

Mr R. H. Lucas.

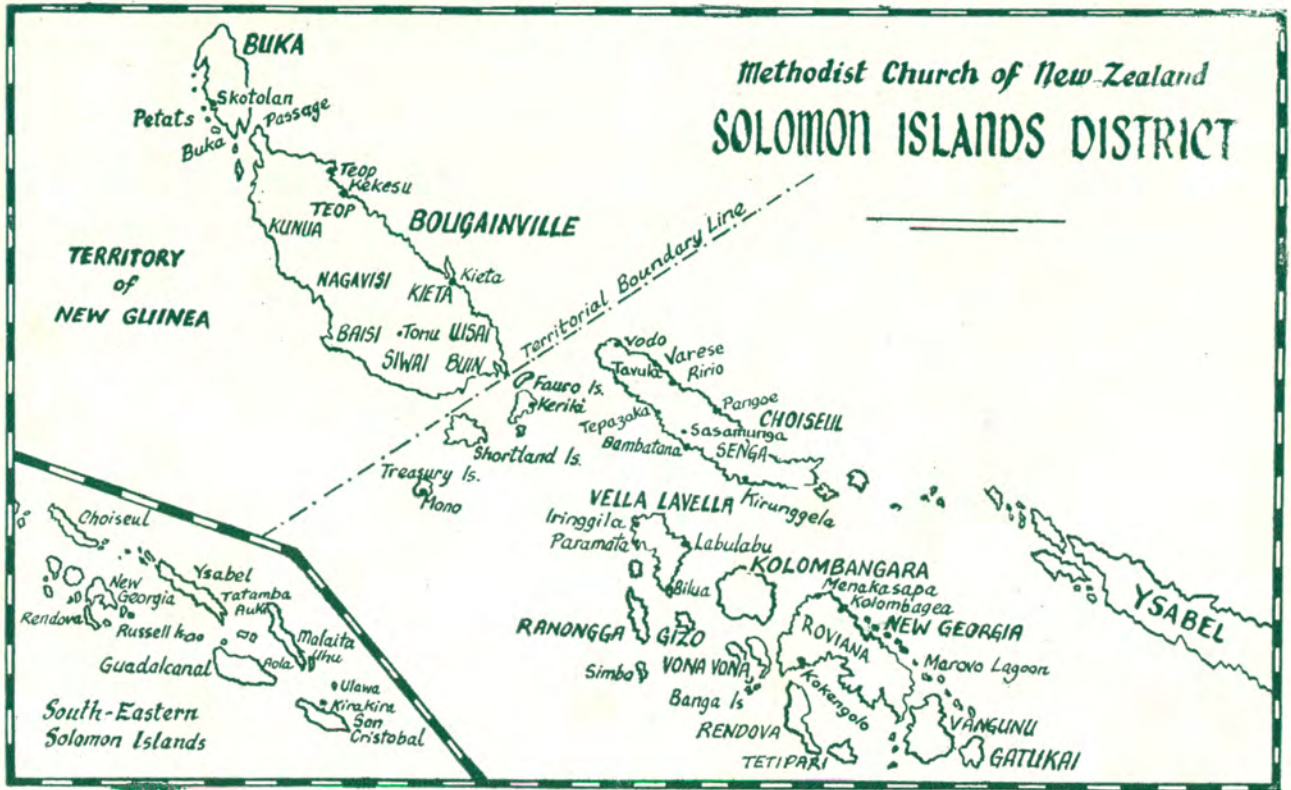
VOL. XXXVII. No. 2.

SEPTEMBER, 1957.

Published Quarterly.

THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



The Solomon Islands Methodist Mission District—Still our main overseas responsibility.

A NUMBER ON . . .

Missionary Evangelistic Work

Price: Two Shillings and Sixpence per annum.
Posted: Three Shillings.

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

WITNESSES

"YE SHALL BE WITNESSES UNTO ME"—Acts 1:8.

IN JERUSALEM: Right here at hand:

Let us seek God's leading and guidance, that we may be alert to the opportunities for witness and service in our Churches and community, and given courage to seize and use them in His name and Spirit.

Intercede with God: For your minister, deaconess, youth workers, mission secretaries, for all local workers and sufferers in Christ's name; for workers in distant parts of New Zealand and in the Maori Mission; strangers and newcomers in our community.

IN JUDAEA AND SAMARIA:

In these days of quickened travel, our Judaea and Samaria are surely given us in the Pacific area.

Intercede with God: For the missionaries of our Church overseas. (Their names and stations are listed on the back cover).

For the work at the Home Base.

For the annual meeting of the Foreign Mission Board.

For the M.W.M.U. Conference at Auckland in October.

FOR THE FILLING OF THE VACANCIES OVERSEAS

Ministerial Offers.

Teacher for the Highlands.

Carpenter for the Solomons.

Mechanic for the Solomons.

Woman Secretary to the Chairman of the District.

For this year's financial campaign now in progress (see p.9).

For the young Churches of the Pacific, including that in the Solomon Islands.

For the offer of secondary teachers and other needed workers in the Fiji and Tonga Fields.

UNTO THE UTMOST PART OF THE EARTH:

"O God, and Father of all mankind, hear our prayer for Thy people throughout the whole world; especially in lands of persecution, warfare and famine. Enable them and us to witness a good confession in our day and generation. Grant them and us Thy grace that others may be converted unto Thee, and that the nations may obey Thy will. Through Christ our Lord. Amen."

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Rescue the Perishing

It is on record of Dr. John Paton that it was his conviction that the souls of the heathen were eternally lost, that drove him to endure the dangers and privations of the New Hebrides for the Gospel of Christ. These days, one seldom meets such a conviction. We even hear it suggested that since we cannot imagine a loving God consigning to Hell those who have never heard of Christ, there is no longer an urgent motive for our mission as Christians. There are many good people who follow non-Christian faiths. Surely they cannot be wholly mistaken; it is unbelievable that their eternal destiny is with the damned.

Of course there are good men in all religions; the best of them are the most conscious of their own failings. Writing recently in "The Kingdom Overseas," Allen Birtwhistle recalls that "Two thousand years ago there were plenty of good Jews and Hindus and Druids. Even so, God thought it worth while to send His Son to die for them on the Cross that they might have life eternal. Ever since Calvary, it has been clear that we must do something here and now in this world for those who do not know God."

AT HOME—OR ABROAD:

It is a fashionable retort to the missionary enthusiast that we have plenty of heathen at home. Of course we have. It is not always the critic of overseas missions who is most ardent in his evangelism at home. Granted the moral landslide and low spiritual temperature in our own land. But lift your eyes and look upon the world task also. Jesus said, "The field is the world."

A world in which certainly there are more nominal Christians than ever before; more countries where the Church is founded and the Gospel announced. But a world that holds Afghanistan where there is said to be no indigenous Christian at all; a world in which the old faiths are resurgent; in which Buddhist missionaries go to Britain; in which Malayan independence means the recognition of Islam as a state religion. A world in which communism is so powerful. Again, a world in which numbers grow so greatly; in which the population of New Zealand is added monthly to the whole. In which, because of population increase, the growing number of Christians is yearly a smaller proportion of the world's peoples.

THE PACIFIC: FULLY EVANGELIZED?

If then, the world challenge is so vast and so appalling, what of a Church-like our own whose overseas missions are wholly set in the Pacific area, where islands are scattered and sparsely peopled, where the Gospel has had full access to them, sometimes for 150 years?

We cannot pretend that the urgency is as great in the Pacific as in Asia, but we must recognise that the Pacific Islands are our near neighbours (our Judaea

and Samaria); that we have there an unfinished task; that the peoples of the Pacific lie indeed between us and those of Asia, to whose southern region we all now recognise that we belong.

Let no one tell you that the Pacific Islands are fully evangelized. There are at least three senses in which that is not true. Pause and consider these evangelistic tasks.



Our President with Solomon Islands Children.

A GENERATION THAT KNOWS NOT HEATHENISM:

First of all there is the sense in which every generation in its turn has to be evangelized. A generation has arisen in the Solomons for whom the heathen days of Grandfather are but a legend. The first reaction of the modern Vella Lavella people was to laugh when we showed them the old film, "The Transformed Isle," depicting the days of forty years before. But the generation that knows the old heathen ways only when occasionally sorcery or superstition rear their heads, is in grave danger of submitting to the new heathenism; the modern pagan outlook, the commercial attitudes of to-day.

We must remember that throughout the Pacific the tide of population has turned. No longer are these dying peoples. Because their populations are increasing, the percentage of younger people is greater. The younger people are better educated, have better life and living prospects, are less inclined to accept the guidance of the elders; are getting a taste of the doubtful but inevitable "benefits" of town life.

The task of leading these young people to Christ has become basically one for the young Church that has grown up. But in few, if any, Pacific areas to-day, is that Church equal to the task. There is still an important place for the European missionary as trainer, translator and as direct evangelist.

(Continued on page 3).

∴ Solomon Islands Journey ∴

AN ARTICLE FROM THE PRESIDENT'S PEN.

We shall be able to look back upon our journey to the Solomon Islands as one of the most pleasant and inspiring memories of a full and happy Presidential year.

We saw a Church which through the invincible strategy of God had been founded by divinely called servants.

As I stood on the islet Nusa Zonga and contemplated that memorable day when those great sons of the faith, John F. Goldie and Ray Rooney first landed to commence the holy enterprise, I could not help thinking of what God had wrought in the intervening years. Just across the narrow stretch of water over which we had come by launch we could see the mainland, with Kokengolo and its main mission house in its commanding position. We had just bade farewell to the folk at Roviana, where during the week-end it had been our privilege to share in such inspiring gatherings. I thought of the early Sunday morning Lotu, with its hundreds of worshippers, then the 1,500 folk who had assembled for the 11 a.m. service, the crowded afternoon congregation of not many fewer than that and then the memorable evening worship, where again an assembly far exceeding 1,000 souls had met to sing the songs of Zion and hear the Exposition of the Sacred Word. The memory of school demonstrations, native dances and unbelievable kindnesses received at the hands of our missionaries and their lovable people was still with us. As I contemplated that missionary scene, I could scarcely refrain from crying "The Lord hath done great things of us, whereof we are glad." Yes, standing with the widow by the grave of that old pioneer native helper of John Goldie, it was a moving experience to pour out the heart in thanksgiving for the wonders of God's grace and the victories which had been won through the consecrated servants of the Cross.

As we moved from place to place and journeyed from Head Stations to small missionary outposts in a safe launch manned by an efficient and thoughtful crew, with one of our own New Zealand missionaries as our guide and mentor, I could not help thinking of the far-off primitive days and the indescribable difficulties which our missionaries faced then. The rugged journeys on foot, the hazardous trips by launch, the swollen rivers negotiated, were all met with an equanimity that characterised the fortitude of those Christian people of more than a generation ago. There was a Goldie, brushing aside the spear held at his heart, a Rooney with closed eyes praying among the savages while his colleague watched, a Metcalfe skirting the coasts of Choiseul on foot, a Joyce trudging the forty miles from Kihili to Siwai and back again through tropical forests, along narrow paths and flooded rivers. And the women-folk of those days, with their self-sacrifice, courage and endurance! And what of the native workers who first embraced and preached the faith—there were giants in the earth in those days!

Secondly, I found during our visit a Church which had come out of great tribulation.

The outward physical evidences of the more recent ravages of the Second World War were there. The rusted landing craft were to be seen beached and useless, transport and cargo vessels, crippled and blasted by hostile gunfire, pathetically lying inert and helpless. Flying fortress "cemeteries" were there, too, while dis-

used ships and obsolete war vessels made junk heaps that even traders could not utilise. The Japanese occupation of the Solomon Islands was really a time of grim tribulation. Our Roviana mission station was but a memory in those days and the activity there was not that of natives assembling for Lotu and bells summoning children to school, but of modern fighters and bombers operating from the adjacent Munda aerodrome, where once the Word had been preached and the divine blessings given. Yet in spite of the devastation and horror of those days, the Church endures and people continue to make a faithful confession. "These are they who have come out of great tribulation."



Rev. Dr. R. Dudley with group at Honiara.

But how stark really was the sorrow and darkness of the days when the Church, bereft of European leadership, found itself in the midst of an alien and enemy occupation, ruthless and without faith? The Christian remnant of those who had not fled in fear into the tropical jungles and hills for safety remained steadfast and true in the face of persecution and terror. It is said that no one native leader of our Solomon Islands Church denied the flag or was untrue to the faith. I saw a memorial erected in honour of one who refused to betray the Cross. There it stands in Kieta, a mute testimony to an unswerving loyalty. And there are others for whom there is no memorial, but who never turned their backs, but marched breast-forward, sons of a primitive people though they were. The spacious, bombed grounds on the Kihili station, the machine-gunned Church and pulpit at Choiseul, the stubborn enemy post that was destroyed on the Skotolan mission station, remain as eloquent evidences of the destruction that threatened and the Church that endured through persecution, the terror of which could not obliterate the Christian witness of the faithful. Thus, once again, in spite of all the tribulations of warfare, of adversity, disappointment and loss, the Church remained faithful and true, knowing Hell's gates could not prevail against her risen Lord.

Finally, it was the Church of the Living God, active and vibrant, which we found in the Solomon Islands.

We were supremely impressed by the vitality of the native Church, led as it is, so outstandingly by our ministers, missionary sisters and their Island auxiliaries.

We read sometimes of how the George Medal is awarded to civilians for conspicuous conduct in time of peace. I found myself wondering time and time again what could be the most appropriate decoration we should be conferring upon all our missionary workers. Their self-sacrificial devotion, the endless responsibilities daily devolving upon them, the inevitable disappointments, the sickness for home welling up within the heart times without number, the selfless struggle against heat, ignorance and physical ills surely are worthy of the best that we can give, and enough to deter the bravest of souls. Yet they toil on steadfastly at their tasks, strong in faith, constant in prayer and daily setting an example of Christian consecration that is a rebuke to less faithful souls. We shall never forget how they greeted us, not only in love and gladness, but pouring out their hospitality with lavish hand. I am sure that the abundant repasts they provided and the tables that groaned with such appetising meals will mean that for months they themselves and their families will suffer shortages and endure inadequate rations. But God, through His Spirit, has granted unto them, as to His truest children, largeness of heart in these as in so many other fields.

The work of the missionaries and their helpers in every instance I found worthy of the highest praise. Space will not permit of giving a detailed account of all that impressed us. Sufficient to say that on every Head Station and missionary outpost that was visited we found something of distinction and note. The native people young and old seemed happy and contented. Their life appeared to be as natural as their worship. They were friendly reverent and responsive. There were signs of a work of abundant grace among them and their own native leaders pursued their sacred tasks with diligence and zeal. Increasingly the prospect of a strong indigenous Church gleams more brightly as European missionary and native Christian working and witnessing in splendid Christian partnership seek to build for that larger day when righteousness shall cover the earth as the waters the sea and when Christ shall reign for ever and ever in His everlasting Kingdom of peace and brotherhood.

Solomon Islands journey! It was a sacred pilgrimage, a holy adventure, an unforgettable leading of the divine.

The itinerary, carefully planned to cover most of the mission stations, was unfortunately dislocated by adverse weather. Judging by the comments of mission-

aries and others, May and June, on account of seasonal storms, would appear to be unsuitable months for official visits. We were so disappointed at being unable to see Mono and Siwai. I doubt whether we would have ever returned if we had continued across the open ocean from Choiseul to Mono on that dark and stormy night when our crew, soon after midnight, and with the faithful Alister McDonald nearby, was compelled by the conditions to seek a safe anchorage. The journey to Siwai, where, subsequent report has it, over 1,500 would have greeted us, and where thirty pigs were slain (not to mention any other provender) to make a Presidential holiday, was actually begun but after nineteen miles of bumpy travels in a weapons carrier, it had to be abandoned on account of rushing streams and rivers that had risen dangerously and unbelievably. Nevertheless, I was able to send a message on that day through an intrepid courier and just before I left the Islands send another letter expressing our sorrow at not seeing the people there and our hopes for the richest of blessings upon them.

Always, however, will thoughts not only of Mono and Siwai but of those other mission stations which we were so privileged to visit remain with us. Our Solomon Islands experience posed many questions and offered innumerable challenges to our thinking. The past spoke its eloquent message through the missionaries who had gone before. Standing on Teop Island and on the site of the demolished home of our missionaries there, I thought of Alan Cropp, an invalid now in the Brisbane Hospital, a truly fine man of God and a missionary of no small reputation. I thought, too, of one of his successors, the Rev. D. C. Alley, an old College chum of mine whom the grim tragedy of war so sadly tore away from us. There were others too, who are mentioned elsewhere and of whom time will not permit to write, but whose names are writ large in the divine annals.

And so the story could run on, but deserves an abler pen than mine. Sufficient to say that it was an inestimable joy and privilege to see our Islands Church in action, to participate in its worship, to share in its life, and to realise that ours was a Christian fellowship, a divine emanation from Heaven itself, because of the Father Who had created us, the Son Who had redeemed us, and the Holy Spirit Who had so unbelievably sanctified us. To our God, then, be the praise and glory, forever.

RAYMOND DUDLEY,

President.

RESCUE THE PERISHING—(Continued from page 1).

IMMIGRANT PEOPLES:

The arrival of Gilbert Islanders at Gizo, or New Guinea men at Teopasina, is but the latest illustration of the migratory tendencies of the Island people themselves. But far more striking is the presence of the immigrants from outside the Pacific. We must not forget the European residents themselves, so often just assumed to be modern pagans. But the crucial groups are the Asians. Fiji, almost wholly Christian by 1885, is halfway to paganism again, because of the tremendous growth of the non-Christian Indian population there, Hindus, Mohammedans, some plain materialists. World events involving the Chinese nation and peoples make every settlement of Chinese in the Pacific of tremendous strategic importance for the Church.

Let the immigrant peoples of the Pacific afford our second evidence for an unfinished evangelistic task.

NEWLY DISCOVERED PEOPLES:

With the third evidence, our Church is now directly concerned. For, in the past 15 or 20 years, there has come to light vast and still unnumbered groups of primitive peoples in the Highlands of New Guinea. Twenty years ago, who would have thought that the opportunity for exploring such areas still remained; that the presentation of the Gospel to such tens of thousands still waited on the coming of God's heralds? Yet, it is even so. In the areas with which our workers at Mendi and Tari are in touch, there are potentially tens of thousands of primitive people awaiting the full light of the Gospel of Christ. As our workers minister to them and their children, as the ministry of healing brings them relief from leprosy and malnutrition, they represent us. We stand with them under the banner of Christ, who came that they might have life and have it more abundantly. To God is offered the glory, the God, whose likeness is given in Luke 15, not resting whilst one of His creatures is astray.

A Stock-taking at Tari

By REV. C. J. KEIGHTLEY

(Arriving this month on furlough from the New Guinea Highlands).

Of recent weeks I have been reflecting upon the success or otherwise of our missionary efforts on this field. The question which has been foremost in my mind, and which may be foremost in yours, is this: "Are we really getting anywhere?" In answering that question, I have been led to ask yet another, and, I am sure, a far more important one—"Whose workmen are we?" There is no doubt in my mind what the answer to this question should be. We are God's, and He has brought us to this field to be the missionaries of His Word to this people. Clearly there is no place for the despondent missionary, or for that matter, a despondent missionary Church, in God's set-up. The fundamental issue, therefore, is not the question, "Are we really getting anywhere?" but "Is our faith in the power of God's Word to save sinners sufficient to hold us to our God-given task?" Provided we have sufficient faith in God, and providing we are faithfully doing our work, we have no reason to be troubled about results. For Isaiah, and it surely ought to apply to us, too, God's promise was sufficient:

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

—Isaiah 55:10, 11.

We are handling the glorious seed of God's Word! And God Himself, we believe, has directed our Church and us her agents to labour for Him on this field.

Go, labour on; spend, and be spent,
Thy joy to do the Father's will.

Once that conviction is firmly fixed in our minds, I should think that, rather than there being any danger, there is much to be gained from taking stock of our situation at Tari, and elsewhere. In one sense, of course, we take stock each year at the end of June, but it usually takes the form of a resume of the year's work. For this reason, it hardly does justice to such questions as "Are we really getting anywhere?" and "Can we see any encouraging signs among the people in response to our labours?" To these questions I have no hesitation in answering "Yes!"



Men of Tari and their Teacher.



Eroni Sande and his wife, Lidia Sinamera, who have gone to New Guinea as missionaries from Bougainville.

SPIRIT WORSHIPPERS.

First, let it be remembered by all, however, that here at Tari, as at Mendi, we are offering the glad-tidings of the Christian Gospel to an illiterate people, and a people who, as far back as they can trace their inheritance, have been steeped in a non-Christian philosophy of life—these peoples are worshippers of their spirits, and are firmly convinced of the power which these spirits wield over them. That, for example, is evident from the way in which they ascribe responsibility to them for sickness and sudden death. Some while ago there was a man, well known to us, who went to one of his distant gardens. While there, he suddenly became ill, and within two days was dead. The fact that they could not attribute death to a natural cause, such as having been axed or shot through with an arrow, and the fact that it happened suddenly, forced the people to conclude that a spirit or spirits had been responsible. An autopsy followed, performed by a specialist paid for his work, to determine the cause of death. His verdict was that four different spirits were responsible, certain ones of which it was believed had been offended in some way, while others had joined in with them for the kill. These, all having been identified, were later propitiated by the killing of pigs so as to avoid any further violence upon the wife and children, and to keep the spirits happy.

One of their more important celebrations is the "tege pulu." These usually last from three to five days, and include such activities as the initiation of boys, fertility rites, dancing, and pig-killing for the purpose also of propitiating the spirits. The central spirit in the celebration seems to be "Ni," whom we believe has some connection with the sun, also called "Ni." It would also seem that "Ni" is not their most important spirit, certainly not their most-feared spirit, but he does appear to have gained more and more in importance over the last few years, especially if it is true, as is claimed, that the frequency of these celebrations have increased during this period. This may possibly have come about because "Ni" is the central spirit of their fertility rites, and because of a possible connection of him in their minds with the

coming of us Europeans and our teaching about God who they think is "Ni." It is difficult to convince them that he is not. The fact that these people know that we possess many desirable articles of trade and adornment and other goods, must inevitably stimulate a desire for them. It seems to me feasible, then, that this may be the cause of a greater emphasis upon "Ni." If this is so, surely it is apparent, that in this there is an obvious danger to be guarded against—the possibility of a rise of a form of "Cargo cult."

However, whatever may be the trend in this form of spirit worship, it does demonstrate that the task of leading these people to Christ is not straight forward. We are bound to meet with many disappointments before we can safely assume that converts have been won. The fact that these people are illiterate, strongly spirit worshipping, and still living in the stone age, strongly colours their thinking. And surely, these factors ought to have some influence upon our approach to them, and the method and substance of our teaching to them. Our primary task, therefore, perhaps for many years to come, will be to lay the foundations as firmly as we can. We cannot hope to win them for Christ merely by confronting them with His claims. It just does not work. We have first to convince them of the truth and reliability of the Gospel before they will make the desired response to the challenge of the Kingdom of God.



Tari Woman

THE SPIRIT IS AT WORK:

But, in the second place, we can be sure of this one thing: the Spirit of God is at work in the lives of these people, and in His own good time the Holy Spirit will convince these people of their need of our Saviour Christ. We see definite signs of this from time to time in the interest that some of our older boys are now showing in what they are learning at school, and in what they are being taught through the Sunday School. Some are showing considerable interest, and I firmly believe are not far from the Kingdom of God. This is very evident from some of the questions which they ask from time to time, for example, "What is a Christian?" Our hospitals, too, are demonstrating to them that a great deal of their sickness, which in the past has been almost entirely attributed to the work of spirits, is due to their manner of life, neglect, filth, and disease germs. It is an

encouraging sign to know that some at least are slowly recognising what all this means.

When we take stock of our church services, we can see through them, too, definite signs of the quiet working of God's Spirit. True, sometimes our services are rowdy, and even disorderly, but to off-set those times there have been other services during which the people have shown a very considerable interest in what has been told them. For example, I think back to our last Good Friday service—it was well attended, and what was more striking, as others of the staff were quick to appreciate, there was a hushed and attentive silence as the story of Christ's terrible death was outlined to them. Two weeks later we were privileged to experience another and even more striking illustration, and one that we shall not soon forget. It was at the funeral service in the Church for the child of one of our teachers. Up until when we entered the Church the air was seldom free of the wailing cries of the local women who had gathered to express their sympathy, but from then on all noise ceased. The school boys and the few local Huli people who attended, were hushed to absolute silence along with the rest of us. It was truly a memorable occasion, and we are not likely to witness the same silent respect again for a long time to come. The Risen Christ was present that day in all His glory, and was active in our midst. I am firmly convinced that something of God's Word found its way to the hearts of those present that day. Then again, last Sunday we were privileged to witness yet another sign that God's Spirit is at work in the hearts of these people. It was our annual Thanksgiving Service at which nine-hundred to a thousand were present. Many of these made their personal contribution of sweet potato, vegetables and other produce, while a number of others gave money. It was a very moving event to see so many people come forward and place their gifts in the front of the Church.

True these people have not yet surrendered themselves to the Lordship of Christ, but we believe that they are thinking seriously about what we are teaching them from the Word of God. The Word of God is going forth and it shall not return unto Him void.

TWO BENEFACTIONS:

As mentioned on another page our good friend and benefactor, Mr. P. J. Twomey, M.B.E., has been visiting the Solomon Islands. Since we went to press we received word that while there he handed to our Chairman the sum of A£1000 to provide a power plant for the Ozama Leprosarium and open the way to physiotherapy treatment there. This marks but the latest of so many generous acts on the part of the New Zealand Lepers' Trust Board, representing a wide range of donors in this country.

From Australia comes word of an anonymous gift of A£500 to be used to perpetuate the memory of a friend of the donor, the late Rev. R. Nicholson, whose work at Vella Lavella so effectively laid the foundation on which later missionaries have built. The latest, the Rev. T. Shepherd, met the donor during his deputation visit to Victoria.

Personal Work in the Solomons

By the REV. ALLEN HALL, M.A.

"You are My witnesses" says the Lord, "and besides Me there is no saviour!" In the Solomons, personal persistence in the Christian Faith has led to some wartime martyrs, faithful unto death.

Witness in this tropical island group demands personality and versatility. I note the historic reference to John Wesley's charm of personality; we know also his great versatility. His tongue sang of God's Word and men were convinced that those commandments were right. The fruit of his righteousness became a living tree, Methodism amongst these war-torn Melanesians who respond amazingly now to the particular charm of a servant of Christ.

We busy missionaries make excuses when challenged about our personal work, but the people who know their God shall stand firm and take action when confronted with lost or seeking. True Methodism is missionary and we should bow more willingly to the Lord in this obligation, seeking fruit that lasts from the seed sown by our noble predecessors. When I sometimes reap a soul, I ask myself, "Who sowed?"

The successful personal worker in Melanesia must be realistic, not idealistic only, not sentimental but objective in presenting the claim of a Divine Christ Who is adequate for every man's personal problems. Let us have no jargon, no parroting, no humbug, but a very sincere desire so that if we may like Jeremiah say "I will not mention Him or speak any more in His name" there is in my heart as it were a burning fire shut up in my bones and I am weary with holding it in and I cannot.

We have come to tell a good story of love, not to proselytize, and being spiritual watchmen day and night, shall never be silent when words are called for. I found recently a lost soul on my doorstep, a boy, who willingly accepted the words of loving advice. I have learned likewise how truly James brought back a sinner from the error of his ways.

But this Gospel is one of righteousness, and we dare not compromise the demands of a Holy God who requires that we also be holy. My own witness has oft been hindered by lack of personal holiness. It is elementary that we keep His commandments and in our hearts reverence Christ as Lord, always being prepared to make a defense to anyone who calls us to account for our hope.

TO WHOM DO WE WITNESS? We pray that every tongue of all our hearers may confess that Jesus Christ is Lord to the Father's glory. Mostly Melanesians, some Polynesians, a few Chinese and an increasing number of Europeans and half-castes. A Sikaina came and confessed his desire to enter the Lord's service and train at Banga. He is a Polynesian whose forebears drifted or sailed to the outlying atolls of this group. A Malditan boy voluntarily confessed his sins to me after a Sunday Service and deliberately gave his life to the Lord, a half-caste wrote pleading for help and saying my letter had stirred his heart to divine discontent. With his record how could he be sure he was saved?

We all witness to the Chinese and the Europeans and the Malaitan labourers, to the private individuals and the Government employees. In the college today,

I have boys training as mission workers who were formerly following the ways of their European masters. There are boys from the bush and lads from cosmopolitan coastal villages, all competing in the classroom to study the words of Christ that won their souls to Him. How true as we see some of our students, that the mind of the rash will have good judgment and the tongue of the stammerers will speak readily and distinctly. More than one larrikan is now holding forth the Word of Life. Unmarried parents not uncommonly hear our personal witness, and I have several such students rescued from that sin and now training to preach, after being married to the partner of a hasty Melanesian match.

Personal witness in the prisons is a privilege that tears the heart-strings and moistens the eye. In the hospitals, one longs for the healing thrust of the Spirit of Jesus that can redeem both soul and body.



REV. ALLEN HALL.

A TRAVELLING WITNESS:

Our geography makes witness dependent on canoes, launches, outriggers and bush-hiking on mountain, beach and atoll. The population is scattered and sparse, but the people are ready listeners. So we continue teaching, exhorting and reproving with authority, letting no one belittle us, as Paul told Titus, for there are troublemakers lurking.

I have often been helped by that old French proverb, "Plus fait douceur que violence," more is done by gentleness than compulsion, such as is so needed when I, a saved sinner, speak on equal terms to the sinner not yet saved.

WHAT METHODS DO WE USE?

We follow the more objective methods, for we have come to believe, yes more, we know by experience that Jesus is the Holy One of God and thus desire no sobstuff to entrap the emotional. I think our principal task is sowing the seed which is the Word of God by as many different methods as may be, telling all and sundry to come and hear, if they fear God, that we may tell them what God has done for us. Just as tribal methods of gardening vary from island to island in Melanesian, so our ways of approach to the garden of men's souls are many and varied.

Several of us have proved the value of the evangelistic appeal after the impact of a Gospel address or expository application of Scripture. Dr. Graham has retaught us a lesson. In two areas, we have also the value of itinerant preaching where two preachers spend two or three nights in each village taking Bible Exposition at 6 a.m. and a Gospel address at 7 p.m., followed by an Appeal. These two areas, Rendova and Kusage, have risen in spiritual tone, and we hope soon to do the same in our other sections. Papers, tracts, magazines, pictures, Church bulletins, all have their value. There is a mighty influence for Christ when Simon Rigamu or Solomon Alu can preach in the power of the Spirit the message that has burst from their hearts after their inspiring New Zealand tour.

THE LORD'S SUPPER:

John Wesley used the Lord's Supper for personal appeals, and we have found this an admirable method in Goldie College, for many boys have experienced Christ in our monthly communion of the Body and Blood of the Lord. Personal talks both precede and follow these times of consecration and decision to believe in the Name of God's Son Jesus Christ and to love one another just as He commanded us.

Wesley's Journal is a helpful textbook for the personal worker who wants a pattern. It is important that we give genuine appreciation where warranted, but flattery—never.

Village visitation should be done sincerely and without haste, for the native is appreciative and responds warmly to spontaneous evidence of spiritual reality; in fact, he is thirsty for what some call first century Christianity. He knows from the Lord's luminaries that we, the Church, like the moon, should reflect the light of the sun, and he berates Hypocrisy.

But in these modern days we must hasten to exploit radio, plane, gramophone, tape, post office and magazine. Some of my greatest joys arise from letters written by my boys who tell me of their souls' welfare and witness—one half-caste boy is undergoing a revolution in his life through such a spiritual conviction.

We must respect people's personalities — no arrogance—no patronising talk—but unaffected friendship arising from constant secret prayer.

TEACHING THE CONVERTED SINNER!

He who has been confronted by the Saviour, exclaims, "Come, see a man who told me all that I ever did. Can this be the Christ?" That man needs education, and it is our job to teach him all things after he has confessed every known sin to God or through a friend.

Methodist Doctrine is a grand tonic for the soul of saved sinners, and it is no earthly use sowing doubts in a soul just born! The primary purpose should be

to deliver the new creature in Christ, and his own intellect will itself reach up towards an investigation of the theological basis of his resolve to trust Jesus.

Scripture memorising has proved its value to every generation of the ransomed; there is no synthetic substitute for this soul food which is like fertiliser in the soul-gardens we tend.

Baptism follows belief with adult mission converts when they testify that Jesus Christ is the Son of God. We need to raise holy hands on their behalf unto God Who in Christ abolished death and brought life and immortality to light through the gospel. The care of the churches is an essential sequel to our personal witness.

I commend the Wesleyan Class meeting, which we hold every Thursday evening, the tutors and their wives in our home and the boys in their singing Octets under a College Senior. Witness follows on from heart-searching confessions in these 16 classes, and I expect to see the method bear more fruit in the future.

Our release through the Saviour is possible according to the measure of our personal faith and spiritual enlightenment. One of my College boys has recently turned his eyes toward the glorious reward of life in heaven and voluntarily confessed his sins with tears. Another older man, who had fallen from the ranks of teachers, has now returned to Banga that he may be refreshed to go out and bear fruit. But a third, who is a replica of Paul's first Corinthian letter, chapter five, has returned to an adulterous liaison with his adopted father's wife. May such as he learn, by the unendurable discomfort of an inward hell, the truth of our pleadings that he flee from the wrath to come on those who deride the certainty of divine judgment.

WHO CAN WITNESS TO THE SOLOMONS FOR CHRIST?

Only those who cannot but speak of what they have seen and heard. We white people have our primary duty of witness. How pitiful the missionary who has lost his witness! Our native missionaries have too often graduated only to teach but not to testify, possessing only a miserable form but not the power of godliness. Our first Solomon Islands missionary to return on deputation from the New Guinea Highlands, tells us that several of the Missionary Teachers on their staff were only really converted on their first term in the field, they told him.

Some of our Catechists have now experienced a spiritual awakening, but many of our local preachers are yet themselves not born from above and thus unable to unlock the door whose key they would bear.

Let us get clearly the basis of our task in personal work. Jesus says, "I will give you the keys of the kingdom of heaven, and whatever you forbid on earth must of necessity be what is already forbidden in heaven, and whatever you permit on earth must be what is already permitted in heaven." That must extend the opportunity of salvation to every man, woman and child of Melanesia, the boy who cooks your food, or the students who pick up our coconuts on the mission station, or the man who serves you over the counter of the store or women who come to trade their sweet potatoes for calico.

WITNESS NEEDS WORD POWER.

We are selling a product, sometimes under the stress of opposition, indifference or even persecution,

(Continued on bottom of page 8).

Overseas Missions . . . Our Annual Appeal

We request our readers to turn to the inside back cover of this number of "The Open Door" and study there the graph that shows how our missionary income in 1956 was derived and used.

By the time you do this, however, 1957 will already be well spent. Indeed, the Board's financial year will have closed, though the appeal year extends as far as December. At the time of writing, our immediate financial prospects are not encouraging:

1. We estimated last annual Board meeting for a deficit. Several times lately we have done this, and at the end of the year our accounts have nevertheless balanced because of the steadily rising income, both in the Solomon Islands and from New Zealand circuits. In making our estimates, we always try not to underestimate our costs, but we always estimate our income on the basis of the average for the past three years. In recent years, however, we have been able to anticipate an increase in circuit income year by year. Last year the income rose by £1100 as compared with 1955.

2. After the estimates were approved by Conference, missionary stipends, like those of church workers in New Zealand were raised. Of this, we can only say that a rise justified in New Zealand is certainly justified overseas. But obviously the expenditure side of our accounts will be increased by this step. Other costs are certainly not down.

3. The giving of the Solomon Islands Church is down this year. By how much we cannot say precisely. The decline reflects mainly the falling copra market on which the Solomon Islands economy is almost entirely dependent.

4. In New Zealand, the position is less clear. Usually there are signs by which at this stage we can

judge the likely outcome of the appeal. If we are to believe these signs, this year's circuit income will be somewhat down. . . . Certainly some circuits have returned less than last year. Others again are up. A significant number are delayed in remitting beyond their usual date. In some cases, these are circuits that have conducted pledged giving canvasses, but who have first to meet their initial expenses before they can vote generous sums to missionary and similar Dominion-wide funds. In these cases, the Treasurer is reasonably content of the final outcome. But to date, the position is less encouraging than in recent years.

In a number of circuits the pledged giving canvass took place before the last overseas missions appeal, under the old dispensation, had been completed. We would express the wish that the circuits concerned would undertake to see that our final return for 1957 is at least not down on the 1956 figure.

In those circuits (mainly South Island and Northland) that have still to start or to complete their appeals for this year, we make an urgent plea. Will you undertake to have the most thorough coverage possible of your people to ensure that, as far as possible, the return from your circuit is above last year's figure. An individual letter went in July to all such circuits, and we had a special plea to present to those circuits that have not been keeping pace with the Dominion average which last year climbed to 13/5 per Church member.

But that average must not content us. If we are not to face serious restriction on the growth and even maintenance of our work, an average of more like £1 per member is necessary to meet to-day's costs.

(Continued from page 7).

PERSONAL WORK IN THE SOLOMONS—

from those who could lay their hands on you, for His Name's sake. We simply must recount the steadfast love of the Lord, the praises of the Lord according to all that the Lord has granted us according to His Mercy.

It is a grand fillip to faith and efficiency to study the life-changing methods of Wesley, Finney, Moody, Torrey or Goforth and other giants of faith. Their confidence, their devotion, love, meditation on the Scriptures, their fasting, their study and their prayer, tell us how to increase the soul-force needed as we serve the Living Christ Who abides in His ambassadors. One of my teachers is a trophy of grace, the fruit of such attempted consecration. Another, an ex-student who left in shame, was drawn magnetically to confess, return, confide and confer on his vision of the new life in Christ. One praises God for souls which are the fruit of His grace.

How we should pray for the Methodist Spirit fire, the one adequate ingredient for union with our sister denominations which is often overlooked? Two metals can ever be united only at the white heat of the welding temperature. Let us walk in the Spirit daily, for it is not we who speak to this or that native boy,

but the Spirit of our Father speaking through us. A personal pentecost is a blessed upheaval, and bold witness a fruit of spiritual illumination. Personal magnetism or dynamic personality are to be desired, but the real activity is the sowing of the seed beside all waters, not by an ignorant zeal, but the carefully determined strategy of a Paul or a Judson. May those who sow in tears reap with shouts of joy because they abide constantly in Christ.

WITNESS A PRIORITY!

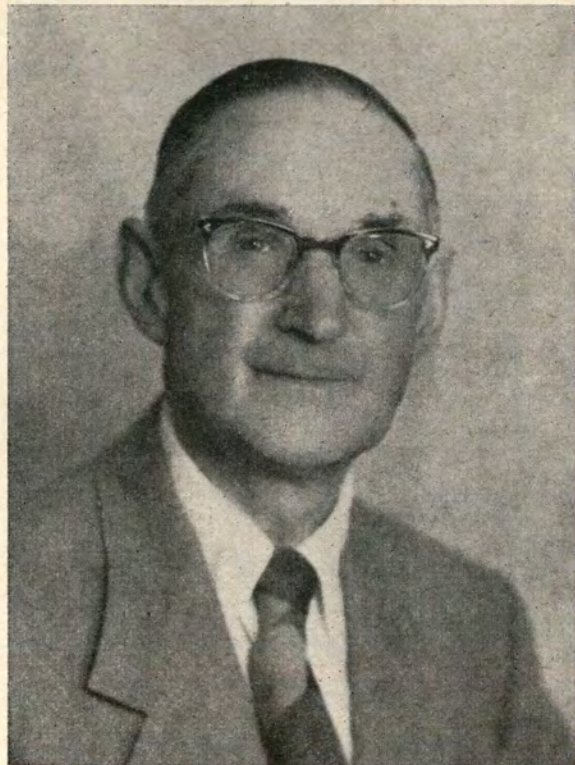
In Honiara, Gizo, Russells, and other growing villages of Civilisation, personal work to-day is only beginning, for the group-minded parents have student offspring in our Mission schools who are being trained as individuals.

By personal witness, we can win that Chinese trader, or convert that Indian mechanic, or save that Solomon carpenter or that Polynesian mother or that half-caste captain.

The personal work in our Methodist Mission must increase with the development of the people—showing the compassion of the worker, the need for personal integrity, the value of consistency in us as we strive to spread Scriptural holiness throughout the Isles of Solomon.

One Woman's Personal Service and Influence

By SISTER EFFIE HARKNESS.



MR. G. S. GAPPER, Lay Treasurer of Foreign Missions.

The fruits of the Spirit, love, joy, kindness, faithfulness and others, are well illustrated in the lives of some of our Solomon Island women. There is one in particular of whom I would like to tell you. I shall call her Joan.

The wife of one of the teachers died of T.B. after the birth of a baby girl. The Sisters on one of the Mission Stations took the tiny baby girl into their home, and there she stayed for many years, being loved and cared for. When this girl, Joan, was about seventeen years old, she was trained in Hospital work in the Women's part of the Hospital. When a girl was required to go and help a Nurse who was doing itinerant nursing on another island, Joan was chosen to go. Even at that age she was always eager to help any one in need. While she was working on that island, she met a young teacher and they were married.

For many years they had no child of their own, and it was a great sorrow to them, but Joan decided to adopt a baby boy whose mother had died. She cared for him lovingly, but he died of cerebral malaria when he was still a little boy. Then to their great joy they had a baby girl of their own.

Joan's husband's health was not good, and he had to give up teaching for some time. They returned

to Joan's home village. While there, she inspired the women of the village to think beyond their own family's needs. They had a regular women's meeting taken by the women themselves. From this women's group they bought a new pressure lamp for their Church, they made a garden, the food from which was to be used to help people in need—not for themselves—they heard of a village that would soon be opening a new Church, and they made some mats to send to them. Many other deeds of helpfulness have come from these women.

Joan's own health was far from good, and she was advised to stay near the Mission Station so that she could receive medical help, so the family moved near to the Station. Here Joan does all she can to help with no thought of sparing herself. She is always cheerfully willing to do all she can to help the girls in the Sister's Home; take them to work in their gardens; take them for fishing expeditions on a Saturday or during the holidays; invite girls who come from distant villages and have no friends near, to go to her place for a meal on a Sunday, so that they will not feel out of it when other girls get invitations to friends' places.

Any strangers or people from other islands who have nowhere to stay are always assured of a welcome at Joan's place. The nurses at Hospital say that very often they see Joan quietly taking food to some needy person in Hospital.

Joan's Christianity shines forth, not only in deeds of love and thoughtfulness, but also in words for her Master as she takes a class of girls in Senior Sunday School, and when she takes Lotu for women in her own or other villages. She feels that God has been so wonderfully good to her, and but for the love and care given to her when she was small she might not be living to-day, that she wants to do all she can to help others, and in God's strength she is doing so.



Flats for married theological students, Davuilevu, Fiji.
(A hurricane relief gift from New Zealand).

New Opportunities in Teop Circuit

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

People in the coastal area of the Teop Circuit are getting used to hearing occasionally the sermon twice when their minister is taking the service. At Kekesu on Sunday morning there is such a gathering representing over 12 different languages and dialects, that no one tongue will reach them all, and in the villages near the plantations there are at times New Guinea mainland labourers worshipping with the local congregation. So whenever the occasion warrants it, the sermon is preached first in Teop, and then the essence of it repeated in Melanesian Pidgin. Such a procedure is a fine inducement to brevity, and we hope that the repetition for those that can understand both tongues, serves to impress matters more firmly on their minds.



REV. GEORGE CARTER.

Nowhere does our ministry meet a more testing challenge than at the Government posts throughout our District. The bigger ones are regular towns, the smaller, only police posts, but at all of them are to be found a veritable tower of Babel and a wide variety of cultures. At Wakunae Police Post, near the Rev. Daniel Palavi's station of Tearaka, there is a Government Native Hospital, in charge of a European Medical Assistant, a Patrol Officer and a staff of policemen, and near at hand a plantation with a big staff of natives from distant places. Most of the hospital patients are Rotokas speaking, the medical dressers, Teop, and the police and labour may at any given time represent almost every District within the territory of Papua and New Guinea. We have a native school there and the teacher in charge carries out a worthwhile ministry among the ever-changing population. The work was commenced in 1955 by Daniel Komonos, who had begun his missionary service as cook boy to David Voeta, pioneer missionary to the Rotokas and Aita areas. Daniel could speak both Rotokas and Teop as well as Pidgin, and by diligent service earned high opinions from those who knew him, including the European Government officers. His untimely death in September 1956, deprived us of a lion-hearted servant of God, but his work has been

carried on, and a faithful witness is maintained under Daniel Palavi's guidance.



REV. DANIEL PALAVI.

Bougainville and Buka Islands are, for their size, one of the richest copra-producing areas in the Pacific. Down the west coast of Buka, round Buka Passage which separates the two islands, and then down the east coast of Bougainville, stretches a long chain of plantations. All of these plantations get native labourers from the New Guinea mainland to work the copra, for local supplies of labour are inadequate, and many of these men come from the most primitive parts of New Guinea, including the Highlands. They are recruited in great numbers and flown out to their work. Some come from areas where Mission work has been long established, but many come from areas where Missions are only beginning their work. Among our black-skinned Bougainvilles, these light brown-skinned people are conspicuous strangers, often regarded with suspicion and positive dislike.

Within the bounds of the Teop Circuit there are a number of these plantations employing hundreds of men from New Guinea mainland, and our people are gradually coming to see them, not as the despised "redskins," but as folk for whom Christ died, and as we have become less prejudiced, we have found a kinship with many of them who are Protestants, or have been influenced by one or other of the Protestant Missions. We know these men face special temptations in long months—sometimes years—away from their Mission teachers, and so we have felt called to reach out a friendly hand to them and go to them with Word, to bring them nearer to Christ and strengthen them in the Way. Sometimes they are able to come to our village or station churches on a Sunday, and when they do we always try to include them in the service by having at least part of it in Melanesian Pidgin, which is the Lingua Franca in these parts. At other times our pastors visit them where they work, and if possible take a service with them. Another small service we have been able to do for them is to secure Hymn Books, Scriptures and devotional books from their own Missions in their own languages, so that they may have these aids to devotion when their need of them is often very great.

Malaya Letter

(Malaya was to attain political independence on August 31st. A Methodist missionary there writes of the work of God in the capital, Kuala Lumpur. His work is mainly among Chinese).

Wesley Methodist Church,
2 Wesley Road,
Kuala Lumpur, Malaya.
April 19, 1957.

Dear Friends,

For the first time in several weeks this is a quiet evening with no meetings, the telephone hasn't rung for the last hour, and so it's a good time to write you a letter. This is Easter week, and like your church we have a full schedule of services. To-morrow evening is Maundy Thursday, and our choir will sing Stainer's "Crucifixion" followed by Holy Communion. On Good Friday there will be a three-hour service beginning at noon, followed in the evening by a united service of all the Protestant churches in the city. Easter Sunday we have a sunrise service at 6.30, followed by a fellowship breakfast for all the church members, and then at 9.15 a.m., thirty-two young people will confess their faith in Christ in baptism and be taken into church membership. All of them had fourteen weeks of careful preparation in membership classes. In the evening the service will be broadcast throughout Malaya and Singapore. So another Easter comes, and with it a fresh call to each one of us to allow the risen Christ to reign within.

INTER-CHURCH AID:

On my return to Malaya last September, one of the urgent needs awaiting was the recruitment of more doctors, nurses, teachers, and evangelists for our New Village work. We have written much over the past years concerning this great challenge among the 500,000 resettled Chinese. Now, we have twenty-three full-time workers, but there are so many places calling for our help. So in February at Bishop Amstutz's request, I made a quick trip to Manila, Hongkong, and Bangkok to interview possible recruits. Fifty-five years ago the work of the Methodist Church in the Philippines was part of Singapore district, and their first missionaries went there from Malaya. Now, to-day they have a church of over 100,000, and so my visit was to ask them to start repaying their debt and send us some Filipino missionaries. In the five days in Manila some twenty-seven people came to offer their services, and from these we hope to have at least one doctor, two nurses and some others come to Malaya.

In Hongkong more were interviewed and five were invited to come, including a fine couple, Mr. and Mrs. Wu, who will give half time to translation work for the Malayan Christian Council.

In Chiangmai, five hundred miles north of Bangkok, a Thai nurse offered her services. This is truly a thrilling experience to be part of a pioneer movement which will change the traditional ideas of missionaries being white people to the younger churches of Asia becoming sending churches rather than receiving churches. The churches in South East Asia have so far been almost unknown to each other. Our church in Malaya knows more about Methodist churches in Wisconsin than in Manila. Yet we have common

problems of evangelism and witness, and there is a great need to have an increased exchange of workers. I would like to quote from Rajah Manickam, Bishop of the Lutheran Church in India: "While the evangelization of Asia may be undertaken in partnership between the younger and the older churches . . . the primary responsibility of winning Asia to Christ must rest on the Asian churches. To-day Delhi and Djakarta, Manila and Mandalay . . . have become suburbs of the City of Man in a new East Asia. But the Gospel makes us realise that they are intended to be suburbs of the City of God."

MERDEKA.

The word on everybody's lips in Malaya these days is Merdeka (freedom), and August 31 is Merdeka Day when the Union Jack, after 150 years, will be replaced by the star and crescent and stripes of the Malayan flag. The Malays, who are 100% Muslim, will be the majority rulers in partnership with minority representation from the Chinese, Indian and Eurasian population. Here are some of the changes we will have from September 1st. Islam becomes the State religion, Malay replaces English as the official language, the two and a half million Chinese will have to give up dual citizenship instead of having their loyalty divided between Malaya and Red China or Formosa. Thousands of British officials will have their jobs nationalised, and they are being given bonuses as high as \$30,000 to cancel their contracts and return to Britain. It is not that all of them can be replaced by local people, but the tides of nationalism are running high these days and emotions tend to prevail over reason.

Singapore becomes an independent State next year, and it is worthy of note that the Prime Minister and Minister of Education are both active members of the Methodist Church.

One question that vexes us is that too few Christians are active in political life. Among the 47,000 students in our Methodist schools, there is little interest in political problems as opposed to vernacular schools where there is tremendous activity unfortunately generated by the Communist party, undercover. Chinese students the other day in Penang used their own blood to write on scrolls used to protest against the Malayisation of their schools which they claimed would destroy Chinese culture. These problems all call for much understanding and prayerful activity on our part.

Malaya geographically, and to a certain extent economically, holds the key to stability in South East Asia.

Sincerely,

LOMA and HARRY HAINES.

From the Editor's Mailbag

FROM A QUARTERLY MEETING:

It was the unanimous desire of the members present at the Christchurch East Quarterly Meeting, that I should write and express how well satisfied we were with the deputation work of Mr. Gordon Dey. His very much down to earth talk on the practical side of the difficulties that are faced by our representatives overseas captivated and educated us. This is the first time that most of us have listened to a lay deputation from overseas, who gave us a picture of the work that we have not had before. We can assure you, that wherever Mr. Dey has been, there will be a better understanding of, and a greater desire to, help forward our overseas work.

—J. H. YARR, Circuit Steward.

THE TREASURER ACKNOWLEDGES:

The mail has brought two anonymous donations which we cannot acknowledge by post, no address being supplied. Both came after the publication in "The Methodist Times" of Mr. David Petersen's account of the partial rebuilding of the Falamai (Soldiers') Memorial Church, at Mono Island. 'Well Wisher' sent £20 and 'One in Christ' £10. Both gifts are acknowledged with thanks.

PERMANENT CHURCHES.

The people now are beginning to want buildings that do not require reroofing every few years. There are quite a number of building schemes on hand, especially for Honiara, Gizo and Mono. Much more money is needed, so ways and means are sought. Having seen bazaars in Fiji and noting that the Roman Catholics had held a successful bazaar at Honiara, Aesake Vula decided to see what the Honiara Methodists could do. He decided on a date, got his people to write to their folks at Roviana, Choiseul and Bilua, and asked for the Chairman's presence. So the first Methodist Bazaar was held at Honiara and was a huge success, £350 being raised. Now others wish to follow suit and great interest is aroused. A more sociable spirit is being displayed and a wider outlook fostered. This is all to the good and is helping to counter the folly of some who ape the drinking habits of many of the Europeans in the district.

—Rev. J. R. Metcalfe, Roviana.

Peter Beck, one of our old boys, has returned from Fiji and is now a Native Medical Practitioner, having qualified in the minimum time and bringing a number of gold medals with him, tokens of his proficiency. He is not at all spoilt by his success and has thrown in his lot with us. He promises to be a pillar of the Church.

The Quarterly Meetings are gaining in power. So many attend that they are becoming unwieldy, and we have decided to ask Synod for permission to hold them in two sections except for the July one. More people are taking part, which means increased interest for all concerned. Leaders' Meetings are also being held, with Catechists in the Chair. There are two new Preaching Places on the Plan. During the year the first service for the reinstatement of Members took place. It was truly devotional, and the four people concerned, two men and two women, spoke with feeling.

The amount received last year in the Roviana Thanksgiving reached an all-time record of £3,400. Some of the villages gave splendidly and rejoiced our hearts, but there are others who have no sense of obligation as yet. We believe that there is a growing sense of responsibility and pray that the members of the Circuit Staff, European and Solomon Islanders, may not fail in their efforts to lead the people to a full understanding of the saving power of the Gospel of Christ Jesus, our Lord.

—Rev. J. R. Metcalfe, Roviana.

PROGRESS AT MENDI.

"Semi-permanent buildings, although well-built, confront us with a big maintenance problem and are not really an economic proposition," writes the Rev. Gordon Young, the Superintendent of Overseas Missions. "However, in view of the location of the highlands and the consequent cost of air freight, there is no alternative in this early period. Therefore, selected local materials are being used to erect the necessary buildings on all stations."

The Gospel is preached regularly to ever-increasing congregations in three churches and fifty-seven preaching places. As the preachers acquire greater facility with these difficult languages, so there is a growth in comprehension of spiritual truth by the people. The establishment of our first five teachers' stations, following the gradual relaxation of restrictions on our movement, is a forward step. "We are conscious of the need for systematic pastoral visitation," writes Mr. Young, "and this will be implemented when practicable."

The task of winning a primitive people for Christ challenges each worker to ceaseless endeavour in the spirit of love.

HONIARA.

"The spiritual lives of the people in Honiara met many difficulties during the last year. In some things spiritual weakness of the people can be seen and other things we can prove they are strong in the Lord and His work. I recommended that the last year was a year of advance in the spiritual life of our people. I marked their enthusiasm in the works of the Lord to be the signs of their moving onward to abide in Christ. The attendance to the service and prayers were better than before. Their working together for mission work proved the quality of their fellowship in Jesus Christ, and their generosity to the work of God marked their love for Him. Honiara gave more than what she gave before to the annual offering. We were divided according to our Islands circuits, there were four divisions, and the smallest section was Bilua Circuit, which consisted only of six single young men, but their offering scored the second largest amount of money that was given from the four divisions which totalled £27. This was very big money if we regard the small wages of the people, and from only six young men whose love to the worldly things can be strong in their minds to block their willing hearts and generosity to God, I could say that they cannot give a big money like that unless their spiritual lives in Christ is inspired by the Spirit of God. As Jesus Christ Himself said to His Disciples as in St. John 15:4-5, 'Abide in Me and I in you, for without Me ye can do nothing . . .'"

—Rev. Aisake Vula.

Missionary Personalities

The Foreign Mission Board recently received with regret the resignation of Sister Olive Money, against whose return to the field the Doctor's verdict has been recorded. Her replacement as secretary to the Chairman of the Solomon Islands District is urgently required. Is there a young woman clerical worker moved to offer for this work? See your minister and write to the General Secretary, at Box 5023, Auckland, C.I.



SISTER OLIVE MONEY, who cannot return to her post as Chairman's Secretary. Who will succeed her?

The Board also received word that Mr. R. A. Mannall would be leaving their service in January. A motor mechanic with knowledge of Diesels is required as his successor.

NEW WORKERS:

Miss Audrey Roberts, of Wellington West Circuit, at present training in midwifery at the St. Helen's Hospital, Auckland, has been accepted for service in the Solomons next year.

Mr. Rodney Fleury, of Dunedin South Circuit, will commence in January a three-year term as a carpenter on the field. Another carpenter is also needed.

The Board will ask Conference to appoint the Rev. Philip Taylor to the first ministerial vacancy occurring in the Solomon Islands.

SCHOOL AT KABETEP.

Burley Mesepitu, one of the Solomon Islands' workers in the Highlands, writes:

"The work is growing slowly, and we are looking after this part of God's work, which is in our charge. I have built the school and it was finished in February. We have opened school here, and the children are 81; 51 boys and 30 girls. In the year 1956 they could not come, but all the time I went to the native people and talked to them about God, and this year

No applicant has yet been accepted for the post of woman teacher in the New Guinea Highlands.

DEPUTATIONS:

In a year when few male overseas missionaries are available, we are grateful for the assistance of many friends in maintaining our overseas missionary deputation programme.

In Auckland, the Rev. and Mrs. P. F. Taylor have visited the Franklin area; the Revs. W. E. A. Carr and G. F. Gilbert have made available their memories and pictures of Palestine and Korea respectively. In Taranaki-Wanganui, the Rev. F. H. Woodfield, Mrs. Trevor Shepherd and Mr. David Petersen, have generously assisted. In South Auckland there has been help from the Rev. John Churchill, formerly of Tonga. The Wellington area had help from Simon Rigamu and Solomon Alu during their visit, whilst the Wairarapa Circuits were visited by the Rev. W. K. Abbott, who recently returned from a trip to the Solomon Islands.

The second half of the year holds prospects of more overseas visitors. Before his return last month to the New Guinea Highlands, Mr. G. T. Dey spent July in a valued visitation of the North Canterbury Circuits.

The Rev. C. J. Keightley, due home this month, will later visit Nelson and Otago, Southland.

The Rev. Trevor Shepherd has been visiting Victoria, in return for last year's deputation service in New Zealand of the Rev. Gordon Young.

The General Secretary, who earlier took the film "Men of the Mountains" to Hawke's Bay-Manawatu and South Auckland, spent August mainly in Northland, and goes this month to South Canterbury.

MR. P. J. TWOMEY, M.B.E.:

The respected Secretary of the Lepers' Trust Board has been engaged in an extensive tour of the South Pacific areas that benefit by the work of his Board. He went first to the Solomon Islands, where he visited not only Ozama Island leprosarium, but toured for a few days with Dr. Hault, our Medical Superintendent.

The latest and largest evidence of the Lepers' Trust Board's support for our work is the provision of the new leprosy relief vessel, "Ozama Twomey." The similar Anglican vessel, "Fauabu Twomey" is expected to sail about publication date, and the "Ozama Twomey" will be dedicated at Auckland and set sail, it is expected later in the year.

they are coming. There is a crowd of children, and Muriel is helping in the school. One morning we were in the midst of school and a chief came along from three miles from here, and he said, "I want to build a school house in my village, and I want a teacher to come and stay there to teach the children."

I sent him to Mr. Young, but there was no teacher. I have seen this village, a very nice village, and many people are living in that district. Now they have begun to ask for a teacher, but we are short of teachers. We want some new teachers to come at the end of this year."

Who's Who on the Mission Fields

REV. A. C. WATSON:

"What had I that I could lay at Christ's command?" This was the question that gave Alex. Watson pause at the Paerata Youth Conference of 1951. In review, youth's picture looked like this: following high school, home on the farm, book-keeper, ditch digger, haybaler, truck driver, before three happy years as a Teachers' College student and student teacher.

Two and a-half years in a Roman Catholic Maori village brought the young teacher under the influence of another system of doctrine and apologetic. "I spent months wondering if in conscience I ought to accept the Roman Catholic faith," he writes. "But I could not part with the Christ I knew for the Christ I met therein." A change of school to Ruatangata West, near Whangarei, obliged a more imaginative teaching effort and afforded a re-entry into Methodist Church life.

This wealth and variety of early experience, mingling strength with handicap, made Alex Watson conscious of his place among Christ's needy brethren. It became no longer a question of how useful he could be to Christ, but rather how he could show the difference that Divine control could make to a life. College training was followed by two happy probationary years at Taihape.



REV. A. C. WATSON.

Already, by this time, the name of Alex Watson stood on the list of missionary volunteers, so, when the opening came, he was prepared, if need be, to lay aside other prospects, and to accept the challenge of missionary service overseas. "I am still in the process of being made into a minister of any worth," he writes. "One thing I know, whatsoever of worth there is in me, it comes from Christ."

Mrs. Watson, nee Sheena Waddell of Mornington Circuit, is a trained nurse, who brings grace and skill to her work as missionary's wife.

SISTER JUNE HILDER.

Until she started nursing training, June Hilder had spent her whole life at Birkdale in Birkenhead Circuit. For her, the opening of a Sunday School at Beach Haven, when she was eleven, marked the beginnings of her spiritual growth. "There I heard and believed the Gospel," she writes, "In a short time I accepted Christ



SISTER JUNE HILDER.

as my Saviour." The Rev. William Gatman began that Sunday School, and Sister June feels that she owes her conversion to him and to the leaders at Beach Haven through those years.

On leaving school, she took up factory work, but maintained her connection with Beach Haven Sunday School. During these years she first became conscious of a call to mission service.

Nursing training brought her into fellowship with Pitt Street Church. Her main interests however were her work and the Nurses' Christian Fellowship. Training brought its successes, and Sister June holds the general, maternity, midwifery and Plunket certificates. Accepted for service overseas, she was dedicated as a missionary sister at Beach Haven in 1952. She served first at Roviana and has been more recently at Buka, where she now has charge of the Elizabeth Common Hospital.

"I am certain," writes Sister June, "that in God's work only is there true happiness, and equally certain that He is able to use anyone who is fully dedicated to Him."

North Canterbury.—The Quarterly meeting was presided over by Mrs. H. L. Fiebig. Sister May Barnett led the devotions, saying that it is our thoughts that God understands, and recalling occasions in her life as a missionary in the Solomon Islands when she was conscious of the oneness of worship in spite of differing languages. Arrangements were made for representatives to attend the M.W.M.U. Conference in October. It was reported that the Easter Offering had reached over £320. The synopsis of reports from all auxiliaries was read, revealing steady progressive work and faithful leadership.

WOMEN'S
PAGE

M. W. M. U.

Methodist Women's
Missionary Union of
New Zealand.

52 Croydon Avenue,
Birkdale,
Auckland.

Dear Friends,

Greetings to all the women who have taken office again and to all who have taken on a new position in the Auxiliaries and District Councils. May you all be blessed as you do this work for the Master and find much joy in service. The annual reports show a continued spirit of fellowship and we are sure that our many objectives will be attained. As the time for the Conference comes near your Dominion Executive officers are kept busy and are looking forward to meeting some of you in October.

You will be pleased to hear that we have a full staff for Kurahuna for next term. Miss Carrick who has been helping three days a week has come on to the staff permanently and Miss Betty Taylor of Dargaville will take over the third position after the holidays. We do rejoice for Sister Madeline who has worked so faithfully without adequate help for so long. Sister Winifred Bennett has just concluded deputation work on the West Coast and she had a wonderful time of fellowship with the women of the different Auxiliaries as well as visiting schools and Sunday schools. We feel sure that the members there will feel that they are more aware of the needs of the Maori work after Sister's visit.

During my visit to the Hawkes Bay area, I was impressed by the lovely new Churches at Hastings and Gisborne, and the beautifully renewed Church at Napier. The whole atmosphere in these Churches was one of beauty and worship and we are pleased that the people are taking such a pride in their Churches. The meetings were well attended and the interest shown by the women in the missionary cause was a real thrill. At the Annual Meeting of the District Council, the reports were very encouraging and a fine spirit of fellowship was evident. At the Napier Evening Auxiliary's 21st birthday party, Mrs. Trevor Shepherd talked about her work among the natives of the Solomons, and told of many who were cured of their diseases, and brought to a knowledge of the Saviour of the world. She also showed some coloured slides of the station and the boys and girls there. There were members from as far away as Nelson, and the reminiscences of the beginning of the Auxiliaries were at times very amusing. We do congratulate the Napier women on the successful and inspiring Anniversary. At Waipukurau I spoke to a meeting of the Guild, and met there Mrs. Woodnutt, who was Sister Lilian Berry, one of the first Sisters who went to the Solomon Islands when we began our work there. They have a gleaners' box, and all seem very interested in the working of the Missionary Union. At Wairoa they have two women's meetings, an afternoon and an evening Fireside Circle. Both are keenly interested in Missions, and I was able to give them news of the work our Sisters are doing among the Maori people and also in the Islands.

My greetings to you all.

Yours in Auxiliary bonds,

GLADYS CARTER,
President.

DISTRICT COUNCIL REPORTS

Auckland. — Representatives from Waitemata, Franklin and Auckland District Councils met in the Pitt St. Church parlour on Monday, 15th July, to meet Miss Rozan, an Australian Methodist missionary from Poona, India. A warm welcome was extended to her from Mrs. Scrivin, of Auckland District Council and from Mrs. Carter, President of the Dominion Executive of the M.W.M.U. After morning tea, served by the Hospitality Committee of the Auckland District Council, Miss Rozan spoke on the problems of India and in particular of her work as Matron-in-charge of an Orphanage in Poona. A shoulder spray was presented to Miss Rozan who in replying expressed her appreciation of the opportunity to meet missionary women in Auckland.

Waitemata.—The Annual Convention was held at Birkenhead. During the Devotional period, Mrs. Brant spoke of 'Saints' of whom there were many alive today. The Treasurer reported that £116 had been forwarded to the Dominion Treasurer for the quarter. Mrs. Brooker led the afternoon devotions speaking on the "Walk to Emmaus." Sister Lina Jones, with the aid of a map, helped us to visualize where each Sister was stationed in the Solomons, and something of the work she was doing. Beach Haven is to be congratulated on recently celebrating its 21st birthday.

The Evening Circles of the Council met at Takapuna in the evening of the same day. The President spoke of Timothy and the influence of the older folk in the home. Paul cherished the friendship of Timothy. Sister Lina Jones gave a talk similar to the afternoon one on the activities of the Sisters.

Franklin.—The Easter meeting conducted by the Rev. E. M. Marshall was held in Wesley College chapel. Officers of the Dominion Executive were present and each Auxiliary was well represented. The President read from John 14, and the Easter Offering was received and dedicated. Mrs. Carter, Dominion President was the speaker. She outlined some of the history of the Missionary work and stressed the need of constant prayer for the workers at Home and Overseas. The service concluded with Communion. In the afternoon a Garden Party was held in the College grounds, when games and competitions were enjoyed by everyone. A hearty vote of thanks was extended to Rev. E. M. and Mrs. Marshall for their kind hospitality.

The District Council meeting was held at Waiuku, the President being in the Chair. Devotions were led by Mrs. Gallichan, whose subject was "Come, just as you are." "Him that cometh unto Me, I will in no wise cast out." Business followed, and the Roll-call was answered by five Auxiliaries. Interesting reports were given, special notice being taken of different methods of raising funds for the Special Objective.

South Auckland.—The May Convention met at Hamilton East when a large representation from the various auxiliaries was present. All were reminded by the Rev. C. B. Oldfield of the binding and sacred relationship of the "New Covenant" between God and His

people. When they accept the relationship they are given the peace and power to love and serve Him. Reports were received from Auxiliaries and the Easter Offering, amounting to £58/12/6. Later Mrs. Whimster conducted a devotional period on "Service," emphasizing that to all comes the choice of giving themselves completely and unreservedly to God's work. Sister June Peters, a worker among Maori women and children in the district, spoke of the difficulties of her work, but considered it worth while and a privilege. Members were reminded of the Conference to be held in October. Mrs. W. R. Francis and Mrs. I. Ramage closed the convention with a devotional period.

Thames Valley.—Although there was only a small attendance at the last Council a fine spirit of devotion and fellowship prevailed throughout. The President stressed that thanksgiving should underlie all our service. The Treasurer reported that £69/2/10 had been received in the first quarter of the year, while Auxiliary reports showed that interest was being well maintained. One group had held a very successful Chrysanthemum afternoon and another an evening of Magic, in aid of Special Objective funds. The Stamp Secretary urged the use and saving of ½d and all commemorative stamps, especially the Queen Elizabeth 8d. Members were reminded to save milk bottle tops for re-sale.

One of the highlights of the District year to date had been the Convention held at Te Aroha. There we had been privileged to have with us Sister Rita Snowden, Vice-President of Conference. Her devotional talk "In the Midst" brought the reality of Christ's presence with us and prepared us for the enlightening and challenging addresses of Mrs. T. F. Whimster, formerly a Methodist Deaconess in England, and of Sister Grace Clement of Te Kuiti. The need for more workers overseas, and an assistant at Kurahuna was re-emphasised and a period of intercession brought the Council meeting to a close.

Bay of Plenty.—Held at Tauranga, this meeting was very well attended, though apologies were received from three Auxiliaries. The Devotions, led by Mrs. Nicholson, of Tauranga, were most helpful, the subject being, "The Lord is my Teacher." The President dedicated the Easter Offering, which amounted to £39/0/6. Mrs. Mapp read a very interesting letter from Rev. C. J. and Mrs. Keightley. Reports from Auxiliaries showed progress and interest in missionary work. After the business, Mrs. R. V. Anderson (Matamata), showed interesting films of her recent overseas tour, which were greatly appreciated.

Manawatu.—The District Council annual meeting was held in Trinity Church schoolroom, Palmerston North. Our District President read a few verses from St. Mark's Gospel, chapters 12 and 14, and spoke on "She hath done what she could." It is for us to give our best and whatever our talents may be in the Master's service.

All but one Auxiliry answered the roll-call Bunnythorpe was welcomed as a new auxiliary. First timers stood up and received a warm welcome.

Reports received from Auxiliaries showed that a keen interest is being taken in the work of our missionaries both at home and overseas. Parcels of used clothing have been sent to Sister Frances Smith in Hamilton. A discussion took place on "sending magazines to Sisters in the Solomons." We decided that when we write to Sisters we ask if magazines would be useful to them. Each Auxiliary in our district writes to one Sister each month.

Full discussion took place on the advisability of combining Guild and Auxiliary meetings, decided to defer judgment until we know more about the working of the two organisations together, from those who have tried it.

There has been a small increase in numbers over the year and the financial statement showed an increase of £60.

Our District Council meetings are a time of Spiritual refreshment as well as learning much of our work by questions and discussion. We go back to our Auxiliaries with renewed interest and to pass on what we have learned.

Taranaki.—The Annual Convention was held at Eltham. The President welcomed representatives from all auxiliaries in the District. A special welcome was extended to Mrs. T. Shepherd, Sister Betty Yearbury, and eight first-timers. This was followed by Communion. The very pleasing total of £249/5/2 was handed in. Eleven parcels had been sent to Home Sisters and to Kurahuna. Auxiliaries were asked to consider increasing the representatives' travelling expenses levy from 2/- to 2/6. Mrs. Shepherd told of her work in the Solomon Islands in a manner that proved very informative and of great inspiration.

Hawkes Bay.—Representatives from five auxiliaries met at the Methodist Youth Centre for the annual Convention. The Rev. D. Trebilco, Wairoa, took the Communion service. Business occupied the morning, when various reports were adopted. The afternoon session was well attended, and visitors from Eltham and Wairoa were welcomed by the president. An inspiring address was given by Miss R. D. Bunt.

West Coast.—There was a good attendance at the Quarterly meeting held at the home of Mrs. L. Schaefer. After lunch together, Mrs. Dash opened the meeting, based her reading and talk on Miss Purdie's Conference address, "Looking Up." All auxiliary reports showed keen interest and devotions based on faith and prayer. The Treasurer stressed the desirability of receiving returns from auxiliaries on time, to enable Districts to meet their own commitments. An increase in membership was very pleasing to note. The Stamp secretary now had three reliable dealers, which was very satisfactory.

Wairarapa.—The Quarterly meeting and annual Convention was held at Greytown, 39 answering the Roll-call. The meeting opened with the Communion service. In his pre-communion address, the Rev. F. J. Climo said that our mission work was one of the most vital parts in our church life today. He based his address on the text, "Ye shall be witnesses unto Me." In welcoming all present, our President said she hoped it would be a day of inspiration and fellowship to all. A greeting from the Dominion President, Mrs. G. Carter, was read. Easter Offerings amounted to £13/16/3. Auxiliary reports showed that our mission work continues to flourish, and a keen interest is being taken by all members. A prayer session was held, 3 members from each auxiliary taking part. Our guest speaker, Mrs. Les. Hayman, of Johnsonville, gave a very vivid description of her life and experiences in occupied Poland during the last war. She also spoke of the great work carried out by the Quakers after the cessation of hostilities and the work she and her husband had assisted with in the British Zone in Germany.

Methodist Foreign Missionary Society of New Zealand

EACH £1 OF INCOME WHERE IT COMES FROM!

*All Gratefully
Received*

N.Z. Circuits
including
Youth



9/2

Solomon
Islands



6/10

M.W.M.U.



1/7

Leper
Income



1/6

Interest



11d

TOTAL INCOME: £42,385

EACH £1 OF EXPENDITURE WHERE IT GOES TO!

*All Faithfully
Disbursed*

Solomon
Islands



17/8

Home
Base



1/5

Papua-
New Guinea
Highlands



11d

TOTAL EXPENDITURE: £42,241

(BASED ON 1956 RETURNS OF INCOME AND EXPENDITURE).

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)
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)*
Sister Pamela Beaumont (Teacher), Tonu
Sister Mary Addison (Nurse), Tonu
Mr. C. V. Wills (Carpenter), Kihili

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 Williqmson (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 Mohring

New Zealand Worker:

Mr. G. T. Dey (Carpenter)

* On furlough.

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

TARI CIRCUIT Address:

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

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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