

11-Owing Mrs Greathead

The Open Door

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

MARCH, 1951



THE
WORLD
PARISH.

1st Half Century in the Solomons
—TRIUMPHANT!

2nd Half Century — WHAT?

"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.

1902—1952



LAUNCHING OUT INTO THE DEEP.

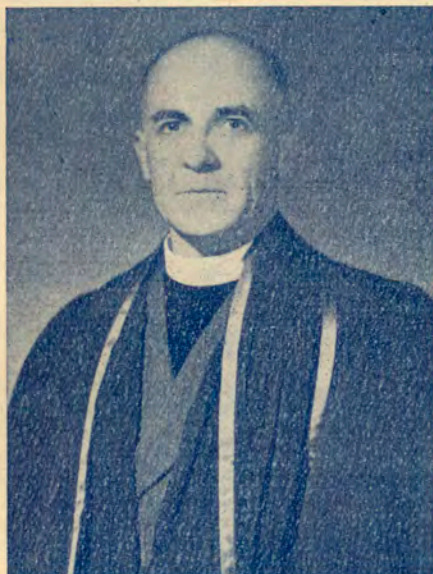
Facing the unknown seas of her second half-century, the Native Church is well ahead with preparations for her Golden Jubilee. These preparations include an evangelistic campaign and sacrificial giving.

Realising that there is no future for the Church that is self-centred, the Spiritual Advance Committee is appealing for 20% increase in all benevolent funds. A generous response to this appeal will greatly facilitate the work of the Kingdom.

*Please Remember Every Day in
your Prayers the forthcoming
JUBILEE IN THE SOLOMONS . .*

Question and Answer by the President of the Conference

These brave and spacious words about an open door do the heart good; but are they valid in 1951? A generation ago the symbol of the open door seemed peculiarly apt. All around the world there were fields waiting for the men and resources to exploit them. We were embarrassed by the multitude of our opportunities, and men could talk confidently of 'the evangelization of the world in our generation.' The world was dominated by European and North American in-



REV. E. W. HAMES, M.A.
President of the Conference.

fluence, traditionally Christian, and many factors combined to give prestige to the Christian faith. To-day the situation is much more precarious, and doors which have stood wide open for a century are now closed or closing. This is a warning to us that opportunities not promptly seized are apt to be withdrawn.

In a rapid survey of world conditions, two significant points emerge:

(a) Protestant missions during the past century have been supported chiefly by Northern Europe (including Britain) and Northern America, the countries dominant in world affairs. Those nations are still influential, especially the U.S.A., but their dominance is challenged, particularly in the East. Peoples which are rightly determined to control their own destiny are resentful of

foreign influence, and much of this resentment is transferred to the foreign religion. Association with the West is a doubtful asset to the Christian missionary in most countries to-day.

(b) Many doors have recently been closed to the missionary. In Russia, that vast land, Christianity is barely tolerated, and any large-scale propaganda is impossible. In Eastern Europe, behind the iron curtain, the Church is suspect and it is expected to conform to the ideals and policies of the totalitarian state. Foreign aid is apt to be regarded as foreign propaganda, and resented accordingly. In the Near East the situation has become more difficult. Turkey is virtually closed to missionary assistance from abroad. For patriotic reasons Egypt is making Christian work more difficult. The attitude of the Arab world is hardening, so that generally speaking only medical missionaries are welcome. Further East, Korea is a shambles, Manchuria is intolerable, and China is indicating to 'foreign' missionaries that they had better go on furlough and not come back. In India and Burma the missionary is still welcome, but intense nationalist feeling may produce unfavourable reactions at any time. It would not be surprising if some who have given a life-time to the missionary cause were disheartened and dismayed, as they watch the doors closing one by one.

It would be idle to suggest that these things are not serious. They are disastrous, and they give headaches and heartaches to missionary statesmen the world over. But there is another side to the picture:

(a) The prospect was even more gloomy when the Seer of Patmos looked abroad. He was an exile, under the ban of a totalitarian government, with much narrower horizons than ours. But yet he was confident of the open door, and he was right.

(b) The door closes on the foreigner, but the young Church remains. In many lands there is a small but vigorous indigenous Church which now has to stand upon its own feet, and which may be all the better for that. A feeble Church may be obliterated by persecution and isolation, but a Church that is strong enough to rise to the challenge may find maturity in the process. The younger churches should be much in our thoughts and in our prayers these days.

(c) In the Solomons, which are our especial charge, the door is still wide open. We at least have literally an open door before us. There is no excuse if we procrastinate.

(d) Finally, of course, the answer is that this is God's world, and that the Word of God is not bound. No door is **finally** closed to faith, for it is the will of God that His gospel should be preached to all nations.

Methodist Missionary Society's Report to the Lepers' Trust Board

Mr. P. J. Twomey, M.B.E.,
Secretary, Leper's Trust Board,
115 Sherborne Street, CHRISTCHURCH.

Dear Mr. Twomey,

Some months ago you asked me to supply to your Board, by the end of this year, some details of our leper and general medical work in the Solomons which is so substantially aided by your generous grants. I immediately notified our workers on the Field and have been in frequent contact with them since, and the following is based largely on their reports.

Dispensaries:

Two of the three dispensaries for which materials were shipped early in 1950 have been completed and their opening was an occasion of joy and gratitude to many people. They are substantially built with concrete floor, timber frame, walls of 'Durok' Sidings (fibrolite), and well constructed windows and doors manufactured in New Zealand; the roof, guttering, etc., are of aluminium. The enclosed photographs of the buildings at Paramata and Senga will give you an idea of the substantial structure and good appearance of these buildings.

The Rev. J. R. Metcalfe wrote to you direct regarding the opening of the dispensary at Senga, Choiseul, and enclosed letters of appreciation from two of our native leaders. This building is larger than that on Vella Lavella but is of similar design. In a letter to me dated 31st July, 1950, Mr. Metcalfe states:—"Our District Commissioner is very much impressed with the Dispensaries and would like full particulars. We are all very pleased with them. . . . We should like something of the sort here, only a little larger." The 'here' referred to is Sasamanga, on the opposite coast of Choiseul from Senga, where our head station for the Choiseul Circuit is situated and would be a very suitable locality for a sub-hospital. Authority for such a building has been granted and materials shipped and the erection of further dispensaries at strategic centres in the near future is contemplated.

Brass plaques to the size and with the wording specified by you have been placed in the two buildings already opened and another is ready for when the third building is completed.



Dispensary at Senga, Choiseul.

Leper Hospital:

After considerable enquiry it was decided that the small island of Ozama, adjacent to Bilua, Vella Lavella, was a suitable site for a leprosarium and a lease of



Dispensary at Paramata, Vella Lavella.

this island has been obtained. Native buildings have been erected on Ozama to accommodate 16 to 20 lepers who have been under our care, and it is intended to erect further buildings on our Mission property on Vella Lavella immediately opposite Ozama where relatives and other leper contacts may live while under observation. There is excellent gardening land on our property and the patients on Ozama will be able to fish around the island itself.

Sister Winifred Poole, known to you I think, will have charge of the leper station, under the direction of Dr. G. E. Hoult, and will have a staff of native assistants. Miss Poole is a triple certificated nurse and has also taken the post-graduate nursing course in hospital administration, etc. By temperament, training and nursing experience Miss Poole is ideal for this difficult position and, under Divine guidance, will, together with the Doctor, be a big factor in the success of this Christ-like work.

Hostels:

One of the problems arising from our work among the lepers is the care of the children of leprous parents. In the majority of cases the children when born are free of the dread disease and we do all in our power to induce the parents to let us care for them in our hostels, thus eliminating, or reducing to a minimum, the risks of infection. This separation from their children, and other relatives, is a major sorrow which tends to depress the patients, and it is hoped that the knowledge that their loved ones are being cared for not far away will be a real factor in facilitating recovery of health.

General Medical Work:

As mentioned on previous occasions, my Board considers your Board's decision to permit a third of its allocations to be used in general medical work very wise, as lepers and leper contacts are frequently located

in this way. The following extracts from Dr. G. E. Hault's 1950 Report—covering one year's work from September 1949—will enable you to understand the bigness of the task the doctor, nurses, and native assistants have on hand. (Then follow details of approximately 150,000 medical treatments at Bilua, Sasamanga and Munda).

Financial Statement:

The amount spent by my Board over the years in Medical work in the Solomons is very considerable. For years we had two resident doctors on the Field in addition to a large staff of qualified European and Native nurses. During the depression we were compelled to withdraw one doctor and, for a brief period, were without a Medical Superintendent at all. But even during that difficult time a great deal of medical work was maintained by the nurses and native medical staff. Four of our native staff have passed through the Medical School at Suva and graduated N.M.P., but their overseas expenses were borne by the Government and they returned to Government appointments. At considerable expense my Board sent two European doctors to London to acquire the Diploma of Tropical Medicine and Hygiene and a third went on a N.Z. scholarship.

Some indication of the scope of this work is given by the fact that our Medical Expenditure for the year 1949-50 was £5603/5/8 (exclusive of drugs supplied free by the Government). This includes £2029/0/6 for Leper Work made up as follows:—

Medical services, drugs and equipment, £1399/0/6
Buildings 630/0/0

A further account for building materials and transport amounting to £799/1/3 was paid just at the close of last year's accounts.

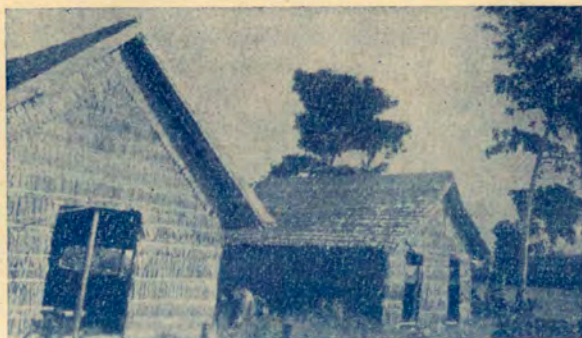
The following is a summary of receipts and expenditure to date of your Board's generous grants:—

Receipts.			
Grants 1942-1950	£10,250	0	0
Expenditure.			
Drugs, equipment, medical services, etc.	£3058	1	0
Buildings	1429	1	3
Boats (approx.)	400	0	0
Transferred to General Medical a/c. as per your authority (see letter 23rd March, 1950)	3400	0	0
Balance in hand	1962	17	9
	£10,250	0	0



General view of hospital buildings, Senga.

The erection of further hospitals and dispensaries in the immediate future—building is actually proceeding in several places—and the maintenance of four additional nurses appointed during the past year will severely tax our resources as will also the expansion and



Temporary buildings, Ozama.

equipping of the Leprosarium at Ozama. We therefore confidently count on your Board's continued prayerful and practical support.

A. H. SCRIVIN,
General Secretary.

ACKNOWLEDGMENTS

The Foreign Mission Treasurers acknowledge with thanks the following donations:

LEPER FUND:

Miss Cunningham	£100	0	0
Mrs. M. E. Woolloxall	1	0	0
Mrs. Stacey	10	0	0
"Raetihi"—Receipt No. 170	4	0	0

MEDICAL FUND:

"Clarence's Gift"—Receipt No. 130	2	15	0
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TOOL FUND:

Mr. A. Harrow	5	0	0
Mr. A. Harrow (Tools value)	5	8	4

BOAT FUND:

Anonymous — Receipt No. 125	250	0	0
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SUPPORT OF NATIVE TEACHER:

Miss G. K. E. Hopkins ...	10	0	0
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GENERAL FUND:

Anonymous—Receipt No. 60	10	0	0
Anonymous (Inglewood) Receipt No. 111	10	10	0
Anonymous—Receipt No. 121	5	0	0
Mr. N. J. Bacon	5	0	0
Miss Edith Randell	10	0	0
"Wedding Fee"—Receipt No. 169	1	0	0
"Raetihi"—Receipt No. 170	4	0	0

The Work of the Church in India

EXTRACTS FROM THE REPORT OF THE AUSTRALIAN GENERAL SECRETARY FOR METHODIST OVERSEAS MISSIONS (REV. C. F. GRIBBLE, M.A., Dip.Ed.) ON HIS RECENT VISIT TO INDIA.

GENERAL.

The new Constitution of India provides for the establishment of a secular constitutional democracy not in the sense of an anti-religious State but of neutrality in things religious. The principles of "justice, liberty, equality and fraternity" are basic in the Constitution and provision is made for the right of propagation of religion, a provision which stands as the result of the efforts of Indian Christians. The Constitution of Pakistan has not, as yet, been framed and Christians in Pakistan are wondering what their position is to be, for the Constitution is to be based on Islamic Law and this decrees the punishment by death for apostasy from Islam. There is, however, within Pakistan an influential minority that is pressing for a modern Secular State there also.

Throughout India there is a strong movement for the revival of Indian culture to stem the marked Westernising influences. The emphasis is being laid upon the spiritual content of India's ancient culture, and Hindu scriptures, ideas and customs are being taught and stressed with new vigour. The report of the recent Commission on University Education says the "chief source of spiritual nourishment for any people must be its own past perpetually rediscovered and renewed." Many Indian Christians are striving to fit Christianity into this new movement. For them the gospel can keep its distinctive character and at the same time redeem Hinduism. There were many instances met of the influence of Christianity on Hindu-

ism and one sees it stand out starkly in the life of Ghandi and in the political philosophy of Nehru. There is a wide interest within Hinduism in Christianity, but so often it is academic and philosophical—thinking of Christ as having no absolute truth for India but as being one of the great teachers easily fitted into the Hindu pantheon—a way but not **the** way into the great temple of religious truth. At the time of Gandhi's death many Indian leaders claimed that he had walked the way of the Cross. This interest in, and sympathy towards the Christian gospel is providing the soil in which the truth of Christ can be planted and cultivated and make its own inevitable impact on Hinduism with its high moral teaching but ethical indifference.

A challenging aspect of the religious life of India is a growing social awareness, not widespread, but significant among smaller groups of educated Hindu people. These are aggressively maintaining that Hindu spiritual values can assuage the world's thirst for something more satisfying than Western materialism has given and that Hinduism has a spiritual mission in world affairs. They are the disciples of Gandhi and their influence has been seen recently in the far Eastern crisis.

Other aspects of the religious situation in India which we should note are the growing industrialism in urban areas where millions are adrift from the religious loyalties of the village; Communism, strong in the industrial area where men's economic and physical welfare is in such sorry contrast to the prodigious wealth of Indian mill-owners; the statutory abolition of untouchability which threatens the whole structure of caste, and the despair and frustration so widespread among those millions of refugees, both Hindu



Sirdah Sunda Singh.

THREE OF THE GREATEST
CHRISTIAN LEADERS OF
INDIA DURING THE PAST
HALF CENTURY.



Dr. Stanley Jones.



Rev. Charles F. Andrews.

and Muslem who have been displaced from their ancient homelands, and dispossessed of all their material possessions as a result of the tragic division of India and the consequent massacre and hatred between Hindu and Muslem.

This is the scene in which the Gospel is proclaimed in India to-day. There is uncertainty, tension, division and ferment, and from this situation many look to Christ to bring reconciliation, brotherhood, social uplift, salvation, collective and individual.

AHIRAPUR.

While at Mau I was taken out to Ahirapur, one of the out-stations of the Circuit, where a small group have accepted the Christian faith. We left by the painfully slow train from Mau (twenty-five miles in two hours) and eventually arrived at Dilhara hot and dirty. It was then a matter of riding seven miles through the rice fields against a head wind and balancing precariously on the track, scarcely more than a foot wide at any place. There were many falls into the paddy below. There was a stream to be waded almost waist high with bicycles held aloft. Ahirapur is a village of mud huts where there are just three or four Christian families. We arrived tired and dusty. Indian rope beds were brought from the huts and we rested under a cluster of Nim trees. An ox munched and drank, a yard away from us. Later, tea was served in the little mud kitchen with a primitive fire and all in semi darkness. One sees in a situation like this how costly and dangerous it is to be a Christian. For these people it meant ostracism and persecution. Neighbours filched from them the edge of their little plots. Corn was cut and stolen in the night. They had been beaten with the lathe. Against all this there is no redress. Added to it is the constant threat of nature's caprice. I was taken to see the ruin wrought upon Jamu's little property by recent floods. Crops that had stood high with grain lay on the ground brown and soaked with mud. Hunger confronted them. In all this they stood firm. Only a handful certainly, but they had cast out from their houses all the signs of Hinduism and had been baptized. We sat with them on straw and strips of jute in the little courtyard for evening prayers. Wandering cattle were tied only a few feet from us, and a flickering hurricane lamp gave us light. Next morning we met early for communion in the Church—six posts and grass roof, mud floor and raised mud reading desk covered with a white cloth. Here surely was the Church struggling and militant, and looking around the group with faces marked with suffering and shrivelled with toil, singing their Indian Bhajans and hymns, receiving bread and wine, one knew that they were of the Church invisible as well.

As I walked through the village with Austin James—mud houses huddled together, people, cattle and goats living on equal terms, stench and filth everywhere, a Hindu sacrifice in the midst, I felt the apparent poverty of the Christian witness in such an ocean of human depravity and darkness. And yet a light had been kindled in that village, faint and flickering, but shining nevertheless.

EDUCATIONAL WORK.

Education in India at present is one of the very live issues in all the States. Great changes are envisaged in the next few years. There is so much to be done in this field that the question facing the Central and Provincial Governments is to know how to tackle the enormous problem on the limited finances available. There is 88% illiteracy in India. The British strove to build up the educational system gradu-

ally as the required standards could be reached, insisting on strict conformity to regulations re ventilation, accommodation, etc. To-day the time factor enters and schools are being opened everywhere with not too much thought given to standards and on the basis that poor education is better than none at all. I met at New Delhi, Professor Kabir, the Educational Adviser to the Central Government, and he outlined the plans the Government has for speeding up the education of the masses, adult and elementary basic education in the villages, and the relating of education to the life and culture of the people—i.e., the study of Indian art, history, literature, crafts, etc. Hindi is to become the national language, but for a period of fifteen years, English can also be used with Hindi as a medium of instruction.

Religion.

The Constitution provides for religious bodies to carry on educational work through their own schools and receive grants-in-aid under certain conditions. No person can be refused admission to such schools on grounds of religion, race, caste or language. Christians too, have the right to enter government or other educational institutions and enjoy the facilities provided for the majority. Religious instruction is not to be compulsory at institutions receiving State aid, and this must not be given to children unless their parents express in writing a desire that their children have it. The great majority of non-Christian parents have asked that their children receive Christian teaching in the schools of the Church.

All these provisions seem fair and reasonable and in keeping with the democratic nature of India's new constitution. When the educational programme is worked out in the provinces there has occurred interference which has worried the managements of non-government schools and is contrary to the breadth and tolerance of the Constitution. In the United Provinces (our own areas) for example, the Government has proposed that there be appointed on the management committee of private institutions, three Government nominees. Christian and private non-Christian institutions have protested. (It should be noted that there are many non-government schools—Muslim, Hindu, Arya Samaj, etc.). The Government claims that if their representatives are on the Committee, slackness and certain irregularities, now obvious to all in some schools can be corrected. The answer has been that any laxity in teaching or administration can be tackled through the normal government inspections and, if necessary, grants withdrawn. The above comments indicate the movements taking place in education and some of the difficulties facing Christian schools to-day.

AZAMGARH.

The Wesley Secondary High School at Azamgarh is one of twenty-five Christian High Schools for boys in the United Provinces. One of the common problems in Christian schools in India is the preponderance of non-Christian students and teachers in such schools. In the twenty-five Christian High Schools in the United Provinces, the total number of students is approximately ten thousand. Of these, only one thousand one hundred and sixty-four are Christian boys. The teachers number four hundred and thirty, of whom one hundred and eighty-six are Christians. Despite these disturbingly small Christian proportions, there is little doubt that the Christian schools of India, even if achieving little direct evangelistic out-reach, have been powerful media for the training of Christian leaders and the spreading of Christian ideals and influence in the social life of the community. But this is after all one of the functions of true evangelism.

Personal and General

REV. JOHN F. GOLDIE.

Latest information from the Field indicates that Mr. Goldie expected to leave in March. It will be with great sorrow that the Native Church and his European colleagues bid him good-bye. It is hoped, however, that these farewells will not be final as the Foreign Mission Board has extended a pressing invitation to this 'Grand Old Man' of the Solomons to return to the District for the Jubilee celebrations in May, 1952. We hope to be able to publish in our next issue an account of the farewell meetings in various parts of the District. It is also hoped that Mr. Goldie will be able to visit New Zealand some time this year during which the Home Church will seek to do him honour.

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BACK TO THE FIELD.

After furlough, the Rev. A. H. and Mrs. Voyce and Grenville returned to Bougainville in mid-February, having left Murray and Jean at college in Charters Towers en route. They will have received a very warm welcome from the native people among whom they have worked with such ability and devotion since 1926.

Sister Lucy Money is booked to return to Choiseul in April and the Rev. Allen H. Hall to Roviana in May. Both these workers have done valuable deputation work that has given the Home Church an insight to the present opportunity and challenge of the Solomons.

* * * *

SISTER NANCY BALL.

Arrangements are in hand for the dedication of Sister Nancy Ball who has been appointed to Choiseul and will accompany Sister Lucy Money to the Field in April. Sister Lucy's appointment is also Choiseul. She will be much missed at Edgware Rd. Church but eagerly awaited and welcomed in the Solomons.

* * * *

MISS AVRIL HARRIS.

Travelling with Sister Pamela to Buin was Miss Avril Harris who was to be married to Mr. Geo. Yearbury upon her arrival. Avril is a certificated teacher and hopes to assist in the schools on the stations where her husband will be engaged in building. She shared with Sister Pamela the reception at Auckland referred to above. She has been actively associated with our Mt. Eden Church.

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ANOTHER CARPENTER.

Mr. Philip Taylor, of Stoke, has volunteered for eighteen months of building work and subject to satisfactory medical report, etc., will be leaving for the Field in May. We had just received a request from Mr. Goldie for an additional carpenter when Mr. Taylor's generous offer reached us and we see the hand of God in this, as in the response of so many devoted and qualified workers in recent years. The Master's command "Go ye" is still heard and obeyed.

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SUCCESSFUL NATIVE STUDENTS.

We extend hearty congratulations to Paul Havea and Paul Sotutu of Wesley College, Paerata, upon gaining their School Certificates. They are sons of two of our greatly honoured native ministers, one Tongan the other Fijian, who have both given nearly thirty years of service in the Solomons. Havea, from Tonga, has been two years at Paerata and Sotutu, from

Fiji, one year. Both lads hope to follow their fathers in missionary service after further training. They will sit University Entrance this year.

* * * *

SISTER PAMELA BEAUMONT.

Sister Pamela Beaumont was dedicated to the Overseas Work of the Church on 25th January at an impressive service in the Richmond Church, Christchurch, conducted by the Chairman of the North Canterbury District (Rev. H. J. Odell) assisted by Rev. R. E. Patchett and Mrs. T. Hallam (Dominion President M.W.M.U.). She was also accorded a largely attended reception by the Auckland, Waitemata and Franklin Councils of the Women's Missionary Union on the day prior to her departure from Auckland on 6th February.

Sister Pamela has been appointed to Koau, Bougainville, where she was due to arrive on 13th February. She will have received a great welcome from the Native Church and other members of the large Mission staff at Koau.



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DAFFODIL BULBS.

The Rev. W. W. Avery greatly regrets that he has been unable to fulfil many of the orders received for daffodil bulbs.

Once again we express gratitude to Mr. Avery for his outstanding service to Christian Missions. As missionary, board member, district chairman, district F.M. secretary, and circuit minister he has been an ardent and wise leader and advocate in the work of the Kingdom Overseas. He alone knows the full extent of his own monetary gifts for this great task, but from his daffodil bulbs alone some £2,000 must have accrued to the Mission Fund. His friendship and help are a source of much inspiration to all at the Mission Office and on the Field.

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A GENEROUS GESTURE.

Learning that the Foreign Mission Board has recently had to face heavy expenditure totalling £4,600 for a boat to replace the "Daphne," an old and trusted friend, who desires to remain anonymous, has forwarded a cheque for £250 with the following modest note:—

"The Secretary,
Foreign Mission Department,
Dear Sir,

In a recent issue of the "Open Door" I noticed that some of the boats over in the Solomon Islands are needing renewal. Being always interested in boats I am enclosing a cheque to help for another launch."

British Conference Resolution on Racial Policy

The following is a summary of a resolution passed by the Methodist Conference at Bradford, July, 1950.

The Introduction in Brief

The whole Commonwealth is concerned with a racial policy which may be adopted in the Union of South Africa and the Rhodesias; the honour of Great Britain is involved; the United Nations must relate the racial policy of its members to their Declaration on Human Rights, and such a policy must be judged by the principles of the Christian Church.

The problem of Government in Southern Africa is that of dealing rightly with over twelve million Africans who are by far the greater part of the population.

Methodism has not only a right but a duty to speak on this issue, since it is one of the largest Christian Communions in the area. Through the President of the South African Conference, Methodism has already stated its position, and we in this country welcome and support the terms in which this statement was made.

The Methodist Church recognises that South Africa faces racial problems unknown to us in the United Kingdom, but will not allow that the way out lies in denying the complete humanity of the African and by rigorously repressing him. We cannot agree that the African race is innately inferior, or that its sole function in Society is to provide the labour of a bondman.

A State organised on this pattern would conform neither to that of the Commonwealth nor to the requirements of the Christian Faith. We have rich evidence that the religion of Jesus can transform, release and elevate the intellectual and spiritual powers of the African.

The **Apartheid** policy of the present Government of the Union of South Africa does not look to the time when white labour will be substituted for black, so that the foundation is removed from the entire scheme, and the interpretation of **Apartheid** as set out by the Dutch Reformed Church is denied.

The Methodist Statement

The Methodist Church, however, regards as its chief duty the making of a positive statement of its own faith and the programmes of Government. It believes that the African, like every other man, is "a Child of God, corrupted by sin and redeemed in Christ" and that his essential value lies in his value as man (so created and redeemed by God) and not in race or culture.

Upon this foundation the Methodist Church declares:—

(a) While its churches in Southern and Northern Rhodesia are intended ordinarily to serve the religious needs of residents in particular areas, the Methodist Church desires that each one of them shall be truly "a house of prayer for all peoples"; that any man who seeks reverently to worship God in Christ shall be welcome there; and that all, of whatever race or colour, who love our Lord Jesus Christ in sincerity and are members of His Church shall be invited to His Table, Who is the Redeemer of mankind.

(b) The Methodist Church does not advocate a general racial admixture—neither African nor European desires and seeks that—but it does not allow that, if two individuals of different races should marry, they have broken any law of God; and it maintains that they should not be made subject to penalty by any

law of man. It believes that happiness and mutual helpfulness in marriage arise more from common cultural attainments and spiritual ideals than from sameness of colour or race.

(c) The Methodist Church would be opposed to any system which would exclude the African as such from the general franchise and any share in responsibility for the over-all government; and it would approve any measure which had the effect of conferring a vote on qualified Africans and of increasing their number.

(d) The Methodist Church considers that in the mines and other industrial concerns Africa labour should be awarded a greater share of the wealth it helps to create. British shareholders in these concerns would do well to look afresh at the relative proportions of wages, salaries and dividends, and to ensure that the movement for the improvement of the conditions of the African labourer and the raising of his standard of life shall be sustained.

(e) The Methodist Church deplores that a system of migratory labour still exists.

(f) The Methodist Church earnestly advocates a large development of African education.

(g) The Methodist Church recalls that Great Britain has given pledges to the peoples of Bechuanaland, Basutoland and Swaziland for their freedom, welfare and advancement. This country has no ground for complacency in contemplating the results achieved. Far more generous and vigorous plans for progress, moral and material, are required. Great Britain should not resign her responsibility into the hands of the Union of South Africa, except with the consent of the tribes, and even then it should not be upon the basis of vague promises in general terms but of a definite programme of development which the Union undertakes to put into effect.

(h) The decision of the International Court of Justice on the status of South-west Africa makes it clear that this territory is still legally under international mandate. The Methodist Church appeals to the Government of the Union of South Africa to accept the responsibility of carrying out the principle of trusteeship and submitting reports to the United Nations, and also to restore their lands to the Herero peoples.

"Eendrag"

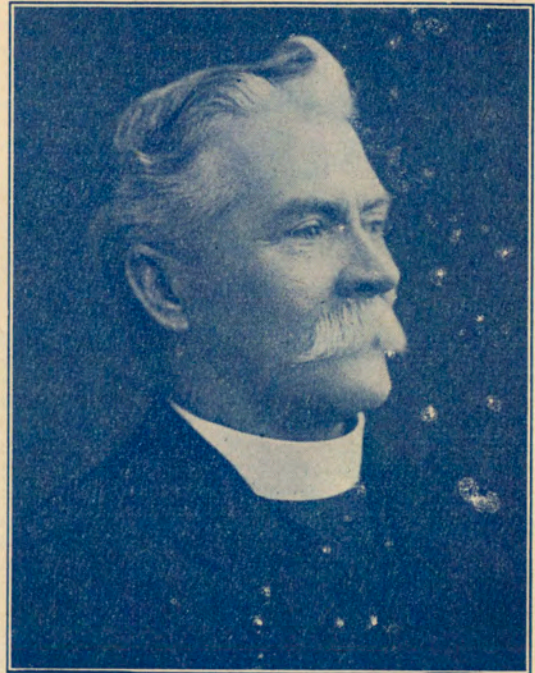
In conclusion, the Methodist Church adopts as its own the motto which has been put forward by the Christian Council of South Africa, "Not **Apartheid**, but **Eendrag**"—"Not Segregation, but One Pull Together." Africans and Europeans must unite in a common endeavour to raise the great African population to a higher level of life. This Christian enterprise will be long and difficult. Of the African leaders, it will require that they shall recognise honestly the immensity of the task and of the effort needed for accomplishment, and that they shall rise above unmerited suspicion of others who labour at their side in the same cause. From Europeans, as indeed from all, it will demand the mastery of passion and prejudice, the power to make sacrifices, the patience of love and indomitable goodwill. And yet this Christian road, so long and so hard, is not the road of darkening night and retributive wrath: it is that path of the just which shines more and more to the perfect day, and it is the way of peace.—"Kingdom Overseas."

GOLDEN JUBILEE ——— SOL

1902



REV. J. F. GOLDIE, 1902



REV. RAY ROONEY, 1902

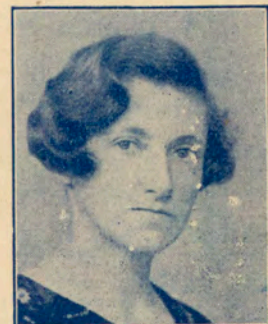
Pioneers and Early Workers from Australia



SISTER ETHEL McMILLAN, 1914



MRS. J. F. GOLDIE, 1902



MRS. J. R. METCALFE, 1916

SOLOMON ISLANDS DISTRICT

1952

A year in advance, we remind our readers of the forthcoming Golden Jubilee of our Solomon Islands District which will be celebrated in May, 1952. A year is not too long for preparation for this important event. The Native Church has had the matter in hand for more than a year already and has established a Jubilee Fund which, to date, totals £2,415. Specific objectives are before the people and will be reported in detail later. The major objective, however, is a great spiritual ingathering of the people, and to this end the Rev. Paul Havea has been set aside to visit the principal villages of the District during 1951 to conduct inspirational services preparatory to the Jubilee Celebrations.

We appeal to the Home Church to prepare also for the Jubilee of our own Overseas Field by a spirit of Prayer and Sacrifice



REV. A. A. BENSLEY, 1921

*First Workers
from
New Zealand*



REV. TOM DENT, 1922

Methodist Missionary Enterprise

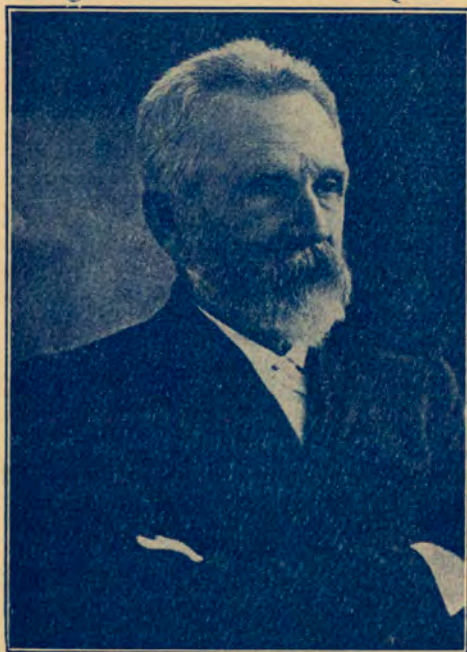
A LECTURE DELIVERED at the ANNUAL DINNER of TRINITY OLD BOYS' ASSOCIATION, DUNEDIN, 1950,
by REV. C. T. J. LUXTON.

(Continued from last issue.)

George Brown.

In 1885, the year that N.Z. ceased to be a F.M. responsibility, there came to these shores a young man who was destined to be the most outstanding missionary that N.Z. has yet given to Foreign Mission work.

George Brown was sent forward as a candidate from the Onehunga Society, was accepted and ordained in Australia. Because he held no N.Z. charge his name does not appear in our N.Z. records, but we can still claim him a product of N.Z. Methodism.



Dr. Geo. Brown.

George Brown served 15 years in Samoa, then in 1875 pioneered a Field in New Britain, establishing it under a policy which he laid down, and which we have largely adopted. From New Britain he made other contacts, and when he became General Secretary of Australian Overseas Missions he was able to apply his accurate knowledge to the establishing of other mission Districts, namely Papua and the Solomon Islands. He had visited the Solomons three times at least before he established Revs. Goldie and Rooney there in 1902. Geo. Brown also had considerable influence and contacts with mission work in Tonga and Fiji, a Pacific missionary pioneer whose service has surely never been equalled.

The Solomon Islands District.

New Zealand had already made a considerable and valuable contribution to Pacific island mission fields before it assumed responsibility for its own particular Mission District.

Names as of Matthew K. Gilmour, Chairman of Papua District, Dr. J. W. Burton, General Secretary of Australian Overseas Mission, and A. H. Scrivin, Deputy Chairman, Papua, and General Secretary of N.Z. Foreign Missions will long be remembered for their work, and we may be justly proud to claim them as sons of N.Z. Methodism.

In 1922 New Zealand celebrated the Centennial of the Methodist Churches' work within her shores, and it was in that year that a long dreamed of plan was achieved. Australia surrendered the Solomon Islands District to the full charge of New Zealand. It was a well-established district that had been working for 20 years under the leadership of Rev. J. F. Goldie. The year of its being taken over by New Zealand saw its expansion into the northern group of islands which lay within the borders of the Territory of New Guinea. The new area was as big as that already established, and in that pioneer area great advances have been made, so that to-day it is the strongest section numerically and is still giving scope for pioneering work.

Primary Objective, Evangelism.

To emphasize that our primary objective is to evangelize may seem quite an unnecessary statement.

But there have been some missions which have begun on a different basis. Some missions have begun with industrial work. Some have set out first of all to 'civilize' the natives and reception into membership of the church through conversion was quite incidental to the primary objective.

Someone has written—"Wesley was a man with a concern, the concern being the conversion of men everywhere. That conversion implied a burning concern for their physical, intellectual and moral welfare as well as their spiritual well-being."

That statement summarises precisely our aim in the Solomons.

By some we are criticised for our work outside preaching evangelism.

Dr. Tucker, Bishop of Virginia, tells of experiences in Japan, where he says he has known men who were extraordinarily successful in producing an experience which he believes to be one of true conversion, but who felt no particular responsibility for the continuous nurture of the new convert, nor for his close association with the organised Christian community—and as a result their last state has been worse than the first.

This danger has been guarded against and entirely avoided in our work.

We preach the gospel, and we give medical services free to all, irrespective of whether they are heathen or adherent or member of our own or any other Church. Our Educational facilities are free to any who are willing to attend our schools and accept the discipline there. Through all these avenues there are opportunities of preaching the Gospel and showing the practical application of the Gospel. Through all these avenues we seek to evangelize, and having evangelized, to direct the convert into further service for Christ in their community.

On confession of faith adherents are placed on the roll of members on trial, and later may be received into membership through baptism. The Class Meeting is still effectively continued and all our members are linked together into Societies.

George Brown went to New Britain in 1875 with the policy of evangelizing the native through the agency of native evangelists. The best evangelist to the native is the native, and we have tried to follow the lead given by that experienced missionary.

At a Missionary Conference held in Morpeth, N.S.W., in 1946 figures were tabled showing the numerical strength and staffing of the various missionary societies in the South Pacific. The R.C. Missions endeavour to place a European missionary to give oversight to every 500 adherents. The S.D.A. had a missionary for every 250 adherents. In our District there are over 2000 adherents for each European missionary, but under each missionary there are native teachers who are both evangelists and school teachers.



Methodist representatives at the Morpeth Conference.

Our teachers, according to their education, experience, and being otherwise fitted, may become leading teachers, catechists, probationary ministers, and ordained native ministers. We visualize a self-supporting indigenous church.

It will be many years before European Missionaries will be able to withdraw entirely from the Mission Field. But the time will surely come when that will be possible. In the meantime there is still a gigantic task before us.

At present we have 8 European missionaries in the Field, 5 laymen, and 12 Sisters. All the wives of missionaries are actively engaged in various branches of mission activity. In addition we have 5 native ministers, 306 native teachers, 13 medical orderlies.

We might here point out that from Trinity College seven men have gone out to the Solomons, and one has seen service in Tonga. From the Congregational students also two men have gone forward to Mission Fields. Two of our colleagues have laid down their lives in the work.

Post War Outlook.

During the war many of our troops were impressed with the results of our Mission work. But the troops were not the only ones to receive impressions.

Ever since there has been contact with Europeans there has been a gradual change in the outlook and lives of the natives. But by the war-time contacts, when there were thousands of troops of several nationalities in occupation in the islands, the native was precipitated into realms of thought hitherto undreamt of, with the result of mental bewilderment, spiritual disturbance, economic unsettlement and political unrest.

Return to pre-war conditions was impossible. Some of the changes were due and were beneficial, but others were not so. Truly the native was in "the throes of the process of a cultural change."

It was inevitable that in the course of time the native would meet all those disturbing factors that he has had to face, but to have to face them all at once, and probably a decade or more before they would have drifted into his ken was a most disturbing experience.

We are thankful that the foundations of our work were faithfully laid and the main structure has stood the time of trial. If there was a falling by the way-side of the luke-warm there has also been the gathering in of a far greater number because of the witness borne by our people during both the war and post war period.

The post war condition had made new demands upon our mission staff, and some changes in our work have been necessary.

In the Methodist Times recently there was a statement that throughout the world missionary societies were sending more laymen than ministers to their mission fields. No doubt the reasons are the same as they are with our work. There is a full complement of ministers on the field—or if you like to put it another way, we just can't absorb any more ministers into our existing work. But, the demand for tradesmen for reconstruction of our war-swept areas, and the need for technical instructors to train the natives for new occupations that have suddenly opened out to them have indeed meant a demand for specialist lay workers. We have needed laymen, and we would be failing in our task if we did not seize the opportunity to fit our native Christians to take their place in their changing world.

Political.

In part of the Solomons there was a rising of a quasi-political nature which caused the Government considerable concern—to the extent of removing European women, and bringing in a naval vessel, aircraft, and the enlisting of an armed native special police force.

Our mission natives were not participants, but naturally they became fully conversant of what happened. The ring leaders were imprisoned and latest reports state that the movement has died down. However, the seed of disturbance was sown and we may hear more of it in the more or less distant future.

Some people are of the opinion that it was a Communist-inspired disturbance and blame certain troops for having been responsible. Although personally I do not know of any communistic propaganda in our area it might be reaching there. A representative of the L.M.S. told us that when machinery was being unpacked on an island where they have work, it was discovered that a lot of communistic literature had been placed in the cases with the machinery.

Whether the Solomon Islands disturbance was organised from outside or whether it was the natural development of natives feeling for racial unity and a desire

for self representation in the government of their own land we cannot say. But that they will come to the stage of expressing themselves politically we may take for granted. Fortunately the Government has already established District Committees of native chiefs and has granted them certain limited judicial rights. We feel that they will not unworthily use their powers and we seek to give them guidance without interference, and we watch with interest the developing leadership of these chiefs.

Education and Welfare.

Pre-war the Government in the Solomons did nothing for the education of the native, and in the New Guinea area the Government had two schools with a roll of about 300 compared with the 73,000 on the rolls of the combined missionary societies.

Since the war the respective governments have pushed ahead with Educational policies. So far there are only two schools in the Solomons, but in the Territory of New Guinea there are already many government schools, and all mission schools have been brought under government inspection. This has brought about a set standard of requirement to qualify for the various educational supplies that are issued free to the missionary societies.

We have our own liaison officer who is intermediary between the Educational Department and our mission schools. So far, our schools have benefited, but the time must come when with the increasing availability of trained staff the government will fulfil its aim of free but compulsory schooling for all, and the government schools will replace mission schools. We anticipate that this will mean secular education.

We must recognise the fact that government resources can provide facilities which we cannot, and eventually, except for our colleges and theological training centres, the educational work will be wholly a government responsibility. We must accept this possibility, and while as at present the doors are open wide we should encourage our Christian natives to serve as teachers or in whatever other capacity they can within the new organisation.

As with education, so also with medical work. The extension of the government medical services will relieve the strain on mission medical work. But there will always be scope for specialised medical work, particularly the women's work and child-welfare work. In New Guinea at present the Government medical services has asked the missions to specialise in T.B. work, probably the greatest medical need in the islands to-day.

Transport and Communication.

I mention this as the question was particularly asked. The questioner had in mind the Mission Air Service provided by the Mildmay Mission. I personally approached their representative, but was informed that as our mission field lies along an established airway they would not be able to grant us any service.

It is true that we are now served very well with air service. In the Solomons our mission station at Bilua is the airport. In the north the Buin station was also the base for the Catalina service operating in that area. Thus two of our stations are bases, and two stations are only 15 miles from other bases, the other two stations being 50 and 60 miles respectively from their nearest bases. A plane of our own is not warranted.

For a long time we have been endeavouring to arrange for tele-radio link-up of our stations. I understand that this is now being accomplished in the Solomons.

Future Policy.

Is any change in our established policy necessary in the future?

The basic principles have been sound, and no change seems necessary. The detailed routine of applying these principles will change with changing conditions.

As from next year we have a new Chairman taking over on the Field, and a new General Secretary taking over at the Home Base. Both are in the heritage of Pacific Methodist Missions, and whatever minor changes may be effected the essential features of the work will be preserved.

The foundation was surely laid, and the resultant edifice will surely be to the Glory of God.

A Heavy Disappointment

WITHDRAWAL OF REV. H. K. BARTLETT, L.th.

The Foreign Mission Department in particular and the whole Church in general have suffered a severe and unexpected disappointment in the withdrawal, through ill-health, of the Rev. H. K. Bartlett from the position of General Secretary of the Foreign Mission Department to which he was appointed at the recent Conference.

Prior to accepting nomination Mr. Bartlett had secured a satisfactory medical certificate but early in December ominous symptoms of an old trouble recurred and, after exhaustive investigation by specialists, he has been advised not to undertake the transfer to New Zealand. The utmost sympathy of the whole Church will go out to him in this time of sickness and uncertainty.

At the request of the Board, the Rev. A. H. Scriven will continue in office for another year. A special committee has been appointed to submit names to the Board with a view to nomination at next Synods and Conference.

The following resolution was carried unanimously by the Foreign Mission Board in January:—

"The Board learns with profound regret that ill-health has compelled the Rev. H. K. Bartlett to withdraw from his appointment as General Secretary and extends to him its deep sympathy. Mr. Bartlett's appointment had given great satisfaction to the whole Connexion and he and his wife and family were assured of an abundant welcome and a wide field of service in New Zealand and the Solomons. We share his deep disappointment that medical opinion is so definitely against his taking up the work here, and earnestly hope that he will recover the measure of health that will enable him to continue his valuable ministry in South Australia.

In spite of this mutual disappointment the Board is confident that the generous response of Mr. Bartlett and his Board to our appeal for help has still further strengthened the ties which bind the Churches of Australia and New Zealand."

Post War Development in the Bougainville and Buka Circuit

By the REV. A. H. VOYCE.

One great obstacle to full resumption of our active mission work on Bougainville and Buka was that most of our teachers, and certainly the best and ablest of them, were all in the employ of ANGAU, in hospitals, stores and offices throughout the district. Most of these teachers, wherever I went, approached me to have them released from government service so that they might return to mission service. I approached the officers of ANGAU in charge of the various departments about this vital matter so far as our Mission was concerned. Other Missions were not affected much. Our boys were recognised as the best trained, and they were the most willing to serve. The various officers used different arguments in their endeavour to retain the services of our teachers. The main burden of their cry was, "if we release them, what are we to do, we can't get replacements?" My argument was without deviation from the start. "You want us to rehabilitate the Missions, and these are our teachers whom we have spent many years in training and without them we can't resume our work. Moreover, they all want to return to the Mission." At long last, after many difficulties, an agreement was reached for the return of these teachers to our service over a period of three months, some of them each month, and though the letter of this agreement was not strictly kept and many teachers became uneasy at the delays, they eventually, with the exception of two or three, all returned to Mission services. Many temptations of a financial and influential nature were put in the way of some, but they withstood all such.

The present staff of the Circuit is the largest we have had. There is much work of a worthwhile nature to be done. But the work is much more difficult than it used to be and the response does not seem as eager as it was. However, the attitude distinguished by restlessness which followed the war appears to be disappearing and the natives are becoming more clan conscious than they used to be.

At present the staff position is as follows:—

Buka area.—Rev. G. Cornwell, Sister Eva Saunders.

Teop area.—Rev. T. Shepherd, Sister Merle Carter, Rev. Daniel Palavi.

Buin area. — Rev. A. H. Voyce (Superintendent), Rev. G. G. Carter, M.A., Dip.Ed. (Teacher Training), Rev. John Taufa (Kieta), Mr. C. Palmer (Technical), Ovin Baleidaveta (Agricultural), Sister Joan Brooking (Nurse), Sister Pamela Beaumont (Teacher).

The Native Staff of the whole circuit, in addition to those mentioned above, is:

- 1 Catechist
- 169 Teachers
- 8 Medical Assistants.

Mr. G. Yearbury is also in the Circuit, with headquarters at Buin, but his task as builder requires that he work wherever the rehabilitation programme may demand his presence. At present he is building the Donald Alley Memorial Hospital at Kekesu.

Mr. Grenville Voyce is also on the staff, and he too has no "settled abode," but is sent to whatever centre may be most needy.

It is hoped that during the coming term, the work of rebuilding our stations in Bougainville and Buka will be completed. The task is too big for one builder, but until the materials are actually on hand in sufficient quantity to make constructional work urgent, it would be unwise to increase that staff. The supply of building materials which appeared so bright a few months ago, has been rendered difficult through various causes, first the war in Korea interfering with supplies of cement and other building materials which were coming from Japan, and the closing down temporarily of various saw-mills in New Britain.

The work of Rehabilitation presents a big programme to our staff. Apart from pre-war buildings destroyed, there are now others, including some Memorials, and houses for new staff to build. Plans have been accepted for Mission houses, sisters' houses, hospitals and schools, and as soon as materials are fully available, it is hoped that the building staff will be so arranged that the work may proceed apace.



The Church, Kekesu.

The work of rebuilding our stations includes the following main projects:

Buka.—The Mission house built in 1939 and which was destroyed, has to be rebuilt. The plans call for a type of house throughout our Circuit similar to those which have proved so satisfactory in New Britain. There are to be built also the Elizabeth Common Memorial Hospital and the Sisters' Home. This station, named Skotolan, is built on a steep hillside, which will add difficulties to construction but sites have already been selected and approved.

The missionary and the sister are at present living in native buildings erected since the war. The station possesses one of the finest native churches in our Mission District and a coconut plantation which provides a small income at the present time, as copra brings such a good price.

Teop.—After the war the head-station for this area of the Circuit was built at Kekesu, about 3 miles from Teop Island. All the buildings of the old station on Teop were destroyed during the war, including the semi-European Mission house built by Mr. Metcalfe and the beautiful native church.

The building programme at Teop ultimately calls for the following:

Mission house, similar to Buka.

Sisters' house.

Donald Alley Memorial Hospital, now being built by Mr. Yearbury.

Donald Alley Memorial School.

This station is built on a fine site on a plateau about 50 feet above sea level, with the Native Buildings on the flat below.

Buin.—The pre-war station was at Kihili but was so badly destroyed by war bombing that a new area of land, 3 miles away at Koau, was secured and the station built there. It is entirely flat, low-lying land.

Everything at Kihili, including all buildings, all crops and even the land, was largely destroyed or rendered worthless as a large residential site.

The building programme at Koau calls for the following authorised buildings, either in the near future, or at some later time:

Mission house on the same plan as the other Mission houses.

Sisters' house, with Girls' Dormitory attached.

Hospital, which is partly finished.

House for the Educational missionary.

House for the Technical missionary.

From material already on hand a Teacher Training College building is to be erected.

It is on this station that the native teachers from all over the Circuit are trained. This is a big task, needing patience, a good deal of tact and much faithful and painstaking work.



Teachers' and Students' Quarters, Koau.

Through the help of sympathetic Auckland and American friends, the station has been equipped with a Bell and Howell 16 mm sound projector which is a great help in teacher training. The Papua-New Guinea Department of Education provides the programmes fortnightly, free of charge though, of course, they are not prepared to supply any religious films. Through similar assistance the station has also been equipped with a wire recorder used for teacher training assistance, in the preaching class and for choir training.

The superintendent is anxious that sound projector equipment should be made available for the stations at Buka and Teop. If such were provided the co-operation of the Department of Education in the supply of films would be extended to those stations. The fact that the Catalina air services supply ports in close proximity to both Kekesu and Buka would make the regular supply of programmes a simple matter. Experience gives us to feel that this is a very worthwhile educational help, and it is one that is fully appreciated by teachers and students alike.



Loading food for Koau at Toburuai, our agricultural lease 4 miles inland.

In pre-war days considerable rice was being grown in all our mission areas, particularly at Buin. The growing of rice is again being encouraged and hulling will be resumed as soon as we return to Bougainville.

With a view to growing rice and other useful crops, the Mission lease at Kihili is being partly rehabilitated and cropping is proceeding. Permanent crops, such as coconut, sago palms and kapok are being planted, as well as crops for the feeding of the students such as sweet potatoes, corn, rice and other things. Many thousands of bananas are also being grown and large numbers of pineapples. It is hoped that this project which is considered valuable from many angles, will be further developed during the coming term.

The Circuit again rejoices in having its own sea transport in the newly acquired and warmly welcomed motor vessel "Malakuna." This will be a wonderful boon, after being without such transport for three years. The superintendent's work has been rendered very difficult through the lack of transport, but during the coming term visitation of all areas will be greatly facilitated. The vessel should also greatly assist in the transportation of building materials.

Native church Adherent figures are getting back to pre-war level. As better trained teachers become available, the quality of the work, which is very low yet in many areas, will be strengthened. It is considered that for the next decade the most important work to be done in the Bougainville and Buka Circuit is that of training its own native teaching staff. The prayers of the New Zealand Church for all members of the Circuit Staff are coveted. Sustained by a prayerful and interested Church, the work on Bougainville and Buka can do no other than prevail. Pray that Jubilee Year, 1952, may be a time of rich blessing.

Christmas at Roviana

By SISTER MYRA FRASER.

It is now six months since I arrived at Roviana and I feel, as I look back over the months, that they have been mainly a time of settling in and of adjusting myself to the new way of life. During this time I have been very conscious of the prayers of you people at home upholding me. There is wonderful power in prayer. Please continue in prayer for me as I set out again in a new school year. I am sorry to say that I have proved that the learning of languages isn't my strong point. I have got to the stage where I understand a few words and guess the rest (not always very successfully I might add). Most of the people can understand English quite well which is a great help, but it is as hard as pulling out teeth to get them to speak it. They let me get really and truly tied up in knots before they will help me out.

I must tell you a little about the end of year functions here. All our spare minutes for quite a while before the actual "break-ups" were spent in making up parcels to hang on the Christmas Tree that we were having for the Junior School. Actual school classes finished on Friday, December 15th, but the "Big Dos" were held at the beginning of the next week. Senior School's function was on the Monday morning at eight o'clock. With the aid of the senior college boys we did our best to decorate the school with streamers, paper bells and balloons. The native teachers ran games from eight until nine and then we went inside and had Lotu. Lotu consisted of two hymns, a prayer, a Bible reading, all taken by native teachers, a short talk by Mr. Woodfield and three choir items. I have no doubt that the main part as far as the scholars were concerned was the prize-giving. We managed to find enough things for a first, second and third prize for the ten classes and attendance prizes for the ones who hadn't missed more than five days.

On the Monday afternoon we made the final preparations for the Christmas Tree which was to be held on the Tuesday morning. We made up 216 bags of lollies which we had been hanging on to since the boat came up from Auckland in August. The toys and various plastic gadgets were sent up then too. We are indeed very grateful to the M.W.M.U. for making the buying of these things possible, and to Sister Lina and Sister Edna for choosing and sending the things. It was marvellous the way we just seemed to have the right number of things to go round each class. Each child got a balloon, a blow-out and another bigger thing such as dolls, whistles, mouthorgans, hair-clasps, bracelets, combs, wind-mills, buzzers, drums, books or draughts. If the people in N.Z. who give so liberally year by year could have seen the faces of the boys and girls when they received their presents they would have had their reward. The boys brought in a tree and put it up in the centre of the room and we hung the things on it plus balloons and other decorations that we had. It really looked very good and we all got a great thrill out of it all. There were 197 things on the tree.

Even the children who are always late for school at eleven o'clock managed to get there long before eight on Tuesday. The children all sat round the tree and the grown-ups sat at the back and looked on. The teachers of the various classes cut the things off the tree and Sisters Effie, Jessie, myself and Mr. Woodfield handed them to the children. We were sorry that

Mr. Goldie couldn't be there, but he had not returned from a visit to some of the outlying villages. It was hard for the children to keep their blow-outs, balloons and other things that made a noise until they got outside. Every now and then there would be a squeak or a whistle from some corner of the room.

The next thing was the College Dismissal Service on Friday afternoon. This is the first group of trained students to go out since the war and a fine group of boys they are, 17 of them. Most of them feel keenly the responsible position which is to be their's. It is no easy thing for a young lad to go out to a village on his own and run the school, Lotu, and general affairs of the place. Please pray for them that they may be able to stand firm in the faith in the midst of temptations and perhaps opposition. As I looked at the boys sitting on the floor in front of me I thought what a lot in the future depends on them. Mr. Goldie was back to take the service and speak a few final words to them. The College Choir sang "Take my Life and let it be Consecrated Lord to Thee." May their lives always be consecrated to Him for His service. It was a very inspiring service and I am sure will be long remembered by the boys.

The next item on the programme was, "Prepare for Christmas." It not being my cook-week I got off fairly lightly as far as the food preparations were concerned. There is one rooster less at Mr. Woodfield's place now. The Christmas Cake came from N.Z. and was much appreciated by all.

On Christmas Sunday crowds of people came in from the surrounding villages and islands. By eleven o'clock the place was packed out and the overflow was standing in groups outside. It is difficult to estimate how many would be there but we guess round about seven or eight hundred. Afternoon Lotu was also packed out. Mr. Goldie took the morning service and Dr. Hoults gave the address. Zio, a native preacher, took the service in the afternoon. It was grand to see so many people gather together to worship God.

We knew that the various village choirs would be coming round to sing carols so we went to bed after Evening Lotu and got up again about nine o'clock. The first choir to come was the college one at half-past nine. The choirs kept coming at all hours of the night. We sat up and listened to each one and wished them a Merry Christmas until it got to 1.30 a.m., and as we couldn't hear any one coming we went to bed. All was quiet until 3.30 and then another choir came and sang us three hymns. We wished them a Merry Christmas from our beds. I went to sleep again to the sound of the College Choir singing down at hospital. They seemed to be singing everything they knew to wind up the night.

After the service Mr. Goldie came up to our house and the people brought gifts to him. You should have seen our dining room. The people came in at the front steps, put their gifts on the floor, shook hands and went on out the back steps. At night Mr. Woodfield showed a film depicting the birth and childhood of Jesus and also played some Christmas music on the gramophone.

It has been a busy time but a time of great joy and blessing.

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

221 Cambridge Terrace,
Christchurch.
February, 1951.

Dear "Open Door" Friends,

Easter with its message of Love and self-giving is a time of deep heart searching. As we read again the Story of the Crucifixion and the resurrection we see how God turned seeming defeat into glorious victory; we see, too, that in those wonderful days women had a place in ministering to their Lord and Master. It was a woman with her precious box of ointment who anointed His feet. Women were near the Cross, and at the Sepulchre in the early dawn; it was to Mary Magdalene He first appeared, and all down the ages women have been seeking to serve Him. St. Paul says: "Hold fast the traditions you have learned." While there are special opportunities for women to serve in our Overseas, Maori, and City Missions and Institutions, the Bible Class and Sunday School, the Church and the Home all call for Christian service, to say nothing of our everyday witness. We are happy when we do things for others, we are still happier when we include God in the list, making Him and not ourselves the centre of our lives.

In the presence of a large congregation of relatives and friends at Richmond Church, Christchurch, Miss Pamela Beaumont was dedicated as a teaching Sister to the Overseas work of the Church, on Thursday evening, January 25th. The Chairman of the District, Rev. H. J. Odell, conducted the service. I counted it a great honour to present Pamela for her dedication, the charge was given by Rev. R. Patchett. Sister Pamela told of her conversion, the definite call to the work in the Solomons, the joy in her dedication to the service of mission work. Greetings were received from the Foreign Board. Following the service a social hour was spent when several presentations were made.

The North Canterbury District also farewelled Sisters Pamela Beaumont and Nancy Ball at a combined meeting in late January. The prayers of the M.W.M.U. will surround these new Sisters as they take up their new work. Sister Pamela left New Zealand on February 6th for the Solomons, and Nancy Ball expects to leave along with Sister Lucy Money very early in April.

In a letter received from Sister Joyce McDonald she says the books that were donated for the Sisters arrived on the "Rawhiti" in good condition; they are a splendid selection and she is sure the Sisters will find them a great joy. As the books were landed at Bilua, Sister Joyce undertook the post of Librarian, and sends thanks to all who made gifts.

Sisters Jessie and Davinia have settled in at Roviana and with two nurses on the Station hope to do some visiting in the villages in the near future. Sister Winifred has taken up her work at Bilua, where the leper patients will be her special care. We know this work is very near Sister's heart and the lepers are very fond of her; this in itself will go a long way to making these unfortunate people happy. Sister Grace McDonald is back at Choiseul, her old Station where she has spent so many years during her service to the Mission.

Here is a special request! Will correspondents with the Sisters please note the air-mail rates of postage to the British Solomons is 9d. per $\frac{1}{2}$ oz. Our Sisters are being surcharged on letters underpaid and overweight. Air-mail rate to Bougainville is 5d. per $\frac{1}{2}$ oz.

* * * *

We express our love and sympathy with Mrs. Trevor Shepherd in the loss of her father.

The members of the M.W.M.U. are very sorry to hear that the Rev. H. K. Bartlett, through ill-health, is unable to assume the office of General Secretary to the Foreign Mission Board. We hasten to express our sympathy with Mr. Bartlett; our sincere prayers go out for the Mission Board and Mr. Scrivin in this time of disappointment and difficulty.

Closing thought:

O speed Thy work, victorious King
And give Thy workers might,
That through the world Thy truth may ring
And all men see Thy light.

Yours in Missionary Service,
LILIAN HALLAM.

Waitemata District Council.

The District Council and Christmas Meeting was held at Birkenhead on November 27th. Representatives from most Auxiliaries met at 11 a.m. for the District Council meeting at which impressions of Conference were given by Miss Cammell who had attended for the first time. The Christmas meeting presided over by the President, Mrs. Chappell, was held in the afternoon. Four Officers from the Auckland District Council attended and Mrs. Scrivin the President extended greetings. Mrs. Utting appealed for Calendars to be sent to Rev. J. R. Metcalfe. Mrs. Whitehead, Kurahuna Chairwoman, extended a welcome to their "At Home" on December 9th. The Christmas Offering was dedicated by Mrs. Carter. Mrs. Dickson (Beach Haven) rendered a solo, "When Day shall break and Shadows flee." The speaker for the day was the Rev. W. Green who, he said, was feeling homesick, as he had that day welcomed Her Majesty The Queen of Tonga on behalf of the N.Z. Methodist Church. Then he had met some N.Z. Missionaries to Fiji. He suggested that, as many New Zealanders were working in Fiji, some arrangement be made to welcome them when on furlough. Excerpts from the Rev. W. Green's talk— This was a time of review. Conference appreciated what the women were doing in trying to make work more effective by making the workers more comfortable. Three men who had given their lives to Missionary work were retiring. The Rev. J. F. Goldie, our veteran Solomon Islands Chairman, Rev. A. H. Scrivin, General Secretary of the Foreign Mission Board, Rev. Isaiah Sotutu who had done so much for the Solomons, especially during the war years. His son was at Paerata hoping to train to go as a Doctor. We were asked to try and picture the Solomons in 25 years' time. Several questions were answered and the Rev. Green heartily thanked for his talk. The meeting closed with the Benediction.

North Canterbury District Council.

The quarterly meeting of the North Canterbury District Council was held on Wednesday, November 8th, with 43 members present. The President, Mrs. Colechin, based her devotional session on Mrs. Hallam's address at the Union Conference. The main business of the meeting consisted of tentative arrangements for a social afternoon to be held on January 24th, also for Convention which will be held on March 13th and 14th, when it is hoped Sister Lina Jones will be in Christchurch. Also arrangements were made for the Easter Offering Service to be held in May in conjunction with the usual Council meeting. After a short luncheon adjournment reports on the Union Conference held in Whangarei were given by Mesdames McNeill, Oates, Robinson, Featherston and Miss Sandford. Great pleasure was expressed by members that the 1951 Union Conference is to be held in Christchurch.

South Auckland District Council.

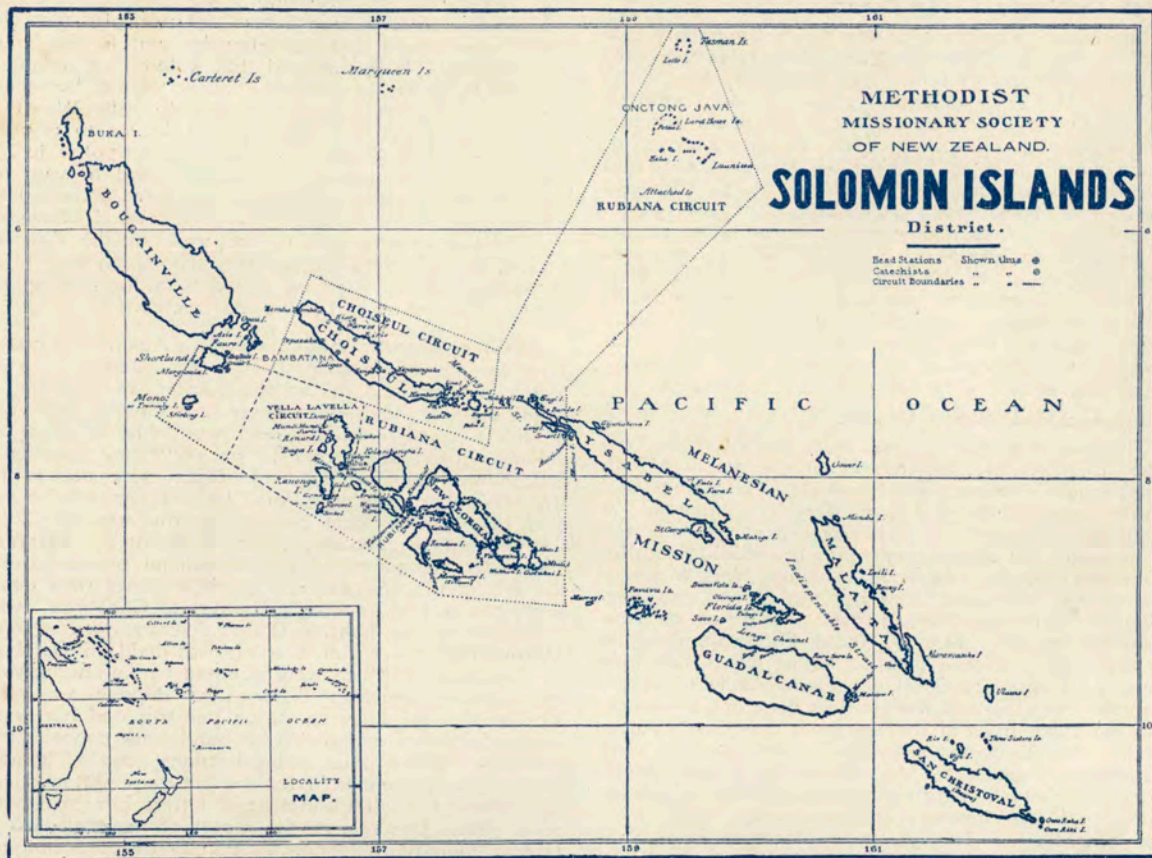
The quarterly meeting was held on November 17th when 15 representatives from Hamilton, Hamilton East, Cambridge, Rototuna, Te Awamutu, Te Kowhai and Huntly answered the Roll Call. Mrs. Williams read "A Walk out of Doors," a philosophy imparting a message of reverence for all growing things bright and beautiful which the Lord God has made for us all. Mrs. Maunder was warmly welcomed after her trip abroad and Mrs. Williams formally handed over the office of New President to her. Mrs. J. Ward Chapman, delegate to Conference, gave a detailed report which contained many vital issues, and all were individually impressed with the importance of the business done at Conference, and the capabilities of the delegates from South Auckland. Mrs. Chapman answered many questions and was warmly thanked by Mrs. Williams. It was decided to send a formal invitation to Mrs. Hallam to include Hamilton in her itinerary and to arrange our Convention accordingly. The quarterly allocations were dedicated and the Benediction closed the meeting.

Thames Valley District Council.

The quarterly meeting was held at Morrinsville on November 6th, with the Vice-President Mrs. Eastwood in the chair. Scripture reading was taken from number 68 in the Hymn Book, members reading alternate verses followed by prayer. A report of Conference, prepared by Mrs. Fauvel, was passed on. This opened with Mrs. Hallam's address, "Freely ye have received, freely give." Roll Call: Eastport Rd. 3, Matamata 5, Thames 1, Morrinsville 3, Ngatea 2, Paeroa 3, Tauranga 3, Te Aroha 5, Council 10. Proxies: Rotorua, Mrs. Shilton; Te Puke, Miss Baker; Whakatane, Mrs. North; Waihi, Mrs. Penn. The Secretary stated that Mrs. Fauvel and Mrs. Penn had visited Waihi, where an Evening Group, to meet once a quarter, is being formed. Mrs. Fauvel also visited Whakatane who are again functioning as a full-time Auxiliary. Arrangements were made for a Rally to be held in Tauranga in April for the benefit of the Bay of Plenty district, Council Officers to arrange a programme. Springdale are meeting once a quarter and are planning a Paddy's Market to raise funds. Financial Statement, £6/13/6. Treasurer showed the account books received from headquarters, these to be sent to the Auxiliary treasurers. Following a letter from Rotorua re the changing of the Council day, and the forming of a Sub Committee, it was decided that the former remain the same, and the latter a matter we could not deal with. Matamata asked that the February meeting be held there on the 12th to give Rotorua a chance to speak on these matters. Opportunity was taken to welcome Mrs. Rhodda who has come to reside in Morrinsville. Impressions of Conference were given by Mesdames Eastwood, Roberts, Walsh, Shilton and Miss Baker. All spoke of the inspiration gained and were grateful for

the opportunity of attending. Mrs. Roberts stressed the need of remembering Sisters' salaries, also that old linen, tennis balls and calendars be sent to the Solomon Islands. It was moved that a letter of welcome be sent to Sister Lucy Money as she arrives home on furlough. Also that a letter be sent to Sister Winifred Poole wishing her Godspeed as she leaves to resume her work in the Islands. A letter of sympathy to be sent to Mrs. Jamieson of Tauranga, and a word of cheer to Mrs. Fauvel. As this was Mrs. Penn's last meeting with the Council, Mrs. Eastwood thanked her for her contribution to the work of the district. Closing prayers were led by Mrs. Thompson and Mrs. Eastwood and the meeting closed with the singing of Hymn 688, followed by the Benediction.

Auxiliary Reports: Whakatane. This Auxiliary is again functioning, the leader being Mrs. Jenkins. Two meetings were held during the quarter, the September meeting being held in the evening owing to the visit of the Council President who was able to pass on valuable information and to answer many questions. Second-hand clothing and old linen were packed at the November meeting. Mrs. Jenkins reported having sold rags to the local garage for the sum of 22/-, this amount to supplement the stamp fund. **Rotorua.** The meeting opened with a Devotional period led by the President. Minutes and correspondence were dealt with, and a play reading "The White Christmas" was presented by the Fireside Club. Average membership. **Morrinsville.** A social evening was held in October, the proceeds of which were donated to Kurahuna. At the October meeting Sister Lucy Money was the speaker. Sister Lucy spoke on her trip and her work in the Solomons and displayed hand work done by the Islanders. Attendance and collections good. **Thames.** Two meetings were held for the quarter. Attendances were small but all business and letters brought up to date. Miss Baker gave the report of the Union Conference held at Whangarei. Parcels of used clothing were packed for Maori work. There was a Sales table at both meetings, the proceeds to go to the Special Objective. An interesting and original fashion parade was held at the October meeting. **Paeroa.** Two meetings were held in November, one a combined meeting with the evening group, which took the form of a social gathering. Dominion President's Letters read and business up to date. **Eastport Road.** Three meetings held for the quarter. A Garden Party was held in October. At the November meeting Mrs. Christian of Tauranga spoke on Temperance work. At the December meeting Mrs. Pilkington of Te Aroha showed photos and spoke on the early days in Te Aroha. The Xmas Offering was dedicated. **Matamata.** Meeting well attended, Kurahuna and Dominion President's letters read and enjoyed by all. Business kept up to date. A very interesting address given by Sister Keightly at the November meeting. A donation of £10 was given to our Auxiliary and this we donated to Sisters' salaries. **Te Aroha.** Good attendances at the meetings. All correspondence and business brought up to date. Conference impressions given. Calendars despatched and also a good collection of stamps. Meetings chaired by the President and Devotional periods and the reading of President's letter a feature of each meeting. An afternoon spent in Carol singing brought the year's work to a close. Xmas offering dedicated by Mrs. Penn, this being her last meeting at Te Aroha. **Hauraki Plains.** The meetings were presided over by Mrs. Sherlock and Miss Baker. Conference impressions were given by Miss Baker and Mrs. Shilton. An afternoon for young Mothers was held in December, the attendance being good. Miss Baker outlined the work of the M.W.M.U. Xmas Carols were sung and a pleasant afternoon was enjoyed by all.



Missionaries' Addresses

Rev. J. F. Goldie, Roviana, Gizo, British Solomon Islands.
 Rev. J. R. Metcalfe, Choiseul, British Solomon Islands.
 Rev. A. H. Voyce, Koau, Buin, Bougainville, New Guinea.
 Rev. A. W. E. Silvester, Bilua, Vella Lavella, Solomon Islands.
 Rev. Trevor Shepherd, Teop, Sohana, New Guinea.
 Rev. A. H. Hall, Roviana, Gizo, British Solomon Islands.
 Rev. G. A. R. Cornwell, Skotolan, Sohana, New Guinea.
 Rev. F. H. Woodfield, Roviana, Gizo, British Solomon Islands.
 Rev. G. G. Carter, M.A., Dip.Ed., Koau, Buin Bay, Sth. Bougainville, New Guinea.
 Dr. G. E. Hault, Roviana, Gizo, British Solomon Islands.
 Mr. Bruce Cole, Roviana, Gizo, British Solomon Islands.
 Mr. C. D. R. Palmer, Koau, Buin, Bougainville, New Guinea.
 Mr. G. H. J. Yearbury, Teop, Sohana, New Guinea.
 Mr. Grenville Voyce, Koau, Buin, Bougainville, New Guinea.

Mr. Brian Sides, Bilua, Vella Lavella, British Solomon Islands.
 Mr. H. L. J. Newton, Roviana, Gizo, Solomon Islands.
 Sister Grace McDonald, Choiseul, British Solomon Islands.
 Sister Effie Harkness, Roviana, Gizo, British Solomon Islands.
 Sister Winifred Poole, Bilua, Vella Lavella, Solomon Islands.
 Sister Merie Carter, Teop, Sohana, New Guinea.
 Sister Lucy Money, Choiseul, British Solomon Islands.
 Sister Eva Saunders, Skotolan, Sohana, New Guinea.
 Sister Joyce McDonald, Bilua, Vella Lavella, Solomon Islands.
 Sister Joan Brooking, Koau, Buin, Bougainville, New Guinea.
 Sister Davinia Clark, Roviana, Gizo, British Solomon Islands.
 Sister Jessie Grant, Roviana, Gizo, British Solomon Islands.
 Sister Myra Fraser, Roviana, Gizo, British Solomon Islands.
 Sister Jane Bond, Bilua, Vella Lavella, British Solomon Islands.
 Sister Pamela Beaumont, Koau, Buin, Bougainville, New Guinea.

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