

Missionaries' Addresses

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- Rev. J. R. Metcalfe, Choiseul, British Solomon Islands.
- Rev. A. H. Joyce, Koau, Buin, Bougainville, New Guinea.
- Rev. A. W. E. Silvester, Bilua, Vella Lavella, Solomon Islands.
- Rev. Trevor Shepherd, Teop, Sohona, New Guinea.
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- Sister Merce Carter, Teop, Sohona, New Guinea.
- Sister Lucy Money, Choiseul, British Solomon Islands.
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- 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 Pame'a Beaumont, Koau, Buin, Bougainville, New Guinea.
- Sister Nancy Ball, Choiseul, British Solomon Islands.

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N.B.—ALL AIR MAIL for British Solomon Islands stations should be addressed:
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"THE LOTU"

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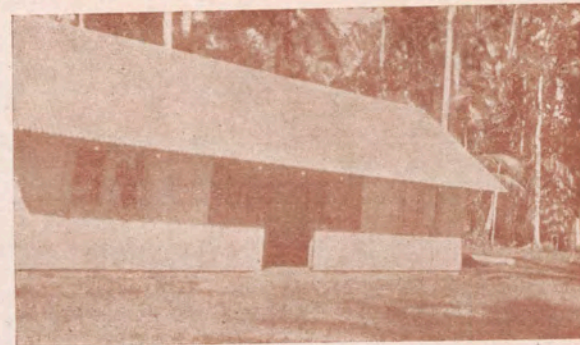
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General Secretary—Rev. A. H. Scrivin.

One of the new dispensaries recently built in the Solomons with the generous aid of the Lepers' Trust Board.



Tools for the Solomons

With four tradesmen on the Field engaged in re-building our mission stations, more and more tools are required for the native helpers and technical students who work under their direction. The Methodist Men's Fellowship has helped generously in this matter, and with the funds raised by the Fellowship kits of tools have been shipped and other kits will soon be on the way. Many more tools are needed, however, for the increasing number of workers and we once again appeal for those that are lying unused in many homes and workshops.

The major need is for carpenters' and joiners' tools in good condition, but tools for electrical and engineering work are also required. Mr. Lindsay S. Ayers, of 464 Manchester Street, St. Albans, Christchurch, who is a qualified tradesman and a member of our Edgeware Rd. Church, has generously offered to receive, pack and despatch tools forwarded to him in response to this appeal.



PLEASE FORWARD AT ONCE YOUR SPARE TOOLS DIRECT TO MR. LINDSAY S. AYERS, 464 MANCHESTER STREET, ST. ALBANS, CHRISTCHURCH, FOR USEFUL AND URGENT WORK IN THE SOLOMONS.



Mission Sawmill, Roviana, destroyed during the recent War. Steps are now being taken to erect a new sawmill at Koau, South Bougainville.

THE OPEN DOOR

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One World, One Church, One Lord

"ONE" is the title of the 1950 Report of the Methodist Missionary Society of Great Britain. The illustration and letter-press below and the striking illustration on our front cover are from the Report which is both inspiring and challenging.—ED.

"ONE"

One World? How can that be, when we see the peoples of the world divided into armed camps? Yet we are indeed one in hunger for food or for freedom, one in frustration and fear, in sickness and in sin, and in need of salvation.

One Church? How can the world believe, seeing the divisions that remain amongst us? Yet the will to unite is growing. The World Council of Churches, the International Missionary Council and National Christian Councils in which we share, all witness to our awareness of our need to work together. South India points the way to true oneness, and Ceylon follows closely towards a similar union. We trace a family likeness in the men and women through whose lives we glimpse the story of our Society in 1950. Whether the picture is of isolation or fellowship, of need or of failure, or of the triumphs of grace, we can no longer stand aside when we have looked into the faces of these men and women like ourselves. Daily in prayer we meet "around one common mercy seat."

One Lord. Here no question mark is needed. Independent churches, self-governing and self-supporting, with missionaries or without them; Methodist still or united with other communions—it matters not. Still the deep inner oneness holds together those in whom the Spirit of the living Christ has His dwelling. They are one in Him. We can only see the world as one, when we see it as the world loved by the One Lord.

A Missionary Church.

"Every Methodist a missionary" was our headline for 1950. Are we truly one in witness, in prayer and in giving? Do we "stand fast with one spirit, with one mind"?

Missionary giving from the Home Districts shows an increase. The total raised by Home Districts in 1950 was £704 more than in 1949, but included in this total is £2,183 for Allocated Gifts which in former years has been shown separately. In a difficult year of rising costs we have held the line, even though we have not advanced as far as we had hoped. Gifts from Ireland and the Mission House list, to which come many sacrificial gifts of large amounts and small, have helped considerably towards the total of £510,101, an overall increase of £7,594 on 1949. The love, fidelity and generosity of a great company of missionary-hearted men, women and children have been poured out in this offering.

Events in China have dictated the withdrawal of our missionaries. Though all have either left during 1950 or await exit permits, their furlough allowances and passages must be met. Also it has been possible to

pay out grants to our Chinese brethren to assist the continuing work of the Church in China. The financial saving on the China field is progressive in character and will not have full effect for several years.

Some missionaries from the China stations are being reappointed to fill long-standing vacancies in other fields, such as Africa, where the door is still open, where events move swiftly and the time of this opportunity may well be short. Moreover, costs continue to rise so sharply that even should the eventual reduction in the China budget be considerable, it would be more than swallowed up by the needs of other fields.

Methodist International House, 4 Inverness Terrace, London, W.2, under the inspiration and direction of Miss Hilda Porter, has been opened as the headquarters for the work being done by Methodism among students of all nations visiting the United Kingdom. A Connexional Committee, in which the Missionary Society has a share, has been appointed for this service.



ONE WORLD.

The Vice-President's Message

Our daily press has recently given us a sidelight on missionary influence, and though it is only a passing reference, it is quite significant. We are told of a long practiced traditional custom, carried out by the Balo-Bedo tribe, inhabiting the hills of the north-east of the Transvaal. Briefly the story is that Queen Mujaji, the 80-year-old chieftainess of the tribe, who has ruled over the tribe for the past 53 years, has been, in common with her predecessors for many generations, held responsible for a sufficient supply of rain for the benefit of the tribes' crops. As the crops are languishing for water, it is assumed that her powers are on the wane, and in consequence she should observe the tribal custom, practiced for generations by her ancestors, in making way for her successor by taking her own life. Her Majesty has definitely refused to conform with this ritual, not because of a natural antipathy to the closing of her earthly career in such a way, but because of the influence of local missionaries, who were approached on her behalf, and who convinced her of the duty to break this nefarious practice.



S. E. CHAPPELL, Vice-President.

It was ever thus. How many parallel instances could be related in the history of missionary enterprise? The story of the missions of the southern Pacific is rich in the revolution of the habits and superstitions of the primitive peoples through the influences of the Gospel messengers. As the missionary's contacts extend, and as his people become more enlightened, a healthy self-reliant attitude to life is engendered, coupled with a strong desire to be as other men are and a thirst for knowledge of the great outside world.

The epic stories of Tonga and Fiji (to mention only two of the fields of missionary enterprise), are splendid illustrations of the progression of the people, and the continued and stable influence of Christian influence and example. Perhaps this is most marked in Tonga, where we see a virile Crown Colony enjoying the privilege of a strong Christian leaning, led by its Christian monarch, Queen Salote, governed by a legislature composed of its own native people and possessing laws of a very high order.

The field of our particular concern, the Solomons, has provided us with a thrilling story of enterprise and achievement. We are all familiar, more or less, with the transition that has taken place in the lives and habits of the people, under the influence of Rev. Goldie and his successors. We have met some of the young converts and we know something of their sterling characters and capabilities. We were thrilled with the testimony of the occupying troops during the war to their dependability and loyalty. Many of the soldiers confessed to a thorough change of their attitude in favour of Christian missions because of their experiences in the Solomons. We here in New Zealand entertain high hopes for the future of the native church. Their membership numbers are impressive and their sacrificial giving is an example to any European congregation.

It is so easy to paint a rosy picture and we thank God it is so, but in passing on a message through this valuable little paper, I feel some features that are giving our leaders some real concern should be brought to our attention. The recognising of these should spur us on to redoubled efforts and increased interest. Following on the conquering of the spoken dialects of the people came the reducing of this knowledge to writing and in turn this achievement has been put to practical application in the educational system of the missions. This ability to read our languages as well as their own, gives the Solomon Islanders opportunities of contact with the larger world of literature and propaganda. This ability should be a real privilege and blessing if rightly directed and undertaken, but the very scope of its possibilities and the recognition that certain influences are at work in giving our missionary leaders serious concern. Apart from the operations of strange cults, the subtle propaganda of influences that are distinctly anti-Christian needs to be strenuously combatted. The very means that has been the result of patient missionary effort is being used to undermine the vital object of all the church's efforts. Our Mission field is, in many ways, not so isolated as the earlier Pacific fields were. In these days of increased and faster transport much more contact is possible with outside influences. When we consider the trend of events in South-east Asia, the Netherland East Indies and the adjacent islands we cannot lightly brush this matter aside.

May the consciousness of continuing need spur us on to renewed effort, to assist financially, to bear up this branch of our church work in the arms of supplication at the throne of Heavenly Grace and in every way in our power encourage the interest in our missions.

—S. E. CHAPPELL,
Vice-President.

"A QUIET WEEK-END"

By SISTER JANE BOND.

I had such an interesting week-end the week before last. Friday evening Mr. Metcalfe and Sister Myra Fraser arrived and announced that they were going to Simbo the next day and I was fortunate in being able to accompany them. We left here at 8 a.m. Saturday. A five-hour trip took us to our destination. We travelled on the "Roviana" and, Janish like, I was sick. I say the sea was rough but nobody else will agree with me! After a meal Myra and I visited a village where one of her last years students is now teaching. It was an hours walk. For 20 minutes we walked through a nice bush track, then along a coral shore. Very few white people ever visit this village and the folk were so thrilled to see us. We shook hands with everyone in the village and then inspected a huge canoe that is in process of construction. It is the largest I have seen—30ft. long and 4 ft. wide and 3ft. deep—a dug out, small axes are used. The teacher was making himself one with the top of the tree trunk so you can picture for yourselves how big the tree must have been. All the men work on the job and it takes about three weeks.



Crossing a creek on the bush track.

We returned from that village for an early dinner on the "Roviana" and then went into the near-by village for evening Lotu. A very nice House Lotu is in the course of construction. At present Lotu is being held under a beautiful big tree where a floor and platform have been erected. It was only 5 minutes walk from the village to the dinghy but when a sudden storm sprang up we were wet through in two minutes. We had to laugh while we were being carried into the dinghy and rowed the 50 yards or so to the boat where our large gents umbrellas were being kept dry.

Next day we had eaten and were on our way by 6 a.m. A very pleasant half hour's walk brought us to the other side of the island where canoes awaited us. For half-an-hour we journeyed along a very lovely lagoon with high bush-clad mountains rising straight out of the clear calm water. Just after setting out we passed a hot spring that flows into the sea. Certainly this is the ideal spot for a holiday house. To see it all so early on such a glorious Sunday morn was grand—God's splendour in all its wonder! And so we arrived at the village. While Minister was arranging with the teacher about Baptisms etc., Myra and I went on a tour of inspection. The village is the largest I have

seen in these islands and was exceptionally clean, very well set out with lovely big well-built homes. A few hundred yards the other side of the village is a place where they breed a native wild turkey. By this time it was Lotu time. The church is the only European built church I have seen in these islands. Twenty years ago there was a Tongan teacher here and he had the church built. It is made of fibrolite and very well preserved. On either side of the pulpit there are beautifully carved birds and a lot of old native money decorates the building. The church is large and was crowded.

By 9 a.m. we had returned to the boat, eaten and were ready for our next trip. And what a trip! For two hours we, climbed the roughest, toughest of mountains. I can't say tracks because there wasn't one. Apart from a few gullies it was a steep up-hill climb. The way was very slippery because of rain, but it was glorious, fresh, green and beautiful. Towards our journey's end we detoured a few hundred yards to a lake in an old crater. Here I saw my first crocodile. A little later we heard kokorakos (fowls) and knew we were near our journey's end. Within a few minutes we entered a clearing where there was a very good teacher's home and a most welcome glass of cool water. A sheer drop down an exceptionally steep cliff landed us in the village. However, anyone gets up and down that cliff beats me; I slipped and fell several times and yet that teacher goes up and down a dozen times a day. By time Lotu was over the "Roviana" had arrived to pick us up.

Life goes on much the same here at Bilua. Our chief duty here at present is to look after the victims of our recent polio epidemic. My part is to take two of them down to the sea for exercise. I'm sure you would all enjoy it. I get into a swim-suit and spend an hour in the sea. There is a reef where we go, with the most wonderful formations of glorious coloured coral and hundreds of very beautiful little blue fish about. And what is such a joy is to see the way the folk respond to the exercises. Our first patient was a young married lass who was completely paralysed twenty hours after the still-birth of her babe. This week she has walked 30 yards unaided and we thank God for the recovery. Another patient is a darling little lass of four years. She has one paralysed leg but the other one has forgotten how to work. Yesterday Mr. Newton made her a pair of crutches which will in time help, we hope.

I'll tell you a little about a sewing classes. Each Friday we go to one of four villages. The most exciting is one six miles away. We go per bike. The first mile is to the airstrip which in turn is a mile long. Another mile brings us to obstacle No. 1, a deep river. We call out for a canoe and maybe a dozen small boys appear. Firstly the bikes are paddled across, and the lads get so interested in them that they almost forget to come back for us. And so we go sailing along, the track is rough and at times the undergrowth brushes our waists on either side. There are two more rivers where we wheel the bikes over a bar. Class is held in the teacher's home, 30 or 40 being present. The little girls are learning their first stitches and also the old grandmothers who are almost blind. Some of the younger women are crocheting collars and other things. Lotu is held and sometimes it is dark by the time we arrive home.

A DAUGHTER OF KINGS

By Rev. E. E. V. COLLOCOTT, M.A., B.D., Litt.D.

To celebrate, among other things, the 50th Anniversary of the Treaty of Friendship with Great Britain, Tonga is building a new Methodist Church at Nukua'lofa that will seat 2,000 people. In view of the affection and goodwill that link Tonga and New Zealand Methodism, the following article by Dr. Collocott, written some time ago for the "Missionary Review," will be of special interest.



A hundred years before Norman William made good his footing in England, an ancestor of Queen Salote was establishing himself as king of Tonga. His title was Tui Tonga, King of Tonga, and he probably brought it with him from whencesoever he came, perhaps Samoa. He came to land not yet Tonga, though inhabited by Polynesians, and he and his people, the Tonga folk, a branch of the Tonga-Viti, whose other branch gave their name to Fiji and Tahiti, spread and waxed powerful over the whole of what is now the Tongan Group and beyond. Legend has it that the first Tui Tonga was son of the Lord of Heaven and a mortal woman. Heaven was not so remote in those days, not so distant but that it might be reached by a specially tall tree, down which the god could come to visit his wife, and up which their son might climb to visit his father and his heavenly brothers. For five centuries the Tui Tonga reigned and ruled, son succeeding father, sacred kings, bearers of divine power upon earth. But about the middle of the fifteenth century a king, although relentless and successful in war, retired from the duties and responsibilities of active government. To a younger branch of his family he delegated the cares of rule, keeping for himself the prestige and dignity of divine kingship. Two centuries passed with divine and temporal kings reigning side by side, and then the temporal king appointed his son to a great lordship in the western district of Tongatabu, the main island of the Tongan Group, whose title the present ruler of Tonga bears, was destined to overshadow the two older kingships, and to become paramount throughout the group. In the public green of the little village of Kanokupolu, in western Tongatapu, stood a tree where the Tui Kanokupolu sat during the kava ceremonial that marked their installation. The present capital of Tonga is Nufualofa, and here in the back of the throne is a panel made from the ancient tree.

Early in the nineteenth century there was living in Haapai, the central archipelago of the Tongan islands, a remarkable youth named Taufa'ahau. In his veins flowed the blood of many generations of kings and heroes, for he was the son of a Tui Kanokupolu. He grew into a man of Herculean stature and strength and majestic presence. He was foremost in work and sport and war. To valour and activity and strength were added marked gifts of leadership. He became a shrewd and sagacious general, a wise and far-seeing statesman. He lived practically throughout the length of the nineteenth century, the critical period when the tides of European influence were flowing over the Island peoples, submerging old customs and allegiances, disrupting nationhoods, threatening even the physical existence of many an ancient people. Taufa'ahau stands a lonely rock in the mid-Pacific. The free nationhood of his people alone survived the encroachments of the

Western Powers. Before the time of Taufa'ahau, the Tui Kanokupolu had become the temporal kings of the group. During the first half of the nineteenth century there was much unrest in Tonga, and some fighting. The Island peoples were no longer able to settle their internal difficulties unembarrassed by outside pressure. Everything now was done in the face of Europe and America, and a false step meant interference from outside, threats of annexation. Taufa'ahau would have been a great man in any age or country. He belonged to the order of men whom Carlyle would call heroes. Well before the mid-century he was by far the most powerful man in Tonga, and in 1845, on the death of the Tui Kanokupolu, he became temporal king. (The name by which the Tui Kanokupolu is addressed or spoken of is Tubou—pronounced Too-bo. It is really rather a title than a personal name). For twenty years he ruled side by side with the Sacred King, but in 1865 the Tui Tonga died, and instead of appointing a successor, the chiefs transferred the insignia of the sacred kingship, notably certain words proper, in speaking of or to him, to Taufa'ahau. His power and influence were greater than that of any king since the early sacred kings, perhaps greater than had been that of any king at all in the history of the Tongan people. So wise and strong was his rule, so lofty and generous his spirit, that he won the devoted loyalty of his people, fashioned a parliamentary constitutional government to suit the requirements of his new world, and steered his ship of State safely past the shoals of annexation, out to the open sea of treaties with the Great Powers and a protectorate with Great Britain. In 1893 Taufa'ahau died. He was ninety-five years old, yet his powers of body and mind were but little abated. Not the decay of old age, but ignorance of how to treat influenza, caused his death. Sick with influenza, he still went at dawn to swim in the sea. And so he died, but not before, on the stage of his tiny kingdom, remote from the populous centres where the deeds of heroes are trumpeted by fame, he had accomplished a task fine and enduring as falls to the lot of but few of the kings of men. He was succeeded by his great-grandson, Taufa'ahau II, who, in 1918, was followed by his daughter Salote.

Salote, secure in the loyalty and affection of her people, reigns with dignity and wisdom. Her people's happiness is based upon a social policy wherein are extremes neither of wealth nor poverty, and a kindly tradition and sentiment that assure that plenty and scarcity be shared by all. Romantic pictures of South Sea Island life that represent a bounteous Nature, satisfying human wants, almost without human toil, are certainly not true of Tonga, but in big tasks groups of people gather and help one another. No people is spared the sorrows of human kind, but the Tongans are a happy people, blessed with freedom, fond of song and story and dance, bright conversationalists, masters of a pungent, but not unkindly, irony. They are intrepid and skilful upon the sea and in the sea. They are faithful and affectionate friends. They, and their fellows of the Pacific, have their rich contributions to make to the general store of human value. May no unkind fate thwart their destiny.

—"Missionary Review."

JOYS AND HAZARDS

by SISTER WINIFRED POOLE.

When Dr. Hoult called recently at Bilua for his fortnightly visit, he was accompanied by Sister Jessie with whom we were just settling down to a good yarn when a patient arrived at the maternity ward, next door. We turned in about 1 a.m., with final instructions to the girls to call us when needed, but were soon up again. All seemed to be going well for a first babe. Progress was normal till 6 a.m., but after that trouble started. How thankful I was that Doctor was within reach. By 7.30 I realised that I would need his help, so sent my trust Manasa with a letter for a six mile canoe trip. "Cicely" was a bit off colour and had to slow down to half speed, but even so Doctor was back by mid-day. How sad we were when half an hour later a perfect wee baby girl was still born. In almost 10 years of middy work, never have I seen anyone work as Doctor did for the next two hours with that child. Then we had Lotu with the mother, knowing that our Lord would comfort and sustain her, as truly He did. It is grand to be with our people when they so need help and to be allowed to share the fellowship of their sufferings. Happily the mother continued well and was able to return to her village 10 days later. So ended a busy Sunday.

Monday afternoon we all went to the airfield to meet Sisters Lucy and Nancy. How good it was to see them and to hear a bit of first hand home news. They were just as pleased to arrive, but their time with us was all too short. Later in the afternoon Sisters Lucy, Nancy, Jessie and I went across to Ozama by canoe to see our dear leper folk. The latter were just thrilled to have some time with Sister Lucy again. We had Lotu before leaving.

Next morning, when there was not a boat in the bay, an urgent letter arrived from the village of Maravari, five miles away. One, John, was very sick and in great pain. Could Doctor go and get him? Well, there was only one answer. An hour later Manasa, Isobel (native girl) and I were paddling along in my little canoe in a fairly heavy swell. Later I learned that we should not have attempted the trip in so small a canoe, but we managed happily enough, even though the fish did laugh at our line. Unable to get around a certain

point, the last hour was by road. Arrived at the village we found John almost unconscious with cerebral malaria. I gave what treatment I could while the dresser boy was arranging for transport back. The people had expected the "Cicely" and all the able-bodied men were away in their gardens, so there was no crew. Happily, I knew the planter and his wife about a mile away, so paddled across to enlist their help which they were pleased to give. The canoe trip back would have been pretty terrific with John, so I was glad to take him in the "Rob Roy," Mr. Hodge's boat. John's condition was very poor when we arrived back at 3 p.m. and it was a relief to be able to do something more for him. You may imagine just how desperately I needed help and again the hand of God was not shortened. At 5 p.m. Mr. Ian Whitton of Lambulambu called in on his way home, so I was able to get a letter away immediately to Doctor. I worked on with John till midnight, but knew long before that he could not possibly recover. Had 40 or so winks and was wakened by the music of the "Mandalay's" engine at 1.15 a.m. What a relief it was to be able to share the responsibility! We worked on till 3.30 a.m. then just when I would gladly have rested, Sima must come in to have her baby. Seeing all was well, I left Sima in the girls' capable hands and told them to call me only in case of emergency. Was back at hospital at 4.30 a.m. and for most of the day. I need hardly say that everything possible was done for John, but in spite of everything he died on the Thursday about 10 p.m.

Young Wallie is very "lufferly" these days. He is four months old today and extremely intelligent. You will understand that it is necessary for him to count his toes several times every day—he said he heard about another black little boy who went to bed with five toes and woke up with only four. So young Wal takes no risks. Also we've come to an understanding about this night crying business. Lydia, his leper mother from Ozama is longing for the day when she will be able to have her children back again, and I do believe the time will come. Our Ozama folk are all responding well to Sulphetrone and we have great hopes for their ultimate recovery.



"YOU WOULD LOVE THE YOUNGSTERS."

Recently the new dispensary was dedicated on Ozama, but as I am writing a full account for the 'Lotu' I'd better not steal my own thunder. I know that you will pray for my leper people, for they have many, many problems to face and their rehabilitation later will not be easy. They are a brave people and their faith is a challenge. Their happiness is good to see and a real tonic. You would love the youngsters. Surely a happier, more mischievous family never built sand castles!

Theology, Christ, and the Missionary Obligation

By JOHN A. MACKAY,
Chairman, International Missionary Council.

I.

Somewhere in Europe in the Summer of 1952, world conditions permitting, a conference will be held under the auspices of the International Missionary Council to consider the topic, "The Missionary Obligation of the Church." The Conference will deal not merely with the missionary obligation as that has been carried on for the last century and a half by the Churches of the West. It will include within the range of its interest the obligation of the whole Church of Christ, in its global dispersion and its manifold denominational reality, to be aggressively missionary in every sphere and on every frontier. The fact will be emphasized that the Christian Church has no true meaning, and is positively untrue to its nature, if it fails to move from theological understanding and ecclesiastical comity to dynamic missionary action. Clarity in thought and harmony in life must become tributary to the task of "making disciples of all nations."

In preparation for this gathering, study groups are being organized in different parts of the world to consider the conference theme and its implications. At the meeting of the Central Committee of the World Council of Churches, to be held in Switzerland in August, 1951, the discussion of the missionary obligation of the Church will have an important place on the agenda. In this way an ecumenical gathering, predominantly ecclesiastical in its membership, will deal with a Christian imperative whose fulfillment has not hitherto been regarded as the responsibility of the whole Church, but as the particular concern of a movement within the Church.

Special consideration will be given at the gathering in question to the theology of the missionary obligation. It will be asked: What is the theology which most clearly commits the Church to a missionary course and orients it on its missionary way? In the light, and within the context of the contemporary situation, the question will also be raised: How shall those who accept the Church's missionary obligation give the most adequate Biblical and contemporaneous expression to what that obligation means? What must happen in thought and life when the eternal missionary imperative of the Gospel is grasped as a present-day imperative of the Church?

II.

The time is opportune for such a theological study. The prevailing confusion in both the Church and the world creates a demand for basic thinking upon the ultimate issues of human existence and Christian responsibility. Because disillusionment has smitten with cramping paralysis many once idealistic and ardent spirits, a theology, luminous as well as dynamic, is urgently needed. If many Christians are to be saved from a detached cynicism and a disintegrating pessimism, a missionary theology is called for. In this situation a special circumstance has opened up new vistas for Christian theology. The Bible is being rediscovered as the place where God speaks to men and where men come face to face with God. The pall of night which for along time has been descending upon the face of the world, and the veil of misunderstanding which is being steadily lifted from the face of the Bible, give rise to a situation which favours the formulation of a Bible-inspired, theologically-luminous state-

ment of the missionary obligation of the Christian Church.

One thing, however, is essential, if this task is to be successful. The theological approach to the Church's missionary obligation must be profoundly Christo-centric. It will not be sufficient to ground the missionary obligation of the Church merely upon a fresh proclamation of the Great Commission which has inspired generations of Christian missionaries to leave home and kindred in obedience to their Lord's mandate to "make disciples of all nations." That Commission, to be sure, is as valid today as it ever was. But the missionary obligation of the Church can be adequately formulated for this age, with its confusion and disillusionment, its haunting fears and crusading loyalties, only if the Church grasps afresh the theological and missionary significance of him who gave the Commission, as well as of the Commission which he gave. The contention of the Protestant Reformers, that the Great Commission was valid only for the apostolic era, and the contention of some students of the New Testament that the passage containing the Commission is a late addition to the Gospel the centrality and missionary significance of Jesus record, are both transcended when we grasp afresh Christ himself. The missionary obligation cannot be fully grasped till we ask and answer the question: Who is Jesus Christ? What is his significance for the Church and for the world? To hear and take seriously the Great Commission is to become missionary in spirit. To explore his significance who gave that historic mandate is to understand the nature and validity of the Great Commission. In a word, Jesus Christ himself—the one who came and lived, who taught and healed, who died and rose again—is the basic category in terms of which all creative theological thinking must be done upon the missionary obligation of the Church.

III.

That Christ should be the central category for theological thinking on this most important topic is but natural. For he is the core of the Bible and the clue to its meaning. The Bible is a book about redemption and the Redeemer. That Redeemer is the clue to our understanding of the Bible. It has been a frequent tragedy of Biblical study that men have attempted to understand the Bible in terms of a single passage which, for one reason or another, made a very special appeal to their interest. Radicals and conservatives have both been guilty of this false approach. Some radicals have understood the Bible to be no more than the religious reflection of some historical influence or event. Many reverent and believing conservatives have often found in the Bible what proved to be no more than a pattern woven around an egregious misinterpretation or unwarranted over-emphasis of some one passage. They made Biblical thought conform to their favourite error. The Bible, however, can truly be understood only in terms of Jesus Christ himself. Only as we grasp his full significance do we obtain the insight and acquire the attitude and perspective which give meaning and unity to Holy Scripture.

What a wealth of content the Bible infuses into its central category! Jesus Christ is the personal Truth. He fulfilled the destiny of Israel and the true meaning
(Continued next page.)

HONOURED BY THE KING

For many years Luke Zale has been one of our ablest and most devoted native leaders. After early training in village school and circuit head-station of Choiseul, he was trained for the work of pastor-teacher at the District Institution, Roviana. After graduation he was

of New Guinea declared Petats to be the best-kept village he had seen in the Territory. Luke was the first Catechist appointed in the Bougainville-Buka Circuit.

Luke's devotion to his people through years of peace was even more marked when their land was over-run by the Japanese invaders who were ruthless to all who were suspected of helping in any way the Allied cause. In addition to constantly shepherding his flock during those desperate difficult years, he rendered high service to the Allies as is testified in the following citation:—

HONOURS AND AWARDS.

BRITISH EMPIRE MEDAL (CIVIL DIVISION)
LUKE—NATIVE SCOUT. BV 738.

CITATION.

LUKE volunteered for service with the Australian Infantry Battalion coast-watching organisation in Bougainville after the Japanese invasion and remained near the Japanese stronghold at BUKA PASSAGE until the organisation was forced to evacuate. He penetrated the enemy lines and Buka airfield many times and returned with valuable information. During one of these night missions across Buka Passage by canoe he was captured by hostile natives and delivered to the Japanese on SOHANA Island as a spy. Sentenced to death he effected a spectacular escape when he dropped over the Sohana cliffs as he was being marched to the point of execution. Evading the enemy by day he swam to BOUGAINVILLE under the cover of darkness. He voluntarily held together a party of natives after the Australian Infantry Battalion organisation was evacuated and subsequently contacted a party which preceded the United States landing at TOROKINA three months later. He rendered vital service in this direction and served with the Americans and then the Australian forces when they took over. He served as a forward scout with the 11th Australian Infantry Brigade in the operations at TSIMBA RIDGE and GENGA RIVER. Luke displayed courage and leadership while well aware that death would be his fate if he fell into enemy hands.

His Majesty, the King, has been graciously pleased to award the British Empire Medal (Civil Division) to LUKE of SEGA, Choiseul, BRITISH SOLOMON ISLANDS PROTECTORATE, in recognition of his courage and leadership while well aware that death would be his fate if he fell into enemy hands.

Relics of the Enemy Invasion at Koniquuru

Koniquuru village is a long way into the mountain area of Buin, high on a mountain top, from where on a clear day you can see the islands of the Buin coast, and the Treasury Islands (Mono) away out to the South.

At the Church opening there last Sunday it was interesting to note that part of the pulpit was made from a white Japanese sign post, with black lettering on it in Japanese characters—the bell rung to call the people to Lotu was a large brass Japanese naval shell-case 3 feet long, and in the wall of the teacher's house was an 18" brass square with Japanese inscription on it.

—A.H.V.



Luke Zale, B.E.M., with his wife and child.

one of the early volunteers for missionary work in the then primitive Bougainville-Buka area. At Petats, in the Buka Section, he has exercised a remarkable influence upon the life of the people in every way. During a visit, prior to the recent war, the Administrator

(Continued from page 6).

of manhood. He is the Word become flesh, God become man for man's redemption. In Him man's quest for light found its goal and man's craving for life found its beginning. He is the Crucified One who conquered sin and death, and the Risen One who became Lord of Life. He is the Living One who remained the Accessible One. He is the Accessible One who may be directly approached by the meanest and most sinful human. He is, nevertheless, ceaselessly active as the head of his body, the Church, and functions besides as the sovereign Lord of history. He is the Christ who shall triumph in history and not merely beyond history, before whom "every knee shall bow . . . and every tongue confess that Jesus Christ is Lord."

This is the central category which offers the true basis and starting point for a theological construction of the missionary obligation of the Church that shall be at once Biblical and contemporaneous. Merely to say "Jesus Christ is Lord," and to take seriously what we say, is to think and act as the Christians of the apostolic era thought and acted, for whom these words constituted the basic Christian creed. To rediscover the meaning of this first and timeless creed will not only bring back the atmosphere of the apostolic era; it will enable Christians to-day to make the same revolutionary approach to life and thought that the Apostles and their followers did in the Roman Empire.

(To be continued.)

GOLDEN JUBILEE ——— SOMON ISLANDS DISTRICT



Early Days at Roviana—

The Rev. J. F. Goldie scans the Roviana Lagoon with field-glasses from the Kokengolo Hill. Mrs. Goldie, extreme right; Mrs. V. le C. Binet and Grenville, centre, and Sister Dorothy Jennings.

The coconut plantation of 172 acres, then being established, is seen below. It was totally destroyed during the recent war to make room for the famous Munda airstrip.

THE CHANGING YEARS

I wonder what change this new half-century will bring about? Surely there can never have been fifty more momentous years than those we have just completed. It is not simply that we have passed through two catastrophic wars, with the inevitable results for good and bad that ensued, not only that scientific discoveries have altered the whole trend of human history. We have seen the rise of new political power such as had not been dreamed of. We have seen nationalisms rise and fall, giving place to a vision of a new world, based either on materialistic doctrine or on a mutual drawing together of peace-loving peoples, each respecting the rights and the "personalities" of the others.

We have been in at the birth of a new Church, in which the apparently insuperable barriers have been broken down by the might of a compelling love; we have watched the longed-for change in other countries from a mission Church to an indigenous. Great Conferences have, under the guidance of the Holy Spirit, played their part in bringing this about—Edinburgh, Jerusalem, Tambaram, Amsterdam.

Fifty wonderful years they have been, and what now? Let us pray from our hearts that those in whose hands the destinies of people will lie may turn away from the theories, new and old, which seem to be proving to have failed in their object of drawing men together, and turn to the One Who calls all men into a oneness in Himself, to Him Who is changeless in a changing world, to Jesus Christ, the same yesterday, to-day, and for ever.

FRED W. J. COTTERELL, in
"The Kingdom Overseas."

1902 ——— 1952

Work and Pray for Jubilee Year!

To enable the Foreign Mission Board to meet the challenge of Golden Jubilee Year, we are appealing for an increase in contributions from all circuits of not less than 20% on last year's figures. Some circuits have already responded generously and we are confident this will be general. It will be a source of great encouragement and inspiration to the Native Church to know that the New Zealand Church is eager to launch the second half-century in the Solomons on a favourable tide.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove we now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."
—Malachi 3:10.



Early Days on Vella Lavella—

The Rev. R. C. Nicholson, first resident white missionary, outside a stockaded village. The small boy on his right is Daniel Bula.

S

PERSONAL and GENERAL

DEATH OF MR. R. THOMAS.

The Board places on record its sense of heavy loss and deep sorrow in the passing of Mr. R. Thomas who for the past 18 years has been one of its loyal and devoted members. In addition to wide and valuable service to the Church in New Zealand, he was intensely interested in the work in the Solomons and greatly valued his place on the Foreign Mission Board and, even in failing health, desired to continue as a member. In Circuits, Synod and Conference he was ever an ardent advocate of the Kingdom Overseas. We thank God for every remembrance of him.

* * * *

GENERAL SECRETARYSHIP—FOREIGN MISSION DEPT.

At a recent meeting of the Foreign Mission Board the Rev. S. G. Andrews, M.A., Dip.Ed., of Fiji, was unanimously nominated to the forthcoming Conference as General Secretary of the Foreign Mission Department in succession to the Rev. A. H. Scrivin. Mr. Andrews is a New Zealander who, for the past fourteen years, has rendered high missionary service to the Fiji District both as educationist and minister. For a number of years he has been Principal of Davuilevu College where Fijian theological students are trained and where, for many years, most of the teachers for the schools throughout Fiji were also trained; at present he is also Acting-Chairman of the Fijian Section of the Fiji District.

Mr. Andrews was approached by the New Zealand Board regarding nomination only after it had ascertained that he was leaving Fiji at the end of this year for family reasons and after advising the Overseas Board of Australia of its intention. The General Secretary of the Australian Board writes in the highest terms of Mr. Andrews and his service in Fiji.

Mrs. Andrews is also a New Zealander being a daughter of Mrs. and the late Rev. Hedley White.

* * * *

WELL DONE, "LOTU" READERS!

Under the inspirational leadership of the Rev. A. A. Bensley, Editor, the "Lotu" readers have reached their target of £1,000 towards re-building the Church on the District Institution in the Solomons. It is a great achievement, probably the finest effort in connection with the Rehabilitation Fund; and will be a source of much encouragement to both the Native Church and the Mission Board. We extend hearty congratulations to Mr. Bensley and the "Lotu" Readers and share their joy in the culmination of this fine effort.

* * * *

FIJIAN FOOTBALLERS.

Twenty-four out of the twenty-five footballers at present on tour in New Zealand are Methodists; two of them being teachers in our schools. The Rev. Wm. Green, acting-Chairman of the Auckland District, and the General Secretary of the Foreign Mission Department were among those who welcomed the team upon its arrival in New Zealand. The Rev. S. G. Andrews, acting Chairman of the Fiji District, has notified ministers of all circuits to be visited by the team with the result that splendid contacts are being made and our brethren from Fiji have been warmly welcomed in our churches and have taken part in the services. We rejoice in the success of the Fijian team thus far and

trust all the players will be very happy both on and off the field and that the Churches of Fiji and New Zealand will be still more closely knit as a result of their visit.

* * * *

LEPER'S TRUST BOARD.

A further generous grant of £2,500 has been received by the Foreign Mission Board for leper and medical work in the Solomons from the Lepers' Trust Board. As in former years, one third of the grant may be used for general medical work as it is thus that leprosy in its early stages is often located. The balance will be used in developing our leper station at Ozawa and in seeking out and ministering to those throughout the District who suffer from this dread disease.

The whole Church will share in the Board's thanks and appreciation for this continued practical help and further commend the Christ-like work of the Lepers' Trust Board.

* * * *

MR. C. D. R. PALMER.

Latest information indicates that Mr. Chris. Palmer, who has been seriously ill with poliomyelitis at South Bougainville, is making steady progress towards recovery. He is awaiting medical sanction to proceed to New Zealand where better facilities for treatment and cooler climate, and our continued prayer, should fully restore him.

* * * *

GENERAL SECRETARY.

The General Secretary left Auckland on 16th August, on a short visit to the Solomons to confer with the Minister of Colonial Affairs, the Rt. Hon. John Dugdale, P.C., M.P., regarding our work in the Solomons, including rehabilitation. He expects to be absent from New Zealand about a month.

* * * *

"OPEN DOOR" AND "LOTU" SUBSCRIPTIONS.

For the first time since the inception of our missionary magazines in 1922, we have been compelled to raise the subscription. For several years past we have incurred a loss owing to continually rising costs but have maintained the very low rate of 1/- per annum established 29 years ago. It was reported in the public press a few weeks ago that newsprint alone had increased in price since the recent war from £10 to £67 per ton, and further increase is predicted. This, together with much higher labour and postal charges, has compelled us to increase the subscription rate of the "Open Door" to 1/6 per annum when received per circuit agent and 2/- per annum posted. The "Lotu" cost to Sunday Schools has been increased from £2 per 100 per annum to £3; single copies as per "Open Door."

These magazines have been maintained at a high standard and are still among the cheapest Christian literature available. We are confident our subscribers will approve our action in seeking to avoid further financial loss and will do their utmost to increase the circulation which, at present, is approximately "Open Door"—7,000; "Lotu"—9,000.

Missions in these Revolutionary Years

EXTRACTS FROM THE REPORT OF THE GENERAL SECRETARY, REV. C. F. GRIBBLE, M.A., Dip.Ed., TO THE ANNUAL MEETING OF THE AUSTRALIAN BOARD OF MISSIONS.

These are times when we must keep our faith and judgment clear, and know that underneath the stream of events there is a swirling current whose source is the Kingdom of God. One of the certainties of our faith is that God has some authentic word for each generation and is in Christ forever revealing Himself anew to man.

In the new world that is being born before us, some of our cherished convictions and desires may have to go, but those that have come to us in Christ will remain, for they are final for us all—convictions about the sovereignty of God in the universe, the indestructibility of His love, the nature of human sin, and the way of deliverance from it.

As we review the work of the year it is in this context and with these certainties that we should approach whatever there may be of failure or success, problem or crisis, hope or seeming defeat in the Mission Districts of our extensive field.

The Eastern Pacific.

Methodism carries out a many-sided ministry in this area—in Tonga, Samoa and Fiji, and one is left with the impression of a Church strong and well-developed, working among loyal and devoted people. The contemporary situation presents the Pacific peoples with new obligations and opportunities. In the sphere of government the growing feeling of responsibility towards the people in matters like agriculture, the family, nutrition and health can be seen in the work of a body like the South Pacific Commission. It was a great privilege to attend the first Conference of the Commission, and to realise the need for the Church to be alive to the new developments that are taking place for the social and economic welfare of the people. The crucial nature of our village work and of rural evangelism must be emphasized in a programme which tends to be overloaded with institutional work. There is a danger in the Pacific of the missionary becoming separated from the daily life and struggle of the people, and ceasing to be a real shepherd of the flock. In this, however, we do not forget that those who serve

in our institutions are by the nature of their work, preparing the shepherds of the future.

In education there is taking place an all-round lifting of standards which will call for well-qualified teaching staff, and will increase the burden of finance and administration. Our most serious need in the Pacific at present is for Christian school teachers willing to share in the training of the youth of the Pacific. One of our disappointments through the year has been the failure of our young people in this Crusade year, when one of the emphases has been on dedication for full-time service, to see the need and make the response.

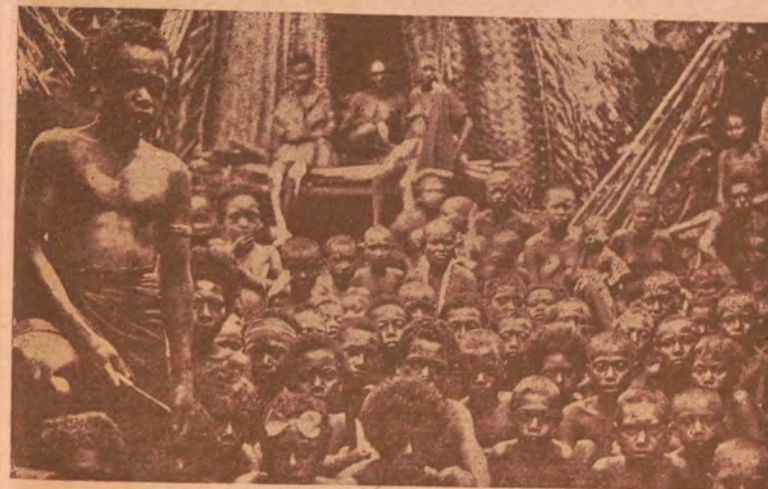
We must watch closely the work in the Eastern Pacific, for we have large commitments there. In some areas we may have withdrawn our European staff too suddenly, and the local churches may ask us for more help in these challenging days. We are bound by strong ties of history and fellowship with them, and there is still much to do for these friendly neighbours in days of growth and self-fulfilment.

The South West Pacific.

New Guinea.—The celebration of the landing of Dr. George Brown at Molot to found the New Britain Mission 75 years ago, has been one of the highlights of the year. The Church in New Britain was deeply stirred as it commemorated the work of this great pioneer missionary. His memorial stands in the sound heart of a church which has passed through grievous trial and suffering. To-day there are native workers in 400 villages and 41,000 people attending the churches regularly. During the year they gave £8,000 for the support of their own work.

The Government of Australia intends to develop the medical services in its Trust territories. Seven million pounds have been set aside for Base, Regional and sub-Regional hospitals, and Leper and Tuberculosis centres. The scheme envisages the co-operation of the Christian Missions through their nurses and child-welfare workers. Appreciation of what our Mission is doing in this regard has already been expressed by the Administration.

Papua.—In the Papua District we have been able to re-staff the stations on a pre-war basis. Special mention should be made of the production of Christian literature in this district, and its dissemination among the people. There is no more important work for the missionary in this present day than the development of literacy and the supply of wholesome and opposite literature. Papua has set a notable example in translation and publication, and the progress made reminds us that it would not be false economy for other districts to set aside their man to concentrate on the translation of such literature as would not only build up the people in the faith, but help them to meet with understanding the things both good and evil that are coming to them.



Kiriwina, Village Group.

India.

History is being made in India to-day. The new freedom has brought new burdens, and the early crescendo of exhilaration is passing to a diminuendo of sober recognition of the implications of responsibility. The days ahead will be times of serious testing for the Church, and we would be unwise in the extreme to indulge in wishful thinking about the future. Threats will come to her life through resurgent Hinduism, or through materialism (already rapidly growing with the large industrial programme), or through the gathering clouds of Communism. But there is little complacency in the Indian Church about these things, and the new spirit of fellowship that has come with the passing of foreign control and the significant feeling toward unity has equipped the Church the better to take her place in days of national planning and building.

The Year of Jubilee.

This year of Jubilee reminds us of remarkable progress made in fifty years. In 1900 our Commonwealth total income was £9,000; to-day it is £103,571. Then we had 28 missionaries in the Field; to-day we have 136. Fifty years ago we had 124,000 within the Church in our Mission Districts; in this Jubilee Year we have 230,000. But we should be cautious of optimism, for while we are thankful for what has been accomplished and for the generous interest and support at home, we cannot consider the present position without the deepest concern.

The vital element of our income, as we must continually emphasize, is the annual voluntary amount from circuits. This year this represented an increase of £4,364 over the whole Commonwealth. Lest we be tempted to self-congratulation, let us look at the debit side. Official figures tell us that wages, salaries and incomes from investments rose in Australia in 1950 by 460 million pounds. While one recognizes the inflationary rise in living costs, is there not ground for the gravest concern that in this past year of such vast increase in the national wealth, our Church increased its

Medical Conference at Honiara

Dr. G. E. Hoult represented our Methodist Mission at a recent Medical Conference at Honiara at which Government grants to Missions for medical work were under discussion.

The Government has allocated the sum of £3,000 per annum to be divided among all Christian Missions operating in the Solomons on the basis of £300 for a doctor, £100 for a fully-qualified nurse, and £50 for a partially-qualified nurse. The actual amount received may be much less than the figures quoted, as if the total claimed by all the Missions exceeds £3,000 the amount per worker will be reduced proportionately. An additional sum of £2,500 per annum is to be spent on drugs for distribution among the various Missions in accordance with the work done. While these grants are small compared with those made by the Administration of Papua and New Guinea, they are more generous than a few years ago.

For a week prior to the Conference, Dr. Hoult rendered dental help to the staff of a sister mission with more than 50 fillings, and 30 extractions; and repaired 6 dental plates and made 4 new ones—a good week's work!

giving to the work of evangelism on an international level by such a small amount?

THE WAY.

May I close this report by relating an experience which occurred during my recent visit to India? Standing among a milling crowd on the Madras station recently, I saw on the high wall a striking poster. The background was a vast, lonely stretch of Indian countryside. A hard, narrow track led gradually upwards, over the bleak hillside. But the part of the picture that held the eyes were the thin, spare legs of a lonely pilgrim, and part of his Indian lathi or staff. No other part of this solitary traveller toiling upwards and alone could be seen, but feet and legs. But for 400 million people and for me there was no mistaking whose limbs they were. They belonged to Mahatma Gandhi, the greatest spiritual force of centuries in India. Over the simple picture was the inscription: "He showed us the way." It was a courageous thing for this non-Christian Government to paste up for all the sundry to see, this call to better living and higher thinking.

Ruminating on that Indian poster one thought of other feet, known of the world because they were bleeding and bore the print of nails. They, too, trod the dusty roads of the East and "toiled along our pathway rough." The Gandhi tradition remains today India's most priceless possession. But Christ is for the world, and in our moments of despair and fear we look up at Him again and know that "He showed us the Way." "Lay not up for yourselves treasures upon the earth. Seek ye first the Kingdom of God and His righteousness. Love your enemies. Fear not, only believe. Except ye turn again and become as little children. Ask and it will be given, seek and you will find. Knock and it will be opened to you." There is no other way, and it is for all men. In the broad and almost overwhelming issues of our day it is for us to publish at home and abroad these things as belonging to our own and to the world's peace. There is no other name under heaven given among men by which we must be saved.



Pacific Missions and Medicine

By REV. A. R. TIPPETT in "The Fiji Witness."

The extension of medical work at the Ba Mission Hospital reminds us of a branch of the Church's ministry that has often been overlooked by historians.

Religion and health have long gone together. Consider the Bible—the miracles of the prophets, the right of the priests to diagnose cases and demand preventive measures, Jesus' programme of physical and spiritual healing, His commission to the Twelve and the Seventy and the miracles of the Apostles.

The Church still attends to the care of the sick, and though most governments now realise that health and healing is a public concern, there are still thousands of Church hospitals throughout the world.

Medical work has usually been introduced into new lands with the arrival of the Church. Take the Pacific for instance.

Pacific Cross-Section: 100/150 Years Ago.

The first modern Pacific missionaries came in the "Duff" in 1797, and started work in Tahiti, Tonga and the Marquesas. Among these L.M.S. missionaries was a British surgeon, John A. Gillham, who travelled about Tahiti, tending the sick, and made some useful reports on island diseases. There was a good medical library on the "Duff" and Gillham gave lectures in anatomy and medicine to the other missionaries, who were thus able to run clinics wherever they were stationed.

Such work in Tonga was in the hands of one, Shelly, a cabinet-maker, who made a good medical report on local diseases. American pioneer missionaries in Hawaii established dispensaries at their stations and I have seen references to one at Maui as early as 1824.

Some of the early ministerial missionaries were quite proficient. Kendall, an early missionary to the Maoris, won fame as a healer of eyes and dispenser of medicines. Another wrote in his journal: "Every missionary was obliged to have a dispensary." A number of them did short university courses before coming to the Pacific.

The Rev. Geo. Turner, who was in the New Hebrides and Samoa (1840-59), had done anatomy at Glasgow, and urged for all young missionaries to be given a course in obstetrics. During his time the Pacific was swept by smallpox, and in one island the population was reduced by a third, and every boat that came to Samoa carried the disease. Turner obtained a vaccine lymph and, with the aid of his fellow ministers, vaccinated every man, woman and child in his district, and until he left some years later, they never lost a case.

Fiji had a brilliant medical man in Richard Bursdall Lyth. Like Gillham, he handed on his medical knowledge to fellow missionaries. He trained Williams, Hunt and Calvert—and trained them well. This meant more than mixing medicines. Williams did lone medical service in Vanua Levu for years, and did everything a doctor had to do. He kept up to date with medical reading.

Hunt had a dispensary at Viwa in the forties, and often 30 or so would be waiting when the daily bell was rung—there were cases of leprosy, ophthalmia and divers' complaints, and some came from great distances.

Prof. Harvey, of the Dublin University, visited Fiji and was so impressed that he took up the matter upon his return to Britain, with the result that £300 was collected for medicines for Fiji. At the same time the Protestant Missions Medical Aid Society was established, and through this body many doctors became missionaries.

From the start the missionaries realised that prevention is better than cure, and sanitation, health and hygiene were taught to all converts, young and old, but this is a subject in itself.

Fiji at the End of the Century.

By the time of the Jubilee of the Fijian Church, the country had undergone a great change, the law had been codified, and the people were mostly Christian.

British rule began with an epidemic of the measles, in which 40,000 Fijians died, and thus the new Government had to turn at once to medical services. A page was taken from the Mission 'book.' Mission policy had ever been to use Fijians for Fijian work whenever possible. Though Englishmen planned and directed the pioneering work, the major field service was the work of Fijians. The Government wisely saw the hope for the Fijian people in Fijian medical men, not Europeans.

Dr. Hume, a medical missionary for 37 years, once said: "It cannot be an imported ministry. Medical men and nurses must be trained locally."

To keep pace with this trend the Mission revised its educational programme, increased hygiene, introduced physiology, included first-aid classes, and provided first class text-books in the vernacular.

Towards the end of the century the Government, inspired by certain missionaries, urged the public to take up the 'Hygienic Mission,' which had many aspects.

The wives of village teachers were trained in obstetrics at Navulua, and a Fijian text and supplementary notes were provided. An appeal was made for European sisters. The necessary qualifications were set out and it was hoped that in time Fiji would produce her own sisters and nurses.

The Mission not only took up the challenge but pressed the government into a definite programme, and established from this time more advanced girls' schools with the specific intention of preparing Fijian girls for subsequent nursing training. Schools like Matavelo, Cuvu, Richmond and others have been performing this function for half a century.

From the field work done by people like the Smalls and the Heighways, who inspected hundreds of homes and dispensed tremendous quantities of medicine, grew up a consciousness of the need—and from this came Fiji's child welfare work, which was carried by Missions until quite recently.

One thing remains to complete my cross-section of mission medical work at the turn of the century. One of Heighway's Fijian boys at Navulua trained as a Native Medical Practitioner for service at Davuilevu, the new Mission centre. After serving there for 16 years, like Dr. Lyth before him, he entered the Christian ministry and went as a medical missionary to a foreign land. He was Fiji's first medical missionary, and served in Papua. It seems fitting that the Fijian account that began with Lyth should end with Lagi.

The Church Opening at Koniquuru

By SISTER PAMELA BEAUMONT.

We woke upon Easter Day to the sound of heavy rain, but Mr. Voyce, Grenville and some of the Koau boys and myself set out in the weapons carrier on the first part of our journey to Koniquuru. The road was good, and in some places the trees met over our heads. A little way past Toburuai we found a tree across the



At the new church opening.

road, and the boys had to chop it in two places to let the truck get through. After that we travelled through bush and clearings, over good roads and bumpy ones, down gullies, across narrow bridges, and up the other sides. We passed several neat villages beside the road. Children ran out to see us. After 20 miles in the truck we left it on the road and started our walk for six miles in the heavy rain. It was an uphill walk though some parts of it were steeper than others. I had a drink of lovely water from a little waterfall at the bottom of one of the gullies. It tasted like the artes-

EASTER SUNDAY RESCUE MISSION—BUIN

Easter is the day when we remember the risen Christ who gave his life to save men.

On Easter Saturday night, the District Officer at Buin called on the "Malakuna" for help in searching the Bougainville Straits area for three natives of Orava village, believed to have been carried away to sea in their wrecked canoe as they were trying to reach Orava from Ovau Island on Good Friday afternoon.

Canoes had searched for them in vain on the afternoon of Friday, and on Saturday.

The "Malakuna" sailed from Koau on her search at 4 a.m. on Easter Sunday morning, and returned again on Sunday evening, after a successful mission.

The story is that a canoe with two men and a boy was returning to Orava on Friday afternoon, and was seen by a man from the shore, who had climbed a coconut palm for a better view. The canoe was seen just before a fierce rain and wind storm came upon the canoe whilst in the tide-rips. The canoe was swamped and carried by the tide near to O-Ema Atoll, where they were able to bale it out to resume

ian water that we have at home. Up and up we climbed. Truly they have made their village on the top of the world. All at once through the trees I saw a clearing and a group of new houses. Samson had the water boiling, and we had a cup of tea straight away. Samson's wife has a dear little five months old baby.

We stood outside the little 15' x 12' church while we sang "We love the place, O God" after which I had the honour of opening the door. Inside we found neat rows of seats, and a carved pulpit. The roof was made of saksak, and the walls of plaited bamboo. Your coconut fronds decorated the doorway and sides. Mr. Voyce led us in worship and reminded us again that Christ is risen, is alive. The Koau choir and the Koniquuru choir sang their messages to us. After Lotu we were given a big and well-cooked meal. Later we shook hands all round and left them on their mountain top. The walk down was much easier, though again we had to travel through heavy rain. The path was covered with running water most of the way. We were glad to see the truck. It was almost dark when we arrived home. The sun had broken through the low cloud, and covered the tops of the trees in a bright orange light. The cicadas were singing happily, and the air felt clean and fresh after the rain. Bougainville is a beautiful place in its own wild way and truly the opening of new house-lotu on Easter Day is a joyful experience.

—P.V.B.

their journey. But just then another storm came upon them and again swamped their canoe, and they were carried out right around Masamasa Island, then back to near the sickle-shaped point of Fauro Island, and eventually they were able to get ashore on a small island, where they were found by the "Malakuna" crew. They were suffering from two days without food, from exposure to severe weather conditions and from the fact that most of the time they had been swamped in their water-logged damaged canoe. One of the survivors could not have lasted much longer—it was reported. The "Malakuna" met with huge seas, and very strong tides and according to those who went on the trip "no other ship could have lived through it," which no doubt is their way of saying they have great faith in the strength of the ship.

Thanks be to God for the rescue for which we had prayed. Thanks also to the crew for their help in the rescue in bad seas on the "Feast of Easter." They went to save others, not thinking of themselves.

—A.H.V.

PRAYER PREVAILS AT KOAU

By SISTER JOAN BROOKING.

No doubt you were terribly upset when you heard of Chris Palmer's sickness. It was a shock to us all. Chris is now improving, able to move his left leg quite well and also has good movement in his back and arm. Just the right leg hasn't shown any improvement, but I have great hopes of seeing some movement soon. (Movement reported later—Ed.). It is only that God has answered our prayers that Chris is with us today. He was desperately ill the first week and I thought two nights we were going to lose him. But we placed his life into God's hands and it was spared. Also I have received a great deal of extra strength through prayer to do both the day and night nursing.

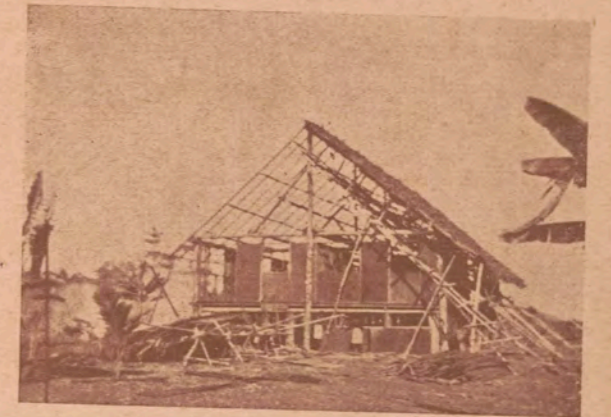
We have been very fortunate that none of our Native folk have contracted "Polio" and we pray that they will be spared from this terrible disease. (Some cases reported later.—Ed.).

Mr. and Mrs. Voyce and Grenville have moved to their new home at Kihili. I have not seen it yet but the others say it is very nice. It is 1900 square feet without cook-house, store-room etc., and is six feet off the ground so will be spacious and airy for them after the beach house at Koau.

I have just been up to Kieta Mission Station and stayed with John and Amalini Taufa. Amalini had a son on May 14th and his name is Paul Goldi Taufa. John is doing a grand job of work amongst the Kieta folk. He has a very good station, with seventy-six in the school. They are being given an excellent education both spiritually and academically. He is teaching them Roviana, as there is no one to do any translation for him and so he feels he will gain ground more quickly if they can learn to read Roviana; here

they can use the Roviana Hymn Book and New Testament.

My work on the station is at a standstill, with being away at Kieta and now nursing Chris. I'm just itching to get back to Bible Class work, married girls' work, infants and hospital work. I will be out of quarantine on the 22nd June, so hope to do B.C. the following week but the rest will have to wait till Chris is recovered.



Temporary Mission House, Kihili, in course of construction. This is the fourth temporary home of the Voyce family since their return to the Field in February, 1946.

What Upheld Livingstone

My memory of the words Livingstone used when the University of Glasgow honoured him by making him a Doctor of Laws has just been revived. When he appeared on the platform the usually boisterous students received him with silent respect and reverence. He was gaunt and weary from exposure to sixteen years of African sun and twenty-seven attacks of African fever. One arm had been rendered useless by the bite of a lion and hung helpless at his side. There stood a real hero, and his presence inspired a feeling of awe in the minds of all present.

When he gave thanks for the honour conferred on him he told the audience that he was going back to Africa, partly to open new fields for British commerce, partly to suppress the slaving of the Arabs, and partly to open the way for the preaching of the Gospel. He was heard with breathless interest and respect, but the words that stirred all hearts most were these: "Shall I tell you what supported me all through those years of exile among a people whose language I could not understand, and whose attitude toward me was always uncertain and often hostile? It was this: 'Lo, I am with you always, even unto the end of the world.'"

LATE NEWS

Mr. Chris Palmer arrived safely in Auckland on August 28th. Everyone on the journey proved most helpful. The whole Church will pray that Mr Palmer may make steady progress to health and strength. Mrs. Palmer returned to this country some weeks ago.

Sister Eva Saunders accompanied Mr. Palmer and is now on furlough in Invercargill.

Acknowledgments

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WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

221 Cambridge Terrace,
Christchurch, C.I.

July 30th, 1951.

Dear "Open Door" Friends,

In most of the correspondence recently received from the Staff of our Overseas Mission Field, the polio epidemic that has swept through the islands is the outstanding news. Practically all stations report cases among the native people and some deaths too. It is sad news indeed to hear that Mr. Chris. Palmer was one of the victims, we pray that his recovery to normal health and strength will be a speedy one. It has been an anxious time for all, particularly the doctor and nurses. We are thankful to learn that the epidemic is now dying out, although we know it leave a trail of suffering behind it. Distance certainly divides us from our fellow Christians, but our sympathetic prayers in times of stress count a great deal.

Sister Grace McDonald who has given many years of faithful service to our Mission in the Solomons, is now looking forward to her retirement from the work. Sister Grace has rendered splendid service both as a nurse and deaconess; she is an excellent linguist and will be greatly missed by a people amongst whom she has worked and loved.

It is good to know that three new Sisters will be ready to go out early next year and so keep our Mission Staff at full strength. We have cause to be very thankful that the youth of our Church are responding to the Call of the Mission Field, and are prepared to face up to the difficulties and hardships as well as the joys of Christian service. I often wonder can we ever realize the language problem that each new worker has to grapple with, to say nothing of getting accustomed to the tropical climate, a changed diet, the persistent mosquito, and an occasional dose of malaria, and yet our Missionaries and Sisters count all these things as nothing against the joy through service in winning the Solomons for Christ's Kingdom. How wonderfully God sets one thing over against another, so creating a true balance.

The three Sisters at Vella Lavella are looking forward with some excitement to occupying the new Sister's Home which is almost completed. I imagine moving into a new house in the Solomons is quite an important event. Sister Winifred is intensely interested in her special work among the Lepers. Sister Jane has been on a short visit to the Island of Simbo, where she has visited several villages and attended to many sick people. Sister Joyce is recovering from an attack of appendicitis. On the Island of Choiseul while school was closed Sister Nancy has been visiting in the villages with Sister Grace and getting to know and understand the people around the Mission Station. Sister Lucy tells of a very at Choiseul. At Roviana Sisters Jessie and Davina have cold night, the coldest she has ever experienced while been busy with hospital and out-patients, also a good deal of visiting in the villages. Sister Myra also made a trip to Simbo where she visited schools, meeting both teachers and children. Sister Effie has had an exceptionally busy time particularly while Rev. Allen Hall was on furlough, being familiar with the language. Sister Effie has been taking some of the lectures and work at

the Boys' College. With Rev. Allen Hall back at Roviana, we hope Sister Effie gets a little rest.

At Kaou, Bougainville, Sister Pamela is doing her best to master the language as well as assisting Rev. G. G. Carter at college and school. Sister Joan, besides the usual hospital work, has been nursing one or two very special cases.

Sister Merle at Keesu and Sister Eva at Skotolon both find work at their hospitals, visiting in the villages and the care of children leaves them with very few idle moments.

I hope many of our Auxiliary women took the opportunity of hearing the Rev. A. G. Manfield, B.A., Superintendent of the New South Wales Home Missions, during his visit to our country. His was a thrilling story, full of enthusiasm, inspiration and challenge. One felt a tinge of pride for Methodism and the great need for consecrated and devoted people to win today's world for Christ's Kingdom.

My greetings to you all,

Yours sincerely,

LILIAM HALLAM.

* * * *

South Auckland District Council.

The annual Convention was held in St. Paul's Church, Cambridge. The President, Mrs. E. C. Maunder, presided over an attendance of 61 delegates and the guest speaker was Mrs. T. Hallam, Dominion President. Those answering the roll call represented Hamilton, Hamilton East, Huntly, Cambridge, Te Awamutu, Te Kuiti, Otorohanga and Rototuna. The Rev. I. Raynor gave the pre-communion address, and was assisted by the Rev. E. T. Olds in administering the Sacrament. Mrs. I. Raynor and Mrs. R. Whiteman sang appropriate solos. An informative digest entitled "Who is Who" on the foreign and home fields, prepared by Mesdames Fisher and Matthews, was an outstanding item in the morning programme. Mesdames Hall and Thomas led the devotional periods. The afternoon feature was Mrs. Hallam's address, her caption being "Here and There." Relating how in 1902 a small band of Methodist women in Dunedin commenced the first Missionary Auxiliary, and how the cause had progressed from strength to strength until it now embraces 5191 women unified with one objective, "Jesus Christ for the Women and Children of the Solomons, also our Maori people." Mrs. Hallam touched on many anecdotes in the lives of the missionary sisters, their vicissitudes, their devotion and self-sacrifice and their triumphs. Fourteen sisters and teachers served in the Solomons and seventeen deaconesses on the home fields. The importance of the devotional periods, and the danger of complacency were stressed. "Be ye doers of the word as well as hearers" were her closing remarks. The Easter offering of £40/17/6 was dedicated. Two important events forecast at the convention are the Solomon Islands Jubilee in 1952 and the M.W.M.U. Jubilee in New Zealand in that year also. The day's hospitality was provided by Cambridge members.

Waitemata District Council.

The convention was held on June 18th, the President, Mrs. Chappell, leading the devotions and reading from Sister Rita Snowden's book, "Pictures we love." Greetings were sent from the Dominion President, Mrs. Hallam, Psalm 90, verses 15 and 16. The Treasurer, Mrs. Wykes, presented the financial statement which showed an income of £210/2/9. Income from stamps, £5/2/2. Intercession followed and brought a helpful morning to a close. At the afternoon session Mrs. Steele was the speaker. She led us right to the foot of the Cross by her interesting talk on her visit to Oberamagau to see the Passion Play. This was a sermon in the form of a Play to make us aware of the evil within us and the only way to overcome it. The Hallelujah Chorus was sung at the conclusion of the Play, the final note being triumph over sin and death through the Resurrection and Ascension. Holy Communion, dispensed by Rev. A. Penn, brought a helpful Convention with a sense of fellowship to a close.

Wairapa District Council.

The Quarterly Meeting and Annual Convention of the Wairapa District Council was held at Eketahuna on May 1st. Rev. Henderson conducted a beautiful Communion service, a fitting commencement for our gathering. Opening the business session, Mrs. Ordish apologised for the absence of the President, Mrs. Sage, through illness. The Dominion Executive's greeting from Mrs. Hallam was read and also one from Rev. and Mrs. Keall. Roll call: Carterton 10, Eketahuna 8, Greytown-Featherston 5, Masterton 10, Wellington 1. All stood in silence as a mark of respect to the late Mrs. Prout, a Council member.

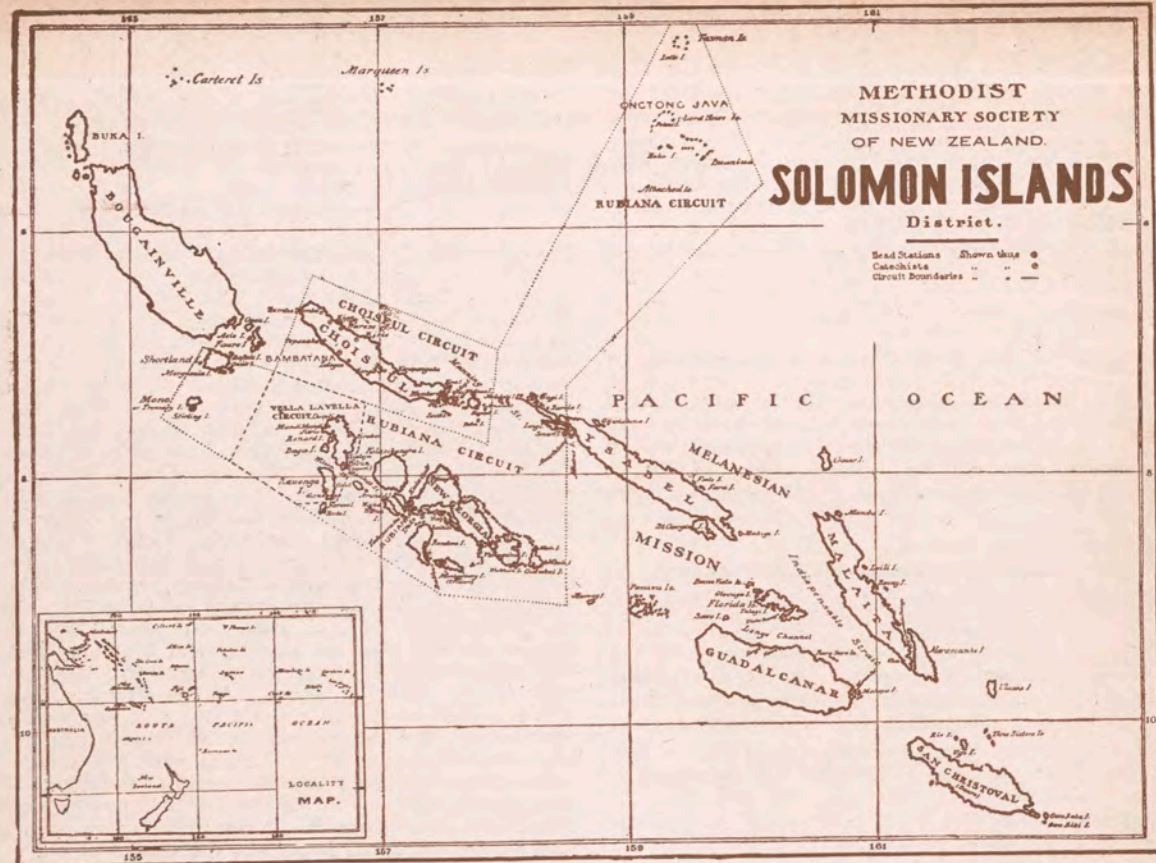
Reports: Greytown-Featherston. Auxiliary, now separate from Guild, meets bi-monthly in evenings: 4 new members; Kurahuna box presented at both Guild and Auxiliary meetings. Successful Garden Party for Special Objective. Clothing sent to Sister Anne Wilson. Calendars sent overseas. New Fellowship group formed at Featherston. **Eketahuna.** 12 members. District representative gave report of Union Conference in November. President's letters read and enjoyed. £2/10/- realised for sale of used stamps. Two sacks of clothing sent to Sisters Anne Wilson and Mavis Dickie and linen to Sister Edna White. **Masterton.** Reports a special effort in form of a Sales evening when approximately £45 was raised. Stamps £1/8/7. Addresses given by Rev. A. Hall and Miss Jackson. Parcels for Maori work 4, calendars sent overseas. New Gleaners 4. **Carterton.** Conference reports given. Garden Party to raise funds most successful. Birthday League still growing. Parcel of linen to Sister Edna White. Two packets calendars sent overseas and a parcel of sewing requisites to Mrs. Cornwell. **Afternoon Session.** This opened with a "Who's Who" of home and overseas workers. Mrs. Ordish warmly welcomed the guest speaker, Mrs. Ramsden of Wellington, also those present from other churches. Mrs. Ramsden prefaced her talk by a short Devotional period and then completely held her hearers in her interesting accounts of her journey by sea, across Canada, and at the British Methodist Conference at Bradford. The speaker stressed the fact that we all belong to the great Sisterhood of Service, by work, giving, prayer and help in His Service. Our task is to pray unceasingly and to be up and doing. Mrs. Ramsden ended her talk with items of interest on the trip through Canada. Mrs. Clark proposed a vote of thanks to Mrs. Ramsden, to Eketahuna friends for their wonderful hospitality and to all who had helped to make the 1951 Convention the success it undoubtedly was.

Nelson District Council.

The Annual Convention was held at Motueka. Forty attended the Communion Service conducted by the Rev. H. Brown, after which the President, Mrs. L. White, took the chair at a meeting of 35 delegates. Mrs. Froggart read the minutes and Mrs. Hurrell, in the absence of the Treasurer, read the balance sheet, which gave a total of £80/5/6 for the quarter, with Special Objective £34/12/-. A greeting from the Dominion Executive was read. Reports were given by Stamp Secretary, Depot Manager, Distributing Secretary, Kurahuna Secretary, and Reporter. The deaconesses we are to assist this year with our gifts are Sisters Betty Yearbury at New Plymouth, Mavis Dickie at Opunake. Auxiliaries reported sending sacks and parcels to various addresses. Auxiliary reports were received from Blenheim (who went to Picton to hear Sister Lina Jones), Moutere, Motueka, Nelson, Picton, Stoke and Richmond. The President congratulated the Stoke Church on having one of its young men, Mr. Phil. Taylor, now at work as a builder on the Mission Stations in the Solomons. Re delegates from Union Conference, Picton is first on the list with Richmond following and then Stoke. The date suggested for the Annual Meeting was August 9th. We adjourned for luncheon, served by Lower Moutere and Motueka in the B.C. Hall. This was thoroughly enjoyed as was also the morning and afternoon teas, and Mrs. Bell of Richmond heartily thanked our hostesses for our bountiful repasts. In the afternoon, Mrs. White warmly welcomed Sister Lina, who was visiting the district after an interval of 20 years. She also welcomed Mrs. Holgate of Timaru who was present. Sister Lina then gave a very interesting account of educational work in the Methodist Solomon Missions before and after the war. A very happy day, with a lovely drive there and back, was the verdict of all.

South Canterbury District Council.

The annual Convention was held in Wesley Hall, Timaru, when over 100 members from all parts of the district were present. After the opening devotions Mrs. Hayman of Waimate extended a welcome to all. District Council business then followed and 40 delegates answered the roll call, all except one small auxiliary being represented. Greetings were received from the Dominion Executive through Mrs. Hallam and also one from the Otago Convention. Quarterly reports were read, and these showed a continued interest in the work. At the close of the business members adjourned to Banks Street Church for the Communion Service. Officiating ministers were the Revs. D. G. Sherson and W. J. Morrison whose address was based on "Unity of all and fellowship with Jesus Christ." The impressive service included a duet by the Misses M. and H. Lill of Willowby. Prayer and the Benediction brought to a close a very inspiring and helpful service. Luncheon was served by Banks Street-Kensington ladies, and the afternoon session commenced with devotions led by Mrs. Williams of Willowby. Mrs. Avery, President of Banks Street-Kensington Auxiliary welcomed all and especially visitors and those from other churches who brought greetings from their own missionary organisations. Mrs. Horsley of Waimate gave two delightful solos and Mrs. Wilson read a letter from Sister Winifred Poole, which needless to say was thoroughly enjoyed by all present. The speaker for the afternoon was the Rev. D. J. Hickman of Ashburton, who spoke on early N.Z. history and its effect on the life of the Maori, dealing particularly with the work of the early pioneer missionaries. He illustrated his talk with photos of places referred to, and said he would always cherish his friendship with the Maori people. Mrs. Hayman thanked the speaker and all had contributed to the success of the Convention. After the Benediction afternoon tea was served by the Woodlands Street ladies.



Missionaries' Addresses

- 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, Sohona, New Guinea.
- Rev. A. H. Hall, Roviana, Gizo, British Solomon Islands.
- Rev. G. A. R. Cornwell, Skotolan, Sohona, 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. C. D. R. Palmer, Koau, Buin, Bougainville, New Guinea.
- Mr. G. H. J. Yearbury, Teop, Sohona, 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.
- Mr. P. F. Taylor, Bilua, Vella Lavella, British 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 Marie Carter, Teop, Sohona, New Guinea.
- Sister Lucy Money, Choiseul, British Solomon Islands.
- Sister Eva Saunders, Skotolan, Sohona, 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.
- Sister Nancy Ball, Choiseul, British Solomon Islands.

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