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THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



"The World is My Parish" —John Wesley.

World Methodist Year of Evangelism—1953



Price: One Shilling and Sixpence per annum.

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General Secretary: Rev. S. G. Andrews.

Foreign Mission Department, P.O. Box 5023, Auckland.

World Methodist Year of Evangelism



THOMAS COKE, associate of John Wesley and a pioneer Methodist overseas missionary.

140 years since Thomas Coke founded the Methodist Missionary Society in Great Britain.

One of the present day secretaries of that Society writes: "We are getting very encouraging reports from all over the world as to how our Districts are answering the call for World Evangelism in 1953. We hear of new life coming to class meetings in the West Indies, of young people in Burma meeting in a residential Conference, and finding that, for the first time, they are members of a World Church. We were also encouraged to hear of the way in which Eastern Nigeria is tackling its 1953 evangelism co-operatively with other denominations. From other Districts there comes some word of encouragement so that the President of the British Conference, the Rev. Colin Roberts, says time after time that he thinks our overseas districts are tackling this call with even greater energy than the Church in Great Britain."

The editor recently had the privilege of listening to the debates at the annual meeting of our Australian Board. District after district had similarly laid its plans for advance. He was thankful to remember that last year's Jubilee in the Solomon Islands was linked with the Crusade, and that the Jubilee itself had moved our Islands Methodists to join in the new advance in the Highlands of Papua-New Guinea.

Now it is our turn on the home front. We shall be taking the Gospel once again to our people. Let it be the whole Gospel. Let our people realise that the Gospel is a world Gospel. Near its heart is the missionary call, claiming their service, their devotion, their generous support.

At the Methodist Ecumenical Conference held at Oxford in August, 1951, the call went out to observe 1953 as a World Year of Evangelism.

Born at Epworth just 250 years ago, John Wesley became associated with Oxford as student and university "don." Though his heart-warming experience took place at Aldersgate St., London, as late as 1738, the foundations for his lifetime of study, teaching and evangelism were laid in the zealous days of the Holy Club at Oxford.

Once again the Methodist call has gone out from Oxford. Just as Wesley recognised no artificial limits to the scope of his mission, so today the whole "world parish" of Methodism is involved in the year of Evangelism. Some of the most noteworthy of Methodist advances have taken place on the mission fields in the

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THIS YEAR OF EVANGELISM

A MESSAGE FROM THE CRUSADE DIRECTOR

In the world of Missions the theme of Evangelism is an ever fresh one, but even there the pressure of daily tasks and the constant emphasis on material developments that are an essential element in all mission field activities can dull the edge of Evangelistic concern. For those in the Solomon Islands as well as in the Home Field this year brings its very searching challenge.

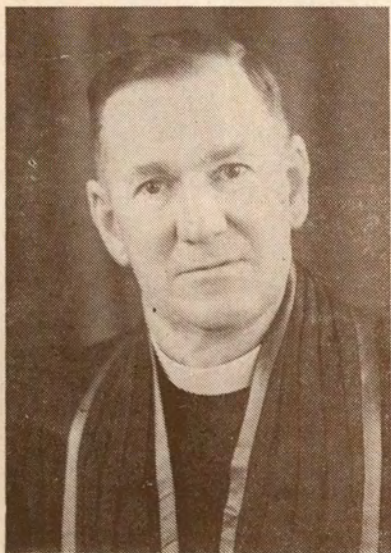
The task of the Church in the last analysis is to bring men and women into a living relationship with Jesus Christ as Lord and Saviour. Everything in our planning should of course aim at this culmination. The joy of Christian service reaches its greatest height

when because of our service someone has found a new meaning in life.

For our home church there is not only the task of maintaining a strong evangelistic emphasis in our local work, but also of seeing that those who have gone in our name to the Overseas Field and to the Maori Field are provided with all those facilities that will free them from anxiety and assure them of the tangible support of the Home Base.

This year will be effective only if the Crusade is maintained in a steady atmosphere of prayer and personal discipline and unfailing witness for the Christ who has called His Church into being. G.I.L.

Illness of the President



Our readers throughout the Dominion and the Solomon Islands will be concerned to hear that the new President of Conference, the Rev. J. H. Allen, is suffering from poliomyelitis. His upper right arm is affected and he has been ordered by the Doctor to rest for some weeks to come.

The Solomon Island people, who have so recently experienced a serious epidemic of this disease, will join the more sincerely in this expression of sympathy and greeting to the leader of our Conference.

Following our annual custom, we had planned to publish on this page an article from the President. His most recent letter to the Editor states: "Thanks for your kind offer to let the "OPEN DOOR" contribution on Evangelism stand over for a quarter. I gladly accept it and confess I was feeling I could not grapple with it in my present condition of mind and body."

We therefore expect to publish Mr. Allen's message in the June number, which is planned to feature "Medical Missions."

The Oxford Call to World Evangelism

By the Rev. C. F. GRIBBLE, M.A., Dip.Ed.

General Secretary, Methodist Overseas Missions, Australia.

We are pledged to support fully the call that has come from Methodism's Ecumenical Conference at Oxford to make 1953 a year of evangelistic endeavour on a world front. The call will touch forty million Methodists in eighty-five countries and the Synods of Methodist Mission Districts throughout the Pacific, North Australia and India have been asked to set aside sessions for quiet consideration of what God would require of them in the crucial year.

Already the reports coming from the Mission Field have told of the uplift and inspiration that has come to the Church through the years of special Crusade. These years have doubtless provided the kind of preparation which will prove of great value in leading up to the important year of 1953.

The Emphases of Methodism

The Call from Oxford is to the Church to examine and reform its own life where reform is needed. It is a call, too, to open fully the Word of God and the saving resources of Jesus Christ to men and women who are without hope in the world. The Oxford Conference felt that where there is impotence in the life of our Church this can be traced to our forgetfulness of those things which Methodism was called into being to emphasize—the inner certainties and convictions which come out of experienced religion, the world view that grew out of Wesley's emphasis on the universal nature of God's redemptive power in Jesus Christ, and a social conscience and concern "to serve the present age," related to the doctrines of Christian sanctification. If we can place these things in the centre, there will come renewal.

The World's Need

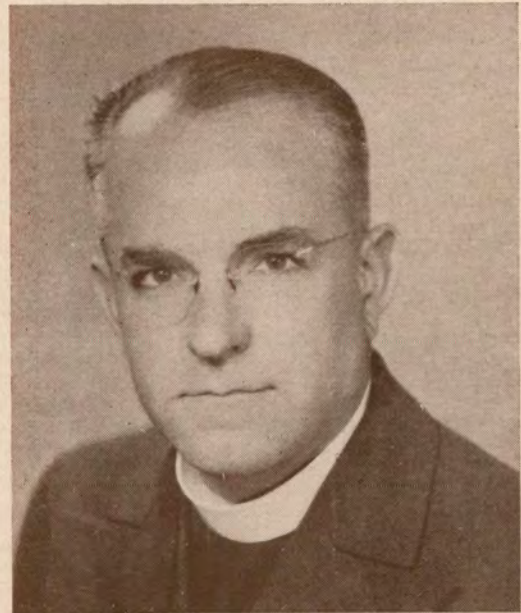
No one will deny the need for such a call to the Church. The symptoms of the world's sickness are all about us, and men ask desperately "To whom shall we go?" We listened to Bertrand Russell broadcast on his eightieth birthday message recently. There was a note of weariness and disappointment and the bright hopes of humanism seemed to be in jeopardy. This is what Lord Russell said: "I set out with a more or less religious belief in a Platonic eternal world in which Mathematics shone with a beauty like that of the last cantos of Dante's Paradise. I came to the conclusion that the eternal world is trivial and that mathematics is only the art of saying the same thing in differing words. I set out with a belief that love, free and courageous, could conquer the world without fighting. I ended by supporting a bitter and terrible war." The Christian's answer is that there can be no healing without obedience to God's laws and that Christ's living word and way can alone overcome the darkness, evil and cruelty of our times.

The call to evangelism will be to the Church to be the Church—the body of Christ. Often we have the signs of the world's disease upon us and men have turned away from us with a scoff—"Physician heal thyself." Are there elements of irreligion within our life? Do we feel secure when there are large congregations, financial strength and a general feeling of friendliness? Mathematics are not our credentials as servants of God and numbers are not always the criteria of progress. Most revolutions have been the work of convinced minorities. When Charles Wesley

reduced the size of a society on one occasion he said, "I reduced the number to half but we shall not be ashamed of any of these when we face the enemy at the gate."

Our Credentials

We should not despise numbers or take a negative attitude in these things but at the centre of the Church's life and work must be the apostolic gospel and not things irrelevant to it. Some seekers after truth have found our ideas of the eternal trivial and the absence of a relevant theology has left many with a thin and superficial understanding of religious truth. On the other hand sometimes we have stressed theology and neglected sociology. We have stood aloof from many of the great social movements of our day and then complained that they were godless and secular. Will Oxford call us to a synthesis of these two aspects of the Christian gospel and help us to find God's word for His Church in the contemporary situation of crisis and opportunity? If it does there will come a revival of the Church's true witness in the community.



The Rev. C. F. Gribble.

But the Church is not a vague, impersonal entity. It is the company of men and women committed to their Lord. The weaknesses of the Church are the weaknesses of us all writ large. We are called therefore to examine our own discipleship and ask ourselves some personal and even dangerous questions (dangerous to our comfort and security) about our relationships with God and man. Has there ceased to flow through our experience the central life-bringing streams that come by way of quietness and prayer? Or have we like Peter sat too long at the fire warming ourselves? It becomes easy to deny one's Lord then. Have we stood in the way of our message? If the Oxford Call speaks to our own condition leading us to live

METHODISM MARCHES

In the Solomon Islands, the ministry of evangelism, medicine and teaching must be maintained and strengthened.

Immediate needs:

- 1 teaching sister
- 1 nursing sister
- 2 builders.

Continuing needs:

- A praying Church
- A generous Church.

"How much owest thou unto my Lord?"

more nearly as we pray, and bringing us to say with sincerity, "Father, I have sinned,"—if this happens there will be renewal.

Evangelism—Transient or Continuing

We have had such periods of special evangelistic effort before and there has been a transience about them. The spring has been wound up to the full and then the tension and high emotion has run down and somehow things seemed just the same. If this call is of God it will not be merely a whipping up of the Church's work for twelve months in planned meetings and special speakers and intense organisation. These things will have their place but are not of the essence of evangelism which is not periodical in the Church's life but is its continuing purpose confronting man and society with the good news about God—His sovereignty in the world—His interest in the greatest and the least shown once and for all in time upon a cross, His continuing life with men bringing hope and reconciliation. If 1953 helps us to see this more clearly, the call will have been effective.

Methods and Approach

Some of the methods of other generations in evangelism may not be ours. Changes have come in ideas and language. Some of the assumptions that made up the background of the eighteenth century have gone and we will not surround our presentation with an aura of the past. The acids of modernity have left some ugly marks on the texture of our society, but they have eaten away some of the frayed edges of our thought, and if some things have gone that our fathers cherished and believed, the essential things remain. We can say with the writer of the Epistle to the Hebrews, "What can be shaken has been shaken that the things that cannot be shaken may remain." We will be sure of our message and proclaim it in a language that men understand. How thorough Wesley was in method and organisation, and yet with what abandon he broke through barriers of tradition and custom for the gospel's sake. "Give me a hundred men who fear nothing but sin and desire nothing but God. I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell and

bring in the Kingdom of God." Revival may demand daring in thought and method.

The Younger Churches and the Call

The Church in the Mission Field will welcome this call to evangelism, for the need of renewal is felt there too. Influences are at work weakening her ministry and challenging her message. The early rapture that came when Christianity was seen so starkly against the background of primitive animism is passing. The apathy of third or fourth generation Christians is appearing. No longer are the areas of our work in comparative isolation from the main stream of the world's thought. Materialism more than tinctures life and thought, and the discipline and high demands of Christian teaching are being questioned by many, while knowledge of atheistic communism seeps through into strange and lonely places. An evangelism that will relate the faith of the Church to the contemporary situation and bring to Christian witness a sense of challenge and adventure will revivify our work.

The Church—One Body

The younger Churches will welcome this Call too, because they feel our life. The Church is one body and if one part is weak all parts become weak. We are all branches of the same tree, and on the quality of the sap that flows depends the difference between strength and weakness, health and disease. The Church overseas shares our life and we, more and more are sharing theirs. If the life of the Church at home is vital and real and warm, it will bring strength and inspiration to the Church overseas. If in us, there is apathy and form without power, we will become a hindrance and stumbling block to them.

As a Church we are proud of the missionary vision and organisation that we have inherited. But organisation is not enough and vision must range far. Our ultimate authority for this work is from God, and if our vision does not take us that far we will but see men as men and not as brethren within one family and of one Father. This is the *raison d'être* of it all, and if the vision has been blurred or if we have been working around the circumference the call to evangelism can bring us to the centre again.

—The Missionary Review.

A New Venture in Evangelism

TWO SOLOMON ISLANDS TEACHERS TO SHARE PAPUA-NEW GUINEA HIGHLANDS MISSION.

From time to time, our readers have been told of the new missionary advance made by Australian Methodist missionaries, who have recently commenced work in the Mendi Mission, near Mount Hagen, in the high country, just south of the border separating Papua from the Trust Territory of New Guinea. Prior to World War II, little was known of the people who inhabit the great highland valleys. Close on the heels of the first patrols came the war; and only with the war, did realisation dawn on the Australian people that here were a great company of people, some say 1,000,000, almost untouched by any civilising influence. Since the war, district officers and other administrative personnel have established government stations at various points, separated by weeks of foot-slogging but only hours of air travel, once airstrips have been formed. The government has welcomed the participation of the various Christian missions. So it has come about that Methodist work has been established in the Mendi and Tari river valleys among a people, estimated to number possibly 100,000, and, until recently, quite unevangelised.

The first mission patrol into the area was led by the Rev. E. A. Clarke of South Australia, formerly a missionary in Papua, and now in charge of the Mogumber Mission in Western Australia. He was accompanied by the Rev. Gordon Young, of the same State, a former missionary in the New Guinea district, who has remained as superintendent of the new mission. Also on the staff are the Rev. R. L. Barnes, Mr. D. A. Johnston as agriculturist, Miss E. Wilson, as teaching sister and Sister J. Walker, as nursing sister. All of these are Australian workers.



John Pirah, wife and child.

PACIFIC ISLANDS MISSIONARIES:

Accompanying the first patrol went a party of mission teachers from New Ireland and Papua. Their wives have now joined them as they labour in the new mission in an unfamiliar region. These follow in the train of a noble company. From the days when Joeli Bulu left Tonga for Fiji, and the Tongan chiefs took the "lotu" to Samoa; more particularly since Aminio

Bale and his gallant companions left Fiji for New Britain in 1876, a notable feature of Methodist missionary advance in the Pacific has been the willing and devoted service of the Pacific Islanders from regions already touched by the power of the Gospel. The Solomon Islands have benefited by the service of many such; there are three Tongan and three Fijian missionaries in the Solomons to-day.



Alpheus Alikera, wife and family.

One of the noteworthy features of the Golden Jubilee of our Solomon Islands work last year was the offer of the Church there to support two of its own teachers who might volunteer to go to the new field in the New Guinea Highlands. From those who volunteered Alikera of Mono in the British Solomons and John Pirah of Tonu in Bougainville have been chosen. Word comes of the Christmas offering received for the support of these men in their new venture. They richly deserve our prayers as they go out in our name.

We have asked for the life stories of these men. Alikera's has still to arrive, but we give our readers this time the account of John Pirah.

JOHN PIRAH'S STORY:

This testimony was given by John Pirah at a Class Meeting in Tonu. Afterwards he requested Sister Pamela Beaumont to write it for the Lotu people that all might know his gratitude to God for the way in which he has been cared for, guided and used. At Sister Pamela's request John wrote his testimony, and we have translated it and added the story of his life which we feel will deepen the interest and meaning of his testimony for all readers.

Before the arrival of Rev. A. H. and Mrs. Voyce in the Siwai area, a little baby boy was born. Unwanted he was thrown into the river to drown. A Roviana teacher's wife, Miriam Sae, found and rescued the infant. With Christian love she cared for him as for one of her own, and John Pirah became the first member of the Sae family circle, taught, trained and loved in Christian living.

In 1929, when John was 12 years old, Miriam and Paul Sae retired and returned to their own village near Roviana and John became a Mission boy at Tonu, only occasionally visiting his only real relative, an aunt.

After several years of education at Tonu, John became a teacher at a village on the Kieta side of Bougainville, where he worked for 18 months. His work there was terminated because the Government had made it possible for a small number of selected students to go to College at Roviana, and John was one of the selected boys.

His first act on arrival at Roviana was to visit his foster parents, Paul and Miriam Sae. He applied himself diligently at College and on his return has been appointed to villages in various districts on Bougainville where he has served faithfully. During the war his wife died and when the need arose he volunteered for service at Torokina, doing some medical work. At the close of the war, he returned to his teaching work, and a little later married another mission trained girl who is proving a suitable helpmate for him. They have one little daughter of whom they are justly proud.

On learning of the appeal for native missionaries for Mendi in the New Guinea Highlands, an area recently opened to the Australian Mission, John volunteered for service among these heathen people. After having been accepted he came forward and gave this testimony in Class meeting at Tonu.

His aunt, now an old woman without a family has pleaded with him to stay near her for a little longer, but John knows that it was God who saved him from death and guided his life and now calls on him to give his service, and he goes at God's behest to bring light and life in its fullness to those who dwell in darkness. John, Moho, and their little daughter leave for New Guinea shortly.

HIS TESTIMONY:

"When my father and my mother forsake me then the Lord will take me up.—Psalm 27:7.

"This is my text. It is true of my life. God, with the human hands of missionaries, provided for me. I am grateful for God's love. My heart is full of thanksgiving. While I was small God guided me, and now my heart is stayed upon Him. I am saddened that some orphan children cared for as infants by the Sisters and Missionaries' wives, on reaching maturity do not appreciate or recognise the love God had for them. Some go back to their villages not remembering that they owe their lives to Missionary work. We must all help these children to keep true to Jesus Christ all their lives and to serve Him. To the orphan children here I say remember all that has been done for you and serve God with all your heart. Let us pray continually for the orphan children.

"Why do I believe in God? I know He is in my heart. I feel if I had not the love of God in me then I could not live. I must give my heart to God. When God gives me teaching work to do then I must go, and in times of joyousness, or sorrow or trouble God will be with me.

"I have grown up amongst missionary people and learned about the Christian way. Now I want to go to the people who are still in darkness so that they too can have the light. In 1953 I go to New Guinea Highlands because God kept me from death. I have no relations—no brother, no sister—only God.

"Now may the grace of our Lord Jesus Christ the love of God and the fellowship of the Holy Spirit be with you all. Amen."



Some of the people of the Mendi Valley, Papua—New Guinea Highlands Among these primitive, unevangelised people, Methodist work has commenced with Australian workers, supported by teachers from New Britain, Papua and the Solomon Islands.

Missionary Deputations and Evangelism

REV. ARNOLD D. HUNT, B.A., B.D.

The annual announcement runs more or less as follows:

"The service next Sunday will be conducted by Rev. _____, Mr. _____ has just returned from _____ and will be our Overseas Missions Deputation this year."

That is the announcement. Now for some questions. Is a Deputation necessary every year? Does the Home Church need an annual Deputation? Would not a Deputation every two or three years be enough? Can't the money spent on a Deputation's travelling be saved and used elsewhere? There are not idle questions.

Furlough and deputation—for most missionaries—go together. So there is a prior question. Why does a missionary come on furlough? A study of missionary history can help us to answer this and kindred questions.

WHY FURLOUGH?

Many of the pioneers of the modern missionary movement went overseas with little intention, and, sometimes, with little expectation of returning home. Unlike missionaries today, they did not think in terms of furlough at the end of a fixed term of service. They said good-bye to their families and friends on the assumption that they would probably not meet again.

Friedrich Schwartz gave 46 years to India and this long service was unbroken by furlough. After him came Carey, who spent 41 years in India and took neither local leave nor leave in England, although the way to take either was open to him.

Robert Morrison sailed for China in 1807 and watching the retreating English coast he wrote in his Journal: "This is in all probability the closing prospect of a land I shall visit no more . . ." He did see England again, but not for 17 years. He then stayed for two years, returning to China to die there after a further term of eight years.

Francois Coillard stayed 23 years in Africa before taking furlough. He had only two furloughs in a missionary career of 47 years.

John Williams of the South Seas did not return to England till 15 years after his departure.

Why was so little furlough given to (or taken by) these missionaries? The need for regular leave for Europeans working in the tropics is regarded today as an absolute necessity. Otherwise health suffers. This is generally true, although many Roman Catholic missionaries still spend up to 40 years in the tropics without leave. All honour to them. Let us admit, however, that for most missionaries regular leave on health grounds is desirable. If such leave is necessary today, it was even more necessary a hundred years ago before the life-preserving discoveries of modern medicine. Yet many of the early missionaries declined to take furlough. Why?

One reason is that they had, for the most part, an attitude to death entirely different from that which most of us have today. They were prepared to die young. Many of them did so. It was a tragedy that so many of the early missionaries died on the Field. But there was glory in it, too. It was death for Christ's sake and on His service. The Mission graveyards in the East are a witness to the cost of world evangelism and those who died in this cause did so willingly.

Allied to this willingness to die is the fact that in the early days few missionary societies imposed strict medical examinations on candidates for missionary service. Henry Martyn's is one of the great names on the roll of missionary heroes and his story has moved many. Yet, if he had been examined by a couple of doctors, he would almost certainly have been rejected.

The restoration of missionaries' health—as a reason for furlough—seems to have been regarded at first as a secondary matter.



The Rev. A. W. E. Silvester, deputationist, 1953.

THE CHALLENGE OF THE DEPUTATION:

As the years passed, a change in attitude to furlough occurred.

There was a change in the attitude towards death on missionary service. A missionary could do more if he lived longer. It was recognised that Home leave could save a missionary and his family, restore them to health and so equip them for further work overseas. **It was seen, too, (and this is important) that the furlough period could assist the cause of Overseas Missions and that the returned missionary could have a profound influence on the Home Church.** James Chalmers and Francois Coillard were both reluctant to take furlough. It was an "interruption." But they altered their opinion after they had seen thousands of people deeply stirred by the story they told.

The Home Church had to be aroused and made aware of its missionary obligations. Missionary zeal had to be kindled. It was to this task that the early missionaries, who came on furlough, addressed themselves. They did so realising that, although a Church may be orthodox in theology, it does not always follow that it will have a missionary programme.

The Baptist Church of Carey's day believed, of course, that Christ came to save all men. But it was a Baptist minister who told the young cobbler to sit down. Carey's ideas of a mission to convert the heathen were wild and fantastic.

It was a Moderator of the Church of Scotland who proposed this resolution in an Assembly meeting towards the close of the 18th century: "To spread abroad the knowledge of the Gospel among barbarous and heathen nations seems to be highly preposterous, as it anticipates, nay, it even reverses the order of nature." The resolution was passed. Whatever else it meant, it meant that the Church was not interested in Overseas Missions.

John Wesley had said: "I look upon all the world as my parish," but when Thomas Coke, in the spirit of this dictum, issued his **Plan of a Society for the Establishment of Missions Amongst the Heathen**, he brought forth a rebuke from Wesley. Wesley was cautious and conservative. Coke had to work hard and appeal fervently before Methodism became fully committed to Overseas Missions.

In time the Home Churches were aroused and the movement of the 19th Century—one of the most astonishing phenomena of history—was born. The "great century" of Christian expansion owes more than is realised to the meetings addressed by missionaries on furlough. People gave money for Missions. People offered for missionary service. In some circles the claims of Overseas work were pressed with such intensity that a man had to give reasons, not for going, but for staying!

This arousal of the Church was due, for the most part, to missionaries from the Field. Missionaries, many of whom left the Field with reluctance, saw the opportunities presented by furlough. The two years John Williams spent at home were described as the "most productive" in his whole life. The same word can be used with justice of the work—addressing, interviewing, appealing—done by Moffat and Livingstone while on furlough. These men had a mighty influence on the life of the Home Church, an influence due, in part, to the fact that they were "deputations"; representatives of other people. This is a time-honoured word which we should not be in any hurry to discard.

THE DEPUTATION TODAY:

It is true that the scene has changed. Morrisons and Moffats are not found on many fields today. The story, too, which the missionaries tell, has changed. Many missionaries have never lived and worked among a heathen people. They serve as ministers of Younger Churches, and when they come on furlough they speak of the life of those Churches.

The Home Church also has changed. It is recognised that the semi-Christian lands of the West are themselves Mission Fields. But our pre-occupation with activity at home does not reduce the need for activity abroad and, if we are honest, we will admit that apathy towards Overseas Missions does exist and that many of our members do not treat missionary giving with the seriousness it deserves.

In two other important respects the "Deputation scene" has changed in the last forty years, and will, no doubt, change in the next forty. First the Deputation uses slides and films to help him in the presentation of his message. The value of these is beyond dispute. On the other hand it is generally true that a missionary meeting lacks something if the missionary himself has little to say (he may have too much to say!). The point is that, although the film may say a lot, it

can't say everything that needs to be said about the Church on the Field. And who can estimate the influence on the missionary interest of the Home Church of those countless (and often long and late) conversations which the missionary, going from circuit to circuit and home to home, has with his Methodist hosts?

The other great change has been the coming of visitors from the native Churches themselves. This, too, has been of immense value, although many of us need the reminder that Deputations from Fiji and elsewhere are not **specimens** but **representatives**. In a sense they **are** specimens of what Christ and His Church have done. All of us are (or ought to be). But this attitude is not good enough. They are deputations, and we should look upon them as representatives of the Church from which they come.

The missionary on furlough can still perform a necessary service to the Home Church. He is a "Deputation"; that is, a representative. He represents the Overseas Church and interest in the Overseas Church is what it is primarily because Home Churches receive frequent visitors from overseas. **It is surprising that Synods in this age of ecumenical Christianity, should suggest fewer Deputations, fewer visitors who can speak with first-hand knowledge of Christ's triumphs in other lands, fewer visitors who can show a congregation the wonderful all-embracing fellowship of the Christian Church.**

AN EDUCATIONAL OPPORTUNITY:

Interest is kindled by information. Interest in the Church abroad is best given by those who have served the Church abroad. Even a yearly Deputation is not enough. That is why every Church has its missionary paper. The Methodist Church saw the need for regular information from the Field when, in 1834, missionaries were told: "It is peremptorily required of every missionary to keep a journal and to send home frequently copious abstracts from it." The following addition is not altogether out-of-date: "Only we recommend you not to allow yourselves, under the influence of religious joy, to give any high colouring of facts; but always write such accounts as you would not object to see return in print to the place where the facts reported may have occurred." Wise counsel! Most missionaries still need it.

Support of missions is one of the obligations of our Churchmanship. Many see this. Many have yet to see it. Missions belong to the essential nature and function of the Church as the Body of Christ. Home Ministers may do a great deal to make this clear to congregations. Many are doing so and the person who can help them most in this Christian education is the missionary from the field. He may have to appeal for money and people with an understanding of Christian stewardship will not resent this. But in his own person the missionary on furlough represents the wider Church, the world-mission of Christ and, by what he is and says, he can give people a deeper conception of the Church as God's instrument for bringing men to Himself.

AN EVANGELICAL OPPORTUNITY:

There is another aspect of the Deputation's work which probably has not been recognised as clearly and definitely as it ought to be—the evangelical opportunities of his services and meetings. He must speak of the people he represents, say something, maybe, of their customs and their social and economic problems. But he can also preach the Gospel to the people before him. As he tells of people whom Christ

(Continued on page 9).

Methodist Church of New Zealand Fiji Hurricane Appeal Fund



NEW WAYS AND OLD AT NAVUSO.

For thirty years, the Methodist Church in Fiji has maintained at Navuso a Christian centre for agricultural training. Two of its students have recently demonstrated its quality by qualifying for admission to Hawkesbury Agricultural College, New South Wales.

In January, 1952 when news came of the disastrous hurricane in Fiji early action was taken by the Rev. G. I. Laurenson, then President of the Conference, to open an appeal fund to which our Methodist congregations throughout New Zealand have generously responded. Their contributions, already acknowledged in the "New Zealand Methodist Times," have totalled £3,728/10/11.

In consultation with the leaders of the Fiji District and the Australian Methodist Board of Missions, the New Zealand Methodist Foreign Mission Board duly ascertained the needs which the New Zealand Appeal Fund could most suitably meet.

In Fiji, Methodist work is divided into two 'districts,' Indian and Fijian. The damaged buildings pertaining to the Indian section of our work have been provided for either by the Australian Board's Fire and Hurricane Insurance Fund or by the appeal fund (totalling £15,000) raised in Australia to augment the Insurance Fund.

In general, the damaged Fijian Mission station buildings were covered by the same Insurance Fund and the Australian appeal. But certain damage in the Fijian section of the work was not so provided for. There were first the Fijian village churches. These, however, are the property not of the Church but of the chiefs and people, who are already striving to restore their places of worship. Past experience has shown it would be difficult to apportion an appeal fund fairly among scores of churches, some demolished, some only partly damaged; some previously in excellent repair, others dilapidated. It is therefore not proposed to allocate any of the New Zealand appeal fund to the restoring of village churches.

Two projects recommended by the Fijian District committee through the Board of Missions in Australia were finally adopted by the New Zealand Foreign Mission Board and the Conference.

(1) The quarters of the married theological students at Davuilevu suffered heavily and were not eligible for cover by the Australian Board's insurance scheme. The permanent replacement of these buildings, which is very necessary to the welfare of the Fijian Church, would otherwise have been the responsibility of the Fijian people, already so heavily burdened with their personal and communal losses.



Baker Hall, Davuilevu, Fiji.
The Fijian theological students are trained at Davuilevu.

(2) The Navuso Agricultural School has developed into a fine Christian agency for the training of Fijian youth. The Fijian people, who must always depend on the soil, sorely stand in need of such training which is not available in quite the same way through any other agency. While the Institution stands on a fine property, potentially well able to finance its own development, the hurricane destroyed its hostel accommodation at a time when the school was already heavily committed financially in other directions. Once again this particular damage was not eligible for insurance cover. Other damage on the property is being financed along with developmental work by Fijian and Australian funds.

When the ex-President opened his appeal it was announced that gifts would be received to be applied later to a specific piece of reconstruction decided on in consultation with our Australian Methodist Board of Missions. The permanent replacement of the married theological students' quarters at Davuilevu and the hostel buildings at the Navuso Agricultural School were warmly recommended by the Fijian District to the recent annual meeting of the New Zealand Methodist Foreign Mission Board and the Conference which both unanimously resolved to devote to these projects the proceeds of the President's Hurricane Appeal.

CHURCH of LOTU READERS

Readers will recall the splendid donation of £1081/2/10 made by the "Lotu" Readers towards the erection of the church on our district head station at Roviana. Since the appeal was opened, the head station at Roviana has been divided between the circuit training institution still at Kokengolo and the District Training Institution at Banga Island, also within Roviana Circuit. After full consideration the Solomon Islands District Synod recommended that the church of the "Lotu" Readers be erected as the chapel of the John Francis Goldie College at the District Training

Institution. Believing that this step will accord with the purpose for which the funds were donated, and with the full accord of the Editor of the "Lotu," the Rev. A. A. Bensley, the Foreign Mission Board and the Conference have unanimously approved the recommendation of the District Synod. In view of the large programme of rebuilding work still to be fulfilled, it must be some time before the new chapel can be erected.

MISSIONARY DEPUTATIONS AND EVANGELISM.

(Continued from page 7).

has changed—in Fiji, Samoa, India and elsewhere—and so glorifies Him who "sets the prisoner free" in a New Guinea village or Indian city, it ought to be his prayer that someone in his congregation will be led to say: "Lord, let this happen to me." The Deputation tries to create in the hearts of his hearers a sense of missionary obligation—an obligation to pray for and give for the Church Overseas. But the source of this obligation is Christ's love for all men, the love which sent Him to the Cross for us men and our salvation. Our missionary zeal will be transient and impermanent unless that love takes possession of our hearts. A missionary's message may lead some worried, guilt-laden soul into an experience of the love of Christ, into saying with heartfelt wonder:

Who did for every sinner die
Hath surely died for me.

To sum up. Despite the teaching of the Bible, the example of the early Church and ecumenical implications of our theology, all Christians never have been (nor are today) convinced supporters of overseas missions. So long as this situation remains, the need for frequent Deputations will remain. Missionaries are co-workers with the men and women at home engaged in the task of Christian education—one part of which is to make clear to Christian people the fact that the Church of Jesus Christ is committed to the evangelisation of the world.

—The Missionary Review.

MR. D. W. BROWN, the Principal of Navuso Agricultural School, with two of his students. Mr. Brown announces that the rebuilding work financed by the New Zealand Methodist Fiji Hurricane Appeal Fund will be undertaken by the staff and students themselves.



ABOUT PEOPLE

ON FURLOUGH: The Rev. A. W. E. Silvester, Mrs. Silvester and Ngaire reached Christchurch via Melbourne on December 19th. Following the Youth Conference, at which Mr. Silvester was the missionary speaker, he and Mrs. Silvester have been settling into their new home at Campbell's Bay, Takapuna. Sister Joan Brooking, who arrived at Wellington on 21st December, is under medical treatment. Sister Davinia Clark, who reached Auckland on 5th December, is spending her furlough with her parents. The M.W.M.U. expect shortly to have Sister Davinia Clark on tour, visiting our auxiliaries. Mr. G. H. J. and Mrs. Yearbury returned to Auckland in December on the completion of Mr. Yearbury's term as builder. Mr. Yearbury has recently completed the new mission house at Skotolan, Buka.

NORTH ISLAND DEPUTATIONS: With assistance from the Revs. E. C. Leadley and B. H. Riseley, the Foreign Mission deputations to the North Island districts will this year be the General Secretary and the Rev. A. W. E. Silvester. Mr. Silvester will visit South Auckland and Hawke's Bay-Manawatu districts, Mr. Andrews the Auckland, Taranaki-Wanganui and Wellington districts.

MISSIONARIES TO CHOISEUL: There will be rejoicing at the arrival on the field of the Rev. D. I. A. McDonald, with Mrs. McDonald and their two boys. Choiseul circuit has been without a resident minister for



The Rev. D. I. A. McDonald, newly appointed to the Choiseul Circuit.

two years. This has meant extra work for the three sisters, Lucy Money, Jessie Grant and Nancy Ball. They have worthily discharged their responsibilities, as has the head catechist on Choiseul, Stephen Gadapeta and his colleagues.



Rev. G. G. and Mrs. Carter and their children who have now taken up their new appointment at Teop, Bougainville.

FAREWELL: Since his appointment to the Roviana Circuit and the Chaimanship in 1951, the Rev. J. R. Metcalfe has had still to exercise an oversight over the work of Choiseul circuit, which has been the scene of 26 out of his 33 years of missionary service. Mr. and Mrs. Metcalfe, who recently spent Christmas with their people at Choiseul, were farewelled there, prior to the arrival of Mr. McDonald. After their visit to England and the British Methodist Conference in July, Mr. Metcalfe hopes to attend the Annual Church Conference at Wellington in November.

REV. J. F. GOLDIE: Mr. Goldie's friends frequently ask concerning his health and welfare. Writing from his home, "Roviana" 120 Mont Albert Rd., Canterbury, E.7., Melbourne, Mr. Goldie reports—"Since my return from the Jubilee, I have been gradually getting stronger, and hope to be in my usual health quite soon. It is beautiful weather just now in Melbourne, but I don't think I will be able to stand the Winter, and will have to go to a warmer climate. The natives have been pressing me to spend a couple of months with them in the Solomons, and now that the Burns Philp steamer calls regularly at Gizo, it will cost very little more than going to either Darwin or Queensland. However, I will wait until the cold weather comes."

THE GENERAL SECRETARY: Following the Youth Conference at Papanui, Mr. Andrews received an urgent invitation to attend the annual meeting of the Australian Methodist Board of Overseas Missions at Sydney in the first week of February. At the Board the matter of closer relations between the overseas missions departments of the Methodist Churches in the Commonwealth and in New Zealand was further discussed, and recommendations forwarded to our Foreign Mission Board for their consideration.

Mr. Andrews expects to remain in Auckland this month and to take part in the Third United Missionary Exhibition at the Auckland Town Hall between 25th and 27th March.

BUKA, 1921-53 . . . A New Methodist Circuit

by the REV. G. A. R. CORNWELL.

One of the newest circuits of our Connexion is the farthest from New Zealand shores. At the Nelson Conference, 1952, Buka was separated from the old Bougainville and Buka Circuit. Three new circuits were constituted: Buin, Teop and Buka.

Geographically, Buka Island belongs to the Solomon Islands, but it is administered politically by Australia as part of the United Nations Trusteeship Territory of New Guinea. Buka Circuit extends beyond Buka Island to include also the north west portion of Bougainville and numerous outlying islands as well. Stretching 120 miles in one direction by 25 in another, the circuit comprises 300 separate islands.

CELEBRATIONS, 1952:

When the District Jubilee celebrations commenced last May at Buka, the Petats people re-enacted the arrival of the Rev. A. H. Cropp, who was sent to pioneer the Bougainville and Buka Islands in 1921. He landed from his boat the "Saga" on Masogon Island, which lies about 2 miles north of the present circuit headquarters. The first village used for the proclamation of the good news was Petats. Last year's Jubilee party were justly impressed by the realistic dramatisation of the Petats people who "welcomed" Mr. Cropp again before their eyes. Undaunted, Mr. Cropp persevered with those loyal to him. Gradually churches were established and the work spread to Tung and other nearby villages. The work also spread to Teop, where Eroni Kotosoma of Fiji was first established. Mr. Cropp supervised the whole of the Bougainville and Buka area, making frequent patrols to Siwai, Kieta, Nagavisi and Buin.

MEMORIES OF PIONEERS:

A number are still living who took part in the negotiations whereby our mission acquired the Skotolan property. "Skotolan" is an English corruption of the native work "J'kotolan" which means a small sandy beach. The station stands on the shore of a horseshoe shaped bay, fringed by a coral reef and backed by a



A focal point of Buka Methodism.
The station church at Skotolan.

narrow beach and mangrove swamps. On the hills behind the foreshore, Mr. Cropp and his workers established a coconut plantation and the food gardens essential to the welfare of the new centre.

By 1939, when the Rev. C. T. J. Luxton came from New Zealand, the pioneer work was almost over.

Skotolan was an established centre, with school, hospital and church. Here Sister Elizabeth Common pioneered our nursing work and the care of the girls was also her responsibility. Here too laboured the Sotutu family from Fiji. Originally a mission teacher,



Qales: Village headman: Petats.

Usaia became a catechist. Later he was received into the native ministry, in which he still serves since his return to Fiji late in 1949. His wife Margaret, who was an able teacher, supported him through the years. Margaret also served efficiently as a translator.

Many are the names of the faithful servants of the Cross at Buka. Although there were many enquirers, the foundations of the work were slowly laid. Hospitals and schools grew; village after village requested teachers. Buka students soon began the long trek through the area school at Skotolan to Kihili and later to the District Training Institution, coming back to serve their church and people as mission agents. Well do such names as Kranki, Regei, Daniel Keskes and Koro call to mind the black-skinned Buka workers.

THE WAR YEARS AT BUKA:

Then in 1942 came the war. For a time no supervision by the European missionary was possible. At the direction of the Government Officer, Mr. Luxton sailed the cutter "Bilua" to Port Moresby. His intention to return was frustrated when the vessel was commandeered there for military service. In the absence of their minister, the Buka people did not falter. Usaia Sotutu, Luke Zale and other leaders guided the people, through, under Japanese control, they were not allowed to assemble openly for public worship. They worshipped however in the houses secretly and in the distant gardens of the people. For his devotion and courage Usaia was awarded the Military Medal. For courage and resource, Luke Zale was awarded the British Empire Medal (Civil Division).

As there were not many permanent buildings on the Skotolan station, the war damage there did not approach the magnitude of the devastation sustained by some of the older stations. Even so, when Mr. Luxton returned with his family in 1946, only a tiny plantation remained. The plantation saved the day for Skotolan, as coconuts meant food.

(Continued on page 13).

EVANGELISM and INSTITUTIONS

by THE GENERAL SECRETARY.

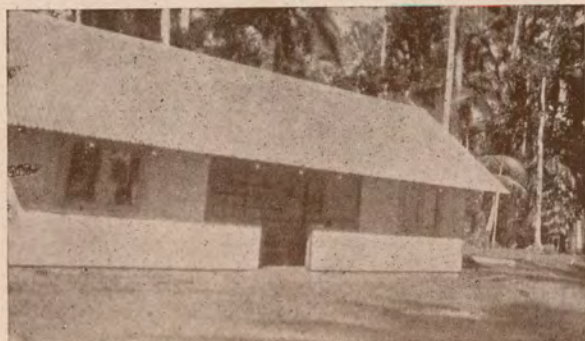
The expulsion of "foreign" missionaries from China has directed closer attention by missionary leaders to the place that mission hospitals, schools and other institutions should play in the missionary enterprise. Where the Communists have taken over the control, hospitals and schools have quickly passed out of Christian hands. From the few reports that have come out of China it would appear that the work of the village pastor and evangelist is continuing. As never before, our duty towards our fellow Christians in China is one of intercession.

But even apart from the present critical situation, institutional missions have long been under fire from critics who contend that they absorb an unduly large proportion of available missionary staff and funds and result in only a small number of converts from among non-Christian people. But this criticism is scarcely just.

At the enlarged committee of the International Missionary Council that met last July at Willingen, Germany, it was recognised that "Christian schools, colleges, hospitals and other institutions have made and are making tremendous contributions in meeting of human need, in creating friendliness to Christianity among non-Christians, and in providing the Church with some of its most creative leadership. In some fields new or enlarged institutions are needed.

A MODERN VIEW:

"The present situation calls, however, for re-examination of the number, type and character of institutions in relation to the church's total task and resources. Colleges, schools and hospitals were founded, mostly from the West, and in accordance with western patterns. In the changed circumstances of our times, there is urgent need to ask whether resources claimed by some of these institutions should not be released for use in new enterprises, closer to the local church, and more central to its missionary task.



A Mission Dispensary at Senga.

" In order to determine the place of any institution in the life of the Christian in the area the following questions are pertinent:—

"(a) Is the institution of first-rate quality professionally and spiritually? Has it such a proportion of Christian staff or students as to ensure that its work can truly be called Christian?

"(b) Do staff and students participate in the life of the local church? Does it give training for Christian responsibility and service in the church and in the community? Is it of such a pattern that the local

church can take some responsibility for it and share in its management?

"(c) Does the institution make such a contribution to the total Christian cause that the continued use of Christian personnel and resources in this enterprise is justified as compared with use in alternative undertakings which may be more important?



Dudley Memorial Church, Suva, Fiji.

"(d) Is it possible by the union of two or more institutions to give a more effective Christian witness and to serve the Church and community better?

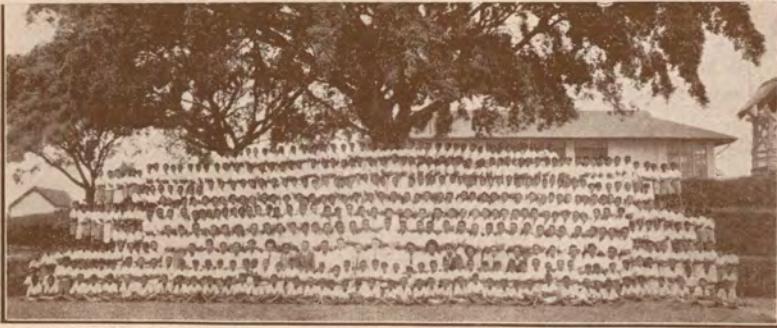
"The problem of institutions is fundamentally a spiritual one. Technical and organisational matters cannot be treated as unimportant, but the level of the spiritual life in an institution matters even more. To make an institution more effective is thus a question of making more Christian the service of its staff, the personal relations of its members, and the corporate worship and witness of its day-to-day life."

In the light of the foregoing the following two brief records from the Methodist field in Fiji are of special interest. Both pertain to Christian work in institutions.

AND THE CHURCH GREW:

"Lord in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to Thee."

These words by Charles Wesley sung in the Toorak Methodist Church, Suva, at a morning service last November brought to a close a service that will long be remembered. So reports the Rev. T. C. Carne, Chairman of the Indian District of our Church in Fiji. The hymn, as Methodists know, comes at the end of a reception to new members. These "ransomed servants," the new members, were nine senior girls, eight of them being in our Dudley House School. For many weeks there had been a weekly class of preparation, studying together an outline of the Bible, the history of our Church and our teaching. The nine had looked closely at what being a Christian meant, and how best they could show that they were members of the Methodist Church. Along with this class there had been one for preparation for baptism. The result was that three senior girls were baptised.



A Methodist School
in Fiji.

"How fortunate we are," writes Mr. Carne, "that in our Dudley House School we have a headmistress and staff who realise that the real meaning of education is character and that the best character is only realised when Jesus Christ governs life. This time last year five senior girls were baptised and four of these were among the nine received into membership this year. Last year we received seven into Church membership. And so the Church grows."

MISSION TO DAVUILEVU:

At Davuilevu, our Fijian Methodist Church, partly staffed by Australian and New Zealand Methodist missionaries, conducts three institutions:

1. A theological institution for the training of the Fijian ministry: twenty students undergoing a three-year course.

2. A Bible School, for the training of lay workers, and preparatory course for candidates for the ministry.

3. The Lelean Memorial School, of which Mr. Crane, M.A., a New Zealand Methodist, is at present headmaster. The Lelean Memorial School includes intermediate, technical and secondary departments. The secondary department is a mixed one and bi-racial.

As part of a Fiji-wide evangelistic effort, which is now merged with the World Year of Evangelism, a special mission to Davuilevu was conducted. The leaders were staff members and visitors and the hearers were the general congregation of Davuilevu, consisting mainly of students, staff members and their families. Following the week's concentrated effort and some weeks of "follow-up," staff members were invited to submit their comments, from which a critique of the mission was compiled by the present writer and filed for the guidance of future workers.

No hearer was left in doubt as to what was wanted: a straight-forward decision to follow Christ. A number, however, who were already earnest Christians, made the mission the occasion of rededication, and offered for new ways of serving their Lord; the forms of service varied from Sunday School teaching to overseas missions.

Although no hearer was exempt, for future occasions, it was thought wiser to aim at those who are definitely adolescent and also those who are about to leave the institution. Some of the staff considered that such campaigns might well be repeated every six or twelve months. Without denying the need for frequent special services and activity calling for dedication (and these are not neglected), we came to the conclusion that a special campaign such as this had been would be best attempted once each three years. This would ensure that each student, be he hearer or helper, would participate in such a mission at least once during his course.

The mission combined both the "teaching" and the "evangelistic" aspects. In an institution where everybody was available for the entire period, the programme could be quite full. Prior to the mission itself we had three sermons: "God's word of invitation," "The religion of the Pious Jew" and "What Christianity Meant to the Apostles." Following the mission, further "follow-up" addresses were given on Bible Reading and Prayer.

For many months after the conclusion of the mission, we continued to hear its echoes. Many students who sought interviews with the writer to discuss Biblical or moral questions mentioned the influence of the mission on their faith and lives. Of the 34 who registered decisions, all were afterwards interviewed, some of them a number of times. Some were already in training as church members. These were duly approved by the leaders' meeting and publicly received into church membership at a service conducted by the Chairman of the District. None of the others has remained unshepherded; not all have shown the fruits of the repentance they professed; but as they left the school, they were followed up still in their new circuits.

BUKA, 1921-53.

(Continued from page 11).

RECONSTRUCTION:

The postwar years have presented new problems, but today Skotolan can look forward. The station is a picture of progress. The focal point of the station is the church, built under the direction of Mr. Luxton and Usaia Sotutu. On the hill-slopes above the church is now the minister's new home, one of the fruits of the Rehabilitation Fund. The sites for the Elizabeth Common Memorial Hospital, Sisters' House, School and teachers' houses are already fixed. On the beach are the canoe houses and stores. Besides the church itself stands a small belfry, on which a bell given by New Zealanders stands sacred to the memory of little Moyna Luxton, whose grave stands on the hillside above. Mr. Charles Carter, the first of our post-war builders, also lies buried on this station. Backing the residential area is the old citrus orchard planted by Mr. Cropp and the plantation. Beyond that, the jungle.

As a new circuit, Buka looks forward to vigorous progress. Its missionary staff are young people. Sisters Eva Saunders (nurse) and Helen Whitlow (teacher) are the colleagues of the writer. There is a strong and vigorous native church led increasingly by the people themselves. Skotolan is proud to have one of its own men as a catechist, first step towards an indigenous church with its own leadership. Our aim is to use Skotolan as our base, and to get out among the people, ministering to their bodily and spiritual needs that all may know Christ.

FROM THE EDITOR'S MAILBAG

Following the Golden Jubilee visit of the New Zealand representatives to the Solomon Islands, a number of letters written by students in the District Training Institution at Banga Island were forwarded by the Rev. Allen Hall to the Editor. Though only two can be published, they were all warmly appreciated.

I have written this letter to you because I wish to talk about the Jubilee at Banga and Kokeqolo. We were very happy when we saw you to our own island and be friends together for prayer, singing, meeting and for dancing. Now 50 years ago the Gospel of Christ came to us when Mr. Goldie brought it here. For the fruits of the Gospel of Christ we live a different new life, we have clean bodies, good faces, and we have a good school here at Banga. The wonderful things we see now and I am very surprised. We thank all you the people in New Zealand because always you remember, love and care for us that we receive a good time during the Jubilee. I think in the future, perhaps the Church in our own hearts and in our country will grow up and be strong. Our hearts were full of joy when we saw you and heard your voices at Jubilee. We are all your friends here, women, men, boys and girls, and do not forget you but we remember you at all times. Give my kindest regards to all the people in New Zealand. We are well and happy here at Banga. May God bless us all.

Yours faithfully,
NATHAN SIPUDA.

I am sending many thanks to you. First of all I wish to say thank you for your guidance and protection to us here in the Solomons. We hope that your help and your gifts are often with us, not only for our bodies, but also for our souls so that we may receive the health and power and wisdom through Him that loved us. I am wondering whether you want to know the story of what was seen by the natives here during the Jubilee. I cannot tell you the whole story of what happened during the Jubilee, but I will try



Students of the District Training Institution,
Banga Island.

to tell you some good thoughts. We were very glad to see Mr. Goldie, the pioneer of the Solomon Islands, and all the white missionaries. We were very glad of that day, the day of great rejoicing in the hearts of people of the Solomon Islands, when the Lotu came and changed all the foolish works to come and look into the glorious light of the Gospel. We gathered together in that day to remember the last fifty years, and to give our hearts to Him that guides us. We were very happy to see the pictures, and all the dances and plays and other sort of works that have

been on that day. May that Jubilee renew our hearts to stand firmly in future days. That is all I want to tell you about the Jubilee. We are often thinking of you all and we pray for you. God bless you and fill you with His wisdom and love.

I remain,

Your son in Christ,
SAMUEL KUKU.

NIGHT AT TONU.

Just now the air is alive. Usually at this hour all is quiet except for a group of people singing or playing and dancing in one place, but to-night it is different. I have just been out on to the verandah to look round. The soft light of a half moon on the dewy grass and leaf roofs is very beautiful. The little fireflies dart here and there, now seen, now unseen, as if they keep turning their torches on and off. The crickets sing, their high treble voices just a gentle background to-night. The drums keep sending out messages—hurry everyone—come along. Here and there a lone piper makes sure he really knows his three notes. Now and then I hear the happy, excited voices of boys putting on their feathers and paint. It is for boys and men only I think. In the quietness it seems as if every house down the lines is a murmur with soft laughter and friendly voices. I wish you could feel this peace. How lovely, too, to know that it is not a cannibal feast this time—that the boys for all their outlandish appearance have no wish to raid and kill to increase their enjoyment of the evening. To-day Simon brought a butterfly chrysalis to school. It was about an inch round and 4 to 5 inches long, yellow with a grotesque puppet sort of face. It was fastened to a leaf by strong silk threads. It was wonderful, but Simon treasures it, so I gave it back and he is going to tell me what sort of butterfly emerges. When I hold a chrysalis and examine it, I always find myself wondering what we shall be like in heaven, when we change this mortal flesh for something 'like unto His glorious body' as it says in Phillipians 3:21. What endless possibilities there are clothed in light, shining full of glory, nothing ugly—all beautiful and satisfying.

—Sister Pamela Beaumont, Tonu, Siwai,
Bougainville.

MOUNTAIN PILGRIMAGE.

Now we were ready for the journey. I had been told so many tales about the road—its steepness, dangers etc.—that I was prepared for the worst. However I did not find it so hard going. It had a good guide who helped me over all the rough and dangerous places. We went up, up, down and up until we were over 4,000 feet above sea-level and the view was marvellous to behold. We had reached the top of the range and then it was time for us to go down. I think the descent was harder than the ascent. At these heights the air was very much cooler than on the coast. In one spot we blinked because we could hardly believe that we were still on Bougainville and not in New Zealand—there was a mountain stream falling

over the rocks, ferns growing round and about, moss covered stones and not a dapple of sunshine. It was shady, cool and quiet except for the running water. We had to cross many streams and rivers but we were able to do so by means of stepping stones. Finally we came to the last river—the river that skirts the village of Teonota. Here we were met by Elijah, the teacher and other village men. There were no stepping stones across this river which is a chain wide and thigh deep. We were carried across arm-chair style. A third boy was needed to steady the carriers as the current was very swift. When we sat down in the teachers' house I glanced at my watch and it said a few minutes after twelve o'clock. We had been tramping for four hours that morning, but it was worth it. I spent the whole five days at Teonota, which is the head village of the Tauneta District and was able to help Elijah in his Consolidated School. It was a wonderful opportunity to get amongst the people and talk with them and get to know them. Mr. Shepherd left the village on the Monday morning to pay visits to the villages in the lata. He returned on the Wednesday morning and that afternoon we went to Vospus not far away, to open a new Church. On the Thursday morning we were sorry to have to say good-bye, but I shall visit them again. Half the village followed us with gifts of food until we reached Torigario again.

—Sister Thelma Duthie, Kekesu, Teop, Bougainville.

HOME AT ROVIANA:

Our house is a pearl. My Auckland friends would appreciate it in their summer. It is largely open to the weather, with canvas blinds to use when the rain comes. And when the rain comes here, it certainly does! It usually manages to come in at all sides. The ground may have been dry and hard before a shower, but afterwards there are inches of water everywhere. It is just a few minutes' walk from the water, which we see from our house. Our garden boasts quite a few flowers, most of them hibiscus, but we have a rose of sorts. It would need to be labelled as far as anyone at home was concerned, but it is a rose nevertheless. It is a tiny thing that was given to Davinia and is a deep pink without scent. As far as food goes, it is hard work growing vegetables just here, although the bush garden about a mile away provides us with native potato, tomatoes, beans, cucumber and water-melons. At the house we grow very good pumpkins, which we have to pollinate, as the bees are lazy. Also pineapples, and you will be interested to know that the way to grow these is to plant the tops. We have eight girls in the house, two training to go back to their villages as nurses, and the rest learning to be good housewives, and, we trust, learning also to give their hearts to the God Whom we serve. They are a lovable crew who work together well, and they have plenty of work to do, too, believe me.

— Sister June Hilder, Roviana.

AN EVANGELIST IN NEW HEART:

I do not now wish to leave my work here. It is true that I did insist that the people here did not want to receive the Word of God, but I now realise that this is the attitude of many places in Siwai and Buin and

Nagavisi. But though they do not wish to hear, I am willing to proclaim in order to change the hearts of those who wish to be converted and follow the ways of God's Kingdom . . . God sought me out and sent me to seek out His lost sheep of another tribe. I have been thinking about Moses leading the Israelites, and how many of them perished because of their errors; how even Moses died before he reached Canaan, and how God made Joshua leader. God led me here, but I have accomplished nothing, but have followed my own way. I will seek ways now within the Lotu of converting those ready and willing to be changed. I write to tell you of my changed outlook.

—From a letter of a Siwai teacher received and translated by the Rev. A. H. Voyce.

A NEW CHURCH:

May I recount to you an important piece of work that was committed to me on Christmas Day, namely, to go and dedicate the House of God at Siwai. I left Kihili on Wednesday, 24th December, in the morning as soon as we had concluded our devotions. I reached Siwai about 9 o'clock at night. The Church was opened on Christmas morning at 10 o'clock. After that I preached to the people. The interior of the building was filled and the overflow stood outside. It was an enthusiastic gathering with two choirs singing. They also made their contributions on behalf of the two chosen men who are to carry the name of Jesus to the highlands part of New Guinea even as you can remember the conversations about it when you were here. I have just received a letter from Sister Lucy to say that my wife has borne a son at Choiseul. Naturally I am delighted.

—Ovini Baleidaveta, Kihili, Buin. (Translated from the Fijian).



The Buin Boy Scouts Soccer team. Ovini Baleidaveta, (Fijian missionary) and Murray Voyce appear in the second row.

WOMEN'S PAGE

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

269 Highgate,
Dunedin, N.W.1.
March, 1953.

Dear Readers,

The Easter season is approaching and our thoughts turn to Good Friday and the sacrifice of our Lord, and to Easter Monday, a festival of joy, its blessings abiding. Many hundreds of our young people will be gathering in the Easter Camps. May they receive much blessing. We congratulate the members of the Youth Conference held at Papanui on their splendid response to the need of a boys' hostel at Vella Lavella. On January 7th, Mrs. Colechin, president of North Canterbury District Council presided at a morning tea to meet Rev. and Mrs. A. W. E. Silvester and Sister Jane Bond. There was a representative gathering with several visitors from other parts of New Zealand.

At the end of January the Annual Conference of the Nurses' Christian Union was held in John McGlashan College, Dunedin, when about one hundred nurses attended from all parts of New Zealand. Sisters Davinia Clark and Jane Bond were in residence. I was present at the Annual Missionary Rally when eight missionary nurses (including Sisters Davinia and Jane)



Sister Davinia Clark.

spoke of their work in various field of service. Some had left China after many years of service and were shortly leaving to take up work in Japan and Phillipines. All stressed the power of God in answer to prayer. At a Sunday morning service at our Roslyn Methodist Church, seven Methodist nurses conducted the service; Sisters Davinia and Jane told about their work in the Solomons. At an informal afternoon tea, the Dominion Executive met Sisters Davinia and Jane, also Sister

Joyce McDonald who was in Dunedin on holiday. All spoke with gratitude of the help and prayers of the M.W.M.U.

Rev. and Mrs. G. Cornwell left Auckland early in February and our thoughts go with them as they return to Skotolan. In a letter from Sister Eva Saunders she mentions that the new house being built for the Cornwells looks very nice and has a lovely outlook from the rise on the hill. It would be an added pleasure for the Minister and Marama to go back to a new home.

Rev. and Mrs. T. Shepherd have got settled in at Bilua, which they find much hotter than Kekesu. They arrived at Bilua at 10.30 p.m. and could see their new home up on the hill. "The view from the top of the hill is really beautiful and the house is new and very nice and the people do not seem very different from beloved Teop folk. They are more advanced and I am sure we shall soon grow to love them all. Earlier in the week the boys had carried some 26 boxes down to the beach for Mr. Silvester and when Shepherds arrived they had fifty boxes to carry up the hill. Said one of the boys to Mr. Silvester, 'Mr. Shepherd must be very rich, he has a lot of cargo.'"

Letters from different stations tell us of the Christmas and New Year festivities and services. Sister Myra Fraser of Roviana says:—"The Christmas service was at nine o'clock. The people came in from the villages and we had a happy service. We had Christmas dinner here and tea at Marama Woodfield's. It is wonderful having a fridge, and being able to have jellies and icecream. On New Year's Eve we had a Watch Night service. A good crowd of people, especially the younger one turned up. As we ended the year in prayer and entered the new one in prayer, we dedicated our lives anew to God and His work."

Sister Winifred Poole writes:—"After breakfast I went across to Ozama for their Lotu and to help to dress the children for their Nativity Tableau. I wondered if perhaps this year they might like a change of programme but they were most definite in wanting nothing changed. As a special treat three of the girls took Beatrice, Lilian and Wallie across to the island to see their mothers who are all patients. All were ready and the choir assembled when Mr. and Mrs. Shepherd and the children, and Mr. and Mrs. Mannall arrived. My Ozama family is cheery as usual. One girl has been causing us concern for about three months but is at last responding to treatment and we are thankful to God. When Mrs. Hall returned from Simbo on January 3rd, she brought a very sick woman who obviously required major surgery. Treatment had already been commenced and this was continued, while keeping in daily radio communication with Dr. Hoult at Roviana. Then there was Dorcas who was brought over from Choiseul with bones exposed through ulcers. A small boy suffering from osteomyelitis was due for surgery. The Doctor arrived on Monday and that day a small seven year old child suffering from cerebral malaria was admitted. He was unconscious but seemed to improve a little with treatment. However, complications set in and the little fellow died. We were very sad. All the equipment for surgery was boiled up over an open fire outside. Wool dressings and

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linen were baked in our household oven. But primitive though our conditions were, when compared with the humblest hospital at home, the work was accomplished and we were thankful to God. Mrs. Hall offered to stay for a while and so was here assisting with the three days surgery and Mrs. Shepherd was very much on duty. So what we lacked in facilities we gained in personnel."

During the next three months Annual Conventions will be held in all Districts. These are times of happy fellowship and spiritual blessing. A hearty welcome is given to all women of our Church.

Yours sincerely
ELIZABETH PURDIE.

DISTRICT COUNCIL REPORTS.

Auckland District Council held their quarterly meeting in Pitt Street, when Mrs. Laurenson, in absence of Mrs. Scrivin, presided over an attendance of 45 members. A passage from Sister Rita Snowden's book "Song in our Heart" was taken for the devotions and this was followed by prayer. The Speaker for the next meeting would be Sister Effie Harkness, the collection to be for the Medical and Educational fund. The financial statement showed £152/10/8 for the quarter.

Waitemata District Council meeting was held at Birkenhead on December 1st. All Auxiliaries were represented. Mrs. Chappell presided. Dates for the 1953 meetings were fixed. Miss Griffin, one of the first sisters to go to Fiji, gave a most interesting talk on her work there. Miss Griffin is now residing in our District. At the afternoon session the Christmas offering was dedicated. Sister Rita Snowden was the speaker and her talk was most helpful. Sister Rita had met and talked with Miss Mildred Cable when in England and Miss Cable had stressed the need for good Christian literature to be forwarded to our peoples overseas. Sister Rita pointed out the opportunities which are ours for Christian witness and service.

Thames Valley District Council with representatives of eight auxiliaries was held at Morrinsville. The meeting opened with Hymn 109. Mrs. Eastwood led the devotions. Hymn 285 "Breathe on me Breath of God" was read in unison as a prayer. The President led in prayer and spoke on "Neighbourliness"—together it is easy—Is Jesus your friend or do you receive benefits from one you do not know? Jesus points to higher ways of living. By helping others in need our own needs are straightened out. Hold fast to God with one hand and open wide the other to your neighbour. The world's needs will be greatly helped by "Neighbourliness." In order to foster interest in the work it was decided to allow substitutes to attend meetings when representatives were unable to attend. The meeting closed with hymn 817.

Taranaki District Quarterly meeting was held at Eltham when representatives from six auxiliaries were present. The President, Mrs. N. Hill, presided. The sessions opened with Communion Service conducted by Rev. H. W. Payne. In his address Mr. Payne reminded us of the incidents surrounding the Cross and that Christ was the living bread which came down from the Heaven, given for the life of the world. Mrs. Payne led devotions at the afternoon session. The speaker was Mrs. King, wife of the Eltham Anglican Vicar. Her subject was "Serenity." Mrs. King pointed out that we must examine ourselves to see if we possess the real thing. Serenity is to be desired because we shall be nicer to live with, to save us from needlessly using energy, and chiefly because Christians ought to be serene, showing their faith in practice. Serenity can

be disturbed by natural temperament, and by nervousness and fear. Serenity is an outward and visible sign of an inward grace—it is a trust in God who is in all, through all and over all. The solo "Just for today" sung by Mrs. Walker, aptly followed the address. The quarter's contributions amounted to almost £104. Sister Effie Harkness had visited the District and all Auxiliaries had enjoyed hearing her very much. This had been another day rich in fellowship.

West Coast. The quarterly meeting was held in Wesley Hall, Greymouth; there being 6 members present. Westport reported total membership of thirteen, one new member. Reefton has three new members and a total of sixteen. They have nine gleaners. They had held a successful "Bring and Buy" sale. Greymouth had 14 members and attendance was good. The members had enjoyed very much the visit of the Rev. S. G. Andrews. Hokitika reported two new gleaners and Miss Carter had been appointed stamp secretary. The finance for the quarter amounted to £18/18/2.

North Canterbury quarterly meeting was held in Durham Street Church Parlour when there was a good attendance of representatives from both Town and Country Auxiliaries. Mrs. Colechin presided and led the devotional session. A welcome was extended to new members. Reports were given of the recent Union Conference. It was pleasing to note a new Auxiliary at Tai Tapu and a new gleaners' group at Riccarton. A very pleasant combined social afternoon was held when Mrs. Colechin welcomed members from all parts of the city and country. Miss Jane Bond, on furlough from the Solomons spoke about the Nurses' Christian Fellowship conference which she attended. Miss Hannah Hurnard gave a most moving account of her work among the Jews in Palestine. A musical programme was given and afternoon tea served.

South Canterbury quarterly meeting was held at Bank Street Timaru. Mrs. M. E. Hayman, president, was in the chair and led the devotional session speaking on "Prayer." The roll call was answered by 32 delegates from eight Auxiliaries. Apologies being received from Oamaru, Waterton and Willowby. Interesting reports were read and showed continued interest. An invitation from Woodlands St. Auxiliary to hold convention in their church was accepted. All Auxiliaries had received full reports of the Union Conference. Close of day was conducted by Mrs. Avery after which afternoon tea was served by Temuka Auxiliary. A happy time of fellowship was enjoyed by all.

Otago District Council meeting was held in Trinity Parlour, the president, Mrs. McIndoe occupied the chair and led the devotions. Bible reading was Luke 1:26-28 and a reading from D. T. Niles giving the message of Christmas. Forty members present from seven Auxiliaries. It was reported that the collection at the Thanksgiving Service had amounted to £85, and it was decided that this sum be set aside for the purchase of some special equipment for the use in the mission fields. It was suggested that two projectors be purchased, one for overseas and one for home work. The Dunedin and St. Kilda Auxiliaries had had the pleasure of hearing Sister Davinia Clark speak of her work in the Solomons. Sister Davinia sang at both meetings a hymn in Roviana; this was much appreciated by all. The meeting closed with Hymn 130, followed by the benediction.

Southland District Council meeting was attended by 16 members. Reports showed a quiet quarter. Plans were well in hand for Garden parties to be run by the various auxiliaries. Several parcels had been sent overseas. It was reported that there were six new gleaners.

Treasurers' Acknowledgments:

The Foreign Mission Treasurers acknowledge with thanks the following donations:—

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Missionaries' Addresses:

All AIRMAIL for the following missionaries should be addressed:

*Methodist Mission,
Barakoma Airfield,
Vella Lavella,
BRITISH SOLOMON ISLANDS.*

ROVIANA CIRCUIT:

Rev. J. R. Metcalfe
Rev. A. H. Hall, M.A.
Rev. F. H. Woodfield
Dr. G. E. Hoult, D.T.M.
Sister Effie Harkness
Sister Davinia Clark
Sister June Hilder
Mr. P. F. Taylor

VELLA LAVELLA CIRCUIT:

Rev. Trevor Shepherd
Sister Winifred Poole
Sister Jane Bond
Sister Myra Fraser
Mr. R. Mannall

CHOISEUL CIRCUIT:

Rev. D. I. A. McDonald
Sister Lucy Money
Sister Jessie Grant
Sister Nancy Ball
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Sister Merle Carter
Sister Thelma Duthie

BUKA CIRCUIT:

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Rev. G. A. R. Cornwell
Sister Eva Saunders
Sister Helen Whitlow

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