

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. Iliesa 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

BUIN 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. Ovin 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 Taufa.

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.

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FOREIGN MISSION DEPARTMENT**

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The

OPEN DOOR

Missionary Organ of the Methodist Church of New Zealand



OPENING WESLEY CHURCH HONIARA
Visible—The High Commissioner and Revs. G. G. Carter and A. Vula,
Mrs. Carter and Mr. B. Gina.

"Enter into His gates with thanksgiving, and into His courts with praise."
—Psalm 100:4.

ANNUAL REPORT NUMBER

MARCH 1961



Teop Handicrafts

*"All our costliest
treasures bring
Christ, to Thee, our
Heavenly King."*

EARLIER

... Much care and skill were devoted to the shaping and carving of artifacts, many of them associated with the primitive religious life of the people.

TODAY

... Many old-time arts are falling into disuse. Missionaries try to encourage them. Some of the arts find their place in the adornment of the house of worship.
... New skills are also being learned: carpentry, engineering, seamanship, printing, nursing.
... The people are encouraged to use these skills to the glory of God.

PRAY

... That treasures both old and new may be used in the service of the Kingdom overseas (Matthew 13:52).

CONSIDER

... What skills and gifts you have to offer, and surrender them to serve the work of God.

THAT IS WHAT STEWARDSHIP MEANS.

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Our Contributors This Issue

The President of the Conference (the Rev. Bernard M. Chrystall, B.A.) contributes his Message, and we draw on the reports of our overseas workers, whose names appear below their paragraphs, selected for publication.

THE OPEN DOOR

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The Missionary Organ of the
Methodist Church of
New Zealand

ANNUAL REPORT FOR 1960

TAKING STOCK

1960 brought its problems for our Church overseas. Illness interrupted the service of some missionaries. Islands Church income did not reach 1959 figures. How and where best to provide for the postprimary education of Solomon Islands girls and boys perplexes our workers. Shipping is a perennial problem. Then Roviana Circuit is afflicted by the spread of strange doctrines and practices.

But in other ways genuine progress has been made.

In the Solomons, a further young minister has been placed on probation, and a senior probationer ordained. A student with candidature in mind comes for a year to Wesley College to prepare. Funds to support him have been raised on the field. Another girl wins a Government Scholarship and comes to New Plymouth for secondary education. CORSO is financing the training of a maternity nurse at Auckland; with the help of the Lepers' Trust Board, two young men are completing training as medical technicians at Wellington Hospital. Translation projects go forward, and the publication of the New Testament has been completed in a second language for which our workers are responsible.

Further workers from the Solomons are being appointed to the Papua New Guinea Highlands, where "there is reason to believe," writes the new Chairman, "that there are approximately 90,000 people we can reach quite easily." Among these a company of fifty are now catechumens, desiring to be received as Christians. In the Nipa Valley, the Rev. Cliff and Mrs. Keightley are "doing a fine work . . . under primitive conditions." A recent Australian visitor writes of 260 at a service there, of 50 medical treatments given afterwards by Mrs. Keightley and the need for a nursing sister soon to be appointed to Nipa.

Meantime, at the home base, the last year of our accustomed appeal to the circuits has yielded £23,150 up to February 22nd. Now together with most Church enterprises in New Zealand, the Overseas Missions Department awaits expectantly the outcome of the Connexional Budget. For capital costs however we remain dependent on legacies and special funds.

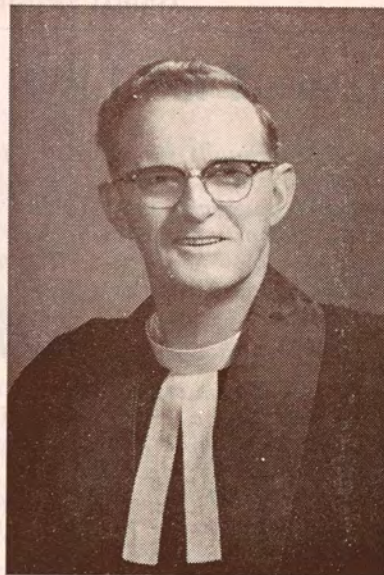
One new nurse and one new teacher have gone to the field. But a male teacher and two other women teachers are urgently required.

The Open Door

THAT HIS WORK MAY

I have always been surprised that the missionary work of the Church has not been enthusiastically supported by every member. Yet from the beginnings of the modern missionary movement until today there have been some who have been reluctant to commit themselves and their substance to "missions". The exploits of the early missionaries throughout the expanding world were performed without the whole-hearted support of the churches back home. There were many who resented the claims of the missionary movement for sacrifices in men and money, and who claimed that it was ridiculous to take the Gospel to the heathen when there were so many round the doors of the Churches who knew not its saving power. Unfortunately there are many who still make the same plausible excuse for not wholeheartedly supporting the missionary work today.

Yet the missionary character of the Gospel is clearly set out in the Scriptures. The Jewish people were chosen by God to be a light to the Gentiles, but because they accepted the Grace of God for themselves as their own possession — they resented the preaching of our Lord which called them to their missionary destiny. They said of Him — "This is the heir, let us kill Him, that the inheritance may be ours." Whenever we claim the Gospel to be our possession we kill the Son of God. When Jesus gathered His disciples together He commanded them "As the Father hath sent Me, even so send I you," "Go ye into all the world and preach the Gospel to every creature." This commission not only stems from



Rev. B. M. Chrystall, B.A.
President of the Conference.

obedience to a command — but also from the nature of the love which wells up in our hearts when we commit ourselves to Jesus Christ as our Saviour and Lord. The Church which is true to the spirit of her Lord cannot be other than missionary-minded, and knows that all her life must be ordered to engage in this one task.

We know all this — but there is, in every one of us, that which would resist its truth from mastering us. For instance there is the selfishness which would lead us to argue that as long as we are missionary-minded at home we are fulfilling our missionary task. But can we ever draw limits to the sacrificial service and witness which is demanded of us? Where

"The Open Door"

BE DONE IN THE WORLD

can we say our duty to love God and all mankind ends? Or, can we say we have completed our missionary obligation when we have preached the Gospel to those nearest to us? The Gospel is for the world — not just for ourselves or for our neighbours. The world is our concern, and must be carried in our hearts as it is carried in the heart of our Lord.

This year all of our Methodist missionary work is being supported by the over-all Connexional Budget, and the lumping of all the missionary projects of the Church along with other essential tasks into the one Budget has had the effect of making some of our people question the amount of money which our circuits are required to raise and send out of the circuits "for the wider work of the Church." What is this questioning — but some within the Church saying — "First we must save ourselves, and then we can give thought to saving others. When we have got our new buildings, when we have got everything ship-shape in our circuits, then we can take a bigger share of the missionary task." But Jesus says "Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it." I take it that these words contain a principle which is valid for the Church as it is for the individual. The Church which is concerned about her own security, her own wealth, her own comfort, her own buildings, without regard for the commission to "preach the Gospel to every creature" has lost its own soul, and has become a collection of people. Everything the Church does must be judged by her missionary

passion and concern — for she was called into being "to demonstrate the goodness of Him who has called (men) out of darkness into His amazing light."

We are all challenged to see the Connexional Budget not in terms of pounds, shillings, and pence, but in terms of men and women whom we have called, trained and sent forth in the name of our Lord Jesus Christ to preach the Gospel — both at home and abroad. These folk are our representatives, and when we give of our substance we must see to it that we give ourselves to the same missionary task, and not only witness to His love where we live and work, but also identify ourselves with the missionary task throughout the world.

I think we must all see the Connexional Budget and the work which it is designed to support in the light of the Cross of our Lord Jesus Christ. If we realise afresh the cost of our redemption we will not quibble at the cost of missionary work — we will be glad to sacrifice our comfort and our ease that His work may be done in the world.

—B. M. Chrystall.



AN AFRICAN PRAYER

"O God, you are the God of the earth and the heavens. In us there are many defects; but you know all about us. Coming down from heaven, you were brutally treated. For those men you prayed, because they did not understand what they were doing. Help us to struggle for what is right: O Lord, give us back a dwelling place."

The Open Door

OUR CHAIRMEN FROM THE HIGHLANDS

the Rev. Roland Barnes, L.Th.,
presents his first Chairman's report.

"We thank our Father for His preserving care that in all the work and travelling done by our staff and their families there has been no serious accident or sickness. As a District, though bewildered by the magnitude of the opportunities as against the smallness of our human resources, we thank God for manifestations of His saving power.

Forward Movements

The highlights of our people have been:

(1) A service at Tari on December 27th, 1959, at which nineteen people (eight men, four women, six girls and one boy) made a public confession of

A PART IN ATONEMENT

"Wherever there are ignorance, ugliness or suffering, no matter what the cause, there are potential sources of moral evil. Those who suffer from them become embittered or cynical, self-pitying drones or revengeful enemies of society. But if someone steps in and by the expenditure of his own time, money, energy or whatever else it may cost, takes these potential sources of evil and makes them productive of good, it requires no great extension of the use of the word to describe what is done as an activity which has the essential character of forgiveness, even though there is no one who can be said to be forgiven." —Leonard Hodgson, "The Doctrine of the Atonement"

—Facts of Mission

faith in Jesus Christ; and other similar occasions since.

(2) The acceptance of Christ by one Mendi — a medical orderly.

(3) The establishment of our work in the Nembi Valley (which to save confusion with Mendi, is known as Nipa). It is interesting to recall that the first recommendation by the survey party in 1950 was that our first station be established in the Nembi.

Staff

We have welcomed the following: Rev. John D. Rees and family, from Australia, May 1960; John Pinoko and his wife, August 1959; and John Anggelo and family, May 1960, both from the Solomon Islands District. We have been sorry to farewell on their retirement: Kaminiei Ladi, Catechist; Daniel Amen, Teacher; and Elies To Lum, Local Preacher, of New Guinea District; Simeon Tava Eke, Teacher, Daniel Keskes, Teacher, Solomon Islands District; and Iepeta Kasinakava, Carpenter, Papua District. The Synod also had before it the retirements of Mr. D. A. Johnston, agricultural missionary, as well as of our pioneer Chairman, the Rev. Gordon Young. Our staff members totalling thirty-five have come from Australia, eight; New Zealand, four; Germany, one; Tonga, one; New Guinea District, ten; Solomon Islands District, six; Papua District, five.

A Church is Born

We rejoice that this year the Highlands Church has come into being. We have had enquirers but now the seal of the Holy Spirit's power has been set in the hearts of some.

"The Open Door"

REPORT

The Synod is considering Church membership and baptism proposals on which a decision has been overdue, and which will guide the entry of our young Christians into fuller fellowship.

General Work

In our general work we have consolidated:

IN EDUCATION — the establishment of the Circuit Training Institution at Mendi means we now have two such centres and at the end of the period thirty-three students are receiving education at or above Standard Three level.

IN MEDICAL WORK — the Hansenide Centre at Tari with patients maintained at about seventy gives pleasing results. Opportunities now exist for placing Nursing Sisters at Nipa and Koroba.

IN AGRICULTURAL WORK — while valuable work has been done, we lost Mr. D. A. Johnston in October and will mark time until negotiations are completed for land at Tari for the station proposed there.

IN PERMANENT BUILDINGS —

the second permanent house was completed and occupied in September. The machining of timber for the third house at Mendi was later completed. After the team moved to Tari, Mr. Rodway proceeded on furlough and Mr. Dey has made good progress in preparing timber in readiness to start on the Tari Mission House when Mr. Rodway returned.

The Task of Evangelism

There is reason to believe that in the Mendi and Tari areas there are approximately 90,000 people we can reach quite readily. We are reminding ourselves that we are here not just to do Mission work, but to bring these into God's Kingdom. We seek to direct our young members to this task.

We appreciate the assistance of all who help to this end — the contributing Churches, the Boards and General Secretaries who lead us, and all who pray and give.

We thank our Father for His guidance; may He help us all to greater consecration and endeavour."



AND FROM THE SOLOMONS

The Rev. George Carter, M.A.,
traverses in turn our seven Methodist
Circuits.

Buka Circuit has been fortunate in that it alone has had the same superintendent for the last eleven years. It seems to have an effective system of Church government starting right from the village church meeting up to the quarterly meeting. Its catechists are mostly freed from teaching

and the pastoral care in the villages seems at a higher standard than elsewhere. It has gone further than any other circuits in the development of something close to a true class meeting, not the rather amorphous gathering that claims the name in most places. The Buka people are on the whole rather sophisticated and easily influenced by new movements yet the foundations are being laid with care so that in whatever storms may come,

The Open Door

READ ON HERE

the church should have a good deal of help in standing firm.

Teop Circuit blessed with good potential leadership is now carrying a considerable burden of district educational work. The teacher training centre is outstanding, but will need increases in staff and equipment to continue its work. The intermediate school has been this year something of a burden. We owe a great debt to Mrs. Brough without whom it could not have been carried on. But it is clear that a better solution will have to be found to the problem of post-primary schooling. The chief problem is to find the resources to meet the obvious need — resources of staff and money.

Keita which now becomes a new Circuit is an area which is blossoming and has for a number of years stood on its own feet financially to an extent far greater than others. Complete financial independence apart from overseas staff is in sight.

Buin Circuit's problems are difficult and not easy of solution. The appointment to Nagavisi of the Rev. Samson Pataaku, the first Bougainville man to train for the Methodist ministry, is helping tremendously and if another two similar appointments could be made to the Circuit, it would be a great help. Deaconess probationer Sister P. V. Beaumont cares for the Tonu station and gives a good deal of pastoral oversight to the Siwai area. The Superintendent at Kihili is hard put to it to meet the many demands placed on him. The biggest problem facing the circuit is the problem of an adequate and disciplined native leadership. Until this is developed it is hard to see how the work can take deeper root. There

is leadership there though some of it is so undisciplined that it is a cause of weakness rather than strength.

The District Girls' School continues to be one of the brightest and best spots in our District. Its expanding work will need more building and staff, but its results so far have more than justified our faith in the staff.

Choiseul Circuit shows what well-developed local leadership and church institutions can do to build up the life of the Church. Heresy got a foothold on Choiseul some two years ago but it has never spread because the life of the Church was strong enough to "contain" it. One of the most promising movements there has been the development of Christian Endeavour at Sasamuqa. Soon it should begin spreading to the outer villages and it will greatly strengthen the life of the Church. Mr. Leslie Boseto has begun a fine ministry at Paqoe where he will continue as a probationer in 1961.

Vella Lavella Circuit has had many ups and downs. Its problems are not lack of leadership but the difficulty of developing a team spirit which will transcend personal and private considerations. In land, in church and in financial matters, there is a great need for the Vella people to be given a new vision of service which will lift them above themselves. The high school class at Vonunu has continued only because Mr. Watson has been diverted from his ministerial tasks to attend to it. As with the related problem at Kakesu we must find new ways of meeting a need without drawing on other sections of the work to their detriment.

Roviana Circuit. The growing work

"The Open Door"

ABOUT THE SOLOMONS

at Honiara is making growing demands on those charged with its care. It is now needful that we make the work in this section fully self-supporting (except for overseas missionaries), not so much for financial reasons as for spiritual reasons. They need to know themselves part of the Church in responsibility as well as in name. Present systems of giving put so much of a gap between the giving and the carrying out that no connection is seen. The work in Aola is already meeting its own costs and is strongly self-supporting. The building of the Church in Honiara has been the talk of the Protectorate, and the way in which the people have rallied round to do the work has brought much favourable comment. It has been, more importantly, for the good of the people in that they have been drawn together more closely by the common task.

The spiritual disease which at present plagues the Roviana Circuit shows up its weaknesses. Lack of local leadership; lack of adequate supervision of outlying areas; lack of firmly settled courts of the local church with some real authority; lack of sound knowledge of the Christian way. These things will have to be met, and many others.

Translation Work: The setting aside of Sister Pamela Beaumont for one year for full-time translation and pastoral work was a big step of which we will reap the benefit in days to come. We shall have much reason to thank the two ladies who have given their service under the Order of St. Stephen that this might be possible. The publication of the Choiseul New Testament (Romans to Revelation) and the progress of other



The Rev. G. G. Carter

similar work is a matter of rejoicing.

Boys' Brigade: We express our thanks to the Boys' Brigade Movement and to Mr. Derek McKay the training organiser. He has launched a movement which could have far reaching results among our young boys and men. Now that Mr. McKay has returned to New Zealand, it is up to the District to see that his work grows and prospers.

Goldie College: Our theological college still continues to be of major importance to us. The effect of recent disturbances on it shows that it is perhaps more closely related to the life of the Church than we had realised and we have come to see that big changes may take place in its work and function. But there was never a time when we needed sound teaching more than today and so Goldie College will surely play a vital role as long as the Church is at work in these Islands. But through all these things, and while it is recognised that the way will not be easy, we are already being led on to the essential steps.

The Open Door

HE GAVE

Lesslie Newbigin assures us that the Holy Spirit Himself is the true missionary. He imparts differing gifts to God's servants, but calls them into His common service. "There are diversities of gifts but the same spirit."

There follow brief excerpts from the 1960 annual reports of our workers overseas, whose varied gifts and experience are thus directed by the Spirit and used of Him.

THINGS NEW AND OLD

Easter Camp was held for the first time at Bilua, with about 300 campers. Profit beyond that is not as evident as could be wished but we trust it is actual. Class meetings have started again, but with an emphasis on study preparation and group participation as opposed to the older form of sermon plus testimony time. To preserve this as a prayer time also will need guarding and guidance.

Mindful of these new things, this is a time for noting also those things which are blest because they have continued without change. Catechists, teachers, preachers, nurses, carpenters and translators have worked through the year as in the past. For their faithful ministry we give thanks and praise to God. In the circuit, during the year, we have had Sisters Joy Thompson and Audrey Grice and Mr. Derek McKay. Also, serving these people, out of his retirement, at Tauranga is the Rev. A. A. Bensley, who is at present translating St. John's Gospel for our people.

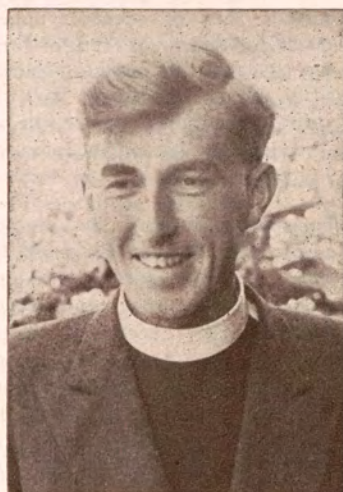
—Alex C. Watson, Bilua.

MISSIONARY PASTOR

I have been able to stop for a day in all but three of the circuit villages, and have continued the practice of conducting the morning service on the monthly Class meeting Sundays in the adjacent areas. When able to be

free from school, the Rev. Daniel Palavi has visited all the villages of his area. The teaching and nursing sisters go often to surrounding villages of his area. The teaching and nursing sisters go often to surrounding villages to carry out their particular work.

On the whole, however, the pastoral life of the circuit has been neglected. The two ordained ministers are in charge of stations which consist of schools directed by government ordinance. Mr. Palavi is teaching full-time, and I spend a good deal of my time in helping with teacher training and intermediate school lecturing. Further than this, all our



Rev. Gordon Brough

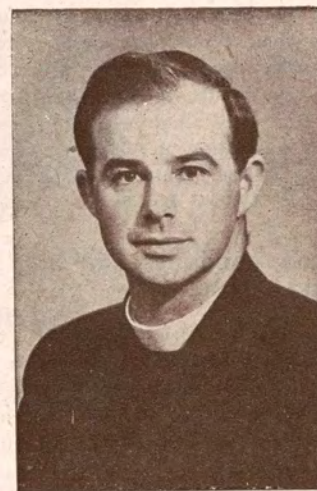
"The Open Door"

SOME, APOSTLES

strongest leaders in the circuit are in charge of schools. This situation must only spoil the work of God's Spirit in the Church.

—Gordon D. Brough, Kekesu.

(Mr. and Mrs. Brough are to be relieved of teaching during 1961. They hope to spend lengthy periods in the Rotokas area, engaged in translation work. The Rev. Daniel Palavi is transferring to be Superintendent of the Vella Lavella Circuit; his place is being taken at Tearaka by the Rev. Francis Bongbong, a Solomon Islands probationer minister.



Rev. C. J. Keightley

CO-OPERATION WITH THE GOVERNMENT

In 1959 I was appointed to the newly-formed B.S.I.P. Nurses' and Midwives' Board, and have twice attended meetings at Honjara, once attending the Government-Missions Medical Conference also. The Nurses' and Midwives' Board has been largely concerned with the registration of previously trained dressers and nurses throughout the Protectorate, and with preparing a curriculum for approved training schools, one of which will be our Helena Goldie Hospital at Munda. Provision is also made for the training and registration of midwives, who will sit the Government examination in obstetrical nursing. A number of our mission trained dressers and nurses have been thus approved for registration.

—Lucy H. Money, Sasamuqa.

"CHURCH SCHOOL" IN THE HIGHLANDS

The people are responding very well to our "Church School" at Puril, for which the whole family go up

each Sunday. We feel that this is the best approach here, where the more personal contact is so much better than the "crowd" one. We have a half-hour opening all together and then divide into four classes — two for men, one for women and one for children. If we had more staff, we would have more classes. Two weeks ago 260 attended the Church School, about 30 per cent women, 30 per cent children and 40 per cent men.

In the three months since we commenced, we have covered the main Old Testament stories up to the commandments, and are now dealing with four of the prophets in an effort to link the two Testaments.

—Cliff and Noreen Keightley, Nipa.

(In their lonely pioneer outpost at Nipa, Mr. and Mrs. Keightley are sadly handicapped by the lack of missionary staff. Pacific Islands mis-

The Open Door

SOME, EVANGELISTS

sionaries from New Britain, Papua and the Solomons are desired, and New Zealand has been asked to help Australia find a nursing sister for this new circuit. For the early part of 1961, Mr. Keightley has to carry the extra duties of Acting Chairman of the District, whilst the Chairman, the Rev. Roland Barnes is on leave.)

COCOA, COCONUTS AND SWEET POTATO

Cattle numbering fourteen are running at Skotolan. A portion of the plantation has been fenced off and the cattle are in good condition. There has been no shortage of milk.

This year, the station coconut plantation shows a good return, if only due to the catechists and employed "firemen" who have maintained a constant labour force. However, till recently, the main labour units have been mission students who are now ready to leave school. Next year, our profits will be reduced by the need to employ extra labourers.

Cocoa planted over the past two years is progressing favourably and by 1962 should be in partial production. We hope to plant another 5000 trees this year. All these plantings have been made by mission students in their own time, and therefore in the past, there has been no charge. At the same time, in the past year, the food gardens have fully supported the school boys and girls. Extra quantities of sweet potatoes and "mamie" have added considerable income to the station thanksgiving.

—Gordon A. R. Cornwell, Skotolan.

PRAYER AND WORKS AT TONU

Dongoho, a young married woman, was very ill and in great pain for two weeks. She believed that God would heal her. Her prayers and ours were answered and she recovered to praise God. A premature baby weighing 2lb. 15oz. nearly died several times, but recovered and went home at eight weeks weighing 4lb. 14oz. Infant welfare and one-natal work continues with clinics at Tonu, Musiraka and Konga. The landrover is a blessing in this work and as an ambulance. There has been a baby born in it.

—Mary L. Addison, Tonu.

LETTERS TO YOUNG CHURCHES

In June, I received an advance copy of the Epistles and Revelation in Babatana, printed by the British and Foreign Bible Society in Australia. Most of this edition has now come. The fruit of many months' work, this completes the New Testament in BBabatana. I am grateful to God for the privilege of taking part in this translation work, and ask your prayers that this Scripture may bring great blessing to the people of Choiseul, and be the means of leading many to fuller consecration and to a greater knowledge of the Christian way.

—Lucy H. Money, Sasamuqa.

MEDICAL WORKERS TRAIN OVERSEAS

Dental work continues to take up quite a deal of time. Dressers have taken out teeth, and the quality of work done has been good. Two of

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PASTORS and TEACHERS



Teacher Trainees
at
Kekesu

them are able to make dentures, and one, now in New Zealand is able to do nerve blocks for the inferior dental nerve of the lower jaw with either hand, no mean feat, and one which good dental surgeons in New Zealand would practise. He is also able to remove fragments of teeth by the use of special instruments called elevators. This means quite a contribution to the quality of practice that these men are able to give to their fellow-countrymen. We have been sorry that we have been unable to maintain some of these services due to moral lapses, transfer of dressers to more essential services, and, even a cause of rejoicing, the transfer of one of our dressers to New Zealand for X-ray training.

We feel that a major advance has occurred in our programme recently since we have been able to send three Solomon Islands nurses, one each from Marovo, Roviana and Choiseul to the Papuan Medical College at Moresby to train for the S.R.N. course (Australian certificate). In the early months of their course, they have

shown ability, so we are confident that they will be able to pass the examination in four years. This advantage, which comes at no financial cost to our Mission, should provide a nucleus of trained nurses who could do a really useful and skilful work for their people.

—Gerald E. Hault,
Medical Superintendent.

FIRST SIWAI MINISTER

All the Siwai people were very pleased when the first Siwai man to enter the ministry was appointed to the Nagavisi area of our Buin Circuit. The Rev. Samson Pataaku has entered conscientiously into his studies and pastoral work. But there are weaknesses in our staffing. We could make good use of two more such Solomon Islands ministers, and three or four catechists to care for the village people.

During the year a serious attempt has been made to put into the hands of the village people written material that will assist them in their understanding of the daily Bible readings,

The Open Door

FOR THE PERFECTING



Sister Lucy Money and Catechist Stephen Gadapeta, first convert and Christian leader on Choiseul.

and thus their growth towards spiritual maturity. Sister Pamela and her helpers have translated into Siwai the booklet on Christian marriage, first produced at the District Office.

We are thrilled that three men and their dependents have volunteered to serve as missionaries in the New Guinea Highlands. Samson Taming appeared before the May Conference and was accepted. John Pirah, who had earlier to return for family reasons from the Highlands, has now gone back to his work. We can ill afford to lose these experienced men, but we realise that the Highlands need is greater than ours. And we rejoice also because it is a sign of quickening life amongst the people that these men have come forward.

—Philip F. Taylor, Kihili.

TEACHER TRAINING

This year we are trying to conduct two separate courses for teacher trainees. There is the usual "A"

course which trains the students to take classes up to Standard Two. Fifteen men and three women are taking this course. In addition, we have eight teachers, who have already qualified for "A" certificates, doing a further course of studies to enable them to sit for the "B" certificates which entitles them to teach all classes up to Standard Six.

Each day I take the trainees from eight till twelve and then from one till four p.m. The "A's" have lectures two afternoons a week while the "B's" have three. For two weeks the "A's" take lectures, then the next fortnight, they go to practising schools to observe, take criticism lessons and generally do practical teaching. Each third week, I visit four or five practising schools as well as the normal school here at Kekesu and see nearly all the trainees take two lessons each. Then the fourth week is devoted to the "B" trainees' lectures.

I am finding the work and preparation entailed very strenuous and exact-

OF THE SAINTS

ing, but it is good to look forward to the day when there will possibly be a second teacher here at Kekesu.

—Thelma Duthie, Kekesu.

(For 1961, Sister Kathleen Shaw has joined Sister Thelma Duthie at Kekesu. As Sister Thelma intends shortly to retire from our mission service, there is need for another teacher to offer.)

SEIZING AN OPPORTUNITY

(During 1960, Sister Pamela Beaumont served herself under the Order of St. Stephen. The offer of Miss Beryl Grice to do likewise has meant that there were two New Zealand teachers at Tonu, and Sister Pamela was able to increase her translation and pastoral work. Miss Grice has now been received as Sister Beryl and has transferred to the British Solomons).

Starting from June 1959, on Thursday nights, two teachers worked with me on translation into Siwai. As time was limited, and not available in the most wakeful hours of the day, we concentrated on special passages. This year, because of eye trouble, one of my helpers had to give up. But since February Peter Mongko and I have been able to work in the afternoons. He teaches school all morning. We finished Luke's Gospel in June. Preparation and typing of the passage takes a lot of time, but it was worthwhile when these people can read of the wonderful works of God in their own language. Mongko is very painstaking. We ask you to continue in prayer for this work that it may be done to the glory of God.

The other day a jubilant teacher, came down from the mountains, say-

ing that he had found that God does really answer prayer! No, he hadn't been praying for material things, he had been asking God for a spiritual awakening among his people. God started with Munggara and his joy and zeal have helped others. Happily he told me that the village people wash every day now! but more than this, they are finding that Jesus Christ is a living reality. May this be a widespread experience.

—Pamela V. Beaumont.

CERTAIN WOMEN ALSO

The traditional pattern of women's work has begun to expand and grow. At Munda, a women's leaders' meeting has been tackling the problem. As a result the work is branching out. Mrs. Baker and Mrs. aGtman conduct a Bible Class for village girls and women. A recreational gathering on Tuesday is under the care of Mrs. Carter, and the Thursday classes there, while Dundee village has now their own sewing class weekly. It is not without significance that in these days when the villages of the Munda section are divided by a new movement the women of the two sections can still meet on common ground with an amity which their menfolk cannot achieve. The basis of this women's work is laid in the sisters' house among the mission girls. We can be very thankful that under Sister Myra and her colleagues, its witness continues to be as effective as ever. In these difficult days it has come to be an oasis of security for adolescent girls who are plagued by the new heathenism and do not wish to succumb to its teaching. The addition of the wing for nurses and teacher trainees has increased the ac-

FOR THE WORK

Sister Pamela Beaumont
at work in her study.



commodation and allowed us to do more than before.

—George G. Carter, Munda.

VISITING THE VILLAGES

During the May holidays, I was able to visit the village schools on the island Ranonga. I hope to complete the inspection of all the schools in our circuit by visiting those on Vella Lavella sometime during the year. Both teachers and pupils appreciate these visits. It certainly does help to see the difficulties and individual problems with which the teachers have to contend. Over the Christmas season I was able to give the teachers a refresher course, but I feel that a personal visit is of much greater benefit to them.

—Audrey E. Grice, Bilua.

(Sister Audrey Grice has now moved to Skotolan, Buka, and Sister Norma Graves to Bilua, Vella Lavella.)

REV. LESLIE BOSETO

It has been an inspiration to welcome Leslie Boseto back into the circuit. He has been moving freely among the villages with great acceptance, nominated him as a candidate for once. The recent Quarterly Meeting the ministry. We have confidence that under God he will make a worthy contribution to the life of the Mission in the coming days. Another gifted young man, who has been attending the Government High School at Auki, Malaita, feels strongly the hand of God on his life. Thus Esau Tuza is also offering himself to the Synod for fulltime work in the Church, and he will probably be trained as a minister in the days to come.

—D. I. Alister McDonald, Sasamuqa.

(The Rev. Leslie Boseto, with his bride Hazel, is now a minister on probation at Senga Choiseul. Esau Tuza has been granted a scholarship from funds raised within the district and is engaged in further studies at Wesley College, Paerata.)

"The Open Door"

OF THE MINISTRY

ORDINATION OF REV. JOHN BITIBULE

During the past month we have been rejoicing in the visit of the Rev. E. C. Leadley from New Zealand. One of the reasons for his visit was to be present at the Ordination of a Solomon Islands Minister, the Rev. John V. Bitibule.

The service was held on Thursday, January 19th, in the Kokeqolo church and representatives from other circuits joined with us in this very important occasion. There were eight ministers taking part in the service, five European, two Fijian and our

the President-elect and to the Chairman who then asked him questions concerning his call and beliefs. The solemn moment of laying on of hands gave one the strong feeling that there were nine not eight pairs of hands laid on the head of this man now entering the ranks of ordained ministers. While still kneeling John was handed his Ordination Bible as a sign of his authority as a Minister of Christ's Church.

The other moving moment in the service was the partaking of the Holy Communion by all the ministers present. Later in the service the newly ordained minister was presented with a set of Communion glasses and tray, a gift from his brother ministers in the District, and Communion cloths, a gift from the women of Munda area.

The Rev. E. C. Leadley preached from 2 Timothy 1-14 which held a vital message not only to this one man but to all who were present at that service.

We pray that the Rev. John Bitibule and his wife Nellie will be abundantly blessed as they continue to serve, in this greater way, the God to whom they have already given many years of faithful service. We know that this ordination service is another stepping-stone in the building up of the Church in the Solomon Islands.

—Mrs. N. Carter.



Rev. John Bitibule.

other ordained Solomon Island Minister, the Rev. T. Piani. It was to them as well as to those in the congregation a time of real inspiration and re-dedication.

The secretary of Synod, the Rev. A. H. Hall, introduced John Bitibule to

NEW PROGRAMMES

Since the last catalogue of missionary programmes was issued, we have added a recording of addresses given by the Rev. Philip Potter, and two sets of slides taken by Miss Joyce Rosser, of New Guinea Highlands, with taped commentaries by her father. Shortly, a combined catalogue of such programmes available from both the Overseas Missions Department and Christian Education Department will be issued.

The Open Door

ACCOUNT OF

SOME SALIENT FINANCIAL FIGURES

(The audited financial statements appear in the Minutes of the 1960 Conference of the Methodist Church of New Zealand)

CURRENT ORDINARY INCOME	£	£	£
The New Zealand Church gave			25,364
The M.W.M.U. gave towards Sisters' salaries			3,700
Interest returned us			774
Interest on Medical Fund amounted to			1,077
Lepers' Trust Board Funds available for general medical work were			1,333
			<hr/>
This gave a total ordinary income of			£32,248

CURRENT ORDINARY EXPENDITURE

We spent in New Zealand			3,944
Our Highlands work cost (net)			2,746
In the Solomons:			
Stipends of Overseas Staff cost	17,088		
Local staff were paid	9,881		
Provision for retirement cost	905		
Mission schools used	3,729		
Medical work amounted to	5,544		
Freight and travel costs totalled	8,026		
Other charges added to	3,937		
A grand total of		£48,110	

BUT —

Also in the Solomons:			
The Church people gave	10,536		
And other income was	12,075		
		22,611	
		<hr/>	
So the net cost was		25,499	
Less gain on exchange (net)		1,456	
		<hr/>	24,043

SO WE SPENT IN ALL

Thus we carried forward a welcome credit balance of

For all Capital Expenditure

WE DEPEND ON

"The Open Door"

OUR STEWARDSHIP

LEGACIES RECEIVED

1/9/59 — 31/8/60

John Palmer (further instalment)	£180	0	0
V. M. Houghton	100	0	0
T. W. Featherston	165	5	0
G. H. Gilling	50	0	0
M. H. Morley (Instalment)	158	15	1
James Drury	500	0	0
F. W. Walters Family Trust (Instalment)	50	0	0
Grace Heighway (Instalment)	41	15	10
E. M. West (Balance)	63	14	0
H. N. Holdaway	1,337	1	4
M. E. Paltridge	50	0	0
V. E. Poole	15	0	0
T. Dent	100	7	6
J. S. Stallworthy	10	0	0
Diana Kent	200	0	0
H. M. Patrick	50	0	0
A. T. Holder	100	0	0
Thos. Atwill	367	11	0
Annie Ransom	200	0	0
Frederick Johnson	100	0	0
C. B. Armstrong	37	10	0
J. C. Prudhoe (Income)	42	16	7
E. A. Dillon (Income)	67	4	8
L. J. Collis (Income)	4	10	0
Enos Stevenson (Income)	17	6	
A. B. C. Wills (Income)	4	3	6



Mr. G. S. Gapper, Treasurer.

"Anon." Gift in lieu of Legacy	500	0	0
"Anon." Gift in lieu of Legacy	1,000	0	0
E. G. Gardner, in lieu of Legacy	100	0	0
Rev. H. L. Blamires in lieu of Legacy	100	0	0
	<hr/>		
		£5,696	12 0

(Form of Bequest on application)

LEGACIES AND SPECIAL GIFTS

Missions and the Connexional Budget

(A Message from the Executive Officer Finance and Stewardship Committee)

The Church's task is Mission — to love, to serve, to win to Christ. Individually and as a family the call is unceasing, the need more clamant. A considerable part of this Mission is fulfilled by the Church through its departments. During the years a great bond has grown between individuals and the departments as the two have linked resources of money, manpower and a ministry of intercession. The money required by the Departments for missionary endeavour has been appealed for and usually that sum has been raised.

Stewardship teaching programmes instituting budget systems of finance have been a new factor in this relationship. Circuits throughout the Connexion, with very few exceptions, now operate a budget system. Churches have moved out pastorally among Methodists proclaiming the Faith and allowed the Gospel to make its own appeal. The response has been enriching to the people and therefore to the whole life and witness of the Church. The renewal of life through Stewardship in our churches has resulted in increased missionary support — that is definite. We should not be surprised that increased giving has resulted from people being confronted with the opportunity to think seriously of their response to the supreme claims of Christ.

Now, a further new factor operates. The Connexion as a whole now operates on a Budget — a system that commenced on February 1st. That means money is now not remitted direct from circuits to departments. One assessment for the wider work of the Church goes to the

Church. Make it your business to find out your church's assessment and then look at it in terms of the missionary responsibility of the whole family. It is a small sum, looked at from any standpoint. Over the whole Connexion it represents only 1/8 per week per member.

How will this new budget affect our missionary work? It is anticipated that the result will be the same as it has been on a local level, i.e. increased giving through the challenge of Christian stewardship. It is too early yet to report, for the first payments for the month of February are due by March 15th, but progress reports will be given during the year. If you are a member of the Quarterly meeting, then it is your responsibility along with other officials to see that the Circuit shares the whole work of the Church. The greater sum remitted to the Connexional Budget means increased missionary activity.

Does this method affect personal interest? The old method of responding to a specific departmental appeal definitely maintained a personal link between department and circuits. Personal interest should increase under the new system, for several reasons. One is that every worshipper making a response to the Gospel by way of the offering Sunday by Sunday is thereby participating in the whole mission of the Church. You are enabling the Church to reach out in love — overseas, to Maori brethren, to children from broken homes; you support the training of the ministry and so on. You are personally involved in the whole mission and that is a strong factor.

Then secondly the departments or agencies of mission are aware of the need for adequate publicity. So you find the Department of Christian Education, the Church Finance and Stewardship Committee, the Missions Departments and other Committees working together arranging strong missionary education. After all, we are not giving to some cold thing called a Connexional Budget so much

as fulfilling a mission that we have joyously undertaken in obedience to our Lord.

Yes, I believe in the Connexional Budget because I believe in mission. Further, I believe the Connexional Budget will succeed because all of us are learning daily of our indebtedness to God and of our need to give in order to live — in Christ.

—John A. Penman.

ABOUT PEOPLE

● During the year Miss Beverley Hills, who had served three and a-half years as office Secretary to the Overseas Missions Department, married the Rev. Warwick Gust. Her successor at the Mission Office is Miss Pauline Atkinson of Mt. Albert Church.

● Last quarter under the heading of "Christmas with Grandparents" we mentioned some of our missionaries' children, separated from their parents for educational purposes. After the article was written Michal Hall (aged eight) travelled to join her grandparents, Mr. and Mrs. P. A. Rushton of Morrinsville. Michal's passport was lost in the mail, but the customs authorities were merciful. Graham McDonald has entered boarding school at Wesley College.

● His friends will be sorry to learn that Dr. Gerald Hoults' health recently caused concern and he had to seek specialist advice at Brisbane. Later reports have been more reassuring and Dr. Hoults has resumed his work in the Solomons.

● The President-Elect, the Rev. E. C. Leadley, visited the Solomons for five weeks, at the request of Conference. He took part there in the ordination of the Rev. John Bitibule.



Mr. Rodney Fleury

● Two further Solomon Islands Methodists have come to New Zealand for study. Holder of a Government scholarship at New Plymouth Girls' High School is Ruth Tiro of Roviana. She is staying at Rangiatea Hostel with Effie Kevisi and Agnes Luduvavini, who have been there two years. Esau Tuza of Choiseul, an old student of the Government High School at Auki, has come to Wesley College, Paerata, supported by the Methodists of the Solomons.

● Sister Norma Graves, returned

in January, after furlough, and transferred from Buka Circuit to Vella Lavella, on exchange with Sister Audrey Grice.

● Sisters Pamela Beaumont and Beryl Grice have completed their year of service under the Order of St. Stephen. Sister Beryl Grice is temporarily at Roviana, but will probably later go to Choiseul.

● Other furloughs include Mr. Rodney Fleury, who returned last month for two years of further carpentry service, and Messrs. Robert Baker and John Gatman who arrived on furlough during February. Mr. Gordon Dey is due home from the New Guinea Highlands during March. Sister Myra Fraser is returning to

Roviana during April.

● Miss Vivienne Gash, B.Sc., left in January for training at All Saints' College in Sydney, and expects to join our Fiji staff as a secondary teacher in June.

● Miss Bernice Birch left in January for a year's service under the Order of St. Stephen as a pharmacist in the Solomons.

● Messrs Gillian Lai (X-ray technician) and Nathan Rigeo (Laboratory assistant) who have been training for twelve months at Wellington Hospital are due to return over Easter to the Solomons. Their courses have had considerable financial assistance from the Lepers' Trust Board grants.

FROM YIRRKALA, NORTH AUSTRALIA

Sister Lorraine Flowers writes . . .

An incident of a few days ago is well worth passing on to you. One of the women some months ago received a bad injury in the back while at Caledon Bay. After remaining exposed for three days in a semi-conscious state she was brought to Yirrkala and treated. She then returned to Caledon Bay. Three weeks ago she was brought back to Yirrkala complaining of further pain, but the doctor could find nothing wrong with her. Last Friday night, as we were concluding our Fellowship Meeting, there was a knock at the door and a message to say that she was "half dead" which can mean almost anything, so we had her brought along. She lay very stiff like a board, and appeared to be unconscious, but it was impossible to move her limbs or to open her eyes. The Yulngu explained that she had been "sung" (had a spell cast upon her) by someone unknown to them, perhaps even at Caledon Bay. We know that our

God of Light has overcome the power of the Prince of Darkness in this world through Jesus Christ, so we had her taken to the hospital where we were able to rouse her a little as she came into the light and with the aid of ammonia. Then, as there was no other means, and certainly no more powerful means, we treated her by praying with her. The tenseness and rigidity that had been all over her began to relax and she listened and responded to our prayer and the assurance that God was with her and had power stronger than that of the enemy.

This called for a return to our Fellowship Group where we held a further session of prayer on her behalf. In the morning, after a good night of sleep and further prayer, she was discharged. The staff all agree that she has never looked more open and relaxed in her face. There has been a change in her, and she still needs prayer that she might find Christ in all His fulness.

"The Open Door"

WESLEY CHURCH, HONIARA

Many New Zealand Methodists are interested in the new church and parsonage now erected at Honiara, the capital of the British Solomons. The church was recently opened and dedicated by the Chairman, the Rev. G. G. Carter, from whom we derive the following report. The church has been financed partly by the efforts of the local congregation themselves and partly by a war damage grant from New Zealand.

Right from the beginning the work attracted considerable attention. It was the first ecclesiastical type building to be put up in the town, the first move out of the "quonset" hut era. More striking has been the way in which the Methodists of Honiara have made it a labour of love. Each day when the shops and offices closed, Methodist employees, Solomon Islanders and Fijians, turned out in dozens to work for their church. Mr. Rodney Fleury had a nucleus of full-time carpenters, but a great deal was done by voluntary labour. On Saturday, November 12th, more than 500 residents of Honiara gathered for the opening.

The Rev. Aisake N. Vula, minister of the church, welcomed His Excellency the High Commissioner, Sir John Gutch, and Lady Gutch. In the porch they were greeted by the Chairman, the Rev. George Carter. After the singing of the Old Hundredth and prayer, the High Commissioner spoke, complimenting the congregation on the completion of the project and the excellence of the building. Then the Chairman formally opened the Church, and the people, led by the High Commissioner and Chairman, entered the building. The service of dedication was then marked by a strong sense of unity. Though the congregation was mixed, both as to race and Christian denomination, there was a oneness and fellowship, which made it all truly inspiring.

The Open Door



The Rev. Aisake Vula, during whose ministry at Honiara, Wesley Church was built.

Earlier, the Ven. Archdeacon Reynolds of the Melanesian Mission, brought greetings on behalf of sister churches; now the Chairman delivered the greetings of the Church and Mission Board in New Zealand, and the sister mission districts of Papua and New Guinea. He also recalled a group of Christian American and New Zealand servicemen, who had met with him in that same place sixteen years before and had talked over the proposed plan for Honiara, the town that was then to be built after the war. These men had prayed then

for the churches that would grow in that place. He went on to speak of Christ, the chief cornerstone, from whom the building of Christian lives must be measured. The choir, which had already contributed notably to the service, concluded proceedings with the Hallelujah Chorus. Under the baton of Mr. Panapasa Balakana of Fiji, the large choir provided an exulting climax to a most joyous and heart warming service.

Afternoon tea was served in a pavilion on the adjoining recreation grounds. Islands dancing followed till 5.30, and a magnificent feast of turtle, pork, beef and other Island delicacies followed at 7.30.

Wesley Methodist Church stands on the seaward side of Mendana Avenue, just as the road curves round from the Matanakau River. If you approach from that side, the cross in the tower, lighted at night, stands

before you as a challenge. From the other end of the road, and from the front, the other faces of the cross proclaim the same Lord and Master. The 60ft. by 30ft. building seats more than 300. Its interior, tastefully painted, is cool and restful. The magnificent communion table and chairs, baptismal font, pulpit and vases, were all gifts. Still to be added are the lectern, reading light, and communion napery and vessels. At night, fluorescent lighting invests the whole building with brightness.

Methodism can be proud that its witness for Christ in the capital of the British Solomons is represented not only by a worthy church building, but also proclaimed by the sacrificial giving and service of the congregation, Melanesian, Fijian and European. This is but the beginning of a new stage in the development of the Methodist witness in Honiara.

LET ME BE EMPLOYED FOR THEE

These are the words of our historic Methodist Covenant Service as we start the new Church year.

TRUE JOY COMES IN OBEDIENCE TO GOD'S CALL
Is He calling you to service with the Church overseas?

These are needed —

A MINISTER for the Solomons: at next Conference
A MALE TEACHER for the Solomons now
TWO WOMEN TEACHERS for the Solomons this year
WOMEN TEACHERS and NURSES for the Highlands
(under our Australian Board)

Address your enquiries to —

THE GENERAL SECRETARY,
Methodist Overseas Missions Department,

FROM THE CHAIR OF THE MISSION BOARD

THE REV. CLARENCE T. J. LUXTON
WRITES OF

CO-WORKERS

Since my association began with the Mission Board twenty-three years ago I have been continually aware of the devoted service of the Board members, their concern for the people in the Mission District, their personal interest in the missionaries, their sense of responsibility to the Church, and their care in administering their trust. To them I pay my tribute of thanks and appreciation, particularly to the senior members who have recently retired after long years of service.

The Board, now reconstituted under a new name, will continue the work that has been their responsibility for over forty years. A transition is taking place on the mission field, the passing of the pioneer days brings nearer the development of the indigenous Church. The transition involves the young church in new relationships with the mother church, new responsibilities, new visions of service, and the developing of leadership. The road ahead will not be an easy one, there will be difficulties and even dangers. We must be prepared to share the trials and tribulations of the young church's growing pains. We will have to continue our full support of missionary personnel, technical and material aid, while at the same time gradually relinquishing leadership and taking the part of co-workers. To us as a church comes the challenge of maintaining our sense of mission, and the practice of the Christian graces of love, patience, fortitude and self giving.



The Rev. Clarence Luxton

At his own suggestion, and after eight years of valued service, the Rev. E. W. Hames ceased on January 31st to be Chairman of the Overseas Missions Board. Meantime, by the new provisions of the new constitution of the Overseas Missions Department, the Church Conference appointed the Rev. C. T. J. Luxton to succeed Mr. Hames. Newly appointed Superintendent Minister of the Papakura Circuit, with pastoral responsibilities for our growing work at Manurewa, Mr. Luxton is Chairman's deputy for Franklin area of the Auckland Synod District. He first joined the Mission Board after a decade of service at Buka. Keenly interested in Methodist history, at home and overseas, Mr. Luxton placed the Church in his debt, when in 1955, his "Isles of Solomon" was published as the official history of our Solomon Islands Mission.

THE FIRST SOUTH-PACIFIC CHURCH CONFERENCE

Adapted from THE MISSIONARY REVIEW

The Conference of Pacific Churches and Missions to be held in Samoa in April will be a milestone in the life of these churches for it will be the first time they have met together.

Today the Church in the Pacific feels its need of renewal. The rapture and vitality that marked its life for a century has given place to a witness that often seems formal and static. One of the reasons for this is the comparative isolation of these areas. There is not much opportunity for contact with other places. The economic conditions also have set limits to what could be done in development. In West Africa, for instance, where in the life of the people there is much to remind one of our Pacific friends, the Church in a continental setting and with considerable financial resources has gone much further ahead in education and the training of leaders than the Pacific communities have been able to do. In Ghana and Nigeria the Church has great secondary schools many of whose students go to overseas or their own national universities. If the Pacific people have not advanced as quickly as the Africans it is not because they are any less intelligent or capable, but living in isolated groups separated often by long stretches of ocean they have not known the strength that comes from the sharing of ideas and experience.

The Churches should find much stimulus from the Samoa Study Conference in April. For the first time they will meet each other. It is only since the war that Pacific peoples have come to know very much about each

other. In 1950 the South Pacific Commission was formed when representatives of the administering powers of all the Pacific Groups met in Canberra and planned to work for social and economic advance. One of the avenues for this was a Pacific Conference called every three years, when nationals from the Island communities would meet and talk with one another and share their common problems and hopes.

Now, after ten years the International Missionary Council has helped the Churches to plan this Pacific Conference with about sixty representatives of countries from West New Guinea to the eastern limits of Polynesia and with some overseas observers and specialist consultants.

Those planning the Conference, a widely representative Pacific Committee, believe that the central question before the Conference should be "How far has the gospel become the controlling fact in the life of the Churches?" They say, "It sometimes seems that our Churches are places where certain standards are demanded rather than places where God gives sinners forgiveness and victory over sin."

Some of the subjects to be studied are The Ministry, Youth, The Christian Family, Unfinished Evangelism, The Gospel and Changing Conditions. These are all relevant and important in the Pacific scene today. The results of this first conference will not be spectacular. Its greatest fruitfulness will probably be in the experience of

(Continued foot of page 27)

"The Open Door"

A VALUED SISTER RETIRES

Last month, Sister Merle Carter, of Cambridge, returned from Teop Circuit, Bougainville, in our Solomon Islands District. Since she left there in January she has paid a private visit to the New Guinea Highlands, and should have a first-hand story of that field to tell her friends. After furlough, Sister Marie is taking up a nursing appointment in the Waikato.

Sister Merle first went to the field in 1946, and shared in the difficult immediate postwar years there. Her dedicated personality, enriched by her experience, has been of great value to the work, especially in the Teop and Buin Circuits, where practically all her service has been given. Whilst in the Buin Circuit, she shared with Sister Pamela Beaumont, responsibility for the work in the Siwai area, a somewhat isolated place, where she demonstrated her fitness for such a task.

Last September the District Synod recorded their resolution of thanks for Sister Merle's service. More recently this minute was approved by the Overseas Missions Board.

"Throughout her fourteen years of service as a nursing sister, Sister Merle has demonstrated both efficiency in her professional work and a loving concern for the total welfare of the people, whose deep affection she has won. Her service through the difficult years of reconstruction helped to equip her for the added responsibilities and leadership of her more recent terms. The Board views her resignation with keen regret and assures her of the warm interest of the members in her future church and nursing service."

The Open Door



Sister Merle Carter

The First South Pacific Church Conference (from page 26)

people coming together and speaking and listening to each other and recognising the guiding spirit of God for today in their midst. In this coming together they will discover the Pacific Church as part of the *Una Sancta*, the one Church of God in the world.

There will be numerous Methodists at the Conference. From the Solomon Islands goes the Rev. Joel Zio. The two delegates from the New Guinea Highlands District will be the Rev. Roland L. Barnes and Mr. Stephen Nakaulai (Papuan missionary). The Revs. C. F. Gribble (Australia) and S. G. Andrews will attend as observers on behalf of their Mission Boards.

Our M.W.M.U. Pages

Greetings All,

What a lovely thing it has been to hear from so many sources of the happy Christmas festivities shared by our missionaries with the Solomon Islands people. Little children are made happy with parties and presents. In many cases even their parents have only dim memories of the old fearful days before the knowledge of Christ and His love came to them. But let us not become smug and sit back because we have had some small share in bringing them this changed way of life. The TASK and the OPPORTUNITY for the Christian to tell his brother man of the Saving Christ seem to grow more urgent with each new year.

I hope many of you have been stirred and challenged by the reports brought back by your young people from the Ecumenical Youth Conference held at Lower Hutt in December. Are we as parents and the older people of the Church keeping step with them in our thinking and in our knowledge of the world situation? Can we match them in enthusiasm and ardent zeal? Has our giving

increased in proportion to our incomes and do we give with a glad heart? Let us be sure we are not guilty of putting one stumbling block in their way. Rather because we have come a little further along the way encourage them to commit their young lives to Christ, and stand alongside them. Together let us put heart and soul in this task. CHRIST FOR THE WORLD.

Our loving good wishes and prayers go with Miss Bernice Birch who left Wellington, January 26th, 1961, to serve for one year under the order of St. Stephen as a pharmacist at Roviana. Also to Miss Vivienne Gash accepted by the Australian Board for service in Fiji, who left Christchurch on January 21st, 1961.

All who know Miss Graham (Rangiora) who took her first appointment FIFTY years ago as a missionary in Fiji will want to join in warm greetings. We wish her a happy holiday with her home folk and friends. Looking wonderfully well although past her 70th birthday, she hopes to return to Fiji and continue her work of love as she is given strength.

METHODIST WOMEN'S MISSIONARY UNION AMOUNTS RAISED FOR HOME AND OVERSEAS MISSIONS IN YEAR ENDED AUGUST 31st, 1960

District	Total				
Northland	570	17	3	Wairarapa	292 12 7
Auckland	2438	2	3	Wellington	1362 9 7
Waitemata	689	0	0	Nelson-Marlborough	790 15 10
Franklin	460	12	0	West Coast	177 14 2
South Auckland	1000	11	3	North Canterbury	1969 9 4
Thames Valley	656	0	0	South Canterbury	1085 1 9
Bay of Plenty	474	19	2	Otago	993 3 0
Taranaki	880	16	2	Southland	809 9 11
Wanganui	380	10	0	Other Monies	44 17 4
Manawatu	1436	18	11	Total	£17,302 3 2
Hawkes Bay	788	2	9	Total 1959	£16,047 2 4

Prayer Calendars. I wish to remind any who have not this year's Prayer Calendar yet that we would like to have you sharing this daily fellowship. Neither distance nor skin colour nor estate can spoil this link between us. We speak to OUR FATHER.

Here is interesting news of work among the Aborigines of Northern Territory, Australia, from Lorraine Flowers.

"We have had nine decisions for Christ, and give thanks to God for this evidence of His Spirit working in this place. Not one of them is finding it easy to stand firm. Life in the camp is extremely difficult for a Christian, because of the pressure brought to bear on them. Polygamy is still practised, together with the promising of children even from birth.

"Medical work keeps us busy, and is really varied. Some babies are delivered in the hospital but my last delivery was on the beach at night.

"The day before Thanksgiving Sunday a wee lad of two and a-half was brought to us from the creek where he must have been for some time before another two and a-half year old saw him and dragged him out. However, after we had worked on him for over an hour, respiration began to return. In the morning when he awoke to find himself in the Sisters' house, it would have done your heart good to see the joy on the faces of those who had come to enquire after him. It proved a real Thanksgiving Sunday . . .

"Although an outback mission we have some interesting visitors. A Frenchman who was collecting art, and information on the Aborigines. A mechanic who did a grand job, not only mechanically but in getting to know and love the people here. Then the army moved into the area



Sister Myra Fraser, going to Roviana next month after her third furlough.

to do some surveying, and we saw quite a lot of them.

"A sister of one of the helpers came on holiday and proved to be most helpful. It was extra good to have her during the doctor's visit when 131 Salk vaccines were given. Now we have a McQuarie Street, Sydney, specialist whose hobby is studying the Aboriginal people. He is writing a book. He and an artist friend leave on the next plane, but an American Lutheran student will be here for a further two weeks.

We who live in this land of plenty have a special duty towards these needy people. Our Lord said "Inasmuch as you did it unto one of these my brethren, ye have done it unto Me."

Let us take every opportunity this year brings of helping our neighbour, near door and overseas.

With every good wish,

Yours sincerely,

AMY RICHARDS,

Dominion President.

A Deaconess Looks At Our Maori Mission Work

As a Deaconess in full time work for many years, it is apparent to me that the average pakeha knows nothing of the Maori in his home or communal life; but only casually observes him in the street, or reads of his misdemeanours in the daily press. The true Maori with all his excellent qualities, his friendliness, his wonderful hospitality is somebody only appreciated by the few. We live in separate worlds as it were.

We have to acknowledge that in the Church we have established two units, the pakeha Church and the Maori Mission.

The pakeha section refers to the Maori Mission while the Maori Mission refers to the pakeha Church. Why? Isn't it the aim of the Church that we be one? If this is to be it is expedient that we go much deeper than just the surface of things. We need to ask ourselves what it is that has made for this set up. Is it not that we are different one from the other! Our whole background is different, our appreciation of things is different, our means of expressing ourselves is different. If we are going to get anywhere we are going to have to start at this level. We need to understand some of these differences, we actually need to accept some of these differences if we are going to get anywhere at all.

In the home no two children are just alike. No two children appreciate the same things, no two children have the same way of expressing themselves. We certainly have to learn to give and take — to understand one another, to appreciate one another. We learn to understand the things

which make us different and that is what I hope to do here.

Our Maori brethren are different from us in many ways. They have their own language, they have their own arts and culture, they have their own customs which are just a few of the differences.

First — the Language. Now I know the immediate reaction to this statement — the language is dying out. But a language is not just a matter of words. It is much more than a means of communication or contact, it is more than a vocabulary peculiar to a people, it underlies the whole thinking of a people, it gives colour to a people. Language is a real part of a people and cannot be learned merely from a text book. It separates people as it was intended to when God separated the people at the Tower of Babel.

Secondly, we have the Arts and Culture. The expression of the imagination, we are told, and what imaginations some of us have. We all have a certain capacity of appreciation but we certainly do not all appreciate the same things. But does this separate us — it does if we are intolerant and not prepared to understand another's point of view.

Thirdly we have the Customs. The dictionary says "a habit of observance." We have grown up accepting different observances. We have our accustomed way of doing things even to our Orders of Worship in the Church. This is where I feel we know little or nothing of the customs of the Maori. We are inclined to feel we are just a bit superior in lots of ways especially when it comes to

matters of cleanliness, etc., but you would not find a more fastidious people than the Maori when it comes to this very thing. You would never find a sheet on the table in place of a tablecloth. You would not find a piece of underwear being used as a dishcloth — no! we have little idea!

We have our standard of living and we feel that this standard is universal. Must our Maori people who are Methodist conform to our ways, must they just become copyists of the pakeha. Must they give up everything to become absorbed into the pakeha Church?

The Maori people enjoy and feel at home in their services in Maori. The pakeha people enjoy and feel at home in their services conducted in English.

The Church has to recognise and accept these differences if there is to be progress.

Our family relationships are going to be reviewed.

We talk of Maori folk being very pakeha, and that is at the level we are prepared to accept them, but is it such a wonderful thing to be a pakeha?

The Methodist Church of New Zealand has a responsibility which I feel she is messing about with and this is no reflection on those who hold the important positions in the Church. We are the Church, is it just the task of a few to bring in God's Kingdom?

The mission field is right here at our doors and there is much to be done. We all like to be ministered to but did not our Lord say He came to minister not to be ministered to? Are we above our Lord? The work is handicapped in many ways. Insufficient workers, insufficient Bible Class leaders and Sunday School teachers. Handicapped by apathy. We are not truly Methodist, we have

lost the concern for those who are without Christ. The doors are open wide and what are we doing about it? We may be different but there are ties that bind us. We have something to offer our people — it isn't a perfect Church but a perfect Saviour who meets the needs of all. We are all one in Him and the language of love is understood by all.

We have our various Church departments all contributing to the life of the whole Church and maybe we will remain apart as a department, but as a unit we are contributing to the life of the whole Church.

It was a black man from Africa who carried the Master's Cross.

It was a Hebrew woman who was chosen by God as His mother.

A Samaritan who ministered to Him when He thirsted.

A stranger who returned to give thanks.

—Anne Wilson.

(Sister Anne Wilson's appointment is to the Methodist Maori Mission at Hawera. The foregoing article has been based on the notes of her address to the M.W.M.U. annual Conference.

● The General Secretary spent the summer in Auckland. After deputation this month in the Wellington area, Mr. Andrews will leave after Easter for a brief holiday in Fiji and Tonga. From there he goes to Samoa to observe the Conference of Pacific Islands Church representatives, sponsored by the International Missionary Council. Mrs. Andrews will accompany her husband.

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. Iliesa Buadromo	Sister Gladys Larkin
Dr. G. E. Hault	Sister Lesley Bowen
Mr. and Mrs. R. A. G. Baker	Sister Beryl Grice
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 Norma Graves
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

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

Rev. and Mrs. P. F. Taylor*	Sister Pamela Beaumont, Tonu
Sister Ada Lee, Kihili	Sister Marv Addison, Tonu
Sister Beulah Reeves, Kihili	Mr. and Mrs. Ovinia Baleidaveta, Kihili

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

Rev. and Mrs. John Taufa.

TEOP CIRCUIT: *Surface and airmail*—Methodist Mission, Kek-su, Teop, Wakunae Free Bag, RABAU, TERRITORY OF NEW GUINEA.

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

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 Audrey Grice
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.

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

JUNE, 1961

Burton