

The Open Door

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

JUNE, 1949.

"He shall set judgment in the earth;
and the isles shall wait for His law."

—Isaiah 42:4.

"A Great Door & Effectual is opened unto us"

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the
Light
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the
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3. Attach only, Name, Address and Class.
4. The Closing Date is August 31st, 1949.
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A DECLARATION on RELIGIOUS LIBERTY

By the Committee of the International Missionary Council at Oegstgeest, Sept., 1948.

An essential element in a good international order is freedom of religion. This is an implication of the Christian faith and of the world-wide nature of Christianity. Christians, therefore, view the question of religious freedom as an international problem. They are concerned that religious freedom be everywhere secured. In pleading for this freedom, they do not ask for any privilege to be granted to Christians that is denied to others. While the liberty with which Christ has set men free can neither be given nor destroyed by any Government, Christians, because of that inner freedom, are both jealous for its outward expression and solicitous that all men should have freedom in religious life. The nature and destiny of man by virtue of his creation, redemption and calling, and man's activities in family, state and culture establish limits beyond which the Government cannot with impunity go. The rights which Christian discipleship demands are such as are good for all men, and no nation has ever suffered by reason of granting such liberties. Accordingly:

The rights of religious freedom herein declared shall be recognised and observed for all persons without distinction as to race, sex, language, colour or religion, and without imposition of disabilities by virtue of legal provisions or administrative acts.

1. Every person has the right to determine his own faith and creed.

The right to determine faith and creed involves both the process whereby a person adheres to a belief and process whereby he changes his belief. It includes the right to receive instruction and education.

This right becomes meaningful when man has the opportunity of access to information. Religious, social and political institutions have the obligation to permit the mature individual to relate himself to sources of information in such a way as to allow personal religious decision and belief.

The right to determine one's belief is limited by the right of parents to decide sources of information to which their children shall have access. In the process of reaching decisions, everyone ought to take into account his higher self-interests and the implications of his beliefs for the well-being of his fellowmen.

2. Every person has the right to express his religious beliefs in worship, teaching and practice, and to proclaim the implications of his beliefs for relationships in a social or political community.

The right of religious expression includes freedom of worship, both public and private; freedom to place information at the disposal of others by processes of teaching, preaching and persuasion; and freedom to pursue such activities as are dictated by conscience.

It also includes freedom to express implications of belief for society and its government.

This right requires freedom from arbitrary limitation of religious expression in all means of communication, including speech, Press, radio, motion pictures and art. Social and political institutions should grant immunity from discrimination and from legal disability on grounds of expressed religious conviction, at least to the point where recognised community interests are adversely affected.

Freedom of religious expression is limited by the rights of parents to determine the religious point of view to which their children shall be exposed. It is further subject to such limitations, prescribed by law, as are necessary to protect order and welfare, morals and the rights and freedoms of others. Each person must recognise the right of others to express their beliefs and must have respect for authority at all times, even when conscience forces him to take issue with the people who are in authority or with the position they advocate.

3. Every person has the right to associate with others and to organise with them for religious purposes.

This right includes freedom to form religious organisations, to seek membership in religious organisations, and to sever relationship with religious organisations.

It requires that the rights of association and organisation guaranteed by a community to its members include the right of forming associations for religious purposes.

It is subject to the same limits imposed on all associations by non-discriminatory laws.

4. Every religious organisation, formed or maintained by action in accordance with the rights of individual persons, has the right to determine its policies and practices for the accomplishment of its chosen purposes.

The rights which are claimed for the individual in his exercise of religious liberty become the rights of the religious organisation, including the right to determine its faith and creed; to engage in religious worship, both public and private; to teach, educate, preach and persuade; to express implications of belief for society and government. To these will be added certain corporate rights which derive from the rights of individual persons, such as the right: to determine the form of organisation, its government and conditions of membership; to select and train its own officers, leaders and workers; to publish and circulate religious literature;

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The "BISH" . . . A Story of Vella Lavella

By Robert C. Gordon (late Lieut. U.S.N.R., survived the torpedoing of the U.S.S. "Helena" in the Battle of Kula Gulf.)

This glowing tribute to the Rev. A. W. E. Silvester was first published in the "Atlantic Monthly" and has recently appeared in "The New Digest." It is of special interest in view of Mr. Silvester's expected return to circuit work in New Zealand in 1950. For his splendid service he was awarded the Order of Merit by the President of the U.S.

On the afternoon of July 7th, 1943, with a small group of men from the U.S.S. "Helena," I stumbled on to the beach of Vella Lavella Island in the Solomons. We had lost our ship in the Battle of Kula Gulf, fought in the early morning darkness of the day before. She had been torpedoed by Japanese destroyers; and after she went down, those of us who could not be rescued by our own ships had to be left to drift among those contested islands, wondering whether we would first encounter friend or enemy.

Sometime in our second night of drifting and hoping, a current began to carry our raft in the direction of Vella Lavella. We knew nothing about the place except that, being north and west of New Georgia, it should have been occupied by Japanese. We saw it looming in the darkness, a very ordinary-looking blob of land. The dawn revealed it as a rolling, densely vegetated, lonely spot; and we prepared ourselves for the worst, for in our hungry, oil-soaked, weary condition we were helpless.



Rev. A. W. E. Silvester.

Our raft eventually struck coral at two o'clock in the afternoon. Immediately we were surrounded by black natives with broad grins and fuzzy hair, who helped us over the sharp coral on to the sand beach.

Some of them spoke a strange pidgin English. "Japs that way, you go that way," were the first words I heard. "White ma', white ma' that way." One of these men (there were no women to be seen), Mickey by name, grinned, scratched his belly, and pointed

vaguely into the jungle. Then they let us rest under a cocconut palm for a while, giving us cans of meat from our own ship, which Providence had allowed to reach the island before us. There were twenty of us, nineteen enlisted men and myself. We were pretty tired, having been on the raft for thirty-six hours, and the meat tasted wonderful, but they soon rounded us up and led us away, single file down the beach.

We followed trustingly enough but we had plenty to think about. Were we the first survivors on the island or were there others? Were Mickey and his friends as honest as they looked? Who was this white man they said they were leading us to?

We walked gingerly. The coral pieces were like sharp stones under our feet. Sooner than I expected, however, we headed into the jungle, and the coral gradually gave way to a thick black ooze. The jungle was dense, the air soon became heavy with the smell of green plant life, and the atmosphere seemed saturated by the moisture all around us. For about a half-mile we followed, pausing only once to bathe in a fresh-water stream. Then we began to climb. Some of the men had raw, salt-water sores behind the knees, and they suffered with each step. No one spoke. We just dragged along thinking vague thoughts.

After climbing a hill that seemed to grow steeper with each step, we came to a clearing. Here we saw two fairly large wooden huts, and were encouraged to discover a small party of "Helena" men who had arrived before us and were obviously safe and recuperating. We soon met the owner of the huts, who turned out to be a grinning Chinese with a passable command of English. One of the huts was his, a one-room affair with a large, very hard bed and some rustic tables. His name was Sam, and we learned from him that this was an outpost of a large copra plantation still technically owned by a Sydney food-products firm, and that he, his family, and a few Chinese friends were the only employees of the firm that remained on the island.

"White man go, 'ceppin for the Bish."

"And who is the Bish?"

"He come soon you see, maybe to-morrow." He spoke like someone about to spring a pleasant surprise. "He good missionary."

During our first two days on the island, while other rescued parties kept coming in, we slept most of the time. Fortunately, among the first arrivals to the island were some pharmacist's mates cooks. Same provided the cooks with a huge old copper kettle, and they soon had a stew preparing, a strange-looking combination of tapioca roots, tara roots, and miscellaneous roots mixed with a small chopped-up quantity of our old friend, the canned meat.

This stew had a peculiar odour and, we were to discover, a more peculiar taste, resembling hopelessly burned stable corn, but it was food. It roused us

from our sleep and attracted us like a magnet. There was a fair share of it for all, and it wasn't long before most of us, having greedily satisfied our hunger, began to ask questions and investigate the situation. Now that we were fully awake and strengthened by food, the time was ripe for the arrival of the white man, and he came.

Followed by a small group of natives, he walked towards the camp from that part of the jungle which seemed most dense. He was a small man dressed in khaki shirt and shorts. On his head was an old New Zealand campaign hat. At a distance he looked very much like a Boy Scout. He was soon among us, smiling broadly and shaking hands vigorously. His thin, sharp, sun-browned face suggested at once the Anzac and we learned later that his name was Silvester, that his home was in Auckland, that he was a Methodist.

He was soon talking things over with Lt.-Com. John Chew, a small, Scottish-looking, Academy man who had been our assistant gunnery officer. Sam was right. "The Bish was a good missionary. His first words were of God. "It was He who watched over you and brought you here, you know." A true evangelist, he spoke as though he knew something so wonderful that he must let others in on the great secret. The brightness in his eyes, the enthusiasm and sincerity with which he spoke, impressed all of us. We became quiet and a little solemn. If we had hats, we might have removed them.

But there were other questions in our minds, equal at least in importance to that of who had brought us here. Were there any Japs around? Yes, there was a small garrison miles away at the other end of the island, but they were singularly uninquisitive. I observed one of the natives playfully swinging a nasty-looking version of the double-edged machete, and I felt that we were very lucky to have these men on our side. "You see," said the Bish, "when the Japs first came here they treated the natives very cruelly, and th native women—er—in their usual cavalier fashion." On this subject the Bish spoke darkly and meaningfully.

Our next question was inevitable. Was there any means of communication with the outside world? Yes, he had a radio, and the word would soon be sent to Tulagi that a large group of "Helena" survivors were quietly sitting it out under the nose of the Bougainville Japs, waiting for the U.S. Navy to come up and take them away. We were overjoyed to hear about the radio, and greatly surprised when the Bish later informed us that on another part of Vella Lavella, not far off, was a second group of "Helena" men, numbering fifty-seven. This raised the total on the island to 161, certainly enough men for the Navy to risk an excursion up the Solomons "Slot" to rescue us.

The Bish was proud of his natives. "You will receive nothing but kindness from them," he said. As if to prove this, the native boys built a large lean-to to accommodate the overflow from the huts. It was a beautiful piece of work done with strong leaves and thin strips of thread-like fibre from an island vine. It was in this shelter that the Bish held his first service.

He was the last of a large missionary group that had once maintained stations on all the surrounding islands. We were slowly beginning to realise the extent of this man's unselfish devotion to God. His service under the shelter was memorable. We were all there, Mr. Chew, our commanding officer on the island, hav-

ing informed us that "any man who's been through this affair and doesn't go to church is going to have me to reckon with." We went willingly enough, however. The Bish stood under the lean-to, and we all sat around him. He gave us a friendly smile as we gathered, much like any parson surveying his Sunday morning congregation before beginning the service. He then pulled out a good-sized Bible from his pocket and began to read. The words were familiar.

"O give thanks unto the Lord; for He is good: for His mercy endureth forever." Then he translated the text into the Vella Lavella tongue for the benefit of the natives, who were sitting together on a nearby log, looking very much like a choir.

There was a prayer. The Bish expressed his gratitude that he had such an opportunity to serve us. He prayed for victory and peace. His manner was that of an old servant talking to his master, and the roughest of us were moved by the tremendous sincerity of this man. Then came the hymn, "Stand Up for Jesus."

The Bish led off bravely in a high, nasal voice, and we followed along. But our singing was a faltering whisper beside that of the natives. Sometime in the past he had taught them to sing parts, and the un-failing musicianship of the black man had made them respond like robust angels. There was a mixture of tongues. Some of the natives, who had forgotten the words, sang in no tongue at all, just let the tones flow out like a mighty chorus of brass instruments; others sang along in their own surprisingly musical dialect; the rest sang English words.

"Stand up, stand up, for Jesus! The trumpet call obey!" The strong voices, resounding through the jungle, sounded rich and magnificent.

The Bish's sermon was beautifully quiet and simple. There was a closing hymn, and once again the leaves vibrated in response to the voices of the black men. I remember in particular one fine-featured old patriarch with a high, noble brow and a stern chin framed by a tremendous white beard. He looked like a Supreme Court justice or a native Jove.

There remained the benediction. "The Lord bless you and keep you; the Lord make His face to shine upon you and be gracious unto you." The afternoon sun sent hazy ribbons of light through the great trees, and there was a mighty hush. "The Lord lift up His countenance upon you and give you peace," and it was as if the world had paused in its frenzy to hear this man's softly spoken "Amen."

From somewhere Sam produced two old rifles and a few clips of ammunition. Major Kelly, in charge of the Marine group, organised a watch. With these two weapons, which from rust and disuse were about an efficient as muskets, plus a number of battered 45-calibre pistols, he set up a permanent sentry guard based on the best Marine doctrine concerning the defence of a camp on hilltop. This arrangement gave us a feeling of added security, though we don't know to this day whether the guns would have fired or whether the cartridges contained powder or red pepper.

One day a report came in that a Japanese landing barge had found its way to the beach with a small number of passengers. Major Kelly's sentries increased their vigilance, but the test of arms fortunately never came off. The Japanese walked the beach a little

(Continued on page 5)

DANGER SIGNAL — SHORTAGE of STAFF

EDUCATIONAL REVIEW BY SISTER ADA LEE.

The work of rebuilding the educational work on Bougainville reminded one constantly of Kipling's "IF," for it was a case of starting again to rebuild what the enemy had ruined. All that remained of the previous work was, a set of stories which had been translated into Siwai and duplicated by the Youth Dept. in N.Z. during the war; the desire of the teachers to get working again on their old standard; and a great hunger for education on the part of the people. Obviously the two latter far exceeded the former, but were a great incentive to work for them and in the brief term—



David Tawag, 2 years, Buin, 1948.

Tawag was buried after being ill-treated at birth. He was rescued by Monori and returned to parents. Mother died several months later. Isaiah Magug then supervised his meals until 1947, when Mission re-opened in Buin, and he became the second orphan in the Sister's Home.

actually a little over 19 months in Buin itself—it was difficult to keep the vision wide and not be tempted to centralise the work and exert one's energies to fulfilling the great need of the young folk under one's immediate care. It was the aim, however, to lift a little the whole of the educational work, and if one sometimes felt that the central school was not advancing as it should have been, a deeper reflection prompted the thought that others must also be helped, for the need grew not only with us in our increasing numbers, but with the teachers, too, in their difficulties.

During the first weeks before students could be accommodated, a refresher class was held with the teachers and a first Reading Book in Siwai prepared and typed. Each teacher present received a copy. This, of course, meant a demand from the other teachers further afield. This was followed later by two other progressive booklets, so that the reading material for all the Siwai-speaking area is on a broad basis and should not be a difficulty for a period. The great need is for similar work in Arithmetic in the local

dialect, as only a small percentage can benefit from the one in the Raviana dialect, and greater still, more and yet more help for the trained teachers and training for the untrained, many of whom are doing a splendid work in as far as their own education allows them, but to our standards that is very meagre. Other subjects, too, need attention with accompanying handbooks for the teachers. The demand for Sunday School lessons was also big, and the lessons were borrowed, copied, and returned, not only in the Siwai area, but also in the Buka and Teop areas.

With our own numbers increasing from 4 to over 190 students in 18 months, it was difficult to give the assistance asked for in the other two areas. Margaret Sotutu has done splendid work in the Buka area and Rigamu in Teop. A week in observation and teachers' refresher classes was spent in Buka and three weeks in Teop area, during Xmas recesses. This period was too short to do more than touch the fringe of the work waiting to be done.

In all we feel that a start has been made, a foundation laid on which the future may be built. There are great possibilities for the future, the people are keen, they are capable of receiving a higher instruction, and are interested in the possibilities before them. Yet there is a danger before us and we dare not ignore the signal. The Church must take up the challenge and see that the staff are there and adequately supplied. At the moment, the Government are assisting Missions with their educational work in an unprecedented manner, but behind that help is the danger. We must be up to their standard of work, our teachers must reach their grade or the help is withdrawn. Government-trained teachers and compul-



School Assembly Hall, Buin, 1948.

sory education are their aim, and we must ask ourselves the question: "How soon do we want Government-trained teachers—not necessarily Christian teachers—in all our village, and even Mission schools?" Only good schools and training colleges supplying an adequate teaching staff by our central Mission schools can keep the Christian teacher in the central place



This line of houses is the married students' homes, Koou, Buin, 1948.

as leader in the educational work among the young people in the villages, large and small, Christian and non-Christian alike. Everywhere villages are requesting teachers, many for the first time, and who is their teacher to be? Naturally we would desire to send a Christian teacher. I am confident that the Mission can, and will, continue to supply teachers to these villages, and that we can train Christian teachers of a standard that will satisfy the Government demands, but we must not flag or tire in our endeavours. The young people are there, and the aim of a large majority is to become a teacher, and we cannot fail them!

The period on which we look back has been brief but busy, and happy in the thought that the way has been prepared a little for the bigger things of education which we know will come for these people with the arrival of the new workers in the near future.

May God bless and prosper the work in the years to come.

The "BISH" - - - Story of Vella Lavella

(Continued from page 3)

but never ventured inland. They must have felt very lonely on this island that was supposedly theirs.

Meanwhile the Bish came every day to report on the progress of his radio negotiations with our Tulagi base. He held his service every afternoon, and we continued our devout attendance. The lean-to was his cathedral, and he made it a holy place.

But we received from him something more than the food of the spirit, for on one of his afternoon visits we were amazed to see him come smiling out of the jungle, leading his ever-present native bodyguard, who were in turn carrying a huge cloth bag full of meat—real fresh meat. They had killed a cow on one of Vella Lavella's few grazing plots and carried its meat on their backs to us through nearly five miles of the bush. The cooks pounced upon it instantly and soon had it in the kettle. It was like manna.

Most important of all, the natives maintained their continuous patrol. The forlorn little group of Japs, who had beached their landing barge, were not left unobserved for a second. They must have known that theirs was an unhappy position, for every night we heard the frantic sputtering of their engine as they vainly endeavoured to free their boat.

We were on the island seven days in all. The Bish's message to Tulagi drew a quick response, and an order was issued to all available destroyers in the vicinity. They were gathered in one large force, to which was added two APD marine transports. The word was flashed back to us that we were to be rescued at 2.00 a.m., July 16.

We lived as before, but with renewed hope. We ate our stew, slept a lot, went to the Bish's services, and continued to marvel at him and his achievements with the natives, whom he had made into real, unselfish Christians. All this time we were also trying to persuade him to leave the island with us, but with no success.

Finally, with the appointed hour almost upon us, we gathered the men together, made stretchers for the wounded, and organised for the long walk back to the beach. On the night of July 15 we left the camp, but that afternoon, before we went, we all gathered

around the Bish and stood dumb while Mr. Chew tried to express what was in our hearts.

After a final round of hand-shaking, during which we all begged him for the last time to come with us, a small covering force was sent ahead under Major Kelly to scout for any last-minute difficulties along the path; and with the coming of darkness, a long line of men began to move out of the camp. Sam, his father, and the rest of the Chinese on the island were to leave Vella Lavella with us. They brought up the rear of the procession and provided the only anxious moment of the evening when a new-born Chinese baby gave a lusty howl just as their group came in sight of the beach.

The final wait seemed the longest, but eventually the cove, which had been selected for our rendezvous, was echoing the powerful roar of incoming Higgins boats. The operation was a success, and everyone was delivered off the island without a slip. Within an hour we were on our way to Tulagi and safety.

But we left the Bish behind. "Someone must stay on, you know." That was what he had said.

THE VALUE OF HAPPINESS.

The story is told of two travellers crossing the Russian Alps in very cold weather, and finding by the wayside a partially-frozen peasant. One of the travellers decided to help the unfortunate man, and managed to lift him into the sleigh. His companion refused to help because he was already uncomfortably cold. Before the journey ended there was a dead man in the sleigh. It was the traveller who refused to get out and help the unfortunate man. Both men had been freezing, but the sheer effort to help someone had brought the blood coursing back through the veins of one, while the other who sat still perished.

This story has often been told, but it will bear retelling because it illustrates a true principle of the Christian life. We save ourselves by saving others. Nothing could be more unchristian than a self centred life. We must spend and be spent in service.

Missionary Legacy to the Church Universal

* Extracts from an address delivered to the Assembly of the World Council of Churches, Amsterdam, Aug., 1948.

By JOHN A. MACKAY, D.D.

The spirit of Christian unity which has brought us to this historic hour may be compared to a river that has been formed by three tributary streams. Two of these streams have already been described. It falls to me to describe and interpret the third. I have the honour to represent the Christian missionary movement.

It is most fitting that the missionary movement should have a spokesman at this gathering, for between Christian missions and the World Council of Churches history has established a close connexion. Many who are interested in Christian unity are not aware of this connexion while some who are do not grasp its significance. Nevertheless, the historical truth stands and might be expressed thus:

The Oecumenical Church is a child of the missionary movement.

(a) Some facts of history will clarify this claim. This Assembly could not possibly have the world character which is its glory had it not been for the missionary movement. The work of missions led to the geographical expansion of the Christian religion. To-day in all the representative regions of the globe and in every land save three—Tibet, Afghanistan and Saudi Arabia—there are organised Christian churches. For the first time in Christian history the Church has become 'oecumenical' in the literal meaning of that word. Its boundaries are co-extensive with the inhabited globe. We have in our midst the proof that the Church is 'oecumenical' in this global sense. The representatives of the 'younger churches,' of Asia and Africa, of Oceania and Latin America, are here among us as fully constituent members of the World Council. The presence of these beloved brethren in Christ bears witness to the existence of new and independent churches which are the fruit of more than a century's missionary effort to advance the frontiers of Christ's Kingdom.

(b) There is, however, another circumstance which establishes the intimate connexion between Christian missions and oecumenical unity. Churches whose previous history has been marked by disunity first began to manifest a spirit of understanding and co-operation upon the missionary frontier. Evangelistic fellowship on the missionary road preceded ecclesiastical fellowship in the home sanctuary. Christian churches which took seriously their missionary obligation and crossed the frontiers of non-Christian lands began to transcend the barriers by which they had been themselves divided in their own home countries. The historic missionary conference that met in Edinburgh in 1910 was an inevitable and joyful consequence of this common interest in proclaiming Christ's Gospel throughout the world. That conference was destined to become the great foster-mother of the oecumenical movement. The International Missionary Council whose organisation followed, and which has bound together for more than a generation the representatives of the older and the younger churches, is thus the parent oecumenical body.

(c) There have been besides several important links of a personal kind between the missionary movement and the World Council of Churches.

It is quite natural, therefore, that the missionary movement, which has played so vital a part in the promotion of the World Council of Churches, should be concerned about the spirit and form of the Council's future development. May I, as a representative of the International Missionary Council, be allowed to share with my brethren of all the churches here assembled our deepest conviction regarding the world mission of the Church of Jesus Christ? This is the sacred truth which we would bequeath to the Church Universal as our legacy of faith:

The Christian Church, to be truly the Church, must be a missionary as well as a worshipping Church.

When does the Church worship? The Church worships when, by an inner compulsion born of the Holy Spirit, it moves upwards towards God in joyous adoration and self-dedication to Him. When is the Church missionary? The Church is missionary when, under the compulsion of the same Holy Spirit, it moves onwards with God to places and spheres where Jesus Christ was not known before, there to proclaim the Gospel and establish His sway. In the expressive language of Isaiah, when the Church worships it strengthens the stakes, when it becomes missionary it lengthens the cords, of the tabernacle of God which God has designed to become the House of Prayer for all nations.

There are two basic reasons why the Christian Church should be a missionary Church. First, the Church's health requires that the Church be missionary. Secondly, the lordship of Jesus Christ demands that the Church be missionary.

(a) **The Church's health requires that the Church be missionary.** The Christian Church was designed by God to be a pilgrim Church. It is truest to its nature when it is a fellowship of Christians who live upon the Road, who move ever onward towards new frontiers, who seek a City beyond the horizons of present achievement.

Any failure on the Church's part to engage in missionary activity through an absorption in its own interests, through fear for its own safety, through a low hankering after ease and prestige and power, betrays Jesus Christ and leads inexorably to the disease and decrepitude of His Body. When the Christian community fails to be supremely a comradeship upon the missionary road, seeking to bring the world and all that it contains to the feet of Jesus Christ, it loses a sense of values and of common purpose. Dissension and party strife become rampant. The Divine Community succumbs to the allurements and temptations of the secular environment. Presently its spiritual life becomes sterile because its missionary ardour has become extinct.

Some other things, of course, are also needful for the Church's health. True theology, for example, and adequate organisation, attention to questions of Faith and Order are indispensable if the Church is to have that clear spiritual vision and that efficient use of its powers which betoken health. By all means let the Church define its faith and be loyal to its creed. But

Christian doctrine will serve the Church best and glorify God most when, lifted up like a torch, it lightens the road for apostolic feet, or when, shining like a sun, it serves to illumine for a confused and tragic generation the true meaning and goal of man's life. Organisation, too, is necessary in the Church, and institutions must be created by the Church that the Church may do its work. But church order and church orders, ecclesiastical institutions and organisations of all kinds, will fulfil their highest function when they serve to equip the saints for the work of ministering, when all church members, the laity as well as the clergy, accept their obligation to be utterly Christian and strive to make Jesus Christ known, loved and obeyed wherever their influence extends.

(b) And now the final word. **The lordship of Jesus Christ demands that the Church be missionary.** Jesus Christ, the world's Saviour, summons His whole Church to missionary action. He bids His Church to go in the spirit of His love to all men everywhere for their physical succour. He commands His Church to bring all men everywhere to His living self for their spiritual redemption.

The chief need of mankind, whether in the hidden recesses of individual souls or over the whole range of human relationships, is redemptive love. That is the love which in the New Testament is called *agape* and which is marked by a passionate and tender concern for the needs, physical as well as spiritual, of other people. This love, which is the gift of Jesus Christ and the manifestation of His Spirit, invades human selfishness with a power that wins self-centred men and women, as persons and in groups, to find a new centre for their lives in the love and life of God: No other religion, save the Christian religion, has either magnified or practised this love, and the Christian Church has practised it all too little.

Amid the widespread and appalling misery which obtains to-day in vast areas of the world, Jesus Christ summons His Church to a world-wide ministry of succour. The historic missionary tradition which, following the example of Christ, has joined to the preaching of the Word the healing of the sick, the feeding of the hungry, the alleviation of human woe in every form, needs to-day to be intensified by all churches everywhere. Those churches in particular which have not suffered as other churches have suffered are specially called by Christ to this ministry of succour.

But no ministry of succour, however tenderly expressed and efficiently organised, will meet the needs of the human situation. When the world craves to know the meaning of salvation, and when millions have been disillusioned by devotion to false saviours, it is the time of all times for the Christian Church, by word and by deed, to interpret to passionate and despairing people that there is a Redeemer who can give true life to men and establish righteousness and judgment in the earth.

We cannot remind ourselves too often in an hour like this that the Head of the Church is the living Lord Jesus Christ. The Lord whom we adore, and who made us one in Himself, is Lord also of the cosmos and the sovereign ruler of history. The calm, joyous awareness that Jesus Christ is Lord should dominate and control our entire outlook as we face the human situation to-day.

Secular as well as religious writers begin to see in the lordship of Jesus Christ the one hope for mankind. One who has studied the history of civilisation more exhaustively and with deeper insight than any other in our time, thus acclaims the only Figure known to the past who has redemptive relevancy for the present:

And now as we stand and gaze, with eyes fixed upon the further shore, a single figure rises from the flood and straightway fills the whole horizon. That is the Saviour, and 'He shall see of the travail of his soul and shall be satisfied.'

A present-day poet puts these words into the mouth of the shepherds of Bethlehem, when they find the child in the manger, 'Oh here and now our endless journey starts.'

My brethren in Christ, this is He to whom we have all come; this is He also from whom we must all go forth. Jesus Christ the world Redeemer summons us, the representatives of His Church, to commit ourselves in holy unity to His missionary service. Our living Lord rises afresh out of the past before the eyes of our generation. From behind us and above us and beyond us He calls upon His Church, penitent for its failures and eager for fresh unity, to prove to all people that 'the Father has sent the Son to be the Saviour of the world.' Jesus Christ calls us to move forward together on a world front, to fulfil that missionary task which He died to make possible and lives to make actual. He calls us to-day, whatever our name or sign, to tighten the belt of truth about our loins and in holy comradeship to set our feet upon the road to the City of God. Let us pursue the journey together until at length we meet the Victor coming towards us from the other side, and the word is heard above the noise of battle: 'The kingdoms of this world have become the kingdoms of our God and of His Christ.'

—"International Review of Missions."

A Declaration on Religious Liberty

(Continued from page 1)

to carry on service and missionary activities at home and abroad; to hold property and to collect funds; to co-operate and to unite with other religious bodies at home and in other lands, including freedom to invite or to send personnel beyond national frontiers and to give or to receive financial assistance; to use such facilities, open to all citizens or associations, as will make possible the accomplishment of religious ends.

In order that these rights may be realised in social experience, the state must grant to religious organisations and their members the same rights which it grants to other organisations, including the right of self-government, of public meeting, of speech, of Press and publication, of holding property, of collecting funds, of travel, of ingress and egress, and generally of administering their own affairs.

The community has the right to require obedience to non-discriminatory laws passed in the interest of public order and well-being. In the exercise of its rights, a religious organisation must respect the rights of other religious organisations and must safeguard the corporate and individual rights of the entire community.

"METHODIST NEWS"

BOUGAINVILLE AND BUKA CIRCUIT.

DEAR READERS,

This is the first number of a "news" paper for the Methodist Mission natives of Bougainville and Buka.

Such a newspaper as this was planned before the war, and Mr. Alley was to have had charge of it, and had it printed on the Printing Press he had at Teop. The first issue was to have been in 1942, but seven years have gone by since then.

This newspaper was to have been printed in pidjin and Roviana, but since then we think the time has come to print it in English. You all have the Buka News, which is in pidjin, and now you have the "Methodist News" in English. All the people of Bougainville and Buka want to learn English. One way you can help your people to learn English is to read this "Methodist News" to them, and get them to try to read it.

We want to hear all your news of interest, about your Lotu and school. Write to us, and give us all your news in English.

We also want you to send in any native stories that might interest people in other parts. We want all the Methodist people of Bougainville and Buka to become one big family, and be interested in what is going on everywhere.

Best New Year wishes to you all.

DEATH OF MARAMA GOLDIE.

WITH FEELINGS OF DEEP REGRET, WE HAVE JUST LEARNED THAT MRS. J. F. GOLDIE PASSED AWAY.

Sunday, January 30th, 1949, at Koau was observed as a Memorial Day for Mrs. Goldie.

The station flag was dipped and flown at "half mast" in her memory, and the minister preached a Memorial sermon, referring to her as "the Sweet singer of New Georgia," for whom a very deep regard was felt by all through the District. Reference was made to the large numbers of hymns in the Methodist Service Book which were Mrs. Goldie's translations, and also to the fact that she was even at the time of her passing, engaged on further translations of hymns, and that

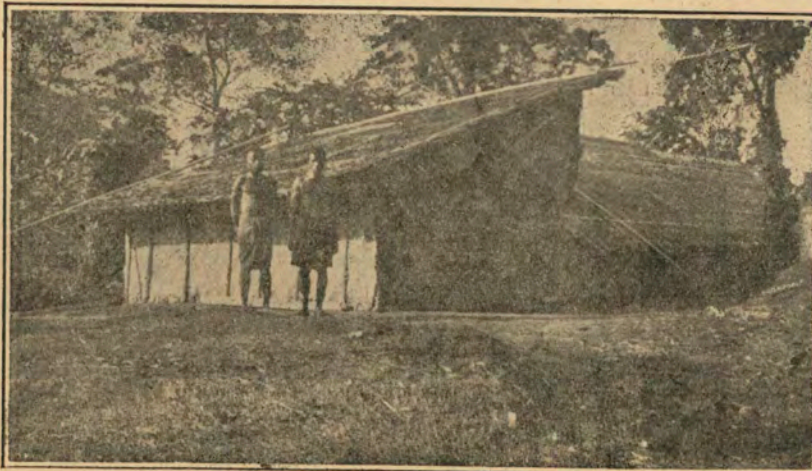
arrangements had been made at the last Synod for them to be incorporated into a new and larger hymn-book. All the hymns sung at the service were her translations, beginning with "Tamasa Koa Pa Nana Vetu." Extensive reference was made to her work at Roviana during the difficult days, and the days of "Revival." Mrs. Goldie's translations reveal an apt facility to mould into a beautiful resonant native tongue the wonderful feeling of the hymns of Charles Wesley and others.

Here are some stories of the early days written by Mrs. Goldie herself:—

"In those days life was a strange mixture of beauty and horror. Even the hymns are inextricably mixed with painful memories. One evening when at Lotu on our verandah whilst singing 'Abide with Me' on our knees, we were electrified by the sound of conch-shells blowing from all directions. The whole lagoon re-echoed the sound. You could feel the struggle to keep kneeling, but it was impossible, and the service rapidly dispersed. The conch-shells were heralding the approach of the 'head' of the leading woman of Vella Lavella, who had been sacrificed so that our King Ingava should not go alone on his journey into the unknown. The 'head' of this woman with her long flowing hair, the sign of her long widowhood, was taken all over our station, and through the lagoon, so that all should share in the sacrifice and be blest. 'Abide with Me' is often strangely accompanied in my memory!

"When the first girls on the station, nearly 30 of them, decided to follow Christ, a period of terrible persecution began, for Roviana was becoming seriously alarmed, and so the heathen world began to fight this new order of things. They cursed the Christians publicly. The old witches, the terror of the place, would denounce them by name, and place the curse of leprosy and insanity and other horrors on them.

"The singing of hymns was prohibited in the villages, but following its translation the whole lagoon was soon singing 'Onward, Christian Soldiers.' The spirit of the Lotu was like a mighty fire which nothing could quench, and the greater the persecution the greater it grew. The people in terror removed their principal gods far from the sound of 'Onward Christian Soldiers,' and you can still see them in that spot if you are a man, on a beautiful island in the Wanawana Lagoon. Poor lonely gods! There is hardly anyone left in the Roviana District to worship them now. (Written 1933). Even Gemu, the King who took Ingava's place of authority, is at last following his people and asking to be received into the Church. Is it any wonder that on great occasions we sing: 'Cry out and shout, thou inhabitants of Zion! Great is the Holy One in the midst of Thee!' (Continued on page 10)



Village House, Central Bougainville.

Launching of "CICELY II."—*"The Ship of Mercy"*

These words were written on a piece of board and placed on the deck of the "Cicely II," by a member of the construction staff. They aptly describe the purpose to which the boat will be put on its arrival in the Solomon Islands.

Over 100 people gathered at R. Lidgard's shipyard on the Western Reclamation, Auckland, on Thursday, April 7th, 1949, when the 40ft. auxiliary mission ketch "Cicely II" was launched. The ship will be used by the Methodist Missionary Society of New Zealand for medical work in the Solomon Islands. The ceremony was opened by the President of the Methodist Conference, the Rev. E. T. Olds, who said the purchase of the vessel indicated that the Church was increasingly alive to its responsibilities and privileges.

The Rev. A. H. Scrivin, General Secretary of the Foreign Mission Board, said the first hospital boat in the Solomons was the "Cicely I," the realisation of an idea of Mr. John Astley, that the family should give the boat to the mission in memory of their mother. The craft had rendered good service for a number of years until she was lost with the rest of the mission fleet during the war. The building of the "Cicely II" had been made possible by the collaboration of the Methodist Women's Missionary Union, led by its President, Mrs. W. E. Virtue, and Mr. and Mrs. John Astley, who had started the fund with a very noble gift.

"We owe a great deal to Mr. J. Tyler for his untiring service in the preparation of the boat," said Mr. Scrivin.

Mr. Tyler paid a tribute to Mr. Lidgard and his staff for the excellent work that had been put into the craft, and stated that Mr. Lidgard had been building the boat for himself, but had offered her to the mission.

An inscribed tablet inside the cabin was unveiled by Mrs. Astley, and the trim vessel slid into the water when Mrs. Virtue named her by bursting a coconut upon the anchor at the bow.

The "Cicely II" is powered with a 30 horse-power diesel engine and has two cabins and a wheel house apart from the engine-room.

She left Auckland for the Solomon Islands on Wed-



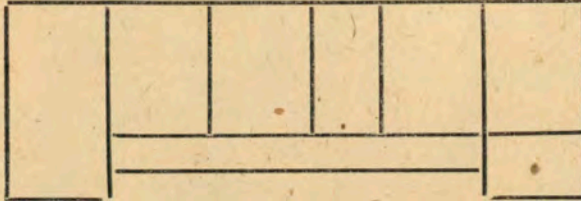
"CICELY II." before her launching at Mr. R. Lidgard's yards recently. This 40ft. auxiliary ketch will be used for medical and mission work in the Solomons.

nesday, 4th May, in the charge of Mr. Carl Johnson, with Mr. F. G. Gresham, of Tauranga, as engineer, and a crew of two. It was a beautiful calm evening as the boat sailed from Lidgard's shipyard on her long journey. By the time this article appears we trust we shall have news of her safe arrival in the Solomons.

A Government Official's Appreciation

METHODIST MISSION HOSPITAL, TEOP AREA.

This is a most elaborate construction and designed with a considerable degree of foresight as it is built to accommodate approximately 100 patients. It is constructed of native materials, but good use has been made of split bamboo for the walls. It is built about 3ft. 6in. off the ground. The layout can be better described by illustration.



Left Wing: **Male Ward**; Main Block (from Left): **Dispensary; Out-Patients; Office; Labour Room**; Right Wing (Back): **Female Ward**; Right Wing (Front): **Infants' Ward**.

The floor is of limbon, and at present the patients are sleeping on this, but it is hoped to have either beds constructed or mats in the near future. The children's ward shows signs of hard work, at present there are a few small cots finished, and each of these are covered by a neatly-made mosquito net.

The Mission Sister, Nurse Carter, carries out a great amount of infant welfare work, caring for orphans and those requiring more substantial food. The labour ward equipment consists of an operating table and cupboards containing the obstetric instruments. The out-patients' dept. is where all injections are given, and a window opens from this to the office. A card index system is used in the office to record treatments given in this department, and a clerk is employed part-time in this capacity. The Dispensary is well equipped and medical supplies are very good. The hospital appears to be very efficiently administered, and it is the best Mission hospital yet seen by the writer, and is a credit to those responsible for its construction and maintenance.



New Hospital, Keesu.
Sister Merle Carter standing on steps.

It is worthy of mention that several teachers have been trained as staff and have been instructed in administering N.A.B. by Nurse Carter. The writer inspected these teachers at their work and all seemed capable and very keen on their job. Both Rev. Shepherd and his wife (registered nurse) are capable of giving N.A.B.

Whilst inspecting the hospital, the writer thought that a surgical ward constructed on similar lines would be ideal, for the labour room could become a dressing room and the dispensary a ward store, for equipment, an advantage over the present dirt floor buildings would be that the ward could be kept much cleaner.

I consider it worthy of placing on record the excellent work being carried out by Rev. Shepherd, his wife and Nurse Carter. It is a rule of this hospital that patients of all denominations are admitted and Father Kleman, of the R.C. Mission, expressed his appreciation of the co-operation accorded him by this hospital. In conclusion I would like to express my appreciation of the kindness and generous hospitality afforded me during my brief stay at their Mission during my illness.

(Signed) Stewart Murray, E.M.A.

A NEWSPAPER FOR BOUGAINVILLE AND BUKA.

In this issue we publish extracts from the first three numbers of "Methodist News," the first number of which was published in January, 1949. This monthly paper will circulate in the big circuit of Bougainville-Buka and marks another milestone of real progress in missionary work. We heartily congratulate the Editor—Rev. A. H. Voyce—upon an excellent production and pray God's blessing upon the paper.

"METHODIST NEWS"

(Continued from page 8)

"Light of the World" was given them after a night spent in a 'hope' with a frail woman who was miraculously delivered when there didn't seem the slightest hope for her. It was on one of many such nights as this that Sister Constance Olds, seeing me hurrying down the hill, called out, 'Wait for me, Nana, I'm coming with you.' We spent the night watching over a delicate mother called Kuzu in a small leaf house until she was safely through her ordeal. I can still hear the marvellous singing of 'Remember Me, O Mighty One,' which came to us from the evening Lotu, and Sister and I felt we were part of something wonderful as we climbed the hill at dawn.

"I remember the little slave boy we took on a visit to Vella Lavella, who was sacrificed the same night because his chief was ill. I can still see his gentle brown eyes in his thin face as if it were yesterday.

"There is another face stamped indelibly on my memory. It is the lovely face of a small leper boy. It was grief for this lad Andrew that impelled me to put into Roviana the hymn, 'Be not dismayed whate'er betide, God will take care of you.'"

'PERSONAL and GENERAL

SISTER GRACE McDONALD.

There were heavy hearts both in the Solomons and at the Home Base when Sister Grace McDonald announced her retirement from the Field, as she was one of our outstanding workers and greatly beloved. It is therefore with great joy that we announce her decision to return to the Field for a further two years at the end of her present furlough. This will relieve very much the acute position arising from the urgent request for more nurses. In addition to her high qualifications and long experience as a nurse, Sister Grace is one of our best linguists and is thus able to get very near the hearts of the people with the Gospel she proclaims in speech as well as by her life and healing ministry.

* * * *

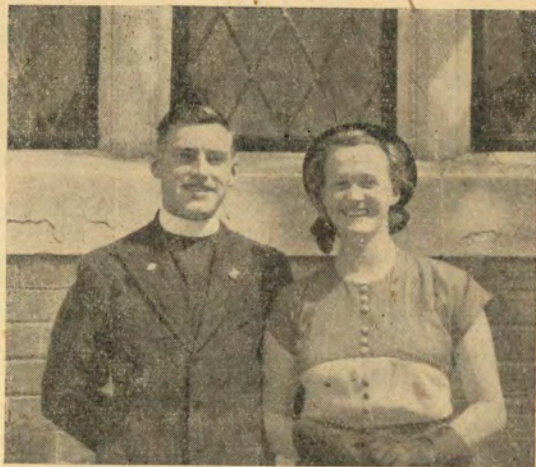
DEPUTATION TO THE ISLANDS.

The General Secretary (Rev. A. H. Scrivin) and Mr. G. S. Gapper arrived safely at Honiara, British Solomon Islands, just before Easter. Doubtless they are having a busy time visiting all parts of the Mission field. Their main business will be to confer with the Missionaries concerning the important matter of rehabilitation, which means so much in the effective carrying on of the work in the Solomons.

* * * *

THE "DAPHNE."

This 48-foot auxiliary cutter, which rendered such wonderful service when she was our only ocean-going boat in the Solomons, has been taken to Rabaul for extensive overhaul and installation of a new diesel



The Rev. G. A. R. and Mrs. Cornwell who have now arrived at their station at Buka in the Solomon Islands. We are sure that they will receive a cordial welcome as they enter on to their work.

FURTHER AUXILIARY REPORTS.

South Canterbury Convention was held in Timaru on March 22nd, nine auxiliaries being represented. The morning session was devoted to Council business, Mrs. Osborne presiding and leading devotions. At 11.35 a.m. we adjourned to the church for communion service conducted by Rev. Sherson, pre-communion address given by Rev. McDowall, and during the service Mrs. Horsley sang a sacred solo. After the luncheon adjournment the session was conducted by Mrs. Fryer. Roll call numbered 68, and after all were welcomed the Misses Lill rendered a duet. Mrs. Densen gave an able address based on the foundation of the Women's Christian Temperance Movement. Treasurer's statement revealed quarter's income as £95/13/9. Mrs. Cumberbeach, who was a delegate to the National Council of Women Conference in Australia, gave an interesting travel talk of her trip.

* * * *

Southland District Council, 16th March. All auxiliaries were represented at the meeting. There was a good response to the appeal for clothing for the Maoris. One Evening Auxiliary had a self-denial effort from December to February with satisfactory results. River-ton was able to allocate £22/5/- after a successful sale of work; Tuatapere's small group of seven had raised £23/19/-; Invercargill auxiliary held a garden party at which £34/2/9 was made. After putting the matter to the vote, this auxiliary has decided that following annual meeting in July each of the Methodist churches will have its separate auxiliary. During the afternoon an address by Sister Francis Smith was much appreciated by all present.



The "Daphne."

engine. The engine alone will cost £700 before it leaves New Zealand. If some kind friend feels moved to speed this good ship in the work of God by contributing the engine, the General Secretary, P.O. Box 23W., Auckland, will be glad to hear.

* * * *

SUBSCRIBERS TO THE "OPEN DOOR" ARE REMINDED THAT THE ANNUAL SUBSCRIPTIONS ARE NOW DUE. THOSE WHO RECEIVE THEIR COPIES DIRECT FROM THE MISSIONARY OFFICE SHOULD REMIT THEIR SUBSCRIPTION (ONE SHILLING AND THREE PENCE) TO THE TREASURER, METHODIST F.M. FUND, P.O. BOX 23W, AUCKLAND.

New Year Visit to SIWAI

By REV. A. H. VOYCE.

Koau Mission Station closed up in time for the students who wished to do so, to return to their homes for the New Year, and school is to open again on the 1st February, 1949.

The Minister and his family went to Siwai, spending the first night at the fine Mission Station of Musiraka, the first station in Siwai to have a consolidated school. Here a school of 120 people is drawn from 5 near-by villages. A native hospital also operates at Musiraka, in charge of Aisea Magug, with two native orderlies, and two native nurses. This centre is regularly visited

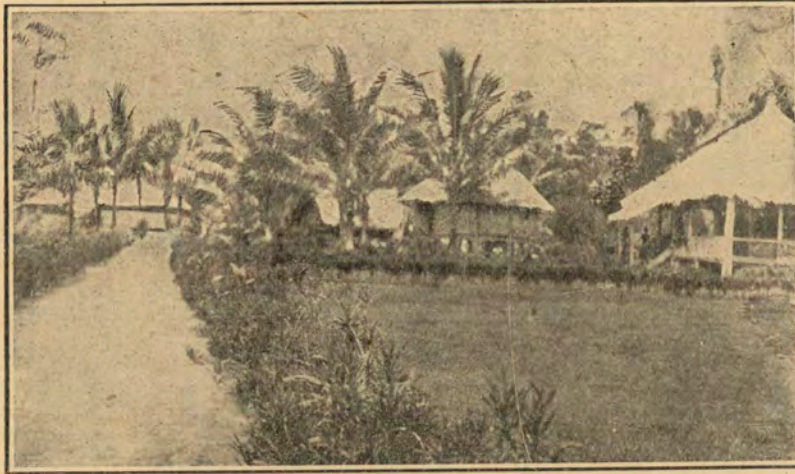
9 a.m. in three large groups, one being a womens' Nagavisi dance.

About 11 o'clock, a visiting group of some hundreds of Catholic natives arrived. This, it was learned, was to return the visit made to the Catholic Mission Station by Methodist natives at Christmas. Today, Catholic natives about 300 strong, were returning the visit in a very friendly spirit. Altogether, nearly 2,000 natives were present at the feast.

Daniel Palavi spoke, and said how pleased the Methodists were to have the Catholics present, and asked them to come again. He said the big thing was not the feast, but the friendliness and peace.

The distribution of the feast that took place, about 1,500 baskets of food, fish, opossums, pig, sago and vegetables. This was given out in Siwai fashion, but one very big feast was spread on the verandah "kei Tonga" fashion.

Some time later, a visit was made to the new combined village of Kakotokori-Kumana-Mainaita, very well laid out on another fine site. The church stands central in the village planning, as we hope it ever will be in planning of native life and culture. Education will again be greatly helped here by a central school.



Part of Siwai Station.

and used by Government Officers, and a Council House has been built. Siwai Methodist Christmas Services and Feast were held at Musiraka, and the native teachers reported a big gathering.

Next day we set out northwards, visiting Harinai, where another fine consolidated Mission Station is being built, and four villages are being built together as one. This will enable them to combine for Lotu, and for school. The value of such centres is being increasingly recognised by the native people, after much Mission encouragement, and is being given Government sanction. The site chosen for this central village is the pre-war Harinai Mission station, but all the lovely coconut groves have gone, being cut out by the Japanese. However, the station promises to be a very fine and beautiful one.

In the afternoon we reached Daniel's very fine station at Tonu. Daniel came to Siwai only one year ago, but has gathered Mission Boys together from all over Siwai, Nagavisi and Baisi districts. Notable was the large area of houses for the married students and their families, Daniel's large new house, and the big church. Everywhere one saw preparations for the New Year feast.

The Watch-night service began at 10 p.m. and ended at 12.15 a.m. There were seven addresses, the Minister closing the service. The church was uncomfortably crowded, and large numbers were gathered outside.

Following the service, the people danced and sang until sunrise, and then began dancing again about

CHURCH UNION in NORTH INDIA and PAKISTAN

The negotiations for union in the North are moving on. We recently drew attention to two documents issued by the Round Table Conference in February, 1948. At this Conference, the Continuation Committee was instructed to prepare **Suggested Elements in the Constitution of the United Church**. The work at Benares, in July, 1948, has now been published (Wesley Press, Mysore 2½ as. pp. 15). The sketch of a constitution is submitted to the churches sharing in the work of the R.T.C. with the request that each will appoint representatives to a Negotiating Committee to complete the scheme of union on the ground of acceptance of the 1948 **Basis**. It is also hoped that other churches will join in this latest stage of negotiations.

These **Elements** contain little that is unfamiliar to members of C.S.I. apart from those issues in the **Basis** which were referred to in a previous article. Inasmuch as the Bishops at present serving in the negotiating churches do not now possess authority outside their own churches it is proposed that at the inauguration a wider authority will be conferred in a service in which Bishops and Presbyters of all the uniting churches shall participate.

—The South India Churchman.

CHRISTIAN SOLIDARITY

When Paul was carrying out his missionary programme along the shores of the Mediterranean, racial feeling between Jew and Gentile was running high. In the face of this he claimed insistently the universal nature of his gospel. His words to the Romans have a modern ring about them to those who have seen the world mission of the Christian Church—"For there is no distinction between the Jew and the Greek; the same Lord is Lord over all and bestows His riches upon all who call upon Him."

ONE FAMILY

We need to hear and ponder this word of Paul's to-day, for we still discriminate in matters of race and colour. We have the Jewish problem in the world; the horror of negro lynchings and the attitude of many about us in our own country toward our coloured minority. All this when the verdict of science is that man had a common origin and the conviction of religion that God made of one blood all nations.

The burden of the Christian Message is that mankind is a family with a common Father and in need of a common Saviour. The daily problems of our lives—our sorrows, our despairs, our selfishness and sin, are not the problems of a race but of humanity. If the Christian Gospel is the answer to our deep instinctive needs it is the answer for humanity's. The Gospel is the good news for all or for none.

ONE WORLD

There is a clamant need for Christians to-day to think in world terms of their faith and message. The life of the Church from the beginning has been richest when she has forgotten her own safety and security and ventured out to build a kingdom where racial differences are lost in a wider fellowship. St. Francis led such a movement in the Middle Ages. When the Church had lost much of its original dynamic and vision he and his friends went out joyously and in poverty and suffering to the far places of the known world to proclaim the Universal Message.

In the eighteenth century John Wesley rediscovered the dynamic of personal religion and with it came a deep concern "for every soul of man." He lit a lamp that pierced some of the darkest corners of the earth, and within a decade of his death most of the great modern missionary societies were born.

ONE GOSPEL

The motive of the missionary movement within the Christian Church of the last century was the conviction that God was interested in and placed high value on each human soul and life. This conviction drove men and women out into strange and lonely places to identify themselves for Christ and the people's sake with those of every race and colour. These built better than they knew, and it is well to remember that many of the stirrings among backward people to-day towards a fuller and freer life can be traced to the influence of Christian missionaries who taught them to read and write and gave them larger views of life.

To-day there are 30,000 Christian missionaries working on the frontiers of the world, breaking down racial

barriers, releasing people from primitive fears, healing sick bodies, bringing light into darkened minds and leading many into the full and satisfying life with Christ.

Quietly and without glamour, trained and devoted men and women from our own Church are telling the story of One in whose service is perfect freedom. They are going out—doctors, nurses, teachers, laymen, ministers—often leaving prospects of leadership in their various professions at home that they may serve this world-wide Kingdom in word and deed.

ONE HOPE

We live in a great and challenging age when most thoughtful people realise that we must build 'ere it is too late, the world community for which Jesus lived and died. To this task the Christian Church, through its missionary work, must set its hand and heart, for if God has a special revelation for His people in this day of crisis it is the vision of the spiritual solidarity of the human race.

In Christ there is no east or west
In Him no south or north.
But one great fellowship of love
Throughout the whole wide earth.

ACKNOWLEDGMENTS:

The Foreign Mission Treasurers acknowledge with thanks the following donations:

LEPER FUND:

Mr. and Mrs. Adnams 5 0 0

DOCTOR'S BOAT ("Cicely II"):

Mr. Whittham, Epsom 1 0 0

Receipt 3164 1 0 0

MEDICAL FUND:

Mrs. A. E. Richardson, Mornside 1 0 0

REHABILITATION FUND:

Mrs. A. E. Richardson, Mornside 1 0 0

Mr. R. H. Exton 1 0 0

LEGACIES:

Estate late Mrs. S. A. Ayers, Rangiora 25 0 0

The Dominion Treasurer of the M.W.M.U. acknowledge receipt of the following donations for the Doctor's Boat ("Cicely II"):

Interested Methodist 1 0 0

Mr. and Mrs. L. T. Hayman, Birkenhead 10 0 0

Wanganui friends 25 0 0

Mr. and Mrs. Clark 5 0 0

Mr. and Mrs. Nuttall 2 0 0

Napier friend 10 0 0

"Waitohi" 10 0 0

First Impressions of a New Nurse

BY SISTER EVA SAUNDERS.

The beauty of the Solomons has proved much beyond my expectation, and the abundant welcome I have received is something much greater than my pen can describe. I am truly happy, loving my work amongst the native people, who have rejoiced at my arrival, and have said more than once with grateful hearts, that my coming has been an answer to Prayer. After seven days' sailing from Sydney, it was a thrill for me when the Solomons were first sighted in the blue distance and I was eager to see the outline grow a little clearer and closer. Travelling up the coast of Guadalcanal by night, the moon reflected on the beautiful blue calm, tropical waters, we reached Honiara before dawn. As the "Muliama" berthed at Kukum wharf the sun was rising, truly a tropical sunrise, the beautiful green bush with a fringe of coconut palms presenting a glorious picture of God's handiwork. There were many natives on the wharf and still more arriving, numbers of army trucks and jeeps, ready to receive the cargo; soon the wharf was a hive of industry. I was met by the Sister-in-charge of the Government Hospital who extended hospitality to me during my stay there. I stepped into a jeep with the Medical Officer and Sister and was soon settled in my new temporary quarters. My five weeks at Government Hospital was a splendid opportunity to get an introduction to tropical diseases and their treatment, and I am grateful to the Senior Medical Officer, Sister-in-charge and staff for their efficient help and advice.



"Where His islands lift their froned palms in air."
The outlook from Sister Eva's home at Bilua.

At this hospital there was much evidence of the work done by Dr. and Mrs. Rutter. It was delightful to meet so many of our Mission-trained boys who hold responsible positions, including Gina, my wife Mary, and little Anna, at Honiara. They gave me a very warm welcome.

On Sunday, September 26th, I attended the Native Church services held at the Hospital Chapel, the morning service being a combined one and the evening service Methodist. Rev. J. R. Metcalfe conducted both. The church was almost full, a contrast to ours in New Zealand. There was no organ, nor is one needed when the natives sing: you have to hear them to appreciate the harmony of their voices. Three choirs sang in their own language, one being Fijian. The evening service was just as impressive, and again I enjoyed a message in song by three choirs, Gina leading one. Five natives

stood up and gave their witness for Christ. Gina is doing some fine Christian work at Honiara in the advancement of the Native Church.

The "Kurimarau," a Government ship going west on October 29th, offered an opportunity for me to reach Munda. I was advised to embark the night previous, and the entire nursing staff from hospital and as many native boys as could be packed in the jeep, came down to the ship to bid me farewell. I was introduced to the kindly old captain, who was an excellent host and showed me to my compact saloon cabin, which was to be my bedroom for the next three nights. As I bade the party from Government Hospital farewell, Gina and a group of his Christian friends appeared on the wharf to say farewell.

Just at the first glimpse of dawn the "Kurimarau" sailed away west, a calm sea and a glorious morning the coast of Guadalcanal looked beautiful with its outline of uneven landscape almost entirely covered with bush, with coconut plantations appearing here and there along the coast, and some shipwrecks from the war.

Approaching the harbour at Gizo, we saw the "Mandalay" berthed so, on arrival, I was expecting to see some "Good Methodists," and there were Rev. Hall and Mr. De May. They did not know I was aboard the "Kurimarau," but after you have been at the Islands for a while you get used to unexpected arrivals. They kindly showed me around Gizo, after an inspection of the "Mandalay." A tropical shower delayed our sightseeing and we were invited to shelter in a native house, in which we were kindly treated to afternoon tea. Later we went for a walk up the steeps above the little "township," to see some old landmarks and ruins left after bomb destruction. On our return it was growing dusk, and many natives had gathered at a house for Rev. Hall to conduct Lotu; here I was introduced and the natives gave me a sincere welcome. Ten minutes' walk took us to another native house to conduct Lotu there, with a little group of twelve.

The "Kurimarau" was not leaving Gizo till Monday, so I proceeded to Roviana next morning on the "Mandalay." It was an unexpected thrill to have this trip on our new Mission boat. Leaving Gizo at 5.40 a.m. with a calm sea, we had a delightful trip through the Diamond Narrows, reaching Roviana at 1 p.m. I admired the capable seamanship of our native crew. News of my coming by the "Kurimarau" had not reached Rev. Goldie, so my arrival at Roviana was a little surprise to the hostess, Sister Lina. This was truly a great day and my first introduction to a Mission Station. At church service at 3 p.m. I received another warm welcome.

Lotu at 7 p.m. made a memorable picture. It was just dusk, the natives all seated on the floor with a lantern here and there, I could vision:—

While shepherds watched their flocks by night,
All seated on the ground,
The Angel of the Lord came down,
And glory shone around.

The native choir sang in perfect English, "Nearer my God to Thee," and did credit to their leader, Rev. Hall, who had trained them.

It was here at Roviana I learnt something of the great educational work that is being achieved. It would be a lesson to many to see Sister Lina's Kindergarten

in action; how she teaches the children to read and write; yes, education is a vital part of our Mission work.

I was delighted to meet Nathan Kera again and his wife, the former conducting the afternoon service the second Sunday I was there.

Sister Lina's out-patients' department became quite busy, and I hope the natives were not too disappointed when I moved on to Bilua after two weeks. Rev. Hall took me in the jeep one afternoon to see some sick folk in a village; here I found five little children in great need of medical attention.

I embarked on the "Roviana" before 7 a.m. on the 12th November, Rev's Silvester and Metcalfe were on their way to Synod at Keesu, and plans worked out that I could be left at Bilua en route. The day was dull and showery at times, but the sea was calm, and once again we sailed through the Diamond Narrows. It was growing dusk as the "Roviana" drew near to Bilua, Mrs. Silvester and the natives were on the shore as the anchor was dropped. Rev. Silvester announced my arrival by means of an improvised loud-speaker; from the shore came cheers, cheers, cheers. I was paddled ashore in a canoe, the "Kiora"—a unit of the Vella Lavella circuit transport.

The weather was rather indifferent during the week-end, but that did not mar the spirit of the welcome I received. Marama introduced and welcomed me at Lotu the following morning. At Sunday morning service the natives welcomed me to Bilua, and they said how sad they all were when Sister Joy left, and had prayed that God would send someone to fill her place.

Although I had actually arrived at Bilua quite unexpectedly, news soon spread round the neighbouring villages that the new Sister had arrived. Quite an epidemic of Mumps in the district, and very few boys on the station have not had it. An elderly man, with a three-week-old compound fracture of the left leg, was brought to me; the leg had become very septic, but after constant treatment for a week there is a possibility of saving his leg. Malaria, of course, is quite common, and a number of nasty tropical yaws and ulcers.

I have already adopted an orphan baby boy. Brought to me when 4 weeks old, weighing only 3½ lbs and in a neglected state, David Winston has responded well to a little extra care and nourishment and is gaining weight rapidly. Unfortunately he has an injured foot, but it may be corrected with an operation later.

I have had one midwifery case, who may have lost her baby if she had been left in the village.

Two American buildings serve the purpose as a temporary hospital; one is in much need of repair through lack of materials.

I have three medical boys to help me—Simon, Allan and Henry, whom Sister Joy trained and who have been nobly carrying on during the absence of European staff.

News has just crept through that our Missionary Doctor is on his way, and his arrival is eagerly awaited.

Tropical fruits are plentiful, flowers bright and gay, and the surroundings beautiful here at Bilua.

Yes, I truly love life in the tropics, and I am glad to be able to help in the hour of need.

Women and the Church Universal

In Africa, India, and China, the Christian Home Movement bears witness to the fact that the Church cannot live without a basis of Christian homes. The National Christian Council of India set up a Commission on the Christian Home some time ago; as a result of the interest aroused by the World Council Enquiry this has led to the establishment of a Commission on Women's Work as a whole. The leaders of the Church in India see the importance of this question very clearly; they see that they must somehow reach the young mothers "who can influence the whole life of India."

In India, many a woman, who is quietly winning her neighbours to Christ, is the fruit of "the steady un-spectacular work of missionaries whose names have been forgotten, of the prayers of many" who have never known of the answer to their prayers. These Christian women often take a leading position in their villages, and are the friends of all.

African women, too, are beginning to train their own leaders. Two Zulu women recently held a kind of "mission" for the women of Swaziland. They spent two weeks among these women, giving talks on "the place of women in Christianity," the sanctity of marriage, prayer, and the teaching of the Bible to young children. They answered many questions, and gave wise advice on social and moral problems. The Swazi women were delighted with these two "missionaries." An African pastor wrote about them later on in these terms:—

"I commend this work to your prayers, that God may feed the flame and bless those whom He has used to kindle it, those two who should rightly be called **Apostles**, who boldly hurled the spear of the Gospel at the Swazi nation, while mere men stood aside in hesitant fear."

Another instance—which could be repeated a thousand times—comes from a small market-town in China where there is no church of any kind; there a Christian woman lives with her family: she has witnessed to Christ with such effect that she has gathered a group of some fifty to sixty people (both men and women) from eight villages as well as from her home-town. Here a Church is ready to be born as the result of the life and witness of one simple Christian woman.

More and more Christian women are becoming "**professional**" workers; that is, people who give their full time to the work of the Church, whether as doctors and nurses, teachers and evangelists, or in the direct work of the ministry, especially on the pastoral side. This door of professional church-work for women was opened very largely by the daring efforts of those women who went out as missionaries (in the teeth of opposition) in the nineteenth century. In addition to teaching, medical work, and evangelism, new doors are opening for women who are trained in theology, and in various arts.

—"World Dominion."

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

12 Hukarere Rd.,
Napier, N.Z.

Dear "Open Door" Friends,

The departure from New Zealand, and arrival in the Solomons of Mr. and Mrs. G. Carter, Mr. and Mrs. Palmer, Rev. and Mrs. Cornwell gives us cause for thanksgiving; there may be many difficulties for them but there will also be great joy. Our hearts are full of gratitude as we hear of others answering and responding to the call. In a letter recently received from Rev. C. T. J. Luxton written from Buka, he writes: "At the present moment I am privileged to have Mr. and Mrs. Carter and Mr. and Mrs. Palmer staying with me while awaiting shipping to Buin. They have been here nearly a fortnight, and it will be another ten days before there will be a boat going to Buin. The Palmers are old friends, both having been in the Church and Bible Class work at Ruawai, when I was stationed there. On arrival here they all keenly settled in to work immediately. Mr. Palmer working on engines, and has installed electric light in the church, boys' and girls' quarters, Usaia's house, and is at present extending a line to the Sister's house and hospital. Mr. and Mrs. Carter have attended school here each day, and visited neighbouring village schools. They are picking up a knowledge of pidgin, and will be able to tackle their jobs at Buin, knowing quite a lot that will enable them to push ahead rapidly with their work there."

Since this was written word has come of their safe arrival at Buin.

I have just completed a tour of the Wellington and Wanganui Districts on behalf of our M.W.M.U. work. I visited Otaki, Plimmerton, Wellington (District Convention), Marton afternoon and evening Auxiliary meetings, Wanganui (District Convention), and Gonville Auxiliary. All meetings showed great interest in every avenue of our Missionary work.

News from our Kurahuna Maori Girls' School and Hostel is very encouraging. Mrs. Whitehead, the new Chairwoman of Kurahuna Committee, has settled in to her work, and Sister Madeline Holland as Matron has won the hearts of the girls.

Since I last wrote to the "Open Door," I had the privilege of representing the women of the M.W.M.U. at the launching and christening of Cicely II. in Auckland. A perfect day greeted us as a goodly crowd gathered round at the shipyard to witness this very unique ceremony. Rev. E. T. Olds, President of Conference, in beautiful words dedicated the vessel to the work of taking Doctor and Nurses round the Mission Stations, and by so doing give medical care to the sick. Rev. A. H. Scrivin and Mr. Tyler spoke in terms of praise of the wonderful donation of Mr. and Mrs. John Astley, the M.W.M.U., and the work of the ship builder.

Mrs. John Astley unveiled a tablet on the boat, inscribed with these words: "Cicely II." Dedicated to the Ministry of Healing, April 7th, 1949. A gift of the M.W.M.U. of New Zealand, and Mr. and Mrs. John Astley.

I had the great honour of christening Cicely II., a coconut being used for the act. As the coconut broke and spilt its milk, I used these words:—

"When Queen Elizabeth launched the ship that bears her name, she said, 'The launching of a ship is like the inception of a great human enterprise, an act of faith.

So I christen thee
"Cicely II."

"May you be kept from all the hazards of the sea, to bear in safety the crew and all who travel herein upon their important business as Ambassadors of the Lord.

God use thee well."

With this prayer in our hearts we send forth on her mission of healing, this little vessel, Cicely II. Then she glided into the water.

The singing of the Doxology brought the function to a close.

Cicely II. left Auckland on May 3rd, with her crew of four.

May He Who rules the wind and the waves bring this little vessel to safe landing. The voyage was expected to take three weeks.

Well all interested friends remember that the responsibility of raising a large proportion of the cost of Cicely II rests on the Auxiliary Women. All are working hard and well, and we feel confident that our labours will bring their reward.

Our Missionary Conference for 1949 is to be held at Blenheim—dates, October 10th to 13th, both days inclusive.

May God's richest blessing be upon the Dominion Executive as they plan and work for Missionary Conference, 1949.

Yours in M.W.M.U. fellowship,

EMMIE VIRTUE.

AUXILIARY REPORTS.

Northland District Council met in Whangarei, on February 2nd, when 36 delegates representing Dargaville, Rehia, Kawakawa, Kaeo, Pt. Albert, Matakoho and Ruawai were present. In the devotion session President Mrs. Silk gave a message of inspiration to all present. An encouraging report of the formation of a new auxiliary with a membership of 10 at Matakoho was received. Thanks are due to Mrs. Alexandra of Paparoa in this connection. "What is the church's attitude to the immigrant children coming to N.Z. for adoption?" was a question asked by one Council Member. She stressed the importance of a Christian upbringing in Godly homes for these future citizens. Three of our Home Sisters attended Northland Council Meeting. Sister Dorothy spoke of successful camp she had held for Maori boys and girls, and of the uplift given to all by it. Sister June our new sister for Dargaville district was welcomed. Reports from the auxiliaries in the district were interesting and encouraging.

Auckland District Council, 28th March.

The President Mrs. Beavis was in the chair. There were 63 members present, representing 21 Auxiliaries. Letters of sympathy had been sent to Rev. Goldie in

the death of Mrs. Goldie; to Dr. Slade in the death of his mother and to Mrs. Bickle in the loss of her mother. Functions had been arranged to farewell workers departing for the Solomons:— Sister Effie, Mr. and Mrs. Carter, Mr. and Mrs. Palmer, Rev. and Mrs. Cornwell. Good wishes were extended to Mrs. Heighway and Miss Rishworth on their visits to Australia. The financial statement was presented by treasurer Mrs. Lee. Total income to date amounted to £564/9/3. The Stamp Secretary reported that stamp money is down this year and urged auxiliaries to send in stamps immediately. Five gleanings groups have now been transferred to the Waitemata District. Auckland membership now stands at 170 in 23 groups. The Easter Meeting was arranged for April 11th, when Sister Grace MacDonald would be the speaker, and preliminary arrangements were made for Convention to be held at the end of May. A request was made for Auxiliary members to staff the Methodist Court Stall in the Ellen Melville Memorial Pioneer Exhibition to be held in the Town Hall, March 28th-April 1st.

Waitemata District Council. Easter meeting was held at Northcote, on April 12th, 28 delegates being present. The president Mrs. Chappell led the devotional session. Arrangements were made for Convention to be held at Devonport, on June 20th. After the luncheon adjournment Rev. G. R. H. Peterson assisted by Rev. L. R. M. Gilmore conducted the Communion Service. Mrs. King sang two solos after which Sister Grace McDonald gave an interesting account of her work in the Solomons. The Easter offering was received and dedicated by Mrs. Beavis. The meeting closed with the benediction.

Thames Valley Council meeting was held at Morrinsville, on February 7th. The president, Mrs. Eastwood, led the devotions. There were 32 members present representing eight auxiliaries:—Eastport Rd., Matamata, Morrinsville, Ngatea, Paeroa, Springdale, Te Aroha and Thames. The treasurer reported the income for the quarter being £74/15/-. Convention dates were fixed as follows—Matamata, May 4th and Te Aroha, May 26th. A letter of congratulation was to be sent to Sister Margaret Keightley on her appointment to Te Rahui. Some extracts of Sisters' reports taken from Methodist Times were read and the meeting was closed with benediction.

Manawatu District Convention, April 7th, at Feilding. Communion service in the church conducted by Revs. Hailwood and Wright began the day. During the service Mrs. Taylor paid tribute to the memory of Mrs. Goldie. At the business session Mrs. Jack conveyed greetings to the meeting from the Dominion Executive. There were 110 delegates representing 15 Auxiliaries. The work at Kurahuna and Overseas work were discussed and suggestions were asked for ways to raise funds for the special objective. A period of prayer was held especially for the Cicely II. which was about to be launched at Auckland. A special meeting was arranged for members to meet and hear Sister Grace McDonald. Sister Anne Wilson then gave a very vivid description of her work among the Maori people of South Taranaki, her talk being much appreciated by all. An offering amounted to £9 was dedicated by Mrs. Jack. All who had attended left for home feeling that "it was good to have been at Feilding."

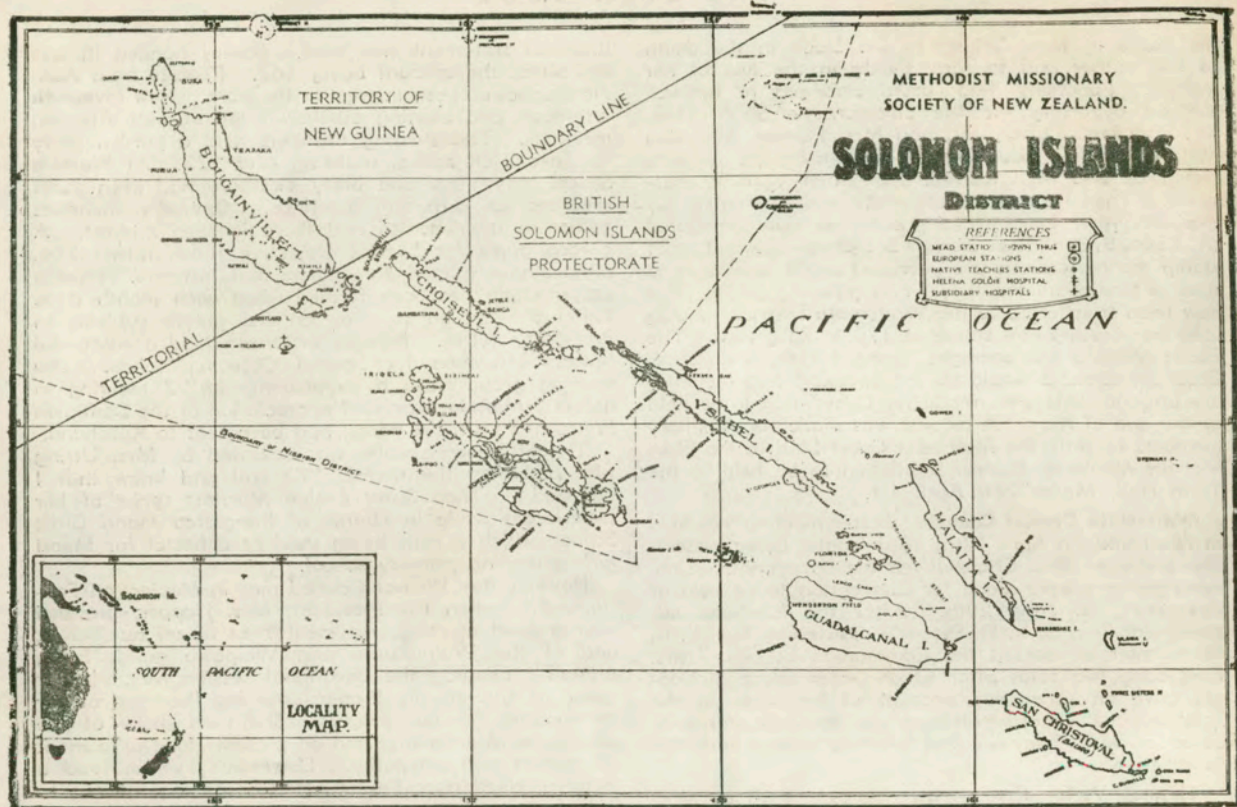
Taranaki District Council. The members of this Council gathered at Waitara, on March 23rd, for Convention. The Session opened with Communion Service at which Rev. Utting officiated. On taking the chair for the business session, Council President, Miss Bates, welcomed the 25 delegates present. After roll call the

financial statement was read. Money handed in was dedicated, the amount being £62. Reports from Auxiliaries showed keen interest in the work. **New Plymouth** afternoon and evening auxiliaries tell of well attended meetings. The evening members held a garden party for Special Objective, realizing over £25. At **Waitara** Sisters May Virey and Betty Yearbury had been guest speakers at different meetings. **Opunake** members gather in their homes and there is keen interest. A garden party for Special Objective funds raised £16. Eltham have gained 3 members, but lost one. Here a prayer chain has been formed when each month three ladies are chosen to pray on the prayer subjects in President's letter. **Hawera** afternoon held a successful hostess afternoon for Special Objective funds. The evening group have a membership of 27 meeting in homes. **Maniaia** expressed appreciation of the Dominion President's visit. A parcel had been sent to Kurahuna.

The afternoon session was operated by Mrs. Utting who spoke on the theme: "Be still and know that I am God." Then Sister Evelyn Marriott spoke of her experiences while in charge of Rangiatea Maori Girl's School, which is now being used as a hostel for Maori girls attending primary school.

Hawke's Bay District Council met in Napier, on February 8th, when the President, Mrs. Hopper, presided over a good meeting, representatives of all auxiliaries, and of the Waipukurau and Waipawa guilds being present. Leading the devotional session Mrs. Hopper spoke on Intercessory Prayer, stressing the need of our missionaries for our prayers. She then spoke of the passing of Mrs. Goldie, and all present stood as a mark of respect and sympathy. Later Mrs. Virtue read a letter received from Rev. A. Hall describing the service held to her memory in the Solomons. Mrs. Virtue also reported that Sister Effie Harkness was in Auckland, well again and fit to return to the Solomons. Sister Effie was to take Ngaire Sylvester back to her parents. It was decided to send flowers to wish Eister Effie "God-speed." It was also decided to send a letter to Mrs. J. H. Oldham wishing her a speedy recovery after her accident. Mrs. Virtue and Mrs. Rowe spoke on the subject of the Missionary Tea usually held in connection with the Church Conference which will this year be in Napier. It has been decided not to hold the tea. We then heard a very interesting progress report of work on the Cicely II. At the afternoon session Mrs. Ryan led in prayer for sisters and workers in the mission field, and Mrs. Peat led the prayer for the staff and girls at Kurahuna. Income for the quarter amounted to £25/5/1. Reports from Auxiliaries were encouraging. Mrs. Aitkin of Gisborne brought news of the Gisborne Auxiliary, and of Sister Winifred and Mrs. Luxton and the children.

Nelson-Marlborough District Council meeting was held at St. John's, Nelson, February 3rd. The President Mrs. White was in the chair and led the devotional period. She spoke of the passing of Mrs. A. P. Lucas, a member of the Council, and an ardent worker in her life time for the cause of Missions. Roll call showed that Motueka, Lower Moutere, Richmond and Nelson auxiliaries were represented. Treasurer reported that the income for the quarter amounted to £51/0/9, including a donation of £5 from Picton towards the Special Objective. The gleanings Secretary reported that she had sent out 61 letters in November and that there were 2 new members. Parcels of clothing had been sent from Lower Moutere, Motueka and Nelson, and various Auxiliaries had contributed calendars for overseas. A discussion on the proposal to hold a biennial conference showed that this district does not support it. The meeting closed with the benediction.



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, Roviana, New Georgia, British Solomon Islands.
 Rev. Trevor Shepherd, Teop, Buka Passage, New Guinea.
 Rev. A. H. Hall, Roviana, New Georgia, British Solomon Islands.
 Rev. G. A. R. Cornwell, Buka Passage, New Guinea.
 Dr. G. E. Hault, Roviana, New Georgia, British Solomon Islands.
 Mr. Bruce Cole, c/o Rev. A. H. Voyce, South Bougainville, Territory of New Guinea.
 Mr. Geo. G. Carter, M.A., Buin, South Bougainville, New Guinea.

Mr. C. D. R. Palmer, Buin, South Bougainville, 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 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.
 Sister Eva Saunders, Roviana, New Georgia, British Solomon Islands.

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