

# THE OPEN DOOR

*Missionary Organ  
of the Methodist Church  
of New Zealand*



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

**December, 1962**

*Burton*

# Christmas Carol from S.E. Asia

*Andante Cantabile.*

## GOD BECAME MAN

Christmas Carol from  
Karo Highlands (Sumatra)  
Adapt. & Arr. by E.L. Pohan

*mp*  
Our God put off His glo-ry In com-ing down to earth; Took

any man-kind's frail-ty! Through Christ the Sa-vour's birth. But men found no

place for Him ex-cept a leaf-tye stall! Give Him room in your hearts. The

*Legato*  
*pp*  
in-fant land ally Com- and a-dore! Wor-ship with

*p* *mf* *f* *mf*  
awe! The Al-migh-ty God, A child born in Is-ra-el Our  
awe, with awe

*pp* *ppp*  
true Im-me-nu-el! -el!  
English translation by  
Ian W. Harris.



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A NUMBER FEATURING SIGNIFICANT NEW MOVES IN THE PACIFIC

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## THE WIND OF THE SPIRIT

*Some years ago, Mr. Macmillan, the British Prime Minister, caught the imagination of the world, and staggered his South African hearers, by testifying to the winds of change then blowing across Africa. Truly Africa has since proved a continent of emerging nations, some of them still in their birthpangs . . . The world press takes less notice of the significant changes taking place in the field of the Churches. The drives for good literature, the research into the development of Churches are two examples. Uganda is the latest new political state to emerge. Uganda has been the field of study for a research team, investigating the growth of the Church. The results may well guide missionaries in other fields.*

*Then we believe the Spirit of God is leading the Churches into new sorts of relationships. The Methodists of Ghana, and now Nigeria, have been organised into Conferences. We shall call them independent, though there will be continuing fellowship with our Church in Britain, which will provide some workers for them.*

*The wind of the Spirit blows strongly in the Pacific also. The proposals for a Pacific Theological College, to serve most of the non Roman Churches in the Pacific, have been taken a stage further. Suva in Fiji is the likely site.*

*There are moves for Methodist Conferences in the Pacific also. Tonga has had her Conference since 1926. In Samoa, Methodism is a minority Church, but she desires independent status and is preparing for it. Fiji is moving towards Conference status for a numerous group of Methodist people. Do not imagine that the Church is concerned only with ecclesiastical procedures. Read the article, BIBLE STUDY IN A STADIUM in this issue.*

*Conference has asked the Overseas Missions Board to interpret to the Church the next likely change in the Western Pacific, where the young churches of New Guinea, Papua, the Solomon Islands, and the Highlands are being led towards a union, which is to show its form first in a United Synod and later (perhaps as early as 1966) in a Methodist Conference of Melanesia. At this stage, let it suffice to say that our help will still be needed. The new Conference will not mean separation of God's people, but a fellowship with the Methodists of Australia and New Zealand, and, indeed, beyond.*

# What Makes Churches Grow?

A New Study in Relation to the South Pacific

By REV. A. R. TIPPETT

Arrangements have been concluded for a visit to the Solomon Islands by the Rev. Alan Tippett, M.A., Research Fellow at the Institute of Church Growth, Eugene, Oregon, U.S.A. The visit has been arranged by the Division of World Mission and Evangelism of the World Council of Churches (the successor to the International Missionary Council). A former Methodist missionary in Fiji, where he served for twenty years, Mr. Tippett writes here of his research work at the Institute of Church Growth.

The road from California descends from scenic mountains and Douglas fir into the Willamette Valley where the twin cities of Springfield and Eugene sprawl like a double-yolked egg. The life of the former is maintained by one of the world's largest timber mills. The world knows "Oregon" more as timber than as a place. The mill offers two guided tours a day. One sees bark stripped from giant trees by a steam jet, a machine that tosses huge logs about so they may be sawn into thousands

of feet of timber at minimum loss in a few minutes.

## University Work

The life of Eugene springs mainly from the University of Oregon. My particular interest there is in the Department of Anthropology, which is rated high in its field because of its direction by two or three top grade men, like Cressman, the authority on American northwest archaeology, and Barnett (Pacific) and Dorijhan (Africa), cultural and applied anthropologists.



Rev. A. R. Tippett pointing to the globe.

—Photo: The Missionary Review



**The Church Grows at Mendi**

The department carries twenty-nine professors and assistants, including one professor on loan from Britain. A few of us from the Institute of Church Growth do courses with these men. Dr. Barnett is directing some of my work. At present he is directing the biggest project of its type ever sponsored by the National Science Foundation — a study of displaced peoples in the Pacific. The team he directs comprises top grade men from several countries, including Canada and Australia. I did a stimulating course on Indonesia with him and a double course on Cultural Dynamics.

Across the street is Northwest Christian College (Church of Christ) where I live and take part in college activities. This institution is the major sponsor of the Institute of Church Growth (inter-denominational). As the 1962 missionary Research Fellow, I gave three of the addresses at the college Missions Emphasis

Week earlier in the year. But the place has much to offer me also — libraries, courses, critical appraisals and interesting people, both sides of the street. I am surprised at the long-obsolete basic Pacific material available here.

#### **A Missionary Leader**

Many readers will have heard of Dr. Donald McGavran. His books, "How Churches Grow" and "Bridges of God" are "musts" for every missionary-minded person. His own practical attempt at doing something about the problems raised in those books is this Institute of Church Growth, the courses of which are as disturbing as the books. He retired from a long missionary service in India about a decade ago and has since visited many other mission fields conducting research into growth and non-growth. Few people anywhere know more of what is going on throughout the world in this respect.

McGavran and I came into this field of research from the opposite sides, he from the physical or statistical approach and I from the angle of cultural dynamics. The two are complementary and turn to each other for verification. He begins with figures, but he does not blindly accept year book returns. I never saw a man more ruthlessly tear apart official statistics. Having arrived at a reliable record he tabulates and graphs to show up the rises falls and plateaux. From these pointers he moves to history, records, minutes and so on, seeking to discover what the conditions were when this change took place. He asks awkward questions—"Why, after, say, ten years of rapid growth at 'X' did the church there suddenly become static?" He probes mercilessly at what he calls the "sealing off of growth." His process and mine meet here. We find cultural factors at work quite often. McGavran uses statistics as a doctor uses his thermometer and other measuring instruments, not to diagnose but to indicate where to look for trouble. He has discovered what would make a medical textbook for the church — sicknesses with their symptoms and patterns.

### Dynamic Approach

The dynamic approach begins with the changes that are taking place, people emerge from paganism by a demonstration of fetish-burning, or in the opposite direction we have an exodus from the church in a cargo cult, or resurgence of agrarian magic in a small social segment of a second generation Christian area, or the spread of the church across cultural barriers along a line of trade or marriage pattern, requests for Christian teachers from areas where no missionary has been.

**Such dynamic factors are currently observable by anthropological enquiry or open to historic reconstruction through archival research — waves of conversion, periods of drastic discipline, minutes of meetings reporting major local policy changes.**

This is the way I met the study of church growth on the mission field myself. I could write a history of the Fijian Church entirely in terms of dynamics.

### Wider Interest

An Institute like this widens one's perspective. Men from Central and South America, in a strong authori-

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**Primitives**

**Learn to Pray**

# Independence for New Guinea

Recently, as never before, world attention has been focussed on the vast island of New Guinea. United Nations is preparing now for Indonesia to take over next May the former Netherlands New Guinea which for almost four centuries has been administered by Holland. That is Western New Guinea.

The Eastern part of the island forms today the Territory of Papua New Guinea, administered by Australia. Part of this is held as Trustee for the United Nations. The most recent U.N. mission on there was led by British Methodist Sir Hugh Foot.

Australia is being urged to prepare the people of New Guinea, — the few sophisticates and the many primitives — for self-government.

Where does the Church fit into all this? At many points. Many Churches and missions are at work.

There are four Methodist districts which serve the area: New Guinea (really New Britain and New Ireland and adjacent islands); Papua, the Solomon Islands (half the district lying within the Territory of Papua New Guinea) and the Highlands.

In this article, the Rev. Wesley Lutton, till recently Chairman of the New Guinea District, writes of the Methodist Church he served and led. Many of his comments apply to Papua and the Solomons also.

There are nearly 52,000 souls in the fellowship of the New Guinea Methodist Church. Most of these have some form of Christian belief, although the real fruits of Christian faith are not always evident.

There are still only seven men in the full New Guinea Ministry. And most of these are either nearing retirement or in middle age. Fully ordained New Guinean ministers have laboured like assistants to their Australian brethren and have been denied the glorious opportunity of taking the Sacrament of the Lord's Supper to their people.

Serious thought is being given to the vital question of the New Guinea Ministry and, unless we make the establishment of a properly equipped and efficiently staffed Theological College a reality, we can never hope to raise effective leaders to guide towards a Christian New Guinea. So that New Guinean ministers can

assume full responsibility for the areas in which they work, circuit divisions are under discussion in an effort to separate large circuits into a number of smaller ones. We believe this to be a necessity. Some younger men are impatient at our slowness, but to many independence is a new concept.

For some years entrance to the ministry must continue to be by selection. But the field for selection is very limited because of low educational standards and ability, and we should seriously consider seeking candidates from other avenues, and not simply from the ranks of pastor-teachers. This our Church seems reluctant to do. The fact that everyone who has entered our schools was earmarked by the villagers for a position of leadership in the Church has been a drawback, and has meant the filling of positions by many unfitted to occupy them.

This situation must be altered, and



**Sister Norma Graves who will serve the whole New Guinea area at Namatanai Teachers' College in 1963.**

it is intended that all our Vunairima schools be unified in a central Intermediate school. Here students sent on by the circuits can receive a good formal education which may lead to secondary standard, without feeling that they are obliged to continue training for the full service in the Church. In this way, we believe students can be guided towards a vocation without the compulsion of a village sanction, and thus lead to a more genuine call of God.

The fact that most of our schools on the head stations are bursting at the seams (there are 862 students boarding in our Circuit Training Institutions) shows the deep desire of our people for full Christian education. We have seen what one European teacher has done when appointed to a Circuit Training Institution, and we are convinced that when all

these Institutions are properly staffed many of our educational problems will vanish.

The Department of Education is doing its best to help us raise our standards, and they seek our co-operation. They know the field is open to us, but they hint that if we cannot fulfil the task of bringing a reasonable education to village children, some other mission body may have to do it. We have 6,991 children in our 183 village schools, and in many areas we are alone in the task.

The importance of our place in New Guinea education cannot be over-emphasised. With the coming of sufficient teachers from Australia, and more fully trained local ones, we could take a worthy place in leading our people to self-determination.

The spiritual condition of our people causes us great concern. In some circuits worship is not even a formal act and many no longer worship at all; faith is neither rich nor vibrant, and often does not exist; a challenging Christian witness is seldom seen. We have 10,362 members in full and 4,572 members on trial and 9,850 catechumens; yet the circuits' reports show that our people have little influence on social evils, and fear to raise their voice in protest. We are still deeply disturbed at the prevalence of ancient beliefs and sorcery. Materialism here battles fiercely for supremacy. Our Church leaders are pleading for an answer to these problems and have asked for a study to be made of the theology of their old beliefs and customs, so that an intelligent Christian counter-attack can be made.

It could be that the lack of Scriptures — for we have not been able to offer for sale a copy of Holy Writ for a number of years and many have no Bible — has caused a decline in

Christian experience. We are now awaiting approval from the British and Foreign Bible Society to print a part-revised edition on our own press.

Our people lack a concern for each other and Christian fellowship is a vital need amongst them. A recent survey, made to ascertain the reason for so many failures amongst our members, showed that in one circuit, 1,062 were received as members over a period of seventeen years. Of these 519 were disciplined: 263 for adultery, 121 because "they did not meet" and 54 for magic and secret societies; and the others for a variety of causes such as drinking and evil intentions. The standard required for membership is still high, but it is often approached in a legalistic manner rather than a Christian one.

With the exception of financial help for some Australian workers, the New Guinea Church has been finan-

cially independent for some years. We look to the day when we may become a conference.

The time has come for serious thought to be given to the future of our South-west Pacific Districts. If the people of New Guinea are moving towards political independence, the Church cannot afford to lag behind. A Melanesian Conference consisting of the Papua, Solomon Islands, Highlands and New Guinea Districts must become a fact in the not distant future.

The Methodist Church with her people living in places as far apart as the Solomons and Trobriands can do much to help us understand and unite each other. This is seen in embryo in our Rabaul Church where many different peoples, language groups and denominations, meet and work together.

— The Missionary Review.

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## WHAT MAKES CHURCHES GROW?

(Continued from page 6)

tarian Christo-pagan area have a different contribution to offer to the group from that of a man from Dutch N.G., who has seen 30,000 burn their fetishes in less than three years.

A Mennonite from India, working within one caste tells a different story from that which I find in our own archives of the Lotu, that spread from Tonga to Samoa and Fiji, and then to New Britain, Papua, and the Solomons. A Japanese national has torn the missionary statistics of his country to shreds. He is back in Japan for the summer and is alarmed to discover that though there is conversion growth, there is no biological growth to speak of. In other words, the slow growth has its malady within the church itself.

A Southern Baptist is spending his summer trying to find what happens to Mexican Broceros, professing conversion in the United States during the cotton-picking season, when they return over the border. We had a Board Secretary with us for six months, working on the relevance of these ideas to his Board. I am at present working on indigenous people movements out of the church in Pacific areas under French influence. It is slow going as the French anthropological appraisals have to be translated.

Two or three more denominations will be represented next term. They come from two West African areas, Korea, India, and Brazil. As we sit round the globe on our library table and share across barriers of culture, dialect and denomination, I can assure you, it is an enriching experience.

# Bible Study in a Stadium!

New occasions teach new duties in multi-racial Fiji

"You've missed the boat, I think!" Such was the observation of a European who had lived for many years in Fiji. We had been speaking of the work of the Methodist Church among young people in the Colony. He was quite sure that we had completely lost the better educated and more intelligent young person. I was quite disturbed, but that was six months ago, and now I'm beginning to feel certain that he could be wrong. My story begins in October last year.

In that month one of our young Fijian ministers was released by our church to work as a Probation Officer with the Government. Some were unhappy to see him go although they knew he could do much for the church in his present capacity. However, shortly after commencing duties with the government he began a Bible study class in his office among four of his fellow-workers. Within a month it had grown to twenty! They had to move out of the office and began to meet in the Grandstand at the city's large sports field. Still the number increased. Twenty, thirty, forty, forty-five! It was then that he asked, "Come over and help us will you please?"

Language began to loom as a big problem, for we had Indians and Fijians in the group. Some were not very fluent in English and the Indians were not well versed in Fijian. Most, however, had a fair grasp of English, and so we began the course in theology, Bible study and Social Problems, using the English language. It had to be simple, with very little idiom and metaphor, no pet phrases, or theological jargon. It seemed a hard task. The group was divided into five and they met together as one whole fellowship on Monday for introduction to the study and then separated into classes for Bible studies on the theme for the week. At the same time a Fijian group was started in Centenary Church with

about 60 in attendance.

Four months ago we began to think of going into some of the large industrial establishments. We looked around and decided that we should at least start in those places where we already had a solid core of Christian laymen. We tried one large firm, which employs 1,000 men, but the management would not admit us. Then we tried the Government workshops, where 850 men are employed.

"Yes, come in by all means," they said, "but we cannot give you anything better than the boatshed."

The Trade Unions used this place for their meetings, and we assured the management that we did not expect to receive privileges.

But how would we go in and what sort of methods should we employ? Our first venture had been among the more highly educated young people. Now we were reaching out to the tradesman and labourer. Could we sit where he sits?

Although we were keen to move, we were held back for two months, unsure of how to tackle the situation. This situation became God's victory, because we began to rely on Him more fully, and became more aware of His leadership.

So, on the 4th June, God led us into the workshop, and stayed with us. After one month we continued to address and lead in Bible study over 100 men.



**Bible study in Albert Park Grandstand, Suva.**—Photo: The Missionary Review

Meanwhile the call for help has come from three other places of employment. It seems that Pacific Christians hear good news over the coconut wireless long before Marconi's invention is able to broadcast news. So far we have helped to establish a group in the Government Printer's Office. The other places will not begin before they are sure of themselves, and not before we are certain that the present groups will not flounder when we are gone. The original group has been challenged to go out and start groups of their own in the lunch-hour period. They are the leaders, the well-educated young people. As they go out in His name He goes before them, and indeed will visit and choose a people for Himself. All praise be unto Him, who gave the victory!

Each lunch-hour approximately 220 young people meet in four groups in the city of Suva. They see films or conduct Bible studies, and occasion-

ally devote the time to questions. Sometimes they discuss their troubles, and we see deep into the doubts and fears that haunt them. We have come to love them as sheep who have been without a shepherd but who are now joining the fold.

God has accomplished marvellous things, and as we see men being won from the fellowship of the hotel to that of Christian discipleship we see His amazing power.

Christians of various denominations are now more able to appreciate each other and instead of opposing one another about their differences they are discovering the things about which they agree.

God is using the Rev. Viliame Liga and the Rev. Niko Baleiverata in this new forward move of evangelism in Suva.

A decision between Christ or materialism must be made.

— Harry Lucas

# Needed a Missionary Doctor

An adverse medical report has made it necessary for Dr. Gerald Hoult, M.B., Ch.B., B.D.S., D.T.M.&H., to bring to a close his ministry of healing in which he has served for the past fourteen years. It is confidently expected that in this country his health will allow him to find a satisfying place of service. In a later issue we expect to publish a tribute to Dr. Hoult and his work. Just now we point out the obvious: that a replacement will be required. Will you make this need known among Christian doctors and pray that the right man may be speedily found.

## ALSO NEEDED . . .

### SOLOMON ISLANDS

NURSES with general, maternity and midwifery certificates.  
Even more urgently, A MALE TEACHER with experience of upper primary classes, to take charge of our District High School—at Form 3 and 4 level: Adolescent boys in a very important school of our church.

### PAPUA NEW GUINEA HIGHLANDS

A BOOKKEEPER-TYPIST to serve as Secretary to the Chairman of the District.

### FIJI

AN ENGLISH TEACHER for one or two years at the inter-racial co-educational Lelean Memorial School.

### SAMOA

The Church in Samoa pleads strongly for —

- (a) a ministerial appointment for Piula College, the theological centre of the Methodist Church there.
- (b) A married male teacher to teach first and second year high school, to replace Mr. George Forster, who is returning to New Zealand after four years' service.
- (c) A woman teacher for the Avoka Girls' School—primary teaching qualifications needed.

State Superannuation rights for Teachers and Nurses can be protected.

**The General Secretary,  
Methodist Overseas Missions,  
P.O. Box 5023 — Auckland, C.1.**

# Further Church Changes Likely Overseas

At both the recent annual Mission Board meeting and the annual Church Conference at Christchurch, members learned that the new constitution granted this year to the Solomon Islands District is but the first step in new changes in church government and relationships in Melanesia.

The four Methodist districts have been growing together. Though they are widely scattered over the Territory of New Guinea and the British Solomon Islands, they have found their need of each other. Witness the new Rarongo Theological College, opened in 1962. Twelve students, three drawn from the Solomons, have been there this year, and two more will go next. The Rev. R. G. Williams of Victoria has been appointed as Principal.

In 1962, the teacher training programme of the four Districts is to be joined, and Sister Norma Graves will proceed from Bougainville to Namatanai, in New Guinea District, to represent us on the staff.

We also face proposals for the establishing of a Young People's Department to serve the four Districts. Australian youth is underwriting the first portions of the scheme.

No wonder therefore that there is a move for a United Synod. Our Conference has passed the necessary enabling legislation and, at the request of the four Districts, appointed the Rev. George Carter as first Chairman of the United Synod. Mr. Carter will hold this post along with

his present work as Chairman of the Solomon Islands District.

Encouraged by the Australian Church, the United Synod will probably prepare for Conference status,



**Miss Joyce Rosser who represented the Highlands District at the recent Board meeting.**

and the date 1966 has been suggested as a target year. When the Conference in the area emerges, it will be in a fraternal relationship with the Methodist Churches in Australia and New Zealand, and doubtless will still be assisted by us.

**Conference asked the Board to take special steps during 1963 to interpret these new prospects to New Zealand Methodists.**

**Finance :** Some anxious moments were spent in the finance committee of the Board. The pressure from the church is large to "stabilise the budget" for the next year or two, till the Church gets used to the new system, takes no account of growing costs or of the growing programme. The Board was faced with a likely deficit in the estimates for next year of £2,564. In the present state of our finances, we cannot absorb such a deficit. In the past, we would have accepted the deficit and challenged the Church to close the gap. In loyalty to the Budget we can no longer pursue that line. We had two choices before us. One was to retrench: to curtail our programme and not to fill missionary vacancies. The other was to draw on funds that would normally be used for capital expenditure, postponing the latter. The decision was taken to use up to £3,000 of legacy money (usually "earmarked" for new buildings and equipment) to cover any deficit in the ordinary accounts.

The finance committee received with appreciation the first annual report of the Solomon Islands District Accountant, Mr. Bruce Smith, to whom we are learning to look with confidence in the handling of our increasingly intricate financial affairs overseas.

**General Secretary :** At the end of 1963, the Rev. S. G. Andrews will have completed twelve years in the office of General Secretary. Conference 1962, would normally be designating a minister for appointment a year later as General Secretary of the Overseas Missions Department. Mr. Andrews having requested that he be released from the office, a new nominee is required.

All the year the Overseas Missions Board has been at work seeking to

find a replacement. Several ministers in New Zealand and overseas have (for good reasons) declined nomination. At the annual meeting, the Board requested Conference to defer designation for twelve months. This means that, unless a successor unexpectedly appears during 1963, Mr. Andrews will continue in office for 1964, a further year. He has agreed to this course.

The prayers of the Church are asked for that the right successor may be found in time for designation at Conference, 1963.

#### **Constitution of the Department and The Solomon Islands District :**

These were agreed to by Conference 1961, and the new constitution was presented to the Solomon Islands District at their recent Diamond Jubilee. Some "tidying up" of words and terms remained to be done however. During the year the Law Revision Committee in Christchurch has carried through its task and the final wording was approved by the annual Board meeting and the Church Conference last month.

**Dingwall - Andrews Report:** Following the visit of the General Secretary and Mr. A. A. Dingwall to the Solomons, a number of recommendations regarding our Islands properties were received and considered. The Islands Synod had first been through them. The main proposal concerned the development of a property on Vella Lavella known as Vatoro. To achieve this development considerable capital is required. The Board is still looking for the funds, but, as a first step, is applying to the Solomon Islands Government for an agricultural loan. If granted this will not entirely meet the financial requirements.

# To Make Fiji—CHRIST'S

The Methodist Church in Fiji will remember for a long time the "Mission to Fiji", which was conducted by the Rev. Alan Walker of the Central Methodist Mission, Sydney.

Much preparation was carried out by the members of our Church before he arrived in Fiji. Counsellors were trained, 10,000 pamphlets were distributed and faithful souls ceaselessly offered up prayers to God asking Him for His help in this forthcoming Mission. The Board of Evangelism (a committee composed of the three major races in Fiji) was quite aware that success or failure of such a big campaign depended mostly on the thoroughness of the preparation, especially the spiritual preparation. So it was announced in every church that people should pray at least twice each day for the Mission—at sunrise and sunset.

Generally speaking the Mission was a great success. There were 2445 people who decided for Christ for the first time. That means more than 2445 souls were brought to new life and thousands of homes in Suva were richly blessed through this Mission. Many of these people have been known personally to some of us as drunkards, alcoholics, unjust swearers and morally weak; and it was an encouraging experience to see many of them taking their stand for Christ on different nights of the Mission. We were deeply aware of the presence of the Spirit of God working in the hearts of the people.

The Mission has done a lot of good to the counsellors themselves. Many young people who were involved in this great task have had their faith strengthened. We give thanks to God, not only for bringing the outsiders into the fellowship of His Church, but also for confirming the

faith of those who were already in the Church.

The Fijian Methodist Church also has learned a lot from this campaign. Those who do not know the situation of the Church in Fiji do not understand that, although we hold the majority of the Fijian people in our Church, we seem to be hypnotised by the number and not much has been done to confront the individual with the Gospel, and make him decide either for Christ or otherwise. By failing to do that, people have tended to become nominal, and from the Mission we learned this very fact that we must preach for decision, a point which has sometimes been overlooked by many of our Fijian preachers.

Rev. Alan Walker's directness in his preaching teaches us that Christ is the Lord of all the departments of our life and, as he stated clearly, if we do not raise our voice in the small things that are not in accordance with Christ's way, we have no right to expect the public to listen to us in anything we say about other big things for which we raise our voices.

One other thing we learned from Rev. Alan Walker's way of preaching is to preach directly to the people. I strongly believed him when he said that it's time to be direct. We will surely get nowhere if we preach indirectly.

We were reminded once again by the results of the Mission to Fiji that the only hope of our Colony is Christ.

—Niko N. Baleiverata.

# A Former Missionary writes to Synod

To the Members of Synod in Session at Skotolan, Buka

Brethren,

Marama and I are now drawing to the end of our stay in your District and we wish to tell how very much we have enjoyed our visit. When living in the District I used to be thrilled when on some occasions I could say on my return, 'I have been everywhere I set out to go, I have seen all I set out to see, and, I have done all I set out to do.' We can very nearly say that after this trip. It has been a very happy and rewarding three months in our lives, and we wish to thank you most cordially for making it possible.

We have not had to cancel a single engagement because of weather or illness. Our transport arrangements have been first-rate with the exception of the breakdown of the "Cicely" at Pangoe, which was quickly remedied when the "Mandalay" appeared, except that we had to pass by a few villages. We thoroughly enjoyed our two canoe trips when the young sons of our former paddlers took charge of us. At every place we were welcomed and feasted and left rejoicing, with the one exception of Sasavele, where Goldie Sakiri and the Etoites left us severely alone. None of their leaders made any effort to meet us, though we must have been near them on a number of occasions. Sam Kuku, who stayed with us in Melbourne, did not send us a word.

On reviewing our short stay in the

District, we are greatly impressed by the numbers of bright, healthy children in all the villages. The population decline is definitely stopped, our medical work is bearing rich fruit. The school-life has developed and many more grades are being taken, with much younger pupils, and a number going to school in distant lands. We were happy to note the development of Bible Classes, Christian Endeavours, Boys' Brigades and Girls' Brigades and Women's Clubs, etc., and to see the women take a much more prominent place in the life of the community. We were interested to see the great use being made of cement in the erection of houses, hospitals, churches, etc. It looks to us as though the most important man in the present day Islands Society is not the Government Official, Doctor, Minister, Teacher, etc., but the Engineer. We could not help being impressed by the number of engines on view. Every Native Council seems to boast a small launch; every canoe in Gizo, almost, had an outboard engine attached. Powered cement mixers are the order of the day, and the great south road on Lauru, is being made wide enough for a truck!! We are definitely disappointed that there is not a greater use of the natural supply of water, especially at Teop; that the pipe line at Bilua seems to have greatly deteriorated, and that the well at Munda was not preserved for use in emergencies.



**Rev. John R. Metcalfe with the President and other ministers during his recent visit.**

Our great disappointment was the one we were aware could not be otherwise. The Etoites have cut the painter and it is going to be very difficult for most of them to join up with us again. They appear to have little or no sense of gratitude or obligation to the people of Australia and New Zealand who have so generously enabled them to progress from a sickly, pagan, uneducated people, to the present day status of a people well on the way to self-government. It is heartbreaking to realise that so many of the would-be leaders are prepared to follow a visionary whose balanced judgement is as feeble as his influence appears to be great. It makes us wonder, is this partly the result of the great emphasis being put on education? The Governments are putting a heavy pressure on Missions without adequate assistance being given. The result is that education is being over emphasised and the schoolmaster is taking the place of the minister; the

schoolteacher the place of the mission sister; the native teacher the place of the pastor-teacher. Some of this was inevitable but that does not make the change over any easier, and we have a sense that something intangible is missing from the present set-up.

We realise the very pressing problem of the stationing of the European staff and the great many changes that have had to be made in recent years, but we cannot help but be concerned that at present on three of our stations not one European member can speak the language of the people, and those who can have little or not time to mingle with the people in their own concerns.

Believe me that what I have said above is written in an effort to help and with a sense of obligation to you for giving us such a very happy time.

With every good wish for the successful issue of your deliberations.

Yours very sincerely,  
JOHN R. METCALFE

# ABOUT PEOPLE

**Sympathy :** Many Methodist people who know them and their worth will endorse the messages of sympathy recently expressed by the Board to two of the Officers of the Department. After several months of distressing illness, Mrs. G. S. Gapper, wife of the Lay Treasurer, passed away on September 14th. The following day, quite suddenly, Miss Gladys Jones, also died at Auckland. She was sister to our Manager of Publications, and former missionary, Sister Lina M. Jones.

The sympathy of the Board has also been conveyed to the relatives of the following members of the Board: the late Sir Donald Cameron and Messrs J. H. Oldham of Napier and Hedley Oldham of Blenheim. Members also noted with regret the passing of Mr. R. J. Cornwell of Tauranga, father of the Rev. Gordon Cornwell of Buka.

**Retirements :** Recently the Church Conference was associated with the appreciation expressed to former missionaries who have recently withdrawn from the service of the Board. Sister June Hilder has returned from Buka, after ten years service; Sister Joy Thompson from Vella Lavella, after seven; Sister Audrey Grice from Buka after six years; and the Rev. Gordon and Mrs. Brough from Teop Circuit as a result of illness at the end of their first term of service. Keen regret is felt that the mental breakdown of Mrs. Salote Raturoba has been so serious that her husband, the Rev. Sakeo Raturoba, has had to return permanently with her from the Solomons to Fiji.

**An Extended Stay :** At the end of his visitation of North Canterbury the Rev. S. G. Andrews (General Secre-

tary) was laid low with pneumonia, spending nearly a month in Princess Margaret Hospital. He thanks all those who helped him by visits, letters and by prayer. Mr. Andrews is still only on light duty. During his period away, the President appointed the Rev. Albert Blakemore as Acting General Secretary of the Department.

**Tributes :** The Department has been wonderfully served over the years by Board members who have served long terms. Eleven years ago the Rev. A. H. Scrivin was honoured as he retired after nineteen strenuous years as General Secretary. Now, as he approaches octogenarian status, Mr. Scrivin has resigned from the Board after thirty years of continuous membership.

The Rev. Albert Blakemore, who was called to the post of Clerical Treasurer 16 years ago and served 12 years in that capacity, has also



Rev. Albert Blakemore, retiring from the Board.

resigned from the Board. During his time with the Department, Mr. Blakemore has several times served as Acting General Secretary, the total period exceeding two years in all.

Because of home claims, Sister Lina Jones has been compelled to resign her post as Manager of THE LOTU and THE OPEN DOOR, as well as her co-editorship of THE LOTU.

Other retiring members of the Board are Mrs. S. T. Carter (Auckland), Rev. H. L. Fiebig (Christchurch) Mesdames R. D. Eastwood (Te Aroha) and L. G. White (Nelson).

Mr. David Eason of Invercargill (St. Peter's) Circuit has been accepted for a three year term of service as a carpenter in the Solomon Islands.

One other nursing appointment has been made, conditionally. We hope to publish details of this one in our next issue.



**Sister Lina Jones, field missionary for 25, now retiring as Manager of our Publications.**



**Mr. David Eason**

Conference duly set apart for overseas service the Rev. Peter Barker of Hamilton East Circuit. Mr. and Mrs. Barker and their two small girls will leave Auckland in early February for Teop Circuit.

**Engagement:** Congratulations are extended to Miss Joyce Rosser and Mr. Gordon Dey (both of the New Guinea Highlands District) on their engagement. The marriage will take place in February.

**Girls' Life Brigade:** One young woman from the Solomon Islands District has been chosen to visit New Zealand for the Jubilee camp of the G.L.B. to be held next month at Lincoln College. She is Miss Hetty Rotoava, nurse-aid of Choiseul, and daughter of the Rev. Job Rotoava. It is hoped that Hetty will remain six months in New Zealand to gain further experience in her profession.

**New Sister Dedicated:** The dedication of Miss Janice Palmer as a missionary nurse took place in her

home church, St. John's Church, Levin, on October 24th. The Rev. Robert Thornley (Chairman of the Wellington District) presided over a large congregation. Associated with him were the Rev. I. M. Raynor representing the General Secretary, the Rev. Philip Ramsay, who gave the charge, and Mrs. J. A. Bruce, newly elected President of the M.W.M.U.

In a moving testimony, Sister Janice spoke of her call and growing conviction over a period of thirteen years past. This has been sustained and strengthened during her years of nursing training at Wellington and Sydney and her two years of study at the Bible Training Institute. The new sister was due to arrive at her appointment at Skotolan in Baka Circuit on October 30th.



**Sister June Hilder, retiring after ten years nursing service.**



**Rev. Peter & Mrs. Barker**

# OUR M.W.M.U. PAGES

(Jottings from the Dominion President's Notebook)

Someone has said that the characteristic of African women members of the Church is that they work with their hands, and walk with their feet, never deterred by distance or weather. For them, no ferry or train, plane or motor car, all of which have been used by me since M.W.M.U. Conference time. Home from Dunedin, then the privilege of going to Auckland for the Annual Meeting of the Overseas Mission Department. Next, to Levin for the dedication of Miss Janice Palmer for missionary nursing service overseas.

These jottings tell of some of the things that linger in my mind.

**Conference :** There was a real gale as we left the Wellington wharf, but a smooth journey with a following wind; there came a recollection of a phrase someone has used about Pentecost — "The **driving** wind of the Holy Spirit".

Hundreds of clematis vines were bursting into starry whiteness as we neared Dunedin in the train, bringing memories of childhood when we really used our feet and walked several miles to school, through bush.

A speaker told us we should be grateful to the past, hopeful for the future. I remember six senior citizens slowly and deliberately lighting a candle, one for each decade, on the birthday cake made for the 60th Jubilee celebrations of the Dunedin Auxiliary; a message from the only surviving member of that first Auxiliary, Sister Olive (Mrs. W. J. Williams, now in Australia) and her reference to the advice sought from Dr. George Brown's daughter Monica

about the formation of our first Missionary group.

A real opening challenge to us was quoted from Habakkuk "For the vision is yet for an appointed time." Luther and Wesley were called to reform for an appointed season. Mott, Niles, Newbigin and others are seeing the vision for this appointed time. At all costs we must put the vision into practice immediately; the will may evaporate while we are hesitating about the way.

**About people :** We must remember to make our contact with Maori folk (and Island people too) naturally and simply. No fuss. Look in their eyes. A poignant moment for us all when we were told of the lass in difficulties singing "If I falter, Lord who cares?"

**Overseas Mission Board :** We realise the inevitability of the move towards autonomy for the native church and nationhood for the people of the Islands, and we saw so plainly the debt we owe to our workers. It is at their hands some of these future church leaders and statesmen have been educated. We felt the sense of urgency abroad — so much to do in so little time. There was an unanswered question in our minds, too. Just how gracefully would we fill positions subordinate to native leadership?

**Dedication of Sister Janice Palmer.** There is this 'concentration of the missionary intention in certain persons' which we acknowledge with deep thankfulness and a very strong sense of awe. This sense of compulsion of the Spirit became real to us when Janice told of the thirteen years

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# NEW WOMEN'S MOVEMENT APPROVED

(Mrs. C. L. Worboys reports from the combined M.W.M.U. and Guild Fellowship Conference at Dunedin)

The approval of the new constitution for combining all the women's organisations of the church into one united body was the signal for the singing of the Doxology. Now the new constitution goes forward to the courts of the Church for approval, and, if necessary, revision.

Appropriately enough the theme of the Conference was "Unity." 167 women, with 55 first-timers, travelled to attend what must surely have been the most momentous Conference Methodist women in this country have experienced. Mrs. A. E. Richards and Mrs. L. McAlister shared the duty of chairing the various sessions.

Devotions were conducted at each session by Mrs. N. Dalley of Oxford, who found many pertinent passages from the Bible to support the Conference theme. "Unity," she said, can only be real as it has its residence in our hearts. We must seek to have one mind, that of Christ. We must

be like Christ. We must be of one mind, one toward another."

Overseas visitors also contributed. Mrs. C. A. Meeker of Florida, U.S.A., the former Editor of the "Methodist Woman" of America, brought greetings from their Mission Board, and advised the Conference, in the words of an American Indian woman, to "walk important" but "to walk in unity."

The Rev. Professor H. H. Trigge, President General of the Australian Church, included the Conference in his visitation of New Zealand. Speaking on "Christian Womanhood" he showed (1) the relationship between God and womanhood, (2) the link between the Church and womanhood and (3) the link between Christian womanhood and the world. This gave not only a clear picture of the place of women in Biblical times but the necessity for her Christian influence in a world distressed in mind and spirit.

In a description of a world journey,

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in which this missionary intention was gradually shaped, until the culminating moment of this very solemn dedication. Janice left on October 26th from Wellington. Our thoughts and prayers are with her.

**A letter from Indonesia.** "The truth is not really captured in words. We say of Christ that He is the Truth — the truth was and is a life. And to me the most fruitful description of the Church is Paul's metaphor, the Body of Christ, be-

cause the body is the seat of life and action. Christianity for me is not believing certain abstract things; it is a fellowship of people aspiring to be in action the Body of Christ, to do even greater things than He did. Christianity must now be acted out, rather than presented in words. Is it possible that Christians have taken so much nonsense that they have forfeited the right to talk at all? But they still have the right to serve the world as Christ served and would still serve." BEATRICE BRUCE



**Sister Ada Lee, overseas speaker at the combined conference.**

which she undertook with her husband, Mrs. Trigge sought to make us realise that God's will for the world can only be done as all people have their daily needs provided.

Sister Ada Lee, in a vivid description of life with the District Girls' School at Kihili, stressed the need for teachers and other workers, and the continued prayers for their work. She also made us aware of the developing political situation in the area. The need for trained Christian leadership is greater than ever before. Constant prayer is needed to nurture the Kihili seed in its Christian growth.

The Rev. E. C. Leadley, then Pre-

sident of the Church Conference spoke of the overseas work. In the rising tide of nationalism all over the modern world, people are eager to control themselves. This is sometimes demonstrated by opposition to Christian missions. Because some people consider that the Christian faith is a white man's religion, the result is that some doors are shut or rapidly closing. The Communist is another type of missionary, active and dedicated to his task. His platform includes the abolition of religion altogether. The curse of colour prejudice is another mark of today's world. The absence of pigment under the skin is no longer a sign of superiority. Part of the Communist appeal lies in the absence of racial discrimination. Such discrimination hinders the spread of the Gospel.

The same sort of discrimination against the Maori people on the part of Europeans in New Zealand was mentioned by Sister Atawhai George who brought greetings from the North land Maori District Women's Movement. She said that Christian Church people were looked on with reverence. Too often, however, an inferiority complex was set up because, outside the Church, white people often looked down on Maori people and would not mix with them. Preachers sometimes preached over the heads of the Maori congregation.

So we were reminded, not only of the colossal task overseas, but of the growing mission of the Church in our own land.

— BEATRICE WORBOYS

# MISSIONARIES' ADDRESSES

WORKERS FROM NEW ZEALAND, TONGA AND FIJI

## SOLOMON ISLANDS DISTRICT

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

Rev. and Mrs. G. G. Carter\*  
Rev. and Mrs. J. F. Cropp  
Rev. and Mrs. Iliesa Buadromo  
Dr. G. E. Hault  
Mr. and Mrs. J. S. Gatman

Sister Myra Fraser  
Sister Gladys Larkin  
Miss Bernice Birch  
Mr. and Mrs. B. D. Smith.  
Mr. D. W. Eason

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

**MAROVO CIRCUIT:** Address as for Roviana Circuit.

Rev. and Mrs. Aisake Vula.

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

Rev. and Mrs. Daniel Palavi

Sister Audrey Highnam  
Sister Vivienne Parton

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

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

Sister Beryl Grice

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

Rev. and Mrs. P. F. Taylor  
Sister Ada Lee, Kihili\*  
Sister Patricia Jacobson, Kihili.

Sister Pamela Beaumont, Tonu.  
Sister Mary Addison, Tonu\*  
Mr. and Mrs. Ovini Baleidaveta, Kihili.  
Sister Thelma Duthie, Tonu.

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

Rev. and Mrs. John Taufa.

**TEOP CIRCUIT** Surface and airmail — Methodist Mission, Kekesu, Teop, Inus, Free Bag, RABAUL, TERRITORY OF NEW GUINEA.

Sister Kathleen Shaw

Sister Norma Graves  
Sister Lesley Bowen

**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 Patricia Hulks  
Sister Janice Palmer

**TRANSLATION WORK**—Rev. and Mrs. A. H. Hall, Methodist Parsonage, BOMBAY, N.Z.

**IN TRAINING:** Mr. and Mrs. R. C. Fleury, Box 90, Rabaul, Territory of NEW GUINEA.

## PAPUA—NEW GUINEA HIGHLANDS DISTRICT

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

**NIPA CIRCUIT:** Surface and Airmail—Methodist Church, Nipa Free Bag MT. HAGEN, TERRITORY OF NEW GUINEA

Rev. and Mrs. C. J. Keightley

**TARI CIRCUIT:** Surface and Airmail—Methodist Church, Tari Free Bag, MT. HAGEN, TERRITORY OF NEW GUINEA.

Sister Edith James  
Mr. G. T. Dey

Miss Joyce K. Rosser\*

\*On furlough in New Zealand.

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**Manager of Publications:** Mrs. H. K. Handiside's

**Editor "The Open Door":** Rev. S. G. Andrews

**Editors "The Lotu" (Children's Missionary Paper):** Rev. E. C. Leadley and Rev. O. M. Olds.