

Missionaries' Addresses:

SOLOMON ISLANDS DISTRICT

ROVIANA CIRCUIT: **Surface mail**—Methodist Mission, P.O. GIZO, BRITISH SOLOMON ISLANDS.
Air mail—Methodist Mission, **Munda Airfield**, BRITISH SOLOMON ISLANDS.

(Do not any longer use the address "Barakoma Airfield.")

Rev. S. G. Andrews (leaving September 15th)
Rev. and Mrs. A. H. Hall
Dr. G. E. Hoult
Mr. and Mrs. R. A. G. Baker
Mr. and Mrs. J. S. Gatman
Mr. R. C. Fleury

Sister Myra Fraser
Sister Audrey Highnam
Sister Lesley Bowen
Mr. J. M. Miller
Mr. N. G. Ball
Mr. C. V. Wills

VELLA LAVELLA CIRCUIT: **Surface and Airmail:** Methodist Mission, P.O. GIZO, BRITISH SOLOMON ISLANDS.
(Do not any longer use the address "Barakoma Airfield.")

Rev. and Mrs. A. C. Watson
Sister Mary Addison

Sister Joy Thompson*
Sister Audrey Grice

CHOISEUL CIRCUIT: **Surface and Airmail**—Methodist Mission, P.O. GIZO, BRITISH SOLOMON ISLANDS.
(Do not any longer use the address "Barakoma Airfield.")

Rev. and Mrs. D. I. A. McDonald
Sister Lucy Money

Sister Nancy Ball

BUIN CIRCUIT: **Surface and Airmail**—Methodist Mission, Kihili, Buin, South Bougainville, TERRITORY OF NEW GUINEA.

Sister Ada Lee, Kihili
Sister Beulah Reeves, Kihili
Rev. P. F. Taylor, Tonu

Sister Merle Carter, Tonu
Sister Pamela Beaumont, Tonu*

TEOP CIRCUIT: **Surface mail**—Methodist Mission, Kekeesu, Bougainville, Free Bag, RABAUL, TERRITORY OF NEW GUINEA.

Airmail—Methodist Mission, Kekeesu, Teop, P.O. SOHANO, TERRITORY OF NEW GUINEA.

Rev. and Mrs. G. G. Carter
Sister Thelma Duthie

Sister Rewa Williamson
Sister Norma Graves

BUKA: **Surface and Airmail**—Methodist Mission, Skotolan, Buka, Bougainville, P.O. SOHANO, TERRITORY OF NEW GUINEA.

Rev. and Mrs. G. A. R. Cornwell
Sister June Hilder

Sister Phyllis Rudolph

TRAINING IN AUSTRALIA: George Brown College, 5 Rogers Avenue, HABERFIELD, N.S.W., AUSTRALIA.

Sister Audrey Roberts

PAPUA-NEW GUINEA HIGHLANDS DISTRICT:

(For reasons of space, New Zealand workers only are listed below)

MENDI CIRCUIT: **Surface and Airmail**—Methodist Overseas Missions, MENDI, TERRITORY OF NEW GUINEA.
Rev. and Mrs. C. J. Keightley

Mr. G. T. Dey

TARI CIRCUIT: **Surface and Airmail**—Methodist Overseas Missions, TARI via GOROKA, TERRITORY OF NEW GUINEA.

Sister Edith James*

* On furlough in New Zealand.

Methodist Church of New Zealand FOREIGN MISSION DEPARTMENT

HEAD OFFICE: 3rd Floor, Methodist Central Mission Building, 378 Queen Street, AUCKLAND, C.1.

Postal address: Box 5023, AUCKLAND, C.1.

General Secretary: REV. S. G. ANDREWS (temporarily overseas).

Deputy General Secretary: REV. ALBERT BLAKEMORE.

Lay Treasurer: MR. G. S. GAPPER.

Manager of Publications: SISTER LINA JONES.

Editor "The Open Door": REV. S. G. ANDREWS; Deputy Editor: REV. C. T. J. LUXTON.

Editors "The Lotu" (Children's Missionary Paper): REV. E. C. LEADLEY and SISTER LINA JONES.

POSTAGES: **Airmail letters:** Territory of New Guinea: 6d. a half ounce.
British Solomon Islands: 9d. a half ounce.

Airletter forms: 6d. each in both areas.

Printed by Institute Printing & Publishing Society Ltd., Auckland.

VOL. XXXVIII. No. 3.

DECEMBER, 1958

Published Quarterly

THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



★
"Good
Tidings of
Great Joy
to all
People."
★

A Number on
Literacy and
Education

Price: Two Shillings and Sixpence per annum.

Posted: Three Shillings.

General Secretary: Rev. S. G. Andrews.

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



"Blessed be the Lord God for His tender mercy, whereby the day-spring from on high hath visited us; to give light unto them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace."

"Rise and bake your Christmas bread;
Christians, rise! the world is bare,
And blank and dark with want and care
Yet Christmas comes in the morning.

If ye would hear the angels sing,
Christians! see ye let each door
Stand wider than e'er it stood before
On Christmas Day in the morning."

(CAROL)

The approach of another Christmas season brings to our notice the darkness which still lies heavy on the world. While Christmas has traditionally been closely connected with family joy and with the remembrance of those in the more immediate circle of our friendship, for the Christian Church it now assumes a much wider aspect.

The world is still our parish. And the same spirit of Christian charity which prompted King Wenceslas to notice the peasant's poverty and to share his good things with him is moving the Christian Church today to share its good things, both material and spiritual, with those among mankind who are in dire need.

It is of the highest importance that the Church increase her care for humanity in such ways as are open to us through the N.C.C. Christmas Appeal, for by this means she practices that same love which resulted in the Incarnation of our Lord.

Love must needs be expressed in such a form that it can be received and understood.

It has now become traditional that along-side our giving to our Mission work, stands our duty to share in those wider areas of Christian witness where the Church's ministry of compassion is being exercised.

LET US PRAY for a worthy response of N.Z. churches to the N.C.C. Christmas Appeal for relief and assistance in Asia. N.Z. target this year—£20,000.

LET US PRAY that our own sense of stewardship might be constantly revised in the light of the world's needs.

LET US GIVE THANKS for the evidence of faithful giving in the satisfactory state of our own Overseas Missions Financial Account this year.

LET US GIVE THANKS for all that has been accomplished by the workers, both ministers, deaconesses and laity, in our Mission fields this year; and for the comprehensive report which has been made possible by the presence of the General Secretary on the field.

LET US CONTINUE to pray for the wisdom of God to be granted to all those who share in making decisions about the future of the Church in the Solomons; that Christ might be glorified, and the church increase in all spiritual gifts.



THE OPEN DOOR

Price: Two Shillings and Sixpence per Annum. Posted, Three Shillings.

The Missionary Organ of the Methodist Church of New Zealand

VOL. XXXVIII. No. 3.

DECEMBER, 1956.

Published Quarterly.



Dr. Laubach and New Guinea Class.

The phenomenon of illiteracy is not confined to any particular part of the world or group of countries. It exists everywhere in varying degrees. As long as more than two-fifths of the world's adult population cannot read and write in any language, and are thus deprived of their full participation in the cultural life of mankind, the question of world illiteracy must continue to be of concern to all. And, in the middle of the twentieth century, more than two-fifths of the world's population are illiterate, in spite of the great advances in popular education made in many countries since the middle of the nineteenth century, and in many more countries since the beginning of the present century.

Progress in the reduction of illiteracy is closely related to other aspects of educational, social and economic progress of a community, a country, or of the world as a whole. Hence it is essential to consider the question of illiteracy, but not as an isolated phenomenon, but in all its inter-relationship with other factors of modernisation, such as the extension of free and compulsory education, the development of urban industrialisation, the increased productivity, and the policies towards equitable distribution of a country's material and financial resources for the education of its children and youth.

World Illiteracy

Adult illiteracy is more widespread in Asia and Africa and in parts of Middle and South America, though millions of illiterate persons are still to be found in many other countries where education is well developed. The countries of South Central Asia contain about one-third of the world's 700 million adult illiterates. Rather more than a quarter of the world's illiterates live in East Asia. In all Africa, there must be at least 100 million illiterate persons, comprising some 80 or 85 per cent of the total adult population. Another 100 million illiterate persons, comprising some 80 or 85 South-East Asia and South-West Asia. The whole of Middle and South America, with some 40 million adult illiterates, has an illiteracy rate approximately equal to the estimated world average. Southern European countries account for another 20 million illiterates. The remainder of the world's illiterate population is scattered over the rest of Europe (including the U.S.S.R.), Northern America and Oceania.

Some ninety-seven countries of the world where more than half of the adult population are illiterate, together account for about 90 per cent of the world's illiterates. The bulk of these are found in 43 countries with large populations and high illiteracy rates. These major areas of illiteracy are all situated in Asia, Africa, Middle and South America. The other 54 countries with high illiteracy rates but small populations are also situated in those parts of the world, or in Oceania. The remaining 10 per cent of the world's illiterate population are accounted for in 20 larger and 81 smaller countries in all parts of the world.

—UNESCO Chronicle.



Display of newly-published New Testaments at Roviana.

Literacy and the Islands People

By MR. HUGH HICKLING (formerly Director of Education, Cook Islands, and member of the South Pacific Research Council).

Many years ago when I first went to the Cook Islands, I noticed that on a Sunday in the mornings before church, in the afternoons after church, and in the evenings, the older people would read from the Bible.

They would sit beneath the flamboyant trees, or lie on mats in the open doorways, usually alone, but sometimes in groups or with children playing nearby.

I soon discovered that except for a few elementary school text books (which had little interest to any of them); a few illustrated papers usually weeks or even months old; and an occasional trade catalogue—the Bible was all they had to read.

I also soon discovered that it was unwise to challenge their knowledge of the Bible. If you quoted a text as an illustration in conversation or lesson or speech, you could expect two or three probably more apt to support or refute you as the occasion demanded.

In most of the islands throughout the vast Pacific the Bible is still the only commonly used literature, and this is despite the efforts of agencies such as the South Pacific Commission and various Administration Education Departments to supply reading material of a wider range.

The problems of course are varied and difficult of solution, and it is not the purpose of this paper to discuss them. It is rather an appraisal of the first contact of literature in any form on peoples who have been illiterate.

PEOPLE OF ONE BOOK.

In the thousands of islands large and small scattered over the millions of square miles of the Pacific bounded by French Oceania, Hawaii, New Zealand, and Papua-New Guinea, there are literally millions of people who have little knowledge of any literature other than that of the Bible.

One hundred and fifty years ago they were all—repeat all—several millions of them, completely illiterate.

They had no written language of their own; their only communication with one another was by word of mouth; supplemented perhaps by their art and artifacts. What we know of their early history is what has been recorded by missionaries and historians during the last 150 years of stories, legends, songs and genealogies.

Of course missionaries in other parts of the world have also faced language problems, and still do, but the magnitude of the Pacific problem 150 years ago is beyond the imagination of the average New Zealander.

Those first missionaries started from scratch. Their first problem was to learn the spoken language. When they became sufficiently proficient they spent years in devising an alphabet (in the Cook Islands they discovered that an alphabet of 15 letters was sufficient) and then set themselves the problem of teaching savages to read.

The reading material they used was translated from the Bible.

To an Educationalist today, confronted with all the aspects of modern methods, the simplicity of the problem facing the early missionary has a fascination. All effort, all method, all time, was devoted to one end—that of teaching illiterates to read—the Bible.

A teacher today, freed from the demands of syllabus, inspectorial visitations, examinations, would perhaps welcome an opportunity to devote his whole attention to the one subject he considered of greatest value.

When we discover that there was a great popular demand for "Education"—and that these people were content to accept this one new skill; were uncritical as to method; and were readily willing to believe what they read, we have a better understanding of the rapid spread of Christianity throughout this area.

Missionaries—whatever else they might be as a result of their white skins and unusual skills, were people set apart to marvel at, because they knew something which natives discovered they could learn for themselves if they were accepted as students, i.e. converts to a new way of life.

When schools were opened they came in their hundreds. Children were there, but they had no chance to compete with their parents and grandparents who claimed first attention with authority.

They crowded into the buildings and peered in at the windows both at churches and schools. The learning process was confined to the simple process of hearing one story, reading one story, writing one story, as an introduction to education and literacy.

We can discover in the writings of early missionaries most vivid pictures of what took place in those early schools, and with these as a background we can bring ourselves to a better understanding of the whole problem as we can imagine the position today so far as literacy is concerned.

THE ILLITERATE: VICTIMS OF THE SOPHISTICATED.

An uneducated people is one which is most likely to be susceptible of exploitation, whether it be spiritual, social, economic or political. They were, and to a great extent still are, a simple people whose lives were uncomplicated. The musket and ball of their day were as shattering to them as the atomic bomb is to us.

Isolation today keeps thousands from any understanding of the problems of modern life. The more they hear and learn, the more they want to discover. There is a spreading out and disintegration as thousands find their way as individuals to metropolitan communities.

European medicine, manufacturing methods, education, art and literature are all seeping slowly through from the periphery.

LITERACY in itself can soften the impact today as it did 150 years ago. Literacy then brought an understanding of a new religion, and with it new ideals, new ways of life. But today we are forced to accept that

(Continued at foot of next page).

What Progress?

The General Secretary reviews education achievements, needs and prospects before us in the Solomon Islands, where he has recently spent eight months. Travelling widely, Mr. Andrews had the opportunity to see all circuit schools and many village ones and to compare them with each other and with government standards. He also saw something of the work of sister missions. How our educational work "ties in" with the life of the developing Church is another facet touched on in this article.

METHODIST EDUCATION IN THE SOLOMONS.

We have a long and honoured record of educational work, not least in the villages, but the impression formed this year is that, with a few notable exceptions, the work of our village schools is lamentably weak—and inadequate to the present age. Basically the problem is similar in several island territories. No longer are many promising students being drawn in as teachers. There are so many more promising and lucrative posts—especially in government service. We have some fine and loyal senior men—conscious, however, that their training hardly matches the new day. Their number diminishes yearly. Mr. Hall has produced some keen and devoted younger teachers. It is a joy to visit their villages. In between these two groups, are some pathetic "stop-gaps."

Both Administrations (TNG and BSIP) are fostering the use of English as a lingua franca, and as a medium of instruction. Some striking progress is being made in government schools. Three Methodist boys at Auki were detailed to conduct me round the school and did it confidently and fairly correctly in simple English. Few of our Roviana-speaking teachers and students in a purely Methodist setting would have made the attempt.

(Continued from opposite page).

literacy in itself does not imply education or sophistication or understanding as constituting the opposite of illiteracy, which in itself implies ignorance.

Literacy for the people of the Pacific means little more at present than the ability to read—the Bible. It should, of course, have a wider application—and one facet of this might be the ability to choose one's reading from a varied supply of material.

This is understood by those who have the welfare of these people at heart, but it is not understood or accepted by the people themselves, or even by their leaders.

A LITTLE KNOWLEDGE—DANGEROUS STILL.

Too often today the restlessness which is apparent in Island communities springs from the yearnings of the partly-literate and eager younger people for a share of what literature has shown them is available to them in a world outside their own.

I feel very strongly that a desire for personal wealth is NOT the primary urge that drives the subsistent island farmer into trading in his own village or into the outer world—say New Zealand—in search of high wages.

The degree to which the "Family" and its welfare motivates all 'extended' activity among these people is not yet fully appreciated by administrative officials, although it can be fairly safely accepted that experi-

Valuable as the vernaculars are, there are so many of them in the Solomons. We must not let them stand in the way of English. It is not a matter of cultural empire building. It is simply that English is the language of commerce and culture—a world language—a world that has come home to these people.

Both administrations are sympathetic and appreciative—but both have been critical too. The crux of the matter has been teacher training. The BSIP Education Officer reports that, though most of our teachers know how to keep a school programme going, few can really teach and secure progress. Our own sisters confirm this with the products of the village schools who come on to our station schools. It is suggested that the Solomon Islander matures later mentally, but this apparent slowness may be induced by the sluggish attitude engendered and the slow progress made in village schools.

The teacher training programmes of the two administrations differ. In the Territory of New Guinea, our students trained at Banga are accorded no recognition, but just permitted to teach. For government recognition and support, you must take a course and pass an examination within the Territory. Several train-

enced missionaries are aware of its influence as a social element.

The most illiterate native is the most anxious that his son will have the educational advantages which he himself missed. Most of them will make sacrifices to see that this aim is achieved.

To this end, how imperative it is that we make the best possible use of the material we have in our first approach to the problem of eradicating illiteracy.

QUESTIONS THAT REMAIN.

All this inevitably leads us to ask ourselves, would it not have been wiser on our part if we had not interfered with a primitive people who prior to the advent of the white man were a flourishing people with a well-developed culture.

Or perhaps, if we cannot accept the above because of futility of such suggestions, might it not be better to work now to encourage a greater development of an island life which would be more acceptable to the island people for the reason that it would provide sufficient attraction to limit the present desire to emigrate.

If this could be done, by what means should we first approach the people themselves—those who would eventually make the decisions. That is, to what extent has limited literacy produced problems more significant than those of illiteracy? Whose responsibility is it to provide the answer? And what is even more important, What is the answer?

ing courses are being undertaken under missionary auspices—one of them at Kekesu, under Mr. Carter and Sister Thelma Duthie. Satisfactory results are being attained. The Administration has applied the spur by threatening a reduction of government grant for our five European teachers in Bougainville if we have not attained to 20 certificated native teachers by the end of this year.

The BSIP government, which will shortly open a teachers' training college near Honiara, is appealing for some Methodist students. After some hesitation, and recognising that there are risks involved, I dare now to believe that it will be to our educational and possibly also our financial advantage to encourage some of our students to go there. Trained teachers will be directed back to their own mission areas, but they will be teachers, of course, not necessarily pastors. A government grant will be available for each such man, but a much higher rate of stipend will be payable, to which the mission concerned will be required to contribute.

But the government college will train no girls, and insufficient male students. So our teacher training will continue. Government pressure and our own assessment of the need will dictate its improvement. The Education Officer strongly recommends that we separate the teacher training from the pastoral course, even if the same men take the two courses in quick succession. It is agreed that the young tutors, so recently trained themselves, cannot be effective as lecturers to the present trainees. To do the work effectively calls for a further European worker. With this question the education committee of Synod wrestled for hours. Should the teacher training programme move to Kokeqolo, where girls also might be provided for? Either way, it was felt that an additional worker is required, but last year's annual meeting had served notice that we might have to face retrenchment, rather than an increase in staff. Government help would amount to only £A200 for any such teacher. A sister would involve at least £A650 per year—over all. At the end, we could only recommend as an interim measure, that we continue for 1959 the present arrangement, whereby most lectures are given at Banga, and the teaching practice programmes with making of school materials and method lectures be given periodically by the sisters at Kokeqolo.

INTERMEDIATE AND SECONDARY WORK.

If only to lift the standard of our teacher trainees, we have perforce had to provide for an intermediate class at Skotolan. In the BSIP, we have had a "high school" class (standard 8) since the war. This year it was moved from Banga to Bilua. It will provide for the younger and brighter boys. Even so, we face the need to rule that no one already 20 may be admitted!—an age limit that must fall far and fast. Mr. Watson and especially Sister Audrey Grice have added this to their normal work. It is no discredit to them to say that, if this work is to prosper as it should, a trained secondary teacher, preferably a man, should be appointed. But the same financial factor applies here.

Since my return to New Zealand, we have been greatly encouraged by the decision of the M.W.M.U. Annual Conference to undertake the support of a woman post-primary teacher for a three year period. Such a teacher when she can be found, will be appointed to Bilua in the first instance. Male leadership

among the boys will continue to come from the Rev. A. C. Watson.

GIRLS' EDUCATION.

Visiting Kihili was one of the highlights of the year. My time there did not permit me to see the District Girls' School girls in class, but I was able to discuss the work thoroughly with Sisters Ada Lee and Beulah Reeves and to observe the girls in church, to hear their singing and their confident English. Class for class, these girls do not attain the standard of the BSIP station schools, but they are certainly much more ready to use English. The M.W.M.U. may be confident that their grant for this long awaited project has been put to good use. Any uncertainty we may have felt as to the suitability of Kihili as a site seems also to have been resolved.

Once again, progress has brought problems. Must we duplicate our district-girls' school because of the boundary problem? Is there to be a second girls' school in the BSIP? The school at Kihili involved the Board in a new appointment. 1957 Solomon Islands Synod recommended that a second District Girls' School be established in 1959 at Kokeqolo and that yet another new teaching sister be appointed. A committee was set up to meet this year and plan the details. It became my duty to convene the committee. I felt it right first to enquire whether we might combine all our special girls' work at Kihili. Several difficulties appeared:—

1. Reluctance of BSIP parents to allow their girls to go far from home. Similar reluctance has previously been overcome. Some parents are now happily contemplating the prospect of their girls having training overseas.
2. Government objection to transfer of girls across the border. I am informed, that, given certain safeguards, there would be no objection.
3. Transport problems. Taking students annually on long sea journeys is always difficult and the new BSIP marine regulations will restrict quite seriously the number of passengers on small ships.
4. Disparity of Standards. Despite their free use of English the Bougainville girls are not up to the BSIP standard academically.
5. Training prospects. One weakness at Kihili is the absence of any medical work, whereas at Kokeqolo there is the District Hospital and the prospect of nursing training there.

The committee finally met on the eve of Synod, which subsequently endorsed its findings. These have since also been approved by the Board.

- (a) That girls requiring secondary education attend the Bilua High School.
- (b) Girls who would benefit by a course in Home Crafts and Leadership Training be sent to the District Girls' School, Kihili.
- (c) Girls wishing to do nursing training or teacher training to go to Kokeqolo. That an extra dormitory be built at the present Sisters' House to accommodate these trainees. The M.W.M.U. is willing to apply to this project the funds raised earlier for the District Girls' School.

What the Fijian Theological Student Thinks

by A. R. TIPPETT, M.A., College Principal, Davuilevu, Fiji.

Fijians first became literate a century ago. For long, their main textbook was the Bible. Today much more advanced education is available and several Fijians have university degrees.

Theological education is reaching a higher standard than formerly and several students are attempting subjects for the L.Th. diploma. One Fijian holds a B.D. degree from Drew Seminary.

The Solomon Islands native ministry is in its infancy; problems are not so acute there. But in Mr. Tippett's article on Fiji, we see the shape of things to come in the Western Pacific also.

At the beginning of 1957 we introduced a course on Pacific Studies into the curriculum for Fijian theological students—a three year course to make the training of these young men more relevant. The first year's work covered the historical, political, cultural and religious background against which modern problems are to be seen, and although the final examination was largely factual, I did include one question which each student was free to answer entirely in his own way.

The question was—

"Take any one of the modern problems of the Pacific and discuss it especially in relation to Fiji." The examination was in English. Every student elected to answer this question and in each case the answer was clear and constructive.

Several students chose to list two or three problems of major importance before selecting one, which I take to mean they had done a good deal of thinking about these things. There was throughout a general dissatisfaction regarding the state of affairs in their country, in spite of occasional paragraphs on "progress."

Only one student discussed the breakdown of custom and the swing to the European way of life, which suggests the present students do not belong to the past. When they do worry about the breakdown of custom, it is because of the problems caused by rapid breakdown, not the change itself. On the other hand a good deal of their thinking on religion is culturally conditioned—more than they themselves realise. They are truly young men of two worlds.

URBAN DRIFT.

Several of them elected to discuss the drift to the city as our major problem. Some of my colleagues, knowing my own views on this, will immediately say this is a reflection of the mind of their teacher. But that is not so. I consider the drift to the city one of our major problems for the following reasons—(1) its cultural dislocation in the family unit, (2) its motive of escape from cultural responsibilities, (3) its economic effect (centralisation of industry instead of establishment of locality industries), (4) its rapid creating of a society based on class distinction, and (5) its complete lack of social or cultural control. They are my reasons as an onlooker.

One of my students reasons thus. The drift to the towns means a breakdown of the village life, and in particular its work pattern. Neglect is inevitable. The countryside and the land becomes a burden and a liability instead of an asset. But more than this he



Married Theological Students' flat, Davuilevu, Fiji.

stresses the problem from the city end—overcrowding and bad housing. The effect of this he writes is (1) bad for health, (2) bad for religion, (3) bad for morals in that his race is subject now to increased temptations, especially through liquor and commercial immorality.

Several students considered liquor our major problem and all the well-known reasons were given. Undoubtedly the Government action on liquor permits and the establishment of a local brewery has been most indignantly received by these young men. They feel their race has done a serious injury.

One of these students set out his case against liquor in this way—

1. Historically considered, it came to buy sandalwood, beche de mer, human bodies for lust, and sweated labour.
2. As to the present this student considers it—
 - (a) the cause of much poverty among town Fijians.
 - (b) the cause of (or associate of) much immorality.
 - (c) the cause of bad personal relations.
 - (d) a serious threat to the continuance of his people as a race.

He shrewdly ends his answer with the comment that the Government seems to him to support the liquor

industry, it must ultimately increase the Government's own problems.

COMMERCE.

Liquor was also attacked under another head by another student, who considers that the biggest problem to Pacific Islanders is the Western money economy. I may add that there is certainly no more difficult adjustment that the island has to make to the white man's concept of life than this change from an exchange to a money economy. I agree with the judgment of this student that this is a major problem, but again my reasons are quite different. I consider it our most violent case of culture clash, and that which has had the least sympathetic handling. But my student puts it in quite another way.

Commercial ventures, he feels, are not in the Pacific for the general good of the native people, however much good some of them may do indirectly. They are here for profit, and that is the case he develops, and he develops his points round the liquor interests. This is no religious argument; his answer is plain economics; he discusses the spending of the Fijian who buys the liquor, its general effect on him and his home; and the profits of the company. He puts it like this, and I quote—"these are they who will swallow up our land." (I quote that sentence with no little sense of pride, for it proves that at least one of my men knows what case comes after the verb 'to be').

OUR WAY AND OTHERS.

Another student thought the basic trouble was in living conditions, and another felt that the establishment of Fijian markets and facilities for great revenue among his people was necessary before their lot could be greatly improved. Two mentioned the ownership of land, but neither developed the point. Still another declined to limit himself to one point and divided his answer into two, and (2) Our own ways. Under the former he discussed the matters mentioned above, and under the latter he discussed personal habits, hygiene and so on.

These show something of the way in which the young trainees for the Fijian ministry are thinking. Quite apart from that, it should also reveal something of the unfinished task before the Fijian Church. I say an UNFINISHED task because the work was started a long time ago, but let it be noted that here at the hub of the South Pacific the contemporary transition is so rapid that the completion seems to be ever receding rather than approaching—so it becomes an INCREASINGLY UNFINISHED task.

It seems therefore that we are bound to consider with the utmost care any staffing changes that are made or any expenditure shifts. Clearly the indigenous Church is committed more and more to take over posts long held by Australian workers, and this is certainly being done; but it is equally true that transitional problems demand increased financial support and often new workers. No field has a more legitimate claim on the support of the home Church than the training of the ministry.

I think the above notes should reveal two things—(a) the desperateness of the local situation, and (b) the calibre of the young men offering. They can think clearly. Are they to be given the academic opportunity to develop their natural potential, or is it to remain a potential, when the situation is so grim?



Fijian Medical Students.

And there is another reason why theological training in the islands is worthy of the full support of the home Church. It is here that your support in prayer and personnel and pounds can be so concentrated as to bring forth a great multiplication of power, a deep spiritual return for your offering, for you will not be spending it on a 'station' but on a native ministry, which will go on and on.

The time has truly come for the establishment of the central theological institution in the Pacific and the various groups. Every pound spent here is spent at a strategic centre and will help to prepare indigenous leaders to face the changing situation in the islands. This is the best way in which the Home Church can help the islands to help themselves.

NEW ZEALAND METHODISTS AND AUSTRALIAN MISSIONS.

Over the years, numerous New Zealand Methodists have been appointed to serve in the areas we once shared with Australian Methodists, but which are now the responsibility of the larger Church across the Tasman. At present there are three: Miss Christine Weston of Masterton, who shortly completes forty years of service in Fiji; Mr. and Mrs. A. C. Cuff of Salamo, Papua; and Mr. and Mrs. G. E. Beckingsale of Apia, Samoa.

Mr. and Mrs. Beckingsale return to New Zealand next year. Their place will be taken by Mr. and Mrs. George Forster of the Wellington Central Circuit.

Miss Beryl Weston of Napier Circuit has also been accepted for teaching service under the Australian Board and will proceed in March for missionary training at the George Brown College, Sydney.

Solomon Islands Language Problems Today

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

Throughout the South-west Pacific the work of both Church and State has been handicapped by the multiplicity of tongues from the very beginning. For example in Bougainville and Buka the Methodist community numbers some eight and a-half thousand, and among them they speak a dozen languages and perhaps twenty-seven dialects. Obviously some lingua franca was needed as a means of communication between the people themselves and with the government officials and other incomers. The Missions for the most part sought out native tongues that might do the job. In the British Solomons, the Anglicans chose Nggela, the Seventh Day Adventists, Marovo, and the Methodists Roviana. For a time it did seem as if the Roviana tongue would become that desired common language, but even in the beginning it was never enough. Each area that later became a circuit took a local tongue and used it for evangelistic and pastoral work, so that eventually we had six lingua franca, not one—Roviana, Bilua, Bambatana, Siwai, Teop, and Petats. But as the work grew and these tongues were written down, two things happened that were to prove weaknesses. First, no one orthography was used throughout. Today the hard 'ng' sound is written as 'ng' by Kieta and Teop, as 'g' by the rest of Buin Circuit and by Buka Circuit, and 'q' by the British Solomons Circuits. Secondly, the languages chosen were in many cases the languages of groups which had dominated the surrounding area in the heathen days. Today the people who were formerly dominated or terrorised have flung off the yoke and are reacting strongly against the language and the customs of their former overlords. For example in Buka Circuit much scripture translation has been done in the Petats language—which is spoken by a minority of the Circuit—but the non-Petats peoples are unwilling to make use of these Scriptures.

CULTURE CLASHES.

Other factors which have prevented any of these vernaculars becoming the desired means of communication have been the natural tendency of the people at this stage of the clash of cultures to despise their own ways and languages, and the fact that Government and commercial influence has increasingly been thrown against the use of a true native tongue as a lingua franca. Also, the Mission has contributed itself, by its failure to produce literature in the languages being used for evangelistic and pastoral work. The result was that our people learnt to read and write in a tongue where there was little to read. Today we are alarmed because of a marked unwillingness to read the Scriptures that are being published in the native languages.

THE PLACE OF PIDGIN.

Over the years a true lingua franca has arisen in Melanesian Pidgin, or as it is now called Neo Melanesian. In spite of the impressions of people who do not know it, and the ridicule with which it is often covered, this is a true language with its own distinct

grammar and syntax and requires just as much care in the learning and speaking as any other foreign language. It has grown naturally out of the needs of the area, and though it is widely established, there are many dialects of it. In many ways it is the perfect lingua franca, though it lacks precision and abstract terms—but no more so than most vernaculars. However, since World War II, the Governments of Papua and New Guinea and the British Solomons have set their faces against it, as they have done against the official recognition of any native language. The principal reason, and in fact the only valid one, is that neither Neo-Melanesians nor the native tongues open the door to any but the most meagre literature. Therefore the Governments are seeking to make English the lingua franca in both Territories—for English opens the door at once to a vast range of literature and a whole world of new experiences. After some hesitations, and with some reservations, the Methodists in common with all other Churches, have gone along with their Governments in this matter. Now our pupils begin English no later than their third year at school, and English is used increasingly as a teaching medium from Standard 3 upwards.



"Each in her own tongue." An African girl reads her Bible.

EVERY MAN IN HIS OWN TONGUE.

Far from relieving us of the need to learn and use the local tongue, this change alters the picture by increasing the need for the study and use of the local languages. For our pastoral and evangelistic work there is no substitute for the people's own tongues. Recently I visited in hospital one of our teachers who was near death. His mind dulled by long suffering, he did not know me, nor did he follow the stream of Neo-

(Continued on page 10).

ANNUAL BOARD MEETING HEARS

Speakers Paid for Specialists » »

Sister Edith James of Tari and the Rev. George Carter of Teop were the field representatives at the recent annual meeting of the Foreign Mission Board at Auckland. Also present was Sister Lucy Money of Choiseul, who was congratulated on the translation of the Epistles and Revelation into the Bambatana Language. Building on the work of earlier missionaries, she has now completed the New Testament. The Gospels and Acts were published earlier by the British and Foreign Bible Society, to whom the new typescript has also been delivered.

It is interesting to compare the progress of our work on such an island as Choiseul, where Sister Lucy has served for eleven years, with that in the New Guinea Highlands, where a beginning is only now being made. Sister Edith described to the Board the progress at Tari, established 1953, out from which a number of teachers' stations have now been established. Several Missions, Protestant and Roman Catholic, are at work in the Tari Valley, but so far no convert has been recorded. There is no doubt, however, of the interest of the people. There has been a quick response to the leprosy centre opened at Tari (for which a grant was made from the Mission to Lepers). The Tari people do not ostracise their lepers, so it is clear that the patients have come for healing, not for a refuge only. They are semi-nomadic people, restless, and normally unable to continue long in one stay. There has been greater resistance to maternity treatment than to leper work, because of the custom that a woman should be quite alone during confinement. Only very few women are yet prepared to break with this custom, though the need for medical help is very great.



REV. GEORGE CARTER.

A NEW CHAIRMAN.

Mr. Carter's address had to do mainly with translation and literature work and is reported on another page of this issue. After his address, Mr. Carter introduced over thirty items of business on which the Synod of the Solomon Islands District had recommendations to bring forward.

Several changes in appointment were noted and have since been confirmed by the Conference. The most far-reaching is the transfer of Mr. and Mrs. Carter themselves from the Teop Circuit to Roviana, where

Mr. Carter is to take over duty as Chairman of the Mission as from 1st February next. His place at Teop is to be taken by the Rev. Gordon D. Brough, B.A., of Nelson Circuit. Reference is made elsewhere to the retirement of the Rev. A. H. Voyce, after thirty-two years' service in Bougainville. The Rev. Philip Taylor succeeds Mr. Voyce in Buin Circuit.

Mr. Carter is an Auckland, whose early training as a teacher was interrupted by war service with the Medical Corps on Guadalcanal in the British Solomon Islands. After the war, having completed his training, he offered for service as a lay missionary and was appointed to the training institution temporarily operated by the Mission at Koau in South Bougainville. Entering the ministry in 1950, he returned in 1952 and spent his first furlough at Trinity College. Since 1953, Mr. Carter has served in the Teop Circuit, where he has been responsible latterly for the training of teachers for Bougainville and for the liaison work with the Education Department of the New Guinea Administration. His translation work, and experimental efforts with devotional material for his people have won special note. Mrs. Carter, formerly Miss Nancy Scott of Wanganui, is also a trained teacher. They have four children—Ian, Judith, Ann and Donald.

GENERAL SECRETARY.

The annual meeting was the first since the return of the General Secretary from his eight months of service on the field. Mr. Andrews tabled a comprehensive report on his service and on numerous matters remitted to him by the Board. Since his return, the Rev. D. I. Alister McDonald has been serving as Acting Chairman of the Solomon Islands District, and will continue in that office until the arrival of Mr. Carter.

Our Financial Prospects

March is the quarter in which we report more fully on our Mission's income and expenditure. But in view of new commitments and of last year's gloomy prospect, we feel it right to refer here to the financial statement and report of the Treasurers, received at the annual meeting of the Board. Instead of the deficit forecast last year of £5600, the Board gives thanks that the year has ended with a credit of £341. This result was reached, because expenditure could be held in check and because income increased both in New Zealand and in the Solomon Islands. Much larger grants also played their part. Not all these favourable factors are likely to be repeated, so that the outlook for the ensuing twelve months is no brighter than that estimated for a year ago.

So the following resolution was taken to Confer-



SISTER EDITH JAMES.

ence and endorsed there, to sum up at once our predicament and our missionary opportunity and duty.

Financial Situation: Conference is gladdened both by the increased financial response of circuits to the Overseas Missions Appeal and by the other factors that have enabled the Department to show a small surplus instead of the large deficit forecast a year ago. The increase in the Solomon Islands income is especially welcomed.

Conference is grateful to the Methodist Women's Missionary Union for underwriting the appointment of a postprimary teaching sister and guaranteeing her support for three years. Conference sanctions the action of the Department in estimating to supply this year to the New Guinea Highlands the fourth worker, whose appointment was first promised five years ago.

Nevertheless, Conference notes with concern that the financial outlook is no more hopeful than a year ago. To provide for maintenance and urgent extension work overseas, a much larger income is called for. One unfavourable year would necessitate retrenchment of staff and a curtailment of the work that could spell disaster to promising prospects.

The effect of the new Connexional Budget will be to allocate to circuits proportionately the provision of the missionary income of the Church. At least £1 per

member is required, whereas the present Dominion average is 15/-. Conference therefore urges circuits to plan their appeal programme to ensure annual increases and the attainment of at least the allotted figure when the budget is introduced.

TWO SPECIALIST VACANCIES: SECRETARY:

It is now five years since our Church entered into the Papua-New Guinea Highlands field. From the outset we agreed to provide four workers to share with Australian and other Methodists in the pioneering work there. In order of taking up their appointments, our workers have been Mr. Gordon Dey (Hamilton East) as carpenter, the Rev. Clifford Keightley and Mrs. Keightley, and Sister Edith James (nurse). All of these have now been on furlough, but we have yet to appoint the fourth member of the team. For some time there has been uncertainty as to what kind of worker to send now; we did once appeal for a teacher, but that vacancy has been supplied from Australia. It now becomes clear that the best contribution that New Zealand Methodism can make is to appoint a woman secretary to the Chairman (the Rev. Gordon H. Young), to enable the pioneer missionary to spend more time in field duties, which are essential to the progress of the work. There will



REV. G. H. YOUNG: Chairman, Papua-New Guinea Highlands District.

A Clerical worker is required for his Secretary.

be ample scope for helping in the religious programme, but the main help the new worker can afford will be in typing and bookkeeping.

Last year, the Board was deterred by the financial outlook from appealing for the fourth worker. This year, believing that "what is right is possible," the Board asks Conference and the Church to support this fulfilment of a long-standing promise.

POSTPRIMARY TEACHER:

For some years, a growing group of Solomon Islands boys have been taking part in high school classes, first at Banga, and latterly at Bilua. Now, the way is open for girls also to enter. Bilua station is under the care of the Rev. Alex. Watson, himself a teacher, who has shared the teaching work with Sister Audrey Grice. But, in fairness to their other duties and to the new class, the Synod felt that a secondary teacher is urgently required. So urgently, indeed, that the workers on the field offered to forego next year's increase in stipend in order to finance it. The Board does not deem it right to accept such an offer, but reports it as a measure of the Synod's view of the urgency of the need. In the meantime, the M.W.M.U. Annual Conference has "underwritten" this appointment by adopting the support for three years of a post-primary teaching sister as the 1959 special objective.

It is true that in some ways a male teacher is to be desired, as the school is mainly for boys; but male leadership from the minister is available, and, frankly, the support of another married worker is at present beyond the expectations of the Board. If, later, the way to a male appointment opens up, there is still at least one further place on our field where a woman

SOLOMON ISLANDS LANGUAGE PROBLEMS TODAY

(Continued from page 7)

Melanesian loosed at him by the hospital orderly. But when I sat with him and prayed in his own tongue, he lay back at peace, and then thanked me in words which showed that he understood. We must also continue and expand our work in the translation of the Scriptures. Even if the present demand is not as great as we would like, the need is there and the demand will grow. Reading the Bible is best done in one's own language. We must continue the work we have been doing, but we must expand it, and work in more languages than we have previously used, if only to provide elementary school readers. It has been clearly shown that education is best begun in a child's own tongue. In addition to school readers, there is a demand in some areas for more hymns and translation in some of these 'neglected' languages. A notable example is the Rotokas-Aita section of Teop Circuit where a small hymn book has been enthusiastically received and the people are asking for Scripture portions in their own tongue.

We also need to continue with the production of literature in the Melanesian languages, and at the same time to provide our people with suitable simple English material that they can read. If we do not, others will. Already the Baha'i and other non-Christian groups are producing literature for our people. Much good material is available in the sort of English that can be readily understood by people whose knowledge of that language is limited. Not only must we help our people to love the Lord God with all their minds, but we must also remember that the mind is a gateway to the spirit.

teacher, with postprimary qualifications, would fit in very acceptably.

In appealing for a postprimary woman teacher, the Board is aware that such are in short supply in New Zealand. But the appeal is made in the confidence that the right young woman will be moved to offer, recognising that that stage has been reached in the Islands and that here is yet another urgent need that can be supplied by a dedicated young Methodist woman.

NEW MISSIONARY OPENINGS.

Subject to the approval of Conference—THERE WILL BE TWO NEW OPENINGS FOR WOMEN WORKERS IN OUR OVERSEAS MISSION FIELDS.

SECRETARY: The most urgent need in the New Guinea Highlands is for clerical assistance to release the Chairman for field work in a pioneer situation.

Qualifications: Clerical training and experience, with knowledge of typing and elementary book-keeping. Shortland an advantage but not essential.

SECONDARY TEACHING SISTER: A woman teacher qualified to undertake tuition in a mixed secondary group at Bilua, British Solomon Islands. A pioneer task. Missionary rates of stipend apply, but State superannuation rights are safeguarded.

For full particulars apply to:—

Rev. S. G. Andrews,
General Secretary,
Methodist Foreign Mission Dept.,
Box 5023,
AUCKLAND, C.I.

GOLDEN JUBILEE OF AUXILIARY WORK IN WELLINGTON DISTRICT.

Wesley Church, Wellington, was the scene of our Jubilee functions held on November 3rd, 1958. Invitations had been sent to former members of our Auxiliaries now in other parts of New Zealand, many of whom gathered with us. The Communion service (154 members participating) was preceded by a talk by Rev. S. G. Andrews, who reminded us that it was 100 years since the first women were sent to Overseas fields from Great Britain. Then New Zealand was a Mission Field. Now we are sending workers to the Isles of the Pacific. He said that the work does not depend **alone** on the prayers and helpers today, but assured us that the work is still a great concern to the "so great a cloud of witnesses." We thank God for those who have shown us such a wonderful example of devotion to their Master.

The Thanksgiving offering of £160 was received from the Auxiliary Treasurers and dedicated by Mr. Andrews.

Our Guest speaker at the afternoon function was our Dominion President, Mrs. Carter, whom we were privileged to have with us. Mrs. Carter reminded us of the M.W.M.U.'s first object—to promote the interests of the Kingdom of God by prayer and service.

Mrs. Barnett gave us a resume of the early days of Auxiliary work in Wellington and spoke of the progress that had been made.

The buffet lunch and afternoon tea, when our two-tiered golden iced cake, was cut, were times of fellowship and enjoyed by all.

TRANSLATION WORK IN THE SOLOMONS . . .

What Has Been Done?

The various Bible Societies have published the Bible, or portions of it, in 1,109 different languages. Of this number, 116 languages are listed for Oceania.

How many languages are spoken in Oceania? We cannot say. Nor can we state with certainty how many languages are spoken in the Solomon Islands District. Fifty could be considered a conservative estimate.

Our Solomon Islands District comprises six circuits, each of which has its respective "mission language." The mission staff in each circuit has to learn the particular language spoken in that circuit, and a transfer to another circuit confronts the particular missionary with the need to learn another language. Furthermore, within each circuit there are numbers of other languages and dialects.

As a consequence of this great variety of tongues, the translation of scripture and literature is a major task. We have long desired a "lingua franca" but no native language has received ready acceptance. It appears that English will become the commonly accepted language of commerce and thus of the Islands. But nevertheless the Islander has the desire, and the right, to have the scripture in his own tongue, and to this end the missionaries have persevered with translation work.

The following details reveal the extent of the work done by our missionaries and their helpers:

Roviana Circuit:

Roviana Language: The New Testament; selected Psalms and other portions of the Old Testament; the Minor Prophets; a three-year cycle of Sunday School lessons; the Catechism; Pilgrim's Progress; a Roviana-English Dictionary; School Readers; a Hymn Book.

Marovo Language: The Gospel of St. Mark.

Vella Lavella Circuit:

Bilua Language: The Gospels, Acts, Ephesians; 1 John; selected Psalms and other portions of the Old Testament; Catechism; Hymn Book; School Reader.

Choiseul Circuit:

Bambatana Language: The New Testament; selected Psalms and other portions of the Old Testament; Hymn Book; Pilgrim's Progress; School Reader.

Buin Circuit:

Siwai Language: New Testament almost completed; selected Psalms and other portions; Hymn Book and Responsive services; School Readers; portions of scripture and hymns in the Kieta and other languages.

Teop Circuit:

Teop Language: Mark, Luke, John, Acts, Galatians, Ephesians, Philippians, John's Epistles; selected Psalms and other portions of the Old Testament; Hymn Book; School Readers; Book on Health.

Rotokas-Aita Language: Hymn Book, School Reader.

Buka Circuit:

Petats Language: New Testament; Portions of Psalms, Isaiah, Proverbs and Ecclesiastes; 200 Old

Testament stories, 100 New Testament stories; Book on Hygiene; Collection of Local Legends; Reading Primers.

Portions of scripture, hymns and readers in the languages of Lontes, Saposa, Keriaka and Kounoua.

A quarterly District newspaper is published—"The Methodist Messenger"—using both Roviana and English. Circulation is mainly among our pastors and teachers.

—C.T.J.L.



SISTER LINA JONES
An earlier Roviana translator.

MOVEMENT OF MISSIONARIES.

When the General Secretary returned from the Solomons in mid-September, there accompanied him Graham McDonald, eldest son of the Rev. and Mrs. D. I. A. McDonald, coming home to school. Mr. Niven Ball, recalled because of his father's serious illness, also came then. The Board has since conveyed sympathy to this worker in the passing of Mr. Ball Senior.

Sister Lucy Money travelled by way of Melbourne, but arrived in N.Z. in time to share in the M.W.M.U. Conference.

The Carters were the next arrivals, in October. Last month, Sister June Hilder arrived on her second furlough. December is bringing the Grice twins to Auckland. Sister Audrey is on her first furlough, whilst Miss Beryl Grice returns from a visit to her sister that extended into almost two years of valued field service. Just prior to Christmas, Sister Ada Lee, now our senior missionary, arrives on furlough at Christchurch. Accompanying her will be Mr. Clarence Wills of Timaru, at the end of three years of enthusiastic building work that has taken him to nearly all our Islands circuits.

Sister Norma Graves writes of . . .

Synod at Bilua

This year the Synod of the Solomon Islands District met at Bilua on Vella Lavella. First to arrive on the morning of Thursday, 28th August, was the Bougainville contingent aboard the "Malakuna." In the afternoon of the same day, a crowd went down the hill to the wharf to welcome the Roviana party. It could be questioned whether the welcome was for the passengers or for their ship as this was the first trip of the "Ozama Twomey" away from Roviana. She looked a fine sight as she swung in to the wharf, and the disembarking passengers were bombarded with eager questions about her. Inspection tours had to be deferred so that unloading could proceed without hindrance. The Choiseul party arrived per "Cicely" early next morning, completing our gathering.

An innovation on this year was a day of Retreat. This set a fine spiritual tone which was maintained throughout the Synod. In our morning Lotu, the Chairman, Rev. S. G. Andrews, introduced the study which he had prepared. It was entitled "Labourers



Where the Synod met.

Together with God," and its theme was "Partnership," based on Max Warren's book of that name. The Study Groups were led by Sister Lucy Money, and Revs. G. A. R. Cornwell, D. I. A. McDonald and Aisake Vula. The groups met for three sessions during the day, to discuss "Partnership in the Bible," which showed us the need for partners to have common loyalty; "Partnership and our Mission," dealt with partnership with the New Zealand Methodist Church, with other Island Methodist Churches, and with other Churches and Missions; "Partnership between Mission and Government," was considered in the final study.

At 4 p.m. we all met in the beautiful Bilua church, where the scribe of each group presented the findings. So valuable were some of the answers and suggestions that the scribes were asked to prepare a report on the whole study, to be tabled at Synod. When this was done, it was decided to offer the report for publication in the "Open Door." A devotional service, led by Rev. A. H. Hall, brought the day to a close.

As is the custom at our Synods, several of the members went out to take services in the village churches on Sunday. In the Bilua Church, two trial

services were held, one led by a probationer, Rev. P. F. Taylor, and the other by Francis Bongbong, a candidate for the ministry from the Buka Circuit. Passing his tests, Bongbong was approved during Synod to begin training next year at the District Training Institution, Banga. Also recommended for further training was a young man offering for service in the New Guinea Highlands. There are now three young men preparing for such missionary service. One Tongan minister, Rev. Ahofitu Maka, completed his probation and was ordained on Sunday, 14th September, at Roviana.

The Synod service of Holy Communion was conducted by the Chairman, who was assisted by Rev. D. Palavi, Senior Tongan minister present, and Rev. T. Piani, Senior Solomon Islands minister.

Remits from the Mission Board, the Native Conference, and the Circuit Quarterly Meetings were discussed first in Committees, to facilitate business in the Representative Sessions. The business of the Medical Committee included a tour of the new Hospital which is being built at Bilua. The Committee made some suggestions which could be incorporated. The Education Committee had a marathon sitting. The possibility of some of our boys and girls receiving Government or Mission Scholarships for overseas study was discussed. Teacher Training, Girls' education, and higher education were other important topics. The Finance Committee had long and arduous sessions. Spiritual Advance, Plantations, Vessels and Miscellaneous Committees were also convened.

At the Staff Committee Meeting, we considered retirements, notices of resignation, and furlough. The retirements were those of Rev. and Mrs. A. H. Voyce and Miss Beryl Grice, who extended a visit to her sister to give almost two years of relieving service at Roviana. We thank her for her help.

Mr. and Mrs. Voyce will be greatly missed, both by the people among whom they have laboured for 32 years, and also by those who have worked closely with them. Greetings were sent to them by the Synod. Other messages sent included greetings and congratulations on the award of the O.B.E. to our recently retired Chairman, Rev. J. R. Metcalfe and Mrs. Metcalfe. Congratulations on his new appointment as Dean of the Otago Medical School were sent to Dr. E. G. Sayers.

The question about the Spiritual state of our Circuits was answered this year in the form of a "Conversation on the Work of God." All members of Synod were given the opportunity of speaking for five minutes. It was stimulating and inspiring to listen to the joys—and disappointments too—of our fellow workers.

Brief reports of translation work in the Circuits were received. It was decided that those particularly concerned in this work should be prepared to report next Synod on symbols used for certain sounds, with a view to standardising the spelling of the different languages throughout the District. We were interested to learn that a few of our people are composing hymns. The day may not be far distant when a District Tune Book can be compiled.

At the final Representative Session, Milton Talasasa, the Roviana Representative, rose to move a vote of thanks to our Chairman for his year of service. The motion was carried by acclamation. This was followed by votes of thanks to all our hosts and hostesses, who made our stay such a pleasant one, and to those whose work had helped in the smooth running of Synod.

Social occasions were not entirely neglected. One hot afternoon while the ministers were engaged in a Pastoral Session, the women members of Synod and the hostesses visited a nearby plantation, where they enjoyed a swim and afternoon tea. This brief respite in the busy Synod programme was very much appreciated.

Two farewell parties were held. The first was a festive gathering of all Synod members in the Watson home. On the final evening, we were the guests of the people of Vella Lavella at a feast which was held out of doors near the shore. Circuit leaders spoke of their pleasure in acting as hosts to Synod, and thanked Mr. Andrews for his work in the District.

Some Synod representatives replied, thanking the people of the Circuit for looking after us all so well. Finally, Mr. Andrews rose to express his appreciation, and to conclude the gathering by pronouncing the Benediction.

About People

REV. A. HARRY VOYCE AND MRS. VOYCE.

The Mission Board has been especially grateful to Mr. and Mrs. Voyce for their agreement with the request of last Conference that they prolong somewhat their period of service on the field. Originally they had planned to leave in January last, but stayed until July. They were of particular help to the General Secretary during his stay on the field. The Board therefore thanked Mr. and Mrs. Voyce heartily for this final gesture of helpfulness, and agreed the more heartily to the following tribute proposed by the District Synod.

"Farewells which are truly spoken are not easy for the one to whom they are spoken, or to the speaker. Farewells to Mr. and Mrs. Voyce were no exception and their departure was a cause of regret to a wide circle of native people, as well as many Europeans.

"Arriving early in 1926, they have given 32 years of service to the Church in ministry and leadership to the Bougainville people, especially to the South Bougainville area, where they have been stationed for all their years of service. Mr. Voyce lived, however, for a year at Teop, whence he walked every few months to Buka, visiting villages as he went. From Tonu, he walked innumerable miles, visiting villages high up in the mountains. He crossed the ranges more than twenty times to visit the Kieta area, and once walked from Tonu through Kieta and Teop to the north coast of Buka and back, a journey of 750 miles, of which only about 200 were by boat or canoe; none exceed these feats.

"These were not just walking tours. As he went he ministered to the needs of the people, giving medical care, injections, advice and listening to their difficulties, encouraging weak ones, correcting those who had wandered, giving spiritual food to all, and conducting baptisms and weddings. He studied the people and their language. Three times he built a station, and he taught in the school for many years. On their arrival here, there were five teachers from the Solomons, David Pausu, Silion Kiau, Paula Sae, Philip Kahe and Timothy Kutomai. Today there are 82 village schools, four of which have more than one native teacher. Although only a small percentage are trained men, they carry on the work faithfully. Statistical returns show an adult membership of 1,613. The three central Mission Stations in the Buin Circuit have not been built without foresight, planning and organising and labour unlimited.

"During the war years, Mr. Voyce gave his services as a chaplain and was sent to Vella Lavella. Later he went to Torokina, and at both places he was able to minister to both the troops and the native people.

"Mr. Voyce's interests were not confined to his circuit or mission. He has proved a keen student of the flora and fauna of Bougainville and of the language and customs of the people. He is widely known as a philatelist and conchologist. Within our Mission, he has served many times as Secretary and twice as Acting Chairman of the District.

"Mrs. Voyce's work and that of their family also merits recognition. His Marama's labours were a supplement to his own. She has walked long miles visiting the people and carried on the work on the station during Mr. Voyce's absences. She has also been a tireless worker among the women, girls and babies, as well as caring for the sick of all ages and her own family.

"Together, Mr. and Mrs. Voyce have worked for and nursed in its initial stages, the Girls' School at Kihili. We pay tribute to them for a long and effective ministry to the people of Bougainville."

FAREWELLS AT KEKESU.

(The Rev. G. G. Carter leaves on furlough and transfer). This last weekend has been long and strenuous. It commenced with the Communion Service on the Friday morning and followed with Quarterly Meeting. Saturday was a day of interviewing the teachers and giving them their pay, and then in the afternoon there was a big gathering when we all sat down to a feast in honour of the departing minister and Marama. We estimated that there must have been at least 500 present. The people expressed their sorrow at having to say goodbye to such wonderful friends and also gave thanks for all that has been done during their six-year period in this circuit. After the speeches, the people showed their great love and appreciation to the Carter family by bringing forward such priceless gifts as chieftain and tribal currency and many examples of the different crafts of the area. Again the following day there were more speeches. How they must have warmed the hearts of Nancy and George as the leaders expressed gratitude to God for the great work done, especially in the field of Biblical translation. Nearly half the New Testament has been translated into Teop over the past few years.

As Daniel expressed it—we cannot really be sorry but give thanks to God for calling our minister to a larger task. He is assured of the prayers and goodwill of the people of the Teop Circuit as he seeks to lead the District in the position of Chairman. May God strengthen and uphold him.

—Report by Sister Thelma Duthie.

M.W.M.U. Conference, Blenheim

To mark the Golden Jubilee of the Missionary Auxiliary at Blenheim, the 44th Conference of the M.W.M.U. was held there from October 6th to 9th. The Blenheim ladies had spared no time or effort in their preparations, and the result was a very happy Conference.

On Monday evening, we gathered in the Church where official welcomes were extended by the chairman of the District, Rev. Dr. M. A. McDowell, representatives of the Nelson-Marlborough District Council, the local Auxiliary, the Civic authorities and the National Council of Women. The items given by the Ladies' Fellowship Choir, all dressed alike in blue velvet frocks, gave much pleasure.

The Communion Service on Tuesday morning, conducted by Dr. McDowell and Rev. H. E. Harkness, minister of the Blenheim Church, proved a time of spiritual uplift. Tributes were paid to the late Mrs. Duke of Dunedin and Mrs. Butler of Gisborne.

Business then commenced in earnest. At the table were Mrs. S. Carter, Dominion President; Mrs. H. J. Beavis, Secretary; Mrs. J. O. Coker, Treasurer; and Mrs. S. B. Haddock, Minute Secretary, and these officers very efficiently directed our affairs. Special welcomes were extended to Sister Edith James, on furlough from the Highlands of New Guinea, Sisters Pamela Beaumont, Lucy Money and Joy Thompson from the Solomon Islands, and Sister Winifred Bennett from Te Rahui Hostel, Hamilton.

Roll call showed that 124 representatives were present, 42 of whom were first-timers. The Secretary's report told us that our membership is now 6431, an increase of 145 for the year, while Auxiliaries now total 222, an increase of 3. A tribute was paid to our President for her monthly letters, of which 2600 go out each month. The difficulty of obtaining accurate membership figures was stressed and it was resolved that all Auxiliaries should keep a roll, on which membership would be based.

The Treasurer's report showed that our income for the year was £15,069/8/2, an increase of £1227/19/-. Our finances are becoming such "big business" that at a later stage of Conference it was unanimously decided that next year we would appoint a part-time paid Treasurer in Auckland, and members were delighted to learn that Miss Lena Hendra would be available to undertake this work. Our objective to the two Boards this year was fixed at £3,600 each.

The special objective for paying off the amounts owing on the Dargaville, Hawera and Te Kuiti Maori Centres reached a total of £2,407/17/2, and by using the interest in the Home Mission Capital Fund and taking a little from Capital, the total debt on these properties has been liquidated.

The 1958-59 Special Objective is to raise a fund that will support a post-primary Teacher Sister for her first term of three years in the Solomon Islands.

Again our Stamp Money raised the splendid sum of £989/15/8. This is being allocated to the Home and Overseas Sisters as in the past, and the balance of £120 is to go towards furnishings for a pre-fabricated house to be erected at Taheke for Sister Kathleen Rogers. The remit to use some of the stamp money for a permanent purpose was defeated, though sym-

pathetic consideration was given to Auckland Council's suggestion that part of the stamp money should be given towards a Bursary for a Solomon Island girl to have further education. This matter will be considered again at next Conference. We are told of the special stamp issues to be expected shortly, but were reminded that the humble half-penny stamp is still the best money-producer!

The Medical and Educational Fund raised £500 17/0 for the year, and we were particularly glad that some of this is being allocated to the wives of Pacific Island workers in the Solomons. Gleanings members again increased their giving, the total amount being £1,727/6/6.

The report on the "Kurahunu" Hostel showed that Miss Barnett's splendid gesture in selling bulbs had swelled the Kurahunu funds by £95, while £2010/- had been received from Taranaki Auxiliaries who organised the embroidering of signatures on a supper cloth.

Concern was felt that no new Deaconesses are offering for training next year. Appreciation was expressed at the renovations made to Smethurst Flat, which offers excellent holiday accommodation for Deaconesses and is now available at certain times of the year to other interested friends.

An invitation is to be extended to the Guild Fellowship to hold a combined Conference with the M.W.M.U. when we meet next year in Wanganui, so that joint consideration can be given to the question of forming a Federation of Methodist Women.

The highlights of Conference were undoubtedly the addresses to which we listened. Our President's opening address was based on the need for our Christian Witness in the world today, and we were called to a re-dedication. Rev. W. Ford held our interest as he told of the Missionary activities of the youth of our Church.

Sister Winifred Bennett spoke of her work at the Te Rahui Hostel amongst 35 girls ranging in age from 9 to 23 years, of many different backgrounds, and of her visiting in her wide-spread district, and she really made us feel her joy in service.

Sister Edith James told of pioneering work in the Highlands of New Guinea. She paid a sincere tribute to the Solomon Island men and women who have gone as the spear-head in this new territory. We were challenged to keep an air of expectancy, and to continue to pray for the acceptance of the Gospel by the Huli people.

The Church was filled to capacity when a public Missionary gathering was held. Items by the Choir were greatly appreciated. Rev. S. G. Andrews told us of conditions in the Solomon Islands, where he has been Chairman was the past year, and Rev. B. M. Chrystall challenged us with the need for greater understanding of the Maori people.

On Thursday afternoon Conference was fittingly concluded by a Prayer and Praise session conducted by Mrs. H. L. Fiebig of Christchurch and a solo "My Task" sung by Mrs. Sandford of Blenheim. Again we felt the Presence of God in our midst as we re-dedicated ourselves to the ideal of "One great fellowship of love throughout the whole wide earth."

—Reported by Mrs. R. G. Hemmings.

Who's Who on our Mission Fields



MR. JOHN MILLER.
Joiner of Kokeqolo, writes:

My first introduction to the Christian faith was at my Mother's knee, and in her Christian compassion to neighbours less fortunate than ourselves.

It was during the ministry of Rev. W. Greenslade that I became aware of the reality of Christ and came fully into the membership of the Central Methodist Church Invercargill, during the ministry of Rev. R. Thornley.

I felt the urging of the "inner voice" in 1953 to offer for service as a joiner in the Solomons. An offer which was accepted, and so I sailed from Auckland early 1954.

I had few preconceived ideas of what it would be like, but I soon found there were many adjustments to make.

"Take my yoke upon you, and learn of me . . . for my yoke is easy, and my burden is light."

Jesus was a craftsman who made, among other things, good yokes. A good yoke fitted well and enabled the oxen to pull a much heavier load.

It is one of our tasks to train a people who, only a short half century ago, were trained and expert in the arts of war and other forms of heathenism, to become expert in the arts of peaceful and constructive industry. The sword has indeed been melted through the witness of our brave pioneers, but it has not as yet been turned into the plough-share. Craftsmanship, and a sense of responsibility for a good job are far behind N.Z. standards, but considered against the background of the last fifty years and the comparatively primitive working conditions, progress isn't so bad.

After observing some of the effects of the last war on the islands and particularly on the people who, to a certain degree in some cases, were forced to break that fellowship in which there is "neither Jew nor Greek, Bond nor Free" Japanese, American or Native, I felt a call to go to Japan when my furlough was due in the interests of reconciliation. I was able to bring back coloured slides which have helped the native folk to

see that the Christian faith is very much alive there and reconciliation in spirit if not in personal contact can be made.

I do not know what the future will hold but am quite confident that "All things work together for good to them that love God."



SISTER REWA WILLIAMSON
writes from Kekezu, Teop.

On the eve of my departure for the Solomon Islands in 1953, I learnt one of my mother's precious secrets—before I was born she had promised me to God for His work. My parents are staunch Presbyterians—father is an elder, mother a P.W.M.U. worker of Knox, Hamilton East parish, Gordonton church, and by their consistent example I learnt early in life to love God and the Church. From childhood I answered that question adults seem to always ask children, "What will you do when you grow up?" with the definite claim, "I'm going to China to be a missionary." My resolve was strengthened during my days at the Hamilton High School by the work of the Crusader group, and the return from China of a young minister who had left for the field from our district.

With the mission field in view, I commenced training as a nurse in 1949, and continued at the Waikato Hospital, obtaining General and Maternity certificates. During my nursing training my closest friends were Methodists and, as I found the Methodist churches friendly and welcoming, I attended with my friends.

In the Rev. C. B. Oldfield of St. John's, Hamilton East, I have found a true friend and spiritual guide, and his sermons and his life and his friendship have been a great help to me.

At the conclusion of my Maternity training, while considering what was God's will for me, I applied to

(Continued on page 16).

WOMEN'S PAGE

M. W. M. U.

Methodist Women's
Missionary Union of
New Zealand.

36 Croydon Ave.,
Birkdale,
Auckland, N.S.

Dear Friends,

December, 1958.

As you read this letter you will be thinking of Christmas and all that it means to us as followers of the Saviour of the world. The message of the coming of the Messiah has rung down through the ages and is as potent to-day as it ever was. In among our festivities should come sweet thoughts of the love of God. The gifts we may receive should make us think of the greatest gift of all—when God gave His Son. Let us all try to make our Christmas very full of memories of Christ. Let the blessed love of Christ make a glad Christmas in our hearts, helping us to be like Christ himself in love, in unselfishness and forgiveness.

Our Conference, which was held in Blenheim in October is over, and most of you will have heard reports of the business and the highlights of those few days. As usual, the Conference opened with a Communion Service, which was led by Rev. Dr. M. A. McDowell, assisted by the local Minister, Rev. H. E. Harkness. This service, as always, sets the tone for the Conference, and we felt that all through the spirit of God was leading us. One of the evening sessions was the Missionary meeting, when the Rev. S. G. Andrews spoke of his time on the field as Chairman and told us particularly of the women's work. The Rev. B. Chrystall also spoke, and his theme was the integration of the Maori and Pakeha and the fruits of our work among the Maori people.

The different funds have increased this year, and we were pleased to be able to report that we can now pay to the Home Mission Department the balance owing on the Dargaville, Hawera and Te Kuiti Centres. Next year our Special Objective will be to pay the salary for one term for a Post-Primary teacher for the Solomon Islands work. The education of the girls is showing such good results in Kihili that we feel that anything that we can do to help in this work is well worth while. The result of our appeal for more interest in the Kurahuna account was an increase which is helpful but not yet what we would like. We look forward to the day when we will be able to raise this fund to £2000 per year. As you all know this property is our responsibility, and we must make provision for the upkeep and maintenance of it. The Prayer and Praise session

WHO'S WHO (Continued from page 15).

the Presbyterian Overseas Mission, and was sorry to hear that they had no vacancies. It was brought to my notice that the Methodist church was sending forth urgent pleas for nurses, so after much prayer and thought I applied and was accepted.

The five years' service in the Islands that I have completed have been a great blessing to me. Sometimes I think the people have taught me as much as I have taught them. Certainly I love them, and the work here in the Teop circuit is a great joy. There are times of doubt and worry, but all the way I have proved the verse, Phil 4:13—"I can do all things through Christ who strengthens me."

at the end of Conference was a time of real significance, and all the devotional periods were of the same high order. We are grateful to the ladies who led us each session as we sought divine guidance in our deliberations.

There were five Sisters at Conference, two of whom spoke to us of their work. Sister Winifred Bennett, who is in the Waikato area in the Maori work, and Sister Edith James, who is on her first furlough from the New Guinea Highlands, our newest field overseas. Both the girls gave thanks for the prayers and interest of the women, and were enthusiastic about their special work among our coloured brethren.

Rev. W. F. Ford gave us an insight into the work of the Christian Education department, and explained the ways in which the department supported the Missionaries both financially and practically.

I have just received a letter from Sister Mavis Dickie, of Otorohanga, who writes: "Once again the year is drawing towards Christmas with all its numerous activities. Christmas parties have to be planned and prizes to be bought for the various Sunday School groups. At the Annual Rose Flower Show held by the Methodist Church we have a Maori section which brings in various forms of Maori arts and crafts. Entries for this are solicited from folk round the area, so one has to start a few weeks ahead giving out schedules and persuading folk to enter some of their work in this very interesting section. Then, too, we will be holding a Bring and Buy stall next month for the Centre. Our Table Tennis Club, which commenced at the beginning of July, has grown very popular, with the result that some evenings the crowd is almost too big for the space available, but they have found a way of getting round the difficulty. Some play other games in the Store-room in between their turns at Table Tennis. Among the families there seems to be a growing interest in the things of the Spirit, judging by the requests for Maori service books and Bibles. Parents are asking, too, for copies of a Grace, so that their children may be able to give thanks for their meals. We pray that as they teach the young folk the hymns and prayers their own life may be deepened so that Christ may indeed be Lord of all."

May you all have a very happy holiday period and return to your Auxiliaries refreshed and strengthened for the New Year. God bless you all.

Yours in Missionary Bonds,
GLADYS CARTER,
President.

Will all reporters please note that after this issue, ordinary reports will be printed in the "Methodist Times," but for these "Open Door" pages send only reports of "Highlights" and special occasions. The rest of the space will be used for material of an educational nature, and for ideas helpful to Councils and Auxiliaries, to which you are all asked to contribute. We are giving this a year's trial, beginning next issue.



KURAHUNA FRIENDSHIP CLOTH.

This cloth, a gift from the M.W.M.U. women of Taranaki, has been the means of raising £20/10/0. On to the cloth have been written the names of women who uphold Kurahuna in prayer. Into the cloth have been worked stitches of love and gratitude.

DISTRICT COUNCIL REPORTS

Waitemata: A good gathering met at Birkenhead for the Annual Meeting, six women having come from Warkworth, 40 miles away. The financial statement showed an income of £602/12/0, stamps and coupons, £60/18/8. The various reports showed how well the work had been maintained during the year. Rev. R. H. Allen led our thoughts in a meditation on Psalm 40, the Missionaries' Psalm. The President thanked the officers and members for their help and encouragement.

Auckland: Twenty-three auxiliaries were represented at the Annual Meeting. The President opened with devotions. During the roll-call, new representatives were introduced as each auxiliary was called. Remits for Conference were discussed. In order to help new auxiliary officers, their duties were explained, and questions answered by Council officers. In the afternoon Mrs. Beavis centred our thoughts round the theme of co-workers with God and with men. A visitor from Lower Hutt was welcomed. The report of the year's activities showed that great interest was being maintained in the missionary work. The Treasurer reported an increase in the annual income, it being £2507/14/9 from 23 auxiliaries, 732 members, 243 being gleaners. The Dominion President, Mrs. S. T. Carter, was the guest speaker, and all were pleased to hear something of her experiences during the year. The Officers were re-elected, and prayer closed a successful Annual Meeting.

Thames Valley: Nine auxiliaries were represented at the Annual Meeting held at Te Aroha. The President led the devotions, mentioning the help we derive from the Psalms. Quarterly reports were received and a discussion took place on the remits for Conference.

A period of intercession followed. In the afternoon Rev. J. Churchill said it was good for the missionary work to hold the Council meetings in different places each quarter. Reports excellent, and the Treasurer reported an increase financially, the total being £601. 80 parcels sent to Home Sisters, and 11 overseas. Election of officers then took place. The next meeting to be at Paeroa.

Manawatu: At the Annual Meeting there was almost a full attendance of members. After devotions many members took part in a prayer session. The secretary's report brought out a sound state of affairs and the use of new ideas at meetings. Membership stands at 474. At least 60 boxes of goods have been sent to Sister Grace, who expresses thanks. The financial report showed £1317/4/0 for the year's total income. We have 144 gleaner members. Election of officers followed. All expect another good year of work.

West Coast: Looking back over the past year we are pleased to report an improvement in both membership and finance. Four auxiliaries are functioning, and membership has increased to 91, and there are also more gleaners. Finance increased by £13/12/8 to £154/17/10. Parcels of used clothing have been forwarded to the Home Sisters at regular intervals. The visit of Sister Winifred Bennett on Home Mission deputation was greatly appreciated. We eagerly look forward to a visit from Sister Edith James in November, to hear first-hand news of this important venture in the New Guinea Highlands. The Annual Convention was a day of rich fellowship and friendliness.

North Canterbury: At the Annual Meeting there was an attendance of over 100 women. The devotional period stressed the need and privilege for us to be intercessors. The Secretary's report showed an increase of 67 members, making 769 which includes 109 gleaners. The election of officers followed. In the afternoon, Rev. Trevor Shepherd, recently returned from Bilua, Solomon Islands, traced the work of missionaries who pioneered the work in the Islands of the South Pacific.

South Canterbury: At the Annual Meeting, the devotional thought was "God is Love." Love led us to the Cross. God-given love is full of liberty. 45 answered the roll-call. The total income for the year was £1010/10/3, a big increase on last year. Miss Barnett, of Morven, was thanked for her gift of £95/10/- realised by the sale of bulbs. The election of officers was held. It was regretted that Sister Mildred West was leaving the district, as she has been the mainspring of the work over the years, which has been greatly appreciated.

At Close of Day we were given the thought that prayer is being with God, not a kind of magic device, but hand in hand with a Friend. The Benediction brought an enjoyable day to a close.

Otago: The Annual Meeting was held in Central Church. The Annual report was an excellent resume of the year's activities. The financial statement showed an increase of just over £200 for the year. The election of officers took place, and later Mrs. Ganderton, in thanking Rev. G. R. H. Peterson, expressed our good wishes and congratulations as he shortly assumes the highest office of our church, President of Conference. A period of intercession followed. It was decided to hold a social evening in the third week of November to meet Sister Edith James. Special greetings were sent to several members.

The meeting closed with the Benediction and supper.

Missionaries' Addresses:

SOLOMON ISLANDS DISTRICT

ROVIANA CIRCUIT: **Surface mail**—Methodist Mission, P.O. GIZO, BRITISH SOLOMON ISLANDS.

Air mail—Methodist Mission, **Munda**, BRITISH SOLOMON ISLANDS.

(Do not any longer use the address "Barakoma Airfield.")

Rev. and Mrs. A. H. Hall
Dr. G. E. Hoult
Mr. and Mrs. R. A. G. Baker
Mr. and Mrs. J. S. Gatman
Mr. R. C. Fleury

Sister Myra Fraser
Sister Audrey Roberts
Sister Lesley Bowen
Mr. J. M. Miller

VELLA LAVELLA CIRCUIT: **Surface and Airmail:** Methodist Mission, P.O. GIZO, BRITISH SOLOMON ISLANDS.

(Do not any longer use the address "Barakoma Airfield.")

Rev. and Mrs. A. C. Watson

Sister Joy Thompson
Sister Audrey Grice*

CHOISEUL CIRCUIT: **Surface and Airmail**—Methodist Mission, P.O. GIZO, BRITISH SOLOMON ISLANDS.

(Do not any longer use the address "Barakoma Airfield.")

Rev. and Mrs. D. I. A. McDonald
Sister Lucy Money

Sister Nancy Ball
Sister Audrey Highnam

BUIN CIRCUIT: **Surface and Airmail**—Methodist Mission, Kihili, Buin, South Bougainville, TERRITORY OF NEW GUINEA.

Rev. P. F. Taylor, Tonu
Sister Ada Lee, Kihili*
Sister Beulah Reeves, Kihili

Sister Merle Carter, Tonu
Sister Pamela Beaumont, Tonu
Mr. C. V. Wills*

TEOP CIRCUIT: **Surface mail**—Methodist Mission, Kekeesu, Bougainville, Free Bag, RABAUL, TERRITORY OF NEW GUINEA.

Airmail—Methodist Mission, Kekeesu, Teop, P.O. SOHANO, TERRITORY OF NEW GUINEA.

Rev. and Mrs. G. G. Carter
Sister Thelma Duthie

Sister Rewa Williamson

BUKA: **Surface and Airmail**—Methodist Mission, Skotofan, Buka, Bougainville, P.O. SOHANO, TERRITORY OF NEW GUINEA.

Rev. and Mrs. G. A. R. Cornwell
Sister June Hilder*

Sister Norma Graves
Sister Phyllis Rudolph
Sister Mary Addison

PAPUA-NEW GUINEA HIGHLANDS DISTRICT:

(For reasons of space, New Zealand workers only are listed below)

MENDI CIRCUIT: **Surface and Airmail**—Methodist Overseas Missions, MENDI, TERRITORY OF NEW GUINEA.

Rev. and Mrs. C. J. Keightley

Mr. G. T. Dey

TARI CIRCUIT: **Surface and Airmail**—Methodist Overseas Missions, TARI via GOROKA, TERRITORY OF NEW GUINEA.

Sister Edith James*

* On furlough in New Zealand.

Methodist Church of New Zealand FOREIGN MISSION DEPARTMENT

HEAD OFFICE: 3rd Floor, Methodist Central Mission Building, 378 Queen Street, AUCKLAND, C.1.

Postal address: Box 5023, AUCKLAND, C.1.

General Secretary: REV. S. G. ANDREWS.

Lay Treasurer: MR. G. S. GAPPER.

Manager of Publications: SISTER LINA JONES.

Editor "The Open Door": REV. S. G. ANDREWS.

Editors "The Lotu" (Children's Missionary Paper): REuty Editor: REV. C. T. J. LUXTON.

POSTAGES: **Airmail letters:** Territory of New Guinea: 6d. a half ounce.
British Solomon Islands: 9d. a half ounce.

Airletter forms: 6d. each in both areas.

Printed by Institute Printing & Publishing Society Ltd., Auckland.

VOL. XXXVIII. No. 4.

MARCH, 1959.

Linda
2/6 Due Published Quarterly.

THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



GIFT OF THE LEPERS' TRUST BOARD — The Ozama Twomey arrives at Roviana.

Annual Report Number

—incorporating financial returns, 1958

Price: Two Shillings and Sixpence per annum.

Posted: Three Shillings.

General Secretary: Rev. S. G. Andrews.

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