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THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



METHODIST MOTOR TRANSPORT, BOUGAINVILLE.

—Photo: Mr. W. W. Leonard.



A Number featuring some . . .

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Let Us Pray . . .

*When earth was in its quiet stillness,
Thine almighty word came down from
heaven, out of Thy royal throne.*

ALLELUIA.



God's Word to Us . . .

- (1) Praise God for conveying His mind and Nature to man in Christ Jesus.
- (2) Praise Him for the coming of Christ into human life and experience, continually transforming and enriching it.
- (3) Praise Him that we can help in communicating His word to others.
- (4) Give thanks for the rise in circuit giving in New Zealand and a record income on the field, which will enable the communicating of God's word through our mission to be maintained.
- (5) Give thanks for the work of translating the written word which is going steadily on so that more and more of the Islands people may have easier access to it.

Our Words to God . . .

- (1) Let us pray that our words may be the communication of the sincere desires of our hearts.
- (2) Remember those who plan the strategy of our church at home and abroad—especially those who as President and Vice-President lead its life.
- (3) Remember the new Dominion President (Mrs. S. T. Carter) as she gathers the Dominion Executive about her in Auckland and as they together undertake new responsibilities.
- (4) Pray for the filling of the remaining vacancies overseas: another worker for the Highland field; two women teachers, one for the Girls' School at Kihili; two nurses and two carpenters.
- (5) Pray for missionaries left with added responsibilities while their colleagues are on furlough.
- (6) Pray that those who seek to communicate the word in the new Highlands field may find the means of doing so.

"Let the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord, our strength and our Redeemer."

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Into All the World . . .

The population of the world is increasing at the rate of twenty-five millions every year. "If men spoke a century ago of the millions who had never heard, we can only say that to-day more millions than ever have never heard the Gospel." This somewhat startling sentence is taken from The Missionary Obligation of the Church—the Report of the British Methodist Conference Commission.*

Recognising the swiftly-changing conditions—political, social, and economic—the Commission has considered how missionary strategy and tactics must be adapted to meet the new situations. It accepted Dr. Warren's statement that the day of the missionary society as we have known it is at an end, but it stressed the truth of the obvious corollary: "The day of the missionary society **as we are going to know it** has only just begun."

To appreciate our missionary obligation we must begin by recognising its theological basis. Since the divine revelation is final, we know now "the right direction of human history." A passage in the Report might well be pondered by politicians in this time of crisis: "The finality of God's revelation is creative and dynamic. It is not the static imposition of unchanging decrees . . . It is the finality of grace, not that of the totalitarian State."

One can neither justly criticise nor intelligently approve modern missionary policy without considering the effect of the new political and social developments on the Church overseas, and so discovering the reasons for many major changes in method. The Report, surveying the situation with real insight, states facts so convincingly that they become a personal challenge. What might have been a dreary catalogue of suggestions impresses one as an inspired document.

The incidence of nationalism, for example, is bound to affect the relations of the missionary society of the future with the independent, autonomous Churches overseas. The awakening in under-developed peoples of a consciousness of their unnecessary ignorance, poverty, and disease presents the Christian with a responsibility, not a threat. He must play his part not only in helping to solve the problem of physical hunger and in sharing medical knowledge but also in promoting spiritual qualities which are needed for right living.

Racial tensions, Communism—whether it take the form of dialectical materialism or of crude promises of an immediate Utopia—the threat of war, and the rapid industrialisation in backward countries have all helped to make the missionary society **as we knew it** obsolete.

This does not mean that it is now to be liquidated, but rather that it is to be reshaped to meet the new and urgent needs. To look at one field more closely—West Africa has recently shown an alarming swing toward Islam. In Ibadan, with a population of 400,000, half the people have become nominally Moslem within the last twenty years. Few of the "converts" have any knowledge of the doctrinal beliefs

involved. It is a social rather than a religious transformation, and the ancient animism is still deep-rooted. Similar towns are springing up rapidly and the villagers flock to them, only to find themselves bewildered by their new surroundings, and, often, to fall victims to temptations they have never met before. The village catechist has not been trained to cope with such a problem. Much more intensive and specialised teaching is necessary. The native Church must be shown the meaning of lay leadership and its members more carefully instructed. With increasing literacy more Christian books and pamphlets and Christian newspapers are needed.

Many Churches must be prepared to meet possible or actual persecution. They must also be taught how to take their part in positive evangelism. The less they are dependent on financial help from outside the better for their spiritual progress; for, as the Commission points out, an indigenous, self-supporting Church will develop a deeper sense of stewardship and a higher standard of Christian service. "A Church which is foreign-paid tends to be foreign-controlled. It is inclined to remain an alien project maintained by alien money." This must not mean that we relax under what seems to be a lessening of our financial obligations. There are new challenges which could be accepted and countless opportunities which could be taken if funds were available. In its closely reasoned statement the Commission says: "The Missionary Society in its new budget policy is beginning to reduce grants for existing work in order gradually, and in co-operation with the local Church, to re-allocate these funds for new evangelism."

One of the most interesting facts that emerge provides evidence that the class meeting has a most important place in the constitution and spiritual life of the new indigenous Churches overseas. It might well be that a revival of our class meetings everywhere would make for closer liaison between all missionary activities, both at home and abroad.

Missionary meetings might regain something of their "thrill" if we came to them with minds alert to the new opportunities, and with our faith in the future quickened. We look at China and at the Iron Curtain and wonder whether the Church will be crushed to death. "There is in China that which Christ has built; and that is indestructible," says A. J. Dain in his survey, "Mission Fields To-day." When formal church life becomes impossible the personal witness remains invincible.

For those who, in the storm, make their brave confession of faith, thanks be to God. As our people go to meetings, seeking information and inspiration, let us not forget to pray for the lonely Christian who does not, and will not, cease to offer Christ, even from the heart of the flames or under the executioner's blade.

—Adapted from "The Methodist Recorder."

*Obtainable from Epworth Bookrooms, Auckland and Wellington at 2/8.

"One Soweth . . . and Another Reapeth"

A Devotional talk on John 4:37 given by MRS. H. L. FIEBIG to the M.W.M.U. Conference at Invercargill.

To appreciate the relationships between Jews and Samaritans, we go back 700 years into Old Testament history. The Northern Kingdom of Israel, with its capital city of Samaria, was invaded by the Assyrians. Many Israelites were killed and most of the survivors taken captive. To restore the land and make it revenue producing, many slave peoples were brought in by the Assyrians. Although mixed marriages were prohibited by the Jews, it was inevitable that some would take place with these foreigners. Their descendants were known as Samaritans. The pure-blooded Jews despised these Samaritans, and in turn the Samaritans hated the Jews (John 4:9).

But the result of the meeting between Jesus and the woman at the well, was that Jesus was invited to stay and teach in their village. He was made welcome and stayed two days. It was a triumph for the Gospel. Here Jesus prepared the way for the disciples who later had much success among the Samaritans (Acts 8). Herein is that true saying: "One soweth and another reapeth."

In missionary work, one had often been so used to prepare the way for another. It was the Rev. John Paton who established the mission of the Presbyterian Church in the New Hebrides, a group of about 80 islands. In 1862, he went to the island of Tanna, but had no success there; so he went to Aniwa Island and established the headquarters of his mission there. It was thirty-six years later that his son, who followed him in the New Hebrides, had such success on the island of Tanna, that he transferred his headquarters to that island, earlier so unresponsive.

In "Isles of Solomon," we read that it was in the sixth year of mission work in the Solomons, that Mr. and Mrs. Goldie were awakened one Easter night by the boys on the mission station (about fifty of them). They wanted to know if it was really true that God's only Son had died for them and risen again. Imagine the joy in the hearts of the missionaries, after so much striving and danger and often despair at the lack of response, that this should happen.

John Wesley himself writes in his journal that great crowds came to hear him when he preached in Epworth churchyard, after the Revival had commenced. But he also said that his father, Samuel Wesley, had laboured at Epworth for years without any success at all.



Class from the District Girls' School,
Kihili.

It is about six years now, since the Australian Methodist Mission entered the New Guinea Highlands to commence its work. Since then, missionaries from other islands in the Pacific (Papua, New Ireland and the Solomons) have joined them; also from Germany and from New Zealand. So far there have been no converts to the Christian faith. But day by day, this valiant band of men and women work steadily on, teaching, preaching, and ministering to the physical needs of the people. Neither they nor we believe that all this labour is in vain; on the contrary, we have no doubt that one day the fruit of all this effort will appear. What joy there will be when that day comes.

As we are human, it is natural for us to look for results in any work we may take up. But if this chapter in St. John and these examples from the history of mission work teach us anything, it is that it is not always required of us to expect results. Let the words of the hymn, "Thou art for ever seeking men of thy mind content to do thy will" be the guide for us. We of the M.W.M.U. are only one small group working in a small corner of the world which has many groups such as ours. God has many patterns to fit into His total plan; and He alone can see the end from the beginning.

Our task is to remain faithful. One of our Home sisters this year states in her report: "As I have visited the people in their homes, I have realised the high respect the people hold for our sisters. Because of the faithful work of others, I also have been accepted and welcomed into their homes."

To-day we are building that another generation may benefit; may all we do be worthy of those who went before us and of the Master of Life, who when He lived on earth and suffered and died, built for us and for eternity.



Missionary Outlook in South East Asia

By the REV. GORDON S. DICKER, Australian Methodist, working in Timor.



We can look for growing co-operation with the Asian Church. Rev. G. S. Dicker represents us in the Church of Indonesia.

The events of the last decade have not made missionary work in South-East Asia any easier. When we mention China no further comment is necessary. One is constantly meeting missionaries who had to leave China when the Communists moved in. Ex-China missionaries are ten a penny everywhere. But China is not the only place in Asia where political changes have made missionary work difficult or impossible. Missionaries in India say that the coming of independence there has made their work easier, but at the same time the Indian government is making it difficult for new missionaries to enter that country. The policy of the government is to admit missionaries only if it can be shown that the work they are to do could not be done by Indians. Missionaries wanting to enter Burma, even when invited by the Church in Burma, may have to wait up to two years, and then be refused entry.

On the other hand there are still some countries into which entry is not difficult. Thailand, which has never experienced colonialism and where the small Christian Church does not appear as a threat to the predominantly Buddhist society, freely admits missionaries. There is no difficulty in entering Malaya, though the work of the missionary there is restricted in that he is forbidden by the government to preach the Gospel to the Malay population. He must confine his evangelistic activities to the Chinese and Indians. It will be interesting to see what changes occur after Malaya achieves its independence next year. Will this restriction be lifted or will the missionary have to face additional restrictions as well?

NATIONALISM.

In almost every part of Asia to-day there are very strong nationalistic feelings. Most of the countries of Asia have been fighting for freedom for half a

century and more, and only now have received their independence. It is only to be expected that the peoples of these countries want to taste their freedom to the last drop. This applies in every sphere of life. Nationalistic sentiments do not stop suddenly at the Church door. The missionary must take serious account of this fact. He can no longer be boss, imposing his ideas on the native Church. This way is no longer open in Asia. Indeed in some places the missionary remains on sufferance only. He must learn to adapt himself to this new situation, subject himself to the native Church and perform just such things as he is asked to perform. At the same time the missionary knows that he has certain insights and abilities to offer to the Church. So he must establish himself in such a position of friendship and esteem that he is given ample opportunity to express himself. All this requires patience, perseverance and love. This is not an easy situation and it is one which exists in some degree all the way from India and Japan.

BUDDHISM REVIVES.

One of the much emphasised features of the time is the resurgence of eastern religions. Islam is growing in strength and vitality, though this is not so in Indonesia. As far as South East Asia is concerned the most important revival is that of Buddhism. The three countries most affected by this renaissance are Burma, Ceylon and Thailand. Buddhism is naturally more tolerant of other religions than Hinduism or Islam, but at the same time it is extremely difficult to make converts from Buddhism and this modern renaissance of the religion makes the difficulty greater still.

Some of the difficulties are created by the missionaries themselves. One can imagine how confused and difficult the missionary situation must be on the relatively small island of Formosa with over forty different missionary societies at work there!

These are some of the difficulties facing missionary work in S.E. Asia to-day. On the other hand, some of the recent events in this area have opened new doors and presented Australia and New Zealand with new missionary opportunities. Indonesia is an example of this.

Indonesia is the nearest Asian neighbour to Australia and New Zealand. In places Indonesian territory is less than 400 miles from Australia. Australia and New Zealand are by culture European countries, but no one can deny that their destiny is to be tied more and more closely to Asia. Their whole future may be shaped by the proximity to them of countless millions of Asians and of Asian countries of ever-increasing strength and influence. It is not too much to say that the political centre of gravity of the world is rapidly shifting from some place a little east of Greenwich to some place north-west of Australia.

A CHURCH COLOMBO PLAN.

Already Australia has shown how important it regards Indonesia by the large slice of Colombo Plan funds which it has allocated for this country. It is only natural, too, that the mission boards of Australian and New Zealand Churches should think increasingly about the opportunities in Indonesia.

In the Dutch period practically all missionary work was undertaken by the Dutch themselves, the one exception being in Batakland in Sumatra where German missionaries were at work. Missionary work in the rest of Indonesia was carried on either by Dutch missionary societies or by the Protestant Church of the Indies, a government supported institution. During that period there was not much opportunity for missionaries of other nationality. However, with the coming of independence, the situation changed very greatly. Dutch missionaries were no longer welcome in many parts of Indonesia. What is more, the Dutch Churches could not shoulder the financial burden which had previously been borne by the Indies Government. Because of the long colonial record of the Dutch, many Dutch Christians had come to think of missions as being just one of the responsibilities of having colonies. When they no longer had the colonies they felt that they no longer had any missionary responsibility. Hence, both in terms of personnel and of finance, the Dutch can no longer meet the needs of the young Churches of Indonesia. These hard-pressed Churches have to look elsewhere for assistance. The first into the field were the Americans, but the American Churches also have very extensive work in other areas and have not yet been able to swing enough support to Indonesia. Australia has also shown interest in Indonesia. The Methodist Church has had two workers in Indonesia for more than a year and is considering further invitations. The Presbyterian Church is supporting two students from Timor in the Theological School in Makassar and also has several missionaries waiting for visas. So far, this is only token assistance.

A PARTNERSHIP.

It is important to note that part of the price of working in Indonesia is the dropping of all denominationalism. Our denominationalism is just irrelevant to the Churches of Indonesia. A person is either "Christian" or he is some other religion such as "Moslem," "Catholic," or "Adventist." Invitations to work within the Christian Church come to foreign mission boards through the National Missionary Commission of the Indonesian Council of Churches. The member Churches of the Council differ regionally and linguistically rather than doctrinally.

The Indonesian situation is not without its difficulties. The government seems to have no very definite policy about admitting foreign missionaries, but in any case it is a long and involved process requiring at least 6 to 12 months. With patience, an invitation from an Indonesian Church body and someone in Indonesia to track down the visa application and keep it moving, entry to Indonesia is not impossible.

Once he is in, the missionary must face some difficult situations. Nationalism is strong, and he must learn to operate effectively in such an atmosphere. Some of the Churches are very poor and at many points the missionary's programme will be hamstrung for lack

of funds to carry it out. At the same time the missionary or fraternal worker (as he may prefer to be called) will find many tasks which he can perform, and many ways in which he can be of use to the Church and the society.

Besides the sending of missionaries there are two other very important ways in which Australian and New Zealand Churches can assist the Indonesian Churches.

THEOLOGICAL.

In the first place they can make available scholarships for theological students to study both within Indonesia and abroad. The Timor Church, for example, is entirely dependent upon such scholarships for the training of its ordained ministry. It is desperately short of ministers, but because of lack of funds it cannot send sufficient students to the Theological schools to overcome this shortage. At the end of the last school year the Timor Church had five students graduating from the Theological school of Makassar. These students requested money from the Church to pay their fare home by ship. The Church was not able to give them a single rupiah towards this cost. The result was that they had to beg and borrow money wherever they could and returned unhappy and discouraged before even commencing their ministry. A single scholarship including fares would be no great burden for many an Australian and New Zealand congregation. Again, some of the top leaders of the Church would very much benefit by overseas study and experience. For such people we need a Church Colombo Plan.

MEDICAL.

Indonesia is in very great need of doctors. Indonesia has one doctor for every 60,000 people. Compare this with the international standard of one to every thousand people, or even with the situation in India, which has one doctor for every 6,300 people. Of course, the answer to this situation is to increase the intake of students into medical schools in Indonesia. But for the immediate future Indonesia has to try to recruit doctors from other countries. Australian and New Zealand Churches can assist the nation and the Church by encouraging and offering some recognition to Christian doctors to come to Indonesia. In many areas Christian doctors, who compare so favourably with local doctors and other doctors of the money grabbing kind, are making a wonderful contribution to the health situation in Indonesia and at the same time are making an excellent witness for Christ. One such doctor, describing his fight against malnutrition in a community of 800,000, says that he feels more like an apostle of protein than of Christ, but there is no doubt that through him many hundreds of his patients have learnt how Christ can inspire one to selfless and devoted service. Here is a contribution which even financially hard pressed churches can make.

Whatever difficulties confront missionary activity in Southeast Asia today, there are still opportunities in Indonesia. The Churches of Indonesia have shown themselves willing to invite fraternal workers from New Zealand and Australia, and in many ways the Indonesian Churches must appear as the natural, logical and deserving outlet for any unspent missionary energy of the Churches down under.

Islanders in New Zealand

by SISTER JOYCE GRIBBLE, (Pitt Street Methodist Church, Auckland).

I have just finished reading that harrowing and revealing book 'Naught for Your Comfort' which deals with the problems of race discrimination and apartheid in South Africa. How grateful it makes one feel that we have no similar position here in New Zealand—that we have a much more enlightened view on these things, and we feel, a more Christian view, too. But do not let us become too smug or self-satisfied with the position as we find it in Auckland, and no doubt in other parts of New Zealand, too. The following is quoted from the Island Territories Report in a recent newspaper—"It is estimated that there are about 5,500 Islanders living in New Zealand. Over half are from Western Samoa. . . . The majority of them live in Auckland and Wellington. . . . Lack of familiarity with New Zealand customs on alcohol and gambling causes occasional problems. . . . There is some reluctance to give accommodation to Islanders."



Samoa at School in New Zealand.

Behind these words lie the experiences, difficulties, problems, joys and sorrows of these strangers in a very strange land. And many of these people are Methodists—young people who have Methodism in their blood, and look to the Church for guidance in this new and bewildering land.

The three years in which I have been working among these people are not long in which to form any definite opinions or to feel that one is even beginning to understand these people and their problems, but in this time I have learnt a great deal, listened to a great deal, and longed often for some way in which the people of our Methodist Churches might see and recognise the door of opportunity that is opening wider every day in Auckland. The question I ask myself daily as I come into contact with these folk is

"Will our Methodist people become aware of the responsibility that is theirs and make the necessary arrangements and adjustments for the welfare of these people?" If any one of us takes time to think about these people and tries to understand the problems that confront them when they come to New Zealand—if we bother to try to put ourselves in their position, we can appreciate only a small part of the problems that they face. Language is one of them, but by no means the most important—accommodation is a much more serious one—and most important of all, the adjustment that is required if they are to fit into a very different way of life and pattern of society. Perhaps you are asking the question that has been asked of me several times, "Well, why do they come to New Zealand? Wouldn't they be happier in their own Islands? Shouldn't they stay there and be encouraged to forget the stories they hear about New Zealand—its prosperity, opportunities of education and advancement?" But suggesting that is suggesting the impossible. It is one of the results of our modern age and the shrinking of our world through modern transport and communication. Could you offer a bag of sweets to a child, and then five minutes later try to persuade that child that he has never seen them, and, in fact, they do not exist? Such an attitude is an evasion of our responsibilities—an easy way of transferring the responsibility to someone else. But the fact remains—the challenge is there—will the people of our Churches recognise this challenge?

A NEW MISSIONARY TASK:

This task is new—new in the sense that it is different and has some unusual aspects about it. These people are already members of our Church—we do not have to convert them to the Christian faith. They have known the Church all their lives and have been used to joining in its services of worship. But this can be one of their greatest dangers to a live and vital Christian faith. Perhaps for the first time their faith is being tested—tested as it has never been before as they are confronted for the first time by the evils of our modern society. And it is at this time that their link with the Church is weakest—when they first arrive in a strange land. This is where the opportunity for our Church lies. And what do these people feel about the Church when they find that in the land from which their first missionaries came there is such undisguised indifference to the Church and to the things of the Faith. This alone presents one of the greatest problems to these people. We Methodists have been rightly proud of the support so willingly given to our Overseas Mission field in the Solomon Islands, but this presents our missionary enthusiasm with a new task. In this work we are all missionaries—each one of us—in a very real sense.

THE GREATEST NEED:

The greatest need of these people themselves, is a sense of belonging—a sense that they have a part to play and a place to fill in our Church and the community at large. They need to be understood, and that is perhaps our greatest task and one which cannot be accomplished in three years or in thirty. These people come from a different culture, different backgrounds, different values and different customs, but they are still part of the family of God and have a



Apia Church Bookroom.

part to play in fulfilling His purpose for mankind. And they also have a part to play in our own local Church. The thing that they want and strive for most is to be absorbed naturally into our New Zealand way of life—to be accepted as one of ourselves—and they do their utmost to obtain that end. This is not always to their advantage—there is much that could be improved upon in our New Zealand society, and this is often the cause of their downfall. In their efforts to become one of us and to gain this sense of belonging to the community, they accept without question or criticism all our European habits and standards of conduct—alas, too often, drinking and gambling included. This seems to be the point at which we, as Methodists and members of the Christian Church, can make a valuable contribution to the welfare of these people. If it is apparent to them that our standards are sometimes different from those of the world about us, they will begin to exercise their powers of discrimination. And, of course, the friendly word which comes from a sense of concern for these people will do its own work. I know something of the difficulty of a person who wishes to be helpful and give a friendly word—our Island folk so often slip quietly into the back pew, and slip out again just as quietly at the end of the service, and if there is a group of them it seems almost an intrusion. There are many questions that come to our minds—"What if he doesn't understand the language?"—"What am I going to talk to him about?"—"Does he really want me to talk to him, anyway?" These and many other queries come to our minds as we try to be helpful. But any effort, no matter how hesitant or halting, will be abundantly worthwhile. We have no excuse for they are at Church every Sunday in many of our Churches. Our Island friends themselves would not wish me to try to paint a picture of them that is rosier than it would be in reality. These people are human beings like ourselves, and the living out of the Christian faith presents as many difficulties to them as it does to us. They fall short as often as we do, but I sometimes feel that many of their falls are the result of our lack of care and concern.

In the report from the Island Territories already quoted in this article, there was mentioned the reluct-

ance to offer Islanders accommodation. Earlier in that report it stated that there was "Steady, though not vocal resistance to accepting Islanders into some homes and establishments"—and so often I have found this in my own experience while working with these people. How can they have a sense of belonging to a community when this situation exists? This attitude is, of course, restricted to certain groups and sections of the community, but there is often opportunity in our daily work and common round to show that we have no part in such an attitude.

THE CHALLENGE OF THE PRESENT:

It is now five years since I remember the first Samoan folk of my acquaintance arriving in Auckland. Some of these 'first arrivals' are still with us, and they have done much towards building up a fellowship into which others can be welcomed as they arrive. But five years is a long time, and I wonder if we as Methodist people are more prepared to meet the situation now, than we were then. Five years ago was just the beginning of this challenge to the Church. It has increased year by year, and at the present time I see no reason for expecting a decline in the near future. Those people are trying to get from life the things which we accept as part of our modern civilisation. Perhaps the attraction of a larger pay envelope is to the fore in some cases, but this is by no means the only reason which brings these people to New Zealand. Opportunity of education and advancement—the things which we have taken as our due and right all our lives, are so often the very things which these people are seeking, and they will go on seeking them—and can we blame them for it? I am put to shame every time I think of how easily my education came to me, and I compare that with the tremendous time and effort given to it by these people. Most of us have no conception of all that goes into these things. If there is one thing I have learned from these people it is the value of perseverance. Recently I had the deep joy of seeing one Samoan received as a Local Preacher of our Methodist Church of New Zealand. To pass examinations in a foreign language is no mean task, and only he knows all the toil and perseverance that went into it, but for him it is a means of equipping himself to be of service to the Church and his fellow Islanders. Leaders of these people are being produced from among themselves, and it is hoped that our Church will be able to use them in the not too distant future.

It may seem that this article applies only to the people of those Churches who are privileged in having members of Island races in their congregations. But we meet them not only at Church—we meet them at our work, on the sports field and our other day to day activities. It is something of which we, as a whole Church, should be aware. A great door of opportunity is opening to our Church as our Island peoples find their way around our Dominion and meet for worship Sunday by Sunday in the local Methodist Church. May we as a Church be fitted to serve God and our fellow men effectively as these opportunities arise.

Work . . . while it is Day

By the REV. G. G. CARTER, M.A., of Teop Circuit.

World Christian leaders have had many occasions recently to remind us that in this modern world time is against us. Doors to Christian evangelism are being closed in many lands and everywhere Christian witness is becoming increasingly difficult. There is no room here for despair, but it is a trumpet call to us to be stirring. In our Solomon Islands District for a long time we have been able to pursue our way at an unhurried pace of our own choosing. That day is past. In medical and educational work the governments concerned are calling the tune; and in our proclamation of the Gospel we are increasingly aware of the pressure of the world, the flesh and the devil.



Rev. A. H. Hall—in charge of our Solomon Islands District Training Institution.

OUR EVANGELICAL TASK.

John Hunt, pioneer missionary to Fiji, spoke of the two conversions that heathen peoples need—the change from darkness to light when the people change as a community, leaving behind the most conspicuous of their heathen ways—fighting, head-hunting, cannibalism, and, outwardly at least, witchcraft—and then the conversion of individuals from self-centredness to Christ-centredness. Each stage has its own problems and difficulties and each its victories. The first is the more spectacular, but the second is the indispensable follow up. Our Solomon Islands people have passed through the first stage and the demands of the second are constantly facing us.

The need has become increasingly apparent for men to give their full time to the preaching of the Word and pastoral care. The days of the pastor-teacher appear to be numbered. As the needs demand men to be set aside for each task—pastor and

teacher—so they demand more specialised training in each of these tasks. Synod 1956 recognised this in planning to set up separate teacher training facilities and leave the Goldie College to concentrate on pastoral training. Most of our men, whether they become pastors, catechists or native ministers, will pass first through the ranks of our teaching staff, but not all who train as teachers will go on to become pastors. There are already, and will be increasingly, numbers of teaching posts which have no pastoral duties attached to them in our multi-teacher schools (though many of these teachers are local preachers as well). The pastors will be able to care for more than one village in many cases, and so the whole pattern of our native staffing may gradually change—in fact, it is already doing so.

DEVOTIONAL LITERATURE.

We need to give more time and attention to the devotional needs of our people. There is much good material prepared for Africa and elsewhere in English that is valuable, but it cannot help the ordinary villager. For him and for her the material must be in the vernacular. To date we have been slow to provide this, but the need is increasingly apparent, and we must take care that our ministers are not so overburdened with institutional tasks that they have not time to attend to it. All Circuits have their vernacular hymn books which vary in value as devotional aids; a small but increasing amount of authoritative scripture translation is available, but there is yet more needed. One Circuit has produced a devotional book as a guide to family and individual prayers, and it is meeting with a good response in a limited circle. There is need for more material like this and there is also need for the full association of local church leaders in careful, thoughtful experiments on these lines. Because of the often warped interpretation of scripture by some of the proselytising sects, there is also a need for vernacular commentaries. This calls for sound scholarship and for a deep knowledge of the native people and their ways. We need not only to write the books but also to create the market. One Circuit is making use of its catechists as colporteurs and such an idea can be developed when there is a sufficient supply of literature to justify it. In our schools we must not only teach our people to read but we must also create a desire to read.

WORSHIP.

In opening the way for the Holy Spirit to convince men of sin and of righteousness and the way of salvation, and in the vital task of helping our Lotu people to become Christian in every part of their lives—every thought, every word, every deed—we have not fully used the fellowship of worship. It is disturbing to find that in the Hymn Books of many circuits, all the hymns are translations and in some cases all done by missionaries. There is no sign that any hymns have arisen out of the Christian experiences of the Melanesian. Then in making use of a lingua franca for worship, however necessary and useful it may be, there is a real danger that it will become an ecclesiastical language unrelated to the ordinary life of the people. We have transplanted the forms of worship from the

(Continued on page 10).

» Annual Board Meeting



Solomon Alu and Simon Rigamu — Solomon Islands visitors to the Ecumenical Youth Conference at Palmerston North.

The annual meeting of the Foreign Mission Board was held at Auckland in the week preceding the Church Conference. The President of the Conference, the Rev. M. A. McDowell, addressed the Board on his impressions of missionary contacts made at the World Methodist Conference and elsewhere during his recent visit overseas.

The business of the Solomon Islands District was presented by the Rev. J. R. Metcalfe, Chairman of the District, who was also present afterwards at the Church Conference. At the Conference there was this year no missionary demonstration. Instead there was a united Act of Witness for the Presbyterian and Congregational Assemblies and our own Conference. This took the form of a pageant entitled "the Lordship of Christ," for which the script was written by Mrs. R. Thornley. Our General Secretary, the Rev. S. G. Andrews, gave the address.



MISSIONARY DECISIONS TAKEN:

Ecumenical Youth Conference: The Solomon Islands Synod has chosen Solomon Alu of Vella Lovella and Simon Rigamu of Teop to visit New Zealand. These men are due early this month, and will attend the Ecumenical Youth Conference at Palmerston North over New Year. They are later to visit and share in the life of typical circuits at New Plymouth, Christchurch, Tauranga and Gisborne, the visit concluding with Easter Camps in the Wellington area. A brief period at Wesley College is also planned.

Solomon Islands Workers in the New Guinea Highlands: Sikota (Scotter) Bo, of Choiseul, and his wife, have been selected as the next missionary couple to go to the Highlands as Solomon Islands missionaries, supported by the church members in the Solomons. A substantial credit stands in the account raised by the Solomon Islands church for the support of these workers.

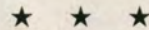
Statistics: The Solomon Islands statistics show significant rises in almost every section. The most gratifying are increases of 470 in senior membership, 239 in youth roll and 161 in adherents. 898 more children attend Methodist Sunday Schools than attended last year.

Finance: Both in New Zealand circuit income and in the Solomon Islands, there were substantial rises for the period ending August and June respectively. A more accurate picture of this trend can be drawn in our annual report number of "The Open Door" in March next. But, it is clear that, once more, the Solomon Islands Church has returned a record income for "Thanksgiving," totalling this year more than £12,000; on the other side, however costs continued to rise. The year ended with a slight surplus, instead of the deficit foreseen a year ago.

Estimating the income on the basis of the average for the last three years, the Board faces an estimated deficit of £5,800 for ensuing year. Costs will not go down. Only on the basis of steadily increasing income can the gap be closed and the present number of workers supported.

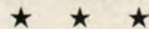
Translation work: The Gospels and Acts in Bambana for Choiseul are now available to the people there. The translation work includes Old and New Testament stories in Petats, prepared by the Rev. G. A. R. and Mrs. Cornwell for which £100 is available from the M.W.M.U.

Vessels: The Board approved the recommendation of the Solomon Islands Synod that the vessel "Blue Lagoon" be purchased. This is on the understanding that either the "Malakuna" or "Mandalay" be shortly sold.



OBITUARIES:

The Board gave thanks for the witness and service of four former Board members, who had passed on during the year: Rev. J. H. Allen, Mrs. T. R. Hodder, Messrs C. Raynor and H. L. J. Newton. Sympathy was expressed with those bereaved and with Mr. J. H. Blackwell, form Board member, in the recent passing of Mrs. Blackwell.



RETIREMENTS:

Fuller mention is made on another page of the retirements of Sisters Effie Harkness, Jessie Grant and Davinia Clark.

The Board received and notified the Conference of the intimation by the Rev. J. R. Metcalfe, Chairman of the Solomon Islands District, that he will be resuming a year hence his connection with our Victorian Conference. Mr. Metcalfe has had 36 years of association with the Solomon Islands Mission, which Mrs. Metcalfe joined as Sister Ivy Stanford 40 years ago. As Mr. Metcalfe is unlikely to be at Conference next year, opportunity was taken during the Conference by the members of the Board for tendering him a complimentary lunch.

Confidence authorised the Board to take the necessary steps to bring forward next year a suitable nomination as successor to Mr. Metcalfe in the Chairmanship.



and Church Conference «

APPOINTMENTS:

Sister Audrey Highnam, who recently completed her midwifery training at Auckland, will be dedicated this month at Wanganui and proceed in January to the Solomons as a new nursing sister.

Sister Lesley Bowen, now completing her midwifery training at Christchurch, will be dedicated at Blenheim in February and proceed to George Brown College, Sydney, for some months of missionary study before leaving for the Solomon Islands.

VACANCIES:

The Board agreed to appeal afresh for carpenters for the Solomon Islands. Two further qualified men are required forthwith.

Two nurses for the Solomons are also still required.

Two women teachers for the Solomons and one for the New Guinea Highlands are needed. Enquiries and applications will be welcomed by the General Secretary, Box 5023, Auckland, C.I.



TREASURERSHIP:

Conference agreed to the retirement from the post of Clerical Treasurer of the Department of the Rev. Albert Blakemore who, for more than ten years, has given devoted and careful leadership to the financial side of our work. No successor to Mr. Blakemore is at present in prospect. Should a suitable minister become available during the year, the Board is authorised to nominate him to the President of Conference for appointment.

Fuller reference to the work of Mr. Blakemore will be made in the March issue (annual report number) of "The Open Door."



Sister Lesley Bowen.



Sister Audrey Highnam.



OUR PUBLICATIONS:

The report of the Manager of Publications (Sister Lina Jones) was received by the Board. "The Open Door" is now once more self-supporting financially. Subscribers have received well the recent increase in subscriptions. "The Lotu" is carrying new features these days. The Board is well content to subsidise this slightly as an investment in the missionary education of our young folk. Editors were reappointed thus: Rev. S. G. Andrews for "The Open Door" and the Rev. E. C. Leadley and Sister Lina Jones for "The Lotu."

CANDIDATES FOR THE MINISTRY:

Two further candidates for the native ministry were recommended by the Solomon Islands Synod and accepted by the recent Church Conference. They are Joeli Zio of Roviana Circuit, who will serve at Gizo in his home circuit, and Samson Pakaaku of Buin Circuit, who is to help the Rev. T. Shepherd at Bilua, Vella Lavella.



BOARD MEMBERS:

By her removal from Auckland, Mrs. H. Nicolson severs a valued link with the Auckland members of the Board. In her place, Mr. A. G. Harris joins the Board as an Auckland member. On ceasing to be Clerical Treasurer, the Rev. A. Blackmore remains as an Auckland ministerial member in place of the Rev. R. Thornley who removes to Wellington. Mr. Thornley remains for this year as a distant member during the presidency of the Rev. Dr. R. Dudley, who is ex officio, Chairman of the Board. A South Island layman is to be appointed later as successor to the late Mr. H. L. J. Newton.

NATIONAL MISSIONARY COUNCIL:

For more than thirty years, the national Missionary Council has provided a common meeting ground for the missionary leaders of our main N.Z. Churches. Through the Council a link has been maintained with

(Continued on back cover)

WORK . . . WHILE IT IS DAY

(continued from page 7).

western non-conformist tradition without questioning whether they suited the spiritual needs of our people. There are recent signs that some of our people regard them, because they came with the first missionaries, as almost divine ordinances. We must encourage our people to express themselves in forms of worship that meet their needs, whatever the forms may be. Only in this way can worship become part of the everyday business of living.

WITNESSING IN THE TOWNS.

Most of our work is done in the village communities bound together by ties of race, family, language and social custom. But there is an increasing need for witness in the towns of these islands, few though they be. These towns are growing up round administrative posts and trading communities and are multi-racial. Here the white and the yellow people are dominant, and the black and brown are there because of the needs of the institutional set-up. No common tongue binds them together, even the usual lingua franca often being inadequate. Here ties of race and family tend to be weak; here, too, often the tone tends to be set by the less desirable elements of whatever colour. Moral problems that are kept within bounds in the parent communities here appear to grow as restrictions are relaxed. But here, too, is an unparalleled opportunity for witness. If one evil man can do much harm, one good man can do immeasurable good. The problem of this witness has concerned us especially since the war. At Honiara, the Rev. Isaac Vula of Fiji is making a fine witness not only among his own people but also among the Solomon Islanders and among the Europeans. For some time Gizo, administrative centre of the western Solomons, has been giving us concern. Some witness is maintained among all groups, services being taken in English by the white missionaries; in Melanesian pidgin supplemented by Gospel recordings in Cantonese for the Chinese; in pidgin and in Roviana for the Solomon Islander; and now we have a group of Gilbertese, most of whom are adherents of the London Missionary Society, with whom we maintain contact. Synod 1956 looked forward to the appointment of a native minister and a European teaching sister to Gizo. Such plans are steps toward a more effective witness in this vital centre. In the Territory of New Guinea, the big town that concerns us most is Rabaul, which is under the care of our Australian missionaries. With them we look forward to the re-establishment of the indentured labourers' church which, before the war, did good service to cater for the transient population of Melanesians including numbers of our Bougainville and Buka people. In Bougainville itself, we are at work at Sohano, Buin, Kieta and Wakunae. In Kieta, the Rev. John Taufa has just opened a fine new church, and soon Paul To Batatop, a New Britain missionary catechist, will take up his residence there. At the Government hospital at Wakunae, Daniel Komonos, a faithful Teop pastor-teacher, has just died, after a very fruitful 18 months of service there in establishing and building up a thriving cause among the policemen, doctor boys and their families, labourers from nearby plantations and patients. His work will not die for others will take up what he laid down.

There is a great challenge to witness to those who are laymen and women in places like these. We long for more declared Christians among the Europeans and other races at these centres.

GIVING AND RECEIVING.

A recent writer in the "Methodist Magazine" writes under this title reminding us that Christian graces include receiving as well as giving, and that sending churches need to be more expectant and willing to receive from the younger churches. Our Solomon Islands church has received full measure pressed down and running over, now it needs to be able to give more and more. For some years it has been giving sacrificially in money to support its own work, and more recently it has begun to give not only money but of its young men and women for service in the Highlands, but it is also true that we can give to the home church. We still need the Church in New Zealand; is it presumptuous to say that they also need us? The sending of two men to the forthcoming Ecumenical Youth Conference, and the gifts being made toward Trinity College Chapel, are steps forward in a two-way traffic. The home church must be realistic and not sentimental and expectant of blessing from comrades in a common cause.



Mission Girls at Kihili with Government recording unit.

These are challenging days in the Islands church. There is a great need for men and women who can put first things first, who can grasp opportunities when they present themselves for Christian witness and service, and who can prophet-like bring God's Word to each situation and at the same time point clearly and unwaveringly along the road ahead. Let us pray the Lord of Life, that He shall grant these gifts to His servants of all races in these Islands and through the whole world.

FROM THE EDITOR'S MAILBAG.**MISSION HOUSE, MENDI, NEW GUINEA HIGHLANDS.**

"Although the house is well on the way now and we are giving the outside its last coat of paint, the inside is still a long way off completion. Mr. Young's return brought alterations and modifications.

Some items to be ordered before his leave were missed, and have only been ordered since his return. The laundry tubs still haven't been shipped, and until the boiler fountain comes for the side of the stove, I cannot complete the kitchen cupboards.

Although to any visitor the house looks almost finished, it is not. The bathroom is not touched, and besides general work here and there—there are 60 cupboard doors to make and hang, all the interior to be painted, and floors sanded and polished. The latter is slow work, but well repaid in the satisfaction of a job well done.

The cement is arriving for the next job, and so much man-handling has broken most of the bags. This more than ever emphasises the necessity for it to be used while I am here. I hope to have the next foundations poured before my furlough."

—Mr. G. T. Dey, Mendi, New Guinea Highlands.

M.W.M.U. Conference . . . Invercargill

(Reported by MISS M. WADDINGHAM)

1956 marks the centennial of Southland Province, and many conferences and other gatherings have this year been held in Invercargill, but none of such interest to Methodists as the M.W.M.U. Conference recently held there. The women of the whole District welcomed the Conference with enthusiasm and generous hospitality—and even the weather was propitious.

Central Church, Invercargill, was lovingly decorated with cherry blossom, and sunshine streamed through its beautiful stained glass windows on Sunday, 7th October, for the Communion Service which preceded the opening of Conference. About 180 representatives and Invercargill friends joined in this service of re-dedication, which was conducted by Rev. A. R. Witheford, assisted by Revs. S. G. Andrews and J. S. Olds. Appropriately, this was World Communion Sunday, and Mr. Witheford referred to this as he spoke in his pre-communion address of the unity of the Christian life.

In the Conference which commenced next morning the theme of "Consecration" was constantly in the forefront from the opening Devotional period when the Dominion President, Mrs. Symmans, took as her subject the lines: "Take my moments and my days, Let them flow in ceaseless praise," until the closing moments when in response to a request she sang as a solo the Consecration Hymn, from these those lines were taken. Other devotional sessions which enriched the Conference experience were conducted by Miss E. C. Purdie, whose theme was "Looking up," a meditation on the Risen Christ; by Mrs. H. L. Fiebig, whose session centred round the thought, "Herein is the saying true that one soweth and another reapeth"; and by Mrs. V. I. Ross, who led a prayer session on which a number of members led in prayer for different aspects of missionary endeavour. Other and briefer afternoon devotional periods were conducted by various women, and these, together with solos rendered each day and splendid hymn singing, added to inspiration received by every member of Conference.

DOMINION EXECUTIVE.

A shadow was cast over Conference when the Dominion Secretary tabled a recommendation that "in view of circumstances that had arisen the President and Dominion Executive should, if they are unable to proceed, have the sanction of Conference to take any action deemed necessary with regard to the appointment of a Dominion Executive in another area." When two days later this recommendation was discussed, it was felt necessary that immediate action should be taken, not only in the interests of the Union, but also of the members of Dominion Executive themselves. The decision was made that the transfer of Dominion Executive to another area should be finalised within three months. As Mrs. Symmans explained that she herself was forced to withdraw under doctor's orders, and indeed had led Conference under great stress, many of her hearers were visibly moved. Her sweet smile and winsome charm, her quiet dignity and courage had endeared her to every member, and it was with deep regret that her withdrawal was accepted. In the sadness of this loss of the services of a loved

President and the shared disappointment of the New Plymouth Executive at being unable to complete their task, members felt that they had plumbed the depths of fellowship, and perhaps this was underlying in the expressed opinion of many that this was the most friendly Conference they had known. Before Conference closed, it was announced that Mrs. S. T. Carter is to be the new President. The mother of the Rev. Geo. Carter of the Solomon Islands, Mrs. Carter is President of the Waitemata District Council and an enthusiastic and experienced member of the M.W.M.U., and every confidence is felt that she will make a fine President. She is to choose her Executive from the Auckland area, which includes both the Auckland and Waitemata Districts, and a service of dedication, with the presentation of the President's Bible, will then be held in Auckland.

LIFE MEMBER.

A very happy occasion was the conferring of life membership on Miss E. C. Purdie of Dunedin. Miss Purdie has a wonderful record of service—Dominion Secretary 1934-1937; Otago District Council President 1947-1952; and Dominion President from 1952-1955. It was at her suggestion that the Stamp Department was begun in 1935, and during a large part of the period between 1937 and 1947 she was matron of Deaconess House. Tributes were paid by a number of speakers, and all joined enthusiastically in conferring this well-deserved honour.



Miss E. C. Purdie—Life Member M.W.M.U.

ANNUAL REPORT.

Although the annual report showed that the membership of 5925 constituted a slight increase, yet concern was felt that this only resulted from an increased number of gleaners, and nine Districts reported decreases. It was suggested that younger women are not being recruited to take the place of older women who pass on, and that more effort should be made to attract younger women in Fireside Groups to the work of the Missionary Union. Another matter of concern arose out of the Deaconess House report, which showed that only two new students were received last year, and there is only one application for this coming year. Only one Probationer is going out, and she is taking up City work—there is no one going out to Maori work. Discussion showed that the Youth Department is doing its utmost to commend this vocation to young women in Bible Classes, and Auxiliary members were therefore asked to do whatever possible to bring this matter forward in their local churches and in Quarterly Meetings.

FINANCE.

It was gratifying to note that the total sum contributed by Auxiliaries, £13,278/16/9, is an increase over last year of £527/11/8. The two substantial increases are in Sisters' Salaries Fund and Gleanings, and there are also small increases in the Funds for Kurahuna, Stamps and Solomon Islands Gift Boxes. A very slight decrease was recorded in the Special Objective, and the Medical and Educational Fund was also down. The proposal to amalgamate the Medical and Educational Fund and the Solomon Islands Gift Box Fund was discussed, but was not approved.

The need for a piano in Seamer House was mentioned, and it was decided to make a grant of £50 for the establishing of a piano fund out of accumulated interest in the Home Mission Capital Fund.

SPECIAL OBJECTIVES.

The 1956 Special Objective was to augment the Kurahuna Capital Fund to pay for the new ablution block, and also to provide new cars for two deaconesses. It was reported that the amount required to assist the Kurahuna work was £991/17/2, and this would leave the sum of £1479/19/10 available for the Home Mission Board for the purchase of cars.

In discussing this year's Special Objective, consideration was given to a recommendation from the Solomon Islands Synod, and the final decision arrived at was—(a) That the first call on the fund should be for a girls' dormitory at Tonu; (b) that further inquiries be made regarding the advisability of erecting in permanent materials a maternity annexe at Tonu while the carpenter is working there; (c) the balance (if any) to be allocated at next Conference.

Several districts had suggested that the Special Objective should be used to provide a suitable motor vehicle for the use of the Sisters at Siwai, and though this was not agreed to, it was decided that as soon as possible the best possible type of bicycle should be purchased out of interest on capital funds for the use of the Sisters at Siwai.

ADDRESSES.

The Home Mission Session was addressed by Sister Betty Yearbury and Rev. G. I. Laurenson. Sister Betty described her work in South Taranaki, where her headquarters are at "Punaki" Maori Centre at Opunake. The Centre is used for Sunday School, for Bible Class, for functions for young people, as a meeting place for the Maori Women's Welfare League, and for the women's sewing class. Maori women are very good at sewing, and Sister Betty showed samples of needlework done by some of the women. Rev. G. I. Laurenson spoke of the problems raised in race relationships between Maori and Pakeha. "Because New Zealand has the reputation for being the country which has solved its racial problems, it stands as a beacon light to people in many countries throughout the world who are still trying to solve similar problems in their own lands. Therefore, if there should develop here any race tension, this would be a set-back not only to New Zealand but to race relations in many parts of the world."

In the Overseas Mission session, Sister Rewa Williamson and Rev. S. G. Andrews were the speakers. A group of women of the Presbyterian Women's Missionary Union were present as invited guests, as Sister Rewa is a Presbyterian. Sister Rewa described her work at Kekesu, where her duties include ante-natal and maternity work and child welfare. She also described the training of young girls in the Sisters' home. Mr. Andrews spoke of new problems in the

(Continued bottom page 13).



New Plymouth Dominion Executive—now relinquishing office.
Mrs. J. Holland (Secretary), Mrs. A. Symms (President), Mrs. C. James
(Treasurer).

Who's Who on our Mission Field

MR. AND MRS. R. A. MANNALL.

Born at Auckland, Robert Mannall came through Edendale Primary and Kowhai Intermediate School and Seddon Memorial Technical College into the engineering trade. The great variety of work handled in the engineering shop where he was apprenticed, helped to equip him for the many tasks that have since confronted him in the Solomons as our District Engineer.



Mr. and Mrs. R. A. Mannall.

Mrs. Mannall (nee Mavis Morgan) was born at Manurewa, and educated at Mt. Eden and Kowhai Intermediate Schools. Her work was dressmaking, a skill that has stood her in good stead during her missionary service overseas.

Both Mr. and Mrs. Mannall have had lifetime association with Dominion Road Methodist Church, where they were received as members in 1945. They have been active there in all branches of youth activities. Mr. Mannall was senior Bible Class and Local Youth Council Secretary. Rising through the ranks from the Life Boys, Mr. Mannall served three years as Captain of the 19th Auckland Company of the Boys' Brigade up to his departure in 1952 for the Solomons. Joining the 42nd Girls' Life Brigade at its inception, Mrs. Mannall attained the rank of Lieutenant before leaving for overseas.

SISTER NANCY BALL.

"My first call to the Mission field was received at the age of seven at a missionary meeting," writes Sister Nancy Ball. "I owe a great deal to the influence of my mother and grandmother. During my early 'teens nursing appealed, but all doors were shut. I now know it was God's leading, as I have found full satisfaction in teaching."

Christchurch is Sister Nancy's home city. After early years at Opawa Sunday School and Woolston Primary School, she attended the Edgeware Road Methodist Church, Sunday School and Bible Class. Her record is one of activity in many branches of church life: junior and senior choir member, Sunday School teacher, stamp secretary for the M.W.M.U.

Meantime Sister Nancy's education continued at St. Alban's School, Christchurch Girls' High School and Christchurch Training College. For four years she served in State primary schools in North Canterbury before the opening came for her to serve in the Solomon Islands. Since 1951, Sister Nancy has been in charge of our station school at Sasamunga, Choiseul, and supervises the village education work of Choiseul Circuit.



Sister Nancy Ball.

M.W.M.U. CONFERENCE (Continued from page 12).

Solomon Islands. One of the main aspects of the work there to-day is in teaching the young church how to face up to the new and critical changes which have come about by the numbers who are leaving their small villages to live in the towns and centres of commercial life. Two important services which would enable the young church to stand were the translation of the Scriptures and Christian literature and the training of more leaders among the people.

MISSIONARY RALLY.

Invercargill Methodists joined with Conference Representatives to fill Central Church for the Missionary Rally at which Sisters Betty and Rewa again spoke. Sister Betty presented a word picture of a praying

Maori family, and Sister Rewa conducted an imaginary visit to a village in her district of Teop. The Girls' Choir of St. Peter's Church gave two items, and the main speaker for the evening was the President of Conference, Rev. M. A. McDowell, who gave impressions of the World Conference of Methodism at Lake Junalaska, and also showed coloured slides taken while he was there. On behalf of his wife, Mr. McDowell also reported on the World Conference of the Federation of Methodist Women. Mr. McDowell also spoke at the final session of Conference.

CONFERENCE 1957.

Auckland's invitation to hold next Conference in that city was accepted, as was the invitation for 1958 from Blenheim.

§ Synod Journey §

By SISTER JUNE HILDER, Skotolan, Buka.

We leave Skotolan on Monday morning, just as school is commencing. There have been the inevitable late night preparations and early morning packings. Last-minute instructions have been given to all. A word has been given to the senior dresser regarding his charge. He has been told not to allow the nurse to take charge, while she has been asked to see that the dressers take their share of responsibility and don't leave things to her.



The "Malakuna."

"Malakuna" takes us to Sohano, then down the coast of Bougainville to Qovei. The sea treats us well. It is good to see trees all the way down, in place of the mangroves and coconuts that grace so much of the west coast of Buka. At Qovei there is no doubt about our welcome. There is no noisy reception, but obvious joy. We are asked to spend the night, and we accept, as we agree we have seen enough of the sea for one day. Besides, some of these visitors have never been to Qovei before, and the people will be disappointed if we carry out our original plan, that of merely collecting sweet potato for Synod, and returning to Saposa to sleep.

The station is beautiful. Some of the houses are built on the black, sandy soil, a few are on a little hill. New coconuts are so close to the unfinished house in which we sleep, that we can almost reach the fruit from the windows. Pineapples grow so well that they appear to be in a hurry to bear fruit. Sweet potato grows also, right beside the houses. There is a spring that never dries. Truly the place is an Eden.

QOVEI MISSION STATION.

Luke Zale, the catechist in charge of the station, suggests we might like to go up to the top of the hill. We go, finding bare feet are easier than shoes. The boys' houses are there, small houses holding four or five boys, not one or two large houses as on other stations. The view is beautiful, the most like New Zealand I have ever seen in our islands, with its lovely trees, black sand, long white roll of surf on a gently curving coast, and no reefs near.

We are asked to judge the mats the girls have made. John Bitibule our native minister, and Timothy Poko, a teacher from Skotolan, cannot agree with Mr. Cornwell and myself as to third place, so we make a third equal. We buy mats, those obtaining first and second place, and two unplaced ones, in order to encourage all. Indeed, the mats are of a very high standard.

Lotu is held in the small church. Mr. Cornwell leads us. There is a choir led by Magan, a single teacher. It is so good that another hymn is requested. All four visitors are expected to speak. Luke says how very pleased everyone is to receive us. Magan says in an aside, that he is not happy—the visit is not long enough.

Early in the morning, the food is put on the ship (and we have never seen such loads carried so easily), we join together in worship, and we are away. We had thought of taking a sick girl to Sohano with us, but decide to leave her in the hands of our teacher-dresser, Joel Kopurou, who says she has been sick in the same way before, and is still alive.

We pass through Buka Passage, calling at Saposa to pick up food, and come to anchorage near Kekesu about six o'clock. The sea has not been so kind since we came out of the passage. We are met, and escorted to the station, through the dark bush by one of our Buka boys who is at school at Kekesu. Not usually a demonstrative boy, he is obviously pleased to see his own minister again.

The boys come to see us at the house after Lotu. All look very black and well. We cannot talk for long, but in the morning they all escort us to the boat. We have had time for a quick inspection of the new maternity block and girls' dormitory. We must have our eyes open on this trip.

TWO TONGAN MISSIONARIES.

So we come to Tearaka, where our Tongan minister is in charge. We make time to see his station, load Daniel and his goods, and reach Kieta to sleep. The sleep is not long, as we want to visit Roreinang, John Taufa's station, and still reach Kihili. John is not at our meeting-place, though we find he has been coming and returning for some days, as the message sent to him regarding the time of leaving, has not been delivered. We find there is timber to be carried to Kieta, so the boat loads it and returns, while we bathe, eat, and proceed to Roreinang, going part of the way on cane chairs mounted on a tractor-trailer. The rest of the way is through bush and over rivers, quite a hot walk. Our stay at Roreinang is very short, and we start off again with John. Both stations run by these Tongans are well-kept, and show many signs of keenness and hard work. It does us good to see all these places, and to learn of their work in all its aspects, through the stories they tell.

Kihili we reach in the dark. After our walk, we arrive at the sisters' house and awaken Sister Merle, who is looking after the girls. Sister Ada left the previous day, with the Voyces and Sister Pamela, for

Synod. As we prepare refreshments, there are excited voices from the girls' dormitory, and faces peering through windows—"Sister, sister, kaua, kaua (mother)"—our Buka girls, sent to Buin just this year, have heard us. They have been waiting for us all day. We talk with them on the following day, and hope to see more of them on our return.

ON TO BILUA AND OZAMA.

We cross the line between Australian and British-governed territory, and there follows a miserable night. The sea is rough, it doesn't seem to know which way it is going, and we are not good sailors. Yet there is a beauty about the sea and the moon, and a sense of safety in the Father's care.

We call at a plantation on Vella Lavella, and find our land-legs and a marvellous meal. Then on to Bilua, where, to our horror, we learn that there is fresh meat, therefore, the boat must go on. Go on it does, leaving at 9 p.m., but all are agreed there is no need for me to go. I have stayed at Bilua only one night before, and now is my chance to see it, with two full days before the mail-boat comes.

Sunday I go to Ozama for early morning Lotu. It is uplifting. Sister Myra takes me to meet all the patients, and see everything there is to see. There is a boy from our Buka circuit there as a patient, and he, particularly, is pleased, seeing I am, as it were, of his own country. He is not yet allowed off the island, but he keeps himself busy with studies, and makes money by diving for shells, which the local people have said were not there. He finds them—he belongs to Saposa, whose people are great finders of shells.

We return to the station for a day of praise in Roivana, Bilua and English languages. Monday I spend doing as I like. I find the Bilua hill is much worse than the Skotolan one. I find, too, that the friendliness of the girls in the house is very comfortable, having not come from such a friendly place.

On Tuesday we touch at Gizo, and come "home"—home to the beautiful Roviana lagoon, home to large areas of flattened coral, and home to these wonderful people who have not forgotten me, and who certainly have not been forgotten.

SYNOD.

Almost everyone has gathered for Synod, and there is much work to be done before sessions commence. The office is a very busy place, with people asking questions and waiting for a chance at the adding-machine. Hostesses are very busy too. Only a few of us all, have time to relax. One person finds time to read and to write, hence the present writing. A trip to the nearer villages either side of the station, a sentimental wandering around the hospital that was my pride, the companionship of the sisters and the girls in the house, and some swimming, all contribute to the store of memories.

Lotu morning and evening, in the mornings just with representatives of all colours and in the evening with others on the station, were times of inspiration. Of one sister, it is said she ought to be a minister, but she says she feels no call in that direction. Of the Sunday services I will say little, as I expect them to be described by another, but there are large numbers.

The people of the lagoon dance for us, and put on a feast. And such a feast as I have not seen since leaving Roviana for Skotolan. When all have

partaken, the spread looks as it was. The table is decorated with large, raw fish. The boar's head reposes in front of Mr. Metcalfe. There are speeches and choirs. We wonder, where else will we eat while hymns are being sung to us, and feel the right-ness of it?

BUSINESS.

We come to Synod sessions. To a first-time sister, it is wonderful to be part of it all. Suddenly—literally—it is over, and there is as much discussion, almost, over transport, as there has been in a week of meetings. However, it is arranged, everyone gathers at the wharf in the evening for Lotu. Mr. Metcalfe reads a part of Psalm 107, and those who don't travel well are not sure whether they appreciate it or not. There is much handshaking. I decide not to live up to my name of "the late Miss Hilder," board the "Cicely"—we are away! But where is our skipper, asks Mr. Carter. Mr. Cornwell is still discussing something on the wharf. Never mind, the "Malakuna," carrying the Voyces and Sister Ada, will leave him with us as it passes Banga.

We say "goodbye" to all at Banga. All our boys assure us that they are happy, and don't want to come back with us. We haven't seen as much of them as we would like, though we did spend a day at Banga for an educational round-table.

We are back at Bilua next day. Sister Pamela has her wish—she has been able to see this station again. A day is spent there, then we have a wonderful trip back to Buin. We are only four hours behind the "Malakuna," although we spent a whole day at Bilua. Those who travelled on the other boat are very surprised! We are very pleased!

HOMEWARD BOUND.

The trip back to me, is something rather special. Now there will really be time to talk to our girls at Kihili and boys at Kekesu. We gather all the Buka girls together, have a talk and a prayer. They don't want to come back with us—but they want us to stay!

We drop off John Taufu and Daniel Palavi at their respective stations. We shop in Kieta in between.

We spend Saturday evening and Sunday at Kekesu. The boys seem as pleased to spend time with us, as we are to be with them. They have their photographs taken, show me parts of "their" station. Some of these boys will be going on to new work next year. Some are not sure of their future yet. May God guide them, and those who are trying to lead them.

On Monday we are home at Skotolan. The return trip has been wonderful. Next year, Synod is at Skotolan. Will others enjoy it as I have this year? Will their memories of our Synod be as happy and as helpful as mine this year?

Missionaries on Furlough

On furlough since early August, Sister Rewa Williamson returns to Kekesu in February.

The following workers are due to arrive on furlough in early December: Mrs. T. Shepherd and family, Sisters Myra Fraser, Olive Money and Norma Graves.

WOMEN'S PAGE

M. W. M. U.

Methodist Women's
Missionary Union of
New Zealand.

44 Buller St.,
New Plymouth.
December, 1956.

Dear Readers,

Wherever there is a praying people there is a God to hear, and wherever there is a band of Auxiliary women met together there is a bond of fellowship and inspiration. We experienced feelings such as these during our Union Conference at Invercargill.

An inspiring Communion Service conducted by Rev. A. R. Witheford was held on Sunday, 7th October, at 3 p.m., in the Central Church, where 170 Communicants partook of the elements. There were 104 representatives to Conference, 41 attending for the first time.

The amount contributed throughout the year was £13,278/16/10; £1,572/15/9 of that amount was given through our Gleaners' Boxes. 1602 of our membership of 5925 are Gleaners, making an increase of 177 in our Gleaners' membership and the sum of £212/3/5 increase in their subscriptions. The Gleaners' Boxes are indeed a well worthwhile branch of our Mission work. The sale of used stamps increased our funds by £949/4/9, Special Objective £2,471/17/0, Medical and Educational £547/10/1, Solomon Island Gift Boxes £455/15/8. Owing to the increase in Sisters' Salaries, our objective to both Home and Foreign Mission Boards was raised to £3,200 each, with a further gift of £400 to each of the Boards.

A very pleasing duty was performed by Mrs. M. R. McIndoe, President of Dunedin District Council, in nominating Miss E. C. Purdie, past Dominion President, as a Life Member of our Union. Miss Purdie has given many years of valued service to the M.W.M.U. and fully deserves the honour that has been bestowed upon her.

We extend our grateful thanks to the Invercargill ladies for the very smooth running of Conference and for the wonderful hospitality showered upon all representatives. To Wellington hostesses we also say "thank you" in making Wesley Lounge available to travellers.

Extracts from Sister Myra Fraser's letter are as follows:—"We have 86 in Senior School and 25 in Junior School. 46 boys and 22 girls have come in from the villages and live in the dormitories here. The new dormitories for the boys are built with concrete blocks, the first buildings in blocks to go up here. Mr. Peterson has been helped by several native carpenters.

Our Girls' Life Brigade is going quite well. Trying to supervise twenty-five girls all sewing dresses is no easy job, I reckon they have well earned their sewing badge and I've earned mine a couple of times over. We started to try for the skipping badge last year but haven't got very far yet, they just double up with laughter when they try to skip. The "Tulagi" comes every two months, we get fresh meat and butter on it. It is a real treat after tinned meat."

Mrs. Shepherd writes:—"I will be returning early for furlough with the children. Graham has not kept very good health this term and we feel that a year at home will make all the difference. Needless to say the decision was not an easy one, as I will precede Mr. Shepherd by six months, then he does six weeks' deputation in Australia. We should be in New Plymouth before Christmas. Will be looking forward to meeting old friends again. Purupuru, who was our first cook boy at Teop is a teacher at Karaka with his wife Retavi and three bonny children. In one of the cook houses at Karaka, during our travels, we found a poor old woman of about 80 summers crying with pain. I left her some aspirin and hoped she would get some relief from her pain. Poor old Lydia came over from Choiseul many years ago and has no family, and is dependent on the village folk for all food and general needs. When we left the village we were laden with oranges, and they were enjoyed by the 25 folk on board. Instead of keeping to the coast and calm water the captain decided to go out and sample the deep blue sea and so we enjoyed a tossing on Dovel Point. It was really rough, and as most of the weight was on deck they despatched me to the hold to keep the boat on a more even keel!! On the Sunday splendid services were held, the folk listened intently to a challenging 45 minute sermon from Mr. Shepherd at 10 a.m. The hearts of the folk were stirred and many were the discussions that followed in the houses."

The Christmas Season is approaching and I take this opportunity of extending to all the Season's Greetings. May the spirit of Christmas and the peace of God so fill your hearts that there may be room for Christ in the common round and daily tasks.

Yours in the Master's Service,

URSULA SYMMANS.

Northland.—District Council meeting was smaller than usual owing to transport difficulties, only eight out of sixteen Auxiliaries being represented. An excellent Conference Report was given by the two representatives, members being much encouraged by the increase in membership and in giving.

Waitemata.—The morning session of the D.C. Annual Meeting was presided over by Mrs. S. T. Carter. The secretary reported that there are 225 members on the roll and 32 Gleaners. The treasurer's report was very satisfactory, the total receipts amounting to £509/15/7. Our Christmas meeting is to be held at Devonport.

Bay of Plenty.—The annual D.C. Meeting was held in Te Puke Church with an attendance of 32 members, representing Rotorua, Whakatane, Matamata, Tauranga and Te Puke Auxiliaries. Greetings were received from Rotorua Evening and Opoitike; two new auxiliaries, unable, through distance, to be present. Reports showed an increase in membership, the total

THE OPEN DOOR

being 137, and 47 Gleaners. Finance showed an improved trend, and generous giving amounted to £332/14/5 for the year. Mrs. Smith, Rotorua, put forward suggestions for consideration, these being:—

1. An annual poster showing dates of special meetings such as Councils, Conferences etc., and the year's Special Objective.

2. A panel of speakers who could visit in their areas and give information and spiritual talks on various subjects.

3. A prayer period for Overseas and Home Mission works to have a place regularly on the agenda of each M.W.M.U. quarterly meeting.

Communion Service was conducted by Rev. F. J. Climo, and the prayer thought was "that we be uplifted in the coming year, for we are labourers together with God."

Thames Valley.—D.C. Annual Meeting was held at Te Aroha, representatives being present from Morrinsville, Te Aroha, Springdale, Paeroa, Hauraki Plains and Thames. Devotions were led by Mrs. Churchill, the subject being "Let God." His plan for us is the best plan. Annual Reports given by the secretary and

treasurer showed that there were 228 members and 72 Gleaners, and that £579/15/6 had been sent to Headquarters.

Hawkes Bay.—D.C. Annual Meeting was held at Gisborne for the first time. Roll Call was answered by six auxiliaries, and an address was given by Miss MacIntosh on the work of the South Sea Evangelical Mission in Rennell Islands.

Otago.—The 15th Annual Meeting was presided over by Rev. G. H. R. Peterson. The secretary's report gave an account of the activities of the Otago M.W.M.U. during the year and included abridged reports from the Auxiliaries. The financial statement showed an increase of £50, total amount raised during the year £835/6/7.

Southland.—Most of the auxiliaries in the district were represented at the annual meeting held in Central Parlour, Invercargill. Reports received from auxiliaries showed that a strong interest is being maintained in the work of our missions at home and overseas. Parcels have been sent to Sisters in the Solomons and New Guinea. An increase in finance was shown, and 17 new members and 9 new Gleaners were reported.

About People . . .

A WEDDING:

On October 20th at Auckland the wedding took place of **Sister Davinia Clark and Mr. Philip Taylor**. Mr. Taylor spent two and a half years as a carpenter in the Islands before entering Trinity College to train for the ministry. Sister Davinia has served the Mission as a nursing Sister for six years, and during that time worked in almost every circuit in the District. The wedding was conducted by the Rev. E. W. Hames and Rev. J. R. Metcalfe, Chairman of the Solomon Islands District, and there were many representatives of the field present—the Silvesters, Luxtons, Sisters Lina Jones, Edna White and Rewa Williamson. We expect a lively interest in Foreign Missions in the Bombay Tuakau circuit, to which Mr. and Mrs. Taylor have been appointed.

RETIREMENTS:

Sister Effie Harkness has given unbroken service to the Mission since 1937 (except for the war years when it was necessary for her to return to New Zealand). Her name means more to those who know her than words can ever express. To the native people she has been a real and sympathetic friend, always ready to help with wise words and in practical ways; to the European members of the Staff, especially to the other sisters, she has been a living message from the Lord, to answer questions and to solve problems. As a teacher she is loved by hundreds of pupils past and present. She has taught them well in school and in

the way of living that is life indeed. As one who has been a mother to many girls, her influence will go down through the homes in the villages of the area for many years. As she hands on her work to others and returns to her homeland, we wish Sister Effie God's richest blessing.

Sister Jessie Grant joined the staff on the field a little over six years ago. She quickly won the confidence of the native people, and has served them unsparingly. She will be greatly missed when she leaves the Islands to go to London for further study and experience.

Rev. Kemueli Pita and his wife Aliti, who have served in the Buin and Buka circuits over the past 5 years are now returning to the Fiji District.

FURLOUGHS:

Sister Merle Carter was due to leave Sydney on November 30th in company with Sister Jessie Grant, on her way to further study in England. We hope to have Sister Merle back again on her station at Tonu, Siwai, about a year hence. In the meantime **Sister Mary Addison** has been transferred to that station.

Sister Rewa Williamson who has been on furlough since August, attended the M.W.M.U. Conference at Invercargill, and has been doing some deputation for the M.W.M.U. She is due to return to Kekesu in February.

Early this month the following workers are expected on furlough—**Mrs. T. Shepherd** and children, **Sisters Myra Fraser, Norma Graves and Olive Money**.

(Continued from page 9).

the International Missionary Council. For some time the I.M.C. has been moving towards amalgamation with the World Council of Churches. In step with this development is the proposal in New Zealand for the reconstitution of the N.M.C. as the Overseas Missions and Inter-Church Aid Commission of the National Council of Churches. The annual Foreign Mission Board meeting

gave Methodist consent to the change, noting that the Inter-Church Aid programme of the N.C.C. would thus come within the purview of the new commission representative of the missionary boards and secretaries of the constituent churches. Missionary policy the world over is more and more taking the shape of inter-church aid.

The Rev. S. G. Andrews (General Secretary) and Mr. S. N. Roberts of Wellington have been appointed Methodist representatives on the new commission.

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. A. C. Watson
Dr. G. E. Houlft, D.T.M. & H.
Sister Norma Neutze (Nurse)
Sister Effie Harkness (Teacher)
Sister Audrey Grice (Teacher)
Sister Olive Money (Secretary)*
Mr. J. M. Miller (Joiner)
Mr. R. A. Mannall (Engineer)
Mr. W. R. Sharples (Carpenter)*

VELLA LAVELLA CIRCUIT:

*Rev. Trevor Shepherd
Sister Myra Fraser (Teacher)*
Sister Joy Thompson (Nurse)
Mr. D. G. Peterson (Carpenter)*

CHOISEUL CIRCUIT:

*Rev. D. I. A. McDonald
Sister Lucy Money (Deaconess)
Sister Nancy Ball (Teacher)*

BUIN CIRCUIT:

ADDRESS for Buin Circuit:

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

*Rev. A. H. Voyce
Sister Ada Lee (Teacher)
Sister Merle Carter (Nurse). Visiting England.
Sister Pamela Beaumont (Teacher)
Sister Mary Addison (Nurse)
Mr. C. V. Wills (Carpenter)*

TEOP CIRCUIT:

ADDRESS for Teop Circuit:

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

*Rev. G. G. Carter, M.A.
Sister Thelma Duthie (Teacher)
Sister Rewa Williamson (Nurse)**

BUKA CIRCUIT:

ADDRESS for Buka Circuit:

*Methodist Mission,
Skotolan, Buka Passage,
Bougainville,
TERRITORY OF NEW GUINEA*

*Rev. G. A. R. Cornwell
Sister June Hilder (Nurse)
Sister Norma Graves (Teacher)*
Mr. N. G. Ball (Carpenter)*

PAPUA-NEW GUINEA HIGHLANDS MISSION.

*Rev. C. J. Keightley Tari via Goroka, Territory of New Guinea.
Sister Edith James (Nurse) Tari via Goroka, Territory of New Guinea.
Mr. G. T. Dey (Carpenter) Mendi via Goroka, Territory of New Guinea.*

AUSTRALIAN AND GERMAN MISSIONARIES IN HIGHLANDS:

Mendi: Rev. G. H. Young, Mr. D. A. Johnston, Miss E. F. Wilson, Sister Lydia Mohring.

Tari: Rev. R. L. Barnes, Sister Elisabeth Kessler, Mr. C. J. Hutton, B.Sc.

* On furlough in New Zealand.

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