

VOL. XXXIX. No. 2.

SEPTEMBER, 1959.

Published Quarterly.

THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



"When people cry for bread, Christians dare not offer a stone"

—Photo: Carmen Press.

A Number On . . .

ASIA and NEW ZEALAND

Price: Two Shillings and Sixpence per annum.

Posted: Three Shillings.

General Secretary: Rev. S. G. Andrews.

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



The Church is There—A Christian Church in
Kalimantan, Borneo.

"Now ye are no more strangers and foreigners"

WE HAVE MOVED into a new neighbourhood. Once we belonged to Europe. We came to the Pacific and others of our brethren came to India, Ceylon, Burma, Thailand, Malaya, Indonesia, Australia, Philippines, Japan, China, Korea, to dwell among strangers of a different language, culture and colour. These lands of the East—S.E. Asia and the Pacific were colonies of Europe—of the West. The universal Gospel was preached to those who were "afar-off."

The people were born into nationhood and grew into independent states. These people learned our language, adopted our social economic and political culture and embraced the Christian faith.

"The Lord hath redeemed (them) from the hand of the enemy—and (hath) gathered them out of the lands—from the east and from the west."

"But fellow-citizens

—of the household of God builded together for an habitation of God."

We have moved into a new neighbourhood. The nearest land mass to the international date line is New Zealand. We are the "far east."

We are fellow-citizens and with our neighbours form one community. The area of S.E. Asia and the Pacific is our habitat.

"Now in Christ Jesus, ye who once were afar off, have been brought near in the blood of Christ."

This is His promise.
This is our life.

When we say "our," that means—India, Ceylon, Burma, Thailand, Malaya, Indonesia, Australia, Philippines, Japan, Korea, Pakistan, Formosa, Okinawa, Hong Kong and New Zealand.

"I beseech you therefore, brethren, that you walk worthy of your vocation, wherewith ye are called, endeavouring to keep the unity of the Spirit, in the bond of peace."

WE PRAY—

For a clearer vision of our neighbourhood.
For our neighbours, especially of the "household of faith."
For the enlargement of the Kingdom in our community of nations.

WE GIVE THANKS—

For the universal Gospel that breaks through the barriers of race, colour and language and unites the nations in Christ.
For the East Asia Christian Conference—a new ecumenical fellowship of 48 Churches and Councils in 15 nations.
For the Spirit of Christ in Asia who opened the door for New Zealand Christians to participate in the Conference.
For ministers and laymen who have gone from this land to serve in our Asian and Pacific neighbourhood.

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We Need Each Other

Representatives of forty-two Churches, Protestant, Orthodox, and the Independent Catholic Church of the Philippines and from fifteen countries of East Asia met at Kuala Lumpur in Malaya as an East Asia Christian Conference. At this meeting the Conference approved a permanent Constitution, thus providing for continuing co-operation and a unity of witness among the Churches and National Christian Councils of the whole of Asia from Pakistan to Japan. The framework of the E.A.C.C. will be within the wider ecumenical movement.

It was a significant and important thing that a unanimous invitation was extended to the Churches in Australia and New Zealand to become full members of the Conference. Consultants and observers from Africa, Europe and U.S.A. brought the total attendance at Kuala Lumpur to 175.

There is ample evidence in the reports that have come that the Christian Church in Asia is growing despite the difficulties, dangers, and often suffering, which face her in this area. There has come upon the Church a deepened sense of responsibility for evangelism, and new ways of witnessing to the vast untouched masses are being pioneered by Asian Christians. Most of the delegates to this Conference were surprised to learn of the extent to which the Churches in Asia are now sending out their own missionaries to other lands as well as receiving them. As the official message of the Conference reported—"In a spontaneous way Christians witness as they go to other places as workers, traders and refugees . . . A new pattern of missionary work is emerging in which there is no one-way traffic of giving and receiving, but where all congregations are sharing in the total task of the Church. Asians feel that every Church, whether in the West or the East, has gifts which others need and all need what others give.

In the tensions and experiments with methods of government in the Asian countries, where freedom and



MALAYAN METHODIST WOMAN MINISTER

Photo: "Missionary Review"

independence have been won, there is strong support within the Christian Church for freedom both to profess and to propagate religion, and deep concern that there should be still areas where this freedom is greatly curtailed. The Conference confirmed the right of every adult person to determine his own religious affiliation as a God-given right. Dr. W. A. Visser 't Hooft said, "In this great epoch of liberation from old ideologies and antiquated forms of subservience we must all help each other to avoid becoming the victims of new ideologies and new forms of subservience."

At this Conference one felt the beat of the new life that pulsates through Asia today. Social changes are taking place to produce a revolution as wide as any revolution of history. National freedom has brought new hope and the coming of western techniques and markets have led to a fervent drive to a better standard of living for all. The ancient religions are revived and for ordinary men and women old patterns of thought and life are being quickly broken, leaving often a dangerous vacuum and always the asking of new and searching

(Continued at foot of page 2).

Church Relations with Asia

The inauguration of the East Asia Christian Conference, with the inclusion of Australian and New Zealand Churches within the fellowship is the latest and a very significant step in the growth of closer relations between New Zealand and Asian Christians—and the growth of a sense of responsibility for Asia among New Zealanders. This article has been contributed by one of the representatives of the National Council of Churches sent to the inaugural assembly at Kuala Lumpur, the Rev. Ashleigh K. Petch, the minister of Durham Street Methodist Church, Christchurch.



"TOGETHER IN WORSHIP"

Photo: By courtesy of the N.C.C. in N.Z.

At its Inaugural Assembly, held in Kuala Lumpur, the capital city of Malaya, from 14-24 May, the East Asia Christian Conference was constituted to be "an organ of continuing co-operation among the Churches and National Christian Councils in East Asia within the framework of the wider ecumenical movement." On the invitation of the Asian Churches the member Churches of the New Zealand National Council of Churches have accepted membership in the East Asian Christian Conference and were represented at the Assembly by the Revs. A. A. Brash, A. K. Petch and Manga Cameron. The formation of the E.A.C.C. thus marks a new day in relations between the New Zealand Churches and the Churches of East and South East Asia as well as between the Asian Churches themselves.

The relations which have existed up till now between Churches in New Zealand and the Churches of Asia have resulted, in the main, from missionary enterprise. Not all New Zealand Churches, however, have shared in such a relationship. The Methodist Church with its concentration on missionary responsibilities among Pacific Islanders has had no direct mis-

sionary contact with East Asia. Even though the British and American Methodist Churches have extensive missionary work throughout that area, New Zealand Methodists know little if anything of it and have had only occasional contacts with it. New Zealand representation in the East Asian Conference is thus the Methodist Church's first real introduction to the Churches of East Asia and to the mission of the Church in Asia. It has about it all the excitement of a new missionary adventure. What this new relationship will mean only the future will reveal but already at the recent Assembly missionary leaders of the Methodist Church (U.S.A.) have expressed the hope that arrangements can be made for missionaries and Christian teachers from New Zealand to serve for short terms, in some cases perhaps on an exchange basis, in Malaya and other countries of their South East Asia Conference.

A NEW RELATIONSHIP:

But even in the case of those New Zealand Churches which already have missionary work in Asia membership of the E.A.C.C. means an introduction to a new kind of relationship. Hitherto, our Churches have thought of themselves as belonging to the family of Western Churches with a mission to evangelise Asia. Now we must get accustomed to thinking of ourselves as belonging to the family of Asian Churches within which we are welcomed as full partners in the evangelisation of Asia. No longer are we on the outside looking in. We are intimately involved from within. Even in our Inter-Church Aid and Relief ministries to Asian Churches we have tended to think of sending help to distant cousins or poor relations, whereas now we are challenged to think in terms of sharing among members of a family.

Furthermore, except in the case of Inter-Church Aid, Church relations with Asia have been, for the most part, denominational. The relationships which participation in the E.A.C.C. involves, gives promise of being much more ecumenical.

AN ECUMENICAL PARTNERSHIP:

What then are the significant factors in this new relationship which can best be described as an **Ecumenical Partnership**? First, it is a partnership between East and West. This is a feature of the relationship

WE NEED EACH OTHER

questions. Christians from every Asian country took the view that the Church must be ready with answers given in Christ's name, and to do this Christians must stand where men stand, becoming involved in every part of the life of the people, taking their place in every avenue of political, social, educational and cultural service and joining hands with non-Christians in helping the masses of Asia to new, improved and more humane standards of living. This total vision of national participation was brought home to the Conference when the present leader of the ruling political party, from the midst of his intensive electoral campaigning, expressed

his pleasure at the presence of so wide a Christian gathering in his country. Tengu Abdul Rahman said, "As a Muslim and the leader of the major political party of the Federation of Malaya which upholds Islam as the major religion of the country, I welcome you to our new nation." Throughout this Conference the representatives from East and West were strangely aware that under the influence and in the power of His Holy Spirit God was, in so many ways, delivering the Asian people from the spiritual and material bondage of the past. One and all could say, This is a day of great opportunity and we dare not hold our peace.

—By Courtesy of "The Missionary Review"

between the New Zealand Churches and the Churches of Asia which is shared only by the Australian Churches. The Churches of these two countries, set as they are in the South East Asian neighbourhood yet deriving their traditions from the West, have a special responsibility through their membership of the E.A.C.C. to assist in interpreting the Christian traditions of the West to the Asian Churches. At the same time, their membership of the E.A.C.C. enables the Asian Churches to bear witness, amid the growing suspicion and hostility towards all things Western, including missionaries and their message, to the universality of the Christian Faith and to the universal fellowship of the Christian Church.

Second, it is a partnership which is multi-racial.

The Churches of New Zealand exist in a multi-racial society and their membership is multi-racial. It is this factor which is unique in our Church relations with Asia. The fact that two races are learning to worship and witness together within the life of the Churches in New Zealand has given the New Zealand Churches a somewhat privileged position in their relations with which is not altogether deserved. One had only to witness the keen interest displayed in the presence of the Rev. Manga Cameron at the E.A.C.C. Assembly to appreciate the importance of this factor in our Church relations with Asia. He was the first Maori Christian and the first brown-skinned New Zealander that most of them had seen and he received a most enthusiastic welcome. It is a source of gratification that the Assembly appointed him the New Zealand representative on the Continuation Committee. All of which makes the recent decision of the N.Z. Rugby Union all the more painful and humiliating to the Churches of this country. It is a betrayal of the trust of our Asian brethren.

Third, it is a partnership between Churches. Partnership is always a relationship between equals, born of mutual respect and trust. And the relationship with the Asian Churches to which E.A.C.C. membership introduces us is a partnership between Churches, not just a connection between particular mission boards and the Churches for which they have special missionary responsibility. The Asian Churches have come of age and together with the Churches of New Zealand and Australia, are to be, in the words of the Assembly theme, "Witnesses together." No longer are the initiative, the responsibility and the decisions to rest almost solely with the sending Church while the receiving Church has no option but to remain in the role of the receiver. Rather the relationship of which partnership speaks is one which requires not simply joint-consultation but also joint-decision on all matters concerning the mission of the Church.

ASIAN INITIATIVE:

Fourth, it is a partnership in which the evangelistic initiative lies increasingly with the Asian Churches.

The formation of the E.A.C.C. is itself a declaration on the part of the Churches of Asia that they are ready and eager to accept the major responsibility for the evangelisation of Asia. A survey, undertaken during the recent E.A.C.C. Assembly, of the present participation of Asian Churches in missionary enterprise beyond their own borders, provides an exciting picture of new and varied forms of missionary activity and witness. The United Church of the Philippines, for example, has sent five missionaries to Thailand, three to Indonesia, three to Iran, one to Korea, two to Honolulu and two to the United States. This does not mean that the help of Churches outside Asia is no

longer required. It is needed as urgently as ever before, but the kind, the amount and the use of help to be given are questions for joint-consultation and joint-decision between the Churches concerned.

Fifth, it is a partnership not limited to denominational relationships. The Commission on Church-Mission Relations at the recent E.A.C.C. Assembly, comprised of men like Bishop Lesslie Newbigin, Bishop Rajah Manikam and Dr. John Coventry Smith (U.S.A.), declared that the challenge of the evangelistic task in Asia "demands the fullest possible co-operation between Churches and mission agencies and calls for the urgent mobilisation of the total available resources and their strategic use for the fulfilment of the task." The Commission went on to say that "this may involve an increasing shift from the present bi-lateral (denominational) relationships to a more ecumenical pattern of relationships," and recommended "that resources of personnel and funds be made available, **irrespective of denomination**, for those Churches in Asia who desire to use them." What this ecumenical partnership can mean is amply illustrated by the action of the member Churches of the N.Z. National Council of Churches in sending forth Mr. and Mrs. Pat Brewster as fraternal workers to meet an urgent need in the life of the Churches of Indonesia and in their readiness to repeat such action in the commissioning of Mr. and Mrs. Dudley Mander for a similar post in the Christian Teachers' College at Salatiga, Mid-Java. The whole programme of Inter-Church Aid is a further demonstration of this ecumenical partnership.

Sixth, it is a partnership in which not only Fraternal Workers but Missionaries also are still needed. Fraternal workers is the new name given to those missionaries, lay or ministerial, who have been sent forth in response to the invitation of the host Church in another country or area. But there is still need for the missionary who is sent forth on the initiative of the indigenous Churches in foreign lands or to pioneer work in new areas. Today there are special opportunities for the lay missionary who goes forth to serve in a foreign land under the direction of an indigenous Church as teacher, doctor, nurse, agriculturalist, carpenter. Even Christians who serve in United Nations agencies, in Legations, or in business firms have, if they are prepared to use it, a missionary opportunity.

(Continued at foot of next page)



"TOGETHER IN SERVICE"

Photo: N.C.C.

Christians and the Colombo Plan

While the East Asia Christian Conference was being constituted at Kuala Lumpur, there was meeting at Ardmore a Conference on Life and Work, called by the National Council of Churches. The main theme concerned the Christian faith and the common life of New Zealand. Other commissions considered Broadcasting and Television, Religion in Education, International Affairs and Technical Assistance. Members of the Conference were officially appointed by the Churches in New Zealand. Our last Church Conference appointed the Methodist members. The General Secretary of Overseas Missions was one of the Methodists appointed to the section on Technical Assistance. Another was the Rev. Wilf. W. Eisner, B.A., Convener of the Public Questions Committee of the Methodist Church of New Zealand, from whose pen comes this article on "Christians and the Colombo Plan."

Technical assistance is one of the modern developments in the history of international relationships. Neither the concept nor the technical machinery behind the words would have meant anything to people living twenty years ago. Yet it is one of the really important features of our time, and New Zealand is deeply

involved in it. Christians should know what it is all about and what attitude they should adopt toward it.

BEGINNINGS

The meeting of Commonwealth Ministers at Colombo, Ceylon, in January, 1950, was the first such gathering at which the Foreign Ministers of India, Pakistan, and Ceylon participated. Made aware as never before of the vast needs of the countries of South and South East Asia they set up a consultative committee to assist the countries of that area to raise their living standards. Since then a number of non-Commonwealth countries have joined the Organisation.

The Colombo Plan is not a unified Plan but rather a series of separate plans drawn up and administered by each country in the region. Each country retains full responsibility for both the formulation and execution of its own programme, while the part played by assistance from outside is a matter for bilateral negotiation. There are two aspects to Colombo Plan assistance: Capital Assistance and Technical Assistance. Both are necessary to hasten the development of the area. The pressure of hunger and poverty has long been great, and an alarming feature of the situation is that the rapid population expansion exceeds the rate of increase of national incomes. In spite of much progress in increasing the rate of economic development the average person in that region is still worse off than before the war. When we consider the increased



A Co-operative Dam brings a Harvest for Christ.

Photo: N.C.C.

CHURCH RELATIONS WITH ASIA

It was a great joy to meet fellow N.Z. Methodists in teaching, university and legation posts in Kuala Lumpur who were playing their part so devotedly in the life and witness of the Church there.

Seventh, it is a partnership in understanding. Our ignorance of the Churches in Asia is equalled only by their ignorance of each other. Membership in the E.A.C.C. involves us in a partnership in which we come to know each other. And the Churches in New Zealand, if they would fulfil effectively their responsibility in the E.A.C.C., need to listen to what God is saying to them today through the Asian Churches.

Finally, it is a partnership in obedience to our common Lord. The missionary task in any land is the responsibility of the whole Church everywhere. Through membership of the E.A.C.C. not only are the New Zealand Churches involved in the mission of the Church in Asia, but also the Asian Churches are involved in the world mission of the Church. The membership in the E.A.C.C. of representatives of the World Council of Churches and of the Interdenominational Missionary Council is a constant reminder of the responsibility of all the Churches in the E.A.C.C. to witness together to the ends of the earth, to the end

of time. It was a shock to learn that, despite the great achievements of the missionary movement, there are more non-Christians in the world today than there were on the Day of Pentecost. Nor have we plenty of time. The fulfilment of our Lord's commission to go into all the world and preach the Gospel to every creature is a matter of urgency. For "No man knoweth the day nor the hour when the Son of Man cometh."

The E.A.C.C. Assembly at Kuala Lumpur came to a close with a great United Service in the Chinese Stadium with 5,000 people of many races and nations present. Who among that vast throng of worshippers could forget the concluding hymn?

"Jesus shall reign where'er the sun
Doth His successive journeys run;
His Kingdom stretch from shore to shore
Till suns shall rise and set no more."

One felt that in that hymn all the Churches in the E.A.C.C. through their representatives were dedicating themselves afresh to the all-embracing task of bringing not only Asia but the whole world to the feet of Christ. If our involvement with the Asian Churches through membership in the E.A.C.C. means anything, it means **commitment to a partnership in dedication and obedience.**

—ASHLEIGH K. PETCH.

standard of living which we in New Zealand have come to take for granted over the last twenty years we appreciate the dimension of this problem.

New Zealand does contribute to Technical Assistance Schemes other than the Colombo Plan, but the latter has caught public imagination most strongly, and is the main avenue of this type of Aid given by this country. Until March, 1959, New Zealand appropriated £8,315,000 for capital and technical assistance under the Colombo Plan, which constitutes approximately 0.1% of our national income. Here are some of the many uses to which this money has been put:

Courses of training or observation in New Zealand have been provided for 653 persons, and on 1st April, 1959, 256 persons were under training in New Zealand, comprising students in the fields of engineering, education and agriculture. In addition, ninety-five experts have been supplied to countries in the area, in the realms of education, health, agriculture, engineering, surveying and communications, and commerce. Aid to various countries has included items such as the following:

Burma—a grant to assist in establishing a fertiliser factory in Rangoon.

Ceylon—grants to erect laboratories and provide equipment at the Dry Farming Research Station at Maha Illuppalma; also help in establishing schools for apprentices and evening class work, purchasing equipment for milk pasteurising and sterilising plants, and acquiring an ambulance launch.

India—aid with medical research and developing the dairy industry.

Laos—assistance for the purchase of equipment and transport for mobile veterinary dispensaries.

Malaya—help establish an agricultural College.

Pakistan—help build a cement factory; also a sugar mill.

Mekong River Development Scheme—New Zealand's contribution to this major irrigation and hydro-electric scheme will aid Cambodia, Laos, Thailand and Vietnam.

The above are examples of the kind of project supported through the Plan. It is in no way a comprehensive list. There are usually approximately twenty New Zealanders serving overseas under various Assistance projects, and some two hundred and fifty students from the area study in New Zealand.

WHERE DO CHRISTIANS COME IN?

In what respect is all this development a matter of Christian concern? Generally there has been growing support from the Churches of the world for various schemes of Assistance which are operating on inter-governmental levels, although this does not imply uncritical approval of all aspects of particular Schemes which are in practice, nor of the political overtones of some. On the whole there appears to have been a considerable effort to keep Colombo Plan assistance free from political "strings" of the kind which demand that, in return for economic aid the assisted countries should align themselves with the political philosophy or foreign policy of the assisting country.

It must not be forgotten that the Church on the Mission field has always concerned itself with the daily needs of the local population. Educational, medical and agricultural Missions have been ventures in which technical assistance has been given as an essential part of the work of the Church. While scope for the support of private aid still exists—through the National Council of Churches, CORSO, etc.—the range

and magnitude of governmental schemes introduces new factors into the situation. Dr. Robert Billheimer, Associate Secretary of the World Council of Churches, has suggested that three basic conceptions stand out in ecumenical support of these modern developments. The first theological presupposition is RESPONSIBILITY. A great deal of present-day Christian sociological thinking is taking place under that heading. It is based upon the recognition that God is Lord of all, and that we have a special responsibility to our less fortunate brethren in this world. All Christian action is simply a response to God's act of redemption in Christ, in Whom He has demonstrated His love for all men. We act in a responsible manner when we answer that love in practical and sacrificial deeds. Our concern is always with human beings—not Asians or Classes, but people. We believe that God means His good gifts to be shared.

JUSTICE: A BIBLICAL CONCEPT

The second presupposition is that of JUSTICE. Throughout the Bible there runs the strong condemnation of human injustice, oppression and tyranny. God is shown to be opposed to gross inequalities, whether in law or social or economic status. The Biblical concept of peace is linked to the idea of justice—a peaceful order must be based on justice. To aid our brethren in other lands in this way is to fulfil the requirements of Divine Justice.

The third key-concept, related to responsibility and justice, is SOLIDARITY. It reminds us that in every human being Christ Himself comes to claim our service. God has called us into the fellowship of His Son in serving our fellows. The Christian does his thinking in the light of the Parable of the Great Surprise. The kind of sharing which the Colombo Plan represents approximates to this kind of solidarity.



"These things ought not to be!"—Refugees outside Calcutta Railway Station. Photo: N.C.C.

The Church does not idealise the programme, knowing the inherent weaknesses of all human schemes, but Christians do support it because of their sense of solidarity with their fellows which derives from their understanding of God.

OUR PART

What can we do about all this?

Firstly, we can learn more about our northern neighbours and their needs, and what is being done to meet them.

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INDONESIA:

What does a Fraternal Worker do?

Many a time I have been in an Indonesian minister's house where I could have picked up his entire library between the thumb and fingers of one hand. It is not easy to carry out an effective ministry with such limited source material. So, as fraternal workers, we have produced sermon outlines, commentaries on books of the Bible, books on pastoral work, and primers of theology.

What does a fraternal worker do? First, what does he NOT do! He does not run the Church, or tell other what they should do. He has no authority in the younger Church except what he can win by

than £10 per month. So we write and duplicate our own. We publish sermon outlines, commentaries on books of the Bible and books on pastoral care. We also produce each month a twelve-page theological magazine, of which we distribute 500 copies. This work we share with a Dutch fraternal worker. With no duplicator of our own and no budget, this job has had its difficulties.

TRAINING CHRISTIAN LEADERS

But the most important work in the educational field is teaching in the theological school, Biblical theology and Pastoral work, and in running leadership training courses and ministers' refresher courses. These courses are organised on a regional basis and hardly a month goes by without one being somewhere in Timor or in nearby islands. Ministers and catechists have walked up to forty miles to be present. This, together with wonderful attendances and the expression of great gratitude, both with words and with hens, bananas and coconuts, never fail to assure us of the appreciation of this work by the ministers. This part of our programme involves a great deal of travelling. With no transport of our own and no public transport, this too has had its difficulties. At least I can honestly say with Paul that I have been in peril on the sea and on the land.

Time would fail to tell of the multitude of smaller jobs we are called upon to do. I think a fellow worker had this in mind when he said: "The most important part of our work is just being here." But our role as advisers also deserves mention. In the last two years we have been called upon as advisers in councils of

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TIMOR, INDONESIA: typical country scene showing beehive houses.

Photo: "Missionary Review"

his own personality and ability. He is there to do a specific job and the local Church leaders will tell him what it is. This requires patience. He will often find what, to him, seem stupid things being done, yet to criticise may do incalculable harm.

It is unlikely that the fraternal worker will be called upon to exercise a pastoral or evangelistic ministry, though he will seize every opportunity to preach the Gospel and counsel those who come to him with problems. But he will not have a Church of his own. Circuit work, to use the Methodist terminology, can be done by Indonesian ministers. If they are not doing it, the fraternal worker is not to take the place of the Indonesian, but he is there to train him to do the work.

A TECHNICAL ADVISER

A fraternal worker is like a technical adviser who is lent to an underdeveloped country by governments of countries such as our own. He is called to do some specific task which the Church cannot do for itself because of its lack of trained personnel. But he must not think of himself as a sort of spiritual technician possessing great stores of spiritual "know-how." He is to be a servant in the full Christian significance of that term.

In our case the work has been mainly in literature and education. Our most time-consuming work has been the production of theological literature. There is a sad shortage of Christian literature, in fact literature of any kind, in Asia. What there is, is often unsuitable or too expensive for Asian ministers on less



Expression work at a Leaders' Conference in Timor. The use of Christian drama in the church has been taught and members are now dramatising the Parable of the Unjust Steward.

Photo: "Missionary Review"

Presbyterian Endeavours

(New Zealand Presbyterians at work in Asia)

New Zealand Presbyterian efforts to assist in Asia go back more than sixty years when three of our women went to India to serve with Scottish Missions there; but we did not start a mission of our own until 1901. That was in Canton, and the work developed into a large three-stranded programme which went on until Communism forced a withdrawal fifty years later. The remnant of that effort is to be found today in Hong Kong where a small group of N.Z. Presbyterians is serving in association with the Hong Kong section of the Church of Christ in China.

The pioneering work of the three women in India led in due time to the establishment of a N.Z. Presbyterian Mission in the Punjab. Today, after fifty years, there are fifteen of our folk serving there; and the enterprise includes a Hospital, five schools, a Printing Press, a share in Theological Education, and an active part in the domestic life of the Congregation. Our contribution, in terms of money, amounts to about £40,000 a year.

This work, which is now entirely controlled by the Indian Church, is still growing, and seems likely to call for increased mission staff in coming days.

INDONESIA

Although these two Fields are most widely known in our church, much of our people's interest is now centred on Indonesia, where this year our newest piece of help to Asia has begun.

The coming of national independence to what was once the Netherlands East Indies, has brought independence to the Church of those Islands; and with independence a host of critical problems. Lack of education, lack of adequate leadership, lack of experience, as well as considerable poverty and ill-health, have all combined to weaken the Churches for the new and heavy responsibilities now resting on them.

No one can take over the task of representing the cause of Jesus Christ amongst their own people; but they desperately need help to enable them to do it adequately. When they indicated their desire to have our assistance we were glad to accept the privilege of working with them, and have now begun in a very small way.

Our immediate concern is to help two Churches in West Java to undertake the witness of Gospel in the Bantam area, where Mission work has never before been permitted. Already a Doctor and his wife are there learning the language and customs of the people, and a Minister and his wife are ready to go as soon as their entry permits arrive. Once this work is established it is likely that more helpers will be sent.

In addition, we have undertaken the support of Mr. and Mrs. Brewster, who lecture on the staff of the Christian Training College, at Salatiga, in Mid-Java: They are Presbyterians serving hitherto under the N.C.C. of New Zealand, but now transferred to our team. This is a key position where Christian folk, who will be leaders in their community in coming days, are given a sound education in a Christian environment.

Theological training is a fundamental need in these young Churches, and there are more students volunteering for the Ministry than the Church can accept. A modest contribution of £1000 a year enables

twenty scholarships to be given to such folk. It does not go very far in meeting the need; but it is a beginning.

That is the extent of our commitment in Indonesia at present; but, if political circumstances permit, it seems bound to grow considerably in the days to come.

EXPANSION

Recently the Presbyterian General Assembly authorised the Overseas Committee to seek for many new positions to which our increasing number of missionary candidates might be sent. We are now enquiring from our partner Churches in all these Asian areas whether they can use more New Zealanders if we can provide them. Already replies are coming back indicating that there is more need of help than we can cope with, and it seems as though we will be fully extended in the years to come.

South East Asia is part of the world to which we in New Zealand belong. We have a special responsibility towards it. Its people are glad to welcome our co-operation. They have confidence in the sincerity of our motives.

They thus present us with an opportunity and a challenge to which we must surely respond. We believe that the call of God to us in our day is, "Get thee out into a new land that I will show thee," and we feel our whole Church being moved to obey.

—J. S. MURRAY.

(The Rev. J. S. Murray, M.A., is Overseas Mission Secretary, of the Presbyterian Church of New Zealand).



**DR. D. T. NILES and
U. KYAW THAN—
Two Asian Christian
Leaders.**

Photo:
"Missionary Review"



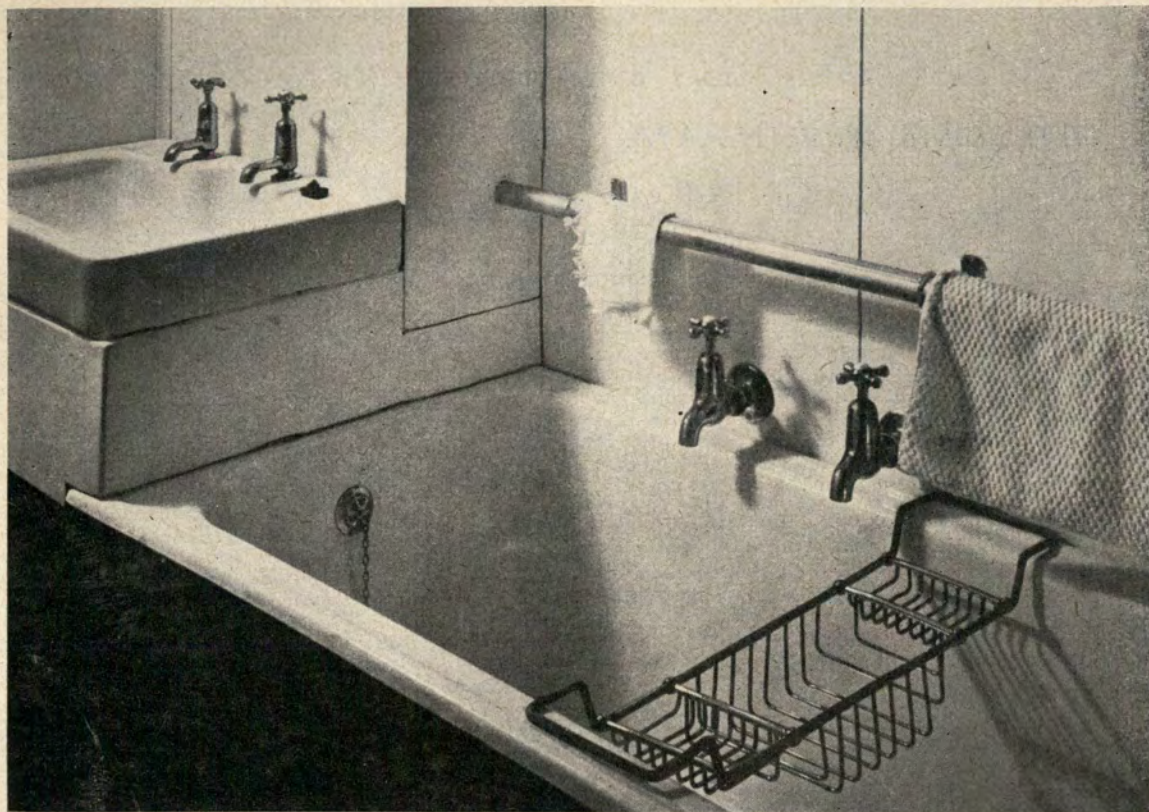
Your family, enjoying their fourth and last meal of the day.

Crown Copyright Photograph



Your sister's family, preparing the one and only meal of the day.

Photo by S. B. Davis



Your bathroom, where water is plentiful and often wasted.

Photo by permission of The Architectural Review



Her bathroom, where water is precious and carefully collected.

Photo by E. R. A. C. Hollingbery

METHODISTS SERVE MALAYA . . .

Merdekaby **BRUCE BARNITT**

On August 31st, 1957, in every city and tiny kampong throughout the Federation, the celebrations of the Birth of a new nation took place. Thundering cheers of Merdeka,—Freedom and Equality swept across the land. Great changes did take place. "More than a century ago, Raffles summed up the contribution of Britain; 'The monuments of her virtue will endure when her triumphs have become an empty name.'" This I quote from an article by Dr. Ho Seng Ong in the Merdeka Methodist Message. "I came to the Methodist Boys' School in 1906 when the late Rev. William Horley was Principal all the way from the little village of Kuala Selangor. Half the journey was in a bullock cart. At that time Mr. Horley was at the height of his missionary career, fighting valiantly against opium, gambling, strong drink and impurity. He started the Mission in Ipoh in 1895, and for some forty years this genial and fine Christian was to set the foundations of many school and church buildings throughout Malaya. We Chinese boys had our queues on and were proud of them until the wretched things got in the way. Fortunately for myself and my brothers, my mother bravely consented to Mr. Horley cutting off our towchangs." That small boy has just been appointed Associate Director of the Education and Cultivation Section at Methodist Headquarters, New York. He is the first Asian and will represent South East Asia.

THE PEOPLE

Yes, it makes one pause. This fascinating country has been called the Switzerland of Asia. It has over three million Malays, all bound to Islam, nearly three million Chinese, speaking four main languages, a dozen Aboriginal tribes scattered throughout the jungles, all officially Muslims, there are Indians, both Tamils and Sikhs; and the Europeans who have come over the centuries.

You ask me a hard question: What contribution has the Church made here; and what of the future? I regret that I can speak only for the Methodist church, yet it is bigger than all the other Protestant churches combined. But Church history here can be summed up in John Bunyan's words, Who would true valour see, let him come hither. There brief portraits give glimpses of a church moulding a nation.

EDUCATION . . . OPPORTUNITIES FOR GIRLS

"Miss Ada Pugh came from England in 1899 as a worker for the B. and F. Bible Society, then she joined the Methodist Mission in Malacca. She will be remembered for her untiring service for the girls of Shellabear Hall. She retired in 1940." Just a moment. This is new, girls in school? Whoever heard of it? Yes, that is, perhaps the greatest single contribution of the Christian Church in Malaya. There are today Indian, Chinese and Malay girls in our schools.

"Rev. Abel Eklund, Methodist Theological School Uppsala, Sweden, arrived in 1908 and left in 1954. Positions held, Principal, Klang; Pastor Malay Church, Malacca; Wesley Churches in Singapore, Penang K.L., Sereban; Evangelistic work, Borneo; District Superin-

tendent. Mrs. Eklund was the founder of the Girls' School Klang, and President of the Y.W.C.A. in three places."

It seems now that God was leading the Methodist Church into the Educational field. For the Chinese were taught in Cantonese, Foochow, Hokien, Hakka, or Mandarin; while the Indians separated into their languages. It was the English speaking schools that brought all together. The results of the Communal friendships built in the Methodist Schools and on the sports fields cannot ever be reckoned. In Sitiawan, an original Methodist settlement from Foochow owing to the pressure of famine, there is now a Methodist School of 1300. Three hundred of the pupils are Malays. It is also a co-educational school which was unheard of in the early days. The Government has no Secondary School and has just subsidised, £ for £ a new Metal Workshop, and given £1,000 for tools. In one year, of the four Queen's Scholarships awarded throughout Malaya, two came from this school. While a former Sultan of Perak was a graduate of Ipoh.

THOSE WHO NEEDED MOST

The next great contribution, was the placing of schools in the neglected rubber Estates, and in the tin-mining villages. While the Chinese have had a great tradition of learning and still support their schools magnificently, the Indians on the Estates had nothing, but poverty and toddy.

The very fine work done both in the Schools and in the Methodist Youth Fellowships is seen in the achievements of those who have entered the Government Service, the commercial life and the professions throughout Malaya.

When, during the years of the Japanese Occupation, a devastation took place in the nobler trends of all classes of Malayan society, this tribute could still be paid to Methodist Youth. "Despite all manner of suppression, the young people kept in touch with one another and with God. Our motto took on deeper significance, 'Look up, Lift up.'" If such had not been true during the nightmare years, we would not now witness the great resurgence of Christian youth activity throughout the whole land.

It was mentioned at Wesley Church, K.L. this morning that seventy families are often sacrificially supporting members in Universities throughout the world. It is gratifying to note the high percentage of Methodist students who are Colombo Plan students, especially when there are four Malays chosen to every one Chinese or Indian.

A SOCIAL CONSCIENCE

While in the Chinese Methodist Church there are strong strands of the emphases of last century on the saving of the soul, there has also been the vision of Jesus being concerned with the total life in Malaya. In Penang, the Labour Major and ten other City Councillors of the 15 are Methodists or old boys of our School.

It crosses my mind whether the Inaugural Assembly of the East Asian Christian Council could have been held in the Capital city of Malaya had it not been for the contribution of the Methodist Church over a long period of years, here. It was certainly in the Providence of God.

In this country of staggering world mixtures, tremendous revolutions have been going on. Great national and family cultures dating back into antiquity have been changing. The Church has almost exclusively been the meeting ground and has spread the spirit in which this has been possible in a brief span of three-quarters of a century. I will refer to the present state of the schools and then briefly to the humble origin of the Methodist Church in Malaya.

A GREAT WORK AND GROWING

There are 60,000 pupils, in Singapore, 25% are Christians, in the Federation assisted Schools, 12%, and in the Independent Schools, 9% are Christians. Of the 1800 teachers over 1000 are Christians. The building programme since the war has been tremendous. Completed in 1958, were the following, with one third Government subsidy: Singapore, Main Hall, Administration etc., Senior M.G.S., K.L., Domestic Science Block, 2 Cookery rooms, Music room and 6 class rooms. Elsewhere, 4 class rooms, Metal Workshop, Domestic Science Centre.

And how did it all begin! In 1885, Dr. Thoburn landed in Singapore and engaged the Town Hall for a week of Services. He was already probably the most well known Missionary in this part of the world. At the close of the mission, he called those who had accepted the Gospel together and a Church was born. "When Dr. Thoburn and Mr. Oldham went over the list of those who had become Methodist they found just two men and a woman. On the evening of the Quarterly Meeting the lady was shy and did not come. One man was ill. Besides Dr. Thoburn and the appointed Pastor, Mr. Oldham, there was only John Polglase who was promptly organised for every position in the church open to a layman. He was asked what salary Mr. and

Mrs. Oldham could be expected to live on, and then told that he would be expected to collect it." Thus began the Methodist Church in Malaysia. It is the biggest school system of Methodism in the world.

Many say that the upsurge in this part of the world is going to dominate all future history. With that in mind, and the Open Door here Christ challenges the ablest teachers and finest Christians to service in this country. Mr. Don Priestley of the Wellington Technical School in Kuala Lumpur. Mr. Barry Brooks, a nephew of one of our Ministers in the N.Z. Legation. But in whatever sphere, Christ's call is to this part of the world. Here is life and adventure and friendship that can be found in few other parts of this globe.

(Bruce Barnitt, M.Sc., is a New Zealand Methodist teacher, at present a patient in Lady Templer Hospital, Kuala Lumpur, Malaya.



Heads of Schools—Indian and Chinese—Perak, Malaya.

Photo: "Missionary Review"

CHRISTIANS AND COLOMBO PLAN from Page 5

Secondly, we can **support** private and Government Aid, encouraging our politicians to increase the volume of this assistance beyond the present 0.1% of our national income. This might of course involve a shifting of our interest from our own national living standards to those of other people. It could perhaps mean a slight lowering of our standards, though this is by no means certain. In that case we must ask whether anything worthwhile has ever been achieved painlessly, and whether the simple path of doing that which we know to be right is not still the one we should walk in.

Thirdly, we can **encourage** Christian people who are also experts in a particular field of technical competence to volunteer for service under the Colombo Plan. Experience has shown that any New Zealander, no matter what his religious affiliation or activity here, is regarded as a representative of the Christian faith in many of those countries, in which Christians average only approximately three per cent of the population, and it is desirable that men of real Christian outlook and understanding should fill those positions.

Further, missionary enterprise in some of the lands covered by the Plan can still supply "pilot"

schemes, providing new patterns in agriculture and similar concerns closely allied to the life of the common people.

Finally, Christian people in New Zealand could take a greater interest in students coming to this land under Colombo Plan auspices. A Christian family could render very fine service indeed if it were to "adopt" such a student in such a way that, without monopolising his life and activities, they could provide a real home and refuge to such an one for the duration of his stay in this land. There is an opportunity for wonderful service here, and of building bridges of friendship which may accomplish more than we dare to dream.

WHAT DOES A FRATERNAL WORKER DO? from p.6.

the Church. Advice is never accepted simply because it comes from a white man: if they do not agree, they do not hesitate to say so. And that is how it should be. But it was gratifying to be reminded by an observer to the last General Assembly that every one of the proposals I made had been accepted. Though we have no vote in the assemblies of the Church, we have been called to be members of the Body of Christ.

—Gordon Dicker (Timor), in "The Missionary Review"

LEPER WORK — AN EXPLANATION

Ever since the Leprosy Conference of ten years ago there has been afoot a move to remove the word "leper" from use and to substitute the word "Hansenite." Leprosy would become Hansen's disease. As far as we know the only place in the Pacific where the change has been officially adopted is in New Guinea. The motive, of course, is to suppress a word that carries such horrible overtones as the word "Leper."

But there are two sides to this question. While the word "leper" has such painful associations for the patient, the same word has always appealed to the generous impulses of the public. That perhaps helps to explain why more than one leper appeal reach the public in our land. People may be excused for not always clearly distinguishing them.

New Zealand Methodists should first of all understand that our own missionaries are actively engaged in the attack on leprosy, both in the Solomons and in the New Guinea Highlands. The work in the Solomons has long been sustained by a special "Leper" fund to which donations are often made.

THE MISSION TO LEPERS:

The Mission to Lepers, of which the New Zealand Secretary is the Rev. Murray Feist, is a long established Christian mission, which has itself worked in India, China and Africa, and also aids the leper work of many different Protestant missionary societies. In 1958, grants totalling £22,058 were made by the Mission to Lepers to assist British and American Methodist leprosy work.

Normally, the Mission to Lepers does not support work in the South Pacific area. Some years ago, however, as part of their eightieth anniversary special distribution, the Mission made a grant of £2,000 to the

Methodist Foreign Missionary Society of New Zealand. This has been "earmarked" by our own Mission Board for the buildings and equipment that will shortly be necessary for the leprosarium already commenced at Tari, New Guinea Highlands.

THE LEPERS' TRUST BOARD:

The Lepers' Trust Board, which is incorporated in New Zealand, makes an annual appeal to the general public throughout this country. Begun to provide comforts for the large leper settlement at Makogai in Fiji, the work of the Board now extends from Tahiti in the east to the Solomon Islands in the western Pacific. In the Solomons, the Government, the Melanesian Mission (Church of England), the Roman Catholic Diocese of the South Solomons, and our own mission share in the annual distribution, as do the Presbyterian Mission in the New Hebrides. Recently the annual grants have been £3,500 each. Since 1942, the Methodists have received £36,750 from this source. The funds have been available for our leprosy and general work for public health. It would not have been possible to maintain and expand our work as has been done, had this generous help not been available.

And that has not been all. A new ship, the "Ozama Twomey", worth more than £20,000 has been donated, and has almost completed a year's work for our mission in the Solomons. To date £6,000 has been given to meet insurance, running costs and other charges connected with this new ship. Similar gifts have been made to other missions.

The Methodist Connexional Secretary, the Rev. H. L. Fiebig, is our Church's representative on the Lepers' Trust Board. The headquarters of the Board is at Christchurch, and the Secretary, Mr. P. J. Twomey, M.B.E.

"LORD OF THE SOUTHERN ISLES"

"Lord of the Southern Isles", is a recently published story of the History of the Melanesian Mission, and is written by Dr. Charles E. Fox, M.A., a New Zealander, Fellow of St. John's College, Auckland, who has been with the Anglican Mission since 1902, most of that time in the British Solomon Islands. For New Zealand Methodists this story should prove an absorbing one, for the work is so similar to that carried on by our own church. Dr. Charles Fox is a much loved and greatly respected figure in the British Solomon Islands. His wide knowledge of many subjects especially those connected with the people, and the Solomons group, his interest in ethnology and anthropology, and in linguistics have made him a man whose help is sought by many diverse interests. As he knows at first hand the history of the Melanesian Mission, having served himself for over fifty years, he is well qualified to write this survey. Dr. Fox points out that the term MELANESIA which gives the Mission its name, was coined by Dumont D'Urville, the French explorer, in 1838, who named Fiji, and all the islands to the west of it, Melanesia, 'the black islands', the 'islands of the black people.'

His task in the book has been a rather unusual one: He states that it was to 'describe the men and women, European and Melanesian, what they were like and did, illustrating this by some of what they said and wrote.'

He writes the stories of the first eight Bishops of Melanesia, from Bishop Augustus Selwyn—so well identified in the names, and in the history of Auckland—to Bishop Baddeley, who stayed in the Solomons right throughout the war period and for some years afterwards.

He then writes the stories of all the islands of Melanesia where the Anglican Mission operates, and then finally he discusses Education, Medical Work, and Printing within the Mission, and also some of the ships that have served the Mission so well, especially those named "Southern Cross".

An important part of the Melanesian Mission lies within the British Solomon Islands Protectorate, and it is there that the Bishop has his headquarters.

For Methodists it is good to remember that relations between the Melanesian Mission, and our own, have always been cordial and co-operative. From the very beginning, the Chairman of the Methodist Mission (the Rev. J. F. Goldie), consulted with the Bishop of Melanesia before setting up work on New Georgia, and I have often listened to Mr. Goldie telling of his interview with Bishop Cecil Wilson, and of how he welcomed the coming of the Methodist Mission to aid in the conversion to Christianity of the people of the Solomons, and later of that Bishop's practical co-operation in the withdrawing

(Continued on Page 14)

About People



Miss C. J. Weston in the grounds of
Centenary Church, Suva.

—Photo, Stinson's, Suva.

MISS CHRISTINE J. WESTON RETIRES

Forty Years in Fiji:

Six years after Miss C. J. Weston joined the Methodist Mission in Fiji, she decided to resign because she "was discouraged." Twenty-four hours later she changed her mind and this resulted in her devoting 30 years more of her life to the mission of our Church in Fiji. Recently she completed 40 years, all told, among the Indian people in Fiji and retired to Ohingaiti, New Zealand, to retire.

Born of a farming family at Alfredton, Wairarapa, Miss Weston was first persuaded to offer for Fiji by Rev. Dr. J. W. Burton, who had established Dilkusha mission station there, and then been transferred to New Plymouth, where, as a young teacher, Miss Weston was one of his congregation. She finally arrived in Fiji in May 1919, while the influenza epidemic was still raging there. Undiscouraged by her strange surroundings she took up with enthusiasm her first appointment as acting headmistress of the Suva Methodist Boys' School, pending the arrival of a lay missionary from Australia. Later she served at Ba, but transferred to Dilkusha thirty years ago, and has remained there until her retirement.

When she took over Dilkusha, there were about 35 girls at school, made up mostly from those at the mission orphanage near by. Those days when few Indian parents sent their girls to school. "It was not a question of their coming to school—we had to go for them," Miss Weston said. "Each afternoon after school, we spent two hours and sometimes more going round to houses and persuading parents to let their children come to school. We certainly got good results but it was hard work." From the 35 with whom she started, the school at Dilkusha has grown to 400 day school girls and the 33 inmates of the home. Every year, many would-be day girls have to be turned away.

Prior to 1947, when the Fiji Government took over teacher training, many of the teachers in Fiji were trained at Davuilevu, under Methodist Mission auspices. As head of a nearby school, Miss Weston had responsibilities for teacher practice, and also as a part-time

lecturer in the mission college. She also shared in the production of mission textbooks. She was a foundation member of the Fiji Teachers' Union.

"Miss Weston has been a Mr. Chips type of teacher," stated the Rev. L. Douglas Fullerton, Chairman of the Indian Mission of our Church in Fiji. "Her interest in her pupils has been close and personal, and has continued long after they left school. The amazing amount of letterwriting she has managed to do has been an expression of this interest. I have heard two men, prominent in public life in Fiji, say recently how much they were encouraged, while studying overseas, by the letters they regularly received from Miss Weston. They were old pupils of her and early students to go from Fiji for overseas training. Miss Weston has a clear memory and an enormous fund of information at her disposal. Her advice and judgment have been greatly respected and her contribution to the Synod and especially to its Education Committee has been especially valuable."

New Zealand Methodists Still in Fiji:

Miss Weston began her service in the Pacific before the separation of the New Zealand Methodist missionary interests from those of Australia. One of the less fortunate results of that separation has been that such workers are now almost unknown in New Zealand. Miss A. M. Griffin, now of Torbay, retired some years ago after long service in Fiji. Miss M. Graham, formerly of Rangiora, is still in Fiji, after several long spells of service there. More recently, Miss Rita Griffiths who spent some years in Putaruru Circuit, returned after furlough to a secondary teaching post in Fiji. Miss Beryl Weston of Napier (unrelated to Miss C. J. Weston), who is this year in training at George Brown College, Sydney, has been designated for teaching service in Fiji.

These more recent appointments are part of a policy of mutual help between the two Mission Boards, one on each side of the Tasman. In Australia, they are at present appealing, with us, for the secondary teacher we need in the Solomons.

HONOUR FOR "LEPER MAN":

The work done over the past 34 years by Mr. P. J. Twomey for lepers in the South Pacific has been recognised by His Holiness Pope John XXIII. Mr. Twomey, who is Secretary of the New Zealand Lepers' Trust Board and more widely known as the "Leper Man" has been awarded the Decoration Benemerenti.

This is a gold medal awarded to lay people as distinct from clergy, and it is believed that only about a dozen people in New Zealand have had it conferred upon them.

The award was announced by the Roman Catholic Bishop of Christchurch, who said that the decoration was a comparatively rare one, conferred for outstanding service in the Pacific. According to the Latin text on the parchment scroll, the decoration is a medal of gold which John XXIII has deigned to grant to the well-meriting (benemerenti) P. J. Twomey.

This is the fourth decoration conferred upon Mr. Twomey for his outstanding work in helping lepers and other sufferers from tropical diseases. He was awarded

the M.B.E. in 1948, the French Government Medal d'Or des Epidemics in 1953, which is rarely bestowed and is regarded as being more difficult to gain than the Legion of Honour, and he was made a Chevalier of the Legion of Honour in 1957.

Methodists, whose medical mission work overseas has been so greatly assisted by the Lepers' Trust Board over the years, will join heartily in congratulating Mr. Twomey on this signal honour conferred by the leader of his own communion. The Church was represented at the official presentation of the medal in Christchurch by the Rev. H. L. Fiebig, who represents us on the N.Z. Lepers' Trust Board. Other speakers at the occasion were the Rt. Rev. A. K. Warren, Anglican Bishop of Christchurch, the Rev. B. R. C. Nottage (Presbyterian missionary in the New Hebrides) and Pastor W. W. Petrie (Seventh Day Adventist). Congratulations were also voiced by the Hon. R. M. Macfarlane, Speaker of the House of Representatives and former Mayor of Christchurch.

QUEEN'S BIRTHDAY AT KIETA, BOUGAINVILLE:

Word has come that two of our Methodist choirs have won awards given as part of the Queen's Birthday celebrations at Kieta, Bougainville. Mrs. Atkinson, wife of the District Commissioner, gave a shield for the best girls' choir. Five choirs completed, and the choir of the Methodist Girls' School at Kihili was judged best. The choir was trained by Sister Beulah Reeves. There was an unfortunate sequel however. The mission vessel "Malakuna" developed a defect. Finally the mission engineer, Mr. John Gatman, had to be sent for, and Sisters Ada Lee and Beulah Reeves, with forty girls, were stranded at Kieta for two weeks.

The Roreinang Methodist station choir, trained by the Tongan missionary, the Rev. John Taufu, won the trophy given by the Kieta Club.

ANOTHER PIONEER PASSES:

MRS. GERTRUDE BINET

As we go to press, word comes of the passing of Gertrude Mary Binet, widow of the late Rev. Vincent Le Cornu Binet, who shared his work on Choiseul between 1917 and 1932. Mrs. Binet died at Auckland on August 20th. Full reference to her life and service will be made in our next issue.

NEW APPOINTMENTS:

Miss Gladys F. Larkin of our Christchurch Central Mission has been accepted by the Foreign Mission Board for nursing service in the Solomon Islands. Miss Larkin is at present on the staff of St. George's Hospital, Christchurch, and will take her mid-wifery training later in the year, proceeding overseas during 1960.

The Board requires a further nurse, and three women primary teachers as well as the secondary teacher for whom we have been appealing so long.

Meanwhile one of our Deaconesses, Sister Lorraine Flowers, has been accepted by the Australian Board of Methodist Overseas Missions. Sister Lorraine has long

been conscious of a constraint to offer for service in an unevangelized field. As we have no Highlands vacancy at present, we have offered Sister Lorraine to the Sydney Board. She is to have George Brown College training next year with a view to service in one of their fields. At present, she is on leave of absence from the Deaconess Order and after training with the Plunket Society in Dunedin, is supplying as Plunket Nurse at Paraparaumu.

MISSIONARIES' MOVEMENTS:

At the moment there are on furlough the smallest number of missionaries for the last five years. Only the Rev. A. C. Watson, with Mrs. Watson and their family based in Dunedin. Last month and this, Mr. Watson has been on deputation in South and North Canterbury Districts. Sister Mary Addison returned to Roviana, British Solomon Islands, leaving Christchurch on August 28th. Later this month the McDonald family are due home from Choiseul; in November, the Cornwell family will arrive from Buka. Sister Audrey Highnam is due to reach New Zealand before Christmas. Dr. Hoult and Sister Lesley Bowen following in January. Sister Rewa Williamson, due home in March, has notified the Board that she will not be available to continue for a third term of service overseas.

The General Secretary spent most of July at Auckland, travelled Nelson and West Coast last month and is spending most of this month in North Canterbury on deputation.

SIX MISSION DAUGHTERS:

In recent months, daughters have been born to six of our overseas missionary couples. They are: Susan Edith Keightley, born at Mendi, 14th Feb. Caroline Ann Baker, born at Roviana, 5th May. Pauline Joyce Cornwell, born at Buka, 3rd June. Christine Ann Gatman, born at Roviana, 3rd July. Janice Patricia Taylor, born at Roviana, 28th July. Annette Margaret Watson, born at Dunedin, 1st August.

LORD OF THE SOUTHERN ISLES from Page 12.

of his workers already prospecting Mission extension work in Vella Lavella, Choiseul and New Georgia.

Thus, too, when the Methodist Mission was faced with the request repeated so often by the people of Aola, on Guadalcanal, that the Methodists should commence work there, Mr. Goldie again first consulted the Bishop of Melanesia (Bishop Baddeley) and endeavoured to have the Guadalcanal people accept the Melanesian Mission. When they refused, it was with the consent of the Bishop of Melanesia that work was begun at Aola.

The work done in the Solomons and throughout Melanesia by the Anglican Mission is of the highest order, and Dr. Fox has spotlighted many of its important aspects. Its educational work is of a very high order, and its medical work it second to none. Its printing press has served many interests in the Solomons, including those of our own Mission.

"The Lord of the Southern Isles" is a book that will bring joy to all interested in Missions, and Methodists should welcome this opportunity offered of learning more about the work of the senior Mission in Melanesia—the Mission that has operated in the Solomons for nearly twice as long as our own.

—A. H. Voyce.

Who's Who on our Mission Fields

SISTER AUDREY ROBERTS:

"I thank God for Christian parents and a home full of love and joy," reads a recent letter from Roviana. "Our family has always been interested in the work of Overseas Missions, but I had never thought of the work as applied especially to me. After finishing my college education I began training as a nurse, and when my General certificate was completed, went on to Maternity, a Theatre course and later mid-wifery. During these years I had wondered about service on the mission field, but had not given the matter any deep thought.

"At Ecumenical Youth Conference in 1956-57, after hearing the needs of the people in the Pacific and South East Asia, and talking with several of our missionaries who were there, I felt God calling me—here was something I could do. Since then I have had that call confirmed and found great joy and happiness in contributing a small part to the work of the Kingdom.

"I was fortunate to be able to attend the six months' training course at George Brown College in Sydney before proceeding to the Solomon Islands. Just living with others who had the same sense of call and eagerness to go out was a wonderful experience.



Sister Audrey Roberts

"My impressions of the Solomons centre round its people and the events that have taken place since my arrival. The people I have found very friendly, with a great sense of humour and eager to help in any way. Their patience with a new, green sister seems unlimited and I feel privileged to have their friendship. Other things I will remember are—choirs singing round the house on Christmas-Eve and the early Lotu at hospital next morning, with the eyes of all the children on the big Christmas tree in the corner. The opening of a new church in a nearby village and the 23 babies that were baptised. The dawn service on the hill on Easter morning, with the sun rising in front of us and the glad, triumphal words "He is not here, He is risen!" And more recently, our Thanksgiving Service, with the Church full to overflowing and the worshippers coming forward in their turn to present their offerings to God. In my own sphere of work as a nurse, there is the joy and satisfaction that all nurses feel in caring for the sick. The rejoicing with the family at the birth of a babe and the sadness in the death of a loved one.

"As I work among the people and with them, I feel that it is only by helping each other that we shall bring the love of God into the hearts of all."

Sister Audrey Roberts has a lifetime association with Karori Church, Wellington. Her father, Mr. S. N. Roberts, is a member of the Foreign Mission Board.

MR. J. S. GATMAN:

"God has sent some in the Church, . . . apostles, prophets . . . teachers . . . healers . . . administrators . . . helpers." In recent years new skills have been added to the list of those whom St. Paul recounted as part of the "Body of Christ." The boat engines, lighting plants and teleradios of our Solomon Islands mission call for skilled care and servicing. The Mission has been well served now by a succession of Methodist engineers who have served in the Solomons—Chris Palmer, Bob Mannall, and now John Gatman.

To this post, John brought skill and experience, gained both on land and sea. To this he adds a singular devotion to his task, without regard to personal comfort. Recently the mainshaft bearing of the "Cicely" broke at Bilua, when the vessel was urgently needed for the Chairman's pastoral journey. Mr. Gatman travelled all afternoon by launch from Roviana; worked from 9 p.m. till 3 in the morning; satisfied then that the repair was complete, he set off for the eight hour journey back to his base, while the "Cicely" proceeded on her way.



Mr. and Mrs. J. S. Gatman

"I was brought up in a parsonage," he writes, for his parents are the Rev. William and Mrs. Gatman, now retired at Takapuna. "There the love of God was ever present. I attended Sunday School and Bible Class and eventually became a Church member, having accepted Christ as my Lord and Saviour. I also taught Bible Class and after we had shifted to Orewa became a Trustee of the Orewa Church.

"Nearly two years ago I attended a Foreign Mission meeting in the Church and during the evening an

Continued on inside back cover)

WOMEN'S PAGE

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

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

Dear Friends,

As Conference month again draws near some of you will be looking forward to being with us at Wanganui. For those who will be there for the first time it will be a great experience and for those who have already been at Conference there will be the joy of meeting old friends and making new ones. We do ask that you all remember us in your prayers that all may be done for the Glory of God and for the extension of His kingdom. We also ask your prayers for the incoming Executive and for your thoughtful support of them as they take up the task. It has been a wonderful experience for us and I am sure that my Executive would wish me to thank you all for your loving thoughts and prayers. Personally I have felt it was a great privilege to meet so many of the women who support the Union, and especially those who meet in small groups in isolated areas. There is so much that women can do to help the work among the women and children, and it is the work of individuals that adds up to the wonderful results which we have had over the years.

We are sorry that we have not yet had a response to our appeal for a secondary teacher in the Solomons, but we hope that soon there will be someone offering. Several of our Sisters are coming home on furlough at the end of the year and some of them are not returning to the field. Our educational work has reached a high standard and I was very thrilled to receive from the Rev. A. H. Voyce a report of the Girls' School at Kihili where Sister Ada Lee and Sister Beulah Reeves are doing such a good work. Mr. Voyce says "It is very gratifying to know that in the formative years the school has such good leaders and teachers. That in the years when traditions are being built up, the school is doing so well in competitions, like the Choir Festival and the Buin Show, and that good reports from all are the order of the day."

Activities in the school include sewing, mat-making, toy making, basket making etc. Domestic Science and material welfare. The idea is that the girls should become leaders of their society in the future. The inspector's report gives great credit to the time-table planned by Sister Ada and says that teaching methods are sound and efficient. The report also says that "The pupils are willing and co-operative and very courteous. The tone of the school is good though no rigid discipline is used and no indication of corporal punishment." The report also mentions the fine buildings and the well-kept grounds, also the girls are clean and healthy. Then at the end under "General Remarks" are these words, "The school is doing a sound job of instructing the girls in their future roll as the leaders of women in native communities. It is well organized. The staff are sincere people taking a keen interest in their work and always seeking improvement." How worthwhile has been our help in the starting of such a work among the girls of the district. We hope that in the near future we will be able to start a secondary school in the British Solomons.

Sister Joy Thompson writes to us from Bilua:—"June 2nd was a big day on Vella Lavella when the Women's General and Maternity hospital was opened. Commencing with a church service at 6 p.m. I think this is a lovely custom of these people, having a church service before using a new building. It is a nice building—clean and cool—made with concrete blocks, nine beds in each section and we have a bathroom too with a bath. The women's old hospital has become the men's hospital and is an iron building with 15 beds. Both look very nice with their new paint, with big calendar pictures and health posters adorning the walls. This year I have eight girls in training for nurses and they are proving quite satisfactory. One cannot help being amused when someone writes:—"The heart is between the kidneys," or "you stand on the patient's back or front when bandaging." Once when I was attending a critical case a girl gave two teaspoons of liniment to a child suffering from a cold. While I was home on furlough last year many kind friends gave me knitting needles and wool to bring back for the people at Ozama, our Leper station. I started a knitting class to which everyone who is able, men, women, boys and girls, come. True it is a hot climate but they love to have a cover at night so knit squares which they stitch together for a coverlet. A week or so before the exams Timothy, the teacher from Ozama, came in his canoe just outside the hospital and called to me "Please, Please, Sister, can I take the knitting away from them just for this week, they are knitting all day and nearly all night too, and no revision for exams." The knitting craze has reached Ozama and with such joy and happiness,—thank you all who have helped to make it so."

Yours in Missionary Bonds,
GLADYS CARTER,
President.

GOLDEN JUBILEE, AUCKLAND DISTRICT COUNCIL.

On June 6th, 1959, Pitt Street Bi-Centennial Hall was packed for the occasion of the Golden Jubilee Thanksgiving Service, at which the President, Mrs. E. Kirkpatrick, presided. Many greetings were received, one being from Mrs. Steinart, a foundation member, and one from Mrs. D. L. Mantripp, President of Women's Work in Great Britain. Among the many guests present were Prince Tuibelehake and Princess Melanaiti of Tonga, Mrs. S. Carter, Dominion President, members of Waitemata and Franklin Districts and members of sister organisations and the National Council of Women.

A Prayer session with all members taking part followed the greetings given by sister organisations.

A few moments of activity turned the stage into an old-fashioned drawing-room for the Pageant to be enacted by seven members of the Auckland District Council. They were welcomed at the door at the back of the hall by the "maid", and escorted by her to the stage, where they were welcomed by the Hostess, Mrs. Kirkpatrick. Each was dressed in period costume of

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her day, and very attractive they all looked. Those taking part represented all Presidents, Secretaries and Treasurers, Overseas Sisters, Home Sisters, Kurahuna and Youth and Evening Auxiliaries. Each representative spoke on various highlights and aspects of the work achieved by the District over the 50 years, and at the conclusion each lit a candle on a two-tiered birthday cake. Miss L. Moore, representing Youth, concluded the pageant by lighting a tall candle in a tall brass candlestick. It was the candle of Hope remembering that "Time present and Time past are both contained in Time future."

It was a pageant intensely interesting to all auxiliary members, especially to those who were vitally concerned with the work at its inception. We were told that the first meeting called to consider Missionary work by the women took place on May 11th, 1908 with the Rev. G. Bond as chairman and the Rev. W. Slade as speaker. The first official meeting was held on June 8th, 1908, and Mrs. Pacey was elected President. Monthly meetings were held at 3 p.m.! Sister Huia Tuatina was the first Home Sister cared for by the M.W.M.U. at the princely salary of £25, later raised to £45. Sister Edna White was the first Sister to go to the Solomon Islands from Auckland and is still in active service in the Home Field. Mrs. Dellow was Box Organiser followed by Mrs. Smethurst. In 1908 there were 40 members, in 1958, 732. The original Stamp Fund amounted to £11, in 1958 it was £140. The total income in 1908 was £80, in 1958 it was £1978. Many notable visitors have been received and farewelled by the Council over the years, and it has taken part in many outside activities in the City, including the National Council of Women.

Mrs. S. Carter, Dominion President, closed the meeting with a re-dedication prayer for all members and also dedicated the Thanksgiving offering amounting to £27/3/10.

Afternoon tea was served and closed a memorable occasion for the members of the Auckland District Council and Auxiliaries.

WOMEN AT PRAYER

Privately, and in Groups.

In searching for a satisfying definition of "Prayer" the words of the hymnwriter come to mind—"Prayer is the soul's sincere desire." Without sincerity there can be no prayer. The request of a disciple for their little group: "Lord, teach us to pray," is in itself a prayer, and our Lord's ready response gave them and us a pattern of prayer for all time: "Our Father, which art in Heaven . . ." Reverence, worship, longing, acceptance, hunger, plea for forgiveness, requests for guidance and deliverance, all these are there, and although nearly twenty centuries have passed since it was first spoken,

it is yet a modern prayer. People of every tongue are saying or praying this prayer through the day, and on their days of public worship they are probably saying it at the same hour. It is the first prayer our missionaries teach those who seek God, and almost the first a child learns to say audibly in the home.

This prayer, however, should be regarded as a foundation to be built on rather than a pattern to be followed exactly: "After this manner therefore pray ye." Our Lord knew that it could not satisfy the longings of each individual heart, still its restlessness, calm its fears, relieve its anxieties, or express fully its joy. We cannot go all the way with one who is praying in public if there is some pressing individual burden to bear.

Public prayer cannot be a prayer of anguish from one forsaken, the prayer of one in the valley of humiliation, or the prayer of one who is facing the valley of the shadows. We cannot each use it for the outpouring of our own love to God; it does not express the joy of the mountain top of spiritual experience. How well our Lord—whose special care was for the individual—realised this. And so He directs us to the Inner Room where we may pray to our Father in secret. We do not know how our Lord prayed when He was in communion with His Heavenly Father; it is His own most sacred secret. We do not know how, or for what, our friends pray when in solitude; it is between them and God. Our friends do not know—mercifully sometimes—of our Inner Room experiences where "His kind but searching glance can scan the very wounds that shame would hide."

Women, it is thought, have more opportunities for prayer than have men, whose work is often so much more exacting and more needful of concentration, but in this realm of prayer there is a difference. When we are busy with little things in the home we do not so often pray to God the Father, as have sweet fellowship with God the Son, Jesus, our Lord. Do we not pray to God and talk with our Lord? Yes, we talk with Him; it is a conversation, not a one-sided talk—"Master speak, oh speak to me"—He is not a silent Christ. He will speak to us as clearly as He did to the disciples of old if we will but truly listen. We can rely on His promise to come unto us and make His abode with us, and so enjoy life's richest experience, with our hearts "at the source of every precious thing."

And so, as we all experience the value of true prayer, if we go to Auxiliary or Council with heart and mind attuned to God and to those for whom we work, we will know that the prayers of the leaders at those meetings will not be in vain. Only as we all pray silently in agreement with the leader's spoken prayer will its influence be felt by those for whom we pray. Let us then plead earnestly with one heart and mind at the Throne of Grace that our prayers may indeed lighten the burdens of others and bring encouragement and help to our Sisters.

WHO'S WHO continued from Page 15.

appeal was made for an engineer for the Solomon Islands. Although at the time I thought that perhaps this was some way in which I could serve my Lord and

"However, during the next few months the need for an engineer was constantly brought before me and I could not dismiss this appeal. After much thought and prayer I finally realised that God was calling me to this work and humbly I accepted His call. Since I have been on the mission field I have experienced the

joy of doing the will of God. I have felt a deep satisfaction that, in the work I am doing, I am helping in a Saviour, I did not do anything about it. small measure to bring the Word of God to our Islands people."

Mrs. Gatman (nee Patricia Carins of Takapuna) is a trained teacher. She is able to share effectively in Bible and sewing classes and the women's meetings near to Roviana. John and Pat have three children—Rover, aged 7, Owen, nearly 5, and Christine Anne, born in July this year.

Missionaries' Addresses:

Workers from New Zealand, Tonga and Fiji

SOLOMON ISLANDS DISTRICT

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

Rev. and Mrs. G. G. Carter
Rev. and Mrs. A. H. Hall
Rev. and Mrs. Ahofitu Maka
Dr. G. E. Hoult
Mr. and Mrs. R. A. G. Baker
Mr. and Mrs. J. S. Gatman
Mr. R. C. Fleury

Sister Myra Fraser
Sister Phyllis Rudolph
Sister Audrey Roberts
Sister Lesley Bowen
Mr. J. M. Miller
Mr. and Mrs. Seth Ligairi

Also Rev. and Mrs. Aisake Vula, P.O. Box 36 Honiara, British Solomon Islands.

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

Rev. and Mrs. A. C. Watson*

Sister Joy Thompson
Sister Audrey Grice

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

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

Sister Nancy Ball
Sister Audrey Highnam

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

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

Sister Merle Carter, Tonu
Sister Pamela Beaumont, Tonu
Mr. and Mrs. Ovinu Baleidaveta, Kihili

Also Rev. and Mrs. John Taufu, Methodist Mission, Roreinang, P.O. Kieta, TERRITORY OF NEW GUINEA.

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

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

Rev. and Mrs. G. D. Brough
Rev. and Mrs. Daniel Palavi

Sister Thelma Duthie
Sister Rewa Williamson

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

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

Sister Norma Graves
Sister Mary Addison

PAPUA-NEW GUINEA HIGHLANDS DISTRICT:

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

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

Rev. and Mrs. C. J. Keightley

Mr. G. T. Dey
Miss Joyce K. Rosser

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

Sister Edith James

* On furlough in New Zealand.

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POSTAGES: Airmail letters: Territory of New Guinea: 6d. a half ounce.

British Solomon Islands: 9d. a half ounce.

Airletter forms: 6d. each in both areas.