

Mrs Greathead

VOL. XXX. No. 1.

PUBLISHED QUARTERLY.

The Open Door

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

JUNE, 1950.



Sisters Winifred Poole (right) and Merle Carter—the former and the latter just returned from furlough.

"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.



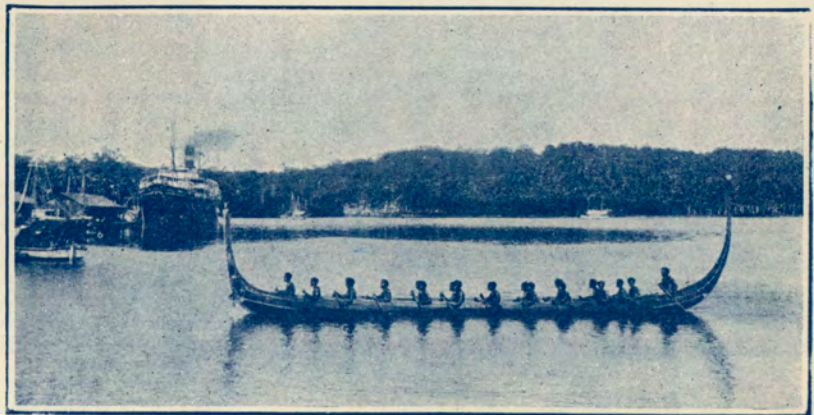
JUBILEE CRUISE to THE SOLOMONS

Investigations are afoot regarding the practicability of a Cruise to the Solomons during the Golden Jubilee Celebrations of that District in May, 1952. The ship in view can accommodate 350 passengers in comfort and the cruise, if arranged, would occupy four weeks. The all-inclusive return fare from Auckland would be about £85—as far as can be estimated at present—but is subject to revision.

No definite arrangements can be made until it is known that the required number of passengers are assured.

Will those desirous of making the trip please notify, at an early date, the General Secretary (Rev. A. H. Scrivin), P.O. Box 23W, Auckland.

Applications will be considered in the order they are received.



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The Vice-President Calls for Serious Thought

Upon all our Methodist people rests the great responsibility, and the high privilege, of maintaining and extending the work of God in the Solomon Islands. The consecrated lives and service of missionaries, headed by that honoured veteran the Rev. J. F. Goldie, missionary Sisters, nurses, doctors, teachers and others have been the means, by God's grace, of transforming a people from barbarism into a Christian community.

Our memories are short if we have forgotten, how nobly and sacrificially our Solomon Islands brethren maintained their witness and devotion to God, and to the Church, and thereby also to the cause of freedom during World War II.

These people, like ourselves, dwell in the Pacific, that part upon which all eyes are focussed, and which is regarded as the "danger point" of the world. The threat of Communism is even nearer to them than it is to us. Travel from New Zealand to the Solomons, which formerly occupied about a month by sea, can now be completed in three or four days by air. Thus a regular aircraft service has brought these remote Pacific islands almost to our door.

The burden and responsibility accepted 38 years ago by New Zealand Methodism, of evangelisation work in the Solomon Islands is by no means lessened, but enormously increased. It is true that a large measure of assistance is being given by Native Christian workers, and this further indicates the magnitude and worthwhileness of the task.

With what gratitude we read the other day of the two Solomon Islands' delegates to the South Pacific Conference, at Suva—men educated and trained on the mission field—who left for Suva with feelings of uncertainty, but returned home with their heads high and a feeling that they belonged to the world, and that their people counted for something among the Pacific races.

These men, alive to the need for progress and development, made a valuable contribution to the Conference upon the perplexing problems of the Pacific. What indeed hath God wrought!

"In no other way will your money bring greater returns for the Kingdom of God." These words are taken from a page near the end of the Annual Missionary Report, and express the hope and confidence of many that the words are true. They are the people who give sacrificially, and whose contribution to the cause of Missions, whether it be great or small, is a worthy and acceptable offering.

Various departments of Church life, notably the Methodist Women's Missionary Union, have throughout the years rendered service that is beyond our highest praise.

There are, however, I am convinced, many members and adherents who give to Foreign missions without

serious thought of the urgency and need, or of the claims of the Mission upon their generosity. And their giving, usually, is proportionate to their interest in the Mission cause.

There have been times, in connection with Foreign Mission work, when the dread word "Retrenchment" has been the order of the day. Shortage of funds then prevented the appointment of mission workers, and the Doctor was withdrawn. Such a tragedy must not happen again. We must meet the challenge of the Pacific islands, and go forward.



Mr. J. B. Beeche, Vice-President of Conference, 1949.

A proper appreciation by our people of the transforming and sustaining work of God, through our Church, in the Solomon Islands, over the past fifty years, would surely result in ample funds being available to maintain every department of missionary zeal and endeavour. I believe that the necessary financial resources are within the power of the Methodist people.

—J. B. Beeche.

Living Issues for the Church Abroad

Extracts from Address given at the Annual Meeting of the Australian Board of Missions by the General Secretary (Rev. C. F. Gribble, M.A., Dip.Ed.)

Mr. President-General and Members of the Board,

In this Report I hope to indicate to you some of the larger problems that have confronted us during the year and some of the major points of policy that must be decided at these meetings.

From the human side there are dependent upon us and the decisions we arrive at, 1,400 congregations scattered from India, through primitive Arnhem Land, New Guinea, Papua, to the Eastern Pacific. 230,000 adherents and 50,000 members are within the churches which come under the Board's purview. Let us then resolve at the beginning to seek from Him Who alone can give the gift—the mind that was in Christ Jesus our Lord as we think of these things.

The story of our Church across the world follows the same fairly simple pattern of building man and woman into a living dynamic fellowship. The thing that impressed me more than anything else in my daily handling of the affairs of the Districts is the miracle of fellowship which binds us together with Christ and the Church, and which lifts us so far above the differences of blood and nation and race. Methodism has always placed a strong emphasis on the fellowship of the Church. We have not built great cathedrals, partly because our fathers built out of poverty, but even more so because they saw beyond walls and altars this great company the fellowship of believers—the Communion of Saints, bound by the common tie—the Church—which is His body. In New Guinea I met people hardly out of the darkness of the primitive, with no profound understanding of theology, but whose experience of the fellowship of the Church is very real. They witnessed, and I felt sure they were sincere, to the fact that in the years of war and enemy occupation, when tried and tested with incredible suffering they kept the faith, sustained by the fellowship of the Church, ministered to by the priesthood of hosts of unseen believers.

So the reports that have come from the Districts to this Board contain little that is dramatic or spectacular—only the further building up of the fellowship—numbers received into membership, young men called to be local preachers, pastors, teachers and catechists, serving the local Church, often with considerable sacrifice and amid discouragement and disappointment.

Although in general terms we can speak of advances made along a broad front there have been disturbing reverses. The world-wide symptoms of man's drift from God have been seen among the Younger Churches—phenomenal outbreaks of gambling and excessive drinking with the breakdown of moral sanctions that keep society decent. Some write of a renaissance of pre-Christian practices. In one area furniture was taken from a Methodist Church to embellish a heathen temple. In other places there has been a return to polygamy and a general apathy towards the work of the Church. Strange new cults have arisen, queer mixtures of

Seventh Day Adventism and Communism. There is no respite in the struggle of light with darkness. The war years and after when the young Church carried on without adequate guidance were to a large degree responsible for these aberrations. One native pastor writing to this Board laments the tendencies in his area and then adds—"But the people know that the Spirit of God dwells with them." It is for us to proclaim Christ to these with renewed vigour, understanding and expectancy.

GOVERNMENT CO-OPERATION.

One of the most encouraging aspects of missionary work in Australia has been the growing readiness of the Government to recognise the worth of this work and give financial assistance to it. During the year two Conferences were called to consider closer co-operation between Government and Missions. At the Conference called by the Administration at Port Moresby such questions were discussed as—the place of religion in the school curriculum—the recognition of Christian



Demand for Education.—Staff and students of Suva Methodist Boys' School.

marriage by the laws of the Territory of New Guinea—the medical and agricultural development of the Territories and the part Christian Missions could play in this. His Honour, the Administrator, paid his tribute to the contribution which the Missions had made to the progress and welfare of the people in both New Guinea and Papua.

THE SERVICE OF LAYMEN.

With the popular demand for education in Pacific countries and the heavy building programme in which we are involved, together with the modern developments in technical and agricultural services, there is an increasing demand in our work for qualified Christian laymen and women. Part of the genius of Methodism has been its ability to use the lay forces of the Church in the task of evangelism. The key to our expansion across the world has been the multiplying contribution to the life of the Church of both white and brown lay workers. Some have given long, faithful and exceptional service—ordained of God to the tasks of engineering, agriculture, building and teaching. For the work of full and adequate evangelism we need dedicated lay workers as well as trained Ministers. One of our problems is that of preparing lay workers for their places and responsibilities on the Mission Field.

INDIGENOUS LEADERSHIP.

We may be called upon to meet the present situation in the first place by making some realignment of our work in some areas, and secondly by training the local Church on the Field to carry greater responsibility. If in a military campaign the logistics are upset by unforeseen circumstances a new strategy must be planned. The next decade will call us to realistic and perhaps radical rethinking of our present organisation in some places both in the interests of economy and for the total progress of our work. New patterns are emerging where we had planned upon older and different ones. The surging spirit of nationalism around the world, the crisis of Communism, the break up of ancient and primitive cultures in the face of swift new contacts, the disillusionment which has come to the non-European mind as to the infallibility of Western leadership—these things are confronting the Christian Church in many lands and impinge upon our own policy at some points. If we keep close to the facts and to God we can plan wisely and courageously.

One of the convictions that has come vividly upon me during the year as a result of my visit to New Guinea and Papua, and from a study of the situation in India and Fiji, is that we must accelerate the raising up of indigenous workers and leaders and give high priority to their training. For this we will need men and women of ability and training from the Home Church, with a sense of vocation and a realisation of the bigness of the task. Increasingly, and as quickly as is possible, greater responsibility for leadership, evangelism, and organisation within the local Church must be taken over by the people trained by us and working within the circle of our friendship and guidance. There will be risks involved and perhaps failures and disappointments, but great potentialities are there in the native Church, and our temptation too often is to say—"They are not yet ready." A character in a play written by one of our Methodist Ministers and given over the National network on a recent Sunday said—"There are mighty powers waiting for God in strange lands among coloured peoples." To those of us who have worked in these lands and among these people, the words rang true.



Bromilow Memorial Church, Dobu.

NEW AREAS.

While we have this big work of consolidating the victories already won for Christ, there is still the unfinished task of progressive evangelism. There are areas in New Britain still primitive in the extreme where we have not been able to send our Missionaries. On the mainland of New Guinea high up in the central

plateaux there are still undiscovered populations estimated at anything from 300,000 to 700,000 to whom the Gospel has not yet come. In some places the people are still uncontrolled and hostile. The task of their evangelisation is too great for any one or two or three Societies. In 1945 the General Conference decided that we should go to these people. Heavy burdens in New Britain prevented us from a beginning then. We believe that the time has now arrived to undertake this programme of advance. It will be expensive, difficult and even dangerous. But we will plan it, and I trust carry it forward in the confident belief that Methodists will be true to their great missionary traditions and make the work possible. Already we have had offers to serve in this primitive area from ministers, laymen and nurses. The native Church in New Britain is ready to share its life with those in the new area, and we believe that this work will make the same appeal to the Church in the Eastern Pacific as New Britain and Papua made in other pioneering days. The opening up of the work will call for critical decisions by this Board, and we ask that they be made out of a background of prayer and faith.

There are, however, other fields for pioneering not related to geography.

From India we are asked to give our approval to important negotiations taking place in our area of work, North India, on proposals for a united Church of North India. The negotiating churches are: The Church of India, Burma and Ceylon, The Methodist Church (British and Australasian Conferences), Methodist Church of Southern Asia and the United Church of Northern India. Within these are the Anglican, Presbyterian, and Congregational Communions as well as the Methodist Communions of Britain, America and Australia. If this Union is consummated it will be the greatest experiment in organic unity yet made within the Protestant Church.

From Fiji comes the plea for our recognition of Fijian Methodism's objective—an independent Conference within the General Conference of Australasia. We will, I know, regard this as one of the signs of healthy growth and development, and assure the Fijian Church that our desire and prayer is that she may as soon as possible prepare herself to bear the responsibilities of independence within the wider Methodist fellowship.

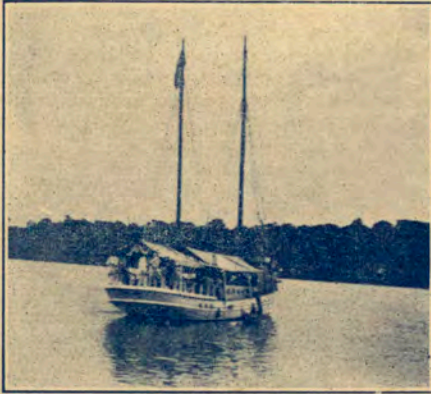
These are big questions and will require from us adventurous faith. If there are few geographic regions left for the pioneer spirit, there are still uncharted areas into which we must break with creative thought and action. Such endeavour sometimes demands greater heroism for Christ than the conquest of unexplored forests and jungles.

As we face here issues both large and small, using our reason and intelligence to the full, we well know that the answers are with God, the Source of all understanding and power. Only as we wait upon Him and are obedient to His leading will we find the True Way. In the Agenda there are reports of success and failure, and problems of great magnitude, but we will not, I trust, be elated by apparent successes nor depressed by our difficulties. Only one thing matters, and that is that we in this day of crisis and uncertainty continue to express the mind and spirit and will of Christ Jesus our Lord before all men, and proclaim His whole full Gospel and His Lordship to all the world. If we are loyal to this, our original commission, we will be of the only true authentic Church, and the gates of hell will not prevail against us.

CAPTAIN HARRY RAENO

By REV. A. H. VOYCE in "Methodist News."

In charge of the A. V. "Roviana" as Captain was Harry Raeno, a real sailor man, one of the few now left of the Solomon Island deep sea sailors. Estimated to be over 80 years of age, but still able to do a good job in charge of the Mission's biggest vessel, Harry Raeno is a native of Mono (Treasury Island), and well remembers when a German warship, "Adler," came to



"Tandanya"

Treasury Islands to claim them for Germany, but a British man-o'-war was there at the time, and the Captain told the German he was too late, as the islands had already been claimed for Queen Victoria, and that he would have to be satisfied with Bougainville, the Shortland Islands, Choiseul and Ysabel. Harry does not remember the name of the British vessel.

Harry Raeno had been working for nearly three years near Apia, in Samoa, when the famous hurricane



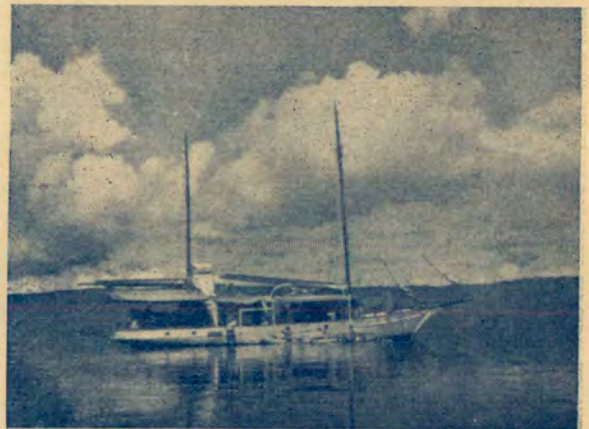
"Fauro Chief"

of 1889 occurred. He does not know how old he was, but long before he left Mono he was old enough to have his own garden, in which he worked.

He told of how the hurricane flattened nearly all the buildings of that part of Samoa, how there had been native wars going on for some years, and there was great unrest.

He told of how the warships of three great powers were standing to, or riding at anchor in Apia harbour, when the great hurricane came and wrecked them all except the British vessel "Calliope," and how the bodies and belongings of the sailors from the wrecked ships were blown up on the beaches. He gave the date of the hurricane with accuracy, March 16, 1889, and asked the Minister if he "remembered it." I had to admit it was a full ten years and more before I was born.

On that occasion seven warships were trapped in Apia roadstead. They were watching each other so carefully they were reluctant to leave when the hurricane warnings were given. The Germans lost the "Adler," the "Eber" and the "Olga," the Americans lost the "Vandalia," the "Trenton" and the "Nipsic." The only British warship, the "Calliope," Captain Kane, fought her way out into the teeth of the hurricane undamaged, whilst the crews of the other ships cheered her as she slowly crept past to the harbour mouth. The Germans lost 92 men, and the Americans 54.



"Roviana"

For over 30 years Harry Raeno has been Captain of the Mission's vessels. He is always courteous and anxious to help. One of God's native gentlemen.

What a lifetime of events has Harry seen: Treasury Islands claimed for Queen Victoria; the Great Hurricane in Apia in 1889; the coming of the Mission to the Solomons; the old whaling and blackbirding days; the days of Christianity, and the coming of education and medical services; then the over-running of his islands by Japanese and their expulsion by Americans and New Zealanders. And now he is witnessing the slow but steady re-building of destroyed Mission stations. Indeed, he is playing a part in that rebuilding, as Captain of the Mission's largest vessel.

May his last years be years full of joy, and the knowledge of the Love of Jesus Christ.

"May God bless you, Harry," is the prayer of your friends everywhere throughout the Solomons!

Note—The "Tandanya," "Fauro Chief" and "Roviana," illustrated above, have been, with the earlier and smaller "Bondi,"—the District vessels in the Solomons.

—(Ed.)

SOUTH INDIA and LAMBETH

A document of great importance has been issued under the authority of the Synod of the Church of South India, dealing with the relations of that Church with the Anglican Communion. It is in three sections, but considerations of space make it possible to deal here with only the first, the questions raised by the Lambeth Conference of 1948. This made six requests of the Church of South India. It desired the statement on the faith of the Church to be redrafted so as to place the adherence of the Church of South India to the historic faith of the Church beyond question. The answer to this is in effect that the Church of South India neither has departed nor will depart from that faith, nor should its adherence to it be called in question. Its constitution was drawn up after the most prolonged and careful consideration, and though it will no doubt be subject to revision in some respects in the light of experience, its loyalty to the historic faith is not one of them. Further, it would be a grave mistake to begin to tamper with the constitution when the united Church is just beginning the process of growing together, and facing its heavy tasks.

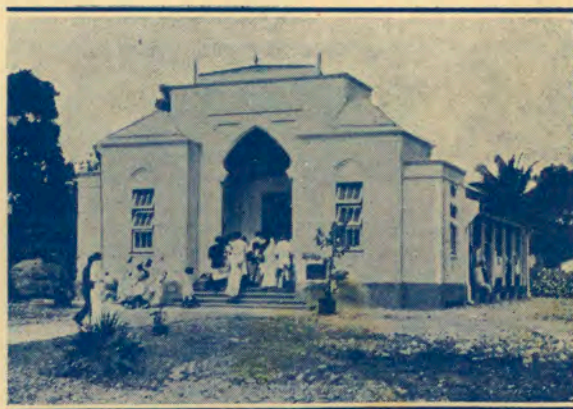
The second request is that the statement on the Sacraments should be "freed from misleading ambiguities." Here—but not only here—there is evident the gap which separates a union committee in India, striving to secure a real basis of union without the sacrifice of any essential element in the life of the Church, and a company of Anglican bishops sitting in London to review their findings strictly from the point of view of their own position. The Church of South India admits that it has not given a full account of sacramental doctrine (could the bishops, we wonder, do this with complete unanimity?) but it has accepted the Sacraments as a means of grace, insisting on the words and elements ordained by Christ. So much was possible, and so much was agreed, as the essential basis of union, but it is not admitted that the statement is ambiguous, though here, again, it will be subject to further consideration in process of time. Nor, thirdly, is it considered necessary or desirable to make the rite of Confirmation the general rule of the Church at present. This indeed was approved by the Lambeth Conference of 1930, and in whatever direction the Church of South India may develop, it would be breaking faith with some of its own constituent members to press now for such a rule as is desired. On the question of Confirmation, and its relation to full membership in the Church, there is no unanimous voice in some other places beside South India. Whether the rite should be conducted by the bishop or by a local presbyter can be argued from both sides, and the Church of South India must learn from its experience the more excellent way, or, since both are excellent, the more appropriate one.

The request to modify the rules for synodical procedure in order to safeguard the position of the bishop is answered by a restatement of the order now observed, which is regarded as sufficient, and by the sound observation that it is dangerous to "limit the final authority in matters of Faith and Order to any one order in the Church." But when Lambeth asks for a reconsideration of the ultimate relation of the Church of South India to other Churches not episcopally ordered, it gets its answer straight from the shoulder. The Church of South India desires to be permanently in full Communion with all the Churches with which its constituent groups have had communion and fellowship. This is

"absolutely basic, and not subject to reconsideration. It is not conceivable that in any reasonably foreseeable circumstances the Church of South India should break off relations with those parent Churches with which it now enjoys unrestricted fellowship." About the propriety of Lambeth making such a request, there is no doubt room for difference of opinion. The Anglican is the only one of the uniting Churches which is not in full communion with the Church of South India. If some feel that there is behind this request a hint that after the interim period of thirty years is over, and all the ministers of the Church of South India are safely, because episcopally, ordained, that Church may be prepared to reconsider whether it can remain in communion with any non-episcopal Church, Lambeth has only itself to thank for that suspicion. Whatever the outcome, it is very well that it has had so uncompromising an answer.

Finally, whether after the end of the interim period non-episcopally ordained ministers may continue to exercise ministry in the Church of South India, is answered by the Constitution, which deliberately postpones this question to its appropriate time, and that for good reasons. First, that the decision ought to be taken by those who have grown up in the Church, and by a Church likely to be much more Indian than it is at present. Second, the Church of South India hopes that there will be changes in the Churches, both in the West and in those in South India not now in the union, which will profoundly affect the whole situation thirty years hence. It candidly says that it will be content with nothing less than that the parent Churches should be united, as their children are. With humility, but with deep conviction, it believes that it has set the course. It has done a new thing in Christian history. It has brought together, in love and harmony and mutual trust, several varying and hitherto irreconcilable Churches of different traditions, uniting them into one Church. It is not looking backward, but forward. In some matters experience will suggest changes in its Constitution, but it is not prepared to pull down the building and dig up its foundations. In this, it is incontestably right. It is for the Churches of the West to look forward also, and in this they may learn something from their children.

—"Methodist Recorder," Mar. 9/50.



Hannah Dudley Memorial Church (Indian), Suva.

A WONDERFUL WEEK-END

By MR. GEO. G. CARTER, M.A.

The principal event of Easter this year, for me, was a trip into the Uisai district. This is a small border area between Buin and Kieta. It is in the lesser hills of the Crown Prince Range—far too mountainous to be called foot-hills. We have three villages there and a fourth that is, strictly speaking, in Kieta, but whose people find it easier to come to the Buin end than to cross the very difficult country that lies between them and Kieta. The Uisai dialect has, as one would expect, a good many signs of Kieta and Buin influences. The nearest village to us is OREMAI and we had been asked to go there to open a new church on Good Friday.

We set out from Koau on Thursday morning, 6th April. Three Europeans—(Geo. Yearbury, Grenville Voyce and myself) with 12 natives. We went by truck about 12 miles—as far as the road was passable for a vehicle, then we took to our feet. Almost at once we began to climb, gently at first as we left Buin plain behind us and went into the foot hills and gradually ascending into higher ground. But the road was not a simple ascent. This island is very thoroughly drained and the mountains have been cleft by many rivers. These have carved steep-sided valleys five hundred or more feet in depth. All the interfluvial ridges are heavily bush-clad, but this adds to rather than takes away from the difficulties of the journeying. The steep valley sides can in places only be scaled by means of notches cut in a tree trunk staircase or by means of a "rope" of trailing vine. Where the rivers are narrow, they are often spanned by a log bridge which may consist only of a single log. You need a good head for them as at times there may be a fifty foot drop below.



Up the stoney creek on the way to church.

The wider rivers have to be waded and in one place it is necessary to travel up a stony tributary bed for some distance. It took us six strenuous hours to reach our destination, and we were more than glad to sink on to a seat in the teachers house and rest.

If it was not so inaccessible Oreamai would be a good place. It is above the malaria line and is of course much cooler. The teacher here, Doguhorig (pronounced Donguhoring) is a good lad and is doing a grand job of work. Disease is less here than in the lowlands, but

as we arrived in the village we heard the "keening" which is the sign of death. This indescribable wailing is common to most primitive peoples, and once heard it is not quickly forgotten. A young woman had died six days after the birth of her child, during the previous night and the wailing had already been going on for about 18 hours. The funeral pyre had been built in front of her house. Cremation was in pre-Christian times common to all South Bougainville people, but the Roman Catholic church has done its best to stamp out the practice. We as a Church have rather encouraged it, since we have no doctrinal objections and it is much healthier and more hygienic than most native burial customs. The pyre is about 8ft. high and 4 wide. The wood chosen is dry and easily inflammable, but four supporting posts of non-inflammable limb ensure that the pyre will keep its shape to the end. At 8 p.m. the teacher took the funeral service in the house and then the wailing resumed while the final preparations were made. A big fire was lit nearby and when a good blaze was going, the burning brands were piled into the centre of the pyre to a depth of about 2ft. Then the body, which had been placed on a cradle of lathes was lifted up to the accompaniment of a crescendo in the wailing. Then more wood was placed on the top to fill up the space entirely. The fire was then fanned into a flame. Mourners stayed by the pyre all night and at dawn raked out the fire and gathered the bones into a cloth. The bundle was placed in a pile of banana leaves on the site and the remnants of the fire removed. Here they would normally have remained for about eight days before being scattered over an old village site some distance away. But the husband had been persuaded to return with us on the Saturday to bring the infant boy to Sister, so the ashes were disposed of the next night.

The church was duly opened with all ceremony on Good Friday, at about mid-day. People had come from the four Methodist villages and 150 were present. Grenville officially opened the Church and I conducted the service inside. There were three choirs from different villages and I baptised 18 people. The bamboo and sago palm church was very nicely decorated and the whole event was an auspicious one. We were deeply impressed and felt it had been a very worth-while service. After the service there was a large feast for us all, and the fatted pig was duly consumed. Later in the day there was another service taken by Mr. Yearbury.

We set out in good time on Saturday morning for the return trip to Koau, accompanied by the bereaved husband and his motherless son. Coming home was easier than going since it was down hill, but it was a weary group that arrived back home in the mid-afternoon. It had been a strenuous but wonderful weekend.

SISTER WINIFRED POOLE.

Word is to hand that Sister Winifred Poole has reached Australia on her way home for a well-earned furlough. At present she is visiting her sister in Tasmania and is booked to sail from Sydney per "Monowai" on 9th June. During an extended first term she has rendered excellent service at Buka and Choiseul and will receive a warm welcome from her many friends in New Zealand.

APARTHEID

Many eyes are upon South Africa today. The peoples of India and of West Africa know what is happening there under Dr. Malan.

The eyes of non-Europeans in South Africa are on the rest of the world. They know what progress is being made by Negroes elsewhere and by the people of India. But if the Constitution of the Dominion is used to close the doors of hope against non-European people—three-quarters of the population—what path to progress, other than revolution, can they follow?

THE FACTS

The word **Apartheid** means separation. The policy of Apartheid aims at segregating the European minority as completely as possible from the rest. Apartheid is purely a political rallying cry. It is not possible to carry it to its logical conclusion: geographical, social and industrial separation would ruin the country, even if it could be brought about. White South Africa would be jeopardised. Without non-European labour the gold-mines, basis of the whole nation's economy, would be compelled to close. Ruin would come to the Afrikaner farmers, the strongest supporters of the National Party which advocates Apartheid.

For though Dr. Malan, the Premier, must be aware that Apartheid is not a practical policy, he knows also that if he were to admit the fact his Party would reject him and his power would cease. Those whom he leads believe (it is an article of their faith) that the African in the Dominion must face the prospect of perpetual servanthood. Apartheid is the instrument by which this is to be enforced. Just as much Apartheid will be used as is necessary to bring about this result. Genuine Apartheid would be cruel: it would involve, for instance, the return to the reserves of all Africans in the cities, and Indians who have never known India would be asked to live there, or to suffer complete segregation.

But the actual policy of the Government will be even more cruel: the Africans needed in European industry will live near the mines and farms they serve, but they will be kept even more cut off from Europeans and their own people than before.

Professor Toynbee classifies Apartheid with the institution of caste:

"This institution, which consists in the social segregation of two or more geographically intermingled groups of human beings, is apt to establish itself wherever and whenever one community makes itself master of another community without being able or willing either to exterminate the subject community or to assimilate it into its own body social. For example, a caste division has arisen in the United States between the dominant white majority and the negro minority, and in South Africa between the dominant white minority and the negro majority. In the sub-continent of India the institution of caste seems to have arisen out of the irruption of the Eurasian Nomad Aryans into the former domain of the so-called Indus culture in the course of the first half of the second millennium B.C."

CHRISTIAN COMMENT

The following message to Christians has been published by the Christian Council of South Africa.

We, members of a conference on "Christian Citizenship in a Multi-racial Society," convened by the Christian Council of South Africa, extend to our brethren throughout the world fraternal greetings in the name

of our common Lord and Saviour, Jesus Christ. Gathered as we are from all parts of the Union of South Africa, Basutoland and Southern Rhodesia, as the accredited representatives of twenty-five Churches, Missions and other organisations, we have been deeply conscious of the love and fellowship in worship which we share with all of you.

We are thankful for the respectful attitude adopted by Christian leaders outside our country towards the particular tensions and problems which confront us, and at the same time rejoice to know that this, and subsequent statements emanating from our discussions, will command your serious study and consideration.

To all in our own land who profess the faith of Christ crucified we say, in all solemnity, that there are conditions prevailing in South African social life which make it difficult, if not impossible, for many of our brethren to develop fullness of personality.



Must they always live apart?

Arising from our deliberations we affirm that the fundamental truths we shall neglect at our peril include:

1. God has created all men in His image. Consequently, beyond all differences remains the essential unity.
2. Individuals who have progressed from a primitive social structure to one more advanced should share in the responsibilities and rights of their new status.
3. The real need of South Africa is not "Apartheid" but "Eendrag." (Eendrag may be rendered "Unity through teamwork").
4. Citizenship involves participation in responsible government. The franchise should be accorded to all capable of exercising it.
5. Every child should have the opportunity of receiving the best education that the community can give, and for which the child has the capacity.
6. Every man has the right to work in that sphere in which he can make the best use of his abilities for the common good.

—"The Kingdom Overseas."

A Chance to Live Dangerously in New Guinea

By Rev. W. H. RAINEY, B.A., F.R.G.S.

Dr. Frank Laubach, who has been called the "Apostle of Literacy," recently visited the New Guinea highlands and meetings were held at which there was an attendance of from 10,000 to 12,000 natives. Here as elsewhere, however, the doctor's best work was done, not when addressing large crowds of people, but when he conferred with a few experts, both missionary and native, in order to prepare phonetic charts. The efficacy of these charts in facilitating literacy has been proved again and again.

On arrival in Sydney, in a broadcast from St. Andrew's Cathedral, Dr. Laubach said he had been in the darkest places in Africa; he had travelled the length and breadth of Latin America; he had been into the remote and backward places of Asia; now he was surveying the Pacific area, but he believed that the greatest field for missionary labour to-day was New Guinea. He went on to say with great enthusiasm, that he knew of no greater opportunity for preaching of the Gospel than the wide-open doors of New Guinea; of no finer Christians than the converted "Fuzzy-Wuzzies"; and of no greater challenge to the Christians of Australia than a million people only a day's flight away from them. While lacking Dr. Laubach's vast personal knowledge of world missions, the writer, during his forty-two years of service for the Bible Society, has become familiar with Christian work in many lands. Among them is New Guinea and, having seen the wonderful work carried on there, he thinks the doctor is right.

The Day of Small Things

Missions in Papua (New Guinea) had a more favourable start than in other fields, for that enlightened administrator, Sir William MacGregor, in order to avoid overlapping, allotted spheres of influence to societies taking up work in the country. This "gentleman's agreement" has worked well and the simple-minded natives have not been confused by varying forms of church government and different theological teaching.

The great missionary societies—the London Missionary Society, the Methodist Missionary Society and

the Australian Board of Missions (Anglican)—to place them in the order which they began work—have more or less occupied the areas entrusted to them. (The Roman Catholic Church was also included in the division, but we have no first-hand knowledge of the extent of its occupation). An indigenous Church has come into being in all these areas, and, although far from self-supporting, is on the way to becoming so.

Early in the first world war German New Guinea was occupied by Australian forces and later became an Australian mandate. Here the Lutheran Church has a prosperous and well-established work, which, although now drawing its support from American rather than German Lutherans, is extending in all directions.

Modern Pioneering

Later other missions entered the country; these include the Unevangelized Fields Mission and the Seventh Day Adventists. The former has undertaken enterprising pioneer work on the upper Fly River. Regarding the advanced area penetrated and since occupied, one of its leaders said: "It is safe to say that no missionaries have been within 300 miles of this region, and in parts it is doubtful whether even explorers, patrol-officers, or oil-prospectors, have penetrated so far."

There they discovered tribes of tree-dwellers. The tree-dwellings are mostly from thirty to thirty-five feet above the ground, although occasionally as high as eighty to ninety feet.

Mr. Leonard Twyman, one of the pioneer party wrote:—

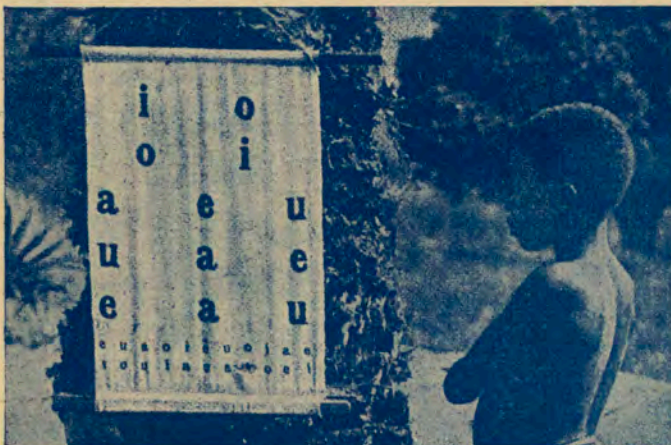
One of these houses was an amazing structure about eighteen feet square. The floors were made of finely split black palm; the only windows were small openings used for observation and for shooting arrows, rather than for fresh air. We soon found out how to tell if there were children living in these tree-houses by the type of steps leading up to them. There were the usual men's steps, and for the little folk a long tree-stem with steps cut in it.

Thus these primitive people live out of the reach of raiders who find themselves at a disadvantage and have to withstand a shower of stones and arrows.

The Central Highlands

Attention has recently been concentrated on the Central Highlands, a plateau of from 3,000 to 10,000 feet above sea-level in the hinterland of Lae and Madang. The climate is perfect; comfortably hot in the day and fresh at night. The Administrator, Colonel Murray, said to the writer, "It's a three blanket country," and so it proved to be, for this was just the number of blankets we needed to protect us from the cold at night.

Here there is a considerable population of strong healthy people, most of them speaking languages not yet reduced to writing. On occasion thousands attend the Lutheran missions; many of them walk all night with their wives and children in order to attend morning



Early stage in education.

worship. When service is over they are not in a hurry to return home, but, anxious to hear more of the white man's God, may stay a day or two more. The natives depend on the mission for medical treatment and often stay for considerable periods. This is a great opportunity to reach them with the Gospel. It was to this area that Dr. Laubach made his most effective contribution.

Even in this missionary-occupied area life is very primitive. As our little 'plane descended from the sky we found ourselves surrounded by a group of savages as picturesque as you could imagine. The natives here are different from those on the coast—they are darker-skinned, rugged and savage in feature; some have very large mouths. The men's dress consists of the minimum round the waist and some palm-leaves hanging at the back like a tail. They have much hair on the face, and often curls hang down as far as the shoulders, or even lower; frequently their hair is decorated with flowers. Many have their nose, ears and lips pierced with ornaments, and a large piece of mother-of-pearl suspended from their chest.

The women are smaller than the men; it is evident from their submissive demeanour and downcast eyes, and also their lack of ornaments, that they are the hewers of wood and drawers of water. When they travel the lord and master walks in front carrying his bow and arrows and spear, while his wife trots along behind carrying the baby in a string-bag and a large bundle on her back suspended from her forehead by a cloth-band.



The Burden-Bearer.

In response to a wish we expressed that some natives should show us their skill with the bow and arrow,

a fine-looking chief with whom we have made friends came in full regalia—head-piece of many coloured feathers, and nose and ear ornaments—to show us what he could do. He spoke of the fear of the witch-doctor prevalent in the land and how many die at his hand or at his instigation. Many times he had been in danger from sorcery. Some time ago the local witch-doctor accused the chief of having been responsible for the death of a man by sorcery, and his death was decreed. Fortunately one of his friends warned him to be on his guard. He returned to his hut and when night came lay on his mat, every nerve taut. Soon his trained ear heard a rustling in the grass and he knew that the would-be assassin, thinking him to be asleep, was approaching. As the assailant drew near a well-directed arrow, whining out of the darkness, struck him dead.

New Missions Answer the Challenge

Since our visit to the Central Highlands the district has been thrown open to missions and four new societies have entered. They include the Kwato Mission from eastern Papua and the South Sea Evangelical Mission, well known for its work in the Pacific Islands. Mr. Russell Abel, a son of the founder of the Kwato Mission, tells of an expedition recently made by him to this area:

Our first aim was to get a clear picture of life in these mountains. People continued to press upon us, intrigued, inquisitive, but always friendly. Each day we would spot new threads of smoke rising from still more distant gullies and hillsides. We were told that every attempt so far to count the people shows a population far in excess of early estimates.

An Assistant District Officer, returning from an expedition into unknown territory to the south, declared that we were still only on the fringe of the real population centres. There was great activity everywhere as a feast was due. When the great day came some 5,000 people forgathered. I counted over 200 cooked and decorated pigs, each one borne on a stretcher in procession with drums and shouts. It was all a bit bewildering, the daily impact of all these people of various tribes and customs. We wondered where to begin. The task seemed immense, calling for resources and personnel that only the eye of faith could visualize. We needed to remember that God was calling us, not we calling Him.

One day the District Officer sent for men and introduced me to five Chimbue chiefs. They were fine types; tall, well built, with magnificent head-dresses, faces painted red and yellow, and pearl-shell ornaments that clinked pleasingly. They all invited me to visit them and promised help if we would begin work in their districts. The next morning a line of youths appeared at our door and announced that they had been sent to carry our gear. It was apparently all arranged. So without further ado Tiso, Lagau and myself set off. This is pioneer mission work in this year of grace 1949.

Mr. K. E. Griffiths, of the South Sea Evangelical Mission, also made an exploratory journey to choose a field for the activity of his mission. It was decided, as a result of his journey, to open a base at Wewak and from there penetrate the interior. Wewak is a strategic centre—it boasts a harbour and an air service, and is, moreover, but sixty miles from the mouth of the Sepik river. The whole area is thickly populated and inland unknown land beckons the pioneer.

If we look on the map at Mount Hagan, the loftiest peak of the Central Highlands, we notice that westward there is a great blank, just as there was in the maps of Africa before Livingstone's journeys brought light to the Dark Continent. Most of this area is unexplored, or almost so. It is here that the great rivers



Tree Dwellers.

rise, including the Purari which flows into the Gulf of Papua. Who knows what strange peoples might be found in this little known and unevangelized land? One mission already claims to have come into contact with a tribe that had never before seen a white man.

There is a great challenge here. Much has been done in New Guinea; pioneers have suffered and died; missionary societies pressed forward and occupied the land they had won, but there is "still much land to be possessed." It was concerning this area that the Rev. R. Piper, late New South Wales Secretary of Methodist Overseas Missions, said: "God's great call to us is to go into the great island of New Guinea. Stone Age people, many of whom have yet to see a white man's face, await us. If we do not go in we deserve to have our candlestick removed from its place."

But this is not all—looking out from Mount Hagan, if we could but see far enough, we should see Dutch New Guinea, a still largely unknown land.

Mr. T. Southwell-Kelly, writing in the Sydney Morning Herald, conducts us over the border into Dutch territory:—

The mountains drop sharply into the extensive swampy plain, and the intelligence of the inhabitants is lower. Even to-day head-hunting expeditions are by no means uncommon and many are still enthusiastic cannibals. Languages are varied and distinct. The veil which covers so much of Dutch New Guinea was drawn aside for a moment when an air accident plunged some U.S. fliers into Shangri-la—the lost valley. They were befriended by tall natives of a superior type, who had had no previous contact with Europeans. They might have lived on for centuries, unknown to the outside world, but for this accident.

Here is a land with wide-open doors and a people who are saying, "Come." A French writer recently said, "There is no fire in the eyes of modern youth." We disagree with him. Modern youth is both fearless and adventurous, not less ready than those of past generations, to throw safety to the winds and live dangerously for Jesus Christ.

—World Dominion, Jan.-Feb., 1950.

A "CICELY II" ALBUM

A happy interlude at a recent Foreign Mission Board meeting was the presentation to Mr. and Mrs. John Astley of an album containing photographs of the building, launching and sailing of the Cicely II, with an inscription and a hand-painting of the boat—the fine work of Mr. W. Woodhead—on the opening pages. Space is left for photographs from the Field of this beautiful little craft on her errands of mercy.

After the General Secretary had referred to the inspirational lead given by Mr. and Mrs. Astley at the inception of the M.W.M.U. appeal for the new Medical Boat, the Chairman (Rev. W. Green) called on Mrs. M. E. Virtue to make the presentation on behalf of the Women's Missionary Union and the Mission Board. The latter expressed her joy in the privilege of presenting this small expression of a very high appreciation of the great encouragement and impetus of a wonderful gift that helped so substantially to bring the Appeal to such a triumphant conclusion.

In acknowledging the gift, on behalf of Mrs. Astley and himself, Mr. Astley spoke with deep feeling of his mother whose name was Cicely, and in whose memory both "Cicely I" and "Cicely II" were named. He stated that Mrs. Astley and himself counted their share in sending forth this 'mercy ship' as one of the greatest

privileges of their lives. He expressed thanks to the late Mr. J. Blair and the General Secretary for bringing the need of the boats to their notice and deep gratitude to God for permitting them to share in such a beautiful undertaking.

THAT EXTRA 1d PER WEEK!

An already regular and generous contributor—Mr. F. A. Gillot—encloses a cheque for £100 with the simple note: "The extra 1d. a week."

"Many Mercies" sends £1 and states: "I would like to help with the extra 1d. per week."

"Auxiliary Member" also sends £1 and writes: "To meet the needs of the Solomons for the coming year, I would like you to accept the enclosed as my little bit extra."

We also gratefully acknowledge a generous bequest of £100 by the late Mrs. K. S. Thom, forwarded by Mrs. L. B. Shute of Eastbourne, to be used as the Board deems fit.

FROM THE DOCTOR'S DIARY



Silas Lezatuni.

Among recent activities have been the placing of three dresser boys, one of them at Paramata and one at Mono—the former in response to a request from Silas Lezatuni. Paramata is one of our important villages and Bruce Cole has nearly finished a dispensary there. In addition our building at Bilua is nearly ready, including a small store, cookhouse and washhouse. The Resident Commissioner comes on the 24th April, so we hope to have it finished by then.

I have been two or three times recently to Munda—once with Mr. Metcalfe to meet headmen, etc., regarding a site for a leprosarium. Choiseul is unsuitable at present, as is Roviana, the latter owing to food shortage. I have since seen Mr. Goldie who favours Bilua, and so we are proceeding with Ozama for positive cases, and the mainland for contacts who will work the garden. I am to draw plans for the permanent Leper work and submit them to Mr. Goldie. Temporary huts will be needed in the next few months and Choiseul boys are probably available for this purpose. Rice and accommodation are a problem at the present time, but we should be straight in a few weeks.

"CICELY II" FACES HEAVY SEAS.

"We had a very rough trip to Simbo where I spent five days without being able to get out again, but it gave me an opportunity of seeing every village. We brought back two patients, one with streptococcal septicaemia which we investigated with the dresser boys

and found the organism with the Microscope. So out here in the wilds we are able to do a bit of investigation when time permits. The North West season had started, and although it seemed to be quiet in Gizo it wasn't when we reached the gap between Ranongo



Building new hospital at Bilua.

and Simbo. The waves were frighteningly high, fifteen feet or even higher, so that even the Captain of the "Mandalay" was sick but, queerly, I wasn't. One experienced boy was plainly frightened of the size of the waves. It was a real test for the "Cicely" that I don't desire to repeat in a hurry, but Captain Jone Magu was splendid and I feel sure that we owe a good deal to his steady skill especially in turning broadside on to such a sea to bring the boat round to make the small entrance to the lagoon. Even behind the island we had out two ropes and the anchor."

This is the Hour for the Christian Church

The South-eastern Asia Central Conference of the Methodist Church met recently in Singapore. Bishop J. Authur Moor, of Atlanta, Georgia, U.S.A., presided and was assisted by Bishop Clement D. Rockey, of India.

This is a newly-constituted Conference, combining the Conferences of Burma, Malaya, Sumatra, Java, and Sarawak. Its main business this year was to elect its first Bishop. The idea of a Methodist Bishop may seem strange to some English Methodists, but the method of appointing a Bishop makes it clear that there is nothing contrary to the Methodist view of the ministry. The directive to the Conference said: "The Bishop of the South-eastern Asia Central Conference shall be elected by secret ballot taken with no nominations. The votes of two-thirds of the delegates present and voting in regular session shall constitute an election." The election was actually made in the tenth ballot.

The new Bishop, the Rev. Dr. Raymond L. Archer was consecrated in Wesley Church, Singapore. Bishop Moor conducted the service. Bishop Rockey and the Revs. Chew Hock Hin, H. B. Amstutz, U On Kin, M.

Dodsworth, J. V. Ayaduray, and Luther Hutabarat took part in the laying on of hands.

"The world is my parish," said John Wesley, and these words were continually in mind in this gathering of Methodist ministers and lay leaders from America, Sweden, Holland, India, Burma, Malaya, and the United States of Indonesia. The spirit of our forefathers was there too.

In the first issue of the Daily Advocate, the Conference diary, the presiding Bishop wrote: "This is the hour for the Christian Church, knowing the world in which it must work, and the Christ with whom it may work, to set the trumpet of faith, to its lips and proclaim boldly the sufficiency of Christ for men and nations. Let us, then, do our work in quietness and confidence. God lives and loves us, sin is a broken power, the Church is deathless because Jesus Christ is alive for ever more." J.J.

—Methodist Recorder, March 9/50.

FACING BIG MEDICAL PROBLEMS

By SISTER WINIFRED POOLE.

The work is growing here day by day. We have eight babies between three months and three years, four of them not yet walking. Two are of an age to go home, but we are taking no risks while whooping cough is still around.



Not all in one basket!

We have 29 girls including native staff this year, about 150% increase in the past few months. It is good to feel that the girls' work is well under way. They are a lovely lot of youngsters and most affectionate. There is no difficulty in getting girls — the difficulty is in knowing where to house all who want to come.

I am very sad. The problem is to know what to do with lepers under my care. At the moment there are 11 having injections, several other children under suspicion in the infected families, and three new cases

in Sasamaqa itself. Of the new cases one is Ruvu, who until recently was our head girl. While I was giving her treatment in her little bach a couple of days ago, her nephew Eroni Qorataro came in and asked me to have a look at a patch on his leg. He has a typical area, anaesthetic to the wool test—in fact there is little reasonable doubt. The area is well up the thigh and always covered by his laplap (loincloth), so it would have gone undetected for a long time had he not shown it to me. Naturally Eroni had leprosy in mind when he reported. He has three children. Then to-day I examined Ruvu's daughter who has two definite patches. There are two other school boys, a married son, and baby granddaughter, in the same house.

The leprosy patients who are having injections are too far away for proper supervision. They are not in one settlement but come together to one point every Friday for injections. That involves nearly seven miles walking by the time I get home. I am going weekly, but that is pitifully inadequate. They do need regular and constant supervision which is impossible to give them. With the patients scattered as they are nothing can be done about schooling, and they are well and truly outcast by the rest of the community. One of the women will be presenting us with a babe in a little while. She already has two little girls, but the tragedy is we cannot do anything about them. For long enough Mr. Metcalfe has been negotiating for a piece of land, but the people concerned have only been "thinking about it" and haven't made up their minds. Eventually I suppose there will have to be one centre for the whole group, but as that plus staff to cope will possibly take years to organise, our immediate problem is to know what to do now. The 14 patients and the households involved number 44 individuals. I don't know how many others there are in Choiseul, but enough to be a future menace. Everything possible is being done—but how inadequate! Tuberculosis is an even bigger problem.

Note.—The proposed Leprosarium on the island of Ozama will largely solve the leper problem mentioned by Sister Winifred.—Editor.

Governor-General's Tribute

The Governor-General of Australia, His Excellency the Right Honourable W. J. McKell, recently visited Papua-New Guinea, and this is part of his Farewell Message to the people of New Guinea. It is with a feeling of sadness that I say farewell to the Territory of Papua and New Guinea, and to its people. This land has been to me, a land of sunshine and happiness, and its residents a courteous, kindly and big hearted people.

Wherever I have gone, I have experienced the strongest expressions of loyalty to the King and to our institutions, and a firm determination to preserve those principles which guide and direct us, and which are dear to us all. These expressions, with humble duty, I will convey to His Majesty.

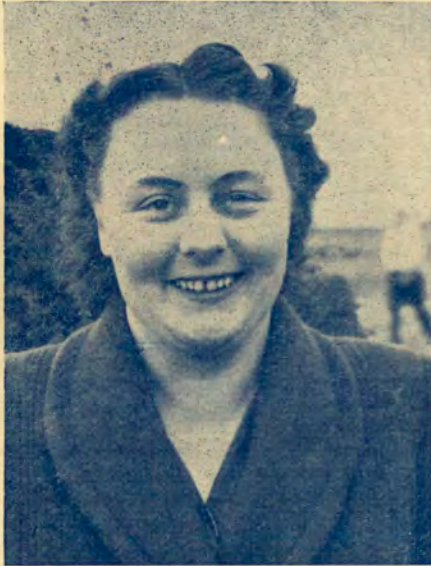
I am most grateful to the native peoples for the warmth and the colour of the receptions they have

accorded me everywhere. Their ability, kindness, simplicity and generosity, make me feel that they are entitled to receive from us, what is noblest and best in our way of life. The Missions have shown me every kindness, more, they have shown me a record of work, self-sacrifice, and devotion, that is an inspiration to us all. No help that can be given to them, on the part of the Administration, or the people, can be too great. To His honor the Administrator, and his staff everywhere, I tender my thanks for all that has been done to make my visit instructive and pleasant. Theirs is a humane and generous Administration, carrying out great responsibilities in a sympathetic way. And so with feelings of deepest personal gratitude, I say farewell, and express the hope, that the future for you all will be one of happiness and prosperity.

—"Methodist News," Bougainville.

Three More Sisters Dedicated to Overseas Work

In the presence of a congregation that overcrowded the Auckland Central Mission, Nurses Davinia Clark and Jessie Grant were dedicated to the Overseas Work of the Church on Sunday, 26th March. The service was conducted by Principal E. W. Hames, M.A., Chairman of the Auckland District and President-Elect of the Conference; and the Charge was delivered by the Rev. A. H. Scrivin, General Secretary of the Foreign Mission Department. On behalf of the President and Dominion Executive of the M.W.M.U., Mrs. M. E. Virtue assured the Nurses of the utmost goodwill and prayers of the whole Union membership. The Trinity College Choir occupied the choir seats and rendered two anthems.



Sister Jessie Grant.

Sisters Davinia and Jessie testified to their conversion and sense of God's call to work in the Solomons and told of their joy in this occasion of their dedication and commission to the great Overseas Work of the Church. They were presented with Dedication Bibles and, with the officiating ministers, shared in Holy Communion. The whole service was a source of great inspiration to the large congregation as well as to those immediately concerned.

At a social function following the Dedication Service a typewriter and book were presented to Sister Jessie and a book to Sister Davinia by their friends of the Central Mission, and opportunity was taken to bid farewell to the new Sisters who were booked to fly from Auckland on April 3rd on the first stage of their journey to the Solomons.

Miss Myra Fraser was dedicated as a teaching Sister by the Rev. L. Sharp at an impressive service, at Wyndham, before a congregation which filled the Church. Visitors were present from Riverton, Milton, Mataura, Gore, and Invercargill. Sister Myra stirred all hearts with the story of her call to serve the Church overseas and her own Christian experience. She also expressed her great debt to the influence of a Christian home. Following the act of Dedication and the pre-

sentation of a Bible, Sister Myra, her mother and family received Holy Communion. Mrs. T. Hallam (Dominion President of the M.W.M.U.) and Mrs. Stead (Southland District President) were present, and the



Sister Myra Fraser.

former conveyed greetings from the M.W.M.U. and an assurance of their constant prayers and support. Mr. Sharp then spoke on the words, "He goeth before you into Galilee," saying that wherever we witness by word or life, Jesus is there to receive and support us. Then in a few words he reminded the congregation that as the Church at Antioch "ceased not to care for Barnabas and Paul," so we should have our representative in our hearts and never cease to care for her and uphold her with our daily thoughts and prayers.

Farewell to Outgoing Missionaries

A large company of relatives and friends filled the Pitt Street Sunday School Hall on Sunday, 14th May, to bid farewell to Sisters Merle Carter and Myra Fraser and the Rev. Trevor Shepherd who were due to fly to Sydney the following morning en route to the Solomon. The Rev. Robert Thornley, M.A., presided and farewell messages on behalf of various departments of the Church were voiced by Mrs. A. H. Scrivin, the Rev. G. I. Laursen, and the General Secretary. Each of the outgoing party responded, and in moving words told of their sense of joy and privilege in being called to serve on the frontiers of the Kingdom. Sister Myra had been dedicated to the Overseas Work the previous Sunday at Wyndham and Sister Merle and Mr. Shepherd were returning to the Field after their first furlough during which they rendered excellent deputation service in several districts.

Mrs. T. Shepherd and Miss Jane Bond were also on the platform and spoke in happy vein. They will be leaving for the Field about August.

Building Operations in the Solomons

By MR. BRUCE COLE.

Note:—The dispensaries mentioned by Mr. Cole in this article are being erected by grants from the Lepers' Trust Board.

The Roviana Sisters are comfortably housed, with some 1400 gallons of water to draw on. Allen Hall is similarly suited and Mr. Goldie's house is ready for him. The hospital has a 1000 gallon tank waiting for the rain. The last urgently needed school dormitory is complete and Frank Woodfield has taken over the construction of the wharf, so now I've managed to answer the call for help from the Doctor in the erection of the dispensaries. Doctor brought me round to Paramata last Monday week and the building will have the roof on to-morrow. The people are very pleased to see the building taking shape, and I'm sure the thrill they'll get when I declare it finished will be a compensation for any difficulties encountered. They are a fine group here. Silas Lezatuni is one of the best leaders in the Solomons and his village has a

pleasant, bright, industrious, cheerful and generous lot of people.

They have excellent gardens here and are always bringing me something fresh. The fish is good and I've had fish and turtle and crayfish and have been promised oysters. Have you ever tried braised turtle's liver? I wouldn't like to tell you how many pieces I ate at one sitting—you might think me greedy, especially as it was after I had devoured half a large fish!

As I sat in the cool green grass after Lotu last Sunday afternoon chatting to a group of natives, they asked me if I knew any good hymns. I admitted being acquainted with a few, whereupon they all begged me to teach them some new tunes, as they knew so few and never had any chance to learn new ones. So I began on Tuesday night, and they were so happy that they asked if I would teach them every night, so I'm having a great time—choir practice every night in the week. The only trouble is that I'll be here such a short while and there are so many beautiful tunes in the Methodist Hymn Book that I don't know which ones to select. There's the makings of a good choir here if I could only stop and develop it.

When this dispensary is complete I hope to move straight over to Senga and erect the one there, but that will all depend on the 3 x 1 situation. If I have to go to Munda and saw up a lot of timber to provide what is missing I might not be able to get to Senga until after the May gathering.

We had some very hot days at Munda just before I left, and as I was working on Mr. Goldie's house I took particular notice, and certainly it was considerably cooler inside the house than elsewhere, whereas Sister Effie declared later that in school it was most unbearably hot, so I'm hoping to ventilate her buildings similarly when I get the chance.



Bringing something fresh.

For such a time as this are we called

It is true that in China the picture is blurred, but the general outlines can be discerned. China's political future is not our business. We have neither the right nor the desire to align the Church with any political party. Its duty is to offer Christ as the answer to all man's strivings, and the One upon whom alone stable life, for the individual or the race, can be built.

One thing is certain: political changes anywhere do not absolve the Church from the pursuit of its mission to the world; they rather accentuate its importance. If the work in China or in Burma must be carried on in the midst of new and great complexities, it must

still be carried on, at whatever cost. If our missionaries are remaining at their posts, and trying to strengthen the life of the Church by their example of steadfastness and courage; if Chinese Christian leaders are making the present difficulties the ground, not for despair, but for self-examination and a renewal of their dedication to God's purpose of redemption, it is surely not possible that British Methodism will do other than support them by prayer and by those additional resources without which the task will become almost unbearable. Moreover, in countries where it is soberly and indeed conservatively estimated that the cost of living is between six and eight times that of pre-war days; where there has been so much dislocation of life and commerce; and where the Church is pressed on every side, we to whom they look for fellowship and help cannot desert them.

—British Overseas Report.

DR. TOYOHICO KAGAWA



Toyohiko Kagawa.

Dr. Kagawa was a son of the Secretary to the Privy Council, a selected group of men who served as advisers to the Emperor. His mother was a dancing girl "with light feet and lighter morals," but Toyohiko was a likely lad and his father took means to make him his legitimate son. His parents died when he was four years old. He was unwanted, beaten and shut up in dark outhouses. He was lonely and melancholy until missionaries came into his life and took him into their homes and hearts. They taught him to read the Bible, and when from his heart he cried, "O God, make me like Christ," his spirit was flooded with light and life.

At the age of twenty-one he went to live in the awful slums of Shinkawa. The tiny houses were crowded with people, filthy and verminous. The narrow alleys stank with filth, with overflow from the toilets and the backwash from sewers. Sin stalked unabashed. Murder was often a badge of distinction, starvation was everywhere, and the mortality, especially among children, was terribly high.

Anyone appealing to him for food or shelter was taken into his tiny house. Among his first applicants

was a poor man suffering from a contagious skin disease. "This is God's test," thought Kagawa, and gladly made the man his bed-fellow. He had not enough money for all who came to him and he had often to dilute the rice with water. He gave away the very clothes off his back and went cold himself.

For fifteen years he lived thus. Even during these years Kagawa read deeply. He also wrote many books, among which was "Across the Death-Line," which was widely read and much discussed in government circles. Into his book, "The Psychology of the Poor," he poured the convictions that had burned into his soul. This book became a classic and caused such a stir that parliament set itself to wipe out the slums in the Empire's six largest cities and appropriated £2,000,000 for this purpose, one of the most daring and far-seeing pieces of modern social legislation.

After the great earthquake, which wiped out Yokohama and 100,000 people, the Cabinet set up an Imperial Economic Commission for the work of reconstruction, and Kagawa was chosen as a member. He was repeatedly urged to go into parliament, but this he always refused, with the reason, "I must preach." During the last three years at his meetings 188,000 have professed Christianity. Later the Government turned to Kagawa to be the head of the city's social welfare bureau; the salary offered was £1,800. Kagawa was busily engaged in a nation-wide evangelical campaign; however, deeming it to be a call of distress, he accepted the post but absolutely refused the salary, for Tokyo was, he said, in distress and he would not add to its burdens, and he added that he loved "service with a sting of sacrifice." —"World Dominion."

The Governor General of Victoria at Methodist Missionary Demonstration

His Excellency, Sir Dallas Brooks, said: "Shortly after I had assumed office as the Governor of the State, I received a loyal message of greeting on behalf of the Methodist Church of Victoria. These greetings you have now publicly given. I am very pleased to thank you all personally on behalf of my wife, my daughter, and myself. I appreciate deeply your kind and generous thoughts. This evening I am given to understand that we have especially in mind the fact that we are celebrating the birthday of Overseas Mission work. I know a little of the splendid work missionaries are doing and the formidable and urgent nature of the task which confronts them. Two wars of world dimensions in thirty years of history have wrought far more destruction materially and spiritually than most realise. Out of this devastation and havoc has come about the division of the world into two rival ways of life. And during this same period we have seen the near collapse of Christian moral standards throughout the democratic world. But it is equally true that there is another side, a much brighter side. Surely we are all entitled on a birthday to ponder just for a day on the good side to the exclusion of the not so good. I have faith and confidence in the fundamental goodness of human nature. History confirms this time and time again. Despite adverse difficulties, this virtue is daily manifested by the majority of men, women, and the younger generation. I will give an example. In the dark days of 1940, the British people stood alone as the bulwark

of freedom. The exhibition of fortitude, self-sacrifice, and helpful comradeship, shown by the civilian population astonished the whole world. Why? Because all of us in the British Empire had faith in each other, and in ourselves, because we had faith in God. So dark as may be the clouds there are patches of blue." —"Spectator."

ACKNOWLEDGMENTS:

The Foreign Mission Treasurers acknowledge with thanks the following donations.

LEPER FUND:

Rev. W. W. Avery (Sale of Bulbs)	£105	0	0
Miss C. L. Martin	5	0	0
Mrs. Richardson	1	0	0
Mrs. G. R. Howell	1	0	0

GENERAL FUND:

"Widow"	15	0	0
Mr. F. A. Gillott	100	0	0
"Many Mercies"	1	0	0
Hanham Family	100	0	0
Anonymous	20	0	0

REHABILITATION:

Mrs. Richardson	1	0	0
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LEGACIES:

Estate of Mrs. K. S. Thom (per Mrs. L. B. Shute) ..	100	0	0
Estate of Amy Nines ..	100	0	0
Estate of D. M. Opie	161	7	11

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

221 Cambridge Terrace,
Christchurch,
May, 1950.

Dear Open Door Friends,

What thrilling days were those that followed the Resurrection morning; how wonderfully the risen Christ unfolded the truth of His promise to the dismayed disciples, and what amazing work they did after receiving the Holy Spirit. To be partners in our great Missionary enterprise we, too, need the indwelling of the Holy Spirit from whence cometh all power both to witness and to serve.

The news of our Overseas Mission is very heartening; with the arrival of three new nurses on the field, one of our cherished ideals for which we have prayed has been attained, we rejoice in the fact that on each European station there is now a trained nurse and two for the Helena Goldie Hospital.

Our hearts were gladdened when we heard that Miss Myra Fraser had offered for overseas service. Miss Fraser's dedication took place on May 7th in her own church at Wyndham, Southland, this was followed by a social hour; also Invercargill Central Auxiliary arranged a farewell party, representatives from various parts of the District being present; many greetings and good wishes were expressed, among them greetings from the M.W.M.U. Sister Myra left Southland for Auckland, where along with Sister Merle Carter they left on May 15th by plane via Sydney for the Solomons. Sister Myra has been infant mistress for some time and is looking forward to taking up her new work on the teaching staff at Roviana. Our love and prayers will surround her as she seeks to do a work she feels she has been called to by her Lord and Master. As Sister Merle returns to her work among the sick, may she be blest with good health and all the grace and patience needed in her task of nursing. Our Sisters render splendid service and furlough time is a well-earned rest. We hope before long to welcome Sister Winifred Poole for her furlough.

It is encouraging to follow the building programme in spite of all difficulties and setbacks; a new house here or there for a member of the staff; schools, hospitals and institutions, perhaps not so big as we would like, but nevertheless all serving their purpose, and occasionally a new native church; truly the carpenters are busy these days.

It was a joy to hear that Grenville Voyce had been spared from Buin to be at Keesu while Mr. and Mrs. Shepherd were on furlough; how the years slip by, most of us remember Grenville as a boy in his early teens. Although rather late we congratulate Grenville on attaining his 21st birthday and especially in his work for the mission. From most of our Districts come reports of Conventions that have been held; some have combined their Easter gatherings but all speak of the wonderful fellowship enjoyed together. Our thoughts are turning to the end of our Auxiliary year. Renewed and strengthened by our Easter gatherings, may we face the closing months with determination to finish

the course with joy. Our responsibilities are great and we need to be constantly in prayer for our work.

Excellent reports come to hand of our work at Kurahuna, and we are proud to be of service in this way of helping Maori girls.

We are looking forward to big things from our Special Objective; safe transport for our Home Sisters is so very necessary to their work; four cars have already been purchased for Sisters Heeni, Dorothy, Ruth and Mavis, and we hope to clear off the payment of them this year.

Our M.W.M.U. Conference is to be held at Whangarei, Northland; already we have managed to get dates fixed—they are October 9th-12th inclusive; as we prepare for this annual gathering we ask for your prayers that all we plan to do may be in accordance with God's will.

Before closing this letter I would like to send a message to all our Gleaners, both members and groups. You are a great company of scattered people; we appreciate your interest and practical help in the work of the M.W.M.U. Linked together in one great bond of Christian fellowship we are all one in His Service.

"Thou art the Way, the Truth, the Life;
Grant us that way to know,
That Truth to keep, that Life to win,
Whose joys eternal flow."

Yours in Missionary bonds,
LILIAN HALLAM.

* * * *

Wairarapa District Council. 1st Quarterly Report.

The first meeting was held in February, the President, Mrs. Sage, opening with a Devotional period. The minutes were read and confirmed and general business dealt with. Auxiliary reports were short as only one meeting had been held during the quarter, but all showed that interest in the work was well maintained. Conference reports were given at Carterton, Greytown and Masterton. Eketahuna and other Auxiliaries reported on the pleasure given by the visit of the Dominion President, Mrs. Hallam. Arrangements for the Convention, to be held at Carterton on May 23, were made, and all look forward to a happy day of fellowship. The meeting closed with the Benediction.

Nelson District Council. 1st Quarterly Report.

The first meeting was held in St. John's Parsonage, Nelson, on Thursday, February 9, with fifteen members present. The Devotions were taken by Mrs. F. Savage. Mrs. Eden offered to send flowers from the Council to the Gleanings Secretary, Mrs. A. Holdaway, who has undergone an operation. **Gleanings Secretary's Report:** 74 letters sent in February. **Stamp Secretary:** Packages of stamps received from Auxiliaries and £5/10/- received for stamps sold. **Treasurer's Report:** The Treasurer's Report and Balance Sheet was closed early in January before Mrs. Russel went into hospital therefore the totals £24/0/3 in all were small this quarter.

After a discussion on how expenses of delegates to Conference should be met, it was resolved "That any

money raised by Auxiliaries for delegate's expenses be paid to District Council to be set aside for that purpose." Richmond asked for members of Council to attend their March meeting, and it was suggested that other Auxiliaries might welcome visits. **Reporter:** Reports sent to the "Methodist Times" and "Open Door." **Auxiliary Reports:** **Blenheim** has had two well-attended meetings, one with Springslands Guild, which gave a donation of £5. In December they brought handkerchiefs and facecloths for Kurahuna. They made £7/13/4 with "waist" aprons and sent one parcel.

Lower Moutere.—Two meetings and reports one new member. Parcels and Calendar have been sent.

Motueka.—Two meetings, one a Xmas Social with Lower Moutere and members of other churches. One parcel has been sent.

Nelson.—Four parcels sent. Thirteen Kurahuna members. Sent suggestions to Council for discussion—"That a Gleaners' Group or Missionary Auxiliary be formed among the Methodist women of Murchison, and that when St. John's Fireside Club Gleaners' Group visits Murchison this matter be added to their programme.

Picton.—Sent parcels for Home and Overseas Sisters and heard reports on Conference at November meeting.

Richmond.—Rev. R. Patchett addressed one meeting and Mrs. Eden gave Conference report. A donation of £4 was received from Hope Sunday School.

Stoke.—Nineteen members. Have sent stamps. The next meeting—all-day Convention to be held in Nelson on Thursday, May 4.

North Canterbury District Council. 1st Quarterly Report.

The first meeting was held at Cambridge Terrace Church, Christchurch, on Wednesday, February 22. The President, Mrs. C. Colechin, presided, and led the Devotions assisted by Miss Burnett and Sister Mabel Morley. Forty-seven members answered the Roll Call and many apologies were received. Chief business of the meeting was the making of tentative arrangements for the District Convention and Easter Offering Service to be held on May 23 and 24. An innovation this year is to be an evening meeting on the 23rd at Sydenham Youth Centre, at which it is hoped to meet the members of the Evening Auxiliaries and Youth Organisations who work for the missionary cause. Hospitality for the night is being arranged for country members, and a Sacred Play will be presented by Wainoni Young People. The President and Secretary spoke of several country districts which have been inquiring about Auxiliary work, and it is hoped that new Auxiliaries or Gleaners' Groups may be started in the near future.

South Canterbury District.

The Convention was held in Woodlands Street Church, Timaru, on March 28. The President, Mrs. M. E. Hayman, conducted the opening devotions and welcomed delegates from all eleven Auxiliaries. Council business followed and brief quarterly reports were given from each Auxiliary. The Treasurer, Mrs. Wilson, reported money received during the quarter amounted to £122/11/5. The Communion Service was conducted by the Rev. M. A. McDowell, and an inspiring address by the Rev. D. G. Sherson on the "Grace of the Lord Jesus Christ." Mrs. R. Sheppard and Mrs. Kelland rendered a duet, "When I survey the wondrous Cross." Luncheon was served in the Hall by the Woodland St. ladies followed by a social chat. The afternoon session opened with a short devotional period led by Mrs. E. Osborne and Mrs. Fahey welcomed all on behalf of

Woodlands St. Auxiliary. The Roll Call was answered by 70 members and eight visitors. A personal letter of greeting was read from the Dominion President, Mrs. Hallam. Miss B. Hight of Ashburton was the guest speaker, and she spoke of life in the Chatham Islands. A vocal solo was rendered by Mrs. Horsley of Waimate. An Educational session followed. This was taken by Miss Barnett who showed by means of photos and a map, in which areas the different Home Sisters were working. Mrs. Avery proposed a comprehensive vote of thanks to all and Mrs. Hayman closed the meeting with the Benediction.

Auckland District Council. 1st Quarterly Report.

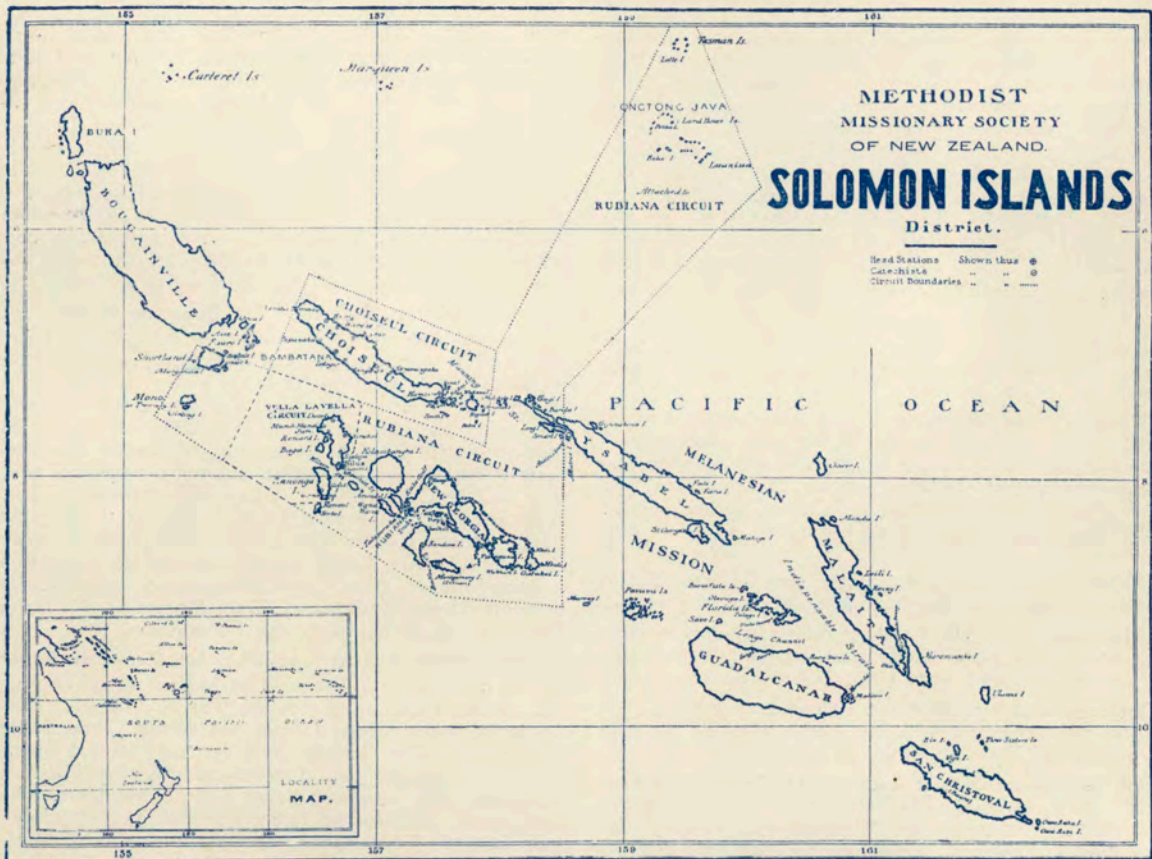
The first meeting was held on Monday, 27th February, with a good number of Auxiliary representatives present. The meeting opened with the singing of Hymn 600, a very popular one with the Union. Reports were received from all the main Auxiliaries, two having held successful Garden Parties for the Special Objective. Each Auxiliary was asked to submit a question to be answered at Convention. A farewell afternoon tea has been arranged to be held on April 3rd at the Airedale Street Maori Centre for Sister Jane Bond, Davinia Clark and Jessie Grant, each Auxiliary to send three representatives. The Easter Meeting is to be held in the Pitt Street Church on 27th March at 1.30 p.m. The meeting closed with the Benediction.

Thames Valley District Council. 1st Quarterly Report.

The first meeting was held at Matamata on February 13. A short Executive meeting was held at 11 o'clock. Apologies were received from Mesdames Clark, Miller, Fausett and Miss Baker. The general meeting opened with a devotional period conducted by the President. Apologies were received from Paeroa members. **Roll Call:** Council 8, Ngatea 1, Eastport Rd. 3, Springdale 1, Matamata 5, Tauranga 3, Morrinsville 4, Te Aroha 4. Proxies: Rotorua, Mrs. Shilton; Paeroa, Mrs. Roberts; Thames, Mrs. Penn; Whakatane, Mrs. Hazelhurst; Te Puke and Taneatua, Mrs. North. **Financial Statement:** £68/7/6. Letters read from Dominion Secretary and Sister Edna White. Mrs. Fauvell, Council President, invited to visit Tauranga and Matamata Auxiliaries in March and April. A suitable time be sought to visit Waihi re the suggestion of forming a Missionary Group. The following suggestions were forwarded by members present to help supplement the Stamp fund:—Selling of rags to printing works, newspapers, bottles and tea coupons to various sources. Convention to be held in Morrinsville on May 1st. Next meeting, Paeroa, May 29th. A letter of cheer to be sent to the Vice-President, Mrs. Clark, who is ill. Mrs. Penn closed with the Benediction.

Thames Valley District. Quarterly Report.

Ten reports received. Average attendances. Members farewelled from Paeroa, Te Aroha, Tauranga, Matamata and Eastport Rd. Two new members welcomed at Tauranga. Good supply of linen, calendars, a few tennis balls and second-hand clothing despatched. Interesting addresses by Rev. and Mrs. Shepherd, Miss Dover of India, Sister Merle Carter, Rev. Penn and Mr. C. A. Horn. Garden Parties held at Te Aroha and Hauraki Plains. Hard-up social at Morrinsville proved very successful. Thames Bible Class members combined with Auxiliary members and a profitable evening spent by all. Mrs. Parr conducted meeting in the absence of the President, Mrs. Clark, who is ill. Rotorua Guild and Auxiliary members combined at Easter Sunday Communion Service for re-dedication to the year's work ahead. Correspondence, Reports and Dominion President's Letter read at all meetings.



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 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.
 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 Merle 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.
 Sister Myra Fraser, Roviana, Gizo, Solomon Islands.

ADD "METHODIST MISSION" IN EVERY CASE.

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Editor: Rev. A. H. SCRIVIN,
 Probert Chambers,
 Queen Street, Auckland.

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Orders and remittances to be sent to
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The New Zealand Children's Missionary Paper.

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Editor: Rev. A. A. BENSLEY,
 Devonport Street, Tauranga,

is supplied quarterly, and is supplied to Sunday Schools in fives or any multiple of five, at the rate of £2 per 100 per annum. Single copies 1/- per annum; posted 1/3.