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Mrs. Greathead

PUBLISHED QUARTERLY.

The Open Door

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

MARCH, 1950.



MRS. T. HALLAM,
Dominion President M.W.M.U.

"A Great Door & Effectual is opened unto us"

ST. PAUL

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

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



Rev. Frank H. Woodfield who reached his appointment at Roviana early in March.



Nurse Davinia Clark who, with Nurse Jessie Grant, leaves for the Field on April 3.



Half-Century of Development in Missionary Work

In a very fine supplement the "Methodist Recorder" of January 5th, 1950, surveys the growth of the Methodist Church at Home and Overseas, and developments in its social and cultural environment in Britain during the half-century just concluded. Incidentally this period covers the total history of our Solomon Islands District as it was in 1901 that Dr. Geo. Brown made his initial survey and in 1902 that the Mission was established. The Rev. Walter J. Noble deals with the Overseas Developments during the half-century as they relate to British Methodism under the following heads:—Methodist Unity; Co-operation Among Churches; Union in South India and Ceylon; Beginning of Medical Missions; Emergence of National Churches. The following paragraphs constitute the Introduction and Conclusion of an illuminating Survey:—

"The year 1900 was not only the end of a century, it was the end of an epoch. In no sphere is this more true than in the life of the Church overseas, for the early years of this century saw the beginning of new developments which have travelled farther and faster than might have been expected. For instance, the transfer of authority to the local Churches, the movement toward a very wide measure of self-government, at first rather cautious, but soon gathering momentum, the swift and widespread development of schemes of co-operation and union, must find a place in any review, and if there is in it not a little that goes beyond the strict boundaries of Methodism that is of set purpose, for the record would be seriously incomplete without it."

"Our fathers, fifty years ago, had no power to foretell the future, nor, fortunately, have we. Fresh from the heartening victories of the Gospel in so many lands, they may have supposed that the slogan of the Student Volunteer Movement—"the evangelisation of the world in this generation"—was not just the exuberant cry of enthusiastic youth, but might even be largely realised. It was not to be, and in this generation the Church faces a world that often seems to present more menace than hope. But that should surely mean that every Christian must realise more fully what is involved in this generation in our Lord's command to His Church to go into all the world and preach the Gospel to every creature. Full response to that demand would mean a quality of self-dedication which has never yet been reached. If it were, the resources which God would release would make the second half of this century exceed in achievement all that has gone before. It is to nothing less than this that the Methodist Church is called.

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VOL. XXIX. No. 4.

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GOING BACK! THE PRESIDENT PLEDGES THE CHURCH

It was a very great privilege to welcome to the Conference the Father and Founder of our Overseas Mission, Rev. J. F. Goldie, and it was a greater privilege to see and hear him speak at the Missionary Demonstration. His animation and enthusiasm for his beloved mission are inspiring and contagious. That accent of certainty and confident conviction has always characterised his utterances, and the work over the years has truly vindicated his faith. The climax of his address came when he said: "When I go back!" And the ex-President with his characteristic alertness caught these words and used them to make a very searching appeal for Christian Workers. And what a challenge!

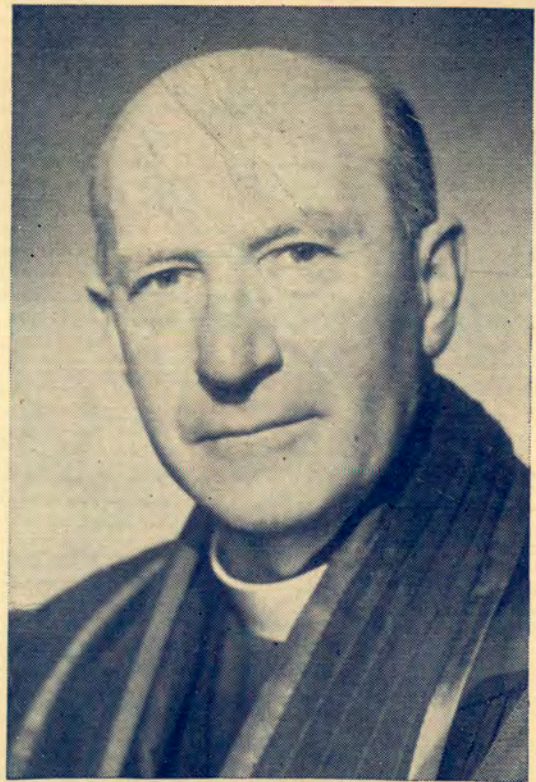
Mr. Goldie's year of entering the Ministry is 1897—this is his 53rd year in the Active Work and his 48th in the Solomons, and still he is on "The Active List." The next senior minister to him in full work is 13 years junior in service! What a veteran—and still he is "Going Back!" Going back to the place and people for whom year by year he has poured out his life in the creative task of establishing a Church of Christ which is one of the richest gems in the crown of Pacific Missions.

The tragic and shattering experiences of war and war—destruction of property; the trying days of slow reconstruction and direst need have revealed of what spirit these native Christians of his Church are. Men and women whose witness and fidelity have been acclaimed by the whole Christian Church the world over! He has truly made Methodism to be honoured in the Pacific! He is Going Back to give still further service to this task which God has so signally blessed! He will go back to assist and share in the devotion, the administration, the toil and the sacrifice of the leaders of the Mission both European and Native. He will bring to his task such a wealth of consecrated experience and ability that the Church at home has absolute confidence in him and his staff.

He will go Back to the Services and Class Meetings yonder where he will see again what is the most amazing thing in the whole of our religion; that is the vital and dynamic power of Christ in human life 1900 years after His death. That the influence of this Man of Galilee should have survived one generation after His crucifixion is an amazing thing, when we recall all the human circumstances of His life, but that He should be taken to the Solomons 1900 years afterwards and completely transform them is miraculous indeed. One cannot think of this, the greatest of all His miracles, without recalling His words: "Lo, I am with you always even unto the end of the world."

He will go Back with confidence to a task of reconstruction and of new work which might well dismay the heart of many a younger man, but he goes, know-

ing that the Church of New Zealand, in the Spirit of Service and the ministry of Redemption, is with him. We cannot let this work wait; time is a crucial factor; we cannot curtail any phase of it, for the lack of mere resources. We must be faithful to-day to the Great Head of the Church who has committed this



REV. H. J. ODELL.
President of the Conference.

task to our hands. We must be faithful to the infant Church which has passed so magnificently through the fire of war. And we must be faithful to him who has borne the heat and the burden of all those years who yet "Goes Back" in our name and in our affectionate confidence to continue the unfinished tasks.

In the name of the Church we give the Mission our pledge.

H. J. ODELL,
President of the Conference.

Moving Back to Kokengolo (Munda)—Pre-war Site of the District Institution

By REV. A. H. HALL, B.A.

Hallelujah, this has been a very great day. Dusk has just changed into a teeming rain storm and the wind is most New Zealandish in its freshness. A bit of lightning plays around the hills. It is 7 p.m. and I can hear the College boys singing their evening hymn in their big dormitory round the hill. We rang the small bell to-night because of the rain and they are holding Lotu in their dormitories. At 11 p.m. we held our big Opening Lotu in the 80ft. College building which Bruce Cole has built from the Russell Island materials.

Never did I imagine, when in Trinity, that the work here would be so varied. The principal jobs are school teaching (3 hours daily); College lecturing (2 hours daily); translating, typing and printing; and organising about 90-100 boy labourers. During the four hours of work 1-5 p.m., we maintain trucks and trailers, build houses, erect Russell Island iron buildings, fell jungle, plant gardens, build canoes and do Native craft work, plant coconuts, do bush carpentry, etc., besides carting hundreds of tons of building materials.

I've now been resident a fortnight with the boys on the new station at Kokengolo but to-day was the first public Lotu on the Airfield. Last Sunday we all went to Panga Panga (temporary post-war station) for the farewell services. This last week, we have completed the roof of the second big iron building—120ft. long—for Kindergarten and Junior Classes of the Senior School. At 7 a.m. we opened the building with a half-hour service and then had a final choir practice for the main services to follow. John Batibule, Opeti Pina and Joeli Zio helped me with the main service, and Sakiri, as local Chief, spoke to the congregation regarding the significance of the day in the light of their heathen history, the first light of the Gospel in 1902, the destruction of the recent world war and their great joy this day that the Work of God was again established on the permanent Mission site. I then

preached on Ephesians 4:1, a sermon addressed to the College Students, under the three heads: Your Calling, Your Walking, Your Master. A great victory for us all on the Station was the singing of "And the Glory" from the Messiah. Every part "came in" to perfection and I really felt very proud of those 80 lads. This afternoon at 3 p.m., they sang "King of my Life."

As the "Roviana" has not yet returned from Honiara and the Russells, we cannot open the Schools to-morrow. It will take us a whole week to complete the jobs lying immediately before us. The following is a list of the buildings which should be complete by the end of the "shift," provided all goes well and the "Roviana" brings us plenty of leaf from Aola, Patutiva and Lokuru (Rendovo).

College Dormitory	75ft by 25ft	(leaf)
School boys' Dormitory	50ft by 22ft	"
Small boys' Dormitory	20ft by 12ft	"
Small boys' Dormitory	18ft by 12ft	"
Headmaster's House	60ft by 32ft	"
(two storied with storerooms beneath main floor)		
Two boys' cookhouses	20ft by 15ft	(leaf)
Headmaster's cookhouse	20ft by 15ft	"
Canoe House (beach)	60ft by 18ft	"
Sisters' House	30ft by 36ft	"
Girls' Dormitory	30ft by 24ft	"
Bathroom	20ft by 13ft	(iron roof)
College Building	80ft by 20ft	(iron)
School Building	120ft by 20ft	"
Workshop	60ft by 24ft	(leaf)
Engine House	18ft by 16ft	(leaf, but iron roof)
3 Houses for College Lecturers	30ft by 20ft	(in own villages)
3 Cookhouses for same.		
8 Outhouses, Lavatories, etc.,		leaf buildings.



Canoe race, Munda, showing foreshore near District Institution.

This gigantic task has severely tested our resources, initiative and tempers. What would have been achieved without the truck, jeep and five trailers, I shudder to think.

After the Sisters have been "shifted" during the next few weeks, our move to the permanent college site should be complete and I shall not be sorry when the truck transport job is ended. I guess I've done just on 8,000 or 9,000 miles since opening up the Kokengolo area. This has needed three boys to work four hours nearly every afternoon in the maintenance of tyres and other running repairs. In spare moments, aided first by Peter De May and now Bruce Cole, we have managed to maintain batteries, fuel pumps and carburettors—Oh woeful inventions!

We praise God for His many mercies. With Marching Rule in the East and transport difficulties in the West, we have been most fortunate in many ways. The boys have worked long hours and food has often been short; last week the rice was finished and because of our building scheme, the native potato crop became exhausted—I prayed for food. About two hours later, a native came to the house to say I could have a 1½ cwt. bag of rice from a native store at the beach. Praise God for His answer to prayer when we cry unto Him in faith! Several texts have proved their worth during this last fortnight—"Thou hast girded me with truth

unto the battle"; "the Lord will perfect all that which concerneth me"; "let thine eyes look right on . . . ponder the path of thy feet . . . turn not to the right hand nor the left"; "No weapon that is formed against thee shall prosper"; "Ask of Me and I shall give thee the heathen"; and others, each at its own appropriate time.

Bruce Cole has come back with the Doctor from Bilua on the "Cicely." He is certainly an expert now on the reconstruction of the iron buildings from the Russells, and we are most grateful that he has done so much for us here at Kokengolo. He works from daylight till dark and seldom seems to take a rest.

Last week-end I took services through the Wana Wana Islands—with some College boys. It was a very inspiring time for us all, and the people showed their gratitude by gifts of fruit, vegetables, etc.

To-morrow I begin a Refresher Course for all Teachers and others who wish to attend. It will last one week with four hours of lectures each day—mainly Homiletics, Theology, Music and Teaching this time. Paul Havea and his Marovo teachers are here in force to-day and most of them will camp on Kilivirae where Mr. Goldie's house is.

Now the Doctor and Bruce have returned, and the sun has gone down. We must have tea and prepare for evening Lotu.

W. S. MACKAY MEMORIAL

W. S. Mackay, of beloved memory, was the founder of the Methodist Men's Fellowship Movement in New Zealand, and when he died it was laid upon the hearts of his brethren to establish a memorial to him. £110 was contributed for the purpose, and within recent months it was resolved by the Movement Executive that the form of the Memorial be a Dental Unit for the Solomons. Dr. G. E. Hoult, who is a qualified dentist as well as a medical practitioner, has already selected a dental chair and engine and has been asked to design an instrument cabinet that will carry a suitably inscribed plate, the text of which will pay tribute to Mr. Mackay. The Unit is already on the Field and in a letter dated 28th December last, Dr. Hoult writes as follows:—

"Will you please convey to the Men's Fellowship the grateful thanks of the people out here for the provision of a chair and engine for the Dental work. I brought them up to Buin where I have done quite a bit with them on the 230 volt supply available here. The engine runs quite well and the chair is really first class."

W. S. Mackay was one of the most devoted and best-loved laymen of New Zealand Methodism and filled with great ability almost every office in the Church. Nearest his heart, however, was the Overseas Work, and it is very fitting that this Memorial to him should be in the Solomons. The Foreign Mission Board is greatly indebted to the Men's Fellowship for making possible this further unit in the wide ministry of healing exercised by the Church overseas, and prays that the spirit

of the Movement and its founder may inspire and help the Native Church.



The late W. S. Mackay.

Administrations—Missions Conference at Port Moresby

Brief mention was made in our December issue of an important Conference, then taking place at Port Moresby, between the Papua-New Guinea Administration officials and representatives of Christian missions working in that area, which covers the eastern half of New Guinea and large adjacent island groups—including Bougainville and Buka. Neither the minutes nor a full report of this important gathering are yet to hand but we gather from the Rev. A. H. Voyce, who represented the Methodist Missionary Society of New Zealand, that a very fine spirit of co-operation was manifested and that the Conference was abundantly worthwhile.



Methodist Students, Kokengolo, form guard of honour for the High Commissioner.

The Missions represented were:—		
	representatives	observers
Roman Catholics	6	3
Methodist	3	2
Anglican	1	2
Lutheran	2	"
London Missionary Society	1	"
Seventh Day Adventists	2	"
Baptist	1	"
Assemblies of God	1	"
Unevangelised Fields	2	1
South Seas Evangelical	1	"
East & West Indies Bible Mission	1	"

His Honour, the Administrator, opened the Conference by thanking the various Missions for their co-operation in such a Conference and expressing the opinion that the difficult and complex problems facing Australia in the Trust Territories could be solved only by a common sharing of experience and method. He stated that the political objective in the Territories was the welfare of the native peoples and their economic and political development. Perhaps the tenor of His Honour's address can best be summed up in the following statements from it:

"The responsibility that the Administration had and in which you share, not as a matter of obligation but as a matter of acceptance of a great task, is the care of the native people from the point of view of native welfare, defined as broadly as you like, but covering social development, in which your contribution must always be very great, economic development in which many Missions have made a sterling contribution and

continue to make it, and political development which, although not a responsibility of yours, is definitely one of ours and something which becomes possible largely because of your work and ours in other fields."

"Our field is great but beset with complex, subjective and objective human problems. I repeat that you will see how great by comparing our resources with those of Queensland which has a similar number of human beings. What I hope is that the Administration and the Missions will cover the problems in the half century ahead without treading too much on one another's toes. There is so much room and so much to be done that it should not be essential for any of us to cover a field already covered. I hope that the Administration will find that it has so much to do in so many places that it finds room for its activities without cutting across the interests of any very well established and efficient unit in the overall health, social and economic development programme."

"I am confident that we will get what the implementation of accepted obligations will require. Nevertheless we have to be careful that we do not ourselves work out a detailed comprehensive programme for the Administration, thinking that we will have the necessary financial backing for it and then finding it is not so. On the other hand to be inactive simply because we are uncertain is an indication of a degree of pessimism for which I do not think either the International or the Australian political situation gives any justification."

"In discussions with the Director of Public Health and the Director of Education it appears that the amount of money which they have available and expect to have available to assist the work of Missions is greater than the amount which has been paid out because the requirements of the Department in respect of assistance have not been met."

"With regard to achievement generally . . . the Trusteeship Council asks for more, but realises that the Australian Government has, per head of the dependent population, provided more financial assistance than any other metropolitan power."

"You have one tremendous advantage and that is the Missionary spirit of sacrifice for an ideal. Everyone of our Departments could do with more of it. The Missionary spirit actuating our Administration is something we hope to see grow."

Discussions in the Conference covered a very wide range including the Papua-New Guinea Act, 1949,—a pre-view of the new proposed native Labour Ordinance. Heads of all Departments were asked to be present when matters concerning the Departments concerned were discussed. There was large time available and fully used for combined private discussion by Mission Representatives and in addition various matters brought forward by various Missions were also fully discussed.

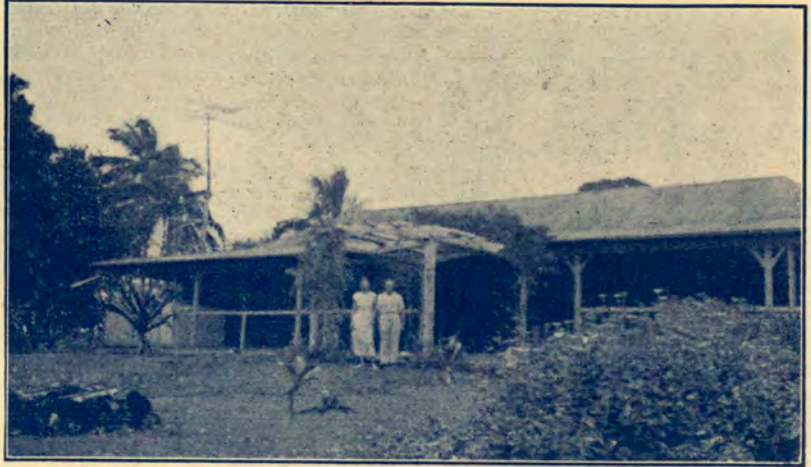
The Education Department proposes to introduce compulsory Ethics and Morals (previously termed Religious Education) into its Syllabus for Government Schools and a degree of agreement in recommending a syllabus acceptable to all was reached—so long as the teaching of Ethics and Morals does not purport to be religious education or doctrinal teaching.

Rev. A. W. E. Silvester—Presentation of Medal for Merit

The high award of Medal for Merit was conferred upon the Rev. A. W. E. Silvester by the President of the United States in January, 1946. The actual investiture was deferred until the former's return to New Zealand and was carried out by United States Consul for Auckland on 20th December, 1949. We warmly congratulate Mr. Silvester upon this well-merited distinction which ranks among the highest in the United States.

CITATION TO ACCOMPANY THE AWARD.

The Reverend A. W. Silvester, Methodist Foreign Mission, citizen of New Zealand, for exceptionally meritorious conduct in the performance of outstanding services at Vella Lavella, Solomon Islands, from 12th August to 5th September, 1943. When a small advance reconnaissance party approached enemy-held Vella Lavella, The Reverend Dr. Silvester sent out friendly natives to bring the men ashore in canoes. He then guided them safely to a hideout and for two days helped them in their reconnaissance mission in advance of full-scale landings. His invaluable assistance enabled the party to plan troop dispositions and gun installations with such care and thoroughness that objectives were reached quickly and without confusion in the subsequent landing operations. The Reverend Dr. Silvester's knowledge of the island and its terrain



Rev. A. W. E. and Mrs. Silvester and their home that was totally destroyed.

was extensive and he was extremely helpful in accompanying patrols on many dangerous missions. He commanded the respect and confidence of the natives and he inculcated in them an eagerness to serve the American forces. As a result, the natives were invaluable as guides and scouts and furnished abundant information on Japanese positions. He also was credited with rescuing at the risk of his own life more than thirty stranded airmen, saving them from falling into the hands of the enemy. Without The Reverend Dr. Silvester's assistance, the operations at Vella Lavella undoubtedly would have required a considerably longer time and would have cost many more American lives.

(Sgd.) HARRY TRUMAN.

Cleansing the Leper

FURTHER GENEROUS GRANT BY THE LEPERS' TRUST BOARD.

We gratefully acknowledge a further generous grant of £3,000 from the Lepers' Trust Board for our medical and leper work in the Solomons. In forwarding the cheque, Mr. P. J. Twomey, M.B.E., Secretary of the Board, states: "In the 'Preventive Treatment of Leprosy' we have included the purchasing of hospital equipment and medical supplies as well as the treatment of tropical diseases, such as yaws, ulcers, malaria, elephantiasis, etc. One-third of this year's allocation may be used for this purpose."

Every year since 1942 we have received a substantial grant from the Lepers' Trust Board varying from £250 to the £3,000 just received for 1950, the total to date being £10,250.

In permitting a third of their grant to be used for general medical work the Lepers' Trust Board realises that it is frequently in such work that lepers are located—often in the early stages of the dread disease—thus permitting of treatment which often effects a cure.

The Methodist Foreign Mission Board is profoundly grateful to the Lepers' Trust Board for its continued

generous help, and prays God's blessing upon its Christ-like work.



Children of lepers are not usually infected. By care we keep them free.

Christmas Celebrations and College Dismissal Service at Koau

By GEO. G. CARTER, M.A.

By Friday night, 23rd December, preachers and people from all over South Bougainville were arriving in force. On Christmas Day the picnickers on the station had doubled (about 600 I think). The first batch of films for our new movie projector arrived on the plane and we had our first showing on Wednesday night and again on the following Monday (Boxing Day). We got them on loan from the Department of Education and they should be much appreciated. These were quite good.



Assembly Hall, Koau.

On Friday night Mr. and Mrs. Palmer put on a concert culminating in a dramatic presentation of the Christmas story. On Christmas Eve dozens of choirs came round singing carols until 4.30 a.m., so we didn't get much rest to prepare us for a strenuous day. At 7.30 a.m. all the natives were the recipients of a small gift from the Station—toothpaste. Its a problem since everyone must be treated alike. We meantime had a quiet parcel opening at home. Most of the Christmas mail has not yet arrived but we had one from home including a lovely cake.

At 9 a.m. we had the Christmas Service. The natives had decorated the big shed on the Saturday. We then went home to a scrumptious Christmas Dinner—Roast Fowl, Potatoes, Green Peas, Mint Sauce and Gravy. Christmas Pudding complete with 3d bits. The girls came in for their share of the latter and were highly intrigued with the real money.

After dinner we had a much needed rest. After afternoon Lotu I got the Church ready for the Dismissal Service in the evening and then the Europeans assembled at Voyce's for high tea. The ladies wore evening dress. From there we went on to the evening service.

Call to Worship. Hymn 21 in Siwai. Prayer. Sacred Play "Christian Teaching" College Boys. Hymn 17 in Roviana. Presentation of Certificates by Mrs. Voyce: J. HAVINI, G. KOURA, A. MAUROKO, A. KIROKO, S. SOKARA, J. NAUROG, E. SUVITA, T. KUHEU, S. NINAMO, N. KUGKE, C. TOQE, M. SERU, J. HATAQOR, P. PUMAU, N. UTOHU. Prayer of

Dedication, Rev. A. H. Voyce. Hymn 18 (Roviana). Blessing and Benediction.

The Sacred Play which I wrote was in five scenes:

Scene I. Pentecost—8 disciples on the stage each praised God in a different language. (We could have had as many more if we had had room). I think everyone of the 600 present heard in their own tongue.

Scene II. Martin Luther in Worthing Castle translating the Scriptures into German.

Scene III. John Wesley proclaiming "The World is My Parish."

Scene IV. The Coming of the Gospel to Bougainville and Buka.

At Mono Island the Siwai Chiefs came to see what this thing "Lotu" was and left a message for Mr. Goldie to send teachers to them.

Scene V. The arrival of Rev. Goldie and Rev. J. G. Wheen (then Gen. Sec.) at HARINAL in Siwai to place the first teachers there on September 22nd, 1916.

This was the climax in more senses than one. The boys taking part were, in some cases, sons of the men who had come fresh from head-hunting raids to hear and see these strange white men. They acted like men inspired—they lived it as they took their parts.



DAVID PAUSU—Pioneer Teacher in Bougainville.

The final tribute came from David Pausu after the service—he was one of that pioneer party and one of the first teachers to go to Siwai (1917). He said, "That was just like it was—except that you didn't have the place lined with freshly killed skulls which we saw.

Then we led in the College Boys looking spick and span in black lap-laps and white singlets, to the reserved seats in front, and Mrs. Voyce presented the Certificates. It was a proud moment. Our boys, every one of them, we have seen them develop and grow, have helped them through troubles—they have given us lots of heartaches and lots of joy. I haven't time to tell you of them all, but will take one—Alexander Mauroko. Mauroko, when I came, was unhappy and obviously out of his depth in school work. We showed him how to teach, and showed that we believed he could do it. Gradually he discovered that there was something he could do well enough to earn praise. We taught him to smile and to make the smile a part of him. We watched his personality unfold and develop. Now we have sent him to a new village which has asked for a teacher—to a heathen stronghold—in the "front line" as it were. We told him as he went away that we had given him the toughest job and one of the most important because we believed in him. I do not think he will let us down—in fact I am sure he won't.

Monday was "Wedding Day." At 1 p.m. ten couples were married, including a number of my College boys, and with one exception we knew all the people involved. Ahai who went with us to Siwai was married to Hopuhopu. They will make a good pair and should go

a long way together—they have brains, initiative, the love of God in their hearts and are both leaders. On Tuesday we had a marching display and some sports. This was followed by a native dance put on by some natives from Buin. Then there was a big kaikai for all the natives.

After the feast the natives started to go home, and by Friday there were only a handful on the Station. Since then we have been too tired to do much and are looking forward to a rest over the holiday period.

—GEO. G. CARTER.



Rev. A. H. and Mrs. Voyce and family, and Mr. and Mrs. Geo. G. Carter outside the temporary mission house at Buin.

A Bougainville Teacher Reports on his Work

(Note.—The letter is exactly as written for the Bougainville "Methodist News").

Dear Christian Workers,

Herewith a second short note of Amapo Village in Koromira, Kieta Sub-District, on the east coast of Bougainville. In first Amapo news you read about a school house, but now I want you to read a news about a new church here. I have just built a small church here. Its size is about $8\frac{1}{2}$ yards long, and $6\frac{1}{2}$ yards wide.

After the building is finished, I sent all the boys to the coasts near Luluai River to look for some fish, possum, eel-fish and to hunt wild pigs by the dogs. So they went and killed four pigs, and a few dozen fishes they caught. Then they returned to home again.

After that I told them to put together a few shillings. So we put together about nine pounds and eleven shillings (£9/11/0) to buy a case of meat with £5, and a quarter-full bag of rice with £3/11/0, and three roosters and hen with £1.

We used a bag of rice and $1\frac{1}{2}$ cases of meat, four pigs and a few dozen fishes and 3 roosters and a hen, and many other native food like banana, yam, sweet potatoes and Chinese taro. We cooked all the food in the hot stones with coconut milk and nuts (moi). It was very good to eat by we natives. The people

here are knew better than we Buin and Siwai people how to cook the food in hot stones.

After we got ready I sent word to all villages nearer to us, and to all the Buin and Siwai boys who work at Toiumonapu. We opened the Church in 21st August on Sunday at 11 a.m. Nearly 100 people gathered together to take the service with us. Two teachers took the service, Joel Lempo and Nathanael Sipisog. Four choirs were sing, two for Joel and his scholars, one for Nathan Negsa and his scholars, and the fourth for Amapo scholars and their teacher.

After the service is finished we gave a lot of food to every village. Then they returned to their villages again.

I have read a verse in the Book of First Kings 8:29—

"That thine eyes may be open toward this house night and day, even toward the place of which Thou hast said, My name shall be there. That thou mayest hearken unto the prayer which Thy servant shall make towards this place."

The end.

Yours in His Service,
N. D. Sipisog.

SIGNS of VICTORY

The title chosen for the story of Overseas Methodism in 1948 is taken from the closing sentences of the message of the first World Assembly of the Churches in Amsterdam.

"As those who wait in confidence and joy for their deliverance, let us give ourselves to those tasks that lie to our hands, and so set up signs that men may see."



Of many races and tongues—Delegates at Amsterdam.

In the spirit of this message, everything that the Church can do, in worship and in witness, in deeds of faith and obedience and love, sets up her "signs which point to the coming victory."

This is the wonder. In those very lands where the doors of opportunity seem to be closing to the Gospel, where the Church faces retreat or even martyrdom, there is a shining certainty and a superb confidence in the God Who lived and died and rose again in Jesus Christ. His people hear His voice, "Be of good cheer, I have overcome the world," and they are content to face the future, knowing that the time will come when, "at the name of Jesus every knee shall bow." But what temerity for the Christian Church to talk of "victory" at such times as this! Other forces might well claim this as their hour of success, but surely not the followers of the Prince of Peace, Whose power "unites men in the kinship of one family."

Our answer is, "As yet we see not all things put under His feet, but we see Jesus."

The first pink petals of the almond tree may turn brown and fall before the onslaught of late frosts and bitter winds, but nothing can turn back the spring. Read in these pages of faithful witness in adversity, of triumph over fierce temptation, of lives of men and women made lovely with the grace of Jesus Christ, of a Church through which God is at work changing lives and situations. The Saviour of the world is here. These are the signs of His Victory. Even:

"Plague, earthquake, and famine and tumult and war
The wonderful coming of Jesus declare."

When the almond tree puts forth her petals, you know that spring is on the way.

CEYLON.

Out of North Ceylon Methodism has come a prophet, who is himself the sign of victory most clearly seen and understood by the Church at home. The Rev. D. T. Niles who has spent much of this year in the West, speaking and preaching and sharing in the councils, not only of British Methodism, but in the gatherings of the World Church at Amsterdam, has been a true ambassador of the Gospel from the Younger Churches to the Older Churches, recalling us to Bible study, and showing us how to go out to twentieth-century men and women with the message of the eternal Gospel in the thought forms of to-day.

BURMA.

Officially Burma recognises Christianity as one of the religions of the State, but claims special preference for Buddhism, as the faith professed by the majority of the citizens. Foreign residents are not encouraged. Commercial firms are being urged to replace foreigners by nationals as soon as possible. The future of the missionary serving the Church in Burma is uncertain. For the present those who were in Burma before the war are being allowed to return, and entrance permits have been granted to those with educational or medical qualifications acceptable by the State. Training is the keynote of our policy as a Church. The time may soon come when the Burmese Church might have to stand without missionary colleagues, and she must be equipped to take her rightful place in the life of her own land. For the first time the Burma Synod has a Burmese Chairman, and Burmese and British rejoice to go forward together under the able leadership of U Po Tun, the man chosen for this responsibility.

One Burman has placed a board outside his house bearing on it the sign of the Cross and, underneath, the Burmese word for 'disciple.' Through this man's steadfast and courageous testimony during the time of Japanese occupation and since, his two sons, a nephew and another man have been baptised.

SOUTH INDIA.

In Madura, stronghold of Brahminism, the first Synod of the new Church of South India met in March. So natural and so deep was the sense of unity which all the members felt, it seemed impossible that six months before they had been three churches, not one. Almost a quarter of a million Indian Methodists, in the former Districts of Madras, Trichinopoly, Hyderabad and Mysore, rejoice to be within this Church to-day, and their fellowship with Methodism is still dear to them.

The call of the Whitby Conference to evangelism in expectant faith found its echo in the sessions of the Indian Synod. One of its first acts was to create a Board of Missions.

When peace was proclaimed in Hyderabad, the local Congress President (a Hindu) raised the Union of India flag in Nirmal and said: "Whilst we Hindus and Muslims have been fighting each other, there has been another army fighting for both communities. It is a Heavenly Army which has been fighting by the weapon of Prayer."

That army is the Christian Community, which has taken no part in this quarrel but has done everything to make peace. It is due to their prayers that peace and deliverance have come to us."

It is not easy to explain, but it is none the less true that more people are seeking to enter the Christian fold at the present time than for many years past. Our workers have been hard put to it to care for the new villages that have asked for Christian instruction and baptism.

In the past troublous months the Christian community has been the only stabilising influence in this area. In the face of threats they have held fast to their Lord; some have been caught and cruelly beaten, yet have not wavered. Thousands of Hindus fled to safety outside the State, but not so our people. In many cases whole villages were left empty when their inhabitants fled from the Razzakars, yet the Christians stayed on in their part of the village—and were preserved. The Evangelist and his wife still conducted prayers, the little school still carried on. There were times when the Evangelist's home became a place of refuge for Hindu women, who had fled there for safety. On one occasion a rowdy band of Communists came to take an Evangelist away for questioning. It was the time of evening prayers. The Christians were on their

knees. The Communists waited, listened—and went quietly away.

The strain of work at this time was occasionally lightened by a little comic relief, such as when a large Moslem, evidently with a guilty conscience, sprinted into Medak hospital, divested himself quickly of his Moslem garb, put on a shirt and dhoti, and climbed into the first vacant bed he saw. His face fell considerably when the Sister came round and told him that the rightful occupant of that bed was due for a serious operation, and that he had better vacate it, in case of confusion.

A unique event of this year was a three months' course of training for Pastors, at the end of which they were ordained as Assistant-Presbyters of the Church of South India and authorised, by means of a licence, renewable yearly, to administer the Sacrament. The responsive power of these men, some quite elderly, who had ministered for years to illiterate Christians, was remarkable. The service at which they were ordained was deeply impressive, and it was with real satisfaction and gratitude that we saw these men receive this recognition of their many years of service and enter into a widened sphere with dignity and renewed inspiration.

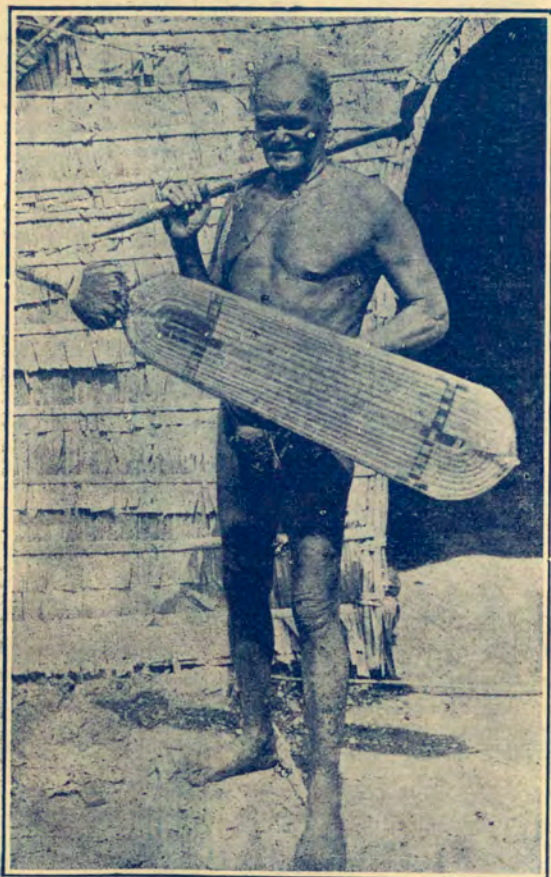
The Indian union forces were advancing into the Nizam's Dominions. The Red Cross flag was flying bravely over the hospital in Medak—that place of refuge and of healing and of peace in the midst of war. It was a Hindu woman patient who spoke, as she marked its moving folds:

"Flag after flag comes and goes; but the flag of the Christians, the Cross, never changes."

NORTH INDIA.

The "things" with which the Christian army must do battle both in Bengal and in the Lucknow and Banaras District are much alike. Hinduism is still powerful, but Secularism is named Public Enemy No. 1. In Bengal, the Church is "not so much in peril of persecution as in danger of toleration."

—From the 163rd Annual Report of Methodist Missions (British).



SIGNS THAT MEN MAY SEE THE TRANSFORMATION

KUNUA—ITS NEED and POSSIBILITIES

By the REV. G. A. R. CORNWELL.

Let me tell you of my recent trip to the Kunua area of the Circuit. If there is any way of getting a large map of Bougainville and Buka Islands have a look at the trip and you will see that we had quite a fair run. We set out one Friday morning from Skotolon on a visit to Sohana and from there to Saposa. This was just the routine ministers visit and I had planned to go this far for some time. I had been to Saposa only once before, and that was when the "Mandalay" was broken down there in late September. The trip from Skotolon to the end of the passage was fair, and we did it in fairly good time. However, when we turned into Sohana we struck a strong head wind and it took two hours hard pulling up the passage to get into the "City." After lunch and business in the Passage, I went to the Hospital where Luke, our catechist, has his daughter in one of the native wards sick, and Koreo, one of the Kunua teachers, is also a patient. It was while there that I finally decided to go through to Kunua. By the time we were ready to go the wind had changed and we were forced to pull all the way from Sohana to Saposa but arrived in time for evening Lotu, after which we made arrangements for the next day's work. At the Island they cared for us well and we did not have to worry about food at all. However, that is usual. I slept well that night . . . funny thing that the boys who made up the bed put two great big pillows in the bed, one at the head and the other at the side. . . . I asked what the idea was and was told that seeing Marama was not with me they thought I required something to take her place, and so it was my Dutch wife!! Well, in the morning I got up, and needless to say, left the Dutch wife where she had been all night out in the cold. (By the way in Pigin the boy told me "tu pela tas ol, wan bilog slip na wan im al sem Mary bilog iu"). After conducting morning Lotu I engaged the boys who were to take us the rest of the way. Jontaif Kairton decided that he wanted to stay at his home but Topuan came right through with me and proved a really good cook. He said he had never cooked for a master before but thought he liked it by the time we came back. We set out with a fair wind and, although we had a little rain, sped on through the day and arrived at the Kunua Plantation about 2 o'clock in the afternoon and in time for the afternoon cup of tea. Then the work began.

We have leased an area in the District there and I had to look at it. One needs to see the Sarime River area to know what good soil is like. At Skotolon nothing grows on the heavy soap-stone clay, and it is a change to see the fertility of the ground here. Everything grows with exceeding rapidity. Tomatoes and other European vegetables do well. This ground we have purchased is some of the best land I have seen and, although there is a lot of mosquito country around it, I doubt whether, after the station is running, we shall ever be short of food here. I took a quick run along the beach for about three miles, then into the bush, and back to the plantation and on to the next villages and the place where I was to spend the night, four miles further on. When I came to the end of the road was I glad to see the boys getting the bed ready. Well here I was out from Skotolon only one and a half days and, travelling all the way by canoe, was 50 miles from Home. I was also on the most primitive area of

my section of the Mission field but even there happy to see the progress of the work.

My first village was Koatoroi where, after evening Lotu, something to eat and a bath, I had a good sleep. Some people in New Zealand would be jealous of the sight of the Sarime River at this point. It is about 150 yards wide and crystal clear. At the point where it comes to Koatoroi it enters a great hole that is excellent for swimming. It is a pity to see all this good clear water going to waste but even the natives will not drink the water of the Sarime. All round the banks of the river is dense jungle and one really is cut off from the outside world in that place. As you look from the village toward the west you see nothing but a dense wall of bush; but from the village to the east you look up toward the Bougainville mountains. Mount Bagana is near at hand and is a great sight. On the side of it there is a white streak that at first looks like a giant tree shining in the light. However, I was up there the



Bougainville Mountain Man.

next day and there was the same Sarime river plunging over a cliff in one bound of four or five hundred feet. The village of Koatoroi is situated on the high bank on the side of the river about fifty feet above the water and, under the influence of the Methodist teacher, cleanliness marked the village life. The church there is quite a large one for the size of the village of about 100 people but on Sunday I found the reason for such a large building. I had Lotu at six o'clock in the morning in the next village and then came back for the morning service, which I will remember for a long time. I prayed in Pigin for the first time there and soon realised the possibilities of that language. As soon as the Teachers knew I was in Kunua they broadcast the fact on their bush telegraph system and also that I

FIRST IMPRESSIONS

Happy Report from Sister Joyce McDonald

After a very good trip by the sea plane, via New Caledonia and the New Hebrides, Sister Grace and I arrived at Honiara on August 18th, early in the afternoon. As this was my first view of the life in the Solomons, you can imagine how eager and interested I was to see all I could at once.

I enjoyed our enforced two weeks stay there with the Govt. School Teacher, Miss Taylor, who was exceedingly good to us. It gave me an opportunity to rest after all the rush and bustle of departure, and the trip up. It broke me gently into the climate too. It was a thrill to meet Gina again. He could remember having stayed with my people up in Hakianga in 1939. He has a marvellous memory and asked about other people he had met in N.Z. It was fitting that my first Lotu in the Islands should be conducted by him. He welcomed Sister Grace and me to their midst. My heart was truly full that night as I met my first Island boys and heard them singing wholeheartedly the old familiar tunes in the Roviana tongue. I do love to hear them sing. Gina and other Roviana boys, who are working down there are carrying on faithfully a witness and service to their Lord in that difficult place. Gina feels strongly the need for a teacher there. They long for a teacher and a resident Missionary to help them.

On the evening of 4th September, we arrived at Roviana, where we were met by Sister Effie, Bruce Cole and some of the Station people. The others were still away at Synod. This of course was my first introduction to Mission Station life. I am grateful for the three weeks I was able to spend there and for the help and advice the workers gave me. I was able to see and learn a lot about the school work. I was pleased to be able to get to know the Missionaries too, as I had not met any of them before. Sister Lina and Sister Effie were very good to me and I look back on those days as very happy ones.

I arrived at Bilua on the "Cicely II." on the evening of September 24th. Quite a crowd of people were on the wharf to meet me. In fact I felt quite shy. I was stirred by the welcome given me at the morning service the following day which was Sunday. The church was packed. After a welcome from Rev. Silverster, the headman of the village, the head teacher, and a visiting village teacher, all spoke words of warmest welcome. I regretted not being able to understand what they were saying, but Mr. Silverster interpreted their words for me. They were very pleased to see a Teaching Sister of their own at last, after having waited so long for one. These people are eager to learn and I thank God that I have been privileged to play a small part in helping them into a fuller and wider life and train them for leadership among their own people. It is a great task that faces us, but oh how worthwhile and satisfying the work is.

I wish the people of New Zealand could have been present at the morning service on the first Sunday of the month. Many people had come in from distant villages, some walking several miles that morning, others having come an hour or so trip by canoe. There were too many to fit into the church, so the service was held outside under the shade of a huge tree, the leaves of which were turning red. There were over 300 present. All were seated on the grass, the women on one side, the men on the other, with the children scattered among the two. It truly was a stirring sight, and reminded me so much of the scenes we can pic-

ture of the multitudes gathering around the feet of Jesus as he ministered on the earth. The singing was great, particularly of the two choirs, one of which sang "How lovely are Thy Dwellings," in English. The teachers are marvellous the way they train the boys and girls to sing the various tunes in 3 or 4 parts, without the assistance of any musical instrument. That morning service is one that will remain in my memory for a long time. I brought an old gramophone out with me and it has proved very popular. At least one evening a week I have requests for some music. Unfortunately I was unable to get many Hymn records in N.Z.

I am living in a little house which is not far from Sister Eva's, but as I have no facilities for cooking, I have all my meals with her. I enjoy her company too. It was a thrill unpacking my things and getting my little two-roomed cottage, homelike. Everyone has been wonderfully good to me out here. My teachers' wives made me three native mats for my little home.



Sister Eva's house where Sister Joyce enjoys meals and fellowship.

The school work is progressing very well. I have three school work is progressing very well. I have three teachers who are quite good. Our day begins with Lotu at 6.15, followed by Junior School, which lasts till 8. I have a small class of Senior Girls at the same time in a different building. There are just over 30 on the Junior roll, forming 4 classes. I help with various things here and there and generally supervise the Teaching. At 8.45 Senior School begins. 60 boys attend this, their ages ranging from 15 to 40. They are a keen lot of lads, eager to learn, and keen for knowledge of the outside world. I do most of the teaching in the top class but wander around among the other classes taking an odd lesson, and giving assistance where needed. Senior School finishes at 11.45, but although I have no definite task for the afternoons I find they pass all too quickly with preparation for school and Sunday school. On Thursday I have a Teachers' class when we discuss and plan the following week's work. The days never seem long enough to do all that is needed.

I am truly happy in the work out here and love it. My heart is continually full of praise and thankfulness that I have been privileged to serve my Lord among these people.

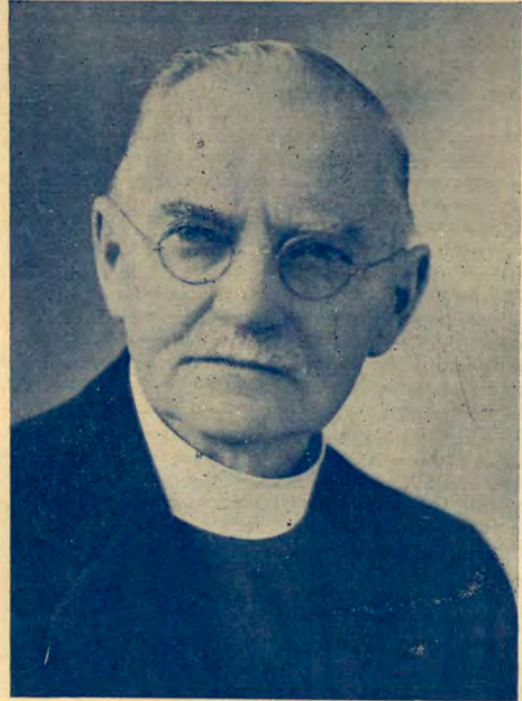
PASSING of REV. W. A. SINCLAIR

Few men were more widely known and honoured in New Zealand Methodism than the Rev. W. A. Sinclair who passed to higher services on January 4th, 1950. Reference has been made in the 'Methodist Times' to his wide, varied and eminently successful ministry. Our main purpose here is to pay special tribute to his outstanding work in the Foreign Mission Department.

It was in 1919 that Mr. Sinclair was appointed to the Foreign Mission Office as Organising Secretary and during the next three years he played a leading part in negotiations with the Australasian Board preparatory to New Zealand assuming full responsibility for the Solomon Islands District. Upon completion of these negotiations in 1922 he was appointed as General Secretary for New Zealand and for the following eleven years rendered splendid service in that important office. One of his many tasks was the launching and editing of the "Open Door," the first number of which was published in June, 1922. In his first Editorial he remarked:—"We now launch this little magazine on the stormy sea of journalism; Our hope is that it may have favouring breezes and may bring rich missionary cargoes into port." That hope has been realised. During its first year the magazine attained a circulation of 5,000, which has since grown to 7,000, and during its 28 years of existence has maintained a splendid witness to the work and worth of the Kingdom overseas.

Upon retirement in 1933 Mr. Sinclair and his wife visited their sons in England, but upon their return he continued for a further twelve years to serve as Clerical Treasurer of the Foreign Mission Board. Thus for twenty-six years he was intimately concerned with the Overseas Work of the Church. The Mission Board

and the Native Church in the Solomons pay tribute to his high service and great devotion and thank God for every remembrance of him.



REV. W. A. SINCLAIR.

That Extra Penny Per Week!

The following letters, recently to hand, reveal the true spirit of the Master and constitute a definite challenge to us all:—

Dear Sir,

In the December number of the "Open Door," the Foreign Mission Board have a grave financial problem to solve. They appeal to the 25,000 church members to give an extra 1d per week to solve it.

It grieves me to think of God's work hindered for want of funds when so much is spent in New Zealand on sport and pleasure. I trust many of the 25,000 have responded to the Board's appeal.

I enclose fifteen pounds—just a little to help such a large amount and hope many others will send you larger sums to meet the deficiency.

Yours faithfully,
"Widow."

* * * *

Dear Sir,

The enclosed money order for £10 is part of the proceeds of the sale of my late son's stamp collection. I would be pleased if this small amount could be used

to help in the relief of sufferers in the mission hospital in the Solomons. My boy's last wish was, that his stamps should be sold and the money devoted to Christian Missions. I thank God that, though my boy has gone, through his effort years ago he can still work for his loved Master, Jesus Christ.

Sincerely yours,
"Anon."

* * * *

Dear Sir,

It will give me great pleasure to be able to send you a little donation (£3) for one or two of your little sick children that perhaps might be lying in hospital at Christmas time. It is not much, but with the help of others of the same mind, it might be the means of putting a little brightness into the heart of some little, lonely souls. Tell them I often give them a thought and wish them well.

Yours sincerely,
"Widow."

CHURCH and STATE in ASIA

Statement from Bangkok Conference on The Church in Social and Political Life. The Conference was held under the auspices of the World Council of Churches and the International Missionary Council.

1. The Gospel proclaims that God's sovereignty includes all the realms of life. Christ sitting at the right hand of God reigns and the Church owes it to the world to remind it constantly that it lives under His Judgment and Grace. It is not the challenge of any ideology, but the knowledge of the love of God in Christ for man, that is the basis of the Church's social and political concern. In East Asia, the majority of people both in the rural and urban areas, live in conditions of abject poverty and under oppressive systems that cramp their personality; and it is the will of God that the Churches should witness to His redeeming love through an active concern for human freedom and justice.

The Churches are called to be penitent for their sin of disobedience in this matter, before they can be renewed by God and be made channels of God's concern for man in society. This spiritual renewal will manifest itself in a transformation of the social life of the Church itself.

2. The struggle for and the attainment of political freedom has awakened the hitherto submerged peoples of East Asia to a new sense of dignity and historical mission. These are basic elements in the revolutionary ferment which are at work in the contemporary revolts and power-conflicts in Asia.

3. The Churches dare not assume a purely passive, indifferent or neutral attitude towards the crucial political and social issues of the times. It is of course not the task of the Church as such, to enter into the arena of party-politics or to pronounce judgment on the technical aspects of government and society. But it is the responsibility of the Church to rediscover and proclaim, both to its own members and to those outside, the basic truths declared in the Bible about the life of men in society and in the State which no individual or government can regard with impunity.

In this creative stage of Asian life, with its possibilities for good and evil, with its discovery of the worth of the human person, but also with its tendencies towards nihilism and totalitarianism, the peoples of Asia and particularly the younger generation need the prophetic warning which only the Church can give about the foundation of human dignity and the common life. No fear of politics, no fear of the consequences can excuse silence in such a decisive moment. Moral advice and the proclamation of moral ideas are insufficient. Only that which transcends morals, namely, the knowledge of the ultimate accountability of man and society to God and of the Grace of God by which men being forgiven forgive one another, can be the foundation of personal responsibility and responsive society. The proclamation of the Word of God, with a profound sense of its relevance to the ideological and political conflicts of the Orient, is therefore the Central task of the Church in Asia.

In the final analysis, the prophetic ministry of the Church in the social and political order depends on the Church being truly a community of persons rooted in the Word of God, that is, worshipping congregations in which human worth and mutual responsibility are acknowledged and realised and from which love goes out in work of service to the neighbourhood. The Christian congregation has revolutionary significance in the East Asian political situation.

4. In considering Communism, the Christian must distinguish between the social revolution which seeks justice and the totalitarian ideology which interprets and perverts it. The Christian Church must welcome the demands of the people for a fuller participation in the life of society where power is exercised, since this is an expression of human dignity; and the rise of Communism is a judgment on the Churches for their failure to do so. Because Communism lacks a conception of the independence of moral reality over against power, it denies the supremacy of the moral law over power-politics and hence in the long run defeats the very purpose of the social revolution. This ideological error in Communism, which turns a social revolution for justice into a new oppression arises out of the self-righteousness of its militant atheism: and at this point the conflict between Christianity and Communism is fundamental.

5. The political situation vis-a-vis Communism varies widely in different countries. The revolution in China, though led by Communists, may not yet have manifested fully the evil consequences of the moral relativism integral to Communism; and the Churches witness in China may be specifically to seek to provide a moral and religious foundation for the new sense of social freedom and economic justice among the people. The Christian has the task of redefining and reinforcing these institutions and values in the light of the Christian faith, supplying a moral dynamic which they lack today. The fundamental rights of the human person cannot endure except as they are acknowledged as derived from man's relation to God in Christ.

6. The most fundamental freedom is religious freedom. We are glad to find that in most Asian lands these truths have been stated in the national constitutions. We hope that the religious liberty clause of the United Nations' Charter of Human Rights will be increasingly acknowledged as the standard of action in this field.

But we are also aware that the official acceptance of these principles often goes together with theories and policies which are in fact a denial of religious freedom.

The Christian Churches and National Christian Councils must take an energetic stand against all these infringements of religious freedom and assist in educating the adherents of all religions towards a fuller understanding of the nature of religious liberty. The repudiation of the religious liberty by certain churches gravely weakens the Christian effort to defend the victims of religious oppression.

Finally it is necessary to remind ourselves that the Christian hope rests not on the historical situation in which we find ourselves but on God's revelation on the meaning of history in the life, death and resurrection of Christ. While therefore it is the Christian responsibility to work or defend a political and social order, informed by the Christian understanding of man and his destiny, as a sign and witness to the Christian hope, the breakdown of political hopes does not destroy the freedom of the Christian man and the Christian Church. "Blessed be the God and Father of Our Lord Jesus Christ, which according to his abundant mercy has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away reserved in heaven for you." (1 Peter 1:3, 4).

PERSONAL and GENERAL

MISSIONARIES ON THE MOVE.

The Rev. A. W. E. and Mrs. Silvester and Sister Joan Brooking flew from Sydney on 22nd February to Rabaul whence they were due to proceed by air to Buin in South Bougainville, to which station Sister Joan has been appointed. Mr. and Mrs. Silvester will proceed from Buin to Vella Lavella by one of our mission boats.

The Rev. Frank Woodfield sailed from Sydney per "Morinda" on 10th February and was due at Honiara in the Solomons at the end of the month.

Mr. George Yearbury reached Buin, where he has been warmly welcomed, on January 18th—seven weeks after his departure from Auckland. This journey, from the time angle, forms an interesting comparison with that of Sister Joan's mentioned above. The latter left Auckland on February 18th, spent three days in Sydney, three days in Raboul, and reached Buin on the 28th—ten days from Auckland as compared with seven weeks by Mr. Yearbury who was dependent upon uncertain shipping connections!

REV. FRANK H. WOODFIELD.

At a well attended service held at St. Paul's, Palmerton North, on Sunday, 22nd January, the General Secretary (Rev. A. H. Scivini), extended, on behalf of the Church and the Foreign Mission Board, a message of farewell to the Rev. A. H. Woodfield and wished him God-speed as he set out that day for the Solomons. He assured Mr. Woodfield of the confidence and prayers of the Home Church and of the abundant welcome that awaited him on the Field.

Following the service, which was conducted by Mr. Woodfield, a large number of friends gathered in the Sunday School where further messages of goodwill were delivered by Mr. Fabrin and Mr. Hedley Bycroft, the latter chairing the meeting on behalf of the Rev. J. F. Pack, who was away on holiday.

FIJIAN AGRICULTURIST.

Ovini Baleidaveta is the name of the Agricultural Instructor who has been appointed to our mission station at Buin in South Bougainville. He is a graduate of our Navuso Agricultural College in Fiji and, since his appointment to the Solomons, has had further specialist training. Under the direction of the Rev. A. H. Voyce, Ovini will take charge of Agricultural Training in South Bougainville—a branch of our Mission work capable of great expansion and of primary importance to the native people.

We are hoping that Ovini, and his wife and child, will have sailed from Suva before this is in print. They will receive a great welcome in the District and will constitute yet another link in the chain of love that binds the Solomons to the South Sea Groups.

FIJIAN TEAM AT EMPIRE GAMES.

The Press, Spectators and Announcers at the Empire Games were unanimous in according pride of place in popularity to the small Fijian Team of four men. This was not because one of them was first in Putting the Shot and another second in the Javelin Throw, but rather because of their splendid sportsmanship and happy friendly spirit and also because it was the first time Fiji had been represented at the Empire Games. They are Methodists and were warmly welcomed by the Rev. Francis Parker and his people of Papakura during their training at Ardmore, and sang at one of the services.

TRANSLATIONS.

The Rev. J. F. Goldie, during his furlough in Australia, is making the necessary arrangements regarding the printing and publication of the New Testament in Roviana; a Roviana-English Dictionary and Notes on Roviana Grammar, and a new and enlarged Roviana Hymn Book.

Copies are to hand of Mrs. J. R. Metcalfe's translation into Bambatana (Chaiseul, B.S.I.) of E. Palgrave Davy's abridged version of "Pilgrim's Progress." This excellent book has been published by the Pacific Christian Literature Society.

REQUIRED FOR OUR MISSION SCHOOLS.

The Rev. Allen H. Hall, of Roviana, urgently requires Bibles, Music Books, Anthems (Tonic Solfa Books), Anthem Books, "Messiah" copies, School Text Books, Sports gear (all types), Silent Reader Books, Old School Journals, Good Gramophone Records.

Mr. Geo. G. Carter also requests as many Beacon Readers as possible.

It is probable that many of the items needed by Messrs. Hall and Carter are lying disused in the homes of our readers. If so, please post at once to the Methodist Foreign Mission Office, P.O. Box 23W, Auckland.

"THE BIBLE TRANSLATOR."

We warmly welcome the first number of a new quarterly with the above title, published by the United Bible Societies and designed for the help of Bible translators, and are requesting that it be posted regularly to all our missionaries. Proposed features are:—

1. General articles on Bible translating.
2. Greek and Hebrew word studies.
3. Exegetical studies on particularly difficult verses or passages.
4. The translating of difficult words or phrases.
5. Problems of sentence structure, and the necessary adaptations in various languages.
6. Question-and-answer department.
7. Book reviews.

"MODERN MISSIONS IN THE SOUTH PACIFIC."

A first impression of this very able book by Dr. J. W. Burton is that it is academic rather than inspirational. Culture contacts, population trends, government policy, etc., occupy considerable space, and there is little direct reference to the triumphs of the Gospel that have figured so prominently in missionary records from the "Acts of the Apostles" onwards. There is, however, a wealth of information in the book regarding the South Pacific and the missionary claims of that field—fast becoming internationally important by reason of its strategic value—and we heartily commend it, especially to Bible classes and mission study groups, and more particularly still to those under a sense of missionary call. The latter should not be discouraged by the high standard of academic training urged by Mr. Burton. The higher the better, other things being equal, but, as Mr. Burton stresses, the greatest emphasis must be put on spiritual experience and personality. God who called the shepherd, the ploughman and the fisherman to be the greatest of His prophets and apostles still calls those He needs.

Note—This book is available at the Epworth Book Room, Box 23W, Auckland.

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

221 Cambridge Terrace,
Christchurch, C.I.
Feb., 1950.

Dear "Open Door" Friends,

The unfolding of a new year is a very wonderful thing, we know not what marvels or surprises it holds, yet faith and hope lead us on in the assurance that God knows what is best.

"Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence by our Father's voice,
Tender, strong, and faithful, making us rejoice.
He will never fail us, He will not forsake;
His eternal covenant He will never break!
Resting on His promise, what have we to fear?
God is all sufficient for the coming year.

May we all use the year in grateful service for Him. Since the last issue of this magazine we in New Zealand have been favoured with a visit of Pastor and Mrs. Niemoller, to listen to their wonderful testimonies and experiences was an inspiration, their absolute faith in God the Father something to be remembered. Early in December, Deaconess House held the usual "House Closing Service." The House Committee, several friends and the trainees met at Durham St. Church when a very fine dismissal service was held. The three trainees who had completed their course at the House were presented to Rev. H. J. Odell, President of the Conference, who spoke to them words of encouragement and assurance in the task they had been preparing themselves for. A very searching Dismissal charge given by Rev. R. Dudley was based on 2 Kings 2:9, "I pray thee let a double portion of thy spirit be upon me." At the close of the service the company adjourned to Deaconess House where many farewells and greetings were exchanged.

There seems to have been quite a lot of comings and goings during recent months among our overseas workers. It was good to have Rev. J. F. Goldie with us at the Church Conference in Napier, also Rev. C. T. Luxton, who will by now be settling down to Circuit work in Picton. Then came news of a very happy morning tea party arranged by the Auckland District Council of the M.W.M.U. to congratulate Sister Lina Jones on her long term of service, to welcome Sister Merle Carter, the Rev. T. and Mrs. Shepherd and their small daughter Alys, who that morning had arrived on furlough from the Solomons, and at the same time to say a word of cheer and farewell to Rev. J. F. Goldie who was leaving for Australia where he would be spending the rest of his furlough. Rev. A. E. W. and Mrs. Silvester have also spent a short furlough in New Zealand. We are grateful to know that Mr. and Mrs. Silvester are returning to the Solomons for a further term of service.

We thank God for all these workers have accomplished, and pray that as the time comes for each one of them to return, they may go back physically, mentally and spiritually refreshed. Mr. G. Yearbury will by now have joined the staff on Bougainville. Rev.

F. H. Woodfield was appointed by Conference to go overseas, and Miss Joan Brooking, a trained nurse, is to join the staff at Buin at a very early date, while Miss Davinia Clark and Miss Jessie Grant, two trained nurses, are making preparations to go in the very near future. Our thoughts and prayers will follow these new workers as they enter the task of missionary service to which they have dedicated themselves. We are glad to know too, that Sister Joy McDonald has commenced her work as a Teaching Sister at Bilua. Education means so much to the people of the islands to-day.

We are making a special appeal for good books. Maybe you have some for which you have no further use. Would you like to make a gift towards building up a suitable reading library for our overseas Sisters? If so, post books to Rev. A. H. Scrivin, Probert Chambers, Queen St., Auckland, where they will be packed and forwarded.

Our thoughts will soon be turned towards the Easter season. May we approach it with reverence and prayer, remembering the many incidents that led up to it, the love, anguish and suffering of the Cross made for all mankind and the glorious victory over death and the grave.

Were the whole realm of nature mine,
That were an offering for too small
Love so amazing so divine,
Demands my soul, my life, my all.

Yours in Missionary Service,
LILIAN HALLAM.

* * * *

2nd Quarterly Report of the Thames Valley District. Hauraki Plains.

Average attendances, meetings led by Miss Baker, Mrs. Eastwood and Rev. Thomas. Mrs. Currie assisted with devotional periods. 10th anniversary social held, Mrs. Thomas of Pukekohe one of the first Vice-Presidents spoke of work through the 10 years. Mrs. Liggins of Auckland and a foundation member, guest speaker. Miss Baker spoke of the need for Missionary work in Central Africa. Mrs. Shilton passed on Council reports. Communion Service led by Rev. Thomas bought the year to a fitting close.

* * * *

Te Aroha.

Average attendances, meetings presided over by Pres., Devotional periods and President's letters read at each meeting. Conference reports by Mrs. Penn. District and Kurahuna reports given. Xmas offering dedicated by Mrs. Penn. Calendars, clothes and linen dispatched. Xmas cards sent to all Sisters at Home and Solomons.

* * * *

Morrinsville.

Good attendances, average collections, social evening held in aid of Kurahuna funds, conference report given by Mrs. Hazlehurst.

THE OPEN DOOR

Eastport Rd.

Good attendances, all correspondence and business brought up to date. Rev. Scott, Vicar of Te Aroha gave an interesting address on Ireland. Conference report given by President. Xmas Gifts sent to Kurahuna girls. Large parcel of clothing despatched. A social gathering amongst members brought the year's work to a close. Two members farewelled.

Rotorua.

Offering devotions, hymn scripture reading and prayer. Sec. Mrs. Cater chaired the meetings in absence of Pres. Dom. Pres. letters read, all correspondence up to date. Conference impressions given. Calendars and spectacles collected.

Paeroa.

Small meetings, Conference report given by Mrs. Miller. Dom. Pres. letters read, correspondence to reports up to date. Members who could attended Hauraki Plains Birthday Party.

Thames.

Average attendances and collections. Devotional Openings Conference report given, other reports and correspondence up to date. Arrangements made for clothes drive for the sisters.

The Nelson-Marlborough District Council of the M.W. M.U. met at Nelson on Nov. 3rd. Mrs. White opened the meeting with the hymn "O Worship the King," and as a prayer a hymn which had been used at Conference.

Apologies were received from 11 members. 17 answered the Roll Call.

Minutes were read by the Secretary, Mrs. Green.

Treasurer's (Mrs. Russell) Report gave a total for the quarter of £48/12/6, this being an increase of £6 over the corresponding quarter last year.

Gleaning's Secretary (Mrs. Holdaway) reported 70 members in August and 73 in September and October. Auxiliary Gleanings Secretaries were asked to send details of number of members and amount collected by the end of June. A letter from Miss Loach, retiring Dominion Gleanings Secretary was read. A total of £683/4/5 was received from Gleaners.

Stamp Secretary (Mrs. McKenzie) reported no stamps yet sold. Parcels of stamps received from Blenheim and Nelson. We were asked to use Health Stamps when possible.

District Reporter (Miss Holdaway)—Reports sent to "Methodist Times" and "Open Door" Agent and a Report of the Annual Meeting was in the Nelson Evening Mail.

Kurahuna Secretary (Mrs. Russell) has sent our two lots of reports.

Box Organiser (Mrs. Froggatt) reported 12 parcels from Auxiliaries have been despatched to Sisters.

Expenses were passed for payment.

Reports from Auxiliaries:—

Motueka held a Spring Flower Show for Special Objective. Average attendance 11.

Moutere—7 members and visitors met. They pass the President's letter round.

Richmond—13 members present. They miss the members who now belong to Stoke Auxiliary, but have had one meeting with Stoke to hear Rev. F. Lawrence tell of his experiences as a Home Missionary in Murchison and Tapawera.

Stoke's first Report showed 18 members present.

Nelson combined with the District Council for a Musical Afternoon in August. Mrs. Christie, a medical missionary on furlough from India, gave an interesting talk and showed photos and Indian women's dress, at the October meeting.

Picton reported 9 members at their meeting, most of whom attended Conference one day and helped (with Rapaura) to serve afternoon tea.

Blenheim show one new member. Various activities reported, and plan a patch apron with donations under watch patch for Special Objective.

Next meeting to be held at Richmond on Thursday, February 8th, 1950.

The Benediction and afternoon tea closed the meeting.

FAREWELL MESSAGE TO SISTER JOAN BROOKING.

At the Dedication Service reported on page 11 the following message from the M.W.M.U. President was read:—

Dear Sister Joan,

The Members of the M.W.M.U. join with the Union Executive in sending this greeting and message on the eve of your departure for the Solomon Islands to take up the great task of Missionary service to which you have dedicated yourself.

We pray that in your special work of caring for the sick in body and mind God will richly bless you with health, courage, patience and understanding; and as the days go by you will find great joy and satisfaction in your work.

In every circumstance may you realise the nearness of the Divine Presence. "Be of good cheer, for lo, I am with you always."

With congratulations, loving thoughts and prayers,

I remain,

Yours in Missionary Bonds,
(Sgd.) F. L. HALLAM,
President.

ACKNOWLEDGMENTS:

The Foreign Mission Treasurers acknowledge with thanks the following donations:

LEPER FUND:

Girls' Life Brigade, Mangere	£3 3 0
M. Northcott	7 6
"Raetihi"	3 10 0

SUPPORT OF ORPHANS:

Anon—Receipt No. 3325	5 0 0
Mr. E. L. Bibby	3 0 0

GENERAL FUND:

"Raetihi"	3 10 0
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"CICELY II":

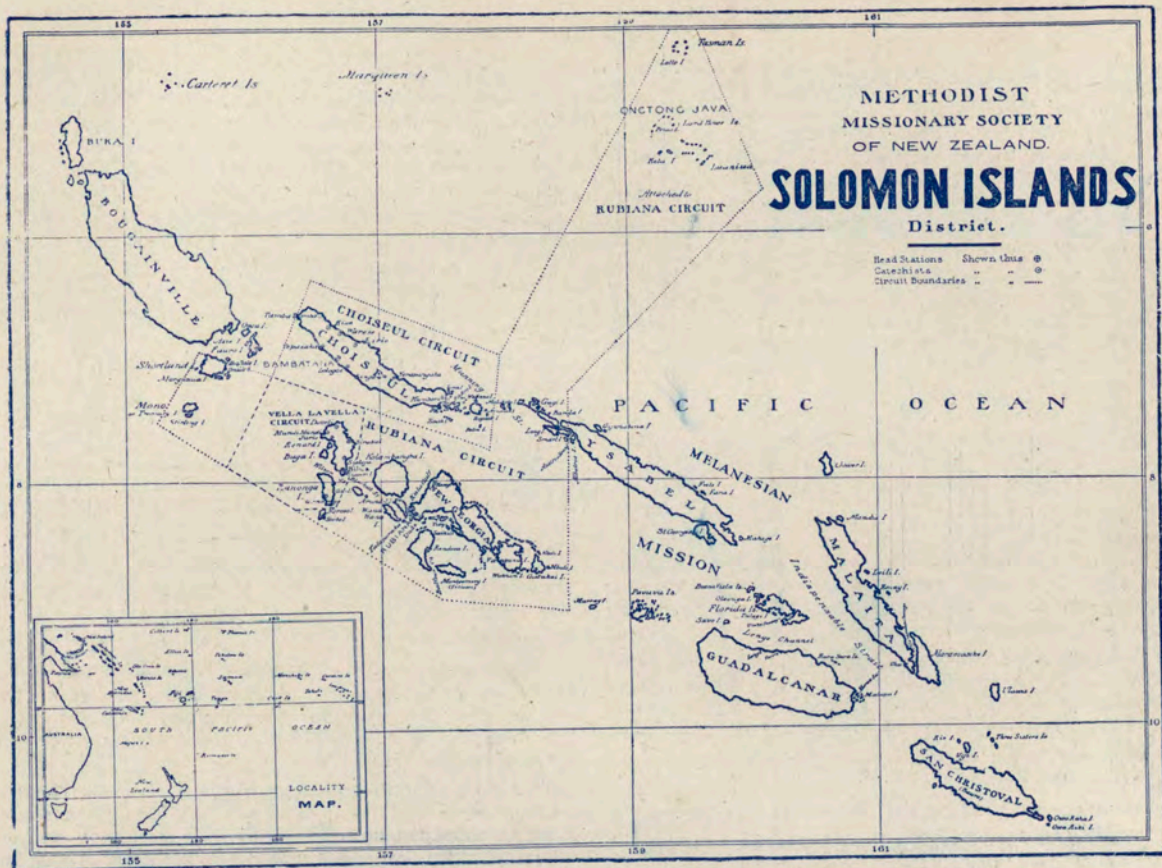
Anon—Receipt No. 3355	65 0 9
Mrs. Blackwell	1 0 0
Kaipara Ladies' Guild	5 0 0
Takapuna Sunday School	2 14 9

LEGACIES:

Estate of P. A. Oakey (Medical)	200 0 0
Estate of R. V. Wallis	10 0 0
Estate of May Parsons	367 14 3

MEDICAL FUND:

Clarence's Gift	10 0 0
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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. Trevor Shapherd, Teop, Buka Passage, New Guinea.
 Rev. A. H. Hall, Roviana, New Georgia, British Solomon Islands.
 Rev. G. A. R. Cornwell, Buka Passage, New Guinea.
 Rev. F. H. Woodfield, Roviana, New Georgia, Solomon Islands.
 Dr. G. E. Hault, Roviana, New Georgia, British Solomon Islands.
 Mr. Bruce Cole, Roviana, Solomon Islands.
 Mr. Geo. G. Carter, M.A., Buin, South Bougainville, New Guinea.
 Mr. C. D. R. Palmer, Buin, South Bougainville, New Guinea.

Mr. G. H. J. Yearbury, Buin, South Bougainville, New Guinea.
 Mr. Grenville Voyce, c/o Rev. A. H. Voyce, South Bougainville, Territory of New Guinea.
 Sister Grace McDonald, Roviana, British Solomon Islands.
 Sister Effie Harkness, Roviana, New Georgia, British Solomon Islands.
 Sister Winifred Poole, Choiseul, British Solomon Islands.
 Sister Morle Carter, Buka Passage, Bougainville, Territory of New Guinea.
 Sister Lucy Money, Choiseul, British Solomon Islands.
 Sister Eva Saunders, Vella Lavella, British Solomon Islands.
 Sister Joyce McDonald, Vella Lavella, British Solomon Islands.
 Sister Joan Brooking, Buin, South Bougainville, New Guinea.

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"THE OPEN DOOR"

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