

The Open Door

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

JUNE, 1948.



This photo of the Rev. Usaia Sotutu was taken on the occasion of his investiture with the British Empire Medal, at the Buka Semi-Jubilee celebrations.

"A Great Door & Effectual is opened unto us"

ST. PAUL

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

General Secretary—Rev. A. H. Scrivin.
Foreign Mission Dept., P.O. Box 23W, Auckland.



Statistics of Religion

The estimated population of the world in 1945 was 2,200,000,000. Of this total, Sherwood Eddy estimates the approximate constituency of the principal religions, and their percentage of the world population, as follows:

Religions.	Millions in world.	Per centum. of population.
Christians	737	33.5
Hindus	255	11.6
Mohammedans	250	11.4
Buddhists	150	6.8
Jews	16	0.8

These figures indicate that one-third of the world population to-day is Christian. Even allowing that a large proportion are only nominal Christians, 737 million is a breathtaking figure and demonstrates beyond all doubt the wondrous power of the Gospel of Jesus Christ as proclaimed by the missionaries of the Cross in the uttermost parts of the earth.

It is also a solemnising thought and a great challenge to remember that twice that number, representing two-thirds of the world's population, are non-Christian and have yet to be won for our Lord and His Kingdom. More than ever should we heed His command—"Go ye into all the world, and preach the gospel to the whole creation."



"The Apostolic succession is yours." Christ, the Son of God, hath sent you to the midnight lands; yours the mighty ordination of the pierced hands."

—Dr. S. M. Zwemer.

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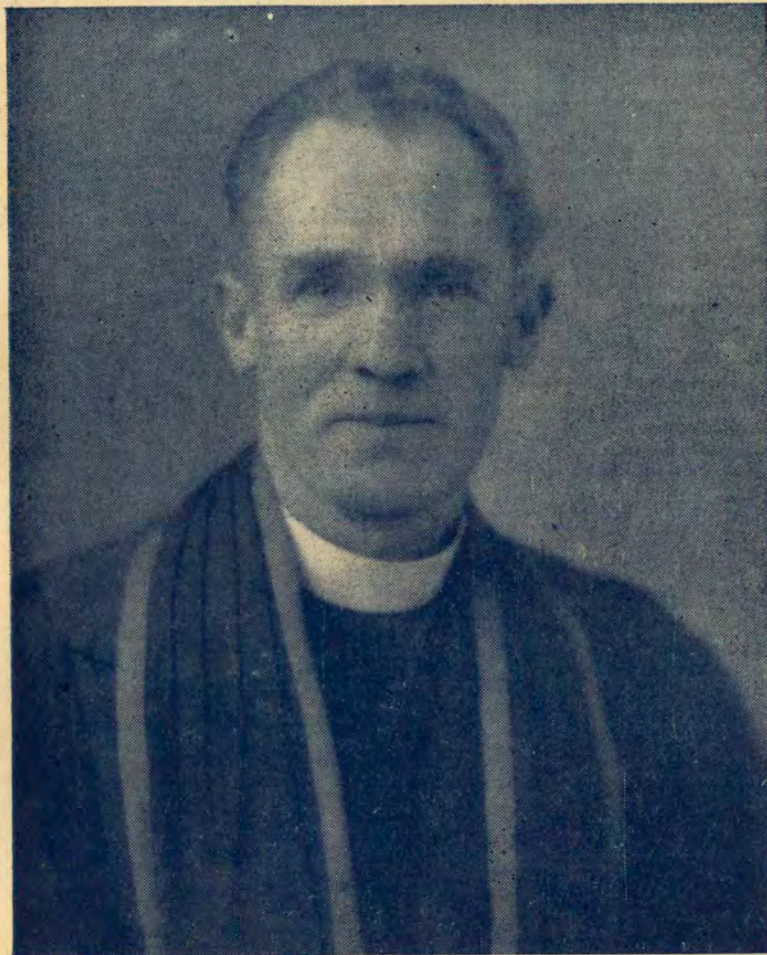
The Missionary Organ of
the Methodist Church of
New Zealand. . . .

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JUNE, 1948.

PUBLISHED QUARTERLY.

THIS DECISIVE HOUR! — *The President Calls!*



REV. E. T. OLDS, President of the Conference.

Never since the Methodist Church in New Zealand took over the Solomon Island field have we been confronted by so urgent a challenge as that which faces us to-day. The grim days of war with the almost total destruction of our equipment in the field gave us a serious set-back. The tragic necessity of withdrawing our staff, a necessity in the interests of our people in the Islands, created an additional problem. Now with the war over, and both native and home churches keen to prosecute the work of rehabilitation, we find that high costs and scarcity of material are a further impediment.

But even more disturbing is the serious shortage of staff on the field. With the departure of Dr. Rutter we are left without a Doctor. This means drastic curtailment in our healing ministry. His place must be filled! The pending return to New Zealand of Rev. A. W. Silvester, the need in the not distant future of finding a successor to the Chairman of the Solomon Island District, Rev. J. F. Goldie, and now the illness of Rev. J. R. Metcalfe, all confront us with a situation of the utmost urgency. The General Secretary in his appeal for at least one volunteer for immediate appointment to the Field made clear to Conference the gravity of the situation, and through the columns of the Open Door, as President, I add my plea to his.

This is the decisive hour for our Mission in the Solomons, and we must take swift action. Under the guidance of God we are well able to match the hour. Our Church is wonderfully rich in gifted young men and women. To them I call in the Master's name to hear and heed the cry from the Solomons. Ministers, nurses and teachers are needed immediately. "Whom shall I send, and who will go for us?" is still the voice of the Lord. What paralysing hand has been laid on us preventing us from springing to the call? Is there no Methodist medical Student or Doctor who is prepared to place his skill—himself—at the Service of Christ in the Solomons? These people have placed us for ever in their debt. By bearing the brunt of the invader's thrust a few short years ago they saved us in New Zealand. Dark-skinned Islanders with fine Christian love and courage tirelessly ministered

to our sick and wounded. Do these things mean nothing to us? Surely we have not forgotten!

As a Church let us rise in His strength and meet this challenge—meet it so effectively that word can be sent that we are swiftly coming to their aid—that not only can we fill every vacancy, but that we have a waiting list of those eager to go. The need must be met! Let us meet it handsomely.

E. T. OLDS,
President of the Conference.

WONDERFUL WORK IN SIWAI

INDUCTION of REV. DANIEL PALAVI

By the REV. A. H. VOYCE.

I have just returned from Tonu whither I went to establish Daniel Palavi and family. We made an attempt to approach the Siwai coast just before Xmas in the barge bringing the students, but a heavy swell compelled us to put back, and we had to drop our 100 odd passengers off at Kaukauai—20 miles from Siwai—and then return to Buin where we spent Xmas.

By this time the weather had greatly improved and we, namely Sister Ada, Jean and I, with Daniel and family, were able to land on the coast without difficulty, and Bruce Cole took the barge on to Torokina for a load of equipment.

The New Year period was spent at this thoroughly rehabilitated centre (Musiraka, Siwai)—which is a joy to behold. The location is delightful, on the banks of the Hokutura river, with crotons and gardens in profusion. The services were crowded with 500-600 people—singing being most hearty—and there were crowds of infants for baptism. There was a fine large crowded watch-night service—scores unable to gain admission—and at the "singsing" next day there must have been fully 1000 people present.

I told you some time ago that we had established a hospital here. I wish we had a nurse to place in this entrancing spot with excellent accommodation and beautiful climate and its fine view of the majestic Crown Prince Range of Mountains, and where there is such eager and devoted native help. Isaiah Magug with 5 native helpers are doing a very fine work, though suffering greatly from lack of medical equipment, drugs and dressings. This brief report gives some idea of his work during the last 5 months:—

	Inpatients.	Outpatients.	Treatments.	Injections.
August	44	32	777	139
September	42	34	927	135
October	49	34	1542	84
November	89	30	1422	101
December	65	29	2096	233
	289	159	6764	692



Landing goods at Siwai in the surf.



The Swimming Pool, Tonu.

One very pleasing feature of the service is that all the inpatients are being fed entirely by the local people from a group of 6 villages, entirely without cost, and indeed with a spirit of joyousness. Of course, large gardens have been planted by the patients under the supervision of Isaiah Magug, but they are not in bearing yet. The people themselves conceived this plan of helpfulness and asked permission of me to build a food storehouse which, of course, I readily agreed to. Into that store on 4 different days every week, according to a well-recognised plan, the local village people bring gifts of sweet potatoes, bananas, pineapples, maize, sugar cane, etc., in such abundance that the patients have great difficulty in coping with the supplies, which are liberally rationed out by the Medical Orderly. When we arrived we found 65 inpatients, but enough food to feed hundreds. What would many areas give for such a bountiful supply?

Then we took Daniel, Vasiti and Shem to Tonu. Daniel is a quiet, earnest, friendly lad who ought to do well. Their son Shem is 4 years old, but they have left 2 younger children in Tonga. Daniel has a Government Teaching Certificate. The Tonu people had a fine house ready for him on an attractive site near the river with a good swimming pool. Beginning next week the Siwai teachers and people will come in groups for a week each to help him get properly established during this month, when it is hoped his station will be ready for the school year in full swing in February. Daniel realises he is going to have a busy time keeping in touch with nearly 60 stations.

We had a very fine welcome service during which I conducted 108 baptisms—the majority of

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HURDLES!

The following extracts from the Rev. J. F. Goldie's letter, dated 20th March, 1948, will give some idea of the grave difficulties and big problems our missionaries are facing. The District vessel "Roviana" is still out of commission. A new engine was sent up a year ago but a suitable slip for the vessel, during installation of the engine, has not been available. The Mission Board has been awaiting since January the arrival of Mr. Goldie in New Zealand to discuss proposals regarding transport and other important matters. Transport problems are not so acute in Bougainville and Buka as the "Daphne" and a double-engined 20 ton barge have been rendering excellent service there. Last news, however, reports the "Daphne" as temporarily out of commission with engine trouble. —Editor.

We are not in a very cheerful mood for writing. We have not had a mail since Christmas, and I have not heard from home since November last. I have had nothing from you, or from Marama, since before Christmas. We are out of all stores—flour, rice, meats, sugar, and other stores. I sent five boys down by Dr. Rutter to Cape Marsh to care for the buildings we bought from the Americans there, and Mr. Metcalfe with a number of his boys was to have gone down to dismantle the buildings ready for shipment. The question of feeding the boys was one difficulty, and of course the eternal question of transport was the chief stumbling block. I tried to charter, but there was no boat available.



ROVIANA LAGOON from the site of Mr. Goldie's home —note remnants of piles. To the left can be seen part of the famous Munda air-strip.

We are at present working at the site of the permanent Roviana Station—getting it levelled and cleared ready for building. Mr. deMay has got a jeep going well, and has also got one of the derelict American bulldozers in good working order, and it is now doing excellent work behind Kokeqolo. This is a great achievement for us, and means getting the place in good order in a very short time. The bulldozer is worth a lot of money, and we could never have purchased one.

There has been no boat since the Luxton's left in the "Southern Cross." I understand, however, that the "Kurimarau" is now out of dock, and will be arriving about the middle of April (since altered to mid-May.—Ed.) and leaving for Suva again a week later. I have tried for passages on that trip, but the Government Secretary informs me officially that no passages can be assured until twenty-four hours before the vessel sails.

The vessel "Boronia" was offered to us for immediate delivery at the price of £7,500. She belongs to W. R. Carpenter & Co., but she is purely a steamer—without masts or sails. The engine also is a very powerful one, and has been giving a lot of trouble, as well as costing a lot to run. I did not think it worth while sending you a radio about the matter, as she is not a suitable boat. I asked them whether they would consider a charter, and they replied that we could charter the boat in middle of April for £25 a day—providing ourselves with fuel and crew I presume. In the meantime, however, the Government has made an offer for her.

We have had a month of rain and wind from the N.W., and it does not look like clearing up. This makes things more depressing than in the sunshine. I have been expected at Vella Lavella for about a fortnight, but the weather and delay of the mails and stores have delayed me. I do not want to go over there and then find that if I had waited I might have taken long-delayed mails and stores for Mr. Silvester. He, like us, has been without any communication since Christmas. The little launch is running beautifully, and what I should have done without it I do not know, but of course it cannot do the journey to Honiara.

Fortunately the epidemic of Infantile Paralysis has petered out, but we lost several of our fine young lads. Dr. Freeman is an excellent doctor, and exceedingly friendly with us and helpful. He is now acting as Medical Superintendent in Dr. Rutter's place.

The school and college are going on well, and new buildings are being erected for us by the natives, but material is very hard to obtain for buildings, and we cannot expect them to do much more for us in the way of buildings.

As far as I know all the staff—including myself—are well, and indeed there is very little sickness about.

WONDERFUL WORK IN SIWAI

(Continued from page 2)

them adults and teen agers. At a later service I married 15 couples!

Coming back here to-day we had 3 hours' walk through heavy rain. To-morrow here I also have large numbers of adult baptisms, numbers of marriages and also the Thanksgiving services in three other centres—Tonu, Maisua and Mihero—as the people requested more time to prepare.

The Pacific Outlook— The Churches Take Stock

By the REV. A. A. BRASH, M.A., B.D., Secretary, NATIONAL MISSIONARY COUNCIL OF NEW ZEALAND.

"There has been created in the Pacific Area a Christianity of a purity and power such that I believe that the time will come when from that area a great contribution of the true faith of all the world will be forthcoming." Such a declaration of faith was not made by a mere visionary; but by a man whose work it is to guide the planning of six world governments interested in the South Pacific. It was spoken at St. John's College, Morpeth, New South Wales, in the last week in February 1948, when the official representatives of 19 mission boards and societies working in the South Pacific were gathered for consultation. There were six leading Australian societies represented; from New Zealand, the Anglican Board of Missions, London



THE METHODIST REPRESENTATION AT MORPETH, N.S.W., Feb. 1948.

From left to right:—Revs. J. W. Dixon (Papua), C. T. J. Luxton (Solomons), C. F. Gribble, M.A., Dip.Ed., (Assistant General Secretary, Australia), R. S. Brown (New Guinea), A. H. Scrivin (General Secretary, N.Z.), A. H. Blackett, M.A., B.D., (late of Fiji), Mrs. J. R. Metcalfe (Solomons), Revs. A. C. Cato, M.A., B.D., B.Ed., (Fiji), Ramsay Deoki, B.A., L.Th., (Fiji).

Missionary Society, Methodist and Presbyterian Mission Boards; the Lutheran mission from New Guinea; and Paris Mission from New Caledonia; the South Seas Evangelical Mission and several others. They met under the auspices of the National Missionary Councils of Australia and New Zealand, and their purpose was to focus into concrete plans for cooperation the processes of study and correspondence that the Councils have stimulated over recent years.

THE PACIFIC SCENE:

The South Pacific islands have a total population of just under two million people—speaking 400 different languages or dialects, and representing practically every stage of civilisation from the Stone Age to the 20th century. The missionary enterprise, whose beginning is associated with the names of the Rev. John Williams

and his associates, which is now over a century old, as a result of which the Gospel has been made known, is an epic of Christian history second to none. It has its record of saints and martyrs, of younger Churches, of Biblical translation, of great conversions. The latest figures reveal that approximately one million of the people in the area are professing Christians. The Bible, or portion of it, has been translated into 154 languages. Younger Churches with an indigenous ministry have been, or are being born. The native Christians of many islands were tested to the limit by persecution and torture and death in the days of the war. Everywhere the verdict is the same—they have come through strengthened in loyalty to Jesus Christ. We know that no fewer than 115 white missionaries in the Pacific lost their lives through the war period—and that a far greater number of island Christians suffered death rather than betray their Lord. It was inevitable that this representative gathering of mission executives and missionary personnel should again and again, under the leadership of Bishop Cranswick, give corporate thanks to God.

THE UNFINISHED TASK:

But it was our purpose to look forward. The Pacific is no longer isolated from the rest of the world—and herein are many challenges to the Christian Church. A million islanders still remain to be reached with the Gospel. Government authorities of various countries are increasingly planning to take over the educational and medical work that in the past has been done almost exclusively by the missions. While there will obviously be advantages in this—what does it mean to the Christian faith of the next generation? Many groups of Asiatic peoples in various areas constitute a challenge to missionary enterprise. Above all, the 120,000 Indians in Fiji, now the largest population group in that area, and of whom less than 2000 are Christian, are the main "unfinished task" of the Pacific. (On the other hand it was a thought-provoking fact that Pastor Deoki, Indian minister from Fiji, constantly reminded us that our major missionary task in the Pacific was not with Fijians, nor with Indians, but with Europeans.) There is a vast need for more literature of good quality in the Pacific, for a greater provision for higher education, and especially for a native ministry whose training is adequate to the modern needs. The situation in the Pacific is so critical from the Church's point of view that our thanksgiving was constantly mingled with that sense of crisis and judgment which made us aware that God's call today is no less insistent and demands no less than in the day of John Williams.

PLANNING AHEAD:

The only real value in our stock taking is in its fruits. The Conference was the first gathering of the kind ever to be held in the Pacific, and it was the conviction of a "conference-hardened, critical observer," namely the Rev. Norman Goodall, that this gathering marked the beginning of a new era in the Christian enterprise in the Pacific. For reasons of brevity, and

(Continued bottom page 5)

Personal and General

DELAYED FURLONGHS.

Transport difficulties are still delaying the arrival in New Zealand of the Rev. J. F. Goldie, who was originally expected in January. The Mission Board is anxious to discuss with him important matters affecting the Solomon Islands District, particularly re-building and transport. Recent information indicates that both Mr. Goldie and Sister Effie Harkness will arrive for well-earned furlough about the end of May.

REV. J. R. METCALFE.

The many friends of the Rev. J. R. Metcalfe will be sorry to learn that he has had to proceed to Australia for an operation. He arrived in Sydney by plane from the Solomons on 14th May and proceeded to Melbourne by air the following day. The operation was timed for 22nd May.

Fortunately, when the necessity of Mr. Metcalfe's visit to Australia for medical attention was announced, Mrs. Metcalfe was still in Melbourne where she met her husband upon his arrival.

Special prayer is requested for Sisters Grace McDonald and Lucy Money and the native teachers who carry on the good work at Choiseul, and for the speedy recovery of Mr. Metcalfe.

CONGRATULATIONS.

The congratulations and good wishes of the Mission Board and the workers on the Field are extended to the Rev. C. E. and Mrs. Dickens as they take up their work in Dannevirke. As Mrs. D. C. Alley, the latter rendered splendid service at Teop in our Solomon Islands District and, since her return to New Zealand, has done much valuable deputation work.

REV. RAMSAY DEOKI, B.A., L.Th.

An interesting visitor to Auckland is the Rev. Ramsay Deoki of our Indian work in Fiji. Mr. Deoki was born in Fiji, but spent a number of years in Melbourne where he graduated B.A. and L.Th. He was one of the representatives of Australian Methodist Missions at the recent Morpeth Conference and a speaker at the Overseas Missionary Demonstration in the Sydney Town Hall in connection with the New South Wales Conference. During his stay in Auckland, Mr. Deoki will occupy a number of our pulpits as missionary deputation.

THE LAY TREASURSHIP.

Since 1935 the Foreign Mission Board has been wonderfully served by Mr. T. L. Hames as Lay Treasurer, and it was with deep regret that the Board learned that, owing to increased pressure of business, he would have to retire from that office early in 1949. When that time comes it will be difficult to express adequately what Mr. Hames' able and devoted service has meant to the Department.

Faced with such a serious loss, the Board rejoices that another of the Church's outstanding Laymen has been raised up to match the hour and the need, in the person of the ex-Vice-President, Mr. G. S. Gapper, who, with Mrs. Gapper, has just moved to Auckland. The recent Annual Meeting of the Board was grateful indeed that Mr. Gapper was able to accept its unanimous

invitation to succeed Mr. Hames in the important office of Lay Treasurer for which he is so fully qualified. Auckland Methodism as a whole will be enriched by the return of Mr. and Mrs. Gapper after many years of outstanding service to the Church in Dunedin.

MEDICAL WORKERS.

Dr. G. E. Hoults' offer to visit the Solomons for the purpose of a medical survey of the Field with the possibility of remaining, has been accepted by the Mission Board. He will be ready to sail about September, 1948.

Nurse Eva Saunders, of Invercargill, a fully qualified nurse (triple certificate) is due to sail for the Solomons about August, 1948. Her arrival there is eagerly awaited.

We commend these workers to the prayers of the whole Church and plead for others to follow them.

REV. H. R. RYCROFT'S RETIREMENT.

Both in the Solomons and New Zealand the regret of the Australasian Overseas Board will be shared in the retirement, through ill-health, of the State Secretary for Queensland, Rev. H. R. Rycroft. Mr. Rycroft succeeded Mr. Nicholson at Vella Lavella and his fine work in the Solomons is still bearing fruit. For 26 years he has rendered high missionary service in the Solomons, New Guinea and Queensland.

THE PACIFIC OUTLOOK

(Continued from page 4)

because many of the proposals are more or less confidential until laid before the Mission Boards concerned, it is not possible to go into details in this review. But the Conference dealt with specific cases, and made detailed proposals, sometimes to the two National Missionary Councils, sometimes to Mission Boards, sometimes to Island Churches. Among other matters actually planned for, the following might be mentioned:—The opening of conversations between the Missionary Councils and specific Boards regarding definite plans for dealing with the unevangelised regions under their control; the increasing use of native missionaries, adequately trained; the organising of regional Christian Councils in the Field itself in order to make possible local cooperation and wider vision and experience; the planning for a Pacific area ecumenical conference in the years ahead; the establishment of cooperative educational institutions; the development of effective liaison between Government and Churches over matters of education and health services; the undertaking of a thorough survey of the training and status of the indigenous ministry with a view to raising its efficiency; the encouragement of work among the women of the islands; the increase in the scope of the work of the Pacific Christian Literature Society; the sending of an agent to visit the main centres of population to study the possibility of opening cooperative stores selling Christian literature; the future undertaking of literacy campaigns, and the effective response to every opportunity of cooperation with the South Pacific Commission about to be set up by the Governments of Australia, New Zealand, Great Britain, U.S.A., France, and the Netherlands.

Choiseul Circuit Report . . . 1947

I am writing this at the end of the third week of November and have not yet received the official intimation as to when and where Synod is to be held, which shows that the transport problem, which we all felt convinced would be solved this year, is still a very disturbing factor in our work on this Mission Field. The other big problem which we carried over from last year, that of food, after being an uncomfortable factor throughout the year, has been alleviated for the time being, by the receipt of half a ton of rice from Australia. We are still hoping for a satisfactory solution of these two pressing problems which are so seriously handicapping our recovery; and not ours only. I have often thought that on Choiseul we have an epitome of many phases of the world's life.



INTERIOR—SASAMANGA CHURCH.

Early in July Mrs. Metcalfe left for a visit to Australia, and the very next day Sister Lucy Money arrived on the "Daphne." All through the year the local Teleradio Sets, from which we expected so much, have been a snare and a delusion. Our neighbour's and Mr. Silvester's sets have been more out of action than in, and we just cannot hear the local Government Set. The new Receiving Set, which our New Zealand friends so generously purchased for us at the beginning of the year, has not yet arrived—transport again. Thus the arrival of a vessel in the bay, has been the first news of its coming. Sister Lucy settled in right away, and is providing a very capable and helpful member of the staff.

Through no fault of my own, I have done less travelling this year than in any other of the twenty and more years I have served in the Islands. Fortunately I have two good catechists in Stephen Gandepeta and Sam Rove, and they have visited villages, inducted teachers, listened to trial sermons, attended to disciplinary matters, prepared young folk for their reception into senior membership, and done their best to help straighten out many family and other differences. They have been a veritable power for good.

Most of the teachers have served us splendidly; two, however, have been given 6 months' holiday without pay, one because of an exaggerated opinion of his own worth, and the other because he married a wife and ignored his other duties. To fill vacancies and meet other demands, it has been necessary to appoint five assistant-

teachers and seven helpers, all locally trained since we cannot get college trainees.

The three medical dressers connected with us have all done excellent work, two of them being Government appointees. One of these Luke Maliaa of San Christoval, a keen, capable, courageous youth, went fishing alone on a distant reef. He was attacked and seriously mauled by a shark, and died soon after he reached our Government Doctor at Munda.

It is gratifying to know that the number of men willing to help as preachers and prayer leaders is steadily growing, and that our Membership records a slight advance. During the year there has been an exchange of membership between the Roman Catholic, Seventh Day Adventist Churches and ourselves, in which we have not suffered. The exchanges of course were quite unofficial, and chiefly for family reasons.

There have been 123 baptisms during the year, 98 being of infants.

The losses by death this year are 87, which is a much higher figure than usual, making a deathrate of over 28 per 1000. It is noticeable that the highest deathrates are to be found amongst the most backward of our villages. Not many of our prominent people are included in the above number, but we shall miss Matthew Zogavae, a faithful and humble servant of God. At one time he was a teacher, though he had had little schooling. He was always anxious to help forward the work of the Church of God. One of our prominent women was drowned in what seemed to be a very unnecessary accident. Another woman died from snakebite, the first I have known in the Islands.

The Day School attendance is easily a Circuit record. Over a thousand scholars are now attending our twenty-seven schools, and are mostly showing a keenness such as we rarely saw in the pre-war days. Undoubtedly the people have had a glimpse of the wider world and instinctively realise that a wider education is the key to a place in this wider world. Our Government is at last taking its proper place in the educational scheme for these Islands. Up to the present we on Choiseul have not contacted the Government educational authorities, and know little of their views. We have it on good authority, however, that the Director of Education is a keen advocate of Basic English as the lingua franca of the Islands. This introduces quite a new element into our Methodist educational outlook. Up to the present all our white staff have agreed that Roviana must be our lingua franca, and that all our teachers must be proficient in it, which has meant that the young fellows from Bougainville and Choiseul have, in many instances, had to learn three languages besides their own, whilst all have had to learn two. Those on Choiseul, not living in the Bambatana District have been compelled to learn Bambatana the literary tongue for the Mission District, and English if they are to take a part in the larger life of the Islands. Up to the present the language used for instruction at our District Training Institution has been Roviana, but with the speeding up of education by the Government, a very necessary process, the acceptance of English as the medium of education by other Missions, and the keenness of the natives to learn English in some form or other, it seems to me that we shall have to drop

Roviana as the Mission District medium of education, or lay an unnecessary burden on all the students of the Roviana District. There is very little literature in the Roviana tongue, and there never will be much as the cost of printing is prohibitive, but there is a considerable literature in Basic English, which is rapidly being added to.

Our school equipment is still at a very low level, although we have about attained our pre-war standard. We have been able to make a supply of green blackboards from paint supplied by our General Secretary and at last some slates and pencils have come to hand. During the year Sister Ada Lee, who was here for five weeks, completed a reading system in the local language, begun by Sister Lina and myself. Since then Sister Lucy has made sets of reading cards built up on the same system, which should make the acquirement of the art of reading by our young folk, very much more interesting and speedy.

Quite recently a fair supply of Basic English Text and Reading Books have reached us, much to the delight of our students, some of whom are progressing very well with this lingua franca. It is interesting to us white folk to note with how much more readiness the young people will attempt to speak English as taught by the Basic Textbooks, than from the Standard English Textbooks previously used. One teacher, who comes to my Basic night school class, volunteered the information, after our District Commissioner's recent visit, that he can understand the reply to the Commissioner with much greater ease.

The quality of our teaching is far below par, and must be so until we have a trained teacher with sufficient time to spend with our very insufficiently trained natives.

Sister Lucy gives one night a week to a girls' Basic English class, which incidentally helps her Bambatana, as well as a night class for boys, and Sister Grace conducts a singing class for girls. We are all satisfied that considerable progress has been made during the year. Two of our distant schools are almost up to this Circuit Training Institution standard.

At present we have seventeen resident students, and a waiting list for the New Year, when we hope to be able to provide better accommodation, and arrange for a better food supply. Three of our present assistant-teachers who did not finish their course at Roviana wish to return to the District Training Institution, and about six others would like to go too. During the year two of our older students have been appointed as assistant-teachers.

Our Sunday Schools are just coming into operation again. We now have three.

Our Welfare Work is in full swing at Sasamunga. Six babies have been born here during the year, and four others are being cared for by the Sisters and their helpers. Another four are being provided with milk from here. Mrs. Metcalfe made the trip overland to Senga with me, returning by canoe and visiting all the villages. Dr. Rutter made a flying trip round the island as well, but touched at very few points. This is far from satisfactory, but this is all we could do this year from the Outstations.

The Native Dressers have improved their Sub-Hospitals, and their reports show that they have many more

inpatients, outpatients, and people for injections than Sister and Ben have here, though our population is as great as theirs. The inference is that a white nurses presence is a distinct asset to the community.

The general health of the people in our immediate district is quite satisfactory, and it seems to us that we have had less sickness amongst the students and school children than is usual. This may be partly because we have received good supplies of mosquito nets.

Since Dr. Rutter's visit at the end of August, Sister Grace has been able to give injections to the four lepers who live within reach. They eagerly look for her visit, and we trust this is but the beginning of a very helpful work. Ben, our local Dresser, goes a trip of fourteen miles every Wednesday to help one of these unfortunates.

Building is in evidence in all the villages. During the year we opened two new villages, five church schools, two teachers' houses, and two resthouses for white folks, besides other dwellings. On the Head Station here, we have rebuilt the students' dining-room, the large workshop, the primary school, and are now well ahead with the large school which is to be the minister's house until such time as a permanent building can be erected.

We still have a considerable programme for the New Year. We require, girls' dormitory, a nursery, two boys' houses and three teachers' houses as soon as ever possible, and hope to see most of these erected before next Synod.

During the month of March a fairly large pontoon drifted down the coast from Fauro, an old Japanese and Australian camp. After considerable trouble we anchored it in our bay, hoping it would be of use when a big consignment of building material etc. should arrive by the "Roviana." In this of course we have been disappointed, but it has been very useful on three or four occasions and is now beached until the north-west season is over.



JOB'S CANOE.

The dingy is still in good condition, and our large canoe is still serviceable, though it needs further repairs. Our small fleet has been added to by Job Rotoava's 15 man canoe; a very fast and beautiful craft.

When we returned, the concrete steps of the jetty were a forlorn remnant of what once had been, whilst the large pieces of coral were a menace to our canoes. We have therefore repaired the jetty and given it a concrete facing, and it should stand for years. It is proving most useful.

Native Courts have been held during the year, with more or less efficiency, with little or no help from the Government Officials. The visits of the latter have been few and fleeting. In August a Government Officer visited us anxious to recruit a squad of war veterans to help meet the 'Marching Rule' madness. He received more men than he expected. Just recently our local District Commissioner paid us a hurried visit and spoke most highly of the help they had given. Indeed he declared that without their calm courage and immediate response to instructions, the rebellion could not have been squashed without bloodshed. They formed the spearhead of the various movements.

Our Annual Offering has been made, and on the whole the response has been excellent. At the present moment there is at least £250 worth of copra round the coast awaiting shipment, together with 10 bags of trochus shell from last year, and I can do nothing about it. Our local trader is in much the same position, as his vessel is too small. We are both dependent upon the good offices of the Government, whose vessels seem to be engaged elsewhere. If transport can be arranged the gifts from Choiseul should total £500.

The two small plantations belonging to the Mission in this district have been cleaned, though not thoroughly, and the produce sold. A small sum is in hand after paying the heavy expense of bringing them into something like order again.

The Quarterly Meetings have been held as usual, and as usual have been a means of grace. Many changes have had to be made in the stationing of teachers, but all have been made without the slightest sign of a grumble. Perhaps the most gratifying incident in this year's Meetings, took place at the one held in early August. The representative from Ririo rose towards the close of the Meeting and said something like this, On behalf of the Ririo people I want to state publicly our sorrow for countenancing immorality, and for publicly stating that to be our policy two years ago. We are now convinced it is wrong, and we are prepared to accept the Churches ruling. The people of Ririo have been a thorn in our side from the very beginning of our work, and we have had to deal pretty strictly with them again and again, but here at long last was the sign we had been longing for. We took heart and thanked God. I am confident a weak policy will never give lasting success.

From the foregoing it will easily be realised that we have pressing problems of transport, communications, food, language, and native staff, there is also another not touched upon, that of wages and stipends. Prices have soared here as elsewhere. The Government has raised native wages very considerably. The Mission, however, has made no move up to the present, and any considerable move will mean a matter of £1000 or more.

The pressing needs of the Circuit for the coming year, seem to me to be, very much what they were last year:—1. The use of a moderately-sized vessel, such as the "Daphne," one month in three. 2. Up to

four tons of rice. 3. A Minister's residence. 4. A Teaching Sister.

Last Synod time I hoped that we should hold the first Meeting of the native leaders of the Methodist Church in the Solomons. This was not to be—again transport. We looked for the coming of our visitors right up to the day appointed, May 6th, but in vain. So we carried on as best we could, and enjoyed the three days' sessions, but they were only a shadow of the real thing. We hope and pray that something better will come to pass during the coming year.

Just before she left Mrs. Metcalfe completed a translation of an Abridged Pilgrims' Progress, and I have nearly completed the revision. Together with Stephen Gandepeta we have found it a very interesting and helpful employment. There are lions in the way, there are giants to overcome, the road is rough and the Delectable Mountains, not to speak of the Celestial City, seem afar off, but we are confident that the Pilgrim Church of Choiseul is progressing, and that progress is not dependent on our strength alone.

—JOHN R. METCALFE.



MR. GEO. G. CARTER, B.A.

Mr. Geo. G. Carter, B.A., of Northcote, accepted by the Mission Board for a Teaching Ministry in the Solomons. Mr. Carter hopes to qualify M.A. and Dip.Ed. this year. He is engaged to be married in January, 1949, to Miss Nancy Scott of Wanganui, also a qualified teacher. This gifted and devoted young couple expect to sail for the Field soon after their marriage and will receive an abundant welcome. During his war service Mr. Carter was, for 14 months, in the Medical Corps in the Solomons, where he not only developed a love for the native people, but also demonstrated his adaptability to the climate.

Women in the Church

Women in Burma have a freedom which is unusual among women of the Eastern countries. They have a reputation for being the business men of Burma. A visit to market would confirm that statement. In the Church there are certainly women of initiative, ability and leadership. It was a group of women who, before the missionaries arrived back, had re-opened the Mandalay School. They had neither buildings nor equipment—the trees gave shelter from the sun, and for equipment they continued to improvise as they had done through the war years, when they had opened schools away in the country, beyond Japanese penetration. It was three sisters who had chiefly been instrumental in securing the re-roofing and repairing of the Monywa Church, which was officially re-opened the Sunday we were there. In several other places it was the women who gave hope in the reviving Church.

Everyone knows that in the past China has had her women poets and writers, and women who have been notable in Imperial and National affairs.

We learned that the recovery of the Confucian Classics, after a wide-spread destruction of books by the tyrant Emperor who built the Great Wall, was entirely due to the memory of a woman scholar, who repeated the books while others wrote.



Sisters Winifred Poole (right) and Merle Carter at Buka Semi-Jubilee Celebrations.

We met Chinese scholars who claim that one of the causes of the lowered standard of Chinese womanhood was the influence of a triumphant Buddhism which inevitably sets her below the other sex.

Down the years girls as well as boys have been educated alike in circles where there has been education, but multitudes have never had that privilege, and one has been apt to think of China's women as almost entirely among the illiterate. This is far from the truth. Today Chinese women are taking their place

naturally and with marked ability and poise in the Church, as well as every other part of life.

Every city congregation has its young educated women members.

The meetings of the N.C.C. in Shanghai were very ably presided over by Dr. Wu I. Fang, the Principal of the famous Ginling Women's College in Nanking.

There were Christian women of high educational attainments holding positions of responsibility in the Universities we visited as well as in our own Methodist Church.

In Kunming the Headmistress of the En Kwang School, in addition to caring for her domestic duties and her family, manages and directs this splendid growing school with devotion and great ability.

It was through the administrative ability of the wonderful and charming headmistress of the Riverside Girl's School, Ningpo, that the school continued to function in the country all through the years of occupation. Immediately the enemy vacated the city, she brought the school back and re-opened there without a break.

It was a group of women doctors, nurses and teachers who were largely responsible for the preservation of the valuable hospital and school properties in Fatsan, as well as for the continuance of the hospital through the years of occupation.

The Principals of the David Hill Girl's School, Hanyang, the Fu Hsiang School, Changsha, and the Teacher Training School in Canton, as well as others, are all women who are qualified, and have the ability, grace and personality for any similar post in any part of the world.

The day for Biblewomen has gone. They have done a grand job, but the educated women of China today look for women pastors of equal academic status with themselves to nurture them in the faith.

In Hupeh there is such a group of Deaconesses. They have come along the same road which ministers travel, through quarterly meetings, Synods, etc. They have received the same theological training; some have been called to preach, some have not. Some have the grace, personality and the experience that are sought in candidates for the ministry. If, after due testing, those called to preach could be admitted on the same terms as men, to the same ministry, there would immediately be created part of that increase of "manpower" to fill vacant posts for which all Circuits in China are calling.

We could think of no reason why those women should not be colleagues of their ministerial brethren in the fullest sense. Others of them, we are sure, would not wish for the ministry in the traditional sense, but would gladly continue in the service of the Church as Deaconesses.—HILDA M. PORTER in "The Kingdom Overseas."

ORIENTAL COUNTRIES

—CHRISTIAN LEADERS.

Japan now has a Christian Prime Minister. McArthur has pointed out that the three great Oriental countries — Japan, China and the Philippines—are now led by Christians.

Penetrating the prejudice of the thousand-year-old Imperial Chinese throne seemed an impossible task. But love and service broke the barrier as the following story relates.

The Romance of a Medical Mission

By THOMAS COCHRANE, M.D., C.M.



"In forty years," said Dr. Li Hsiao Ch'uan to me when I reached Peking in 1901, "we have treated a million patients, and we are reduced to this!" As he spoke he pointed to a heap of broken bricks and to two partially burnt poles which had stood for about two centuries, marking the site of the temple which was acquired for hospital purposes in 1865.

Clambering to the top of this heap of rubble, I looked north-west to the yellow-tiled roofs of the Imperial Palace, and I thought of the authority and the power which the autocratic throne exerted over the great and ancient empire of China. Under a sudden impulse I prayed that God would somehow enable me to touch one of the oldest thrones in the world. My faith was strained as I came into closer contact with the post-Boxer attitude, especially among officials whose relatives had suffered much indignity when Peking was occupied by foreign troops. One official declared that it would give him great pleasure to make his bed on the skin of a foreigner, and a high lady in one of the ducal residences—whose male relatives had called me in for consultation—showed her contempt for the foreigner by raising my hand, while I was feeling her pulse, and wiping her nose on it. It was then that I realised more clearly my audacity in hoping to influence the Empress on the throne.

My first step was to start work where we could. Next door to the hospital ruins there was a tumble-down grain shop with a frontage on the street, and premises behind it in which mules had been stabled. These premises were first loaned to us, and afterwards acquired by us. Thus I began my work in conditions even worse than those in which I had started medical mission work four years before in far-off Mongolia. A leaky building with a mud floor formed the waiting room. The dispensary was a former kitchen, and measured about ten feet by eight. The operating room was about the same size. It had a broken brick floor and a paper window, and plenty of ledges for dust. A wooden board on four legs formed my operating table. I did what I could to make the operating room a little less dangerous, and soon after my arrival I was doing all kinds of major operations with marvellously good results. My in-patients were housed in what had formerly been the stable, from which the mules had been turned out and the walls whitewashed.

Perseverance and friendship resulted in the increase in the number of patients, who ranged from princes to beggars. With the approval of Prince Su, I undertook the first great health campaign in China during a virulent outbreak of cholera. A beggar was brought to me one day who had been found lying under a convex strip of matting. This miserable dog-kennel arrangement was so inadequate that he lay with his legs drawn up, and, in the bitter cold of the Peking winter, his feet had dropped off from frost-bite. I gradually straightened his legs, amputated them below the knee, and supplied him with artificial limbs with which he was able to get about and pursue a gainful occupation.

Another of my patients was the head eunuch of the Palace. In his boyhood he was apprenticed to a cobbler, and, to the day of his death, he was known by the nickname P'i Hsiao Li (Cobbler's Wax Li). His proper name was Li Lien-ying. He was the confidential eunuch—the faithful servant of Her Imperial Majesty Tzu Hsi, the great Empress Dowager of China. He wielded a power beside which that of the barber in the court of Louis XI was trivial. It is said that he hated the young reforming Emperor Kuang Hsu because the Emperor had once ordered him to be thrashed. This story is quite likely to be true, because Kuang Hsu, like all reformers, would have liked to abolish the eunuch system which had demoralised and brought down the preceding dynasty.

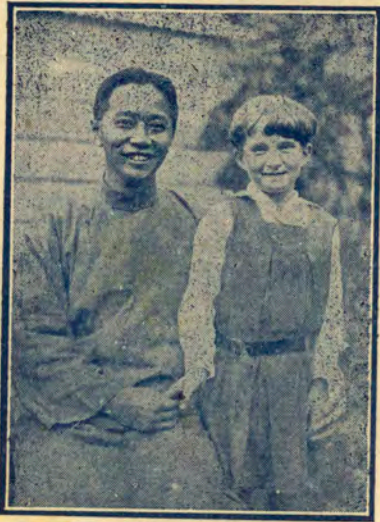
It was said that there were over two thousand eunuchs in the Palace, and that Li Lien-ying appropriated to himself the title "The Lord of Nine Thousand Years" in contra-distinction to the Emperor's title "The Lord of Ten Thousand Years."

Another of my patients was an Imperial Prince. When I was driven to his Palace in my official cart (I had been appointed Medical Adviser to the Government) I knew that I was welcome. The great doors were open and servants were in attendance to conduct me through the outer courtyards to the intimacy of his own rooms. I sat beside him at a sumptuous feast of countless courses, served in silver dishes, and was treated as a friend of the family.

On one occasion, the Grand Councillor, Na T'ung, begged me to go and see his mother. She was in the eighties, and the case looked hopeless. Na T'ung himself was quite certain that she would not recover, and he went to the various legations saying that his mother was on her death-bed, and that he would have to retire for the long period of mourning appropriate to such a bereavement. I went to see the old lady, and gave her the necessary treatment; I also determined to pray most earnestly for her recovery. Having made arrangements for her treatment and care, I went to the western hills which overlooked the city, and knelt by a stone upon which I had carved the word "Bethel," and where in times of crisis, I had often prayed. There I prayed for her recovery, and for the success of my petition to the Throne for help towards the completion of the Medical College. To everyone's astonishment, the old lady recovered. This strengthened my faith in the

coming answer to my greater prayer that the Throne itself might be touched.

On a day that I shall never forget, the news came through to me through official circles that the Empress Dowager had donated ten thousand ounces of silver to me in response to my petition for help to build the Medical College. Such a unique gift, the first of its kind in the history of China, made front-page news. Dr. Morrison, who was then "The Times" correspondent in Peking, came to me for confirmation before cabling the news to London. My prayer was answered.



THE NEW CHINA.
Dr. Koo and a young New Zealander.

The immense significance of this gift soon became apparent. A group of high officials formed a little committee, and a subscription book, bound in Imperial yellow silk, in which the Empress Dowager's donation was inscribed, was widely circulated among the Governors of Provinces and other important officials. With the Imperial example before their eyes, subscriptions were never refused.

I had built two-thirds of the college and hospital, and at the northern end bricks were sticking out ready for the building of the final third. But in front of this final portion which was to be erected stood a Government building. I, therefore, sent in a petition to the Emperor to ask if this building could be demolished and the ground given to us, as, otherwise, the part of the college to be built with the help of the Imperial donation would be hidden. This petition brought an immediate response; it was intolerable to think that Her Imperial Majesty's beneficence should be obscured!

The offending building was demolished and the ground given to us.

When the college building was completed and furnished, I asked that an Imperial Commissioner should be appointed by the Throne to open it on behalf of the Empress Dowager, whose generosity would thus have a fitting acknowledgment. This request, like the others, was immediately granted, and Grand Councillor Na T'ung was appointed for this purpose. The result was that the most unusual and spectacular pageant that old Peking had ever witnessed marked the occasion—Princes, Dukes, and high officials came in their red-banded chairs, preceded by outriders on horseback, and a retinue beside and behind. All the ministers of the Foreign Powers were in attendance, and eloquent speeches were delivered.

This very auspicious opening of the Union Medical College was followed by other favours. I sent a petition to the Imperial Board of Education asking for recognition of degrees to be conferred upon the Students and enclosing a copy of our curriculum.

This petition, following the precedent set by the Empress Dowager, was favourably received.

I was invited to an Imperial audience in the Palace ostensibly to return thanks for Her Majesty's benevolence.

As far as I know, I am the only missionary who was ever granted the privilege of standing in front of the Dragon Throne. The scene was one of oriental splendour and dignity. The Empress Dowager looked every inch a queen, and supported, with a quiet and splendid dignity—a position which a long line stretching back to the beginnings of time—a line of over two hundred monarchs—had occupied before her.

On her left, but on a lower level, sat the Emperor, who was now but a puppet, with a bored and amused look on his face, not untinged, one imagined, with a sense of shame and humiliation. Princes and high officials ko-towed in her presence, and the great Prince Ch'ing, on his knees, presented an address. Some of the 2,000 Palace eunuchs, many of whom, from the powerful head eunuch downwards, had been my patients, were in "trembling" attendance. In the background were some of the ladies-in-waiting of the Empress, dressed in robes of such beauty as was never rivalled by any other nation.

In 1915, negotiations for the transfer of the College to the Rockefeller Foundation were inaugurated. This Foundation had sent a deputation to China to study the problem of medical education; they found in the Union Medical College the basis of what they required, and over succeeding years spent millions of pounds in creating the greatest institution of its kind in Asia.

"This," said a high Chinese official to me, as he stood in one of its marble courtyards in 1921, "is the greatest example of Christian altruism in history."

—"World Christian Digest."

MINISTERS, TEACHERS, NURSES —

NEEDED URGENTLY IN THE SOLOMONS.

"Whom shall I send, and who will go for us?"

The General Secretary in Australia

During his recent brief visit to Australia, the General Secretary spent six crowded days at the South Pacific Christian Conference, Morpeth, and eight days in Sydney where he was engaged in War Damage Compensation and Re-habilitation business. He also attended several sessions of the New South Wales Conference where he was cordially welcomed by the President. In



New School, Tanamal, Buka.

responding to the welcome, Mr. Scrivin conveyed greetings from New Zealand and referred to the forthcoming visit of our own President, the Rev. E. T. Olds, as a fraternal delegate to the General Conference in May.

Mr. Scrivin was one of the speakers at the Overseas Mission Demonstration that crowded the Sydney Town Hall. The chairman of that great meeting was the Rev. M. K. Gilmour—an honoured New Zealander, an ex-President of the New South Wales Conference, and for 33 years a missionary in Papua. It was a great joy to Mr. Scrivin to be thus associated with his old Chairman for whom he has such regard and affection, as it was also to meet at a special luncheon some fourteen missionaries from Papua, with most of whom he had been associated on the Field. The Rev. and Mrs. Gilmour generously entertained the General Secretary during his stay in Sydney.

The representation of our New Zealand Foreign Mission Board and Solomon Islands District at Morpeth was ably shared by Mrs. J. R. Metcalfe who travelled from Melbourne for the purpose and the Rev. C. T. J. Luxton who accompanied Mr. Scrivin from New Zealand.

It was hoped to publish the Resolutions of the Morpeth Conference in this issue, but they are not yet to hand.

LOOKING BACK

Browsing among the old Missionary records one comes upon some strange things.

It is November, fifty-three years ago, and believe it or not, on the leader page of the "Missionary Review," under the caption "Fiji" we read:—

"Now there arose a new Mission Board over the brethren in foreign fields—they said—through the General Secretary—Behold, the children of these missionaries are more and mightier every year: Come, let us deal wisely with them, lest they multiply and cause a debit balance in the annual accounts. So it has come to pass that the brethren in the foreign fields have been notified that a reduction of Five Guineas per annum will be made on all children born after the 31st December next"—H.W.

Dr. George Brown was sport enough to allow space for it and the initials "H.W." we have no hesitation in saying belong to Henry Worrall.

Dr. C. N. Button, ex-Moderator of the Victorian State Assembly had the unprecedented experience of being elected to the Moderatorial Chair two years in succession, his brochure of reminiscences is good reading after a hearty meal. It stimulates the digestive organs! Moderators are not all cheerful folk—a local reporter once wrote: "With the Moderator present the absence of a corpse was not particularly noticed."

There is time to weep and time to laugh. The great thing, Dr. Button reminds us, is not to mistake the times.

Reverting to the question of Moderators. The Presbyterians seem to have Moderators General, State Moderators, Presbytery Moderators, Kirk Session Moderators, Interim Moderators and so on. One stands aghast—

"Great fleas have little fleas
Upon their backs to bite 'em.
And little fleas have lesser fleas,
And so
Ad infinitum."

—"The Dossier."

A CALL to METHODIST YOUTH

The World Needs You! The ravages of war, moral and spiritual confusion, political and social conflicts have made human needs critical in every land from which we come. Shall a Christian way of life prevail in our world?

Christ Needs You! Life can be lifted only through persons. Christ can speak to the youth of the world only through you. This is the year, this is the hour when choices are being made for or against righteousness.

The Church Needs You! Methodism is a world-wide fellowship of witnesses. There is a place for every kind of worker of all races. The church needs young people trained and ready to work now. No conference in any country has adequate staff. The younger churches await you.

We Joy In Our Tasks! Doctors, nurses, preachers, teachers, social workers: we like being missionaries. We can call on you to share in this high privilege of being messengers of the Lord Jesus Christ.

The Methodist Church in Korea

By BISHOP ARTHUR J. MOORE.

Soon after my arrival in Korea in 1946 a prominent Korean handed me this quotation, "If you wish to make a new world we have the material ready. The first world was made out of chaos." While there I came more and more to appreciate the significance of that statement. Certainly the perplexing problems confronting both the government and the church in Korea cannot be understood unless they be viewed against the long and tortuous history of this people. The task of liquidating the disastrous results of the vicious Japanese domination, the re-establishment of Korea as an independent state, and the creation of conditions for developing the country on democratic principles is of such magnitude that they can be accomplished only when approached in the spirit of genuine co-operation and unprejudiced intelligence.

My main mission in Korea was to the Christian churches and especially to The Methodist Church of Korea. It has been my responsibility in other days to labor for the defense and preservation of the church while powerful forces set themselves against everything for which the church stood. But never have I found a situation so puzzling and so difficult as the present situation in Korea.

Long before the missionaries were compelled to leave Korea in 1940 the heavy hand of official opposition was upon the church but their withdrawal marked the beginning of the worst scourge of Japanese militarism. The church became the special target of unrelenting persecution. Properties were confiscated, ministers and laymen carried away to prison to suffer indescribable torture.

It is a story of an attempted extermination. The Korean National Christian Council, the Sunday School Association, the Young Men's Christian Association, and other organizations linking Korea to the world-wide church were completely abolished or reshaped to the Japanese pattern. At one time more than three hundred pastors and laymen representing the Protestant churches were thrown into prison. Some died of torture and others did not survive their prison sentences. One cannot understand the near extinguishment of the Christian flame in this land until he watches the unfolding pattern of persecution. The method was changed from time to time but the continuing purpose to destroy the Christian influence was never abandoned.

In February of 1942 the so-called "Ch'ong Chin Hoi" or "Forward Association" was organized under the sponsorship of the Police Bureau of the Government General. The main object of this Association, according to the reports, was the investigation of the "thoughts" of the Korean Christian leaders. It was a terrible movement and Christian leaders were like sheep before the wolf. At this time there was a rumor to the effect that the Japanese military had a plan to kill about thirty thousand Korean Christians, but the organization of this Association deferred its execution, hoping that the Christians would change their attitude and be more willing to collaborate with the Japanese.

In April, 1943, a special session of the General Conference was opened in Seoul which authorized the

union of The Methodist Church with the Seoul Presbytery of the Korean Presbyterian Church. On the next day, the representatives met and organized the so-called "Korean Reformed Church." But, after a few days the members of the Seoul Presbytery met and announced that the members had never voted to unite with The Methodist Church.

Then Dr. Pyen, Bishop of The Methodist Church and his followers demanded the reorganization of the Korean Methodist Church. After a month or so the Police Bureau recognized the non-existence of the so-called Union. But at the same time the police forced Dr. Pyen to resign. Apparently the police had plans and were now determined to make the Korean Methodist Church into a "Reformed Church." A part of this programme was to discard the Old Testament Scriptures and to place a Shinto shrine in every churchyard.

In April, 1944, several thousand yen were spent in the establishment of a Shinto shrine in the Sang Dong Church in Seoul, which shrine was styled "The Civilized Hall of the Imperial Way." A four-day ceremony for the opening of this hall lasted from September 26-29. A regular Shinto priest came and performed the ceremony. Many Japanese dignities appeared and made speeches. Among them, the Police Chiefs, Military General, Court Judge, and a Japanese Methodist preacher. During the four-day celebration many Methodist preachers were forced to take the "misogi" which is the purification ceremony or Shinto "baptism."

In June, 1945, the Vice Governor-General invited fifty-five leaders from different denominations and suggested that the three major denominations (Presbyterian, Methodist, and Salvation Army) unite into the "Korean Christian Church." A Union Committee of twenty was appointed at this meeting to effect the Union. In July following, a General Conference was called and the number of delegates was arbitrarily fixed by the Union Committee. At the "General Conference" the "Regulations of the Korean Christian Church of the Japanese Christianity" called for the chief officers. Instead of regular elections, a representative of the Bureau of Education announced the officers. These officers were instructed to take their offices on August 1, 1945. Before an official announcement had been carried to the local churches the Japanese Emperor made formal announcement that he had accepted the Potsdam Declaration and the Japanese Army surrendered to the Allies. Immediately thereafter, the Presbyterian Church in the North organized their thirteen Presbyteries and the preachers and laymen of the Methodist churches in the North reorganized the West Annual Conference.

On April 6, 7, 1946, a group representing the Central and East Annual Conferences of The Methodist Church, met in Seoul and reorganized those two conferences.

After six weeks of the most sympathetic examination of the situation in Korea, after hearing everybody and reading all I could lay hands on, I came away with certain overwhelming impressions and deep convictions.

The Church in Korea has been hurt, desperately wounded by its enemies within and its foes without. Seldom in history has a church, especially a young church, been called upon to withstand such "trials of cruel mockings and scourging, yea of bonds and imprisonment." One need not be surprised in the light of these facts to discover that there has been some falling away and some loss of "face" before the outside world.

If one looked only at this side of the picture and failed to remember that innumerable company of faithful witnesses who have emerged from the fires of affliction without the smell of fire upon their garments he might yield to despair and skepticism concerning the future. The church in Korea is still in the hands of men whose Christian convictions have not only sustained them but made them courageous in the presence of danger. They face the to-morrows not with fear, not with resignation, but with boisterous hope. They are ready to move the way Christ leads, for they have proven Him to be the Divine Friend whose faithfulness has been tested in the supreme ordeals of life, in the dark but unprevailing bitterness of persecution.

The Methodist Church of Korea is an autonomous church and to it we look for self-government and a major share in the propagation of the faith among its own people. But this must not blind us to the fact that

this young church is not strong enough to accomplish its task without continued help from the Mother Church in America. The preaching of the gospel to a nation of nearly thirty million souls; the social reconstruction of the national life; the cleansing of the cities; the building and maintenance of essential institutions; the training of the young—these are tasks of unspeakable urgency and cannot be accomplished without the friendly assistance of fellow Methodists in America.

Ours will become a pallid and nerveless Christianity unless it experiences some desperate ventures with Christ. It is a poor faith which has no debt to pay in sympathy and goodwill to others. Our brothers and sisters in the ends of the earth must not be hard driven with paralysing possibilities before them and with adequate resources both in personnel and money with which to meet these opportunities. To fail them now would convict us of treachery to the divine intention and bring disintegration to the brave, loyal, and needy young church. We must teach our people once more the joy of loving and saving the world. We must take our appointed way in quietness of spirit, chastened indeed, but confident we are not alone, that we can never be alone, because He, the Great Sustainer, has said, "Lo, I am with you even to the end of the age."

—"World Outlook."

Ecumenical Is As Ecumenical Does

Conferences have been much in our minds of late—"Faith and Order at Wellington; Methodist Ecumenical at Springfield, U.S.A.; South Pacific at Morpeth, N.S.W. the latter reported in this issue. While the glow and inspiration of these gatherings are still with us, let us heed the wise words of Dr. Garfield Williams, Dean of Manchester, when dealing with "Action concerning indigenous churches" in the Godfrey Day Memorial Lectures—"Personal Questionings of a Foreign Missions Enthusiast":—

What is needed to-day, it seems to me, is not in this matter prophetic utterance, but prophetic action. I should be prepared indeed to say that much of the failure of the Western church in our generation is due to the spectacle of a spate of prophetic utterance wasting itself, and so appearing futile and even unnecessarily alarming, just because it has not been controlled and conserved and utilised and transformed by appropriate and adequate prophetic action. For instance, ecumenical is as ecumenical does, not as ecumenical says. The last generation has been an era of spectacular conferences and massive, painstaking and often potentially useful reports on an immense variety of topics relevant to the Church's life and witness throughout the world. I must not be thought to be disparaging these Conferences. Many of them have in fact been important and very educative. What I am saying is that they will in the end have done more harm than good unless words are speedily translated into deeds. I believe that there is great spiritual danger in imagining (I had almost said "fooling ourselves into thinking") that we have succeeded in accomplishing something by mere prophetic utterance. All the great inspired pro-

phets of the past have been men of action and men who suffered because they acted, and demanded action of others. And He who came as the crown and consummation of Old Testament prophecy died, I suppose, not because he talked about the Kingdom of Heaven, but because He brought it into being, and opened the Kingdom of Heaven to all believers. He would not have had to die, if He had been content to hold conferences with Rabbis and Roman and Jewish officials about the possibilities of such a Kingdom, and the methods by which it might possibly be actualised. I believe the danger of satisfaction in mere prophetic utterance, when what is needed is the travail and suffering and sacrifice of prophetic action, is very real and even perilous to-day; that it has been a temptation into which the Church has already grievously fallen in the last generation, and that now our sin is indeed finding us out, with the result that any new conference which for some good reason is now planned is "written off" in advance as merely a provider of additional material for office files.



The M.W.M.U. Secretary in the Solomons

By MRS. T. ROWE—Continued from March Issue.

Our early morning trip up the Ferguson passage and on past Wana Wana to Munda in the Roviana Lagoon provided us with many entrancing scenes. Hobu Hobu just across from Munda is now the Govt. port for the West, and here, too, is the Govt. Hospital with Dr. Freeman in charge. While he and Dr. Rutter were engaged at Hospital we sauntered round the nicely laid-out grounds with tree-lined paths and flowering shrubs. It was interesting to visit the Wongs, a Chinese family that with five children had sheltered in the hills on Choiseul during Japanese occupation. Later we went by boat to visit Mr. Goldie on his island home. The "Daphne" also was in port so once again we met Rev. Luxton and Mr. De May. With these folk we were entertained by Dr. Freeman at evening dinner where also was the R.C. Bishop Wade who, during the war, was among those evacuated by submarine from Bougainville. He had some interesting stories to relate. The clanging of the time-gong on Mr. Goldie's island at 6 a.m. followed by gongs at other spots in the Lagoon, woke us Sunday morning to a very full day, and one of great interest to the N.Z. Methodist. A ten minute launch trip and we were across the Lagoon to Lotu at Ilangana where Rev. Hall lives and where the Sisters' home and day school have been established. Long before the appointed hour and from all directions in the Lagoon we noticed natives canoeing across to Lotu, of which there are two, morning and afternoon. A long day for folk living at a distance. Sunday School is held at Sisters' home while afternoon Lotu is being held. That Sunday there was an attendance of quite 50 children. I was an interested onlooker and observer of the teaching methods. In their expression work illustrating the lesson, the drawing of a tree was called for. Little wonder is it they chose a cocconut palm!!



"Daphne."

Some of the results were most realistic. The morning service was somewhat unique in that there were present two visitors from Buka, two from Guadalcanal and two from N.Z. It was a great service, over 300 being present. Mr. Goldie took the service, which of course was in Roviana, Doctor giving the address. My thoughts were very busy as with Sisters Lina and Effie and the visitors I sat facing that congregation of dark skinned people, women sitting on the floor on one side of the building and men on the opposite side. I found it hard to realise that after long years of interest in and work-

ing in our Auxiliary movement it was my privilege to have this great experience. Mr. Goldie passed on the greetings entrusted to me by the F.M. Board and the M.W.M.U. At his request hands shot up everywhere signifying the owners desire that these be reciprocated. With Revs. Goldie and Hall all the visiting folk were entertained at luncheon by Sisters Lina and Effie. It so happened to be the birthday anniversary week of one of the party and later that afternoon we deemed it quite fitting that the occasion should be celebrated by the cutting of a fruit cake sent from N.Z. Monday morning early found us again on our way making a short stay at Kokengolo. Mr. Goldie was there to meet us and to accompany us to view the little cemetery where are laid to rest his only son, Mrs. Gladys Chivers of the Mission staff and several of the Tongan teaching staff. The area had been carefully left untouched in the making of Munda airstrip, directly alongside. This same airstrip is the largest in the Pacific and at one stage 700 planes left daily for operations on Bougainville. Wherever we went we noticed the result of the war—an incredible amount of war junk lies all about Munda. Throughout the group wreckage is discernable both on shore and in the coastal waters. During my three month stay on Guadalcanal where roughly 100 of our mission trained boys are in Government and private employment, I was able to see something of the result of their early mission training. These boys are bright and intelligent and readily find employment. At Honiara they hold regular Sunday services conducted by the lads in turn. It was my good fortune the Sunday, before returning to N.Z. to be present at the Annual Thank-offering service at Government Agricultural farm at Ilu. This differed from the ordinary style of native offering in that the giving was in money—given from their regular monthly earnings.

Our Mission staff out yonder bravely carries on in spite of many difficulties, chief of which is lack of transport which means irregularity of food supplies and inability to give the necessary regular oversight of circuits. Of the past we have much to be thankful for in the Solomons.—The future has, great possibilities—may we as a church be ready to recognise and accept them.

CHRISTIAN vs. PAGAN WOMAN IN LIBERIA.

Liberia, founded as a republic and the home of freed American slaves more than one hundred years ago, is the scene of a gigantic struggle between the American-Liberian nominally Christian woman, and the pagan woman of the native population, according to Bishop Willis J. King, American head of The Methodist Church in that land.

He points out that each group is influencing the other, but that the pagan group, because of its greatly superior numbers, is pulling the Christian women to a lower level of civilization. Both groups are relatively helpless in the face of the changing social order, the Bishop says, and this is largely due to lack of educational opportunity and to economic insecurity. "The only hope for womanhood in Liberia is of lifting both to the complete levels of the Christian conception of home and family," he adds. The Woman's Society of Christian Science is establishing a hostel for Christian girls in Monrovia, the capital city.—"World Outlook."

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

Dear "Open Door" Readers,

What a lot of comings and goings there are to-day. We seem scarcely to have time to stop and rest and think on higher things. Hours of labour are shortened but we are busier than ever. Without spiritual food we cannot keep our souls healthy, for we know the soul needs care just as the body does. In our lives there must be a place for reviewing life—for self examination, for meditation and relaxation, as well as for Prayer. We need to "Wait on the Lord," and in that place apart we can obtain that calmness, confidence, and spiritual nourishment which we all need in our lives to-day.

It is a great joy to us to receive letters from our Sisters overseas and also the Deaconesses to the Maoris.

I want to pass on to you some extracts from Sister Lucy Money's letter written from Sasamunga on the Island of Choiseul.

"We do appreciate the thoughts and prayers and the loving interest of the people of the M.W.M.U. at home. I am sure it is that background of Christian interest and fellowship which strengthens us here with the realisation we can never be alone in this work, however great the actual distance from our own folk.

I am very happy here on Choiseul, and am finding great joy in living among these people—getting to know them, and finding ways of helping them. It is quite a busy life, and we certainly have no time to feel lonely or isolated.

You will no doubt have heard about our babies here—they are real pets—black babies are no more alike than white ones are, but they have one thing in common—they all like getting into mischief, and they all dislike staying put in their play pen or their own room, and need quite a lot of watching.

"We were very thrilled to learn of the allocation from the "Stamp money" of £328 for the building of our Maternity Ward. **It is urgently needed.**

There is a great need for a trained teacher here on Choiseul—as far as I know in the history of the Mission there has never been a trained teacher here. Except for a few weeks Sister Ada, put in on her way back to Bougainville—I am so glad to be able to help the girls here on our station."

We are glad to know that our "Kurahuna" school Hostel at Onehunga is open again after its long vacation—owing to the epidemic—and fourteen girls are now in residence. Mrs. P. Dellow the indefatigable Secretary of the Kurahuna Committee has been on a visit to the North Auckland district, and has contacted Sister Dorothy Pointon, and Sister Ruth Hilder—and hoped to see the mothers of a few of the girls.

Weddings of interest to all our readers have taken place recently—Mrs. D. C. Alley was married in March at Invercargill Central Church to Rev. C. E. Dickens. Our best wishes go out to them as they minister to their people at Dannevirke.

Sister Joyce Webber who has been doing noble work at our Airedale St. Mission in Auckland, was also married in March to Rev. Lloyd Divers. Our best wishes go out to them in their ministry to the people at Upper Hutt. We know these two ladies will be true helpers as they each become the "lady of the Parsonage."

I am sure all Auxiliary women will be sorry to hear that Rev. J. R. Metcalfe has had to have a term in Hospital. We pray that he may make a speedy recovery from his illness.

You will be interested to know that Dr. and Mrs. Rutter and family arrived safely in England in April, after a restful voyage. They have secured a furnished house in Middlesex and Doctor has commenced his post-graduate Course at Hammersmith Hospital.

We are deeply concerned at the shortage of staff on every station at the Solomons. Will all readers of this page pray earnestly and fervently that suitable nursing Sisters and teachers might offer for service in the Solomons. Remember that good old hymn which says "What a privilege to carry—everything to God in Prayer."

PRAYER is the highest spiritual transaction open to anyone. When we go to prayer we get first hand audience with the Heavenly Father.

With my warmest Christian greeting,
from your friend and partner,

EMMIE VIRTUE.

AUXILIARY REPORTS.

AUCKLAND DISTRICT COUNCIL MEETING, MARCH, 1948.

The President, Mrs. Beavis, presided over an attendance of 87 members, representing 31 Auxiliaries. We were pleased to welcome three visitors to the meeting, and also a representative from the newly formed Homai Gleaners' Group. Members stood in silent sympathy with the relatives of the late Mrs. Gillon, Mrs. Foster, Mrs. Gamble, and Mr. Len Bennett, and also with Mrs. Stokes on the death of her sister. We expressed our congratulations to Mrs. Wild, Mt. Albert President, and to Mr. Wild, who have both been awarded the Scout Medal for their long and worthy service in that movement.

The Treasurer reported that £424/18/4 had been paid to the Union Treasurer, leaving a balance in the Bank of £207/6/0. The Balance in the Delegate Fund was £37/1/8. Mrs. Goad reported that sale of used stamps had brought in £99/11/1, and that this was a decrease on the position at this time last year. She urged us to use the Otago Centennial Stamps on all our correspondence. Our Box Depot Manager, Mrs. Chappell, advised us that the Sisters at the Maori Centre at Airedale Street, will be the Home Sisters for the Auckland District for this year.

Preliminary arrangements for the Convention to be held on 3rd and 4th May, were made. The Convention will open on Monday, 3rd May, with a Tea at 5.30, followed by a Business Session, and concluding with a Communion Service, at which the speaker will be Sister Rita Snowden. On Tuesday, 4th May, sessions will be held at 10.30 a.m. and 1.30 p.m., the speaker and soloist at the latter being Rev. A. Everil Orr.

Mrs. Carter, Secretary, reported that she had sent greetings on behalf of the District to Queen Salote on the occasion of her birthday. She also advised that we had been invited to send in material giving information about the work of the Auxiliary, to be broadcast in the Women's Newsletter from Station I.Y.A. on Mondays at 3.30 p.m. We are looking for a volunteer who will undertake this work.

THE OPEN DOOR

The meeting concluded, to partake of lunch in the Sunday School, prior to the Easter Meeting, which was held in the Parlour at 1.30 p.m.

Hawkes Bay District. Convention was held in Hastings on April 28th. There were 30 present representing Hastings, afternoon and evening Napier, afternoon and evening, Wai-pukurau, Gisborne and Waipawa. A special welcome was accorded Dominion President and Treasurer. District president Mrs. Hopper led the devotional session, the minutes were heard and treasurer reported £98/13/4 paid in for the quarter. There was some discussion on the circular to all Auxiliary treasurers issued by Dominion Exec. to clarify the treasurer's work. Stress was laid on the importance of the sisters' salaries as first call on funds. Reports were received from auxiliaries, **Gisborne** had had a successful garden party; **Hastings Evening** regretted farewelling Miss Ruth Clarke who has taken a teaching position under the Australian Mission Board; **Napier Afternoon's** Easter offering amounted to £22/0/6, Jumble sale realized £20/4/6; **Napier Evening** had made clothes for sending to their Home Sister and had sent 100 calendars for use in the Solomon Islands, and Easter offering amounted to £9. Mrs. Poole read two very entertaining letters from Sister Winifred. The afternoon session opened with communion service conducted by Rev. Harris. Mrs. Ryan then gave a very interesting talk on the work of our Home Sisters using a map to show the district where each one works. Dominion President, Mrs. Virtue, told us of the work of the Dominion Executive and of her travels in the South Island. After the close of the meeting a chat over the tea cups ended a happy day of fellowship.

Nelson District Council meeting was held at Richmond on February 5th with district president Mrs. White in the chair. After the devotional session, the minutes were read and the roll called; 16 present, representing the following auxiliaries: Motueka, Moutere, Richmond and Nelson. The treasurer reported that £34/6/6 had been paid in for the quarter. Letters were received from the Dominion Executive (a) re delegates' expenses to conference, (b) advising Auxiliaries of the M.W.M.U. library and urging use of the books. Sister Jean Simpkins wrote asking for unused Sunday School material not being sent to other sisters. Stamps Secretary reported having received £5/5/0 for the quarter. She appealed for urgency in the matter of collecting and cleaning as dealers become very busy after May, and sales are delayed. She reminded members of the value of the Otago Centennial stamps. Gleanings Secretary reported fifty-one box-holders and depot manager reported that all Auxiliaries had sent parcels of clothes, toys and S.S. literature to Sister Daphne Lye; three parcels of old linen to Sister Edna White; a number of Calendars to Rev. Silvester. Encouraging reports were received from Moutere, Richmond, Nelson and Blenheim Auxiliaries. Picton and Moutueka had not held meetings since the previous council meeting, but both had sent parcels to sisters. The benediction closed the business session, and afternoon tea with a social time ended a successful gathering.

Hamilton. South Auckland District held its first Council meeting for 1948 on March 19th. 20 delegates were present representing Hamilton, Hamilton East, Cambridge, Te Awamutu, Te Kuiti and Rotorua. There was also a representative from the Huntly Gleaners' Circle. President Mrs. W. B. Williams led the devotions, minutes, and reports from various Auxiliaries were read and cash allocations amounted to £29/3/3. Mrs. Storry, a delegate to Church Conference in Christchurch related many interesting details of the Conference emphasizing the impressive service of the dedication of the deaconesses. Convention was planned for Te Awamutu on May 6th. Hamilton East Auxiliary reported the donation of half a dozen linen tea-towels to the Te Rahui Maori Girls' Centre, the cost of which was from a special fund. The meeting closed with hymn and prayer.

Northland District Council. Meeting opened with a devotional session conducted by District President, Mrs. Silk. Nine Auxiliaries were represented; Sisters Ruth, Jean and Dorothy were present, and apologies were received from Russell,

Kaitia, Rawene, Rehia. It was decided to send a report of Council meeting to absent Auxiliaries. A letter was read re delegates' fares. A special fund is used for this purpose. All Auxiliaries are progressing, Kaeo has gained two members. Dargaville Sunday School sent calendars to the Solomons, and an acknowledgment had been received from Sister Effie. Port Albert had heard from Mrs. Metcalfe that the food shortage in the Solomons is acute. Music, tea and farewells brought a happy meeting to a close.

South Canterbury District Council. Convention was held in Waimate Sunday School, on March 4th; 23 present representing 7 Auxiliaries. After the devotional period conducted by the president, delegates were welcomed with special mention of our Dominion President, Mrs. Virtue. A letter was read from the Stamps Secretary and it was decided to send a copy of this to each Auxiliary. **Centennial Stamps** are valuable. The resignation of the Gleanings Secretary, owing to ill health, was received with regret and Mrs. Keen was appointed to fill the position until August. This year, clothing parcels from South Canterbury are to be sent to Sister Mavis Dickie. Delegates to Conference in Palmerston North are eligible from Baring Square, Waimate, Temuka and Willowby. At the conclusion of the morning session, communion service was conducted by Rev. Burnet, assisted by Rev. Hopper. At the afternoon session 46 answered the Roll Call, Sister Lily White being welcomed as a visitor. The Dominion President received a spray of flowers and after greetings from the Sister Churches had been read Mrs. Virtue gave an interesting address on missionary work in the Solomon Islands, and then spoke of the following Auxiliaries:—Dunedin, Oamaru and Timaru. Afternoon tea and a short time of social fellowship closed a happy day.

- - Acknowledgments - -

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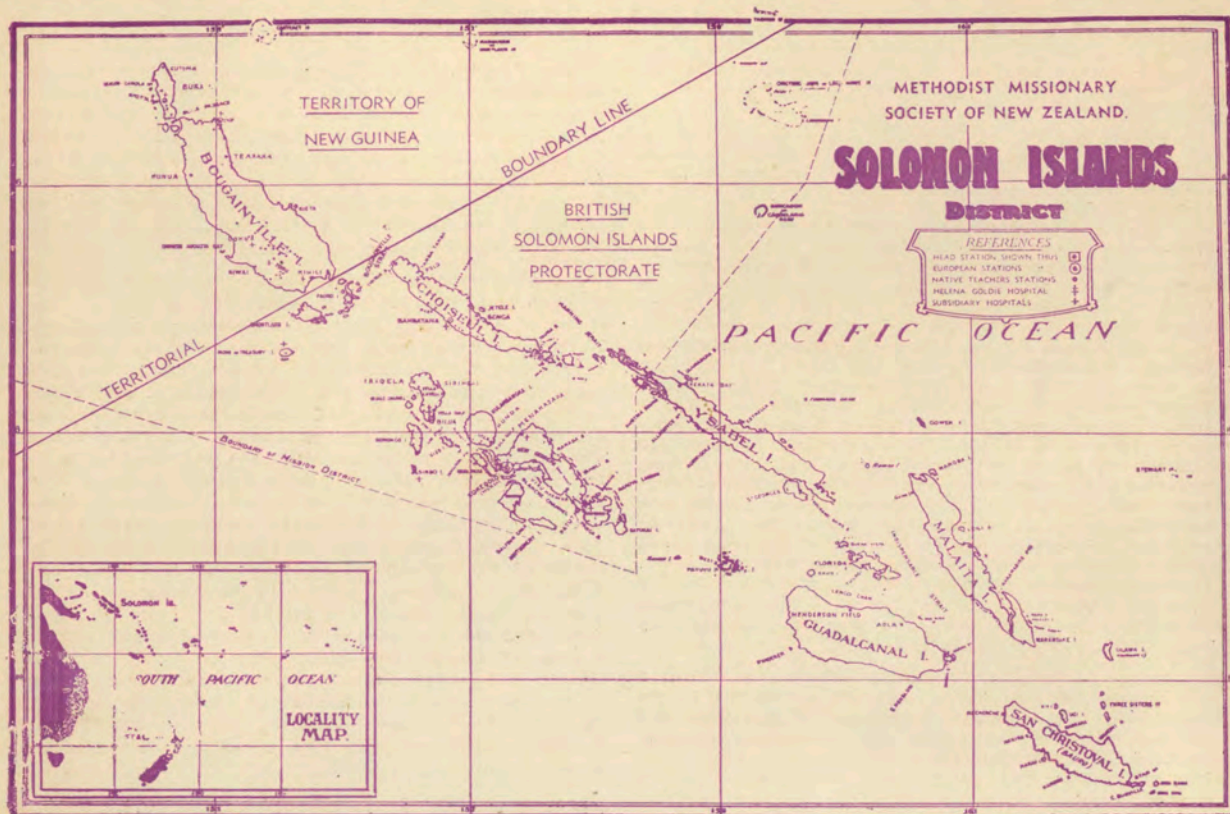
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Missionaries Addresses

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.
 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 Winifred Poole, Buka Passage, Bougainville, Territory of New Guinea.
 Sister Merle Carter, Buka Passage, Bougainville, Territory of New Guinea.
 Sister Lucy Money, Choiseul, British Solomon Islands.

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