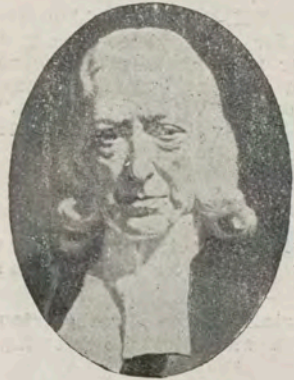


CENTENARY THANKSGIVING FUND APPEAL.



THE FOREIGN MISSIONARY FUND IS SPECIFIED BY CONFERENCE TO SHARE IN THE GENERAL THANKSGIVING FUND IN CONNECTION WITH THE CENTENARY APPEAL.

Under the altered basis of the APPEAL, donors may now allocate, as they wish, the full amount of their gifts.

Already some generous allocations have been made for the FOREIGN MISSION FUND including the LEPER HOSPITAL.

AS YOU THINK WITH GRATITUDE AND THANKSGIVING OF WHAT THE GOSPEL AND ALL THE PRIVILEGES OF THE CHRISTIAN FAITH HAVE MEANT TO YOU AND YOURS DURING THE PAST CENTURY, REMEMBER ALSO THOSE IN THE SOLOMONS WHO SIT IN THE DARKNESS AND SHADOWS AND CRY OUT FOR THE LIGHT.

Help us to

Evangelise the Solomons

**Maintain the Doctor and
Extend the Ministry of
Healing.**

**Educate the race and give
to the people God's word
in their own tongue.**



The Open Door

The Missionary Organ
of the
Methodist Church
of N.Z.

JUNE, 1941.



Three generations in a Dobu house.

"A Great Door & Effectual is opened unto us"

ST. PAUL

THE OPEN DOOR

Names and Postal Addresses of Missionaries, Missionary Sisters and Lay Missionaries.

SOLOMON ISLANDS MISSION DISTRICT.

MISSIONARIES.

Rev. J. F. GOLDIE	Roviana, British Solomon Islands.
Rev. J. R. METCALFE	Choiseul, via Gizo, British Solomon Islands.
Rev. A. H. VOYCE	Kieta, Bougainville, Mandated Territory of New Guinea.
Rev. E. C. LEADLEY	Roviana, British Solomon Islands.
Rev. A. W. E. SILVESTER	Gizo, British Solomon Islands.
Rev. D. C. ALLEY	Teop, via Buka Passage, Bougainville, Mandated Territory of New Guinea.
Rev. C. T. J. LUXTON	Buka Passage, Bougainville, Mandated Territory of New Guinea.

MEDICAL MISSIONARY.

Dr. A. G. RUTTER, M.B., Ch.B., F.R.C.S., Edin.,
D.T.M. & H., Lon. Gizo, British Solomon Islands.

MISSIONARY SISTERS.

Sister ELIZABETH COMMON	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Sister LINA JONES	Roviana, British Solomon Islands.
Sister GRACE McDONALD	Roviana, British Solomon Islands.
Sister ADA LEE	Kieta, Bougainville, Mandated Territory of New Guinea.
Sister VERA CANNON	Roviana, British Solomon Islands.
Sister EFFIE HARKNESS	Roviana, British Solomon Islands.
Sister MERLE FARLAND	Gizo, British Solomon Islands.
Sister JOY WHITEHOUSE	Gizo, British Solomon Islands.

NATIVE MISSIONARIES.

Rev. PAULA HAVEA	Roviana, British Solomon Islands.
Rev. ERONI KOTOSOMA	Teop, Bougainville, Mandated Territory of New Guinea.
Rev. USUIA SOTUTU	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Rev. BELSHAZZAR GINA	Roviana, British Solomon Islands.
Rev. NATHAN KERA	Choiseul, via Gizo, British Solomon Islands.
Rev. JIONI AFU	Roviana, British Solomon Islands.

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the Methodist Church of
New Zealand. . . .

VOL. XX., No. 1.

JUNE, 1941.

PUBLISHED QUARTERLY

The Solomons—A Solemn Responsibility.

A CHALLENGING APPEAL BY THE PRESIDENT OF THE CONFERENCE.

On January 1st, 1922, the Methodist Church of New Zealand assumed responsibility for the evangelisation of the Western Solomons. Many of us remember what a spiritual stimulus this new task

brought to the Church. We pledged ourselves to meet all the needs of that group of Islands teeming with opportunities and possibilities. Even then the Medical Mission was in the minds of our leaders, and plans were made for extension work. The Church was blessed by men of a long view and daring faith in God and the generosity of the people called Methodist.

In great measure that faith has been justified. This will be seen when we compare the numbers employed to-day with those of 1922. In the Annual Report of 1922, it is stated that there were five Missionaries and four Missionary Sisters when the transfer took place. In that year two other Missionaries and two more Sisters, and one Lay Missionary went out. Thus there were eight Missionaries and six Sisters by the end of 1922, the first year of the new regime. The staff to-day is seven European Missionaries, one Medical Missionary, and nine Missionary Sisters and nurses. There are six Native Ministers and 273 catechists and teachers. It is probably in the employment of the native agents that greatest progress is being made. This is as it should be for they should make the best evangelists to their own people.



Rev. W. A. BURLEY, M.A., President of the Conference. When we turn to the numbers of members, we receive

great encouragement. In 1933 the returns are printed in the Minutes for the first time (as far as I can learn). Then there were 7,250 senior and junior members; to-day there are nearly 9,000 members. In 1933, 137 churches were reported, to-day 208. But most encouraging of all is the fact that there are now over 17,000 adherents of our Church in the Solomons.

Statistics, except to an elect few, are dry and uninteresting. Yet behind that record is a romance of great endeavour and resolute faith in God. Difficulties are not lacking in the work. In the Annual Report of the Bougainville and Buka Circuit, Mr. Voyce tells of some of these. He speaks of floods which destroyed food in the ground, and made the mud floor of a school in such a state that it could not be used. Epidemics break out, and not only hinder the progress of the work, but also sweep away some of the workers and members. Hymns and portions of the Bible have to be translated into the native language. Ills incident to the tropical climate have to be endured by the hard-working Missionary, his wife or the Sisters. Still, the work goes on and the workers are sustained in an almost miraculous manner. Consider Rev. J. F. Goldie, who is now the senior Minister in the active work. His furlough is overdue, yet because of his concern for the work and the people whom he loves so deeply, he remains at his post. May God bless and prosper this pioneer veteran and greatheart.

The initiative of some of the Missionaries is a thing to marvel at. Here is Rev. C. T. J. Luxton, when copra becomes unsaleable, uses the cocoanut oil in lieu of kerosene for lighting purposes, and in the manufacture of soap. He also produced starch from tapioca.

And reading between the lines, the discerning person can perceive the usual disappointments incident to work amongst men and women for Christ, whether it be in the Solomons or in this Home land. Our Missionaries and the Sisters have to do with those who are primitive, and the work must be doubly hard to lead them to a steadfast allegiance to Jesus Christ.

What of the Doctor? No one should miss the chance of hearing Dr. Rutter, who in a quiet but convincing manner, tells very modestly and simply of his work in the Solomons. But when one considers the repercussions of that work, one realises how important it is in paving the way for the message of God's love and grace. He and his nurses are indeed the hands and the mind of Christ to these black-skinned brothers of ours.

It looks then as if the work was done for us by the agents on the Field. But we have a most important part to play. First and easiest and simplest, is the giving of our money. I say this advisedly for I believe that this is the least we can do. One can easily give who will not pray or read about the work. Yet the latter is important. The whole Church has a very real responsibility in this work. No one has yet been able to estimate the value of prayer in Christian work. Perhaps that is because it is beyond computation. Some things are not to be measured, and spiritual realities are among them. It is very touching to be told that the Church in the Solomons never ceases to pray for us in the New Zealand Church. Mayhap the fact makes us ashamed of our little praying for them.

Then it is not very flattering to our intelligence to give without knowledge. I find that the reports in the "Methodist Times" make excellent reading, and the "Open Door" is a paper we can be proud of. These two, to say nothing of the children's paper "The Lotu," give us a very true and readable account of the actual work being done in the Mission Field. If we would take the trouble to read and consider these illuminating articles and reports, many more and larger donations would find their way into the exchequer of our Overseas Missions Fund.

But best of all, is the giving of ourselves to this task. When the Missionary Society was formed, I remember it was stated that every member of the church was a member of it. It is not someone else's task; it is ours individually. We have our representatives on the Field, but they represent us who cannot go personally

(Concluded at bottom page 3)

The High Commissioner for the Western Pacific at Kokeqolo.

It was indeed a privilege to have a visit from His Excellency the High Commissioner for the Western Pacific, Sir Harry Luke. He came up from Fiji in his own vessel to Tulagi, and there the Australian Military placed a huge seaplane at his disposal, and so down he came at our very wharf. I went off immediately in a boat to bring the party ashore. On the wharf he was welcomed by a Guard of Honour of nearly 100 senior students in uniform. They were as fine a body of young men as he would see anywhere, and Sir Harry did not hesitate to say so. Then after introduction of the European staff, he met all the chiefs and District Headmen. The whole avenue almost was lined with happy school children—boys and girls from the tiny tots of the Kindergarten, and the children of the junior school. The High Commissioner was specially interested in the old-fashioned little youngsters, light-hearted and unafraid, but keenly interested in the day's doings. After visiting my house, the school, which had assembled in the meantime, was visited while at work. Then the crowd which had crushed into the church gave His Excellency a right royal welcome. He gave an excellent address—pointing his remarks by reference to what Kokeqolo had done in the past by producing such men as John Wesley Kere and others. His predecessor, Sir Arthur Richards, had left him many notes for his guidance, and one was to tell him to make sure that he visited Kokeqolo, and quite apart from

that Kokeqolo was such a well-known educational centre now that he was very anxious to come and see for himself. He was delighted with all he had seen—their educational work, their fine singing, etc., had made a very deep impression on him. He then promised a silver cup for the cricket teams, and asked me to grant the station a holiday.



Student Guard of honour for His Excellency the High Commissioner.

We discussed with the High Commissioner and the Resident Commissioner, who was also present, the question of grants both to medical and educational work, and I am hoping that something will be done, although the Government is as hard up as ourselves. The High Commissioner was greatly impressed with our friend Gina, and said that Gina had given them a fine entertainment in Gizo the night before.

—JOHN F. GOLDIE.

The Solomons—A Solemn Responsibility.
and yet have a large share in the work. That responsibility must be accepted by us. We must address ourselves to the task, with both hands gladly.

On the Field is a noble band of men and women of whom any Church might be proud. Let them know that at Home is a united Church which lifts up hands of prayer for them continually, follows

them with sympathy in their difficulties and successes, and never fails to supply the munitions of war for those in the front line. Our two-fold aim is New Zealand for Christ and the Solomons for Him. For these twin tasks let us now once more consecrate ourselves to Him Who loves us and our brethren beyond the seas, and for us all went to the Cross.

—W. A. BURLEY.

Papua District.

Congratulations on Attainment of Jubilee from the Australasian Board of Missions.

The Board heartily congratulates the Papua District on the attainment on the 19th June, 1941, of its Jubilee. It recalls the heroic story of the landing on the shores of Dobu on that memorable day, fifty years ago, and the faithful service,

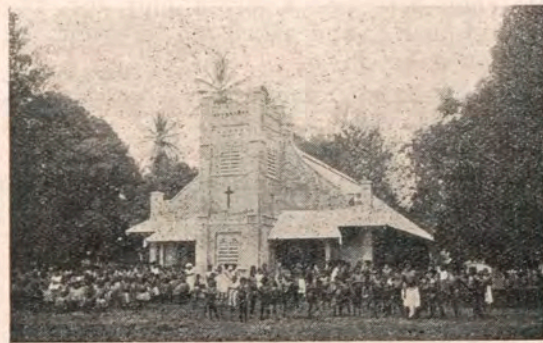


Photo: Rev. J. R. Andrew
Bromilow Memorial Church, erected by Rev. M. K. Gilmour and his technical students.

amid many perils and triumphs, of the succeeding years. It rejoices to know that one member of that pioneer party, the Rev. James Watson, is still with us, and conveys to him its warm regards.



Photo: Rev. J. R. Andrew
The Dobu Passage from the Mission Station at Dobu where the pioneer party landed.

The Board expresses its gratitude to Almighty God, that by His grace, and by the valour and devotion of our Missionaries, there have been such rich moral and spiritual results during the fifty years.

It recalls the fact that when our Missionaries landed the area was entirely heathen; to-day it is professedly Christian. More and more the district has been able to create and train its own workers, and is therefore less and less dependent upon outside sources; the people have given generously in an attempt to be financially self-supporting so far as their own work is concerned; and there are other evidences of the growth and development of the Papuan Church.

The Board regrets that owing to war conditions it is impossible to arrange for delegates to travel from Australia, and that the celebration therefore must necessarily be of a more local character; it trusts, however, that when the present international trouble is over it may be possible for the Board to be represented at a celebration that shall be worthy of the great occasion.

The Board sends its warm greetings to the Church and European Staff of the Papua District, and its assurance of Christian affection for the Papuan Ministers, teachers and people, praying that God's richest blessing may rest upon them as they commence a new era of Christian life and experience.



Photo: Rev. J. R. Andrew
The Mission House at Oiabia, Kiriwina, Papua. The Church is among the palms on left and widows' house on right. The roof of the Sisters' Home is just showing in left background.

Not Merely Maintained but Actively Extended.

CHALLENGING FAREWELL MESSAGE FROM DR. ALLEN G. RUTTER.

The General Secretary has asked me to write "something" for the "Open Door," and I am at pains to discover the best way of making use of this opportunity.

For one thing, it is to be a leave taking: though owing to the slight postponement of our departure it will be read somewhat prematurely, before we have actually returned to our work in the Islands. Both Mrs. Rutter and myself are glad to have the opportunity of expressing thanks to the many—too numerous to name or to thank in person—who have shown friendship and kindness during our furlough: for myself, particularly those who by hospitality and by assistance with transport, have made deputation work a pleasure rather than an arduous duty; and for Mrs. Rutter those who assisted during her stay in hospital and her convalescence. It has been a good furlough from all points of view, but we are now straining at the leash to be back. The work on the Field calls clamantly—and the climate in New Zealand supplies any "vis a tergo" that might be needed!

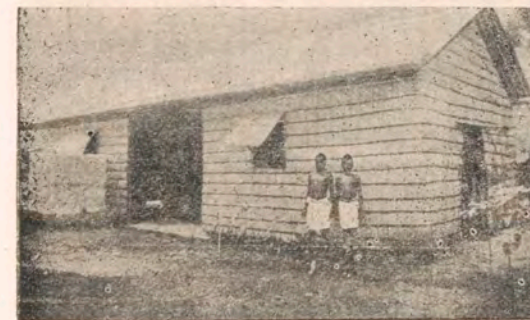


Photo: Sister Vera Cannon
Main Hospital, Senga—2 wards and dispensary in centre.

Concrete floor, 2 concrete tanks, and spouting from M.W.M.U. special gift of £20.

It has also been an encouraging furlough, and in particular an encouraging deputation. Wherever we have been, from Auckland to Invercargill, we have been able to feel the heightened interest in which the work is held, and the conviction

in the hearts of the people of its importance and worth: their concern too, that in spite of the unprecedented difficulties—financial and spiritual—that the War has brought, the work must not be allowed to suffer; that it must not be merely maintained, but actively extended.

With this thought of extension rather than mere consolidation in mind, two appeals in particular I have been at pains to place with special emphasis before our Methodist people:—the clamant need for a nursing sister to take over the medical work in Northern Bougainville; and the establishment of our leper work on a satisfactory financial basis, which will prevent its being a permanent drain on the general medical fund. Both of these appeals have met a ready and a heartfelt response: the Womens' Auxiliary organisation have made the first their especial concern, and are already doing much that will make the dream a reality. The second is one that strikes a chord in many hearts, and extends to folk outside our own Connexion. We have high hopes of effective extension work in both of these fields in the coming term of service.

I should not like to feel that either in deputation utterances or in private and informal conversations, I have at any time emphasized the Medical at the expense of the General Work. I have confined myself pretty completely to it, because it is the only department of which I can speak in detail with any authority; also because all financial support of the medical work means a corresponding release of resources to the General Fund; and finally because I do not believe there can be any real cleavage, and certainly no iota of competition between the various departments of the work. It has indeed been my particular concern to emphasise that fact, and to clarify the spirit and the motive on which I believe the medical and general policy of our mission should be based. The medical work is not a watertight compartment: not merely the

handmaiden of the "spiritual gospel"; not merely a means of approach; not merely



Photo: Sister Vera Cannon
New Outpatients' Ward, Senga.

a bait to attract the uninterested; though it may incidentally and at different times be one or all of these things. But primarily, both in motive and in effect, it is an integral part of the gospel of more abundant life which we as a Church have been commissioned to preach. You cannot preach life to a dying people and you

cannot offer them a gospel of life that is lopsided and that caters only for certain aspects or certain departments of their total need. So I believe that medical work is an essential part of the gospel message, and must stand or fall, must suffer or prosper, along with the other departments of missionary enterprise.

We return to the work with confidence. Not a blind confidence that the next three years are going to be a time of unhindered effort and easy progress: rather indeed an expectation of difficulties greater than any that have so far had to be surmounted. But a confidence that no expenditure of energy in the service of the Master can be wasted: that the value of achievements so far reached will stand: that whatever the future may hold—and who in these days will dare to forecast what even the next few months may bring of crisis imposed by external circumstance—there is a work to be done in the Islands that is God's work, and which can never therefore be finally robbed of triumph and fulfilment.

Dr. T. Z. Koo.

Dr. T. Z. Koo, whose recent visit to New Zealand has been a great inspiration



Dr. T. Z. KOO makes friends
with young New Zealand.

to all who heard him, is one of the outstanding Chinese of our day. He has gained and held a world-wide reputation as an acute thinker, brilliant speaker, able interpreter of his country, and outstanding Christian leader.

As a representative of China, he attended the Second Opium Conference called by the League of Nations in 1924, four of the six Conferences of the Institute of Pacific Relations.

This was his third visit to the Dominion. He came on behalf of the World's Student Christian Federation in 1931 and again in 1937.

He came to New Zealand as a Secretary of the World's Student Christian Federation, of which New Zealand Student Christian Movement is an integral part. Since his last visit in 1937, he has been travelling extensively. Consequently he has an intimate knowledge of political and religious affairs and of student life throughout the greater part of the world.

Encouraging News from the Field.

The Government now requires three boys for an agricultural course at Rabaul, period of one year. I took fourteen boys for the exam. and we are sending on the papers of seven of them. They all did fairly well, but there are other considerations beside marks such as personality, social position, home district, etc. It is going to be no easy job for the trainees, who will work in their home district, to get the people to change their old methods of gardening and try the new.

—Rev. E. C. Leadley, Roviana.

Saga renovations have been claiming my time for the past fortnight and therein my carpenter's class has been useful. We have fitted racks for lifebelts, built a covering box for a larger petrol tank that we are installing, repaired the floor of the cabin and engine room, repaired the dinghy, and have yet to remove some rotten timbers and renew the floor of the cockpit.

When Sister went on furlough our Mission girls all went home, but we have been entreated to take them back even though Sister is not here. The standard of morals in some villages is not what could be desired, and we have been asked to take the girls back so that they will be removed from some of the temptations of the village life. Margaret has been released from her teaching duties and has taken over the supervision of the girls' home. The senior girl has taken one of the smaller classes in the school.

I have recently been on a short patrol, three days, to the north of Buka. The work seems to be in good heart. I was interested in the local preachers' class that is being conducted by the head teacher in the locality. He holds a class weekly, for five young local preachers, and seems to be following the course which he received while at college; the five locals are from the various villages scattered along the coast. It is quite a fine piece of work.

We have recently had our Quarterly Meeting. One item of interest is the ex-

pansion of our Sunday School work. For a time there has been only one Sunday School, that at Petats; at the last Quarterly Meeting a second was reported, this quarter there were eleven reported. The number of Sunday School scholars has risen from 119 at September last, to 362 at the end of March.

—Rev. C. T. J. Luxton, Buka.

Since my return from Buka and Teop there has been a fair amount of school work to be done in order to have a sequence of work for the teachers to carry on with during the time when Mr. Luxton will be in charge here. The teachers have worked well, and we now have quite a collection of stories in Siwai dialect for use as reading lessons, though they are not yet all included in the little book we have duplicated. Our school roll is once again over 100 for the beginning of the year. I do hope that we shall be able to maintain that number throughout the year. It is wonderful how these people seek education. In spite of the adverse criticisms when Kihili was first chosen as the Mission site, there is a growing number of new pupils.

—Sister Ada Lee, Kihili.

This year has begun very well. The new teachers arrived from College in good heart and have taken up their work with enthusiasm. We had an excellent Quarterly Meeting at Pangoe, Senga, and Marama and I spent almost the whole of January there, looking after sick folk, visiting the villages, and holding school for the teachers and local preachers. We had excellent weather except for the last two days of the trip. Our school here at Sasamunga has opened well, and I think will go ahead under Jopi Rotoava and Apetinigo Pitisopa. It means Marama and I have to give more attention to the teachers, but once they get into their stride I think we shall be able to maintain our previous standard as under Nathan Kera and Epele Pitakomoki. I intend to stick close to Sasamunga till the middle of May.

—Rev. J. R. Metcalfe.

The Measure of the Stature.

from FLOOD TIDE IN INDIA.

by Rev. W. J. NOBLE.



Our Native Ministers in the Solomons.

From left: Nathan Kera, Aaron Kotosoma (Fijian), Uzziiah Sotutu (Fijian), Paul Havea (Tongan), Belshazzer Gina.

Absent: John Afu (Tongan).

“ . . . No one who has ever listened to the stories told by converted outcastes can ever feel that they are repeating an oft-told tale, or drawing upon their imagination to supplement the facts. Indeed, they have no need, for the facts are more than enough. It is necessary once more to remember where they begin on this long journey to sainthood, and the obstacles which lie in their path as they travel.

It would ill serve either the outcaste or the truth to draw a fancy picture of him—to show him as an ideal being in an idyllic village. Indeed, that invention has already been exploded in advance. Nor, on the other hand, is there any need to exaggerate the facts, which would anyhow be difficult. The outcaste part of any Indian village, untouched by influences from elsewhere, is a scene of unmitigated squalor. Cleanliness and sanitation are alike absent. Garbage lies where it has been thrown. Filth accumulates and rots and spreads disease. Plague and cholera, malaria and dysentery, sweep down and take their toll of the undernourished and unresisting people, victims of their own ignorance.

Their spiritual state is a fit parallel. Hinduism has no word for them but rejection and contempt. No one cares what gods an outcaste worships, or if he worships any at all. A block of stone or wood, rudely carved, smeared with lime, and set up under a tree, represents visibly his relations with the unseen. It has no moral significance that can be discovered

. . . . It is to such conditions as these that the Gospel of Christ comes, and it is the whole point of the argument that the Gospel constitutes the sole variant from the old state. Generally speaking, there is little or no chance of escape from economic servitude. There is the same grinding poverty. But a good deal can be done with one's surroundings, when there has been a change of heart. The process of improvement may be slow, though it is often quicker than might have been expected. Men and women are subjected to a continuous and intensive course of instruction in the Gospels and the fundamental truths of Christianity. With that retentiveness of memory often found in the illiterate, though impaired amongst us in the West by our easy access to books, they learn and remember. They come to know what it is that the Christian life demands, and gradually to try to square their conduct with that demand.

All this is for them a matter of experience, and not of theory. The acceptance of Christ brings just that power which previously they had lacked, to escape from the bondage of evil into the liberty of the children of God. Said a man in a village of the Madras District (and he was typical of thousands): “It is well known what we were—liars, and thieves, drunkards and idolaters. We did not want to be like that, and we were not happy, but we knew of no way of improvement. We worshipped all the gods we knew, but none of them helped us, and there was none to teach us a better way. Then there came one who told us of Jesus, and the

more we heard of Him, the more did it seem that He could do for us what no other had been able to do. We trusted in Him, and He saved us. How do we know that? Why, we who were liars are truthful; we who were robbers are honest; we who were drunkards are sober and industrious; we who were idolaters now worship the living and true God. It is not to be questioned that we know. We are changed men, and we have found happiness.”

This is in the authentic Christian tradition. It reproduces the experience which has its origin in the Gospels, and is repeated through the centuries in the hearts of those who believe in Christ. “One thing I know; that, whereas I was blind, now I see.” It might be argued cogently enough that an Indian outcaste could not possibly understand the splendour and majesty of God's eternal purpose for man. Nor can anyone else, for the matter of that. But in any case, the Christian life does not begin in theology, but in experience, which is at least one of the roots out of which theology grows. The ignorant, degraded victim of sin commits himself to Christ, and the miracle happens. There is a sense of forgiveness and of power. God is no longer one in a crowded pantheon, any of whom may be worshipped but none of whom can bring release. He is no longer remote or capricious or vengeful. He is Father and Friend, to Whom every one of His children is infinitely dear. He is the God and Father or our Lord Jesus Christ, Who has revealed Him, and Who is able to save to the uttermost those who come to God through Him.

It is plain English to call this experience a new creation. Under its influence, man is reborn. They who were no people have become the people of God. Human life has recovered its dignity and its worth, and henceforth must be conducted as befits the children of God. There grows a new self-respect which will not tolerate the old condition of physical and spiritual squalor.

. . . . Confronted with evidence like this, which could be multiplied indefinitely, it is idle to say that Christ makes no difference. He is making all the difference and

making it in tens of thousands of lives. No programme of social and economic improvement would do it, or could do it, for it has nothing to work upon. People who are saturated with superstition, degraded beyond hope, dumb and acquiescent under the terrible conditions in which their lot has been cast, do not offer the kind of material for successful experiments of that sort. Social workers in our own country have found the same difficulty, with much more promising material than the Indian outcaste. It is the regenerating power of Christ which makes the change, and it makes it by first renewing the soul.

And the last word here must be one of thankfulness with the way in which they respond to the claims of the Gospel. Humbly, diligently, they are following that road, of which no man has yet reached the goal towards which all must strive, “till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ.”

Dr. and Mrs. Rutter.

Dr. and Mrs. Rutter with their two wee boys expect to return to their truly great work in July. Mrs. Rutter has made an excellent recovery from her recent operation. The Doctor has proved a splendid deputation and large audiences have been greatly inspired as he has opened up to them the physical and spiritual benefits of his Ministry of Healing and Preaching. We thank God for both the man and his message. This great work cannot be maintained on good wishes. It needs your practical support and constant prayer. The lepers and a host of the sick, halt and lame of the Solomons eagerly await their beloved Doctor's return.

Shortly after the Doctor's return work will start on a new Outpatients' Department in permanent material and other urgently necessary improvements involving considerable expenditure. Help for this work by means of special contributions to the “Maintain the Doctor” Fund will be greatly appreciated.

Extracts from Choiseul Circuit Report, 1940.

In our Circuit Affairs the unusual, the unexpected, have been prominent, and we have had a desperately uncomfortable year. Yet it has been amazing how well the work has progressed; troubles left behind; difficulties surmounted; storms weathered; new ventures begun, and, at the close the spirit of optimism prevails—To God be the glory; it certainly is not of man.

Towards the close of the year the heaviest blow of all fell upon us, when it became necessary for Nathan Kera to give up his post at Sasamunga and return



Rev. Nathan Kera with wife and child.

to Kokengolo. He has served Choiseul for seven years, three years on Outstations and four as Headmaster of the Circuit Training Institution at Sasamunga. His work has been admirable, his character above reproach, and we are conscious that one has gone from us who has no peer amongst the leaders of the Native Church in the Solomon Island District.

Our Quarterly Meetings have held the

high level of the past few years and are a real Means of Grace. Two new places catered for the Meeting with good results. It is inspiring to note the keenness of the members and to be present at the very helpful Testimony Meeting with which our gatherings generally close.

It is always difficult to obtain accurate statistics of Adherents, and this year our numbers appear to be stationary if the numbers of Members and Adherents only, are considered. Actually the number of Members, Full, Junior, and On Trial, has increased considerably.

Three more Sunday Schools have been opened. Sister Vera has given a considerable amount of time to the preparation of Lessons translated from Sister Lina's helps, and we hope still more will be done in this way.

The Day Schools have been maintained satisfactorily, though there is no increase in numbers. We should like to put some of Mr. Groves' recommendations into operation, but to do this we need a trained white Teacher.

With three white ladies in the Circuit and a plentiful supply of the necessary drugs, etc., the work amongst the women and children is on a much better footing than at any time since 1931. No praise can be too high of Sister Vera Cannon's work, especially in the villages of the eastern coast of Choiseul. Undoubtedly there is a very general improvement in the health of the people, which those of us who travel round the circuit have noted.

One of the Government Medicos made the first serious Government Medical Survey of this Island in July and noted the better standard of health found on Choiseul than that of the Islands of the Eastern Solomon Group.

Dr. Rutter's visits have been greatly appreciated. He has taken a very active interest in the Choiseul people and has supplied us with everything we could reasonably expect. We have also to thank Mrs. Rutter for the splendid way in which she filled a gap when the Doctor was called away from his patrol by an urgent message.

The Annual Offering is a disappointment. The people worked well and their gifts are quite up to average, but the slump in copra makes the cash result a very lean affair. Some of our smaller villages did remarkably well, especially Vundutaru and Kaloe, which both exceeded last year's total. Vundutaru has been a disappointment for a number of years, and quite recently the Quarterly Meeting felt called upon to speak pretty plainly to the people re their divisions, broken promises, and the way they were treating their white teacher. Whilst they have not united as promised, each section has now built a decent Teacher's House, and the Offering this year is a record.

Four Students were sent to the District Training Institution early in the year, but one had to return after only a few months' residence and is still unwell.

We received six boys from the villages for the Circuit Training Institution. On the whole we are well pleased with the conduct of the fifteen who are now with us, both with their work in the school and out, and a promising feature is that we are getting our recruits younger.

At the beginning of the year we received two additions to our Teaching Staff, one each from the Roviana and Vella Lavella Circuits, and both show considerable promise. Towards the end of the year we had to make a number of temporary appointments, and if our Staff is to be placed on a satisfactory basis, we need no less than five Teachers from the District Training Institution.

During the year Local Preachers' Examinations have been inaugurated. The standard is not very high, nor can it very well be so, until more attention is given to the candidates and more help provided for them. Ten sat for examination and another eight are awaiting the opportunity to do so. The papers set were on the Bible and the Catechism. We were gratified with the keenness shown, but not with the scholarship. However, it is a beginning, and shows where the need lies. At the last Quarterly Meeting we received Peter Pitavolomo as a fully accredited Local Preacher.

The Quarterly Paper edited by the Rev. E. C. Leadley and Sister Lina M. Jones

is very helpful, and we hope it will grow into something more imposing before long.

At one of the Quarterly Meetings there was an interesting discussion as to the status of Teachers' wives. At one of our Stations a Teacher had been censured by some of his folk, for appointing his wife to conduct Worship in his absence, she not having been duly accredited by the Quarterly Meeting. At the close of the discussion all agreed, that from the commencement of the Mission, the wife of the Missionary, white or coloured, has always been considered as one with her husband in the work, and eligible to take over any work for which she is fitted. Thus there should be no criticism of a Teacher asking his wife to conduct Worship, or to help him in other ways, when others are not available, even if she be not duly accredited. Naturally the wife would have to be a full member at the time.

There has been a number of difficult problems, some of which are still unsolved. One of these was a desire on the part of the leading man of a village to reopen a land question settled by a Government Official some years before, which settlement was fully accepted at the time. He annoyed the opposite party constantly, and since the whole village took up the unreasonable attitude of their leader, there was constant friction with their neighbours and the Teacher found his work ineffective. The Quarterly Meeting took action and refused the chief a seat on the Meeting, and sent word that if the people of the village were not prepared to support their Teacher, he would be withdrawn. Just before the end of the year we opened a new Teacher's House at this village, erected in a surprisingly short time, and the chief witnessed a good confession, making peace in an honourable and very satisfactory way.

We feel that another Evangelistic Tour is due, and are arranging for one in May, 1941. We pray that this may be even more successful than the last and its fruits more enduring, and look forward and upward with confidence, realising our need of the Spirit of God to guide us into all truth and keep our hearts and minds stayed upon Jehovah.

—John R. Metcalfe.

Personal and General.

Sister Joy Whitehouse.

The hurried departure, three months earlier than anticipated, of Sister Ethel McMillan to see her dying mother created a problem of supply. Sister Joy Whitehouse, who had packed for New Zealand, generously offered to defer her furlough in order that Sister Vera Cannon could proceed at once to Choiseul to take over Sister Ethel's important work. While sorry that her furlough has thus been deferred at the last moment, we greatly admire and appreciate Sister Joy's generous action in the interest of the work.

Sister Effie Harkness.

Sister Effie expects to return to the Solomons in July. She has rendered excellent deputation service during her furlough. She returns to her very important work at the District Training Institution, Roviana, where she is greatly loved. Let us not fail to follow her with our prayers.

Rev. John Afu.

Acknowledging the sympathy of the Church in his great sorrow, the Rev. John Afu—Tongan tutor at Roviana—writes: "I am very pleased to get your letter of sympathy about the death of my wife, Nauna. Thank you very much for your love and prayer for us all here. I heartily thank the Mission Board for its works and prayers to sustain me in the Work and to take care of my two children."

John Wesley Kere.

Acknowledging the congratulations of the Mission Board and Conference upon his graduation with distinction from the Medical School of Suva as a Native Medical Practitioner, John Wesley Kere writes: "I accept your congratulations with much sincerity. Really it is a great honour to our Mission. I have just finished my course at Makogai (Leper Settlement), and I am leaving soon for duty in the Solomon Islands." . . . "Remember me in your daily prayers. Best wishes

to you and all the members of the Board."

Your son in the Lotu,
John Wesley Kere."

Carpenters' Tools Needed.

The Rev. C. T. J. Luxton, who is a highly qualified tradesman, is enjoying considerable success with his carpentry class at Skotolan, Buka, but is handicapped by lack of tools—only half the class being able to work at one time. It is probable that numerous good tools lie unused in Methodist homes and we shall be grateful to receive them as gifts for Mr. Luxton's valuable work. Please forward to Rev. A. H. Scrivin, Probert Chambers, Queen Street, Auckland, C.1.

The Hat Came Off.

The state of Mission finances was indicated the other day when a Bishop met a gold miner in Tulagi, and asked him how the gold-mining was going.

"Haven't you heard the good news?" said the miner.

"No," said the Bishop.

"Well, one of our local experts, who claims to be one of the three leading geologists of the world, has examined the field and declares that we are sitting on a bare 56 million pounds' worth of gold, and that that is only the start of what lies behind. "So," continued the miner, "in future I will expect you to take your hat off when you speak to me."

"The Bishop removed his hat, turned it over and held it out in a significant manner, and said: "I certainly will!"

—"Pacific Islands Monthly."

Sympathy.

Our deep sympathy goes out to the Rev. and Mrs. J. F. Goldie in the illness of their daughter Cecile and the loss of her baby as a result of a bombing raid on London.

We also tender sincere sympathy to Sister Ethel McMillan in the death of her aged mother. Summoned by radio, Sister Ethel hurried South, but, owing to delays in shipping, did not reach home until after her mother had passed away.

The Gorman Bequest—Another Splendid Gift.



Mr. S. Gorman.

It was with deep gratitude that we reported to the Annual Meeting of the Mission Board and the Conference a further generous gift of £1,843 from Mr. S. Gorman, of Nelson, for the Special Medical Fund to maintain the doctor in the Solomons. That gift has now been supplemented by one of £1,510 Government Stock, bringing the total of the Clara Matilda and Samuel Gorman Bequest to the noble sum of £15,786 and that of the Medical Fund (in-

cluding the Gorman Bequest) to £19,586.

Mr. Gorman's generosity and missionary vision should inspire and challenge the whole Church and will send Dr. Rutter back to the Field greatly encouraged. As the Medical Fund continues to grow, the Doctor will be able to plan with increasing confidence a long-term policy in the Ministry of Healing in which he and the Nurses and the Native Medical Assistants are engaged.

This substantial increase to the Fund, and the fact that Mr. Gorman has also paid the gift duty, greatly enhearten the Mission Board and the Workers on the Field as they face the serious problem created by the fact that smoke-dried copra, which is almost the sole medium of native contributions, is now unsaleable.

We tender to Mr. Gorman our heartfelt thanks and praise God for raising up to us this missionary Greatheart.

Grateful Acknowledgement.

MAINTAIN THE DOCTOR FUND.

"Anon," per R. H. C. Dixon	£1	0	0
"Anon"	1	0	0
"Kia Ora," Hamilton	10	0	0
"L"	5	0	0
Mr. and Mrs. Nuttall, Wakefield	1	0	0
Miss Nuttall, Wakefield	1	0	0
"Whakatane"	3	0	0
Pitt Street	7	6	
Mr. and Mrs. Sharp, Invercargill Central	20	0	0
Dr. Stanley Brown, Invercargill Central	25	0	0
"Anon," Wesley Church, Wellington	2	0	0
Eastern Beach Camp	1	1	6
M.W.M.U., Te Aroha (for Sister Vera's work)	1	15	9
E. H. Logan	2	0	0
"Anon"	20	0	0
T. L. Caley, Auckland	5	0	0
Late Mrs. G. Sills, per Rev. Hall	5	0	0
Mrs. E. M. Carter, Napier	1	0	0
"Good Friday" Service, Murchison	11	10	
Mrs. Kent, Mornington	10	0	
"Inasmuch," Dundas St.	1	5	0
Dr. Rutter's Special Meetings in the South Island:—			
Invercargill, St. Peter's	£4	6	6
Invercargill, Central	4	6	7
Dunedin Churches	15	6	8

Timaru Churches	13	6	8
Ashburton Churches	8	14	10

SPECIAL LEPER FUND.

Previously acknowledged	£691	6	1
Show Prizes	1	1	3
"Widow," Hastings	10	0	
"L"	5	0	0
Rev. W. W. Avery (Sale of Bulbs)	20	0	0
Mrs. E. Forrester, Wanganui	1	0	0
"Anon," Wesley Church, Wellington	1	0	0
Dominion Rd. (per Dr. A. G. Rutter)	2	0	0
Mrs. Richardson, Morningside	1	0	0
"G.C.S.," Dominion Rd.	1	0	0
Peggy and Nancy Biddle	7	6	
M.W.M.U.	22	11	0
Miss E. Fleming, Remuera	1	0	0
Total to date	£747	15	10

GENERAL FUND.

"M," Carterton	£2	0	0
"In Memory," Dannevirke	10	0	0
"L"	20	0	0
"A Farmer's Wife"	10	0	0

Retirement of Sister Ethel McMillan.

HIGH TRIBUTE FROM THE SOLOMON ISLANDS DISTRICT SYNOD.

This Synod receives with regret the resignation of Sister Ethel McMillan, and desires to place on record its great appreciation of the services so liberally given to Choiseul and the District through twenty-six difficult years.

Sister Ethel was the pioneer sister on Choiseul to work among the women and children. It was through her initiative that the first hospital for the women was erected. She very quickly gathered around her a company of girls whom she trained and equipped to become better wives and mothers, and some of their children have also passed through the Home. It is quite impossible to measure the value of her work in the villages throughout Choiseul and even in other circuits, for wherever her girls have gone, they have demonstrated the efficiency of the training given, by lifting the social conditions of the people amongst whom they live.

No better tribute could be paid her work than that of Mr. W. C. Groves, the Educational Advisor to the Government of the British Solomon Islands:—

"Institutions like this, aiming at raising the native standard of domestic life, established in the region of the girls' own homes, represent one of the most impor-



Sister Ethel McMillan and her black orphan babies at Bambatana, Choiseul.

tant aspects of native education, and can only be run under the supervision of missionary-minded European women of the right type.

"Sister McMillan, who has given years of devoted service to this type of work, identifies herself entirely with the girls of her "Home," and with the interests of the Choiseul women generally. She knows the island thoroughly and most of its people, as well as the local language. The girls live a happy, clean, corporate life of useful training, which does not alienate them from their native interests, but contributes very surely to their development and improvement.

"At the present stage of social development of the Choiseul natives, this type of training for the young women is the best that could be offered."

More than once Sister Ethel has been left without European colleagues for long periods, especially during 1932-33, but she carried the burdens of the Circuit very effectively. She spent six months in the Senga district on one occasion, and seemed to thrive on isolation: settling disputes, preaching, visiting, and in every way building up the life of the people. She was never happier than when visiting

the villages by canoe, conducting services, holding sewing classes, and caring for the sick. On two occasions, she nearly lost her life when overtaken by heavy weather. Inevitably she was drawn to care for motherless infants, in which work she took great pleasure and was wonderfully blessed. Time and again new-born infants

were brought hurriedly across the island for Sister to save. Her sympathies were catholic and she would take any infant or woman to her heart, the need being the sole consideration.

More than once Sister took a firm stand against would-be oppressors, and was generally successful. Her clear convictions, firm discipline, cheerful optimism, selfless service and utter lack of personal fear

made her an invaluable pioneer worker, and we thank God for her appointment to the Solomon Island district.

Synod conveys its best wishes for her future happiness in whatever sphere of service she may engage on her return to Australia, and assures her that her influence and example will remain an inspiration for many years to come.

Farewell Message from Sister Ethel McMillan.



Sister Ethel McMillan.

Please thank the Mission Board for their kind words of appreciation. It is very hard for me to leave my work. I am very sorry I had to leave three months before my furlough was due, but I received an urgent call over the air to return at once to see my aged

mother who is failing fast and longs to see me. I only had two days in which to pack. My girls were terribly upset when I left. Mrs. Metcalfe said she would look after my "family" until Sister Vera could get across. This was made possible sooner than we expected, as Sister Joy, who was all packed up for furlough, said she would remain at Bilua to let Sister Vera go across to Choiseul.

How delighted the Choiseul people will be to see Sister Vera. She is a great favourite. She loves the people and has done a splendid work all around Choiseul. I go away with a much lighter heart knowing Sister is at the Home. God bless her!

And may she be spared many years to labour amongst the people I love so dearly.

I am very grateful to the Mission Board for granting me four months' furlough with salary and allowances.

My Nancy, who was doing her training at the "Helena Goldie" Hospital, was married to Levi Pakubatu, a Choiseul boy stationed at Jurio on Vella Lavella. She wrote me on the 20th April, telling me she was to be married between steamers. "If only you could be present 'Nai,' I would be happy." Mr. Metcalfe and I arrived at Bilua at 5 a.m. Saturday, May 2nd. Levi and Nathan Kera met us at the wharf. I asked Levi if they were married. He said "We are to be married at 4.30 p.m. this afternoon. Wasn't that lovely? Nancy and her bridesmaid looked very nice. I do pray that Nancy, whom I have reared since she was nine months old and who is now twenty years old, will be a great help to her husband and the women and girls in their village.

Loving greetings to all interested in us here in the Western Solomons. Kindest regards. God bless you.

Yours in the Master's Service,
ETHEL McMILLAN.

Teacher Wanted for Choiseul.

WANTED IMMEDIATELY a qualified lady teacher for Sasamanga—our head-station on Choiseul. The applicant must be under 30 years of age and a Christian (preferably a Methodist).

This is a glorious opportunity for one inspired by the missionary motive to render high service for the Kingdom of God in the Solomon Islands.

Applications with references should be sent to the Rev. A. H. Scrivin, Probert Chambers, Queen Street, Auckland, C.I.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

9 Ranfurly Avenue,
Feilding,
May, 1941.

Dear "Open Door" Friends,—

I wonder how many of you I have met face to face since last I wrote to you? What a privilege has been mine to visit various centres of Auxiliary interest where "friend holds fellowship with friend." I left each place feeling so enriched and strengthened by the warmth of the welcomes I received, and I realised afresh how thankful we should be that we have been united in a work that brings us so much that is inspiring and uplifting. Shall we not seek to draw others into its ranks? When we work for God, we always receive far more than we give and our Auxiliary fellowship and our Church fellowship are experiences for which we should daily thank God.

Church Conference.—This assembly provided many opportunities for just such fellowship. I wish you could all have attended the Missionary Rally at Pitt Street. Oh, how that great congregation sang our old Methodist hymns! Then to hear Dr. Rutter tell his story of restored lives and healed bodies: to listen to Sister Rita Snowden as she recounted her experiences as a Home Missionary in the King Country—surely we received that night "good measure, pressed down and running over."

Then there were met together in a Convocation many of our Deaconesses, and some of us accepted with alacrity our invitation to join them one day at lunch, to talk with them. We do honour them for the work they are doing, especially for our Maori women and children. Let us not forget them in our prayers.

Conventions.—The time of Conventions draws near. Up and down New Zealand our women will be meeting to discuss together some of their Auxiliary problems and to extend their knowledge of our

work. We trust that all who can will attend one of these Conventions for which we pray a deep sense of God's abiding Presence.

Kurahuna.—You will all rejoice to hear that one of our ex-Kurahuna girls, who has been receiving Nursing Aid training in Coromandel Hospital, has been awarded a Government Scholarship for Karitane training. We do sincerely congratulate Moana and extend to Sister Netta our very warm appreciation of this further token of the good work that she is doing. I am sure this most recent honour will cause you all to feel grateful that a record of Kurahuna's inception and development has been most ably compiled by Miss Rishworth, in collaboration with Mrs. Walker, and will soon be ready for distribution at a small cost, to bring it within reach of all members. Watch for it please and be ready to place your orders as soon as possible. It contains good news, written in a most gripping way, and we ask you to do us a service in broadcasting it throughout New Zealand.

Boxes.—Christmas seems a long way off, yet it will soon be time to be thinking about our gifts for the Solomon Island Boxes. Let us remember how our Sisters depend upon these gifts for their 'Xmas cheer. British goods, or money in lieu of goods, will be gratefully received by our Depot Managers not later than July.

Extension Work.—Once again we gratefully welcome a new member into our Auxiliary family, Huntly being the latest to link up with us. We are not forgetting to pray for them. As one woman in a South Auckland Auxiliary said to me: "The spiritual life of our church has deepened since we formed an Auxiliary, and our women are learning to pray together."

Sisters.—Sister Effie and Sister Merle are rendering us splendid service on deputation work. We ask your continued prayers for them, for Sister Elizabeth, as

she rests awhile, for Sister Vera as she goes back to the Solomons, and for Sister Joy and Sister Ada as they come home on well-earned furloughs.

End of Year.—Our thoughts are now turning to the end of our Auxiliary year. Renewed and strengthened by our Easter gatherings, may we face the closing months with a determination to "finish our course with joy." We women have a great responsibility laid upon us these days as our men go into camp and overseas. We need to be more constantly in prayer, for we must at all costs maintain the spiritual glow and avail ourselves increasingly of those spiritual forces which alone can save the world—forces with which God is waiting to endow us just as we are ready to be used. All barriers must go down: we dare not hinder God by any lack of surrender to Him. Shall we give ourselves afresh to Him to-day and humbly pray Him to use us in His own time, in His own way, for His own Kingdom.

Yours in love and prayer,
ISABEL TAYLOR.

DISTRICT ACTIVITIES.

Manawatu District—

Rongotea reports keen interest in Kurahuna.

Woodville opened the year's activities with a successful Garden Party. Attendance at meetings is encouraging. "The Bible in the World" has been a subject for study.

Pahiatua members have been active in collecting clothes for Maori work.

Feilding held an inspiring Easter Thanksgiving Service, also a gathering of sister church organisations, at which Mrs. McGregor spoke on "Religious, Political and Social Conditions in India."

Palmerston North Easter offerings amounted to £22/2/-, and the Garden Party to £24/15/4. Mrs. C. E. Taylor (Dominion President) addressed a recently meeting and the devotions were led by Mrs. A. H. Scrivin (Auckland).

Auckland District—

Russell is experiencing difficulties, but endeavouring to keep up interest and subscriptions.

Kaitiaki has held two meetings in different circuit centres.

Auckland's Easter meeting was addressed by Sister Merle Farland.

Te Kopuru is carrying on steadily.

Kaco held an Afternoon for Sisters' Salaries. They have started a League, the proceeds for Kurahuna.

Waiuku's "open" meeting was addressed by the vicar's wife, who had recently visited Melanesia. The Bible Class girls gave a sacred play, and the offertory was £4/10/-.

Napier district has been fortunate in having visits from Mrs. Dr. Rutter, and all members have promised to support M.W.M.U. special objective—a nursing sister for Teop. Mrs. Rutter's talks have been enhanced by Island butterflies and curios. Sister Vera Cannon spoke at Hastings on her nursing experiences at Choiseul.

CONVENTIONS.

Wellington's Convention opened with a largely attended Easter Thanksgiving Service. Brigadier Burks (S.A.) gave a challenging address on "The Guesthood of God." After the offering had been presented by each Branch and dedicated, the Communion was partaken of. A questionnaire on mission work and a District Correspondents' Session provided valuable discussion. A fellowship of prayer was also held.

Palmerston North held a most helpful Convention on May 22nd. Ninety-five women took part in the Communion service, when Rev. Fiebig spoke on "Sharing Things." Ten Auxiliaries were represented at roll call. A "Question Box" period was led by the Dominion President. Afternoon devotions, at which 200 were present, were led by Mrs. Oldham (Napier) and Sister Effie Harkness spoke interestingly on her work in the mission field, accompanying her address by photos and specimens of native handiwork. Greetings were received from Rev. G. Launson and also from Sister Churches. A devotional period concluded a memorable Convention.

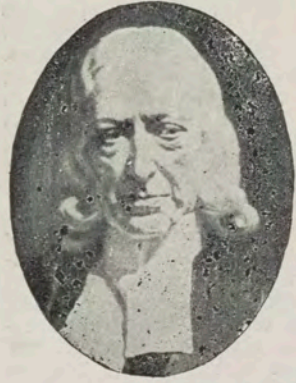
Te Aroha had over 80 delegates present at their one-day Convention. Sister Heeni Te Teira made a challenging appeal on behalf of the youth of her race. She is the product of Kurahuna training and is Sister Netta's first "daughter." At the close of Sister Netta's account of work at Ratana Pa and Kurahuna, she and Sister Heeni sang together in Maori. Mrs. Cannon's address also emphasised the necessity for a consecrated understanding of the Maori people, and stressed the value of action instead of empty words. The musical side of the Convention was appreciated, also the sacred play performed by the Morrinsville Bible Class girls, showing the spirit and co-operation between the younger churchwomen and our Auxiliary workers. The Communion address by Rev. Brook was on "Inward Preparation for an Outward Symbol of Fellowship."

WEST COAST NEWS.

Greymouth enjoyed Rev. Scrivin's visit and is preparing for a West Coast Rally.

Hokitika reports addresses by Rev. Feisst on "The Effect of the War on the World's Missions," and Mrs. Aitken on "The Life and Customs of the People of Fiji."

CENTENARY THANKSGIVING FUND APPEAL.



THE FOREIGN MISSIONARY FUND IS SPECIFIED
BY CONFERENCE TO SHARE IN THE GENERAL
THANKSGIVING FUND IN CONNECTION WITH
THE CENTENARY APPEAL.

Under the altered basis of the APPEAL, donors may now allocate, as they wish, the full amount of their gifts.

Already some generous allocations have been made for the FOREIGN MISSION FUND including the LEPER HOSPITAL.

AS YOU THINK WITH GRATITUDE AND
THANKSGIVING OF WHAT THE GOSPEL AND
ALL THE PRIVILEGES OF THE CHRISTIAN
FAITH HAVE MEANT TO YOU AND YOURS
DURING THE PAST CENTURY, REMEMBER ALSO
THOSE IN THE SOLOMONS WHO SIT IN THE
DARKNESS AND SHADOWS AND CRY OUT FOR
THE LIGHT.

Help us to

Evangelise the Solomons

**Maintain the Doctor and
Extend the Ministry of
Healing.**

**Educate the race and give
to the people God's word
in their own tongue.**



The Open Door

The Missionary Organ
of the
Methodist Church
of N.Z.

SEPTEMBER, 1941.



The REV. A. H. VOYCE
Superintendent of the Bougain-
ville-Buka Circuit.
(See page 8)

"A Great Door & Effectual is opened unto us"

S. PAUL.

Price: ONE SHILLING per Annum.
Posted, One Shilling and Threepence.