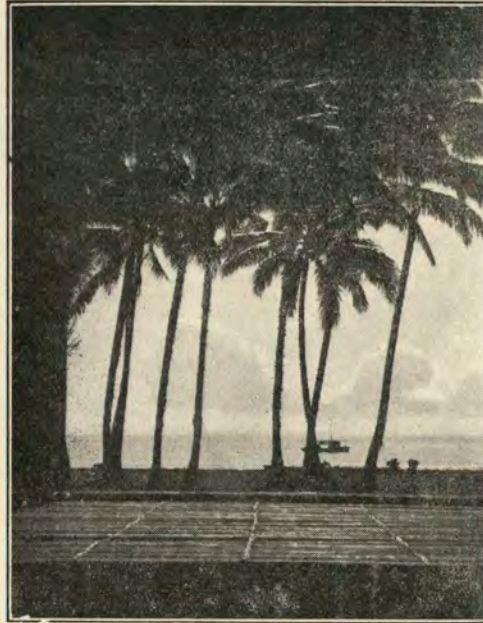


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The Missionary Organ
of the
Methodist Church
of N.Z.

JUNE, 1947.



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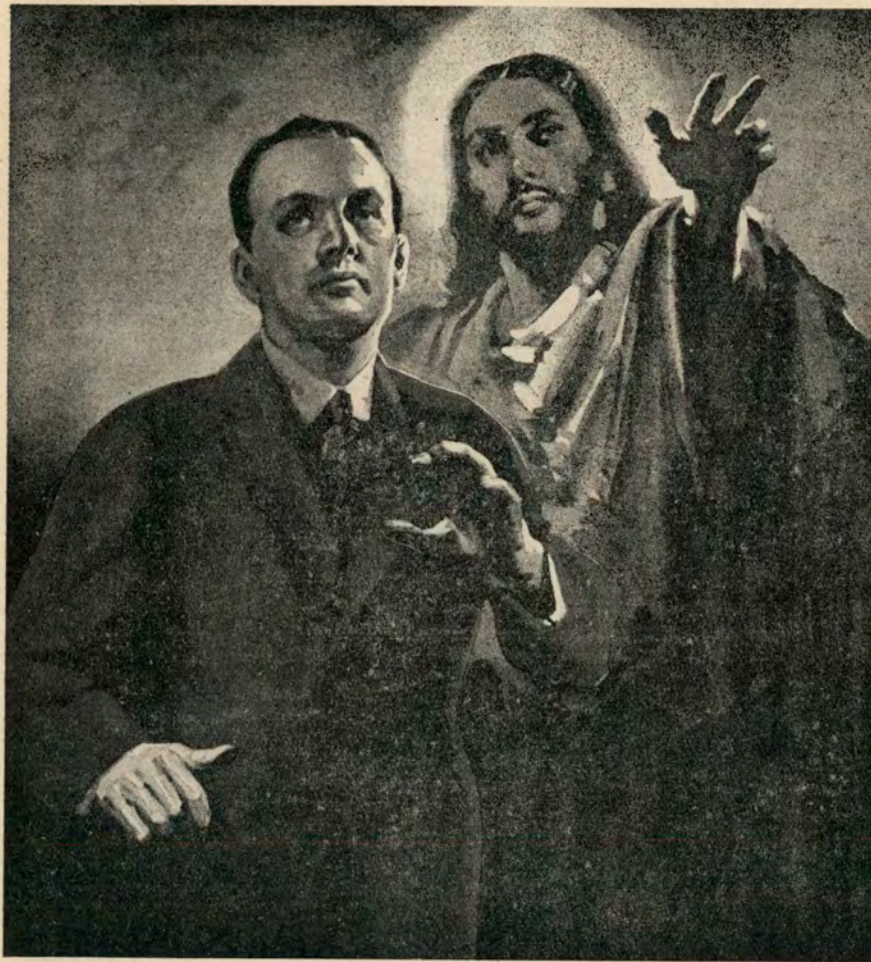
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THE URGE TO SHARE

CLARION CALL *from the PRESIDENT of the CONFERENCE*



Rev W. G. Slade, M.A., President of the Conference.

To share Christ's salvation is the privilege and duty of a Christian, and this lies behind the call of Conference to all Methodists to restore the waste places in the Solomon Islands and re-establish our missionary work.

The pathetic sight of food queues in Britain and the more distressing scenes of starvation in other parts of Europe are to be contrasted with accounts of food wastage elsewhere through insufficient means of distribution. With poignant realism a recent writer draws this comparison and adds, "It is the bounden duty of more favoured lands to put food into starving mouths."

Only a very inhuman person would argue the matter. Compassionate concern for others has welled up universally throughout the country in response to the urgent call to help the starving folk overseas. Food ships have been despatched laden with goods made available by voluntary self-denial, and, even as we write, the news col-

umns give an item describing the re-direction of an ocean liner in order to hurry a consignment of frozen meat and other foodstuffs to Britain. Those who have not participated personally in such philanthropy do not know what deep satisfaction they have missed, for returning mails bring streams of gratitude. Indeed only the merest few will have been indifferent to the call of the hungry, for those who make no secret of their indifference to the Christian Church have vied with their more pious neighbours in their generosity.

This should not blind us, however, to the essentially Christian character of disinterested compassion. At lower levels there has always been some sort of sharing, as with blood relations or with members of the same race or clan. But it would be open to a cynic to say that this was due to a degree of personal interest, and to reduce such conduct to a utilitarian motive. But disinterested sharing springs directly from the love of Christ, "Who, though He was rich, yet for your sakes became poor, that ye through His poverty might become rich." Even those people who are not professing Christians but who have been brought up in the British tradition, owe a great debt to its extensive Christian background. This cannot be wiped off the canvas because for 1500 years Christianity has been laying thick deposits of goodwill, like subterranean coal-fields, and we keep digging into these whenever we obey the impulse to help others. "Ye that are strong," said St. Paul, "ought also to bear the infirmities of the weak, and not to please yourselves . . . For even Christ pleased not Himself." The impulse of goodwill grows from such a root.

Now the urge to share is not restricted to material things, but it finds its best expression at the high level of the Truth itself. Just as Jesus commanded His disciples, "Give ye them to eat," so He said "Go ye into all the world and preach the Gospel." It was from the One Who was always moved with compassion that the disciples learned the habit of spiritual pity.

There are two requirements before the urge to share becomes a drive to action; first we must feel for other folk, and, secondly we must have faith that we ourselves are possessed of the means of supplying their need. Neither of these is sufficient of itself. For example, the disciples were frankly distressed at the sight of so many hungry people. But all they could think was, "Send them away that they might buy bread," and it was only when their implicit faith in their Master opened their eyes to the greatness of God's resources that they distributed the five loaves and two fishes. On the

other hand, those who have the means to help, like Dives lack of pity.

Are there not similar requirements in respect of the missionary urge. Anthropologists who prattle so amiably about the noble savage and lament that he has been spoiled by the missionary, do not seem to have even the least knowledge of the history of savagery. Amongst my treasures is a copy of "Pity Poor Feegee," the appeal which James Watkin sent from the Tonga Synod to the British "Watchman" in 1836. Listen to this: "We appeal to you from Polynesia on behalf of the Feegees enslaved to horrid vices, almost too horrid for description, and entreat you by every motive that pity can suggest, to send them deliverance." Then the writer described the awful horrors of cannibalism and heathen superstition with such force as stirred an immediate response in British Methodism, and two years later seven missionaries landed in Fiji as reinforcements to David Cross and Willam Cargill who had founded the mission in 1835. One could multiply examples. Because she heard of the sad degradation of the natives of Calabar, Mary Slessor, the Scotch mill girl, devoted her life to serve Christ in sharing her joys with them, and it was to heal the 'open sore of the world' that David Livingstone plunged into the heart of the Dark Continent. Because he read of the neglected natives in the West Congo, Albert Schweitzer resigned his professorship and put himself back to school to qualify as a doctor and minister to the Africans of the Lambarene. And because he saw millions of Indians around Travancore dying for lack of medical skill, Hugh Somerville, the Harley Street specialist, found himself unable to tear himself away from its challenge to help. This was the explanation of William Carey, of John Williams, James Chalmers, Henry Martyn, W. T. Grenfell, and the noble army of Christian emissaries in all the ages of the Christian Church. It sent Damien to Molokai and Francis Xavier to the East Indies and Japan. And it is the driving force in the lives of our own heroic band of missionaries in the Western Solomons. They have responded to the very real need of the unevangelised world for light and life.

But what is the use of pity without the means, and what means has the Christian except the inexhaustible riches of Christ? So it comes to this after all that the man who wants to share is the man who has discovered Christ for himself, and when he has thus found Christ he has something to share. This is the most important lesson of the history of missions, where we see the great movements to transform the world springing directly from great spiritual awakenings. After every Pentecost there has been a Dispersion. If we would succeed in our missionary work in the Solomon Islands we must break there the bread which Christ has first blessed and handed to us.

Did you see "The Overlanders," that film depicting the great drive of cattle across Australia? You will remember one part of it, where the drovers galloped their horses alongside a military convoy shouting questions about world events, and the soldiers shouted back to satisfy men famishing for news. There is a world at your doors shouting for the Great News, and every Methodist should be able to shout back and tell the story of the Light of the World, and of the victory which it gains over dark superstitions and savage ways. To think of it brings that verse to mind,

"Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?"

Methodism has always been a sharing church. Her missionaries have ranged the world and we owe it to men like Samuel Leigh and his contemporaries, that they came with great courage and enterprise to share the Truth with Maoris and Pakehas a hundred years ago. Now the Conference calls to the Methodists of the present generation to share the Gospel with those committed to our care as men and women for whom Christ has broken the Bread of Life. Let there be no talk of sacrifice, nor a grudging spirit as we leap eagerly to the cry of need and exert ourselves to satisfy the world's hunger for Truth. As we have sent bread to Europe let us with equal eagerness feed this other multitude in their need of the life-giving knowledge of Christ. —W. G. Slade.

JOHN HUNT and the Centenary of the New Testament in Fijian

December 22nd, 1838, was a notable day for Fiji it being the occasion of the arrival of the Rev. John Hunt and his young bride. Less than ten years later John Hunt was buried in that wild savage land, he having burnt himself out for Christ. To a remarkable degree he won the confidence of the notorious cannibals, including Cakombau himself. On one occasion his word was called in question by a trader in a dispute with the natives. The latter replied: "Will the sun rise to-morrow?" "Of course it will," replied the trader. "Then so certain is the word of Misi Oniti" (Mr. Hunt) rejoined the natives.

John Hunt's greatest work for Fiji was the translation of the complete New Testament into the Fijian tongue. This task was completed in April, 1847, and has proved an incalculable blessing to the people for whom he lived and died. His brief life ended on October 4th, 1848, at the age

of 36 years.

"Here ends the history of John Hunt, whom the Spirit of God found an unlettered ploughboy on the broad plains of Lincolnshire, and changed his heart, and gave him power to bless the country-folk, and then the citizens, with his words; who left the fields and wrought hard in the study, and, being full of faith and the Holy Ghost, did, by his preaching, turn many to righteousness; who, being sent to the ends of the earth to preach Christ, went forth with cheerful faith; who made a home among the savage men-eaters of Fiji, and prayed and toiled, until he saw many of these men of blood living blameless, loving, and useful lives, and reading in their own rich language the New Testament of the Lord Jesus, and a literature which, though scanty, was pure; and who, after he had served his own generation by the will of God, fell on sleep."

South Bougainville Section Report, 1946

By the REV. A. H. VOYCE.

It is with profound thankfulness to God that this report is written. After four years of war, the return of missionaries is an accomplished fact, and the Native Church rejoices no less than the missionaries themselves.

I returned to Bougainville in the middle of December, 1945, with permission to visit for a fortnight and survey the position for the Society, and treat with the Commonwealth Disposals' Commission for the purchase of stores and equipment. With the consent of the District Officer, I remained somewhat longer than the time stated in the permit, as Disposals' Officers of the CDC were momentarily expected, but failed to arrive at Cape Torokina. Before the time for my departure came, cabled permission for the return to Bougainville of myself and my colleague, the Rev. C. T. J. Luxton, arrived, and so I remained. The Rev. C. T. J. Luxton and family arrived from Vella Lavella in early February, but my family, together with the Rev. Usaia Sotutu, did not arrive until April.

It was the ruling of the District Officer that women and children were not to leave the Torokina perimeter until he granted permission, nor were both men to be away at any one time. This, together with a long period of quarantine on account of measles, interfered with visits to outside districts.

Prior to my coming back to Bougainville, I received letters in New Zealand from some of my native teachers suggesting that they should go ahead and build a house for me in Siwai, until a decision was reached as to where the headquarters were to be built.

On December 31st, 1945, through the kindness and co-operation of members of the Australian Chaplains Corps and Red Shield War Services, I was able to make the journey from Cape Torokina to visit Musiraka, in Siwai, where the natives had completed a new house for us, and also had in course of construction a house for Sister Ada, and a church. We spent a couple of hours there, during which time we conducted a very inspiring service, received addresses of welcome and passed on to the people greetings from the N.Z. Methodist Church, and the Mission Board.

The weather proved exceptionally fine, and thus, though we had been assured it would be impossible to ford the Miwo River in a jeep, we decided to go that far and see the position. We were able to cross, and so journeyed over the very rough Japanese road a further 20 odd miles to visit Kihili, and the Government Station at Kangu returning again to cross the Miwo just before total darkness set in. We camped for some tea on the banks of the Miwo River, and then set out for Cape Torokina, where we arrived at 11.30 p.m., having covered 225 miles in the one day!

I found Kihili utterly destroyed, and decided that it could no longer be used as a Mission Headquarters. A decision was made that as soon as practicable we should make our temporary headquarters in Siwai. With that end in view, and again with the co-operation of Chaplain Saunders

and Officers of the Red Shield War Services, I visited Siwai in January, and spent the day and stayed the night, to confer with the teachers and people.

Arrangements were then made that the following week, three jeeps with trailers would travel down to Siwai, taking some furniture and supplies for the newly constructed station. However, the North West Season came in with terrific storms, and most of the bridges were washed away.

In May, I began to prospect the possibility of getting through to Siwai by road from Torokina. We built pontoons large enough to take jeeps and trailers over some of the rivers, but though we got down as far as Mamaregu, some 40 miles south, heavy rains again made the roads impassable, carrying away some of the remaining bridges.

Then in June, with the hope of having the road from Mamaregu to Siwai made suitable for jeep traffic, we had several loads of equipment taken to Mamaregu by the A.V. "Daphne," as the District Officer gave us permission to use the ANGAU base there as a staging point, en route to Siwai. Later the District Officer was approached for assistance, and permission gained to use abandoned army



Carriers on the Track.

buildings at Motupena Point. This involved the terrific job of transferring all the equipment by roughly built pontoons and by road 4 miles away to Motupena. During this time of moving I managed to get three jeep and trailer loads of livestock and equipment through to Siwai, but on the last trip, a heavy storm and wind, trapped the transport at Siwai.

It was then realised that it was going to be impossible to carry out the plan to have all equipment transferred to Siwai, so certain stocks were sorted out for transference to Siwai by porters, along the military road, and a party under the direction of Mark Naaru, a teacher with great initiative, was despatched to Buin to seek out a suitable new mission site, and failing that, to build temporary accommodation for our stores on the Kihili frontage.

A certain quantity of equipment was taken through to Siwai by nearly 100 carriers, but again tremendous floods carried away all bridges, including the huge iron structure over the Uhai River.

In July Mark Naaru began a new Mission Station at Kuliuro, a mile to the east of Kihili, and good progress has been made on that site. There are rough houses and marquees there to house all equipment and stores and the natives who are working on the project. To date there is approximately 100 acres felled, and ten acres of it have been planted with native foods. Things promise well for a new start in January 1947, when it is hoped that Sister Ada Lee will have returned.

Vital statistics prove that the South Bougainville area has suffered very heavy losses during the war. Some villages have dropped fifty per cent. in population, and it is not too much to say that Buin and Siwai districts as a whole have lost 25 per cent. of their pre-war population. In addition, there have been very few births, some villages recording none at all for the whole of the war period and large numbers reporting only one or two.

The native teachers have loyally carried on the work of the Lotu, though compelled to evacuate their villages and live in the hills. School, however, has been impossible. Many of our teachers served for 6 months, or a year, (some for longer periods) with ANGAU.



A South Bougainville Village.

There are numbers of new villages asking for teachers, and the present outlook appears bright. However, there is abroad, a new desire for education, and the Mission will do well to keep educational matters to the fore.

Proposals of the Papua-New Guinea Administration in regard to assistance to Missions, show that they are alive to the demands of the native people. Whilst Government subsidy of education, such as is suggested, will inevitably result in some control and inspection of educational matters within the Territory, it will also probably mean compulsory education. It therefore behoves the Mission to be alert, and watchful to accept the new challenge, and to avail itself of the suggested assistance. Some of the proposals are:—

1. Grants in aid of £250 per sister (nursing) working in an area not adequately covered by the Administration.
2. Ten doctors at £650 each for all the Missions.
3. The salary for a Liaison Officer for each Mis-

sion, and for a Teacher Training Expert who is approved by the Administration.

4. Free supplies to village schools, and grants of £24 per annum for each teacher who passes the Government Teaching Certificate. This certificate can only be obtained by those who spend at least one year in the Government Teacher Training College.

5. Free drugs and dressings to be supplied, not only to hospitals but to where untrained personnel are treating natives.

If the above scheme is to operate immediately, it would appear to be in the interests of our work that we should send a number of native teachers to the Government Teacher Training College immediately, in which case, we will be well advised to send our best young teachers. South Bougainville is even now short of numbers of well trained teachers and will increasingly look for help outside, if the above scheme is put into operation.

The only schools operating on Southern Bougainville at present are village schools.

Complete returns of adherents are not available, but in view of the losses during the war in Siwai and Buin, the pre-war return, less 500, is given as an estimate for Synod. Returns for three quarters of the villages were secured.

The Siwai people look for the immediate implementation of the promise of the 1940 Synod, that a Native Minister should be appointed to that District. The Kieta people, in which district a third of our adherents are located, are with much justification and some insistence requesting that a Native Minister should be appointed to their District.

The Thanksgiving Service has not yet been held in the District, owing chiefly to the inability of the missionary to conduct it, but it is proposed that, providing the Superintendent is able to spend Christmas and New Year, in his area, that the service be held at that time. This will bring it into line with other parts of the circuit.

Thankfulness is expressed for a year of what is looked upon definitely as worthwhile progress.

NEED FOR CHRISTIAN WITNESS.

"The ramifications of the foreign trade of this country and of North America have given them commercial representation in almost every country of the globe. Not only in the offices of great cities, but also in distant farms, in mines among the mountains, in virgin regions awaiting the skilful eye of the surveyor with his instruments, posts are constantly being offered to young men, and also to women. Some of these posts require high qualifications, but others call for nothing more than an ordinary business training. Too often they are filled by men who are brought into daily contact with hundreds of their fellow-men of different nationality, but who, to place the matter on the least derogatory level, entirely fail to give an elevating moral example to those over whom they are placed. The influence of Christian witness in such situations is incalculable."

"The Need for Non-Professional Missionaries," by Kenneth G. Grubb, "World Dominion," January, 1931.

Royal Weddings in Tonga.

New Zealand Methodism and the Church in the Solomons will join heartily in Tonga's rejoicing on the occasion of the marriage of Queen Salote's two sons, the Crown Prince, and Prince John. The two weddings will be solemnised together by the Rev. Roger Page—President of the Tongan Conference for nearly 40 years—assisted by the President-General of the Australian Church, Dr. J. W. Burton.

The princes and their brides are members of the Methodist Church of which their royal mother is a class-leader. The Crown Prince is Minister for Education and is well qualified for that high office. Prince John who was very popular in Auckland a few years ago during his early student years is now Minister for Agriculture. We pray for them both and their wives Divine guidance and blessing in the service and leadership of their people and in maintaining the high Christian standard which is of paramount importance to Her Majesty the Queen in her beautiful little Island Kingdom.



Resignation of the Bishop of Melanesia

The Right Rev. W. H. BADDELEY, D.S.O., M.C., M.A.

We desire to add our tribute to the life and service of Bishop Baddeley who for the past fifteen years has led and directed Anglican Missions in the diocese of Melanesia. During all that time the Bishop and our own Chairman—Rev. John F. Goldie—have been firm friends and have worked in real harmony and collaboration. The gentleman's agreement made many years ago to avoid overlapping of mission boundaries, and consequent confusion in the mind of the native and wastage of man-power, has been closely observed with happy results. We are confident that Mr. Goldie and his colleagues would wish to be associated with this word of appreciation and goodwill to Bishop Baddeley as he leaves to take up his new appointment as Bishop-Suffragan of Whitby in the diocese of York.

In the following extracts from the "Southern Cross Log" it will be seen that the fundamental importance of ministering to the mind and body of the native as well as to his soul, so central in Mr. Goldie's policy, appealed strongly to the Bishop:

"When the call came to him to one of the most romantic of all Missionary Dioceses, at once he made his presence felt and entered upon his episcopate with the goodwill of all who met him in New Zealand. How he justified their hopes and prayers is written large in the records of the Island Diocese. Many of his fellow-workers will re-

joice to give their testimony to his leadership. Many throughout New Zealand and Australia and in the Homeland will have vivid recollections of the enthusiasm for Melanesia which his personality as well as his eloquence inspired. Those who were privileged to enjoy his confidence will retain happy recollections of his utter devotion and his equally utter refusal to be daunted by anything at all.

He has seen clearly that missionary work is not chiefly concerned with preparing folk for Jerusalem which is above; here and now the Gospel of the Love of God must be translated into terms of present living. And the Bishop set to work to take such matters as health, mothercraft, hygiene, agriculture, in hand in order to transform ideas about the ways in which the Love of God can change life on earth and produce happy conditions where happiness was never known. And these things were seen to be ways in which God's care could be made a living reality in the day-to-day lives of those who came under the influence of the Mission. After all the natives of the Solomon and other Islands ought to be trained, not to be the perpetual servants of the white man, but to understand how to govern and develop their own lands. Generations of these native inhabitants will come to realise how truly the Bishop has been their Father-in-God. The Church may well thank God for his episcopate."

FAREWELL MESSAGES

In a few hours, after several weeks' delay, I hope to be on my way to the Solomons.

Throughout the last few years, since it became clear to me that God was calling me to the work of a missionary among our island people,



Sister Lucy Money.

I have been wonderfully conscious of His presence and His guidance. Step by step He has led me through the years of my training, and I am confident that He will continue to be with me in the work to which I am going. There is great joy in following our Lord and Master—in fact I am certain that there is no greater joy and satisfaction in life than to know the will of God for my life, and to go forward in His strength. I know that life in the Solomons will be new and strange, that it will have its difficulties and disadvantages, and that the task there is one that in my own strength I am quite unfit to tackle. But for all that I look forward with joy because I go in the strength of Him who "is able to do exceeding abundantly above all that we can ask or think."

I would take this opportunity of thanking all those friends, known and unknown, who have helped me with their interest, their love and their prayers. I feel that I am rich in friends and Christian fellowship, and in the prayers of the people of our Church. I believe that I go out with your good wishes, and I ask that you will continue to pray for me, for I have found, with many others, that prayer means strength and power, and through it you and I can work together for the furtherance of the Kingdom of God.

—LUCY MONEY.

It is a deep joy to realise that the long delays of parting are over; "Those days are past, and all their aching joys are now no more." One realises that missionaries really are "thrust forth" into the harvest field by the Lord Himself.

At our birth, Mother dedicated my brother Don and me to the Ministry. Don, whom many of you have known, had decided to enter Trinity College on his return to New Zealand, but bravely sacrificed his life for his section in Italy. It seems I have been permitted to stand in his shoes that I might declare the wonders of our God, and the glorious good news of His Salvation.

To you dear friends, I express my gratitude for your prayers and gifts of love. Please accept this brief letter as a personal message to you for I see more clearly how great is my debt to the Church of our Lord and Saviour, Jesus Christ.

One looks to the future with calm but eager hopefulness knowing that in quietness and in confidence shall be ones strength. Your prayers will assist us all in the task of winning the Solomons for Christ. It comforts me, to know that He is able to do exceeding abundantly above all that we ask to think.



Rev. Allen H. Hall, B.A.

The last three months have been a time of severe spiritual testing, but I see now that it is the necessary refining after the long stages of training as student, teacher, soldier, minister. I remind myself that the last word means servant. It is indeed my whole-hearted resolve to continue as the bonds slave of the Lord Jesus, Who has commissioned me with His "Go ye . . ." Having this in view, I say with Paul, that worthy missionary amongst missionarries, "God forbid that I should glory save in the Cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world."

Please pray for me as I join the staff in the Solomons. May we rejoice, some day, that, as His co-workers we have indeed won the Solomons for Christ!
Very sincerely, ALLEN H. HALL.

The Future of Religious Education in Fiji

by REV. S. G. ANDREWS M.A., Dip.Ed., Davuilevu, Fiji

It will shortly be 112 years since Cross and Car-gill landed as the first Methodist missionaries at Lakeba, Fiji. This year holds at least two important anniversaries in the history of the church. A century has passed since the saintly John Hunt gave the Fijians the New Testament in their own tongue. In 1897, the Methodist Mission commenced work among the indentured Indian labourers in Fiji. This year marks the jubilee of the establishment of that work. In a sense 1947 marks a milestone in the history of the Christian church in Fiji. But in respect of mission schools, a definite crisis has arrived. For 1947 marks the commencement in earnest of a government secular system of education, aiming to provide ultimately for the education of the whole population, and thus replacing in very large measure the efforts of religious and private bodies in that direction.

Teaching accompanied preaching in Fiji from the earliest days. But an added emphasis was given to this aspect as the masses of people began to follow their chiefs into a conversion that was often only nominal. Even before the famous conversion of Ratu Cakobau, which removed the principal hindrance to the spread of Christianity in Fiji, the missionaries had recognised the need for religious education, particularly in the equipment of a native ministry. It was as long ago as 1851 that Dr. R. B. Lyth wrote: "I have been deeply impressed with the absolute necessity of giving attention to those who are employed to instruct others. That appears to me to be the special call of the era of which we have entered." Dr. Lyth's call for the training of Christian leaders is as relevant to-day as it was 90 years ago. As the Christian schools face the future in Fiji, their primary aim must be the creation of a core of Christian leaders through whom the faith of the future generations is to be won and established.

A few years ago the Fijian Church found it expedient to relinquish control of village education, which was then placed by the government under the control of village education, which was then placed by the government under the control of Fijian local councils. The church retained its control of a few Fijian schools, usually situated on or close to the European mission stations themselves. The mission's Indian schools were not surrendered, but other private religious and semi-political bodies also entered the field here and opened schools. Direct government participation in education was slight, but the education department did make considerable "grants in aid" to private schools. These took two forms: a 50-50 grant on buildings and a grant towards the salaries of specific individual teachers, engaged in instructing pupils aged between 6 and 14. In this way the major part of the salaries of many of our workers, both brown and white, came from government sources. Indeed when the grant was supplemented by a war bonus during the war, the Mission was temporarily embarrassed because the total government contribution then exceeded the mission salary scale in the case of some of our sisters. But these grants have been a mixed blessing. There has been a tendency for the mission to commence and continue work expecting certain grants to be paid, so that some institutions were only nominally Mission staffed

and controlled—for it follows that where such direct assistance is given, the government will exercise an increasing measure of control over syllabus, timetable and staffing. Such a heterogeneous system grew up that in 1944 the government called in Mr. F. B. Stephens from New Zealand to report and recommend future policy. Briefly, his report provided for the gradual implementation of a state school system; after consideration the government has now effectually commenced such a scheme by the decision to rank all teachers except members of religious orders as civil servants, who may be employed under certain conditions in private schools; in co-ordinating in a government institution all teacher training work; and in ceasing to make building grants for new private schools.

Such decisions have naturally caused the Methodist Mission to pause and consider its own policy. The other missionary agencies, whose work has never been as extensive as ours has been, are evidently pledged to continue, more or less, as before. In our case, it has been a question of examining our aims, and then deciding where our available resources of manpower and finance can be most effectively applied. The Methodist Church in Fiji is now constitutionally divided into two sections: (1) the Fijian Church is virtually independent in internal matters, but it cannot face the full financial burden of rehabilitating its educational work; a generous measure of assistance has therefore been granted by the Mission Board in Australia. (2) The Indian Church is numerically weak and dependent largely on overseas support; here perhaps the planning has been even more difficult. But the Mission has consistently urged the government to shoulder its rightful burden of educating the people and is now unfeignedly glad to see active steps being taken to discharge such a great public obligation. But the Church also believes that it still has a contribution to offer towards resolving the educational situation. At the recent Church Conference in Wellington it was stated that the Church is justified in entering the educational field only if it (a) proposes to perform a function which the government is not attempting or (b) can supply a richer content to the educational process than the government can make available. By these statements it is surely implied that educational work under Church auspices must first be technically and professionally efficient. We cannot afford the reproach of unhygienic buildings and outmoded methods. Since our human resources are limited, it follows that they must be applied intensively rather than extensively. So in Fiji we are emphasising primarily certain fields which the government is not in a position to assist greatly, girls' schools, special schools; technical and agricultural training. But, above all, we are seeking to build Christian leadership in a community which we fear is going to be exposed increasingly to secular influences. On the Indian side, where we have been instructing a large non-Christian population, we are still looking for converts through our schools. We also look to deepen that leavening influence which has been so marked in the past among the Indian community.

May I then summarise our future aims in education, under three headings: (a) Leadership in the church, (b) Leadership in the schools and (c) Religious work in the new state schools.

(a) Leadership in the Church: Here we aim to build leaders, both ministerial and lay. In the past the candidates for the native ministry have been drawn very largely from senior men already employed as catechists in the various circuits; that procedure has been changing slowly, and our 1946 experience shows the new set of the tide. The four candidates out of all those who appeared who were judged most worthy of acceptance were present students in the senior department of our Lelean Memorial School at Davuilevu. In the past the educational standard of accepted candidates has often been as low as standard 2; these men did not speak English; often they were the rejects from other professions they had sought to enter. But a new age is approaching, in which the minister must not be academically behind the medical practitioner or the teacher. Those now being accepted are on a level averaging standards 4-6. But you may imagine our joy to know that there is one lad who will this year be appearing for the Cambridge School Certificate examination after a form V course, who desires ultimately to offer as a candidate for the ministry. . . . But it is no priestly hierarchy that we hope to build. We need Christian leadership too in the professions, trades and on the land. One of the best lads has just passed the New Zealand university entrance examination, the first Fijian to do so, I believe, without first studying in a New Zealand school. He and others, with or without further study, will most probably enter government service, and are already marked for positions of leadership among their people. How important it is that they have been educated in a Christian atmosphere; have

studied the scriptures there; and have been judged worthy in point of doctrine and character of being received into full church membership. Each pupil is presented at least once during his course with the claims of Christ upon his life; we give thanks to God for the many who respond.

(b) Leadership in the schools: The government has rightly recognised that it must commence its new state system by a co-ordinated teacher training scheme. It has chosen to do this in a government institution, to which religious bodies will have the right of entrance for voluntary services and instruction. That right is to be exploited to the full; we are hopeful of establishing a live Christian group on that compound. But it is even more important that as large a number as possible may be Christians and church members before they enter the teachers' training college. The nature of the new school system will depend very largely on the type of teacher recruited. For 1947 a goodly number of Mission trained students has been accepted, and we hope to maintain and stimulate that flow of recruits as the years go on.

(c) Religious work in the new state schools: Here too we shall have the right of entry for religious instruction. Further the task will not be complicated as in New Zealand by a multiplicity of denominations. Among the Fijians, the Roman Catholics and Seventh Day Adventists are restricted in the main to certain villages and districts; most of the children in most schools, and all in many, will be of Methodist allegiance. But the weak spot here is that so few of our Fijian ministers and lay agents are equipped in technique and teaching material to cope with the situation in the village schools. This is not a new fact, and only time and careful training of future theological students and groups of teacher trainees can meet the situation.

As far as the mass of young Fiji is concerned a word must be added about Sunday School and youth work. Very often that has depended on the village preacher-teacher; but the teacher will now be completely under secular control. The Fijian church is striving to meet that situation by establishing a youth department, under the control of one of our district superintendents, one of whose main tasks will surely be the selection and training of Sunday School workers. Some opportunity for such training is now provided in the recently established Bible School at Davuilevu. The Bible School will be the spiritual successor (on a higher academic level) of our former pastor-teacher training institution.

Out of Fiji's quarter of a million souls, the largest racial group is now the Indians; where the natural increase annually in the non-Christian section of the population is a challenge to the Christian church.

Of the 115,000 Fijians, some 90 per cent. claim Methodist allegiance, and 30,000 are full adult church members. This is a church with a history already extending over more than a century. The recent moves in the educational world are startling to the Fijian church leaders; but their church has had to adapt itself previously to social changes, and I have no doubt that its witness will be effectively maintained in face of this crisis. A recent visitor reminded us that the Methodist church has led (in medicine, child welfare, education and social justice) in Fiji for over a hundred years. Given wise direction, it has the opportunity to lead still.



Baker Memorial Hall, where theological students and Christian workers are trained.

Recent News from the Field

From the Rev. J. F. GOLDIE:

The new Tongan minister is doing well at Marova, and the folk there like him very much. I have written Mr. McKay begging him to get the second man up as soon as possible. I hope that you will also press the matter on him.

I received an invitation from the Administrator of New Guinea to attend a conference of Administrators and Heads of Missions to be held at Port Moresby. I feel that I ought to be there, but have absolutely no means of getting there. There seems to be some of the usual red tape about the 'planes crossing the border. They could pick me up in Bougainville but apparently not here, so I have nominated Mr. Luxton as my substitute, and have asked the Government Secretary at Port Moresby to notify him, as there is neither postal or radio communication from here. It seems very humiliating to think that such conditions obtain at a time and place like this. I discussed this matter with the Commissioner when at Honiara, and he told me that they were constantly making representations about this matter, but the Amalgamated Wireless Co. seems to be the hold up. He asked me to join my representations to his in this matter.

I am just completing a long round trip, which is the best way to keep in touch with our christian people. Ten couples married, 21 baptised,—some of them recent converts of ages ranging from fourteen to thirty. At their examination they gave evidence of a good understanding of what their conversion and admission into the Christian Church meant. I opened the house they were building for me when you passed through Menakasapa at Kusage. It is indeed a beautiful building, and a rare specimen of native art. It has 12 ft. verandahs, bathroom, and other conveniences, and is a credit to the people of the village. I also re-opened the beautiful church at Madau, which they were rebuilding when you were here. The Saikili church will be finished shortly. Kera seems to be doing excellent work round this district, the five villages he has to supervise are all taking a new lease of life. I baptised eleven persons at his own village—eight of them adults recently brought to Christ through Nathan Kera's ministry.

The Americans have again visited Kokeqolo (Munda)—once more in 'planes and again in one of the warships. What this portends we can only guess, but we are bound to learn before we can make a start to do anything to the place. The natives are very anxious about their visits, and are full of conjecture.

From the REV. A. H. VOYCE, Bougainville:—

We are expecting the "Katiko," a 300-tonner, operated by W. R. Carpenter, Rabaul, under the New Guinea Shipping Board, towards the end of the week to shift some of our building material and other stuff. We have a big pile on the wharf awaiting shipment, but don't expect that in one trip she can shift a quarter of our material. However, we don't know till she comes in what space she intends to let us have — whether much or little.

There have been some men here for a month shifting a lot of the big bombs, and recently a

bomb disposal squad, with 42 Japanese war criminals, arrived to blow the 4,000 tons that are located here at Torokina, and they have been blowing up to ten tons twice a day. The blast—even though they are four miles away—is pretty solid at times, so we are glad to know they are not blowing the 4,000 tons at one time.

The Syndicate that bought the vehicle park here many months ago, has sold its interests to another Syndicate, which is now here twice as strong in numbers as the last. They are anxious to have our assistance when they load the steamer—possibly in July—so we have arranged for them to install the engines in our barge and get it running for us—then we will help them out. They appear to be glad, nay, anxious to do this, therefore we hope that the matter of further transport will materialise.

Sisters Merle and Ada are down at Buin, with Jean and Murray, and we are here at Torokina pulling buildings etc. down. We heard indirectly that Sister Merle had 100 patients the first week. A temporary hospital has been erected, and a girls' house. Mr. Cole and Grenville put up a house for the Sisters. The order of the day down there at present is the erection of shelters for the cargo when the "Katika" goes down, and bridges in order to have a clear run for jeeps and trailers, which will have to cope with the transport.

From the Rev. C. T. J. Luxton, Buka:—

We had quite a pleasant trip up from Honiara, struck the tail end of a storm on our first day and were 35 hours covering the distance we did in 22 hours on the way down. Otherwise we had a splendid passage and Sisters Ada, Winifred, and Merle proved quite good sailors.

They were fortunate in being able to visit all the stations on the way through, Patutiva, Munda, Vella, Choiseul, Buin, Torokina, and then all three came on here to Buka just for the trip. Therefore Teop is the only station they didn't visit. I'm hoping that it can be arranged for the Teop sister to visit when I go through for the quarterly meeting. I expect that Sisters Ada and Merle are now established in their little hut in Buin.

We are hoping that Carpenters boat will be able to move some of our Torokina gear this month, it will be a great relief to me to be able to lay up the "Daphne" for an overhaul. This last trip amounted to thirteen hundred miles, we had only minor engine trouble, but on the way back our jib split to ribbons; we had patched it until it was nearly all patch, but now it is absolutely beyond repair.

We are greatly pleased that we now have a fully trained Sister here. Sister Winifred has been here a week today, she had her first maternity case the day after she arrived, has had a number of ante-natal cases, has treated from twenty to thirty cases daily, ranging from fever, yaws and T.U. to massage for a paralysis case, and the treatment of an infant who has two club feet of which Sister has hopes of great improvement so that eventually surgical treatment will right the trouble. The hospital is not yet completed but should be ready for occupation next week—there are several cases waiting to come in.

Tambram Again—Place of Reconciliation

by SAMUEL DEVAPRAGASAM

That the Church cannot witness while it is divided; that a divided Church in India cannot preach the Gospel of reconciliation to a politically and socially divided India was the firm conviction of the delegates from the eight area Councils of the South India United Church (itself the union of Congregational and Presbyterian Churches) who came to the meeting of its General Assembly held in Tambram, Madras, from September 27-30, 1946. Everyone present felt that our growing unity in Christ must be demonstrated in action, and that our unity of spirit and aim must be embodied in a way that will make it manifest to the world. The delegates realised that very little time remained for them to accomplish a most important task in the oecumenical movement. They were also aware of the great movements for reunion taking place in many parts of the West and that the eyes of the saints in both eastern and western hemispheres were directed towards the Christians in South India for the great lead that they were going to give to world Christianity.

Believing that the Church in India must be a standing witness of reconciliation, and cherishing a firm belief in this great venture for fellowship, the delegates solemnly and prayerfully stood, and, in the presence of God, boldly voted in favour of union with the Methodist Church and the Church of India, Burma and Ceylon in South India. It was an historic and momentous occasion, and this action on the part of the delegates is the first example in history of the union of Churches differing so greatly from each other. The votes when counted were as follows: 105 for; 10 against; 7 neutral.

The South India Union Scheme is, as has been said, "an unprecedented venture." In the year 1919, in Tranquebar, South India, after 215 years of Protestant missions, consisting of one American, one Englishman, and thirty-one Indians, issued a statement affirming their conviction that "Union is the will of God," and urging all the members of the Churches to venture in faith toward such a union in accordance with the teaching of Scripture—"one Body, one Spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all." This group began a movement which has sought all through its deliberations the guidance of the Spirit of God. It has sincerely sought in everything the guidance of Scripture, and has worked for the fulfilment of God's purpose for the Church of Christ in this world.

All through the discussions, the general feeling has been that the Church, as a whole, is a creation of God, and should, therefore, be one body as Christ said. The Church can be the body of Christ only by visibly demonstrating its oneness in the Holy Spirit. From the starting of negotiations, the Churches laboured hard to achieve this end. There were times of despair, discouragement, misgiving and pessimism, but the negotiators were possessed throughout by great faith and insight, large vision and indomitable courage.

The Union was not engineered but grew out of a compelling sense of the guiding hand of the Spirit of God. It required inestimable patience

and depth of vision on the part of those who strove to bring about the union of three great bodies of divergent opinion and practice, in dogma, in doctrine, in ecclesiastical government, and tradition. Their task was not easy, for men cling to their doctrinal differences and love their own Church above all others. They had to face defeat several times. But they were not dismayed or deterred from the glorious path they had chosen to pursue. Many a time it appeared that certain points were conceded only for the sake of peace and unity, but it was not so. They have been led by the Spirit of God to a conclusion which, under His guidance, they could not but reach.

There has been much co-operation between the various bodies of Christians in this area over a period of many years, and it has been found possible to work together in evangelism and in other Christian work. By organic union the Churches will avoid overlapping on one side and neglect on the other, and will be able to use and employ all possible and available financial resources adequately and satisfactorily.

Denominational differences, if allowed to continue, will impose an impassable obstacle to the formation of an indigenous Church. Being conscious of the advantages resulting from a reunion, and the glorious prospect of a richer fellowship, the Methodists voted in the year 1935 to enter into union with the Church of India, Burma and Ceylon in 1945, and it was expected that the South India United Church, comprising eight councils, would give its final word on the long-drawn-out negotiations. This Assembly, which met at Tambram, voted as follows:—

Resolution No. 1.—The South India United Church agrees to enter into organic union with the South India Province of the Methodist Church and the dioceses of Madras, Dornakal, Tinnevely, and Travancore and Cochin in the Church of India, Burma and Ceylon, on the basis of the proposed scheme of union contained in the latest edition of the scheme (1942), including the pledge as accepted by the Joint Committee as part of the basis of Union and including the Joint Committee's 1934-35 interpretation thereof.

Resolution No. 2.—The Assembly authorises the Joint Committee, as soon as the 1934-35 interpretation of the pledge is accepted by the Church of India, Burma and Ceylon, to take all necessary steps to inaugurate the Union at as early a date as possible.

The result of the vote was not unexpected. Before the Assembly met, not only had both the Methodist Church and the Church of India, Burma and Ceylon agreed to accept the Scheme, but it had been announced that seven of the eight Church Councils had agreed to accept the Scheme, and the Assembly had, therefore, more than a majority of six councils whose support was necessary to authorise the Assembly to proceed.

The new Church will include nearly 1,200,000 Christians belonging to the three negotiating Churches in South India. The proposed Church will be episcopal. The initial ministry of the

United Church will consist of the bishops of the southern dioceses of the Church of India, Burma and Ceylon; the bishops who will be consecrated at the inauguration of the Union, and all the ministers of the uniting Churches within the area of the Union who have been ordained as ministers of the Word and of the Sacraments in their own Churches. It will recognise, in the same manner, the equality of the laity.

It may be too early to expect any statement regarding the relationship between the United Church and the missionary societies in the West. As before, for many years to come, this Church will look to these societies for financial aid and good missionaries. The missionary societies, in rejoicing over the achievement of the younger Churches, will watch the same with great interest and continued prayer. The valuable and lasting contribution of the missionaries to the preaching of the One Word, for God's glory, and the strengthening of the Church and the Christian community, will surely be greater than before the Union. Men who are sent for the ministry of the United Church will, it is presumed, be ordained by it and their ordination will be recognised by the Churches in the West from which they come.

It was heartening to hear of the proceedings of the General Council of Congregational and Christian Churches, held in Grinnell, Iowa, U.S.A., in 1946, that, as the discussions for union between these Congregational Christian Churches and the Evangelical and Reformed Church in U.S.A. proceeded, it became apparent that the Council was impatient of all delay. The committee on union between the Presbyterian and Episcopal Churches in U.S.A. has officially submitted a proposal for union, and there is great eagerness on the part of many for a union at a very early date. Sixty years ago, Bishop Westcott declared that it was from the mission field that the pressure for reunion would come and through this one act of the General Assembly of the South India United Church, it will become increasingly clear that, given the

will and faith in the objective, the apparently irreconcilable can be reconciled, suspicion can be changed to eagerness, mistrust can be removed—with the help and guidance of our Lord and Master.

Unity is a manifestation of our dependence on God, and it is the responsibility of every child of God to manifest this unity in his life and in the community in which he lives. Let us hope and pray that the Churches in England and the United States, which are moving towards a greater fellowship, will bring about the consummation of union at an early date and thus establish Christ's Kingdom on earth.

"I have given them the glory Thou gavest me, that they may be one." —"World Dominion."

THE WATER OF LIFE.

Soon after my appointment to the new village on the east coast, I saw an old heathen man sitting on the beach at low tide when the water had gone out beyond the reef. He kept stretching out his hands towards the sea and then bringing them in until they touched his forehead.

I thought "What is he doing? Is he praying? He is not a Christian, yet seems to be praying and he is not ashamed. I who am a Christian should be at my prayers too."

Later I discovered that the old man was ill, his skin was burning as with fever. He sat on the beach and beckoned and beseached the tide to come in that he might cool his heated body in its cool waters.

I thought "Yes, the water will cool his skin and give his body relief. But he needs more than that, he needs the Water of Life, the Living Water. We must stretch out our hands in prayer that the Water of Life may come in and bring relief, not only to his tired body and fevered brow, but to his heart and his soul and give him new Life."

—Native Teacher.

Liberal Grants for Leper Work

The Lepers' Trust Board announces that the recent appeal for the lepers in the South Pacific realised the sum of £25,000, and this has been allocated as follows:

New Hospital, British South Solomons	£8000
Rehabilitation Depot, Suva	£4000
Leprosy Survey, New Hebrides	£3000
Magokai Leper Station	£3000
Melanesian Mission (Anglican), British South Solomons	£2000
Catholic Mission, British South Solomons	£1000
Methodist Mission, British South Solomons	£1000
Seventh Day Adventist Mission, British South Solomons	£1000
New Leper Settlement, Aoba, New Hebrides	£1000
Leper Hospital, Wallis Island	£500
Leper Hospital, New Caledonia	£500
Total Allocation	£25,000

The Trust Board is an undenominational organisation co-operating with all Mission Bodies doing Medical and Leper work in the Islands.

The Methodist Foreign Mission Board has ac-

knowledgeed with gratitude the further generous allocation of £1000 mentioned above. It will greatly assist the work of the Kingdom in the Solomons.



Lepers of the Women's Ward, Bilua (pre-war).

Working Under Difficulties

MEDICAL WORK AT BILUA, 1946.

By SISTER JOY WHITEHOUSE.



Sister Joy Whitehouse and some of her small charges.

The health of the people on the whole has been very good, with very little serious illness. An outbreak of measles has affected two villages on the other coast and our own station on Vella Lavella, and one village on Ranonga. I saw a total of 30 cases when I called over to Supato and Varese.

MALARIA incidence was fairly high when we first came back but for the last six months, since the station has been cleared, we have had very little fever. The villages on the whole have very little malaria.

YAWS. Numbers requiring injections have been moderate as these people had quite good medical attention all through the war years. Numbers coming for injections, though, have gradually decreased in the year we have been back. A few advanced cases from the more distant villages have been admitted for awhile. We have sent a boy round on patrol several times since we have had better supplies of medicine and he has given fairly large numbers of injections in the further away villages. There is a government medical boy stationed on Vella Lavella and another on Ranonga who are supposed to do patrol work round their islands.

LEPERS. There are several lepers in the district. One leper woman gave birth to a child in February and she is anxious to come for treatment when we can give it to her. Her baby is with me along with the twins whose mother died in childbirth.

MATERNITY. Numbers have not been large, and some who came for antenatal examinations were eventually unable to come in to have their babes because of weather conditions and poor transport.

The total number of births in hospital for the 11 months was 26.

INPATIENTS numbers have been lower since the village folk have built their houses at the beach.

Total admissions for the 11 months, 163.

There have been two deaths in hospital. First the twins' mother and the second was when Doctor was here in January.

Daily average of inpatients. Men 2; Women, 1.8; Children, 3.6; Total, 7.4.

OUTPATIENTS. Numbers here also would have been higher if we had had more medicine. We have been dependent on the government for our supplies, and what was bought at Guadalcanal. There are huge quantities of some drugs and we have been well off for the sulphonamides, but have twice been out of Atebrin and injection medicine for yaws. Other medicines we have had in very small amounts, while others have not been procurable from the government at all. There is a good supply of drugs for laboratory and theatre work but they will not be required till we have a doctor working here.

The total number of outpatients treated was 23,135, giving an average of 68.9 a day. These numbers of course do not include any folk seen in village visiting.

EQUIPMENT. Here again we have good supplies of some things and none at all of others. There is much valuable equipment which will come into use when we get a doctor.



Present Temporary Hospital Buildings at Bilua, Vella Lavella.

BUILDINGS. Two buildings are in use at present. One as an isolation ward and the other for general work, out patients, and maternity. The isolation building is not very satisfactory as it, but could be altered if we knew it would be needed at some future date as a dwelling again. It only takes 14 patients comfortably and then only if all the same sex. The other building which is divided into Outpatients, men's ward, women's and children's general ward, and Maternity ward is a good compact little hospital as long as numbers are not too large. Even then more beds could be fitted in if there were not so many leaks in the roof. Many unsuccessful attempts have been made to patch the roof with the materials available.

Another big draw back to the work is the poor water supply. A huge tank is too high and the spouting needs constant attention to get any water into the tank at all. A few days without rain means the boys are carrying water. The leaf shades have been renewed all round the building and are being done again now.

STAFF. Beginning with only one boy, the staff has gradually increased till there are 4 boys in training now. The original boy has left to be married. Also another boy who was on the staff for about 3 months.

Staffing with girls has been very difficult. For about 6 months there were 2 nurses and 2 house girls but for some months now there has been just one nurse with Madge one of our old girls to help at hospital when there are several women and children in.

About a month ago I got help in the house when Rene with her three children came to live with me.

The boys do the work in out patients and look after the men and boys who are inpatients. Two

days a week they work in their hospital garden. Care of grounds and carrying water take up a good deal of their time. They also help at my house once a week chopping wood and helping with the weeding and odd jobs of carpentering etc.



Type of temporary home occupied by our European Staff—Sister Joy's house, Bilua.

In June we moved into a new house that Minister had built for us. Much nicer in every way than the original building and has much better accommodation for the girls and the three babes. A very comfortable cool home and situated in the corner of the hospital site so that the grounds will be fairly clean when they are ready to begin the permanent hospital buildings.

Missionary Income for the Year Nearly £600,000

Another Increase in Revenue from the Methodist Church at Home

Even a nodding acquaintance with world monetary values to-day is enough to convince anyone with an open mind that figures mean little. In some quarters of the globe money retains only a shadow of the significance it possessed before the war. To call the situation fantastic is not to exaggerate but to state a plain fact.

These considerations need to be borne in mind when discussing the Methodist Missionary Society's income for the past year. The sense of thanksgiving that the income shows an increase of nearly £8,000 must be tempered by the reflection that the value of money lags a long way behind that figure, and that this is no time for complacency in view of the vast amount of reconstruction which cries out to be set forward overseas.

Both the Rev. Fred W. J. Cottrell and Miss Mabel Freethy, with whom I discussed the matter, were emphatic on these points.

"Once more the Methodist people have been moved to an amazing height of sacrificial giving," said Mr. Cottrell, "and yet once more, with humble gratitude to Almighty God, we report a total income from the homeland of nearly £600,000."

* * * *

When we had thus studied the figures, Mr.

Cottrell set them against the background of the Society's work.

"While it is right," he pointed out, "that we should give thanks to God, and to His Church which has given and given again, we should be failing in our duty if we did not utter one word of warning, though perhaps it is hardly necessary to thinking people.

"It cannot be too strongly said that, in spite of this splendid response, we dare not rest on our oars. We cannot but remember the decreased value of money. We are constantly reminded of chaotic conditions in some of the lands in which we work. We have only too much reason to know of the increased cost of living throughout the world. It would be a gross misunderstanding of the whole situation if it were thought that the Mission House has plenty of money or that the home Church could relax a little. Not for one moment can that be said, and this outstanding triumph will but spur us on to yet more devoted service.

"To all who have achieved this wonderful result, the grateful thanks of the Methodist Church overseas, and now—to work again!"

—“Methodist Recorder.”

PERSONAL and GENERAL

THE LATE MR. HARRY BOSOMWORTH.

In the accidental death of Mr. Harry Bosomworth, the Church on Earth, particularly the Missionary Society, has lost an ardent soul: one whose burning passion was the extension of the Kingdom of God. For many years he was the enthusiastic and successful Foreign Mission Secretary and "Open Door" agent for the Durham St. Circuit. His last letter to the Mission Office was to tell us that the circulation of the "Open Door" in the Circuit had reached 200, which is the New Zealand record. This wider work of the Kingdom was a positive joy to him, and he radiated that joy in such a way that people were quick to respond to his appeal. His life and work have been a source of inspiration to many, and now, with undimmed eye, he sees the Lord he loved and those he has helped to know and trust Him.

RETIREMENT OF MISS MAUD GRIFFIN, B.A.

The Annual Meeting of the Australasian Board heard with much gratification the high honour in a resolution from the District paid to Miss A. Griffin on her retirement. Reference was made to the distinguished and devoted service which Miss Griffin had rendered to the cause of Christian education in Fiji, especially to the Indian women of the District. A keen sense of loss was expressed at the necessary retirement owing to ill health.

A.K. "ROVIANA."

The newly acquired ketch "Roviana" reached her destination—Munda—on 30th April, after long and costly delays. Unfortunately the engine that had been certified fit for good service for several

years, prior to the boats departure from Australia, gave trouble on the voyage and has now been declared useless by Mr. Goldie. Repairs to the old engine and consequent delays have involved the Board in heavy expense and much disappointment. An unexpected opportunity of acquiring a new engine arose in Auckland and the engine is already on its way to the Solomons. The urgent need of transport in the District will be partly met once the "Roviana" is in commission.

ADDRESS OF MISSIONARIES.

Mail addressed to mission workers in Bougainville and Buka should not bear the name of Solomon Islands as they are in the Territory of New Guinea. Lack of care in this respect delays delivery by weeks or even months. Correct addresses are printed in the "Open Door."

"MORE FOR MISSIONS."

Wouldn't you like to know how to increase your gifts to Missions these very trying times without extra cost to yourself? Here is my plan. 1st. Look round the house for useful things that you use very seldom and can easily spare, and sell them. 2nd. When somebody gives you a "lift" in their car, put the tram fare you save by for "Missions." 3rd. Save your daily papers and sell them—for Missions. 4th Have you ever found a coin? Next time save it for Missions. 5th Have you ever found "lost property?" Take the reward offered and give it to Missions. In fact, there are many occasions similar to these when you might pass the proceeds over to Missions and so supplement your usual subscription. By these means I have been fortunate in saving £5/10/10 during the past year.

—signed "Multi-Miser."

Ordination of the Rev. Trevor Shepherd

Prior to his departure for the Solomons the Rev. Trevor Shepherd was ordained at a special service at Pitt St. Church on 15th May, 1947. In the absence of the President of the Conference, the service was conducted by the Chairman of the Auckland District and President-Elect—the Rev. E. T. Olds, assisted by the Revs. W. Walker, E. W. Hames and A. H. Scrivin.

Mr. Shepherd spoke with assurance of his conversion and call to the Ministry and testified to the inspiration and help of his home, Trinity College, and the ministers under whom he had served as home missionary and probationer.

The ordination charge was delivered by Ex-President and General Secretary A. H. Scrivin, and the whole service was deeply impressive—rendered the more so by the fact that the ordained and his bride were leaving next morning for the Mission Field.

Mrs. Shepherd, nee Gloria Pickford, is a qualified nurse, and prior to her engagement was a volunteer for the Solomons. The Chairman made reference to this fact and invited her to join her husband when the Sacrament of the Lord's Supper was being administered.

Thus were two more lives dedicated to service in the Solomons. May the Spirit of God rest mightily upon them.



BEACONS OF HOPE

Introduction to the Annual Report, 1946, of the Overseas Dept. of the Methodist Church of Australasia.

There are certain words of our common daily vocabulary which are there because of a view of life that Christ brought to the world. Words like love, joy, peace, faith, humility, and hope belong to Christianity as Dean Inge reminds us, just as "liberty, equality and fraternity" belonged to the French Revolution or as "justice, prudence and fortitude" belonged to the old Pagan ethics. In the kind of world we are living in to-day we do well to remind ourselves that the community of Christians through history have been those who "against hope believed in hope." That is not of course to suggest that we must assume an attitude of easy optimism nor develop the habit of looking only on the bright side of things. A temper of mere hopefulness which refuses to look the facts in the face may well bring disaster. The hope of the Epistles was made of greater stuff. It was a quality of spirit which had come to men who had seen the face of God in Jesus Christ and who were forever sure of the sovereignty of his love and truth in the world.

YEARS OF ENDURANCE.

The closing pages of the New Testament were written in a world which must have seemed to people of that day just as confused and darkened as ours sometimes does to us. The young Christian Church stood with its back very much to the wall. The hopes and dreams of men that the message of Christ would sweep before it the old perverse sinfulness of the human heart were broken. There was to be no quick and ringing victory. The building of the kind of world for which Christ died was to be a long and formidable experience. The Church was uncertain of the future except to be sure that demands would be made stiffer and more searching than anything that had yet come in her brief history. Hostile and sinister forces were encircling her and the call at the end of the New Testament was to close up the ranks and meet without panic the ominous and critical day which was approaching. The picture we get in those closing chapters is of a church "standing at attention." The Christian Community was neither confounded nor afraid but entered the arena for the struggle with the cry "As for us we know the love which God has for us and we confide in it."

When the blow fell and persecution smote her with full and cruel force and when strange and baffling ideologies sought to confuse her, faith the early church did not reel and fall but turned with increased loyalty to Him in whom they not only confided but through whom they were to conquer.

THEN AND NOW.

Our age like theirs is "an age between an age," and we have no illusions as to the grave perils which confront us. The supreme disaster of war has shown us in a stark and brutal way the reality and depth of the sinfulness of man who with all the gifts with which God has endowed him has not been able to use them to bless but rather to curse his world. In this year of grace the great majority of mankind still remain ill-clothed, ill-fed and

ill-housed. At home we have seen greed and selfishness, ill-will and mistrust in the community. Abroad there has been civil war, famine, disease and incredible misunderstanding between the powers who fought together as friends. If we have seen the real picture of world conditions to-day we know that there is sufficient stuff upon which to try the strength of our souls. But though sorely perplexed we are far from despair and calling on the same resources of faith that the Church has known and lived by for two thousand years, we will bend our backs to the task which our faith always should impose upon us.

A new world is being born before our eyes and the kind of world it will be will depend upon that newness of mind and spirit we bring to its making. History is driving us towards world community. The modern techniques of human destruction are compelling us to know, or be destroyed before its learning, that love and brotherhood must be built into the texture of man's existence. The Christian Church has always known this and through missionary work is to-day, the world's greatest power for the breaking down of man's irrational racial prejudice. We put down the record of our work for 1946 with a new faith in the power of the gospel to build bridges of friendship, across the world and to bring light for men's deepest needs.

THE BUILDERS.

In India we see our workers identifying themselves completely with Indian life and as this great country moves towards her new political freedom both Indian and our own missionaries are convinced that full release can only come as India comes to know Him in whose service is perfect freedom. It was a striking thing to read that when the recent crisis was hottest, Indian and Australian workers were ordained into the ministry of the Christian Church at Benares.

Papua and New Britain have emerged from the devastation of war, and having seen so much of the foundations that were patiently laid by good men and women in the past uprooted, our missionaries have entered the area again and are with courage and faith clearing away the debris and preparing to commence the work. They speak of a church which in some respects has suffered sadly, but in others has been made richer in spirit through the years of trial and hardship. There are stories of native heroism and faithfulness which resemble some aspects of the witness and endurance of the church in the first century.

In the older fields of Tonga, Samoa and Fiji, the ruthless inroads made into native life and culture by the swift and fierce impact of our ways during the war have left behind problems known only to those who have eyes to see. New and difficult tasks are facing our missionaries, and their patient and understanding guidance in the post war world will be in these fields a strong stabilising influence and a force making for integration.

(Continued on inside back cover).

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

PRESIDENT'S LETTER.

2 Hukarere Rd.,
Napier,
June, 1947.

Dear "Open Door" Readers,

The year seems to be passing away so quickly, and the Dominion Executive has now been in office just over seven months. We know you are remembering us in your prayers.

Prior to going into our business session in April, the members attended a Communion Service, when Rev. F. Copeland administered the Sacrament. As it was in Easter week, and just before the retirement from the active ministry of Mr. Copeland, we felt it was a fitting occasion to meet together around the Communion table, to renew our vows, and to ask God's guidance in our work. Mr. Copeland's interest in Missions lies very close to his heart, and his years spent in Samoa linger with him as a very happy memory.

At long last the "Tagua" which has been held up in Auckland since March 28th, left on May 9th for Norfolk Island, Noumea, and the Solomons. Amongst its cargo will be many cases and packages for our missionaries and missionary sisters. A good deal of the shopping for these has been done by our indefatigable Box Organiser, Sister Edna White. We are more than pleased that Sister Lucy Money was able to leave Auckland by plane for Fiji on May 8th, en route for the Solomons. How pleased she will be to feel that after this long delay she is at last on her way to commence the work which she has been called of God to do.

"Kurahuna" is making a forward movement by having a basketball court laid down. Estimates were obtained, and the tender has been accepted, and we hope in the near future to hear that the girls have at last got a suitable playing area.

I am sure all our M.W.M.U. women will rejoice with them in that they will soon be able to enjoy their games on a properly laid out court. They have a "Girls' Life Brigade" in connection with the Methodist Church in Onehunga, and some of their meetings are to be held at Kurahuna. Several of the girls are Brigaders.

We are receiving reports of District Conventions; it is good to read of the excellent times of spiritual refreshment that are derived from this meeting together of women from every district. In the Canterbury report it speaks of one country auxiliary whose full membership came into Christchurch for the Convention. That is the spirit we like to see in our women. Some we know would have to come long distances, no doubt at great sacrifice, to join in fellowship on that day.

How about used stamps? We want this year to be a record. Our Dominion Secretary is doing good business with Australia.

We rejoice that recently we have added two new auxiliaries to our list—Levin and Rototuna. We are thankful to God for putting it into the hearts of the women in these two places to work for Him, and the extension of His Kingdom.

Are not the words contained in one of our hymns full of meaning for missionary-minded women?

"At work for God, in loved employ, we lose
the duty in the joy."

Loving greetings to you all from

Yours in His Service,
EMMIE VIRTUE.

NELSON-MARLBOROUGH.

In October, 1946, this district reported a representative council meeting at Richmond. Nelson Auxiliary is to take over District Council work from August 1st, 1947. Attention was drawn by the Stamp Secretary to the fact that some 3d. air mail stamps, being irregular in design, are very valuable. The first meeting for 1947 was held in Blenheim on March 26th. The choosing of delegates to Conference was discussed. All auxiliaries were asked to supply names of members available as delegates. Should auxiliaries with priority be unable to send a delegate, unnecessary delay could be avoided as D.C. secretary then had a list of names from which substitutes could be taken. The Treasurer's report showed payments totalling £87/2/7 for the quarter ending November, 1946, and £34/14/- for quarter ending February, 1947. Reports from six auxiliaries were read. In Nelson stamp money had reached their record total of £10 for the present financial year. A garden party in March augmented general funds by £10/15/- and a good collection of old clothing had been made.

Blenheim expressed regret that their president, Mrs. Martin, would soon be leaving. A visit was paid to the Springlands ladies in November and a successful 'Silver Tree' afternoon was held in December. Richmond reported some interesting addresses given by visiting speakers. £7 had been collected for the Don Alley Memorial Fund. From Picton a beautiful gift collection of toys and clothing had been sent to Sister May Viney.

MANAWATU DISTRICT Convention, April 17th.

Holy Communion was held in the Cuba St. Church, Palmerston, Revs. L. A. Brooks and J. F. Jack officiating. The former spoke in a pre-communication address on the "Glory of the Cross." After this service the Dominion President, Mrs. Virtue, was welcomed and presented with a shoulder spray. Sister Madelaine Holland then spoke on her work among the Maoris, mentioning how she spent money obtained from the sale of old clothes and the £15 given her each year. Members expressed surprise and gratification that the money could be made to stretch so far. Three ways of helping the Maoris were: Showing friend-

THE OPEN DOOR

liness on all occasions, giving toys and books for the children, visiting sick Maoris in hospital. After afternoon devotions greetings from six sister societies were read. Mrs. Virtue then spoke on the Maori race and of the great problem of getting the Maoris into our churches. She prefaced this address by telling of the work of the Dominion Executive who are finding it a great privilege to be "ambassadors of the King of kings." Later, in answer to questions, Mrs. Virtue gave information concerning work in the Solomon Islands. The concluding vote of thanks included Mrs. Moule, who had sung two beautiful solos.

SOUTH CANTERBURY.

Convention was held in Wesley Hall, Timaru, on March 25th. Quarterly reports were read from the following auxiliaries: Waterton, Ashburton Evening, Willowby, Geraldine, Woodland St., Temuka, Waimate, Banks St. Mrs. Blight presented the Baring Square report and the Gleanings Secretary reported two new members. Morning session closed with Communion Service conducted by Revs. C. Eaton and W. Avery. Roll call revealed all auxiliaries but one were represented, 50 members present in all. The Treasurer's statement showed that last quarter's payments totalled £88/9/- and that approximately £122 had been received to date this quarter. Miss Barnett, through the sale of bulbs, had raised £50/10/10 for the Te Rahui Hostel. Waterton, Ashburton Evening, Banks St. and Geraldine Auxiliaries would be entitled to send delegates to Conference at Invercargill. Sister May Viney gave first-hand news of Maori Mission work, having herself been on the mission field at Dargaville before the illness which forced her to undertake circuit work. Rev. C. Eaton then spoke on Loyalty—to one another, to the Church and to Truth.

AUCKLAND DISTRICT.

The Easter meeting, at which the special Easter offerings were received and dedicated, was preceded by Communion Service conducted by Rev. E. T. Olds. The District President, Mrs. G. Beavis, presided over an attendance of 150 members, representing 28 auxiliaries. Among the visitors was Miss Mary Chen, Y.W.C.A. Secretary, from Malaya, who brought greetings from the Methodist women in China and Singapore. Rev. Alan Hall, who has left to take up missionary work in the Solomons, was farewelled at this meeting, and a farewell greeting was also sent to Sister Lucy Money. Rev. A. H. Scrivin spoke of his recent visit to the mission field, and of the difficulties being encountered and overcome by the workers. The Sisters are reasonably housed, supplies are now getting through to them, and they

are in great heart. "They have not failed because you have not failed" was the challenge Rev. Scrivin left with us.

At Southland District Council held in Invercargill, 17 members were present. The income for the quarter amounted to £70/11/-. The local auxiliary reports an interesting address by Mrs. Suckling on her work in Fiji, and a successful Jumble Sale held in aid of Sister Eleanor Dobby's work. The Special Thanksgiving and Easter Offering Service was held in Central Methodist Church. The offering amounted to £23/10/-. After a short address by Rev. Thornley, a most inspiring service was concluded in celebrating Holy Communion.

WEST COAST, SOUTH ISLAND.

The District Council meeting was held in Greymouth in November. There were four members present. A welcome was given to Mrs. Eggeling, of Hokitika, who has always attended the meetings. Reports were read from all auxiliaries and Mrs. Thompson's report of Conference was read and enjoyed. Owing to ill-health, Stamp Secretary Mrs. Muir has had to retire. A parcel of clothes was sent from Greymouth to Sister Ruth Hilder. Both Westport and Greymouth have made collections for the Don Alley Fund. Payments for the quarter totalled £15/0/5.

NORTH CANTERBURY. — There have been good attendances at the last three meetings. Five members attended Conference and considerable interest was taken in the report given. Arrangements were made for a Garden Party to be held at the end of January. Mention was made of the World Day of Prayer Service to be held in Durham St. Church.

OTAGO DISTRICT COUNCIL.—These meetings are held bi-monthly. In October, in the absence through illness of Mrs. Cole, Mrs. Briarley presided. A welcome was extended to Mrs. Clark, formerly Secretary of the Southland District, now residing in Dunedin. Kurahuna report was read by Mrs. Briarley, who also announced the safe arrival in Fiji of Miss Ram Samuj, who has been taking a course at Karitane Hospital, Dunedin. Mrs. Cole presided over the December meeting. A letter of thanks for accepting her as a member was received from Mrs. Billeliff, previously president of North Canterbury District, now residing at Clutha Valley. The two delegates to Conference had visited all the auxiliaries in the district. Both told of good meetings, while the reports from the auxiliaries visited showed renewed enthusiasm. The gleanings secretary reported one new member. Roslyn Auxiliary reported that a parcel had been sent to Sister Eleanor.

BEACONS OF HOPE, continued from page 15.

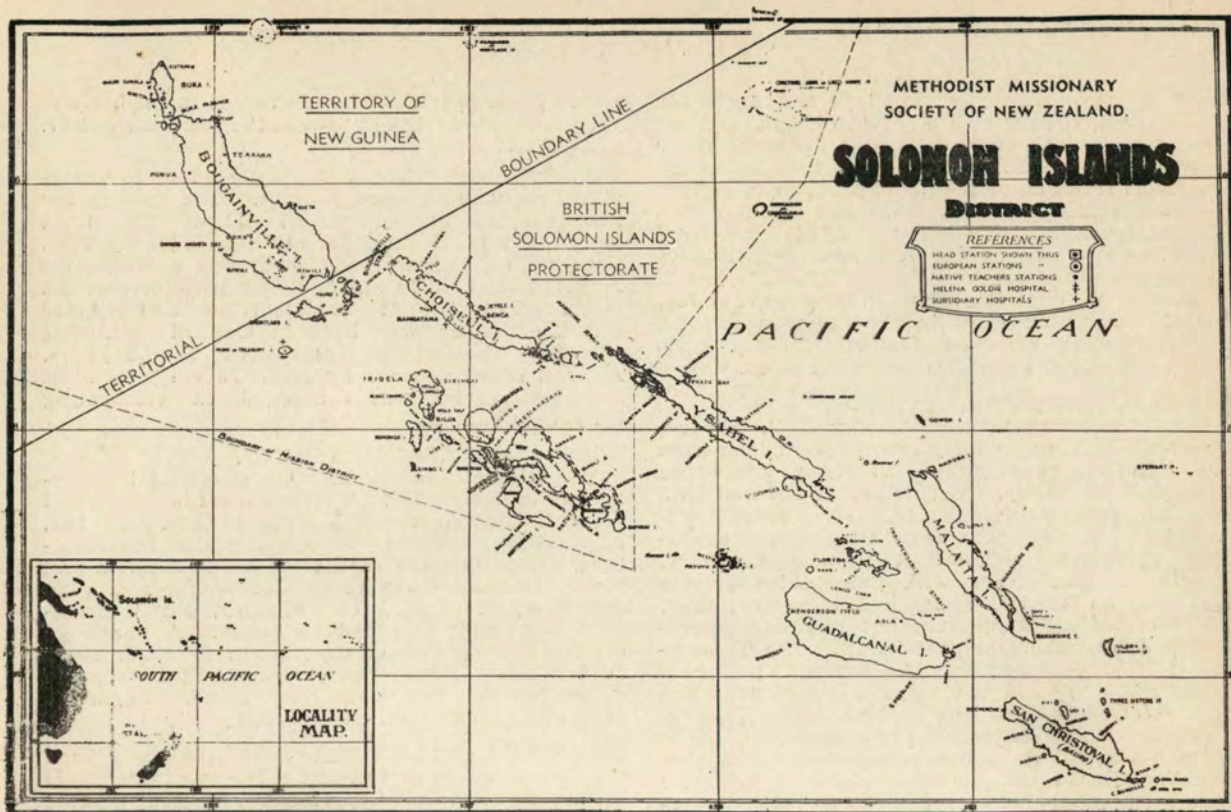
In North Australia men and women carry on their work faithfully among these "original Australians," enlarging their spiritual aspirations and weaving the pattern of Christ's Gospel into the "dream-time" of aboriginal lore. It is a difficult work—perhaps the most difficult of all missionary service, but our debt to the race is a great one and should lie heavily upon our conscience.

These things are beacons of hope in this darkened age. The faith of our workers who, in the

face of what must sometimes seem a depressing smallness of results, see light ahead and certain victory. The Younger Churches, with increasing capacity for responsibility and leadership, witness in a fresh and simple way to the reality of our Incarnate Lord and play an increasingly significant part in the building of the World Church.

The Christian Church is again standing at attention.

"But Easter Day breaks! But Christ rises.
Mercy every way,
Is infinite—And who can say?"



Missionaries Addresses

- Rev. J. F. Goldie, Roviana, New Georgia, British Solomon Islands.
- Rev. J. R. Metcalfe, Choiseul, British Solomon Islands.
- Rev. A. H. Voyce, Buin Bay, South Bougainville, Territory of New Guinea.
- Rev. A. W. E. Silvester, Vella Lavella, British Solomon Islands.
- Rev. C. T. J. Luxton, Buka Passage, Bougainville, Territory of New Guinea.
- Rev. Trevor Shepherd, Teop, Buka Passage, New Guinea.
- Rev. A. H. Hall, Roviana, New Georgia, British Solomon Islands.
- Dr. A. G. Rutter, Senior Medical Officer, Honiara, Guadalcanal, British Solomon Islands.
- Mr. Bruce Cole, c/o Rev. A. H. Voyce, South Bougainville, Territory of New Guinea.
- Mr. Grenville Voyce, c/o Rev. A. H. Voyce, South Bougainville, Territory of New Guinea.
- Sister Lina Jones, Roviana, New Georgia, British Solomon Islands.
- Sister Grace McDonald, Choiseul, British Solomon Islands.
- Sister Ada Lee, Buin Bay, South Bougainville, Territory of New Guinea.
- Sister Effie Harkness, Roviana, New Georgia, British Solomon Islands.
- Sister Joy Whitehouse, Vella Lavella, British Solomon Islands.
- Sister Winifred Poole, Buka Passage, Bougainville, Territory of New Guinea.
- Sister Merle Carter, Buka Passage, Bougainville, Territory of New Guinea.
- Sister Lucy Money, Roviana, New Georgia, British Solomon Islands.

Add "Methodist Mission" in every case except that of Dr. A. G. Rutter.

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