

Mrs Forbes

VOL. XXXV. No. 2.

SEPTEMBER, 1955

Published Quarterly.

THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand

“Once I was blind—



Reading Braille.

Photo by Sonntagspiegel

—Now I can see”

featuring

**MODERN
MISSIONARY
TECHNIQUES**

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

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

Let us Pray . .

Make regular use of the Methodist Prayer Calendar in your daily devotions. Six dates per month are given over specially to the prayer needs of overseas missions.

(N.B.—The prayer calendar has been on sale in most circuits. Supplies are now exhausted).

"IN EVERYTHING GIVE THANKS":

For the publication this month of the history of our Solomon Islands Mission, "Isles of Solomon" by C. T. J. Luxton.

For the uses made of radio, films and special techniques in the ministry of the Gospel overseas.

For the visit now completed by the General Secretary to the new field in the New Guinea Highlands.

For the three years of leadership afforded by the Dominion Executive of the Methodist Women's Missionary Union in Dunedin, soon to vacate office.

"MAKING INTERCESSION":

For Divine guidance for the Solomon Islands District Synod in session this month, for the annual meeting of the Foreign Mission Board, and the Church Conference.

For the sessions of the M.W.M.U. Conference next month at New Plymouth, and for the new Dominion Executive soon to assume office there.

For journeying mercies for the General Secretary as he completes this month his visitation of the Solomon Islands.

For our workers, for those on furlough, and for those meeting sickness and disappointment.

For those to whom our workers are sent, that Divine grace may go before them to their work.

For the filling of the remaining vacancies on our fields.

THREE CARPENTERS

ONE MALE TEACHER

ONE MINISTER

are all required.

Is God Calling YOU?

THE OPEN DOOR

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

The Missionary Organ of
the Methodist Church of
New Zealand

VOL. XXXV. No. 2.

AUGUST, 1955.

Published Quarterly.

Highlands Journey

by the General Secretary

On July 11th, by direction of the Foreign Mission Board, the General Secretary left on his first visit to the Highlands of New Guinea. August was spent in revisiting the stations in the Solomon Islands. After taking part in the annual District Synod in the Solomon Islands Mr. Andrews is due back at Auckland later this month. In this article he records some of his impressions of the Highlands.

My visit to the Highlands really began at Sydney, where I stayed at George Brown College and had a brief interview with Sister Edith James, who is due to proceed in November to the Highlands. She feels that she is profiting by her course; her associates also value her participation at the College. Sister Edith is already well known by letter to her future fellow workers on the field, who are helping her prepare for her journey north.

To the writer, long seasoned to the coastal tropical climate, a humid day at Port Moresby brought no novelty, and little discomfort. He is grateful for the help and hospitality of the Rev. D. E. and Mrs. Ure, veterans of the London Missionary Society there. Government business, relating both to the Highlands and to Bougainville and Buka (which lie within the Territory of New Guinea), absorbed the daylight hours. At night, a meeting was held of the local branch of the British and Foreign Bible Society, addressed by the Commonwealth Secretary, Canon H. M. Arrowsmith. Soon there is to be a pidgin English New Testament for those parts and people of New Guinea who use pidgin; soon too there will be opened a Bible House at Port Moresby, the capital. There was opportunity to discuss both the Roviana New Testament, recently published, and new Bambatana (Choiseul) scriptures, now in the hands of the Bible Society.

INTO THE HIGHLANDS.

To enter the Highlands of New Guinea is to gaze upon a new world. The vast Wahgi Valley, between Goroka and Mendi, left a deep impression on me; distance, altitude, climate, vegetation, people, houses and customs; all are new impressions crowding in on the visitor. The European resident, be he Government official, private citizen, research worker or missionary, lives a life very different from that in the outside world; and in his life aircraft play a vital part. A DC6 took me across the Tasman; a DC4 from Sydney to Port Moresby; a DC3 from Port Moresby to Goroka, later from Lae to the Solomons; but it is largely on the single-engined craft, Norseman and Cessna that the Highlands residents depend.

As we waited at Port Moresby for the cabbages to be unloaded from the Mandated Airlines DC3 from Goroka, my attention was captured by ten small European children, emerging from the plane. Later they joined us as fellow passengers. They proved to be children of Lutheran and Unevangelized Fields Missions (U.F.M.). The school they attend is at Wau; the

only way to go to school is by plane. Two half-yearly terms are observed, and the children were on their way home for their half-yearly holiday. Free till August 9th. There was excitement all right at the prospect of re-joining their families, but air travel was taken as a matter of course. I recalled that for thirty years New Guinea has held the reputation of being the most air-minded country in the world. The passengers to Goroka included a Papuan policeman, complete with wife, child and rifle, and the Roman Catholic Bishop of Papua, Bishop Sorin, whose path later crossed mine several times as he also visited Highlands stations.

Goroka provided my introduction to the Highlands, 5,000 feet above sea level. Here between five and six degrees south of the equator, the hotel has a fireplace and temperate zone flowers grow in the garden. To add to exotic features, a French film party were here. It was France's National Day, July 14th, and the hotel resounded to the strains of "La Marseillaise."

WEATHER AND OTHER CIRCUMSTANCES.

Next morning in perfect weather conditions, I left Goroka. Three small U.F.M. lads accompanied me as passengers in the single-engined Cessna aircraft, property of the Lutheran Mission. The pilot was Bob Hutchens of the Missionary Aviation Fellowship. After intermediate stops, I was welcomed at Mendi by the Rev. Gordon H. Young, Superintendent of the Papua New Guinea Highlands Mission. On each subsequent Highlands flight, by Cessna and Norseman, I was guided and accompanied by Mr. Young. I came to appreciate how dependent on air transport are Government, Missions and the public generally. Likewise realization dawned on some of the difficulties attending air travel in the Highlands. One is unwise to announce too confidently one's date of departure. Our removal from Mendi to Tari was delayed three days. On Thursday, weather factors closed Mendi airstrip. On Friday, the Norseman developed an engine defect. On Saturday, the plane stood waiting to take us, when radio word came of a sick child on another Highlands station, requiring transport to the Doctor. Mercy flights take precedence. By the time that assignment was completed, the air approaches to Mendi were once more closed — "due weather." The hospitable and helpful District Commissioner of the Southern Highlands, Mr. R. Cole, suggested gently to me that it was well that I should experience personally some of the frustrations often met by Highlands residents . . . My lasting

impressions are of the tremendous help afforded by aircraft and radio, and by those who service and man them. If convenience gives place to safety factors, the layman is not going to complain.



BEFORE: Bali, a motherless Mendi child, aged 2½, when brought in for treatment.

INTERPRETATION OF THE GOSPEL.

Not that altitude, weather and distance are the only problems. In New Guinea, languages are legion. Elsewhere in this issue, Miss Elsie Wilson of Mendi deals with the value of the Wycliffe Linguistics Course, taken so far by four of our Highlands staff, the Superintendent, Miss Wilson herself, Sister Beth Priest, and now Sister Edith James. At least three major languages, with local variants, are likely soon to confront our missionaries. To read the "Revised Pronomic Statement of the Mendi Language" was to realise the serious and effective steps so far taken to capture the structure and enunciation, as well as the vocabulary of an unknown tongue. Worship is conducted both at Mendi and Tari in the vernacular; hymns and catechism are beginning to appear. A primer and the beginnings of a dictionary and grammar in each language were also shown to me. Particularly at Tari, our workers have been greatly helped by the work of Mr. and Mrs. Murray Rule, —language experts belonging to the U.F.M.

In writing for this issue of "The Open Door," which features modern missionary techniques, I may mention having heard at Tari records of Christian messages in the Huli (Tari) language made by a Tari-speaking man, under the auspices of Gospel Recordings Inc. These records attract considerable interest among the hearers.

BY LIP AND LIFE.

From the outset, our programme has presented the Gospel by example and Christian service as well as by instruction. Early glimpses of the mission stations, gained mostly from the air, impress me with the order of those stations so far established. Already stores are being assembled against the time when further stations can

be commenced. One of these will be a charge on our special New Zealand appeal fund raised last year. So far the only permanent wooden building erected has been the office and storeroom for Mendi. Whilst I was there, however, the first concrete posts were set for the Superintendent's permanent house. In both cases the builder is Mr. Gordon Day, of Hamilton East Circuit, who is going ahead with a quiet and effective piece of missionary service.

Likewise from the outset, the missionaries have realised that they must farm their stations. This realization is due in part to the need to produce locally as much food as possible, because of the high airfreight costs. Thus European vegetables are being grown at both stations. But at Mendi, coffee is being introduced as a likely future revenue-producing crop; at Tari, a number of fruit trees are being established experimentally. A beginning has been made with animal husbandry. Two kids were born at Tari whilst I was there; cattle, sheep and poultry are all Highlands possibilities. The agricultural lease at Mendi is being developed by Mr. D. Johnston of New South Wales, trained himself at Hawkesbury Agricultural College.

The arrival of the two German Methodist deaconesses, referred to in the last issue, should mark an expansion of the medical work. Their special field may be a Hansenide (leper) colony, to be opened later at Tari, where the incidence of leprosy has been estimated as possibly 15 per 1,000. Generally speaking, however, climate and isolation have favoured fairly vigorous health among the Highlands people. It is the health of women and children that, as usual, calls for our best medical aid. Several orphan children are under the care of the nursing sister at Mendi.

Sound preparations have been made for our educational programme, though various difficulties have been encountered. For the Mendi and Tari people, our workers have resolutely set their face against the use of pidgin English. Considering the short time that schools have been functioning, the progress in English, at Mendi, is surprisingly good.



AFTER: Bali and her father.

THE GOSPEL MINISTRY.

At Tari, I baptized Barbara Jean, the infant daughter of the Rev. C. J. and Mrs. Keightley, born, the first European child, at Tari during June. This was but

(Continued on Page 7).

Aviation in Arnhem Land

(North Australia)

by the Rev. H. U. SHEPHERDSON.

The aborigines in Arnhem Land are not very numerous, probably the number is between four and five thousand. These people have been rather neglected, being visited in the past by the few coastal boats that come this way and previous to that the Macassars.

Our Society started work about 1915 at Goulburn Island and since then we have opened three other Aboriginal Stations. We now practically cover the coast from Goulburn Island to Blue Mud Bay on the Gulf of Carpentaria, a distance of 300 miles.

Our Station ELCHO ISLAND was commenced in August, 1942, during the war years. Since the war, interest in, and Government help for the natives has grown considerably.

The idea of **Outpost Stations** had been in our minds for a long time, as we could see the trend of things. After much propaganda and encouragement, the natives began to see that if they left their country they would have no legitimate argument against other people coming in and using it. They became very enthusiastic at last and as they could see we had the aeroplane and would visit them periodically if they made an airstrip, they started on the job.

The first to have a strip ready were the people of Buckingham Bay, about twenty-five air miles from Elcho. This was in 1950. This Outpost work depends entirely on the use of aeroplanes, as the time taken by other means would make the work impossible. So outpost work means aeroplane work.



A MAN OF ARNHEM LAND.

The particular point of this article is to give some idea of the outpost work of Elcho Island and its effect.

NEW NEEDS.

As the Aborigines came in contact with our civilisation, they gradually wanted more and more of the things the white man had. To get these things he had to go to Darwin, some inland settlement, or the Mission Stations. The Mission could not effectively handle all who came to it, mainly through lack of staff. A major catastrophe was that the people were leaving their own areas, thus depopulating the country. This was not good for the natives' future.

FLYING VENTURES.

The first visit to Buckingham Bay was quite successful. Wessel Island, ninety miles away, and Arnhem Bay, fifty miles, have since been established, and just recently Stephen's Island area is in process of opening up.

The visits to these places are very much appreciated by the people. Contact is kept between the natives themselves, and they often travel with us in the 'plane. All these people, though separated by hundreds of miles, are closely related. Any differences which have arisen between the sections, can now be ironed out without the usual trouble and bad feeling. The sick can be attended to by the Sister, who periodically comes on the visit, and if anyone is seriously ill they can be flown back to Elcho for hospital treatment.

Government Medical Service Doctors can, and have visited the Outposts in our 'plane. Also Patrol Officers of the Welfare Branch have been taken to them.

NOMADS BEGIN TO PLANT.

The people, though far from being agriculturalists, are realising the value of GARDENS, and at each place an endeavour is made to grow vegetables. One place in particular had a very good garden this year, and they sent a few bags of potatoes with me to Elcho. This is very encouraging.

CROCODILE hides are the main item of trade, but lately this has fallen off considerably as the crocodiles are harder to catch. We will need to pursue other avenues of trade in the near future if we are to save the people effectively.

MINING parties are now exploring the Reserve for possible valuable minerals, and they will most likely find some. This is very disturbing to us, as at any time a mine may be opened up and that will mean the natives will gather round the settlement, to their detriment, we think. If we could work some mines for the natives by the natives, that would be an excellent scheme, but supervisors would be necessary as a lot of the work would be skilled. We hope that something can be done in this line as they develop.

At two of our Outposts the natives have built churches from the bark of the stringy bark tree and have made quite creditable buildings. The quality of their own huts has also improved.

WORSHIP.

The main feature of the visits is the service which is always held. Most of the group attend and the head man usually will lead the prayer. The singing of hymns, which are in their own tongue, are usually very hearty, but not always in tune or quite to the book; but practice will make perfect. Visits of the leaders to the Mission are encouraged and quite often one or other comes and stays for two or three weeks, and our leaders often go over to the Outpost.

So it can now be said that our coastal area is completely covered and anything which goes on can be made known to us.

YIRRKALA, our sister station, has recently started a place at CALEDON BAY, sixty miles from there and 160 for us. As they have no means of transport we are helping them out with our 'plane. These people at Caledon Bay still get many crocodile hides, so often we have quite a load to take back to the station.

To some this may not be reckoned as Mission work, but we are the only ones at present who can and will attend to all that the native needs, and we feel that ALL the work must go hand in hand, bodily and spiritual needs together; the whole man.

The Government is very sympathetic and encourages this Outpost Work, but up to date, no financial assistance has been given, but it is hoped that before long some basis can be worked out whereby help can be given, as the burden is fairly heavy.

There is no doubt at all at this stage that the native is very keen to go back to his own area or some place near it, where there is plenty of water and possibilities of agriculture.

FUTURE PROSPECTS.

The aeroplane has made all this possible and the future is filled with hope. A percentage of the children from the outposts will be brought over to school and at holiday time taken back to their parents. In this way the heaven will work through the groups. We need quite a few more years yet before the native is able to hold his own in our community and we pray that we will be given that time. In the meantime we must take every opportunity to help him towards this goal.

We are convinced that to hold his own, his character must be strengthened; he is so prone to fall into the evil ways of a white community. To build this character, Christ must come into his life, giving him power and a new outlook.

The Use of Linguistics

by MISS E. F. WILSON, Missionary Teacher, Mendi, Papua-New Guinea Highlands.

Would you be a Christian if the Gospel had been preached to you in Spanish? Would the message of salvation through Jesus Christ have come to your heart if it had not come through the medium of your mother tongue? Would God be real to you if you had been taught to pray to Him in some strange language, or if you never talked with Him from your heart in your own English speech?

Put yourself in the place of the primitive people of the Highlands. To be effective missionaries, we must speak their languages. Until we have won their confidence by our grasp and fluent use of their vernaculars, we cannot make the best use of modern educational devices, we cannot convince them of the efficacy of medicine in Christian hospitals, as opposed to their sacrifices, we cannot translate the Word of God for them.

STUDYING HUMAN SPEECH.

They are fortunate people who can learn by imitation, as a child learns to speak. Most of us come to a new language looking for the grammatical concepts which we learned at school. We try to relate what we hear and say to these concepts. We must have grammars. How shall we obtain them if the languages to which we come have never been written? We must analyse the languages, and write our own grammars.

In the last twenty or twenty-five years, there has been a great impetus to the study of human speech. Universities in the U.S.A. and in Europe have Chairs of Linguistic Studies. There are Linguistic Societies whose journals, such as LANGUAGE and WORD, reveal that intensive research is being carried out by competent



DR. LAUBACH TEACHING NEW GUINEA CHIEFS TO READ.

scholars in this field. The modern re-statement of linguistic principles has far-reaching results. Christian scholars (not excluding the Roman Catholics) have realised that the goal of preaching to every man in his own tongue is possible of attainment. The Wycliffe Bible Translators have before them the challenge of completing Bible translations in every language in this generation. There are mass literacy campaigns in many lands. The Committee on World Literacy and Christian Literature (New York), which grew out of Laubach's literacy work, and the Pacific Christian Literature Society (Sydney) are two of many organisations which cooperate with Christian Missions, to provide secular and religious literature of a high standard for all men

TRANSLATION WORK.

Missionaries and translators have rendered the Bible (or portions of it) in more than one thousand languages. Reports of the Bible Societies indicate that there are thrilling advances. The B. & F. B. S. report for 1954 states that 63 Bibles and 54 New Testaments were in hand. Some of these were revisions, but many were new versions. Modern linguistic skills must contribute to and partly account for this amazing programme of translation. These skills, developed by scholars, are available to missionaries.

The Summer Institute of Linguistics (also known as Wycliffe Bible Translators) was founded in the U.S.A., and there are branches in England and Australia. Its teams of translators are working in Mexico, South America and the Philippines. S.I.L. Summer Schools are open to other missionaries, as well as training their own translators. S.I.L. in Australia permits Australian and New Zealand missionaries for every land to attend its courses, which have been held in Melbourne annually since 1950.

LANGUAGE STUDY.

In language analysis, one faces the problems of (1) words and affixes, (2) unfamiliar speech sounds, (3) spelling and the making of an alphabet, (4) syntax, or the order of words in the sentence, which in turn depends on (5) grammatical structure of the language. In dealing with these problems, we have proved the effectiveness of the techniques which are taught by S.I.L.

One branch of instruction is Morphology, which teaches the methods used to recognise words, and to separate affixes from the stem of words. In Highland languages, prefixes and suffixes are very significant. Verbs have more than 60 suffixes, for tense, person and number, as well as some prefixes. All are meaningful.

There is in the English language a limited number of speech sounds. We need to study Phonetics, which teaches us to hear and to reproduce all the known sounds of human speech, and to write them with phonetic symbols. Then the speech sounds of any given language can be recorded in phonetic script.

MAKING AN ALPHABET.

An alphabet must be made. We have 26 letters in English, but our spelling is not consistent. To spell English with the symbols of the International Phonetic

Alphabet would not solve the problem. In the same way, if we wrote a new language with purely phonetic symbols, it would be unintelligible to all but a few. We could not use such symbols for the teaching of reading and writing, and the printing of books. The science of Phonetics meets the problem. The significant units of sound (or phonemes) of a given language are determined by phonetic analysis. Symbols acceptable to printers may then be substituted for the respective phonemes. Thus in the Mendi, we replace some 38 phonetic symbols with an alphabet of 17 letters. The Tari alphabet contains 18.

Syntax is important. In Mendi and Tari the verb must come last in the sentence, and adjectives always follow the noun they qualify.

Grammar is essential, if we are to analyse the thought forms of the language, and learn to use them. To illustrate: in English, we say, 'He is going to get some wood', and 'Tell him to get some wood'. The infinitive 'to get' is the same in both sentences. The Highland peoples realise that in the second sentence, the subject of the infinitive is distinguished from that of the main verb. They translate 'to get' in the first sentence with (Mendi) 'was-ul' (the suffix is -ul) in all persons and numbers. But in the second instance, 'to get' is rendered by a complete series of suffixes for first, second and third persons, and for singular, dual and plural numbers.

LEARNING QUALITIES.

The personality of the language learner is a vital factor. An eloquent speaker, or one who can be hail-fellow-well-met in his own language is likely to be so in another. But there must be patience as well as natural facility. Sometimes the patient plodder gets there first.

One needs a sense of humour. In the approach to a new language, we sometimes have an intermediate language or lingua franca. In some parts of New Guinea, Pidgin English is used in this way. But here we had to use the direct or mono-lingual approach, because Pidgin was not known to the Highlands people. Mistakes are inevitable in such a difficult situation. There is a word 'nangande' which means 'you (or he) did not give me any'. We took it to mean 'No,' and used it in every instance when we wanted to say, 'No.' The people ridiculed us, and 'talked down' to us. We thought we should never learn to speak correctly, but because we could laugh with them about our mistakes, they have become more patient and helpful.

Beyond linguistics, beyond personality, we are sure that the Holy Spirit shares this task of language analysis, and teaches us. We acknowledge that it is by prayer and faith, our own and that of friends who uphold us, that we shall comprehend the things we seek to know. How else, than by His enabling, shall we reveal to these people the spiritual truths we have come to teach them? Men sacrifice pigs to the spirits, on behalf of sick relatives, with careful attention to every detail of the rites. How shall they understand that '... much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God'?

Modern Missionary Techniques in Malaya

by the Rev. J. H. HAINES, B.A., B.D.

(Born a New Zealander, now an American Methodist Missionary in Malaya).

The missionary of today finds that in his task every possible effective weapon must be used in order to reach people with the claims of Jesus Christ.

AUDIO-VISUAL AIDS.

The Malayan Christian Council, which is the advisory body of the Methodist, Anglican, Presbyterian, Lutheran and Salvation Army groups, has in the last five years given particular attention to the use of audio-visual aids as one of the effective weapons to be used in the task of evangelism. Some three years ago the Society of Friends in England made available to the Churches in Malaya the services of Mr. and Mrs. Leonard Walker, former Chinese missionaries, to give full time to the work of screening films and the preparation of suitable film-strips for the Malayan Churches. Then the Malayan Christian Council set up, with a generous gift from the National Council of Churches of Christ in the U.S.A., a central film library to be available to all the Churches. This library today has fifty 16 m.m. sound films and a very large stock of film-strips and slides. Also it has acquired projectors and public address systems which can be loaned to the Churches.

Apart from the established Churches borrowing films to show to the various groups, three station waggons have been completely equipped with a sound projector, slide projector, P.A. system, gramophone and tape recorder. Each of these units is in operation an average of twenty to twenty-five evenings a month, and reaches as many as 2,000 people a night. The programme in each place generally consists of the following pattern of interest. — One or two public health films are first used; then an educational or travel film followed by a religious film. Between the changing of films, records of Church music and folk music are played and quite often a nurse or a doctor may give a talk to the assembly covering some phase of home medical care. This has proved a very popular feature in some rural areas. At the close of the evening programme literature is distributed to the crowd and information of Church services in the area is made known. Through these three units not only are large numbers of people being reached, but many people are brought into contact with the Christian Church and an effective follow-up system is being developed.

It may be of interest to know it is necessary to use any one of five different Chinese dialects, Malay, Tamil, or English, in order to present the message. The film library is now experimenting with the production of commentaries in the various languages and dialects to be used simultaneously with the showing of a film. In Thailand and Burma this has been worked out very effectively so that one film may have as many as five or six tape recordings which provide a sound track.

YOUTH RECREATION PROJECTS.

The Methodist Youth Fellowships in the various centres have been experimenting with teams of young people visiting new villages and areas where there are very few Christians, and directing organised recreation. In one centre a football team from the Church plays matches regularly with young people in the nearby villages and towns, and then the team find opportunities

before and after the match to give their own personal testimony of Jesus Christ.

WORK CAMPS.

The Youth Fellowships have also in the last three years conducted very effective Work Camps. On the first occasion forty-five young people lived in a village for a month and built a Church seating three hundred people and then presented this church to the people to be used not only for church services but also for adult education classes, literacy classes and medical clinics. Last August a youth group converted some of the buildings formerly used as a detention camp for Malay Communists into a youth centre which is to be used for the training of leadership. Work Camps are now an on-going part of the Church youth programme and one major effort will be planned each year. To these camps are invited young people from nearby countries, and last year two young men flew from U.S.A. to Singapore to attend the Work Camp.

VISITATION EVANGELISM.

One very effective technique of evangelism which has been used in the last few years has been visitation evangelism, where laymen, two by two, go out one or two nights a week visiting in the homes of non-Christians and nominal Christians witnessing for Christ. In some towns these teams have been instrumental in bringing a great many people into contact with the Church and this has led to winning them for Christ.

PARISH MEETINGS.

In many parts of the world today it is being found more and more difficult to get people out to the mid-week prayer meeting, and a new approach to this problem has been made in the organisation of Parish meetings. The membership in the local Church is divided into the various geographical areas of the town and in the home of a member in each area a weekly parish meeting is held. This means that all the members in a certain locality attend the mid-week parish meeting and are invited to bring their friends and neighbours with them. Lay leadership is provided for each parish meeting which also works out its own programme of Bible study, talks, prayer services, missionary education, etc. One Singapore Church now has twenty-two parish meetings gathering every week and a far greater number attend than could ever be possible if all were expected to attend a service in the Church. These parish meetings are also a great help in strengthening the fellowship in the Church, and new members are more easily introduced into the life of the Church through these gatherings. Throughout Asia today an increasing importance is being given to strengthening the fellowship of the Christian community and to developing the spiritual growth of each member.

UNCHANGING ESSENTIALS.

And so the work goes on of finding more and better ways of reaching people for Christ. But essentially Methodism must have as its best weapon a warmed heart that leads to a world vision and a concern for the souls of men and women everywhere. Without a personal devotion and warmth of Christian experience no weapon can be effective.

Religious Broadcasting in Fiji

(by A. K. RAIWALUI of Suva, Fiji)

Religious broadcasting has been going on in Fiji during the past twenty years, and has proved a most successful and effective medium of spreading the Good News to the people of many races and religions living in remote inland villages and settlements, or in isolated outlying islands scattered far and wide throughout the Group.

In these broadcasts, which were made possible through the co-operation of a privately owned broadcasting company with its Station ZJV in Suva, the Anglican, Presbyterian, Methodist and the Samoan London Missionary Society Churches were able to broadcast an evening service once a month. Listeners regard these broadcasts as an excellent opportunity of joining their fellow church members all over the Islands in the fellowship of singing, praying and sharing the same sermon together.

Occasionally we have distinguished visiting preachers like Dr. Leslie Weatherhead and Dr. Raymond Dudley of New Zealand. Through the medium of broadcasting these renowned preachers were able to be heard by thousands of people—Methodists and non-Methodists—all over Fiji. The writer was privileged on two occasions to act as interpreter to Dr. Weatherhead and Dr. Dudley during the series of their broadcasts.

In December, 1949, we were given permission for an extra fifteen minutes service on the air on Tuesday evening immediately before the Fijian weekly one and a half hour programmes to which several hundred Fijians listened weekly.

During these sessions, ministers stationed in Suva and nearby districts, and sometimes visiting ministers from overseas or from other parts of the Islands passing through Suva, give brief talks or deliver short sermons, accompanied by two or three hymns often beautifully rendered by local church choirs. Programmes are prepared quarterly, and ministers and choirs are notified several weeks before they go on the air. I conducted these sessions until I took ill in the middle of 1953, when the Rev. Osea Naisau, a young Fijian minister stationed in Suva, so ably took over the reins and carried on until, under new management of the Fiji Broadcasting Commission, it was discontinued in June of last year.

However the birth of the new Commission marked a new era in religious broadcasting in these islands. Our daily programmes are opened with short early morning devotions arranged and conducted by the Commission's Religious Advisory Committee, which is also responsible in organising a most interesting mid-weekly fifteen minutes talks on religious topics. All Christian denominations and other sects, including the Roman Catholic Church, are represented on the committee.

On Sunday mornings, short sessions of "Children's Songs Service" are conducted by the Rev. Naisau, the singing being provided by the children of various Methodist and other schools in Suva, Sunday schools and Youth Fellowship groups.

Despite strict censorship during the war years, and the recent change in the management of broadcasting in these Islands, Sunday evening broadcasts went on smoothly without a break. However, a slight alteration in the programme was brought about recently by the inclusion of the Roman Catholic Church which is now broadcasting on the fourth Sundays, and the Samoan L.M.S. Church on the occasional fifth Sundays.

On Sunday afternoons, Methodist church choirs in Suva and the surrounding districts provide an hour and a quarter of religious entertainment, singing popular hymns and anthems, sometimes rendered in masterly fashion under some of our competent young Fijian conductors and choirmasters. All singing is done unaccompanied.

As a result of these well organised broadcasts, there is a general revival of our Church work everywhere, with marked improvements in the standard of choir singing throughout the Group. A fine example of our Church work revival is stated in a report by the Rev. C. F. Gribble (General Secretary of the Australian Methodist Overseas Missions) after his recent visit to Fiji, Tonga and Samoa. In his report Mr. Gribble said: "The finest thing I have seen on the whole of the Methodist Mission fields in the Pacific is the young people's work being organised in Fiji . . ." Religious broadcasting plays an important part in bringing about these fine achievements.

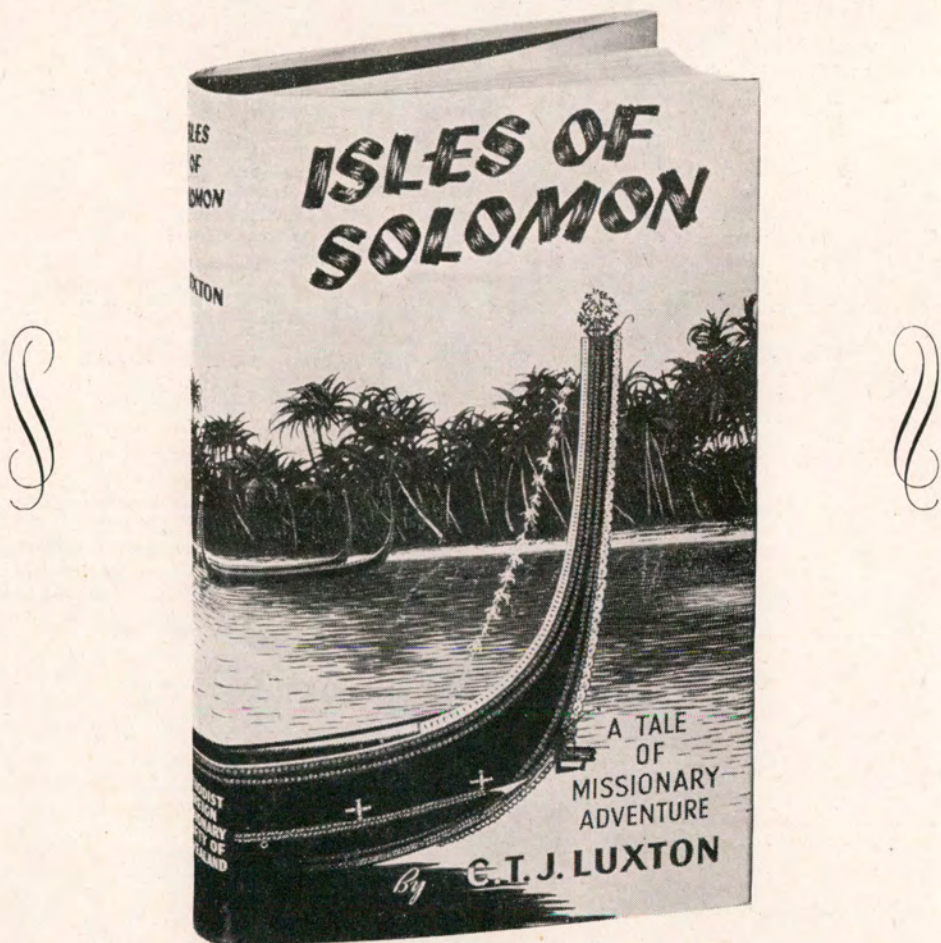
(Continued from Page 2).

one of the services and meetings in which I participated. Each school day has its session of catechism; hymns are sung; Christian words have been set to Mendi music also. At Tari, where the European missionaries are still restricted in movement beyond a radius of two miles from the Government station, the people are encouraged to come to a central Sunday service. Some hundreds attended. At Mendi, station services and Sunday School are also held. There our workers have freedom of movement over a larger area; they may visit the people in their hamlets. Mr. Young and I accompanied Burley Mesepitu, one of the three Solomon Islands teachers, as he moved on Sunday from hamlet to hamlet, taking a prepared Gospel message in Mendi, and praying briefly with the people. Services were held in the ceremonial groves adjacent to the hamlets. But the people have no clocks: other groups, casually met as we walked along, were stopped there and then, and the service of worship repeated for them on the public road.

IN CO-OPERATION.

Representatives of six countries — Australia, Germany, New Guinea (i.e., New Britain), Papua, the Solomon Islands and New Zealand are now at work in the Highlands field. They look forward to the expected arrival, later this year, of the Rev. David Mone of Tonga. New Zealand Methodists deserve to know more of this field to which our own representatives have so recently set their hand. At Tari, Mr. and Mrs. Keightley entertained me in their new, but temporary, abode. Some years must pass before they will return on furlough with a first-hand story. In the meantime, I acknowledge the opportunity the Mission Board has accorded me of personal acquaintance with this field and our workers. I trust to be a worthy interpreter of it to our Church . . . Next year, however, the Superintendent of the new Mission, and Mrs. Young, also my kindly host and hostess, will be due for furlough. Mr. Young is expected to visit New Zealand on deputation, when he will help us to understand still more of this new field, its needs and opportunities.

Fill a space on your bookshelves
with this book of **THRILLING INTEREST**



THE RECORD OF FIFTY YEARS' MISSIONARY ENDEAVOUR AMONG THE PEOPLE OF THE WESTERN SOLOMONS; YEARS OF PEACE AND WAR AND PEACE AGAIN; WRITTEN BY ONE WHO WAS HIMSELF A MISSIONARY IN THE SOLOMONS DURING THOSE YEARS AND A COLLEAGUE OF THE LATE REV. J. F. GOLDIE, PIONEER MISSIONARY AND CHAIRMAN TILL HIS RETIREMENT IN 1951.

TO BE PUBLISHED DURING SEPTEMBER.
SEE YOUR CIRCUIT AGENT. (Price 12/6d).

"With Wings as Eagles" (Isa. 40:31)

by REV. D. McCRAW, Organising Secretary, Australian Missionary Aviation Fellowship.

MODERN TRANSPORT.

A "Servant of Missions"! In these days of modern scientific achievement there are many servants of missions, and it is a matter of much praise to God that His people are laying hold on modern methods for the advancement of the Gospel of the Lord Jesus Christ. The title "Servant of Missions" has been chosen by the Missionary Aviation Fellowship to describe the aim and object of its ministry.

Many of the mission fields of today are in the heart of impenetrable country. Constrained by the Love of Him Who loved us and gave Himself for us, missionaries have striven to bring the Gospel into all the world, and have not been deterred by mountain fastnesses nor tropical swamps and jungles. New Guinea is typical of this type of mission field, where one of the continual problems is transport. There are no roads in to the mission stations, in many places river transport is not possible, and the missionary, unless the aeroplane can be pressed into service, is faced with nightmare journeys on foot. Methodist missionaries know something of this problem at Mendi and Tari Valley in the Highlands of New Guinea.

DIFFICULTIES OF TREKKING.

Some idea of the nature of the country can be obtained from the reports of those who have had to travel through it. Most missionaries are now carried by air, but a government police party recently travelled through the Western Highlands — not so very far from Tari — and amongst other things they reported that at one stage they travelled eleven hours per day for twelve days to cover only 35 miles; in another sector they covered only six miles in four days' walking. In the course of that trek, which lasted some weeks, the Patrol Officer, a man used to the rigours of bush walking, lost two stone in weight! Yes, that was exceptional country, but the country around Mendi and Tari is not vastly different, and one shudders to think what the missionaries would face without air transport. A comparison of times may be helpful here. To walk to Mendi from Modang would probably take three weeks or so, and Tari perhaps more than twice that time, especially as there are hostile natives between the two and detours would have to be made around that part of the country. Yet to fly to these stations takes only 1 hour 20 minutes to Mendi, and 2 hours to Tari! — in comfort and safety.

HOW M.A.F. ASSISTS.

Air transport is not difficult to find in New Guinea. The Mission could, and sometimes does, use Commercial charter planes. However these are expensive, and often difficult to organise. (They are big planes and carry a large load, and, of course, one has to purchase the whole of the available space in the plane whether it is filled or not, or, alternatively, wait until someone else requires goods brought to the same or neighbouring destination. This sometimes occasions long delays.) If the Mission has a big load to be brought in AND a big load to go out then commercial charter is the thing — it pays; but otherwise a small, cheap aeroplane is required.

Some have thought that the best way to meet the

problem would be for the Mission to own its own plane, but this raises great difficulties, too (economic and technical difficulties). For a plane to be operated economically it must be operated continuously and if there is not sufficient work for that, it becomes a liability. Most Missions find that they can be served by the Missionary Aviation Fellowship much more satisfactorily than by owning their own aircraft. M.A.F. is a "mission" in the sense that its workers are mission-hearted Christians who serve under mission conditions, so that the Fellowship operates at mission rates, — "a servant of Missions."

SUPPLY.

The all-inclusive term "transport" covers many avenues of service, some of which the average Christian at home may be hardly aware. The work in which our aircraft are mostly engaged is SUPPLY. Missions established in the depths of the ranges must be maintained. Some foodstuffs, soap and other commodities, trade goods, etc., are continually required in small loads, and the aeroplanes are busy keeping such worries off the missionaries' minds. Where there are a number of stations in close proximity it is helpful to fly in large loads to a central point. This is done in the Highlands at Banz. The DC 3 brings in the load, and the little Cessna — piloted by a M.A.F. pilot — shuttles the goods to the nearby stations (including Mendi and Tari). There are back-loads, too, and here the agricultural programme at Mendi is featuring increasingly. Instead of wasting money by sending the plane back empty after it has delivered a load of goods, it is filled with produce which is later sold, and often covers a large percentage of the cost of the whole trip.

SURVEY.

A side of the work not so well known but very important is SURVEY. Without the aircraft this would be virtually impossible as may be seen from an estimate made a year ago, that three weeks aerial survey saved two years' trekking. Sometimes the survey takes the form of one done from Tari last year when Reverend Barnes, Superintendent of Tari, with Mr. Twyman of the Unevangelized Fields Mission at Tari, used the M.A.F. plane, and in 2½ hours established the borders of each Mission district. Sometimes, as in the case of the Sepik area last year and Dutch New Guinea this year, completely unevangelized areas have been surveyed and Mission stations opened up as a result of the information gained. In such cases the present preaching of the Gospel is the direct result of the use of the aeroplane.

MISSION-STAFFS.

The third important division of the work is the movement of STAFF. This takes many forms. It means a great deal to the individual missionary that he (or she) is able to be carried quickly and conveniently into a new appointment, or perhaps out to the coast, or to some rest-station for a break, without the arduous necessity of a jungle trek! But it means a lot more to know that in the event of a medical emergency a doctor may be flown in or the patient flown out in a matter of minutes, and at a relatively low cost, rather than a critical journey in a native "stretcher" to the nearest

medical aid. Then again, it is a big aid to the efficient conduct of a Mission for the Superintendent or perhaps the Home Secretary to be able to visit the outposts, both for the spiritual encouragement of the workers and for the information of prayer supporters. It can only be done, in these regions, by air. Mr. Gribble, the Australian Secretary of Methodist Overseas Mission used and highly commended the M.A.F. service on his recent visit, and last month Rev. Mr. Andrews personally experienced what this service means.

OPERATION OF M.A.F.

M.A.F. service is by no means stereotyped. At

Madang it is assisting in the operation of two Cessnas owned by the Lutheran Mission — it is one of these that usually serves Mendi and Tari. It owns and operates its own Pacer at Wewak, and at Hollandia in the Dutch territory, the latter being fitted with floats for use on the rivers. It is about to commence the operation of a Cessna from the Highland base of Banz on behalf of a co-operative of several interested Missions. Its capital expenditure is provided by the free-will giving of Christian people. Its object is ever the extension of Christ's Kingdom and the uplifting of His Name. In a modern world, it is truly a modern "Servant of Missions"!

From the Editor's Mail Bag

THROUGH MALAYA TO THAILAND.

But you ask — 'Why are you there?' Yes, I had expected that I would be writing this from Bangkok, the city of my designation for the next few months. The reason is that our Thailand visas have not yet been approved, and in order to make room for the twenty-nine new workers who have arrived at Language School, it has been necessary for the eleven 'Thailanders' to wait elsewhere. Hence I find myself at Scudai. The two missionaries in residence here are Miss Doris Dove, who speaks Mandarin and is learning Hakka, and Miss Lucille Ramish, who awaits a visa to Indonesia, and is learning Mandarin. Doris Whitelock of Scotland is with me.

A real language barrier exists. For although I have been studying Thai for six months — have passed my first examination and am about to sit my second — it is of no help here. But we still continue to study it.

I feel sure that you would like to know something of the work and conditions here. Our home: We live in a shophouse, which from the front looks the same as any other in the block, except for the text in Mandarin (John 3:16) on the door, and absence of paper gods. A thin wooden wall is all that separates us from our neighbours. A well supplies the neighbour also. The scenery: The front door faces an untidy paddock, where the local laundryman often spreads his washing to dry. The road is clay. This is enhanced by stacks of firewood and provides room for the numerous hens, chickens and turkeys to roam around. The outlook is drab. At the back, is a rubber-processing plant and pigs. Noise and odours accompany all this. Our neighbours: There are literally dozens of children. Often we see them gambling outside the house. A shoemaker taps continuously next door. Several shops sell Chinese wares as well as imported goods. A witch lives several doors up. Yes, this is Scudai.

How are the inhabitants reached with the Gospel? Friday night: an evangelistic meeting; Saturday: a group of girls gather here (at present they are not showing much interest in spiritual things — just wish to play games); Sunday: Sunday School; and meeting in school-house.

Are there any Christians? Yes, there are three professing ones. Their names: Mr. and Mrs. Yang, the headmaster and his wife; Mr. Wong, the language and school teacher. Will you not take them on your hearts and pray for them. Any others? Well some of the girls who come on Saturdays may be — we do not know. Would you like to pray for Kun Ming: She is the one to whom they look for leadership. Her mother is dead

— so she has left school. — Her father is the headman of the village and received a coronation medal. Another for whom you could pray is Pao Tzu (Precious Pearl). She is the servant girl, who comes each morning.

Scudai is a village of 1,500 or so, where the people still are gripped by heathen customs, and where hearts are indifferent and unresponsive to the Gospel. Your prayers can make it possible for spiritual birthdays to occur in Scudai as souls are released from the bondage of sin and death, and brought out of darkness into His marvellous light.

Don't forget to pray for Thailand and the visa situation. We know not how long the doors will remain open.

—Miss Beth Roose, of Pakekohe Circuit, now with the China Inland Mission.

THE NATIONAL MISSIONARY COUNCIL.

Dear Secretary,

I have been instructed by the International Missionary Council to convey to your Society its appreciation for the continued contributions from New Zealand towards the Inter-Mission Aid, or Orphaned Missions Fund.

As I have already indicated to you, 1955 is the last year of this particular fund. The I.M.C. expresses warm appreciation for the fact that even though contributions may be smaller this year, it is anticipated that they will have met to the full the objectives with which they set out 15 years ago. The Societies throughout the world, particularly German and French, which have received help, will be safely on their own feet by the end of 1955. These Societies have themselves scaled down the amounts they have received from the Orphaned Missions Fund.

Would you please convey to your Committee the thanks both of the New Zealand Council and the parent body overseas, for their continuing support which has not only provided financial survival to fellow Christians elsewhere, but has demonstrated once again the unity of Christians in their Lord. It is particularly satisfying to notice in the statement for the year ending December 31, 1954, that of those Societies throughout the Commonwealth that contributed to this fund through the London Office, New Zealand's contribution is second only to that of Canada. Four-fifths of the world fund, however, is contributed from the United States. While it is pleasing that New Zealand should take so prominent a part, I am sure you will agree with me that we have no reason for complacency. Our total contribution during 1954 was 1120 dollars.

Yours sincerely,
ALAN A. BRASH, Secretary.

IMPRESSIONS OF A CHAIRMAN'S SECRETARY.

If variety is the spice of life, then life out here is very well seasoned. Anyone who came out with the idea of doing one job only would soon be disillusioned. And of course, it is right that it should be so for are we not all ambassadors for the Kingdom of God whose work it is to spread the Gospel and to help build up the people in their Christian faith. True we need Ministers, Doctors, Teachers, Nurses, and lay workers trained to give their own particular contribution, but we do need to have a vision of the several parts fitted together as a whole.

Conditions out here are not nearly as primitive as I imagined they would be. For instance, we have a radio transceiving set by means of which we are in daily touch with Bilua, Gizo and Honiara and also with the "Malakuna" when she is away from here. We have a "sked" at 9.45 a.m. and radio time is just as vital to us as is the arrival of the daily newspaper at home. The three European houses on the station are connected by telephone, and with a jeep and truck in frequent use we are really quite up to date.

There is much more money in circulation amongst the natives than I thought there would be. There is still a little trading done when people bring in food to buy materials, cottons, etc., but for the most part they are able to buy from local native stores. Then at Gizo, there are several Chinese stores which seem to

do remarkably good business. The handling of cash when one's nearest bankers are hundreds of miles away requires a system very different from that in operation at home where businesses are able to make their deposits daily. Here we have to be our own bankers as far as cash is concerned. The bulk of the money we handle is received at Thanksgiving time when the people bring their offerings and that change is used for various cash payments that have to be made throughout the year. The scene after Thanksgiving Service when the teachers are all assembled together counting their village offerings is a most interesting one.

The parts of the work which I find most interesting are those which bring me into contact with the people. For that reason and for others, it is good to have the assistance of a native boy in charge of the store. Then, this year, a native girl who had done particularly well at school, has come to help in the office. She is learning to type and will be particularly useful when it comes to typing in the Roviana language. The issue of rations to boats' crews, the supervision of the loading of the boats, the payment of wages to teachers, carpenters and other workmen all afford opportunities of getting to know the people.

It is a privilege to be out here and I thank God He has called me to this work.

— Sister Olive Money, Roviana.

A Friend of the Outcasts

There must be few New Zealanders who do not know of Patrick Joseph Twomey, of Christchurch. If they do not know him by name they will have heard of the "Leper Man" or will have seen his picture printed above the New Zealand Lepers' Trust Board advertisements that have appeared regularly in New Zealand newspapers and magazines for many years.

Mr. Twomey, the Board's secretary, began working for Pacific Island lepers' welfare thirty years ago. In those days it took business acumen, organising drive and belief in an ideal to run a successful nation-wide annual appeal for the victims of a scourge few people knew anything about.

He succeeded.

But he will tell you that the task is just as great today. And Mr. Twomey has lost none of his business acumen and drive. His belief in the ideal is firmer than ever.

Who is this spare, 63-year-old man who has been the force behind the Lepers Trust Board, the under-nominal body that yearly collects many thousands of pounds in New Zealand for the comfort and rehabilitation of lepers in Pacific Islands, which air travel has brought virtually to the Dominion's doorstep?

Wellington born, Mr. Twomey learned about the ravages of leprosy during his Pacific travels before World War I. He spent five years in Suva, and when he returned to New Zealand in 1919 he went to live in Christchurch, where he met the late Mr. Ben C. Pratt, who collected Christmas gift for lepers quarantined on Quail Island in Lyttelton Harbour.

When this leper station was closed in 1925 the patients were transferred to the Central Leper Station, at Makogai, a beautiful island in the Fiji group, only a few hours steaming from Suva. With the Medical Officer

of Health in Christchurch (Dr. T. Fletcher Telford) Mr. Pratt collected about £40 a year for them.

Old age forced Mr. Pratt to give up the work. He asked Mr. Twomey to carry on. Mr. Twomey's organising ability and enthusiasm transformed the modest annual collection for Christmas gifts into a Dominion-wide appeal, raising up to £30,000 or more annually.

The work grew so rapidly that it soon became necessary to have a legally constituted body. This was the beginning of the Lepers Trust Board, formed in 1939.

Still the work grew, and with the growth came greater demands of Mr. Twomey's time, all of which was given voluntarily. He conducted appeals, prepared radio talks, and packed cases of goods for Makogai from his home in Bealey Avenue, Christchurch. In May, 1942, at the Board's request he resigned from his position with Christchurch Gas Company to give all his time and energy to the crusade.

He labelled himself the "Leper Man", holding that contributors would find this title easier to remember than his name and address. The Post Office always knows where to find him. It is not a title many people would relish, but Mr. Twomey's belief in his ideal transcends any personal prejudice.

In recognition of his work for lepers Mr. Twomey was made a Member of the Order of the British Empire in 1947. The *Medaille d'or des Epidemies*, a rare award not previously bestowed on an Englishman, was presented to him at Ducos, New Caledonia, in September, 1953, while he was on one of his tours of Pacific leprosy stations.

His is a work of mercy.

(N.B. Through the Lepers Trust Board and Mr. Twomey's efforts, our own mission in the Solomon Islands has been tremendously assisted in the years since 1942. A new leprosy relief vessel donated by the the Lepers' Trust Board to our work is about to be constructed at Auckland).

About People...

ARRIVALS AND DEPARTURES:

On August 26th Mr. and Mrs. R. A. Mannall and Wayne left after furlough to return to their work in the Solomon Islands, where Mr. Mannall has charge of the mission's engines, both stationary and marine. In our last issue we stated wrongly that Mrs. Mannall belonged to Papatoetoe. Like her husband's, her home church is Dominion Road.



SISTER JUNE HILDER.

Sisters Effie Harkness and June Hilder arrived in Auckland for furlough on July 7th. Sister Ada Lee and the Rev. G. G. and Mrs. Carter and Family are due home this month.

On the field, Sister Davinia Clark has gone to Skotolan in Buka Circuit, where Sister June has recently been working.

GENERAL SECRETARY:

The Rev. S. G. Andrews, General Secretary, left for the fields on July 11th. Most of that month was spent in the Highlands of New Guinea; Mr. Andrews is at present attending the Solomon Islands Synod and is due back at Auckland later in the month.

CONGRATULATIONS:

In June, a second daughter, Barbara Jean, was born to the Rev. C. J. and Mrs. Keightley. The birth took place at Tari in the Highlands of New Guinea. Both mother and babe are well.

AN IMPORTANT ANNIVERSARY:

August 15th, 1875, was the date on which Dr. George Brown, with Aminio Bale and the pioneer party of workers from Fiji, landed at Molot in the Duke of York Group. To mark this 80th anniversary the New Guinea District of the Australasian Overseas

AUTHOR OF "ISLES OF SOLOMON":

The Rev. C. T. J. Luxton went to the Solomon Islands in 1939, serving with Mrs. Luxton for most of his missionary career at Buka. He was later transferred to be colleague of the veteran Chairman, the late Rev. J. F. Goldie. Through fifteen years of association with Mr. Goldie, Mr. Luxton was the better fitted to be the author of the history of our Solomon Islands mission. When it was known that Mr. Goldie himself could not undertake the work, the Board commissioned Mr. Luxton to this task, arranging that he visit Melbourne in 1953 for consultation with Mr. Goldie himself. Our best thanks are due to Mr. Luxton for thus completing a long awaited record of our mission work. Thanks are tendered to the two circuits in which Mr. Luxton has



REV. C. T. J. LUXTON.

been appointed whilst he has been doing this work, Blenheim and Waiuku, for their understanding co-operation. The Board also pays tribute to two whose expert advice, has been invaluable: Sister Rita Snowden and Mr. A. W. Reed, of A. H. & A. W. Reed, Publishers.

Missions received a visit from the President General, the Rev. R. B. Lew.

The greetings of the New Zealand Methodist Church were conveyed to the District by the Rev. S. G. Andrews, General Secretary of the Foreign Mission Board, when he passed through Rabaul at the end of July en route to the Solomon Islands.

Who's Who on Our Mission Field

REV. D. I. A. McDONALD.

The South of New Zealand is by no means the least represented among our Missionaries in the Solomon Islands. One of its representatives is the Rev. D. I. A. McDonald, who was born at Edendale, Southland, being the third son of the late Rev. Wm. McDonald, a Home Missionary of our church for many years.



REV. D. I. A. McDONALD.

At the age of thirteen, at an Easter Bible Class Camp, Alister McDonald made his decision to follow Jesus Christ. Always interested in Missionary work, during a Convention in 1938, he offered for Christian service, and in 1940 entered the B.T.I., Auckland, with the thought of equipping himself for some form of full-time Christian work. But towards the end of that year his father died, and for some months Mr. McDonald helped supply the vacancy thus left at Waikouaiti. This led to his serving as a Home Missionary for nearly two years before entering Trinity in 1943. On leaving there his first appointment was at Putaruru, and the next at Springston.

While at the 1951 Conference in Auckland, Mr. McDonald learned of the urgent need for a missionary in the Solomon Islands and volunteered for the work. Being accepted, he left in December, 1952, and has been stationed at Bambatana, Choiseul, to follow Mr. Metcalfe who moved to Roviana when he became Chairman.

Mrs. McDonald was formerly Alice McMillan of Mornington, Dunedin. She comes of a Missionary family, two sisters and one brother serving in Africa with the Sudan Inland Mission. Mrs. McDonald made her deci-

sion in her early teens, and also offered for Christian service at the same time as I did. She has always taken her share in Christian work, and since her marriage in 1947, has taken an active part in all duties that fall to a minister's wife. Ever interested in missionary work, she finds joy in the service she is able to give in this field in which we are placed.

Mr. and Mrs. McDonald have three boys, Graham, 7 years; Leslie, 5 years; and David who was born in July, 1954, at Sasamunga.

SISTER JESSIE GRANT.

After five or six years at the Great North Road Sunday School in the Auckland Central Circuit, Jessie Grant joined a Company of Girl Guides at the Central Mission. Gradually, through the influence of the leaders there she became interested in Bible Class and church, and was later received into membership. After leaving Guides, she was a Cub-master for some time. She gave much help at Campbells Bay Health Camp and all general work of the Mission.

Then her nursing training absorbed most of her time, but she was always present at services and Mission functions whenever she could be. An only child, she gave particular attention to her widowed mother.

From time to time she, along with others, was challenged to the nursing work of the church here and overseas. Then suddenly she offered for work in the Solomon Islands. Sister Jessie has spent most of her time in the Solomons on our Choiseul Station of Bam-



SISTER JESSIE GRANT.

batana, attending to the hospital and its patients, and visiting villages whenever opportunity offers. Sometimes she has even done long walks to the more distant villages. She has also taken on the work of compiling a Dictionary of the Bambatana language, and thus she has found, even as others have found, that there are few idle moments for workers in the Solomons.

HOW MUCH SHALL I GIVE TO MISSIONS?

YOUR MONEY OR YOUR LIFE?

by REV. HOWARD E. KNIGHT, Australian Home Director of the China Inland Mission O.M.F.

One of the practical problems arising out of our Lord's Great Commission to His Church to go into all the world and preach the Gospel to every creature, is that of finance. How is this work to be supported? The increased tempo of missionary endeavour which is a characteristic of this age together with the rising cost of living on most mission fields make this a vital question today.

If we seek for principles to guide us from God's Word, we are amazed to discover that it has nothing to say about giving to Missions as such. There is a great deal said both in the Old Testament and in the New about giving. Indeed the subject of a Christian and his money plays a far bigger part in the ministry of our Lord and of His apostles than many realise. And no wonder, for money plays a big part in the lives of us all. But the only case that is on record of missionary giving is that where the missionary church subscribes to meet the need of Christians in the sending church. (The collection amongst the Greek Churches for the saints at Jerusalem referred to in Paul's letter to the Corinthians).

As we study the subject of foreign missions in the World we are struck by the fact that the appeal is for MEN rather than MONEY. The great commission was to GO, not to GIVE. It was "GO YE" not "SUBSCRIBE YE." There is no ground in the Bible for the easy escapist attitude of the Christian who discharges his missionary obligation by an annual subscription, a coin in the missionary box or a note in the collection plate. When Hudson Taylor refused to allow a collection to be taken up at his meeting in Hertfordshire in 1866, he was putting into practice this principle. Had a collection been taken, his host and other listeners, who had been deeply stirred by his presentation of China's spiritual needs and claims, would have been able easily to save their consciences by a donation. As it was, at least one spent a sleepless night which resulted in a more adequate response to the appeal.

A Christian cannot begin to give to missions until he has faced God's call to himself, to GO. And then, of course, his giving is on an entirely different basis. His life is laid upon the altar for obedience to Christ's last command, and where he is geographically, makes no difference.

It is MEN God wants rather than MONEY. This has always been the case. The burden of the Lord has always been, "WHOM shall I send?" not "How much shall I send?" God Who chose Abraham, Moses, Jonah, Daniel and Paul is choosing men today, if only they will hear His voice. He is not opening a subscription list, or organising a street-collection. He is calling for volunteers.

Of course, it is evident that if men are to be sent, they must be supported and therefore money is needed. But if the right order is observed, and those who give, give after the pattern of the Church at Macedonia by first giving themselves unto the Lord, there will be no problem here. If we give what God asks, namely our LIVES, and not what we would substitute for these, namely the money we have left over after our own desires have been fully met, then those who, by God's will remain at home, will be

able to support those who, by that same will, go to the front. "As his share is that goeth down to the battle, so shall his share be that tarrieth by the stuff: they shall share alike" (II Samuel 30:24). They shall share alike in the glory and the reward, and they shall share alike also in the sacrifices. For there is no doubt that obedience to the command involves sacrifice. What does this mean? A young man goes to the mission field. I know him well. We went together to the House of God, served together in Christian work here at home, grew up together in B.C. and C.E. activities. He is my brother and my friend. And he goes off in response to God's Call, but I, having no such call, stay at home. Does that mean that he is to endure the inconveniences of a trying climate and strange food and lodging, the discomforts of travel under primitive conditions, the separation from loved ones that are consequent upon his calling, while I remain at home in the enjoyment of the things that he lacks and make no sacrifices? Most assuredly not. We must share the sacrifice. He in going, I in making sure that he lacks no necessary thing. I verily believe that the sacrifice is often harder for the one who sends, than the one who is sent. On the field the sacrifice is inevitable. There is no alternative. At home it must be made by deliberate choice every pay-day, and it will be challenged every time my neighbour gets a new car or buys his wife the latest household gadgets. In a society where the standard of living is constantly rising, it must be a daily discipline for the one who feels a burden for the souls of men in this and other lands. He must not allow himself to be drawn into competition with his neighbour who feels no such responsibility. All expenditure must be subjected to close scrutiny in the light of my responsibility as a steward of the Lord's money, rather than a dispenser of personal largess.

If God's claim on the life is recognised, too, there will be less postponing of giving until life is no more, i.e., in the form of bequests. Dr. A. J. Gordon has some remarks to make on that form of giving which reserves to the giver of his life-time the full enjoyment of his wealth, so that only when he can use it no longer is it "left" to some good cause. He says, "Is it not distinctly affirmed in Scripture that we must all appear before the judgment seat of Christ that every man may receive the deeds done **in the body**? Why then should Christians so industriously plan that their best deeds should be done **after** they get out of the body? Is there any promise for recompense for this extra-corpus benevolence!" How much of the Lord's money is swallowed up in death duties because of a failure to recognise this.

This then is the principle of missionary giving. It is, "your money with your life" and "your money during your life" and not "your money instead of your

life." Money can never act as a substitute for men. In fact, money without men is useless in God's work and can even be harmful. There is a specious argument sometimes put forward that it is better to support national workers than to send out missionaries as they do the job better and cost less. But, had this been God's way, He would surely have couched the great commission in other terms than the trenchant "Go YE." Where there is a national church, however small and weak, the commission is as much to the Christians there as it is to us, and it is not for the western Christian to deprive his eastern brother of the privilege of sending forth his own missionary and supporting him, however poor and weak the church may be. It has been pointed out that by the simple and scriptural expedient of tithing, **ten** can support **one** on the same standard as they themselves live. When the Church at home is called upon to support national preachers, however strong an appeal is made on grounds of poverty, she is being asked to do something that was never envisaged in the great commission and can easily lead to a crippling of the infant church. It is a misguided benevolence akin to that of helping the butterfly out of its chrysalis, and is as likely to result in a deformed monstrosity instead of a beautiful creation of God. This is so, not only because it denies the missionary church a very vital means of spiritual growth, i.e., dependence upon God alone for the meeting of every need, but also because it is open to many abuses. The poverty of the east breeds a cunning in financial matters which makes her people more than a match

for the most astute westerner. The case of the brilliant and versatile, and not less devoted Dr. Gutschlaf, whose passionate pleading for China in the middle of the nineteenth century, so largely influenced Hudson Taylor as a young man, may be quoted as an example.

He founded the Chinese Association which aimed at employing native evangelists instead of missionaries to reach the millions of inland China. He succeeded in attracting about one hundred and thirty of these, and their reports, purporting to be written from almost all the provinces of China, told of journeys even to the borders of Mongolia and Tibet and claimed thousands of converts. How much better this is, it was claimed, than sending missionaries. But time brought the facts to light. These glowing reports had been concocted in opium dens a few minutes only from Dr. Gutschlaf's own door and few of the so-called evangelists had travelled further than Canton. This is an extreme case, but it could be paralleled in more recent times when zealous but misguided folk have sought to take the short cut of substituting money for men. Some eastern countries have been made the riper for the Communist sickle by unwise expenditure of foreign money and the lavish supply of foreign materials. Would that these mistakes were limited to governments! Do not let us repeat them in our missionary policy. But rather let us do what God asks us to do . . . SEND MEN and support them adequately, on the basis of their lives for ours, and ours for theirs. Sharing and sharing alike . . . in the harvest . . . and in the sacrifice.

—Reprinted by permission from "The Reaper."

Reaching the Blind

The Guild of Methodist Braillists was formed in 1952, with two aims: to transcribe Methodist books into Braille and so make them available to blind readers through the Braille lending libraries; and to promote the interests of blind Methodists at home and overseas.

The Guild has been getting on with its first object. It has grown from six transcribers in 1952 to the present total of twenty-six, working under the direction of three very experienced Senior Braillists. Readers of "The Kingdom Overseas" will be interested in the titles of some of the missionary books which have been transcribed: "The Man Who Wanted the World", by Cyril Davey; "Beyond the Clouds", edited by Elliot Kendall; and "David Hill", H. B. Rattenbury.

It has so far been possible to help blind Methodists overseas only in one or two striking instances. Miss Enid Jermyn, B.A., a Methodist missionary with the Church of South India, learnt Braille with G.M.B. when she was on furlough, and returned to Hyderabad State in 1953 with a Braille machine and a primer. She tracked down the new Braille code for the language of Telugu, and was soon teaching the blind wife of a native Evangelist to read Braille. A few months ago Marthamma was able to read from her Telugu Braille St. Matthew to the Super-

intendent of the Nizamabad Pastorate when he visited her. Apart from St. Matthew, only St. John and the Psalms are available to her in Telugu Braille. Miss Jermyn has accordingly sent a printed copy of the Telugu St. Mark in Roman type to the Guild, and one of its most experienced transcribers is now engaged on the intricate task of transcribing from a language she does not know into Braille.

The Guild is very anxious to extend this work overseas. Funds are needed, but not new learners just at the moment, as the Guild's tutors have their hands full. Some of the present learners are ex-missionaries who may be able to transcribe the Scriptures into the Braille of various languages for use on the mission-field. What is most needed is that this work should be made known to all our missionaries serving overseas. Without their help G.M.B. cannot help blind Methodists and others overseas. The Secretary of the Guild, himself a blind Circuit Minister, is anxious to hear from missionaries working in areas where there is a high incidence of blindness, and who feel that they could give a little time to teaching Braille if they knew how. The Guild is willing to help missionaries to teach Braille, and can supply them with certain equipment.—G. L. Treglown in "The Kingdom Overseas".

WOMEN'S PAGE

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

269 Highgate,
Dunedin, N.W.I.

Dear Readers,

At the time of writing we are planning for our Union Annual Conference. It will be held at New Plymouth, October 9th to 13th inclusive. The President of Conference, Rev. C. O. Hailwood will give the address at the Communion Service on Sunday afternoon and will also address us on Monday afternoon. We hope that Sister Ada Lee will arrive from the Solomons in time and we hope that it may be possible for Sisters Effie Harkness and June Hilder to be present. The Sister representing the Maori work will be Sister Nicholls.

The following is an extract from Sister Pamela Beaumont's Report:—"During the year I was happy to become a Youth Department Missionary. While I am happy about this I cannot forget my M.W.M.U. friends. I would like to thank you for all your prayers that have helped in large measure to re-establish the work here. The calendars, sewing material, and other things that you have sent, as well as the time and money that you have spent are much appreciated. Thank you. At school I have an average of seventy-eight on the roll and have two untrained and two part-time trained teachers to help me. I take the top classes but as we all teach in the one big room, I am able to supervise the work of the others. The Tonu village children come to this school with the Mission children. At present I have eighteen girls in the Girls' House and they are settling down well. At first they were very new to Mission routine and discipline, but now they are used to the pattern and those who have been here nine months are able to initiate the newer ones into what is done. On Thursday afternoons the girls have sewing. The Tonu girls come to this too. On the first and third Wednesdays of each month I help Sister Merle with the sewing class for the women and girls from all the villages around. On Sunday afternoons I take Sunday School with an average of thirty children. These are very precious times. When the people of Tonu area come here on the first Sunday of the month to morning Church I take Sunday School with the smaller children, while the grown ups and bigger children go to the service. I have seventy to eighty on these occasions but when the people come in from all Siwai I have as many as one hundred and twenty. It is their own Junior Service; I get them to follow me in prayer and to help with the reading and of course to sing with all their hearts in the hymns and choruses. They love flannelgraph pictures that assist my Siwai in the telling of stories. I have enjoyed a good many opportunities to preach on Sundays in the Church too. The girls have Bible Class followed by a time of prayer on Wednesday nights. This is a valuable contact. With an increasing knowledge of Siwai I am able to join in their conversations more and more as I supervise their gardening work, or at sewing classes or in the kitchen or at one-hundred-and-one other times, all of which is valuable in learning to understand them and so to help them to know Jesus Christ whom to know is Life Eternal. 'Thanks be to God, who in Christ leads us to triumph,

and through us spreads the fragrance of the knowledge of Him everywhere.' 2 Cor. 2:14."

A short extract from Sister May Neutze's report:—"Life is proving most interesting and full of many varied experiences, and I have learned to love these people. Their great need of leadership calls to all, and one is pleased to serve as God doth guide us. On our staff, besides Dr. Hault, Sister Edna and myself, we have six native girls and three dresser boys. Two of our nurses do part time nursing only. One is a school girl, the other a teacher. Both boys and girls are very willing, and left to take their time do it well. One nurse is very well trained in Midwifery work and capable of taking any straight-forward case. The others attend to the general, and maternity work; giving injections, medicines, washing dressings, bathing the babies and other such work. My work is chiefly concerned with the in-patients, including general, maternity and theatre work. Our daily average was eighteen patients but this rose last month to twenty-eight. In the theatre anything from major to minor surgery is performed as the need arises. Just on one hundred cases have been recorded for the year, sixty-six since my arrival. We still have two little girls, Marie, aged five years, and Freda, one year. Both are lovely children and have recently become my special care. In the absence of Mrs. Mannell I help in the Girls' Life Brigade work and Sister Olive Money and I share in the running of the Games Evening and what a hilarious evening it proves. It is enjoyed by all present."

The Dominion Executive located in Dunedin for the past three years has now finished its term and the location for the next three years will be in New Plymouth. This is my last letter as Dominion President and the next one will be written by Mrs. N. Hill. I am grateful to those who have kept me supplied with news from our Mission Stations, to pass on to readers of our Women's Page.

Yours in Christian Fellowship,
ELIZABETH PURDIE.

COUNCIL REPORTS.

Franklin. The District Council Easter meeting, held in Wesley College Chapel, was addressed by Mrs. Rayner, who spoke of her experiences as a missionary in Inland China. The Rev. E. M. Marshall, assisted by the Rev. C. T. J. Luxton, administered the sacrament of the Lord's Supper. In the afternoon, a successful Garden Party was held on the tree-studded lawns of the College grounds. At the May meeting, remembrance of Easter and Anzac Day inspired the devotions, routine business completing a successful quarter's work.

South Auckland. The District Council May meeting, held in Hamilton opened with devotions led by Mrs. Maunder. Paul was seven hundred miles away, and had never met the Colossians, but he was their friend and counsellor. They were in danger of being led

THE OPEN DOOR

astray by various doctrines. Treasurers of truth must be searched for. We must ask in faith, through prayer.

After we choose to follow Christ, we gain gifts of wisdom and understanding.

Members stood as a mark of respect, following the passing of the Dominion Secretary, Mrs. Ashby. The resignation of the Distributing Secretary, Mrs. Harrowfield, was received with regret.

An invitation was issued to attend Cambridge Silver Jubilee in June.

One-hundred-and-sixty-four Gleaners' Letters had been sent out. A letter of congratulation to Sister Winifred Poole on her engagement, had been sent.

Thames Valley. The District Council met in May at Paeroa, where there was a good attendance of representatives from nearly all Auxiliaries. Only one Auxiliary was not represented, distance and transport being the difficulty. The President, Mrs. Eastwood, took the devotions, "Together it is easy." The pointers:—steady cheerfulness; awareness of beauty; a sense of security (in His everlasting love); peace of mind; perception; high purposes—opportunity for praising God; constant prayer; holy living and spiritual optimism—"My peace I give unto you."

Reference was made to the passing of Mrs. Ashby, members standing.

Miss Thea Jones, guest speaker, gave interesting sidelights on the work of the Youth Council—co-ordination—Integration. Church activities belong together. Home and Foreign Missions helped by the youth of the Church; Bible Class members showing a keen interest in Missions. Interesting reports from Auxiliaries showed good work and many activities. Evening groups were also very "alive," and enjoyed meetings for the Missionary cause. Morrinsville had also begun an evening group which promised to be well worth while. A remit regarding Sisters' itineraries had been sent forward for Union Conference.

Nelson-Marlborough. Convention was held at St. John's, Nelson. The Rev. H. Moore, who conducted the Communion Service spoke of the ideal "one-ness" which should belong to members of the Christian Church.

Mrs. White presiding, spoke of the passing of Mrs. Ashby (Dominion Secretary), and the great loss the Missionary Union had sustained. Sympathy with her family was expressed, members standing. The Prayer Leaflet was discussed with appreciation—and criticism; some members wanted a verse or verses of the given hymn to be included. Members were interested to know that Mrs. Robb (Mrs. Keightley's mother) was present and was willing to pass on copies of her daughter's letters. Sister Fiona Summerell told of her training at Deaconess House and of the varied duties and experiences she had as a deaconess at the Auckland City Mission.

Reports showed that Auxiliaries had returned £169/8/8 for the quarter; one group (Richmond) is sending parcels direct to a native teacher in the Solomons and receiving letters in reply.

North Canterbury. The May District Council Meeting was presided over by Mrs. Fiebig, who, during devotional period spoke on "Stewardship." Members were reminded that, as stewards of their time, their talents and their money, they would, at the end, be required to account for the use of all three.

Sympathetic reference was made to the passing of the Dominion Secretary, Mrs. Ashby, and a tribute paid to her devotion to the M.W.M.U. Eulogistic reference was made to the great work done by Sister Thelma Duthie on deputation throughout the district. Reports showed continued good work by all Auxiliaries.

Otago. The May District Council Meeting opened with devotions led by the President, Mrs. M. R. McIndoe, who spoke on "Forgiveness." It was decided that Otago send the full number of representatives to Union Conference. The suggested itinerary for Sister Anne Wilson showed that she would be addressing meetings from Milton to Waikouaiti. Short reports of recent activities showed that good work was being continued. A Convention held at Milton in July opened with a Communion Service conducted by the Rev. G. Crammond.

During the Prayer Session, the Home and Overseas Mission Fields were remembered, as well as those responsible for the working of our Missionary Union. The Dominion President (Miss Purdie), being asked to address the gathering, explained the working of the Missionary movement from the point of view of the Dominion Executive. The speaker, Sister Anne Wilson, described her work among the Maori women and children, particularly at the Hawera Maori Centre and surrounding district. Many of the Maori customs were explained, and members were grateful for the insight into the work of the Home Mission Field. Sister Anne expressed thanks for the parcels of used clothing sent in by the Auxiliaries. Close of Day conducted by the President, Mrs. McIndoe, brought together the thoughts of the day in praise and thanks-giving for the privilege of working together in the Missionary movement.



MISS PURDIE—Retiring M.W.M.U. President.

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.
Dr. G. E. Hault, D.T.M.
Sister Edna White
Sister Norma Neutze
Sister Effie Harkness (*)
Sister Norma Graves
Sister Olive Money
Mr. J. M. Miller
Mr. W. W. Leonard
Mr. R. A. Mannall*

VELLA LAVELLA CIRCUIT:

*Rev. Trevor Shepherd
Sister Myra Fraser
Sister Joy Thompson*

CHOISEUL CIRCUIT:

*Rev. D. I. A. McDonald
Sister Lucy Money
Sister Jessie Grant
Sister Nancy Ball
Mr. W. R. Sharples*

BUIN CIRCUIT:

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 Pamela Beaumont*

TEOP CIRCUIT:

ADDRESS for Teop Circuit:

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

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

BUKA CIRCUIT:

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 (*)
Sister Davinia Clark*

PAPUA-NEW GUINEA HIGHLANDS MISSION.

*Rev. C. J. Keightley Tari via Goroka, Territory of New Guinea.
Sister Edith James, George Brown College, 5 Rogers Avenue, Haberfield, N.S.W.
Mr. G. T. Dey, C/- Methodist Mission, Mendi, via Goroka, Territory of New Guinea.*

(*) On furlough in New Zealand:

- Missionary Publications -

"THE OPEN DOOR"

Editor: Rev. S. G. Andrews, M.A.

P.O. Box 5023,

Auckland.

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

"THE LOTU"

the New Zealand Methodist Children's Missionary paper.

Editors: Rev E. C. Leadley and Sister Lina Jones.

"The Lotu is supplied quarterly to Sunday School in fives or any multiple of five at the rate of £3 per 100 per annum. Single copies posted at 2/- per annum.

Orders and remittances to:

The Manager for Publications, Methodist Foreign Mission Department, Box 5023, AUCKLAND, C.1.

Also available: **Maps of Solomon Islands**:—5/- (paper), 11/- (linen), post free.

Photographs of Mission Sisters:—1 copy free to each auxiliary on application; further copies 6d. each.

Unknown People by C. F. Gribble, M.A. Price 1/-. Postage 1½d.

The Christian, 1835-67.—A study of Fijian religious experience. Privately published by the author, A. R. Tippet, F.L.S. Limp covers 43 pages 9½" x 7¼". Price 5/-. Postage 2d.