

Rev. Greening

27

THE OPEN DOOR

*Missionary Organ
of the Methodist Church
of New Zealand*



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

December, 1960

Burton

"Even so send I you" » »

At Christmas, above all things, let us remember that Jesus Christ was "sent" into the world. He came on the mission of His Father. It is His word that assures us that we are "sent" also.

The Church and all Christian people are ever at mission. When the Christian goes forth to his daily work, he must regard himself as sent into the world.

Through Christian preaching, Christian literature, Christian service, Christian giving . . . the mission is performed which we are sent to undertake.

Hear again the words of Jesus: "AS THE FATHER HAS SENT ME, EVEN SO SEND I YOU."

Let us give thanks for those who are sent by Christ in the name of our Church:

- ★ Our workers at home and overseas.
- ★ Converts and enquirers in the New Guinea Highlands.
- ★ Fijian and Tongan missionaries, some of them called to new tasks. (Two Tongan missionaries are to be superintendents of circuits in the Solomons.)
- ★ For the completion and opening of the Church at Honiara.

Let us pray daily for the workers listed on the back of this issue, who have gone obediently at the call of Christ.

Let us pray for those agencies that help them at their work:

- ★ British and Foreign Bible Society.
- ★ Missionary Aviation Fellowship.
- ★ Lepers' Trust Board Inc.

Let us pray for Islands students in New Zealand.



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Our Contributors This Issue

Clarence T. J. Luxton is the newly appointed Chairman of our Overseas Missions Board.

Stanley G. Andrews is the General Secretary, and editor of this journal.

Joel Zio will shortly be ordained as a minister of our Church in the Solomon Islands.

Gwyneth Williams (daughter of the Rev. J. C. Aldwyn Williams) went from Christchurch Teachers' Conference to represent the New Zealand Student Christian Movement in a World Conference of Student leaders at Strasbourg, in July.

THE OPEN DOOR

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The Missionary Organ of the
Methodist Church of
New Zealand

A NUMBER ON . . . THE MISSION OF THE METHODIST CHURCH OF N.Z.

1760 = 1960

It is two hundred years since Methodist witness was carried from Britain to the West Indies. There was no missionary society of our Church then. But faithful laymen carried a flame. Soon by their efforts and the enthusiastic leadership of such as Dr. Thomas Coke, Methodist witness spread further afield.

Ceylon . . . Africa . . . the Pacific. . . . Within 25 years of the death of John Wesley, Samuel Leigh had come to the Pacific: in 1815 to Sydney, and 1822 to New Zealand. His commission included Tonga, so from the beginning our Methodist witness in this land was linked with the Pacific.

But not the Pacific only. Our own Methodist Church of New Zealand was cradled by the missionary society in Britain. Basically our aim has not changed. It is to spread Scriptural holiness through this land of ours, among Maori and European, among settled folk and newcomers alike. Our primary witness is in Jerusalem.

Of course there is no limit to that witness. Though, unlike other Churches, our New Zealand Church has no organised mission in Africa or India, we are increasingly bound with their mission too. Through our contacts with the World Council of Churches and the International Missionary Council we are reminded that the field is the world, a world to which we are becoming more closely bound.

But we have our Judaea and Samaria too. East Asia is one such area of special responsibility. Our Bible Society now recognises a special responsibility for taking the Scriptures to Indonesia. Two young Methodists have followed those of other churches into fraternal service in that country. And our New Zealand Churches are linked with the East Asian Conference.

Traditionally it is in the Pacific also that we find a special task. Some exercise it through lay and secular service in the Islands; some by hospitality to Islanders in New Zealand; some again by acceptance of the missionary task that still confronts us, more particularly in the Solomon Islands and the Highlands of New Guinea.

A MISSIONARY CENTENARY

The Rev. George Brown was sent from New Zealand to Samoa just one hundred years ago. In this article tribute is paid to his life and work, which touched all our Pacific fields.

In September 1860, George Brown and his bride left New Zealand to venture for Christ among the heathen of the Pacific. Today our church remembers their pioneer work. Their memorial is the growing Church in several Mission Districts.

George Brown came to New Zealand in 1855. Not yet 20 years of age he had already been a wanderer for several years. He had worked as a doctor's assistant, as an employee in a chemist's store, and had been apprenticed to a draper. But he could not settle to any of these employments. He ran away to go to sea and got as far as London. There he was found before he could leave the country, but as he was determined to go to sea a berth was found for him on a ship, whose master was a friend of the family. The ship transferred troops first to the Mediterranean, and thence to Canada. There an accident prevented his sailing with the ship which was shortly afterwards lost with all hands. After temporary employment in a store, Brown took ship for England. After a brief visit to his father he again proposed to go to sea, but was persuaded to travel as a passenger to New Zealand.

MISSIONARY LINKS

On reaching Auckland he made his way to Onehunga to the home of his aunt, the wife of the Rev. T. Buddle. He found employment in a store in Auckland, but the parsonage at Onehunga became his home and he was drawn into the fellowship of the

Church. His interest in missionary work was stimulated through his acquaintance with two retired missionaries who had served in Fiji, the Revs. J. H. Fletcher and R. B. Lyth. In 1859, under the ministry of Rev. John Whiteley he became a convinced Christian and took up local preaching. The Rev. Isaac Harding spoke to him concerning the ministry, with the result that he offered for the ministry but expressed a desire to serve in the mission field.

He was accepted for missionary work. He married Miss S. L. Wallis, daughter of Rev. J. Wallis of Waingaroa and a month later, on 4th September, 1860 they sailed from Auckland for Sydney where George Brown was ordained on September 19th. A week later, September 26th, they sailed on the mission ship "John Wesley" for their destination in Samoa.

IN SAMOA

Brown immediately set himself to learn the Samoan language, with the result that he was conducting meetings in three weeks and on the eighth Sunday after arrival he preached in the Samoan tongue. He proved to be a gifted linguist and readily learned other Polynesian languages so that he could speak with ease in the main groups of islands, Samoa, Fiji, Tonga and New Britain, besides knowing some other lesser languages.

For fourteen years they served in Samoa, guiding the people through troubled times of inter-tribal strife

and helping to establish a lasting peace. George Brown became Chairman of the District, and under his leadership the Church continued to progress.

NEW BRITAIN

On leaving Samoa George Brown urged the opening of a Mission Field in the New Britain Group. The Mission Board consented to his pioneering that work and in 1875 he went there with native ministers and teachers from Fiji and Samoa. After a year of strenuous work he left the native ministers and staff to carry on the work while he sailed for Sydney. Mrs. Brown and children returned with him to New Britain. They were distressed to find that the native staff had failed to press forward with the work, because of threats from the hostile heathen. Under Brown's leadership they built churches, opened new stations, braved hostilities, and persevered against opposition and frustration. Ill health compelled Brown to leave the field temporarily, Mrs. Brown and the family of three remaining. Other missionaries were also now on the field. But Brown returned to find that two of his children had died of illness during his absence. Despite all hardships, and the killing of some of the native teachers by cannibals, the work progressed. At the end of six years George Brown retired from the mission field and took a circuit in Australia.

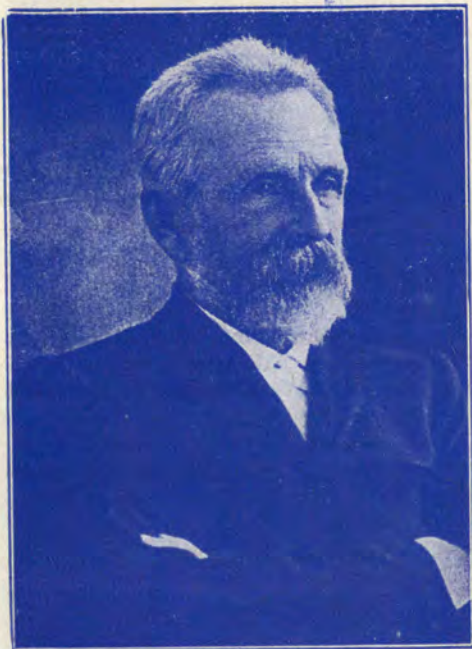
GENERAL SECRETARY

After two years he visited England. Returning, he became General Secretary of the Overseas Mission Board. He took office in 1887. Two years later he investigated possibilities in the islands to the east of Papua, and after a year led the pioneer missionary party to the Trobriand Group.

The Open Door

During his travels he had several times passed through the Solomon Islands. Now he advocated that mission work be extended to that area also. In 1902 he led the pioneer party of missionaries to the Western Solomons.

His activities on behalf of missions also took him to Fiji and Tonga and he was familiar with the needs



Rev. George Brown, D.D.

of all these groups. He ably guided the mission work for 21 years, retiring from office in 1908, having served the Church for 48 years. His Church honoured him by electing him President of the Conference of New South Wales in 1891, and later President General for all Australia.

Honours came to him from several scientific societies in England and

(Continued on page 5)

THROUGH A STUDENT'S EYES

During July of this year, I was privileged to be one of four young New Zealand representatives of the Student Christian Movement who attended the World Teaching Conference at Strasburg, France. For over three years members of our Federation had been working on a six year study programme "The Life and Mission of the Church." The Strasburg Conference took as its theme: "Christ's ministry to the world and our calling," truly a vital question today. Our presence at a teaching conference indicated our awareness that we had much to learn of the recent developments in thought and Christian living. We were seeking together to renew our vision of Jesus and His ministry in our contemporary world.

Although this was a world ecumenical conference, with representatives from such bodies as the YWCA and YMCA, and even guests and speakers from the Roman Catholic Church, it has great significance for us in the Methodist Church of New Zealand.

THE VISION BLURRED

During the last two centuries the vision of "Christ, the Saviour of the world who ministers to all sorts of human needs" has inspired many thousands to go out on a missionary crusade to the ends of the world, even as far as New Zealand. But for many this vision of Christ and His ministry has in recent days become blurred. We have been aware of radical changes in many areas of life. We live in a time when Western domination has given way, and new nations are struggling towards selfhood and national development, a time of rapid social change which has both aroused new hopes and produced new insecurity. It is a time in which

man's understanding of himself and of his place in the world has altered as he faces the shattering of the "structures of individual and collective life" and the consequent threat to the meaning and purpose of all his life and thought. We live in a world of tremendous possibilities which is also a broken world.

In this new world situation, the Methodist Church of New Zealand, as part of the body of Christ, inevitably finds itself. Yet, many are still



Rev. Daniel Palavi and his wife Vasiti, of Tonga, appointed to Vella Lavella.

caught up in the thought patterns, programme and mission, by which the Church served Jesus Christ in a very different postwar situation. Many of us younger members feel a sense of frustration, when we are asked to take part in a pattern which no longer satisfies.

CREATION AND REDEMPTIVE LOVE

In a broken world, Jesus Christ appears before us in a new way as the supreme expression of reconciliation between God and the world, between self and neighbour. Here we see Christ's ministry in which we are called to take part. He is the "agent of creation" and the sustaining prin-

ciple of the world. Through Him we have victory over the forces that threaten to destroy man; through Him is being built up in a broken world the structure of human life — the Body of Christ.

In this body, men find themselves in a new relationship with God and with their neighbours. All the resources of Jesus Christ Himself become available to men and they are drawn into the work of Christ in a movement of 'redemptive love which is ever pressing out to the bounds of

time and space."

It is this vision of Jesus Christ and of His ministry that provides us with a new way of looking at our human existence. It offers a foundation for the renewal of the Church and for new patterns of missionary witness in our time. Enlivened by such a vision, the Church discovers its mission and lives for it. We become free to live on those frontiers of the modern world and allow the Holy Spirit to give His mission those forms which are most adequate.

—Gwyneth Williams.

FRATERNAL WORKERS' FUND

A number of Methodist and other young people have gone to serve, some at sacrificial rates, with the Churches of South-East Asia. The recent Church Conference has asked the Overseas Missions Board to consider these people and their relationship to our Church, reporting to the next synods and Conference. In the meantime a fund has been opened, whereby such workers may be assisted in respect of any emergencies that may arise. Some £30 were contributed by members of the Church Conference at Invercargill and further gifts for this fund will be received and acknowledged by the Treasurer, Methodist Overseas Missions Fund, Box 5023, Auckland, C.1.

A MISSIONARY CENTENARY

(from page 3)

Europe. His wide knowledge of the peoples of the Western Pacific enabled him to write concerning their manners, customs and folklore. He contributed papers on anthropology and ethnology, and provided several collections and specimens of natural history for museums and zoological societies. The honorary degree of Doctor of Divinity was conferred on him by the McGill University of Toronto in Canada for Scientific and Language Research in the Pacific.

The Teachers' Training School in

The Open Door

New Britain has long been known as George Brown College. His name is still honoured in the Pacific Mission Fields, and we pay our tribute to his memory a century after he left our shores to help win the Pacific for Christ.

—Clarence T. J. Luxton.

MALE TEACHER WANTED

For Intermediate Class in
one of our Mission Schools in
the Solomon Islands.

NEW MEN IN CHRIST

A survey of our missionary task presented at Auckland by the General Secretary of Overseas Missions (the Rev. S. G. Andrews) to the annual meeting of the Mission Board.

From New Testament days, Christian conversion has been a revolutionary experience. Then, by the power of the Holy Spirit, a man acknowledged Jesus Christ as the Son of God. It marked life's turning point. Such a convert, whether formerly Jewish legalist or Gentile libertine, had died to the old life. So Paul sees a likeness to death and resurrection in immersion and re-emergence from the waters of baptism.

One vivid experience I recall from my months in the Solomons in 1958 was when I was called to administer Christian baptism to three adult men. They were partners in a small village trading venture.

No other influence had been as strong for their conversion as the fellowship of that village congregation, among whom they had come originally as strangers. Each had followed his own way till he faced the claims of Christ. One had been a notable sinner. One, influenced earlier by a sect, had been drawn towards the Gospel again by his Christian wife. Another, who had left his home village as a lad, before the Gospel reached it, now in advanced years faced for the first time the challenge of the Christ.

I have dwelt upon conversion because surely it is the primary aim of such a mission as ours that men and women should come to the knowledge of God in Christ. This year, as we rejoice in the reports of the first conversions in our Highland field, it

is sobering to reflect that there are far more non-Christians in the world today than there were when the Holy Spirit first visited the apostles with power on the day of Pentecost.

CHRISTIAN DISCIPLINE: CONVERSION AND CHARACTER

But conversion is only the beginning. A fellow missionary to whom I described those adult baptisms, remarked "I hope their business practices have also been baptised into Christ."

Paul taught that when a man becomes a Christian, his life is re-orientated. The change of direction is immediate, but the renewal of the man's nature and character is a continuing process. The work of sanctifying — making saints — goes on continually in the lives of Christians, though there are "fightings without and fears within" that can thwart and hinder. The Epistles show us how gradually and at times painfully, the newborn saints picked their way through error. "Let him that stole steal no more," writes Paul to the Ephesians. In other words, "Become what you are; live not as you were, but as Christ empowers you. . . . "Be not conformed to this world, but be ye transformed."

Disquieting trends in the Solomons this year have sent some of us back to the epistles. For example, that record of Paul's dealings with the Corinthian Church that is apt to repel us. Do we see here the prototype of the congregational bickering and

jealousy, a pattern all too familiar to the modern missionary? But looked at from another viewpoint, we see in Corinthians the new Christians in process of transformation. On the mission fields of today many modern missionary services share as agents in that transformation. Schools build up Christian competence and character; industrial missions help people replace aggressive head-hunting by peaceful industry. A missionary writes to me "The holiest lesson for an Islander to learn is the joy of doing a fair piece of work."

But these fine social, medical and educational services can create problems. The mission that came to evan-

asked to agree to the appointment of two Islands ministers as circuit superintendents. Personally I rejoice to do it, regretting only that they are still Tongan ministers whom we must appoint because no Solomon Islanders are ready.

The current, worldwide rejection of "colonialism" is one factor leading to a serious questioning of our kind of missionary organisation. It is 50 years since Roland Allen first indicated how radically modern missionary methods differed from those of St. Paul. Admittedly these are not New Testament days. But are we justified in acting so differently from the apostles?



Scotter Bo and his wife Mary, from Choiseul, pioneering at Guala in the Highlands.

gelise has remained to instruct and pastor. True, national converts have been trained as village evangelists and pastors, as teachers and medical orderlies. In the Central Pacific, we Methodists first called some such men "assistant native ministers," and the role of assistants has persisted longer than the name. Too often, as local Islanders have taken over pastoral duties, the European missionary has "withdrawn upwards," to quote Bishop Newbigin, retaining an overall control of church polity and discipline. At this Board we are being

The longest period which St. Paul spent as a missionary in one place was at Ephesus, where he stayed two years. In most places, he preached, baptised and passed on, leaving the discipline of the local church to locally appointed elders. True, he did not hesitate to intervene, as with the Corinthians, when dissensions and gross immorality appeared, but he never proceeded over the heads of the local congregation. Rather, he exhorted them to deal, themselves, after the mind of Christ, with matters of disorder.

Certainly it is salutary to read in a superintendent's report this year that, near a mission station where there were years of personal control by a revered missionary there is found today a paucity of local leadership, and an unwillingness on the part of the nominal church leaders to face responsibility of the spiritual and moral well-being of the people.

Here, then, is an unresolved question of missionary philosophy. Is the process of sanctifying, after all, best left to the Holy Spirit, working

reached China, but their work perished. The Church of St. Thomas came to terms with Hindu culture. Islam, coupled with Arabic civilisation, closed off North Africa and the Levant.

When Christian missions began again outside Europe, they accompanied the full tide of Western cultural expansion. Historically, this has taken place whilst Eastern cultures were relatively weak and apparently declining. There seemed little need to discriminate too closely between the Gospel and the social



Mendi women at prayer.

through the fellowship of the local congregation? If so, what then of the missionary after the people have been evangelised?

CHRIST AND CULTURE

New Testament Christianity spread quickly through the area of Greco-Roman culture. Where this had been further enriched by Hebraic influences — where there were "God fearers" and believing Gentiles — the Gospel usually took root first in a pagan city. For the next 1500 years there were few durable contacts between the Gospel and other world cultures, save in Northern Europe. The Nestorians moved through the Middle East and

standards and norms of Western Christendom. Too often, Western standards, culture, dress, even modes of worship, have been imparted as part of the Christian heritage, and been accepted as standards for Africa and India too — yes and for the Pacific. Too seldom have we been able to separate the true marks of the Christian, marks of universal validity, from the accretions that have attached to them in Europe and America.

This attitude has now provoked reaction. Need we be surprised that today the ancient cultural systems have been revived, and the theory re-

emerged that to be a good citizen one should conform to one's historic religious heritage? To be a good citizen in Ceylon today, one should evidently be a Buddhist, or so they say.

My present intention is not to recapitulate the old debate: can other faiths be bridges over which a man can pass to faith in Christ? (Suffice to say that in any such bridge, there is always a broken arch — a gulf to be leapt by faith, but it is not a gulf that completely cuts off the Christian from the folkways, languages and customs of his people or from their

more fundamental questions than these. It involves discrimination between those folkways (polygamy, sorcery and exposure of infants) that are clearly contrary to the mind of Christ, and those bonds and influences, which, if they were removed, would isolate the Christian, rendering him an economic and social oddity — one divorced from his nation and society, a potential rice-Christian.

BAPTISED INTO ONE BODY

Because other world religions are resurgent, we must not be blind to the current process of unification,



Inside the initiation house, New Guinea Highlands.

national aspirations. These too must be penetrated by the spirit of Christ and transformed by Him. Surely this transformation is also part of the mission of the Church where she stands as a minority movement in the great emergent nations of today.)

Now, this is not just a matter of whether church architecture should be Gothic or Indian; whether Tamil lyrics are to be preferred to translations of Moody and Sankey, or whether Pacific Islanders, who usually sit crosslegged on the floor, should sit on pews instead. There are far

going on the world over. So far it is mainly a technological unification. Primitive highlanders are seeing and riding in aircraft before wheeled land transport. Muslims on pilgrimage to Mecca now often use air travel.

The speed of travel and modern means of mass communication are fast transforming the world into one vast neighbourhood. Christians are set in the world, partly to bear witness to God's having made of one blood all nations of men. They worship God, who in Christ calls men

who were once strangers to be fellow-citizens with all the saints.

In the past we have all too often been content to win individual converts and to link them with local congregations. These in turn have formed parts of regional Methodist districts or Baptist unions. Links have been forged with metropolitan countries from which the missionaries had come. In the Pacific the Protestants of Tahiti doubtless today, look to France where their parent Society is now domiciled. The Samoan Congregationalists have looked to the London Missionary Society and the Methodists of Fiji to the mother church in Australia. Not only have they been ignorant of the wider world life of Christians but they have been unaware of each other. Visitors at the East Asian Christian Council rejoiced at the prospect of repairing their own ignorance of East Asia. To their surprise they found the East Asian Christians largely ignorant of each other. The proposed 1961 conference in Samoa of Pacific Islands churchmen should similarly help to overcome mutual ignorance.

TO THE END OF THE WORLD

When the Risen Saviour told His men that power would come to them and that they would be His witnesses it is likely that by the "end of the world," they understood the bounds of the Roman Empire. But we have gradually come to see that Christ's mission is universal. Ours is a Cosmic Saviour. The whole creation is in travail till His reign is complete. So

the Church which we have learned to call His body is likewise universal — despite its apparent fragmentation. Let us not add to the fragmentation by failure to preach and demonstrate the Church universal. When we baptise a convert, let us remember that we act on behalf of the Church universal. As the convert grows in grace, let us introduce him and his local congregation, however primitive his environment, or simple his experience, to Christ as the Lord of the whole world, whose men are found in every nation.

Sometimes in unexpected ways that very service is rendered. Some years ago a flood near Lucknow moved Australian Methodists to take up an offering for Indian flood relief. A Tongan missionary, one of the two now nominated to be superintendents, was returning through Sydney from furlough and saw the collection being taken. A few weeks later his primitive congregation in Bougainville sent the General Secretary at Sydney the sum of £30, their love gift for Indian flood relief. I have twice met that congregation. Simple people, whose fathers 35 years ago were heathen. I doubt whether they had ever previously heard of India. But led by their Tongan missionary they were moved, out of very slender resources to make such a gift. In making it, they were acting as part of the Church universal into which they and their fathers had been baptised.

—S. G. Andrews.

VOLUNTARY SERVICE WORKERS

Mr. Angus Langlands and Miss Joan Parkin of England are two young volunteers under the scheme organised by the British Churches for voluntary service in British colonial territories overseas. These two

young people have arrived in the British Solomon Islands and for twelve months will give honorary service there with our mission. Their fares are paid from England, but keep and a small allowance are the responsibility of the Solomon Islands District.

MOMENTOUS MEETING

The thirty-six members of the Foreign Mission Board who gathered on October 19th at Auckland made several significant decisions. In order to lighten the main agenda, Auckland members had met earlier to deal with routine and less important matters. Important committee sessions, both on policy and finance, were reflected in some of the Board's major decisions. Present by invitation was the Rev. G. Carter, the Chairman of the Solomon Islands District, whose two weeks stay in the Dominion concluded on October 27th.

THE BOARD HEARD THAT

- Over 50 enquirers at Tari in the New Guinea Highlands are now receiving instruction as catechumens.
- November 23rd marked the 10th anniversary of the Highlands Mission. On that date in 1950 the Rev. G. H. Young and his pioneer party reached Mendi.
- Permits have now been secured for Mrs. Keightley and the children to reside on the new mission station site secured at Puril near Nipa.
- Solomon Islanders, who have already raised £500 for an overseas scholarship fund within the Church, invited the Board to open a similar fund in New Zealand.
- Our Honiara Church, the first truly ecclesiastical piece of architecture in that town, was to be opened on November 12th.
- The statistical returns from the Solomons reveal a Methodist community of well over 21,000. More than 50 per cent of them are under 18.
- The District experiences concern over a somewhat hysterical religious movement that has affected part of the Roviana Circuit.

- Miss Vivienne Gash of Rangiora has been accepted by the Australian Mission Board for training at Sydney and secondary teaching in Fiji.

THE BOARD RECOMMENDED . . .

- Part of the work of the Board's annual meeting is to prepare the overseas missions business that is presented to Conference. The following steps were recommended:
- The change in name of the Department from Methodist Foreign Missionary Society of New Zealand to "the Overseas Missions Department of the Methodist Church of New Zealand."
 - The reduction from 30 to 20 in the number of Auckland members of the Board. The distant members will remain at the earlier figure of twelve plus overseas representatives when available.
 - The appointment of a committee to collaborate with the Solomon Islands District in preparing a constitution for that District.
 - The adoption of accounts showing record returns from New Zealand circuits, and economies overseas resulting in a small surplus for 1959-60.
 - Estimates to be accepted which allowing for the complete success

- of the connexional budget next year, nevertheless include an anticipated deficit of £2,964.
- Concurrence in the Australian appointment of the Rev. R. L. Barnes as Chairman of the New Guinea Highlands District.
 - That Conference and the Church take note of the needs for overseas staff: two teachers as soon as possible and the filling of the vacant New Zealand minister's post a year hence.
 - That two Tongan missionaries of experience be appointed circuit superintendents: the Rev. John Taufa for the new Kieta Circuit and the Rev. Daniel Palavi for Vella Lavella. The Rev. A. C. Watson is to transfer to important responsibilities, in caring for the Methodists of Honiara and adjacent areas.

THE BOARD DECIDED . . .

- To send greetings to the Methodist Missionary Society in Britain, since



Rev. C. J. and Mrs. Keightley new establishing Puril station in Nipa Circuit.

- That the Revs. John Bitibule and Joel Zio be ordained, and that as a fraternal visitor, the Rev. E. C. Leadley will go out in January to share in this occasion.
- That Mr. Leslie Boseto be accepted for the ministry.
- That the Kieta section of Buin Circuit become a circuit, and that Marovo become an independent section within the Roviana Circuit, with a view to circuit status being accorded a year hence.
- 1960 marks the bicentenary of the first Methodist venture in the West Indies.
- Likewise to greet New Zealand Methodists serving in other Methodist and ecumenical service overseas, and in particular Mr. and Mrs. Ian Harris who left as N.C.C. fraternal workers for Indonesia on the first day of the Board.
- To arrange an inspection of all our Solomon Islands properties,

with a view to better stewardship of resources there.

- To draw on the Board's own Leper Fund to provide for a new hospital theatre and X-ray building for Dr. Hoult.
- To proceed with the design and construction of a vessel to replace the MALAKUNA, the ship to be financed from last year's war damage grant balance.
- To take advantage of tourist class air-fares now available as far as New Guinea and to insure all missionary travellers of our society against air travel risks.
- To approve the visit of the Rev. Joel Zio to represent the Solomon Islands Church at the Pacific Study Conference arranged for Samoa by the International Missionary Council in April, 1961. The General Secretary will also attend as an observer.
- To subsidise local self-help with sectional mission school buildings in the Solomons, not more than £200 in any one year.
- To establish a vessels replacement fund, by appropriating annually for that purpose the first £500 of available legacy money, normally all devoted to building and equipment required overseas.
- To provide a further teacher for the training centre at Kekesu. Sister Kathleen Shaw proceeded there in November from Sydney, to join Sister Thelma Duthie.
- To approve the establishment of a joint theological college near Rabaul to serve the New Guinea (i.e., New Britain) and Solomon



Rev. John Taufa, superintendent of the new Kieta Circuit, and his wife Amalani.

Islands District. Details are still to be worked out.

- To appoint Miss Beryl Grice as a missionary teaching sister as from 1st February, 1961, when her service under the Order of St. Stephen will have concluded.
- To accept the offer of the Department of Christian Education to make available Miss Bernice Birch to serve one year under the Order of St. Stephen as pharmacist in the District, with a view to training Islanders also.
- To equip the Cicely with a suitable refrigerator.
- To authorise the Chairman to have Island properties resurveyed, as and when this is possible.

SYNOD AT KIHILI, 1960

The Synod this year was held at Kihili, Buin, where the Rev. Philip Taylor, and Mrs. Taylor and their two little children are. We arrived there on Thursday, 25th August, and spent two nights there, and then on Saturday, 27th August, we went to Siwai. The first area where Mr. Goldie and Mr. Wheen planted the Gospel there was at Harinai. Some of us went by land on Land Rover and tractor. The journey was about 40 miles from Kihili. Some of us went round the south coast of Bougainville on the "Ozama Twomey" to

side. Several choirs stood up and sang during that service. I should say that it was one of the best services I ever had in my life. I first visited Tonu in 1928 and 1929. In the last year, I went there with the Rev. Tom Dent and Mrs. Dent and stayed there for about three months. From that time on up to present, there was a great difference in the lives of these people. Glory be to God who has done these great works among these people. We were sent to various villages to take afternoon services. On Monday morning, many



Rev. and Mrs. Philip Taylor, on furlough this month.

Siwai Beach. It took us four hours from Kihili to that destination. When we got there, the sea was calm and we all got on shore safely. From there some of us walked up to Tonu which is about ten miles inland. We who went on the "Ozama Twomey" got to Tonu first. On Sunday 28th September we had a big service which was conducted by the Chairman. Many people came to that service. The Church was full as it could hold, and there were still more people out-

of us were picked up by the tractor and went down to the beach. Isaac Vula and myself walked down. We got there first before anybody else or the "Ozama Twomey."

The sea was rough and some of us nearly lost our lives. But we all got safely on board and also reached Kihili all right. During Synod, we talked about many good things that will help our future generations. You know that I can't tell you everything that happened in our Synod. But I

should say that I may tell you briefly a few things which I hope may be of interest to you.

1. THE DISTRICT GIRLS' SCHOOL

I should say that this school of the young girls will provide better wives for teachers and pastors in the days to come. They both in school and domestic work undertake better training than any other girls in our District.

2. THEOLOGICAL COLLEGE IN RABAU

This proposed College is to be erected for all Melanesians to attend, including both territories, the Territory of New Guinea and the British Solomon Islands. This means that our young generation will be well trained to become better preachers of the Gospel in the future. We believe that God will do His part in this work of building this College.

3. STUDENTS OVERSEAS

The Synod suggested that when available more students be sent overseas for further training. This means that each boy and girl must be smart and bright in both knowledge and wisdom. These young people will be the hope of both territories, in the days to come.

4. THE MINISTRY

There are some more young men who wish to offer themselves to God's work to become ministers. This reveals to us that our native Church is growing bit by bit. The more native ministers we have the more the work grows.

5. HIGH SCHOOL

The wish of the Synod is to erect a better High School for our young people. A better qualified teacher (European) is needed for this school. I understand the Synod is investigating this matter. If our Solomon Islands young people be well educated and if they use their schooling in the right way with the encouragement of the Church, they will grow up in the knowledge of spiritual things. All these things will work together for the good of all.

6. OUR NEXT SUNDAY AT KIHILI

We have had a big lotu at Kihili. The Church was full of people. We had several choirs such as the Girls' School Choir which was conducted by a native girl. There was one choir of the Solomon Islands Representatives and also one from the Government school boys from Kangu which was conducted by one of their teachers. These choirs were very interesting to us all. We felt sure that God was with us in that service.

7. OUR LAST SERVICE AT KIHILI

Before the rising up of the sun we went down to the beach and when everybody got there we had a brief lotu led by the Rev. A. McDonald. After that we shook hands with each other, and got on board the "Ozama Twomey" and bound for our homes. Thank you very much Kihili boys and girls, especially Mr. and Mrs. Taylor for your most welcome hospitality.

—Joel Zio.

ABOUT PEOPLE

GOSSIPING THE GOSPEL

Mr. Gordon Dey writes from Tari, "The people are gossiping the Gospel. A man who is hard of hearing believes because his nephew tells him the sermons. The same man never married because he sees husbands and wives always fighting. No. 1 wife brings No. 2 wife for confession of faith and says, 'I will bring my husband when I talk to him a bit more.'"

FURLOUGHS

Sister Myra Fraser arrived on delayed furlough early in October, but in time to attend the M.W.M.U. Conference. Sister Phyllis Rudolph arrived at Auckland, October 29th, and a fortnight later was married at Whangarei to Mr. Colin Albert, with whom she will now be going to serve at Ulu in the New Guinea Methodist Circuit. Mr. John Miller is due home shortly following two terms of service as a mission joiner at Roviana. Mr. Rodney Fleury of Dunedin also recently came on furlough.

NEW CARPENTER

Mr. Jack Freeman of Dargaville Circuit left for the Solomons on 14th October. He is going for a year under the Order of St. Stephen and may continue thereafter.



Mr. Jack Freeman.

CHRISTMAS WITH GRANDPARENTS

Mostly our children would rejoice at the prospect. But we should like it borne in mind that three of our missionaries' children are spending not only Christmas but three years at a time with their grandparents. Ruth Cornwell stays with Mr. and Mrs. C. D. Shoosmith whilst she goes to school at Masterton. Similarly Graham and Leslie McDonald are with Mrs. McDonald Senior at Broadwood. Ian Carter who has lived in a Rabaul Hostel all the year expects to have Christmas with his parents at Munda.

We are concerned only to point out that missionary service often entails family separation, and to plead that those thus concerned be remembered in the prayers of our supporters.



Two Tari patriarchs.

IS IT NOTHING TO YOU?

When we participate in the National Council of Churches' Christmas Appeal we do more than grant our material support to the particular projects as listed. Such support is a meaningful act of a very important kind.

OUR WITNESS

In the first place we are declaring our unity with our fellow-Christians in Asia and strengthening their witness to Jesus Christ. This, of course, is true directly and literally in the sense that we are supporting them and making possible their Christian programmes of evangelism, education and service. For example, it is by our New Zealand gift alone that the work and sacrifice of the Christians in Formosa are supplemented, so that their medical and evangelistic team can go out every day into an entirely neglected area of their country, and not just on some days. But even where this is not so obviously true, it yet remains that every penny we contribute to the appeal is in fact a declaration of our unity with the people of Christ who are responsible for the work of His Church among over half the human race.

Secondly, we are sharing in a particular way in the Christian ministry to the needs of men and women. The judgment scene, as portrayed in the words of Jesus in Matthew 25, should have a fearful aspect for people who live on the pinnacle of the world's material prosperity as we do. Through the Christmas Appeal we have an opportunity, through the hands of our fellow Christians to feed the hungry, clothe the naked, educate and train the illiterate.

INTER CHURCH AID

In the third place, by our participa-

tion we are widening our own outreach overseas by sharing in a new aspect of the Church around the world. This thing which we call "Inter-Church Aid" is not new, in the sense that Christians and churches have always helped one another in times of special need, but it is new in the sense that for the first time in the history of the churches there is a definite instrument by which the needs of each can be made known and can be met without any loss of dignity to either the donor or the receiver Church. In World Refugee Year over £38,000,000 sterling was contributed in Inter-Church Aid round the world, and in normal years it is about £17,000,000. Our one annual effort in the Christmas Appeal in New Zealand is a meaningful participation in this new emphasis.

THE CHALLENGE

Fourthly, our giving is a blow struck at the injustice of the world's inequalities. The strength of the blow depends, of course, on the quality of our giving. The world is full of inequalities between rich nations, between so-called poor nations, and most of all between rich and poor. Because of these inequalities the world is filled with hatred and fear, resentment and self pity. However one explains the origins of the inequalities, their present existence is obviously a challenge that the human race should learn the meaning of concern for neighbour, and should undertake the practice of genuine sharing. Surely this is a challenge from God and, as it were, is our apprenticeship in the kind of sharing which will be basic in life in the Kingdom. How much do we really care about the injustice of the world's inequalities?

Finally, it can be said without irreverence that our support of this appeal is a ministering to our Lord Who it was Who bears the pain of the sufferings and injustices of life in Asia. The selection of our theme picture for the appeal was not made lightly. It is the thorn-crowned Head of Christ that we remember in Asia, and it is significant that the carving from which this picture was taken was a gift to us from a Church in Indonesia. We have it in His own words that what we do in service of the "little ones" in need, we do unto Him, and when we are guilty of neglect it is likewise neglect of Him.

In terms of money the target of the Christmas Appeal for 1960 is set at £35,000. The real target of the appeal is that New Zealand Christians should participate sacrificially and meaningfully and understandingly in the reality that the appeal signifies.

—Alan A. Brash.



The Thorn-Crowned Head

President:

The Rev. A. E. Orr, M.B.E.

P.O. Box 5014,

Auckland, C.1.

14th October, 1960.

I am pleased to commend to the Methodist people of New Zealand the Annual Christmas Appeal of the N.C.C.

The plight of many of the distressed folk in various countries today is such that it demands the attention and sympathetic consideration of every Christian. In New Zealand,

we have been wonderfully blessed by our Heavenly Father and as Christmas time approaches with all its wonder and surprise and our hearts are stirred by the Christmas message, I trust that all our people will look upon it as a privilege to share in this worthy appeal for our brethren who badly need our assistance.

With Christian greetings,

Yours sincerely,

A. EVERIL ORR,

President.

The Open Door

Our M.W.M.U. Pages

Greetings All,

The M.W.M.U. Dominion Executive have completed one year of their term of office with the Annual Conference held in the Bank Street Church Timaru. This was a time of rich fellowship for the 128 women attending and the reports of the year's work were most heartening and we give thanks to Almighty God.

The Timaru Arrangements Committee and our Hostesses were most kind and we are very grateful to all who had any part in the efficient planning and carrying through of the Conference entertainment.

The invitation to hold Conference next year at Wellington was gratefully accepted.

FOUR SISTERS

We were delighted to have in Conference with us Sisters Norma Graves and Myra Fraser (Overseas) and Anne Wilson and Doreen Bulford (Home). We hope they sensed the love and keen interest the women have for them in their special work and that they returned refreshed and stimulated and with a better knowledge of the work of the Union.

I have just had the privilege of attending the annual meeting of the Overseas Mission Board in Auckland. Here one really hears the inside story of the tremendous work that our Church is undertaking in the Islands of the Pacific. Here one hears of the self sacrifice and devotion of that gallant company of men and women dedicated to this work.

Reports from the Islands Synod presented to us by the Chairman, the Rev. Geo Carter certainly gave us a picture of the great advances being

made and the contribution the Island people are making in leadership.

The vast new area with its thousands in the New Guinea Highlands district is making urgent demands for more and more workers. Rev. R. L. Barnes says "As a district we are bewildered by the magnitude of the opportunities as against the smallness of our human resources. It is estimated that approximately 90,000 people are within easy reach in this area."

It is pleasing to know that the interest of the Solomon Islands Methodists in the New Guinea Highlands field has been further quickened. An overseas missionary committee has been set up and various financial grants made from the fund established by the Solomon Islands circuits themselves. Also four more Solomon Islanders are designated for the Highlands field.

DEACONESS ORDER

The information that the S.I. Synod recommends that a Deaconess Order be established within the S.I. Methodist Church and that it be linked with the Order in N.Z. was received. This is surely a forward move.

This month breakup parties will be the order of the day. May I on behalf of the Dominion Executive wish you all a happy, refreshing holiday season with the deep joy and thankfulness the Christmas message brings to all Christians,

Yours most sincerely,

AMY E. RICHARDS,

Dominion President.

M.W.M.U. CONFERENCE at TIMARU, OCTOBER 1960

Each year as we arrive at our Annual Conference we look forward to renewing friendships made over the years, and also to making new friends. One of the highlights of past Conferences has been the wonderful atmosphere of fellowship which permeates the gathering, and this year was no exception.

On the Tuesday afternoon the Conference was opened at the Bank Street Church Hall, and a warm welcome given by the Rev. A. O. Jones, who mentioned the very important part

people accept the challenge of the living Christ we will not find a way out of our difficulties. We must stand for all things that are good in order to help solve the world's problems."

Later, in the Church, the singing of the Doxology and prayer began the sessions. We have to thank our President, Mrs. Richards for her leadership given in her opening remarks and for her gracious words at all times.

The secretary's report was discussed and the thanks of the Conference was given to Mrs. Gerry for her competent handling of the duties. There are three new Auxiliaries and the interest in the work is growing.

The Treasurer, Miss Hendra, then gave her report and we are thrilled that the response to our appeal for the Special Objective was such a good one. In every department there are increases so that we know that these are outward and visible signs of a deep and active devotion to the cause of Christ and His Kingdom. The interest taken in Kurahuna by our women is shown by the increase to over £2000 this year, and in these days of rising costs we feel that our Matron and Committee will be able to do their work without undue worry. The Stamp Fund was another thrill the total of £1,307 12s. 6d. being an all-time high. The Special Objective total of £2,750 8s. 9d. will enable some much needed amenities and equipment to be installed at Te Rahui (W). Miss Hendra was thanked for her services and we were interested to hear that the giving for the year was £2 14s. 5d. per member.

The Secretary's report was discussed and the thanks of the Conference was given to Mrs. Gerry for her competent handling of the duties. There



Sister Norma Graves addressed the Conference

played by the women in the missionary work of the Church. The Lady Mayor in her welcome to the city said: "My thoughts kept returning time and time again to the questions and problems of the present-day world, when I tried to think of what I would say to you today. Until

are three new Auxiliaries and the interest in the work is growing.

We were privileged to have Rev. A. Everill Orr, President of the Methodist Conference, to speak to us. Mr. Orr gave us a very challenging address and also sang that beautiful song "How Great Thou Art." He said "There is a lift in the life of the Church at the present time, and it is a great joy to me. It is true that many people are turning to the message of God in these days. We need to look at our zeal, to see if we match the zeal of the Communists and others. A deeper commitment to Jesus Christ is needed. We should care for other people. I would use the word "care" in place of the words "love and charity" in I Corinthians 13. People want to feel that we care for them. Today Stewardship and Evangelism are vital in the life of the Church."

SPECIAL OBJECTIVE FOR 1961

It was decided that the special objective for 1961 be for a Girls' Dormitory at Roreinang, in the Kieta section of the Buin Circuit. Any money left is to be allocated at next Conference.

Sister Norma Graves: In thanking the ladies for their welcome Sister Norma said that she had been a member of the M.W.M.U. since 1947 but this was the first time she had been able to attend Conference. Her message was "Ye also helping together by prayer for us." I know that you will not fail us and will not forget that the need for your prayers is always there. You have changes here and we have changes in the Solomons. The buildings have changed, the Church life has changed, Bible Classes and G.L.B. have started. There were 110 women at the World Day of Prayer. Women are taking a bigger part in the life of the Lotu. Sister Norma also sang for us.

MARTON CONFERENCE

Mrs. Richards opened the discussion by saying: "We must go step by step. We feel that if at this Conference and the Guild Fellowship Conference next month our women will accept the principles of these findings, we will have accomplished much. We women are inclined to impatience, the slow way is often hard. This is not our Master's way — His way is a living patience. After discussion it was decided that the two Dominion Executives go ahead with their meetings.

Sister Anne Wilson spoke to us of her work at Hawera. She thanked the women for their prayers and practical help through the Stamp Fund. She gave a few of her experiences over the years in her district. "We come to the Maoris with the message of the Love of God. The Church, the body of believers, is His, and that includes us all — we are the Church. We need to remember that we are two races but one family. The differences of language, culture and custom are there but we are living in a changing world and we must see that we are good neighbours to our Maori brothers and sisters. We must learn to care and grow up together. Maybe God has separated us by language but He has brought us together in His love. We are not perfect but we are God's.

"It was a black man from Africa who carried His Cross.

"It was a Hebrew woman who was chosen to be His mother.

"It was a Samaritan man who ministered to Him.

"It was a stranger who returned to give thanks."

On Friday morning a Communion Service closed the Conference and we returned to our homes feeling that it was good to have been there and to have met together for a while.

—G.M.C.

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	Mr. R. C. Fleury*
Rev. and Mrs. A. H. Hall	Mr. Mr. J. K. R. Freeman
Rev. and Mrs. Aisake Vula	Sister Myra Fraser*
Rev. and Mrs. Iliasa Buadromo	Sister Gladys Larkin
Mr. and Mrs. R. A. G. Baker	Sister Lesley Bowen
Mr. and Mrs. J. S. Gatman	

Also Rev. and Mrs. A. C. Watson, Box 36, Honiara, British Solomon Islands.

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

Rev. and Mrs. Daniel Palavi	Sister Audrey Grice
Sister Joy Thompson	

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

Rev. and Mrs. D. I. A. McDonald	Sister Audrey Highnam (leave of absence)
Sister Lucy Money	Sister Audrey Roberts

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

Rev. and Mrs. P. F. Taylor*	Sister Mary Addison, Tonu
Sister Ada Lee, Kihili	Miss Beryl Grice, Tonu
Sister Beulah Reeves, Kihili	Mr. and Mrs. Ovini Baleidaveta, Kihili
Sister Pamela Beaumont, Tonu	

KIETA CIRCUIT: Surface and airmail—Methodist Mission, Roreinang, P.O. KIETA, TERRITORY OF NEW GUINEA

Rev. and Mrs. John Taufu.

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

Airmail—Methodist Mission, Kekesu, Teop, Wakunai, TERRITORY OF NEW GUINEA

Rev. and Mrs. G. D. Brough	Sister Thelma Duthie
Sister Kathleen Shaw	Sister Merle Carter

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

Rev. and Mrs. G. A. R. Cornwell	Sister Norma Graves*
Sister June Hilder	

PAPUA—NEW GUINEA HIGHLANDS DISTRICT

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

NIPA CIRCUIT: Surface and Airmail—Methodist Overseas Missions, Nipa, via MENDI, TERRITORY OF NEW GUINEA

Rev. and Mrs. C. J. Keightley,

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

Sister Edith James	Miss Joyce K. Rosser
Mr. G. T. Dey	

*On furlough in New Zealand.

Methodist Church of New Zealand FOREIGN MISSION DEPARTMENT

HEAD OFFICE: 3rd Floor, Methodist Central Mission Building, 378 Queen Street, AUCKLAND, C.1.

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

General Secretary: Rev. S. G. Andrews

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): Rev. E. C. Leadley and Sister Lina Jones.

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British Solomon Islands: 9d. a half ounce.

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