

The
OPEN DOOR

*Missionary Organ
of the Methodist Church
of New Zealand*



EXTENSION! Building new assembly room at Kihili Girls' School.

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

September, 1965

Why?

Lima was praying 'God our Father, we know you listen to our prayers. When we asked you to send our Superintendent back to us you did. We have prayed many moons that Sister may be made better. She is not better and now must go away.'

WHY?

He had dared to ask of God Omnipotent His reason why? But this God answered his prayer for later this same lad prayed 'Show Sister the job you want her to do next'.

Tabalu asked 'Why did my child die? I brought him for medicine. I prayed for him. I did not sacrifice pigs to the spirits.' Later she prayed 'God in the biggest saddness that ever came to me and when my ache was too big for me to pray to you I found you near'.

Dare these people question? Is it because they have grown out of a culture and religion where all of the unknown questions were answered in the capricious spirit world? No, they and we can have all our questions answered if we honestly seek His answer for us. While on this earth Jesus answered many things 'How? When? Where? Why?' Many of our questions of this day will be found in His Holy Word, others in prayerful reasoning with a God given gift of the mind and others with patient listening. All assuredly His answers.

Let us pray — Oh God our Father, help us to ask questions with honest intent. To seek that we may find and having found to be content.

We pray for all who question — the new Christian who asks simply, the puzzled man in the street who knows not what it is he wants to know and the student with his gift of high intellect that all may find their answers in Thee. Amen.

—contributed by Sister Edith James.

THE BODY

If our concept of the Church is that it is an institution, the gathering of people who support the institution because as far as they can see it is concerned with conserving the good values of life and helping as many other people as it has funds to be able to help, then the institution of the Church is not going to move to do much and the Church itself is doomed to an anaemic life if not to death.

But the Church is the Body of Christ and we are all members of that Body. If one member of our body is damaged or suffers in any way then the whole body is aware of it and suffers because of that injury or disease. If we can think of the Church as the Body of Christ and of our church in New Zealand, of your own circuit, of yourself as a member, then we have a truer concept of the Church.

If there is a weakness in your local church, you as a member suffer and should do something about it. There is no need for us to bear unnecessary pain. Similarly on the national level.

Our overseas work is an expression of our concern for and an attempt to alleviate the suffering of the world. Our governments have come to the realisation that while the world is hungry there can be no peace. Hunger causes suffering, but hunger is not only physical hunger; it is the hunger of the mind and of the soul as well.

Our world is full of these kinds of suffering and if we can sit comfortably in our churches and do nothing about it we are not of the Church that is the Body of Christ. Maybe we belong to the church that is an institution.

Our Extension Appeal concerns the hunger of people in Melanesia, another part of the Body, and our appeal for workers concerns the satisfying of that hunger.

THE WORLD METHODIST CHURCH

FRANCE

The Rev. Harry Henry, an African Methodist minister working in Paris, says that African students are often carried away by "the current of dechristianisation" which they encounter in Paris. The discovery of the decline of Christianity in Europe is brutal and bewildering to African Christians and many of them drift from the church.

ITALY

The Methodist Church has 3,635 members and 264 on trial. Italian Methodists are proud of their growing involvement in political responsibility. Last year twenty were elected to town and provincial councils and in three towns the Mayor is a Methodist. The church's main anxiety is the lack of candidates for the ministry from Methodist families. There are two students at present in training. One is a lay convert from the Church of Rome and the other is an ex-priest.

CEYLON

In June, 1964, one hundred and fifty years after the arrival of the first Wesleyan missionaries, the Methodist Church of Ceylon became autonomous. The church has its difficulties because of the attitude of the Government and some feel they are under pressure. Others welcome the challenge. The sense of belonging to a minority has proved a stimulus to many. The Rev. F. S. de Silva, the first President, in his presi-

dential address, urged the new Methodist Church not to be "a community gathered out of the secular world and secluded, but a community scattered and involved in the world."

INDIA

River Baptism in Medak: The Rev. Cyril Davey writes — "The water of the river looked greenish as the sun began to dip towards the dark-brown plain. It felt warm when I stepped into it, for the sun had been hot all day, and it was pleasant to feel the sand from the dusty track wash slowly away. Besides me three other ministers, one of them a bishop, walked slowly into the water, pulling up their cassocks, until it eddied slowly about our knees.

"On one bank of the river, bushes and plum-trees clustered thickly. On the other stood a couple of hundred people, women in gay saris, men in shirts and dhotis, white cloths wrapped round their bodies and clutched up between their long, thin legs. Amongst them were young people with banners from churches five or ten miles away, come to support the new Christians.

"These people were **really** new Christians. That was why they had come to be baptised.

"A few months before, a man in the village two miles beyond the river had got married. His bride came from another village and, though he was a Hindu who worshipped the gods in the little town

by the village well, **she** was a Christian. Amongst the little heap of goods she brought to her new home — blankets, cooking-pots and so on — was her Bible. The night she was married she read it quietly to herself, for she had been to school and was able to understand what the writing meant. That was more than most of the other village-women could do and, next night, when they saw her reading the book, they asked her what it was all about.

“Soon after that, she started reading the Bible to them every day. Even more important, she told them that this Jesus, whom she read about in the book, was still alive, even though no one could see him. He had changed her own life and could change theirs. They need never be afraid of the dark, or of the evil spirits they believed to live in the trees, if they loved and served Him. They asked her to tell them more and then, after months of teaching, they said that they too wanted to be followers of Jesus. But they were not alone. Some of their husbands and families wanted to be Christians, too. Even her own husband was amongst them.

“The young wife went back to her own village and told the Indian pastor the good news. He passed on her request to the bishop.

“That was why we were standing in the slow green river. One hundred and nineteen men, women and children were baptised in the river that Saturday afternoon. They were given new names and started a new life — all because one newly married girl loved Jesus enough to tell her neighbours about Him.”

And in Masanipalli: Last November, 120 men, women and children were baptised in the river at the re-

mote village of Masanipalli. After the service, a young man who had been in the congregation greeted the bishop. The bishop recognised him as Manikyam, who, two years earlier, had been converted while attending a pastorate rally. Subsequently, he had been licensed as a Voluntary Church Worker, and had returned to his home-village of Rudraram to witness for Christ. Now he was reporting to the bishop on his stewardship. “I have come to tell you,” he said simply, “that Rudraram is ready for baptism.”

A few weeks later, the bishop went to Rudraram and baptised 80 people.

HONGKONG

The development of Epworth Village, with its 342 homes for re-settled families, has been completed by the opening of a large community centre. This building will be used for an ambitious programme of outreach work. The old church at Wanchai to serve the English-speaking residents has been demolished and a new one built on the same site. To make this possible the congregation has worked hard and long. While the church was being built, Methodist services were held in an Anglican church and evening services, including a monthly communion, were shared with the Anglican congregation.

SUMATRA

Twenty-nine students, Chinese and Bataks, are in training at the Medan Bible School in 1965. To meet the growing needs a larger school is to be built on another site. Because of the tense political situation, all British missionaries have been withdrawn.

THE LITTLE SHIPS

An essential part of the equipment of the Methodist Church in the Solomon Islands has been "the little ships". On them our missionary workers have travelled and still do so; in them our goods — food, building materials and machinery — have been transported; through them our work has been made possible. They have sailed in stormy seas, ridden out hurricanes, skirted along reefs and even piled up on them to be hauled off to sail again. Their timbers have been attacked by borer and renewed; their sails have been tattered and replaced; their engines have worn out and a new heart has been put in them — and still they have sailed.

In all those 63 years only one has been lost while in our service and of all the thousands of people they have carried not one has been lost; all have arrived even though some felt the worse for wear.

"The little ships" have been sailed by skilful sailors to whom the storm was a challenge and the reef an enemy to be respected, but fearful passengers learned to trust the judgment of these Solomon Islands sailors whose home was the sea.

These, then, were and are "the little ships".

BONDI, the pioneer, arrived with Messrs Goldie, Rooney and Martin in 1902 — a small craft which served for 10 years transshipping goods and materials and going to Choiseul as necessary.

TANDANYA (1910 - 1938), probably the best boat we have had to date, was a schooner, and was able to visit all the islands of the group, including Ontong Java. It finally became uneconomic to maintain and in 1937 was pensioned off. It sank at its moorings at Roviana in 1938.

HILDA (1912-35) served along the Choiseul coast until she was replaced by a larger ship. She lay on the beach till the Japanese destroyed her.

ILEHE (1934-44) — a fast sailing cutter — later fitted with an engine and was Dr. Sayers' run-about, a fast and economical boat. With the approach of the Japanese she was sunk on Government orders. She was



Mission fleet at anchor in Roviana — pictured before wreckage of MANDALAY (on right).

later raised by the Americans, but caught fire and was destroyed.

TE KARERE (The Messenger) was presented by the Sunday School children of New Zealand to the Solomon Islands District in 1922, and replaced the Hilda at Choiseul. A high-powered vessel, it was very useful, but proved too expensive to maintain. Destroyed during the war.

SAGA (1924-41) served in Bougainville from the beginning of the work there. This was a very useful craft along the coast of Bougainville and Buka till 1941, when it was laid up as it was no longer economic to maintain it.

BILUA (1930-42), a ship of nine and a half tons, it served long and well throughout the group and latterly was used as a replacement for the Saga in the northern part of the group. With the entry of Japan into the war it was used to evacuate women and children to Rabaul. In January, 1942, it was commandeered by the Government, and with the Rev. C. T. J. Luxton as captain, sailed with 15 European refugees from Bougainville to Woodlark Island, and finally to Port Moresby. The Naval Department retained it and it was lost during the war.

CICELY I (1937-42), given by the Astley family, it was our first medical boat used by our doctors. It was destroyed off Choiseu by enemy action.

FAURO CHIEF (1938-42), a very useful schooner, operated throughout the Group. It replaced the Tandanya. In January, 1942, it sailed from Rovi-

ana to evacuate a number of Europeans, including Rev. E. C. Leadley, Dr. A. G. Rutter, Sisters Lina Jones, Grace MacDonald, Vera Cannon and Effie Harkness. It reached Mackay in Queensland after a hazardous journey. The ship was taken over by the Navy and was wrecked at Milne Bay, New Guinea, in 1944.

With the loss of the Bilua, Fauro Chief, Cicely and Ilehe during the war, we had to start again.

MUNDA (1946-), a small 28-ft launch, which was shipped from New Zealand and is still in commission.

DAPHNE (1946-50), a 48-ft auxiliary cutter, which has been a fishing boat in Australia, then a trading vessel. It was kitch-rigged in 1949 and worked chiefly in Bougainville waters. Sold in 1950.

ROVIANA (1946-53), an auxiliary ketch, bought in Australia and refitted and sailed to the Solomons. It was a useful boat but proved an expensive vessel to maintain, and was sold to a trader. Still in the Solomons.

MANDALAY (1948-64), an auxiliary ketch bought in New Zealand and sailed to the Solomons; a very good sailer and a most useful boat. It was wrecked on a reef on the east coast of Bougainville and sank into deep water in January, 1964 — our only loss in 63 years.

OZAMA TWOMEY (1958-) was built in Auckland, a gift of the Lepers' Trust Board, and sailed to the Solomons. It is the largest of our vessels.

(Continued on page 10)

HERE AND THERE

NIGERIA

Chief S. A. Adebo, B.A. L.L.B., Nigeria's ambassador to the United Nations, who has had a distinguished career, did not go to university. He was the son of a poor farming family. A devout Anglican, he says, "I tell young people it is one thing to be successful in material ways, but if you go forth on a spiritually uncharted sea, you will founder." From log-cabin to White House has its counterpart in Africa.

STRAINS OF THE NEW WAY OF LIFE: CAMEROUN

A new republic set up in territory which was seized by Germany in the 1880's and administered as a mandate, partly by Britain and partly by France. Yaounde is the capital.

Not very long ago, the "quarters" of Yaounde were mostly separate villages, with a coherent, self-contained life of their own. There is no need to idealise them; but at least, in the intervals between tribal wars, they were stable and static. They could take most things for granted. They would rarely be rich; they would rarely starve. Their houses were one-storeyed; their life, too, was level and uneventful. Now skyscrapers have been piled on the old life, and they gape under the strain.

As the rich become richer, the poor become poorer, relatively and even absolutely. Someone calculated a couple of years ago that a farm worker in Cameroun would take 36 years, almost a whole working lifetime, to earn as much as a member

of parliament there would receive for as many days of actual parliamentary sessions. African lecturers in the Federal University can receive as much as £25 for each lecture they "give". Their salaries are modest beside those of Ministers of State. It would be strange if young people did not prefer to take one chance in a thousand of an overpaid job in town, rather than a "steady", useful job in the bush, with the certainty of never making ends meet. So they come to Yaounde, and try their luck. They have not much to lose. To live in town is like living in heaven, or so it seems at first. What is it like in fact?

Ernest, a library clerk, is one of the successful ones. In his village he would be considered rich. He has a salary almost twice the legal minimum wage. A quarter of it goes on the rent of two mud-walled rooms for himself, his wife, their three-months-old baby, and any other children who may come after. His wife, tired of doing her cooking in a tiny hut she shares with someone else, has gone on a long visit to her brother. We hope she will come back.

The owner of the house has his problems too. Not only has he eight children to bring up, but he has himself leased from someone else the land on which the house is built. The land may be sold, the house pulled down, the tenants turned out, and compensation paid if they are lucky, and can afford a lawsuit.

In the midst of this land live a quarter of a million Protestants in a total population of four million.

THE MISSIONARY TASK IN EDUCATION

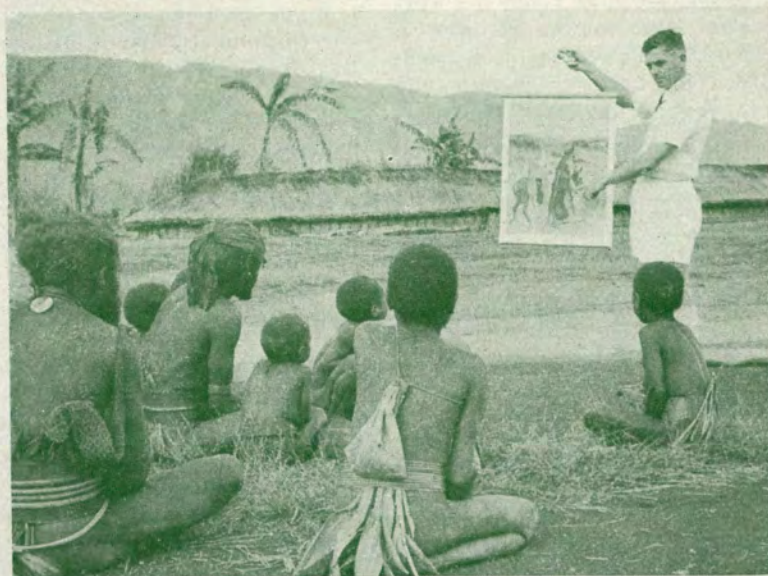
One of the great services which the Christian Church has performed through its missionary enterprise has been the educating of the people among whom its workers have lived. In earlier days the task when the indigenous people did not have a written language was to reduce the language to writing so that portions of the Scripture could be translated and the people taught to read their own language. It was an important method of propagating the faith. Those who were to teach their people were taught to read, given some instruction on how to teach, and out they went. With the passing of the years the period of training was a longer one and the work of these teachers spread to the children.

At about this stage, by about 1890, churches began to send trained teachers into the fields of the Pacific and Africa. In those areas opened

up since, teachers have been in the vanguard with preachers and nurses.

At first it is a case of sending a number of qualified teachers who have no local help and therefore they can teach only a limited number of children. After a while helpers are trained and so more children can be admitted. Following a period of supervised teaching the better ones go off to establish new schools or to assist in those away from the central school. Before long the brighter children of the outlying schools come into the central school and those who are to be teachers in due course go off. The missionary teacher by this time becomes the teacher trainer.

Generally by this time Government becomes interested, starts schools of its own and/or gives financial help to church schools.



Education out-of-doors in the Highlands.

The pattern has varied in different territories. In some, Government carries on without assisting the churches and the church has to find the whole of the finance, if it wishes to carry on. In most places there is a healthy partnership in which (a) Government pays grants-in-aid to the church for each school according to its size or standard, or (b) Government pays the whole of the cost of running the school including salaries, leaving the church to find the capital or at least part of it to build the school and to find the staff. The theory behind this is that Government says to the Mission, "You have access to the type of teacher we want but they won't come to us. You find them and we'll pay for them" — a thoroughly good arrangement. Plan (a) of grant-aiding is the more usual one.

Similarly the church explores the field of technical and secondary education. In each field the church supplies overseas staff until the local people are able to do the work themselves, the number of overseas people decreasing as the local people qualify. The Pacific illustrates this change very well.

1. In the **New Guinea Highlands** we have ex-patriate teachers and a start is being made to train local teachers.

2. In the **Solomons** we have a number of ex-patriate teachers engaged in primary work together with a growing number of local teachers. A start has been made on secondary work and it is not rash to say that probably in 15 years' time we shall not have any overseas workers at the primary level but will be concentrating on the secondary work.

3. In **Fiji** 25 years ago the Methodist Church had a large number of ex-patriate teachers at the primary level but today it has not one. Instead it has a team of ex-patriate secondary teachers supplemented by a growing number of local ones.

In this field the church serves two purposes:-

- (a) It serves as a "conscience" to Government as long as there are new fields to cover;
- (b) It is a partner of Government until the state can make full provision.

From then on the task of the church is to see that Christians are trained as teachers and Christian staff is found for teacher training colleges. The church retains indefinitely its special schools for training in special spheres of Christian work — ministers, deacons, social workers, and so on.

The Little Ships — from page 7.

CICELY II (1949-) was also built in Auckland, and was given as a medical boat by the Astley family and the Women's Missionary Auxiliary. It has served long and well and is still in commission.

MALAKUNA (1950-63), a very useful cargo vessel, replaced the

Daphne and was sold to a trader after 13 years' service.

VENTURA (1958-62), a small boat used chiefly in the north.

BLUE LAGOON (1955-59), a cargo vessel which proved too expensive to maintain.

A new vessel is being constructed in Brisbane to replace the **MANDALAY**. It is to be commissioned in October, 1965.

WHAT IS TRUE HAPPINESS?

The question says, What is true happiness? I say that true happiness is work. If you work hard you can have happiness in all your life. There are many kinds of work but some I will tell you. One is working in the garden, one is working in school and one is the work you will do when you leave school, like teacher or dresser or other things like these. But the other work that we shall do so that we shall go to Heaven is very hard work. So that I say that is a kind of work that we do in the Christian life because reading the Bible, preaching and controlling yourself is a kind of work.

If you work hard in school you will have happiness when you finish school. If you work hard in your garden you will have happiness because you have plenty of food. If you work hard in a job you will have happiness because you have much money so that you can share your money with the poor people. And the other, if you work hard to do what the Bible teaches you to do, you will have happiness in Heaven.

So that I say work is the true happiness because the work is the head of everything.

SERVICE IN FIJI

The need for overseas teachers in primary schools is almost gone in Fiji, but the need is urgent at the secondary school level, particularly to Fijian boys and girls and Indian girls. Children crowd to existing schools, new schools are being opened, but still hundreds are turned away. The Methodist Church in Fiji has five schools and is urgently in need of 15 teachers to teach English, Geography, History, General Science, Biology, Chemistry, Mathematics up to Senior Cambridge (approximately New Zealand School Certificate level).

The schools are:-

1. Dudley House School, Suva — Indian girls.
2. Ballantine Memorial School, Suva — Fijian girls.

3. Lelean Memorial School, Davuilevu (11 miles from Suva) — co-educational, inter-racial.
4. Ba Methodist High School (3 miles from Ba) — inter-racial, co-educational.
5. Jasper Williams Boarding School, Lautoka — inter-racial girls' school.

All are boarding schools.

Enquiries may be addressed to the Executive Officer,
Methodist Overseas Missions Dept.,
P.O. Box 5023,
AUCKLAND, C.1.

or to the
Connexional Secretary,
Methodist Church of Fiji,
P.O. Box 357,
SUVA, FIJI.

THE DEPARTMENT HAS FOR SALE TWO NEW MAPS

1. Map of Melanesia where the four Methodist Districts are at work — the area covered by the map shown opposite. With this is supplied a sheet showing where all overseas workers are stationed at present. — Price 4/-.
2. A picture map of the New Guinea Highlands District. The sketches show aspects of life in the Highlands and of our work. Price 5/-.

These are invaluable for all the groups in your church.

Order from

**The Executive Officer,
Methodist Overseas Missions Department,
P.O. Box 5023,
AUCKLAND, C.1.**



CALLING!

**WHO
CALLS?**

MELANESIA

New Guinea
New Guinea Highlands
Solomon Islands
Papua

WHY?

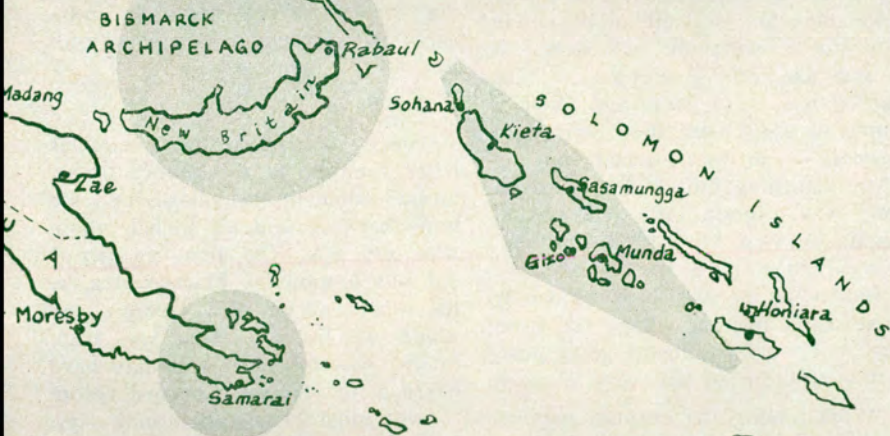
For CAPITAL FUND
RARONGO THEOLOGICAL COLLEGE
GAULIM TEACHERS' COLLEGE
EXTENSION in the HIGHLANDS
NEW DEVELOPMENTS in the SOLOMONS

HOW MUCH? £30,000

WHEN? NOW! OPERATIONS HAVE BEGUN.

**WHOM? ALL WHO WISH TO SEE GOD'S WORK
PROSPER IN MELANESIA.**

TERRITORY OF NEW GUINEA



CALLING!

These people are helping themselves but the task
is too great for them.

"COME OVER . . . SEND OVER, AND HELP US."

The Board has committed the first £3,000 received to the new Teachers' Training College at Gaulim, 25 miles from Rabaul. This project will give a quick return to all four districts.

CONFERENCE LAST YEAR RESOLVED—

"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 in our mission fields."

CONTRIBUTIONS IN THE SPIRIT OF THIS RESOLUTION WILL BE WELCOMED BY:

**The Treasurer,
Methodist Overseas Missions Department,
P.O. Box 5023, AUCKLAND, C.1.**

DAY BY DAY IN THE SOLOMONS

Mrs. Pattinson writes:

“ . . . We had the privilege of looking after a little native baby for about two and a half months. He came to us weighing just over 7lb at the age of 11 months — his mother was very sick and died a couple of days after they arrived at hospital — so we fattened him up before returning him to his relatives. Tony was a good little fellow, and Neville enjoyed having him around. It was rather hard to say goodbye to him when he was 15lb, especially as he came from a village far from here, but we have heard good news of his progress so are very pleased.

“Work among the hospital patients continues and at the moment is keeping me busy as we have a number of long term patients and they are keen to have something to do while they are just lying there, and they seem to appreciate someone to talk to beside the hospital staff. I now have one of the dressers' wives helping me, which gives her something worthwhile to do and I appreciate the help as well. We hope to sell all the things we make at a bazaar at the end of the year to raise some funds for a hospital chapel which is badly needed as the wards are really too small to hold a service in them, and of course the work has to go on, and occasionally this interferes with service. Some of the ladies spent a lot of time trying to teach me how to make baskets; it looked so easy until I tried, and I think they had as much fun as I did, laughing over the mistakes I made.

“Our Nurses' Fellowship group continues although it is now more a hospital group as we have included the boys

who didn't have an organised Bible Study group. They certainly add something to the group. They are making some kneeling stools for ministers at Communion as a small project at the moment.

Dr. Pattinson writes:

“Since we last wrote a circular letter I have had the chance to get around some of the villages and see how they live and try to help those who are sick. The first big trip I did was around the Marovo area, at the other end of New Georgia, the island we live on. That was back in last November, so you may have heard a bit of what happened before — we visited 23 villages in nine days, and examined about 700 people, while a Sister and two Solomon Island nurse trainees gave injections of triple-antigen as well as oral polio vaccine and gave simple health talks. One of the patients we brought back for further treatment was Tony, whom Gladys has told you about. I have also visited a number of nearby villages in day trips or with an overnight stop, and have been to the smaller hospitals a number of times. The other long trip I did in March, just before we flew to Melbourne with Neville, when we went to some of the villages of the Shortland and Treasury Islands and to Simbo and Ranonga Islands.

“Mono is a pleasant village of about 400 people, and the church there is a memorial to the servicemen who were buried there in the last world war. It was built by both U.S.A. and N.Z. troops out of fibro cement with a galvanised iron roof, with an impressive number of badges cut out of wood figuring at



Dr. Ron Pattinson and his wife Gladys.

the entrance. After I had seen those who were sick, I took the evening service in the church, and at the end shook hands with about half the population. At Ranonga, the first village I visited was on a high cliff, very beautiful and well set out. It took me about three hours to see the people here and then they gave a meal to me and the dresser who was with me — a whole big plate of boiled luzu — one piece and I was full. We walked through coconut palms and forest, up and down small rises, along the coast to the next village, which was only small. The schoolteacher's wife gave us some more luzu and a cup of tea. The coast here is wild, with huge boulders and smashing surf, even though it was a calm day. We had been left behind while the Ozama Twomey went to pick up some more travellers, so the villagers got out a large canoe, about 25 feet long with an out-board, to take me to the next village, a ride of about half an hour. As we went along, the teacher who was

escorting me kept blowing on the buki (a large shell with a hole in it, which sounds something like a trumpet), calling those who were away from their village to come. After finishing there, we went on again — the waves looked rather terrifying to me, but they handled the canoe with an easy familiarity and it was an easy ride to the next village. I had just about finished seeing all waiting there, when the Twomey came into sight and then came close to pick me up and take us on to the next stop.

“Simbo was the island for our weekend stay — a very green place with a mildly active volcanic area. All Saturday morning and part of the afternoon was spent seeing patients, and then we rested the rest of the day. Sunday morning I was asked to take Lotu. Many of the people came to the central church, and really packed it, as well as providing five choirs. Many came again in the afternoon and after the service I gave a health talk. Then

the rain started, and really poured, so we had to stay indoors. Thought we might get an early night, but in hobbled a man with a hernia that was 'stuck'; was able to relieve him with some morphia and took him back to Munda on the boat and operated on him later that week. The two days at Simbo were very pleasant; we were really lavished with hospitality by the Fijian missionaries there and we stayed in a very pleasant two-roomed leaf house being well refreshed to finish the last two days touring.

"Maternity work seems to be particularly busy; our ward only holds six beds in what we call comfort (not the same as in a big hospital in New Zealand, however), so when we had 12 deliveries in one week we had patients scattered everywhere.

"It has been very encouraging to have the help of Solomon Island Staff Nurses as well as that of the N.Z. sisters. Two girls who have been trained in Papua-New Guinea for four and a half years came back at the start of this year and spent three months together getting used to the work here. One, Dorinda Bose, has now gone to Sege to take charge of the hospital there, and the other, Florrie Aleve, is our senior staff nurse at H.G.H. They have shown themselves to be very capable young women. Besides them, two ex-trainees of our hospital, who did their final year at Honiara, have returned after passing the B.S.I.P. exams, and are doing good work, although their standard is not at the same level as the others. We had a great loss in the death of one of our dressers — it was a real shock to learn of it on my return from Melbourne; Gillian Lae was a good X-ray technician as well as being

very useful in Out-patients, but more than this, he had a cheery, positive Christian Witness.

"In May, as part of a Government campaign, a group of the staff from here did smallpox vaccinations in the local area. Over 1000 were vaccinated in three days, and Nathan Riqueo, our senior dresser, did a good job in organisation and recording.

"I take Lotu fairly regularly one or two evenings a month (weekdays) and occasionally the Sunday evening (5 p.m.) service, which is always in English. A few weeks ago I took Lotu for the first time in one of the local villages — the 3 p.m. service at Dunde. We arrived as Sunday School was just finishing, so the buki was blown and few minutes later the bell rung — an old gas cylinder makes a very loud bell when hit hard enough—to call people to the church. Most had arrived a quarter of an hour later, and everyone sat on the floor and we started. I am not very skilled in Roviana, so had the readings and a few small parts of the service in Roviana and the sermon in English, with some pictures to illustrate the text "Grow up . . . into Christ" (Eph. 4:15). When the service was finished we were asked to wait awhile and they prepared a little feast for us.

"Our life here is full — no time to get bored with all the things you could do if you get time. We very much appreciate the letters we receive and mail day is always eagerly awaited each week."

Friends will be glad to know that the Pattinson child for whom concern was felt had his trouble diagnosed in Melbourne and is now making good progress.

PERSONAL JOTTINGS

NEW MISSIONARIES:

Rev. C. Seton Horrill has been accepted by the Board and will be recommended to Conference for appointment to the Solomon Islands. Mr. and Mrs. Horrill are at present in the Whangaroa Circuit, and it is anticipated that they and their two children will leave New Zealand in February.

Mr. John Pierce of our Campbell's Bay Church, Auckland, has been appointed as a plantation worker. Mr. and Mrs. Pierce have been active in the local church. At present there are no definite plans for their departure, but it is likely to be early in the new year.

ORDER OF ST. STEPHEN:

The Department of Christian Education has recommended and the Board has accepted for service in the Solomons two young women, Misses Ann Shaw and Julie Bradley.

Miss Ann Shaw, from the Whangaroa Circuit and now of Pitt Street Church, is completing her course as a bacteriologist and will serve with Dr. Pattinson at the Helena Goldie Hospital, Munda.

Miss Julie Bradley, now of Dunedin and formerly of Gisborne, hopes to complete her B.A. degree this year, and is a certificated teacher. The Solomon Islands Synod will decide the locale of her appointment.

SETTLING IN

Mr. and Mrs. Pavey, who arrived at Munda on June 8th, where Mr. Pavey has been picking up the ropes, have now moved to their headquarters at Skotolan, Buka.

Rev. D. L. and Mrs. Kitchingman are now at All Saints' College, Sydney, and in November leave for the New Guinea Highlands.



In training at All Saints: Rev. David Kitchingman and his wife Marion

HOME AGAIN

Agrippa Tukan is back again in Buka to tell of the big world beyond and to put into practice what he has learned in New Zealand. Our best thanks for a good missionary job done by the people of the Sanson-Rongotea Circuit who provided for Agrippa while he was in New Zealand.

HOMEWARD BOUND

By the end of September, the **Rev. G. G. and Mrs. Carter** and family will be back in New Zealand after 17 years in the Solomons. Already they are busy tearing up their roots, packing their goods and saying their farewells. The Church in New Zealand, and in the Solomons, is grateful for the quality and the length of service Mr. and Mrs. Carter have rendered and look forward to a period of continued usefulness in the New Zealand setting where Mr. Carter will take over as General Secretary of the Overseas Missions Department as from February 1st.

A whole generation has passed away and another born since **Sister Ada Lee** went to the Solomons in 1934. Of the intervening 31 years Sister Ada has given 26 years to the children of the Solomons — a great slice of her life. There will be sad hearts left behind — mothers who were taught in their girlhood by Sister Ada and whose chief ambition has been to give their daughters the same advantage. Some have fulfilled their desire but many have not. However, good things come to an end. As Sister Ada packs her bags and

boxes she can look back with a deep satisfaction at what God has wrought through her, a deep satisfaction which the world has not given her and therefore cannot take away.

Wanted — a certificated teacher to replace Sister Ada.

Sister Kathleen Shaw will return in January to tend her parents in Nelson. Sister Kathleen has given six good years to our work in Keesu, Bougainville, and our best thanks go to her.

Wanted — a certificated teacher for Keesu.

Mr. David Eason leaves us shortly. He has been a carpenter on contract and has served for approximately two and a half years. We are grateful for his services. Mr. Eason will marry shortly and then transfer to be a plantation worker in the New Guinea District.

Wanted! A carpenter.

Sister Janice Palmer has served us well at Skotolan Hospital for three years and we thank her for her services. Wedding bells are to ring in Levin on January 1st, and then off to Australia.

Who is the triple-certificated nurse who will go for us and replace Sister Janice?

AT HOME

Sister Edith James, now in a much improved state of health, is doing light work prior to taking over her new appointment as Matron of the New Methodist Geriatric Hospital at Tamahere, Hamilton, early next year.

THE HUNGRY SHEEP LOOK UP AND ARE NOT FED

The less fortunate, the less advanced suffer three types of hunger; physical, mental and spiritual, and the Christian Church committed as it is to meet the total need of man is concerned with all three.

To meet the needs of the hungering populations of these countries, we have our schemes for the distribution of food and clothing, schemes for improving the fertility of the soil and the increase of crops per acre as well as the increase in the acreage; schemes for building houses and afforestation. All of these are very good as far as they go, but if there is one truth that our present day world shows clearly it is that "man shall not live by bread alone".

The hunger of mind and soul towers above mere physical need. Men and women in the strength of a conviction can go for periods with little food.

Our people gladly give money to alleviate physical suffering but only the perceptive ones think of the hunger of the mind. What is the church doing about it on the world front?

1. Many languages have not yet been reduced to writing and workers the world over are hard at it. Even now we have workers doing this in the Highlands. Australian aboriginal languages are waiting for some skilled person to do this. In Africa many languages are still untouched.

2. Church workers are busy translating the Bible and suitable literature into the vernacular. Pamphlets, news sheets are also distributed.

3. The Church, schools, and many other agencies are teaching people to read. 700,000,000 people are now unable to read. 50,000,000 of them will learn to read this year. 30,000,000 of those who read this year will be adults. What will they read?

We have all sorts of literature available and we discriminate according to our taste. A hungry mind is like a hungry man. It will devour anything it can get whether it be an advertisement for beer, a pornographic yellow back, a communist tract or the Christian gospel. It will devour every word avidly and without discrimination.

Distributing
the Scriptures
in Teop,
Bougainville.



4. The providing of literature. Christian literature is a powerful tool to those who believe we have a unique Gospel. Other people know the power of the printed word also and communism spends at least £500 million a year to propagate its message through literature. There are plenty of areas where good material has been prepared and there are no funds to print it. Literature becomes an essential tool for offering the way of the world's salvation.

Support of the British & Foreign Bible Society should be a 'must' for every Christian in New Zealand and then support for one's own church press can follow as well.

From many countries come reports of the eagerness of people including those of other faiths to read the Scriptures. From Burma comes the report that whereas they used to sell 2,000 copies a month, now over 6,000 are sold. Not the least of the factors bringing this about is the desire of men in a perplexing world to hear and understand God's good word.

For those who cannot as yet read and even where languages have not been reduced to writing, the church is at work with gramophone records and tape recordings and so people hear the word in their own tongue.

METHODIST WOMEN'S FELLOWSHIP

There is an interesting letter from Mrs. Griffiths, who with her three young children accompanied her husband early this year, when he took up his position as non-medical manager at Tari. What a full life our ministers' and workers' wives have and it is evident that Mrs. Griffiths is completely involved in the work at Tari.

She tells that recently the Rev. Murray Feist and Mr. McKeown spent a week at Tari to see the work of the Hansenide Centre and especially the new surgical block, which is almost completed (gift of Mission to Lepers Aust.). It is in this building that Dr. Cleasy will perform reconstructural surgery, straightening deformed hands and feet.

She tells of a Retreat that was held recently and here is an extract from the report —

"We want to share with you a time of blessing and rich fellowship — the Methodist Wives' Retreat in the Southern Highlands of New Guinea. This is the first of its kind in the Highlands and if success can be measured in terms of relaxation, spiritual refreshment, fellowship, fun and just being together, it was a huge success. From Nipa were Mrs. Keightley and Mrs. Dey, from Mendi came Mrs. Coleman and Mrs. Smith, the Tari wives being Mesdames Hutton, Griffiths and Buckle. We were fortunate to be able to use the Missionary Aviation Fellowship House in Tari for our accomodation and quiet study.

Why did we have a retreat? Because of distance and the nature of the work, there is very little opportunity for the wives of the missionaries to meet and rare is the opportunity to have fellowship together. Spiritually we become "dry", and also we

long for that little natter that one takes for granted at home. Our husbands came to the rescue and minded the children — no small task!

Mrs. Joyce Dey had prepared the study — on the Beatitudes — and each wife presented a paper, Mrs. Keightley summarizing the discussions."

The Griffiths children have settled in well and are thriving in the lovely climate. Mrs. Griffiths has started a sewing class on Mondays, with a membership of fifty women. She says, "Of course many more women turned up for enrolment, but it was impossible to handle more than fifty. We do all our sewing by hand and this week I received a lovely carton of materials from my home fellowship and it will be a delight to issue these tomorrow. On Tuesday afternoons we have sewing and games for the Hansende lady patients — with plenty of good fellowship and fun. Then on Wednesday mornings, the more advanced ladies come to our place for sewing instruction. In all these meetings we include devotions and my "Huli" is gradually improving. Thursday is Adult Sunday School day, for which

I am the secretary and we have five hundred and ninety five members! Wednesday and Sunday evenings bring our own European fellowship meetings, when we always receive much blessing.

Light entertainment is often provided by the young cook girl, who decided to be especially helpful when the extra men were in the house. She made the icing for the cake and brought it for inspection before putting on the cake. There was "something" about it, but it tasted alright, so hesitantly I said she could put it on the cake. However she seemed a little uncertain and went to get the ingredients she had used — icing sugar and STARCH!"

Many things stand out in this letter, but one phrase that stirs my imagination is "that little natter we take for granted at home".

This phrase says so much to me and most of all, it says that our women workers overseas need every contact we can make with them — our thoughts, our prayers and our letters. If you intend to write — do it now! —Florence Baber.

THE WORLD COUNCIL OF CHURCHES AND LITERATURE

The Council has established a Christian Literature Fund the major aim of which will be to "advance Christian literature in each country and region, through the development of indigenous Christian literature of high quality".

Says Dr. Shacklock, "God has waited long before giving to mankind our amazing modern world-wide means of communication. This makes it possible for us to experience ecumenical fellowship such as our grand-

fathers could not know. It is God's gift to this century. It lays on us who work in communication an opportunity whose significance we can scarcely grasp."

The Council is setting the provision of literature as a project in joint action. The deficiency is so great it can be remedied only by joint action or not at all.

MISSIONARIES' ADDRESSES

SOLOMON ISLANDS METHODIST DISTRICT

(New Zealand, Australian, Tongan and Fijian workers)

Ministers and their wives:

- *Rev. G. G. Carter, M.A., Dip.Ed. (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, Rareinang, 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, Paqae, 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, Bilua, P.O. Gizo, 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 Lynette Sadler, B.A., Methodist Church, P.O. Munda, British Solomon Islands.
- Sister Rosemary Bettany, Methodist Church, 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, Kihili, P.O. Buin, Territory of New Guinea.
- 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, A.R.A.N.Z. (Accountant), Methodist Church, P.O. Munda, British Solomon Islands.
 Mr. G. L. Pavey (Business Manager, Bougainville), Methodist Church, Skotolan, P.O. Sohano, Territory of New Guinea.
 *Mr. R. C. Fleury (Plantation Manager), Methodist Church, P.O. Munda, British Solomon Islands.
 Mr. Ovin Baleidaveta (Agriculturalist), Methodist Church, Kihili, P.O. Buin, Territory of New Guinea.
 Mr. T. R. Kehely (Engineer), Methodist Church, P.O. Munda, British Solomon Islands.
 Mr. William Mataitoga (Teacher), Methodist Church, Simbo, P.O. Gizo, British Solomon Islands.
 Mr. Kelepi Nabainivalu, Methodist Church, 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. A. G. Smith, L.Th., Mendi, Territory of New Guinea.
 Rev. C. J. Hutton, Tari, Territory of New Guinea.
 Rev. D. L. Kitchingman, B.A. All Saints College, 5 Rogers Ave., Haberfield, N.S.W.

Nursing Sisters:

- 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, via Mt. Hagen, 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.).

Workers in other Missions:**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.

*On furlough in New Zealand.

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OVERSEAS MISSIONS DEPARTMENT

AUCKLAND, C.1.

HEAD OFFICE: First Floor, Methodist Central Mission Building, Queen Street,

Postal Address: Box 5023, AUCKLAND, C.1.

Executive Officer: Mr. W. E. Donnelly, M.B.E.

Treasurer: Mr. G. S. Gapper, A.R.A.N.Z.

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Editor "The Open Door": Mr. W. E. Donnelly

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Palmerston North

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