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JUNE, 1959

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THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



WORSHIPPERS AT DUNDAS STREET CHURCH, DUNEDIN.

—Otago Daily Times photo.

“They shall come from the east and from the west . . .”

—Luke 13:29.

A Number Featuring . . .

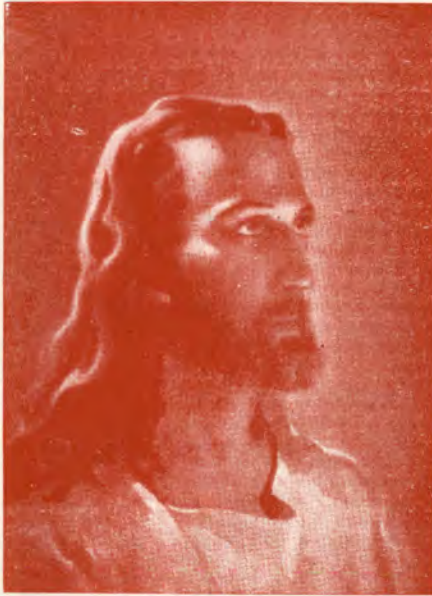
CHRISTIAN STANDARDS

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General Secretary: Rev. S. G. Andrews.

Foreign Mission Department, P.O. Box 5053, Auckland.



"Suffering for His Sake"

IT IS A STRIKING THING that when God called Paul to carry His name "before the Gentiles and kings and the sons of Israel" that He did not indicate what great things would be accomplished by Paul in His name. Instead, He said ". . . for I will show him how much he must **suffer** for the sake of My name."

It would seem that in God's sight, suffering and success are not very far apart when it comes to Christian service. There is a thrilling story in missionary annals of a brilliant and consecrated young doctor, Arthur Jackson

by name, who in 1910 began his missionary career in Manchuria at the age of 26. About six weeks after his arrival he volunteered for work among those infected with pneumonic plague which had broken out in the north, and within a month, after treating hundreds of cases, he succumbed and died. His missionary service lasted 66 days. No wonder that men, in paying tribute to him, summed up his life in these words, "His heart was in the saving of the world."

God's ways are so different from the imaginations of men. Length of life means little in His sight. In His own way he uses the obedience of humble hearts, an obedience learnt through suffering, to the glory of Christ and the salvation of men.

Not all His servants suffer either as Paul or Arthur Jackson did. But they all suffer the heat of the day, the burden of the task with its few immediate rewards; theirs is the anonymous service, known only to God; theirs the call to fulfil the word of the scripture: "It is required in stewards, that a man be found faithful."

And the cry of those who thus serve, to you who read this, is the same as it was in the day of Paul—"Brethren, **PRAY FOR US.**"

PRAY THEN FOR THESE:

- ★ The workers in the New Guinea Highlands, and particularly for Miss Joyce Rosser, who is now taking up her work there as secretary to the Chairman.
- ★ Agnes Luduvavini and Effie Kevisi who have come to Rangiatea Hostel on Government Scholarships for advanced High School study. (These are the first girls ever to leave the Solomons under this scheme). Likewise Isaac Qoloni, at Wesley College under the same scheme.
- ★ Sam Kuku and Leslie Boseto at the Bible Training Institute. They will be returning to the Solomons at the end of this year.

PRAY FOR THESE NEEDS IN THE SOLOMON ISLANDS DISTRICT:

A secondary school teacher (for 1959).
Three primary school teachers (for 1960).
One nursing sister (for 1960).

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OUR VICE-PRESIDENT WRITES . . .

Enthusiasm for Missions

When I was a youth I believed that if only everybody could be persuaded to believe in the Christ that I believed in, the problems that beset mankind, such as war, disease, poverty and social immorality, could be cleansed from human society. I was enthusiastic in my conviction that it lay within the power of the Church to achieve this. I thought that everybody who knew the Gospel story and the record of what a small group of men, the apostles of Jesus, had achieved in that service for their Master, could not desire anything else but to see His Kingdom grow until it was established over the whole earth.

I used to have pictures in my imagination of the wonderful kind of world that we would all be able to live in, and it seemed incredible to me that people would not want to live in the kind of society we could create if we all followed Christ.

As I grew older I learned that a great many people gave verbal approval of Christ's way of life and the things that He taught, but were not willing to accept the changes that had to be made in their own lives to bring in the better world, and the more I thought about this, the more I realised that this applied to myself as well.

The mission of the Church to the world is given many titles and descriptions, but in practical experience it is to change the lives of men. This means changing the desires of men from being what they are to the desire to be like Christ and a son of the household of faith.

The story of Christian Missions is a story of consecrated enthusiasm, without it the work could not have advanced as it has done, but in spite of these advances, our growing knowledge of the world we live in tells us that the need of human kind for the services of Christian missions is increasing at a more rapid rate than we are able to supply.

There is still a tremendous gulf between the standards of life, of health and of education, between the so-called advanced nations of the earth and the depressed and ignorant. In spite of the trails blazed by the Christian Missions and the immeasurable good achieved, the most urgent call facing the Church today is to bring the agencies of Christian witness and service to millions of men and women who have not yet understood the meaning of human dignity and whose immediate concern is that they are not accepted by the nations of superior resources and culture.

The impact of western civilisation has now spread so far across the earth that it impinges upon the lives of more people every year. The peoples of the non-western civilisations are a different colour of skin, have different traditions and cultures and economically are underdeveloped.



MR. ALLEN DINGWALL—Vice President of Conference.

In their struggle to improve their lot they look at how the western world has achieved its present place, and are inclined to think that any of the methods used by western nations, even those used centuries ago, are justifiable for them to use now.

The white man's reticence to accept the peoples of other races as having an equal place in world society stimulates them to imitate the white man, even to their detriment. Those who have studied the question of race and colour are now prepared to say that a difference of race or colour of skin does not constitute proof that certain races are inherently and fundamentally different, or incapable of rising to standards of life already possessed by others.

This finding has made it possible for the Christian to make a better approach to the people he wants to win for the Kingdom of God.

We can now say that man is man in his own right and that it is his privilege to become a son of God. May we realise that as Christians we must be quick to present this truth, particularly to the depressed peoples of the world.

One of the great problems that confronts the work of Christian Missions is the fact that the people who stay at home and the countries from which the missionary goes are not as unselfish in life and spirit as the missionary, and he finds it very difficult to explain this to the people among whom he works.

Some of the young men who have come to this country from our missions in the Solomon Islands cannot understand the New Zealand Methodists' attitude to worship and church attendance. How much better as a church and more convincing our missionary work if we loved our Lord and His Church as we teach the Solomon Islanders to do.

I was privileged a little while ago to listen to an address by a missionary home on furlough from the Sudan. The most thrilling part of the story was where the missionary recounted the sorrow that befell them when in World War II, they had to leave the country. When the time came for them to return after the war, it was with great uncertainty and fear that they, thought of the prospect of going back to their field of work. To their joy and amazement, they found that in their absence new converts had been won and new churches built; their work had been surely well done, for they had indeed built the Church, and the witness they began remained.

This is evidence of pure enthusiasm for Christ and His Church, evidence of what the power of love can do in releasing men from bondage and giving them a free Spirit.

Everywhere the Christian Church has gone in the spirit of Christ's love and been true to her Lord, men have been uplifted, become free from fear, found a greater happiness, been kinder to their neighbours, enjoyed better health and have lived a more useful life.

The Methodist Church has always been a missionary church. Her presence anywhere has always meant an influence for changed lives; her concern has been to teach men that Christ can uplift them, that the answer to all their problems can be found in Christ.

The calibre of our missionary representatives has been outstanding, their gifts of mind and spirit very evident, because they were consecrated men and women. Their enthusiasm has enriched the world, and far exceeded their material resources. The demands on health and personal well-being have exceeded anything most church people are asked to face.

The missionary knows better than we do the urgency of the task awaiting the church. Can we let Christ down, or the missionaries down, or can we sharpen our enthusiasm in our love for Christ and His servants in the field?

We can pray for them more often, we can be more unselfish in our giving, we can examine our own lives, for it may be that some of us should be serving with them in the field. If we are holding back in any of these ways, we are denying Christ and the work of the missionary.

Let us be sure of this—the world needs the Church in a bigger way than before. It is our part in the missionary enterprises of the Church now that matters. Let us be enthusiastic in what we believe.

—ALLEN A. DINGWALL.

TEACHERS . . .

A woman secondary teacher is needed NOW and three woman primary teachers are required for 1960.

and a NURSE . . .

A nurse holding general, maternity and midwifery certificates is needed for 1960.

ALL FOR OUR MISSION IN THE SOLOMON ISLANDS.

Inquiries from Christian young women will be welcomed by . . .

The General Secretary,
Methodist Foreign Mission Department,
P.O. Box 5023,
Auckland, C.1.

FURTHER LEPERS' TRUST BOARD GRANTS:

The Lepers' Trust Board had a further record year in 1958, and has once again been most generous in distributing funds to help leprosy work in the Pacific Islands. A cheque for £7,500 recently reached the Foreign Mission Office. As in past years, £3,500 of this is for our general medical and leprosy work and £4,000 is in respect of current and future maintenance, running costs and insurance of the "Ozama Twomey"—itself a gift of the Board to our work.

CORRECTION:

In the March issue of "The Open Door"—the annual report number—the list of legacies received up to 31st August, 1958 was duly printed. Unfortunately one name has been printed erroneously. The name "Harriett Parker" should read "Harriett Baker". The late Miss Harriett Baker of Oamaru bequeathed £308/6/9d. to the work of our overseas missions.

In accordance with our policy, all legacies, unless otherwise directed, are used for permanent buildings or equipment overseas.

MISSION MAILS BURNED:

On April 14th, the ex-army "weapons carrier" that takes mission supplies from Kihili to Tonu in Buin Circuit caught fire. The driver, Tuma, was injured in putting out the fire and saving the vehicle. Mission cargo worth £200 was destroyed, as well as various personal supplies and mail addressed to SISTERS MERLE CARTER and PAMELA BEAUMONT. Will their friends who wrote to them in late March or up to about April 7th please understand that their letters were probably destroyed unreceived, and therefore unable to be answered.

Driver Tuma is under the care of Sister Merle Carter and making a good recovery.

Standards in the Solomons

by ALLEN HALL

(The Rev. A. H. Hall, M.A., is Principal of Goldie College, Banga, British Solomon Islands).

Our young church is awakening! The first Jubilee came as a surprise to the native people; they didn't quite know what was expected of them; the Diamond jubilee should be much better for we've had a rehearsal ten years beforehand; the first jubilee was a dressing up to the parts as it were, but the second will be a more genuine expression of what is in the tribal hearts of the Ecclesia, a natural jubilation rather than an acted part, if one might generalise.

Mr. Goldie used to tell us that if there were a wrong thought, its wrong action would follow, but if the opposite is true, then we are on the upward trail with the inner core of the native church, for spiritual knowledge has increased in every one of our six Circuits. With larger staff, better equipped stations, enlightened preachers and a higher standard of education, there is not only less chance of zeal without knowledge, but also more knowledge with zeal; our problem sometimes is having knowledge without zeal.



Agnes Luduvavini, Betty Te Awhe, Lois Newton and Effie Kevisi at Rangiataea Hostel, New Plymouth.

PRACTISING WHAT WE PREACH

The basic question before us in this article may be said to be "what is true Christian Melanesian conduct?" and its sequel "are our practical ethics up to the standard of our Faith in Christ Jesus?" The Roviana people have an expression about "preaching belo-belo" which means you're telling your congregation something they, not you, must follow; it certainly does ring a bell, but also declares the preacher to be a hypocrite. Our people are very conscious of this.

Do our practical lives live up to what we preach to the people who fill our leaf and bamboo houses of worship? Paul himself exhorts the young churches to watch, not only unto personal holiness, but also to their social standards. John Wesley rode off to spread Scriptural holiness throughout the land, and we plough through the seas to do the same, but there are plenty of folk who are prepared to let us do that, around our coasts, islets or in the forests and hills.

Let it be agreed that we are orderly sons and daughters of God, humble before all we meet, not arrogant to the weaker brother, not conceited at all about our importance; I once saw a native who was so priggish that he would do anything to help me, but nothing to help our Chinese neighbour; next I saw a

Chinese passenger in one of our Mission jeeps who couldn't get out to push with the missionary (and his wife) because he'd have lost too much of his face. Our birth is from above, and we must now be dead to sin and our selfish unethical living, that we may really live towards God, being responsible to Him first, the mission leader second, so that should there be no mission agent in the picture, our behaviour will always be ethical, because we are not being good to please an itinerant pastor who may or may not be present, but an ever-present God Who sees us constantly.

FAITH BEFORE WORKS

Thus, I think our chief emphasis in the behaviour problem is to give the people of Melanesia a real glimpse of God, and that motivation will lift their ethics higher than good works' patterns because it is based in Faith towards the Highest. One European soldier said he wanted to live straight because his mother had made him promise to remember her Christian teaching while he fought in the Solomons. One native tracker told an allied officer he would not gamble for money because he and his hands belonged to God. We missionaries should always lead our people to the higher motive; Christ alone is the Head of all things, of principalities, of powers and of the Church which is His body; we are His limbs.

This world truly is wicked, in the midst of great beauty. While dazzled by brilliance of light and joy, we also see here in Melanesia, the poison of satanic teaching; we blame the native for lies and deceit, but next day are surprised by the same in Europeans. There seems to be scarcely a village where adultery is absent among natives, yet matrimonial liaisons exist between white planters and native wives, which are blurred by a European wife in the background or a nominal divorce to palliate the conscience. Our Native Conference and Synod often discuss this subject, and are striving to apply the New Testament ethic to the primitive social situation where old and new and pagan exist alongside each other.

MORAL INSENSITIVITY

Even our Church leaders are stupefied by crooked thinking; personal and social sins have made the conscience insensitive to dishonesty, and who, in native environment, has the courage to stand up and preach from the shoulder about what they're all doing in the villages—they—the indefinite pronoun of Melanesia. The common crowd is led astray by blind or perverse leaders who follow bribery, accept gifts for hidden purposes, and even acquiesce in a kind of innocent oppression that turns some natives into agnostics and fatalists.

There is another class which is enticed by lustful sensualists, aborting children for lust's sake, drinking forbidden liquors because no one ever sees any reason for saying no to anything, being in the swim because some covetous schemer needs cohorts to cultivate success in his nefarious scheme, which ruins the souls of the innocents who follow to the courthouse and prison.

SERVING MAMMON IN THE SOLOMONS

We are teaching the present generation which knows not Joseph, that to be friends with the world

usually turns one into an enemy of God; power in this world is usually harnessed to wealth, but the lust for riches is usually harnessed to a despoliation of the poor; is it so here? Not quite yet, for wealth is only beginning to be amassed; the bloated capitalist is striving hard to get bloated, for meanwhile he's too busy planting cocoa, cooking copra and buying and selling; when his bloating gets a bit more under control, he'll have more time to sit down and eat, drink and be merry; life's too busy yet to be really despising the poor, for he's hardly able to let much stay in the bank account at the present juncture. Our particular situation is retarded somewhat for the Protectorate is primitive and undeveloped; the would-be-rich is amusing yet, rather than powerful; he is trying hard, but hasn't learnt his part well, nor his act. But aided by Asiatic and European cunning, there is much room for the development of evil in trading, buying, selling and weighing; false weights are not yet necessary, for the simpleton does not even know what his weights might be; traders see to that, whether they be black, white or yellow men. Yes, the world is wicked.

I dare say that if Paul were here now, he would remind us in the young Melanesian Church to be blameless; Jesus adds, "Resist not evil" to our already lengthy list of maxims for ethical living. Most natives approve the things that are excellent, especially in your presence as a missionary; later you find that they wanted to please you by agreeing. There is no other way but to be sincere and without offence; we pray and labour to the end that our people, and I hope we, too, may be filled with fruits of righteousness which are by Jesus Christ. Nothing less than this can possibly glorify God and be a praise to His Name.

SECRET SINS

Much of our witness in the Solomons is spoiled by unseemly behaviour; a group of our native tradesmen have been doing very well, but a Chinese trader came to sell them "soft drinks." We found it was forbidden lager; who is to blame? What of their testimony? their faith? their character? The Duke has come and gone, and the various programmes went through without a hitch that mattered; yet in the secret hearts of many of our youth, there are unseemly things such as larrikinism, immorality and trusting in "charms" to resist the potent "meresena" of other visiting natives when thousands gathered at Gizo to welcome His Royal Highness. Glad was our heart to hear of the Prince's sincere enquiry of our Chairman as to how the translation of the Scriptures fared. The weaker faith of some of our brothers and sisters is being harmed by temptation to drink by Chinese and others, the receiving in mail from India of specious promises of potent charms if they will only pay such and such for this or that special aid to personal victory over one's foe or for a coveted bride.

SCRIPTURAL HOLINESS

We can only teach our people not to seek their own interests first, not to be provoked by evil, indeed not to think any ill. Our Methodist doctrine of sanctification needs renewed emphasis in a rather worldly church where the new generation feels the tug-back of the pendulum to heathen rite. I am finding John Wesley's abridged journal an inspiration to College boys as we read together of the holiness of the early Moravian missionaries who accompanied the two brothers to American settlements of European and Indian. Some of our people at least appear to be living without sin, are not busybodies, and know to trust in that Fount of Cleansing Blood for daily victory over sin. Their guilt and their pride have gone by the board for they have

learned that there is not a righteous man in the Melanesian environment. One important force in improving the ethics of this young Church is our customary early morning Lotu, when the thoughts can be cleansed by the daily study of the Word of God, so that our conversation is as becomes the Gospel of Christ. But we have here very few faultless examples to all the believers in word of conversation, in charity or in spirit, in faith or in purity; in some of our villages where there is zealous worship, I have found also that there is a tendency to holy living.

SPEAKING THE TRUTH IN LOVE

The great task before us is to advertise God's Word. I know no other great priority, but the holding forth of the Word of Life with truly holy hands. So often, one finds backbiting where there ought to be a dependence on some living Word of faith. Bitterness ruins some of our witness as it does in European lands; and there is too little obedience to God's Word. The Melanesian often sits down to do nothing because "you didn't tell me to do it" or "you didn't ask me"; the Melanesian cookhouse is so full of gossip and slander that the Gospel stories of the Lotu are quite forgotten; and how often do we missionaries lose our opportunity to preach the Word of Life to all? Paul again could rebuke us in our Solomon Island fellowship because we just don't speak the things of sound doctrine, nor be sober, grave, temperate, faithful and in control of our own tongues!

False accusations fill many Solomon Island lives; it is true that no story gets passed on correctly unless in the original writing; one can easily get trapped into false-accusing, unholy conversation and slander, when one should be holy, teaching good things and having his talk honest among Chinese, half-caste and native; if only our Church could be evil-spoken-of and yet cause the evil-speakers to glorify God by our good works! Does that happen in New Zealand?

I want my College boys to live out their theology in consistent example, not to parrot their religion nor go bla-bla into any group of listeners, but to consolidate others by gracious influence and impartial goodness and the spiritual culture that is caught from fellowship with the Lord of the Sabbath. Today, I am proud to drop off the young college preachers from village to village as I go myself to care for the Church scattered through these islands; they go with a living message to establish righteousness which alone can exalt our growing Melanesian society; how our native headmen and councillors are sometimes tempted to countenance injustice and unrighteousness which degrade the State. Yes, we must advertise the Bible and tell it forth in diverse ways, for the days are evil and only His holy and blameless ones can speak forth the Word of Life with power and conviction.

LIGHTS IN A DARK WORLD

John Wesley was one of those who glimpsed the ghostly lights at masthead and in the rigging during his ocean-going trips; they were like a sign of spiritual comfort in a storm of darkness. So too, are the lives of many of our Christians in this part of the world. Their light expels the darkness of their companions; so often one hears "Oh they didn't do it because you were there" and thanks God for a native Christian whose influence was worth something. Christian marriage is killing polygamy; Christian faith is killing potions and charms; Christian ethics are ousting compromise and convenience and custom; the tale is told of a mountain man here who ate his ten wives as he needed heathen protein; then he became a Christian; what a pity we often go the right track having run the whole gamut

Education for the Nuclear Age

By RICHARD NORTHCOTT

(Richard Northcott, B.Sc., is in charge of the technical department of Lelean Memorial School, Davuilevu, Fiji).

A short time ago a vivid glow in the Fijian sky marked a violent nuclear explosion a thousand miles away. It was a terrible reminder that a new age has dawned in the Pacific.

In many ways Fiji is decades behind the vanguard of civilisation; even still tread the rice to thresh it, the wind is still used to winnow it, houses are still made of bush materials and are lit by kerosene lamps, roads are not tar-sealed, the majority of children leave school before they finish class 6, and many do not go to school at all. In spite of these signs, the new age is here; there is a feeling abroad in the community that



SCIENCE STUDENTS, LELEAN MEMORIAL SCHOOL

(Continued from page 4).

of evil possibilities! Christ commends His love to Solomon Islanders in that while they were yet heathen, and filthy and vengeful, He died for them.

But now, there are many lights in the world; I could name some who oppose their own families and neighbours to uphold some principles they have adopted in Christ. Their ethics were tested by war—and by trading. Some of our people are doing no less than early candidates for the task of bishop—blameless, one wife, vigilant, sober and of good behaviour; they are most hospitable and not given to wine or filthy lucre or brawls or strikes; on the contrary, they teach with greater patience than their missionaries, they covet and possess nothing and rule their house and numerous offspring with gravity.

SAINTS OF GOD

Finally, I would like to say that in our native church, there are many scores of humble Christians who make our hearts glad; we are glad to know them; they say they are glad to know us. Their mercy and their charm, their tranquility and their self-control win many for the light. They are children of the light who win some, who but for their warm influence would be fruit that falls too soon. Such a type of Christian attracts sinners—to save them; attracts friends—to cheer them on the way; truly we have many native Christians who faithfully weep with those that weep and rejoice with those that rejoice. They are children of the light, walking in the light, and not secretly evil or practising guile.

Let us be generous in estimating the character of our Islands' brothers and sisters; they are scarce risen from the darkness; they are generous, mostly, in their dealings with modern man. We have our centuries of knowledge and progress, yet we can be parsimonious and grudging with our love and our wealth. Many fail, both black and white; we have but one debt, to love one another and to win souls. Don't criticise the dusky stumbler into the light when you might pray up and love up his soul out of the pity that he, too, may be blameless and harmless, like you, a son or daughter of God, without rebuke, in the midst of a crooked and perverse nation amongst whom we ought to be shining as lights in the world and telling forth the Living Word of God.

economic and political maturity are important goals to plan and work for. The Church in Fiji is also striving to attain its majority.

The new age will make new and large demands from the people of the land. It will demand new technical and scientific knowledge and skill, a new sense of industry and thrift, a deeper understanding of life and a faith which will be able to stand up to the strength of modern intellectual argument which tries to strip a man of his faith, virtue and hope and clothe him in cold and hopeless materialism. What can be done to prepare a people for this age? What can the Church do?

THE CHURCH AND ECONOMIC PROGRESS

The Church would not agree with the idea that merely increasing the material wealth of a people will bring greater happiness and satisfaction, but it must surely agree that the greatest use should be made of a country's material resources. In fact, the Church as it exists in many newer countries, must actively share in the endeavour of these newer nations to attain economic and political self-sufficiency. If it does not share in this task, or if it hinders the achieving of this goal, then it cannot expect to exert any influence or authority in the country when the goal is finally achieved. In Fiji, the way to self-sufficiency lies in successful agriculture; not using present methods of the digging stick and bullock wagon, but with all the aid that modern science can give to agriculture. A great need in Fiji today is that the youth of the colony be given the opportunity to follow a vocation on the land. This is not a simple matter, it involves more than agricultural education. Problems of land settlement, village administration and interference with age-old customs are raised in this issue. The Church in Fiji is actively engaged in agricultural education at Navuso where both Fijian and Indian boys who have their mind set on farming as a career are catered for. Many of the other problems are beyond the control of the Church and must be solved by legislation. Even in these problems the Church can guide its members, particularly if the progress and the welfare of the community are endangered by selfishness and self-seeking.

A NEED FOR ARTISANS

If Fiji is to become an agricultural community it must possess as well as scientific farmers, a body of

skilled tradesmen. In Fiji, there is no well-defined way in which a youth can become a highly-skilled tradesman or mechanic. There is no Government Technical School and there is no apprenticeship system whereby a boy can learn by doing. However, some contribution is being made to solve this important problem. At Davuilevu the Church attempts to give about 60 boys elementary training in carpentry and woodwork, but when these boys have finished their three-year course, they are not skilled tradesmen and there is no way open for them to follow an approved course which will make them such.

Once we turn away from the very few institutions which are preparing the youth of Fiji for this new age by agricultural and technical training, the outlook is disappointing in the extreme. There are about twenty secondary schools in the Colony, administered by many different bodies; none of these exhibit any bias towards things technical and agricultural. The reasons for the predominance of academic education in the colony are not hard to find. Pencils, paper, blackboards and chalk are easier and cheaper to provide than forty-acre paddocks, tractors, lathes, planes and circular saws. Academic education also provides a way for the student to obtain a certificate which is not available for the technical and agricultural student. To obtain a certificate is to ensure that the owner need never plough a muddy furrow, wash down a cow bail or grasp a greasy spanner. The Church must undertake the task of preparing its members for the business of living, and to do this means to prepare them spiritually and intellectually so that they are willing to do useful tasks which their country asks them to do, and not to covet jobs which are easy and unprofitable to the community. All who undertake the task of education in this country must provide ample facilities for all who wish to, and are capable of, benefiting from agricultural or technical education. The facilities offered must be of a high standard so as to attract the better type of youth and also in order to raise the status of this type of education in the community. In all the schools of the colony, whether primary or secondary, academic or vocational, a greater emphasis ought to be laid on technical and scientific subjects, and an appreciation of the place of the agriculturist and the artisan in the community fostered in the minds of all students.

MERELY ACADEMIC?

One of this century's greatest missionaries, Dr. Albert Schweitzer has said, "How true it is, after all,

that civilisation does not begin with reading and writing but with manual labour. Because we have no manual workers here (at Lambarene), real progress is impossible. The Africans learn to read and write without learning at the same time to use their hands. With these accomplishments they obtain posts as salesmen and clerks, and sit about in white suits. Manual work is despised. Had I any say in the matter" he continues, "no African would be allowed to learn to read and write without being apprenticed to some trade. No training of intellect without simultaneous training of the hands. Only so can there be a sound basis for advance." Dr. Schweitzer then described how our ancestors, before the days of sawmills cut down trees and turned them into beams and planks from which they built their houses. "And if," he concludes, "the Africans do not advance by the same road they just remain savages, even if one or another of them, as a commercial or Civil Service clerk, earns enough money to get his wife silk stockings and high-heeled shoes from Europe. Both they and their descendants will continue, in that case, to live in bamboo huts." These are hard words and many would not agree wholeheartedly with them but they do underline the dangers of purely academic education. In Fiji there are many young people who despise manual work, and whose aim is to sit in white suits. The Church must ensure that in its schools, skilled manual work is encouraged and not despised, it must foster amongst its members an appreciation of such work, it must also have a message for the mechanic, the artisan and the farmer as well as the clerk and the salesman. Where necessary, the Church must provide ample facilities for the training of both the scientific farmer and the skilled tradesman. To do this, much money is needed and skilled manpower must be provided. The Church in Fiji does not ask for your gifts, it offers to you the opportunity of sharing in this task.

Right:
LELEAN BUILDERS

Below:
**THE TECHNICAL
DEPARTMENT**



Samoaan Methodists in N.Z.

An important part of our missionary witness today consists of Christian hospitality and example to Christians from overseas who come among us as students, tourists and permanent residents. Not a great many such are Methodists, for the numerous Methodists in the Pacific Islands live in the areas like Tonga and Fiji, without the close administrative link with New Zealand that has applied to Samoa during the past forty years. Methodists form a minority among Samoans; but a sizeable group of those who have migrated to New Zealand has turned to the Methodist Church. Our policy is to receive these people into the normal fellowship of our Churches. In the light of their experience, two Methodists from Wellington write for this "Standards" issue of "The Open Door." Mrs. Thornley has known these people both at Pitt Street, Auckland, and more recently at Wesley Church, Wellington; Dr. Barry Cleverly, from the staff of the Department of Scientific and Industrial Research, is intimately linked with the life of Wesley Church.

OUR FIRST GENERATION OF SAMOAN IMMIGRANTS

The settling of our Samoans among us has all happened suddenly. I remember clearly in 1950, the first young Samoan, Laga Ropeti, to join our congregation at Pitt Street Methodist Church, Auckland. The novelty of the first years of their coming did not press us to ask fundamental questions. We enjoyed their friendly company, their attractive dancing and singing, we appreciated their devotion in worship and their generosity in supporting their Church.

But the years of novelty have passed and we have begun to ask many questions. Has our New Zealand Church been able to integrate these folk into our congregations? Are Samoans getting sufficient help from our services to progress in the Christian life? The services held in the Samoan language do not seem to be related to daily living in a New Zealand community, if they are conducted by a Samoan leader not used to Samoan ways. We know that our numbers of Samoans attending Church are much the same, but how many are newcomers just arrived in New Zealand so that we don't realise that others have slipped away from the Church? If they don't speak English well, we make no progress in communication. We don't know some of them any better after several years.

DOUBLE STANDARDS:

The transaction from the voice of authority in personal conduct in Samoa to the New Zealand situation where the Church does not use that voice, is full of danger. Most of us would agree that with the Samoan as well as the Maori it has to be complete abstinence where liquor is concerned. The graces of social drinking are just impossible for them but the New Zealand Church cannot say "You must not" to one section of its congregation when it is not prepared to speak thus to the other section. And when it becomes known to our Samoans that Conference speaks in differing tones about social drinking, what will be the effect upon them? Up to now I imagine the Samoan does not meet fellow Methodists socially outside the Church, where there may be participation in social drinking. But that won't always be the case.

It is unrealistic to ask the Minister of the city Church to wield the big stick over the heads of the Samoans in this matter of drinking when it is utterly foreign to him to wield the stick over the heads of the rest of his flock. Yet that is what is expected of him if the voice of authority is to be found here. Surely some preparation for this jump from one scene to another must be given over in Samoa . . . or failing that, pastors accustomed to both the New Zealand situation and the Samoan ways and customs, to be a help and support to our Samoans in New Zealand cities . . . or failing that, New Zealand Methodists must rethink their responsibility about habits which might cause their brother to stumble. This will be a



Samoaan Methodist Family, Wellington.

tremendous concern in the near future when Samoans mix socially in the community with New Zealand Christians.

Dr. Barry Cleverly, who, with his Samoan wife, is a member of Wesley Church, Wellington, believes that we have reached a crisis. He says, "Many Samoans are not relating their Christian faith to daily living. Some are being lost to the Church. This movement will accelerate unless a trained Christian leader, familiar with Samoan as well as New Zealand customs, is set apart to guide the city Samoans. He must be able to speak Samoan as well as English for this first generation of immigrants."

—DOROTHY THORNLEY.

A NEW SITUATION:

The Church is continually being called upon to cope with new situations and the increasing number of Samoans arriving in New Zealand in recent years is bringing new problems that Methodism here is not yet equipped to meet. Within the last nine years, firstly in Auckland, then in Wellington and other centres, young Samoans have been turning up to Sunday worship, some integrating themselves into the full life of the Church. On the whole, the impression gained has been one of handsome, gracious, well-dressed people whom we have been proud to welcome for all are one in Christ Jesus.

There are now well over 4,000 Samoans settled in New Zealand; about half in Auckland, some 400 in Wellington and the remainder mostly in the North Island. About 800 of these are Methodists, there are about the same number of Roman Catholics, and the remainder are with the Congregational Church through the London Missionary Society. In Samoa they are

habitual Church-goers, and most find their way to a Church when they first arrive in this country. They are able to contribute much that is of value to the Church and to life in New Zealand generally. **Much good must come from a society which, recognising no personal property, counts success in life by the measure of one's kindness and generosity to others.** Those who have enjoyed the fellowship of Samoan people will have appreciated their spontaneous kindness and gaiety.

But few New Zealanders know much about the home life of Samoan immigrants or about their work and leisure activities outside the Church. Those who come to New Zealand are young people drawn by the allure of big cities and bright lights and encouraged by the lack of opportunity in their own country. There are few family groups settled here, and there is a fair excess of men over women. Altogether most live with fellow Samoans following the Samoan communal life, talking Samoan, eating Samoan food, some even working with Samoans, it is the breakdown of the Samoan family life and the inability to recognise unfamiliar temptations that are largely responsible for the large number of these people who drift from the path of reasonable virtue. **New Zealanders going abroad are never faced with the conflicts that confront Samoans when they try to live the way New Zealanders live.** Many, especially the men, are too proud of being Samoan to care ever much about adopting our ways. The young man who tries, working long hours in order to save money to send home, knows that some of it may be given away in the Samoan fashion to other relatives or spent on ceremonial feasting. If he saves to buy clothes or aims for something more ambitious, like a car, to be true to his upbringing he must share these with all his friends and relatives who ask, no matter how indolent or unworthy they may be. Those who have a goodly portion of this world's goods are expected to share with those who have little. That is Christian but hard to do when two people receive the same pay, the only difference being that one wastes his money. Of course, when you have had no experience of handling money and the family, or "aiga" has always been there to help out when needed, it is not easy to see the virtue of thrift.

HANDLING NEW FREEDOMS:

Unknowingly the Church in New Zealand adds to the confusion. **The less rigid attitude in New Zealand can easily be interpreted as a loosening of standards.** In Samoa, wrongdoers are admonished by the village pastor. Here in New Zealand, the local minister knows much less about the out-of-church activities of his Samoan flock than he does of New Zealanders under his care. The Samoans, shy of New Zealanders, are living to themselves and easily accept looser standards of behaviour than we do. Their education is very poor, they have little experience of life as we live it, and little opportunity of learning from New Zealand Christians. The Church neither guides or admonishes, as does the missionary Church back home, and it is little wonder that bad old ways persist and bad new ways begin. New Zealanders know the Church Samoans only as a group and not as individuals with names and personalities and problems. After a time in New Zealand some fall away, but the tragedy is that their loss is hardly noticed. Their place is taken by new arrivals so that we continue to be delighted at the large numbers of Samoans attending Church.

Our Society has had over a thousand years association with Christianity. Samoan Society has had just a few generations. Many more years of guidance, admonishment and love are needed from the Church before the roots of Christianity can reach deeply into

their way of life. The Church in New Zealand is being called not only to assist strangers to adjust themselves to a new life in a new land, but like a missionary Church to transform a primitive society. True, much that is fine about their life and culture we want to preserve. Well adjusted Samoans here manage to do this and at the same time adapt themselves to New Zealand life. While Samoans live in their own communities in our city and are reinforced with new arrivals from Samoa, old customs will persist, even among the New Zealand born. Vices picked up in New Zealand, especially excessive drinking and gambling, we can understand. But we must know about peculiarly Samoan vices that a proud people have accepted as part of their way of life . . . the Samoan marriage customs, which permit slackness in sexual relations; the universal belief in "aitu" or ghosts, which not only haunt the night but possess the body causing sickness and death; the dangerous practice of old wives' cures, especially those concerned with the care of infants; the justifying of any action that may benefit one's own family . . . These and other ideas the Church has condemned over the past 100 years in the name of Christ.

A CRISIS HAS BEEN REACHED:

The task for the Church in New Zealand is so difficult that the Congregational Church is tackling the problem with separate Samoan community Churches staffed by men familiar with Samoa. It is as though a small piece of Samoa were transferred to New Zealand. There is no attempt to integrate their people into the main New Zealand Church. For that very reason some L.M.S. Samoans have joined with the Methodist Church on coming to New Zealand, and some Methodists have joined the more familiar ways of the Samoan Congregationalists. The Roman Catholics do not have special Samoan Churches but cater for their flock with special Samoan services and Samoan social and cultural activities. They have priests in this country who speak Samoan, and who know Samoa intimately. We Methodists, realising that complete integration is unpalatable to most of our Samoan people, have Samoan language services and other special activities. **As Methodist work in Samoa is guided from Australia, we have no New Zealanders familiar with the Samoan scene, and there are few Samoans in the Church here who are willing to step beyond their place in society to advise our Ministers and social workers. Such a democratic procedure is not within Samoan experience.**

The Methodist Churches engaged in Samoan work have adopted a course of action aimed at easing the Samoan immigrant into the mainstream of New Zealand life. The wisdom of this policy cannot be questioned, but now after four or five years, the shortcomings of the methods used are becoming apparent. More than any Church we have welcomed him as a brother in Christ, but we still do not know his surname or where he lives, or about his family at home, or his problems in New Zealand. Before we can begin to help him we must know him. In this work the main difficulty we face as a Church is lack of knowledge of these people. This must be rectified first at the personal level—man to man. Then if some of us care enough, the Church will find a way to provide leadership that is familiar with both Samoan and New Zealand life. We want leadership towards partnership so that the Samoans who have chosen to live in New Zealand, may have a better chance to give to, and receive from the life of our Church and country.

—BARRY CLEVERLY.

Christian Marriage in New Guinea

WESLEY LUTTON

(The Rev. Wesley Lutton is now Chairman of the New Guinea District of the Methodist Church. This is not to be confused with the New Guinea Highlands District. The New Guinea District is centred at Rabaul in New Britain and includes New Ireland and Duke of York group. This is the field to which George Brown, formerly of New Zealand and Samoa, led our missionary band in 1875).

New Guinea society is matrilineal, which means that the line of descent is through the mother—but it does not mean that either motherhood or womanhood are exalted; rather it gives authority to the maternal uncle.

Throughout the years, New Guinea women have been in a great measure neglected—they have been "the hewers of wood and the drawers of water"—but today a new era and a new world is opening up for them and emancipation is on the way.

In our New Guinea District the girls now attend the schools on the Head Stations with the boys—a few girls are students in the Teacher Training Class—some are becoming Local Preachers—and in civic life I have known of at least one or two women who have taken their place by election in local government.

The women themselves, however, have been the greatest drawback to the emancipation—many of them prefer the "status quo" rather than be dubbed as lazy or good-for-nothing. New Guinea women are feeling the breath of freedom upon them and many of them are learning to stand alongside their men folk as equal partners, rather than in their former role as "cook and burden-bearer."

A NEW POLICY

Around Rabaul, native public opinion has forced our New Guinea Church to reconsider the whole question of Christian marriage. Through the decades, our Church has enforced the regulation that only those who are in the full membership are to be married in a Christian ceremony. It seems that in the past there were some who played with marriage—those to whom the Christian service meant little or nothing—hence regulations were framed to limit the marriage service for only committed Christians.

Whilst we have appreciated the motive behind these laws, some of us nevertheless have felt that such regulations have been a hindrance rather than a help in the more developed areas.

The matter came to a head a few years ago, when a deep-thinking native man came to see me and asked why a young couple could not be married in the Church—the young man was the son of one of our best catechists, his bride, the grand-daughter of a senior native minister. I replied that neither of these two was in full membership and so Church Law prohibited a service in the Church. Like a flash that native man hurled back at me the stabbing query "Was that European whom the Chairman married recently in our native church a member-in-full"?—and then I realised how so often we have a double standard. The man quoted had little interest in spiritual things but because he wanted to be married in the quietness of a little native church, his request was agreed to.

But this European marriage did not go unnoticed and many of our native folk felt that there was one law for them and another for the whites. As a consequence, the New Guinea Church has given long and serious consideration to this whole question of Christian marriage and the way has now been opened whereby any young couple who seek Divine blessing on their union may be united "before the altar."

ARRANGED MATCHES

But this is not as easy as it may seem. Marriage in New Guinea is still very largely by arrangement and in this way a young couple may have no say whatever as to whom they will marry, as "bride-price" is involved. This bride-price is not the sinister thing that some would make it out to be—indeed on the day of the buying ceremony I have seen the young woman's relatives distribute far more "shell-money" in gifts than they received in "bride-price."

The "buying of the bride" is tantamount to an engagement and cements very strongly the families of the boy and girl.

In many of these marriages by arrangement the young couples may not even be consulted and it is amazing how well they work out. But modern New Guinea youth is demanding more say in the things of "the heart" and I have known young girls to refuse the fellows marked out for them and boys have done the same. If tradition is strictly adhered to in cases such as these, a young girl may elope with the boy she desires and so achieve her purposes, but by doing so the families are disgraced and the young couple shrouded in shame.

The New Guinea youth of today may be better educated and more civilised than his father, but his lusts and desires have not improved. Sex-charms and sorcery are often used by young fellows to lure the girls for whom their bodies burn—but on the other hand, many Christian young men are learning that even woman was "made in the image of God." And so we are seeing a healthy fellowship growing up between them.

TWO BECOME ONE

This fellowship is clearly evident in Christian marriage and one of our dear old native ministers is a great defender of the truth that "the twain become one flesh." This fine, saintly soul is doing much to make the meaning of Christian marriage real, and to teach newly-weds that they must have all things common. I have watched him do this in a very simple way. First of all, we insist that the local traditions be observed and then when the time is ripe for them to come together if they so desire, a young couple may be joined as one in the House of God.

Preparations for the Church wedding include instruction in the meaning of marriage and the Chris-

Fourth South Pacific Conference

Shortly after the war, the six nations—Britain, France, the Netherlands, U.S.A., Australia and New Zealand—administering South Pacific countries, formed the South Pacific Commission for consultation and research. One activity of the Commission has been to call triennially a South Pacific Conference, representing the peoples of the Islands themselves. Representatives appointed by the governments attend to consider social and economic improvements. Although political leaders are among those attending, politics, as such, are banned. The Conferences of 1950 and 1956 were held in Fiji, that of 1953 in New Caledonia. This year the fourth Conference has recently taken place at Rabaul, New Britain, Territory of New Guinea. Observers have attended each Conference to represent scientific, cultural and missionary organisations, both Protestant and Roman Catholic. This year the observer representing the New Zealand National Council of Churches' Commission on Overseas Missions and inter-Church Aid (C.O.M.I.C.A.) has been the Rev. G. G. Carter, M.A., Chairman of the Methodist District in the Solomon Islands. It is Mr. Carter's comments that we print below.

The fourth South Pacific Conference met in Rabaul, Territory of Papua and New Guinea, from 29th April to 13th May. The opening ceremonies were held on the sports ground of the Malaguna Technical School and in the buildings of the same school the delegates were housed and the meetings deliberated.

In the colourful ceremony on the sports ground, local Scouts and Guides marked out the area, while a guard of honour from the Royal Papuan and New Guinea Constabulary was on parade. The Police Band provided the music. His Honour the Administrator of Papua and New Guinea, Brigadier Cleland, inspected the parade and then met the delegates and observers of the Conference. Many of the delegates wore traditional costumes, and the colours on the grounds vied with the

colours of the flags of the six member nations that flew overhead.

OFFICIAL WELCOME

Later in the Conference room, the Administrator welcomed the delegates and spoke of the formation of the Conference at its work. He also acknowledged the part played by Christian Missions in the Pacific in these words:

"In our task here we are receiving particular help from the Christian Missions . . . We consider this to be a good and necessary thing; necessary because the Missions can accelerate the Government's aims and supplement its efforts to advance the people in, for ex-

(Continued from page 9)

tion home and in this way we feel that the young folk gain confidence and help to face the future. Many of these Church weddings are as in the Home Church—young couples feel they must have a Bridesmaid and Best Man, while the service is a translation of the one in our English Book of Offices. There is nothing rushed or hurried in this celebration of Holy Matrimony. It is a glorious witness to Christian values and love.

After the service, the New Guinea minister referred to above pursues the teaching further in a very practical way. He arranges the young couple on a mat outside the church (and how disconsolate and glut the newly-weds seem) while the village folk honour them with gifts—coins, spoons, knives, saucepans, buckets, soap, kerosene, etc.—someone lists all the items given and the old minister declares the record. His main burden, however, is to inform the young couple that they are joint owners of their newly acquired property and that this is indicative of their new way of life—they are one. This is a new concept to many of our people and its practical application as shown by this disciple in brown makes the meaning clear and sure. I have also seen him clinch the message home at a simple wedding breakfast when he has had placed before the bridal couple a single plate of rice and a spoon—thus eating from a common dish with the common spoon a young man and his bashful bride begin their life of "oneness" with the words still ringing in their ears "those whom God hath joined together let no man put asunder."

Yet New Guinea is not without its broken homes—men callously deserting their wives for others, or wives leaving their homes to sell their bodies for gain. The onslaught of civilisation on a primitive people brings

many problems and these are often problems of the home. How we sometimes grieve to see a well-trained young fellow being made to take as a helpmate one who can hardly even boast of an elementary education, or in reverse the man who makes a success of his life putting aside the wife who has borne his children and shared his home in order that he might have the woman of the world.

EXAMPLE OVER PRECEPT

We do give thanks to God, however, that Christian standards are being maintained and that Christian principles are permeating the life of our people. The example set by many of our Christian pastors is worthy of the highest praise—the love and care they show their wives and children and the tenderness with which they help them is often divine indeed. There can be no gainsaying the value of the Christian home, especially if you see it in contrast to the home of the heathen.

It has been said that "the family that prays together stays together," and we have witnessed the truth of this in New Guinea. Around Rabaul our missionaries are now very frequently called to the marriages of their people as the New Guinea Church realises more and more that marriage is ordained of God. They are not rushing the ministers because they can receive nice marriage certificates which they can cherish—but rather because they can see that in this rapidly changing and bewildering age, the only firm basis for marriage is in a love and respect born of God. As Jesus attended the wedding in Cana of Galilee, so we pray that more and more of our New Guinea people will sense His presence at their union so that they can face the future as man and wife together, knowing that He has promised to be with them even to the end of the world.

ample, such particular fields as education and health; good because we believe Christianity to represent the best way of life we know; and which we can follow without fear or prejudice, knowing that a Christian life is a full life."

Representatives from American Samoa, in their traditional dress, made a ceremonial presentation of kava roots to Mr. Cleland and to the Secretary-General of the Commission, Mr. T. R. Smith.

In addition to the deliberative session of the Conference, ample opportunity was given for the representatives to meet socially and get to know something of each others' problems and points of view. Visits were arranged to many places of local interest, including the Rabaul native market, the Tavui Girls' School, the Nonga Hospital and Medical Training Centre, Keravat Agriculture Station and to the Methodist and Roman Catholic Missions. One of the highlights of these trips was the 27 mile journey to Gaulim Methodist Mission Station through the rich cocoa and coconut producing lands of the Gazelle Peninsula. At Gaulim the representatives were greeted by a mock battle staged by the Kuanua people and then they moved on to the Central School constructed in permanent materials by the local people and entirely staffed by Melanesians. There a traditional native feast was held and speeches of welcome were made. Gift exchanges associated with marriage among the Kuanua people were then demonstrated. By this time darkness had fallen and the party moved on to the nearby mission hospital and the village beyond where they saw a fire dance by the Baining people. There were not a few gasps as the men danced barefoot through the flames, scattering the embers. Gaulim is the meeting place of the two different cultural groups and the visitors were able to see something of two different ways of life and at the same time the work of the Church among these people.

CHRISTIAN IMPACT

The majority of the delegates owed most of their early training to one or other of the Missions, and most of the major denominations at work in the Pacific were represented in the gathering by unofficial ambassadors who paid tribute to what the Church had done for them and for their people.

To the missionary observer, one of the most striking things about the discussions was the way in which it became clear that the Church had in the first place pointed the way to the developments which these people now felt the member Governments should continue. This was particularly true in matters of medicine and health, and in the policy relating to education and the

production of literature. The Christian Church was first in the field in most places and still played an important part. The Church had not created the needs, but it had recognised them and shown the way in providing solutions that are now being taken up and extended by Government agencies.

The clearest lesson to the Church from a gathering like this, is that when the indigenous people of the Pacific can play such a vital part here, it is obvious that they are ready for a greater share in the care and development of the Church of Jesus Christ, not only in their own home land, but also throughout the world.

SOME CONFERENCE PERSONALITIES

At the fourth South Pacific Conference, representatives from all South Pacific territories came together to discuss mutual, social and economic problems. Among the outstanding leaders of the Conference, many acknowledge their debt to the Christian Church and frequently in the course of discussions they referred to all that the Missions have done for them with a real appreciation which rejoices the heart.

MISS TIRESA HUNTER, B.A., is a member of the Western Samoa delegation to the Conference and she was elected to be the Chairman of the Standing Committee dealing with Social Questions. This is the first time in the history of the Conference that a woman has taken charge of Committee proceedings.

Miss Hunter, an attractive young Samoan, is a Bachelor of Arts graduate of Victoria University, Wellington by the New Zealand Government. She is now a lecturer at the Teachers' Training College in Apia, Western Samoa. She is an active worker in the L.M.S. Church in Samoa, and while in Rabaul, in common with other Protestant representatives, took part in L.M.S. and Methodist Church services.

H.R.H. PRINCE FATEFEHI TU'IPELEHAKE of Tonga is the second son of Her Majesty, Queen Salote, and is a worthy representative of his people. He shares his mother's deep religious faith and is an active Methodist.

MAHE 'ULI 'ULI TOPOUNIUA was elected Chairman of the Economic Committee of the Conference. He is a Commerce graduate from Auckland University. For some time he has been Treasurer and Minister of Finance in the Tongan Government.

MR. VIN TO BAINING is the President of the Vanuamami Local Government Council on the Gazelle Peninsula of New Britain. Trained in the Methodist Schools of the area, he is a staunch supporter of the Church and speaks with a note of authority. It is clear that he knows his people and their needs and has given much thought to the meeting of those needs. He is a delegate of the Territory of Papua and New Guinea.

MISS MARJORIE STEWART is the newly appointed Women's Interest Officer of the South Pacific Commission. She is an Irish Quaker. Her strong Christian faith gives purpose and direction to her wide experience in work among women, and she should be able to do much for the women of the South Pacific in the next few years.

JOHN KALSAKAU, Assistant Medical Practitioner from the New Hebrides, is a Presbyterian as is his colleague, **Chief Thompson Tangarasi**. Though they both now hold Government appointments, they are staunch believers in the work that the Church can do for their people. They rejoiced in being given the opportunity to preach to local congregations and witness to their faith.



Conference Delegates from American Samoa.

CLEARING BOX 5023

Box 5023, Auckland, C.I., is the postal address of the two Missions Departments and related Church offices at Auckland. The box itself is comparatively insignificant and stands in the nearby Wellesley Street Post Office, where all the box numbers are of the order of 5000. Recently, the Wellesley Street Post Office moved from "temporary" premises in Myers Street to the new eleven storey government building, which does front Wellesley Street. Clearing Box 5023 is a task undertaken three times each working day. Many and varied are the communications drawn therefrom: eagerly awaited letters from the fields, enquiries from missionary candidates, gifts and legacies from supporters far and near, letters from New Zealand circuits and church groups, material for our publications: these are just a few of the categories into which the mail in Box 5023 could be grouped.

For some years we have carried the quarterly feature FROM THE EDITOR'S MAILBAG, but the new Post Office facilities prompt us to change the heading. Hereafter it will be CLEARING BOX 5023.

WHAT DO OUR READERS THINK:

These come into a different category again; it may be into two classes or more. They are a variety of opinions. Here are four that have been recently received: "I have tried for two years to get several people to pay for THE OPEN DOOR, but they won't, but they still want the paper, so once again I must foot the account out of my own money, and continue to ask for it from these people . . . I want to cancel five copies of THE OPEN DOOR as from June on. (So writes a local agent).

A younger minister writes: "Many thanks for the best magazine our Church puts out. It's much appreciated by all who subscribe. Hope to raise the number this year." But another writes: "Some folk have left the District, but newcomers read a free copy and are not interested enough to take it regularly. I am sorry but do not quite see what you can do to make the magazine better."

"We all consider THE OPEN DOOR to be of an exceptionally high standard," writes another, and no one can suggest that it presents too partial a conception of the overseas missionary outlook and obligation of the Church."

While from close personal interest, a former missionary writes: "I very much enjoyed the June issue last year, as four of the contributors are known to me personally. I like the theme plan for each issue."

And talking of themes, in September we hope to feature ASIA AND NEW ZEALAND, and in December, VOCATION, and lest that be confused in the minds of people contemplating an annual holiday "Vacation" is not the same as "Vocation."

ROREINANG, KIETA

We travelled down on the Cicely with Thelma Duthie returning to Kekesu. The Rev. John Taufa, his wife and children returning to Roreinang and the Rev. Gordon Cornwell coming down to fix up land leases. By 9.30 a.m., we were safely anchored by Teop Island, and walked with Thelma to Kekesu. Rewa quickly prepared lunch at the Sisters' House, a very gay place with a colour scheme of grey, red and yellow, and a lovely garden of roses and gerberas. We saw Rewa's horse, a small one with a brown coat

REV. and MRS.
JOHN TAUFA,
TONGAN
WORKERS
IN
BOUGAINVILLE



and called Mararei (Joy). I could see Rewa enjoyed having her . . . Then down to Kieta, one of the most pleasant townships I have seen out here, on the curve of the harbour, with mountains rising steeply behind. There I signed a statutory declaration for my cargo and gave it to Joe Tack Long to clear for me when it comes . . . Then on to Roreinang (pronounced Roreinang) where we were looked after royally. The people were thrilled to have John and Amalani back again. Early morning Lotu was a prayer meeting and I have seldom felt the Spirit of God more near. The people all prayed aloud together at the same time, first one starting and then another until the church was filled with their earnest voices. Then John started to pray continuing until everyone else had finished and was praying silently with him . . . I could not help feeling they were right. We pray to God not to impress other people. God can hear us when we all talk at once . . . At big Lotu the choir, which consisted of about sixty people, sang the Hallelujah Chorus without a note of music or printed words. They have lovely soft voices, and even the little children sang their parts earnestly. I was thrilled to see so many friends and boys I had taught before. —PAMELA BEAUMONT.

ROYAL VISIT TO GIZO

On Wednesday, March 18th, H.R.H., the Prince Philip, visited Gizo, British Solomon Islands, where he was greeted by 6000 Islanders. Our Mission was officially represented by the Chairman, and his wife, the Rev. G. G. and Mrs. Carter, also by Dr. G. E. Hoult and a number of other missionaries. From the pen of Mrs. Carter, this event is referred to in the course of a recent letter, detailing their early experiences at Roviana.

The great day began when the lights went on at 4.30 and it wasn't long before everyone was astir. It was quite a picture to see cooking fires being blown to life as dark shapes began to move about preparing food in the darkness. The mission folk were soon sitting down to breakfast, because as soon as the Bilua crowd arrived there was to be a practice for our part of the

Mission display for the Duke. About 8.30 the shout went up that the Royal yacht was in sight. I had rather visualised it as a proper yacht, about as big as a coastal boat perhaps, but the "Britannia" made most of the boats that appear in these waters look pretty small. As someone said, it looked like a block of modern flats. The ship was escorted in by all the small ships and many gaily decorated canoes. It was quite a sight for these parts of the world. We decided that it was now time to get ourselves spruced up for the big event, although the Prince was not due ashore till quarter to 10. Soon we could see the Royal launch approaching the wharf, and as he landed the Roviana choir sang the National Anthem. The decorated road from the wharf was lined on either side with crowds of people—all those from each section of the community in separate areas with their leading folk in front to be introduced to H.R.H. The missionaries were to have their turn a bit later on, but we had a good view of Prince Philip as he turned in to inspect the new hospital. There was a good mob of European children with our group, with nine of our Methodist ones and umpteen S.D.A. ones, and just as he turned through the decorated arch to the hospital, young Beverly Hall, aged 5, said, "Is the Queen coming?" As quick as anything he turned round with a big smile and said, "I'm sorry, she is not with us today." What a thrill for everyone! The Duke had morning tea at the hospital and then went on to inspect two new native houses.

On his return all the missionaries were lined up at the side of the road. As Head of our Mission, we were marked out to be introduced, as was Dr. Hault, but the other ministers lined up behind us as moral support. He shook hands with us all, which was a big thrill, and spoke briefly to George. We all had seats in the Royal pavilion for the various activities. The Missions had the morning's programme. The S.D.A. group gave a drill and marching display and then was the Methodist turn. Our three Circuits had combined to present a pageant of early life of the natives and of our Mission work, bringing it up to our activities of today. Each group walked in front of where the Duke was sitting, acted their incident and walked on. For the period of the pageant George sat down next to H.R.H. and talked to him, explaining the various items and answering questions about our work. Following the pageant the big Roviana choir sang "Faith of Our Fathers." It sounded as good as you would hear anywhere and there were very favourable comments from the Royal party. The Catholic Mission choir then gave their items and so the morning programme finished. As he left the pavilion the Duke spoke to Judith and asked her how she was enjoying everything.

M.A.F. AT TARI.

Recently the Missionary Aviation Fellowship, which so greatly assists the missions in New Guinea, has established a new base at Tari, assisted in the labour involved by the Unevangelized Fields Mission and by the Methodists. One of the pilots writes of recent flying work in the area.

"We tried on the Saturday to get out to Balimo and Wasua, but shortly after take-off, we climbed out over the ridge only to find that there was heavy weather ahead. We heard Bob Hutchins trying to get into Orakano from Erave, but he could not get over the ridge in that area so dropped his load at Kagua and returned to Banz where immediately he was forced to lay up with an attack of Hepatitis. We carried on into the rain for some distance, but there was no improve-

ment, so we decided to return and try again on Monday. This time, the weather was perfect, and we could almost see the coast the moment we climbed up. Harold showed the benefit of his twelve months in New Guinea and his familiarisation flights with Bob by conducting the flight out with the greatest skill and accuracy. Arrived at Wasua, Harold talked over future trips with U.F.M. while I did a trip across to Balimo, then back to Wasua where we picked up the Sextons and, after another trip to Balimo, headed off to Tari. Looking down on the unsurpassed roughness and isolation of the country, I thought how good it will be when we can get another 180 for use on the Tari base. The country is a constant challenge to the skill and courage of our men, and they need the best equipment we can provide. The people who live in these areas are another challenge as we hear from patrols of the savage, cannibalistic practices which are common, and as we see the evidence which is found to indicate the darkness in which they live and move and have their being. Our Tari base is admirably situated and staffed to meet this challenge."

TEACHERS FOR TONGA.

The Free Wesleyan Church of Tonga is the self-supporting, self-governing Methodist Conference which cares for 50% of the population of the Friendly Isles. In this second century of missionary endeavour in Tonga, the Church is aiming through its educational institutions to teach the application of the Christian Gospel to every department of life—personal, family and community.



Centenary Church, Nukualofa, Tonga.

The Free Wesleyan Church of Tonga controls more than 30 primary schools, 5 intermediate schools, 4 Girls' Colleges and one Boys' College. The standard in the Colleges ranges from Upper Primary to Lower Secondary with the ages of students from 12 years to 20 years approximately. Here is an opportunity to help in a worthwhile endeavour to mould the lives of Tongan youth. At present there is a need for lady teachers in our mission schools in Tonga. The need is the challenge to service, and those who are interested are invited to obtain further information from the General Secretary for Foreign Missions in New Zealand, the Rev. S. G. Andrews. The conditions of service would be those laid down by the Methodist Overseas Mission Board in Sydney, as the Australian Methodist Church is responsible for the sending of missionaries to Tonga.

—RONALD WOODGATE.

About People



MISS JOYCE ROSSER

OUR HIGHLANDS MISSION NEW SECRETARY DEDICATED:

Wet weather did not appreciably diminish the numbers who gathered at Pitt Street Church on Sunday, April 26th, to dedicate and bid farewell to Miss Joyce Rosser, newly appointed as secretary to the Chairman of the Papua New Guinea Highlands District.

Very fittingly, the Rev. E. T. Olds, an ex-President of the Conference, deputised for the President. It was during the long ministry of Mr. Olds at Pitt Street that Joyce Rosser passed through the most formative years of her life.

From the commencement of the service a very fine spirit was evident, emphasised by Mr. Olds' plea that all who were gathered there should be not on-lookers, but actual participants, in this Act of Dedication. The choir, of which Miss Rosser has been a prominent member, sang the beautiful anthem "St. Patrick's Breastplate." Then the General Secretary of the Foreign Mission Department, Rev. S. G. Andrews, presented the new worker for dedication. "We have satisfied ourselves," he said, "that she is sound in the faith and living to God. She has had training and experience to fit her to discharge the duties of the office to which she is appointed, and we are satisfied that she has the qualities of health, mind and spirit enabling her to fulfil the demands of her new work. She believes herself called of God to this service, and we on our part believe that we can endorse her call."

In bringing a message from the Methodist Women's Missionary Union, Mrs. E. E. Kirkpatrick apologised for the absence of the Dominion President, Mrs. S. T. Carter, then travelling in the South Island, and expressed her own sense of great privilege and joy in being thus called upon to express the loving interest and prayers of the Methodist women throughout New Zealand, as Joyce went forth to this new work for Jesus Christ. "May you indeed feel His guiding presence every hour. This is our prayer for you," she concluded.

In commencing the Act of Dedication, Mr. Olds remarked that Joyce belonged to the third generation of a family that has served the Pitt Street Methodist

Church and the people of God with conspicuous devotion and ability for well over fifty years. "I knew her as a girl growing up," he said, "and the development of her life since has been such that it is no surprise to me that she finds herself in this place of dedication." He then requested Joyce to confirm publicly her acceptance of Christ as Lord, her belief in her Call of God, and her determination to serve Him to the best of her ability and strength. A service of Holy Communion followed, in which the Officers of the Department, Joyce herself, her parents and several returned missionaries participated.

The Rev. S. G. Andrews gave the address, basing his sermon on words from the Dedication Service—"Now, as a chosen servant of the Church, we send you forth." He reminded the congregation of the Biblical significance of the words "chosen," "send," and "servant," which Christ applied to Himself and later to His followers. He gave something of the background of the work in the New Guinea Highlands, named the missionaries with whom Joyce would be working for the welfare of the people, and mentioned the need for witness not only among the Mendi people but among the European community in that isolated place. "And you won't expect gratitude, will you?" he said, and went on to sketch the character and possibilities of the Mendi people. "Inevitably, the missionary becomes a citizen of two countries," he concluded. "You are never quite at home in either. But after all, our citizenship is in Heaven, and we wait for our Saviour, the Lord Jesus Christ—He who is the Son of God and has become the Servant of all. Now, as a chosen servant of the Church, we send you forth. May God go with you and bless you."

Thus ended a very moving service. It was followed by a Valedictory function in the Bi-centenary Hall, where all were invited to stay and join in farewelling Joyce and personally wishing her well. Possibly the best tribute of all was the fact that the large hall was filled with friends and well wishers. Mr. G. S. Gapper, Lay Treasurer of the Foreign Mission Department, spoke on behalf of the Board, followed by Mrs. H. J. Beavis with a message from the M.W.M.U. Others followed with flowers, gifts and short speeches, all expressive of the love of the Auckland Methodist people. In her response, Joyce told of her sense of call to this new work and her hope that she would be able to fulfil it worthily. Those who know her have no doubt whatever that she will carry to this task outstanding devotion and ability and a full reliance on Jesus Christ for strength to carry it out.

—B.G.H.

MR. GEORGE BECKINGSALE:

After three years in Samoa, Mr. Beckingsale returned to New Zealand at the end of the first school term. Mrs. Beckingsale and family had returned early in the year. Although not favoured with the best of health, whilst overseas, Mr. and Mrs. Beckingsale have served enthusiastically the people of Samoa, and their efforts are appreciated by the Church there. As mentioned in the last issue, Mr. and Mrs. George Forster have taken their place.

MOVEMENTS OF MISSIONARIES:

Recent departures from Whenuapai Airport have been: Sister Lucy Money for Choiseul, April 18; Miss Joyce K. Rosser for Mendi, April 29; Sister Audrey

(Continued on page 16)

Who's Who on our Mission Fields

SISTER PHYLLIS RUDOLPH:

"I first became interested in mission work, through an Anglican missionary who taught me in my sixth year at primary school," writes Sister Phyllis. "Her series of letters kept me interested over the years. After attending Whangarei High School, I trained as a teacher at Ardmore. But it was not until I was teaching at Patumahoe that I seriously thought about the field. One day, at a little country church, the Rev. Mr. Skuse was talking about the need for teachers in the Solomon Islands District. Suddenly I knew that I wanted to go."

After acceptance for service overseas, Phyllis Rudolph was sent to the George Brown College at Sydney. She testifies that both socially and spiritually, this was of great help to her. She met folk from various fields and lived constantly with those who, like herself, were being prepared to serve. They were prepared for some of the difficulties and disappointments of their future work and encouraged in a sensible attitude towards them. On the other hand, the appeal of the work grew as the course proceeded, and the students went forth with enthusiasm and devotion to their tasks.

Phyllis Rudolph first went to the Choiseul Circuit, relieving Sister Nancy Ball. Her work there proved effective. Skotolan in Buka Circuit followed, and just now she has been relieving at the Bilua, Vella Lavella. Most likely the next full year will be spent at Roviana, assisting Sister Myra Fraser.

Mid-1960 will probably mark the end of Sister Phyllis's service in the Solomon Islands. She is engaged to be married to a young missionary carpenter in the neighbouring New Guinea Mission district. Together they may continue to serve, but under the Australian Mission Board.



SISTER PHYLLIS RUDOLPH



ROBERT AND ANN BAKER

MR. ROBERT BAKER:

With the increasing complexity of life and the intricacies of business and customs work, help has long been necessary to free the Chairman of the Solomon Islands District from day to day routine work and allow him to concentrate more on pastoral and policy matters. At the same time it was realised that too much time on the part of other ministers was also being given to administration. The appointment of a secretary to the Chairman was intended to relieve the pressure of such work from the Chairman, and, up to date, to save one ministerial appointment from New Zealand.

Earlier, for a short time, a missionary sister had undertaken this secretarial work, but the appointment of Robert Baker at the end of 1957 marked a new departure.

Robert Baker was brought up at Lower Hutt, and entered the membership of the Church there. Since 1950 he has been aware of a sense of call to the mission field, but the way did not open along the line he first expected. He equipped himself as a local preacher, however, and was active in youth work, both in his home city and later at Waipawa and Gisborne. These have helped him to play his part in the mission life not only in the office, radio room and the Gizo customs office, but in the boys' Bible class at Roviana and in various pulpits in our missionary centres.

Mrs. Baker was formerly Miss Ann Harris of Ward Memorial Church, Northland, Wellington. She has brought to the mission field promising gifts and graces. A trained teacher and local preacher, she has been used already in both these capacities, and is always eager to accompany the sisters in their village visitation. Mrs. Baker helps with the Girls' Life Brigade company at Roviana.

Mr. and Mrs. Baker have a two-year-old son, Garth, and a newly born daughter.

WOMEN'S PAGE

M. W. M. U.

Methodist Women's
Missionary Union of
New Zealand.

36 Croydon Ave.,
Birkdale, Auckland, N.5.
June, 1959.

Dear Friends,

On my recent visit to the South Island it was my great privilege to meet with many of the women who comprise our Union, and I must thank them all for their kind reception of me and the wonderful hospitality given me. Also the many small kindnesses shown by members. Another encouraging thing was the amount of educational work done at the Conventions. With so many younger women coming into our movement it is very necessary that we see that they know the background to our work. In North Canterbury they are very keen and I am sure that they will be very competent leaders.

Some of our Sisters from the Solomons have been doing deputation and I am sure that you who have heard them realise what a great job they are doing in our name. Some of them have returned feeling refreshed and we hope with new heart for their work. Sister Ada Lee left for Australia to spend the rest of her furlough with friends, and Sister Audrey Grice left Auckland on 15th May. Sister June Hilder left on May 20th to return to Skotolan. Rev. and Mrs. Brough have arrived in Kekesu and the Chairman of the District was there to induct them. We ask your prayers that they may be kept in good health as they take up their task there. There is a big work to be done still in the Teop area and their first term will be a strenuous one. Sister Mary Addison has been doing deputation in the Hawkes Bay area and will be returning this month. I also ask your prayers for Miss Joyce Rosser, who goes into the Mendi district of the New Guinea Highlands, that she may know that the women of the Church are upholding her in her task. Several of the Sisters will be leaving the field and we ask that you keep in mind the opening for nurses and teachers, also we have as yet no offers for the secondary school teacher position at Bilua.

Sister Thelma tells of a weekend which she spent in the hills where Mosusu is the leader. "We reached Topano, the Catechist's station for the Namatoa section before five o'clock. On Sunday morning I went on a further couple of hours climbing up and then down to Torobai where I led the morning service of worship. There were only two dozen adults and one dozen children in the congregation in that little church but there was such a reverent atmosphere that one felt that one was "standing on holy ground." After the service I walked round the village chatting with the folk and noticed for the first time a house being built with walls of bark and I was shown the bark being prepared. It is stripped off the tree and pounded flat and put to dry between stakes stuck in the ground. The finished product resembles two or three plywood. The hill people prefer bark walls as they are so much warmer than plaited bamboo which let in all the breezes. It can be cold up there too—I had a blanket and a heavy rug on last night and I was still cold. It was cold and wet next day and we were soaking wet by the time we reached Topono. Inspected the school—which is a consolidated one serving three villages. There were sixty-eight present and it was a joy to see the eagerness in their faces as they came to school. Mosusu is an

able and experienced teacher and the school is extremely well organised and is conducted on sound lines. The children fall in outside the classrooms, doing exercises and marching into school. A pupil opened each with a short word of prayer and then someone gave a morning talk which they all enjoyed. The primers enjoyed using the apparatus available and I'm sure you would have loved to see them during their games period—singing games followed by Rats and Rabbits and one of their own native dances. I returned to my task greatly enriched and enthused."

May we feel that we must re-dedicate ourselves to the service of Christ and feel that—

"Heaven above is brighter blue,
Earth beneath is softer green,
Flowers with richer beauty shine.
Since I knew as now I know,
I am His and He is mine."

Yours in Missionary Bonds,

GLADYS CARTER, President.

(Continued from page 14)



MISS BERYL WESTON—Training at George Brown College, Sydney.

Grice for Bilua, May 15; Sister June Hilder for Skotolan, May 20. Sister Ada Lee, who left Harewood on May 4th, goes on this month to Kihili, after a private visit to Australia.

The Rev. A. C. Watson arrived at Harewood in late May, and went on to join Mrs. Watson and their family at Dunedin. During Mr. Watson's furlough, the Rev. Ahofitu Maka, Tongan missionary, will relieve in Vella Lavella Circuit.

Our Aims and Ways to Achieve Them

What is the aim of the local Missionary Auxiliary? No doubt different Auxiliaries would give answers in different terms. But because our Methodist Church has always been a missionary Church, even to this day, we Methodists feel we must still be concerned about people in other lands. Because of that, Methodist women began Missionary Auxiliaries in order that our concern might be a practical one. That it has indeed proved to be so is shown by the growth of the M.W.M.U. through the years in numbers and in giving of money and goods and prayerful thoughts for the work. However, it is not always easy to keep constantly in touch with missionary work month by month, year after year. Many city and town Auxiliaries rely on speakers. Country Auxiliaries cannot do that, and the city ones should not do so for all their meetings. What is heard is often lost again. Just think how much of your speakers' talks have you absorbed into your Auxiliary work and your own thinking? Speakers are good, but not for **every meeting**. This article, then, gives suggestions, most of which have been tried and found successful. They are only suggestions and perhaps there are some Auxiliaries which have other ideas and would like to pass them on. If so, please write and tell us.

1. Do you know the "Eagle" books (1/- each just now)? Written primarily for young people, each one tells in an interesting manner of the life and work of a missionary. There are women among them — certainly only nine of the seventy — but they are all good reading. They include "Mathilda Wrede of Finland" (No. 3), "Mary Slessor" (No. 15), "Elizabeth Newman" (No. 20), "Florence Nightingale" (No. 27), "Mary Aldersey of China" (No. 30), "Mary Bird of Persia" (No. 42), "Elizabeth Fry" (No. 47), "Sister Eva" (No. 51), and "Dr. Ida Scudder" (No. 63). No need to confine yourselves to women—the sixty-one books about the men are good, too.
2. Then, what of the "Yarns" series—do you know them? "Yarns on Social Pioneers," "More Yarns on Social Pioneers," "Christian Pioneers" and "More on Christian Pioneers," "Christian Torchbearers," "Servants of the Church" and "Women Pioneers." These form an excellent series and are most interesting. There are several "yarns" in each book—2/6 each. Then there is "Missionary Heroes of Many Lands,"—stories from St. Columba (521 A.D.) to Wilfred Grenfell, who died in 1940—another interesting collection.
3. "Women of our Company" tells of some Methodist women who, as wives of missionaries, or as women missionaries in their own right, went out from England during the first 100 years of Methodist Women's Missionary work. (Cost, 6/9 from Epworth Bookroom, Auckland). "Knowing Our Neighbours"—2/6, published by the N.C.C., tells of work nearer home, in South East Asia.
4. Do you use the Annual Reports of the M.W.M.U.? They contain reports from Sisters, both Home and Overseas, which can be of benefit to learn more of the work.
5. Extracts from "Isles of Solomon" can be selected and prepared for meetings, also Children of the Mendi Valley."
6. You need not rely altogether on books. Do a little research of your own, with your members sharing. What do you know of transport in the Solomons, and New Guinea Highlands? Of the language problems? Of the schools? Of the churches—the hospitals? What of the climate—the food of the people and of the missionaries—the houses of the people? You can get some of this information from copies of "The Open Door."
7. Keep an Auxiliary Scrapbook—or books—to put in the "Who's Who" from the "Open Door" and any interesting information, whether about our own Methodist fields or others. And keep the information up to date! Anyone, even the elderly, can help in this work, and you will soon have enough material for plenty of meetings.
8. Have numbered photographs of Sisters, Home and Overseas (with names covered), members to write their names. You can then see if the members know where they lived in New Zealand, and what work they are doing now—use your imagination to work this in in different ways.
9. The Foreign Mission Department has recently begun a library of tape recordings that can be borrowed, but you need to reserve early. These include:—
 - (a) A set of coloured slides and "taped" commentary and address by Sister Edith James (you need a 35 m.m. slide projector and tape recorder available).
 - (b) A set of slides and "taped" commentary by Sister Lucy Money.
 - (c) "Taped" conversation on Bible Translation into Bambatana (the language of Choiseul) by Sister Lucy Money, Leslie Boseto and the General Secretary, Rev. S. G. Andrews.
 - (d) Honiara Methodist Choir—hymn studies, with commentary by Sam Kuku and the General Secretary.
 - (e) A service of Worship in the Roviana language—excerpts only, with comment and conversation between Sister Lina Jones and Sam Kuku.
10. The length of the "taped" programmes varies from 20 to 40 minutes.

The length of the "taped" programmes varies from 20 to 40 minutes.

We trust these notes will be helpful to you. Please write to us if you have other useful suggestions to make.

—L.M.J.

Don't just read straight from these books. different members can prepare a summary to give at your meetings.

Missionaries' Addresses:

Workers from New Zealand, Tonga and Fiji

SOLOMON ISLANDS DISTRICT

ROVIANA CIRCUIT: Surface and Airmail—Methodist Mission, P.O. Munda, BRITISH SOLOMON ISLANDS.

Rev. and Mrs. G. G. Carter
 Rev. and Mrs. A. H. Hall
 Rev. and Mrs. Ahofitu Maka
 Dr. G. E. Hault
 Mr. and Mrs. R. A. G. Baker
 Mr. and Mrs. J. S. Gatman
 Mr. R. C. Fleury

Sister Myra Fraser
 Sister Phyllis Rudolph
 Sister Audrey Roberts
 Sister Lesley Bowen
 Mr. J. M. Miller
 Mr. and Mrs. Seth Ligairi

Also Rev. and Mrs. Aisake Vula, P.O. Box 36 Honiara, British Solomon Islands.

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

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.

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. and Mrs. P. F. Taylor
 Sister Ada Lee, Kihili
 Sister Beulah Reeves, Kihili

Sister Merle Carter, Tonu
 Sister Pamela Beaumont, Tonu
 Mr. and Mrs. Ovini Baleidaveta, Kihili

Also Rev. and Mrs. John Taufa, Methodist Mission, Roreinang, P.O. Kieta, TERRITORY OF NEW GUINEA.

TEOP CIRCUIT: Surface mail—Methodist Mission, Kekesu, Bougainville, TEOPASINA, Free Bag, RABAU, TERRITORY OF NEW GUINEA.

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

Rev. and Mrs. G. D. Brough
 Rev. and Mrs. Daniel Palavi

Sister Thelma Duthie
 Sister Rewa Williamson

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 Norma Graves
 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
 Miss Joyce K. Rosser

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

Sister Edith James

* On furlough in New Zealand.

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

General Secretary: REV. S. G. ANDREWS.

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): 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.