

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			
SUPPORT OF NATIVE TEACHER:			PAPUA-NEW GUINEA HIGHLANDS MISSION:		
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
LEPER FUND:			Anon. (Receipt 2022)	25	0 0
Anon. (Receipt No. 2031)	2	0 0	Rev. A. H. Ivory	2	0 0
R.H.J., Epsom	5	0 0	VELLA LAVELLA HOSTEL APPEAL:		
			Methodist Youth Department	1618	11 8

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
Mr. Brian Sides

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:
Methodist Mission,
Kekesu, Inus,
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

"THE OPEN DOOR"

Editor: Rev. S. G. ANDREWS, M.A.
P.O. Box 5023,
Auckland.

Copies are supplied by appointed agents in the Circuits at 1/6 per annum, single copies posted at 2/- per annum.

Orders and remittances to be sent to The Treasurer, Methodist Foreign Mission Fund, P.O. Box 5023, Auckland, C.1.

Our Children's Missionary Paper.

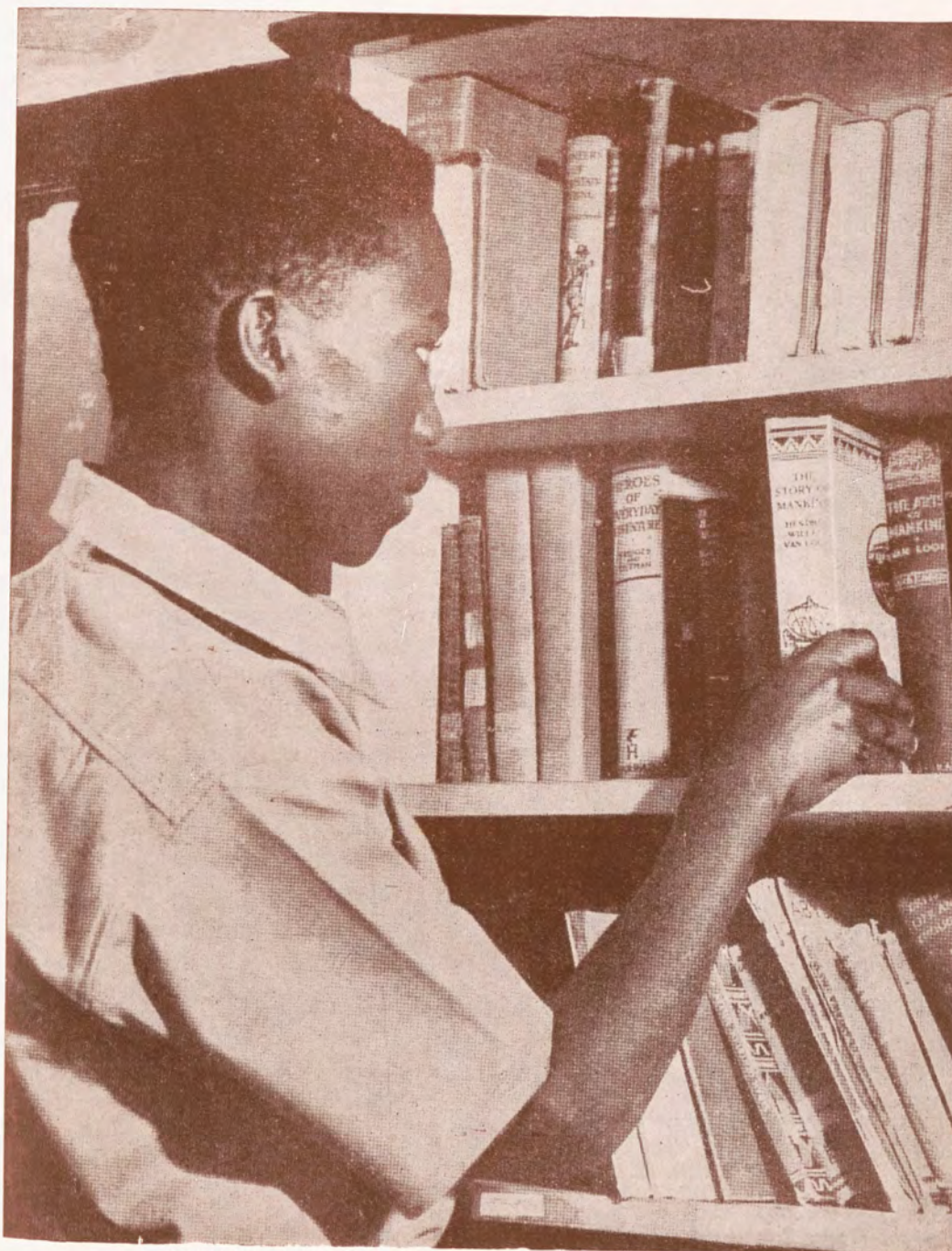
"THE LOTU"

is supplied quarterly, and is supplied to Sunday Schools in fives or any multiple of five, at the rate of £3 per 100 per annum. Single copies 1/6 per annum; posted 2/-.

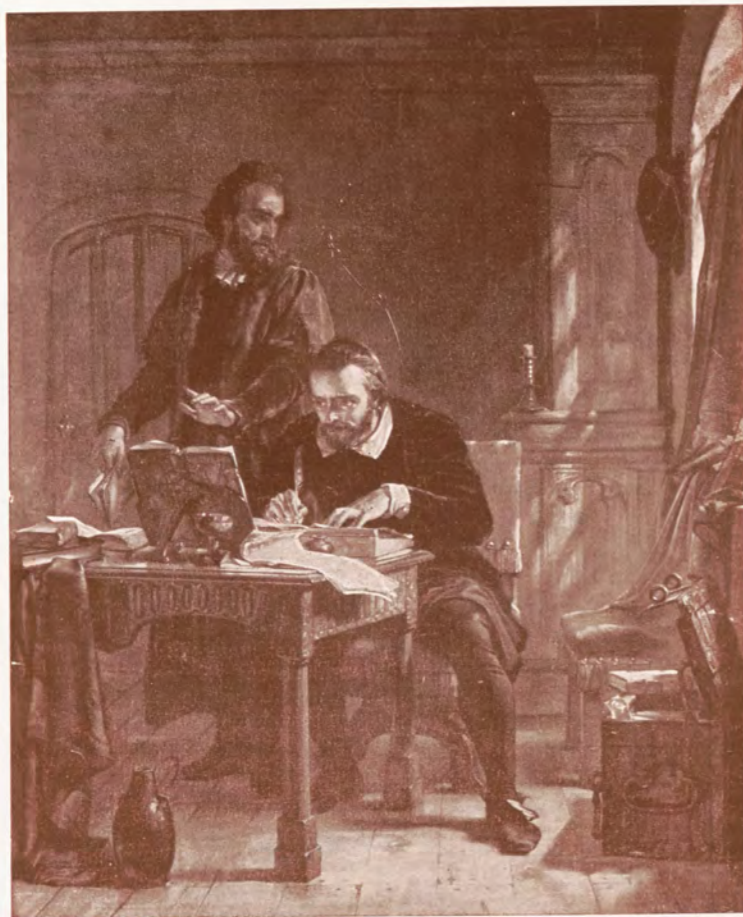
Editor: REV. E. C. LEADLEY,
463 Gladstone Road, Gisborne.

THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



YOUNG LITERATES MUST HAVE THE BEST BOOKS
THE BIBLE IS THE BEST BOOK OF ALL



WILLIAM TYNDALE ENGAGED IN TRANSLATING THE BIBLE INTO ENGLISH.

An Occasion for Thanksgiving

March 7th marks the 150th anniversary of the founding of the British and Foreign Bible Society. This year celebrations will mark the "Third Jubilee" in many centres in New Zealand and abroad. For more than one hundred years the Bible Society has been functioning in this country. Hundreds of translations of the scriptures in whole or in part have been published by the Bible Society through the past 150 years. Many of these have been Pacific languages. How significant indeed that during the past year, the complete *Roviana New Testament* has been published for us by the Australian auxiliary of the Bible Society. So in this issue of *THE OPEN DOOR* we feature Bible Translation and the provision of wholesome literature for the people.

An Occasion for Meditation:

"When a translator takes the native idiom of a people and puts into it the dynamic Personality of our Lord, he has already begun to make the Gospel indigenous."

—The Rev. W. J. Platt, in "THE METHODIST RECORDER," 27/11/52.

"If we present Christianity as a rival to other religions, it will fail. Our position should be: there are many religions—there is but one Gospel. We are not setting our religion over against other religions, but a Gospel over against human need, which is the same everywhere. The greatest service we can give to anyone in East or West is to introduce him to the moral and spiritual power found in Christ."

—Dr. E. Stanley Jones.

THE OPEN DOOR

Price: One Shilling and Sixpence per Annum. Posted, Two Shillings.

The Missionary Organ of the Methodist Church of New Zealand

VOL. XXXIII. No. 4.

MARCH, 1954.

Published Quarterly.

Our President's Missionary Message

by the REV. H. L. FIEBIG, B.A.



THE REV. H. L. FIEBIG, B.A.,
President of Conference, 1953-54.

A fact which most people are apt to take for granted, but which in itself presents many problems, is just the stark fact of the world's population, its actual peoples. Today, it is estimated at something like 2,220,000,000, a staggering total, growing greater every year. About one third of these people are Christian.

Practical situations that face these peoples—within their own community and in their relationships with other peoples—are real and difficult. The question of an adequate food supply; the conquest of space and distance, which has meant that people, who for centuries have lived in isolation, knowing and understanding only their own tradition and culture, are now near neighbours to peoples of vastly different attitudes and ways of thought and life. Not the least among the facts to be reckoned with is the illiteracy and backwardness of a staggering proportion of the world's population. It is estimated that some 1,200,000,000 people today can neither read nor write, that is, half the human family!

In an age such as this with so much knowledge, wealth and power, the ignorant man and community are in grave danger. They cannot defend themselves mentally, spiritually or physically. They cannot adequately

speak for themselves. They are slaves—things to be used, exploited, downtrodden, crushed.

It is the glory of Christianity that it has done so much to meet this evil and danger, although so much waits to be done. Knowledge of any sort can be a dangerous thing, unless it is redeemed and consecrated to the highest and best uses. It can blight as well as bless.

The old paganism which held in bondage so large multitudes is giving place to a new paganism—a complete denial of the spiritual nature and basis of life. Such a denial is disastrous for any man or nation. It is doubly so for peoples who for centuries have been rooted in a tradition and way of life, essentially religious and spiritual, albeit there may have been a strong mixture of superstition and error in it.

In the midst of this welter of conflicting ideas and emotions is set the Christian Church. Here is a tremendous task indeed, in which we all share. Our own overseas field in the Solomon Islands claims our immediate attention, but we must see that work in perspective and relate it to the entire mission enterprise of our own world Methodism and of the world Church. **This year we have enlarged our sphere of activity, accepting responsibility for an area in the New Guinea Highlands, in which we will be represented by one of our ministers and his wife, the Rev. and Mrs. C. J. Keightley, thus adding to the number of devoted workers on the overseas field.**

The challenge of missions to each Christian is twofold. By study, prayer and giving, to make a personal contribution to the great crusade, and by service at home to help establish our whole life on a truly Christian foundation. There was a day when the common attitude was this—here are the Christian nations; over there are the non-Christian peoples, and a clear line was drawn between them. That is not true today—if, indeed, it ever was true. Everywhere in the world today are Christian groups large or small; everywhere also are non-Christian communities, including large areas of New Zealand. If the Christian faith is to win its way, it will not be enough to say—"This is what we believe," although we must keep on saying that. It is necessary to be able to say, "This is how we live and this is what the faith has done for us—we invite you to share it." It must be the better way and experience of life that we must offer and share, not merely a set of intellectual beliefs or theological dogmas.

We are called to be partners in a great enterprise. Let us value anew our privileges and accept afresh our responsibilities.

TEN YEARS' GRACE

by the REV. W. J. BRADNOCK, *Translations Secretary of the British and Foreign Bible Society.*
(Reprinted by permission from "The Bible in the World").

In this contribution I would like to develop some thoughts and impressions which still remain with me one year after my visit to South East Asia and which seem to have an important bearing on Bible Society policy in the immediate future.

First, there is the constantly recurring theme of ten years' grace which was aired in one form or another on every hand and in every country I visited by both missionaries and Christian nationals. Seldom can there have been such unanimity of feeling over so wide an area on such an important issue. This conviction is sometimes put over to us by missionary observers in a rather depressing way, in an air of gloomy foreboding as it were. I want to register my conviction that this is to misinterpret the signs of the times. It is true that the spectacular successes of Communism in China and elsewhere have been profoundly discouraging to many thoughtful Asiatics who have long nurtured the hope of a further advance of western liberal and democratic ideas. It is also true that the Church in the East has not been altogether free from the fear of being engulfed in the rising tide of nationalism. Both these factors are tremendously real and terribly impressive and it would not be surprising if the Church in Asia were to have a very difficult time in making the psychological adjustments necessary to its new environment. But the fact is that the idea of ten years' grace seems to rise from deeper levels from within the central springs of the life of the Church itself. External events have forced home the realization that an age has come to an end and a new one is coming to birth. In this new age, whatever the political or religious environment of the Church may be, this much is certain: that, in her relationships with the founding Churches of the West, the state of tutelage must give way to the dignity of a healthy independence which alone can make possible a sense of fellowship as between equals in a common task. To St. Paul's categories of Jew and Greek, bond and free, must now be added another: missionary and



Four of our sisters recently photographed outside their house at Roviana. Front: Sisters Pamela Beaumont and Effie Harkness. Back: Sisters June Hilder and Jane Bond.

national. If this interpretation is right, the idea of ten years' grace should no longer be regarded with an air of gloomy fatalism, but should rather be welcomed as a sign of a new fullness of the times, and we in the West should look expectantly to God for His guidance as the right use of the years before us.

Here I would gather up in terms of a principle the casual references I have so far made to translational enterprises now being launched in South-East Asia. Given favourable circumstances it takes just about ten years to carry through a thorough revision of the Bible. Certain other important versions might well be completed in that time. Can it be that in the providence of God we are now being offered these ten years' grace to launch a growing co-operative enterprise with select groups of national scholars in Africa and Asia in a determined effort to produce definitive authorized versions of the Scriptures in the major languages of these countries wherever they are lacking? Those who have read the reports of œcumenical gatherings at Tambaram and Amsterdam or are at all familiar with the writings and utterances of some of our leading missionary statesmen such as Hendrick Kraemer and Bishop Stephen Neil know well that the most vulnerable weakness of Church in Asia today is its almost total lack of firm theological foundations rooted in the thought forms of the people. In the main, theological education has been based, perhaps inevitably, on western text-books in the English language. Most missionaries at some time or other must have been conscious of the degree to which in proportion to his knowledge of such "western" theology a national pastor has been alienated from his own people. It is significant that in South India and in Communist China there have been strong elements which have repudiated this "western" theology.

It is perhaps very difficult for us to understand why straightforward, orthodox Christian theology, particularly of the first five centuries, should be dubbed "western." Is not the answer to be found in the simple fact that all the standard text-books, including the Bible, used for theological education have been in English? Why is it that so many missionary Bibles have so far not of themselves created national theologians? If it is true that theological education is the most vulnerable point in the life of the Church in Asia, the seriousness of such a judgment is inescapable. It is also remarkable that at this very time Biblical theology should be coming into its own in the western world. One may well ask the question whether any Christian people have ever enjoyed a satisfactory Biblical theology without possessing a thoroughly satisfactory version of the Scriptures in their own mother tongue. It may well be claimed that during the first five centuries of the Church orthodoxy and heresy in the Church were debated and assessed almost exclusively against the background of the Scriptures. Origen and the Alexandrines were at infinite pains to ensure the text of the Scripture. Tertullian, Cyprian and Augustine likewise used the Scriptures as their court of appeal and it was their lack of a definitive text which led to the production of the Vulgate. Luther and Calvin are inextricably associated with the establishing of a new text of Holy writ, and theology in the English-speaking world is bound up in the same way with the new spate of trans-

lation in the sixteenth century and the Authorised Version of 1611. It is against this background that I think we should consider the right use of ten years' grace. Few, if any, Christian Churches in Asia have the resources, academic or financial, to undertake the major task of Bible revision. A timely act of generous co-operation sponsored by the West could overcome these difficulties, however, and given goodwill, energy and vision, it might be possible to establish committees of

national and missionary scholars capable of doing all that is necessary and perhaps more.

Of this I am certain, that the answer to the quest for an indigenous theology in all the countries of the East will not be found until the Church is as at home with the Scriptures in its own language as we in the West have been these 400 years or as the early Church was in the first five centuries.

The War on Illiteracy

From an article on Dr. Frank Laubach written for THE METHODIST RECORDER

by ERIC L. ROBINSON.

In London I recently met one of the world's most dangerous men. An anarchist? A Communist spy? A gun-man? A capitalist financing an armament racket? The power behind a dope ring? No—just a friendly American passing through Coronation London on his way home; after eighteen months' work in India. His name? The Rev. Dr. Frank Laubach.

He is dangerous because—so far—he has helped to teach over sixty million of the world's underprivileged people to read. He knows only three languages well but, in close co-operation with Indians, Africans, Filipinos, and others, he has, to date, helped to produce elementary readers and adult literacy charts in 238 languages—and, at sixty-seven, he's ambitious to tackle more!

"Having sat in on the first reading lessons of illiterates in eighty-eight countries, I suppose I may claim to know as much about the ordinary working people of the world as any man," he told a privileged group of publishers, journalists, actors, and missionaries in an informal after-dinner speech in the West End of London.

"Three-fifths of the people in the world to-day—that is, about 1,200 millions—can't read, can't even sign their names; and another fifth don't read much. But I can tell you from my experience that something new is happening—something more important even than the cold war, because its effects will endure longer. People everywhere are waking up to the fact that their illiteracy is the chain that binds them to poverty, hunger, disease, indebtedness, and a hundred and one other allied evils. So millions are learning to read.

"The danger of that must be clear to every thinking person. We are embarrassed and frightened by our success, because we can't satisfy their new need for books. The difficulty is that hardly anyone at all knows how to write for the villager. What is written must be interesting, and it must be useful. Such writing is a virgin field in most areas of the world.

"Meanwhile, the Communists—and the pornographers—are already active in this new market. So I call upon you British people, with all your gifts, skill, and experience, to help us to solve the urgent problem of how to get the right ideas across to these new readers in their own tongues."

Dr. Laubach described what the right books can do and, indeed, to some extent are already doing, toward the solution of India's immense problems, which can only be fully overcome by people who are literate.

"Illiterates are not receptive to new ideas. They fear change. They are suspicious of the educated. Such



Dr. Laubach teaching New Guinea chiefs to read.

people have gagged and bound them for centuries. 'What new chains are being forged for us?' is their unspoken question, as they listen to the modern experts in agriculture, sanitation, medicine, and the like, who visit their lands from the West.

"Because of this attitude, India is rapidly becoming a titanic clay hill. Her soil is exhausted. Her farmers are shot through with malaria and hookworm. Her people become progressively hungrier. It is a vicious circle which must be broken. But how?"

Dr. Laubach paused. Then he said: "We have found the way through the previously impenetrable barrier of the minds of these village people.

"Get him to read—and from the start get him to read the solutions to his many problems, written simply, directly, interestingly, in his own limited vocabulary."

The Place of the Bible in Evangelism

by the REV. ROBERT F. CHISHOLM, M.A.,

Dominion Secretary of the British and Foreign Bible Society.

In his book "The Larger Evangelism," Dr. John R. Mott reminds us that the supreme purpose of the Christian Church is to make Jesus Christ known, trusted, loved, obeyed, and exemplified in the whole range of individual life—body, mind, and spirit—and also in all human relationships. "This is incomparably the most important work for every Christian. It is the service most needed, and, generally speaking, most neglected. What activity is so highly multiplying in its influence? What so enduring in results? The present is the time of times to lift up this whole subject of comprehensive evangelism into a place of central prominence."

There are many indications that throughout the world at the present time this is a rising spiritual tide. There is a heart hunger in many lands for something which can truly satisfy, and even in countries where prosperous conditions have helped to encourage a spirit of complacency, or of indifference and materialism, there is a recognition that material things are not sufficient for man's deepest need.

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION.

In thinking of the task before the Church to-day, the watchword "The Evangelization of the world in this generation" is still valid. It has been pointed out that this does not mean converting every person in the world in this generation but it means giving every person an adequate opportunity to know Jesus Christ as personal Saviour and Lord. As Christians we can bring the Gospel to bear on unsaved men but the Spirit of



Sister Lina Jones, who continued the work of the Rev. J. F. Goldie by translating the epistles into the Roviana tongue.

God alone is able to convert them. There is an urgent need to make Christ known to our generation, for evil forces are at work in the world and they are not postponing their efforts to the next generation, but they feel that if the present generation can be won to follow their ideas, or be forced to accept them, the task for the future will be much lighter. Difficulties undoubtedly face the Churches in their tasks but Divine resources are available and they can make all the difference.

FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD.

One of the greatest instruments for making Christ known to a needy world is the Bible. At the time of the meeting of the Council of the United Bible Societies at Ootacamund, in India, in 1952, a Conference was also held at which special attention was given to the place of the Bible in the Church and in Evangelism. It was particularly significant that leaders of the Christian Churches in the East,—from India, Pakistan, Indonesia, and Japan, emphasized the fact that vitality of spiritual life is linked up with the discovery of the Bible by the Church. There is a growing maturity in the younger Churches and an increasing sense of evangelism and there is thus provided an opportunity for them to share with the Bible Societies in the work of Bible distribution.

The Churches of the West are not uninfluenced by this emphasis by the younger Churches on the place the Bible should occupy. It is increasingly being recognized that the depth of Christian life within any Church, and the power of its witness to the outside world, depend to a very great extent upon the measure in which the Bible is regarded as a real source of strength and power. When William Carey was busy at Serampore translating the Bible into the languages of India, the first Indian convert under Carey was baptized on December 28, 1800. 67 days later, on March 5, 1801, the first edition of the New Testament printed in Bengali was laid on the Communion Table and at the Thanksgiving service Carey chose as his text "Let the Word of Christ dwell in you richly." The emphasis was fittingly laid upon the true source of power, for Carey realized that the spiritual life of the missionaries and of the new converts could only be sustained by the Word of God dwelling richly in all wisdom.

THE BIBLE IS A MISSIONARY IN ITS OWN RIGHT.

The Bible Societies have done much through their colporteurs to distribute the Scriptures; the man with the Book has an honoured place in the ranks of those engaged in missionary effort. He is to be found everywhere; he can still spread the Light in China, behind the "bamboo curtain" or stand in the market places of India; he brings to the people of war-torn Korea the message of the Living Word, and in Japan he sells the Book which has been described in a Japanese paper as "The Greatest Best Seller." At the present time the circulation of Scriptures in Japan is approximately 3,500,000 copies per annum. The colporteur can work

along the frontiers of the closed lands of Afghanistan, Nepal and Tibet, and in Central and South America doors of opportunity are open; the Bible is brought to the dwellers of Peru, he penetrates into the dense jungles of Brazil and spreads the Word as he goes from place to place along the waters of the mighty Amazon. The Bible is a missionary in its own right. There is incontrovertible evidence that the Holy Spirit uses the Bible not only in winning individual souls for Christ at all times and in all parts of the world, but also without human agency for the planting of Churches.



Sister Thelma Duthie, whose friends at Cuba Street Church, Palmerston North, recently duplicated St. John's Gospel in the Teop tongue.

A TASK IN WHICH THE CHURCH AND THE BIBLE SOCIETIES CAN CO-OPERATE.

The work of the Bible Society through its colporteurs is of great importance, especially in places where Churches have not yet been established, but in the work of evangelization, the ideal situation is when the Church and the Bible Societies co-operate closely in the circulation of the Scriptures; the Bible Society as the handmaid of the Missionary Societies can provide the Books—the Churches can do more and more to spread the message.

One of the themes under discussion at the World Council of Churches at Evanston in 1954 is "The Approach to those outside the Church's Life." As a result of these discussions there should be a fresh emphasis on the Bible as the source of power and guidance and as an instrument of evangelism, in order that there may be a more effective proclamation of "Christ the Hope of the World." The Church everywhere has to become more Bible conscious. The Church is a living

Church when it gives the Bible a rightful place in its life and work. During these past years missionary organization has, judged by human standards, become almost perfect but if there is not a new determination to base operations more upon the Living Word, much which has been done will be of little effect.

A RECALL TO THE BIBLE.

In 1954, on March 7, the British and Foreign Bible Society will be celebrating 150 years of activity. The Third Jubilee will be an occasion for recollecting some of the things God has done, and for giving thanks to God for missionary translators, for colporteurs who have witnessed faithfully, and for Christian Churches which have been established as the direct result of Scripture distribution. It will provide opportunities for re-equipping the Society for the great tasks yet to be done, but one of the main features of the Jubilee will be a Recall to the Bible. 1954 will be celebrated as a Bible Year throughout the world and the Churches in New Zealand have agreed to co-operate in the observance of Bible Weeks when the thoughts of many will be turned to find anew how The Bible Speaks Today. It will be a great thing for all if a much greater place can be given to the Bible.

REDISCOVERY—RENEWAL—REVIVAL.

Any reader of Christian history must be impressed by the testimony from many events that periods of renewal and revival in the Church can be traced to a re-discovery of the Word of God. After Augustine heard the voice "Take up and read" he took up the Epistle to the Romans and became a new man. The Word of God came to Erasmus, to Luther and the Reformers; they listened and the Reformation followed. As John Wesley listened to the reading of Luther's preface to the Epistle to the Romans his heart was strangely warmed and the Evangelical Revival followed. New spiritual life and power came to the whole Christian Church, and the quickening influence was felt among Anglicans and Non-conformists. There were many at that time who were earnest students of the Bible, great believers in prayer and active in any good work which would make known to mankind in all its need the Gospel of Jesus Christ. They had realized that Christ died for all and that it was the duty of Christians to bring the knowledge of Christ within the reach of all. It was in an atmosphere like that that the Bible Society was founded in 1804 and during the 150 years in which it has been at work in the world it has brought the Word of Life to countless millions.

Six hundred million Scriptures in 820 languages have been circulated by the Society. On an average this means 10,000 copies each single day of its existence. The Bible or some portion of it has been translated into over 1,140 languages. Missionary Societies everywhere can count on the help of the Bible Society bringing the Gospel to the people among whom they work. The Scriptures in 125 languages have been provided for missionaries of the Methodist Churches; the books are supplied at special terms and in almost every case below the cost of production; in this way the Bible Society has made the Bible the cheapest, the most widely spread and most widely read Book in the world, a noble instrument for the evangelization of people of every race and tongue.

The New Testament in Roviana

by SISTER LINA JONES.



THE REV. J. F. GOLDIE,
Pioneer translator of Roviana.

A task every pioneer missionary must face is the important one of learning the language of the people amongst whom he has been sent, and if they are a primitive people of committing it to writing. This is probably never wholly correct at first and so it must be constantly reviewed and revised until it is satisfactory to all. Naturally this takes many years. It is not till that stage is reached that a missionary feels free to print a translation of any kind.

EARLY LITERATURE AND TRANSLATIONS.

Mr. Goldie began work at Roviana in 1902, and in 1904 he did a translation of the Lord's Prayer which was printed in the Methodist Missionary Review. It seemed to be a "try-out"—the spelling of the language was not then established, and so it looks much as old-English spelling looks compared with present-day English. This and the sentence construction would be corrected later. But it was apparently 1910 before any translation work of a permanent nature was printed. By that time the spelling to be used had been decided, the Lord's Prayer had been revised and a translation of the first Methodist Catechism had been finished. Mrs. Goldie had also translated quite a number of hymns. In 1913 the first Hymn-book of thirty-nine hymns was printed. It also contained the First Catechism, the Lord's Prayer, the Ten Commandments, Psalm 1 and 27 and the Baptismal services for adults and infants. In 1918 an enlarged hymn-book of 152 hymns was printed. Most of the hymns had been translated by Mrs. Goldie, but others were by Mr. Goldie, Sister Mabel Davey and Rev. W. H. Leembruggen. There were also more Psalms and other passages of scripture and all of the services.

In 1913 Mr. Goldie began on a translation of the Gospel of Mark, which was published in 1918, the British and Foreign Bible Society (London) doing the work. In the same year a book of Old Testament stories translated by Mrs. Goldie was printed in Melbourne, nearly all copies being sold very quickly.

In 1914 a small book of 58 pages was printed in the Roviana language. It was the life of our Lord

compiled by Mrs. Goldie. Later Mr. Leembruggen translated the Second Catechism and the beginnings of a narrative of Church History. These were used in Training College work.

In 1926 Mr. W. H. L. Waterhouse translated into Roviana from the Fijian "100 Short Stories on the Life of Christ." He also prepared a Dictionary of Roviana-English, English-Roviana with a Natural History Supplement. For this work he made use of words listed through the years by Mr. Goldie who had also drafted a Roviana Grammar and Syntax. This Dictionary was printed in 1928 and proved useful to workers and others.

THE FOUR GOSPELS.

A revision of Mark appeared in 1931, followed by St. John, then St. Matthew, and finally St. Luke not many years before the war interrupted all the work of the Mission. These were the work of Mr. Goldie, who was assisted for many years by Boaz Sunga, one of his early converts and a very intelligent man. Another good helper was Isaiah Zomoro.

When the war had passed and the Mission work was again resumed in 1946, the four Gospels were reprinted and bound together. As most of the people had lost their possessions when they had to leave their homes, they gladly welcomed this new edition as well as a new edition of the hymn-book, though the number printed was limited. This was a reprint of the 1933 edition containing 195 hymns.

It was sometime in 1946 that it came to me that more translation of the scriptures should be undertaken, and, with Mr. Goldie's permission, I began on



The late MRS. J. F. GOLDIE, whose hymns and Life of Christ contributed early to the literature in the Roviana language.

more of the Psalms with the idea of their being incorporated in a new and enlarged edition of the Hymn-book which would have to be published as soon as opportunity offered. Being still at Bilua, I did not have a real Roviana-ite to assist me, but called on Daniel Bula who was as much at home in the Roviana language as in Bilua. When he lost his initial shyness about the matter, he was a real helper. Typed copies of these Psalms were available for use by those taking services or daily "Lotu" until 1953 when the revised and much enlarged hymn-book came to hand.

A COMPLETE NEW TESTAMENT.

In 1947 Sister Effie Harkness and I moved over to Roviana and the work became established there. The task of completing the translating of the New Testament was then begun. The Book of Acts did not present any great difficulty, but from Romans on, progress was slower. My assistant for most of the work was Jacob Zingi who knew Roviana "ancient and modern" and also understood a fair bit of English. The task was exacting but never toilsome. It was full of interest for the opinions expressed by my assistant and for his questions; also because I was learning all the time—new words, native customs previously unknown to me, and a new knowledge of the people's ways of thinking. Sometimes we went ahead fairly easily, then maybe we'd spend a very long time over one phrase or even one word. Often Zingi would take notes on some particular difficulty and talk it over with some of the older men, coming back the next day with a suitable suggestion. Abstract ideas are the most difficult with such a people. When there's an idea to be represented for which they have no equivalent, a lot of explaining is necessary and then often an old word or phrase is given a new application. Mr. Goldie found this had to be done in the translation of the Gospels, and often we referred back to these to help us with the epistles. My assistant realised that the young Solomon Island Church was passing through many phases similar to Paul's young churches to whom his epistles were addressed and he found great interest in that fact.

It was a great day when we reached the last verse of Revelation, though we could not really say, "It is

finished." It all had to be read through again. Each epistle as completed was given to other teachers to read through and make alterations or suggestions as they thought fit. Then came the typing in which the other Sister nobly helped. Acts, and Epistles and Revelation were now added to the revised Gospels to make the New Testament complete, and at long last, after many delays it was ready for the printing which the British and Foreign Bible Society in Sydney were to undertake. To print a foreign language is no easy task, but it was accomplished and on July 10th, 1953, the first books came off the press, and as soon as possible afterwards were shipped to the Solomons. It marks another milestone in the progress of the work of the Kingdom of God in the Western Solomons. I feel I have been very privileged in being used for a part of this great task.



Saeron (centre) and his teacher colleagues at Skotolan in Buka Circuit. The Buka missionaries and teachers are also at work on scripture translation.

MAPS.

It is said that hope deferred makes the heart sick. It is many months since orders began to arrive for the new map of the Solomon Islands Mission District. Many have grown weary of waiting and have written again to enquire.

We have now had word that the new maps will be despatched from Sydney by an early sailing. On their arrival, the prices will be fixed just as soon as the cost of printing and transport are known. An announcement will then be made in THE METHODIST TIMES. A letter will also go to all whose recent enquiries are on file.

There will be a choice. There will be a cheap supply on paper, and a dearer issue mounted on linen.



MRS. J. R. METCALFE, who has returned to the field after furlough. Her service dates from 1916.

OUR MISSIONARY PROGRAMME OVERSEAS

A PROGRAMME OF EVANGELISM:

(1)

Our growing Church of 18,000 people in the Western Solomon Islands requires a constant village evangelism and the training of future workers in the District Training Institution.

(2)

A vast, needy unevangelised people will be served by the Papua-New Guinea Highlands Mission. A New Zealand minister has been appointed to join the Australian and Pacific Islands workers there.

A PROGRAMME OF HEALING:

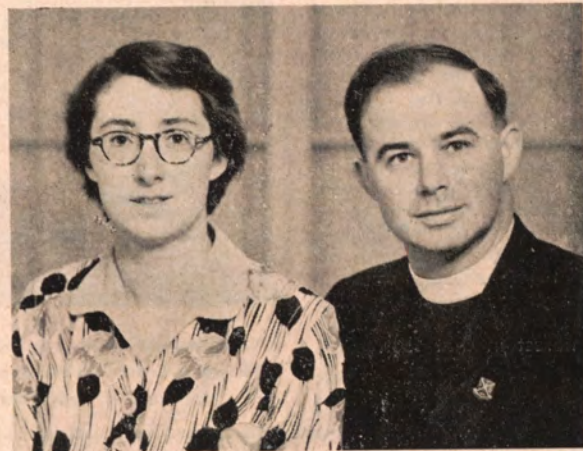
(1)

The medical centre at the Helena Goldie Hospital re-opened in 1935.

Our doctor, eight nursing sisters and many village dressers are at work throughout the Western Solomon Islands.

(2)

For 1955 a nurse is to be appointed to the Papua-New Guinea Highlands also.



The first New Zealand missionaries appointed by the Methodist Church to the Highlands of Papua and New Guinea.

The Rev. C. J. and Mrs. Keightley.

Mr. Keightley proceeds first to the George Brown Missionary College at Sydney for an eight months' course.

A PROGRAMME OF TEACHING:

(1)

In the Solomon Islands, 6,000 children are educated in our village schools.

290 Pastor-teachers conduct this work led by eight New Zealand Methodist teaching sisters.

Six circuit and one district training Institutions are engaged in preparing future workers.

(2)

A Teaching Sister is required for 1955 to take up similar work among the primitive people of the Papua-New Guinea Highlands and their children.

A PROGRAMME OF BUILDING:

(1)

Since 1946, New Zealand Methodist carpenters have been at work replacing the Solomon Islands mission Buildings destroyed during the war. This work, financed from our Rehabilitation Fund, is not yet complete, two further carpenters are required.

(2)

A Carpenter is urgently needed for the establishment work in the Papua-New Guinea Highlands also.

ALL THIS AND £10,000 TOO!

OUR PROGRAMME AT HOME FOR OVERSEAS

A Fourfold need:

(1) Informed Methodists—

Be sure to attend the Annual Missionary services and meetings in your Circuit.

For 1/6d annually paid to your circuit agent, receive and read the "Open Door."

Does your Sunday School receive "The Lotu"?

(2) Praying Methodists—

Is the missionary task of the Church a constant subject of private prayer and of the corporate prayer of church groups and congregations?

(3) Generous Methodists—

We aim this year to maintain our Circuit giving for Foreign Missions and to raise **£10,000 also for the initial and capital expenses in the Highlands.**

(4) Responsive Methodists—

NEEDED

2 Nurses—Solomon Islands	NOW
1 Nurse—Highlands	for 1955
1 Teaching Sister—Highlands	for 1955
2 Trained Carpenters—Solomon Islands	NOW
1 Trained Carpenter—Highlands	NOW

DID YOU KNOW?

That in the Highlands of Papua-New Guinea a vast number of people live completely without the Christian Gospel? You didn't?

Not surprising of course, since few other people knew till the last ten years. But these people are there all right—needy, sick and primitive. And, as so often previously, the Christian missionary responds to the need of such people. Australian Methodists have worked there since 1950. New Zealand's share of this enterprise was sanctioned by the Church Conference in 1953. The Conference also approved an immediate appeal for £10,000 to **establish** the new work. Your special donations are asked for, **over and above your normal Foreign Mission giving.**

In Circuits using the Foreign Mission Appeal Envelopes, your gifts for both the ordinary and the special appeal may be placed in the one envelope and the amounts indicated thereon.

TREASURERS' ACKNOWLEDGEMENTS

Papua-New Guinea Highlands: Appeal for—
£10,000.

	£	s.	d.
Previously acknowledged	35	5	0
Mr. P. Stubbs	1	0	0
Anon. (Receipt No. 2065)	100	0	0
Onehunga Y.W.B.C.	1	0	0
Rev. G. I. Laurenson	5	0	0
M.W.M.U.	1000	0	0
Estate Late Mr. Tucker	40	0	0
Mosgiel Circuit	2	0	0
Blenheim Circuit	5	0	0
Ruawai Circuit	1	0	0
Miss E. Milburn	2	0	0
Western Southland Week-end Camp	3	0	0
	£1195	0	0

HAVE YOU MADE YOUR GIFT?

THE MAORI BIBLE

By THE VERY REV. J. G. LAUGHTON, C.M.G.

Superintendent of Maori Missions, Presbyterian Church of New Zealand.

The publication of the latest edition of the Maori Bible in 1952 marked the culmination of an undertaking which extended over more than 130 years and into whose labours many men were called, and on which much scholarship and devotion were expended.

On Christmas Day, 1814, Samuel Marsden conducted the first Christian Service in New Zealand, preaching from the peculiarly suitable text: "Behold I bring you good tidings of great joy which shall be to all the people, for there is born to you this day in the city of David a Saviour, which is Christ the Lord."

That was a great and memorable day in the history of New Zealand when the Gospel of Jesus Christ was first preached on these shores with its power to change hearts and uplift life. What was begun there had immeasurable consequence for the nationhood of these islands, but most important of all they and their inhabitants were claimed that day for Jesus Christ, Whose is the kingdom and the power and the glory, Whose right it is to rule the hearts of all men and to receive their allegiance.

But great as was the occasion and deeply moved as was the preacher by the circumstances of it all, the mighty Word was of necessity delivered in much weakness. As was to be expected, the Maori congregation exclaimed to their kinsman Ruatara, who acted as ambassador and had organised the service, that they could not understand the meaning of the preacher's words. Ruatara told them that they were not to be concerned about that for they would understand by and by, and in the meantime he would do his best to explain to them what was said. How interesting it would be, could there have been a record of that translation, how imperfect, how inadequate it must of necessity have been. Christ's name had been proclaimed, He had been brought near to the Maori inhabitants of this land by His faithful servant, but there was a final barrier that almost shut Him out from the hearts and minds of His Maori people, the barrier of language, and the story of the Maori Bible is the record of the cutting of those bars of iron, and the breaking down of those gates of brass, that the King of Glory might come into the Maori community. Ruatara assured his people that they would understand by and by. That was a prophetic word envisaging perhaps the day which has now dawned when many Maoris have a full command of the English language in which Marsden spoke, but its immediate prophecy was that the heralds of God would not content themselves to speak in an unknown tongue, but that they would labour in season and out of season that every tribesman of these islands might hear the wonderful works and words of God in his own speech in which he was born. The process has not been unlike the acquiring and fashioning of the treasured greenstone in ancient times—the long journeys, the laborious quarrying, the heavy portages, and then the skilful fashioning, and the painstaking smoothing and polishing until the weapon or ornament was as perfect as skill could make it. What journeys of exploration these early missionaries made into the unexplored territory of that unknown language, what quarrying out of words they did as it were out of the mass of unintelligible sounds, and

how gladly they bore home their conquests of this word and that to the growing pool of common knowledge. And then came the fashioning, the grammar and the syntax, the learning how the words built together to convey the sense. And eventually stone upon stone they had built that lovely edifice in which God is, the Word of God in the Maori language. But the similitude holds further for down through the years like the ancient Maori artisan grinding and polishing month after month until the thing that he fashioned was perfect in poise and beauty, so the men and women that Ruatara bespoke in the name of God when he assured his people that they would understand the message by and by, have polished and repolished that translation in one revision after another to the intent that as nearly as men used of God can make it, it should be perfect and entire lacking nothing.

The credit of the identifiable beginnings of this immense task goes to Thomas Kendall, one of the missionary band who accompanied Marsden on his pioneer missionary journey to New Zealand. Kendall had been a London schoolmaster and was probably better equipped to grapple with linguistics than any other member of that first missionary company settled by Marsden in the Bay of Islands. Only a year after the landing he published in Sydney in 1815 a booklet setting out some of the rudiments of the Maori language. That treatise, however imperfect, supplied the basis on which Professor Samuel Lee formulated the first grammar and dictionary of the New Zealand language. The bridgehead had been formed. Ruatara's words would come true. In 1827 the first Scripture in Maori left the press in Sydney—four chapters from the Old Testament and two from the New. Three years later further excerpts from both Testaments having been translated were printed again in Sydney, and in 1833 the first and fourth Gospels, Acts, Romans, 1 Corinthians and eight chapters of Genesis appeared. The gradually built-up language resources were becoming more adequate, the movement was gathering momentum, the Book was growing. In 1835 Colenso, the missionary printer, with his press was landed at the C.M.S. Station at Paihia. Capacity for translation had been built up, the means of publication were now at hand, and the complete New Testament in Maori issued from the press two years later, in 1837. But the Wesleyan Mission on the Western side of the peninsula had also established its own printery, and in 1836 the translation of the Book of Job by John Hobbs, the gifted Wesleyan linguist, and 600 copies of translations from the Old Testament were produced by that press.

By 1856 the whole of the Old Testament had been translated and published in three separate volumes and a Board of Revision had been appointed to thoroughly check the translations before the publication of the whole Bible in one volume. The Board forwarded their fully revised copy to London in 1862 but it was not till 1868 that the first complete Bible in Maori left the press. Of course, all the missionary company contributed to their great common task, but chief mention must be made of William Williams and Robert Maunsell of the C.M.S., and of John Hobbs, Thomas Buddle and Alexander Reid of the Wesleyan Mission, and particu-

(Continued on Page 12).

FROM THE EDITOR'S MAILBAG:

THE SCRIPTURE ARRIVES



"Mus Zinama Ileana"—"Your Precious Word." The decorated Bible in the Jubilee Church Hall at Roviana for the special service to mark the arrival of the Roviana New Testament.

Photo: Mr. R. A. Mannall.

Sister Effie Harkness writes:

We held the thanksgiving service for the arrival of the New Testaments on Sunday, September 26th. On the Saturday, lots of white and pink frangi pani were collected, and we strung them in long festoons ready for Sunday. On Sunday morning, we wrote the words "MUA ZINAMA LELEANA" with the frangi pani on the front part of the stage. It means something like "Your precious word." We were going to write the Roviana for "Thy word is a lamp," but after we got the first two words done we decided that we would have to have something a little shorter. On the platform, New Testaments were built up into a pyramid shape with the Cross on top and an open New Testament at the foot of the Cross, and a garland of pink frangi pani around the open Testament. Two small pyramids of books were on either side. It looked quite effective.

The Rev. Frank Woodfield continues:

The photos are not as good as they could be as it was a wet day. Quite a good crowd turned up for the occasion despite the rain. The service started with the singing of hymn No. 1, "O for a thousand tongues to sing." Then John Bitibule led in prayer and read the first lesson: Matthew 11:25-30. The second hymn "Thou whose almighty word," was followed by the minister's prayer. Then the station choir rendered an anthem. Opportunity was taken to present a copy of the New Testament to each of our native teachers who had assisted in the translation and production of the volume. The minister presented specially inscribed copies to John Bitibule, Jacob Zinyihite and Stephen Rigeo, and thanked them on behalf of those present and of those who in future days would read the volume and be grateful for the work they had done for their Master and their people. Then Sister Effie Harkness, who had also put a great deal of time into the preparation and checking of this book, gave a resume, mentioning Mr. and Mrs. Goldie and the earlier published edition of the Four Gospels. Then, with the assistance of Sister Lina Jones, the remainder of the New Testament was translated for publication by the British and Foreign Bible Society.

The second chapter of the second letter to Timothy was read to us by Stephen Rigeo. After the singing of the hymn "Eternal Light," the minister spoke on the text "The Word is a lamp unto my feet." The New Testament in Roviana was then dedicated to the glory of God and the service of His people in the extension of His Kingdom. The service was brought to a fitting close after the singing of "Jesu, my truth, my way."

The New Testament has now gone out amongst the people. We know that the reading of His word will bring light.

Sister Thelma Duthie writes of the Gospel of St. John in the Teop Dialect:

(Copies of this Gospel were recently duplicated by friends of Sister Thelma at Palmerston North).

The first copies of the Gospel of St. John in the Teop Dialect which were displayed on the Communion Table in the Kekesu Church on Thanksgiving Sunday, 24th May, 1953, filled the people with praise and thanksgiving. Here at last was the Beloved Gospel in their own tongue. Now they could share the message and have a deeper understanding of it. Instead of only a small minority being able to read some of the great truths a greater percentage of our people are now able to do so. As the Bible is translated into their own language it ceases merely to be The Book in the Church but it becomes The Book in the Home.

The Teop people do indeed appreciate the help of the New Zealand church and in this instance it is most evident in the manner in which they are so keen to be the proud possessors of the gospel in a language that is comprehensible to them. Not only our own Methodist people but also people of other denominations in our district have desired copies.

Only a limited number were duplicated as it is hoped that in the not too distant future we have all the Gospels printed together in one book. We owe our thanks to the Pledged Members' Group of the C.Y.M.M. of Cuba Street, Palmerston North, for their generous offer to do the duplicating. We must say thank you to all those friends in New Zealand who willingly gave money to assist with the costs of paper.

Miss A. M. Griffin writes from Torbay:

First to point out an error in her article headed SOME OBSERVATIONS OF WOMEN'S WORK IN THE PACIFIC AND IN INDIA published in the last issue of "THE OPEN DOOR." In line 6, of paragraph 5, on page 3, the article should read "Even now only 16% are literate." This refers to the Indian women of Fiji and should be compared with the literacy rate of 84% among Fijian women.

Secondly, to refer to the pitiable plight of the illiterate in the world, i.e., half the human family. "For all they know," says the writer, "they are dependent on what they experience in their narrow environment or on what others say. Thus they are often the prey of evil men. For example, a mother, wishing to get in touch with her son in another town must pay a professional writer both to write her letter and to read the reply. One of my students once told me that frequently the writer would add a request for money to be sent care of the writer. When the letter containing the gift to the mother was read to her by the writer,

there would be no mention of the enclosed money. The mother would not learn of that till she next saw her son."

The Rev. Ralph V. Grant of our Australian Methodist Mission in Papua has recently spent a year, "set apart," to do translation and literary work. This was the result of a generous gift by an Australian supporter. In a letter to our General Secretary, Mr. Grant recently said "Here is to hoping that the Solomons folk get their presses and get their literature rolling out. And some day, may they find as we do, an interested man who will make it possible for one of your folk to have a year set free from circuit work to do just book preparation for the future."

In a recent article in our Australian contemporary, **THE MISSIONARY REVIEW**, Mr. Grant scouts the suggestion that the radio or the film will replace the printed word. The film is shown once and moves on to another centre. After the radio programme, the dis-

THE MAORI BIBLE (Continued from Page 10).

larly of William Williams, the Architect of the New Testament translation, and of Dr. Maunsell, the Master Builder of the Old Testament translation. What scholarship of Hebrew and Greek, what conquest of idiom and vocabulary, what industry lay behind that pioneer edition of the Maori Bible. It has been a matter of great interest to observe the improvements which were effected to the original by the descendants of those two magnificent early linguists, i.e. by Archdeacons Maunsell and W. L. Williams in the 1887 edition, and Archdeacon (afterwards Bishop) Herbert Williams in the 1924 revision and republication of the Maori Bible, but our admiration of the accomplishment of those early missionaries in rendering the Bible into such good idiomatic Maori and with so high a standard of accuracy so soon after the Missionary advent to a land whose language had no written form knows no bounds.

Had the 1924 edition not been marred by a great many typographical errors it is possible that there would not have been another revision of the Maori Bible, but when the team of Maori proof readers called in to overhaul that edition prior to a republication sent in their reports they bore out what is now accepted practice that the final revision of every translation of the Scriptures should be carried out by those who native tongue it is, and who have adequate scholarship to effect it, in other words the Maori proof readers sent in with their proof sheets recommendations which seemed to call for another revision. At a Conference called by the British & Foreign Bible Society in Wellington in March 1946 and representative of the Anglican, Methodist and Presbyterian Maori Missions, it was decided to undertake a revision, and a committee of seven was appointed to undertake the onerous task. They were: the late Rt. Rev. F. A. Bennett, Bishop of Aotearoa, the late Sir Apirana Ngata, the Rev. W. N. Panapa (now Bishop of Aotearoa), the Rev. T. H. Kaa, the Rev. Eruera Te Tuhi, Mr. W. W. Bird and the Very Rev. J. G. Laughton (Chairman). The work of the Committee was the last commitment of those two great Maori leaders and scholars, Sir Apirana Ngata and Bishop Bennett. This generation and those to come can be grateful that the immense contribution of these two outstanding figures and particularly of Sir Apirana Ngata was secured in this revision before it was too late.

cussion commences as to just what the speaker really said. No one can call him back to repeat his words. But the printed word remains as its own witness.

The provision of Christian and other wholesome literature for the new literate peoples of the world is one of the great responsibilities facing us today. For the Pacific, the Pacific Society of Christian Literature helps the various missions in seeking to supply this need.

The Rev. A. H. Voyce writes after a visit to the Island of Mono:

We brought the first Roviana New Testaments to Mono, and also a lot of Roviana hymnbooks. Last night, I sold some of the Testaments, or rather the teacher did, and, this morning, when I went ashore for Lotu, I passed the first house on the beach front, and there was the old man sitting on his verandah in an easy chair, reading the New Testament. It made a pretty picture.

Under the leadership of Sir Apirana Ngata the Maori people of almost all denominations made a splendid contribution of upwards of £4,000 towards the cost of the revision and republication of their Bible and took the keenest interest in the work of the Revision Committee.

Without foolishly belittling the contribution made by the two European members to the work of the Committee, beyond question the outstanding accomplishment of this revision is achieved by the fact that it is a revision by competent scholars in their own vernacular. That felicitous turn of a phrase, that word which is the perfect choice, that rearrangement of the order of a sentence which gives it great drive and emphasis—these are the sort of changes which the discerning reader notes in this revision of the Maori Bible. Many of the improvements brought out by revisions of the English text of the Bible have been incorporated in this revision of the Maori. Archaic words have been replaced and names of persons and places, the trans-literations of which were never accepted by the Maori because they were uneuphonious, have been replaced by the forms current in common speech. The Revision Committee in its four years of intense industry spared no effort to attain the objective set in its own decision to effect as perfect a translation as with the help of God the Committee was able to make.

One of the features of the work which gave great satisfaction to the members was the fact that representatives of three Churches—the Anglican, Methodist and Presbyterian—worked together in absolute unity, and in a fellowship the memory of which they will ever treasure.

Mention should be made of the magnificent contribution made by the British and Foreign Bible Society to the propagation of the Scriptures among the Maori people from the earliest times. The Society, then in its infancy, paid for a supplementary edition of the first printing of the Maori New Testament, and every subsequent publication of the Scriptures in the Maori language has been by the Society. This makes the fine offering of the Maori race for the present edition all the more gratifying.

There can be little doubt that the 1952 edition of the Maori Bible will long continue a cherished vehicle of the devotion and worship of the Maori race, and of Divine instruction, and that it will probably never be superseded as a literary standard of the Maori language.

ABOUT PEOPLE



MR. J. M. MILLER,
Missionary Joiner.

DEPARTURES:

Since our last issue the following workers have left for the fields: Sister Jessie Grant for Choiseul by air, on 1st January; Sister Merle Carter, for Teop, and Mr. John Miller, joiner, on 14th January, per WANGANELLA, to join the MALAITA in Sydney; Sisters Myra Fraser and Norma Graves for Vella Lavella and Roviana by air on 4th February. The Rev. C. J. Keightley leaves for George Brown College, Sydney, on 12th March.

FURLOUGHS:

We are glad to report that Sisters Nancy Ball and Pamela Beaumont reached Christchurch on furlough on 17th December. Both are in good health and will shortly be visiting auxiliaries on deputation. Sister Winifred Poole, who arrived earlier, has been ill at Gisborne, but is improving slowly.

The Rev. Trevor and Mrs. Shepherd, with their children, Alys and Graham, arrived by air at Auckland, on January 20th. In their case too, medical reports are favourable.

Miss C. J. Weston of Masterton, the last remaining New Zealand worker in our Fiji Mission District, was invalidated home in December. After furlough in New Zealand, Miss Weston expects to return next month to Dikusha, Fiji.

THE REV. J. F. GOLDIE:

Mr. Goldie's friends will regret to learn that he has been seriously ill. Latest news is of an improvement in health. For those who continually enquire his address, we print it now: 124 Mont Albert Road, Canterbury, E.7., Victoria.

CONGRATULATIONS:

Friends will learn with interest of the joy that has recently come into three missionary homes at Roviana with the safe arrival of Beverley Mary Hall (on 1st November), Peter Frank Woodfield (20th November) and Wayne Robert Mannall (4th January).

REV. A. H. SCRIVIN:

Our former General Secretary left by the ORONSAY on 4th January, to visit his daughter at San Francisco and other relatives in England.

DEPUTATIONS:

Deputation work in the North Island circuits is now commencing. The Rev. Trevor Shepherd brings his experience, first in Teop Circuit, and latterly at Vella Lavella Circuit, and will share this with the circuits he visits. On his way home. Mr. Shepherd undertook a brief private air trip to part of the New Guinea Highlands area and gathered further impressions there, which should enrich his addresses on deputation. Mr. Shepherd will be visiting the Auckland city and suburban area and portions of Wellington and Taranaki-Wanganui districts. Mr. G. S. Gapper, Lay Treasurer, also visits Taranaki, the Rev. C. T. J. Luxton the Franklin circuits, while the General Secretary takes the SOLOMON ISLANDS SAGA film to the South Auckland, Hawkes Bay-Manawatu and portion of the Wellington Districts.

APPOINTMENTS:

Miss Olive Money of Takapuna Circuit, and formerly of Morrinsville, will be dedicated as a missionary sister at Morrinsville, on Sunday evening, April 11th. Miss Money has been appointed as secretary to the Chairman of our Solomon Islands District, the Rev. J. R. Metcalfe.

OFFICE SECRETARY:

At a recent meeting, the cordial thanks of the Foreign Mission Board were tendered to Miss Joyce Foster, of Papatoetoe Circuit, who completed in January four and a half years of devoted and efficient service as clerical assistant at the Foreign Mission Office. Miss Foster was congratulated on her acceptance by the Conference as a candidate for the Deaconess Order. She has now entered Deaconess House, Christchurch, for training.

(Continued on Page 14).



THE REV. TREVOR and MRS. SHEPHERD.

"They rest from their labours and their works do follow them."

OBITUARY

SUDDEN PASSING OF SISTER ETHEL McMILLAN



The late SISTER ETHEL McMILLAN.

The death occurred suddenly at Melbourne, on Sunday, 17th January, of Sister Ethel McMILLAN. Her funeral took place at the Coburg Methodist Church two days later. It was conducted by the Rev. A. W. Amos, formerly State Secretary for Methodist Overseas Missions in Victoria. Mrs. J. R. Metcalfe, who represented our

New Zealand Mission Board at the service writes to the Editor:

Sister Ethel McMILLAN enjoyed a radiant experience of conversion in her late teens. Immediately her thoughts turned to Christian service. She became a fruitful evangelist among her own friends. When the door opened for foreign mission service, she spent a year or more in training at Angus College in Adelaide.

"Her work in the Solomon Islands commenced in 1915. There she spent 26 years in loving and untiring service for Christ and the people—chiefly on the island of Choiseul. Her unflinching faith, courage and cheerfulness made her greatly beloved and trusted. She sang her way into the people's hearts and taught them to sing too. The many hymns and choruses she translated are still much loved and sung.

Many owe their physical life and health to Sister Ethel's loving skill, and who shall number her spiritual children? There will be great sorrow in the Solomons at her passing.

In 1952, we were privileged to have her visit us again. She travelled the whole district and everywhere brought joy and happy fellowship to black and white alike.

"Sister Ethel looked on death as joyful adventure. Her sudden translation is a beautiful end to a triumphant Christian life.

ABOUT PEOPLE

(Continued from Page 13).

SYMPATHY:

At a recent Board meeting the sympathy of the members was recorded and conveyed to Sister Davinia Clark on the recent passing of her father, Mr. David Clark, of Glen Eden.

VOLUNTARY ASSISTANCE:

What a wealth of voluntary help is afforded the missionary enterprise of our church by auxiliaries, youth groups and private people throughout the country. All deserve the best thanks of the church. It was help of a new and specially valuable kind that was recently before the Board. Thanks were expressed to groups of volunteers at Northland (Wellington), Papatotae and Dominion Road, who have recently undertaken the duplicating of lesson material for use in the Solomon Islands. Mention is made in other columns of the duplicating by a group at Cuba Street, Palmerston North, of the Gospel of St. John in the Teop tongue. Such service is greatly valued, and many more such offers could be taken up. Write to the General Secretary, Foreign Mission Department, Box 5023, Auckland C.1.

A NOTABLE RECORD:

Another very worthy band of helpers are our circuit and church foreign mission secretaries. Our best financial returns come regularly from those churches where keen and efficient secretaries ensure that our appeal is effectively presented to our people. There must be many with long records of service in this office.

TANGIWAU TRAGEDY:

Among the victims of the Tangiwai railway disaster on Christmas Eve, was Aisea Vakalala, formerly student of our Lelean Memorial School, in Fiji, and recently a Form VI. student at Palmerston North Boys' High School. The burial services at Auckland were conducted in the presence of many Islanders and local friends, by the Rev. R. Thornley of Pitt Street Church (where Aisea's sister worships) and by the General Secretary. Mr. Andrews was formerly Aisea's circuit minister in Fiji. Writing of Aisea, the Rev. W. R. Laws of St. Paul's Church, Palmerston North, states: "On Sunday, December 20th, he came to the 8 o'clock communion and was at both services later in the day. Everyone was highly impressed by his character and physique."

VISITORS:

Mr. and Mrs. A. V. Ram Narayan, of Lautoka, Fiji, recently spent some weeks at Auckland. Mr. Ram Narayan, a local preacher, circuit steward and the headmaster of our Indian Boys' School at Lautoka, addressed a number of Auckland congregations and visited other centres as well.

Who's Who on our Mission Field:



THE REV. JOHN R. METCALFE.

In this issue, we commence a new quarterly feature, aiming to provide by stages, pictures of our workers on the field and a few facts about their service at home and abroad. At the rate of two an issue, and, with a changing staff, it will take about four years to present them all!

This quarter we present two of our senior workers, the Rev. J. R. Metcalfe, and Sister Ada Lee.

REV. J. R. METCALFE:

The present Chairman of the Solomon Islands District has had a varied career. Left fatherless at two years of age, he was blessed with an industrious Christian mother, who saw her four children through secondary school, where a scholarship also assisted the future missionary. Nine years of service in a merchant's office restricted further education to night school, while other leisure hours were fully taken up with a crescendo of Sunday School teaching, class leadership and local preaching.

It was on the recommendation of the future Rev. William Green (later of Papua, Fiji and Devonport) that the young preacher entered Cliff College in 1913. A period in the Wye Valley Mission brought John Metcalfe into close fellowship with the Bible Christian (Methodist) Church. The famous Samuel Chadwick of Cliff, arranged the next move, to Australia, where a period as a home missionary was followed by acceptance as a minister on probation with the Victoria Conference of our church.

On his acceptance for missionary service in 1920, Mr. Metcalfe was appointed as colleague to the late Rev. V. Le C. Binet at Choiseul. They were stirring days, and the young missionary's duties included the conclusion of peace between two warring factions there. In 1929, Mr. Metcalfe commenced five years of service in the Teop section of the new Bougainville and Buka Circuit, of which he became superintendent. Writing of those days, Mr. Metcalfe states:

"We had a very comfortable native house, excellent gardens, good assistants, responsive people, an

ideal place for a little girl to grow up in. Our chief worry was that the Doctor was 65 miles away, and no one knew any better than ourselves how to deal with sickness of so many kinds."

In the medical work, as in every other department, Mrs. Metcalfe has proved herself throughout as a worthy helpmeet for her missionary husband. As Sister Ivy Stanford, Mrs. Metcalfe commenced her missionary service as long ago as 1916, four years before her husband. Her 38 years of association with the Solomon Islands district has been full of joyful practical service for the people and their common Lord.

From 1934, Mr. and Mrs. Metcalfe served Choiseul again until the war intervened. Mrs. Metcalfe went with many others to Australia, but Mr. Metcalfe remained with the people through the Japanese occupation, until he was withdrawn by the American Forces in 1943. The remaining war years were taken up with deputation and a happy period of supply work at Port Albert in North Auckland.

Of his service since the war, Mr. Metcalfe writes "Tied hand and foot to Rehabilitation." He was able to see the reconstruction period at Choiseul through to 1951, when the retirement of Mr. Goldie caused his transfer to Roviana Circuit and his appointment as Chairman.

"Life has been very interesting," writes the Chairman, "and I shall feel amply repaid for all vexations, frustrations and deprivations if I can but leave a Christian Church, soundly based and developing an altruistic spirit."

SISTER ADA LEE:

Twenty years ago Sister Ada first went to serve the Kingdom of God in Bougainville. In 1934 conditions were still primitive in many parts of that extensive island. Our educational work there among

(Continued on Page 16).



SISTER ADA LEE.

WOMEN'S PAGE

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

269 Highgate,
Dunedin, N.W.1.

Dear Readers,

Since the last letter was written there has been much movement amongst our Sisters. Shortly before Christmas Sisters Nancy Ball and Pamela Beaumont arrived on furlough from the Solomons. Sister Merle Carter and Jerrie Grant returned to the Islands early in January and Sisters Myra Fraser and Norma Graves early in February.

Sister Norma was dedicated as a teaching sister at St. Kilda Church, Dunedin, on January 28th. Rev. E. S. Hoddinott, Chairman of District, conducted the service. Rev. G. R. H. Peterson assisted and presented Sister Norma and Rev. H. G. Brown delivered the charge. Greetings were received from Rev. H. L. Fiebig, B.A., President of Conference and Rev. S. G. Andrews, M.A., Dip.Ed., General Secretary of Foreign Missions, and I gave greetings on behalf of M.W.M.U. members. Dominion Executive members were present and participated in the Communion along with members of the family and officers of St. Kilda Auxiliary. Sister Norma joined the St. Kilda Auxiliary when it was formed in 1948 and was the youngest member in Otago District. She had long felt the Call to some Christian service and definite decision came at Papanui Conference.

In the Maori work several changes have been made in the stationing of the Sisters. Sister Nicolls will be in charge at the Auckland Maori Centre, in place of Sister Dorothy Pointon who goes into Circuit work. Sister Atakohu who has been on leave, will assist at the Centre and Northern rural area. Sister Mavis Dickie will be at Otorohanga and Sister Rona Keightley will go to Dargaville and a new worker Deaconess—Probationer W. Bennett will work an area based on Hamilton. For all these and for those who continue in their usual place we wish a happy year of service.

We regret to learn of the death of Sister Ethel McMillan on January 17th. Sister Ethel retired from the work in 1941 after many years of outstanding service among the women and children of the Solomons. She visited New Zealand in 1934 and did two months' deputation work among auxiliaries in the North Island and attended the M.W.M.U. Conference at Wellington. A tribute to her will be written by Mrs. Metcalfe.

Sister June Hilder writes from Skotolan:—"Christmas was a time of blessing. It started at 3 a.m. officially, with Seth Ligairi, his wife and all their people from the North Coast singing 'Silent Night' in English, outside our Church in the brightest of moonlight. The singing went all round the station, stopping out-side every house, then silence for a while. In the morning, after a little private present giving, we had our big service of the day. It was a perfect morning and each of you would have been thrilled at the sight of the white sails heading for here. Service was composed all of choirs from the various villages and areas. Choice of piece was so wide that, as Mr. Cornwell said, there was very little need for a lesson to be read. Later we went to Petats by canoe, for a day's rejoicing, dancing and plays. The dancing is different from that of Roviana, and the plays need to be seen to be believed.

The most fantastic display was that of the work boys from Jame, an island very near. Like most labourers here they have been untouched by mission influence, and I think that they reflected this in their dancing, a crouching, stamping walk accompanied by music (queried) on their kurdies, or native drums. Their head-dresses were huge triangular affairs, beautifully decorated with paint and feathers. I find these people a challenge. They work so near to us and yet we are unable to touch them. In the evening we enjoyed a musical treat in the form of a choir contest. It was a marvel to me that the singing could be of such high quality without a note of music. I am very much enjoying life here. I like the chance of going about the villages more often, and that is often my chance of doing medical work, which the people here are slow to accept. We do thank you all for your continued support and prayers."

The Easter Season is approaching, we remember the thousands of young people who will be attending our Easter Camps. We expect that Sister Pamela Beaumont will be attending Leigh Camp, North Canterbury, and we hope that Sister Nancy Ball will be able to attend one in the Auckland area.

By the time this is printed we expect that the new Common Room at Kurahuna will have been opened on March 6th, by Rev. H. L. Fiebig, President of Conference.

During the next three months, Conventions will be held in most Districts. These are happy and helpful meetings. All women are heartily welcomed.

Wishing you a happy Eastertide,
Yours sincerely, ELIZABETH PURDIE.

(Continued from Page 15).

the people owes not a little to the ability, industry and enthusiasm of Sister Ada Lee. There have been two breaks in her service. One was caused by the war. In 1948 however Sister Ada came home with the intention of retiring. Home ties called her. Our people were the more grateful, when, in 1952, Sister Ada felt that she could once again respond to the call and go out to serve her people in the Buin Circuit. Her service is the more valuable because so many of the more senior workers have been withdrawing. Her experience stands her and our whole District in good stead.

Brought up at Ashburton, and closely associated there with our Baring Square Church, Sister Ada was a most loyal and hardworking member of the Young Women's Bible Class Movement, to the fore in all its activities. She shone as the left wing of a fine forward line in the Baring Square Young Women's Hockey Team, and gave a good account of herself as well as basketball. From Ashburton High School she went to Christchurch Training College, living in Deaconess House, where her influence on trainees and boarders alike was long remembered.

For many years, Sister Ada was supported by the gifts of the Young Women's Bible Class Movement. When that was merged in the Christian Youth Movement (Methodist) she remained for a time one of the youth representatives on the field.

DISTRICT COUNCIL REPORTS.

The WAITEMATA District Council held their Christmas meeting at Birkenhead. Mrs. S. Carter, President, presided and conducted the devotional session.

Messages of sympathy were sent to Mr. Allan Wilson and family in the loss sustained by the passing of Mrs. Wilson (Sen.) a short time ago and recently in the death of their daughter Mrs. Paterson both loyal and life long workers for the Church and Auxiliary. A letter was also sent to Miss Tapsworth in the loss of her mother Mrs. Giles a foundation member of the Auxiliary. Congratulations were extended to Mrs. Utting on the honour obtained by her husband on his appointment as mayor of Birkenhead. Conference reports were ably given by Representatives and were listened to with keen interest. The guest speaker for the afternoon meeting was Rev. B. M. Chrystall who gave an illuminating address on the wider work of missions especially that among the Maoris, asking for the prayers of the members for all workers on the fields, at home and overseas. Mrs. Carter thanked the speaker and afterwards gave a brief account of her impressions of the Union Conference. At the close of the meeting all felt it had been a happy and inspiring day.

SOUTH AUCKLAND District Council met at Hamilton. Roll Call was answered by 21 representatives. Mrs. S. Maunder opened with prayer and a short message on the Responsible Christian, emphasising our responsibilities to others, love our neighbour and not just pass by on the other side. As a prelude to the approach of Christmas she read "The miracle of Christ's Birth," an extract from Dorothy Sayer's book "The Man Born to be King." This scene, portraying Mary with the infant Jesus, was impressive and heart stirring. Reports for the quarter were presented and total allocations paid in were £69, with two amounts to be added. Mrs. Luxton, Box Organiser, reported three bags of clothing sent to Sister Nicholls, also parcel from Union Church, Raglan for the Solomon Islands Christmas Gifts. Mrs. Bettany reported on stamps and suggested holding Coronation stamps against rise in price. Mrs. Ward Chapman reported on Gleanings and urged members to place a box somewhere as a new effort. Mrs. Carter, Cambridge, delegate to conference gave a comprehensive report which provided clear and concise details of finance. Mesdames Clements and Maunder also gave interesting highlights of Conference including the meeting with Sisters Merle, Madeline and Myra, not forgetting the three visiting Ministers. An important item of the meeting was the confirmation of the appointment of Mrs. A. H. Clements as Council Secretary, she was warmly thanked for her inspired gesture in volunteering to fill the vacancy. The offering was dedicated at the close of the meeting.

THAMES Council meeting was held at Paeroa. The President, Mrs. R. Eastwood, presiding and leading the devotions. Members were present from Te Aroha Morrinsville, Thames, Eastport Rd. and Hauraki Plains. The President reported on the recent Conference and Mesdames Qualthrough, Fordyce and Marshall gave their impressions of the Masterton Conference. These were enjoyed by all. Encouraging report from the Auxiliaries were received. Paeroa had Rev. G. I. Laurenson to tell of his trip to the Solomon Islands Jubilee; Mrs. McNal of the Salvation Army has spoken to Te Aroha group; Morrinsville branch had forwarded a parcel for the Kurahuna Sale; Springdale and Eastport Rd. Branches had held enjoyable afternoons and Hauraki

Plains had enjoyed a Picture shown by Mrs. Bulmer of the life of a missionary in India. In closing the meeting the President gave thanks to God for his help and guidance during the quarter.

WAIRARAPA District Council meeting was held at Masterton. Mrs. Sage conducted the meeting and led the devotions, her remarks being based on the passage in Mark ch. 4, when Jesus rebuked the waves. We live in a world of turmoil, but faith and trust in God bring the peace that abides. Prayer followed. Reports from Auxiliaries showed keen interest being maintained. Eketahuna, Carterton and Greytown auxiliaries had all assisted with the Conference. A gift was presented to Mrs. Peters from the Council as she leaves for a trip to England.

NORTH CANTERBURY. About 45 members attended a special afternoon meeting held in Cambridge Terrace Hall to hear Sister Merle Carter give a most interesting and informative address on Infant Welfare work at Kekesu. The usual quarterly District meeting was held in Durham St. Parlour, on November 11th, when Mrs. Colechin presided over an excellent attendance. The chief business was hearing reports from the Conference presented by Mesdames McNeil, Huntington, Kidd and Featherston. Preliminary arrangements were made for a combined social afternoon at the end of January and for the annual convention at the end of April.

OTAGO held their Council meeting on November 24th, when Mrs. M. R. McIndoe, President, presided. The devotions were taken by Sister Ruth Fawcett who read Psalm 25 and gave a reading from an American Methodist Women's Magazine. Prayer followed. The roll call was answered by 46, representing nine auxiliaries. We are pleased to report the forming of a new Auxiliary at Cromwell and the Secretary was instructed to send a greeting. We are sorry to lose Mrs. Hunter, a Vice-President, owing to her removal to Milton. The President mentioned with pleasure that Miss Norma Graves of the St. Kilda Auxiliary has been accepted as a Teaching Sister for the Solomons and the District recommended a gift be made to Norma. Conference reports were given, also Auxiliary reports which showed good work being maintained. At the conclusion of the business a short social hour was held and Miss Norma Graves welcomed. Items were rendered by Miss West and Mrs. Pattison. In making a presentation to Miss Graves, Mrs. McIndoe conveyed the best wishes of the Council. Miss Purdie, Dominion President, wished Miss Graves the very best in her new venture and assured her of the thoughts and prayers of the members of the M.W.M.U. and wished her well in the task she had undertaken for Her Master.

SOUTHLAND. Representatives from seven auxiliaries and one life member were present at the Southland District Council meeting held at Central Church recently. Letters of congratulation were sent to Mr. John Miller who is soon leaving for the work in the Solomon Islands, and to Rev. C. J. Keightley, Western Southland who has volunteered and been accepted for work in Mendi Valley, our new field in New Guinea. The sum of £74/2/1 was handed in for the quarter. Gleanings Secretary reported 5 new members, and stamp secretary reported £5/10/11 for stamps. Our President spoke about our new field in New Guinea. The ladies who attended Conference will be visiting each auxiliary and giving a report. Prayer for the work followed.

Treasurers' Acknowledgments:

THE FOREIGN MISSION TREASURERS ACKNOWLEDGE WITH THANKS THE FOLLOWING DONATIONS:

GENERAL FUND:			LEPER FUND:		
	£	s. d.		£	s. d.
"In Memory of Mother"	20	0 0	Anon. (Receipt No. 2075)	1	0 0
Anon. (Receipt No. 2083)	3	0 0	Anon. (Receipt No. 2083)	10	0 0
Anon. (Kaitangata)	11	17 6	Mrs. G. Spooner	2	0 0
			Rapaura Ladies' Guild	5	0 0
			Anon. (Receipt No. 2258)	10	0 0
			Mr. C. D. Collis, Kairanga	9	2 0

Missionaries' Addresses:

SOLOMON ISLANDS DISTRICT.

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
Sister Norma Graves
Mr. J. M. Miller
Mr. R. A. Mannall

VELLA LAVELLA CIRCUIT:

Rev. Trevor Shepherd
Sister Winifred Poole
Sister Myra Fraser
Sister Davinia Clark

CHOISEUL CIRCUIT:

Rev. D. I. A. McDonald
Sister Lucy Money
Sister Jessie Grant
Sister Nancy Ball
Mr. G. T. Dey

PAPUA-NEW GUINEA HIGHLANDS MISSION.

Rev. C. J. Keightley C/o. George Brown College, 5 Rogers Avenue, Haberfield, N.S.W.

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
Sister Pame'a Beaumont

TEOP CIRCUIT:

AIRMAIL ADDRESS for Teop Circuit:

*Methodist Mission,
Kekesu, Teop,
Sohano, Bougainville,
P.O. Lae.*

TERRITORY OF NEW GUINEA.

Rev. G. G. Carter, M.A.
Sister Merle Carter
Sister Thelma Duthie
Mr. J. F. Murray

BUKA CIRCUIT:

AIRMAIL ADDRESS for Buka Circuit:

*Methodist Mission,
Skotolan, Buka Passage,
Bougainville,
P.O. Lae,
TERRITORY OF NEW GUINEA.*

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

"THE OPEN DOOR"

Editor: Rev. S. G. ANDREWS, M.A.
P.O. Box 5023,
Auckland.

Copies are supplied by appointed agents in the Circuits at 1/6 per annum, single copies posted at 2/- per annum.

Orders and remittances to be sent to The Treasurer, Methodist Foreign Mission Fund, P.O. Box 5023, Auckland, C.1.

Printed by The Institute Printing & Publishing Society Limited, Queen Street, Auckland, C.1.

Our Children's Missionary Paper.

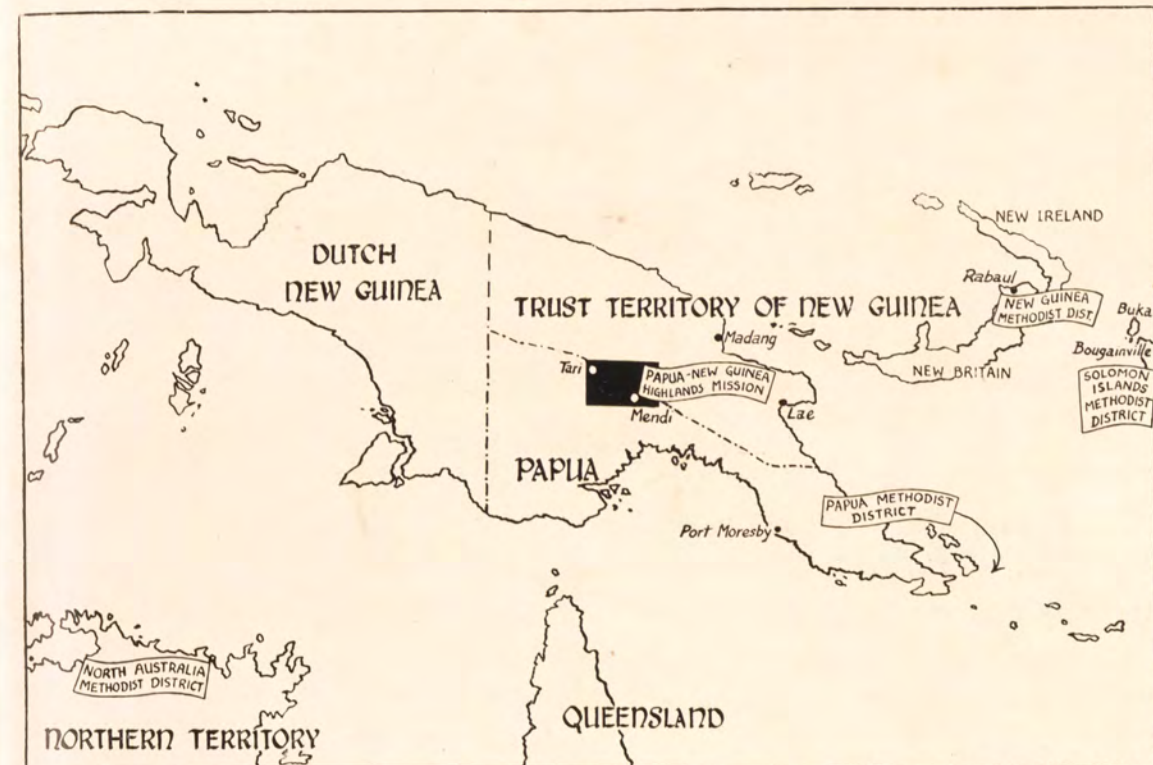
"THE LOTU"

is supplied quarterly, and is supplied to Sunday Schools in fives or any multiple of five, at the rate of £3 per 100 per annum. Single copies 1/6 per annum; posted 2/-.

Editor: REV. E. C. LEADLEY,
463 Gladstone Road, Gisborne.

THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



Locality Map:—PAPUA-NEW GUINEA HIGHLANDS MISSION.



SPECIAL HIGHLANDS MISSION APPEAL NUMBER

"THEM ALSO I MUST BRING"

—John 10:16.

Price: One Shilling and Sixpence per annum.
Posted: Two Shillings.

General Secretary: Rev. S. G. Andrews.
Foreign Mission Department, P.O. Box 5023, Auckland.