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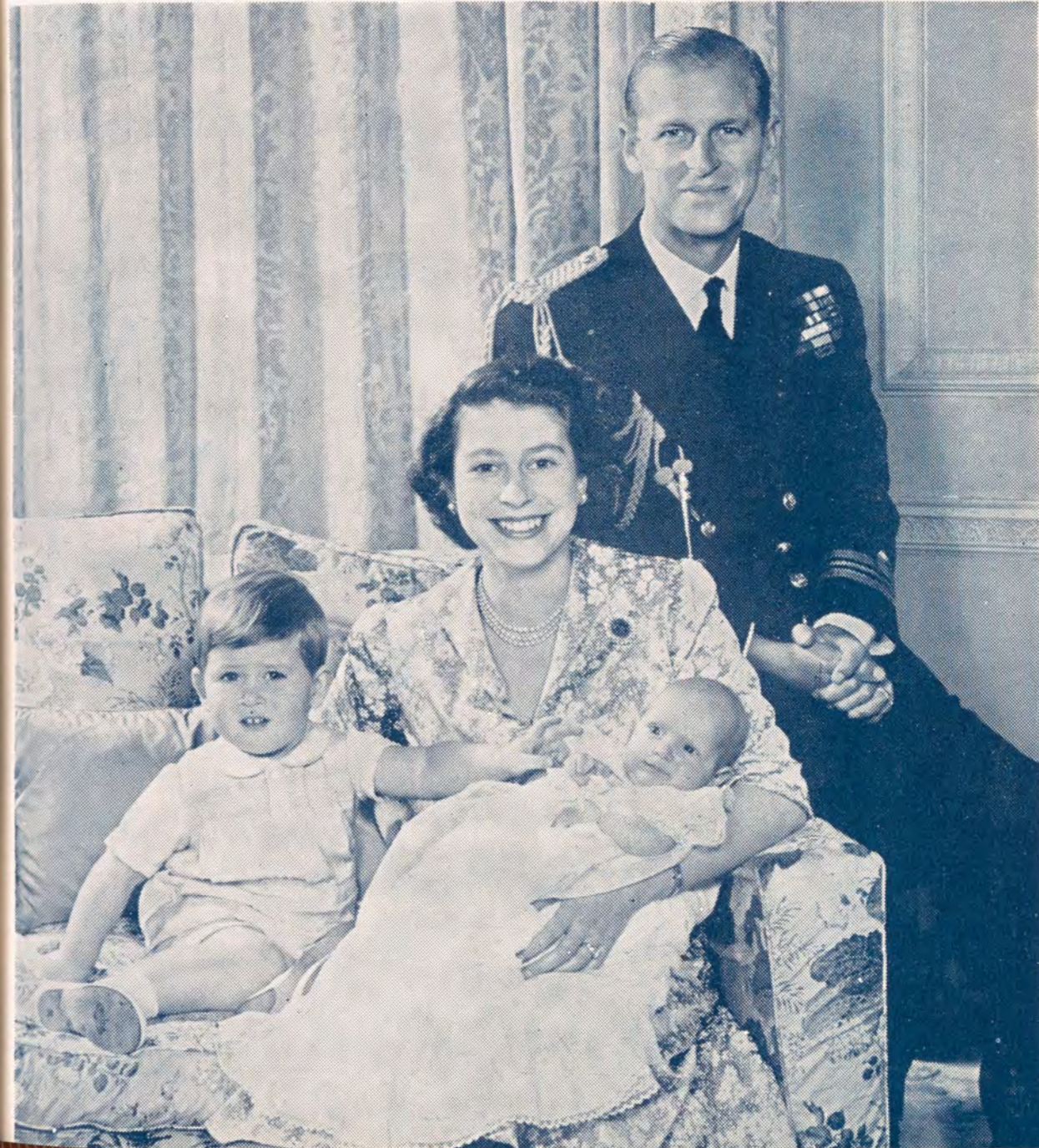
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# THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand





## A Christmas Prayer . . . .

"O Christ, our Lord, Who wert not only the Son of God, but also the Son of Mary, not only the Elder Brother of our race, but also the Tender Brother in a humble home at Nazareth, help us by Thy grace to learn Thy secret, and to find, in meekness and lowliness of heart, rest to our souls, and peace in our homes. Amen."

When Christ was born of woman and reared in a human home, womanhood and childhood received new dignity.

Small wonder then that Christian missionaries have led in so many lands in the work for the welfare of the women and children.

Small wonder that the witness of the Christian home life is so potent a factor in evangelism.



African Mother and Child.

# "WOMEN'S WORK FOR WOMEN"

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## WOMEN ALSO . . . (Luke 24-22)

by SISTER RITA F. SNOWDEN.

Since Mary broke her alabaster box of spikenard, very costly, it is impossible to compute the rich gifts that women have brought to the feet of our Lord. We have tried to sort out those gifts as "Voluntary" or "full-time and professional service," but at best they are but clumsy terms.

After all the centuries, it ought not to be necessary today to remind ourselves that "the Church of Christ consists of **men and women**, created as responsible persons to glorify God and to do His will"; but as Dr. Visser 't Hooft, General Secretary of the World Council of Churches points out, "this truth, accepted in theory, is too often ignored in practice."

The place of women today is not a woman's question, fundamentally it is a question of **relationship**. We do not forget that to a woman was entrusted by God, the first news of the Resurrection, upon which the Church itself is founded. To Mary, in the Easter garden, was given the word our our Risen Lord: "Go tell My brethren . . .!" Nothing can ever detract from the significance and honour of that great moment.

We do not forget that our Lord ministered equally to men and women. He must often have heard in the synagogue the morning prayer, to "Bless God Who has not made me a Gentile . . . a slave . . . or a woman." But it is certain that that prayer was never upon the lips of Jesus. His message and ministry were of a new order. He did sometimes speak to His men and women hearers alternately, but His story of the coin lost in the house, followed on the story of the sheep lost out in the hills; and His healing and saving power was extended as graciously to each, so that it reached in one case, a little epileptic boy, and in another a little girl of twelve, the daughter of Jairus, in one case on the Sabbath a man with a withered hand, and on another, an elderly bent and bowed woman.

It is clear that woman shared with men in the early Church. They were present in the Upper Chamber; the writer of Acts tells us: "They continued in prayer and supplication with the woman . . ." and again, he speaks of "multitudes of both men and women who were added to the Church daily." When persecution fell, they suffered equally with the men.

As in some parts of the East today, some of those early women converts were little educated, and when the apostle's exhortation went on for hours—as it sometimes did—they found it irksome, to say the least, if not quite impossible to follow. And understandably, they turned their minds to other things. Paul had thus good reason for his word—a word plainly spoken to meet a particular situation, and in no sense a binding principle—about women keeping silence in the Church. The word he used meant literally "conversation in an undertone," what we understand by "soft chatter." When the women showed an eagerness to learn, and

wanted further help, he said, "Let them ask their husbands at home," for said he, "it is a shame for women to speak in the Church."

It is a pity that still in some places, this word of Paul's should be allowed to block out completely his great statement of shining Christian truth, that in Christ "there is neither Jew nor Greek"—**racial discrimination**—"there is neither bond nor free"—**social discrimination**—"there is neither male nor female"—**sex discrimination**, "but all are one." (Cor. 3-11).



SISTER RITA F. SNOWDEN.

There is no doubt about the place of women in the early Church; the Fathers, in their writings, made constant reference to them. And to look back no further than the first missionary days in Britain, and the establishment of the Church there—from which the Church in this land has come—is to confront immediately a record of wonderful service to our Lord, on the part of women. Many of them were of noble birth. Many of them founded Religious houses—and we must not forget that the position of Abbess in those days ranked next to that of Bishop. St. Hilda of Whitby, to name but one, actually presided at the great Synod of Whitby in 664. A.D.

In more recent times the living ministry of the Church has been jewelled by the great names of Margaret Fell, Susannah Wesley, Elizabeth Fry, Josephine Butler, Catherine Booth. But we must not stop there. Clive Sanson, in his recent poem "The Witnesses," is right—"For where growth ends, decay and death begin."

(Continued on page 2).



## Some Observations on . . . Women's Work in the Pacific and India

by MISS A. M. GRIFFIN, B.A., Dip.Ed.

The fruit of the Spirit is love and that is why Christian women are led to go where there are great needs to be supplied. The work they do is like leaven which a woman took and hid in the meal she had previously prepared. She must be prepared to do her work faithfully and leave results to her Master. Most of her work is among children, young people and women who are children in knowledge, wisdom and spiritual experience.

### WORK AMONG FIJIAN WOMEN:

The Fijians are Christians and mainly Methodists. In 1929 the Fijians numbered 18,000 more than the Indians. At the end of 1951 there were over 10,000 more Indians than Fijians. In 1929, 378 more Fijians were born than Indians; but the infantile mortality for Fijians was 167.3 per thousand against 64.7 for Indians. The deaths of Fijian children from 1-5 years were 281 and for Indians 86.

Among the first mission Sisters arriving in 1900 was Miss Hammatt, a nurse of considerable previous experience. During her thirty-two years' work in the mission and later as a government welfare worker, she brought many babies in the world and must have saved the lives of many mothers and babies. In 1929 and 1930 several more mission nurses were brought to stop this great wastage of Fijian child life. Later the Government took over all welfare work. The Government had given a one year's practical maternity course to Fijian girls but as the standard of girls' education was low, they reached a low standard of nursing. The reason for this was that in the two mission schools from which the girls came, the sisters had many children of all ages and no trained Fijian assistants. The Sisters could not give the senior classes sufficient attention to prepare them adequately for training. The Sisters have always laid great stress

on the value of boarding schools in training girls in hygienic and disciplined Christian ways of living.

When non-Christian people become Christian they retain for several generations many of the old ideas of right and wrong, customs and superstitious practices. Some of these definitely need to be discarded. Women hold these longer as they have little touch with those of races with a longer Christian inheritance.



INDIAN CHRISTIAN WOMEN AT PRAYER.

great Conference was significantly, a negress from America. In the United Christian Church of Japan there are a hundred-and-three women ministers. Outstanding among them is Rev. Tamaki Uemura, who holds an Edinburgh B.D., and ministers in one of the largest churches in Toyko.

Not long ago the World Council of Churches—to which our own Methodist Church belongs—set us a Commission to study the service and status of Women in the Church. A questionnaire went out, and replies have been received from fifty countries. Commenting on the mass of facts gathered, Dr. Brunner, the distinguished Churchman and scholar has said: "One of the significant elements in Church history is the growing significance of women in the life and work of the Church Universal." An examination of the facts has been prepared for publication by Dr. Kathleen Bliss, an Englishwoman. It is called "The Service and Status of Women in the Churches," by the S.C.M. Press—and it costs twelve-and-sixpence. Try and get it right away—it is a fascinating record—everyone ought to read it who cares greatly for the Kingdom of our Lord and Master, and His purpose in the world today.

(Continued from page 1).

Tradition, my friend, is a stream to follow, not a pond to sit by."

Side by side, as I see it, must flow two streams of devoted service—that of men and women equally—not the same in nature, but equal in honour and opportunity. This is the truth to which Dr. Visser 't Hooft feels bound to draw attention—"a truth accepted in theory, but too often ignored in practice." And this is the living truth upon which our Methodist Church in New Zealand needs to examine herself today.

"In the Methodist Church in India recently, every Synod voted by an overwhelming majority to admit women to an equal ministry in the Church . . ." Miss Sarah Chakko of India, compelled the admiration of the Amsterdam Conference of the World Council of Churches, and her outstanding qualities have since raised her to be one of the six vice-presidents of the world Council of Churches—thus an Asian, and a woman, holds the same ecclesiastical status in the W.C.C., as the Archbishop of Canterbury. The only woman appointed to conduct a service of worship at the

"In the schooling of girls, even more than of boys, lies the key to changing or developing the way of life of a people; for out of homes formed by the girls of one generation emerge the personalities of the next."

—Marie Keesing.

All the Methodist Sisters in Fijian work are engaged in boarding schools, but now they have trained Fijian assistants who allow them to prepare their pupils to be more intelligent Christian mothers; to train as teachers and nurses of a higher standard; and since last year as medical practitioners. The new need is to help them to reach a standard that will enable them to train as secondary teachers.

The 1951 rate of infantile mortality was about 60 per thousand for each race. Much, if not all, of the credit must be given to the fact that better educated mothers follow the advice of welfare workers and nurses with a higher standard of training. A Sister has been set aside for work in the homes and among the young people of the part-European group in Suva.

### INDIAN WOMEN IN FIJI:

The Indians are mostly non-Christians. They began to come to Fiji in 1879, but the first missionary to work among them was Miss Dudley who arrived in 1897. Having been in India for seven years, she knew many of their ways and was fluent in the language the North Indians spoke. She taught in the morning, visited in the afternoon and on Sundays preached and visited the hospital and gaol. The first Church, which was destroyed in the 1952 hurricane, was built by the little band of Christians and her pupils. She gathered a little group of children and cared for them as her own.

For a long time the only educational work among Indians was conducted by Missions. Thus today many Fiji Indians know more about Christianity than their Indian religion. Many of the people are illiterate so that they cannot be evangelised through literature. Even now 16% of the women are illiterate. In 1928 only 300 out of 7,000 Indian girls were at school. Where there is a school for girls only the schools are crowded now, over half being at school though mostly for very few years. Where there is a boarding school girls stay longer at school. With the training of girls as teachers, parents feel it is worth while keeping the girls longer at school as they are then no burden on the family budget. The minimum legal marriageable age of Indian girls is still 14, but the training of girls as nurses and teachers is gradually having some effect on the opinion of many Indians. In 1929 a Conference of women workers declared—"We consider that Christian schools, especially boarding schools, are a valuable means of evangelisation."

In many parts of Fiji are homes beautifully kept where children are well cared for and trained in Christian ways. This is the result of the care and training in the Dilkusha Girls' Home and the girls' schools where thorough training is given in domestic arts.

There is often an opportunity to help women in difficulties, especially the deserted woman with dependent children. Often the aid of a sympathetic official or lawyer is needed.

It is good news that a nursing sister and one chiefly evangelistic have been appointed to visit the women in their homes, and to follow up pupils, nurses

and patients, past and present. There is always a welcome for such workers.

For more than twenty-five years Indian girls have been trained as nurses and received Christian teaching and training. As the standard of general education has increased the training has been raised. Some girls are trained in Australia and New Zealand and are well able to reach the usual standard required. It is for Christian schools and hospitals to inspire those taught to think in terms of disinterested service.

### OBSERVATIONS IN INDIA:

In India much of the work is carried on among very poor, illiterate and despised people. Everywhere the missionaries work among large numbers, not thousands but millions. But to these people the love of God becomes a very real thing giving them help to bear their distresses. The missionaries help them to live more useful lives by education and training. The changes wrought in the lives and behaviour of the Christians among them have resulted in many of the caste people being led to Christ.

Women missionaries very much impressed me with their initiative, skill, powers of organisation, and evangelistic earnestness. I was not surprised when someone praised the excellent character training of the Methodist schools. In the boarding schools for girls of Christian families many go to a high standard, especially in the south and then go to the Women's Christian University and train as secondary teachers at St. Christophers, or as doctors at Vellore.

In 1933, 75% of the women teachers of India (as then) were from South India and most were Christian. There are schools too for non-Christian girls. One has been carried on in the walled caste city of Travandum for a hundred years.

After a concentrated course of teaching, Bible women do full time work in the homes of non-Christians, teaching the women and girls reading, sewing and industrial work and giving a Bible lesson. (This kind of work is needed in Fiji).

In Hyderabad a woman working among Moslem women formed a Women's Recreation Club. The members had to be educated but could be Hindu of any caste, Moslem or Parsi, rani or begum or even low or outcaste Christian. Within the high walls and with a guard at the gate they play, read and discuss together.

One of the great works of faith is that begun by Amy Carmichael in rescuing and caring for little children dedicated to temples as babies. One Sunday I spent at Dohnavur three babies were brought in. I have never seen so many babies in any one place as in the part of their compound allotted to the nursery houses. All evangelistic workers help in the work of the compound.

There is still much need on all fields for workers among Christian and non-Christian. The lot of women among non-Christians is usually unenviable. I appeal to young women of our Churches and Bible Classes to find out what their responsibility is in meeting this need. Is it in the personal service, or generous help to let others go, or intelligent earnest prayer? It is certainly to learn all they can about the needs of underprivileged people and shoulder their responsibility.

"Inasmuch as ye have done it unto the least—ye have done it unto Me."



## Pioneering Women's Work in the Solomons

by MRS. J. R. METCALFE.

(As Sister Ivy Stanford, Mrs. Metcalfe commenced her missionary service in 1916. Apart from the war years, she has continued ever since to serve the people of the Solomon Islands).

Work among the women of the Western Solomons began when Mrs. Goldie, very young, not very strong but full of the joy of life and enthusiasm, arrived at Roviana.

Her own first baby was quite young but with dauntless faith and courage she began her work of bringing the light of life with its attendant health of body and mind to the people about her, making the woman and children her special care.

### ROVIANA:

Mr. and Mrs. Goldie soon gathered into their home some half dozen half-caste girls whose fathers were very glad to put them into their care, also some native girls, one at least of whom fled to them for protection from men who had purchased her to be a prostitute. Mrs. Goldie told me how all night angry threatening men hung about the house demanding that they give the girl up. From these girls they learned a great deal about the customs and superstitions of the people. Not all their customs were bad—theirs was a matriarchal system and the women of high rank had considerable influence and authority. Nevertheless their lives were in constant fear of things natural and supernatural. Joy had little or no place in their lives. Infanticide and abortion were common, girls were sold into prostitution and widows were expected to commit suicide in order to accompany their husbands. Mortality was appallingly high and infants were taken from their weeping mothers and given to other people in a pitiable attempt to foil malevolent spirits.

Mrs. Goldie was adored by her girls and her great love and medical skill soon won the confidence of the village women as, leaving her own children in charge of trusted girls, she went up and down the lagoon in her rowing boat doing good. Only after some years did the Mission Board appoint a nurse to help. Then another was sent, who quickly broke down in health. It was not until Mrs. Goldie's third child, a little son, had died that the Sisters' work really began.

Sister Mabel Davies was a trained teacher, strong, able and devoted. She established the Sisters' home at Kokengolo and was later joined by Bessie Yandall, who afterwards became Mrs. Aldridge. Mrs. Aldridge did a wonderful medical work with almost no proper equipment. When I arrived she was married but still helping and was my guide and friend; as I knew no Roviana and the girls no English, I needed one.

They were dear girls, responsive and lovable. Posi, the wife of Silas Lezetuni, and a grandmother now, was a great help to me and has been indeed a mother in Israel to their people. Eighteen months later Mrs. Dent, then May Mansfield, came. I realise more than ever as I look back how inadequate my training was for so great a task, but they were happy years. Our work included the care of resident girls and babies, school, medical and village work. We taught in the morning, and alternated afternoon duties, one taking the girls to their gardens and to bathe, and the other village visiting. Saturday when no one was ill, we spent picnicing, fishing etc., on Nusa Zona. Constance

Olds (Mrs. Bensley) arrived before my first furlough. New Zealand 'adopted' us soon after and our staff increased.

### VELLA LAVELLA.

On Vella Lavella Mr. Nicholson built a girls' dormitory attached to the Parsonage and Ethel McMillan was first in charge of the houseful of girls he brought together. Soon, however, Sister Ethel was sent on to commence women's work on Choiseul and Florence Neale was appointed to Bilua. Sisters Dorothy Jennings and May Barnett followed on. No one who learns their language and works amongst the women and children of these islands can help loving them and Bilua has had by now a long line of those who loved and served them; Ministers' wives, Sisters, Doctors' wives and Nurses. Quite recently I have met again some of Rev. R. Nicholson's first recruits in Mrs. Silvester's women's class and sewing circle.

### CHOISEUL.

Choiseul was the saddest of our stations. Under a heathen patriarchal system the women were chattels indeed, and it is surprising to find from some of their "long ago" stories that women sometimes did manage to win themselves consideration. Men owned and ruled the world including their women whose value in native "kesa" (money) was assessed by their gardening prowess and strength. Customs were horrible—marriage a purely commercial deal and a girl who refused to go with her purchasers was bound and carried on a pole like a pig. Women did all the hard work. Since intertribal fighting was continual, no woman dare go unaccompanied to her garden, so her lord and master went along with a spear. The soil is poor and the hills steep, so the women worked very hard. They were not strong and a great many died in child birth when their infants were cremated with them. Of those remaining more babies died than lived. Sister Ethel opened the girls' and babies' home there in 1915 and for the following 26 years did great things for Choiseul. The native teachers soon began to bring in motherless children. Some girls came for training and many brought in for medical treatment stayed. Women afraid to face child birth in their villages began to come for her care. There is I think no village in Choiseul today where you will not find children or young people whose lives Sister saved and clean happy wives and mothers grateful for the help they have received. Much later, Sister Vera Cannon was able to go round spending weeks at various headquarters starting small hospitals and visiting the women in their homes. A very fruitful work.

### PROSPECTS:

Doors are opening now for even wider services. Until recently all girls married young and parents saw little advantage in their being educated, but the new generation of girls have new ambitions and a new liberty which they have not yet learned to use wisely. That they be taught and led to the proper appreciation of their new opportunities so that they may use them to the advancement of their own people and the glory of God, is our responsibility.

## WOMEN and GIRLS in the SOLOMONS

by SISTER EFFIE HARKNESS.

Womenfolk in countries which have been under Christian influence for centuries do not realise that the freedom they enjoy and the privileges they are allowed are due to Christ's attitude to women when he lived in Palestine. The womenfolk of the Solomon Islands are at different stages of emancipation and sophistication according to their contact with Missions and other European folk.

The women of the Roviana District are the only ones about whom I know very much. Practically all the women and girls of the Western Solomons, except a few of the old woman, are now literate. Some of them have reached a standard of education as high as can be obtained here, but as a rule a girl will leave school at a younger age than her brothers. Many boys continue attending school after they are 20 years of age, but most girls finish by the time they are 18 years or before.

Right through the Western Solomons there is co-education, and in most village schools the numbers of boys and girls is fairly even. Education is not yet compulsory and the attendance of some children is very spasmodic, but even these children learn at least to read and write in their own language, unless they are mentally incapable of doing so. Fortunately very few are uneducable.

### OPPORTUNITIES:

So far there are only two types of work, other than homemaking for which these girls can train—to be a nurse or a teacher, and even so their training is still very elementary. Increasingly we find girls in village schools helping teach the little children in Junior school, although they have had no specific training. Girls who teach in Junior school where there is a teaching Sister are given help and training in teaching methods. A girl from an outlying village who has been sent in to the Head Station for training attends the same class as the Senior College Students who have a weekly class for making apparatus for Junior Schools, and for studying teaching methods.

On each Station, girls are trained by the Nursing Sisters to help look after the maternity work and the general care of the sick. Some girls are now being

taught simple dispensing and out-patients' work. Many women who were trained in medical work with the Sisters before the war, are using their knowledge and skill to help the people of the districts in which they live. Single girls cannot as yet go out as nurses or teachers to villages other than their own, but they can go back to their home village and be a great help, or when they marry they can go with their husbands.

The women and the girls are the main gardeners. Gardening does not mean going out and digging a little plot behind your house, but it means going anything from a quarter of an hour's to one-and-a-half hour's walk into the bush to reach your garden. The men will cut down the heavy bush and help to clear the land, but most of the work is done by the women and girls. Nowadays the men are helping their wives a lot more than they used to. Some years ago it was not an uncommon sight to see husband and wife returning from the garden—the husband walking first carrying a knife while his wife carried the baby in a sling at her side and a large basket of potatoes on her head—a relic from the old days when the men had to go first to protect their womenfolk from lurking enemies. Most men these days do their share of the work. It is usually the work of the men and boys to go fishing, but the women and children go on to the reef or in the mangrove swamps to gather shell fish or edible crabs. Saturday is the most popular fishing day, because, although you can eat just potatoes for the rest of the week, if necessary, you must try to have something else on Sunday that is a bit special. The food is usually put into the native ground ovens on Saturday evening.

### TRAINING:

Sewing classes are held for the children from 5 years upwards, and on another day for the women. It is the exception around these parts to find a woman who cannot make her own and her children's clothes, admittedly with great differences in results. Some make them by hand but because the price of copra is so high, many of them have their own hand sewing machines. They also enjoy doing more fancy things such as fancy work, smocking and crocheting. A pillowslip is



SISTER EFFIE AND HER GIRLS.



a work of art with the owner's name worked on in fancy lettering and a liberal sprinkling of flowers all around. They certainly look very effective. They use crocheting quite a lot to trim their garments.

The days on which we have sewing classes, we also have Lotu for the women and girls. Sometimes some of the women and the senior girl take part in these Lotus, they may lead in prayer, take a Bible reading and some of them will give a talk, but some are still reluctant to try. In villages where there is a keen and consecrated teacher's wife, she will take Lotu with her women and girls and teach them to sew. These women can be a great help to their husbands, just as most ministers' wives are in other countries. Occasionally she is the better "man" of the two.

At a recent Quarterly Meeting the question was asked as to whether women could become local preachers, and it was agreed that they could. In some villages the women and girls take turns with the men in leading morning and evening Lotu.

#### GIRLS AT SCHOOL:

At the Mission Station of each Circuit, there are Circuit Training Institutions for the boys and for the girls. The girls' dormitory is always near to the Sisters' house. The number of girls on the Station usually depends on the accommodation available. Since the war, lack of accommodation has prevented some Stations from doing anything like the amount of training that they would have liked to have given. With the erection of the dormitories so generously denoted by the M.W.M.U., the scope of the work is being extended.

We try to teach the girls who live on the Station the essentials of Christian living. Our greatest hope is that they will find Christ as their own Friend and Saviour. We try to show them the practical application of Christianity in thought for others, industry, care of babies, cleanliness and such things. They are encour-

## PROSPECTS IN BOUGAINVILLE

by SISTER ADA LEE.

I will give you a few thoughts from my experience here in Bougainville among the Siwai folk who are a people entirely different from the other areas, isolated and with little resources save as labourers on plantations. The women are struggling for a place in society. It is coming very slowly and while some of the educated men and women acknowledge the right of their daughters to express their own desires in matter of marriage and education, there is still the vast majority of girls who just have to accept the chosen groom. Some few who have had education assert their privilege of refusing and bravely face the battery of anger, disgust and dismay of all concerned, till they can escape it by returning to a Station.

Quite a few girls are denied an education because their fiance does not want to go to school and could not be shamed by having a wife more educated than himself. There is quite a spirit of jealousy here at Kihili even

aged to continue with their native handicrafts of mat and basket weaving, and they do gardening as well as school subjects.

As far as marriage customs are concerned these people are at a transition stage. In the past the parents and relations decided whom their young people were to marry. Now most young people want to choose for themselves, but many times relations interfere and cause a lot of unhappiness. Perhaps the parents may consent, but an uncle, especially the mother's eldest brother may object and try to stop the marriage. It is always our hope, that girls who are trained in our homes, at Hospital or as teachers, will one day marry a young College trained teacher. Sometimes it happens thus, but cupid's darts and relations often play havoc with such plans. You see a fine, capable girl marrying a village boy who will do little to help his community, or a fine young teacher marrying a village girl who may be no real help to him in his work. Such things are inevitable, but we do rejoice when a teacher marries a girl who has tried to fit herself for a life of service.

Girls who want training more than their villages can give, come into the Circuit Training Institution of the Circuit to which they belong, and there can get all the training that they are as yet capable of receiving. There is no separate school section for the girls, but on the Stations as in village schools, there is co-education.

What of the future? Probably in some years' time there will be girls who are ready for higher education and then a Girls' District High School will fill the need, but we feel that the time is not ripe for it and that adequate training can be given at each Circuit Station where there is a trained nurse and a trained teacher. As girls become more independent and self reliant, they will be able to go out as teachers and nurses to districts other than their own. They are developing but there is still great need for wise and loving leadership to help these women and girls.

now. The boys do not like the girls in the top or second top class, and don't approve of the girls taking part in parades such as the Coronation Parade. Controlled by the men to this degree, it is understandable that very slowly and only as the women are taught to unite in their efforts will they be able to contribute to the society. Education for and by women is the keynote I think of our contribution. Education in the villages at a time when the women can attend will be almost as valuable as education in segregated schools unless the schools maintain a close touch with the village life in their organisation. A girls' school based on too strong European lines is not fitting the girls to cope with and uplift the village life, but rather makes them discontented with a craving for things normal village life cannot provide for them. In other words too much stress can be laid on the acquiring of things, useful though they may be. Girls' schools yes, but not segregated; co-educational and with a definite native basis.

## A GREAT ENCOURAGER

by MRS. T. HALLAM.

Many of you may not have had the privilege of knowing Mrs. G. Bowron who was responsible, perhaps more than any other woman, for the wonderful progress made by the M.W.M.U. in the first twenty-one years of its existence. Mrs. Bowron was a woman richly endowed—yet so gracious in manner—quick in thought—ready of speech—utterly without ostentation and most generous in hospitality. Her sympathies were wide and deep—orphans and Deaconess work claimed her interest and service, to the Y.W.C.A. for many years she contributed wise judgment and personal friendships. She persistently advocated "women's work for women," and when she came into her own in the missionary work of our Church, men and women alike recognised her as a natural leader.

As first President of the M.W.M.U. we found in her one equipped of God, able and willing to direct the course of the Union which has been such a blessing to both the Maori people and the folk in the Solomons.

The work of Mrs. Goldie and of those associated with her among the women of the Solomons, always lay very near Mrs. Bowron's heart. The "HELENA GOLDIE HOSPITAL," the need of a Solomon Island Girls' School claimed special interest as did "KURAHUNA," the Maori Girls' Hostel in Auckland, which Mrs. Bowron opened during her third term as President of the M.W.M.U.

In 1907 Mrs. Bowron became first President of the Christchurch Auxiliary, in 1932 the Auxiliary celebrated with a Thanksgiving Service and semi-Jubilee of both the Auxiliary and its President. The Council decided that the special Thank-Offering become the nucleus of a fund to be known as the "Mary E. Bowron Trust Fund" to be added to when possible and used for a special purpose. Many Auxiliary women throughout the Dominion who had known and worked with Mrs. Bowron made contributions. The proceeds from a booklet entitled "Thirty-seven years with the Christ-

church Auxiliary," compiled by Mrs. W. Moor and printed free by the Bascand family were added to the fund.

Late in 1945, Mary E. Bowron passed to the higher service having given over thirty-eight years of outstanding service to the work of the M.W.M.U.

The fund was closed and the decision made that two gifts of remembrance be purchased. One, a lovely chiming clock, was placed in "KURAHUNA" Maori Girls' Hostel, and with the completion of the "HELENA GOLDIE HOSPITAL" a beautiful beech desk has been purchased and forwarded to the Solomons, bearing a plate with the inscription thus—

FOR THE USE OF THE NURSES IN THE "HELENA GOLDIE HOSPITAL," ROVIANA.

THIS DESK IS A TOKEN

OF LOVE AND APPRECIATION OF THE SERVICE OF

MARY E. BOWRON

GIVEN BY THE METHODIST WOMEN'S MISSIONARY

UNION OF NEW ZEALAND



The late MRS. BOWRON, First Dominion President of the M.W.M.U.



The desk and stool sent to the Helena Goldie Hospital Roviana—a memorial to the late Mrs. Bowron.



# MISSIONARY

## at Methodist

PAPUA-NEW GUINEA HIGHLANDS:

### An Invitation Accepted



REV. C. J. KEIGHTLEY

Appointed to the Papua-New Guinea Highlands.

After consideration in committee, Conference also approved the immediate appeal to the Connexion for £10,000 to meet initial and capital expenses involved in the undertaking. This appeal, opened by the characteristic gift of £1,000 from the M.W.M.U., is already drawing contributions. Mindful that other appeals are also due to receive their attention from our people, the Foreign Mission Board intends to take early advantage of the permission of Conference.

Draft terms of co-operation in the new field were given general approval by the Conference as the basis on which the work shall be commenced. The terms provide that New Zealand workers shall serve under the general direction of the New Zealand Board, which shall be financially responsible for their maintenance. Stipends and conditions of service shall be uniform as between Australian and New Zealand workers, all of whom shall normally first pursue an appropriate course of study in the George Brown College, Sydney. Nevertheless as the new mission is to be a unity, both Churches accept the principle that all ministers and other workers appointed to the Papua-New Guinea Highlands Mission shall be stationed in the best interests of the Mission as a whole.

"Those in favour say 'aye,' contrary 'no.'" In these formal words of the Rev. H. L. Fiebig, President of Conference, a year of planning and consultation reaches its climax. Approved by all the Synods, the invitation of the Australian Board of Methodist Overseas Missions for our Church to share in the new venture in the Papua-New Guinea Highlands, is before the Conference. There is a chorus of 'ayes,' and Conference unanimously sets its seal on the proposal. "It is a great moment, sir" the General Secretary acknowledges.

At the later session, Conference set apart the Rev. Clifford J. Keightley of Western Southland Circuit, and appointed him to the new field. In March, 1954, Mr. Keightley will enter the George Brown Missionary College, Sydney to take an appropriate course in anthropology, linguistics, tropical medicine and other subjects that will prepare him for his new task. Your prayers are needed for Mr. and Mrs. Keightley and their infant daughter as they face such a momentous change in appointment.



Papuan and New Ireland Teachers in the Highlands.

# MOMENTS

## Conference, 1953

CONFERENCE MISSIONARY DEMONSTRATION:

### Vella Lavella Boys' Hostel

The second great missionary moment was the reception by the General Secretary of a cheque for £1618/11/8 being the proceeds of the Youth Department's appeal for the Vella Lavella Boys' Hostel. The Rev. A. J. Johnston, Senior Youth Director, regretted the absence of the Rev. A. W. E. Silvester, whose missionary advocacy at the Papanui Youth Conference had occasioned the appeal, taken up with spontaneity and enthusiasm both by Youth Conference members and by the Youth of our Church throughout the Dominion. Addressing the President of Conference, Mr. Johnston introduced Miss Phyllis Hounsell, a member of the Order of St. Stephen, who forthwith made the presentation.

Acknowledging the gift, the Rev. S. G. Andrews recalled the circumstances under which the appeal was launched and responded to. "The partnership of New Zealand Methodist youth and the young people of Vella Lavella is not yet ended," declared Mr. Andrews. "The practical stage of erecting the hostel remains. There have been many setbacks in our building programme, and already there is a list of priorities. Offers from two more Methodist carpenters would be a further helpful contribution from our young people and would ensure the more rapid erection of the hostel itself."

### Missionary Addresses

The main addresses of the missionary demonstration were delivered by the Rev. J. R. Metcalfe, Chairman of the Solomon Islands District, and by the Rev. H. A. Darvill, Missionary in the Maori work. Mr. Darvill described the contribution that our Church could make to the welfare and development of the Maori people in the period of transition through which the race is now passing. The new hostels are more than just boarding houses, they are centres of education and culture for the Maori youth in the towns, who are necessarily cut off from their Maori background.

The building of a disciplined and reliable Church membership was described by the Rev. J. R. Metcalfe in his characteristic style. With frequent humorous and pointed allusions to his recent experiences in Britain and America, Mr. Metcalfe applied the lessons he had learned both to the needs of the young church in the Solomon Islands and to the missionary education and inspiration of the home church.

A combined choir of Wellington Methodist singers under the leadership of Mr. H. Temple White, O.B.E., made a worthy contribution to an uplifting missionary occasion.

## Our Needs for 1954

1. A prayerful, interested and serving Church at home.
  2. A growing Circuit income for a growing work overseas.
  3. £10,000 through our special appeal that we may worthily launch the new work in the Papua-New Guinea Highlands.
  4. Three builders:
    - two for the Solomon Islands—immediately.
    - one for the Highlands.
- Three nurses:
- two for the Solomon Islands—immediately.
  - one for the Highlands—in 1955.
- One teacher:
- for the Highlands—in 1955.



## The Annual Meeting of the . . . FOREIGN MISSION BOARD

REPORTED BY SISTER LINA JONES.

*"Spirit of grace and health and power,  
Fountain of light and love below,  
Abroad Thy healing influence shower,  
O'er all the nations let it flow."*

Two days of concentrated effort as a small part towards the flowing out of the Spirit of grace and health and power to the nations!

The President of the Conference, the Rev. J. H. Allen, ably presided over the meeting, while the General Secretary, the Rev. S. G. Andrews, took us purposefully, step by step, through all routine matters, then on through matters of greater moment. There was no undue haste, nor was there any lagging allowed! Some decisions on important matters were deferred for consultation with the Rev. J. R. Metcalfe, Chairman of the Solomon Islands District, on his arrival. Nevertheless, there was plenty to keep us occupied during the hours of session.

This year Rev. A. W. E. Silvester was added to the number of ex-missionaries on the Board. Of present workers we had Sisters Merle Carter and Winifred Poole, both on furlough. Sister Winifred arrived earlier than expected owing to ill-health. They both made their contribution to the matters discussed, especially Sister Winifred, who, having attended the Solomon Islands District Synod, was able to enlighten us on some of their recommendations.

Both Sisters were given an opportunity to speak, Sister Winifred emphasising that the lepers on Ozama Island need a great love as well as medicine, and to be assured that the Missionaries and Sisters are not afraid of them. Sister Merle spoke of the work of Rev. Trevor Shepherd when he was at Kekesu, in building up a new Station and also in building the faith of the people on Jesus Christ. She said that recently a Teaching Mission was conducted by the native teachers, who were first taught by Rev. G. Carter and then went out to teach groups of people in the villages.

### REV. C. F. GRIBBLE:

The most important visitor was the Rev. C. F. Gribble, the Australian Secretary of Overseas Missions, who told of the heavy commitments of the Australian Methodist Church in the Overseas Mission Fields of Tonga, Samoa and Fiji; in the Territories of New Guinea and Papua; in the United Provinces of North India where they work with the British Methodist Society. Then recently they were asked by the Western Australian Government to take over the aboriginal settlement of Mogumber. So the Church has made of it a new Station, training half-European children, and a splendid work is being done.

In the spirit of unity between Australia and New Zealand, each has learnt from the other and much is being accomplished. "But being Methodists," said Mr. Gribble, "the Church asked, 'What more can be done?'" And the answer is in the Missionary Advance Call to the Church to go into the unevangelised area of the New Guinea Highlands, where the people are of the same character and type as those among whom our best work has been done in the past. They are extremely primitive, but quick, energetic and active.

Two Stations have been established, at Mendi and at Tari. Now a third Station is offered at Ialubu, three days' walk from Mendi and a natural expansion area. Then Mr. Gribble said, "I come to bring a sincere invitation to you to co-operate in the great task which is awaiting us in New Guinea."

### A GREAT ADVENTURE:

In a great venture of faith, the Board unanimously agreed to recommend Conference to accept the invitation of the Australian Board to co-operate in this further great task. Proposals for immediate action were recommended, and it was also agreed to ask Conference to grant approval for the raising of £10,000 for initial and capital expenses.

### GENERAL SECRETARY'S ADDRESS:

Addressing the Board, the Rev. S. G. Andrews spoke on the changing scene on the Mission Fields, and said that all Mission Fields must learn from the experience of China. Whereas once most contacts with the outside world were made through the missionaries, today that was no longer so. The people of the Islands were now deeply interested in their own material and social welfare. Women now have a bigger part in the community as well as in the home, for the present day was important for the emergence of womanhood.

The fickle economy of the Solomons, dependent on copra finances, was not in the best interests of the people. Co-operative movements are growing, and the people would learn by their mistakes. Whereas in the past the Missions have been mainly concerned with evangelism, education and healing, now must be added another concern that of social welfare and development. In that respect, spiritual matters must include co-operatives, an indigenous form of worship, the encouragement of lay workers and the discovery of a full native ministry. The possession of the Bible in their own language is also important to the right development of the indigenous Church.

### LITERATURE ON THE MISSION FIELD:

The Roviana New Testament arrived recently on the Field, and we await news of its reception. The books are to be sold to the people for 15/- a copy. The new Roviana Dictionary has also appeared and the new Roviana Hymn Book. Hymn and Service Books in Buin and Petats have also been printed, and the people of Kekesu are rejoicing in the Gospel of St. John in the Teop language.

### GENEROUS GIVING:

Only tentative financial statements could be made as some papers from the Islands Synod had not come to hand. But we rejoice greatly at the very generous giving of the Solomon Islanders, the amount of their contribution being £9010/13/9, surely a specially praiseworthy effort. This includes £265 for the support of two of their own men who have gone as Missionaries to the New Guinea Highlands. The Mission Students of Skotolan have also offered a motor-pinnace for the use of the Buka Circuit. Their generous giving surely

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## M.W.M.U. CONFERENCE

Reported by MRS. W. FIELD.

Masterton, in the Wairarapa Valley, was the chosen place for the 1953 M.W.M.U. Conference, held from 13th to 16th October.

The welcome social took place on Tuesday evening when the Church was packed to capacity with the representatives to Conference and visitors. The Rev. G. H. Goodman, Chairman of the District, presided and, associated with him on the platform, were the officers of the Dominion Executive, Miss E. C. Purdie, President; Mrs. E. W. Ashby, Secretary; Mrs. F. Ganderton, Treasurer; Mrs. E. E. Sage, President of the Wairarapa District Council, the Mayoress of Masterton, Mrs. Keir, Rev. C. F. Gribble, General Secretary of the Australian Methodist Overseas Missions Department, and the Rev. R. F. Clement, minister of the local Church. Brief speeches of welcome were given by representatives of Sister Societies. Beautiful sprays were presented to the three Dominion officers and to Mrs. Sage by Mrs. C. Archer, Wairarapa District Council Secretary. Miss Purdie spoke at the conclusion of the gathering. Supper was then served in the schoolroom, when representatives from Kaitia in the far north to Invercargill in the south renewed acquaintances and made fresh contacts.

Conference officially opened Wednesday morning at 9 a.m. with Communion Service conducted by the Rev. G. H. Goodman assisted by Rev. E. E. Sage and Rev. R. F. Clement. In his pre-Communion address, Mr. Clement took the words of our Lord "This do in remembrance of Me." We were reminded of God's wonderful gift of memory and were urged to link the past with the present and in remembrance of Him go forward to greater service in the future. 143 received Communion and the atmosphere of worship and dedication was very real to us all as we sang the hymns and knelt to partake of the bread and wine in the Act of

Remembrance. In this atmosphere we remembered those who during the year had passed to Higher Service, special mention being made to Mrs. Ballantyne, who as Sister May Jenness was the first Missionary Sister to be sent from New Zealand. Leaving in March, 1905, for service in Papua, she later married Rev. A. Ballantyne of the same station. Her active interest in the work continued after her return from the Mission Field, until the time of her passing. She will long be remembered.

The business session of Conference opened with the singing of Hymn 34. 120 representatives answered the roll call, 36 of them attending Conference for the first time. It was pleasing to note among the visitors 37 ladies who had come from Wellington for the day to attend Conference.

On behalf of the South Canterbury District, Mrs. Hayman extended an invitation for the 1954 Conference to be held at Waimate. An invitation was also received from New Plymouth. On being put to the vote it was decided to accept the invitation to Waimate.

Membership totals 5,800, an increase of 172. Auxiliaries number 212, an increase of five. The total income from the Districts for the year amounts to £10,773/14/10, showing an increase of £413/9/9. Stamps realised £546/18/2.

The Finance and Policy Committee recommended an increase of £300 each to the Home and Overseas allocation, £3,100 to Home Mission and £3,100 to Overseas Missions. Stamp Fund and Medical and Educational Fund were allocated on similar lines to last year.

Miss Purdie opened Wednesday afternoon's Session with the singing of Hymn 804 and then addressed Conference on Christ's call to women. She mentioned how 51 years ago a group of women in Dunedin had had Faith and Vision to start our M.W.M.U. Now we were being called to have Faith and Vision to go forward in the present work and a new venture to which we were going to be asked to give our support. Miss Purdie closed her address with these words—

*Spirit of the Living God,  
Fall afresh on me,  
Mould me, hold me, make, fill me,  
Spirit of the Living God,  
Fall afresh on me.*

Rev. C. F. Gribble, General Secretary of Australian Methodist Overseas Missions then addressed Conference.

(Continued from page 10).

shames us! If every member of the New Zealand Church gave freely in a proportionate manner all that will be needed to go into New Guinea Highlands, and to continue the work in the Solomons would speedily be forthcoming to the delight of the Islands people, our Foreign Mission Treasurers and the whole Church. Most of all it would be blessed by Him who challenges our faith and our obedience to His command.

*"Inflame our hearts with perfect love,  
In us the work of faith fulfil;  
So not heaven's host shall swifter move  
Than we on earth, to do Thy will."*



SISTER MYRA FRASER

who was present at the M.W.M.U. Conference.



He told us of a resolution passed in 1945 calling the Australian Church to advance to new areas in New Guinea. Since then the Australian Methodist Church has opened a mission to the savage, war-like people of the hitherto unexplored territory of the Highlands of Papua and New Guinea. Several Australian Methodist Missionaries are already working in the area and the Australian Church has invited the Methodist Church of New Zealand to share the work with them. Already there are two members of our Solomon Islands Church working in this new field, which is to them, as much a "foreign" field as it is to any European. The Conference heard with great interest of the prospects of Christian work in this area, as told by Mr. Goldie, and agreed to assist in the support of the new work, if undertaken by the Methodist Church of New Zealand.

The Rev. S. G. Andrews told us that an appeal for £10,000 for the initial and capital expenditure was being proposed at the forthcoming Church Conference.

After a full discussion Conference agreed unanimously that £1,000 should be given from the M.W.M.U. towards this new project. A gift of £500 was given to the Home Mission Board for Sisters' Salaries.

#### MISSIONARY RALLY:

On Wednesday evening the Church was filled for the Missionary Rally, presided over by the Rev. S. G. Andrews. After a devotional opening, the meeting was addressed by four speakers representing different aspects of Methodist missionary enterprise. The first to speak was Sister Merle Carter, a missionary recently returned from the Solomon Islands who spoke of the work amongst the women and girls.

The next speaker was Sister Madeline Holland of the Methodist Maori Missions, matron of the Kurahuna Methodist Maori Girls' Hostel, Onehunga, Auckland. She told of the work of the deaconesses amongst the Maori people, of the development of centres in several towns of New Zealand where Maori people were able to spend time in comfortable, congenial surroundings, and of the urgent need for the provision of hostels for young Maoris who came to the towns and cities for work. Accommodation for those Maori people was a perennial problem, and they were often reduced to living in hopelessly over-crowded conditions in undesirable places.

The Rev. C. F. Gribble traced the development of missions in the Pacific, showing the successive influence of scientist, trader, missionary and soldier in the lives of the peoples of the Pacific.

The last speaker was the Rev. B. M. Chrystall, Assistant Superintendent of the Home and Maori Mission Department of the Methodist Church of New Zealand, who told of the need for a sympathetic approach to the Maori people. Many Europeans were critical of their Maori neighbours, expecting them to live up to the standards that few Europeans attained. "In taking the Christian Gospel to the Maoris," said Mr. Chrystall, "our aim should not be to make the Maori people like ourselves, but to bring them to Jesus Christ." He also pointed out the difficulty experienced by many Maoris in being accepted by the pakeha and illustrated the need for sympathy and genuine friendliness from pakeha to Maori. "In Christ there is neither Jew or Greek," he said "and there should be neither pakeha nor Maori, but all one in Christ Jesus."

On Thursday morning opening devotions were taken by Mrs. Bruce of Hawkes Bay. Hymn 300 was sung followed by reading a few verses from Acts, chapters 1 and 2, and prayer.



"GIVEN TO HOSPITALITY"  
An Auckland hostess and her Island guests.

#### YOUTH CONTRIBUTES:

In his Youth Department report, the Rev. A. J. Johnston reported that as the result of the visit of Sister Jane Bond and the Rev. A. W. E. Silvester to the Youth Conference held at Papanui, Christchurch, last January, the sum of £1609 is to be handed in at the forthcoming Church Conference for a boys' hostel at Vella Lavilla. There was also an increase of 25% in the collection at the Camps this year, collections this year totalling £223 which makes a worthy contribution to the cost of our mission work from the youth of our church. More young people are offering their services under the order of St. Stephen. From Mr. Johnston's splendid report it was felt there was no need to fear for the future of our missionary cause.

Thursday afternoon devotions led by Mrs. Taylor, Feilding. Hymn 390 was sung, followed by prayer.

Conference decided to telegraph a special message of welcome to Rev. J. R. and Mrs. Metcalfe who were arriving in New Zealand the following day. Mr. Metcalfe was appointed Chairman of the Solomon Islands District when Mr. Goldie retired in 1951.

Mrs. E. Hemmings presented Kurahuna Report. Special thanks are given to Miss J. Barnett of Morven for the sum of £50/14/- received from the sale of her daffodil bulbs. Sincere appreciation was expressed of the work of the Staff, Sister Madeline Holland and Miss Joyce Riddick who give of their best in running the Hostel and providing such a happy Christian home for the girls under their care. The Committee also have greatly appreciated their workmanlike job of painting the kitchen and all the other numerous jobs about the place done so efficiently and cheerfully. The new

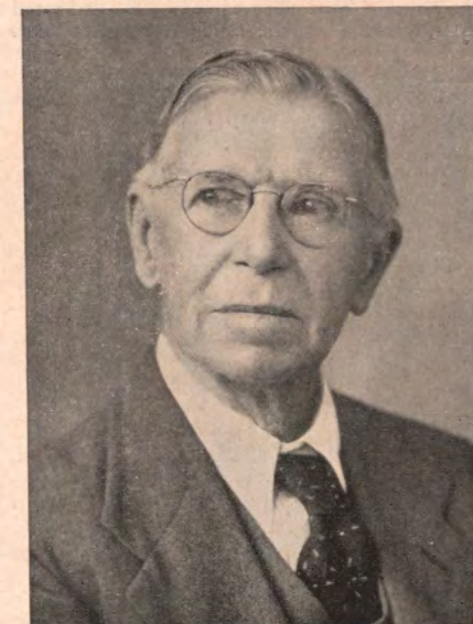
(Continued on page 13.)

## A Complete New Testament ... in the Roviana Language

On his travels the Editor carries a tiny New Testament given him in his boyhood. His home church gave free New Testaments to all the Sunday School children to mark a Golden Jubilee. Our Golden Jubilee in the Solomon Islands has now been followed by the publication of the first complete New Testament in the language of the Roviana people. Previously they have had only the Gospels and the Acts of the Apostles. There are scripture portions available in some of the other languages of our people. The work of translation proceeds.

Once again the British and Foreign Bible Society has been of great assistance in undertaking the publication. A specially bound copy was recently presented to the representative of our Sydney Mission Office who received it on our behalf. How glad our missionary translators and workers will be to have this work complete, and how grateful the Roviana people will be for the opportunity to purchase in their own tongue the complete Testament.

To mark the 150th anniversary of the founding of the British and Foreign Bible Society, we plan a Bible Translation number of the "The Open Door" in March next year. Then we may tell you more of the translation work already done by our missionaries in the Solomon Islands.



REV. J. F. GOLDIE—Pioneer Missionary and Translator at Roviana.

(Continued from page 12.)

Common Room will be ready for use at the opening of the school year and then more girls will be able to be cared for at Kurahuna. This will entail extra expense in maintenance and Auxiliary members are urged to remember the 1d per week, as, if all members faithfully subscribe this amount all the year round for Kurahuna, the Committee's financial worries would be at an end. We were told that 30% of our active members do not subscribe to this scheme. It is pleasing to note that some of the girls now resident at Kurahuna are daughters of former Kurahuna girls.

#### SPECIAL OBJECTIVE, 1954:

Conference decided that the Special Objective for this year be to help the Home Mission Department to fulfil a promise made a long time ago to the Maori people of Taranaki of a Maori Girls' Hostel in New Plymouth. This will be built where the present Rangiatea Maori Girls' school stands and will be renamed Rangitea Maori Girls' Hostel. There is a sum of money in hand for this project but more will be necessary. It is to aid this most worthwhile task that we have been asked to give our special help.

Mr. Chrystall reported that the Centres at Hawera, Te Kuiti and Dargaville were much appreciated by the

Maori folk and it was hoped that this year the centre at Kawa Kawa would be built.

The Box Report was given by Sister Edna White. She asked that the parcels of Used Linen be sent to the depot at Pitt Street Church, Auckland. She recommended that, owing to the increased cost of postage, Auxiliaries hold linen until they can send a parcel weighing 28 lbs.

Friday morning session opened with the singing of Hymn 732. Devotions were led by Mrs. Hughes with a call to prayer. An inspiring prayer session followed.

Buses were available to take representatives to the Methodist Children's Home in Masterton. Most members of Conference availed themselves of this opportunity to see the splendid work done there.

Mrs. Stead proposed a comprehensive vote of thanks and the pronouncing of the benediction brought our 39th Annual Conference to a close.

As we look back we remember with gratitude those who put through the work and preparation for months beforehand to enable Conference to work so smoothly, our President who presided so capably at all sessions, the welcome cups of tea, the beautiful floral decorations, the kindness of our hostesses, and the happy fellowship enjoyed by all.



## ABOUT PEOPLE

### APPOINTMENTS:

At the Annual Board meeting, Miss Norma Graves of St. Kilda Circuit was accepted for service as a teaching sister. Miss Graves will be dedicated in Dunedin and proceed to the field in the New Year.



MISS NORMA GRAVES.

In response to the District's appeal for a joiner, Mr. John Miller of Invercargill Central Circuit has been appointed.

### FURLOUGH:

Sister Winifred Poole arrived on October 3rd to spend furlough with her people at Gisborne.

### REV. J. R. and MRS. METCALFE:

Mr. and Mrs. Metcalfe returned from their visit to Britain via United States, Tahiti and Raratonga. Mrs. Metcalfe proceeded to visit their daughter in Australia. After consultations with the Foreign Mission Board, Mr. Metcalfe attended Conference, where he delivered the Foreign Mission address at the Missionary Demonstration. Mr. Metcalfe has now returned to Australia en route to the Solomon Islands.

### RETIREMENTS:

The Minutes of the Solomon Islands Synod pay tribute to Sisters Joan Brooking and Eva Saunders who have left the work for medical reasons during the past year. Mr. Brian Sides has completed his term as builder. Mr. Philip Taylor returned home to appear at Conference as a candidate for our ministry. Mr. Grenville Voyce, who has been of great assistance for the past seven years of rehabilitation work, has now left the service of the Mission. For family reasons, our

veteran Tongan missionary, the Rev. Paul Havea is returning to Tonga. His service in the Solomons, though not continuous, commenced in 1921. The Annual Meeting of the Foreign Mission Board associated itself with the resolutions of thanks and appreciation passed at the Islands Synod.

### REV. C. F. GRIBBLE:

Reference is made in other columns to the visit of Mr. Gribble, as General Secretary of Methodist Overseas Missions, Sydney, to the Annual Meeting of the Foreign Mission Board and to the Annual M.W.M.U. Conference at Masterton. Mr. Gribble also addressed a number of public meetings in various centres. The General Secretary is grateful to the Vice-President of Conference, Mr. F. H. Southgate, for his assistance in accompanying and driving Mr. Gribble for the South Island part of his tour.

### ISLANDERS IN NEW ZEALAND:

Numbers of Tongans, Fijians and Samoans are now regular attenders at Auckland and Wellington Methodist Churches. At the request of the Fijian students and soldiers in Auckland, the General Secretary recently commenced a bi-monthly afternoon service in the Fijian language. Twenty-one students and soldiers and two nurses attended the first service.

### REV. A. A. BENSLEY:

On Mr. Bensley's retirement from the post of Editor of the "Lotu" the Board's Annual Meeting expressed the appreciation of the Department in the following terms:

"In agreeing with regret to the retirement of the Rev. A. A. Bensley from the post of Editor of the "Lotu," the Board is mindful of Mr. Bensley's long association with the work of our Solomon Islands District. His eleven years of editorial service have fittingly crowned his earlier missionary endeavour. On its erection, the Church of the Lotu Readers will remain as a memorial to the initiative and leadership of Mr. Bensley and to the confidence reposed in him by the youth of the Church. The Board warmly thanks Mr. Bensley for his work, and wishes for both Mr. and Mrs. Bensley joy and peace in their eventide."

### VISITORS TO SAMOA:

For the opening of the new Wesley Church at Apia, Samoa, the Rev. W. C. Francis, President of the New South Wales Conference, and the Rev. G. S. Shinkfield of Victoria, both former Methodist missionaries in Samoa, proceeded to that field as representatives of the Australian Church. Both visited Auckland on their way.

### DR. C. J. AUSTIN:

Retiring after more than twenty years of service as Medical Superintendent of the Central Leper Hospital and settlement at Makogai, Fiji, Dr. C. J. Austin has recently come to reside in New Zealand. Dr. and Mrs. Austin are making their home in Auckland where they have entered into membership at St. Paul's Methodist Church, Remuera.

(Continued on page 15).

## FROM THE EDITOR'S MAILBAG

### A FORMER STUDENT'S LETTER:

"Dear Rev. G. R. Cornwell,

I am writing to thank you for letting me have a drum of benzine. I am arranging with Wong You to send a drum to you at Skotolan.

On June 17th I am leaving here to go to Rabaul to buy a trailer for my jeep, so I will most likely be away when you come up here for the Thanksgiving Services. I have made arrangements for the service at Tuhus in readiness for your visit there.

If I am away when you come you are to use my jeep. I have told my driver to let you have it, or to drive you to Elutupan, Hahalis, Tahetahe, and Gogohe or any other place you want to go to.

The jeep is mine and I am very happy to let the Mission have the free use of it, and of anything else that is mine. The Mission has done so much for me in every way and I want to help it wherever I can. Not only has it helped me in training me for my work, but it has taught me to be happy.

I have very happy memories of both Mr. Luxton and you Mr. Cornwell, for it was you two who taught me and helped me along the road to success. When I went to Rabaul before, to buy the jeep, and had to go before the Government Officer to get my licence, he asked me where I had received my training. I told him that it was at the Methodist Mission, Skotolan. He asked me who the minister was there, and I told him the Rev. C. T. J. Luxton was there when I first went there, and now Rev. G. R. Cornwell. He was very pleased with all that I told him.

That is all I want to say. Thank you very much.

Yours sincerely,

(signed) A. K. BURAIN

(translated by the Rev. C. T. J. Luxton).

### FRESH MILK:

"Since I last wrote 2 of the 3 heifers that are here, have come in. They are the offspring of the cattle sent out a few years ago on the 'Rawhiti.' We are enjoying fresh milk and it is a great help to the Sisters in feeding their seven motherless babies. I have also been busy getting fences built, and am pleased in having a few more paddocks for the cows. At the present time quite a few orchids are blooming, and they make a pretty sight hanging from the trunks of coconut palms." —Rev. D. I. Alister McDonald.

### TO THE NEW ZEALAND CHURCH:

"Give us your love; take care of us; be a shelter to us. You and we are one, as we all belong to the Church of Jesus Christ. Silas Eto, Catechist on North New Georgia.

A prayer: Our Father in Heaven, wilt Thou bless the Church in New Zealand; give them of Thy love, the love of relatives, the love of friends, redeeming love (grace), the love of unity, and charity, that Thy love may be fulfilled in us, O God, who art God, Son and Holy Spirit who are one with us. We indeed are one with Thy Trinity. May Thy Spirit be with them. Amen." —Silas Eto.

(translated by Sister Lina Jones).

### A HEROIC ACTION:

"I am writing to tell you that whilst Sister Jessie Grant and I were travelling back from Senga after visiting many of our out-stations, I fell overboard. The 'Roviana' was travelling 8 knots an hour. Leslie Pitisopa was the only one who saw me fall overboard. He gave the alarm, then dived into the water, and when I came up the first time, he grabbed hold of me



LESLIE PITISOPA.

and held me up until some of the crew came out in the dinghy and pulled me into the dinghy. Just as they succeeded in getting me into the dinghy I heard the shout of "Boza Boza!!"—(Shark, shark). I was just saved in time. We were quite a distance from the 'Roviana.' Had it not been for Leslie Pitisopa's bravery I may have met with an awful death.

"When I arrived home I reported his bravery to the Royal Humane Society of Australia, who have just notified me that Leslie Pitisopa has been awarded a bronze medal of the Royal Humane Society, England."

—Sister Ethel McMillan.

(Continued from page 14).

In their responsible work of healing and administration at Makogai, Dr. and Mrs. Austin always demonstrated the graces of Christian character. Not the least of these has been their hospitality. Many New Zealanders will be grateful for their help in this way. Missionaries of all churches visiting the patients at Makogai were always kindly and helpfully received.

In his last years at Makogai, Dr. Austin travelled extensively for the South Pacific Commission observing lepers and their treatment in many parts of the Pacific. In this way, he called at Ozama, the Methodist Leprosarium in the Solomon Islands.

Dr. W. H. McDonald, formerly Senior Medical Officers in the British Solomon Islands, has succeeded Dr. Austin at Makogai.



## WOMEN'S PAGE

## M.W.M.U.

Methodist Women's  
Missionary Union of  
New Zealand.

269 Highgate,  
Dunedin, N.W.I.

Dear Readers,

M.W.M.U. Conference for 1953 was a time of happy Christian fellowship. May each representative return to her Auxiliary with inspiration and a greater desire to further the work of Christ's Kingdom as we work in co-operation with our Home and Foreign Mission Boards for our "Women's work for women." It costs our Foreign Mission Board about £6,266 annually to keep sixteen Sisters in the Solomons and about the same amount for the Home Mission Board to maintain sixteen Deaconesses in the Maori work. Last year our Union paid £2,800 to each Board towards the Sisters' Salaries and at Union Conference we decided to raise this amount to £3,100 to each Board for the coming year.

As our Church Conference has decided to co-operate with the Australian Methodist Church in the Papua-New Guinea Highlands Mission, we will make a donation of £1,000 towards the women's work. A gift of £500 was also made to Home Mission Board for women's work among the Maori people.

I attended the Annual Meeting of the Foreign Mission Board at which Sisters Merle Carter and Winifred Poole were present. While in Auckland I visited Kurahuna Maori Girls' Hostel and saw the new extension work which is nearing completion and which is expected to be opened in time for the first term in 1954. With six extra girls and an extra staff member maintenance will cost more in the coming year. The girls' fees are to be increased and we hope that there will be an increase in the number of members who contribute to the 1d per week scheme. I came away impressed by the very fine work being done for Maori School Girls and by the excellent service being rendered by Sister Madeline Holland and Miss Riddick. While "Kurahuna" is entirely the responsibility of our Union, we are interested in the work that our Church is doing in the establishment and maintenance of other Maori Hostels and so our Special Objective for 1954 will be to help the Rangiatea Maori Girls' Hostel at New Plymouth. The Special Objective for 1953 resulted in £2,197 for two dormitories to be built at Kekesu and Choiseul in the Solomon Islands.

Down the years since 1902 members of our Union have prayed and worked that women of other races might be told of the love of Christ and that teachers and nurses should be sent to help them, and so I have pleasure in passing on to you greetings from our Life Members who have given great service in our Union and who are keenly interested.

From Mrs. Duke, Dunedin.

"As I look back on many years of Auxiliary work, I thank God for the privilege of being associated with so many women of our Church. The fellowship we have with one another is a strong bond in our Church life and leads us out into wider visions of service for God than just those within our boundaries. We get to know the

joys and difficulties of others, we learn about fellow Methodists in all parts of the world and we strive to do our part in carrying out our Lord's command 'Go ye therefore and teach all nations.' We are called to be fellow-workers with God. I would pass on a few words that I read lately in an Australian Auxiliary Report.

Some are called,  
Many can give,  
All can pray,

May we all earnestly pray and go forward in Christ's strength.

H. LILIAN DUKE."

From Mrs. Hodder, Palmerston North.

"As I look back over the years, as far as my fleeting memory will recall and think of the Choir, the Guild and the Temperance work in connection with the Church, one of the most interesting and rewarding works has been the Auxiliary work and that interest I shall carry with me. Memories of Mrs. Bowron, Mrs. Pacey and many others still with us, pillars of the Church indeed and living stones, come to my mind and the gradual growth of this branch of Church work, all through the Dominion has been largely due to their faithful work. The work has grown so great, so varied, that it demands more of our Church women and my earnest prayer is that the girls and young women may be encouraged and prepared to take the gospel to the ends of the earth.

E. MARION HODDER."

From Sister Mabel Morley, Christchurch.

In the College Chapel of a Sister Church, is a stained glass window showing a door standing wide open, and a road leading to the Unknown. Surely a picture of our beloved M.W.M.U. Perhaps not beloved then, for we did not know more than the need. Brown women calling white women. God's call, in the beginning, God. Could words be more full of Majesty, of Might, or Love, and we understand the mystery of God's call. But the call is a compelling one, to share His Love, His Toils, His Sacrifice, His Service. Our Missionary work has been a great joy, sharing with Him a great Task, Telling, Teaching, Healing.

'And does the road lead uphill all the way? Yes; to the very end.' The lovely upland road of joyous adventure, companionship, and prayer. Does fear disturb? Try 'The Tonic of the Tremendous.'

Christian Missionary work, in all its length and breadth and height. It works.

MABEL H. MORLEY."

With greetings to all and good wishes for a happy New Year.

Yours sincerely,  
ELIZABETH PURDIE.

### DISTRICT COUNCIL REPORTS.

**Franklin** District Council annual meeting was recently held at Papakura seven auxiliaries being represented. The President, Mrs. McEwen led the devotions while Mrs. Gutry gave the lesson based on "The power of Prayer" in our daily lives." It was with much pleasure we learnt that Sister Jessie Grant would be visiting our District. All reports showed that zeal for Missionary work continues and methods of raising funds varied from concerts, sewing stalls, sales to a soup kitchen. Membership is 206 with 60 Gleaners. Visiting speakers included Sister Rita Snowden and Rev. A. W. E. Silvester. All the officers were re-elected for a further term.

**South Auckland** District annual meeting was held at Hamilton, presided over by Mrs. E. C. Maunder. Twenty-four members from ten Auxiliaries being present. All auxiliaries show a high standard of achievement in all phases of the work, the support of the sisters in the field always uppermost. The work of small groups is worthy of special mention. Cash, linen and goods are supplied for gift boxes, Mrs. Luxton gives efficient despatch to all goods received. The income had increased by £41. In closing Mrs. Maunder said no truly Christian life can be found outside fellowship with Christ and passed on to us this message "To make the world of tomorrow a better place than it is today, as members of the M.W.M.U. we must lift Christ up always by showing we belong to Him. This also strengthens our fellowship bonds."

**Thames Valley** annual meeting was held at Morrinsville recently, members attending from eleven Auxiliaries. Mrs. R. Eastwood welcomed all saying that this was a special occasion—the division of the council—the Bay of Plenty branches leaving to form their own council. Devotions were led by the President, her theme being "Roadmaking." Prayer followed when we remembered the coming Union Conference. The Secretary gave an excellent report and the Treasurer's financial statement showed an increase of £90 on the year's working. The President was thanked for her spiritual leadership. Mrs. Anderson the new President of the Bay of Plenty rendered thanks and said all were sorry to sever their connection with Thames Valley but expressed the wish that all would meet at Conventions. Rev. J. M. Blight's pre-communion address was most helpful.

**Taranaki:** Representatives from six auxiliaries attended the annual meeting at New Plymouth presided over by Mrs. N. Hill. The business session opened with a reading from St. Luke on Christ's teaching that he who is not willing to forsake all to follow cannot be His disciple. "Service means self-renunciation." Prayer followed. The election of officers was conducted by Miss M. Rushton. The Communion service conducted by Rev. W. H. Gregory. Devotions in the afternoon were led by Rev. E. T. Olds, Mrs. A. Ashworth singing "Beside the green pastures." An inspirational address given by Rev. E. T. Olds was centred round "Let us not grow weary in well doing for in due season we shall reap, if we faint not." He went on to say that with the quick development of nationalism, the missionary map of the world does not look very good. People representing us and the missionaries live two kinds of lives. They do not tally and so countries have thrown out the foreigners. They don't want anything of ours. But God is working out His purpose. Millions and millions have been spent on hospitals etc., so though the mis-

sionary goes, the work remains. The seed has been planted and there must be a harvest. Christ is ALL Nationalities—He belongs to every race. As we look further through the gloom of today, we will see the sun. God's light is breaking through and the Kingdoms of this world are becoming the Kingdoms of His Christ. Mrs. Ranford reported on Wanganui convention. Mrs. Cuff spoke briefly on the work of the Australian Methodist Church among the lepers of Papua. A letter from Sister Winifred Poole was read to members. The year had shown increases in Membership, giving and interest and this day was an inspiration for us to go forward into the new year.

**North Canterbury** quarterly meeting was held in Durham Street, on August 12th, at 10.15 a.m. with a record attendance of 72 members. Mostly reports and routine business was attended to. A motion concerning the Mary Bowron Fund was rescinded and the council executive given power to spend the money on a desk for the Sister in the Solomons. The annual meeting was held in the afternoon. The annual report showed that the membership was 672 working into 27 Auxiliaries and the income for the year as £1086/13/9. The Easter offering was a record one—£207/6/-. The officers were re-elected for a further year. The Guest Speaker, Rev. A. T. McNaughton, Secretary of the National Council of Churches gave a most interesting address on Indonesia with special reference to the Christians in the Molucca Islands and the Christmas Appeal which will be launched in New Zealand for them.

**Nelson:** The District Council of Nelson-Marlborough met recently in Blenheim. Nelson had held the council for six years and it has now transferred to Blenheim. The retiring Secretary gave a very comprehensive report on the year's activities and the Treasurer's balance sheet was indicative of good progress in the work to which we are called. The total for the year was £455/9/11, Gleaners' boxes, £74/18/10 and stamps, £16/10/6. We welcome the Blenheim officers and pledge them our support.

**Otago** District Council annual meeting was held on August 11th, at 7.30 with an attendance of fifty-two representing 9 Auxiliaries. The President, Mrs. M. R. McIndoe extended a welcome to all and for her devotions read from James, stressing the first words, "Act on the Word." The annual report presented by the Secretary showed good progress over the year. It was very pleasing to report the formation of a new Auxiliary at Caversham, St. Clair. The election of officers was taken by Miss E. Purdie, Dominion President, the main officers being re-elected for a further term of office. At the conclusion of the business the members were entertained by the New Auxiliary. Supper closed a very happy time of Christian fellowship.

**Southland:** Delegates from eight of the nine Auxiliaries were present at the annual meeting of the Southland District. The President, Mrs. Stead, paid tribute to two members, Miss Wright, Matura and Mrs. Edginton, Bluff who have passed to higher service. Members carried a motion of sympathy. A letter of congratulations was forwarded to Mrs. M. A. S. Brown, M.B.E. Sister Myra Fraser was present at the meeting for a short time and members were very happy to have the opportunity of meeting her. Finance showed an increase in most funds. The election of officers resulted: Mrs. Stead, President; Mrs. R. A. Losket, Vice-President; Mrs. D. Brown, Secretary; Mrs. L. N. Clearwater, Treasurer; Mrs. R. Crighton, Gleaning Secretary; Mrs. Chisnall, Distribution Secretary and Mrs. P. Bell, Box Organiser.



## Treasurers' Acknowledgments:

THE FOREIGN MISSION TREASURERS ACKNOWLEDGE WITH THANKS THE FOLLOWING DONATIONS:

GENERAL FUND:			LEGACIES:		
	£	s. d.		£	s. d.
Raumati Interdenominational S.S.	2	0 0	Estate Mary Lewis	278	11 4
"Old Age Pensioner"		5 0	Estate J. G. McVicar	200	0 0
Miss E. E. Williamson, Raglan	1	0 0	Estate May Ballantyne	100	0 0
R.H.J., Epsom	5	0 0	Estate E. I. E. Clarke	10	0 0
Anon. (Receipt No. 2043)	10	0 0			
<b>SUPPORT OF NATIVE TEACHER:</b>			<b>PAPUA-NEW GUINEA HIGHLANDS MISSION:</b>		
Miss G. K. E. Hopkins	10	0 0	New Plymouth Nurses' Christian Fellowship	3	0 0
			Rev. C. F. Gribb'e—Broadcast Fee	5	5 0
			Anon. (Receipt 2022)	25	0 0
			Rev. A. H. Ivory	2	0 0
			<b>VELLA LAVELLA HOSTEL APPEAL:</b>		
<b>LEPER FUND:</b>			Methodist Youth Department	1618	11 8
Anon. (Receipt No. 2031)	2	0 0			
R.H.J., Epsom	5	0 0			

## 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. Hault, D.T.M.  
Sister Effie Harkness  
Sister Jane Bond  
Sister Rewa Williamson  
Mr. P. F. Taylor  
Mr. J. F. Murray  
Mr. G. T. Dey

### VELLA LAVELLA CIRCUIT:

Rev. Trevor Shepherd  
Sister Winifred Poole  
Sister Myra Fraser  
Sister Pamela Beaumont  
Mr. R. Mannall

### CHOISEUL CIRCUIT:

Rev. D. I. A. McDonald  
Sister Lucy Money  
Sister Jessie Grant  
Sister Nancy Bail  
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### BUIN CIRCUIT:

AIRMAIL ADDRESS for Buin Circuit:  
Methodist Mission,  
Kihili, Buin,  
South Bougainville,  
TERRITORY OF NEW GUINEA.

Rev. A. H. Voyce  
Sister Ada Lee  
Mr. Grenville Voyce

### TEOP CIRCUIT:

AIRMAIL ADDRESS for Teop Circuit:  
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Private Bag,  
P.O. Rabaul,  
TERRITORY OF NEW GUINEA.

Rev. G. G. Carter, M.A.  
Sister Merle Carter  
Sister Thelma Duthie  
Sister Davinia Clark

### BUKA CIRCUIT:

AIRMAIL ADDRESS for Buka Circuit:  
Methodist Mission,  
Skotolan, Buka Passage,  
Bougainville,  
TERRITORY OF NEW GUINEA.

Rev. G. A. R. Cornwell  
Sister June Hilder  
Sister Helen Whitlow

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P.O. Box 5023,  
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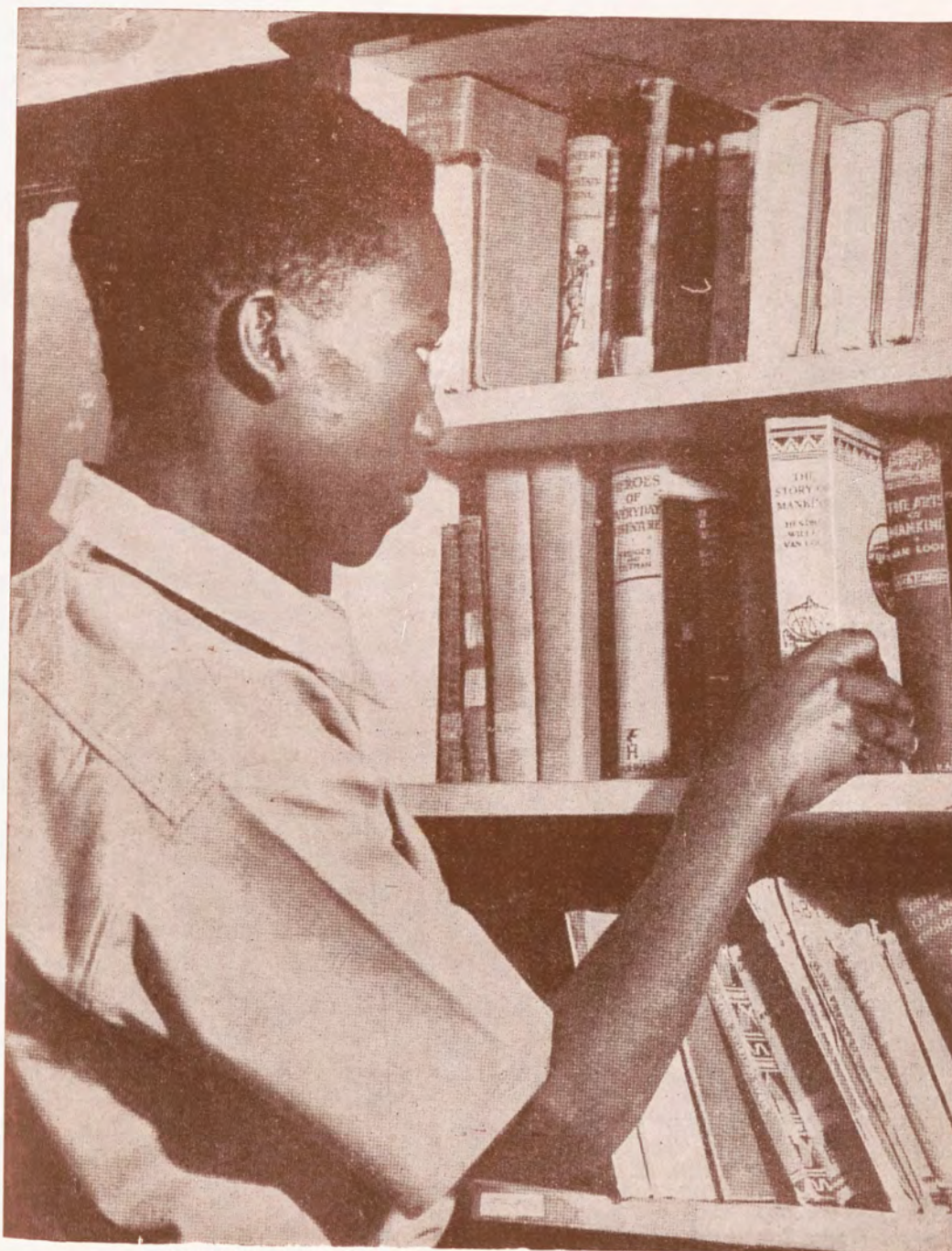
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