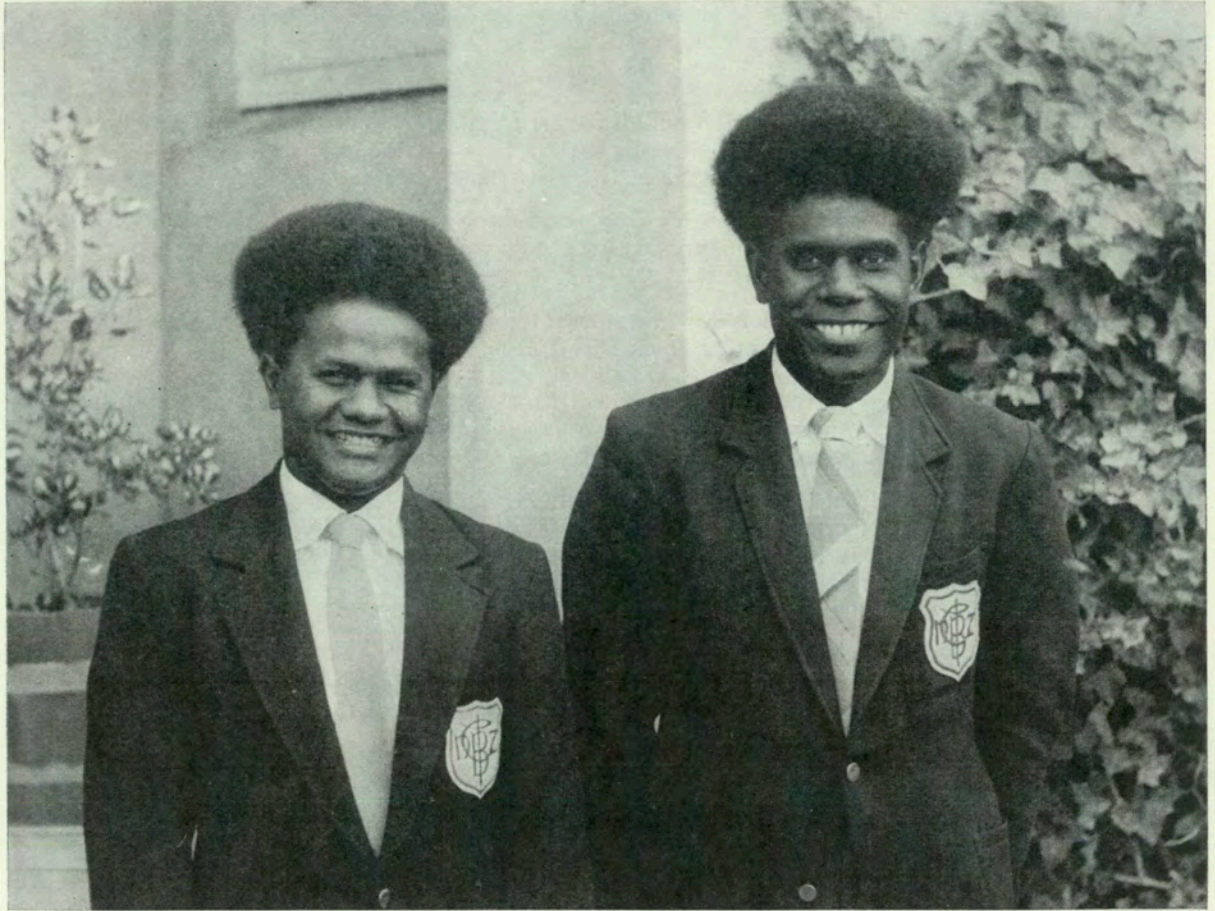


# THE OPEN DOOR

*The Missionary Organ of the Methodist Church of New Zealand*



**SAM KUKU and LESLIE BOSETO**

—Photo: H. Yolland

(SEE PAGES 7 & 8)

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*A Number On . . .*

## VOCATION

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General Secretary: Rev. S. G. Andrews.

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



# We Are All Called . . .

"WHERE THERE IS NO VISION, THE PEOPLE PERISH"

It has been said that faith serves the believer with eyes which make him see things which others cannot—Let me illustrate from the story of Elisha.

The King of Syria wishes to overthrow the Kingdom of Israel but time and time again his plans fail. Finally he learns that his plans are being intercepted by Elisha, the prophet of God. So he decides to send an army to Dothan where Elisha is living. Early one morning, when Elisha's servant looks out and sees this army, he runs to Elisha and says "Master, what shall we do?" Elisha answers "Fear not, for they that be with us are more than they that be against us," and he prays that God will open the eyes of his servant. He saw great chariots and horsemen encompassing them round.

Elisha's simple trust in his God enabled him to see this vision, and he wanted his servant to see it too. Elisha communed with God, he believed in God, and God honoured his trust.

What is God's Vision for His world? "That all men might be saved and come into His kingdom of love and righteousness and peace." What did this vision cost God? It cost Him the sacrifice of His Son on the cross. Is this our Vision? Surely, we who have known the joy of redeeming love in our lives, the wonderful experience of sins forgiven, we want others to come into this experience.

Jesus said "Ye shall be witnesses in Jerusalem, Judaea, Samaria and unto the uttermost parts of the earth." We, who have experienced His love and forgiveness must give ourselves over to Him that His Holy Spirit may indwell us and give us the power to witness truly. Like Elisha, we must keep continually near to God in prayer, both individually and in our groups. We believe that our Missionaries and Sisters are specially called of God, but we are called too. We expect them to work miracles, but how can we expect God to bless their work if we are not loyal and obedient in our prayer and witness? May we go out in faith with God's vision before us, remembering these solemn words "Where there is no vision, people perish."

—VERA GANDERTON

Not disobedient to  
the heavenly  
vision,  
Faithful in all  
things, seeking  
not reward,  
Then, following  
Thee, may we  
fulfil our mis-  
sion,  
True to our-  
selves, our  
brethren and  
our Lord.

—W. V. Jenkins





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## The Biblical Doctrine of Vocation

REV. DR. JOHN J. LEWIS



Sister Gladys Larkin of Christchurch, designated for  
the Solomon Islands in 1960.

Once only in the Authorised Version does the word 'vocation' appear (Eph. 4:1) and then to translate the Greek noun *Klesis* which elsewhere is rendered 'calling' or 'invitation.' Before attempting to relate it to the modern connotation of 'vocation,' it is necessary to look at the content of this most important Biblical idea. In contemporary speech, the cognate verb 'to call' could be used to give a person or to a place, a name: "Thou shalt call His name Jesus" (Matt. 1:21). It could convey an invitation to share in the hospitality of a home or more specifically to participate in the enjoyment and excitement of a wedding feast (Matt. 22:3). It could summon a person to a task or to a responsible office as indeed St. Paul is "called to be an apostle" (Rom. 1:1; I Cor. 1:1). Again, in common usage, a more solemn note is struck when someone is summoned to give account before the courts of the land (Acts 4:18) but, on the other hand, this same word may be heard and accepted with gladness as the faithful workman is called to receive his reward (Mat. 20:8). When, however, the word 'calling' is

set within the total biblical context, it shines with an even brighter glory and it releases an amazing richness of meaning:

**1. The biblical conception of 'calling' springs out of revelation:** Scripture is full of references to the calling of individuals and of the community. The call comes to Abraham, to Moses, to Israel, to the prophets, to the Servant of the Lord, later to the disciples and to the whole Church, the People of God called out from the bondage of the world, the Ecclesia. But whether that call is mediated through the silent mystery of the desert (Exod. 3), through the worship of the Temple (Isa. 6), through the observation of natural phenomena such as the awakening of seemingly dead trees into life (Jer. 1:11), through the awareness of a great need (Neh. 1-2), or through human lips (II Thess. 2:14); the most profound biblical insight is that the One Who is calling men to Himself is no other than God Himself. Indeed, He is known as the One Who calls (Gal. 5:8) and it is of His grace that His invitation goes out to men (Gal. 1:15). The Hebrew looked in vain for some explanation for the divine election of Israel until he understood it in terms of the unconditioned and sovereign love of God: "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord Jesus loved you" (Deut. 7:7). Not of human deserving but of the divine grace does this call come. Moreover, in this act of calling, God takes upon Himself a limitation, as He enters history and as He permits men to share His purposes. In the fulness of time, in the coming into the world of Jesus Christ, this call becomes incarnate.

**2. The call of God is related always to the recovery of men to wholeness and to health:**

The name 'Jesus' is given since "He shall save His people from their sins" (Matt. 1:21). Through Him the blessings and privileges of salvation are offered freely to men as an invitation to a great feast (Matt. 22:3) and as a welcome back into the warmth and hospitality of home and family as sons of God (Luke 15; John 1:12). It is a high and a heavenly calling (Heb. 3:1; Phil. 3:14) into "His Kingdom and glory" (I Thess. 2:12), into His marvellous light" (I Peter 2:9) and into eternal life (I Tim. 6:12). It is a summons to the confidence of hope (Eph. 4:4), to release and to



freedom from all that makes for the captivity of mind and heart (Gal. 5:13), to the integration and harmony of His peace (Col. 3:15; I Cor. 7:15) and to God's "eternal glory" (I Peter 5:10). To those who have lost their sense of direction the call is to follow Jesus Christ, the true and the living Way (John 14:6) and this is to enter the realm of right relationships, His Body, the Church. The call, when it comes to the individual, relates him to and finds expression in and through the company of the called, foreknown and fore-ordained (Rom. 8:29f.), the Ecclesia, the Church. The call is both individual and corporate (Col. 3:15). God's call to a lost world is to return to Him and to the way of divine destiny (Joel 2:12-13), to turn from death to life (Deut. 30:19-20).

**3. This divine call goes out to all men:** While it is clear that God calls particular individuals, even setting upon them a new name, Abraham for Abram, Israel for Jacob, the name indicating special concern on the part of the One Who calls and a special character and destiny for the one called, it remains a part of the Good News of God to men that there is no one beyond the reach of His call: "For God hath concluded them all in unbelief, that He might have mercy upon all" (Rom. 11:32). The gracious calling of God gathers in both Jews and Greeks (I Cor. 1:24). But not all hear that call; indeed "not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world . . . and God hath chosen the weak things of the world" (I Cor. 26f.). Does this imply a contradiction between the conceptions of the universal call and of the choice of the few? "Many" said Jesus Himself, "are called, but few are chosen" (Matt. 22:14). The contradiction is on the surface only. While the call goes out to all, to the many, the gracious gift of God must be accepted and appropriated with repentance and faith (Lk. 5:32; Heb. 11:8) and so often it is only those conscious of their need, the sinners, the outcast, the sick, who hear that call. The Christian is essentially one who is called (I Jn. 3:1) and to sanctification (Rom. 1:7) but, he must ever 'give diligence' to make his "calling and election sure" (II Peter 1:10).

**4. God calls men not only to privilege but also to responsibility:** The call of God is not only for men to participate in the blessings of the Kingdom but also to witness to them and to share in His redemptive purposes. The call always goes out through and beyond men to others (Gen. 12:1-3).

In particular the Christian is called into the **fellowship** (koinonia) of Jesus Christ (I Cor. 1:9), the life of a new relationship with Christ and with all who are 'in Christ,' but it signifies also the sanctifying of the many relationships of human experience as the Holy gathers up the common (koinos) into itself. The New Testament fellowship is essentially missionary seeking to gather the whole life of the world into itself beneath the reign of the sovereign grace of God.

The Christian further is called to the **ministry** (diakonia) of service to his brethren within the fellowship (Gal. 5:13) and to engage in the diverse ministry of the Church in the world as a good steward "of the manifold grace of God" (I Peter 4:10-11). He is called to participate in Christ's own ministry which He continues in the world through His Body, the Church, the ministry of reconciliation (II Cor. 5:18-20). In virtue of their membership in this Body, all Christians are His ministers. God's call is to a continuing service.



**Deaconess Sister Lorraine Flowers, accepted by the Australian Church for service in India.**

**5. 'Calling' and 'Vocation':** As one called both to fellowship and to service, the Christian is under obligation to live worthily of his 'vocation' (Eph. 4:1) commending the One he serves both in character (Tit. 2:10) and in participation in the sufferings of Christ (I Peter 4:13). According to Paul, this vocation takes precedence over every outward circumstance. Obedience to it may lead the Christian to share in the Church's ministry, in a life-long task, as apostle, prophet, evangelist, pastor, teacher (Eph. 4:11) or it may commit him to a daily service to Christ within the limitations of social status and of secular work. Not that the Christian must accept his outward circumstances simply as of divine appointment, the slave his bondage, the freeman his liberty, the poor his poverty but rather, in whatever circumstances the Christian may find himself, there he may serve God and fulfil his calling: "Let every man, wherein he is called, therein abide with God" (I Cor. 7:17-24).

The Christian calling is wider than the secular vocation but, through a man's chosen work as architect, teacher, doctor, craftsman, labourer, he may best be able to fulfil his calling to the service of God and of his brethren. As this work becomes sacramental, the medium of the spiritual, the expression of fellowship and the sphere of service, it becomes an integral part of his calling.

"Whom God calls He empowers."

—(The Rev. Dr. John J. Lewis lectures in Biblical Languages, Literature and Theology at Trinity College, Auckland).



# MY CALL

Vocation belongs to every Christian. But our missionaries have been called to special tasks. We wrote to a number of them, and their replies are given below to our general question "Why are you a missionary?"

## "NECESSITY IS LAID UPON ME"

writes Cliff Keightley from Mendi:

I have been asked "Why are you a missionary?" In answer to that question it could be said that I am a missionary because the Methodist Church of New Zealand in 1953, called and appointed me to the new mission field in the Highlands of New Guinea. But the correct answer is far more involved than that. Sometimes I hear myself saying "I don't know"; while at other times the inward compulsion of God's call so possesses me that my doubts vanish. The most that I can say that my call is surrounded with mystery—I do not know why God should have called me, but the plain truth is that I know He has.



Rev. C. J. Keightley

With this question I associate a number of other mystifying questions—at least, that is how I have come to think of them. "Why should God have called me in the first place to be His child at all?" "Why should Christ want to redeem me?" "Why is God persisting with me still?" I cannot help feeling that I am completely unworthy of such great love—I who am so proud, so easily hurt, so hateful, so jealous, and so lacking in sympathy and love toward others.

'Tis mystery all! The immortal dies:  
Who can explore His strange design?

That leads me to ask yet another set of questions, also of equal importance to me. "Why did God call me and train me as a preacher and pastor?" "What persuaded the Methodist Church to take the risk of accepting me as a candidate for the Ministry, and later of ordaining me?" Frankly, I do not know. I know that it was a risk. When I was accepted as a candidate for the Ministry I knew next to nothing about the art of preaching. The thought of having to prepare regular sermons worried me (I still find this an ex-

hausting task). The presence of a congregation used to frighten me. But today, the sense of joy and satisfaction that preaching gives me assures me that the risk was justified and that I was not mistaken about my call.

Along with the original question "Why are you a missionary?" I want also to ask, "Why has God placed me in the Highlands of New Guinea in the midst of a strange people whose language and thoughts I find difficult to understand, a people who have only recent contact at all with the world outside, let alone with our culture, "Why should I presume to come and help upset their accustomed way of life, and perhaps endanger the continued existence of even the better aspects of their culture along with everything else they cherish, aspects which I think ought to be preserved?" Once again I am compelled to sound the note of mystery. My deeper self informs me that I do not know. However, there are two things of which I am certain, and they are, that God knows, and that God has called me. No matter how much I try I cannot evade the words of our Lord—"I have chosen you and ordained you . . ." Nor can I forget the words of St. Paul—"For necessity is laid upon me; woe unto me, if I preach not the Gospel!" And for the present that means for me — unto the people of the Highlands of New Guinea.

For many months I have been waiting at Mendi. My present appointment is only temporary. How much longer I must wait I do not know. Thus for me some words of Nels F. S. Ferre have become utterly true—"To wait is not easy. It is a hard lesson to learn." What is God trying to teach me, or for what purpose is He holding me at Mendi? Again the answer is a mystery. He only knows, and perhaps it is a good thing I do not know. Nevertheless there are a few things of which I am convinced, namely, that God through Christ has called me, firstly to be His child, secondly to be one of His ministers, and thirdly for the time being to serve Him in the Highlands of New Guinea. I believe that our Methodist Church has, in answer to God's call, sent me here; and that these people are in need of the Word of God, which I also am called to preach.

A charge to keep I have . . . .

## "EVEN SO, SEND I YOU"

The experience of Pamela Beaumont from Tonu, Bougainville.

With lantern slides to see, and shells and curios to touch, Mission Deputation meetings brought the Solomons right into my child-heart. In my day-dreams I imagined myself living in these islands. I tried to prepare myself in every way but after many failures it was a great joy to find that with Jesus in my heart I could be strong in His strength. At a Crusader Camp, when I was thirteen, I stopped trying to battle along by myself and gave my life to Jesus Christ. He came into my heart with such a rush of joy that I just had to tell everybody.



As I went on in the Christian way I realised that it was not right for me to go away as a missionary-teacher just because I wanted to go. It was hard to give up my cherished hopes and to be willing to stay in New Zealand if God wanted it that way, but there are hundreds of ways in which we can serve God and I asked Him to make plain to me what He wanted me to do.



After nine years of teaching service overseas, Sister Pamela Beaumont was accepted by the Conference to do deaconess work in Bougainville.

One day as I was reading John's account of the crucifixion, God made the words of chapter 20, verse 21 shine like a neon sign, "As the Father has sent Me, even so I send you." How can I tell you my joy! I knew then that as Jesus had left heaven and come down to earth; so He was sending me to leave New Zealand and to go to some other land. Through words spoken by the Rev. A. H. Voyce, God made it clear that the "other land" was to be the Solomon Islands, not Tibet or anywhere else. In this way God led me to Koau in the Buin Circuit in February 1951.

First, and chiefly, I am a missionary here because I know that is what God planned for my life. This puts hope into the discouraging times and it puts even deeper joy into the happy times. However the awareness of God's purpose isn't really a static thing and now I am still a missionary here because I love being here and doing this work, and because I feel needed. I am deeply grateful to my parents and sisters and brother who have helped me to find and to keep following the Lord Jesus anywhere.

Life is full and extremely interesting. All around us are people the same, yet different from ourselves people that we have to stretch our minds to understand because our different backgrounds have given us different points of view. In spite of this, when we pray together we feel one in Jesus Christ. We want the young Church here to grow up into Christ and to be able to govern itself. We want to step back and let their leaders lead, but underneath we are still needed to give advice and help. They are not able to take over all the school work yet and in helping them in this I enjoy the stimulating daily contact with the children. Translation of the New Testament has been started (Mark's Gospel has been

printed) but there is still a great deal to do and as God enables me I am trying to go ahead with this work. Now that I have lived here for some years and understand a good deal of their language I find that people come continually seeking help and a listening ear. The possibilities for all kinds of village work in this fairly closely settled area are tremendous. These things, and many more combine to make me feel privileged indeed to be able to stay here. I love the blue of the mountains beyond the green bush; the high-pitched chirping of the insects in the evenings; the meal-heralding sound of coconut being grated; children's voices speaking a different language; big blue butterflies on red hibiscus flowers; the sound of a soccer ball being kicked by a bootless foot; the sound of the bell that calls us to Lotu and the fellowship that we find there; all these things make me praise God that in His mercy He has allowed me to serve Him here. To Him be all the glory and praise.

Introducing . . . .

### THE METHODIST PEN-FRIEND SERVICE

The Department of Christian Education has recently extended the former C.Y.M.M. Penfriend Service to cater for the adult Church. The service has been re-formed and now operates under the title of "The Methodist Penfriend Service." There are two sections, Youth and Adult, each with its own organiser. The service aims to open up new horizons of Christian fellowship for our people, through correspondence, and seeks to link up individuals, families and local church groups and congregations with Christians in other lands. Another aspect of the service will be the linking up of Methodists in isolated places, and those who might be regarded as "shut-ins" with fellow Methodists in our own land. As the Adult Section is a completely new venture, this side of the work has to be fully developed. Those interested should note the following details:

#### Organisers:

Youth Section—Miss C. F. A. Hight, 33 Main South Road, Tinwald, Ashburton.

Adult Section—Mrs. L. Ramsden, c/- 10 Akatea Street, Berhampore, Wellington, S.I.

#### Eligibility.

Youth Section—14 to 25 years of age, inclusive.

Adult Section—over 25 years of age.

#### How to apply:

Write to the appropriate organiser stating surname, Christian name, full postal address (print the foregoing clearly) age, occupation, hobbies and special interests and affiliations, details of any special circumstances, and your preferences as to the age, sex, country, etc., of the penfriend desired. Groups should supply an address and indicate the nature of the group and its programmes.

Penfriendship has been described as a "venture in joyous fellowship." Write now, if you would join in this venture.

Understanding of the people and the Church in other lands is part of the Christian's missionary responsibility.



# This is My Task

## "DIVERSITIES OF GIFTS, BUT THE SAME SPIRIT"

John Gatman writes from Roviana:

There are many folk who wish to serve their Lord but have not received the call to preach. To them however, come opportunities of service in other fields of work. The position of engineer on a mission field is one such opening and it is my privilege to fill this position.

Work on the station begins at 7.30 a.m. and the engineer boys gather at the workshop to be detailed to their various tasks for the day, at which most of them require close and constant supervision. There may be a boat to slip for its six-monthly overhaul—to check that the dreaded Teredo worm has not found a chink in the copper sheathing, to patch a gash inflicted by a coral reef, or to caulk a seam sprung in a particularly heavy sea.

There may be a ship to prepare and provision for a tour of the district. Their engines have a habit of contracting last minute ailments.

The work is not without its frustrations as there is no handy warehouse to obtain spare parts. These take upwards of two months to arrive from Sydney and, if temporary repairs cannot be made, a boat lies idle during this time perhaps causing the cancellation of a preaching tour, or the delay in transporting workers to other circuits.

Ships are the engineer's principal concern, but there is a host of other machinery requiring constant attention (i.e., lighting plants, jeeps, bicycles, battery chargers).

Twice a day radio contact is made with the mission boats touring the Islands. There may be something arising beyond the scope of the individual ship's engineer. Perhaps a few words of instruction will suffice, perhaps the engineer must pack his bags and set sail for the scene of the breakdown, as far as 200 miles away. He adheres to no set hours of work. Ships arrive and depart at all times of the day and night and the engineer is on hand to unload and despatch them. Midnight may find him up, starting the lighting plant, so that the navigation marker lights will be on to guide a boat safely home through the reefs.

He can have an anxious time when boats are out of port or even boats in harbour are in jeopardy when the wind blows strongly from the north-west, for Munda is not an all-weather anchorage and the boats must be shifted to shelter two miles along the coast.

On Mondays and Tuesdays he supervises his engineer boys as they refuel the weekly plane.

Neighbouring planters and native boat-owners bring in their boats and engines for attention, and even the Solomon Islands Government seek advice and help.

Throughout the hundred-and-one daily tasks, is the need to impart his skill and knowledge to his staff—the captains, engineers and crew boys, keeping in mind always, that we are all working towards the day when our Native Church, in all its aspects, will become self-sufficient.

One of the most important and necessary tasks in training the boys is to impart a sense of responsibility into all workers, especially those in charge of vessels and engines and to teach them to anticipate and remedy minor breakdowns.

This requires patience and continual repetition of instruction and practical work. For weeks a boy will carry out his duties satisfactorily. Then suddenly and unaccountably he will slip. For example, one day a message came in that a launch had run out of fuel several miles away. Although the first thing to do when a lad is going to take a vessel out, is to check fuel and oil, this day he had not done so. Every job, no matter how simple, must be checked. The engineer must check that all instructions given, are understood and carried out. An endeavour is made to give the boys experience in every job of work, but at the same time, one or two boys are being trained for specialised work, such as welding, using the lathe or over-hauling a particular type of engine.



The "Ozama Twomey"—now our largest vessel

Not only is the engineer endeavouring to mould these boys into good and useful workers, but he is also trying to help build up their characters and strengthen their spiritual life. To this end, he holds a weekly Bible class meeting, followed by a time of games and fellowship.

Sometimes it seems as though no progress is being made but when one stops to think that, as raw recruits, these boys could not wield a paint brush or even tell a spanner from a screwdriver, one realises that here too, in this particular branch of the mission work we are moving steadily forward.

## "BREAD UPON THE WATERS"

We must come as willing learners, writes Rita Griffiths from Fiji.

Years ago, God's Living Presence, at a Student Christian Movement Conference, put His mark on my life. I am constrained to tell others and to work for His glory in this corner of His world.

Jasper Williams was a Christian farmer of Omeo, Victoria. He must have had a vision of the wider Christian Church overseas. He gave regularly during





**A Conference of Methodist Teachers in Fiji: Miss Rita Griffiths is on the left.**

his lifetime, and on his death in 1919 left £10,000 to the Methodist Overseas Missions. He was not a missionary in the sense of one going overseas to take the message, but his generous gift has enabled the Bread of Life to be cast upon the waters of Fiji's scene. He gave, others have sowed the Word of God, and over the past almost 40 years, God has moved the hearts of many students, who have passed through this Jasper Williams School. The hostel was formerly a hotel on the hilltop, the primary school is nearby and a little further down the hillside is the new secondary building completed at the end of 1957.

This is the setting, in brief, of the place where I live and work, and where I feel God wants me to be at this time. Why do I teach in a Christian school? What are our aims? During the August school holidays a conference of teachers from our mission schools was held in these school buildings. We had three Fijian, Indian and European teachers from our schools days of splendid fellowship together. Twenty-four round the main island and from Taveuni, lived in, sharing devotions, discussions, and duties together, leading prayers, serving meals, washing up saucepans, debating, leading visits to the airport, sugar mill, agricultural training farm.

We all took our parts with no thought of racial prestige. Some tourists at Nadi airport may have been a little curious about the group of all three races, headed by teacher Nemani, obviously enjoying an educational excursion together. Mr. Sultan Ali, headmaster of the mission school at Ba was secretary and main organiser of the conference. The subject of our debate was "Fiji's educational system produces good citizens." Again, with speakers from each racial group, we were provoked into further discussion for and against. The government education officer gave two challenging and practical addresses. He emphasised that education is for the whole of man, body, mind and spirit. The education of the spiritual side, the attempt to provide the best possible atmosphere for our students, to know and come closer to God in Christ Jesus, is, most of us feel, the special function of our Christian schools. This does not, by any means, neglect of the other two aspects — education of the body and mind.

Our secondary department has a roll of 102 girls, of mainly Indian, but also including Fijian, Chinese, part-European and European races. In homecraft, needlework, health science, subjects, in sports and games, in the school and in the hostel among the boarders, we have committed ourselves to the task of inculcating wholesome living, and a sense of the importance of the practical ways of everyday living in building Christian character.

In the daily life of the missionary teacher, the pressure of routine work to be done, often with inadequate staff and equipment, the pressing personal situations, child-teacher, teacher-parent-family, that have often to be sorted out, plus outside school problems that cannot be ignored—these soon drive out any shreds of self-sufficiency one may have had. "Who is sufficient for these things?" The longer I remain on the mission field, the more strongly I assert the one needful answer: "Only God in Christ is sufficient."

One final point—nowadays, more than ever before, we, who come from overseas, must come as willing learners, not to impose **our** pattern of life, but to see Christ expressed in the lives of our Indian and Fijian fellow Christians. Wherever possible in clubs and organisations, we must not stand in the way of giving others opportunities to lead, to develop their confidence, and encourage their growth in Christian leadership. From time to time, we get new lights on Christ in the lives of those to whom we have felt perhaps we have much to bring. We must be ever humble and open-minded and ready to learn, however old in years or experience we may be. Not so long ago, I was in the home of an Indian Christian family, where the young married daughter had recently died. For worship, the mother chose the Hindi hymn, translated "All to Jesus I surrender." There was an atmosphere of peace in that home. I came away with an idea afresh of the willing acceptance of suffering, and the peace that follows it. In similar circumstances, what sort of hymn would you have chosen? Possibly one of comfort, until we have been brave enough to accept willingly suffering that has come to us.



# They Are Called, Too

Sam Kuku and Leslie Boseto

## My Call

I always thanked God for His love and care to me during the past years of my life until today. I thanked Him for those who have helped me so much and brought me up into the high standards of Christian life. I thanked God for the prayers of the Christian people throughout New Zealand and in the Solomons. But most of all with grateful heart I bow my knees to thank Him for His Son, Jesus Christ, who died and gave Himself for me.

There is a question asked by so many people about the work which I am going to undertake in future. "What are you going to do when you finish at Bible Training Institute?" My answer to this question is, "I am going to be a missionary." I felt that God has called me to be a missionary to go and preach, teach the Gospel. I believed my work is to preach; the salvation of souls is God's work. He



Moses Mosusu and his wife of Teop Circuit. Moses has been received for theological training at Banga.

—Photo: T. J. Duthie.

never takes means to force me to do what He says, but He says "I call you." If God gives the call, of course I shall rise to the occasion. Whenever the Call of God is realised, there is a feeling I am called to be a missionary. God does not come and tell me what I must do for Him, but He brings me into a relationship with Himself wherein I hear His call and understand what He wants me to do, and I do it out of sheer love to Him.

When people say they have had a call to foreign service, or to any particular sphere of work, they mean that their relationship to God has enabled them to realise what they can do for God. We see then, how important it is that we should find out the call of God. In the service for God it is always a preparation. Preparation is not something suddenly accomplished, but a process steadily maintained. I believed that the Lord has prepared a task for me to serve in the Solomons. Whatever task it may be, if God's will for me is to do it, then I shall do it, and He will help me to fulfil it. I do not know the future,

I simply know God holds the key of all the unknown, so I am glad. If others hold the key, I might be sad. Please, Christians, stand where you are and follow me in your prayers. Pray for the workers, both European and native; pray for our Church in the Solomons and also in the Highlands of New Guinea, that these people may be no longer strangers and foreigners in spiritual things, but fellow citizens with you saints, and of the household of God.

## My Goal

My goal, which I have set before me, is Christ, and the mark that I wished to reach is perfection. I am here in this world in a transitory period not to serve my own purpose. I am here by the grace of God and by His indwelling Spirit to glorify our Lord and Master. Many people today are receiving a high standard of education. What are you being trained for? Are you going to be a missionary? What is the use of all your training? I am willing to give myself to Jesus, to become His slave in order that He may satisfy my soul. I realise with joy that I cannot live my own life. I am a debtor to Christ, and as such I can only realise the fulfilment of His purposes in my life.

## My Master

The Master of the missionary is Jesus Christ Himself. He makes His standard very clear to me, and if the relation of the Spirit within me is that of love to Him, then I do all He says without hesitation. The Master that we have is the Master of all powers. If we have Jesus as our Master, we shall never say when things are difficult. He is able to lift us up and set us upon the rock of His salvation.

There is always the danger of starting up false enthusiasm in missionary work—"Oh, yes, I will go, where shall I go?" That is like making a false start in a race and having to go back to the starting point. My Call, my Goal and my Master is Jesus Christ. As the Father has sent Me, so send I you: "Go forth in His Name."

"Lord, long as my life shall last,  
Teach me Thy way,  
Where'er my lot be cast,  
Teach me Thy way,  
Until the race is run  
Until the Journey's done  
Until the Crown is won,  
Teach me Thy way."

—SAMUEL KUKU.

## I Thank God

Before the Gospel of Jesus Christ came to the island of Choiseul, which I come from, my father and mother and also the people who were in this island were in darkness and in the shadow of death. There was no love, peace and joy in their hearts. Their chief employment was to fight each other and among themselves. They were worshipping the creation, but not the Creator and Sustainer of life and this vast universe.



I thank God and say that "the Gospel of Jesus Christ is the Power of God to everyone that believes." And these people that were sitting in darkness had seen the marvellous light of the Gospel in their bodies, spirits and souls. I thank God for the first saved souls who took the Gospel around the island and evangelised it; therefore I had been brought up into a Christian home. I should say thank you for all my native and European teachers from whom I had been taught to know how to write and reach the living Word of God, which is the food of my soul every day. I thank God for the reality of the Gospel of salvation in some of the hearts of Choiseul people who support me during my two years study in the Bible Training Institute. I believed and knew within all my heart that it was the will of God to come here in New Zealand.

During my stay in New Zealand I have met many Christian friends, and also I have been to their homes. And as I am leaving New Zealand shortly, I want to express my gratitude to you all who are remembering me in your prayers during my stay in your country. Specially, to those of you from whom some gifts had come. Special thanks to Mr. and Mrs. Clement for their love, help and for looking after us both Sam and myself in this city of Auckland.

### I am Called

Now I want to tell you my desire to serve Jesus my Lord. It is nearly ten years ago since I made my decision to follow Jesus Christ all the days of my life. My father and mother were Christians after I was born, so they brought me up into the Christian way, but I was not saved until I put my faith in a person and I believed and knew that this person was Jesus Christ. I believed in Him, because I believed in Him because I believed that I could not save my own self. As I am examining my Christian life every day, God speaks to me in three ways—

FIRST, He speaks to me through His words. The more I love to read God's Word, then God speaks to me and points out more of my sins which I must confess and ask forgiveness and cleansing every day.

SECOND, God speaks to me through His words which His servants speak during our lectures here, during our morning and evening devotions and during the services every Sunday.

THIRD, God speaks to me and points out my wickedness through the lives of those who are walking closer and living closer with Himself. He speaks to me through the way in which they live, move and speak.

I ask myself: "Why did God not speak to me like this before?"

I answered this question in a threefold answer:

- 1) Because I want Jesus Christ to increase in my life that I may grow spiritually.
- 2) Because the Holy Spirit who is the life of Jesus Christ whom I made my decision to follow, is living within me; and He is still guiding, teaching and showing me His way so that I may prove all things and hold fast to that which is good.



Teacher Trainees at Teop.

—Photo: T. J. Duthie.

- 3) Because there are some people who are praying for me that I may have more love and that I may recognise the highest and the best and live a sincere and blameless life until the day of Jesus Christ.

My friends, I believed and knew that it was the will of God to come to New Zealand and to study the words of God. Not only to study God's Word but also to learn and understand what it means in my life to follow my Master.

### I Must Serve

My chief desire is to know Him better and to serve Him better. And what I receive from Him I must give back to Him. As I am going back to the Islands, God who holds the key of all unknown, knows where to put me that I must serve Him and help Him for what I can. Not my own power, nor by might, but by the Spirit of the living God. I beseech you, my friends, remember me in your prayers as you have been remembering me in the times past that I may prove all things and hold fast to that which is good. Pray that Jesus Christ Himself must increase in my life so that I may live a sincere and blameless life until the day of our Lord's return.

—LESLIE BOSETO.

Samuel Kuku and Leslie Boseto completed recently two years of study for which they came privately to the Bible Training Institute. They return next month to appointments in the Solomon Islands.

REV. AHOFITU MAKU: Readers will regret to learn that this minister of Roviana Circuit has been seriously ill. Although he has made good progress, it is necessary for him to return permanently from the Solomon Islands to the Methodist Church in Tonga. His wife Mary and their children go with him.



# Honouring an Earlier Call

## Griffin House Opened in Fiji

At the Dudley House School for Girls in Fiji a successful afternoon recently marked the completion of the new hostel for secondary girls. This is named in honour of Miss Maude Griffin, B.A., now retired in Takapuna Circuit, who for eighteen years fostered the work at Dudley House School and was a pioneer in the cause of Indian girls' education in the Methodist Mission in Fiji. Miss R. D. Griffiths, B.A. referred to in the report, is also a New Zealander, still serving in Fiji today.



At the door of Griffin House

—Photo: Missionary Review.

The Government Director of Education attended and said, "The success of a school is measured not only by examination results. What is far more important, because it affects a larger number of people, is the character training which it gives to its pupils. I believe that a mission school can provide better character training than a non-mission school. This is so in the case of Dudley House School, which has earned a reputation second to none in the character training of Indian girls."

The Director of Education, Mr. G. J. Rodger, said that "the growing and fruitful partnership between the Methodist Mission and the Education Department is seen in the fact that, in the last eight months, this is the third time that I have been honoured with an invitation to open, at Methodist schools, new buildings which have been built with the assistance of Government building grants. Last October I had the pleasure of opening a new dormitory block at Niusawa Methodist School in Taveuni. And today I am delighted to have been invited to open this new

hostel block at Dudley House School. Two years ago the new Jasper Williams School at Lautoka came into being, and as you all know, big construction works are also being undertaken at two other schools, the Lelean Memorial School and the Ballantine Memorial School.

"While the Methodist Mission is doubtless grateful to Government for the substantial building grants for these six projects, I can assure you that Government is equally grateful to the Methodist Mission not only for having raised the rest of the cash, by less compulsory methods than those which Government itself employs, but also for having provided day-to-day management.

"Many of you will know a good deal more about this Dudley House School than I do. I am a bit vague about the school's earliest days, but it is named after Miss Hannah Dudley who started teaching in Fiji in the late 1890's. The school was started on this site about 20 years later and had a somewhat chequered existence until 1927 when Miss Griffin took over. You have already heard of the great work Miss Griffin did during the 18 years she was in charge of the school, and you can appreciate how appropriate it is that the new hostel should be named after her. After Miss Griffin came Miss Griffiths. The small teacher-training department established by Miss Griffin in 1928 was absorbed into the Government's Nasinu Training College in 1947, and in the following year, under the guidance of Miss Griffiths, the secondary department was established.

"There is, of course, still a primary department at this school, but it is as a secondary school that Dudley House is best known. Though the secondary school has been functioning for only a dozen years, it has produced good examination results and seven of its girls are attending universities in Australia, New Zealand and India. Two others have completed their degrees and their post-graduate teacher training courses.

"Finally, a word about the hostel. There has been a hostel at this school for the last 40 years, and it has enabled the school to make a much greater impact on the Indian community than a day school could do. By admitting Indian girls from all over the Fiji group, Dudley House has not only catered for those areas which hitherto have had no secondary schools of their own, but has also ensured that the character training in which it specialises has made its presence felt throughout the length and breadth of Fiji.

"This new hostel, Griffin House, provides sleeping accommodation for 30 boarders in the secondary school and cooking and dining facilities for all the 60-odd primary and secondary boarders."

MISSIONARY REVIEW.



# So this is Mendi

writes Joyce Rosser from the New Guinea Highlands

If you can imagine the rougher parts of the Coromandel Peninsula transported to a height of 5000 feet and higher; nearly two hundred miles from the sea; with a climate of a permanent Auckland autumn; and multiplied in area a few hundred times; there you have the Papua New Guinea Highlands.

The larger valleys are wide and undulating, the smaller humpy, all with grass, gardens, trees and rivers. Surrounding and separating these valleys are bush-covered hills, often with limestone outcrops, rising in mountain chains of over 13,000 feet (higher than Mt. Cook). The distance is purple but the countryside near is green.

With the vegetation the familiarity stops. These valleys are teeming with people. Short, sturdy, brown-eyed with black woolly hair, and of all grades of colour from coffee to chocolate. They walk purposefully about the clay roads and tracks, cheerful, polite and with a certain dignity. They can hardly believe that any other life of importance exists outside walking distance and some think that we Europeans have come here because we do not like our own country!

When we walk along the tracks or road—only boasting that name because it can be used by land rover and motor-cycle—what do we see?

## Mother and Daughter

Two women walk with a brisk pigeon-toed gait towards us—mother and daughter perhaps. The older woman is shrunken and lined though possibly not more than 35 years old, with a pleasant face and cheerful expression. The girl is smooth skinned, bright-eyed and pretty. They wear the scanty grass "urinch" of all the Highlands women, slung low round their hips, with skirt only front and back. It swings with a hula movement as they walk along. Round their necks hang large mother-of-pearl shells, crescent shaped and polished. They may also have many strings of coloured trade beads (the very small ones used for bead embroidery) or other shells and the girls a curly dried gourd dangling from a hole in the lobe of one ear. Round each arm above the elbow they wear arm bands of woven cane, about one and a half inches wide. Suspended from their heads and hanging down their backs they both carry a large string bag—a "nu." In the bottom, bumping against their lumbar vertebrae is a load of "shebi" or native sweet potato, which they are taking down to the Government station to sell.

## Agility

A little further on, a lone man approaches at a jog trot, balanced over his shoulder or crossed behind his neck like skis, two small tree trunks, long and slender—perhaps ten or fifteen feet. How agile he is, and how easy it looks as he negotiates the steep bank and slips his burden along in the narrow confines of the muddy track. His dress is as meagre as the women's. Around his waist is a wide belt of rings of bamboo, dark orange in colour. Suspended from the front of this belt is an apron, "arnap" falling to his knees, of a coarse string fabric. This one is fairly new and the stripes of rat fur put in for decoration are still visible under the dirt. Around his legs just

below the knee he has leg bands and also arm bands similar to those of the women. Round his neck is a large mother-of-pearl shell, cream and shiny on his dark skin. Over one shoulder he carries a small bag with some of his belongings. As he passes, his back view is most surprising. Instead of repeating the apron front he has tucked into the back of his belt a cluster of flat green leaves, which jig in a most jaunty fashion as he walks along.

## A Family Group

Now here comes a family group—a man, two wives, several children, and a pig. The children wear copies of the adult clothing, somewhat scantier, or are naked—as are all the babies. The small babies are carried in a "nu" with "shebi" or greens or anything else of value. One of the wives leads the pig, a thin black-haired, long nosed cheeky animal, but a sign of wealth.

Suddenly the rain comes. Some peculiar creatures are ahead of us—rather like two-legged beetles. As we catch up we find two men each under his rain cape. It is made of strips of pandanus sewn together, about three feet by four feet six inches folded lengthwise, and is held over the head and down the back.

Scurrying along near the trees on the side of the road is a little boy, quite naked, but holding over his head a large leaf some eighteen inches across as an umbrella. Clothes or no it is not pleasant getting wet in the rain.

We stop to shelter under some trees along with a group of women. They have been working in their gardens and are all carrying "nu" fulls of food. They have laid aside their burdens, and long digging sticks, rather like slim paddles, and are just sitting. Some are suckling their babies, one is inspecting the head of another for the creatures which are likely to infest hair which is never washed, and one is making a new "nu" with a bone needle. She has a two-ply cord made from a vine fibre and stitches over a gauge of bamboo, the resulting fabric being a cross between knitting and netting. They are all chattering in their sing-song language. Two of the women seem a different colour from the others. They are covered with a grey sticky clay, it hangs on their short hair in lumps like a solid cap and even on their eyelashes. They have the long thick grass skirts of widows, much more voluminous than usual and are almost completely covered from shoulder to waist, with a huge mass of grey beads—the berries of a reedlike grass. In fact next to their companions they look considerably overdressed. These women are in mourning. Someone in their family has recently died and they will be smothered in grey for some months according to the closeness of the relationship, gradually reducing the quantity of mud and the number of strings of beads, as the time passes.

## Interested in Us

They are most interested in our appearance. They discuss our clothes, feel our hands and legs and give a chorus of "aahs" and "eehs" if one of us shows that we really have got feet inside those odd things at the end of our legs. They ask where we are



going and where we have come from, discussing amongst themselves whether we are naik or nonk (boy or girl) and how many children we have, by sign language and a few words, we reciprocate, admire their babies, watch their handwork and examine their possessions. They are always willing to show off what they may be making and will pose well for photographs.



Church and District Office at Mendi

—Photo: J. K. Rosser.

As we are just about to leave this noisy group, two elegant young men pass by. They are wearing new "ornaps" and fresh "Tail leaves" with some yellow ones tucked in to stand up over the green bunch hanging down. They have ornaments in ear and nose, their hair is puffed out like a small fluffy cushion and they are wearing topknots of cassowary feathers with flowing Birds of Paradise plumes sprouting from the centre. Around their foreheads are strips of opossum fur and they are each carrying a most efficient looking set of bows and arrows. Their faces are painted with red and yellow stripes and patches. They strut past the giggling women trying to look nonchalant on their way to some ceremony which demands "formal dress."

#### Ceremonial Grounds

The rain has eased and we walk on. Around a corner the path opens out into a large area surrounded by tall trees, casuarinas—like a dainty-looking pine—and smaller bushes making a hedge. Short grass covers this shady place and the centre of the area is dominated by a clump of especially tall trees. This is a ceremonial ground belonging to the families of this area. The people do not live in villages, but rather in hamlets—one men's house and several women's houses in amongst gardens, grouped around a ceremonial ground such as this. This one is circular, some are square and some seem to have lost their original shape and gone a little to seed. These are the places to which our preachers go, calling the people together to hear their messages. In all there is a feeling of peace and quiet unless there is a "sing song," and then that atmosphere is the complete opposite. A few fowls scratch their way across the ground, a bird calls in the trees and across the opening we can see the low roof of a men's house, smoke slowly seeping through the thatch from the fire inside.

Women are not welcome near the men's house, so we turn aside down a narrow muddy track between tall "combas" (a wild sugar cane), twisting and turning several times to a small clearing. Here we find two or three low oval houses grouped together, sheltered by banana palms and guarded by fences of sharp stakes to keep the pigs in or out as the case may be. Around the fences red coleus makes a startling splash of colour in the interminable green. Through the banana palms we look down on to garden areas, mounds of black earth with sprouting sweet potato plants, too and the small plants of edible bamboo. Several women are working there. These people are diligent agriculturalists; the women work hard in the gardens and tend the pigs! the men cut trees, build houses and fences, but leave plenty of time for smoking, talking, organising ceremonial occasions and fighting.

#### Domestic Arrangements

The sound of our voices brings some women out of the nearby houses. They come out on hands and knees through the low doorways. The houses may be divided into several rooms, each room having its own entrance. The walls are not more than two feet high, with the ridge of the thatched roof only about five feet from the ground. Inside, opposite the doors are the pig pens. After all, when your pigs are your wealth you cannot possibly leave them out in the cold night to get sick or for some enemy to steal. The women must take care of them day and night. A fire burns on one part of the earth floor making the upper part of the living space black with shiny soot, and other parts of the floor are divided off by lengths of wood to make sleeping places. The women sit around in the dark warmth, gossiping; sometimes working at their needle by the light from the entrance. Some sweet potatoes cook in the embers and hanging from the roof are some very dry and blackened corn cobs. In every available space above the heads at sitting height is stored firewood. As the nights are often very cold—we have at least three blankets on our beds—the Mendi people depend on their fires to keep them warm and do not come out until the sun has heated the morning air sufficiently to keep near naked bodies reasonably warm. They also cover their bodies with pig fat—helping to keep out the cold, but increasing the dirt and and giving them their own characteristic scent among unwashed humanity.

So these are the people the mission has come to serve—to soothe their sorrows, heal their wounds and drive away their fear. They have seen no European in Mendi die; they are not quite sure that we do die, so how can we expect to enter into their sorrow? We do not understand. They are heir to all the ills and sores of humanity and know that the mission can and does help. They come along with little burns and sores and scratches, but in cases of real illness the pigs are killed to appease the wrath of the evil spirit or "temor," and the person is at death's door before help is sought often when it is too late.

They listen to our preachers, and sometimes send their children to school, even if they do think we ought to pay them for the privilege of having their children in the class! But most of all there are indications of their interest in prayer. True there are many disappointments, but just when we think we are making no progress with our Good News of Jesus Christ, some sign of grace encourages us to try just once again to bring them to know the love of God which is in Christ Jesus our Lord.



# Your Call Too?

Needed . . .

## A CARPENTER

The recent Solomon Islands District Synod has called for the appointment of a further carpenter to the field. There is building construction work available for a period of three years, and applications will be considered for single men prepared to offer for that period. In the past, valued service has been rendered by such men serving for one year under the Order of St. Stephen. Men offering must have completed their apprenticeship and are the better for subsequent experience. They should be members of the Church. Return fares are paid and the remuneration on the field is £10 weekly (N.Z. Currency) plus free quarters and an annual tool maintenance grant of £20.

As the work is now ready to commence, please enquire without delay of

THE GENERAL SECRETARY,  
Methodist Foreign Mission Department,  
Box 5023,  
Auckland, C.1.

## SECOND THOUGHTS

Last year, following a request from the Solomon Islands District Synod, the Foreign Mission Board started appealing for a woman secondary teacher. Some enquiries and one offer were subsequently received.

But second thoughts are sometimes better, and this year the Synod has reversed its judgment. The members are led to feel that a teacher having had experience and success with upper primary school classes will be more adaptable to the need in the Islands, where the work will be more on the Form I, II and III level and involving much less specialisation than in New Zealand.

The Department is therefore withdrawing its appeal for a secondary teacher.

For future vacancies of this nature, single men will also be considered.

## FURTHER VACANCY IN SAMOA

The President has received a letter from Mr. George Forster, our New Zealand teacher with the Methodist Church in Western Samoa, to say that there is a vacancy for a secondary teacher in our work there. Either a single woman or a married person would be suitable. Until a fully trained secondary teacher is available they cannot continue beyond the third form. Enquiries may be directed in the first instance to the General Secretary, Methodist Foreign Mission Department, Box 5023, Auckland, C.1.

## APPOINTMENTS

The recent annual meeting of the Foreign Mission Board made two appointments—

**Miss Kathleen Shaw** of Christchurch (Durham Street) Circuit was approved to take the George Brown Training College course at Sydney next year, preparatory to taking up a missionary appointment in the Solomon Islands. Miss Shaw formerly lived at Nelson.

**Miss Beryl Grice**, now of Birkenhead Circuit, who formerly served for two years as a supply worker in the Solomon Islands, will now return there for a year of service under the Order of St. Stephen. She will teach for that year at Tonu in the Buin Circuit, where she will be associated with Sisters May Addison (nurse) and Pamela Beaumont (teacher), who hopes to take up pastoral and translation work under the Deaconess Order.

One further primary school teacher is still required to fill the 1960 vacancies.



Miss Kathleen Shaw—appointed to Solomon Islands



# About People

Recalling the service of . . .

## THE REV. TOM DENT

Recently Mr. Dent died suddenly in England. Although his later ministry was in Queensland and his life as a Supernumerary Minister took him to England, it was from New Zealand that Tom Dent went to the Solomons. The year was 1922, and our Church in this country had just taken over full responsibility for the Solomon Islands Mission District. His twelve years of service in the Islands were divided between the Marovo Lagoon area of Roviana Circuit, where he was the first and only white missionary, and the head station at Roviana, where he relieved at the college during frequent furlough absences of other missionaries. The main associations with the work of Mr. Dent, however, are at Patutiva, where the former leaf structure that served as a mission house still stands as a junior school with provision for a "rest-house" for visiting European workers. Two Tongan ministers have served at Marovo since the Dents were there, but the Fijian catechist stationed there today now lives at Segi, across the Lagoon, where a promising "central" school has been established to serve the Marovo villages. In these days, when so many of the Solomon Islanders are young people, few will recall the missionary who left them 25 years ago; but among the Marovo people the memory of his name is green. Some younger Marovo people have been given the name "Dent" as their Christian name, and the people do not forget that, though they have been encouraged to use the Roviana tongue, Mr. Dent gave them a Gospel in the language of Marovo.

## GERTRUDE MARY BINET

When the congregation gathered at Dominion Road Church on Saturday, August 22, to thank God for the life of Gertrude Binet, the funeral service was led by the Revs. A. H. Scrivin and W. E. A. Carr, and some were present who had shared her service and that of her husband in the earlier Solomon Islands mission days. Mrs. K. Leak (formerly Sister Coralie Murray) was at the organ. The Rev. A. H. Voyce was a pall-bearer. Sisters Lina Jones and Edna White represented the sisterhood of those days. Sister Edna had nursed Mrs. Binet during her last days. It was fitting that it should be so, for Mrs. Binet had never lost her interest in the Islands people and the work of our Church among them.

Mrs. Binet was born 79 years ago at Bath, Somerset. She travelled to West Australia to marry there and in 1917 accompanied her husband, the late Rev. Vincent Le Cornu Binet, to the island of Choiseul. Those were still the rigorous pioneer days. Violence was still abroad in the land. Vincent Binet often took his life in his hands as he undertook the task of peacemaker between the warring tribes. The anxieties that marked her husband's absences were only part of Mrs. Binet's share of the work, both at Sasamuqa, where the work was already established, and later at Senga, where they pioneered a new station. After the people of the island accepted the Christian faith and conditions were more orderly, Mr. and Mrs. Binet remained till 1932 to organise and build on the foundation of work already laid. Twenty-three years later, the writer had the opportunity to visit Senga. There

a group of middle-aged women waited on him, speaking of the work that Mrs. Binet had done for them in their girlhood years and requesting that a photograph be taken of them and their children for later presentation to her.

On their return to New Zealand, Mrs. Binet shared her husband's work at Glen Eden, Waiuku and Otorohanga. In 1943, shortly after seeking supernumerary status, Mr. Binet passed away. In more recent years, Mrs. Binet has made her home with her son and daughter-in-law, Mr. and Mrs. Grenville Binet, at Mount Eden, and Mrs. Binet has been associated with the Dominion Road Church.

At the service, the Rev. Allon Carr paid tribute to the qualities of character that had marked the life of Mrs. Binet. Those who remembered her husband had remarked his mystical and saintly qualities. These had been matched by the intensely practical attributes of Mrs. Binet, so that they had effectively complemented each other. At Dominion Road, besides regular worship with the congregation, Mrs. Binet would be remembered for her zeal in the women's missionary and fellowship groups within the Church. Her last months had been filled by illness and increasing interest in the people to whom she and her husband had devoted so many years of their lives.

—S.G.A.

## N.C.C. CHRISTMAS APPEAL

### WORDS OF THANKS—

Once again Christmas brings the National Council of Churches special appeal. Will you see that the 1959 appeal with its special stress on Refugees—"No Room in the Inn"—gets the support of your Church people?

The annual meeting of the Commission of the Churches on Overseas Missions and Inter-Church Aid planned this appeal. It is rightly presented alongside the missionary appeals of the churches within the N.C.C. On this page we print some of the reports about the use made of the 1958 funds.

In response to contributions sent to many Asian Churches following the 1958 Christmas Appeal, there have come back many messages which contain more than thanks. Some of them contain a growing appreciation of what the unity of Christians really means. From Burma, for example, the N.C.C. has received the following letter from the Principal of the School for the Deaf in Rangoon, which was assisted from our appeal:

"This letter carries with it our most grateful thanks to the Churches in New Zealand for all their generous help in our building effort. I wish our many friends who have helped us in this very practical way could see our new building as it is now in use. I think inter-Church aid is helping people to realise that the Church is truly one in Christ Jesus. This was brought home to me afresh when I received a letter from a Rangoon friend who now lives in Christchurch. She has sent gifts regularly, and in her letter shortly after Christmas she said how happy she was when attending their Christmas service to hear that this school was to be given part of their Christmas collection."



## METHODIST WOMEN'S MISSIONARY UNION

# Letter from the New President

59 Quinns Road,  
Shirley,  
Christchurch.

Warm Greetings to all,

Well, what a stimulating and exciting time the first two weeks as your new President have been. First a rush to get the monthly news letter to the printer so all Auxiliaries will have it for the last meeting of the year. Then an urgent request from Mr. Andrews asking that a small committee arrange an interview with a Christchurch young lady who is offering as a teacher for the Solomons, then dashing off on the Viscount to Auckland for the Annual Foreign Mission Board meeting on the 21st and 22nd October.

This opportunity of attending a Board meeting so soon has given me a wonderful insight into a great deal of the work and although I still feel very "green," have a much better understanding of the work as a whole. The many foolscap sheets of the agenda sent to us before the meeting looked rather forbidding, but with President G. R. H. Peterson and Rev. S. G. Andrews to guide the business, it was amazing how expeditiously things proceeded.

Most exciting of all is the news that the Foreign Mission Board has accepted for service on the teaching staff in the Solomon Islands Miss Kathleen Shaw of Christchurch. We would like Miss Shaw to know that she has our loving interest as she prepares to leave in March, 1960, for training in the George Brown College.

It is indeed a thrill and joy that as the Executive takes office in Christchurch we have two young ladies accepted for service from our city.

Deaconess Lorraine Flowers has been accepted by the Australian Board of Methodist Overseas Missions for work in India. We offer Sister Lorraine our best wishes and God's blessing as she prepares for her overseas appointment.

To Misses Gladys Larkin, Lorraine Flowers and Kathleen Shaw, we extend warm greetings as they join our missionary fellowship and assure them of our love and prayers as they take up this new service for the Master they love. We pray that they will feel surrounded and upheld in every step they take on this new adventure in faith that this is His will for them.

Now you will want to know something of the Wanganui Conference, but Miss Squire's report will supply you with this. Reports and statements from the various departments on the year's work were most encouraging. We felt thankful to our Heavenly Father for His blessing on our efforts. "All we can do is nothing worth, unless God bless the deed." Truly of ourselves we can do nothing, the very desire to serve comes from God Himself, so we delight to know that from one end of N.Z. to the other, there are humble devoted women eager to uphold by prayer and self-sacrificing gifts, the missionary work of our Church.

For our **special objective** this year, we hope to transform Te Rahui, our Hamilton Maori Girls' Hostel. This Hostel is ideally situated, but is greatly in need of renovation. To be able to help with this task will appeal to all women of the Auxiliary, I am sure, and we will gladly make that extra special effort.

One insistent plea is for more Deaconesses who are urgently needed. Have you any consecrated girls in your Church who would consider full time work if they knew the need?

- 1) To help ministers in expanding circuits (new housing areas).
- 2) To help with Maori work.
- 3) To help in City Missions, etc.

Pray and talk about this ladies, that as we see the fields white unto harvest the labourers may be forthcoming.

### Used Clothing.

Appreciation of the many parcels of used clothing was expressed by Sisters to the Maoris. As well as supplying a need, this is a means of contact with the people.

### Christmas Gifts to the Overseas Sisters

This is something we must never neglect. It brings so much happiness to the women and children.

All too soon, busy Conference days passed, and it was time to say farewell to many friends and take a last look at lovely Wanganui. On Friday afternoon two buses took some 60 of us on a "tour de luxe" as the guests of the Wanganui ladies, and the happy memory will long remain.

With renewed vision and inspiration we returned to our homes, and pray we may never grow slack in this great work, but go from strength to strength. Please keep your very new Executive in mind as we take up this responsible task.

Heaven's blessings on you all.

AMY E. RICHARDS,  
President.

### SISTER THELMA DUTHIE WRITES:

I've been home for just over one week after four weeks away at Synod. "Four weeks!" you gasp, "surely not for that length of time?" Well, I must admit it wasn't all business because you see it took nine days to go to Roviana and five days to come home again. It really is quite a story so I hope to write a newsletter soon. I did so enjoy the break away from routine and the opportunity to meet fellow workers, many I had not met before, and others I had not seen for four and five years. What a joy it is to join such fellowship gatherings and to share experiences of joy and sadness, to listen to others' problems and receive ideas and suggestions about how to deal with one's own. Why, one's own difficulties become microscopic when one hears of what others have to do and face. The one-day retreat which preceded Synod sessions set the whole tone of our deliberations and decisions. The Chairman, Rev. George Carter, had written a fine study book "The Mission and the Church," and there were three studies based on "The Worshipping Community," "The Witnessing Community," and "The Serving Community." We were divided into four study groups with a good mixture of ministers and laymen; European, Melan-

(Continued at foot of Page 15)



# Conference at Wanganui

For the first time since 1932, the M.W.M.U. Conference came to Wanganui, from October 6th to 9th, and what a commotion it caused! Committees met, lists were compiled, the Palm Lounge was booked for meals and business sessions, the Trinity Methodist Church Trust was approached for their help . . . the Committees met again, and yet again! Then began a last-minute scurry to find beds for everyone, and at last all was ready. The representatives began to arrive, and Conference 1959 was all set to begin! The weather favoured us with sunny calm rays, following many days of rain and storm, and even Ruapehu forgot to be shy.

Trinity Church was filled to capacity for the Welcome Reception, on Tuesday evening, when the Conference was officially opened. The delegates were first welcomed by the Rev. R. E. Patchett, of Hawera, Chairman of the Taranaki-Wanganui Synodal District, and he conveyed an apology for the Mayor of the City, Mr. E. A. Millward. Wanganui District Council President, Miss C. Squire, expressed their welcome, and Ven. Archdeacon F. O. Ball for the Wanganui Ministers' Association and Mrs. A. K. MacLean, M.B.E., for the National Council of Women, endorsed the remarks. The musical programme was presented by the Putiki Anglican Maori Choir, five hymns being rendered in Maori, with delightful comments of explanation by Canon H. Taepa, who also spoke warmly of his association on the National Council of Churches with Rev. B. M. Chrystall and Rev. G. I. Laurenson. Mrs. S. T. Carter, Union President, extended thanks to the Choir, and replied to the welcomes given earlier. Floral sprays were presented to the official party, and to a member of the Putiki Choir on their behalf. An offering for Conference expenses was taken and dedicated, and at the close of the Reception, a social hour and supper provided an opportunity for happy reunion of old friends.

The 45th Annual Conference opened with a Communion Service, conducted by Rev. R. E. Patchett assisted by Rev. W. C. Jenkin, 172 communicants participating. Obituary Tributes were given by the Dominion President. In solemn gratitude, we honoured the memory of Mrs. Binet, of Auckland, who served on the Foreign Field with her husband; Mrs. Mabel Brown, of Invercargill, who was Secretary of the Southland District Council, Mrs. Hellier, of Whangarei, who held the office of District President (Northland), all giving many years of service; also to many others connected



Sister Kathleen Rogers of Hokianga,  
addressed the Conference

with our work and known to us personally. While we sang, "For All the Saints," we thanked God for the lives of these dedicated women, praying that we may carry on their work worthily.

From Trinity Church we made our way to the Palm Lounge, to commence the business of Conference, aided frequently by the welcome cup of tea (coffee).

#### President's Address

The President read from Matthew 25: verses 14-29—the Parable of the Talents. "In this parable," Mrs. Carter said, "there are several ways of interpreting the term 'talent.' I want to speak to you this morning about one talent, which most of us possess. Each one has a talent, even if it be a very ordinary one, and in the using of it to God's glory, we find that He gives us more to use. Men praise grand and heroic deeds, and little notice is taken of the common heroisms of

Asian and South Sea Island workers and everyone made a contribution to the discussions. There was a final session when reporters from each group gave the findings to the whole assembled gathering of over 50 persons. Those findings will be duplicated and distributed to all workers, particularly those who were not able to be there.

Our minister's wife, Catherine Brough, a secondary school teacher, has taken over Standard Six for the rest of this year and it is such a big help.

At Synod it was brought sharply to our notice that we will shortly be desperately understaffed. **We need teachers urgently—men or women—preferably with a Primary Teacher's Certificate—though in some cases**

they will be expected to teach upper classes beyond Standard Six. We need at least **three teachers NOW and three registered nurses for next year.** You may know that this will probably be my last term of service here and it would be best if someone could be made available to come here before I leave. Do you know of any suitable person who does not know of our great need?

The other day we had only just returned to school after recess when we heard a shout and the next minute I saw a dozen or so big boys and teachers leap through the fence and race over the cow paddock. We then saw what caused the commotion—one of the teacher's cook-houses was on fire with flames bursting forth. The teacher concerned was lucky because only a quarter of the leaf roof was destroyed.





Man of Mendi

—Photo: J. K. Rosser.

daily duty. If we do our little duties faithfully, we grow in skill and ability to take on greater duties. The central object of true living is to be helpful to others. In our M.W.M.U. everyone can use the one talent of "being there," and of being a loyal and intelligent listener. Lay every gift or talent at the Master's feet, and then, when it has been blessed by Him, carry it out and use it to bless others. Bring your barley loaves to Christ, and with the spell of His touch on them, you may feed hungry soul. Our M.W.M.U. will only grow as our members use their talents for His work."

Mrs. Carter welcomed the members of the incoming Dominion Executive. Many messages of greeting were received.

#### Secretary's Report

In speaking to her report, Mrs. Beavis expressed her thanks for the co-operation and help given her for the last three years. She stressed several very necessary points for efficient working: Secretaries to be prompt in returning data, for one careless person can hold up the work of others. Co-opt for District Council folk whom you know would make good workers, and do this before the election of Officers (this caused a murmur of surprise from many parts of the Conference hall!). Take care to fill in schedules correctly so that the Secretary's and Treasurer's agree. Those of us who came to Conference must be ready and willing to take back a full and true account, so that others may know and understand the work we are trying to do for the Master. When the Secretary's Report was adopted, Mrs. Handisides and Mrs. Parkinson spoke, thanking Mrs. Beavis for all her work and help during her term as Secretary.

#### Treasurer's Report

Mrs. Coker presented the report and a discussion following concerning dates of payments of quarterly monies, which cleared the air of some misunderstandings of what is required. Sister Edna White expressed

the Union's thanks for the work Mrs. Coker has done in handling the M.W.M.U. funds so efficiently for the last three years. Very few of us would care to be responsible for handling £16,000 of trust money every year!

#### Special Objective, 1960

It was agreed that the Special Objective, 1959/60 be the replacement of furnishings and amenities at Te Rahui, Maori Girls' Hostel, Hamilton, as specified by the Union. As the work is urgent, it was suggested that the replacements need not wait until the end of the year, but that the money be used as it comes in. The stoves need replacing, the laundry equipment is old-fashioned, there is no means of drying and airing clothes, and the hot-water supply is inadequate to the needs of 30 people. The Home Mission Board recognises that the work must be given preference and our assistance to meet the need will be a great relief to the Board.

#### 1958-59 Special Objective

As the secondary teacher envisaged has not materialised, and as the thought of those on the field concerning the status of the required teacher has altered, it was agreed that the money raised by the Special Objective last year, £2,623/16/7, be for the salary for Teacher Training at Roviana, the salary to be paid until the money is expended.

#### Financial

The yearly allocation to the two mission boards was stepped up by a further £100 each to £3,700. Medical and Educational Fund of £603/11/10 was allocated as in the past, as also was the Stamp Fund of £1,089/5/7. The balance not thus allocated was £95/5/7, and we could think of no better way of using this than for the upkeep of the Landrover at Siwai.

#### Kurahuna Hostel

In view of the needs of Kurahuna, we agreed to pay the salary of Sister Madeline Holland from Sisters' Salaries Fund again this year, thus leaving funds to be spent on building repairs. Last year a legacy of £25 was received to be used at the discretion of the Executive, and Mrs. Coker "glowed" when the Conference agreed to spend this on a new carpet for the common-room at Kurahuna. Later in the day, Mrs. Carter was handed an envelope containing a £5 note given anonymously, asking that it be added to the carpet fund.

#### Federation of Methodist Women

The letter sent to Guilds and Auxiliaries was the basis of discussion. There was a feeling amongst Auxiliaries that the intention was amalgamation, and this had aroused some opposition. Mrs. Virtue advocated "making haste slowly," while others told of their experiences in local groups, and pressed for the need for vision. Eventually, after quite a discussion, it was agreed that a Conference of say 50 women be held as soon as practicable, and that they bring down a basis for discussion in our groups.

The significance of the greeting read immediately following, from Jeremiah 33:3, was not wasted in its aptness: "Call unto me and I will answer thee and show thee great and mighty things which thou knowest not."

#### Remits

The Dominion Executive recommended "That, following on the approval in principle at 1958 Conference,



portion of the stamp money be set aside as a nucleus of the Solomon Island Girls' Scholarship Fund;" a number of members spoke against using the Stamp Fund for this purpose, and the recommendation was rejected. Later, the suggestion was made that this be the Special Objective for 1961, but it was not permissible for this Conference to make this decision.

Southland's Remit: "That representation from each district be smaller, in view of the expense incurred," was not supported. We all feel that it is important to have as many folk as possible attending Conferences, for we go home fired with enthusiasm, and so the work progresses.

Nelson/Marlborough's remit: "That a Smethurst Home Management Committee be set up in Auckland," was approved, and later in Conference, the Committee was named as follows: Mrs. S. T. Carter (chair), Mrs. H. J. Beavis, Mrs. G. Firth, Mrs. E. E. Kirkpatrick, Mrs J. O. Coker, Miss L. Hendra and Sister Jean Miller.

From Otago: "That this Conference consider taking steps to grant some allowance towards the cost of travelling expenses to Conference of members of the Dominion Executive (other than the three main officers), was rejected as being too costly to be met from Sisters' Salaries and Executive funds.

### Speakers

The highlight of the Conference as regards speakers was undoubtedly the bright half-hour we had listening to Sister Kathleen Rogers tell of her work in the Hokianga District. She expressed special thanks to the women of Conference and to all members of the different Auxiliaries who had made it possible for her to receive a brand new cottage, at Taheke, fully equipped with all modern conveniences, with two bedrooms so that she could have a guest. She travels from 1200 to 1400 miles a month, and has 300 children in her Sunday schools. Sixty of these youngsters are doing Daily Bible Readings. Since the Billy Graham Crusade, which made a great impression, there was a new "feeling" for religion in many homes, and a consequent lessening of smoking, drinking and profanity.

Rev. G. I. Laursen again emphasised the fact of how the Mission Board depends on the support of the M.W.M.U., and is grateful for the paying of the debt on the three Maori Centres, which are splendidly serving the Maori people. The new pattern of stewardship is coming into effective working, but we must be very careful to inform the people of what they are supporting in their giving. There are many of our people who can give a small cash contribution only, but who can render service with their hands, the gardens, and their time; and all these services should be used, as in the past. The Board had approved the scheme of extensive repairs at Te Rahui Maori Girls' Hostel, at Hamilton, and he hoped the Conference would support this as our Special Objective.

Missionary education was the emphasis given by Miss Mary Astley, representing the Methodist Council of Christian Education. Great concern was felt for educating the people, in realising that all Christians are committed to world evangelism, by the proclaiming and offering of the Gospel, and by sharing in Christian service and stewardship. All this could be helped by good material and teaching aids, to introduce the workers of the Home and Overseas Fields. No one could become a good worker until they are fully equipped with a knowledge of what they are doing, said Miss Astley.

Rev. A. Petch, representing the Deaconess House Board, expressed thanks to the Dominion Executive for the invitation to attend the Conference and speak to representatives. Conference time is one of the great inspiration times of our Church life, and if we go home and spread the interest we have, we may help influence someone to offer for this important Deaconess work. It is imperative that we have an increasing number of candidates, if we are to meet the demands for service in the life of our Church. He brought news that in the absence, next year, of Mrs. Gauntlett, Miss Anne Firth will be Acting Lady Superintendent of the House. It was intended to press for the services of a resident warden, an ordained minister of the Church, and in so doing to raise the status of the Deaconess House. Mr. Petch explained the reason for the dedication at the forthcoming Conference of Miss Gladys Thomas. Normally, a candidate serves one year in probationary work before being dedicated, but, as Miss Thomas has given four years in full time service in the Church, this will be taken in lieu of the probationary year. He also mentioned that the Board will be recommending to the Church Conference that Sister Pamela Beaumont be received into the Deaconess Order.

Rev. S. G. Andrews, began his address to us, "I am sorry there is no Sister at home to speak to you, for personal contact means so much. The Board is now able to fulfil a promise made five years ago, to take part in the work of the New Guinea Highlands to put four new workers on the field, in that Miss Joyce Rosser makes the fourth to go out.

### Sister Edna White

After presenting the Box Organiser's report, Sister Edna White reported that Sister Effie Harkness would be taking over this office. We were asked to note that the correct address for sending letters and parcels is Foreign Mission Office, P.O. Box 5023, Auckland.

Mrs Carter, in giving special thanks to Sister Edna for her record of 14 years as Box Organiser, presented her with an orchid spray, and members of the Conference rose to accord musical honours! Sister Edna is well known and loved from Northland to Bluff for her work in packing and despatching supplies of materials and equipment to the sisters, nurses, and teachers on the mission field.

### Induction Service

There was an atmosphere of hushed solemnity in Trinity Church as we awaited the entrance of the outgoing Executive Officers, Mrs. S. T. Carter, Mrs. H. J. Beavis, and Mr. J. O. Coker, to conduct the Service of Induction of the incoming Executive to office. The singing of Hymn 283, "Our Blest Redeemer," was followed by prayer, and the pray of dedication repeated by all members of Conference. Mrs Carter introduced the new President, and presented Mrs. A. E. Richards with the President's Bible. Mrs. Richards replied and introduced the members of her team: Mrs. F. Gerry, Secretary; Miss L. Hendra, Treasurer; Mrs. W. H. Price, Executive Treasurer; and Mrs. R. C. Ingram. Miss Hendra's reply seemed to sum up the thoughts of all when she said, "I dedicate my one talent to the service of the Union I love, to which I am so great a debtor."

The closing hymn was the prayer:

"Go with us, Lord, from hence, we only ask  
That Thou be sharer in our daily task;  
So, side by side with Thee, shall each one know  
The blessedness of Heaven begun below."

—CLARA SQUIRE.



# 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 Mary Addison  
Sister Pamela Beaumont, Tonu  
Mr. and Mrs. Qvini Baleidaveta, Kihili

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

**TEOP CIRCUIT: Surface mail**—Methodist Mission, Kekesu, Bougainville, TEOPASINA, Free Bag, RABAUl TERRITORY OF NEW GUINEA.

**Airmail**—Methodist Mission, Kekesu, 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 Merle Carter

### 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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**Treasurer:** MR. G. S. GAPPER.

**Manager of Publications:** SISTER LINA JONES.

**Editor "The Open Door":** REV. S. G. ANDREWS.

**Editors "The Lotu"** (Children's Missionary Paper): RE V. E. C. LEADLEY and SISTER LINA JONES.

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British Solomon Islands: 9d. a half ounce.

**Airletter forms:** 6d. each in both areas.