

*The*

# OPEN DOOR

*Missionary Organ  
of the Methodist Church  
of New Zealand*



A Solomon Island women's fellowship group, showing their uniform, banner and pledge.

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

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**September, 1966**

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For your quiet time

# TODAY

## SALUTATION TO THE DAWN

*Look to this day!  
For it is the life, the very life.  
In its brief course  
Lie all the verities and realities of  
your existence  
The bliss of growth  
The glory of action  
The splendour of beauty,  
For yesterday is but a dream  
And tomorrow is only a vision,  
But today well lived makes every  
yesterday a dream of happiness  
And every tomorrow a vision of  
hope.  
Look well therefore to this day!  
Such is the salutation to the dawn.*

(Kalidsa — Indian Dramatist)

## RENEWAL

“Every day we ought to renew our purpose and stir ourselves to fervour as though we had been first converted and say, ‘Help me,

Lord God, in my purpose and in thy service and grant me this day to begin perfectly; for naught it is that I have done unto this time.’”

(Thomas a Kempis)

## RESPONSE

“But exhort one another every day, as long as it is called ‘today’, that none of you may be hardened by the deceitfulness of sin . . .

“While it is still ‘today’, when you hear his voice, do not harden your hearts in rebellion.”

(Hebrews 3:13,15)

## NEEDS

Give us this day our daily bread.  
As we fare, so may others fare,  
In the Name of Jesus Christ,

AMEN.

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"A Great Opportunity has opened for effective work."  
1 Cor. 16:9 (N.E.B.).

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## THE LADIES — GOD BLESS THEM

*In this number we take pride in paying a tribute to the work of the women of our church for overseas missions. We recall that this has been only a part of their task. They have also made a large contribution to the mission of the church at home. Often the names of men have been on everyone's lips, and it has been men who have usually had to carry the burdens of authority on the overseas fields. But it has been the women at home who have provided much of the wherewithall to carry on the task, as it has been women on the field who have made and are making a major contribution to the life of the overseas church.*

*To a serving missionary, the greatest gift the Methodist Women's Missionary Auxiliaries made was the gift of their prayers. The money was much appreciated and enabled us to do much that would not otherwise have been possible, but in the hours of crisis, when material things faded into the background, when the issues were life and death, of body, mind or spirit, then the knowledge of faithful praying groups of women throughout the Dominion, the assurance of being upheld, counted for more than anything else.*

*As the Methodist Women's Fellowship meets in convention and seeks to carry on that tradition of service and prayer, we salute them in the name of Christ, with thanksgiving.*

*It has been possible to list the names of the missionary sisters, but it has not been possible to list the names of missionary wives. These ladies who cared for their husbands and raised and taught their children, often in conditions that would have daunted the stoutest hearts, these same ladies stood in for the nurse, the teacher and the minister on many occasions, and always in the background have been strengthening and helping all, missionary and local worker alike.*

*To them all, at home and overseas, we dedicate this number.*



# WOMEN OF OUR COMPANY

A glance back to the Methodist Women's Missionary Auxiliaries.

In a report concerning the "Life and Work of Women in the Church" the First Assembly of the World Council of Churches had this to say:

"This group of professional women workers has, in the judgments expressed in reports from all countries, done more than any other to lift the status of women both in the sending church and in the receiving countries."

This has been recognised for a very long time. In the Centenary Sketches of New Zealand Methodism (1822-1922) we find a brief reference to the Women's Missionary Union:

"Visiting missionaries from time to time have stressed the importance of organising the women of the Church in the interests of foreign missions. As a result there has been formed a Women's Missionary Union which has branches in various parts of the Dominion and is doing excellent work . . . in addition to sending boxes of clothing etc. to missionaries in the field, the Union is undertaking the support of Missionary Sisters. . . much is hoped for from such a live and energetic union in connection with the great calls and opportunities of service that are opening in what in 1922 will be the N.Z. Methodist Mission in the Solomon Islands."

These words repeat a challenge already set before the women of the church in 1902. The Rev. W. Slade had then concluded 15 years of service in Fiji and was visiting Dunedin on Missionary deputation work. With the Rev. W. Sinclair he addressed a meeting of the women of our Dunedin Churches and told them of the great need to send Missionary Sisters to the women of the Pacific Islands. The emphasis had been on the education of the men and boys but very little progress could be made until the status of the native women was raised also.

The response of the Dunedin women was immediate and enthusiastic. Under the leadership of Sister Olive (Mrs. W. J. Williams) the first Missionary Auxiliary was formed and within a few months the first volun-



Mrs. Bowron, first Dominion President of the M.W.M.U.

teer for service in Papua was accepted.

Letters from workers in Fiji and New Guinea stimulated interest in the Island work. In 1906 Church Conference resolved that Missionary Auxiliaries should be formed in the various churches, and deputed the Rev. W. Slade to assist in their formation.

1907 and 1908 saw the beginning of new Auxiliaries in all sizeable Churches from Oamaru in the South to Auckland in the North. Women gladly accepted the challenge to take up the work the Dunedin Auxiliary had been performing so energetically and faithfully, alone.

Still seized with the urgency of the matter, the Rev. S. Lawry in 1914 strongly advocated a Union of all the women's missionary groups. He assisted in arranging a Conference of delegates from Auckland, Hawera, Palmerston North, Wellington, Blenheim, Lyttelton, Christchurch, Timaru, Oamaru, Dunedin and Invercargill. They met in the East Belt Schoolroom; in Christchurch, then, the Methodist Women's Missionary Union came into being.

A tentative Constitution was prepared. In this a great deal of help was given by Sister Grace Crump who had experience of women's missionary work in Britain.

With the formation of the M.W.M.U. of N.Z. the efforts of all the Auxiliaries and their Branches began to be gathered up into more clearly defined channels, with emphasis always on 'women's work for women'. The increasing of contributions to the Mission Boards for the salaries of women workers was always the first charge.

The first efforts of the Auxiliaries were for overseas alone, but they were soon invited to give much needed help on the home fields. A decision in early years was to agree to do this and 'to give not less than £20 annually to the Home Mission Department'. In the semi-jubilee year of 1939, the contribution to the two Boards for salaries alone was almost £3,000. In spite of wars and depressions, the income of the Union had grown to just under £7,000.

In 1922 Western Solomon Islands became New Zealand's responsibility. On January 1st, 1913, 'the Methodist Church of Australasia in New Zealand was constituted an Independent Conference, and the idea became insistent that the time had arrived when the cause of Missions could best be served by New Zealand having allotted to it a mission field of its own. The actual transfer of the Solomon Island Field to us did not take place until 1922 — there was much to arrange. The Mission staff there included 4 European Missionaries, 5 sisters, 7 Tongan teachers, 48 Solomon Island teachers and 150,000 Islanders.



**Mrs. Smethurst, first Box Organiser.**



Sisters already there were Sisters Constance Olds (Mrs. Bensley), the only New Zealander; Gertrude Mansfield (Mrs. Dent); Ivy Stanford (Mrs. Metcalfe); Dorothy Jennings and Ethel McMillan, all Australians.

The pioneer party to leave New Zealand in 1922 for the Solomons: Rev. T. Dent, Nurse Lilian Berry, Sister May Barnett, Mr. and Mrs. Chivers. It was Sister Lilian who conceived the idea of training native boys and girls to assist in the hospital work.

From 1902 a stream of gifts had been going to the Mission Fields from Auxiliary women. As our pioneer party left in 1922, a special department of the Union was created by Mrs. Smethurst (Auckland) to ensure an adequate supply of necessary goods would continue to arrive. Depot Managers were appointed in the central Auxiliaries to arrange for gift boxes. Garments made to pattern were the first things sent; later the boxes were packed with all kinds of materials, sewing requisites, soaps, Christmas gifts etc. The value of the boxes varied, but usually ranged between £230 to £300, and a sum of money was allocated for medical supplies.

In 1941, Auxiliaries were asked for money instead of goods and Mrs. Smethurst was empowered to make purchases in New Zealand to meet the known requirements of the Sisters.

On Mrs. Smethurst's death in 1945, Sister Edna White assumed the task, and after several years' service in that department handed over to Sister

Effie Harkness. From their own long experience in the Islands they were able to give valuable advice and much practical assistance to new workers.

### EXTRAS:

For many years, the annual Conference of the M.W.M.U. named a "Special Objective" alternately for Home and Overseas which made possible much worthwhile extra giving to the two Mission Boards.

From the beginning, reports told of a variety of small amounts being given by Auxiliary women in a thousand directions, all very acceptable to the workers; but the Special Objective was to serve more directly the needs of the Fields as a whole.

Some of the first gifts recorded were: £55 for an Orphanage in India; support for a Hindu teacher in Fiji; £10 to the Rev. M. K. Gilmour to enable him to fence and keep his cattle on the station! Support for a blind boy in Fiji; a horse for Sister Debbie; a Sister's leaf house at Senga; Solomon Islands Earthquake Fund, and so many more no doubt equally worthy causes!

Under the name of Special Objectives from 1940, approximately £23,000 went to the Overseas Mission Board for the following projects:

A Sister for Teop — Solomon Islands Sisters' Homes and Girls' School — Sisters' Salaries Fund — Equipment for Girls' School — Cicely II — Hostels for girls in Bilua and Roviana — Dormitories



Choiseul and Kekesu — Dormitory, Maternity Annexe and Mobile Unit, Siwai; Fund for Post Primary Teacher (used for salary of training teacher) — Dormitories Kieta and Buin — additional building and facilities Girls' High School, Kihili.

A very thrilling moment in the history of the M.W.M.U. was in connection with the announced result of the Special Objective at the 1949 Conference. It was to help with the cost of Cicely II; previous objectives had reached just under a thousand pounds whether for home or overseas, but "Cicely" realised an all-time 'high' of £2,886.

Another 'extra' has been from the Stamp Department of the Union. This originated in Dunedin also, in 1935, and the fund was started to raise money for any additional amenities the Sisters might suggest.

Here again the response was immediate; Sister Lina Jones reported that with her first 'stamp money' she purchased a much needed duplicator. Millions of stamps were collected, sorted, cleaned and sold by the women; the £23,500 raised has been used in a multiplicity of ways by the sisters in their work here and abroad.

These were only some of the 'extras' provided by the Auxiliary women. Membership had risen steadily until in the last years of the M.W.M.U. auxiliaries numbered 226, involving 6,241 women in 19 districts. Dunedin's first income was £57 for the year 1902/03 . . . in 1962/63 auxiliary women gave nearly £20,000 in gifts and legacies; £2,237 of this

was for the maintenance of Kura-huna, the M.W.M.U. Hostel for Maori girls.

An authority on Missions tells us that so far as the evangelism of the world having been nearly accomplished, it may rather be said that the pioneer state only has at length been passed through . . . he points out that it is during the last fifty years that the greatest contribution of schools, hospitals, theological colleges etc. has been made.

This is the period, then, in which the M.W.M.U. was privileged to make a not unworthy contribution to the Mission of the Methodist Church, in particular.



**Highlands women.**

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# Concerning the Collection

The work of the women of the church for the work overseas can never be measured in money alone. Their dedicated interest and constant prayer has been of great value to

the workers on the field and to the young Christians. But their giving is some guide to their interest. Here is a record of that giving for forty-three years.

S = Special Objective Year.

	£	s	d		£	s	d
1922 .....	131	15	0	1944 .....	3,345	9	0 S
1923 .....	505	10	0	1945 .....	2,806	6	1
1924 .....	850	8	7	1946 .....	2,937	14	4
1925 .....	866	12	8	1947 .....	4,645	11	0 S
1926 .....	1,275	3	6	1948 .....	3,440	17	11
1927 .....	1,359	4	7	1949 .....	6,058	14	7 S
1928 .....	1,322	11	9	1950 .....	3,517	18	8
1929 .....	1,616	3	5	1951 .....	5,863	18	2 S
1930 .....	1,272	1	8	1952 .....	3,747	0	10
1931 .....	1,512	15	5	1953 .....	4,131	9	10
1932 .....	1,433	14	11	1954 .....	5,308	4	6 S
1933 .....	1,706	17	6	1955 .....	4,953	16	9
1934 .....	1,656	14	6	1956 .....	6,202	13	5 S
1935 .....	1,810	15	3	1957 .....	5,950	0	0
1936 .....	1,268	1	3	1958 .....	7,869	13	7 S
1937 .....	1,754	5	7	1959 .....	5,234	17	0
1938 .....	1,950	14	4	1960 .....	9,730	15	9 S
1939 .....	2,186	10	1	1961 .....	5,993	11	5
1940 .....	1,948	8	8	1962 .....	9,240	19	7 S
1941 .....	1,572	14	9	1963 .....	8,702	8	1
1942 .....	2,548	11	0	1964 .....	10,498	13	4 S
1943 .....	2,260	8	4				
				Total for 43 years	£152,990	15	9

# M.W.F. — LOOKING BACK

The Methodist Women's Fellowship is nearly three years old and it would be a good thing to look back, not only over the last three years, but before that to see why and how we became a Fellowship.

Before 1964 the women of our church organised themselves into three main groups, the Missionary Auxiliaries (M.W.M.U.), the Guilds and the Firesides. About 75% of our women belonged to both Guild and M.W.M.U. and many of the Fire-side groups were affiliated to the M.W.M.U.

For many years there had been talk of uniting in some way. And so a team of women and some ministers formed a Steering Committee, which did much research to clarify:—

(a) what we believed to be the mission of the church;

(b) how the women of the church could best fulfil this task and be a part of this mission.

## MARTON CONFERENCE

In May, 1960, the Steering Committee arranged a Special Conference of sixty women, leaders of women's groups and representatives of the existing organisations, from every District in New Zealand. They lived together for four days at 'Arohina' to discuss the work done by the steering committee and to discover if they could whether the Holy Spirit was leading us to 'One Women's Movement' within the Methodist Church. Let us look at the findings of this conference:—

1. Gathered here, under the leadership of the Holy Spirit, this conference has caught a vision of the mission of the whole people of God and feels a Divine compulsion to affirm that the contribution of our women can be made most effectively through one women's movement.

2. It is envisaged that such a movement will preserve, strengthen and develop all that is best in the existing women's organisations and offer a much wider vision and opportunity for total involvement in the Church's impact on society.

3. We have come to realise afresh that while there are diversities of interests, emphasis and action, they are valid only in so far as they contribute to the full task of evangelism, which is the primary, central and continuing function of the church.

4. The Conference is aware that there are many questions relating to finance and procedure at all levels which remain unanswered at this stage. It is however confident that under the Holy Spirit, the right decisions will be made.

The Steering Committee became a 'Continuing Committee' and worked out in the light of these findings what would be the purpose of 'One Women's Movement' and drafted a proposed Constitution.

The 1961 Annual Conference of the Guild Fellowship and the M.W.M.U. discussed the proposed constitution, each suggesting various amendments and throughout 1962 the National Executives of both organisations met regularly to con-



sider these suggestions. In October, 1962, a combined conference was held at Dunedin when the Constitution of the 'Methodist Women's Fellowship' was finally approved. It was a historic moment and we sang the Doxology, one of our women offering a prayer of thankfulness that those of us who shared will never forget. The date of 1st February, 1964, was chosen for the official birthday of the New Zealand Methodist Women's Fellowship.



**Mrs. F. Baber**

What have we learnt in this first term? It has confirmed my belief that the M.W.F. is a growth in the right direction. This I have never doubted. I know that healthy growth means changes, some discomfort and even pain; I know that sometimes in our efforts, we have made mistakes; I

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know that some of us have looked back and regretted things that are gone; I know that there are many groups who had scarcely heard of Kurahuna and who concerned themselves only with local affairs, who are now faithful and enthusiastic in the support of our missionary work; I know that many, many more parcels have been sent to our workers overseas; I know that all that is happening must be constantly looked at and considered carefully and prayerfully and always in the Spirit of our Lord Jesus Christ.

So let us keep the objects of the Fellowship before us:—

(a) To promote by worship, study and service the spiritual and social life of its members, so that they may make a Christian witness in home, church and community.

(b) To support the work of the church at home and abroad.

The young churches in the Solomons and the New Guinea Highlands are growing responsibly, but they still need our support, our prayers and our interest.

'With deep roots and firm foundations, may we be strong to grasp with all God's people, what is the breadth and length and height and depth of the love of Christ, and to know it, though it is beyond knowledge. So may we attain to fullness of being, the fullness of God himself.'

Florence Baber,  
Dominion President.

# What of Our Tomorrow?

As we in Nelson find Convention 1966 drawing nearer, our thoughts are possibly similar in some respects to those of a relay team waiting somewhat nervously at the end of the first lap. We are growing more aware of the importance and the responsibilities of this second lap. We are deeply thankful for the loving prayers that have been surrounding us. We would humbly ask that we may continue to be strengthened and upheld as we endeavour to build upon the solid foundations that have been laid during these last three years.

Looking back, we have an increasing appreciation of the work of the first National Executive of our Methodist Women's Fellowship. What a task was theirs! And how wonderfully they have launched and piloted us through these initial years! Methodist women up and down the Dominion and indeed our New Zealand Church will, we know, join us in giving thanks for the inspired leadership of Florence Baber and the dedicated service of her Palmerston North Executive.

The question is now asked of us, "What of the future?" We are firmly gathered into one organisation. True, our individual groups still vary widely in their numbers and in their

methods of working, but this should not worry us unduly. Unity is not synonymous with uniformity. Nor is it desirable that it should be so, lest it result in repression of spontaneity and individuality. Where we do need to have uniformity is in our purpose, our goal. As we look at the aims of our Organisation, we would do well to underline for emphasis the word Service. Service surely means work — Stewardship, more particularly of time and talents. There is a fellowship being established through the medium of shared work. Barriers are being broken down as we work together with women of other churches in community projects; a better understanding of the needs of our missionaries and the people of our mission areas develops as we work on our projects for them. Indeed, working together, we are realising afresh, brings a warmth of Christian friendship into our church life.

So, as we go forward, let Service be our watchword. May we all in these coming years, be prepared to do with a will what our hands find to do. But let us first be very sure that we have placed our hands firmly into the hand of God.

Doris White,  
President Elect.





# MISSIONARY SISTERS WHO SERVED

\* In the Solomon Islands District from 1922.

\* In the Highlands District from 1954.

(N.B. Married names are given only for those who continued on in missionary service after marriage)

The following were in the Solomons when the New Zealand Church took over in 1922.

Miss I. Stanford (Mrs. J. R. Metcalfe)	Australia
Miss F. Jennings	Australia
Sister Ethel McMillan	
Sister May Barnett	Springston Circuit
Lilian Berry	Wanganui

The following served from then on.

1922	Elizabeth Common	Dunedin
"	Ada Saunders	Timaru (Presbyterian)
1924	Jean Dalziel	Addington
"	Lily White	Waimate
"	Vivian Adkin	Levin
"	Grace McDonald	Putaruru
1927	Edna White	Auckland East
1929	Murial Stewart	Te Aroha
"	Coralie Murray	Hamilton
1931	Ruth Grant	Pukekohe
"	Isabel Stringer	Dunedin
1933	May Bartle	Papakura
1934	Ada Lee	Ashburton
"	Vera Cannon	Takapuna
1937	Effie Harkness	Onehunga
"	Joy Whitehouse	Auckland East
"	Merle Farland	Auckland East
1946	Winifred Poole	Gisborne
"	Merle Carter	Cambridge
1947	Lucy Money	Morrinsville
"	Eva Saunders	Invercargill
1949	Joyce McDonald (Mrs. B. W. Sides)	Hokianga

1950	Davinia Clark (Mrs. P. F. Taylor)	Hamilton
"	Jessie Grant	Auckland Central Mission
"	Joan Brooking	Wanganui
"	Myra Fraser	Wyndham
"	Jane Bond	New Plymouth
1951	Pamela Beaumont	Christchurch East
"	Nancy Ball	St. Albans
1952	Thelma Duthie	Palmerston North
"	Helen Whitlow	Avondale
"	June Hilder	Birkenhead
1953	Rewa Williamson	Hamilton East (Presbyterian)
1954	Norma Graves	St. Kilda
"	Edith James	Masterton
"	Olive Money	Morrinsville
1955	Norma Neutze	Geraldine
"	Joy Thompson	Henderson
1956	Audrey Grice	Blenheim
"	Mary Addison	Motueka
"	Audrey Highnam	Auckland East/Wanganui
1957	Lesley Bowen	Blenheim
"	Phyllis Rudolph	Pukekohe
"	Beluah Reeves	Hamilton East
"	Audrey Roberts (Mrs. R. C. Fleury)	Wellington East
1959	Gladys Larkin	Christchurch Central
1960	Kathleen Shaw	Christchurch Central
"	Joyce Rosser (Mrs. G. T. Dey)	Auckland Central
"	Beryl Grice	Birkenhead
1961	Patricia Jacobson	Tauranga/Martinborough
"	Patricia Hulks	Oamaru
1962	Vivienne Parton	Springston
"	Janice Palmer	Levin
1963	Muriel McCormack	Masterton
"	Esther Watson	Hokitika
"	Catherine Scott	Avondale
"	Lynette Sadler	Christchurch Central Mission
"	Beverley Withers	Timaru
1964	Shona Couch	Auckland South/Tauranga
"	Rosemary Bettany	Henderson/Tauranga
1966	Ailsa Thorburn	Papatotoe



# THE METHODIST CHURCH IN SARAWAK

By the Rev. C. F. Gribble

Our recent visit to Sarawak and our attendance at the Methodist Conference there helped us to see something of the rapid growth of Church in Sarawak. It was here that for more than 100 years the Brooke family ruled as Rajahs — a land covered with a tropical rain forest and a place where the only roads are rivers and where all travelling must be done by boat.

It is one of the 14 states of Malaysia and the Methodist Church of United States of America has worked here since 1901. At about that time Foochow Christians (mostly Methodists) came from South China as pilgrims and settled along the coast and the rivers of this part of Borneo. They built their homes, school and churches and from this the Church of today grew.

Since 1948 there has been great advance in Christian work among the Ibans or Dyaks, the people who not long ago were the head hunters of Borneo and who live in the interesting long-houses where 25 families might live together under the one roof. We spent the night in one of these long-houses where a lay training course was conducted on the verandah. We noticed skulls hanging from the rafters a little way along from us.

The Methodist Church in Sarawak has 288 Churches and preaching places with 74 National Pastors and 43 Missionaries. At the Conference at Sibu we listened to the reports of the various branches of the Church's work. There are 25 educational institutions with 5,000 pupils and two

agricultural training centres. One of these we visited at Bukit Lan is a centre where simple agricultural instruction is given both to young and to older people. The Churches in Australia through Inter-Church-Aid have assisted the centre Bukit Lan and the Conference was grateful for this help. Medical work is conducted from the main centre, Christ's Hospital at Kapit, a fine modern 200-bed hospital which has an outreach to five rural clinics. At Sibu too is the Methodist Theological Training College of Sarawak under a woman Principal, Dr. Ivy Chou, an outstanding young theologian and a member of the Executive of the World Council of Churches.

The Methodist Church of Sarawak is fortunate in the inter-national and inter-racial character of its missionary force. Missionaries are working under the Sarawak Conference from Korea, Burma, The Philippines, Malaya and Indonesia, United Kingdom, India, Australia, Germany (Sister Lydia Mohring the German Deaconess who served with us in the Papua-New Guinea Highlands is now serving the Church in Sarawak) and U.S.A. A Negro Agriculturist from the latter country is doing an outstanding piece of missionary work in charge of one of the Agricultural Centres. One significant aspect of this inter-national approach is that it tends to avoid the error so often made of transplanting the patterns of the one sending Church to the receiving Church.

Our own representative, Sister Stronach, has her hospital-clinic at Tulai, a lonely spot in the





midst of a huge rubber area. One wonders how one missionary can cope with the programme that Sister Stronach set herself. She goes out among the people with instruction on hygiene and diet. She conducts wide inoculation programmes against Tuberculosis, Cholera, Smallpox, Tetanus, and Poliomyelitis. In the schools of the neighbourhood she carries out a medical check of every student. On the curative side the people come to her from the jungle near and far with infected legs, feet and hands — with boils and abscesses and dysentery. Her biggest work is probably in maternity nursing, with pre-natal and post-natal care. Eighty-six babies were born at Tulai in 1965. At the clinic Sister Stronach has the help of a Chinese young lady whom she has trained — Ling Sieu Ging.

Probably the work nearest to Sister Stronach's heart is the patrol work when she visits the homes of the people, helping elderly persons to recover from mild cerebral thromboses, cerebral haemorrhages and helping advanced cancer victims to spend their last days as comfortably as possible. Of one of the latter, Sophia Stronach writes that after making him comfortable, "in my feeble Foochow I assured him several times that God is Love and this brought a smile to his face. He was a practising Buddhist." One is left with a conviction that only the strong personal faith and evangelical purpose behind Miss Stronach's work makes all this possible.

Is there a triple certificated sister who would accept the challenge of this work and go to Sarawak as a voluntary worker for 12 months?



# SOND - Missionary from Mendi

When the Rev. Gordon Young first came to Mendi in 1950, there were many curious people who met him. Among them was a lad of about 14 years of age named Sond. Sond helped in the group who built a bridge so that Mr. Young could reach the site he had chosen for the mission and he watched with interest when the first buildings began to go up. Everything this white man did seemed unnatural and strange — in fact it was a long time before Sond and his family were convinced that he actually was a man. They were all sure that he was really the ghost of an ancestor and probably a vicious one, at that!

As the year went by, Sond realised that Mr. Young and the other missionaries who joined him were really human beings. He lived near to them and from time to time worked in various homes as a domestic servant. Some of the strange white men's customs he came to accept, but he couldn't understand the significance of all they said of God and His Son Jesus Christ. These seemed remote and unreal and though he heard the message it didn't make sense to him.

The word of life was faithfully preached, but for ten long years there were no results. Not one Mendi person had seen the relationship between the message that the missionaries were preaching and their own lives.

Sond grew into a young man, strong and attractive in personality. He attended the church services, handsomely dressed in his woven string apron, his wide bark belt and his tuft of broad leaves tucked into

the back of his belt in lieu of trousers. His beaten bark cap with its top-knot of feathers was regularly to be seen bobbing among the other dark heads.

One day he witnessed a new and strange thing. He saw two young Mendi men baptised as a sign of their faith in Christ as Saviour. These were the first Christians in Mendi. Their testimony impressed him greatly, and later he and some of his clan brothers discussed it carefully. They decided that they too wanted to attend a pre-Baptismal class to learn more of the faith. When some of the other people learned that they planned to enter the class and later be baptised as Christians, they reacted in different ways. Some said, "You are just making yourselves ridiculous! Everyone



Sond departs for Nipa.



will just laugh when you go through this crazy ritual of the white man." Others warned them "Beware of this rigmarole with the water that the white people practise. They intend to bewitch you, and send you in the plane to a distant place where you'll have to stay. Have nothing to do with it."

But, though his understanding was limited, Sond felt that he **did** sincerely love this God of whom the missionaries spoke. In December 1961 Sond and a group of other men and women were baptised. It was a thrilling day for the missionaries as they saw the first large group to acknowledge God as their Father and Lord.

The bad magic of which he had been warned somehow didn't seem to be working. But though the evil spirits didn't seem to be active, God's Spirit was certainly at work in Sond's life. He was illiterate, a true man from the bush with no formal education, but within twelve months of his baptism he had begun preaching the gospel, had taken a responsible part in a mission in which missionaries and these very 'young' Christians went two by two to work in specific areas and became one of the first students in the Mendi Bible School. Here his understanding of his faith grew and strengthened.

But even in this he wasn't satisfied that he was sharing his new-found Lord sufficiently. In another valley about 30 miles away there were no Christians at all. The missionaries were from New Zealand and Aust-

ralia and coastal areas of New Guinea. Sond said, "I want to go over there to Nipa to tell them about Jesus. I don't know very much, but I want to tell them that Jesus died to take away their sins. I can tell them He loves them. I am a 'true man' like the Nipa people and perhaps they will understand my words."

So, rather fearful of his first plane ride, and looking somewhat unorthodox as an outgoing missionary with a shirt over his pearl shell and net apron, Sond went to Nipa — the first Mendi missionary.

Sond is now one of our outstanding evangelists and pastors. His spiritual understanding has developed and often we are amazed at the way in which he so quickly appreciates the spiritual implications of new Bible material. He has become a pastor with a real love and concern for his people. He has been a most helpful language informant in the translation of St. John's Gospel and went to Lae to the Bible Translators Institute in 1964 as a helper.

Even today as this has been written he has been working most helpfully with a team concerned with translation — and was a little late to a session because he had walked for several hours to pray with a family who have illness among the children. When he was asked, "Why do you do this work for God?" he looked startled. "Because I love Him, of course," was the simple answer.

— Margaret Higman

### ANNUAL REPORT NUMBER

For some years March has been the time for reports from our overseas workers. This year, because Synods are earlier, it has been decided to make the December number "Annual Report Number". It will consist mainly of extracts from workers' reports.



# Some of our Friends

MISS C. C. D. SCOTT, who is nearing the end of a three-year term as Secretary to the Chairman of the Highlands District, has announced her engagement to Mr. Ken Hitchcock, a young Australian Methodist. Congratulations, Cathy!

MR. & MRS. GORDON DEY have made a world tour during their furlough including a visit to the Holy Land in the company of the Vice-President elect, Mr. H. W. Beaumont. They will be returning to the Highlands in October.

The Mission Board has recommended to Conference that the REV. A. KERRY TAYLOR be designated for appointment to the Solomons in 1967. Mr. Taylor and his wife and children will leave New Zealand in late January. Mrs. Taylor is a trained nurse, who was early inspired with the vision of the overseas field by the Rev. A. A. Bensley. Mr. Taylor, at present in Blenheim Circuit, brings many gifts and graces to the task.

MR. & MRS. BRUCE SMITH will complete their service in the Solomons at the end of this year. As Business Manager, Mr. Smith has made a major contribution to the developing church and Mrs. Smith has done a great deal of work among the women and girls.

The Mission Board at its August meeting paid tribute to the memory of the REV. & MRS. WILLIAM GREEN. They served with great acceptability in Papua, then later moved to Fiji, where Mr. Green was for a time Chairman of the District. During the war their home was open to New Zealand servicemen in that land. Later they came to New Zealand where they ministered in the Devonport Circuit. During this time Mr. Green was three times deputy Chairman of the Auckland District, while Auckland ministers were President of Conference. He was Chairman of the Mission Board during this period also. The Greens returned to Australia and ended their ministry there. The home



MR. and MRS. GORDON DEY



**REV. BRIAN SIDES**

call came to both of them within a few hours of each other. The double funeral was conducted by the Rev. Wesley Pidgeon and the Rev. Stan Cowled, both ex Fiji. It was overseas mission right to the end.

**SISTER ESTHER WATSON** will be arriving in New Zealand on furlough during September. She hopes to do the infant welfare course in Dunedin during her furlough.

**SISTER LUCY MONEY, M.B.E.**, will also be arriving in September for well-earned leave. Sister Lucy, our senior deaconess in the Solomons, has had charge of the administration of our largest circuit (Choiseul) for three years, since the McDonald family returned to New Zealand. In addition she has carried on all her other duties.

Among the men who will conclude their course at Rarongo Theological College this year in **ESAU TUZA**, who is an old boy of Wesley College, Paerata, and did the School for Christian Workers course in 1962. He is expected to go to America for further study in September next year. Another man from the Solomons, **JOHN PRATT**, is going on a study tour of

Australia during the long vacation. He, with other students, will attend schools of theology in several states.

**THE REV. LESLIE BOSETO**, who represented the Melanesian Methodist Church at the first assembly of the Pacific Conference of Churches at Lifou in May and June of this year, has been appointed as the Methodist representative of the continuation committee of the Conference. Synod is asking conference to create Gizo a separate circuit and Mr. Boseto will be the first superintendent. Within its bounds he will have Melanesian (both Solomon Islanders and Fijian), Micronesians (Gilbertese), Asians (Chinese) and Europeans.

**THE REV. & MRS. BRIAN SIDES** and family are now in New Zealand on furlough. They have had a strenuous though valuable term, during the last two years of which Mr. Sides has been Deputy Chairman for Bougainville. The family will be settling in the Auckland area until they return to the field in early January. Mr. Sides will be doing deputation in North Canterbury and South Auckland.



**MRS. JOYCE SIDES**

*The Open Door*



# V.S.A. IN TONGA

Sister Lorna Southern of Tauranga writes:—

Perhaps I can tell you a little of the day to day life and the things I do.

My accommodation is very pleasant. I share a flat with Julie Stevens, a V.S.A. from Christchurch. She is a lecturer in Science and Geography at the Teachers' Training College. We eat a blend of Tongan and European food as it is available. The market supplies of vegetables fluctuate as there is very little commercial vegetable growing. Among the Tongan foods we eat are yam, kumara, taro, taro tops, chinese cabbage, bananas, pineapples, sava, mango.

The hospital takes about 150 patients and for every patient, except Tb and paying, that is admitted, a relative, or attendant is admitted too. We have people lying on and under the beds. A new hospital is scheduled to be started in September this year and not before time as the present buildings are very old. The classroom I have for tutoring is very adequate, though no money is available for textbooks. However, people in New Zealand have been sending over used textbooks and we are gradually building up a library and are even able to issue the girls with a text book each on Pharmacology.

One of the biggest problems in teaching the nurses is their lack of background knowledge of the Sciences. Most of them have had no Science teaching and at home you never realise how necessary this basic information is. Their English has much room for improvement and as their vocabularies are small, we spend a fair bit

of time having science and English lessons. They are excellent at learning off by heart but thinking and associating ideas are quite difficult for them.

On the credit side they are pleasant natured girls, on the whole keen to learn and I don't have any disciplinary problems.

The population as a whole are very friendly and generous, to a fault often, and as only about 20 per cent of employable people in Tonga are wage earners, ready cash is often short. Although there is no real hunger here, their diet is often deficient in proteins, vitamins and minerals, and consequently many don't have much resistance to disease. Gradually they are becoming aware of the necessity to eat meat, more fish, eggs and milk, but it takes a while to change dietary habits.

The W.H.O. are currently running a campaign for Typhoid vaccination in an attempt to wipe it out. Typhoid is endemic here and there are on the average 15 to 25 cases in hospital most of the time. W.H.O. is also financing a scheme to sink wells and erect proper water tanks in the villages and encouraging people to install sanitary toilets. All this takes a while, but it is progress.

Because we live in the capital with a fair European population, we see quite a bit of the Europeans and our way of life is not much different from that at home — in the basic things anyway. There is no time to be bored here and I have become involved in the Methodist Youth Fellowship, Girl Guides, Camera Club and various other activities.

# OUR WORKERS OVERSEAS

(INCLUDING AUSTRALIAN, FIJIAN AND TONGAN STAFF)

(\*On furlough in New Zealand.)

## SOLOMON ISLANDS METHODIST DISTRICT

### Methodist Church, MUNDA, British Solomon Islands:

Rev. and Mrs. E. C. Leadley (Chairman).	Mr. and Mrs. D. J. Crooks.
Rev. and Mrs. J. F. Cropp.	Sister G. F. Larkin.
Mr. and Mrs. B. D. Smith, A.R.A.N.Z.	Sister B. L. Withers.
Mr. and Mrs. R. C. Fleury.	Sister L. M. Sadler, B.A.
Dr. and Mrs. R. W. Pattinson.	Mr. B. S. Coaldrake.
Mr. and Mrs. T. R. Kehely.	

### Methodist Church, P.O. Box A36, HONIARA, British Solomon Islands:

Rev. and Mrs. A. C. Watson.

### Methodist Church, Sege, via GIZO, British Solomon Islands:

Rev. and Mrs. A. N. Vula.  
Mr. and Mrs. V. Mataitoga.

### Methodist Church, BILUA, via Gizo, British Solomon Islands:

Rev. and Mrs. D. Palavi.  
Mr. and Mrs. K. Nabainivalu.  
Sister M. C. Fraser.

### Methodist Church, SASAMUQA, via Gizo, British Solomon Islands:

Sister L. H. Money, M.B.E.  
Sister B. M. Grice.

### Methodist Church, PAQOE, via Gizo, British Solomon Islands:

Rev. and Mrs. S. Beraki.

### Methodist Church, SIMBO, via Gizo, British Solomon Islands.

Rev. and Mrs. I. Buadromo.

### Methodist Church, KORIOVUKU, via Gizo, British Solomon Islands:

Rev. and Mrs. P. A. Garside.

### Methodist Church, TONU, Buin, Territory of New Guinea:

Rev. and Mrs. P. F. Taylor.  
Sister P. V. Beaumont.  
\*Sister M. L. Addison.

### Methodist Church, KIHILI, Buin, Territory of New Guinea:

Mr. and Mrs. O. Baleidaveta.  
Sister P. M. Jacobson.  
Sister M. M. McCormack.

### Methodist Church, ROREINANG, Kieta, Territory of New Guinea:

Rev. and Mrs. J. Taufa.  
Sister R. Bettany.  
Mr. B. C. Jenkin.

### Methodist Church, KEKESU, Inus Private Bag, P.O. Rabaul, Territory of New Guinea:

Rev. and Mrs. C. S. Horrill.  
Sister E. A. Watson.

### Methodist Church, HUTJENA, Sohano, Territory of New Guinea:

\*Rev. and Mrs. B. W. Sides.

### Methodist Church, SKOTOLAN, Sohano, Territory of New Guinea:

Mr. and Mrs. G. L. Pavey.  
Sister P. A. Hulks.

### Methodist Church, P. O. Box 90, Rabaul:

Mr. and Mrs. D. Buchan.

## PAPUA-NEW GUINEA HIGHLANDS DISTRICT

### Methodist Church, MENDI, Territory of Papua-New Guinea:

Rev. and Mrs. C. J. Keightley (Chairman).  
Rev. and Mrs. A. G. Smith, L.Th.  
Rev. and Mrs. A. Qalo, L.Th.  
Rev. G. R. Clarke.  
Mr. and Mrs. R. F. Coleman.  
Miss C. C. D. Scott.



**Methodist Church, LAI, via Mendi, Territory of Papua-New Guinea:**

Rev. and Mrs. S. Fiusati, L.Th.

**Methodist Church, TARI, via Mt. Hagen, Territory of Papua-New Guinea:**

Rev. and Mrs. C. J. Hutton, B.Sc.

Mr. and Mrs. G. B. Buckle.

Mr. and Mrs. W. D. Griffiths.

Sister V. L. Bock.

Sister M. J. Heal.

**Methodist Church, NIPA, via Mendi, Territory of Papua-New Guinea:**

Rev. and Mrs. D. L. Kitchingham, B.A.

\*Mr. and Mrs. G. T. Dey.

Mr. and Mrs. J. A. Kadwell, B.Sc., Dip.Ed.

Sister H. E. Young.

Miss M. Conn.

**UNITED SYNOD OF MELANESIA**

**Rarongo Theological College, P.O. Box 90, Rabaul, Territory of New Guinea:**

Rev. Dr. and Mrs. R. G. Williams, B.A., B.D., Th.D.

Rev. and Mrs. H. W. Taylor, B.A., B.D.

**Methodist Teachers' College, Melanesia, Malabunga P.O., Territory of New Guinea:**

Mr. and Mrs. A. E. Randell, B.Ed.

Miss N. M. Graves.

Miss J. J. Charlesworth, B.A., Dip.Ed.

Miss J. Bell.

**Department of Christian Education, P.O. Box 90, Rabaul, Territory of New Guinea:**

Rev. J. E. Mavor, Dip.Div., Dip.R.E., S.C.F.

**WITH OTHER CHURCHES**

**In Tonga:**

Miss B. Weston, Queen Salote College, Nuku'alofa, Tonga.

**In Samoa:**

Miss D. Gilchrist, Methodist Church, Apia, Samoa.

Mr. C. Law, P.O. Box 453, Apia, Samoa.

**In Fiji:**

Miss M. M. Graham, Box 9, Nausori, Fiji.

Mrs. J. Glanville, Box 9, Nausori, Fiji.

Miss A. I. Hames, Ballantine Memorial School, Box 432, Suva, Fiji.

Mr. E. A. Crane, Dudley High School, Eden Street, Suva, Fiji.

**In India:**

Mr. and Mrs. J. Hayman, M.Sc., Madras Christian College, Tambaran, Madras, India.

**In the New Guinea Methodist District:**

Mr. K. G. Skinner, P.O. Box 90, Rabaul, Territory of New Guinea.

Mr. D. W. Eason, P.O. Box 90, Rabaul, Territory of New Guinea.

**With Summer Institute of Linguistics:**

Mr. C. H. Beaumont, Ukarumpa, New Guinea.

**NEW ZEALAND METHODIST VOLUNTEERS**

**In the Solomons:**

Shirley Morrison, Methodist Church, Munda, British Solomon Islands.

Ann Shaw, Methodist Church, Munda, British Solomon Islands.

**In the Highlands:**

Heather Salmon, Methodist Church, Mendi, Territory of Papua-New Guinea.

**In Fiji:**

Miss D. Rushton, c/o Methodist Church, Box 357, Suva, Fiji.

# NOW IS THE HOUR

Some of our workers are retiring from the Overseas Field after years of valuable service. Reinforcements are needed right now.

All these are needed. We cannot have the rapidly growing church in the Highlands or the developing church in the Solomons look to us in vain in this hour of opportunity.

**M.W.F. FIELD ORGANISER** for the Solomons — one who will move around and train women who are anxious to learn.

**A NURSE** for the Solomon Islands — the people have been waiting over a year.

**A LADY TEACHER** for the Solomons.

**A MINISTER** for the Highlands.

**A MINISTER** for the Solomons.

**A BUSINESS MANAGER** for the Solomons.

**A TYPIST-BOOKKEEPER** for the Highlands.

**A CARPENTER** for the Highlands.

**A SAWMILLER** for the Highlands.

**R E A D** this list carefully.

**P R A Y** about this great need.

Are **YOU** one whom God is calling?

Write for details to:

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

## METHODIST CHURCH OF NEW ZEALAND

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**Treasurer:** Mr. G. S. Gapper, A.R.A.N.Z.

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**Editor "Open Door":** Rev. G. G. Carter.

**Editor "The Lotu" (Children's Missionary Paper):** Rev. O. M. Olds

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