

Treasurers' Acknowledgments:

As contributions received through circuits are not now published in detail, the Board recently decided, in the interests of consistency and brevity, to refrain henceforth from publishing details of individual contributions, forwarded direct to head office, where it has been possible to send receipts.

PAPUA-NEW GUINEA HIGHLANDS APPEAL:		£	s.	d.								
Acknowledged in last issue "Open Door"	1433	7	9		Wanganui North	27	5	0	Opotiki	5	12	6
Circuit Contributions:					Greytown	11	0	0	Tauranga	27	6	0
Johnsonville	8	0	0		Auckland East	88	0	0	Hamilton	75	0	0
Carterton	3	12	6		Wellington West	18	2	6	Papakura	6	13	6
Auckland South	78	11	6		Wanganui West	6	7	4	Lower Hutt	116	12	6
Auckland Central					Auckland Central	50	0	0	Apiti	15	9	6
Mission	9	8	6			162	10	3	Matamata	8	11	0
Nelson	137	5	8		Ashhurst-Bunnythorpe	19	10	3	Kawhia	1	0	0
Te Kuiti	5	0	0		Wanganui Central	61	6	6	Invercargill	60	10	0
Papatoetoe	46	10	6		Porirua	20	12	0	Per M.W.M.U.	16	10	0
North Waitemata	38	8	0		Otahuhu	17	5	6				
Levin	69	6	6		Matamata	54	0	0	Paid direct to Foreign Mission Office	334	11	10
Tauranga	22	9	0		Coromandel	10	5	3				
Johnsonville	1	0	0		Otaki	11	15	0				
Waitara	19	13	8		Foxton-Shannon	40	13	0	Direct contributions to Foreign Mission Office for:			
Edgeware Road	8	13	2		Wellington East	110	13	0	General Fund	694	9	9
					Napier	26	16	9	Leper Fund	53	1	0
					Waihi	55	11	0				
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THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



GEORGE BROWN MISSIONARY TRAINING COLLEGE, Haberfield, N.S.W.—Where our workers for the New Guinea Highlands are trained.



Missionary Education Number

"Teaching them to observe all things, whatsoever I have commanded you."

—Matthew 28:20.

Price: One Shilling and Sixpence per annum.
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General Secretary: Rev. S. G. Andrews.
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Missionary Prayer Topics this Christmas Time . .



*"Can we see the little Child
Is He within?
If we lift the wooden latch
May we go in?"*



LET US THANK GOD:

For the opportunities among the children and young people on our mission fields.

For the consecrated service of our missionary teachers, of all races.

For the Youth Movement of our Church at home, in the Jubilee year of our Bible Class Movements.

For the evidence of Missionary interest and response among our youth.

"How far is it to Bethlehem?"

LET US PRAY:

For our workers entering the Highlands this Christmas tide:—

Rev. C. J. and Mrs. Keightley and Jennifer, Mr. Gordon Dey.

For Sister Edith James, as she continues her training.

For the Solomon Island workers in the Highlands:—

Alpheus Alekera, John Pirah, Burley Mesopitu and their wives.

For the offer by a suitable male teacher for the new work.

For our continuing task in the Solomon Islands, especially that nurses and carpenters may be led to offer for the work there.

THE OPEN DOOR

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

The Missionary Organ of
the Methodist Church of
New Zealand

VOL. XXXIV. No. 3.

DECEMBER, 1954.

Published Quarterly.

Two Participles . . .

"Go ye therefore, and make disciples of all the nations, BAPTIZING them into the name of the Father and of the Son and of the Holy Ghost: TEACHING them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world."

"We have been 'going into all the world' but very often we have shirked, or very imperfectly performed our further duty of 'teaching to observe'."

—Late Rev. J. F. Goldie.

Ours is world-wide commission. In our preoccupation with Roviana or with Tari, let us not forget Washington and Moscow. Paul said "I must see Rome."

Let us Methodists remember that our own Church is world-wide. On his way to us this year, Dr. Sangster visited Methodist fields in India and Ceylon and went on from us to Fiji. During the year also, Dr. Eric Baker, Secretary of our British Conference has been in West Africa, where young Methodist Churches are feeling their way towards a Conference of their own. Behind the "bamboo curtain," there are the fruits of four Methodist districts in China.

In the Pacific, our own particular area, this year has a special historic significance. In August 1854, the British Conference granted self-government to the Wesleyan Methodists of Australia and New Zealand. When the first Wesleyan Conference met in Sydney in January 1855, it was charged from the outset with continuing the missions already operating in Tonga and Fiji. In due course these were re-opened in Samoa, and extended into New Britain Papua and the Solomon Islands—and now into the Papua-New Guinea Highlands.

Although in due time, the Methodist Church of New Zealand, separated from the Methodist Church of Australasia, the term "Australasia" today is neither a misnomer nor an anachronism. For today, Australia shares with us the continuing responsibility for these Pacific fields, away from the Australian mainland. And today, as never before, the term Australasia (Southern Asia) gives us our geographic setting, and our responsibility for the spiritual and social welfare of the peoples in our near northwest.

For the Methodist Church of New Zealand, 1954 has had a dual missionary significance. The year which has seen the passing of the leader of our first overseas missionary enterprise, finds us engaged in commencing another.

At this stage, the two participles in the Great Commission may well give us pause:

BAPTIZING: Once again, we go out in the name of Christ to win for Him a primitive people.

In our long established field also, souls will continue to be won, but there, increasingly, the work of evangelism will belong to the growing young Solomon Islands Church.

TEACHING: Ours is a teaching ministry too. Not just "education," though that is included. It is the whole work of the building up the people in Christian faith and life. Just now we can give only three illustrations:

1. Our teaching ministry include the provision of the Scriptures in the language of the people.

2. Remembering the warning of D. T. Niles that the transplanted Church grow not pot-bound, we have nevertheless the duty of guiding the institutional forms of the indigenous church as they emerge.

3. In our fields, as in all others, training for leadership becomes a top priority.

This is why we present this missionary education number of "THE OPEN DOOR."



Burley and Muriel Mesopitu, married teachers from Vella Lavella, who have gone forward to serve in the Papua-New Guinea Highlands.

Evangelism Through Education ... in Modern Ceylon

Vivid Impressions of a Challenging Situation by the REV. DR. W. E. SANGSTER, M.A.

More than thirty years ago we were in college together, but God called my friend to be an Educational Missionary and He called me to the service of the circuits in the homeland.

As we parted a week or two ago at the airport of Madras, I pondered on the problems of the educational missionary, and I was still pondering on them when the plane touched down on the red soil of North Ceylon. Does a man spend his life well who spends it all as a teacher in a mission school? Is the missionary turned schoolmaster a missionary still?



There can be no doubt, I think, that some people who support overseas missions are unsure on the point. Missionary educators have always had their critics. "This is not evangelism," some earnest people have said. "What a lad in an unevangelised land needs to know is not mathematics, history, or science. He needs to know that he has a Saviour. If the money spent on colleges had been spent on direct gospel preaching our cause would have advanced more rapidly. After all, what does this teaching do? It makes people discontented with their lot. It often makes them despise manual labour and leaves them thinking that to win respect they must follow a profession or be a clerk. It can overstock a country with graduates who can't find work they thing worthy of them, and are too superior to do the work that needs to be done.

Men who offer themselves as missionaries ought not to spend their years teaching secular subjects," these critics say, "compelled in grant-aided schools to be virtually dumb about Christ except with those already Christian and limited to ethics with the rest." ("How to do good without the power to do it," as one missionary defined it to me). "What is the role of the educational missionary?" I asked myself again as I flew over Palik Straits. Why am I sure that my friend is spending his life well?

EAGER SCHOLARS.

It was to schools that my guides most frequently took me; almost always to schools. I can recall a splendid little hospital, and many crowded churches, but the impression that seemed to envelop everything

else in my recollections of Ceylon is the hundreds and hundreds of eager upturned faces assembled in the schools. A thousand scholars was not uncommon. Boys here. Girls there. Some of the schools are over a century old.

The island, which proudly points in Colombo to the oldest Methodist Church in Asia, points proudly also to her mission schools. No wonder that successive Governors of the island have spoken of the astonishing impact of these Methodist Missionary Schools. Education is now free in Ceylon and readily accessible, but no one could write an honest account of educational history in this island and fail to give prominence to our splendid schools. Many Ceylonese said to me: "It was one of the chief means by which we obtained independence."

How familiar many of these names are! Wesley, Richmond, Kingswood, Methodist, Southlands . . . but others with less familiar names are not less powerful in the life of this island people: Jaffno Central, Point Pedro, Kandy High, Vembadi, Vincent, Newstead . . . the list runs on and on. And for generations these schools have been pouring into the life of Ceylon men and women of character, not a few of whom have reached the highest places in the service of the State.

Ceylon is in desperate need in these days of great and worthy leaders. Full independence has come to a people who have been under foreign tutelage (partial or complete) for over four hundred years. Some people—not the Ceylonese—think it came too soon and too suddenly. But come it has! The island needs, in all walks of life, men and women of character, discernment, high principle, strong and incorruptible, bent on the best and vigorous in its pursuit.

EDUCATION'S ROLE.

It is at that very point that our schools—together with others—are making a vital contribution to the nation's clamant need. In a Church in which the evangelist is not unhonoured (and needs, indeed, to be welcomed again), it is the educational missionary whose names comes up most frequently in conversation. All over the island, men in all walks of life asked tenderly after their old missionary principals retired now in England, or spoke with love and reverence of some now gone to heaven.

Nor did these tributes come only from Christians. Buddhists, Hindus, and Muslims have benefited by these schools as well. If it is said that they are Buddhists, Hindus, and Muslims still, that cannot be denied, but a boy or girl cannot live in a Christian atmosphere through the most impressionable years of their lives and be unaffected by Our Lord.

It is commonly asserted that though only eight per cent, of the inhabitants of Ceylon are Christian, the influence of Christ has permeated everywhere. It will penetrate still more. The missionary-teacher does not get quick returns but it may prove, in the accountability of heaven, that he gets the richest ones. He hastens the day when it will be said with truth of Ceylon:—

Where every prospect pleases
And man is so worthwhile.

The Place of Agricultural Education ... in the Pacific

by MR. D. W. BROWN, of Navuso, Fiji.

Any country that wishes to participate in world trade today and at the same time retain its economic stability must produce an exportable surplus of goods.

These exports may consist of either primary products of the fruit industry. From a modern civilization point of view the Pacific Islands are young countries and, with the exception of a few, organized industry is unknown. The few that have started industrial work are only doing it on a small scale. To exist, these Pacific Islands must produce enough food to supply their own needs and over and above this they must provide a surplus for export, to balance the imports necessary to modern living. Agriculture, whether it be peasant or plantation Agriculture, must provide this exportable surplus. I think (although I can speak authoritatively for Fiji only that one could safely say that 95% of the Pacific Islanders depend on Agriculture for their living.

Not a great number of years ago, these people were a self supporting race. Each village grew enough food to supply the simple wants of its people. Today it is a different story. They have been caught up in a fairly fast moving civilization and have learnt to like some of our food and to enjoy some of our customs (a doubtful benefit). The fact that thousands of Europeans live in these islands and expect to live as they lived in their own countries means more imports, and to balance trade, the Islands must export. Admittedly in the Islands we have quite a number of European planters who produce quite a lot of copra and in Fiji of course the Sugar industry is run by Europeans but let us remember that 99% of the sugarcane is grown by the Indians and Fijians.

I must say at this juncture that my experience in Agricultural Education in the Pacific has been gained in Fiji and therefore I shall confine my remarks mainly to Fiji.

SUBSISTENCE AGRICULTURE.

The Agriculture set up in Fiji differs greatly from that in New Zealand. In New Zealand the farmer grows specific crops on a fairly large holding and today buys most of his household goods from others. In Fiji the Fijian is the land owner and does not produce much more than is necessary for his bare subsistence. The Indians on the other hand farm intensively the land they lease from the Fijians. The bulk of the sugar produced in Fiji is produced by the Indian peasant farmer.

The Government has realized that for the progress of the colony of Fijian land must be brought into full use. There are two ways of doing this—either to lease it more extensively to the industrious Indian peasant farmer, or else to teach the Fijian the economic value of his land and the method of using it in a husbandlike manner. It is naturally the latter course that the Government, and all of us who love the Fijians, wish to see put into practice. The Fijian must forsake his shifting haphazard ways of land usage and adopt modern methods of agriculture. Unless he does this he is in danger of losing his land which indeed is his birthright.

The Government's policy is to encourage and help the Fijians through its Agricultural Extension services, whereby the results of recent experiments in tropical agriculture are brought to the notice of local farmers. There has also been set up an Agricultural and Industrial Loans Board, which will be of great assistance to the young farmer starting out.

EDUCATION AND AGRICULTURE.

We have a great number of fine schools in the Pacific today and I think the general education of indigenous peoples is being very well catered for by the various Governments and Missions. This is an admirable state of affairs, but, to my way of thinking, a little too much stress has been put on the academic side of teaching and not nearly enough emphasis has been given to Agricultural and Technical Instruction.

The basic aims in Education anywhere must be to give a child a general knowledge and to prepare youth to take an active part in their respective communities. If, then, a community depends to a great extent on Agricultural pursuits, it must then be the Educationist's job to provide the potential members of that community with some Agricultural knowledge.

If the Fijian youth, for instance, can be taught the simple principles of Agriculture it will give a great boost to our export trade. Let us look for a moment at Banana production in Fiji. Bananas are grown almost exclusively by the Fijians. If the Fijians knew more about cultivation methods and disease control you in New Zealand would have more bananas and fruit of a much better quality. What of rice the staple diet of the Indians in Fiji and a food the Fijians like very much? Fiji does not grow nearly enough rice to meet her own requirements, let alone for export.

EVANGELISM THROUGH EDUCATION IN MODERN CEYLON—(Continued from page 2).

MURDER A DAY.

Meanwhile, great problems await solution. There is over a murder a day in this island of eight million people. A revival of Buddhism has begun. I watched the new ascetic monks marching on Colombo, their eyes fixed steadily on the ground lest they look on a woman. "It is from Christian countries," some Buddhists reminded me, "that the world wars have come. Perhaps Buddhism, with its deep reverence for life, is the creed the world needs!"

There was a time in Ceylon when it was socially and economically advantageous to be a Christian. It is no longer. Ardent nationalists, thrilling at independence, are asserting that Buddhism should be the State religion. It will do the Church no harm to be challenged in this way.

A divine discontent troubles the Methodism of the island at present. The leaders long to be more used of God; to be more spiritually powerful. They want our prayers. They were the first Methodist Mission Field in Asia. They would fain be the first again in spiritual power.

—"Methodist Recorder."

Milk, as we all know, is a very necessary food for all and particularly for children. Our Fijian infant mortality rate is high and it is well known that this is caused in no small way by the fact that there is very little milk available to Fijian children. The Fijian, and I think this can be applied generally to the Pacific Islanders, looks at a cow with one idea in mind—a feast.

GOVERNMENT AND AGRICULTURE.

I think you will agree with me that Agriculture has a definite and very important place in the education of Pacific Islanders. The Government of Fiji and the Methodist Overseas Missions in Fiji are attempting to give the Fijians some Agricultural Training.



Dormitories at Navuso Agricultural School, Fiji—part of New Zealand Methodism's gift to Fiji after the hurricane of 1952.

Some six years ago the Education Department commenced to organize Young Farmers' Club in the district and village schools. This work is directed by an Agriculture Education Officer and four assistants.

Up to this year Government had no follow-on from this point. However this year it was decided that the biggest Government Fijian Boys' School should have a definite agricultural bias. Thus boys up to Secondary standard will have an opportunity of gaining far more theoretical and practical Agricultural knowledge than they could gain in their Young Farmers' Clubs. Attached to this school is a fair sized farm where the lads learn cultivation methods and animal husbandry.

In February 1954, the Fijian Government opened a Farm Institute at its Central Agricultural Station at Koronivia (10 miles from Suva). This, I think, will prove to be one of the most important steps taken in Agricultural Education in the Pacific. The Department of Agriculture felt the need for better field staff and this at the moment is going to be the function of the Farm Institute—to train Fijians and Indians for departmental work. However a number of us feel that the Institute will grow into something much bigger and may at some future date become an Agricultural College.

METHODISM AND AGRICULTURE.

The Methodist Church has championed education for the Fijians right from the earliest days. At the present time it has primary and secondary schools throughout the colony. Over thirty years ago the church realized the necessity for training young Fijian farmers. At some considerable expense it purchased the Navuso property (situated on the Rewa River, 15 miles from Suva) from its European owners. Thus was born the Navuso Agricultural School. At that time it

was the only Agricultural School in Fiji. Now in 1954 it is still the only fully Agricultural School in the colony.

By means of a colony-wide entrance examination we select forty odd lads of 15 years or over to enter Navuso each year. They do a four year course which covers Arithmetic, English, Agriculture, Animal Husbandry Hygiene, Biology, Book Keeping, Vet. Science and Plant Pathology. Some time each week is also spent on Carpentry and Blacksmithing and we hope next year to institute a course on simple leather work and also farm mechanics. The remainder of the boys' time is spent working on the various sections of the 840 acre farm. Each student does a certain time each year on all sections.

We try to give the boys experience in the growing and tending of most crops grown in the Pacific. Navuso produces sugar cane, rice, bananas, pawpaw, pine-apples, citrus and of course the native root crops and also this year we are starting a cocoa plantation. With these crops we are able to carry into practice the lessons that are taught in school. In addition to this of course is the farm maintenance work—fencing, draining, road making and etc. Our farm power consists of two Ferguson tractors, 14 horses and three pairs of working bullocks.

On the livestock side we have a 60 cow dairy, a poultry section of 600 layers and by the end of the year we'll have a piggery running 10-15 brood sows. Although the Pacific Islanders have little or no background as far as animal husbandry is concerned it is quite evident that they are keen to learn and some of the lads who have passed through Navuso in the last few years are doing excellent jobs as Livestock men and Veterinary Assistants. Of course you get the odd one who throws a cane knife at a cow because she won't go where he wants her to go or who almost works a bullock to death in a rice field. A question in a 1st year livestock paper was (a) What is a drake? (b) a heifer? One bright lad, not quite sure of his terminology, answered, "A drake is a bull duck. A heifer is a young cow who has no sons."

AGRICULTURAL MISSIONARIES.

Two of our ex-students served our church as agriculturalists in Papua for 8 and 14 years respectively. Another two are now serving in North Australia and the Solomon Islands. This Agricultural knowledge is being spread far and wide in the Pacific.

You may ask, "Is it the job of the Church to train Farmers? Can't we leave these things to others and concentrate on the spiritual needs of the people?" Our answer to that question is an emphatic No. Wherever Christ's Church has gone it has concerned itself not only with the spiritual needs of the people but has done everything in its power to improve the social and physical welfare of those to whom it ministers. Spiritual strength is a far greater asset than bodily well being, nevertheless, I think you will agree with me that it is a wonderful help for a fine soul to have a sound and healthy body to dwell in. Looking in a broader sense at the Church in Fiji, how can we expect it to grow and prosper when its very roots (the people) are economically unsound. How can we expect them to give practical support which is not in their power to give?

It is our responsibility as a church to prepare the youths of the Pacific Islands to take a useful place in a more stable community. It is that we are attempting to do at NAVUSO AGRICULTURAL SCHOOL.

EDUCATION in the TEOP CIRCUIT

by the REV. G. G. CARTER, M.A.

In Bougainville as in Malaita and other Melanesian islands much of the native society is of the fragmentary type. That is to say, traditionally the people did not live in big villages but in small hamlets, often of only one or two houses. Though the Government has set its face against this in New Guinea and in many places forced the amalgamation of a number of hamlets into one reasonably sized village, this is very much against the grain and not accepted with whole hearted vigour by the people. The result is that even today we have few large villages and a number which may be as small as one household. This of course poses a real problem when it comes to the placing of pastor teachers. That is why the Bougainville Circuits have a far larger number of native agents than the British Solomon Islands in proportion to their numbers of people.

In Teop Circuit we have tried to overcome the staffing difficulties and increase our efficiency by building up central schools, where students from a group of hamlets came together. Due to distances involved this means that these schools must be boarding schools for many of their students, and the students must feed themselves. This system has been in operation for some time and is established as the way for a number of our smaller areas. In the villages thus deprived of their schools, it is still necessary for us to maintain a paid Pastor, in most cases, though we are looking ahead to the day when each village will be served by a local preacher and be under the care of a Pastor who will have a group of villages to give pastoral oversight to. In some of these villages the Pastor at present will take an hour a day of kindergarten for the smallest children, but this phase of the work is not highly developed as yet for few of our men have any training in the taking of kindergarten classes. In larger villages, though they may send students in to a central school or to the Mission station, there is still a school doing a major work.

A central school staffed entirely by local teachers, is very much a people's enterprise. While the people can and do ignore a school in their own village, the central schools could not function without their support. They must give the land, erect the buildings and help month by month with its maintenance. Further they must support the school by sending their children, and that involves a further measure of sacrifices in that the villages is largely deprived of its youngsters for normal garden work. But there are compensatory advantages. The central school is tending to become a focus for other combined activities. Monthly class meetings are held there and in other ways too it becomes focus of religious life. It means too that some of our best teachers are able to influence a far wider area than if they were confined to one village.

In the Circuit school at Kekesu station classes range from Kindergarten to Form II which is the highest class our students can reach without going on either to the Administration schools or to our District Training institutions. It is not only the Circuit training institution but it is also the central school for its own area.

In addition to that it has had for the last two years a preparatory class for boys who wish to go to the District Training Institution, Banga, but are too young when they reach the normal top class of the Circuit Training Institutions. We have boys from the three Bougainville Circuits in this class, and the main emphasis is on English.



Sister Thelma Duthie of Kekesu, Teop—now on furlough in New Zealand.

In each school a group of core subjects is taught . . . principally the three R's. But this core is being gradually modified and added to. More and better English teaching is finding a place; we are trying to give an agricultural bias to our school at Kekesu with a view to its extension to other schools in due course; and we are trying within the limits imposed by restricted staff and restricted time to help students who are not fitted or not willing to enter the service of the Church as Pastor teachers to learn other useful skills. The most we can do here, very often, is prepare the boy for entrance to a specialised Government school.

But the centre of all our training is of course the development of the Faith. Sometimes this is explicit, as when we begin senior agriculture with the first chapter of Genesis, more often it is implicit as in the more formal subjects but it is always there and naturally discussed by students and teacher alike quite apart from the specific Biblical lessons. We are very glad that our people are not sufficiently "civilised" to secularise their education or to divorce religion and life; and we pray that by His Grace we may keep that way so that in all things He may have the pre-eminence.

Impressions of the George Brown Methodist Missionary Training College

by the REV. C. J. KEIGHTLEY.

What is it? Where is it? Until just over twelve months ago I have to confess that I had barely heard of it. I wonder how many New Zealand Methodists are in the same position. I find that even among Australian Methodists, including those living in Sydney itself, the College is not widely known. Oh yes, it is true many have heard of the College, but unfortunately there are comparatively few who seem to know what it is, and where it is, and what it is endeavouring to do.

Of the College it can be said that it forms part of the back-bone of the missionary work of our Australian Church in the Pacific. Quietly and splendidly it is working for the advancement of Christ's Kingdom. Since 1928 (except for short periods during the depression of the early thirties, and the war when it was used to accommodate war evacuees) the present building has been the missionary training centre for accepted candidates for Overseas work. Of recent years it has also served as a Deaconess training centre for the Australian Home Mission work. Furthermore, it is a home to which missionaries passing through Sydney to and from the field may come when accommodation facilities allow. Dedicated as a memorial to the great Methodist pioneer missionary of the Pacific, the late Rev. Doctor George Brown, the College serves a very useful purpose in the life of the Church.

It is a very lively place, and a very **lovely** place too. It is a large old home set in spacious and attractive grounds in the pleasant Sydney suburb of Haberfield. A central feature of the College is its air of homeliness. It is one of the first things one notices when one crosses its threshold. This feature together with the pervading atmosphere created by Christian fellowship, prayer, study, and mutual helpfulness and co-operation make it an ideal place for the preparation for the great work to which God has called them. Each day begins in a spirit of worship with the students gathered at 7.30 in the College study. This period of morning worship is led by the principal, the Rev. A. D. Hunt, and the students in turn. Of value also are the opportunities afforded here for meeting and talking with missionaries fresh from the field. From them we receive many valuable suggestions and warnings as well as encouragements.

However, of still more importance to me is the course which I am taking. Certainly it is very exacting, but I believe that it is doing much to prepare me for the new field of service in the Highlands of Papua and New Guinea. The subjects I am taking include: The History of Christian Missions, Missionary Methods and Approaches, Native Education, First Aid, Tropical Medicine and Hygiene, Anthropology I. and II., and Linguistics.

It needs but little reflection to realize the value of such subjects as "The History of Christian Missions" and "Native Education." Not only do they help to give a true picture of the task and the way to approach it, but also an enlarged vision of the Missionary work of the whole Christian Church. In this respect it has been of value to share with the missionary candidates

of other churches and fields in that part of the course organised by the National Missionary Council.

The lectures in Tropical Medicine and Hygiene at the University have also been of immense value. The knowledge, the warnings and the suggestions that have been offered throughout this course are very useful, particularly to anyone who is not within access of a medical advisor.

But the courses that are of greatest value to me are unquestionably those in Linguistics and Anthropology by Doctor Capell, one of the foremost authorities in Australia on the Pacific languages. While this course was rather too brief and concentrated to be entirely satisfactory, it was, nevertheless, a very valuable introduction to this important subject. One fact that was made clear to me is that a thorough knowledge of a people's language is a necessity before one can gain an entrance into that people's heart and a true understanding of them.

The course in Anthropology which is directed by Professor Elkin is certainly proving of tremendous help to me. It is enabling me to see that there are many features of native custom and belief to which I must give patient and considerate attention if my approach to the people is going to allow for an effective presentation to them of the Gospel of Jesus Christ.

Finally, a brief word about the people in George Brown College. They are indeed a merry lot and are made up of six nurses, one house-mother, three teachers, five deaconesses, two ministers, and one doctor. The staff consists of the Principal, Matron Baxter and Mrs. Stone. The students have come from all over Australia—four from South Australia, five from Queensland, one from Tasmania, one from Western Australia, six from New South Wales, and one, of course, from New Zealand.



Mr. R. A. Mannall and Sister Merle Carter effecting the transfer of Sister Merle and Sister Pamela Beaumont to Tonu, Siwai.

★ "That in both Australia and New Zealand, a vigorous attempt be made to encourage suitable Christian young people to apply for Government and commercial positions in the Pacific area."

—Minutes of Conference, 1953: page 128.

Tonga's Extremity . . . Your Opportunity

E. A. CRANE, M.A.

Principal, Government Teachers' Training College, Tonga.



A Tongan Scene.

The pattern of educational development in Tonga is much the same as that in other Pacific Islands—pioneering by the early missionaries who set up village schools taught by pastor-teachers, and the later entering of the government authorities into the field of education. In Tonga, unlike Fiji, the Wesleyan Church still retains control of a large number of primary schools, and in addition has a college for boys, and three colleges for girls. The Government controls the greater number of primary schools, a College for Tongan boys, and a High School for Europeans and select Tongans, while the Teachers' Training College is organised by the Government with active participation of all mission bodies who send their quota of students there to be trained.

But don't be deluded into thinking that the liberal use of the word College denotes an advanced state of educational development. It is used more as an aim to strive for than as a mark of attainment. For example the Teachers' Training College, sets its entrance examination on a standard of English equivalent to a New Zealand boy entering Standard 4.

Low standards in English are resulting in a correspondingly low standard in higher education as without competence in the understanding and expression of English the cultural, technical, and professional advance is hampered. The cause of this retarded development is due mainly to two things: First, a lack of trained teachers with sufficient competence to teach

English in the primary schools; and secondly, a relatively parsimonious Government expenditure which leaves the schools inadequately equipped and the teachers poorly paid.

A VICIOUS CIRCLE:

Actually, progress is slow because it can't break out of the vicious circle. We can't get good teachers because the standard of general education in the primary schools is so low: but we can't raise the standard in the primary schools until we get better teachers. The Government is at last doing something about the matter by taking over teacher training, but when it is realized that the Teachers' Training College was started only ten years ago, the reason for the poor teachers, and the need to use great numbers of uncertificated teachers, becomes evident.

You New Zealanders know how fundamental education is to the economic, political, and technical progress of your country. You know how assuring it is to send your children to good primary, secondary, and technical schools, to Teachers' and Business Colleges, to Medical Schools, and to Universities. You know that because of your educational system you can call a plumber to fix your pipes, a mechanic to fix your car, a watchmaker to fix your clocks, a doctor to fix your aches and pains, an accountant to audit your books, or a librarian to advise you in your reading. But, basically because of its lack of good educational and training facilities, Tonga is lacking in many of these essential servants of the community. There is a great lack of trained technicians, agriculturalists, tradesmen, teachers, nurses, clerks and auditors.

The sense of vocation, too, will be the stimulus that will compel a man to set his personal standards of morality and integrity high. This, of course, will enhance his influence and effectiveness with the Tongan people. It can only result in tragedy for the people if they are led to accept as normal the standards of many Europeans in the tropics who live quite outside the orbit of the Christian Church. The Church's campaign for temperance and morality is made all the harder if Europeans live lives that run counter to the Church's ideals. The President of the Free Wesleyan Church said to me one day how thrilled the Tongans were when a Government servant took an active part in the Church's life as local preacher or Sunday School teacher. So the very fact of a Christian being in Government employ, and setting a high standard of personal morality, is itself doing much to increase the influence of the Church.

REWARDING SERVICE.

But the life of devoted service, although it means a life of sacrifice and discipline, has its own rewards. One of the condemnations of the modern machine-based society is that the opportunities for creative expression are becoming fewer and fewer. More and more, men

are herded into large factories, large shops, or large schools where the avenues of individual expression are rigidly confined by policies laid down by managers and directors, and enforced by inspectors. But that is not usually the case with Europeans who accept positions of leadership in the tropics. One of the most satisfying things about the work in Fiji and Tonga which I have been privileged to do as headmaster of a Mission secondary-technical school, and principal of a Government Teachers' Training College has been the boundless opportunities for experiment, change, and improvement that I have been able to initiate. In these countries which have started so late in the race for economic stability and cultural advance there are limitless possibilities for men of vision and energy to carry out schemes of creative development.

Another sustaining force is the constant awareness that the native people are deeply grateful for the help they receive from devoted workers. This gratitude expresses itself mainly through the willing co-operation of students in any efforts designed to improve their standards or efficiency, and it is the greatest reward any teacher can ask for his efforts.

Tonga in the past has been well served by its Christian Europeans in prominent Government educational positions. Within the last ten years three Directors of Education have been Methodists: Rev. C. F. Gribble, now General-Secretary of the Board of Methodist Overseas Missions in Australia, Mr. G. Stafford, and Mr. G. A. Read, both of whom served on the Executive of the N.Z. Methodist Bible Class Movement of former years, and had long records of service to the Church as Bible Class Leaders and Sunday School Superintendents. A former Principal of Tonga College, Mr. K. Lambie, now Director of Education in Western Samoa, was a Presbyterian Bible Class leader. The only three principals that the Teachers' Training College has had have been Methodists, Rev. C. F. Gribble, Mr. G. Stafford, and myself.

But as some go others must come forward to take their places. I trust that these words might ring in the hearts of some qualified Christian men or women who will be led to volunteer for service either with the Mission or with the Government. Wherever you go you will face hard work and responsibility; but you will also be received with welcoming hands and grateful hearts, and at the end I am sure you will hear the Master's voice speaking to you with inner conviction: "Inasmuch as ye did to the least of these my brethren, ye did it unto me."

But with no hope in its present stage of development of getting these trained personnel from its own native ranks the Government is forced to seek these leaders of industry, administration, and professions from trained Europeans overseas, while the independent Methodist Church also relies on overseas missionaries for the training of its native ministry, for the administration of the finances and organisation of the church, and for the leadership of its highest educational institutions.

AN OPPORTUNITY FOR SERVICE:

A wonderful field of service lies open here to all with an adventurous spirit whose hearts will thrill to the task of helping their fellowmen. And yet the disappointing thing is that so few volunteers will step out of the ranks of the Christian Church in New Zealand to come over and assist in this great task of bringing enlightenment and courage and stability to their more

benighted brethren of the South Pacific. The Tongan Government and the Methodist Church of Tonga have great difficulty in filling teaching, administrative, and professional positions. At present the Church desperately needs two teachers to act as first assistants in its largest colleges, while the Education Department requires a Principal for its largest boys' college, and two secondary-assistants for its High School. The Government also requires a Crown Solicitor, an Officer-in-charge of the C.I.D., a Senior Mechanical Engineer for the P.W.D., and clerical staff in the Treasury.

What are the requirements of applicants for all these posts? Academic and professional qualifications, while essential, are not enough by themselves. Unless they are backed up with a sense of vocation, the Tongan people will not receive the full benefit of their leadership. A man who takes up work in Tonga needs to feel a sense of worthwhileness in what he is doing; he should come with the definite idea of giving himself in the service of these people. With the majority of men the sense of vocation depends upon religious conviction, on the feeling that they are working with God in the accomplishment of His purposes.

This sense of vocation will be a great sustaining force in the days of frustration or disappointment or loneliness that might lie ahead. For, let me make it quite plain, living in these Pacific Islands can be a real sacrifice when it means giving up the habits and customs and comforts which have become ingrained into your being through living in an advanced and cultured Society. There will be times when you pine for the larger and fuller society of the folk in your home country; when you feel hemmed in by the lack of opportunities for social expression or cultural stimulus; when you feel frustrated by the slowness of the advance, or the lack of consideration or co-operation of the governing authorities; when you feel annoyed at the endless struggle against rising costs of living, or disappointed that your children are missing so much of the benefits of good schooling or interesting companions that they would be getting in New Zealand.

It is at such times that many of the Europeans, whose motives in coming to this country were mainly selfish, pack up their bags and catch the first boat home. But those whose love for their work and their fellowmen spring from their devotion to God conquer these times of vacillation and brooding by a renewed dedication to the tasks to which they feel called.



"It seemed good to the Holy Ghost, and to us . . ."

—Acts 15:28.

SYNOD . . BOARD . . . CONFERENCE

The record of the first Conference on missionary policy is reported in Acts 15. From the days of William Carey forward, the modern missionary movement has expressed itself and registered its convictions in numerous Conferences. From the Missionary Movement, the Ecumenical Movement sprang to birth. So the Second Assembly of the World Council of Churches at Evanston, Illinois, this year, had its own relationship to the missionary task of the Christian Churches.

Within our Methodism also, our missionary work is annually reviewed at various representative meetings. In the Solomon Islands District, regular leaders' and quarterly meetings are now held in the six circuits. Each year, in one of the circuit head stations, the annual Synod assembles. Recommendations on financial and policy matters come then before the annual meeting of the Foreign Mission Board held each October at Auckland. To this meeting come members from a number of home synodal districts, and the President of Conference takes the chair. Matters of high policy are then presented to the annual Conference of the Church. This year, there was no actual missionary demonstration at our annual Conference. The Wednesday night was given over, by arrangement, for the celebration of the Golden Jubilee of the Bible Class Movements of our Church. Their demonstration bore witness to the missionary contribution, through fifty years, of the youth of our Church.

Between Board and Conference, each October, the annual Conference of the Methodist Women's Missionary Union is held. This year it took place at Waimate in South Canterbury District. "Women's Work for Women" is the motto of the M.W.M.U. How well they hold to it, and what a fine standard of devotion, service and generosity they set before the people of our Church.

Reports follow of three of these annual missionary occasions.

SYNOD:

A full report of this occasion appeared in THE METHODIST TIMES on October 16th. Sister Lucy Money writes below of some of the outstanding features:

Synod opened officially with services of welcome on Sunday, August 15th, to which came in goodly numbers the people of Teop circuit, so that they overflowed the church. In the morning the Chairman spoke on the text, "Faith without works is dead," and challenged all, young and old, black and white, to put their whole energies towards the task to which Christ calls us. At 3 p.m., Rev. John Taufu, Tongan minister stationed at Kieta, spoke in pidgin English from 2 Samuel 10.12, and stirred us all. Of him a native listener said, "John Taufu stole our hearts this afternoon." In the evening, while the native service was being held in the church, the Europeans met for a time of fellowship and inspiration in the Parsonage lounge, when Rev. Trevor Shepherd led our thoughts towards the theme of the Evanston Conference, "Christ the Hope of the World," under the heading, the Hope of the World, the Hope of the Solomons, and, My Hope.

On Monday morning at 7.30 a.m., the Communion Service was held. The previous night a pre-Communion

preparation class had been held for native members, and in the morning we gathered together in the church, coming forward to the Communion rail as those who are one in Christ, to dedicate ourselves afresh to Him.

Lotu, morning and evening, throughout the two weeks of Synod, was taken by Synod representatives, European and native, in turn. In addition, each morning before the business of the day began, the Synod representatives and others who could be present, met in prayer. These prayer meetings were led during the first week by Trevor Shepherd, and in the second week by Allen Hall, and together, silently and in spoken words, we brought our petitions to Him who had called us to His service. There were many languages, but one deep desire uniting us all—that we might be led by the power of the Holy Spirit, and guided in all our thinking and in our decisions.

On the second Sunday of Synod, services were taken in various villages by the Ministerial representatives, some of those who are used to coastal villages and sea transport having some unaccustomed and arduous exercise before they reached their preaching places. A party of visiting sisters accompanied one preacher to his appointment at Hoarataha, and enjoyed the walk, the inspiration of the service and the unstinted and delightful hospitality of the Catechist and his people.

Synod welcomed as a ministerial candidate John Bitibule, of Roviana Circuit, who having been examined in the Ministerial Session, was recommended to be received as a Probationer. Also welcomed to Synod was Rev. Isaac Vula, a Fijian minister who goes with our earnest prayers to take charge of our Methodist cause in Honiara.



John Bitibule, accepted candidate for the native ministry and his family.

BOARD:

"It is very gratifying to know that John Bitibule has offered and been accepted as a native minister on probation," writes Sister Lina Jones, following the annual meeting of the Board. "He is a most suitable candidate. The need for this ministry is urgent, so that the Islands Church may learn to 'bear its own burden'."

Writing of the Board meetings themselves, Sister Lina says: "We were led by the President of the Conference, Rev. H. L. Fiebig, who, having recently visited the Solomon Islands District, brought to the meeting a quickened understanding, while his intelligent insight into the work on the Mission Field was of great value in the decisions to be made. Mr. Fiebig said that his visit to the Solomons was the greatest experience of his life. Because of the great many miles of sea from one European Station to another, one-third of his time was spent in travelling. He visited twenty places including six European Stations. He suggested that any future visitors could profitably concentrate more on the main stations and the European workers. Other suggestions Mr. Fiebig made were a building committee from the missionaries themselves to work out a building programme; more co-operation between station and station especially as regards transport; and greater opportunities for women missionaries to get together, even if it involved travelling by air to do so. The President said he now had a greatly increased sense of the devotion of those carrying on the work over there. We in New Zealand should think of them not just as workers but as individual men and women who were doing a very effective work under not very easy conditions.

"Being home on furlough from the District Training College, Banga, Roviana, Rev. A. H. Hall was present at the meeting. He told us that there were signs of growth in the minds of the native people, but that spiritual power was needed to put more life into the young church. To that end the establishment of the Native Ministry would be a big help, for we did not want to plant a European church there, but to open the eyes of the Solomon Islanders to the truth of the Gospel, and thus get them to think of the means, not just the end. A basic need was prayer-power that the people might build up their own church.

"As the Board considered the forty-six recommendations forwarded by the Islands Synod, Sister Lucy Money, also on furlough, was able to enlighten us on many points. One important decision was the raising of the salaries of the Pastor-teachers who do not receive nearly as much as the young men in the Government service, and yet there are still many ready to do this sacrificial service for the Master.

"As over a hundred of our Western Solomon Islanders are working at Honiara, the capital where temptations are many, Rev. Isaac Vula, a Fijian missionary has arrived there to care for them and the Fijians who are in government work.

"During the year progress has been made in translation work, as Sister Lucy Money has now completed the four Gospels in the Batatana language. These are to be forwarded to the British and Foreign Bible Society for printing. Mr. Hall has also prepared a translation of the Minor Prophets in the Roviana language.

"REV. C. F. GRIBBLE.

We were again privileged to have the Australian Secretary of Overseas Missions, Rev. C. F. Gribble, who came to give us a report of his visit to the Methodist Mission stations of Mendi and Tari in the New Guinea Highlands. He spoke of the great advance that has been made in the three years since the opening up of the work here. While at Mendi the people were not very co-operative in the hospital work, they were better as far as the school work was concerned, and really astounding progress has been made in agriculture. The language is a big difficulty, so that the missionaries give high priority to the study of it. On the spiritual side, each Sunday the eight missionaries go out two by two to the hamlets within their sphere of work. The people call their message 'the good talk of the missionaries.'

"Tari is 60 miles north-west of Mendi, on a magnificent site, 5,500 feet high. In the neighbourhood are many beautiful valleys, thickly populated. The people at Tari are very co-operative in all matters. They send messages out by yodelling. The language is different from that at Mendi, in fact, in the Tari area there are five different languages for 30,000 people, while in the whole of New Guinea there are 500 languages. The nurse at Tari (Miss Joyce Walker) has, in a wonderful way, won the confidence of the people by her work there. A number of young men in this area have offered themselves to the Mission for training. In education they are intelligent. In the thickly populated area between Mendi and Tari there is a splendid opportunity for Mission work by the Australian and New Zealand Methodist churches working in co-operation. Details for this will be worked out by the two Boards. Our first New Zealand workers to this field is likely to be Mr. G. T. Dey, who will go direct to the Field from the Solomon Islands this month as a builder, while the Rev. C. J. and Mrs. Keightley will begin their term of service next month."

M.W.M.U. CONFERENCE.

From the pen of Mrs. Mona Archer, we have this record of the annual Conference of the Methodist Women's Missionary Union held at Waimate.



★
Dominion Officers of the
M.W.M.U.—Mrs. E. W. Ashby
(Secretary), Miss E. C. Purdie
(President) and Mrs F. Gander-
ton (Treasurer).
★

"It was to the peace and quietness of beautiful Waimate that delegates and representatives from all parts of New Zealand gathered for the Annual Conference..

Conference officially opened on October 13th with the Communion service. The atmosphere of the beautiful church blended with that of the Communion service. The service was conducted by Rev. D. J. Hickman of Ashburton, Chairman of the South Canterbury District assisted by the Rev. Dr. G. Parker and Revs. S. G. Andrews and G. I. Laursen. The opening hymn was "My God is any hour so sweet?" Dr. Parker gave the pre-Communion address and said that we have to remind ourselves that the Communion service was a sense of Divine Power before anything else and should mean that to us. The Bible is a revelation of God and of God's power. We are learning that afresh. The Bible is God's power in overcoming evil among men. Wherever Christ went men were aware of a new kind of power. Dr. Parker concluded by saying that 'Faith is brought to us by Jesus Christ by the Activity of God.' Faith means unconquerable hope and power. Miss E. C. Purdie, the Dominion President paid tribute to those who, during the year had been called to higher service, making special mention of the passing of the Rev. J. F. Goldie, Sister Ethal MacMillan and Sister Mabel Morley. We express grateful thanks for their lives. 140 were present at the service.

"THE DOMINION PRESIDENT'S ADDRESS: Miss Purdie gave to us the message. We have come apart from the ordinary daily routine to receive inspiration that we may go back strengthened and uplifted to carry on the work of our Auxiliaries and to talk about ways and means of making the work of our Union more effective. Behind this Conference there has been much thought and prayer. We bring our service and our financial gifts, small or large as they may be, but our best in gratitude for all God's good gifts to us. But they are not enough, we need prayer. Prayer is our extension of ourselves enabling us who must remain at home to have a part in the redemption of the world. We can aid the work of our representatives at Home and Overseas by our individual prayers. Miss Purdie concluded by reading the poem 'Sharing the Load.'

"The Dominion Secretary, Mrs. E. W. Ashby, presented her report and congratulated the members for the fine work carried out during the year. Membership 5869, an increase of 69."

The Dominion Treasurer, Mrs. F. Granderton also spoke of the fine work carried out, saying what mattered was not the actual money but the spirit behind it. Over £12,000 was raised during the year, an increase of over £1,100 which was certainly a wonderful achievement. An anonymous donation of £300 was gratefully received by the Dominion Executive, this to be used for Home Sisters' Salaries.

The Union has made the following grants:—
Overseas Mission Board, £3,100 plus a gift of £450,
Total £3,550. Home Mission Board, £3,100 plus gift
of £150 and the anonymous donation £300, Total
£3,550.

"SPECIAL OBJECTIVE. The Special Objective for the coming year is for a Girls' Dormitory at Skotolan, Buka, and the balance towards the increasing of the funds of the Solomon Islands Girls Schools. The actual amounts are to be fixed at next Conference.

"The invitation from the Taranaki District Council was accepted to hold the Conference at New Plymouth in 1955.

An invitation was received from the Southland District Council to hold the 1956 Conference at Invercargill, it being the Centennial year. The invitation was accepted.

"We were pleased to have with us at Conference Revs. S. G. Andrews and G. I. Laursen, and to hear something of the work of our Mission Offices. Mr. Laursen told us that there is every chance that the Kawa Kawa centre would be started in the near future.

Rev. R. H. Allen, representing the Youth Department told us a little of what the youth of our church are doing for the Missions. They are supporting three home and two overseas workers.

A welcome was given to Sister Edith James, who leaves next year for service in the New Guinea Highlands. In replying Miss James said that she hoped our prayers would be with her and the new work she is taking up in the Master's name.

The Devotional periods, solos, prayer sessions and the singing of the hymns were times of uplifting to all, times when we know that God was very near to us, and with us in our work.

MISSIONARY RALLY. "We were privileged to have as our speaker, the Rev. H. L. Fiebig, and to hear of his recent trip to the Solomon Islands and also to hear first hand news of the wonderful work being carried out. The first point Mr. Fiebig mentioned was the idea of distance. The various communities had no contact as they were separated by distance, not only geographical but in language too. Within a distance of 60-70 miles there would be six different languages. Reconstruction as a result of the war also presented its problems but in this he paid tribute to the missionary sisters and native workers for their wonderful efforts. Mr. Fiebig told of his meeting with one of the late Rev. J. F. Goldie's boatman "a soul awakened to the sense of God" and how impressed he was with the inner light that shone from the eyes of this man. He spoke of the one increasing purpose of the natives which was to know more of the gospel of Christ. "The challenge is to the church and to the Women's Missionary Union to be concerned." Mr. Fiebig paid a tribute to the fine work being carried out by the women of the Union.

"Representing the Overseas Sisters, Sister Lucy Money spoke of her experiences during seven years on Choiseul, 60 miles from the nearest mission station. Choiseul is only a small island but there, she said, islands are not measured so much by size as by the time it takes to get from one place to another. The island has a population of a little less than 7,000. The people are very friendly and easy to work with, and local leadership was of a very high standard. They were capable of taking over in the absence of the minister. They contributed £3,000 at one Thanks-giving service. Sister Lucy also spoke of her work among the girls, how they are trained in domestic duties, hygiene and general nursing and also how they are capable of taking over the responsibility of the maternity ward. "May God bless you and your work" was Sister Lucy's concluding thought."

"Sister Frances Smith representing the Home Sisters told of her work among the Maori people in the Waikato District and also at the centre at Te Rahui. At the centre there is a three-fold aim. Training the boys and girls spiritually, teaching them hygiene, how to run a

(Continued on page 13).

ABOUT PEOPLE

RESIGNATIONS:

On health grounds, both Sisters Winifred Poole and Jane Bond have recently tendered their resignations. Sister Winifred, who has been on leave of absence for some time, now reluctantly concludes, on medical advice, that she cannot return to the field. She is at present at Gisborne. Sister Jane, who came home in October for medical treatment, is now well and is taking up employment at Auckland. In due course the Islands Synod will be expressing its appreciation of the service of these two sisters. The Board has accepted their resignations, with deep regret and with thanks for their periods of service. Sister Winifred went to the field in 1946 and Sister Jane in 1949.

With regret the Board agreed to the return of the Rev. F. H. and Mrs. Woodfield to New Zealand. Mr. Woodfield has been appointed by the Conference third minister in New Plymouth Circuit.

FURLOUGH:

At present on furlough in New Zealand are the Rev. A. H. Joyce and Mrs. Joyce, the Rev. A. H. and Mrs. Hall, Sisters Lucy Money, Helen Whitlow and Thelma Duthie. Mr. Joyce has been on deputation in Nelson and North Canterbury, and Mr. Hall in Otago-Southland District. Mr. Hall attended the recent Conference. He returns to the field in February; Mr. and Mrs. Joyce and Sister Lucy in April, and Sisters Helen and Thelma in late May.

Our Church needs **OVERSEAS MISSIONARIES** —

NURSES (Four)

CARPENTERS (Three)

MALE TEACHER (One)

Is God Calling You?



See your minister or write to the **General Secretary, Methodist Foreign Mission Department, Box 5023, Auckland, C.1.**

HIGHLANDS MISSIONARIES:

The Rev. C. J. and Mrs. Keightley, with Jennifer, sail from Sydney for New Guinea on December 19th. Meantime, Mr. Gordon Dey has already arrived and commenced duty as carpenter. Sister Edith James leaves for the Wycliffe School of Linguistics in early January and will go to George Brown College in March. Burley Mesopitu of Roviana and his bride went forward with Mr. Dey from the Solomons. Burley is the third Solomon Islands teacher to go to the new field.

BOARD HIGHLIGHTS:

The giving of the Solomon Islands Methodists reached this year the record total of £11,263. As the

President stated in the Board, this is not a matter of £.s.d. only, but an indication of the spiritual strength of the work also.

At the home base, giving from circuits shows a further slight rise. Legacies received were less than the previous year. An up-to-date report of the Papua-New Guinea Highlands appeal fund appears on the back cover of this issue.

CLERICAL TREASURER:

In his report to the Board this year, the Clerical Treasurer, the Rev. A. Blakemore asked to be relieved from his office, in which he has served notably for eight years past. Until a successor is appointed, Mr. Blakemore has agreed to carry on with his work, being relieved meantime of the Managership of our publications. This latter duty is being undertaken by Sister Lina Jones.

REV. DAVID MONE:

A former Tongan missionary to Papua, the Rev. David Mone is now Secretary of our Conference in Tonga. He has offered for service overseas and will be appointed by the Australian Board to the Papua-New Guinea Highlands. During 1955, David will undertake deputation in both Australia and New Zealand. His visit to New Zealand will take place during May and June.

SISTER EDNA WHITE:

In response to the urgent appeal for nurses recently sent out, two offers have so far been received by the Board.

In addition, the Board has accepted gladly the offer of Sister Edna White to return in January to the Solomon Islands for a third and honorary term of missionary nursing service. Sister Edna hopes to remain for at least a year on the field.

VELLA LAVELLA JUBILEE:

In our next issue we hope to publish an account by the Rev. A. A. Bensley of his journey with Mrs. Bensley back as the guests of the Vella Lavella Circuit Jubilee, held late last month.

From the Editor's Mailbag

CHRISTMAS OVERSEAS

These accounts of an earlier Christmas may help our readers to sense the spirit of Christmas on the mission field.

BILUA:

Christmas day was a lovely day. We had Lotu at 7 o'clock, then breakfast. The big service was at 10 o'clock, but before that we all went over to Ozama. The leper folk put on a Christmas pageant, with appropriate Bible readings and hymns while the story of the first Christmas was dramatised. When that was over they were all given their presents, which had been tied on a big tree that hung over the blue water gently lapping the coral stones that make up Ozama. When we returned to the mainland, it was time for the service. The church had been lavishly decorated with coconut streamers and fronds and flowers, with a feathery Christmas tree by one of the centre pillars. I should say there were about 600 inside the church as well as many women and babies who stayed outside so that they could hear without having to keep the little ones still. After the service the gifts were given out, and the happy smiles of the youngsters would have been a glad thank you to the Church folk of New Zealand who thought of others enough to help the missionaries hallow Christ's birthday in the giving of gifts. There was a feast in the afternoon, but at Lotu in the morning Mrs. Shepherd had realised that the feast might be late, so the nine white folk on the station had a Christmas lunch at Dindu. You can imagine the flurry Edith and I had. We had a rest then, but the boys and young men spent the afternoon playing soccer—and a noisy, energetic game it was. We were watching when all at once the game stopped, and everyone, players and spectators alike disappeared with amazing rapidity down the hill. We hadn't heard anything, but the buki (a shell that makes a weird noise when blown) had called its message to say that the feast was ready. When we went down, there seemed to be miles and miles of banana leaf tables set out on the ground. The food, fish, pork, lusu, taro, tapioca and nut puddings, was set out on the leaves and the folk sat down each side, about 1,000 of us. It was a good feast too, but their puddings are not like real puddings. They are very rich, mixed with coconut to the consistence of a fruity plum duff, and one of two mouthfuls are quite enough for me. After the feast we had evening Lotu, then spent the evening at Shepherd's, receiving our presents off their Christmas tree, and having a little fun together.

—Sister Rewa Williamson.

ROVIANA:

Last Christmas, my family and I were invited by the Vice-Principal, the Rev. A. H. Hall. We went to Kokengolo for Christmas and Lotu. We had three Christmas trees that day, with many nice gifts and cakes sent from New Zealand. After that we had morning tea at the house of the Sisters (Sisters Effie Harkness and Jane Bond). We had tea and yarned and laughed, yet there were lots of sweets and cakes on the table. Mr. Hall and I brought the lunch from Banga. We brought cooked fowl and all tropical food (sweet potatoes, yams, Rotuman pudding, lettuce, tomatoes, water melons, pinapples, cucumbers, fish, duck and pork). All these were then placed on the table and

each went round with a plate, choosing his favourite needs.

In the dinner time, we had our meal at Rev. F. Woodfield's house. They all prepared a European dish. We received first our last Christmas gifts and then this extraordinary meal. Afterwards we went into the Church, where Mr. Metcalfe told us a story about his furlough in England. . . . So far this was the happiest occasion and the best Christmas we ever had in the Solomons.

—Rev. Kemueli Pita.



Roviana Sisters' House nearing completion—occupants: Sisters Effie Harkness, Rewa Williamson and Norma Graves.

SYNOD . . . BOARD . . . CONFERENCE

(Continued from page 11).

home and cooking, etc. After training and leaving they are able to take up the responsibility of every day life, going into offices such as Social Security Printing Offices, factories, etc., which helps them to become useful citizens. In district work Sister Francis told of the large areas that had to be covered and sometimes taking several weeks to cover the whole district. Sunday Schools are held in sheds or any available home. When the Sisters are unable to be there the young Bible Class members take over this section of the work. These people are the concern of our church and it is a great joy to see the way some of them are responding and welcoming them into their hearts and homes. A greater understanding between the two races was needed. Sister Frances concluded by saying "We are workers together with God and may God bless you all and may you go forth with strength to carry on the work."

"DOMINION EXECUTIVE ELECT. The new Dominion Executive which takes over after next conference goes to the Taranaki District with Mrs. N. Hill as President, Mrs. J. Holland as Secretary, and Mrs. James as Treasurer.

"The Conference closed with the singing of hymn 'O God our Father who dost make us one' and the pronouncing of the Benediction by Miss Purdie."

WHO'S WHO in our MISSION FIELDS

REV. C. J. KEIGHTLEY.

The early years of Mr. Keightley's life were lived on a dairy farm at Springdale, ten miles from Te Aroha, and he received his secondary schooling at the Hamilton Technical High School. He attended the Springdale Methodist Church (Te Aroha Circuit), Sunday School and Bible Class. Greatly indebted to the influences of a Christian home he was early led to acknowledge Jesus Christ as his Saviour and Lord. At 16 he started to teach in the Sunday School and shortly afterwards first recognised a call to the Christian ministry, being greatly influenced by the Reverends C. R. Taylor and L. A. Brooks.



REV. C. J. and MRS. KEIGHTLEY.

At 19 he entered the army in which he served for nearly five years, almost three of these being spent overseas in the Middle East and Italy. During this period his call to the ministry became even clearer, and while in the field he sat his candidate's examination. He arrived home from the war in January 1946 and in the following February came forward to the Conference as a candidate for the ministry when he was accepted for training.

After completing a three year course at Trinity Theological College, he began his period of probation spending two years of it in the Ashburton Circuit and the third in Western Southland. At the end of that year, 1951, he was ordained in Auckland, and was married to Miss Noreen Donnell, a library assistant and one who had taken an active part in the youth work of the Church in Cromwell, Auckland, Christchurch, and Palmerston North. Mrs. Keightley is a grand-daughter of a former Vice-President, the late Mr. E. H. Penny of Blenheim.

After their marriage Mr. and Mrs. Keightley continued in the Western Southland Circuit for another two years before finally accepting the call to the new Papua-New Guinea Highlands Mission. The call which was suggested to them through Rev. S. G. Andrews came as a shock, because previous to this Mr. Keightley had always believed that he was called to missionary work at home. In this difficult decision both he and Mrs. Keightley were aware of the prayers of many.

During 1954, prior to their going out to the new field Mr. Keightley has been at George Brown College, taking a course at the University of Sydney in Anthropology, Linguistics and Tropical Medicine. Mrs. Keightley has been with him and has also been taking the course in Tropical Medicine. They are hoping to arrive at New Year at Tari on the new field.

SISTER LUCY MONEY:

A furlough address by an earlier missionary from the Solomon Islands first implanted the call in the mind of a ten year old girl. Years passed however before the way became clear to go. These were occupied first by school and business at Morrinsville, and later by service as an Activities Secretary of the Y.W.C.A. at Christchurch. Throughout, home and church influences fostered a personal faith in Jesus Christ and a desire to serve Him. This desire first found fulfilment as Primary Sunday School Superintendent, Brownie pack leader and, later, as Bible Class leader.

In 1943, definite training for service as a missionary nurse commenced at the Essex Hospital, Christchurch. Earlier high school successes prepared her for distinction at a student nurse, gaining honours in the maternity and plunket courses, the first place in the Dominion in midwifery. Sister Lucy also had one year in Deaconess House, Christchurch. Following dedication as a deaconess at Conference, 1947, she left in May that year for the field.

Almost all Sister Lucy's missionary service has been given at Choiseul, where she has demonstrated a fine spirit, reflected in the confidence the people have shown in her leadership. During a two year vacancy in the superintendency of the Choiseul Circuit, many

(Continued on page 15).



SISTER LUCY MONEY

LEPERS' TRUST BOARD (Inc.)

(As our readers are aware, our Mission receives very generous help from the Lepers' Trust Board. Since 1943, more than £30,000 in all has been granted towards our leper and general medical work in the Solomon Islands.

Projects which will receive the urgent attention of the Lepers' Trust Board will be the financing of a leprosy medical officer to supervise the Tetero Leprosy Hospital in the Solomons, the promotion of the establishment of village treatment centres in the islands, and the financing of four leper relief vessels for the Solomons and New Hebrides Islands.

The Secretary of the Board (Mr. P. J. Twomey, of Christchurch), known throughout New Zealand as the "Leper Man," says the Board would continue to provide the funds needed by mission hospitals, which had always been in the forefront of the fight against tropical diseases in the Pacific.

He said many more village treatment centres were urgently needed in the Solomons which enclosed 250,000 square miles. Doctors, nurses and missionaries fighting the disease there found it difficult to contact fresh cases. Even the larger islands were without roads; there were mountains rising to 8,000 ft.; rivers were unbridged, while local tribal customs formed difficult barriers.

Mr. Twomey said that in New Caledonia the Board wished to promote a greater sense of responsibility towards leprosy both by the Europeans and the coloured population.

"The Lepers' Trust Board," continued Mr. Twomey, "worked to rid the whole of the Pacific of leprosy and tropical diseases, such as elephantiasis, yaws, hookworm, malaria, and so on. Its activities were spread over a wide area—from Tahiti to the Solomons.

"Formed in 1939 to carry on leprosy welfare work, the Board was the only organisation, apart from church bodies, that cared for lepers in the South-west Pacific," Mr. Twomey declared. He emphasised that creed and colour were no bar to the Board's activities.

Where it is a case of sickness these do not count. The Board is completely undenominational. On it sit representatives of the four main mission bodies working in the Pacific—the Anglican, Catholic, Methodist and Presbyterian missions.

"The Board was founded in Christchurch," Mr. Twomey added. "It is supported by New Zealanders who have always been proud of the way in which we have been able to provide comforts and equipment for the treatment of New Zealand's own lepers at Makogai, Fiji, as well as for people living on islands near our shores unfortunate enough to be stricken by the dreaded disease.

"Some people may not like to give money to support the activities of a denomination to which they do not belong," he added, "but the Lepers' Trust Board does not make grants for religious purposes. It believes that should be the responsibility of the churches."

A collection, which amounted to £44, for Christmas comforts for lepers stationed on Quail Island in Lyttelton Harbour thirty years ago, led to the establishment of the Board which annually grants almost £30,000 to leprosy welfare.

This original collection was made by the late Mr. Benjamin Pratt. The lepers on Quail Island were transferred to Makogai, near Fiji, in 1925. New Zealanders were then made aware of the prevalence of the disease throughout the Dominion's Island territories. Mr. Pratt continued his annual appeals for gifts and for money with which to buy comforts for the lepers. He was assisted in these appeals by Dr. Fletcher Telford, Christchurch's Medical Officer of Health, and by Mr. Twomey who had recently returned from Fiji where he had been horrified by the ravages of the disease.

When ill-health forced Mr. Pratt to give up his work in 1929 Mr. Twomey carried on. The annual appeals were made over a wider area, and as the Dominion's awareness of the need for money grew so did the proceeds from the appeals.

And so, from the little acorn planted by Messrs. Pratt, Telford and Twomey, has grown a lordly tree—its roots in New Zealand—its sheltering branches covering the South-west Pacific.



Christmas Pageant by Leper Children and Contact Cases at Ozama. Our work here is assisted by the Lepers' Trust Board.

WHO'S WHO IN OUR MISSION FIELDS

(Continued from page 14).

of the minister's duties came her way. This period included the visit of the New Zealand official party for the District Jubilee in 1952.

At present, Sister Lucy is spending her second furlough in New Zealand. Here she has demonstrated again her effective advocacy of the missionary cause both at the M.W.M.U. Conference at Waimate and in her meetings with auxiliaries.

Sister Lucy's translation of the Gospels in the Bambatana language was accepted at the recent Islands Synod and annual Board meeting for transmission to the British and Foreign Bible Society.

WOMEN'S PAGE

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

269 Highgate,
Dunedin, N.W.1.

Dear Readers,

Representatives from all parts of New Zealand gathered at Waimate, South Canterbury for our fortieth M.W.M.U. Conference, which was held in St. Paul's Methodist Church. It was the Centennial Year of Waimate, and we were welcomed by the Mayor and Mrs. Boland, M.B.E. to their charming town. We all enjoyed the kind hospitality of the Waimate people and were all delighted with our visit to see the acres of tulips in full bloom.

Conference opened with Holy Communion conducted by Rev. D. J. D. Hilckman, Chairman of the District, assisted by Rev. G. I. Laurenson and Rev. S. G. Andrews, M.A., with Rev. Dr. Parker giving the address. We were delighted to have the President of Conference, Rev. H. L. Fiebig, B.A., with us and to hear his inspiring address at the Missionary Rally. Sister Lucy Money, from Choiseul and Sister Frances Smith from Hamilton also gave us an insight into their different spheres of work. It was pleasing to have present a number of our past women workers. Sisters Ruth Fawcett, Mildred West, and Mrs. Hutt (Sister Emily Hall). Sister May Barnett, and Mrs. F. Hayman, (Sister Ruth Grant) Solomons, Mrs. Bickers (Sister June Winchombe) Maori work and Miss Graham for many years a missionary in Fiji.

You will read in another part of this paper a full report of our Union Conference. We sincerely thank all our members for their help in a very gratifying year of work and ask for a continuance of your prayers and support in this section of our Church work, "Women's work for Women."

We all regret that Sisters Winifred Poole and Jane Bond have resigned because of health reasons from the Solomons.

In the Maori work, Sister Jean Miller has been off duty for eight months, but we are glad to hear that she is continuing to improve and is now able to walk with the aid of only one stick.

After our Conference Sister Lucy Money visited Dunedin, Invercargill, Ashburton and Christchurch.

Since the last issue of the "Open Door," Sister Mabel Morley of Christchurch has been called to higher service. As a Deaconess of our Church she gave unstinted service at Durham St., and as Superintendent of Deaconess House and for some years was in charge at Papanui Orphanage. Since her retirement she has given of her time and thought on a number of Boards and Committees. She was a member of our Christchurch Auxiliary from its commencement and for some years was a Life Member of our Union.

Here is an extract from a letter from Sister Helen Whitlow, Skotolan: "In July we acquired two new orphans for our care. One is a boy of six weeks, his mother is a T.B. The wee girl's (one year) mother is a leper. Both came from Sohana Hospital and were sent by Government order. The little girl is very

frightened of Sister June and me, and is taking a long time to be friendly. She is well built but is very weak and blabby. She could not sit up when she first arrived but now after a month is much stronger. Hakoora the baby is taking a little while to settle down and Sister June and I take turns to feed him at night. Although he is a terror for waking and crying at night it is lovely to have such a wee baby. The other four children think he is a pet and they must all have turns at holding him. Mota, the eldest, four years, is just like a little mother and knows how to hold him and he loves it too. School has been very broken lately. First there is not much food in the Mission gardens as the wild pigs had their share, so we are making copra to pay for the rice. Then the boys and girls have been working hard collecting Sago Palm to re-roof the Church. The Sago for the Church needs to be very good and is obtained from a place near Tung. The boys and girls set out at 8 a.m. and did not return till 7.30 p.m. Minister starting the boat at 8 a.m. was the signal for everyone to run and tie their canoes on to be towed. There were four big canoes strung out behind, carrying eighty boys and girls. After the first day's work they came back wet and cold and aching. A round of paludrine and a drink of water and early to bed was the cure. Next day they were up and away to another day's work. Sago Palm grows in the swamps, this lot they stood knee deep in swamp to cut the leaves so no wonder they were cold. Then they all went out into the bush collecting Ki, a sort of wood to sew the sago on to. The sagsac has been taken to different villages to be sewn up. After a fortnight's work we will probably have two days when all the village teachers and helpers come to change the roof. Those will be grand days. Crowds of teachers and boys get on to the roof and it looks like a hive of bees."

As I write the Christmas Season is drawing near. May we keep Christmas by keeping within us the spirit of Christ.

With Good Wishes for a Happy New Year,
ELIZABETH PURDIE,

District Council Reports.

The **Waitemata** District Council held its annual meeting at Takapuna Church on August 16th, with the president, Mrs. S. Carter in the chair. During the Morning and Afternoon sessions devotional periods and prayers of intercession were held. The Christian fellowship and spiritual messages during the year have been a feature of our meetings. The membership has increased by fourteen members and the sum of £502/1/6 was raised. The election of officers and delegates to Conference then took place. A tribute was paid to the fine work of Mrs. Carter, our president. It was decided to endeavour to increase our subscriptions towards the maintenance of Kurahuna.

The **Thames Valley** District Council meeting was held in the Methodist Church in Te Aroha. Mrs. Eastwood our president led our thought to the value of work—work is a gift from God and we would not be happy

without it. We as women have a great work to do, may we do all to the Glory of God. There was a good attendance from all auxiliaries. The Report showed sustained interest in the work, which is very gratifying considering we are few in number since the Bay of Plenty District was formed last year. The sale of stamps realised £33/18/1. A letter was read from Sister E. James thanking the council for their good wishes. In the afternoon the election of officers was conducted by Rev. N. Olds, Mrs. R. D. Eastwood being re-elected as president. Rev. N. Olds spoke to us on the fact of Jesus washing his disciples' feet, thus showing us the need of helping one another. If our Lord and Master washed your feet—how much more we should wash one another's. We as Christians must show the spirit of service. May we go forth in our mission work as followers of Jesus Christ. The Holy communion was administered by the Rev. N. Olds to all present.

Taranaki. Representatives from 6 auxiliaries attended the annual meeting of the District Council held in the Stratford Church and presided over by the president, Mrs. N. Hill. In her opening devotions Mrs. Hill told the story of a 12-year old crippled daughter of an Australian way-back family. Visiting the Sydney hospital was a noted surgeon who was to operate on her, he asked her "Do you want to get well?" and she replied "Yes, I do." The operation was successful and on her return home the child was able to do the things her playmates did, but she never forgot the surgeon who had helped her. We too must know God's personal touch and feel His power in our lives. The afternoon session opened with the election of officers chaired by the Rev. H. Moore who then led in a dedication service, communion following. Rev. H. Moore gave us food for thought from the words "I pray for them that thou hast given me that Thou wouldst keep them from evil." Jesus prayed not that they may be taken out of the world, but that they should be kept from the evil one, and in such a prayer He prays for us. The early church had many differences, yet they were bound together in the common concern for the Kingdom of God. We were reminded of weaknesses and lack of togetherness in local causes—Our unwillingness to be a witness and not taking others to church also show this weakness. The early church was given vision and enthusiasm. Jesus knew how much depended on the early followers, yet never before did any so need Jesus' prayers as we do today. "I live, let not I but Christ liveth in me." "I have prayer."—There is our spiritual power, giving us togetherness in the faith, and service in our Lord and Master. We are not alone, but Christ is with us, and in days of weakness He is building us up with His power and love. Though there was a decrease of one in membership the year has seen rich blessing. The contributions amounted to £70/18/3 and an increase of 12 in the number of parcels sent to our sisters. We set out on a new year with renewed enthusiasm to give of our utmost for our great missionary enterprise.

Wairarapa District annual meeting was held in Masterton on August 10th. The Rev. R. F. Clement presided over a fair attendance of representatives. The meeting opened with the singing of the hymn "O Lord enlarge our scanty thought, to know the wonders Thou has wrought." This was followed by a short reading. Mr. Clement spoke on the "Immense unsearchable love of Christ." Prayer followed. A welcome was extended to those present for the first time. The annual report showed that it had been another year of worthwhile service. The finance was a record

this year, £264/6/9 having been raised. The election of officers followed, Mrs. V. I. Ross of Greytown being elected as our new president. Mr. Clement voiced the appreciation of the Council to Mrs. E. E. Sage for her five years of devoted leadership and the work accomplished during that time, he also extended his good wishes to the council for the coming year. Mrs. Sage returned thanks. A short business session followed when ramits were discussed and representatives to Conference appointed. All Auxiliaries were looking forward to the visit of Sister Ruth Hilder.

Nelson District Council held its annual meeting at Blenheim. Mrs. V. Underhill was in the chair and conducted the devotions. Nine members come from Nelson the 90 miles (detour via Tua Marina owing to flood damage) and three from Stoke. From the 10th annual report we heard that the membership had increased by 11, that 37 sacks and parcels had been sent away by auxiliaries and that our finance for the year had reached the sum of £596/4/3. From the sale of stamps the amount of £20/8/10 had been received. Mrs. McKenzie who has been stamp secretary for 19 years reported that 28,987 stamps has been sold for the year. She has now resigned owing to failing health and we wish to record our appreciation of her wonderful service. The election of officers and representatives to Conference followed. After one year in Blenheim the council is now back in Nelson with Mrs. D. White as president. In the afternoon members took part in a communion service conducted by the Rev. H. Harkness. An enjoyable programme of songs by the Wesley Ladies' Choir filled the final hour of the gathering.

North Canterbury. The Council meeting was held on August 11th at Durham Street. There was a record attendance of 82 members. Kaiapoi was represented for the first time. Mrs. C. H. Colechin the president took the devotions and spoke on "Memory." The membership was reported at 686, an increase of 14. The total income for the year was £1203, an increase of £116 over last year. Arrangements in respect to teas for the forthcoming Church Conference were made. In the afternoon the annual report and balance sheet were presented and the election of officers held, the new president being Mrs. H. L. Fiebig. The Rev. Ashleigh Petch gave a very fine address on "Evangelism—our Missionary task and responsibility."—The message was a fine challenge for the beginning of our new year.

Southland District Council annual meeting was presided over by Mrs. R. Stead, president. The annual report was presented by the secretary and showed the membership as 263, including 122 gleaners. The balance sheet showed the income for the year as £478/13/4, the stamp sales realising £18/4/9. The election of officers followed, Mrs. R. Bell being elected to the position of president.

Otago. A special meeting was held in Dunedin on October 18th when over 80 members and friends gathered to meet and hear Sister Lucy Money tell something of her work on Choiseul. Sister Lucy spoke of the work amongst the women and girls and of the progress being made in the training of the girls. They were more alert and were being trained to assist in the maternity work and to accept responsibility. We were given a vivid picture of the life there. Miss P. West returned thanks. At the close of the meeting time was given for all to meet and talk with Sister Lucy.

Treasurers' Acknowledgments:

As contributions received through circuits are not now published in detail, the Board recently decided, in the interests of consistency and brevity, to refrain henceforth from publishing details of individual contributions, forwarded direct to head office, where it has been possible to send receipts.

PAPUA-NEW GUINEA HIGHLANDS APPEAL:		£	s.	d.					
Acknowledged in last issue "Open Door"					3451	9	8		
Circuit Contributions:									
Whakatane		1	0	0					
Stratford		45	0	0					
Blenheim		13	0	0					
Opunake		57	6	0					
Waipawa		8	14	0					
Otauhu		1	0	0					
Eltham-Kaponga		22	12	6					
Waiuku		27	17	0					
Opotiki		12	17	6					
Takapuna		80	5	2					
Ngaruawahia		8	0	0					
Onehunga		36	13	0					
Marton		3	0	0					
Putaruru		13	2	6					
Wairoa		10	0	0					
Hawera		69	11	0					
Manaia		10	7	4					
Cambridge		50	2	0					
Kaikohe		10	17	8					
Gisborne		28	11	10					
Dannevirke		25	7	6					
Bay of Islands		8	10	0					
Carterton		5	0	0					
Rotorua		6	15	0					
Ohura		8	15	0					
Kaiapoi		4	0	0					
Birkenhead		48	0	6					
St. Alban's		14	6	3					
Petone		28	19	5					
Auckland Central		5	0	0					
Port Albert		17	12	6					
Auckland Central Mission		1	5	0					
Tauranga		26	5	0					
Sydenham		52	15	10					
Pahiatua		17	10	0					
Ashhurst-Bunnythorpe		23	18	3					
Woolston		72	11	6					
Napier		15	16	0					
Hastings		54	16	2					
Auckland South		10	2	6					
New Plymouth		30	7	0					
Otorohanga		44	6	0					
Stratford		2	0	0					
Blenheim		116	15	0					
Waimate		143	2	6					
New Plymouth		9	15	0					
St. Paul's—P.N.		88	2	9					
Levin		29	2	0					
Henderson		16	0	0					
Auckland West		5	0	6					
Auckland East		27	2	0					
Westport		63	6	1					
Timaru South		18	0	0					
Devonport		29	11	6					
Whangarei		40	3	0					
Ngaruawahia		7	15	0					
Paraparaumu		4	11	5					
Feilding		176	4	0					
Taihape		9	5	7					
Oamaru		41	14	0					
Hamilton East		132	17	7					
Woodlands Street		16	7	0					
Springston		36	16	3					
Shannon Ladies' Guild		5	0	0					
Waimea		64	13	9					
Rangiora		67	4	0					
Paid direct to Foreign Mission Office		169	9	0					
		£5803	4	6					
Direct Contributions to Foreign Mission Office for:									
General Fund			5	0	0				
Leper Fund			22	0	0				
Building Fund (Legacies)			1600	0	0				
Support of Teachers and Orphans			32	0	0				

Missionaries' Addresses:

SOLOMON ISLANDS DISTRICT.

All AIRMAIL for the following missionaries should be addressed:

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

SURFACE MAIL:

*Methodist Mission,
P.O. Gizo,
BRITISH SOLOMON ISLANDS.*

ROVIANA CIRCUIT:

*Rev. J. R. Metcalfe
Rev. A. H. Hall, M.A.
Rev. F. H. Woodfield
Dr. G. E. Houlst, D.T.M.
Sister Effie Harkness
Sister Rewa Williamson
Sister Norma Graves
Sister Olive Money
Mr. J. M. Miller
Mr. R. A. Mannall
Mr. W. R. Sharples*

VELLA LAVELLA CIRCUIT:

*Rev. Trevor Shepherd
Sister Myra Fraser
Sister Davinia Clark*

CHOISEUL CIRCUIT:

*Rev. D. I. A. McDonald
Sister Lucy Money
Sister Jessie Grant
Sister Nancy Ball*

PAPUA-NEW GUINEA HIGHLANDS MISSION.

*Rev. C. J. Keightley Tari, via Madang, Territory of New Guinea.
Sister Edith James, 10 Symonds Street, Onehunga.
Mr. G. T. Dey, C/- Methodist Mission, Tari, via Madang, Territory of New Guinea.*

BUIN CIRCUIT:

AIRMAIL ADDRESS for Buin Circuit:

*Methodist Mission,
Kihili, Buin,
South Bougainville,
TERRITORY OF NEW GUINEA.*

*Rev. A. H. Voyce
Sister Ada Lee
Sister Merle Carter
Sister Pame'a Beaumont*

TEOP CIRCUIT:

AIRMAIL ADDRESS for Teop Circuit:

*Methodist Mission,
Kekesu, Teop,
Sohano, Bougainville,
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TERRITORY OF NEW GUINEA.*

*Rev. G. G. Carter, M.A.
Sister Thelma Duthie*

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*

VOL. XXXIV. No. 4.

MARCH, 1955

Miss Greatchead
Quiring
1/0

Published Quarterly.

THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand

ENLARGED THIS QUARTER TO INCORPORATE THE ANNUAL REPORT OF
OUR OVERSEAS MISSIONARY WORK FOR 1954.

Two Epochs of a Christian Century



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1855 marked the taking over by Australian and New Zealand Methodists of responsibility for the missionary work of our Church in the Pacific Islands.



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