

Mrs. Greathed

The Open Door

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

SEPTEMBER, 1947.



Dr. Thomas Coke, Pioneer Missionary
whose Bi-Centenary is being
celebrated this month.

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 "The
 Christian
 Church
 must
 Evangelise
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 Perish"
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The Missionary Organ of
the Methodist Church of
New Zealand.

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SEPTEMBER, 1947.

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THE CHALLENGE OF A NEW AGE

by THE VICE-PRESIDENT

In the June issue of "The Open Door" the President issued to the Methodist Church a challenging call to share the Gospel with those committed to her spiritual care; in particular, with those to whom our Solomon Islands' Mission ministers in the name of Christ.

The challenge is well founded, for it rests, in the first place, upon the urgent, desperate needs of men and women: the need for knowledge of and reconciliation with the Father, a need which brought the Son of God to the Cross: the need for freedom from fear, but bondage to love; and, secondly, upon the abundant proof that the Gospel can supply all these needs.



MR. G. S. GAPPER,

Vice-President of the Conference.

The worldly may doubt whether freedom and joy and a new abundant life have come to those in whose hearts the light of the Truth has broken: whether those who sat in darkness have, indeed, seen a great light; whether, in fact, any new light was necessary, or even desirable. But these doubts are not for the Christian, and Methodism pro-

claims its belief in the right of all men to a knowledge of saving Grace, and of the Truth that makes men free.

The validity of the call to the Church rests, however, as much upon the proof of successful treatment as upon the desperate need. And proof has never been wanting. Zeal for missions, founded on Christ's commission of the Church and on love for men and women wandering in darkness, has been quickened by stories of transformed isles and of a light shining in dark continents. The written and the spoken word, the screen, and "Trophies of Grace" seen "in the flesh" have justified the Church's faith in the transforming power of the Word.

And now has come the evidence, often from those disinterested — or lately disinterested — of work well done, of foundations well laid, of a faith that stands the tests: in short, of a religion that really "works" when it is practised. The war provided the occasion for the verdict "well done"; for Christian and non-Christian, believer and agnostic alike, testify to foundations laid upon a Rock, to a Church raised thereon, strong in the time of testing, beautiful in love and service.

And so the first chapter in the history of the Solomon Islands' Mission is closed. That Mission, in its sphere, like the Church universal, like the whole race of men, faces a new era.

In the Solomons the old problems persist, the old challenge remains. Men still walk in darkness; not all have had Christ preached to them. Superstition, fear, ignorance, degradation and disease still hold sway in many parts. Another chapter in the old story—forty years old—is to be written. A story of romance, of hardships and of difficulties surmounted, of loneliness and of triumphs.

Letters from the mission field, however, tell a story that has little of romance in it. A story of destroyed villages, plantations and station buildings; of inhabitants scattered, of a church dispersed. Here is a task that calls for zeal and courage. No, there is not much romance here, but heart-aches, perhaps, for those who laboured and built, and now must build again.

But the building and the re-building will be carried out under new conditions, it seems; in a new era, with new problems heaped upon the old. War came to the Solomons; war upon a scale, and in dimensions never dreamed of by natives of a Pacific island; and we who brought the Gospel of love were somehow involved in that war. It is true that the immediate test of the war years was answered by the native church

Successful May Meetings at Choiseul

by the Rev. J. R. Metcalfe

There were, I should think, 1,000 people here for our May Meetings, and we had about 600 in the Church on two occasions, and we could still have put another 100 in. Most of the visitors had brought a fair amount of food, and it was just as well. The people from the Senga District will have been away from home nearly a month by the time they get back, but they deemed it worth while. Just before the Meetings were to begin, word came that a village had caught eight turtles and would we go half way to meet them. So we had turtle steaks, and they were good!

We first held our Quarterly Meeting which was very hopeful. Then having decided to carry on with the Meetings whether or not the visitors came, we sketched out a programme, a little less ambitious, and Monday was well filled preparing the speakers for their subjects. They were all keen and did their best.

At 8 a.m. Tuesday, we considered "The Beginnings of the Christian Church," and the four boys who introduced the subject were splendid, giving us stories from the Acts, and taking the Gospel to Rome, England and the Solomons. It was a very inspiring hour and a half.

At 10.30 we considered, "The Beginnings of the Church in the Solomons." It was good too, and we enjoyed the various stories but the Meeting was not quite up to the standard of the previous one.

In the afternoon we held the Class Meeting as some of the people felt they must go on account of the food shortage. There was a full but not crowded church and there was some good talking and singing, but a crowd of youngsters does not help devotion and we did not touch the morning levels. Quite a number of youngsters came to all the meetings on the first two days, and they behaved splendidly. I told them to go out when they were tired, but they stayed throughout.

At 7 p.m. the subject was, "What the Church has done for us," led by Sam Rove and the people of the Senga side. Sam was hardly a first-class chairman and most of the speaking was mediocre.

Wednesday's programme was very similar, but the Sessions were at 10 a.m. and 3 p.m. and the night Meeting at 7 p.m. over which Stephen presided. We discussed "The Church in the Solomons

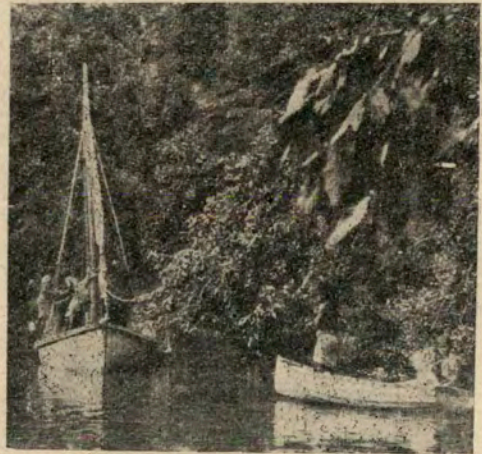
Continued from page 1.

in a manner that called forth wonder and praise and gratitude to God; but I believe that there may be future war-made problems that will test our zeal and faith, and our loyalty to the Mission.

Most of the difficulties facing the Solomon Islands Mission have been met and overcome before, and will be overcome again. But it is inevitable that the new era will present new problems, problems of which the solutions are not at hand, but which have to be found. In the past the Solomons have had, and enjoyed, relative social and economic isolation. Now the West has come to the islands of the Pacific. It seems impossible that the social and economic life of the natives of those islands should not be profoundly influenced by the impact

To-day, and The Church of the Solomons in the Future." Many took part and many interesting things were said. Stephens' Meeting was also in advance of the previous night.

Thursday was the day on which the Native Church was to hold its Sessions and discuss matters to be forwarded to the November Synod. We had appointed our 12 representatives who sat in front. Behind them, within a barrier, were the members of the Quarterly Meeting, and the general public sat behind the barrier. There was quite a good attendance at all the Sessions and the interest was maintained throughout. At the first Session we discussed Education, Teachers and Discipline. At the second we considered Medical



Tauru Paß—Choiseul.

Work, Welfare Work, Transport and Buildings, whilst the last one was devoted to Worship in its various forms with special reference to the Lord's Supper and the Marriage Service. At 7 p.m. after the ordinary Evening Service the Lord's Supper was administered and we had more present than ever before, including two women. It was a means of Grace and fittingly closed our series of Meetings.

of the West.

For all these problems, old and new, the Church, and the Church alone, has the answer. I have not written of difficulties in a spirit of pessimism, but of challenge. The proof which the war years brought of the steadfastness of the native church, of the success of our missionary enterprise, is not a justification for resting on past achievements.

If ever the Solomon Islander needed Christ it is to-day. The Methodist Church of N.Z. took up the burden of the Solomon Islands gladly, with a sense of Divine call. We pray that she may bear it with sacrificial love and with joy, till the islands are wholly won for Christ.

—Gordon S. Gapper.

Letter to a Young Missionary

by Harold A. Ehrensperger

Too long a time has passed since we spread your blanket on the grass and lay watching the stars on a warm Indian night. That night on the summer grass, you said something that has not left me as the heat has, now that cold is here. We talked of work, remember, and compared the compensation young friends in America were getting to your own. As a missionary, you named returns I could not count, so that I reckoned not in money but in values. You spoke of happiness in service and of love of men in ways I had almost forgotten, for I had put away the meaning of the words with the triteness of their use. I felt compelled to ask you what was needed for a job that had so strange and yet appealing hold on men like you. I asked, you will remember, what one might say to young Americans about the prerequisites of a work like yours.

You said with laughter that seemed to mock the troubled Indian life of which we spoke, and you said it quickly and spontaneously, "A sense of humour! Don't come unless you have a sense of humour that can be relied upon when there is nothing left!"

I could not see your face just then, but in the silence and the darkness I felt it change. And with a sterner voice you spoke. "You must love people; that is the all-important thing. Don't be a missionary unless you like people, all kinds and classes of people." And you repeated that and returned to it throughout the night. "You must give yourself to them, give everything you have, and when you've given everything, still give."

I did not tell you at the time, but I recoiled from that altruistic absolute as if the world had long since passed that by. Now after months of Indian witness, I've changed, I've had a strange conversion to the idea you made fact. There has arisen in me a great and growing thankfulness that happiness through complete giving of one's self to men is still a possibility in this selfish world. That thought has fired me as no other has.

(It's not so easily done in a country like America. One can give himself but somehow the giving seems easier, and the places and the chances are all easy compared to the segregation and the loneliness of work that takes a man out of his pleasant place and sets him in a land still foreign, not shielded by the softness and the ease of living with a thousand, thousand gadgets and the comfort of a country and a people grown used to service that is rendered by machines and not by men.)

You asked, so simply, that youth give itself again to selfless service, not alone in the romantic spirit of adventure, but in the dedication to a work that calls for every kind of sacrifice. You emphasised that we had made too much of the romance of the job, that we should stress the hard work and the need for it.

You pled for common sense to meet the task, for judgment and cool understanding. You asked that no high-flown sentiment colour the reality of giving everything to living deeply, fully, and with absolute abandon for a work in which you can be-

lieve. You said to give the message; you must be the message!

You pointed out that missionaries in many countries, and especially in India, would need to learn the discipline of surrendering authority, a spirit of co-operation that would need much Christian grace to see work started and then take over, perhaps given up. You said the spirit must be trained to develop leadership and then give over to that leadership.

You stressed the point that problems were the same the world over, the basic ones to which hard work must now be given. You wanted training, yes, and qualities of mind that give perspective, you insisted on a knowledge of the land and religions that would have to be more thorough than we'd ever had before.

You asked for men who had a sense of mission, and who came to give themselves as slaves to great ideals—to Christ-like living in a Christless world.

You asked for Christians whose faith was great enough to call forth bravery, courage, and resolution that could dissolve loneliness, lack of recompense, worldly acclaim, and the status and position dear to the hearts of Americans. You asked for men and women fortified by spirit and an inner light. You asked . . .

Yes, on and on into the night you asked . . . and I? I spent a sleepless night as there paraded through my mind the askings of a young missionary in a work that needed labourers.

As I have walked through filth and squalor mystifying in its awfulness, and as I've seen men bound by ignorance and fear, as I have watched one young man stab another in the futile strife that is disguised as religious loyalty, as I have also looked into the faces of a people and have seen the sensitivity that one sees in Indians alone, I've thanked the power that made men give themselves to others, and I've rejoiced that there were people happy in their eagerness to share a freedom of the spirit that has made men bound to God.

I have been happy since I talked with you because I've seen in you a man who qualifies in all the things you asked from the others. I have been thankful that I met a man who made the name of missionary a word of respect, of admiration, and, most of all, of love. This is a happiness: that there is yet a saving remnant to make the name of man a shining symbol of creation that has reached its highest manifestation.

The night at Sialkot has long since gone, but not the longer night that has settled on our world. It will be long, but it will pass. And when it does, I think the men and women who have answered the askings of a young missionary in India will be the watchers and the workers of the dawn, for it will be their dawn.

—"World Outlook."

Government and Missions Collaborate

Important Conference at Port Moresby

by the Rev. C. T. J. Luxton

I am leaving by plane tomorrow morning for Rabaul, together with other missionaries from that area. We are travelling by RAAF plane.

Enclosed herewith a summary of information gained at our Conference of last week, such as is related to our own Missionary Society.

Matters relating only to Papua, while of interest generally, but not affecting our work, I have not mentioned. The chief item therein was the opening up of a large section of the Highlands for missions to enter and establish their work. Approximately half of the uncontrolled area has been declared open and the missionary societies have been asked to open their work there as soon as is possible. Our Australian brethren are interested in this field, but owing to their great shortage of staff feel that they will not be able to seize the opportunity that is now given.

I have been pleased to be associated with Revs. Mannering and R. Brown during the Conference. Mr. Bruce Walkden-Brown, teacher from Salamo was representing the Methodist Mission from that area.

The following mission societies were represented at the Conference: Papua area—L.M.S.: Kwato; Anglican; Sacred Heart; Methodist; Lutheran (Aust.); and the Unevangelised Fields. Territory of New Guinea—Methodist (Aust); Methodist (N.Z.); S.D.A.; Marist Mission; Mission of the Divine Word; Mission of the Holy Ghost.

It was a unique conference, perhaps nowhere else in the history of Colonisation has there been a conference of Missions called by the Government to discuss proposed policy and to comment, approve or suggest amendments for the improvement of the policy, and then to undertake the Educational and Medical work with such Government grants as are being given.

The spirit of unity of purpose and co-operation between the various Missions and the Mission and Government was most encouraging. A more congenial company could not be found anywhere.

There is to be another Conference next year, but after that the Conference will be bi-annual.

The Director of Education is Mr. W. C. Groves who made the educational survey of the Solomons. The Director of Medical Services is Dr. Gunther who used to be in the Solomons. Both know Mr. Goldie of course and were interested in hearing concerning him.

The various meetings were addressed by the Directors of the different departments and our problems were freely discussed. The key note of the Conference was the advancement of the Native and the relation of each department to that end. The Administrator presided at many of the meetings and very ably led the discussions.

When in Rabaul on the way through I had the privilege of meeting several of the staff there, Revs. Brown, Young, Chenoweth, Davies, Mr. Beaumont, Sister (Mrs.) Poole, Mrs. Brown, and Mrs. Young. I met the chairman here in Port Moresby as he had

come over on an earlier plane. Mrs. Luxton accompanied me to Rabaul and has been staying there while I have been at Conference. We had the pleasure of accompanying the Rabaul staff to Kabakada on the occasion of the opening of the new church there. After the function a very aged native asked permission to speak. I was told afterwards that what he said was to the effect that he gave thanks to God for a long and eventful life, and that he was thankful to have seen the new church opened where long ago he had first worshipped, he was a very old man, all of his generation had passed, one of his early memories was that of taking part in the first thanksgiving service that was conducted at Kabakada, the minister then being Rev. Ben. Danks.

Two more men are arriving to join the staff, both probationers, they were to have arrived on the last plane, but apparently were not able to get seats.

In Rabaul the pre-war establishment of the mission was entirely destroyed. The mission has no permanent buildings yet. A fine native-built church was purchased from the C.D.C. and is now



Primitive Transport.

the Methodist Church; it is one that was used by the troops after the re-occupation of Rabaul—it was an Anglican Church, built less than two years ago. I am not quite sure, but I think I heard that it was built by Japanese.

GRANTS IN AID OFFERED BY THE ADMINISTRATION TO MISSIONARY SOCIETIES.

The Education Department.

Qualified teachers will be subsidised as follows:

- a. The Mission supervisor of education, £500. He will act as liaison officer between the Mission and the Education Dept.
- b. Headmaster of Mission Schools, £450.
- c. Teaching Sisters, £250.

d. Native teachers with the Government's teaching certificate, £24.

These are annual grants. The money may be used in any way for the educational work of the mission, i.e. payment of salaries, purchase of equipment, current expenses, etc.

I enquired as to a possible grant in recognition of the fact that Margaret is a certificated teacher. The Director said that a grant would undoubtedly be made.

Technical School.

Grant for a qualified instructor, £450, where the number of students is in excess of 40. In recognised Technical schools where the number of students is less than forty, there will be an allowance of one pound per month for each student, plus ration allowance up to three pounds per month per student. Rations must be according to a schedule issued by the Health Dept. Students in training will receive 15/- per month wages, the mission will be reimbursed for all wages paid.

The immediate scheme for Technical training is for the rehabilitation of natives who served in any capacity with the Allied Forces, or who suffered hardship through enemy occupation of their villages. The scheme is part of the Commonwealth Rehabilitation Training Scheme, it will cease when the scheme ceases in Australia, and will then become part of the normal educational work. In the meantime students must be acceptable to the Department under the above qualifications and we are to accept such students as may be directed to our school.

During their training the students will gain experience by working on any building scheme the Missions may desire to undertake for the rehabilitation of their Mission Stations.

I have asked that our Technical School be approved by the Department. I suggest that Mr. Bruce Cole is recognised as an instructor in carpentry and building construction. His being so recognised by the Board will qualify us for the grant offered under this scheme. Other builders who may later work for the Mission may also be instructors, but the matter of an additional grant will not be given consideration until such workers arrive.

Medical Department.

Grant for a Mission Doctor, £650.

Grant for a qualified Nursing Sister, £250.

Providing the doctor or nurse is not stationed in an area covered by the Government Medical scheme, or in any area covered by an already established Mission Hospital.

I enquired as to possible grant in aid in the event of a Native Medical Practitioner being appointed to a Mission staff. A grant would be made, the amount of the grant could not be stated as the possibility of such an appointment had not been considered.

The Department has issued a list of drugs which will be issued free on application.

Agricultural Department. (Animal Husbandry).

To Missions establishing Piggeries there will be issued assistance for the establishment of their

scheme, including fencing and fodder, and pedigree animals will be made available. The services of the Department's Veterinary Officer will be given free.

Other schemes include Cattle, Goats and possibly Sheep.

Grants made for year ending June 30th, 1947.

Although it is recognised that some Missionary Societies have begun their work during the year while others have been established for a year or more, a pro rata grant has been made to all the Societies for the work undertaken.

Our Mission has received the following grants:

From the Education Department,	£250
From the Medical Department,	£250
Total,	£500

The above grants were made in recognition that Sister Ada Lee is a qualified teacher and is conducting a Mission School, and that Sister Winifred Poole is conducting a Hospital on Buka.

No grant was available for the work of Sister Merle Carter as she is working at Buin, only five miles from the Govt. Hospital. Had she been at Teop a further grant of £250 would have been made. Such a grant will be available as from the date of her taking up her appointment at Teop—providing another Mission has not opened a hospital in the area in the meantime.

THE USE OF RADIO

One of the telling methods being used in the Protestant movement is the radio. In 1931 the World Radio Missionary Fellowship, Incorporated, a Protestant organisation, was founded. On Christmas Day in that year its first broadcast was made over the "Voice of the Andes" in Quito, Ecuador. From this famous Protestant radio station six hundred gospel programs a month are broadcast in fourteen languages in addition to many cultural and educational broadcasts. The success of this pioneer broadcasting caused the Committee on Co-operation in Latin America in 1945 to send Clarence Jones, co-director of this radio station, on a tour of the other Latin America republics for the purpose of making a survey of the possibility of radio stations controlled and operated by Missionary forces.

In radio lies a promising new field for co-operative effort. Radio is of tremendous strategic importance to the Protestant movement in Latin America. Now is the time to enter this field with a continental strategy. A church-owned and operated station is the only guarantee of freedom of expression. An interdenominational committee appointed by the Committee on Co-operation in Latin America is recommending the establishment of a Christian broadcasting station in San Paulo, Brazil; the establishment of recording stations in four centres—Buenos Aires, Mexico City, Havana, and Rio de Janeiro; and the subsidization of co-operative Christian broadcasting on purchased time. To make this program possible a budget of one hundred thousand dollars is recommended.

—Christian World Mission.

The World Church

Glimpses from the Missionary May Meetings at Westminster

The President's Challenge.

Then came the President, whose energy and freshness has brought him through a heavy year with such distinction. That "one thing" he wanted to do "above all others" was to purge and enlarge the meanings we attached to certain words. One of those words was "Methodism."

"When we normally use it," said Dr. Flew, "we mean Methodism in this country. We say, 'The progress of Methodism has been arrested'—but we mean 'in this country, in England.' We say, 'If Methodism goes on as it is going on it will die out.' We mean 'in parts of this country.' The time has come when in speaking of Methodism you should mean a world-wide fact."

Kenneth Scott Latourette, the greatest authority in the world on the history of Christianity, had found the triumph of Christ so vast, the expansion of Christianity so widespread, that he had had to write four volumes instead of the one or two he had planned to deal with the period from 1800 onwards. Christ had won more triumphs in the last 150 years than in all the preceding years put together.

The chairman at one of his meetings, concluded the President, had said that he belonged to the only Society in the world with any guarantee of permanence. That was true. In comparison with the Church, the British Empire was a thing of yesterday. The Russian Empire would not have a tenth of the life of the Christian Church. There was no other Society in the world of which it had been said that the gates of hell should not prevail against it. The time had come when in saying we were Methodists we should mean that we were part of the one holy, catholic, and apostolic Church, and remember that we were the heirs of that tremendous tide of power which swept on through the world, and through the ages.

A VOICE FROM INDIA.

This fine note of confidence was taken up by the next speaker, the Rev. Paul Ramaseshan, President of our Training Institution at Madras, and Chairman of both the General Synod and the South India Provincial Synod. He spoke of the inspiration such a meeting brought to one who came from "the backwoods of India."

The World Church was something which touched the imagination, but it was necessary to remember that in some parts of the world it was passing through a time of record urgency for the Christian Gospel. During the past ten years it had been challenged by new ideologies which at one time we should never have thought possible. We were certain of the preservation of Christian ideals even in countries where Christian teaching had not been accepted, but they had been shaken by Totalitarian doctrines whose ideals were as far removed from ours as they could be. So the forces of Christianity would have to rally together to assert that value of the human personality which Christ came to declare.

It was commonly assumed that the East was "religious," but if the East had had religion it

was to-day largely a thing of the past. The East was as much in ferment as the West, and in both Christianity was challenged by paganism. The Church must live up to its responsibility and face the world in a challenging manner. We had been content to present the Gospel with reservations. Now we should have to give "the straight Gospel"—the Gospel for which, like Paul, we must be content to make up in ourselves the sufferings of Christ.

In India the Gospel was being challenged by all types of militant thought which had been almost brought together in opposition to it. For India saw that it was commanding the affections of millions of people belonging to the unprivileged classes. It was one thing to put over their claims on the radio, but quite another thing to do so in the land of his birth. Yet right from the beginning the Christian Church had always sought these unprivileged folk, and 98 per cent of our Christian people in India belonged to them. They came to us not because we offered gifts, for the others could offer far bigger gifts than we could. The depressed people in India had appreciated the generous friendship which treated them as equals and respected them as persons.

VAST OPPORTUNITIES.

The Rev. H. B. Rattenbury returned from his long and arduous journeys in Burma and China, brought a characteristic message, telling of the vast opportunities confronting us in those two countries. It was a rapid, almost a breathless, record of travel by air, by train, by jeep, by boat, by military truck, and on foot—"this old thing went 17 miles on his own feet in one day!"

In graphic word pictures Mr. Rattenbury described the havoc wrought by the years of war. Churches were shattered, Chinese ministers and workers were without houses, few mission houses were standing, and in one Chinese district only one house was in the sole possession of a minister. That was good neither for the Chinese nor the missionaries. Hospitals were being built again, and schools, for China could not do without them—but were we to have hospitals and schools and no churches, no preaching?

Two things were vital. We must have stronger reinforcements of missionaries, and we must spend money, for there were places where, if we did not pour out money now, we should have missed our opportunity. The Chinese people never were so friendly to us, or so willing to listen to what we had to say. But these great things were not going to be done by talking here at home. China and Burma were going to make great demands on the Church in Britain—but no, it was not the China and Burma that made the demands, it was our Lord. Should not Methodism, in this great hour, say, "Speak, Lord; thy servants are listening"?

* * * *

"When we speak of Methodism to-day we must think of the whole world." The President was right. "Methodist Recorder."

The Chairman on his Rounds



REV. NATHAN KERA and his wife

"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 12ft. verandahs, bathroom, and other conveniences, and is a credit to the people of the village. I also reopened 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, and 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."

—JOHN F. GOLDIE.

Personal and General

GRATEFUL SOLOMONS.

The General Secretary and Mr. P. E. Patrick recently waited on the Right Honourable Walter Nash to present to him a beautifully carved ebony stick, inlaid with mother-of-pearl—an exceptionally fine specimen of native craftsmanship. The stick was a present from our Solomon Islands people in acknowledgment of the generous gesture of the Honourable the Minister of Finance and the War Cabinet in remitting £12,450 of succession duty in the Samuel Gorman Estate for rehabilitation of our hospitals and medical service in the Solomons. Mr. Nash expressed his pleasure and thanks for this token of the Solomons' gratitude.

GENEROUS GIFTS.

The Foreign Mission Board has received recently £1,000 from Mrs. G. J. Heighway of Hastings and a bequest of £400 in the estate of Mrs. A. Looms, late of Blenheim. Such generous giving is a source of inspiration and encouragement both to the Board and the workers on the field as they face the huge problem of reconstruction.

The Board has also received from the M.W.M.U. the sum of £930 which the Union has gathered over a period of years to facilitate the appointment of a nursing sister to Teop. Sister Merle Carter has now taken up residence in that needy place and this substantial grant will greatly help the Board in financing the extra appointment.

GENERAL SECRETARY.

At a recent meeting of the Foreign Mission Board the General Secretary notified his desire to retire at the Conference of 1950. A special committee was appointed to consider the question of his successor with a view to a nomination from the Annual Meeting of the Board to next Conference.

SOUTH PACIFIC MISSIONARY CONFERENCE.

The Revs. J. F. Goldie and A. H. Scrivin, and possibly C. T. J. Luxton will represent the New Zealand Methodist Society at the important missionary conference to be held in Sydney in Feb., 1948. They will fly from Christchurch to Auckland on the last day of Church Conference and from Auckland to Sydney the following day.

ANOTHER BUILDER FOR THE SOLOMONS.

Mr. C. Carter, member and Sunday School superintendent at New Lynn, sailed by the "Dunera" recently for Sydney, en route to Bougainville and Buka. Mr. Carter is a highly qualified builder and will assist in the big task of re-constructing our mission stations. Mr. Bruce Cole is already engaged in this work and an interesting report from him appears in this issue.

TRANSLATIONS.

Word is to hand that 500 advance copies of the four Gospels in Roviana are being shipped to the Solomons by the British and Foreign Bible Society. They have been printed and bound in Australia and will be eagerly awaited in the Solomons.

... CALLING
A DOCTOR, NURSES,
URGENTLY NEEDED for the SOLOMONS

**A MEDICAL SUPERINTENDENT for
 the Helena Goldie Hospital**
THREE NURSES
FOUR TEACHERS



THE WORLD IS MY PARISH



DOES THIS URGENT
 NEED CONSTITUTE A
 CHALLENGE and CALL
 OF GOD TO YOU ?

IF SO write at once to the
 Rev. A. H. Scrivin,

General Secretary,
 P.O. Box 23w,
 Auckland.



Your Task and Ours
 IS TO
EVANGELIZE,
HEAL,
TEACH.

G . . . and TEACHERS

Surely the spirit of adventure and consecration is not dead among the youth of Methodism today!

The Church of your Fathers and the Saviour of men are calling you to this high service.

The Mission Staff in the Solomons are too few for the so many, and call for your aid.

The Aged, the Sick, the Children need you.



WE NEED YOUR HELP!



WHO WILL

RESPOND?

— HERE AM I

Send Me!



Left: AWAITING A TEACHER.

BUILDING AGAIN at BUIN

STARTLING POPULATION FIGURES

We have put in a very busy six weeks here in Buin and have the place looking well and much work in progress. But no permanent buildings can be attempted until Bruce Cole is available.

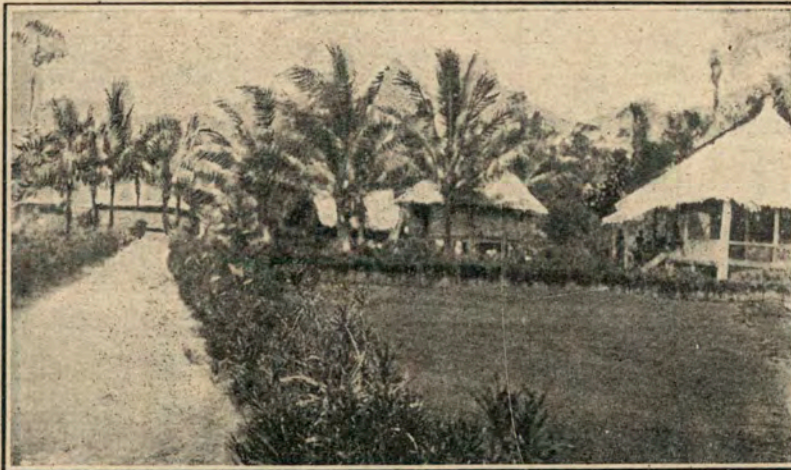
The Administrator of Papua-New Guinea is expected at Buin this week, and I have an appointment to see him re various Mission matters. Despite the fact that our application for land here is six months old, and the fact that we had an instruction that it was being considered—Mr. Luxton reports per signal from Port Moresby that the Department of Lands knows nothing of our application! (Land since granted.—Ed.)

We have had our Quarterly Meeting-Class Meeting and Thanksgiving Service here at Buin. You will, no doubt, have received from Mr. Luxton reports of the actual income from Thanksgiving Services at Buka and Teop at Christmas and New Year times—over £100 in each case. You will remember that at Synod we estimated a total of £250 for the Circuit and that any additional would be transferred as a Circuit gift to the Don Alley Memorial.

wives in Siwai have died in childbirth or soon after, during this quarter, and we have to supply milk for the babes. We are now supplying milk for 8 or 9 babes. The number of village women who have died similarly reveals the condition of weakness referred to above. It would seem that many have little resistance now that after years of war and starvation they are being called upon to bear children again to build up the native race that has suffered so heavily in deaths during the war years.

Quarterly Meeting revealed some more startling figures in population decrease during the war years—some villages from which returns did not come in at the last Quarterly Meeting held at Mamaregu 12 months ago. You will remember the fine village of Kekemono in the Luluai Valley-Kieta area. It had a population of 134 people—in a beautiful site at nearly 2000 ft. To-day the population is 45—for during the war years 89 people died "in hiding from the Japs in the bush."

Pre-war I had a very fine staff of British Solomon Islands' teachers and others. Quarterly



TONU—where REV. TANIELA PALAVI will be stationed.

Our figure to date is £130, and there are several other Services to be held in the course of this month. We hope to reach—if not surpass—£200, keeping before us the thought that the larger the amount the more will be transferred to the Don Alley Fund. It looks as if £150 will thus be available at least! I will let you have the final figures as soon as possible in order that you can publish them.

Quarterly Meeting revealed some astounding figures—and the need of a nurse in this area which is bigger than Buka and Teop together was amply revealed. Sister is very busy here. She has well over 100 in-patients. She has not supplied a report yet—is probably too busy. Due no doubt to the malnutrition from which the Siwai populace suffered in the bush during the latter part of the war—and the lack of strength and resistance to disease even now in these days of peace and plentiful supplies of food—four of our teachers'

Meeting revealed that I have lost during the war years and since 15 teachers by death—six of them from British Solomon Islands, three locals trained at Munda in the B.S.I. and six locally-trained boys. Another B.S.I. teacher has transferred to Buka.

Seven Buka teachers have returned to Buka or rather did not return here after they left the district during the war years. However, they have been replaced by five new ones who are stationed in Buin District.

Two more B.S.I. teachers, Isaac and David, are either too sick or too old to work now. Three others are awaiting permanent transference to their home in B.S.I. This leaves me with only two B.S.I. teachers in the work—Opeti Itu and Elijah Oke.

Still we have no word of the promised Tongan Native Minister—though the one for Marovo ar-

rived long ago. The Siwai people are getting dispirited—having planted up gardens twice and each time the gardens have matured and still no sign of the Minister.

There are numerous requests in Buin and Kieta areas for new teachers, but they have to be turned down meantime, owing to the fact that our staff shortages preclude the possibility of filling all existing stations.

Note!—Since the above was written the Tongan minister—TANIELA PALAVI—has arrived in the Solomons, with his wife and two children.—Editor.

This new site at Buin has a sea frontage and abuts the Government roads. We have built the Mission Boys' Houses (3 so far), and kitchens (3), boat house and a large building which eventually will be a store, but in the meantime a school—in and around all those guns on the beach. It comprises only about 50 acres so far, most of which is already cleared and planted. The follow-

ing buildings are already up in my seven weeks here, except for three which were put up by Bruce Cole (Sisters' house) and by the teachers (hospital ward and girls' home) before we arrived—three teachers' houses and kitchens; two hospital kitchens; girls' kitchen; Sisters' wash-house; Sisters' kitchen block (by Bruce Cole); large hospital ward; work boys' house and kitchen; garage to take three vehicles; jeep shed; very large canvas shelter to house timber and equipment; large workshop; fowl yard and house, and the buildings mentioned as being on the beach above.

We plan this week to erect two more students' houses and kitchens, one each for Buka and Teop students. We are ready now to accept students for the preparatory school as the gardens are bearing excellently. Food is ample as is proved by the fact that last month we fed 180 in-patients besides all the students, work boys, and teachers' families.

Re-Opening School at Roviana

by Sister Lina Jones

Sister Effie and I are still at Bilua, but expect to leave for Roviana any day.

From time to time the school boys here at Bilua have mentioned the native councils which the government inaugurated a few years back, and it occurred to me "Why not show them the proper way to conduct meetings of that sort?" I suggested it to my classes, and they were keen. The first Friday we discussed whether it would be advantageous to allow white people to come and work the iron deposits which are in the middle of this island. They were divided into two sides, for practice in speaking for all of them. Many of them got the idea quite well, and argued for their side. It was the first time, and they had not thought right through the matter, but it was a good beginning. The next week we discussed the best site to build a village. On Friday we did not have picked sides, but each was free to express his opinion on whether it was good for them to want white people's food. Those who spoke were mostly in the negative, but four spoke up for the idea! They enjoyed the discussion, anyway, and they had better arguments, showing they are learning a little, I hope. If we are here for Friday next week (this coming Friday is Mission anniversary), the discussion is to be on the advantages, etc. of education. I am only sorry that I had not thought of the idea before. As it is we are having an intensive course before our departure, for in a few years these boys (or some of them) will be the members of the council. Those of them who will go on to Roviana later will get further practice. It is something very practical, and a sound policy.

LATER.

A boat called for us at last, and by 10 p.m., May 20th, everything was ready, and we left Bilua, the boys on the wharf singing "Go, labour on." Effie and I had the better cabin on the boat, one on the bunk (I to start with, Effie to finish with), the other on the floor. We were not

far out when the boat began to pitch and toss! Had it been just rolling, it would not have mattered, but, as it was, I was soon "done for," and had a very unhappy time for a while. Effie later followed my example! I don't know how long that lasted. Gradually it eased off, and we were able to lie down in peace. The motion of the boat turned to a rolling one, and we dozed on and off till morning. In the dim light of the morning we caught our first glimpse of New Georgia, Rendova and the islands of the lagoon. Mr. Goldie had hardly expected us so soon, therefore there was no one from any distance here to meet us. However, quite a number have built houses on the mainland and they soon heard. Then others came from the islands near by, so that when we came on here to view our house and the school, there were quite a number of people gathered. Because of different reports we had heard we did not expect much in the way of a house, but it is better than we thought. It is not so compact as the house at Bilua, and there are not so many conveniences, yet, but things will be improved gradually.

All the second week we were here we spent sorting out and getting ready the apparatus we would need for Junior School. Then we began on Monday, June 2nd. We had prepared for about 80 children, but the first day there were 94, and next 107, and the next 118. The first two days were rather hectic. The children were very excited and extra talkative in consequence. We had only one assistant, and we tried out the children to find who knew something and who knew nothing! However, by the third day there was some order about proceedings, and we had another assistant. Some of the boys were oldish—about 15 or so—and so when Senior School began last Monday we transferred them. The children seem quite a nice lot, and when we get to know one from the other, it will be better. We started Senior School with a roll of 67 and a lot more to come.

Coming — A Literate World

Alfred D. Moore

Three out of five human beings cannot read or write, but two hundred million more adults read to-day than read twenty-five years ago. These arresting facts are vouched for by Frank C. Laubach, who tells us:—

"In Asia and Africa alone over a billion people are illiterate—nine persons out of ten—half the human race. Cold type cannot tell you what this means. You think it is a pity they cannot read; but the real pity is that they have no voice in public affairs, they never vote, they are never represented in any conference, they are the silent victims, the forgotten men, driven like animals, mutely submitting in every age since the pyramids were built. It is a human weakness not to become aware of suffering unless we hear a cry. The illiterate majority of the human race does not know how to make that cry heard and we never dream how these millions suffer."

Who are these illiterates? They are legion. They are Moslems, Buddhists, Christians, worshippers of jungle gods. They are Chinese, East Indians, Indonesians; Negroes of South Africa, the West Indies, North and South America; men and women of Iran, Egypt, Arabia, Burma, Siam, Indo-China, Korea and Latin America. They speak a Babel of two thousand tongues.

Another obstacle to literacy and literature campaigns is the extreme poverty of the world's unlettered masses and the terror that haunts their lives. Superstitions, harried by hunger and disease, robbed by landlords and money lenders, bullied by native proprietors or agents of absentee landlords, exploited by bad government, they live in "terror of educated men in this world and demons in the next." In their stagnant, driven lives time to learn to read, vitality to want to read, and pennies for reading material are hard to come by.

Are the humble folk of the world worth the ingenuity, the heroic labour, the ceaseless sacrifice, that must be expended to teach them to read and the large sum of money necessary to follow up literacy with literature? To the reader who is Christian in faith and informed on the achievements of Christian education, this question will seem both idle and callous. Yet pride in a white skin and a privileged status, and an unconscious belittlement of dark or oriental peoples or those in bitter want—these attitudes are deeper in us than we think. We say that mankind is one, but it may require unusual experience of the goodness and heroism of illiterate men to make us feel this truth with our whole being. Tolstoy's massive works were inspired by his impassioned recognition of the nobility of the Russian peasants he knew in the Crimean War. Two influential leaders of the crusade for world literacy—James Yen and Frank C.

Laubach—were, like Tolstoy, led to their lifework by an intense perception of the potentialities of common men.

Christian Literature for the Newly Literate

Lightning literacy is an accomplished fact; but lightning literature—Christian literature—to keep pace with the floods of new readers is a critical and unsolved problem. Literacy movements now girdle the earth. They go ahead under various banners—communist in Russia and Red China, Moslem-nationalist in Turkey, Christian in Guatemala. They fan out from missions and governments. In Central and South America, Quechua, Maya, Conob, and Cakchigul, Indians are reading from Laubach charts. A small Venezuelan city owns a police truck with a siren that once was dreaded. Its roar and scream on a back street meant that political rebels were being taken away to prison and torture. To-day this truck, its siren shrill as ever, delivers literacy pamphlets and charts.

"Everybody between six and sixty must learn to read in six months or be run out of town" proclaimed the chief of a Central American jungle village, himself an illiterate. In Mexico it is reported that millions of volunteer teachers, including President Camacho, are lined up to teach in a grand literacy fiesta, which will have most of the nation reading in a year. All over Latin America the movement is expanding. Guatemala, Honduras, Ecuador, Peru, and Columbia have active campaigns in progress.

People reading for the first time, speaking out their own thoughts for the first time, arriving on the world stage by millions! Five hundred millions in the next fifty years at the present rate of progress! This, says Frank Laubach, is "the most stupendous, the most arresting, and, it may mean, the most ominous fact on this planet."

What will the new literate read? How will he use his new power? He will be at first over-respectful of the printed page. If an idea is in a newspaper or a book, it must be somehow right. Racism, pornography, fanatical nationalism, antidemocracy, atheism, cheap fiction that breeds prejudice and low values—all this will be for him like tares sown on virgin soil. Because of his reverence for anything in type he will accept what he reads. Yes, he will be conditioned to believe. From missionaries in war-torn countries to-day the cry for wholesome literature often comes before the urgent call for food and clothing. "We are being flooded with propaganda," reports a Christian literacy worker, who finds it intolerable that "the press should speak with all voices except the voice of Christ." "Many are there who sow tares; we must see to it that the fertile wheat of the Gospel is sown."—"Christian World Mission."

After Three Months at Buka

Happy Report from Sister Winifred Poole

You would notice many improvements on the station if you were here now. Clearing is going on apace and we are hoping for gardens and a good growth of trefoil by Synod time. The hospital garden, planted by my doctor boys, promises good things.

After three months the hospital is looking less like an "unpleasance." Drugs and stock are sorted out and re-labelling almost complete. Furniture has been mended and painted and presents quite a trim appearance. At present I am spending quite a lot of time on trying to build up a stock of hospital linen out of old linen, triangular bandages and khaki drill. Khaki sheets are all the rage — the material is good and strong, the colour fades eventually and the natives say "Plenty qud tumas i numberwun" (Plenty good too much, he number one). A few prints about brighten the place considerably.

My own home is everything you said it was — almost. It is very comfortable and convenient and I could not be more happily situated. With my personal belongings about "Nabageena" is very attractive. "Nabageena" is a Tasmanian aboriginal word meaning "Sunny Hills." The telephone is great company, especially on stormy nights. The "fridge" has had "fever" for a couple of weeks, but at last we have new wicks so I am hoping for cool drinks again soon.

If you come up here in the near future I should be able to feed you on spring onions, mint, Chinese cabbage, tomatoes, zinnias and gladioli. I am just discovering what a thrill gardening is — unfortunately the dogs have made the same discovery!

My garden is between the concrete foundation piles of the old house. The ground is not very good, but being flat the surface soil is not washed away as in most other parts.

While Mr. and Mrs. Luxton were away a school was opened at Lontes, a village about fifteen miles around the coast. Leaving here at about 4 o'clock on Saturday morning we travelled by canoe and the two mons. The big mon had a frame and awning for the occasion, so the children were well protected. We stopped for breakfast at a small island then on again arriving at Lontes about 9.30 a.m. After a rest and some Kai, I gave injections for yaws for hours—163 "shots" altogether as well as dressings (I have been giving mostly intramuscular "Sobita," but will be starting N.A.B. soon I expect).

Rev. Usaia Sotutu opened the school, a most attractive building beautifully decorated. There were two weddings and four baptisms. The school was packed and there were about two hundred outside. After Lotu the mission boys gave a very fine drill display and in the evening a concert. was really good. A presentation of the Christmas story was truly beautiful — I didn't realise that little black angels and shepherds and wise men could be so effective. There was another Biblical

play which was supposed to have been serious, but the audience thought it a great joke. The story was of Solomon's first judgment. Solomon was dressed in Usaia's military uniform and the two mothers (mission boys) in my dresses. I suppose it was a bit ludicrous to see a red rag doll about to be cut in two with a Japanese sword. One sketch of the boys' composition in pidgin needs a cleverer pen than mine to describe.

After a short sleep we left Lontes in the moonlight at 3 a.m. for home. How I was looking forward to a quiet Sunday, but instead I brought the 8th son of a teacher into the world. Really, babies are no more considerate here than they are in New Zealand.

A doctor has arrived at the Passage I am glad to say. He is very co-operative and willing to help me in any possible way. Already I have had to send two cases on to him.

We are looking forward to the establishment of the work at Teop. Recently Margaret was there and she says the people are in desperate need of medical aid. They want their Sister and cannot understand the delay.

As yet the orphans and girls' work is not properly established, due mainly to lack of accommodation. I have three girls and one orphan living in the hospital, so I don't mind if the numbers remain low till more buildings are erected.

I am very well and have not lost weight. This life seems to suit me admirably.



Rev. Usaia Sotutu, M.B.E., and his wife Margaret who continue their fine service at Buka.

BOATS, BUILDINGS and BOMBS

Problems of Reconstruction

by Builder Bruce Cole

I thought you might like a progress report on things after four months of work here, so here it is.

We have had a promise of a 300-ton boat within the next fortnight to move our goods and chattels to Buin, so at present we are in the midst of packing and pulling down. Indeed, could you see us just at present, I am sure you wouldn't care at all to become one of the party. The boys are pulling up the floor of the big building and all our living quarters are dismantled and we are sleeping just where we can.

As regards my own work that I came up specially for, well, I have seen the hammer and saw for a few days. Grenville and I went to Buin and we erected a temporary house for the Sisters, but other than that, I've never had my head elsewhere than in some engine somewhere, and for all that, we are worse off for trucks now than ever before. The old G.M.C. is serving us faithfully, but the Chevrolet has busted its gear box or four-wheel drive or differential. I haven't had time to locate where, but anyway, it just won't go, although the engine is O.K. Fortunately we have two weapon carriers, too, that help us out a bit, but it makes it harder work getting all the material down to the wharf for the loading of the 300-tonner when it comes.

I had been hoping to have had the general store at Buin an established fact before the 300-tonner came, but we have just had to accept what offers came from there, and now it's a case of dump everything down there and cover with canvas, iron, or whatever is available.

Whilst at Buin, I surveyed the ground for a store site. There is one ideal site right on the beach—or at least it would be, if it weren't for the fact that the boys say that once a year a combination of a particular wind and tide covers the place about a foot deep with water. The alternative to that spot is nearly half a mile inland, and it will mean quite a big bridge to be built over a river first, and then the very unpleasant task of removing three unexploded American bombs—two of which are 500 pounders and the other is a thousand pounder. If we can't get the navy to do the job, I suppose I'll have to myself, but we can't explode them where they are, as they are only about 150 yards from the Sisters' home and about twice that from the village of Moisuru. All the ground down there is literally covered with ammunition, and when the natives are clearing off the bush they light their fires and then go to earth as hard as they can run, and all the time the fire is burning there is a continuous pop, pop, bang! as rifle cartridges, hand grenades, and mortar shells are exploding. So far no one has been hurt, but it is a fairly risky business.

The barge which we can now call our own is going to prove a heavy job to make seaworthy.

At some time of her meanderings round the coast, she received a bump that knocked both propeller guards off, and with them went enough of the bottom to make a couple of holes that will need welding. We have no welding plant either, and anyway I don't know how to use one if we did, but both rudders are gone and one propeller shaft appears to be bent, and of course everything that can rust up has done so. It will take a full month of hard work to fix her up, but it looks like the only way we will have of transporting our heavier goods as the 300-tonner will take nothing heavier than a jeep.

Well, this letter sounds like one long moan, but we are really very cheerful with it all—I've still got the organ, and although the work at times seems almost insurmountable, I feel sure we'll come out on top finally.

LATER.

don't remember how long ago it is since I sent in the last report, but I seem to remember that it was generally in a rather despondent tone. Well, things look much brighter just at present. Grenville and I have nearly all the machinery under control, there being only three weapon-carriers and one jeep to get in running order besides the barge. We had the latter hauled out of the water last week but unfortunately I got a knock with the anchor winch handle that as near as ever settled me for good. As it is I just have a cut behind the left ear and a good swelling under the jaw, but it put me out of action for one week, though I guess I'm O.K. again now. The Sister at the Catholic Mission who attended me did a good job, and I'm very grateful to her.

With the fixing of the barge, we will then be able to transport all our further material to where we need it thus obviating the need of another 300 tonner. However, the end of our term here in Torokina is almost in sight; we shall have it cleared all out by Christmas when I will then be able to get along with the real work of rebuilding.

I'm very pleased with the way the native boys are promising. I have five who go everywhere with me, and they can pull the engine out of a jeep, clean it up and re-assemble it almost as good as I can myself. If they pick up the carpentering as quickly they will be a great help.

Well I hope this will find you well, and the Church and the work of God promising.

Yours in the Master's Service,

D. Bruce Cole.

The Student Christian Movement is a Call to a War Generation

by Rev. O. S. Tomkins

For thousands all over the world "Swanwick" (pronounced "Swanick") is a magic word. To succeeding generations of university students it stands for the annual conference and camp of the Student Christian Movement. Year after year in July anything up to a thousand students met at this centre in the county of Derbyshire in the middle of England, to learn of the Christian faith and to meet some of its outstanding exponents from all over the world. In 1939 a Conference met as usual but under the shadow of war. Then for seven years Swanwick Conference House and the camping grounds were inhabited by German prisoners-of-war. This month the Student Christian Movement returns to Swanwick for its 1947 Conference, but the fact that a number of prisoners-of-war are still in a portion of the grounds symbolises the kind of world which the students now have to consider in the light of the Gospel.

The outstanding characteristic of the present student generation is that it is a generation fresh from war. Ex-servicemen and women constitute a very high proportion of the undergraduate population. All universities are a testimony to the mature character and serious purpose of their students. The university is not just now the happy hunting ground of irresponsible spirits, released from school and not yet shackled to the restrictions of a job; no longer the scene for leisurely sampling of every point of view; a university nowadays provides the short and belated period training for the men and women who have to catch up on forgotten disciplines, and quickly to secure a place in the precarious postwar economy.

Such conditions among students set a severe test before the Swanwick Conference. Men and women are more mature and more purposeful, but fundamentally more uncertain about the ultimates of faith and practice. As always, the Student Christian Movement constituency is divided into those who have some kind of inherited or acquired allegiance to the Christian faith and church and those who are not at all sure. The two conferences this year as in the immediate pre-war years are aimed broadly at these two types.

The first conference is known as "study Swanwick." This means that there is very little listening to addresses in large meetings, but that the potential leaders of the movement meet in small groups to pursue fairly well-defined topics, with ample time for reading and group discussion under expert guidance—a sort of residential ten days' seminar. Four main themes will engage the Conference: each delegate concentrating on only one though the whole course is also carefully integrated. The four themes spring out of an inquiry since the war into what problems are engaging the student mind. They are: first, personal living: what is the Christian understanding of a "person"? What is happening to "persons" in the modern world? How are marriage, family and social life to be understood and lived in the light of the Christian belief about personality? Secondly, the social, industrial and political life of this country:

the meaning of obedience to God as a Christian of contemporary Britain. Thirdly, the world of international conflict: the basis of a possible world order and the obedience of a Christian as a member of the worldwide Christian community. Fourthly, the university itself: A widespread recognition that the "university" has lost its traditional unity and the problem of the Christian contribution to the making of a "free university" in our own time.

All four of these themes are central in the thinking of the Student Christian Movement in the coming months and will be the basis of a big conference for some two thousand students to be held in Westminster Central Hall in January, 1948, next in succession of the long line of Student Christian Movement "Quadrennial Conferences" which began at Liverpool in 1896, but whose four yearly rhythm has twice been destroyed by world wars.

The second of the "general" conferences is more adapted to the beginner in the Christian faith and life, to those who are only beginning to appropriate for themselves an inherited tradition of Church membership, or are discovering tradition for the first time and are by no means sure of it. The leaflet of the Conference reads: "We shall assert that man is his own greatest problem but that Jesus Christ is the answer. This is a Conference for any student who will give a fair hearing to these two propositions."

In facing those two propositions, the students will have the benefit of the presence of such well-known and trusted Christian leaders as Bishop Cockin of Bristol (himself a former secretary of the Movement) Professor Grensted of Oxford, Father Grosier of East London, Bishop Hollis of Madras, Viscount Halifax, as well as speakers from abroad. Many an old timer at Swanwick will admit that what remains in memory, long after the content of speeches and discussions is forgotten, is the personal entourage with such revered and wise leaders in successive generations.

Like most religious organisations to-day, the Student Christian Movement is facing severe financial difficulties and consequently is having to release many of its whole-time secretaries. But the programme of renewed Swanwick Conferences and plans for the January "Westminster Quadrennial" are encouraging evidence that the Student Christian Movement is ready and eager to meet the needs of this exceptionally busy yet mature generation of ex-service students.

SITUATION VACANT.

The Methodist Foreign Mission Dept. has a vacancy for a Young Lady as office junior. A knowledge of shorthand and typewriting necessary.

—Apply to the General Secretary,
Probert Chambers, Queen St., Auck.
(P.O. Box 23 W).

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

PRESIDENT'S LETTER

2 Hukarere Rd., Napier,
Sept., 1947.

Dear "Open Door" Friends,

Another three months have slipped away since I last wrote to you. During that time I have travelled far, having made a tour of the North Auckland district, visiting the auxiliaries from Ruawai to Kaitaia, and then on to Whangarei, where I attended the 25th birthday of their auxiliary. I concluded my tour with a combined meeting at Wellsford. I thank God for kindness, hospitality and Christian fellowship, which were showered on me wherever I journeyed. My heart was cheered everywhere I went by the keen interest in our missionary work displayed by the women.

I want to pass on to you some of the activities of the happy family at "Kurahuna"—our Maori Girls' School. Fourteen girls continue to attend primary, secondary and intermediate schools, and not only are they keen on their school work, but their behaviour makes an excellent impression on all with whom they come in contact. It is very gratifying to the Kurahuna Committee to receive a letter from the Chairman of the Onehunga School Committee expressing appreciation of the behaviour of the girls—both at the school and on the street. Is this not a good advertisement for our school, and the sincere thanks are due to Mrs. Breadon, the matron, for her loving guidance and untiring efforts. The girls belong to the local Girls' Life Brigade, and they are exceedingly proud of their new uniforms, which were made by interested Brigade ladies, and the girls are now very busy working badges for their new uniforms. Can I remind readers, also auxiliaries, of the financial requirements of Kurahuna—for it cannot be carried on without finance. We want all auxiliaries to adopt the penny per week scheme amongst its members—only 4d. a month—1/1 per quarter, or 4/4 a year. If every auxiliary member paid this regularly, Kurahuna's yearly income would be sufficient to meet all commitments. We are all grieved to hear that Mrs. Lewis, who has held the position of Chairwoman of Kurahuna Committee, has had to resign, acting on doctor's orders. Mrs. Lewis has made a very wonderful contribution to the work, and has spared neither time nor effort to further the interest of the girls. We wish for her a speedy recovery.

We have been pleased to receive a letter from Sister Eleanor Dobby. She has so much writing to do, and has now procured a typewriter—which she is delighted with. She is now writing a quarterly letter of Christian instruction and friendship to her Maori women scattered over the South Island. She says the women do not all reply. The Maori people are good orators but poor correspondents. By means of this quarterly letter she hopes, with the guidance of the Holy Spirit, to stem the tide of evil and to win men and women

to Jesus Christ. We honour Sister Eleanor for the great work she is doing.

Mrs. Rowe, our Dominion Secretary, is away at Honiara, Guadalcanal, visiting her son-in-law and daughter (Dr. and Mrs. Rutter) and her three grand-children. Mrs. Rowe is the first member of a Dominion Executive to visit the Solomon Islands. We will look forward to hearing of her travels on her return. Mrs. G. Rodda, our Assistant Secretary, is ably filling the position during Mrs. Rowe's absence. Mrs. Rodda's address is: 77 Milton Road, Napier.

We are busy planning for our M.W.M.U. Conference, which is to be held at Invercargill from October 15th to 19th (both days inclusive). Will you pray that we may be guided aright in all our preparations and may Conference days be filled with a spiritual awakening in ourselves, and every representative to Conference. Our work for the year ahead demands fresh and full consecration. May we all be His devoted instruments.

My next letter will be written after we have entered on our second year of office. I would like to say how much the Dominion Executive have felt strengthened by the confidence and prayers of the auxiliary women. We are very conscious of the high responsibilities involved and are mindful of our shortcomings. We pray that we may be true to the trust that has been placed upon us.

We are bound together by the great tie of the love of God. Loving greetings to one and all, from your friend and partner, EMMIE VIRTUE.

* * * *

All District Council Secretaries are reminded that a copy of reports of council meetings should be forwarded to the address below for insertion in these pages.

MRS. M. R. BEST,

1 Sinla Terrace, Napier.

* * * *

AUCKLAND DISTRICT, with a special thought for the evening auxiliaries, planned an evening session in its May Convention. This opened with tea at 5.30 p.m., followed by a question and answer time round the tea tables, when many aspects of union work were explained. Later, when the business session proper had been opened, this open forum was continued when questions were answered through the medium of a blackboard on which had been set out figures relating to our financial obligations, with special reference to Kurahuna. A roll call of evening auxiliaries revealed an attendance of 60, including representatives from all eight evening auxiliaries. As these eight were mentioned a representative from each gave a brief report of the year's work. The District Stamp Secretary reported that £136/6/10 had been received to date for stamps. A remit from Dominion Rd. auxiliary was received: "That the special objective for 1947-8 be for funds towards providing a Maori Centre in any area where the need is greatest, Mr. Laurenson to be consulted." We then adjourned to the church for

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Communion Service, conducted by the President of Conference, Rev. W. G. Slade, who spoke very beautifully on the words: "And they sat and watched Him there." The morning session commenced at 10.30 on Tuesday. After the devotional period and preliminary business, the President of Conference was welcomed to the meeting, and he spoke on the "Call of the Church." A vote of thanks was passed to Rev. Slade, both for his words and for his willingness to spare time to be present at our Convention. Continuing the business session the matter of collecting Easter and Christmas offerings was discussed, and Mrs. Nicolson introduced the subject of our equalisation scheme for Conference delegates. Both matters were referred to District Council. Stamp secretaries were urged to send in all stamps by June 20th, to be included in the returns for the year. Mrs. Lewis spoke of the need for methodical giving to Kurahuna, pointing out that if every auxiliary member gave 1d. per week to the funds, the annual income would be £856. She stressed the need for used clothing for the girls at Kurahuna. After the afternoon devotional period roll call was taken. Eighty-two members, representing thirty auxiliaries, were present. Greetings were received from the Dominion Executive and from Rev. Laurenson. The speaker for the afternoon was Mrs. Gibb, of the China Inland Mission. She dwelt particularly on her own experience which had been in educational work. At the conclusion of the session the President expressed thanks to all who had helped to make the Convention a memorable and helpful time.

HAWKE'S BAY.—Convention was held in Gisborne on May 30th. After the opening devotions the President, Mrs. Hopper, gave a few thoughts on "Missions and Omissions." Roll call showed the morning attendance to be 31, and in the welcome to delegates a special welcome was extended to Dominion President. After discussion, the Napier evening auxiliary remit was sent forward thus: "That Conference reports be charged for, 6d. suggested as a reasonable price. Satisfactory reports from the various auxiliaries were received. The Box Dept. reported four sacks of clothing sent to Sisters, two parcels overseas, and one to Kurahuna. An increase in the gleanings was noted with pleasure. Payments for the quarter amounted to £79/5/9. The discussion over the equalisation scheme resulted in the decision that each auxiliary pay its own delegate's expenses to Conference from trading table funds. Mrs. Butler then spoke on the work of the Home Sisters. During the afternoon session a letter from Sister Winifred and an account of the investiture of the M.B.E. to Sister Merle Farland, were read. After a helpful

questionnaire session, Mrs. Virtue conducted a tour of the Solomons by way of a map. The Communion Service conducted by Rev. Tasker, closed a very successful convention.

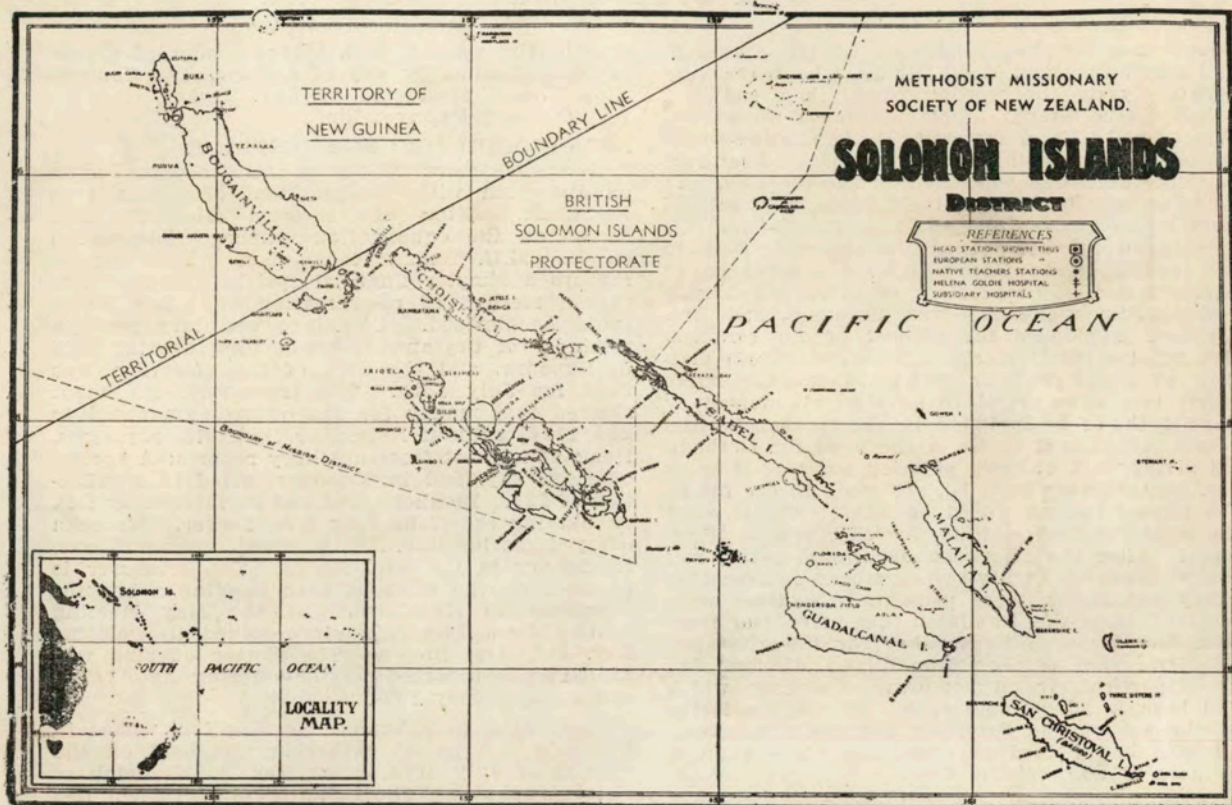
NELSON-MARLBOROUGH DISTRICT.

Seven members of the council met in Picton on June 4th with vice-president Mrs. Harris in the chair. After reports from Blenheim and Picton on the equalisation scheme, a discussion on M.W.M.U. finance took place. This council favours a simpler financial system and considers that a method of co-ordination of many funds could be devised. Gleanings secretary gave a reminder of the annual box-opening evening held in Rapoura, and the date of this meeting was fixed for July 15th. The treasurer's statement showed that money for the quarter amounted to £25/11/6, without Nelson or Blenheim payments. Items of interest from auxiliary reports: A special offerings day held in Nelson resulted in a collection of £24. Blenheim had had an interesting talk on nursing experiences by Mrs. Dwyer. Motueka enjoyed hearing Rev. Ford's experiences as a Home Missionary in the back-blocks. The treasurer is to place on the table at each meeting a box for donations to Kurahuna. At the May meeting visitors from Lower Moutere joined to welcome Rev. and Mrs. Brown. The Easter offering was £2. Picton reported Easter offering as £2/7/6 and stamp money 15/-.

Convention and Annual Meeting took place in Blenheim. A public gathering was held on the evening of July 30th, when Rev. A. K. Petch of Nelson spoke on "The Ecumenical Movement and its bearing on Missions." The Blenheim choir rendered some choice items. A time of inspiration was enjoyed by all. The Annual Meeting was held next morning, delegates being present from Richmond, Nelson, Picton and Blenheim. The annual report revealed a membership of 168, 39 being gleaners. The balance sheet showed a total remitted to Dominion Treasurer of £243/7/5, an increase of £8. Under the secretaryship of Mrs. McKenzie, ex-dominion stamp secretary, the stamp department showed an increase of £15. Gleanings department total is £24/9/9. The seat of the council this year is to be in Nelson so that the election of officers was important and interesting resulting in an almost entirely new council. In the afternoon Rev. A. O. Jones conducted a Communion service assisted by Rev. A. K. Petch. The new officers were inducted, Mrs. L. G. White then taking over the meeting. Rev. Petch gave a message of inspiration for the new year's work, stressing the point that if we do not learn "to be with Him" then our missionary union will be of little avail.

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<p>The treasurers acknowledge with thanks the following further donations:—</p> <p>Central Otago Family 10 0 0</p> <p>Mr. J. Heath, Nelson 10 6</p> <p>Central Otago Family Milton Circuit 10 0 0</p> <p>St. Peter's King's Messengers 2 12 6</p> <p>Levin Circuit 1 0 0</p> <p>Halcombe Ladies' Guild 5 0 0</p>	<p>Te Awamutu Sunday School 2 15 0</p> <p>Oamaru Circuit 1 10 0</p> <p>Papanui Circuit 1 0 0</p> <p>New Plymouth Circuit 1 1 0</p> <p>Onehunga Circuit 3 0 0</p> <p>Warwick, Rewa, Merilyn and Bronwyn Teague 1 0 0</p> <p>Students, Trinity College Wellington Central 7 5 0</p> <p>Mr. and Mrs. Zeigler, Te Aroha 2 2 0</p> <p>Dunedin Central Mission: Anon., £5, Mrs. E. Webb £1,</p>	<p>Mrs. C. Brown 10s, Mrs. Coulter 10s 7 0 0</p> <p>Otorohanga Circuit 14 16 0</p> <p>Mission Bay Ladies' Guild 1 1 0</p> <p>Mr. and Mrs. M. H. Whitlock, Wanganui 1 0 0</p> <p>Anon, Wanganui N. 10 0</p> <p>Mr. and Mrs. M. Hopper, Drummond 2 0 0</p> <p>Mr. T. J. Somerville, Dunedin 10 0 0</p>
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 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.
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Sister Lina Jones, Roviana, New Georgia, British Solomon Islands.
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 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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 Probert Chambers,
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