

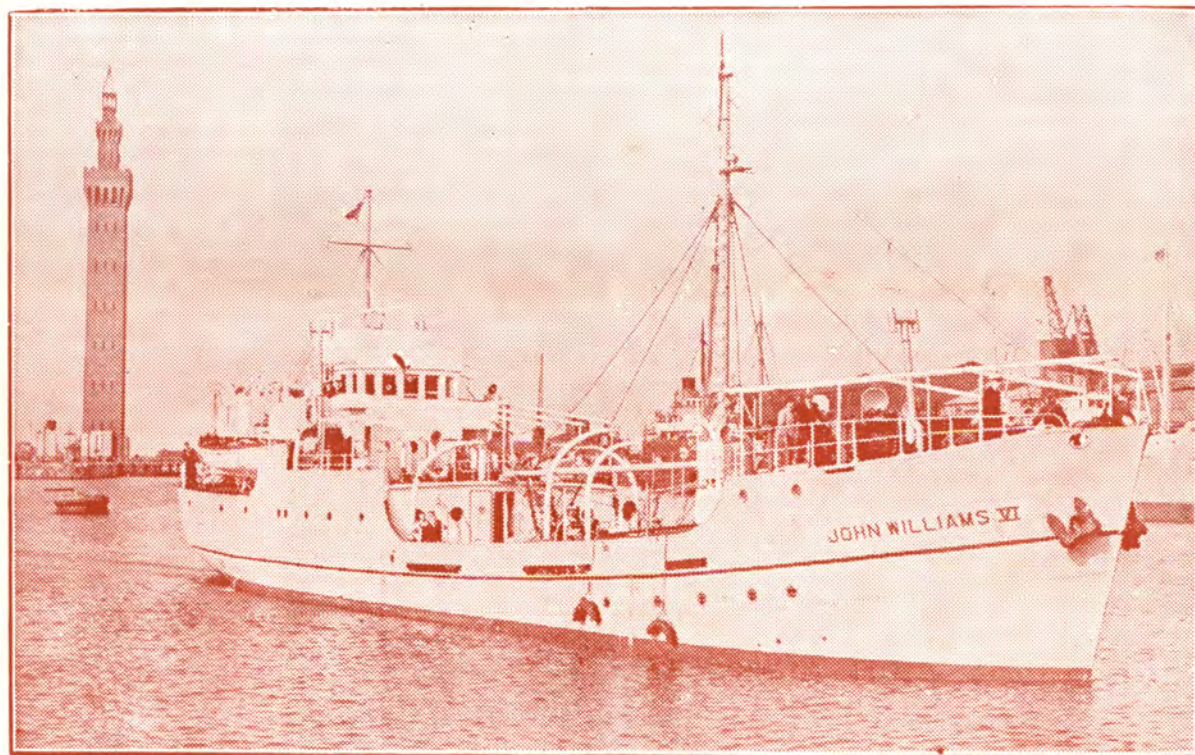
VOL. XXXVII. No. 1.

JUNE, 1957.

Published Quarterly.

# THE OPEN DOOR

*The Missionary Organ of the Methodist Church of New Zealand*



JOHN WILLIAMS VI, MISSION SHIP OF THE LONDON MISSIONARY SOCIETY

*A number featuring . . .*

**THE MISSIONS OF THE CHURCHES CONTEMPLATING UNION**

Price: Two Shillings and Sixpence per annum.

Posted: Three Shillings.

General Secretary: Rev. S. G. Andrews.

Foreign Mission Department, P.O. Box 5023, Auckland.





## With One Accord . . .

As we send out this number, the whole Church is joined again in remembering Pentecost, the gift of the Holy Spirit to the people of God. Pentecost (June 9th this year) has been called the "birthday of the Church." It was certainly the birthday of the missionary movement of the Christian Church. Time and time again it has been a new experience of the Holy Spirit that has been the prelude to a new missionary zeal. For example, the experience of John Wesley was one. It happened in the week of Whitsunday, 1738. The whole Methodist work in England and beyond stems from that. In the Pacific, the tiny band of Christians in Tonga in 1834 had a similar experience ("the Pentecost of Tonga") The expansion of the work to Fiji and Samoa, and ultimately through to the Solomons and New Guinea derives from that experience. We still have Tongan missionaries today in the Solomons and the Highlands.

Pentecost is traditionally followed by Trinity Sunday (June 16th): We are reminded of the fulness of the faith, and the fulness of the task of the Church, at home and abroad.

### LET US GIVE THANKS:

1. For the gift of God in the Holy Spirit.
2. For the missionaries of the Church who came to our own shores.
3. For the inspiration of past missionary service.
4. For the offers of service recently received.
5. For the visit to New Zealand of Simon Rigamu and Solomon Alu.

### LET US PRAY:

1. That the power of the Spirit may visit us.
2. That His influence may be present and effective in the hearts of believer and pagan alike on our mission fields.
3. For the students in training at Banga and Kekesu as future pastors and teachers.
4. For missionary candidates in training.
5. For the Foreign Mission Board in Auckland as it faces large policy issues.
6. For our people facing the vote on the principle of Church Union.
7. For Christian leaders in the new states of the Commonwealth: Ghana (Gold Coast independent March 1957), Malaya (August 1957), Singapore (1958).
8. For the filling of our missionary vacancies:  
CARPENTERS 2 — NURSE 1 — TEACHER (woman) 1 also  
SECONDARY TEACHERS FOR FIJI AND TONGA: CARPENTER  
AND PRACTICAL MAN FOR LEPROSARIUM IN PAPUA.



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## Mad About Missions

### *A Message from the Vice-President*

Lately I listened to a departing visitor being interviewed at the airport. "What are your impressions of this country, as you leave, sir?" he was asked. His remarks were all too kind, and next moment one heard the zoom of the plane on the tarmac. But if one should put that question to a visitor from another planet, should he land and be about to leave, I wonder what he would say? "This is a mad world, my masters." Yes, this is a mad world—where millions are spent upon the preservation and building up of life, and millions on the smashing of it down; where baby-nurses get a mere pittance, and movie-stars thousands; where there is never enough money to fight the scourges of T.B. and Cancer, and thousands of millions are spent on drink and dogs and football pools; where there is in many places a wide margin for luxuries, and in others endless concern about the cost of necessities. A mad world, my masters!

And I see no hope anywhere, save that it can be matched with madness of another kind—a Divine madness. "I'd like to be a saint," Herriot says to Irwin in Charles Morgan Morgan's "The Fountain."

"A saint—why?"

"It would be exciting, that's why. Anything that you can go mad about . . ." Exactly! That's why the challenge now comes to us; that's why Paul, the first great missionary, was counted mad; that's why others following in his train — Schweitzer, Kagawa, Mildred Cable, missionaries all of them—have been counted mad.

You remember the scene? Paul is prisoner—the only charge against him, that he is a missionary of the Living Christ. It is early morning. Festus has succeeded Felix as Governor of Judea; and Herod Agrippa has come to pay his respects to the new governor. With him is his young sister, Bernice. From the moment they arrive, they are entertained with pomp. Their host chances to mention that he holds in bonds a particularly interesting character—a little missionary. He suggests that on the morrow they might like to hear him—if only as a pleasant diversion.

So in the morning Paul is brought into one of the audience rooms, and permitted to speak for himself. He begins with disarming courtesy, but in no time he is hammering home the most amazing facts of all time—the facts that have made him a missionary: an empty tomb, a Risen Lord. But this is too much for his hearers, and to save further uncomfortable truth, Festus cries: "Paul, thou art beside thyself; much learning doth make thee mad." But Paul is quick with his reply: "I am not mad, most noble Festus; but speak forth the words of truth and soberness." (Acts 26:24-25).

But Paul was wrong, of course—he was mad, and in the most glorious sense.

"Much madness is divinest sense

To a discerning eye;

Much sense the starkest madness."

And it is this kind of "madness" that this mad world needs—the madness of the saint, the missionary. Whilst the pattern of Christian witness has changed beyond belief, this has not changed. I talked the other day with an elderly German artist—one of her pictures adds beauty to our lounge at "West Hills"—and she spoke of Dr. Albert Schweitzer, and her visit to his hospital on the edge of the Primeval Forest. "He is a saint," said she, "one of the greatest men living—possibly the greatest." "Yes," I replied, "I believe he is — Doctor of Philosophy, Doctor of Theology, Doctor of Music, Doctor of Medicine. And you still feel that about him now that you have been in Lambarene?" "More than ever," said she, "more than ever."



Sister Rita F. Snowden.

Yes, and he was called "mad," when he turned his back on his distinguished life in Europe, for an obscure missionary job in Lambarene! But it was a kind of madness that even the world must take account of in the end. The other month Cambridge University gave him an honorary degree of Doctor of Law; and the Public Orator said this unforgettable thing (translated from the Latin): "He could certainly have attained the highest honours in the learned world, had he not preferred to follow the call of his Lord and ours, listening to the voice of Him Who bade His disciples heal the sick, cleanse the lepers, and freely give as they freely receive. Let us by all means,"



# Unity and Mission

by the REV. A. A. BRASH, M.A., General Secretary of the National Council of Churches.

The Christian concerns with unity and mission are inextricably related to one another. All those in touch with the thinking in the ecumenical and missionary movements of our time are well aware of this. We have only to recall that the most urgent plea for Christian unity and for Church union has come from the areas that we have rather clumsily called the mission fields. At the place where the missionary task was most urgent and most difficult, it was felt most strongly the need for greater unity.

In every responsible Church union proposal, one of the main foundations has been the recognition that Church union is never an end in itself, but it always closely related to the churches' task of mission. We should have known this all along, of course. Was it not clearly stated in the prayer of Jesus Christ Himself that we all might be one, with the completeness of unity revealed between the Father and the Son, that the world might believe that the Father sent the Son?

## WORLD LEVEL.

This growing awareness of the relation of the Church's unity to her mission has meant a judgment on the ecumenical organisations as we have created them in the past. This century has seen the rise of two great inter-church movements. The International Missionary Council was certainly concerned in co-ordinating and rationalising, and to this extent uniting, the work of the missionary churches and organisations of the world, but its great essential concern was missionary. Alongside the International Missionary Council has appeared the World Council of Churches, born out of the discovery through faith and order concerns as well as life and work concerns, that in her true nature the Church is one. The World Council of Churches has been concerned with mission, but its essential pre-occupation was with unity. Today, these two great organisations are more and more aware that they must become one, and plans are taking shape

for their complete unification. This unification has little to do with the human desire for efficiency. It is entirely the fruit of the discovery that in Christ's Church unity and mission cannot be kept as separate concerns.

## NATIONAL LEVEL.

In New Zealand the National Council of Churches and the National Missionary Council, are in the same state of transformation. Within 1957 it is anticipated that the National Missionary Council, from being a quite separate body, will become an integral part of the National Council of Churches. This is no absorption—it will likewise transform the National Council of Churches, and give its concern with unity a kind of relevance it has not had before.

It comes to us as rather a shock, therefore, when we come face to face with the evangelistic sects which often shame us by their devotion to mission, but which are blatantly indifferent to all concerns of unity. All over the world, especially in Asia and Africa, these sects are creating havoc by their divisiveness and their multiplicity. They are producing the fruit in our day, of the fact that for centuries the churches have failed to understand the true purpose of God in the Church. In other words, they are the consequence of an interpretation of the Gospel which is quite false, but which was the interpretation in the churches for a long period in their history. This interpretation of God's purpose completely ignores the fact that His revealed intention is the establishment of a chosen people, a special family, a body, in the earth. The sects work as if God were concerned only with separated individuals. These sects have much to teach the churches, but we can only hope and pray that in the next generation they will catch up on that discovery increasingly being made within the churches, about the real nature of the Church. Only a united Church can proclaim the Gospel effectively to the whole world.

## MAD ABOUT MISSIONS

(Continued from page 1).

he concluded, "as befits a University, praise this great physician, honour a distinguished writer, and express our thanks to an inspired interpreter of music. But . . . in all humility let us salute this faithful soldier of Christ." Mad? Yes, quite mad—mad about the message of Christ, mad about Missions!

The glory of the Living Christ our Lord, is that He still has power to make men do "mad" things. I shall never forget the words and the bearing of that little missionary, Kagawa—with his frail body clad in a workman's suit, his hands expressive, his heart aglow. Mad? Yes, gloriously mad! And a heavy price he paid for it—surrendering his rights as heir of a wealthy Buddhist uncle; he was scorned, despised, outcast, he made his bed with the sick, the syphilitic and the starving. Mad? Yes, quite mad! But to-day the world waits for what the Christ of that little missionary, political revolutionary, Minister of Agriculture and Fisheries, author of sixty books, can do for Japan.

The modern missionary movement beginning in 1792—within ten years of that date, five of the great world societies were founded—has moved on with such momentum, that an historian has called it "the greatest happening since Pentecost." And we are still in that period of responsibility and wonder. Every day uncovers new opportunities—illiteracy is on the decrease: year by year, between fifteen and twenty million people are being taught to read and write for the first time. And what will they read? The literature of Karl Marx, or the Gospel of the Living Christ—Paul's Christ, Schweitzer's Christ, Kagawa's Christ, Mildred Cable's Christ, yours? In the last recorded year, three-hundred-and-sixty-eight million pieces of Communist literature were circulated in hungry Asia alone. There's no time to lose. And there are calls from nearer home—from our own Missions; for ministers, deaconesses, nurses. And our Missions Board needs at once, two "mad" carpenters for the Solomons! Who will respond?  
—RITA F. SNOWDEN.



# Missions and the Vote on the Principle of Union

by the REV. A. K. PETCH, B.A., Convener of the Methodist Church Union Committee.

## A VOTE UPON THE PRINCIPLE OF CHURCH UNION.

From 14th-24th June this year members in full communion of the Methodist, Presbyterian and Congregational churches and the Associated Churches of Christ, in New Zealand, will be asked to vote on the Principle of Church Union. The issue for Methodist Church members is whether they are persuaded "that the Methodist Church of New Zealand SHOULD SEEK UNION or SHOULD NOT SEEK UNION with the Associated Churches of Christ in New Zealand, the Congregational Churches in New Zealand, the Presbyterian Church of New Zealand, and with other churches which are similarly convinced of the obligation to seek union." (The words quoted are from the Ballot Paper to be used for the vote). As the explanatory note on the Ballot Paper declares, "The purpose of this vote is to gauge the desire and willingness of the members of our church to unite with other churches **provided that a satisfactory basis can be found.**" Upon the strength of the vote depends whether negotiations are to cease or are to proceed more rapidly. Should the vote in all the churches strongly favour the continuance of negotiations, a Basis of Union will then be prepared and members will be given a further opportunity to vote on any proposed Basis of Union.

the Principle of Church Union has immediate and important implications for the missionary work of all four churches. There is a real possibility that the vote, if favourable, will result not only in the preparation of a basis of union but also in a gradual process of unification of certain aspects of the work of the four churches such as missions, youth, publications, etc. For us Methodists this would mean the widening of our missionary horizons to include mission-fields in other areas such as India, South East Asia, and Africa and should make us more aware of the universal mission of the church. But because of our existing relationships any such change should have both the understanding and sympathetic support not only of mission boards and missionaries on the field but also, as far as this is possible, of the leaders and members of the mission churches themselves. A favourable vote on the principle of church union would provide the opportunity to implement a programme of education and co-operation among the members of the mission churches in order to prepare them for any ultimate act of church union when it came.

## MISSIONS AND ECUMENISM.

The second factor which is liable to be forgotten is the **remarkable contribution of the modern movement to the church's quest for unity.** The vote on the principle of church union is a concrete expression of the growing concern shared by the participating churches, though by no means confined to them, for the unity of the church in New Zealand. Now this concern is but a localised manifestation in our country of that search for unity on the part of the churches which has been a major concern of the world missionary movement for the last fifty years.

It was on the mission-fields that the painful effects of the divisions of the church were most keenly felt. Largely as a result the consciences of Christians throughout the world have been awakened to the unhappy consequences of disunity. It is significant that the Ecumenical Movement, the organised expression of the church's search for unity, took its rise from the great missionary conference at Edinburgh in 1910, and it is from the ranks of the missionary movement that it has continued to draw many of its most gifted leaders and keenest supporters. Furthermore, it is the Younger Churches, offspring of Christian missions, who, driven by the urgency and the magnitude of their evangelistic task and impatient of the divisions transplanted from outside which retard its fulfilment, are making the boldest and most impressive moves for organic church union. The inauguration in 1947 of the Church of South India, uniting for the first time churches of episcopal and free church traditions, made church history. Even more comprehensive schemes of church union, including the Baptists, are being formulated for Ceylon and North India.

This concern for the unity of the church which has been such a marked feature of the missionary movement and which is so pronounced among the



Dr. Sangster in an Indian village.

## DR. W. E. SANGSTER in an Indian Village.

## THE RELEVANCE OF THE VOTE FOR MISSIONS.

What has this vote on the Principle of Church Union to do with Christian missions, and in particular with the missionary enterprises of the participating churches? This question raises two factors which could easily be overlooked.

The first is **our relationship with our brethren of the mission churches.** As fellow Methodists, for example, whether members of the church in New Zealand or of the young churches in the Solomon Islands or the New Guinea Highlands, we belong together in one church. This is a relationship which neither they nor we can or should destroy. It means that the vote on



Younger Churches has now communicated itself, largely through the Ecumenical Movement, to the churches throughout the world. It will be seen that Christian missions have contributed, at least indirectly, to the church situation in this land which makes the vote on the principle of church union both possible and necessary.

#### UNITY AND MISSION.

What the Younger Churches have been quick to see and the parent churches slower to recognise is that the unity of the church is unseparably linked with the mission of the church. It is this truth which now rebukes and challenges the churches in every land for we have come to see that the mission of the church is one. Many of the same ill-effects of disunity experienced in the overseas missionary situation are equally present in the missionary situation at home; for example, in the new housing areas. No church, whether at home or overseas, can avoid asking itself whether our disunity as churches is not a major cause of much of the feebleness and ineffectiveness of the church's work and witness in society to-day. It was our Lord Himself who prayed, "that they all may be one . . . that the world may believe that Thou hast sent Me." (St. John 17:21). Yet to say that unity is essential for the sake of the mission is to misrepresent the position. The truth is rather as expressed by D. T. Miles: "Unity belongs to the nature of God, and all that God has made and all that God demands. Unity is never strategy for the sake of mission. **It is part of the mission itself.**"

The vote on the principle of church union confronts the participating churches with the Biblical truth, which ecumenical studies have but served to underline, viz., that God's call to the Church is a call to Mission in Unity. To quote Niles again, "The church must

succeed in her search for unity if she is to succeed in her task of serving the world."

#### THE CHURCH IS ONE.

It is, as Niles declares, part of the consequences of history that God has willed that we should discover the Nature of the Church by this search for the church's unity. One of the firm results of a renewed interest in the Biblical doctrine of the church is the discovery that the church, despite its outward divisions, is essentially one. **Unity is a mark of the church,** and this, as J. E. Stewart in "Shall We Unite?" makes clear, for three reasons.

**First, because God Himself is one.** The unity which Jesus prayed that His disciples may enjoy is that which is eternally characteristic of the Triune God. His prayer was not only "that they all may be one"; it was "that they all may be one as we are one: I in them, and thou in me, that they may become perfectly one." Since this is God's purpose for His church, unity is a mark of the church.

**Second, because we are all one in Christ.** "Christ has made us His own and He is not divided. In seeking Him we find one another," said the Message of the Amsterdam Assembly of the World Council of Churches. So that we may speak to-day of "our oneness in Christ and our disunity as churches."

**Third, because we are members of the one Body.** The New Testament demands that those who are 'in Christ' should be spoken of as being in His Body, the church, and should manifest a common life of faith and service, of sacraments and ministry. The tragedy, to-day, is that in this respect, there is a contradiction between our profession and our life as churches. The God-given unity of the church is to a large extent hidden by our divisions.



WESLEY CHURCH, APIA.

Samoa is where Congregational and Methodist Churches meet in the Pacific area.



Part of the divine compulsion that is laid upon the church is to make this unity visible to the world. The church must not only be one: it must be seen to be one "that the world may believe. . ."

### WHAT KIND OF UNITY?

Is the unity which the church is bound to seek and to make visible a "spiritual unity" or a "corporeal unity" (a unity which includes unity of organisation)? Certainly the unity of the church is much more than unity of ecclesiastical structure. William Temple in his "Readings in St. John's Gospel" defines it as "the love of God in Christ possessing the hearts of men so as to unite them in itself—as the Father and the Son are united in that love of Each for Each which is the Holy Spirit." Essentially it is a unity of love. But this does not mean that the unity of the church has nothing whatsoever to do with unity of church organisation. The truth, as William Temple also asserts, is that it cannot be complete without it.

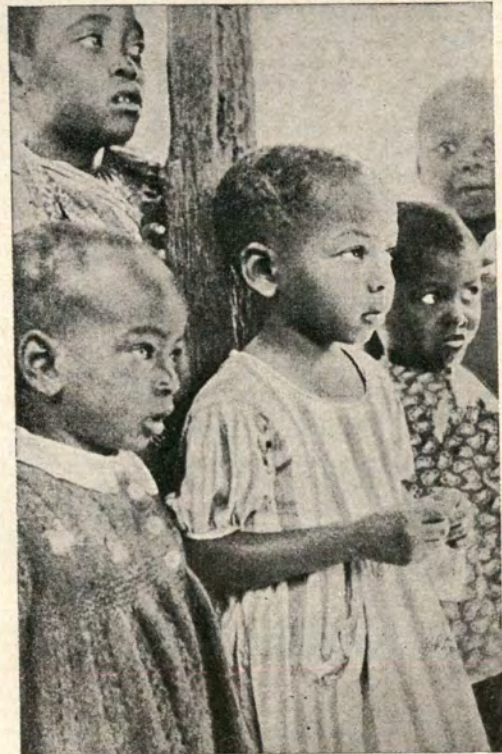
The New Testament does not separate the material and spiritual aspects of the life of the church as we often do. J. Armitage Robinson, in his commentary on the Epistle to the Ephesians, writing with reference to the phrase, "the unity of the spirit," says, "No separation of body and spirit is contemplated, and the notion that there could be several "bodies" (churches) with a "unity of spirit" is entirely alien to the thought of St. Paul."

To think of spiritual unity as opposed to "organic union" is also to overlook the fact of experience that growth in spiritual unity, if it is to find convincing expression, inevitably necessitates a corresponding growth in organisation. The striking example is the formation of the World Council of Churches and, in New Zealand, of the National Council of Churches to give expression, in practical terms, to the growth in mutual love, understanding and co-operation between the churches. But how cumbersome the machinery of co-operation can become whether on the local, national or international level. And one cannot but believe with D. T. Niles that it will continue to become more and more cumbersome as the church's indivisible task refuses to be accomplished by a divided church! It is Leslie Newbigin, a bishop of the Church of South India who, in his book, "The Reunion of the Church," writes: "The common use of the phrase "spiritual unity" to refer to something which is understood to be preferable to corporeal unity, something indeed which makes corporeal unity unnecessary, is totally irreconcilable with the teaching of the New Testament."

**Yet unity is not to be identified with uniformity.** The unity of which the New Testament speaks is not incompatible with diversity. Church Union is of value, and can be justified, only if the united church is made richer and stronger spiritually because of the contribution each church brings into it, and thus becomes a better instrument for God to use.

What form, in terms of structure or organisation any possible future union of churches in New Zealand will take is not, at this stage, our concern. What is our concern and what the vote on the principle of church union is all about, is that members of the participating churches should have opportunity to

express what D. T. Niles calls "The will to unity as an immediate command to be obeyed." The future we may leave safely to the guidance of the Lord of the Church. It is He who goes before. It is He who calls. It is ours to obey.



African Children at Worship.

### WOMEN'S MISSIONARY WORK OF THE ASSOCIATED CHURCHES OF CHRIST.

The Women's Missionary organisation of the Churches of Christ in New Zealand is known as the Christian Women's Auxiliary and is a branch of the Christian Women's Fellowship, linking the women of the 40 countries where the Churches of Christ are at work.

The C.W.A. in each centre holds monthly meetings and gives support to Home Missions, Bible College and Overseas Missions.

Dues are collected and special efforts are organised as the need arises.

Interest is maintained through Missionary letters from the women missionaries on the Field. Each year several tons of good used clothing are collected and dispatched to Rhodesia for use on the Native Reserve.

The C.W.A. meets in annual conference each year, at which officers are elected and general business affecting the Missionary work is conducted.



# Presbyterian Overseas Missions

by REV. J. S. MURRAY, M.A.

As with other churches, the emphasis in the Overseas Mission work of the Presbyterian Church has undergone a change in recent years, and the process is not yet finished. Our aim is still the carrying of the riches of the Gospel to those in other lands who are without Christ; but whereas once our Missionaries undertook that work directly, now, in increasing measure, their task is to reinforce the young churches that have come into being in those lands, so that they can be the evangelising agencies for their own people.

At the moment we have three Fields beyond our shores, with the prospect of another in the near future. Each is at a different stage of development, and consequently our service and methods tend to vary from one to the other.

## THE NEW HEBRIDES.

In the Pacific, our work is confined to the **New Hebrides group**, six hundred miles south of the Solomons, and is carried on in conjunction with the Presbyterian Church of the New Hebrides, the Australian Presbyterian Church, and the John G. Paton Fund Committee. Concentrated chiefly in the central islands of the group, our Mission has three main areas, in each of which medical, education and evangelistic programmes are carried on. The ordained missionary acts as guide, counsellor and friend to the local churches and their pastors, and is ready to help with school projects, or "stick medicine" where necessary. The very backward state of the people educationally, has constrained the Church and Mission, in co-operation with the Condominium Government, to place a special emphasis on Schools, and this has increased our teaching staff considerably. Each area now has a trained teacher, who is in charge of the District School, and supervises the teachers in the Village Schools. The Mission and the people have established a High School at Onesua, not far from Vila, where at present 50 boys, soon to be joined by 50 girls, are receiving a better standard of training than the Islands have known in the past. Although at present served only by the N.Z. Church, this school ministers to the whole group.

The apex of the educational pyramid is the Training Institute at Tangoa where teachers and pastors are trained. The curriculum here is steadily being adapted to meet the new requirements of the schools. Our church contributes one member to the staff, and takes a share in the other costs of the Institute.

Medical work has recently taken a larger place in our New Hebrides Programme than before. A few years ago we erected a cottage hospital on one of the more isolated islands, and staffed it with a trained Sister; and at present we are in the process of building another, for which the Lepers' Trust Board has provided the funds.

Our total New Zealand Staff, including building personnel, and wives, now numbers 20, and four more are likely to be added within the next year. The total cost to us in 1955-6 was £12,000.

## HONG KONG.

When our large South China Mission had to close in 1951, because of the Communist change-over, five

of our Staff took up positions in Hong Kong to help the local section of the Church of Christ in China, the particular Church with which we had long been associated. The local District Association was facing serious problems; an inrush of refugees from the mainland, an inrush of Missions and Missionaries, and the need for considerable reorganisation, and strengthening of leadership. We did not establish a Mission, but simply made our folk available to serve where the Church needed them. One, a trained and experienced nurse, was put in charge of a clinic on one of the outpost islands called Lamma, where she laboured with great devotion and skill until February of this year. She has now retired, and as the Government and people are to build a small hospital there, she will not be replaced.

Another, who is a trained teacher and Women's Evangelist, was stationed in the large industrial town of Tsun Wan, nine miles from Hong Kong, and serves there very effectively as Congregational Deaconess, and Youth Secretary for the whole Church.

Two more were appointed to the Staff of a new Leadership Training Centre, at Castle Peak, 20 miles from the city, where all kinds of study and refresher courses are held for various leaders of the Church.

The fifth member of the Staff is Principal of a Women's Training School which is located at this Centre, and prepares young women for work as Deaconesses in the Church. In addition to the particular duties that have been specified, all these Missionaries give valuable assistance to the Church in other ways, and all this, together with financial aid at some other points, constitutes a useful addition to the service now being given in that area by a large number of Missions and their representatives. The cost, in terms of money, in 1955-6 was £3,600.

We do not anticipate any substantial extension of our work in Hong Kong, but may, indeed, find our contribution diminishing, as the local church gathers strength. We will, however, gladly respond to any special requests for assistance that the church sends to us.

## INDIA.

Our most extensive overseas work is in the Punjab province of India, where we serve in partnership with the United Church of Northern India. Our Mission as such no longer exists, all the work having been handed over to the control of the United Church. The Missionaries who represent us, and the funds we provide are subject to the direction of that Church, which naturally confers with us about any changes that are contemplated.

The primary aim of the work here, as indeed on the other Fields, is to build up the indigenous Church so that more and more it can do without outside aid. Steady progress is being made in this direction, but there are still many ways in which our help is needed and desired, and the indications are that we will be called upon in the future to do even more than in the past.

Most of our assistance is given in two separate areas of the Punjab. In one, based on the town of Jagadhri, we support a 100-bed Hospital, a Girls'



Middle School with 350 scholars, and considerable evangelistic work aimed at building up the local Church and extending the outreach of the Gospel. In the other, centred on the town of Kharar, we maintain a Boys' High School with a roll of 900, a Girls' High School of 350, a Printing Press, and again extensive evangelistic work.

In addition to the work concentrated in these two special areas, we are assisting the Punjab Synod of the Church by providing an experienced Missionary as leader and organiser of the Forward Move Programme, designed to lift the life of the Church on to a new level, and by giving one of our most outstanding Staff members to serve in the Theological Seminary where he specialises in religious education.

The New Zealand Staff involved in all this numbers fifteen, and the total expenditure by our Church for 1955-56 was £27,500.

#### A NEW FIELD.

In recent years there has been a growing conviction in our Church that we ought to be reaching out with the Gospel into some new and untouched area of the world. This has found expression in a decision by our last General Assembly that some such new work should be undertaken. A strong invitation has been received from the Churches in Indonesia to help with the task of carrying the Gospel into an area on Java where there are five million people hitherto untouched by the Church. We are now in the process of exploring this and other possibilities, and it is likely that within a month or two, we will be able to see clearly what we should do.

There is in our whole Church a growing sense of responsibility for taking the Gospel to all who lack it. This is being reflected in increased givings to the Mission work of the Church, and is making possible a considerable expansion, not only at home, but on our Overseas Fields as well. Long may it continue!

#### PRESBYTERIAN WOMEN WORK FOR MISSIONS

While the majority of our Presbyterian women recognise their responsibility, along with all the other members of the Church, to maintain the Missionary programme entrusted to the Church, there is one group which has made this work its special concern. That is the Presbyterian Women's Missionary Union, commonly known as the P.W.M.U. It has been in existence for over fifty years, and during that time has done a magnificent work in stimulating interest in Missions, passing on information, arousing people to prayer, and providing considerable funds.

Almost every congregation in the Church has a branch of this Union, the total number being 516, and the total membership 13,000. Last year the sum of £50,700 was raised for the Mission schemes of the Church. A monthly magazine called the "Harvest Field" is published and has a circulation of about 17,500.

The Union controls two houses which are reserved for Missionaries home on furlough.

The Women's Auxiliary, which caters for a younger age group, has a membership of 945, and last year gave £2,470 for Missions.

There is also a children's organisation as part of the Union. It is called the "Busy Bees." Its members work diligently gathering "honey," and last year provided the handsome sum of £4,900.

The only difficulty connected with this splendid organisation is found in the fact that its success has made some men think "Missions" are only for women! That, however, is offset by the amount of support for the work that the members extract from the men! Altogether the P.W.M.U. has been a source of great blessing and strength to the Missionary Cause in our Church.



A Typical Islands Scene.



# The London Missionary Society

by MISS HILDA SMALL, M.A.

Chairman of the Congregational Union of New Zealand.

"Rejoice, O people, in the years of old,  
When prophets' glowing visions lit the way;  
Till saint and martyr sped the venture bold,  
And eager hearts awoke to greet the day,  
Rejoice in God's glad messengers of peace,  
Who bore the Saviour's gospel of release."

## WORLD OUTLOOK.

These lines were written in commemoration of the Triple Jubilee of the London Missionary Society in 1945. Today the Society works in India, Africa, Madagascar, Malaya, Hong Kong, Papua, and in many islands of the South Pacific. Congregationalists in New Zealand support this world work of the L.M.S. Some years ago, when responsibility for a Pacific field was offered to the N.Z. Auxiliary, it was declined because our church members preferred to maintain a world outlook rather than one limited to a special area.

## SPECIAL RESPONSIBILITY.

At the same time, since geographically we are part of the Pacific area, and since New Zealand administrators Island territories evangelised by the L.M.S., we cannot but have a special interest and responsibility for the spiritual as well as the general welfare of the people. This interest is constantly fostered by the movements of our missionaries stationed in the Gilberts, Samoa, the Cook Is. and Niue who come and go through both Auckland and Wellington. Then there is the presence among us of large groups of Islanders, working, in factory and shop, or studying in school or college. The majority of these have a connection with the L.M.S.

In all our Pacific fields the work of evangelism proceeds, not spectacularly, but with persistence and faithfulness.

## EVANGELISM.

In Papua, our largest sphere in the Pacific, there is a constant expansion as the Good News is carried from coast to hinterland. One of the most stirring stories of the evangelisation of Papua has been the part played by South Sea teachers from Samoa, the Cook Islands and Niue. To-day, the need for their help is naturally decreasing as the Church builds up her indigenous ministry and lay leadership.

## A NEW PATTERN.

In the more settled areas of the S.W. Pacific (for the L.M.S. has been there since the "Duff" carried the first missionaries to Tahiti in 1797), the missionary task has changed in character. To-day it is concentrated upon developing spiritual leadership and initiative among native pastors and teachers, with missionaries acting as brothers and counsellors. This is often a difficult situation calling for much love, grace and patience. South Sea Islanders accepted Christianity in communities, following their chiefs. This still influences their outlook. Emphasis on personal dedication and allegiance to Christ is very necessary to-day.

## MODERN TRENDS.

Then, as materialistic influences flow into the Islands, and in some cases foster a revival of paganism,

the emphasis must be on the purity of the Church. As wealth and prosperity increases, the native ministry tends to become a place of privilege rather than a place of service. Much vigilance is needed, especially at a time when many sects, with strange teachings, and often, apparently, with much money at their disposal, settle down to proselytise these already evangelised islands. The ministry must be a teaching one, so that the church member may be increasingly rooted and grounded in the fundamentals of his faith, lest he be so confused as to forsake religion altogether.

Some New Zealand Congregationalists hold that our primary duty is to unite with the Christian churches of the Islands, rather than, or shall we say, before, seeking union with other denominations within N.Z.



House Flag of the London Missionary Society.

## EDUCATION.

Primary education in Pacific fields has largely passed into the hands of the government. When to-day there is spectacular progress in secular education, let us remember, that in mission areas, everybody was literate—able to read the Bible in the vernacular—before the State assumed any responsibility for education. At the present, there is much good co-operative effort between Church and State in education. The L.M.S. retains her Boys' and Girls' Boarding Schools and Theological Colleges in Papua, Samoa, Rarotonga and Niue.

## MEDICAL.

L.M.S. medical work is now limited to Papua, where a New Zealand couple, both doctors, are running the hospital at Kapuna, in the Delta Division. European and Samoan missionary nurses serve the lepers at Gemo Island, and the districts around Oroko and Lawes College, Isulelei.

## PACIFIC ISLANDERS' CONGREGATIONAL CHURCH.

An interesting development within New Zealand has been the founding of the Pacific Islands Congregational Church. This growing Polynesian church has six hundred Cook Islanders, Samoans and Niueans within her membership, as well as many hundreds of adherents. These different sections of the Polynesian family differ in language and in custom, but they are able to worship and work together in love and harmony. Rev. R. L. Challis, their able leader, often conducts services in four languages. If the passer-by, who knows nothing of Christian missions, wants some confirmation



of their usefulness, let him note, each Sunday, the hundreds of neatly-dressed Islanders, undeterred by the paganism around them, making their way to their church.

#### DIFFICULTIES OF ADJUSTMENT.

However, when these Islanders return to their home villages, as many do, they present a problem. Having become accustomed to the high scale of wages in this country, they have developed new material needs. But it is in mind and heart that the greatest conflict arises—the old Island community pattern of life versus the freer, individualistic type they have known here. Younger leaders, with a knowledge of both worlds, are needed to help them resolve their difficulties in a time of adjustment. So the Samoan Church and the Cook Islands Church are sending some of their promising theological students to the N.Z. Congregational College in Auckland. This new venture is full of possibilities, also, for raising the standard in Island colleges, and ultimately in Island churches.



Rev. John Williams, pioneer missionary of the London Missionary Society, killed in the New Hebrides 1839.

#### JOHN WILLIAMS VI.

A hundred and twenty years ago John Williams, that intrepid, missionary boat-builder, said that he couldn't be confined to a single reef! So, at his martyrdom, the L.M.S. launched the line of ships which have proudly borne his name. To-day John Williams VI, with headquarters at Suva, visits annually the Gilberts, the Phoenix Island, Nauru, the Ellice Islands, the Tokelaus, Samoa, Niue, and the Cook Group, and also makes an occasional voyage to Papua—a great programme for a vessel of 400 tons.

#### THE FUTURE.

So much then for a brief summary of the present—what of the future? It may well be that the time has come for a consideration of more united effort by the various missionary societies in an area such as the

Pacific. Thanks be to God for the great triumphs of the past. May He guide us into the future!

"Rejoice, O people, in this living hour,  
Low lies man's pride and human wisdom dies;  
But on the cross God's love reveals His power,  
And from His waiting Church new hopes arise:  
Rejoice, that while the sin of man divides,  
One Christian fellowship of love abides."

—HILDA SMALL.

The N.Z. Women's Auxiliary of the L.M.S. came into being some 35 years ago following the example of the older established Congregational Unions in Britain and elsewhere, with the object of spreading enthusiasm among the women of our churches for the missionary work of our denomination. Where knowledge and interest are, activity follows. And, though small numerically, it is said that proportionally the N.Z. W.A. bear a larger share than some of longer standing.

In most districts the women of the separate churches combine in monthly meetings with the Federation of Congregational Women, thus co-ordinating the work of the women in church and mission. But on the missionary side we raise money by jumble sales, trading tables, and lately, by the sale of hand weaving which comes from a Village Industries centre in India. Study of the various L.M.S. fields is fostered by means of lectures, films, projects, viz., reproducing in costume, decor, and pageantry the particular field under review for the year.

Annually, boxes of gifts go to mission stations at Christmas time, sufficient to provide small prizes or gifts for a great many children in mission schools. The N.Z. churches concentrate on the Gilbert Islands, Cook Islands, Niue, Samoa, Tokelau and Ellice groups, being closer to these than to Africa, India, Madagascar, etc., though three N.Z. missionaries, one in India and a couple in Papua are included on our list.

For our prayers we use a Handbook which covers every area in which the L.M.S. functions, and we endeavour to have all our members praying for the missionary enterprise. The W.A. also promote interest among the children, who collect every year by means of Ship cards for the "John Williams."

—LILIAN ENNOR (per H.S.).

#### TRANSLATION WORK ON CHOISEUL.

The Gospels and Acts have been a long time in the hands of the printers, but an advanced copy has been received and supplies will be here within a few days. They are eagerly awaited. A book of 48 extra hymns in Babatana, translated from the Methodist Hymn Book, has also been prepared, and duplicated by voluntary workers in New Zealand. A few copies are to hand and were put into immediate use the day they arrived. The balance will be here this month (July). The translation of the rest of the New Testament is proceeding steadily, but there is still much to be done. Old Testament passages have also been translated and duplicated for the use of teachers and local preachers, and are much appreciated. Some of the shorter epistles have also been made available in this form and others will follow. The duplicator given by the M.W.M.U. is thus being put to good use, and is proving its worth. We are also duplicating a selection of English hymns to be used in some of our services here, to help those who are learning English.

—Sister Lucy Money.



# MISSIONARY WORK OF THE ASSOCIATED CHURCHES OF CHRIST IN NEW ZEALAND

by the REV. R. A. BLAMPIED.

The Missionary Work of the New Zealand Churches of Christ commenced a little over 50 years ago, when a New Zealander peeped through a crack in the wall of an African hut located in the native compound of Bulawayo, Southern Rhodesia.

John Sherriff was the New Zealander and, at the time, was working as a stonemason in Rhodesia. What he saw through that crack in the wall was a group of African boys clustered around the light of one candle trying to read English out of some books that had fallen into their hands.

This touched Sherriff's heart and he realised that here was a work which he could do. In his own room, John Sherriff commenced a night school for African boys, and so began a work that grew so rapidly that he was forced to seek for reinforcements from his native land.

With the arrival of more workers under the official sponsorship of the New Zealand Churches of Christ, the work moved out to the Lundi Reserve, where it has become consolidated around the Missionary headquarters known as Dadaya.

Altogether, four African Reserves have been allocated as the spheres of activity for the New Zealand Churches of Christ, and upwards of 40,000 Africans living in these areas look to the Church of Christ Mission for education and Christian culture.

## MISSIONARY TO PRIME MINISTER.

A total of 46 Missionaries have served on the Field, including the present Prime Minister of Southern Rhodesia, Mr. R. S. Garfield Todd, who was Missionary Superintendent for just on 20 years and was the donor of the 570 acres of land on which the present Mission buildings and farm are now located. Mr. Todd still serves as a Trustee of the Mission and, as Prime Minister and Minister of Education, continues the liberal policy of his Government in encouraging Mission Boards to undertake the education of the Africans in their areas for which substantial Government grants are provided.

At the present time, nine New Zealand Missionaries and 150 African teachers are in the employment of the Mission.

Thirty-two Village Schools and Churches are supervised from the Head Station and there is an enrolment of 5,400 pupils in these schools.

## DADAYA.

The main work is centred at Dadaya, where there is a Boarding School of 500, with Teacher Training, Secondary School and Central Primary Departments. Africans, some of whom have high academic attainments, take their share in leadership, serving as Evangelists, Teachers and members of the Field Council. Industrial work and Home Science instruction play quite an important part in the school curriculum.

Last year there were 842 decisions for Christ and, with the commencement of this year of a Bible College Course, the development of the spiritual oversight of the Churches on the Reserves is assured.

At the Jubilee celebrations held last year, grants from the Government and the Beit Trustees made it

possible to embark on a large-scale building programme, which will assist in meeting the accommodation needs of an ever-expanding work.



**HON. R. GARFIELD TODD,**  
Former missionary. Now Prime Minister  
of Southern Rhodesia.

## FINANCE.

The 1957 budget envisages an expenditure this year of £40,000, of which some £7,000 will be spent on capital improvements. The receipts in New Zealand for this work last year amounted to £7,000, while "Grants-in-aid" from the Rhodesian Government in respect of the educational work of the Mission amounted to £28,000.

Twelve months ago a tornado struck the Mission headquarters and made havoc of many of the school buildings, causing some injury to a few of the Africans but, fortunately, there was no loss of life. Such was the fine spirit and team work of the Missionaries and African workers that, within the year, these buildings have not only been replaced, but extensive additional buildings have been erected.

The pressing need for the immediate future is to increase the number of Missionary teachers to assist in the Government's policy of raising the educational standard of the people in co-operation with the various Missions at work in Rhodesia. To do this we need more Christian young people with Teacher Training and Arts or Science Degrees, who will volunteer for this sphere of service.



# Parcels for Missionaries

Many of our people frequently send off parcels of goods, intended to assist our missionaries in their work. Recently, new customs regulations have come into force, affecting many of our missionaries. For that reason, we are publishing the following advice:

## TERRITORY OF NEW GUINEA.

The Bougainville and Buka portion of the Solomon Islands Mission District (comprising the Buin Circuit (Kihili and Tonu stations), Teop Circuit (Kekesu station) and Buka Circuit (Skotolan station) lies within the Territory of New Guinea.

The Papua-New Guinea Highlands Mission District also lies within the same Territory.

Recently, new customs regulations were proclaimed for the Territory. Many items not formerly dutiable are now assessed for customs duty. As our workers are mostly distant from a post office, they have to employ an agent to clear their goods for them, paying the agent a fee.

In the New Guineas Highlands, surface mail parcels were formerly freighted free by the Government from the coast to the Highlands. Now air-freight at 9d. per lb. is collected from the recipient.

The Mission and the M.W.M.U. will see, of course, that missionaries are not personally out of pocket for such charges on goods intended for mission use. But their friends can help by

1. Sending only goods that are worth incurring the customs, agency and freight charges involved. If in doubt, consult the General Secretary, Methodist Foreign Mission Department, Box 5023, Auckland, C.1. Enquiries about M.W.M.U. parcels should be addressed to Sister Edna White at the same address.

2. Carefully filling in the customs sticker on the parcel. To write "gift" does not avoid customs assessment; gifts still have a value; nor does N.C.V. ("no commercial value") suffice. If the customs officer is left to assess the value, he may err on the expensive side. On the other hand, do not overvalue the goods you send.

3. In the case of any large or valuable parcel, or one likely to be dutiable, writing air-mail to the missionary concerned, and letting him know of the parcel, contents and value. Send also the invoice or docket as evidence of value.

Three further points should be noted:

1. Books and printed matter are duty free.
2. If the duty is less than 1/-, the parcel is allowed through free. That means that clothing and sewing cottons to the value of £1, and writing materials of not more than 6/8 in value, may go through free of duty.

The following classes of goods, being intended as gifts for mission purposes, or for free distribution among the people, may be admitted free of duty, provided they are accompanied by a certificate, show-

ing quantities, values, etc., signed by a responsible person. Steps are being taken to have the General Secretary recognised by the New Guinea Customs as the responsible person.

**This means that such parcels containing goods for mission use in New Guinea, or for free distribution among the people, should not be posted direct to the field, but should be sent to the General Secretary, Box 5023, Auckland, C.1., together with a full list of contents and values.**

The classes of goods covered by this provision are apparel and attire, beads, bedding, including mattresses, confectionery, drapery, fancy goods, fish line and hooks, games materials, ink, musical instruments, sewing cottons, stationery, tools of trade, toys, wool, mending.

**N.B.**—Parcels for New Guinea must not exceed 11lb. in weight. The following rates apply:

Up to 3 lbs.—4/-.                      Up to 11 lbs.—10/6.

Up to 7 lbs.—7/6.

Second class airmail rate is 3d. per ½ oz.

Airmail postage rate is 6d. per ½ oz.

Aerogramme: 6d. each.

Addresses as printed quarterly on the back of the "Open Door," except that for **parcels only**, the address for Kekesu station is now Teopasina Free Bag, Rabaul, Territory of New Guinea.

## BRITISH SOLOMON ISLANDS.

The same general care should be taken with parcels for the British Solomon Islands (Roviana, Vella Lavella and Choiseul Circuits). While in most cases a mission worker can attend at Gizo P.O. and clear parcels for workers, thus avoiding agency charges, duties are higher in the British Solomon Islands. 17½% is charged on British goods and 35% on foreign goods, including foods. Medical and educational goods for mission purposes are duty free, but should be clearly described with values on the customs sticker, with the statement for "mission medical" or "mission educational" purposes. Books are duty free.

Parcels for the British Solomon Islands must not exceed 22 lbs. weight. The following rates apply:

Up to 3 lbs.—4/-.                      Up to 11 lbs.—10/6.

Up to 7 lbs.—7/6.

Up to 11 lbs.—10/6.

Up to 22 lbs.—15/-.

Second class airmail postage is 3d. per ½ oz.

Airmail letters 9d. per ½ oz.

Aerogrammes: 6d. each.

Addresses as printed quarterly on the back of the "Open Door."



## Fauabu Twomey

For the past five years, the Lepers' Trust Board of Christchurch, has been planning to make available leprosy relief vessels to three of the missionary societies working in the Western Pacific. These vessels have been under construction at the yard of Messrs. Thos. Bailey & Sons, Freeman's Bay, Auckland. Recently, the first one, the "Fauabu Twomey" was launched by the Minister for Island Territories, in the presence of numerous friends and supporters of the various missionary societies. On behalf of the four societies, the Rev. A. H. Scrivin expressed thanks to Mr. P. J. Twomey and to the Lepers' Trust Board for their munificent help over the years, of which the provision of these vessels is but the latest evidence.

The "Fauabu Twomey" is designated for the Melanesian Mission (Church of England); our vessel the "Ozama Twomey" is due for launching shortly; the third vessel is for the Roman Catholic Mission. The Presbyterian Mission in the New Hebrides is to receive a new hospital of equivalent value.

Each vessel is of 55 feet length and 16 feet beam, splendidly appointed throughout. The purpose is to help our medical workers to detect, transport and relieve lepers, and to serve generally our missionary medical and public health programmes in the areas served respectively by the three missionary societies. Each vessel is costing upwards of £20,000.

The full cost of the vessels is being met by the Lepers' Trust Board, whose grants for the purpose have now totalled £23,500 each. This is all additional to

the regular grants received annually for the leprosy and general medical programme of the missions concerned. These general grants have totalled £29,750 to the Methodist Mission alone since the grants commenced in 1942. Without them our medical and leprosy relief programme in the Solomon Islands must have been greatly restricted. The grants have enabled expansion of the work, despite the startling rise in the cost of drugs and medical services generally.



"Fauabu Twomey" at her launching.

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## The Visit of Solomon Alu and Simon Rigamu

We in New Zealand, fortunate enough to meet these two fine Christian leaders, will never forget the privilege. It was a wonderful day for our New Zealand Church when the Youth Board and the Foreign Mission Board decided to invite two leaders from the Islands, and to provide hospitality and travelling for them.

Those on the Islands chose well, and sent us two men whose intelligence and robust Christian faith were an example to us all. They now face the most difficult task of their lives, settling back into their native ways. They will need our prayers, and will have the earnest prayers of many people. I am sure they will manage. The Island Synod took a real and calculated risk in disrupting these men's normal work and sending them to us. We trust that the cost has not been too great.

To us in New Zealand the gain has been immeasurable. Everywhere, from the Youth Conference to their departure, we have profited by their presence. While I gladly and properly pay tribute to those folk who took them into their homes, sometimes at a very busy and inconvenient time, their coming always more than repaid anything done for them. We are grateful to those ex-missionaries and others who looked after our guests so well.

I feel that the Foreign Missions Board is to be congratulated and the quality of its mission programme in the Islands. These two fine men are a credit to any mission. Their grasp of the Faith is strong, their

loyalty to the Church is beyond question, and in every respect they can take their place in any Church conference. But it was their personal dignity, integrity and charm that impressed us all. Ever alert, and ready for a joke, they were good company. Their unflinching good humour amazed me. Though whirled around into all sorts of company, they were always cheerful. There must surely have been times when they were hurt, or inconvenienced, but not once did I see a glimpse of displeasure.

They came to observe our Church, our people and our Church ways and methods. At this they worked hard, visiting scores of groups, and taking ample notes. I am sure that their service among their own people will be enriched by their observations. How I would like to be with them as the three months they now tour the Islands telling their own people of all that they had seen and heard!

It has been a grand experience for us to have them with us. We will all have a deeper interest in the Solomon Islands Church henceforth. Both our guests felt "that they would not have enough sentences to tell the people with" about their visit, we here will never be able to tell of the great enrichment that has come to us as a result of their visit.

We thank the Church Boards, the Islands Synod, Solomon and Simon and their wives and children. We thank God for their visit.

—ANDREW J. JOHNSTON.



## TO THE METHODISTS OF NEW ZEALAND.

Dear Christian Friends,

I am a visitor from Vella Lavella, and I have noticed that my stocky physique and unusual garb have attracted much attention wherever I have been. I was on Vella Lavella during the time the Allied forces were there in the Pacific campaign. I was a student under Rev. E. C. Leadley at the Methodist Mission and College at Roviana from 1934-41. So I had plenty to discuss with the Leadley family.

During that time a decision was made to evacuate the married women and children, and Mrs. Leadley and her family of three were sent off in the first available refugee ship. I remained on Vella Lavella and made contact with the Coast watchers and remained throughout hostilities among a devoted group of men who reported all movements of the enemy. I worked as an interpreter and general assistant to the Allied Intelligence.

I was glad to return to my chosen profession and am now in charge of the Methodist work on Ranoga Island.

It has been a great pleasure to be the guest of the Youth Board and the Foreign Mission Board in New Zealand. My schedule of speaking engagements in many Churches has been a great joy to me.

And now it is my turn to express my thanks to the Departments, and my appreciation of all those who have given me hospitality. Thank you very much New Zealand Methodism—especially New Zealand Methodist youth. The hand of God it has been that opened up the way for me to visit you. But now that I have visited you, do not forget to "COME OVER AND HELP US!"

In your golden chain of memories  
Regard me as a link.

Yours in Christ,

SOLOMON B. ALU.

## TO THE METHODISTS OF NEW ZEALAND.

Dear Christian Friends,

I wish to leave with you this message before I return to the Islands. It is now my turn to thank you all for what you have done for me, especially for inviting me to the Youth Conference, and for helping me. While I have been here I have felt that you have been trying to show me the Christian way—the way of God, and the way for your life. I have enjoyed a great experience in joining with you in worship and youth fellowship. I have seen and enjoyed much that will be of great interest to my own people.

Last year our Synod chose one man to send to New Zealand from Bougainville to represent the Methodist Church there. I was chosen, but I came with much fear, especially about my English—but I feel that God it was that chose me and who helped me.

I am one of the Methodist Pastor-Teachers in the Teop Circuit, and my main work is to go from my station at Hoatoraha every few months around the villages, telling the people about the good news of our

Lord. During my visiting I usually spend two nights in each village, and take services and prayer meetings. I also conduct the Leaders' Meeting.

Our Methodist Church in Bougainville is our youngest Church in the Solomon Islands. It is just 40 years old. Not everyone in Bougainville is a Christian, so we all have to try our best to bring the people into the Kingdom of God.

I have enjoyed my visits everywhere among you. Now it is my privilege to thank all who have given me such a good time. Especially do I thank those with whom I lived, and the officers and boys and girls of the Easter camps that I visited in Wellington.

Yours in Christ,

SIMON RIGAMU.



Solomon Alu and Simon Rigamu.

## MR. G. T. DEY:

Our first Highlands worker to return on furlough, Mr. Dey arrived at Auckland by "Wanganella" on April 1st. He will be spending his furlough in the South Auckland District, using part of his time to gain extra experience in certain aspects of the building trade. Mr. Dey visited the Camps at Epworth (Lake Karapiro) and Thames for Easter. In July, he will proceed on deputation to the North Canterbury District.

## MATAMATA DONOR:

From time to time, the Treasurer receives anonymous contributions, with no information as to the identity of the donor, so that no receipt can be sent. One such contribution of £10 from Matamata is the most recent of several, totalling £50 in all, that have recently come in from this unknown giver. May it be known that the gift has been received thankfully, and will be carefully applied to the work overseas.



# From the Editor's Mailbag

Dear Leaders of the Methodist Church of N.Z.,

I hope that you are willing to hear some news of our Methodist Church in the Solomons. I trust that you are able to understand my letter. The missive which I am going to send to you is about our first permanent building erected at Banga.

This structure was started probably on the month of August 1956 by Mr. Sharples with his carpenter boys.

They were very late to complete this building because the materials which they needed for the building were very late on the steamer. So they had to wait for some months more. After four or three months the steamer came from Sydney to Gizo and brought some aluminium for the roof and many other things which they needed for the building. So now they had to finish it on the 25th of February, 1957. This is the first building which carpenters had to build here at Banga, where we want to lay up the foundation for the future generation of the Solomons.



**Banga Students' Bamboo Band.**

This teachers' house was opened on the Tuesday noonday, after school on the 25th of February, 1957. As we go to open this building we marched in four "houses" with our house coloured calicoes. These colours are the mark of our Houses, for example the mark of the Goldie House is the blue colour, Nicholson red, Binet green and Rooney yellow.

As we were standing in lines ready to open the building, we sang a Doxology "Praise God from whom all Blessings flow" and then Rev. A. H. Hall read to us a passage of scripture out of Joshua 1:1-9. After the Lesson, Sydney Leke, one of the Catechists led us in a short prayer. Then Mrs. Hall was asked to open the buildings.

Then we get into the houses and sit down on the cement floor. As we were inside the building, Mr. Hall who took the service that day, once again read to us one of the scriptures out of the New Testament, the Acts of the Apostles 26:13-19. Then he explained to us the verses which he read and preached forth twelve qualities of those who may become leaders in our Solomon Islands Church when it is able to stand on its own feet in the future.

We sang a song out of our Methodist Hymn-book in the Roviana tongue for our closing service, then prayer and Benediction.

Our work here at Banga is still going on, the works of the College and the physical work and also

the carpenters are going on to establish the buildings. The next house to be finished are the four married cottages.

For our buildings we have made three circles. The big one is half a mile in circumference, the second is a quarter mile and the third one in the centre is very small, fit only for a house. These three circles were planned by Mr. Hall like this. The small circle in the centre is like a heart of the Solomons. The second one that quarter-miled circle is like the whole of the Solomons, and the last big half-miled circle is like the whole world. So that in small centre circle we will be going to build the Church of the Lotu Readers, like a Cross, because the Cross is the centre of all history. So some time, if you want to come to Banga, you will see our place will be like a new home, because everything is going to be changed this year. So now I asked, may you please remember us in your prayers every day so that we may be successful in the work of God. For we know that all things work together for good to them that love God, to them that are called according to His purpose. That is all I want to say. May God bless you and us as we train to be missionaries to the sheep of His flock which He has bought with His own blood.

I remain,

Yours sincerely,

STEPHEN IRORO.

## HONOURING SISTER EFFIE HARKNESS

"Her name means more to those who know her than words can ever express" runs the Synod record, endorsed by the Foreign Mission Board, covering the service of Sister Effie Harkness, who returned home last month on brief furlough, prior to her retirement from service in the Solomon Islands. Sister Effie's withdrawal is due to home circumstances, which are appreciated by all concerned, while they feel keen regret nevertheless at the need for her to leave the work she has served through 20 years.

Sister Effie went to the work in November, 1937, and throughout has served almost continuously on the one station at Roviana. War compelled her temporary withdrawal in 1942, when she was one of the party adventurously evacuated on the "Fauro Chief" from the Solomon Islands to the Queensland coast. Returning in 1945, she served briefly at Bilua, until the opportunity came to re-establishment the work at Roviana.

To the people, Sister Effie has been a real and sympathetic friend, always ready to help with wise words and in practical ways; she has often been "mother confessor" also to the European staff. As teacher, she is beloved by hundreds of pupils, past and present. Her influence on the young people of the Solomons has been a deep and abiding one.

Sister Effie's work is being taken up by Sister Myra Fraser, who returned from Auckland after furlough on April 26th. Sister Myra's work at Bilua, Vella Lavella, is to be undertaken by Sister Audrey Grice. Miss Beryl Grice is temporarily helping at Raviana, pending the arrival on the field of Sister Phyllis Rudolph.



# Who's Who on our Mission Fields

## SISTER THELMA DUTHIE:

Conference Missionary Demonstration, nine years ago in Durham Street Church; the Rev. Clarence Luxton home from the Solomons, speaking graphically of the post-war days there; the urgent need for missionary teachers. In the congregation, a young Training College student had her heart stirred, though she would not admit it for another 18 months, to offer for overseas service.

Before that time, Thelma Duthie had lived in Palmerston North. She was nurtured in the faith there in the youth groups and congregational life of Trinity Church, Cuba Street.

"Looking back on my life," she writes, "I see how I was being prepared for my work overseas." Being eldest of seven children in a family equipped her with much practical experience. A commercial course at Palmerston North Technical High School came first; then the door opened into the teaching profession. Training in Christchurch she had the opportunity of living in Deaconess House, and sharing in Bible Class and Sunday School activities in Durham Street.

Sister Thelma is in her second term of service on the field. She has served throughout at Kekesu in the Teop Circuit. A careful, thoughtful and efficient worker, she has been entrusted now with the training of the teachers for our mission schools in Bougainville, whose needs in this respect differ from those of other parts of the Solomon Islands District.



SISTER THELMA DUTHIE.



MR. G. T. DEY.

## MR. GORDON T. DEY:

In New Zealand, a growing group of young Methodists has now served in various church activities under the Order of St. Stephen. At first it was thought that, for language and other reasons, it would not be practicable for the Foreign Mission Board to avail itself of the services of such young people in the overseas field. However, the building programme there has given a real opening, and Gordon Dey is now but one of four who have completed their year of unremunerated service in our building programme overseas. His year was given in 1953.

As so often happens, the year of service has led to further work for the Lord. Following his year in the Solomons, came the offer to transfer to the Highlands, where Mr. Dey went as the first of the three New Zealanders so far appointed to that field. There he has served for 2½ years as a member of our permanent team.

Building supplies from the outside world are costly to transport. As much as possible is produced locally. For example, timber is locally pitsawn, dressed and seasoned. Building a house is a slow business. Mr. Dey put up first the district office at Mendi. Then he delayed his furlough till he could complete the first mission house. Mr. Dey is due to return to his post in September next.

Trained under a Methodist builder, Mr. W. B. Young of Hamilton, Gordon Dey came to our work from the fellowship of the St. John's Methodist Church, Hamilton East. The people there have continued a warm interest in his work and in the new mission field.



# WOMEN'S PAGE

# M. W. M. U.

Methodist Women's  
Missionary Union of  
New Zealand.

52 Croydon Ave.,  
Birkdale,  
Auckland, N.5.

Dear Friends,

The year is passing quickly and we will soon be having our Annual meetings. I do hope that you will all feel that it has been a good year and that you have learnt something new about the work. It has certainly been a busy year and we thank God that it has been so full of blessing for us all. Our new Sisters are settling in at their stations and we are looking forward to hearing from them. Sister Ada Lee tells us that she is very pleased with Sister Beulah and says what an improvement there is in the girls' singing and choir work. They have 34 girls and are expecting three more soon. The health of the girls is good though they have had rather a lot of colds and the two medical girls are kept busy. Then we hear from Mrs. Keightley at Tari in New Guinea, "At long last we are pleased to announce that our Hansende centre is open. Sister Elizabeth had been treating a limited number of Hansen's Disease patients long before that but it had never been very satisfactory. It has taken many months of hard work trying to get this part of our work on the way, and now that the work is actually started down there we trust that it will prove a very rewarding and useful witness to our faith in the power of our Lord to heal the sick bodies and to bring comfort to the needy souls. We ask you to remember often this new work in your prayers that much blessing will derive from it. Early in the New Year we also commenced a Boys' club and a Girls' club led by John Hutton and Sister Edith. Both these ventures we believe will fill a very great need, and we hope will prove to be a very useful means of retaining the interest of our boys and girls, and a channel through which we may lead them to the Saviour. Sister Edith has opened a Maternal and Infant Welfare Clinic at a place called Hangabo. The people are bringing their problems to us and we look forward to the day when they will want to talk to us about their deep spiritual needs. Pray with us that that day will not be far away." Let us remember the great need for prayer for Missionary work in this day of opportunity and crisis. Pray that men and women with the necessary gifts may be constrained by the love of Christ to offer for service overseas. We, having put our hand to the plough may not look back, but ever look forward to the time when Christ shall reign in the hearts of our brethren in other lands.

Sister Edith James has received from the Epsom Auxiliary some coloured slides of the life of Christ and also views of Palestine for her new projector. Sister is very delighted to receive them.

During the month of May the Deaconess Order celebrated its Golden Jubilee. Here is another avenue of service for our young women. We think of all the self-sacrificing work of the Deaconesses over the years as they took the Good News to the Maori people, and worked among the children. We pray that more of our young women will hear the call to this work. Smethurst House has been newly painted and looks very smart. We hope that the Deaconesses will make full use of this home and find it a haven of rest.

By the time you read this the Kurahuna Hostel will have its full complement of girls, and they will be using the amenities. We trust that they will find the Home more convenient. We are sorry that Miss Chapman has had to resign after only a short term as Assistant Matron and we pray that someone else may offer for this most important position. In the meantime Linda Koroheke who left Kurahuna last year, is back helping and doing a fine job of work.

We all join in giving a loving welcome to Sister Effie Harkness who has returned after many years of devoted service in the Solomons. We know that the people of Roviana will miss her, and we thank God for her life of service. We will look forward to having her with us at some of our meetings as we know that her interest and experience will be of great help to us.

Yours in the Master's Service,  
GLADYS CARTER, President.

## DISTRICT COUNCIL REPORTS

**Northland.** Our February meeting was small but very worthwhile. Our guest speaker was Mrs. Mannerling, a Tongan lady who attends Queen Salote when she comes to Auckland. We had a great insight into life in Tonga, and what the Queen means to the people, being a wonderful Christian in her daily life. Planning was done for the tour of Sister Norma Graves, hoping for a helpful time for her and for us. The Treasurer has had trouble in getting her money in at the proper time from the Auxiliaries. Some education is needed here. Mrs. Mannerling is to be asked again to our meeting.

**Waitemata.** At the Easter Meeting held at Takapuna, the President spoke on women's work in the life of Christ. The part that Elizabeth and Mary played was deliberately chosen by God. Jesus was always welcome at the home of Mary and Martha. Like Mary we can always sit at the feet of Jesus even when we are no longer able to bustle. At the afternoon session all partook of Holy Communion. The Rev. G. Gilbert spoke on mission work in Korea and urged a world-wide vision of missions.

**Franklin.** The Quarterly meeting was held at Papatoetoe. The President read extracts from Henry Drummond's book defining nine points of love based on 1 Corinthians 13. Roll call was answered by members from every auxiliary. Special mention was made of Sister Beulah who is at the new Girls' School at Kihikihi. Thus are our prayers answered. Sister Beulah is known and loved by many of our members. Phyllis Rudolph, too, is known by some of us and is soon to go to the Solomons. Our prayers go with them, as they do with all our Sisters on the Field. We are now praying, too, for young women to train at Deaconess House for work among the Maoris.

**Thames Valley.** What a wealth of fellowship came to those who attended the Convention held in the Te Aroha Church on April 29th. Sister Rita Snowden Vice-President of Conference, led our devotions, showing that although the early disciples remembered Christ in their midst, we through faith can also know Christ in our midst. Mrs. Whimster of Hamilton, told of her deaconess work in England where prayer meetings and



personal visits preceded revival meetings. We as members of God's family must learn that each has a place no matter whether minister or road sweeper. The afternoon included greetings from district auxiliaries and local sister churches. Sister Grace Clement, in her bright way, told of Sunday School work, Bible in Schools, Youth Clubs and Welfare Leagues amongst the King Country Maoris and of problems which included the ever present Tohunga beliefs. It is only by constant shepherding that the people's confidence is gained. Our deaconesses need our prayers as they strive to bring about greater spiritual experiences.

**South Auckland.** Our Quarterly meeting brought 21 members together at St. Paul's Church, Hamilton. Our President told of a request at the New Plymouth Conference for prayers for a suitable fully-trained teacher for the Girls' School at Kihiri. The answer to the prayers was witnessed when Beulah Reeves was dedicated in the Te Kowhai church on January 27th, at a very fine service . . . we wished Beulah God-speed. Missed as she will be from Te Kowhai, for her it was the answer to many prayers. St. John's (Hamilton East) Auxiliary was thanked for the splendid arrangements made to meet and hear Sister Rewa when she was on furlough. All auxiliaries in the District had been visited by the representatives to the October Conference. Mrs. Carter reported the arrival of Sisters Merle Carter and Jessie Grant in England for further nursing training. Gleanings Secretary reported that 200 letters are sent out monthly. Six auxiliaries had sent goods to Sister Irene Hobbs.

**Bay of Plenty.** The March meeting held at Rotorua was a combined District Council and Convention. Representation was full, 43 in number. The devotions took the form of Intercessory Prayer. This prayer session has been adopted for monthly meetings by the auxiliaries. Reports show steady increase in numbers and finance, £31/3/1 for the quarter. The quarterly letter to the Keightleys to be sent from Opotiki. Reports on the suggestion that 2/- be paid per member into a travelling fund for representatives to Conference, and remits to be in by May meeting at Tauranga. The afternoon session opened with Communion. This service is always the highlight of our meetings. A talk "Are Missions Worth-while?" was given by Mrs. Christian, Tauranga. Based on a survey of religions of the world, the estimate was 24.6% Christian. Influence, power of thought, responsibility is ours.

**Hawkes Bay.** The Council meeting was held in the Wesley Youth Centre, three auxiliaries being represented. Mrs. Virtue of Napier in the devotional period, told of a woman's sacrifice of her career for a life of unselfish devotion to motherless children, and her reward. Reports from auxiliaries told mostly of Christmas aatherings. Loving prayers were offered for our workers at home and overseas and for the many who are sick. Concern was expressed for the need of trainees at Deaconess House and the Youth Council is to be asked if a speaker may attend their next meeting to put the matter before the young folk. Among other things, Mrs. Virtue told us about Sister Lesley Bowen, of her devotion to her studies and her unselfish nature. Lesley has since been dedicated at Blenheim for her work in the Solomons. The business was various and the discussions many, continuing into the afternoon session.

**Manawatu.** The Convention was held in March at Levin. The Rev. C. P. Lucas led the Communion service, quietly pointing out that this service was not only a remembrance, but mainly a communion with the Lord. It was helpful to think of Christ Himself breaking the bread and handing it round to those at His table. Over 100 took part in this service. Mrs. Lucas voiced a welcome to Levin saying that it was the first con-

vention ever held there, and so it was a historical and valuable experience. We had two past Dominion presidents with us, and our sitting president, namely, Mrs. Virtue, Mrs. Taylor and Mrs. Carter. Arrangements were made for us to attend the meeting of Mrs. Lew, of Australia. Sister Wilson, a Presbyterian Deaconess from Palmerston North, gave us a vivid description of her life and work in the Urewera District, a hitherto isolated area between Taupo and Rotorua. Opening up the area has been a mixed blessing because now liquor is more easily obtainable. In some Sunday Schools, led by clever, dignified Maoris are only white children. A noontide prayer session was held and we were reminded of the newer ones gone and going overseas to the Solomons. The need for our own Christian witness was also stressed. On request, Mrs. Goodman told us about the Wells Organisation ways of finance raising. We then eagerly listened to Mrs. Carter who recounted a little of our Union early history. She mentioned her son's work at Keesu and John Pirah's return to the Solomons from New Guinea; She also mentioned Sister Beulah Reeves, whose high qualities and personal witness impressed many. Mrs. Carter asked for continued prayer for workers and the Dominion M.W.M.U. officers. As the Convention closed, we felt it had been a happy, profitable time of sharing.

**West Coast.** The one day Convention was held at Reefton, three auxiliaries being represented. Reports received from Auxiliaries showed that strong interest is being maintained, and the pleasing feature is increase in membership. The President of the Reefton Auxiliary welcomed the visitors at luncheon, after which a most impressive communion service was held. The open meeting followed on from devotions. The Greymouth ladies gave a delightfully acted play-reading entitled "Ruth." The address was given by Mrs. Turner who had been our representative to Conference, and her splendid talk was well received. The day was a very full, satisfying one, rich in fellowship.

**North Canterbury.** The annual Convention opened with an evening meeting in the Sydenham Youth Centre. An address was given by Miss Searle, a missionary from Bolivia, who showed films of the life and country of the people among whom she labours. We continued next morning in Durham Street with devotions led by Rev. Phyllis Guthardt who stressed the need to be quiet and wait upon the Lord amid all our business. Sister Norma Graves, in New Zealand on her first furlough, spoke of her life as a teacher at Skotolan, Solomon Islands. This was followed by an educational session prepared by Mrs. Huntingdon during which much information was gained about the life and work of the devoted Sisters who work among the Maori folk. To conclude the morning session, the Presidents of six progressive auxiliaries spoke of their own meetings and gave us many new ideas. After lunch the Easter Offering thanksgiving service was held, when a record Easter offering was dedicated. Sister Norma Graves was the soloist. Rev. Colin Clark gave the pre-communion address, and over 160 women partook of communion.

**South Canterbury.** The District Convention was held at Woodlands Street, Timaru. The President led the morning business session, 41 Council members being present. At the Communion service, the Rev. L. F. Bycroft spoke on "The Basic Motives for Christian Missions." In the afternoon the President of the Woodlands Street Auxiliary welcomed the visitors, and 75 ladies answered the roll-call. Our guest speaker, Pastor Yearbury, who had lived in the Solomons, spoke of the "Marvs," likening the Sisters in the Solomons to Mary, for the fragrance of their gifts reaches far and wide in the Solomons. He told of many incidents gay and sad and asked for our unstinted prayers. Then many questions were asked and answered.



# 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. & Mrs. J. R. Metcalfe  
Rev. & Mrs. A. H. Hall  
Rev. & Mrs. A. C. Watson  
Dr. G. E. Hoult  
Sister Myra Fraser (Teacher)  
Sister Norma Neutze (Nurse)  
Sister Lesley Bowen (Nurse)  
Sister Olive Money (Secretary) \*  
Mr. & Mrs. R. A. Mannall (Engineer)  
Mr. W. R. Sharples (Carpenter)  
Mr. N. G. Ball (Carpenter)  
Mr. J. M. Miller (Joiner).

### VELLA LAVELLA CIRCUIT:

Rev. & Mrs. Trevor Shepherd  
Sister Joy Thompson (Nurse)  
Sister Audrey Grice (Teacher)

### CHOISEUL CIRCUIT:

Rev. & Mrs. D. I. A. McDonald  
Sister Lucy Money (Deaconess)  
Sister Nancy Ball (Teacher)  
Sister Audrey Highnam (Nurse)

### BUIN CIRCUIT:

ADDRESS for Buin Circuit:

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

Rev. & Mrs. A. H. Voyce  
Sister Ada Lee (Teacher), Kihili  
Sister Beulah Reeves (Teacher), Kihili  
Sister Merle Carter (Nurse), Visiting England  
Sister Pamela Beaumont (Teacher), Tonu  
Sister Mary Addison (Nurse), Tonu  
Mr. C. V. Wills (Carpenter), Tonu

### TEOP CIRCUIT:

ADDRESS for Teop Circuit:

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

Rev. & Mrs. G. G. Carter  
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. & Mrs. G. A. R. Cornwell  
Sister June Hilder (Nurse)  
Sister Norma Graves (Teacher)

## PAPUA-NEW GUINEA HIGHLANDS DISTRICT:

### MENDI CIRCUIT Address:

*Methodist Overseas Missions,  
Mendi,  
via GOROKA,  
TERRITORY OF NEW GUINEA.*

### Australian workers:

Rev. & Mrs. G. H. Young  
Mr. & Mrs. D. A. Johnston (Agriculturalist)  
Miss E. F. Wilson (Teacher)

### Deaconess from Germany:

Sister Lydia Mahring

### New Zealand Worker:

Mr. G. T. Dey (Carpenter) \*

\* On furlough in New Zealand.

N.B.: Sister Phyllis Rudolph (Teacher) designated for the Solomon Islands is in training at George Brown College, 5 Rogers Avenue, Haberfield, N.S.W., AUSTRALIA.

### TARI CIRCUIT Address:

*Methodist Overseas Missions,  
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### Australian Workers:

Rev. & Mrs. R. L. Barnes  
Mr. and Mrs. C. J. Hutton (Teacher)

### Deaconess from Germany:

Sister Elisabeth Kessler

### New Zealand workers:

Rev. & Mrs. C. J. Keightley  
Sister Edith James (Nurse)

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