand Methodists may understand that the issues of Church union and co-operation in the vast Pacific area are still complex ones.



on theological education in the Pacific was held at Suva. The conference recommended the establishment of a central theological college in the Pacific area with a view to providing specialist study for selected graduates from the existing theological schools in the various islands. Already the project has become a stimulating adventure in ecumenical understanding. Until now thirteen churches have accepted the constitution and agreed to participate. These comprise the Anglican Dioceses of New Guinea and Polynesia, the Congregational Churches in the Ellice Islands, the Gilbert Islands, Samoa, the Cook Islands and Niue, the Methodist Churches in Tonga, Samoa and Fiji, the Presbyterian Church in the New Hebrides, and the Evangelical Church (French speaking) in New Caledonia and the Loyalty Islands and also in Tahiti.

The Government of Fiji has agreed to lease ten acres of crown land solely for the purpose of theological training. This is situated at Vejuto on the southernmost point of Suva Peninsula.

Initially the college will provide accommodation for sixteen single students and six married students. There will be a principal, a bursar, and a lecturing staff of three in addition. Capital is being provided by the Theological Education Fund of the World Council of Churches (\$100,000) and local churches, mission boards and other interested bodies (\$65,000).

It is expected that the running costs for the first five years will be approximately \$150,000. Interested mission boards are being asked to provide for staff salaries and allowances and the churches of the Pacific are being asked to provide for all other recurrent expenses.



*Mr. Keith H. Knox, of Dunedin, new builder, New Guinea District, may help extend Rarongo Theological College for Melanesian students.*

Already this new college project is influencing the churches of the Pacific in three important ways:

- It is increasing ecumenical understanding and co-operation.
- It is boosting the level of theological training at the various local training centres.
- It is focussing attention on the need for a more highly trained ministry to deal with the problems of the modern age in the Pacific.

The new college plans to provide two courses at diploma and degree level. While incorporating advanced biblical and theological studies in the course, the distinctive training offered will be in the field of Pacific studies in the practical ministry of the church within the context of the Pacific environment.



# IMPORTANT ANNOUNCEMENT

## *A New Fund is now open!*

Ten years ago the Overseas Missions Department raised a new capital fund of £10,000. That is now financing the establishment of the Nipa Circuit in the New Guinea Highlands. Today we are faced with a number of similar opportunities for advance, both in the Solomon Islands and the New Guinea Highlands. There are also new joint programmes, shared with Australia, for the 130,000 men, women and children who are in the pastoral care of our Church in New Guinea and the Solomons. While we are joining the queue in readiness for the year when the annual Church Extension grant from the Connexional Budget can come our way, some time must first pass, and the need is now.

## *What this Fund can do*

- PROVIDE CAPITAL FOR OUR CHURCH'S IMPORTANT WORK OVERSEAS
- DEVELOP NEW PROJECTS AND EXTEND THE WORK OF GOD'S KINGDOM



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### RARONGO THEOLOGICAL COLLEGE:

Scene at the opening  
August. Rarongo is one  
of the projects which  
will benefit from the  
Extension Fund.

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### **Here are the resolutions approved by Conference:**

1. That Conference sanction the opening of a special fund to receive contributions for new capital and extension purposes overseas.
2. That the name of the fund be "Overseas Missions Extension Fund."
3. That the fund be available for capital expenditure for the following purposes:—
  - (a) New Zealand share of capital of the proposed Melanesian Methodist Conference;
  - (b) Rarongo Theological College;
  - (c) Extension work in the Papua-New Guinea Highlands District;
  - (d) Grants and/or loans for new permanent buildings in the overseas districts;
  - (e) Property development overseas;
  - (f) Such other capital purposes as may from time to time be approved.
4. That a target of £30,000 be adopted.
5. That, in due course, if necessary, the fund take its turn as recipient of a Church Extension appeal.
6. **That our first financial objective and responsibility as individuals and office bearers is to see that the Connexional Budget is subscribed in full. This fund is not an alternative to that, but is designed to cater for people, who in addition are able to help with these essential developments overseas.**
7. That publicity for this appeal be organised in collaboration with the Finance and Stewardship Committee.

Contributions in the spirit of Resolution No. 6 above will be welcomed by:

**The Treasurer,  
Methodist Overseas Missions Fund,  
P.O. Box 5023,  
Auckland, C.1.**

***The Overseas Missions  
Extension Fund IS OPEN!***



# THREE YOUNG MEN SERVE

Three young Solomon Islands men have just spent an inspiring year of service in places chosen by the Church — separated from homes and friends and in their own words “keke vuaheni ba lopu ele vagia keke shilling” (one whole year with no shillings).

Sakiri Ropete and Allan Rutter began their year of service under the Order of St. Stephen working in isolated heathen vilages in Guadalcanal where idols are still found. They travelled 17 miles from Honiara in a motor car and then walked for two days. Their task was to open the way for two Bougainville missionaries, Ukuru and Hihisa. At first the people resented their presence but in time came to accept and trust them. For the remainder of the year they did teaching and pastoral work on the island of Rendova, near Roviana. Here they had to battle against indifference and refusal of the people to supply food.

Jonah Gege began his year working on Lonely Mono Island in the Shortlands group building a school of permanent materials; then he helped the Gilbertese people who are beginning a new life on Wagina near Choiseul. Later he helped renovate the Doctor's house at Munda. At the close of their service of dedication all three knelt before a beautifully varnished communion rail which was also the work of Jonah.

All testified that, in spite of people's predictions that their year would be a difficult one, this was not so. Time

had gone very quickly and it was hard to realise that the year was finished. They had found the year to be rich and rewarding, not in terms of material things, but in the things of the spirit — friendship, trust in God and a deepening awareness of His presence. It had been a year of giving, richly rewarded.

After Sakiri, Allan and Jonah had re-affirmed their faith and been presented with their Order of St. Stephen badges, our Chairman challenged those present saying “What are you going to do about it? You have come here, you have seen, you have heard, now what are you going to do about it?” He then went on to speak about the Christian life being a life “of going the second mile” — the first mile is the mile of duty but the Kingdom is built on “second miles of love.”

This was a challenge to both the people of the Solomons and the overseas worker. The young church in this part of the kingdom is accepting the challenge of selfless service and the challenge is passed on to you — what are you going to do about it?

Meantime there is a desperate need for men workers here in the Solomons — plumbers, accountant, and more especially men teachers — what are **you** doing about it?

Sisters Gladys Larkin and  
Shona Couch, Munda.



# Open Letter to Nurses

**I see, Sister, that you have read the appeal for a Sister for the Leprosy work in Tari. There was a strange stirring within you. But after all, you know nothing about this disease; it really is a long way away; you have so many responsibilities at home; you would never save for an overseas tour on that salary; what a small world to live in—a mere handful of folk with whom you could communicate; you wouldn't care to have to bake your bread and it would be a burden to have to grow all your vegetables; what an upheaval it would be!**

Yes, I agree with you all the way. I knew nothing of the disease—it would not be possible to know less. How ever I would even recognise a case horrified me. Still I am stumped many a time and so are my medical colleagues here. We use the biopsy facilities available. Where I would go with treatments, worried me for months and there are those patients who have me worried still. I take comfort as I read of the world names who “experiment.” It is a long hard struggle to heal some of those huge ulcers and they can break down overnight. I could weep when I see an anaesthetic hand all scarred with burns and needing months of physiotherapy to prepare that hand for surgery. Sometimes amid the joyful anticipation of surgery I see hours of theatre preparation and more hours of patient patient care. Not so very long ago did you know anything about the theatre set-up for an appendicetomy? Or did you recognise a babe with pyloric stenosis or were you able to count his calories?

I have taken 48 hours to travel from Wanganui to Dunedin. A letter

posted in Auckland Sunday evening we often read on Wednesday. It wouldn't be at Invercargill by then. This IS an overseas tour seeing some of the most fascinating untouched country in the world. The waterfalls in the Tari “gap” belittle many well-known tourist attractions.

Yes, it would be a small world if we made it so. It is so easy to become obsessed with our own problems we fail to see the bigness of God's world. Do you think you may be doing that now? Will I ever master this language and its complicated tones? Thousands of friends about me and our only language a smile and a handshake. But I never go anywhere on my own. I never move between the house and work without smiling at someone. I am never lonely for want of people about me. I was lonely in many a large town. “Burnt offerings” again in the Sisters' house—bread as black as a cinder because just when I should have been peeping into the oven I was called to a sick child. I worked hard planting those seeds before that deluge. If I do not brave the showers now and replant we will be hungry in three moons. But look at the bed of gladiolia. Hours of pleasure in the rose bed. Home is comfortable and so sweet. The lamps are working well, the gay curtains are drawn and we sit and chat.

There is that stiring again is there, Sister? Is God calling you? He does need you here. He will satisfy that inner turmoil. He will gladly give you daily grace—just sufficient at times and no more.

I am reading again Hymn 182. Read it with me.

Edith James



# ANNUAL BOARD MEETING LEARNS OF NEED FOR WORKERS

Undoubtedly the outstanding moment of the recent annual meeting of the Overseas Missions Board came with the report that the Rev. E. C. and Mrs. Leadley are available to resume their ministry in the Solomon Islands following the Church Conference of 1965. Mr. Leadley, who is an Ex-President of the Conference, and who is to be Chairman of Auckland District for the coming year, will have one term of service to render prior to his retirement from the active ministry.

During the annual meeting, the appeal was renewed for a second New Zealand minister for the Papua-New Guinea Highlands. At Conference, the Rev. David L. Kitchingman, B.A., of Dunedin West Circuit, was designated for Overseas Missions. Mr. and Mrs. Kitchingman and their infant daughter are to proceed to All Saints' College in June and to the Highlands in November, 1965. The Rev. Paul Garside, Mrs. Garside and their young Philip are to go to the Solomon Islands in February next.

Three carpenters were accepted by the Board for overseas service. Mr. W. D. Griffiths (and his wife and three children) go from Ashburton Circuit to "manage" the Hansenide station at Tari, where 72 leprosy patients have been in the care of Sister Edith James. Unhappily, a period of ill-health is forcing Sister Edith to leave the Highlands, but Mr. Griffiths will assist her successor, by taking charge of the maintenance and general physical welfare of the station.

Mr. Bruce Coaldrake, already experienced as a builder with the Anglicans of North-West Australia who comes to us from the Nelson Circuit, will go to the Solomons Islands before Christmas. Mr. Keith Knox, of St. Kilda Circuit, will proceed in the New Year to the New

Guinea District, assisting among other projects the further building work at Rarongo Theological College.

## PEOPLE NEEDED STILL

Happy as we are with these new appointments, the Board was distressed to find that there were just no teachers at all available to match the new opportunities confronting the Church in in our two overseas districts. Young men and women, experienced in upper primary classes, and with about three years of state service behind them following certification—these are the most suitably



*Mr. W. D. Griffiths*



qualified in the professional sense. The principal qualification remains however, commitment to Jesus Christ and a keen desire to serve His Kingdom.

**The coming transfer of Sister Muriel McCormack to the matronship of the Kihili Girls' School and the enforced withdrawal of Sister Edith James, now confront the Board with two vacancies for nursing sisters.** General (including maternity) training followed by midwifery qualification also are both required. The Board will consider offers from nurses who have still to take the midwifery course.

Besides these vacancies, an assistant business manager is needed for our church in Bougainville and at least one young man willing to train as a supervisor in the programme of property and plantation development on the land held by our Solomon Islands Church.

### PRELIMINARY MEETING

It has now become customary for the Auckland members of the Board to gather two weeks before the annual meeting and to transact routine business and to deal with matters of lesser moment that come from the overseas synods. One strange feature of this year's preliminary meeting was that only men (18 of them) were present. The Solomon Islands District Representative, the Rev. Philip Taylor, attended and introduced their synod business. Unhappily the Rev. C. J. Keightley was in hospital at the time, but was able, with the Solomon Islands Chairman, the Rev. G. G. Carter, to attend the annual Board sessions themselves. Attendance at the annual Board was a record.

### HOME BASE APPOINTMENTS

For 1965, the Rev. G. G. Carter is appointed both General Secretary and Chairman of the Solomon Islands District. At Head Office, however, he will be relieved of administrative duties by Mr. W. E. Donnelly, a former Board member, who will serve as Executive Officer of the Department. Mr. Donnelly returns from a five-year "retirement" job of founding the Ratu Sukuna Memorial School at Suva, Fiji. By permission of the Conference, our outgoing General Secretary proceeds to take over the post of Principal of that school. At the Board, members entertained the General Secretary and Mrs. Andrews to lunch. At Conference, an even larger company gathered to honour Mr. Andrews as he comes to the end of thirteen years of service with the Department.

The Rev. E. C. Leadley leaves his editorship of our children's paper, The LOTU, which the Rev. O. M. Olds will now take over. Mr. Donnelly will edit The OPEN DOOR for 1965.

### IN BRIEF

★ On the suggestion of Mr. Keightley, the Board agreed to a goodwill grant of £100 to the Missionary Aviation Fellowship.

★ Stipends and allowances for missionaries are to be further reviewed, and retiring fund provisions likewise, with special reference to workers who are members of the National Provident Fund. The Board was shown cost of living index figures, revealing a significant rise in living costs in the British Solomon Islands.

★ Provision is to be made for an assistant Chairman of the Solomon Islands District, who will almost certainly be a Melanesian minister.



# ABOUT PEOPLE

## ILL AND INJURED

Sister Edith James, who paid a private visit to New Zealand in September, was herself unwell while here. En route back to the Highlands, she became ill with dermatitis, and was for a time in hospital at Goroka. Her New Zealand friends will share our dismay that for medical reasons she has recently given three months' notice of withdrawal.

Meantime, her Chairman, the Rev. C. J. Keightley, has experienced surgery in New Zealand. His recovery being slower than been hoped, his deputation visit to South Canterbury had to be cancelled.

Walking out on the dark verandah of the sisters' house at Bilua, Miss Audrey Grice fell over a packing case that had been placed there. She needed to go to Munda for hospital treatment and was for a time on crutches.

A greeting to all these people went from the Board on behalf of the New Zealand Church.

## STATION MANAGER FOR HANSENIDE PATIENTS

With some help from the Mission to Lepers and the possibility of more, that Board has been able to appoint Mr. William D. Griffiths of Ashburton Circuit as

manager and practical worker in the non-medical field at the Tari Hansenide station. We hope his arrival, with Mrs. Griffiths and their three children will bring relief to Sister Edith James and other over-worked missionaries. Mr. Griffiths is a qualified carpenter.

## TWO FURTHER OVERSEAS CARPENTERS

Mr. Bruce S. Coaldrake of Nelson came originally from Australia and is an Anglican. He comes to us with fine recommendations from the Anglican Diocese of North West Australia and from others. He left by the ORSOVA on 10th November en route to Brisbane and Munda, British Solomon Islands.

Mr. Keith H. Knox of St. Kilda Circuit, who was formerly a member of an OPERATIONS SOLOMONS team, and who has spent 1964 in the School for Christian Workers, has been appointed to the New Guinea District, based on Rabaul.

## NEW MINISTERS FOR OVERSEAS

The recent Conference appointed the Rev. Paul A. Garside of Whangaparaoa Circuit to the Vella Lavella Circuit in the Solomon Islands. Mr. and Mrs. Garside and Philip leave on February 1st and will



*Miss Dora Rande and her class at Kihili Girls' School.*

— Information and Extension Services picture.





*Mr. Bruce Coaldrake, Builder.*

relieve first of all at Goldie College, while the Rev. J. F. Cropp is on leave.

The Rev. D. L. Kitchingham of Roslyn-Maori Hill, Dunedin, is expected to proceed to All Saints' College in June next, prior to taking up an appointment in the Papua-New Guinea Highland District.

#### **FURLoughS**

Sister Patricia Hulks arrived in November for furlough at Oamaru.

In late January or early February, the following workers on furlough leave for overseas: The Rev. Philip Taylor, for Buin Circuit, with Mrs. Taylor and their family; Sisters Myra Fraser and Patricia Jacobson; the Rev. Cliff Keightley and Mrs. Keightley and their younger children to resume their ministry at Nipa in the Highlands. Mr. and Mrs. Bruce Smith and their two children return this month to Munda and

the accountancy work of the Solomon Islands District.

#### **CHANGES AT HEAD OFFICE**

The Rev. S. G. Andrews completes next month 13 years of service as General Secretary. At his own request he is relinquishing the office. Mrs. Andrews and he are leaving for Fiji in January. By leave of the Conference Mr. Andrews will serve there as Principal of the Ratu Sukuna Memorial School, near Suva, where 320 Fijian boys and girls, nearly all Methodists, study in Forms 3, 4 and 5.

Between 1938 and 1951, Mr. Andrews was a missionary in Fiji. First a lay missionary teacher, he became a circuit minister. From 1945 till 1951 he served the Methodist educational centre, Davuileva.

The new General Secretary will be the Rev. George G. Carter. Mr. Carter has served for 16 years in the Solomon Islands District, first as a lay missionary teacher and now for more than a decade as a minister in Teop and Roviana Circuits. He enters now on his seventh year as Chairman of the District. Later in 1965, Mr. and Mrs. Carter intend to bring their children to New Zealand. He will take up the post of General Secretary about one year from now.

In the meantime, the Church is grateful to know that Mr. W. E. Donnelly, former missionary in Fiji and later Board member, who has just completed five years of "retirement" service as Principal of Ratu Sukuna Memorial School in Fiji, is available to relieve as Executive Officer, in place of the General Secretary.

#### **ELECTRICIAN:**

Under the Order of St. Stephen, Mr. David Dick of St. John's Church, Bryndwr, Christchurch, has proceeded to serve for one year as an electrician in the Solomon Islands District.



# METHODIST WOMEN'S FELLOWSHIP

In a letter from Munda, sending greetings to Convention, Mrs. Carter writes, "We are rather proud of the fact that the women in the Solomon Islands chose the name and began the work of the M.W.F. before the women in New Zealand, to whom we are very grateful for the help given to us for many, many years and without whose help we would not have been ready to have our own women's movement. Not the least part of our work as an M.W.F. is in our concern for our own missionary enterprise in the New Guinea Highlands, where we have fourteen Solomon Island workers and their wives, so we in our turn are trying to do for others what our sisters in New Zealand have done for us.

We have had a young woman from Australia working under the Volunteers Abroad Scheme and her main work has been with women. Because she has been free to move around from circuit to circuit, she has done much to show that the M.W.F. is a vital part of the church and that it is for all women. In May, representatives from each circuit met together with Miss Bowden to discuss women's work and one of the bright ideas was an M.W.F. flag. This is stitched on white material and shows a big gold cross standing in the middle of a map of the Solomon Islands. On one side is the name "Methodist Women's Fellowship" and on the other side, the motto, "Serve," worked in red. The women are very keen on the idea, so we hope that each group will soon have a flag. It is not to be the work of one person in the group, but each member is to sew some of the stitches,

so that each may feel that the flag belongs to her.

Another uniting feature is the Pledge, which we encourage the women to say together at each meeting:

"As members of the Women's Fellowship,

We will try to give Jesus Christ the first place in our lives;

We will be faithful in prayer, Bible reading and worship, so that we will grow in Christian knowledge and the ecclesia will be made strong by the witness of its women;

We will work together to improve the life of women in our villages and to teach our children what is good and true."

Will you please give our greetings to the women of the M.W.F. in New Zealand. We thank you for your help, we ask you to pray for us, that we may continue to grow in our efforts for Christ and His Kingdom and we join you in the prayer that the women of the church will serve their Lord until all people know and love and worship Him.

We send our love to you all.

Signed: Nancy P. Carter.

We were delighted to have Sisters Betty Yearbury and Myra Fraser sharing Convention with us. Sister Audrey Grice is relieving for Sister Myra in the school at Bilua. Recently, Sister Audrey, Sister Vivian Mamupio and Miss Robin Bowden went for a visit around Ranonga. Sister Audrey helped the teachers, Miss Bowden the women of the M.W.F. while Sister Vivian examined and treated the sick. Sister Audrey says, "Every-





*Mrs. I. G. Baber (Dominion President of the M.W.F.) pictured at Convention with the retiring General Secretary.*

— Photo: W. E. Falkingham

where one goes, one hears Vivian's praises sung. It is amazing the tremendous things she has to cope with but how she is able to cope to cope because of her absolute trust in God. She says that whenever anyone comes in badly hurt, she just stands still and asks God to help her — and He does!"

Miss Marjory Conn, our new teacher at Nipa, wrote a very interesting newsletter after she had been in New Guinea for only three weeks. She said, "As from yesterday I feel like a real missionary and Cathy (Miss Catherine Scott) told me I look like one!"

As she described the experience of the day before, I could readily understand how she had come to feel that she really belonged. At 8.15 a.m. she and Cathy and nine-year-old Barbara Keightley had over a two hour's walk, half of which was through slippery bush tracks and pit-pit well over their heads, across streams and up and down slopes.

A wash and a cup of tea and they were ready to join the four to five hundred people gathered for the baptism of twenty-nine Christians at Injua. A pit-pit table covered with banana leaves was the pulpit, a tin dish and enamel mug the font and

one by one the candidates came forward for baptism and laying on of hands and then Communion together, when cooked sweet potato and water in bamboo cups were the elements that symbolised the given body of our Lord.

After the service, the congregation where seven pigs, sweet potatoes, dispersed quickly to the earth oven cabbage and green bananas were baking for the feast. Miss Conn said the baked pork tasted like poultry and was delicious and after the meal, a whooping crowd cheered them on their return journey. The following morning there had been another baptismal service at Nipa, when twenty-five men and women were received, some of the men looking very distinguished in their feathers and leaves.

We can imagine something of what Miss Conn must have felt as she shared in this wonderful evidence of the working of the Holy Spirit. We have a share in this work in the Solomons and in New Guinea.

We MUST — pray regularly with understanding, using names and thinking of situations and needs; save every used stamp; respond to financial stewardship in our local church.

Florence Baber.



# 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, Sege, P.O. Gizo, British Solomon Islands.
- Rev. I. Buadromo, Methodist Church, Simbo, P.O. Gizo, 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. P. A. Garside, Methodist Church, P.O. Munda, British Solomon Islands.
- Rev. A. H. Hall, M.A., 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 and his wife:

- Dr. R. W. Pattinson, Methodist Church, P.O. Munda, British Solomon Islands.

### Deaconesses:

- Sister Lucy Money, Methodist Church, Sasamunga, 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 Beryl Grice, Methodist Church, Sasamunga, P.O. Gizo, British Solomon Islands.
- \*Sister Patricia Jacobson, 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.
- Sister Rosemary Bettany, Tonu, P.O. Buin, Territory of New Guinea.

### Nursing Sisters:

- Sister Mary Addison, Methodist Church, Tonu, P.O. Buin, 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, Sasamunga, P.O. Gizo, British Solomon Islands.
- Sister Esther Watson, Methodist Church, Kekesu, Inus Free Bag, P.O. Rabaul, Territory of New Guinea.
- Sister Beverley Withers, Methodist Church, P.O. Munda, British Solomon Islands.

### Administrative Assistant:

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



**Missionary Laymen and their wives:**

- Mr. B. D. Smith (Accountant), Methodist Church, P.O. Munda, British Solomon Islands.  
 Mr. R. C. Fleury (Plantation Manager), Methodist Church, Bilua, P.O. Gizo, British Solomon Islands.  
 Mr. Ovini Baleidaveta (Agriculturist), Kihili, P.O. Buin, Territory of New Guinea.  
 Mr. T. R. Kehely (Engineer), Methodist Church, P.O. Munda, British Solomon Islands.  
 Mr. Wiliame Mataitoga (Teacher), Methodist Church, Simbo, P.O. Gizo, British Solomon Islands.  
 Mr. Kelepi Nabainivalu, Bilua, P.O. Gizo, British Solomon Islands.

**Carpenters:**

- Mr. B. S. Coaldrake, Methodist Church, P.O. Munda, British Solomon Islands.  
 Mr. D. W. Eason, Methodist Church, P.O. Munda, British Solomon Islands.  
 Mr. B. C. Jenkin, Methodist Church P.O. Munda British Solomon Islands.

**PAPUA NEW GUINEA HIGHLANDS DISTRICT**

(Australian and New Zealand workers)

**Ministers and their wives:**

- \*Rev. C. J. Keightley (Chairman), Nipa via Mendi, Territory of New Guinea.  
 Rev. R. J. Atkinson, L.Th., Tari, Territory of New Guinea.  
 Rev. J. D. Rees, B.Sc., Mendi, Territory of New Guinea.  
 Rev. A. G. Smith, L.Th., Mendi, Territory of New Guinea.  
 Rev. C. J. Hutton, Tari, Territory of New Guinea.

**Nursing Sisters:**

- Sister Edith James, Tari, Territory of New Guinea.  
 Sister Helen Young, Nipa via Mendi, Territory of New Guinea.  
 Sister M. J. Heal, Tari, Territory of New Guinea.

**Missionary Laymen and Women:**

- Miss M. I. Higman (District Sister), Mendi, Territory of New Guinea.  
 Miss M. Conn, Nipa via Mendi, Territory of New Guinea.  
 Miss G. R. Smith, Teacher, Mendi, Territory of New Guinea.  
 Miss Catherine C. D. Scott (Secretary), Nipa via Mendi, Territory of New Guinea.  
 Mr. G. T. Dey (District Builder), Nipa via Mendi, Territory of New Guinea.  
 Mr. R. F. Coleman (Agriculturalist), Mendi, Territory of New Guinea.  
 Mr. G. B. Buckle (Teacher), Tari, Territory of New Guinea.  
 Mr. W. D. Griffiths (Hansenide Station Manager), Tari, Territory of New Guinea.

**UNITED DISTRICT OF MELANESIA****Rarongo Theological College:**

- Rev. Dr. R. G. Williams (Aust.), Principal, Box 90, Rabaul, Territory of New Guinea.

**Teachers' College, c/o Methodist Church, Namatanai, P.O. Kavieng, Territory of New Guinea:**

- Mr. R. T. & Mrs. Crabb (Aust.), Principal.  
 Sister Norma Graves (N.Z.).

**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.  
 Mrs. J. Glanville Box 9, Nausori, Fiji.  
 Miss A. I. Hames, Ballantine Memorial School, Box 432, Suva, Fiji.

**NEW GUINEA DISTRICT**

- Mr. K. G. Skinner (Carpenter), Box 90, Rabaul, Territory of New Guinea.  
 Mr. K. H. Knox (Carpenter), Box 90, Rabaul, Territory of New Guinea.

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

- Rev. E. R. Lewis, M.Sc., B.A., and Mrs. Lewis, Salatiga Christian University, Salatiga mid-Java, Indonesia.  
 Rev. L. M. Tauroa, B.A., and Mrs. Tauroa, Djl Ir H. Djuanda, 101 Bandung, Indonesia.

**Alliance High School, Kikuyu, Kenya:**

- Mr. T. Quayle.

\*On furlough in New Zealand.



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