

THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



The congregation studies the preacher's transport
—out from Mendi.



The Rev. Cliff Keightley and some of the men
who helped him move to Nipa (see page 3).

—Photos: Joyce K. Rosser.

Our ANNUAL REPORT NUMBER features

- *Decisions for Christ at Tari*
- *Nipa in Nembi Valley*
- *New Develoments in Solomon Islands*
Church Policy

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• General Secretary: Rev. S. G. Andrews.

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

"This taking of His yoke upon us means that we are heartily content that He appoint us our place and work and that He alone be our reward."

— Covenant Service.

THE CHURCH IN THE PACIFIC

calls to

Teachers, Nurses, Carpenters

The work of Christ in the Solomon Islands calls for one further
primary teacher and one carpenter

The Samoa Methodist District calls for a Secondary Teacher

"Christ has many services
to be done"

Pray

that those called may answer

Give

that they may go

Enquire of

The General Secretary,
Box 5023,
AUCKLAND, C.I.

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The Missionary Organ of
the Methodist Church of
New Zealand

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OUR PRESIDENT WRITES



Rev. A. Everil Orr.

Reading our Church History in New Zealand, with its dangers and difficulties, its hopes and fears, as well as the loyalty and consecration of our missionaries impresses one with gratitude to God for the amazing results achieved. My recent visit to Tahiti, where the French Evangelical Church is continuing a worthy educational programme; to Samoa where I visited our Theological College and spent a week with the Superintendent visiting the Mission; and to Fiji where the work amongst the Fijians, Indians and part-Europeans is being vigorously pursued, reveals the vision and tenacity of purpose of former missionaries.

No group of Christian people is truly a Church unless it is missionary minded. Being thus minded today involves global thought and strategy. For the Christian the world is indivisible. Christian service among the Maoris and lonely European settlers in New Zealand is equally as important as loving service to the Solomon Islanders, the Samoans, the Chinese or the Eskimo. Every local church should reveal the spirit and purpose of the world church. It was my privilege to visit our American and British churches in 1947 and to find that their "Foreign Missions" or "World Service" were the largest two Missionary Societies in the world. Truly world Methodism reaches out to every portion of the globe. It is a work upon which the sun never sets.

The movements among the nations of the world with their conflicting ideas, have made the missionary

task more challenging and exacting. Only consecrated men and women who have been inspired with a true vision of Christ's Kingdom and who are prepared to "STICK IT" can help to speed the coming of the Kingdom. It is the belief, that Christ will triumph, that makes the difference between the adventurer and the true missionary.

Someone has said that the one thing we can be certain about is change. Changes are certainly taking place. It can be truly said that a world revolution is in progress and so much depends on the readiness of the Christian Church and its equipment in manpower and materials. I noticed that in Samoa the missionaries had done well to safeguard the Samoans from tourism and its attendant evils, but I feel that it is only a matter of time before a new missionary situation such as is now being faced in Fiji, will confront the workers in places like Samoa and the Solomons.

Today all kinds of religious groups are seeking to establish themselves in the South Seas. The Pacific Islands have become a happy hunting ground for all sorts of beliefs. We need the most competent workers, not only as missionaries and statesmen, but also as ambassadors and negotiators. Not only have churches to be erected and the Gospel preached, but schools and hospitals should ever be a part of our programme. The Roman Catholics are succeeding best with their schools and hospitals. If we fail to "press on," we will lose by default. Our Methodist witness is of very great importance to the Kingdom of God and democracy. The British Prime Minister has just made a tour of Africa, because the British Government knows how important is the movement towards self-realisation among many undeveloped peoples. As a Church, we should be prepared to guide and help and project the spirit of Christ into this ongoing movement. Let us demonstrate to the world that we are disinterested and that, as far as the Church is concerned, we are prepared to throw our lives away to find them.

We send greetings to the Chairman, and all our missionaries in the Solomon Islands and the Papua New Guinea Highlands Districts, and New Zealand Methodists who serve elsewhere overseas. We are not unmindful of the conveniences they lack, and the facilities denied them. As time marches on, the New Zealand Church must be prepared to match the sacrificial service of their missionaries with greater facilities and increased staff. The expanding horizons in our two specific fields will demand not only the best trained personnel we can produce, but more devoted prayer and increased giving of our New Zealand Church.

Religion is a personal matter before it has a social expression. The tasks before us in New Zealand and overseas appear so large, but in God's mind nothing is impossible. The impossible can be turned into the actual, if we realise in our lives the bounty of God, and that His universe is at our disposal. We never come to the end of His goodness or His ability to meet our needs. The receding goals which are before us cause us to grow and expand that God's purpose may be fulfilled through us.

Missions for the 1960's

During 1959 a returned Colombo Plan educationalist was quoted as telling a Methodist Men's Fellowship that conversion of Asians to the Christian faith seemed unjustifiable. It was better that each man remain in the faith in which he was born.

Mentioning this to the annual meeting of the Mission Board at Auckland, the General Secretary (the Rev. S. G. Andrews) reminded them that this was a common Asian opinion. A provocative symposium published in India and entitled "Revolution in Missions" includes an article by a former Hindu Governor-General of India, Dr. Rajagopalachari, which states the same viewpoint. From a Hindu, of course, that is not surprising, though the reported statement from the Men's Fellowship meeting is a little startling. Perhaps it did a service if it made the men there consider why it is that we have Christian missions at all.

Mr Andrews told the Board that one of his 1959 assignments had been to accompany the President to the N.C.C. Life and Work Conference at Ardmore. There was there a rightful recognition that we must deal with men and women as people, children of God; there was a tremendous emphasis on service; in fact, in one or two meetings he was left with the feeling that our Christian witness was being presented almost entirely as a matter of service; that direct evangelism hardly came into it. He could not help expressing his thought that we of the N.C.C. might be guilty of an inconsistency here; our Churches had just sponsored the biggest evangelistic campaign in the country; now we almost implied that Christian service only was what mattered. The motivation of our country's technical assistance programme overseas is certainly important. It should be disinterested; we should beware of talking of "enlightened self-interest". On the other hand, he could not help feeling that there was a link somewhere between this subordination of the preaching of the Gospel and the view commonly held and expressed that it does not matter much what faith a man professes: because it does matter, tremendously.

Asia and the Pacific: It was during the Ardmore Conference that the first assembly took place at Kuala Lumpur, Malaya, of the East Asian Christian Conference. Not many of us had taken this seriously until it happened, but our New Zealand representatives had returned deeply impressed. The Conference was one step in our getting to know the 12,000,000 Christians of Eastern Asia, who, in one sense, stand over against the 12,000,000 nominal Christians of Australia and New Zealand, and yet stand in the midst of a thousand million non-Christians.

The Asians likewise have become interested in Australia and New Zealand. Geographically we belong to them, and they have included us. Both Cecil Gribble, our General Secretary at Sydney, and Alan Brash, returned asking the question: Where do the Christians of the Pacific Islands stand in relation to the Asian Christians? Geographically some of them are closer to Asia than we are; yet their political and church ties are mostly with us.

There are between 200,000 and 300,000 Methodist people in the South Pacific. There are over 20,000 of them in the Solomon Islands. Asia has made a deep and painful impression on the Pacific through



John Angelo, latest Solomon Islands worker in the New Guinea Highlands, with Voerini and their family.

—Photo: Thelma J. Duthie.

the war. It is inevitable that Asia must increasingly influence the Pacific of the future.

Are our Islands Christians aware that there are Christians in Asia? Alan Brash tells us that we have not been more ignorant of the Asian Churches than they have been of each other; how much more ignorant have been our Islands Christians, who are constitutionally part of our Church, of the Christians who stand so near them in Asia?

Missions and Inter-Church Aid: It is because we in New Zealand have come to recognise the deep significance of these facts that in recent years the National Missionary Council has given place to COMICA (the Commission of the Churches on Overseas Missions and Inter-Church Aid). Meeting in Wellington last year, we essayed two tasks: (1) to share with each other the record of our work through the year; Anglicans with Salvation Army; Methodists with Baptists. (2) to consider the N.C.C. programme of Inter-Church Aid and especially the Christmas appeal, mainly for refugees, and for help to Asia.

This is one point at which the close relationship of Overseas Missions and inter-church aid has been recognised; so that we as New Zealand Methodists, whose hands are full with our commitments in the Solomons and New Guinea Highlands, nevertheless share in planning, as in supporting, schemes of the N.C.C. for helping Christian Churches in their mission and witness across the world. These things are a pointer to us . . . in our work, too, we shall find, I believe that increasingly, in the Solomons, our pattern of work will be more that of aiding the Islands Church to do

(Continued on inside back cover)

Advance into Nipa

The Rev. Cliff Keightley describes the commencement of mission work at Nipa in the Nembi Valley, the latest Methodist station to be opened in the New Guinea Highlands. The cost of this station will be met from the New Zealand special fund.

We received word on Saturday, November 29, that the Rev. Gordon Young and I were permitted to move into this new area to commence mission work and we were told that a Government patrol would be made available to escort us in. The date fixed for entry was Wednesday, December 2. We immediately sent out messengers asking for carriers to come in on Monday to take our patrol boxes and cargo over to the Lai Valley, where the Rev. David Mone and two teachers are stationed. At first the men were slow to offer, but by mid-day on Monday we had all the carriers we needed. At 2 p.m. the long line moved off on the first stage of the trek, led by Daniel Amen of New Britain, and John Teu of the Solomon Islands.

JOURNEY FROM MENDI

The Chairman and I waited until Tuesday afternoon, when we set off on the motor-cycle, going as far as Wambip before we dismounted and struck over the hills to the Lai Valley. Heavy rain unfortunately slowed our pace down, so that we did not arrive at Kip until well after dark. The last half-hour of travelling along steep and slippery tracks with the aid of a dimly lit torch, through mud up over our boots, was not much fun. A bruised shin was also causing me considerable pain, so I was very pleased when after five hours of walking we arrived at the Catechist's station. A meal had been prepared for us and we found an escort (Mr Jordan and two native police) waiting to take us further on our journey in the morning.

An early breakfast, and we were soon on the move again. It proved to be a much longer than we had anticipated—eight and a-half hours along native tracks, up and over five mountain ridges, up and down grass and pitpit slopes, through long stretches of bush and across mountain streams, the sun beating hotly down on us all the time. The scenery was some of the most glorious I have ever seen. Imagine my thrill of joy, however, when we mounted the last ridge and looked down upon our future dwelling place in the Nembi Valley. After a momentary pause, I hurried down the hill to the newly-constructed airstrip—not yet open to aircraft—and into the Government patrol post, Nipa. The Rev. Gordon Young and Mr Jordan followed a little later.

Quarters vacated by one of the initial Government officers in this area were kindly made available for our use until such time as we can build our own. The two teachers and three boys we brought with us are living meanwhile with the Government native staff.

On Thursday, Mr Jordan voluntarily escorted us on a five hours walk around a section of the valley. This took us well beyond the half-mile radius of the Government patrol post, outside of which we are not permitted to move without official escort. We appreciate his kind gesture.

By Friday morning Mr Young's time of departure had come round, as it was necessary for him to return to Mendi. After breakfast we exchanged goodbyes and I was left with the sobering thought of the great

responsibility now resting of the shoulders of myself and my teachers—the responsibility of beginning God's work among these people.

FIRST CONTACTS

So far we have not been able to select a suitable site for our mission station, but already we have commenced temporary quarters off the edge of the airstrip. We will occupy these until we are permitted to move outside the half-mile restricted area. Daniel, John and I have started to sound the people out with a view to discovering whether they are prepared to make land available to us for a station. We are finding



The Revs. Gordon Young and Clifford Keightley leave Mendi for Nipa. They rode nine miles in 45 minutes and then walked one and a-half days.

—Photo: Joyce K. Rosser.

them surprisingly friendly, and already many of them are giving indications that they are willing to offer us land. This initial contact is, I believe, very important and much depends on its outcome. We pray, therefore, that we may remain calm, putting our trust completely in God and relying fully on His wisdom and strength in all our decisions and actions.

On Sunday morning we conducted our first service in this valley. It was held on a grassy patch near the side of the airstrip. We had notified the people the day before, and it was most encouraging to have so many of them come along—112 altogether, of whom about 90 per cent. were from the indigenous population. They listened with interest and eagerness to the message I had prepared for them and showed a reluctance to leave afterwards. (It is an interesting fact that these people speak a dialect of the Mendi language). When I had introduced them to the thought of God, I told them the Parable of the Good Samaritan

and explained that we wanted to help them, that we wanted to heal the sick and teach their children and also give them God's Word. Following this, Daniel explained that we were not spirits, but men like themselves. To see their faces shine with delight as we sang a simple little hymn in Mendi was something we shall not forget

POSTSCRIPT

Some later excerpts follow, taken from Mr Keightley's diary:

"Thursday, December 17th: The Assistant District Officer and I went out to the north-west on a four-hour patrol. I am grateful to him for allowing me to accompany him. It gave me an opportunity of looking out for likely sites for a station out in that direction. We found only the one group of population and these people are living beyond any really good station site.

"Monday, December 21: Work on our temporary dwelling is continuing. I hope it will not be long before we can move in. This cannot come too soon as it is most inconvenient having to keep things packed away in boxes. Moreover, living within the patrol post compound, and in a room next to the radio transmitter is most distracting, especially as I am also trying to work on the subject for our district retreat.

"Friday, December 25, Christmas Day: Our expected Christmas supplies and mail have not arrived. We held a service at 10.30 a.m. which was conducted by Daniel Amen (New Guinea District teacher). It was attended mainly by station personnel. Nevertheless, it was well worth while. The day has been exceedingly quiet, and our thoughts have been with those dear to us, yet not with us in person. The knowledge of the prayers of many of our friends for us at this time is a most uplifting and strengthening experience—for their prayers we are deeply thankful.

N.B.—Mrs Keightley and their three daughters spent Christmas with the mission staff at Mendi. Permits are still awaited for them to join Mr Keightley).

"Monday, January 4: I moved into my part of the new (temporary) house during the afternoon.

"Tuesday, January 5th: Daniel, John and I took the opportunity of going out, escorted by two police, and inspecting possible station sites to the south. We took Wasun, our Mendi medical orderly, with us and were out for four hours. This allowed to have a good look round. The site which we have provisionally chosen is not the one which the Assistant District Officer suggested, but one adjacent to it. I find that the locals are happy to let us have it. We have asked them if they have no objection to come in Thursday or Friday to discuss it further. The site is in the centre of five groups of people and it offers greater scope because it is a larger block of land, a little higher and much better ground for gardening; it slopes towards the east and offers a very good position for a Church.

"Thursday, January 7: Both of the groups owning the land which we hope to get came in this morning to confirm their decision." (N.B.—Government land policy requires that the Government purchase such land from the owners and then lease on agreed terms to the mission).

"Thursday, January 14: Mr Johnston's bees are over this far at least, and are busily working. (Mr David Johnston is the mission agriculturalist appointed to Mendi by our Australian Church). The locals, too, know of their presence, much to their discomfort

Decisions for Christ at Tari

"We have witnessed the first stand of our Huli people for Jesus Christ," writes Sister Edith James from Tari, New Guinea Highlands.

It was the first Sunday after Christmas. The "stable" and "manger" were still in the church to remind us of the birth of a Saviour.

It pretended to be just another holiday Sunday. An air of relaxation with no bustle to Sunday School. Fewer bells to disturb our thoughts. The morning was dull, so the people were tucked inside near their fires. We guessed there would be few out on such a day, and we were right.

Little did we dream of what joy was in store as the 100 to 150 folk gathered to worship. The regular attenders were there. The singing was spasmodic as usual. There were the usual disturbances of a child that would not be pacified and the small ones playing outside. A pig grunted in a woman's string bag. But the people listened.

Three men had prayed.

The Rev. Roland Barnes spoke on the text, "I am the Way, the Truth and the Life." In seeking the correct Huli word for "life" there had been some discussion and although we still have no literal translation, with the several thoughts expressed we are sure the correct concept was conveyed. Another discussion arose over the serving of two masters. Slowly our thoughts were led to the one great God revealed in Jesus Christ, and this God was our God.

Then Mr Barnes asked that those who believed this and wanted to follow the way of Christ should stay behind at the close of the service. We sang "Holy Spirit, hear us." Then we repeated it quietly.

Five men, three boys, four women and a small group of girls remained. Some women obviously wished to stay, but there was open opposition from one husband and another feared his reaction. Four of those who stayed were husband and wife. Several stayed a moment or two and then rose and left. While some of the girls were quite definite, there was a little of the "follow the leader" idea among others, I feel. Each man and boy who stayed made no hesitation about it, nor did the four women.

Very quietly we talked of what this would mean. They have all been regular at class meetings. They have all taken part in prayer. They have been regular at worship. We feel that they understand something of the changed life this will mean. Two men again led us in prayer and then Mr Barnes committed us to His care and keeping.

We had witnessed the first stand of our Huli people for Jesus Christ.

apparently, on occasion. I am told that the bees seek out opossum hide-outs in the trees, and, after driving them out, build their hives. One man graphically told me how an opossum got his arm badly bitten through pushing it into a hive. The opossum died as a result. So the local people have decided that it is wise to keep their distance from the bees—when they want to get rid of them, they think it best to set a light to the tree and burn them out."

A Year as Chairman

The Rev. George Carter reports on the year 1959, during which he commenced his service as Chairman of the Solomon Islands District.

The year has been marked by a sober optimism and a sure confidence in our Lord and Master. The New Zealand and Islands staff have worked together successfully to carry on the business of the District. The visit of His Royal Highness, Prince Philip, in March, was a highlight of the year. Leading members of the community of all races were invited to meet the Prince at various functions and the Solomon Islands people among them were prominent in all the gatherings. Their maturity was clearly shown and they are now ready for wider responsibilities in Church and State. The appearance of further candidates (of a higher standard than formerly) for the Islands ministry stressed the increasing importance of our Islands people in the affairs of the Church. It is most significant that the major part of the material brought before Synod in 1959 came from the Native Conference, the expression of our Islands people's sense of maturity and responsibility.

TRANSPORT

The arrival of the gift vessel, "Ozama Twomey," sent by the Lepers' Trust Board of New Zealand, was an important event and the ship has served us faithfully and well during the year. We are a long way from being independent of outside help and support and we need the Church in New Zealand just as vitally as we have ever done—not only for its gifts but for its fellowship and for the contacts with the Church Ecumenical that can best come through our own Mother Church.

Another significant event was the visit of Miss G. M. Gebbie of the Girls' Life Brigade. Miss Gebbie commended herself to us not only for what she and her organisation can give us, but also for what they can help us to do for ourselves. Perhaps the most valuable service our friends overseas can render us is to help us to help ourselves and provide the means whereby our Islands people can get the training they need.

IN RETREAT

The district is in a thoughtful mood. Our annual Synod study Retreats have set the mood of quiet, thoughtful and prayerful waiting on God. We are challenged by the changing world in which we live, by criticisms from within and without, by constant reminders of the limitations of our human resources. But we are not dismayed, and are seeking by God's grace to turn every stumbling block into a stepping stone. This has been seen in the careful and painstaking care that has gone into preparation of papers for study at Synod, in the care being given to our training courses, in the appointment of Islands workers to posts that only a few years ago required Europeans.

EDUCATION

With the graduation of our first Government certified women teachers from the Kokesu Teacher Training Centre, the further growth of our District Girls' School, the plans shortly to be implemented for teacher training in the B.S.I.P. and the appointment of our first Solomon Islands staff nurse, the women's work of the District is rising to new heights. We are



Christmas congregation at Kokesu, Teop.

—Photo: T. J. Duthie

now to investigate the prospects of an Islands Order of Deaconesses.

In 1958 three out of four scholarships for Solomon Islands students to go to secondary school in New Zealand were won by Methodists—Effie Kevisi of Roviana, Agnes Luduvavini and Isaac Qoloni of Choiseul. Students have continued to enter Government schools and training centres in the Islands and to study with distinction. But the essential foundation of such success is the continuing work of our own schools.

Our theological institution, Goldie College, is adapting itself to the changing needs of our District. The next year should see the completion of the major part of our building programme there.

MEDICAL WORK

Medical work has ever been a special care of our Mission, and the services of the medical staff are constantly in demand. During the year there has been a continuing improvement in the facilities and the services offered, and the higher standard of our Solomon Islands medical workers augurs well for the future. The campaign to immunise the whole population of the British Solomon Islands area against poliomyelitis has progressed to a considerable degree and has taken much of our Doctor's time.

Our boats are constantly in use. Thus, on the engineer and his helpers falls a continuing responsibility. All our tradesmen give us good service and it is encouraging to find the Solomon Islanders coming to the fore in our technical work as well.

Our weaknesses, the dislocations due to changing staff, the prospect of some staff shortages, the constant task of trying to meet our expanding needs with a budget that does not expand fast enough—these and a dozen other things emphasize our dependence on God. They drive us back again and again to find our strength in Him through the fellowship of all races which is the Christian Church. Our dependence on each other arises from our dependence on God and by His grace, His reign will be extended among men in these islands.

— GEORGE G. CARTER.

Three Missions Unite for Missionary Training



**All Saints' Missionary Training
College, Sydney.**

(George Brown House)

— Photo: "Missionary Review."

The Church's mission is one. The Churches agree to that in theory at least. They why not more unity in action? In particular, why not unity in training of missionaries who will go out to lands where the Church's disunity is strongly criticised?

Three of the missionary bodies in Australia have now answered the question by proceeding to set up a united college which will begin its work in January next. They are the **Methodist and Presbyterian Churches** acting through their Mission Boards, and the **London Missionary Society**, through which the Congregational Churches share in the Christian world mission. The new institution will be known as "**All Saints' College**," Australian School for Ecumenical Mission. It will recognise all the saints of the Church of every land. It will also stand as a witness to the ecumenical nature of the Church's task today.

The three co-operating Mission Board agree that the people whom they appoint to serve in other lands—whether they be ministers, nurses, agriculturists, builders, social workers, secretaries or technicians—must be not only fully equipped professionally, but must know the Gospel they go to communicate, and understand the people they will serve; they need a vision of the whole mission of the Church and the present stage of that mission in the world today. A missionary college exists to give training in these things, and to prepare those who will go out by bringing them together to study, worship and live as a community. The three branches of the Church are sure that the needs of each are common to them all and can be better met with resources combined and fellowship enlarged.

About forty years ago the Australian Methodist Board of Missions set up the George Brown Training Home for women missionaries. But in 1928 a property in the Sydney suburb of Haberfield was bought and the George Brown Missionary College was established. It bore the name of the outstanding figure of Methodist pioneering and planning in the Pacific. For thirty years almost all Australian Methodist Missionaries—ministers and laymen, men and women—have passed through the College. Its property and traditions are being car-

ried into the united college. The Presbyterian Board of Missions and the London Missionary Society, as opportunity offers, will add to the property to enlarge accommodation.

The three Boards have set up a council of ten to administer All Saints' College, the principal officers of which are:

Chairman: Dr. Reginald L. Walker (a Methodist, brother of Rev. Alan Walker).

Secretary: Rev. Norman F. Cocks (Congregational).

Treasurer: Rev. V. W. Coombes (Presbyterian Missions Secretary).

The Council has appointed as the first Principal, the Rev. Francis W. Whyte of the London Missionary Society, who has recently returned from about 20 years of service in the United Church of Northern India, of whose Bengal Council he has for some years been the full-time Secretary.

A still wider development is hoped for. The group of colleges and courses at Selly Oak in Birmingham make outstanding contributions to the British Churches and their missionaries; similarly the Kennedy School of Missions at Hartford does great things for American missionaries. All Saints' College is envisaged as a first step in the development of a centre of study and training for Australia, the Pacific area and the Asian Churches. The constitution of the united college provides for the admission to this course of students of Boards which are members of the National Missionary Council of Australia. One New Zealand Methodist missionary, Miss Kathleen Shaw, will be admitted for training in April prior to going to the Solomon Islands; Sister Lorraine Flowers goes there in January for brief training prior to taking up her appointment in India.

Whatever may happen about a widening range of co-operation, the three missionary bodies now concerned are sure that their action expresses the fact of, and aspiration for, unity which we call the ecumenical movement, and that it will strengthen their part in the world mission of the Church.

A Year in Samoa

A year ago, Mr and Mrs George Forster of Wellington replaced Mr and Mrs George Beckingsale as New Zealand workers in the Samoa Methodist District. Our Church in Samoa is self-supporting and the Synod there has large powers of self-government. Mr and Mrs Forster therefore are "supported" by the people to whom they have gone. Nevertheless, they plead our interest in their work. It is easier now for New Zealand Methodists to take an interest in Samoa because so many Samoans (Methodists and others) now live in New Zealand. Their Church is asking our help in finding a secondary teacher.

Our Mission Board wishes to foster these relationships with the older Pacific Islands Methodists fields. We commend to your interest and prayers the work of Misses M. Graham and Rita Griffiths amongst Indian people in Fiji; Miss Beryl Weston at the Queen Salote College in Tonga; and much further afield, Sister Lorraine Flowers as she proceeds shortly to enter Language School in India.

A year has passed since we said farewell to New Zealand bound for the shores of Western Samoa. On our arrival we were given a Kava ceremony by the Samoans. Kava is a very important part of the Samoan tradition. Before anything new is begun Kava is served. For us it was given as a sign of their trust. After the Kava Ceremony a feast is held. Samoans love feasts and they will have one for any occasion that is just above the ordinary, such as welcoming or farewelling a person, a marriage, a death, a promotion, or the opening of a new church. Any time is time for a feast.

SUNDAY WORSHIP

After getting over the first part of our arrival we were wondering what next would happen. Well, Sundays were our next surprise. Over here there are often six or more services. Around 6.30 to 7 a.m. is the first service, which takes the form of a prayer meeting, then the big Lotu (or service) at 8 a.m. After this follows a small Lotu in each fale (house) asking God to bless the service that has just finished. In the afternoon the main service is at 3 p.m. when the adults attend and the children go to Sunday School; then

follows a Class Meeting. At 7 p.m. there are the Family devotions when every family joins together in their own house. Only when this is finished the family may eat. If the head of the family is hungry then it will only be a short service. Weeknight Lotu is held on Mondays, and either Wednesday or Thursday. We do not attend all these services, Sunday services are usually the only ones. Some Sundays there are more services than others. We often lose count of the bells calling people to worship. Not surprising that we find that Sunday is the busiest day of the week. You may be wondering why all these services on a Sunday. Well here in Samoa to go to Church on Sunday is the proper thing to do. It is obvious that many go just for the sake of going, very much as with some people back home. Some people go because it is the correct thing to do but afterwards they have a "just couldn't care less" attitude about it. However, there are many Samoans who are true Christians in every sense of the word.

OUR WORK

Turning to another phase of the work, that of teaching in the schools. We find a fairly big difference between the children in the schools here to those in New Zealand schools. The biggest difference is that of age. Unfortunately the Samoans are only beginning to realise the importance of education and what it will do for them. They send boys of 12-16 years old to start school in Std. 3. They have been in the village working on the plantation before coming to school to learn. This makes the task of teaching difficult. Usually the boys are not extremely bright, this is because of the age they start school and the absence of education in the family, especially the parents. However, it is good to see the younger ones coming to school this year.

(Continued on foot of next page.)

Wesley Methodist Church,
Apia.



Annual Review

Every year our Mission Board reports to the Church Conference. We print below some important paragraphs from the report which was adopted by the Wellington Conference in November.

SOLOMON ISLANDS DISTRICT

A significant feature of the 1959 Synod was the reception of Moses Mosusu, a further candidate for the local Solomon Islands ministry. His candidature follows the pattern established in recent years of accepting men who have already proved themselves as catechists and also hold promise of effective ministerial service.

Some thirty catechists, each in charge of a section of a circuit, supervise the work of a number of village pastors. Many of these pastors still teach school, but many of the catechists are free for their pastoral and preaching office. A number of these are senior men, some have had refresher courses with Mr Hall prior to taking up their special work.

Separation is gradually being effected between the work of the pastor and that of the teacher. Both tasks are being recognised as full-time ones. With 6630 children in 241 schools, we are heavily committed to an educational work, complicated because we have to deal with two governments. Both, however, are increasingly active in education. Grants continue in respect of our New Zealand missionary teachers. In the Bougainville area, the grant system, and indeed our whole ability to function as an educational agency, is bound up with the progress of the teacher training programme at Kekesu, where Sister Thelma Duthie has had notable success. It is becoming a feature of the work that each station specialises in some aspect of school work. The Bougainville girls' school at Kihili has already justified itself, and added to its laurels by winning an external award for choir work this year. From the British Solomons, two girls and a boy have come from our schools for secondary education in New Zealand.

Perhaps the most significant move in the medical field is the Synod decision to fill one of the nursing posts at the Helena Goldie Hospital with a native staff nurse. The work at the medical headquarters increases each year, and will grow more now that the Government is recognising the Hospital as a "teaching hospital". The new vessel "Ozama Twomey" has allowed Dr. Houtt to proceed far and wide through the Western Solomons, where his programme this year has featured preventive medicine. Over 15,000 poliomyelitis injections have been given, and efforts are in train against whooping cough and yaws. Dr. Houtt has plans for training in New Zealand some of his Solomon Islands staff.

Youth work is now the keynote in the evangelistic programme. A further successful Easter Camp was held at Choiseul. Retired missionaries are co-operating to write Bible Class studies for the Islands Church. Further development has taken place at Honiara, where religious broadcasts have also commenced. Plans have been drawn for a concrete block church and efforts are being made on the field and in New Zealand to raise the necessary funds.

This has been a year of many consultations with Governments. There is a half-yearly education advisory committee in the British Solomons, on which our mission is represented. In addition to Dr. Houtt's participation in a medical advisory conference, Sister Lucy Money has been appointed to the Government's Nurses' and Midwives' Board. The Chairman, the Rev. G. G. Carter, represented C.O.M.I.C.A. as official Observer at the

fourth South Pacific Conference (of Islands peoples) at Rabaul, and goes shortly to Port Moresby to represent our Mission at the biennial Administration-Missions Conference of the New Guinea Territory. Four Methodist Chairmen will be there, and the occasion will be a valuable opportunity for consultation on issues of common concern, like education and theological training.

PAPUA NEW GUINEA HIGHLANDS DISTRICT

There is a much greater degree of response on the part of the people. Mendi folk are regularly sharing in mission prayer meetings and even offering public prayer to God. There are distinct prospects of opening work in a further area nearby. The arrival of a seventh Solomon Islands worker means a strengthening of the links between our two fields.

(Since this report was prepared word has come of the decisions for Christ at Tari and of Mr Keightley's advance into Nipa—See page 3 of this issue).

Educationally, the school at Tari led by Mr John Hutton of Australia (with Solomon Islanders on the staff), is the first school in the Southern Highlands Administrative District to be fully registered by the Administration as a school.

The leprosy project at Tari has attracted sixty patients, some being sent by the Administration and by a sister mission. The District is recommending the use of the Mission to Lepers' special grant of £2000 in the purchase of agricultural machinery to develop the lease on which the leper station is located.

So far all the permanent building work has been in the Mendi Circuit. There our Mr Gordon Dey has been joined by Mr Peter Rodway, recently transferred by the Australian Board from the New Guinea District. All timber has to be locally pitsawn and then dressed, seasoned and prepared for the building work. Mr Dev takes charge mainly of the workshop and most of the actual construction work has now passed to Mr Rodway. High tributes have been paid to the five years of building work in the New Guinea Highlands so far given by Mr Dey.

A YEAR IN SAMOA (from page 7)

In spite of what I have written there are many problems to be overcome in schools which will require much hard work by both Samoans and Europeans to overcome. The biggest problem is that of providing suitable buildings and equipment as well as that of teaching staff.

We ask you to remember us in your prayers. If any of you should feel like writing to us please do so. There are many ways in which you back home can help us. Should you feel that your church or you can offer help for us in Sunday School materials and other things we would like to hear from us. A letter addressed to C/- Methodist Mission, P.O. Box 199, Apia, Western Samoa, will find us. As you work for the Mission field in the Solomons we would ask you also to remember that there are members of the New Zealand Church serving in other Pacific Island fields who need that little spiritual uplift which you can give by your prayer and sympathy.

OVERSEAS MISSIONS

Circuit Contributions, 1959

Inspection of the tables of figures printed below will show that when these were prepared at January 31, thirteen circuits had still to forward their contributions for 1959. The Treasurer is quite confident that these sums will come to hand, albeit later than we desire. Their lateness makes it difficult to compare 1959 returns with those of previous years, but allowing conservatively for them it seems as though circuit income rose slightly. The rise will be less than for 1958 and not to be compared with the striking increases recorded during 1956 and 1957. Nevertheless £4500 more was raised during 1959 than during 1955. Our warm thanks go to all concerned and especially to those circuits, both large and small, who recorded increases.

With a much greater sum asked for under the connexional budget, we ask all circuits to prepare during 1960 by seeking to lift their contributions nearer 1961 targets. During 1959 we managed to hold our costs to the 1958 level, but further stipend and other increases presage a sharp rise in expenditure during 1960.

Since nearly all circuits now vote to us out of their budget and few supply details of the amounts derived from the respective churches and preaching places, we are this year publishing only the total figures for each circuit. The circuit returns refer to the calendar year 1959, but all figures in the later Departmental statements (pages 3 and 4) relate to the financial year ended August 31st, 1959.

NORTHLAND DISTRICT

	1957 £	1958 £	1959 £
Mangonui	82	80	86
Whangaroa-Bay of Islands	62	63	49
North Hokianga	53	40	40
Hokianga	27	95	48
Hikurangi	16	30	—
Whangarei	151	247	200
Dargaville	129	122	139
Ruawai	92	75	88
Paparoa	51	24	21
Port Albert	220	224	225

AUCKLAND DISTRICT

Auckland Central	483	600	539
Auckland Central Mission	114	113	97
Auckland South	256	284	377
Auckland West	46	62	75
Auckland East	819	858	858
Avondale	363	260	306
Henderson	97	144	194
Devonport	97	90	50
Takapuna	291	361	234
Birkenhead	158	200	228
Onehunga	246	249	252
Otahuhu	72	88	86
Papatoetoe	123	102	146
Papakura	121	105	110
Pukekohe	87	125	121
Bombay-Tuakau	84	62	28
Waiuku	119	130	113
North Waitemata	60	1	53
Mahurangi	68	77	90

SOUTH AUCKLAND DISTRICT

	1957 £	1958 £	1959 £
Thames	73	81	68
Hauraki Plains	61	20	—
Paeroa	62	62	60
Waihi	69	87	81
Te Aroha	123	101	140
Morrinsville	255	311	328
Cambridge	128	124	139
Hamilton	558	524	448
Raglan Union	47	34	49
Hamilton East	282	433	442
Huntly	39	35	40
Matamata	177	220	226
Putaruru	41	40	—
Rotorua	95	162	173
Tauranga	378	238	286
Whakatane	45	49	52
Opotiki	54	48	61
Te Awamutu	149	131	212
Otorohanga	110	121	82
Te Kuiti	23	21	45
Taumarunui	42	51	—
Ohura	54	62	43
Kawerau	6	—	4
Ngaruawahia	29	28	26
Kawhia	12	7	—
Coromandel	24	18	32

TARANAKI-WANGANUI DISTRICT

New Plymouth	415	454	444
Waitara	42	65	—
Stratford	107	115	120

	1957	1958	1959
	£	£	£
Eltham-Kaponga	80	90	88
Hawera	162	134	175
Mania	39	45	—
Opunake	131	152	111
Wanganui Central	196	205	225
Wanganui North	165	148	151
Wanganui West	80	80	75
Taihape	27	22	30
Inglewood	23	26	30
Marton	45	43	35
Raetihi	23	25	22

HAWKES BAY-MANAWATU DISTRICT

Napier	229	363	314
Hastings	332	353	350
Gisborne	133	140	140
Wairoa	50	48	46
Dannevirke	87	95	110
Woodville	100	72	75
Pahiatua	82	100	92
Palmerston North (St. Paul's)	319	298	366
Palmerston North (Trinity)	300	314	306
Ashhurst-Bunnythorpe	122	110	80
Feilding	378	391	380
Sanson-Rongotea	142	164	200
Waipawa	82	63	59
Foxton-Shannon	83	106	133
Apiti	86	72	68
Norsewood	14	15	20

WELLINGTON DISTRICT

Wellington Central	373	341	329
Wellington West	265	267	234
Wellington South	125	136	118
Wellington East	249	291	287
Wellington North	147	121	139
Porirua	64	104	135
Lower Hutt	555	502	509
Taita Union	21	12	12
Upper Hutt	100	144	15
Wainui-o-Mata Union	—	—	21
Petone	100	111	115
Greytown-Featherston	50	52	53
Carterton	60	84	85
Masterton	251	250	253
Eketahuna	30	30	48
Levin	150	178	201
Otaki	38	60	46
Paraparaumu	47	58	55

NELSON DISTRICT

Nelson	242	280	403
Waimea	175	178	135
Motueka	94	111	112
Blenheim	325	375	418
Reefton	34	50	55
Westport	58	70	67
Greymouth	136	150	155
Hokitika	39	44	45
Murchison	39	41	40

NORTH CANTERBURY DISTRICT

	1957	1958	1959
	£	£	£
Christchurch (Durham St.)	531	444	492
Christchurch Central Mission and Cambridge Terrace Church	84	72	45
Christchurch East	473	555	588
Sydenham	152	136	134
Addington	83	77	78
Woolston-Lyttelton	176	183	214
Riccarton	90	109	175
St. Albans	371	411	375
Papanui	190	172	150
Springston	93	118	121
Kaiapoi	159	148	164
Greendale	77	84	80
Leeston	114	79	195
Rangiora	226	280	265
Oxford	150	147	146

SOUTH CANTERBURY DISTRICT

Timaru (Banks St.)	174	175	173
Timaru (Woodlands St.)	222	226	221
Marchwiell Union	18	47	29
Waimate	176	100	203
Temuka	35	40	40
Ashburton	280	300	322
Geraldine	40	42	45
Willowby	72	56	56
Oamaru	114	106	111

OTAGO-SOUTHLAND DISTRICT

Dunedin Central Church and Mission	329	327	257
Dunedin (Dundas St.)	101	68	—
Dunedin North	100	97	99
Dunedin South	172	175	18
St. Kilda	129	140	3
Mornington	113	109	100
Roslyn	70	75	—
Corstophine Union Church	—	—	—
Port Chalmers	25	20	16
Milton	45	51	50
Roxburgh	32	41	40
Invercargill Central	190	200	—
Invercargill (St. Peter's)	117	98	122
Gore	50	60	—
Western Southland	106	61	53
Edendale	16	23	17
Mosgiel	51	58	59
Bluff	29	30	30
Cromwell-Alexandra	38	22	20
Waikouaiti H.M. Station	27	22	21
Balclutha	66	49	75
Lawrence H.M. Station	25	27	21

METHODIST FOREIGN MISSIONARY SOCIETY OF NEW ZEALAND

Summary of Income and Expenditure for year ending 31st August, 1959.

N.B.—A fuller summary of Income and Expenditure and the Balance Sheet for the Society appear in the Minutes of Conference, 1959. All figures given below are expressed to the nearest pound.

EXPENDITURE		INCOME	
Solomon Islands:	£	Solomon Islands:	£ £
Overseas Staff, stipends and allowances	15,801	Contributions	13,730
Local Staff, stipends and allowances	7,581	Less Transfer to District Reserve Account	1,730
Superannuation, Retiring and Repatriation Funds	763		<u>12,000</u>
Native Ministers' and Catechists' Retiring Funds	42	Government Grants	8,827
Lighting	522	Sales of Produce	3,112
Education	3,096	Sundry Income	603
Circuit Travel	590		<u>24,542</u>
Furniture Replacements	216	Less Exchange	4,750
Buildings	1,475		<u>19,792</u>
Agriculture	227	Papua New Guinea Highlands:	414
Sickness and Accident Fund	71	New Zealand:	
Printing and Literature	35	Circuit Income	23,127
Stamps, stationery and cables	258	Support of Native Teachers	143
Land Rents	385	Adoption of Leper Patients	341
Fire Insurance	585		<u>23,611</u>
Boat Insurance	404	Medical Fund Income	1,152
Overseas Travel	4,470	Leper Fund	3,791
Station Maintenance, District	77	Leper Relief Vessel (maintenance)	4,000
District Travelling	4,649	Rehabilitation Fund	353
Medical	4,908	Building and Equipment Fund (see Legacies page 4)	5,344
Survey Fees	40	Refrigerator Replacement Fund	81
Planters' Association Fees	5	N.G. Highlands: Solomon Is. contributions	341
Boat Clearances	7	Sickness and Accident Fund	160
Interest to Trust Funds	19	Don Alley Memorial Fund	17
Stock Written Off	203	Nicholson Memorial Fund	10
	<u>46,429</u>		<u>14,097</u>
Less Exchange	5,731	Leper Income transferred	1,167
	<u>40,698</u>	Methodist Women's Missionary Union	3,600
Papua New Guinea Highlands:	2,984	Interest	803
New Zealand Expenses:	£	Sundry Income	66
General Administration	2,529		
Publicity and Deputation	436		
Miscellaneous	214		
	<u>3,179</u>		
Depreciation:			
Projector	60		
Car (eight months)	60		
	<u>120</u>		
Transfers to Special Funds (see opposite)	14,097		
Balance, carried to Accumulated Fund	3,624		
	<u>£64,702</u>		<u>£64,702</u>

THE OPEN DOOR

LEGACIES (as per Financial Statement, page 3)

	£	s.	d.		£	s.	d.
W. Davidson	100	0	0	J. C. Prudhoe (income)	41	12	8
Sarah Frances Flay	100	0	0	Ann Jane Nelson	20	0	0
John Walton	57	14	9	Lilla Hill	50	0	0
Julia Letcher (balance)	1,552	2	0	Kate Shepherd	100	0	0
Grace Heighway (instalment)	54	9	1	Edmund Dillon (income)	66	5	3
Elizabeth Bennington	50	0	0	L. J. Collis (interest)	4	10	0
M. H. Morley (instalment)	151	15	3	Enos Stevenson (interest)	1	5	9
J. Belton	100	0	0	F. C. Roberts	187	7	9
B. E. Brain (balance)	18	12	11	J. A. Smith	1,444	3	1
F. M. Gould	50	0	0	E. M. West	250	0	0
Alice M. Worsley	39	14	0	A. B. C. Wills (income)	4	3	6
Anonymous	25	0	0				
C. H. Westfield	150	0	0				
John Palmer	725	0	0				
					£5,343	16	0

METHODIST WOMEN'S MISSIONARY UNION

AMOUNTS RAISED FOR HOME AND FOREIGN MISSIONS IN YEAR ENDING 31ST AUGUST, 1959.

DISTRICT	TOTAL				
	£	s.	d.		
NORTHLAND	507	18	7	WAIRARAPA	281 11 11
WAITEMATA	639	11	4	WELLINGTON	1,244 11 4
AUCKLAND	2,558	0	8	NELSON-MARLBOROUGH	657 1 10
FRANKLIN	431	15	9	WEST COAST	161 18 1
SOUTH AUCKLAND	961	10	1	NORTH CANTERBURY	1,656 2 8
THAMES VALLEY	558	8	6	SOUTH CANTERBURY	999 12 2
BAY OF PLENTY	435	15	7	OTAGO	839 14 0
TARANAKI	737	14	9	SOUTHLAND	789 9 4
WANGANUI	326	9	7	OTHER MONEYS	101 14 7
MANAWATU	1,391	12	1		£16,047 2 4
HAWKES BAY	766	9	6	TOTAL 1958	£15,069 8 2

Treasurer's Report, 1959

Unexpected surpluses in place of deficits confidently predicted have been the pattern in Foreign Mission Board finances for some years past. We greet the situation this year with "modified rapture"; modified because, as the Estimates for 1959-60 reveal, we do not expect the pattern to persist—not because we are inveterate pessimists but because of facts.

The improvement of fact over prediction, amounting to £9,400, results from a decrease in expenditure of £1,500 and an increase of £7,900 in the income, compared with the Estimates.

The greatest increase of income is in Solomon Islands Government grants, which are £3,300 greater than the 1958 figure, and £1,000 above the estimate. Solomon Islands contributions have reached a new high level of £13,730. The maximum of £12,000 available as income shows an increase of £750 over the estimated figure. The balance of £1,730 transferred to the Solomon Islands District Reserve has given that Fund a satisfactory start.

It should also be noted that the proceeds of sales of produce are more than double the amount estimated.

The increase in New Zealand circuit income is largely due to unusually large receipts in the first half of the financial year.

Savings in expenditure were made in all three accounts—New Zealand, Solomon Islands, and New Guinea Highlands. The New Guinea Highlands accounts for 1957-58 and 1958-59 were received in time for incorporation in the year's returns. Decreases in both income and expenditure had no significant effect on the total accounts.

Capital expenditure amounted to £17,600. This was financed to the extent of £12,600 from the proceeds of investments, which were reduced during the year by that amount. Receipts in the Building and Equipment Fund, from legacies, totalled £5,300. The amount available in this Fund for future capital expenditure at this time is over £6,000.

Financing the Board's affairs has been difficult on occasions during the year. For the first time for many years the Board's current account was in debit and an overdraft limit of £3,000 was arranged. This was drawn upon for a short period only. It appeals that further recourse to temporary bank accommodation is not likely to be necessary.

—G. S. GAPPER, Treasurer.

ANONYMOUS GIFTS

In lieu of a later legacy, a good friend of our Mission has recently given in his lifetime the sum of £500 to the Methodist Foreign Mission Fund.

"A Listener," who posted the letter from Kaiwharawhara, Wellington, gave £5 to Overseas Missions, in appreciation of the final broadcast service of the Rev. Roy Jamieson from Wesley Church, Fitzgerald Avenue, Christchurch. Our receipt No. 1999 has been issued.

Other anonymous gifts with no name or address given have been: "A Love of Methodism" (Milford) £10 (registered envelope No. 486), "Wellwisher" (Dunedin) £1.

War Damages Fund

NEW ZEALAND GOVERNMENT GRANTS £30,437 APPLIED TO MISSION CAPITAL FUNDS

Many Methodists will recall that our Solomon Islands Mission and many missionaries were heavy losers as a result of the Second World War. Losses in the Bougainville and Buka area (which is part of the Territory of New Guinea) were compensated by the Australian Government but no compensation was ever made by the Imperial authorities in respect of the losses in the British Solomon Islands Protectorate. New Zealand Methodists raised a Rehabilitation Fund totalling over £100,000.

Late in 1954, advertisements in the press called for claims to be lodged by New Zealand citizens who had lost property in enemy occupied territory during World War II. This was notified to our workers, who had lost property in the British Solomon Islands Protectorate. Our eligible workers put in claims, at the same time authorising the Public Trustee to reimburse the Board for such sums as had been paid to them by the Board in compensation for their losses. Recently their claims were met.

As we are a Society domiciled in New Zealand, we also sought a grant in respect of our wartime losses in the British Solomon Islands Protectorate. In December, 1954, by direction of the Board, the Revs. A. H. Scrivin and S. G. Andrews interviewed the Public Trustee at Wellington and were asked to submit claims in writing. This was done early in 1955. The losses totalled £59,974, and a full statement was submitted covering these.

Quite recently, out of the War Damages Grants Fund, the Public Trustee made a payment of £30,437. This followed a formula worked out by the Government whereby claimants of up to £1,500 each have been met in full. In the case of claims like that of our Solomon Islands Mission, which exceeded £1,500, the first £1,200 has been met in full, plus 50 per cent. of the excess over £1,500.

Clearly these unexpected funds are in respect of capital assets of the Mission and will be applied by the Board to its capital programme as follows:

Completion of the Honiara Church erection	2,500
Boat Insurance Fund (to be strengthened in view of greatly increased replacement costs)	7,000
Fire Insurance Fund — an internal reserve fund to meet the fire risk on our Islands buildings)	5,000
Capital Investment Fund (which will, in effect, extend the Rehabilitation Fund)	16,000
	£30,500

It should be noted that this unexpected increase in funds will not and should not relieve our year to year running costs of mission work and extension for which the Conference has recognised that £29,500 annually will be required from the Connexional Budget.

These new funds have enabled the Foreign Mission Board to restore some of the loans at call previously advanced with the Church (Home Mission Investment Funds Board £8,000 (total) and Transport Trust Board (£2,000)).

From Our Missionaries' Reports

(N.B.—Our missionary sisters' reports appear in full in the annual published report of the Methodist Women's Missionary Union).

AWAKENED GENEROSITY

The Thanksgiving Service on this station was well attended and the Mendi people listened well to the address. Many of them had earned quite large sums of money from which they gave freely. The Thanksgiving services in this circuit are now completed. One was at Yaken, three hours' walk away, which we attended together. Tari has had various setbacks, including a bad 'flu epidemic, and their service is to be held later.

—CLIFFORD J. KEIGHTLEY

N.B.—The Highlands total thankoffering last year was £272. Some of this will have come from the mission workers of all races, but some, as indicated above, evidently comes from the freewill giving of people not yet committed to the Christian way of life.

FINANCIAL PROSPECTS

The price is up, for copra nicely done,
To close on eighty crinkly pounds a ton;
This year we'll shout, "It's time for self-support,"
But when, next year, the price drops, then report
The need of European funds to bear
The brunt of Melanesian laissez-faire.

—ALLEN H. HALL

CHOISEUL THANKSGIVING

We have been greatly encouraged by the response of our people to the thanksgiving appeal this year and we have had a record year. A target was given to each section, and each village and the result was beyond our expectations and some hundreds in excess of the target. Many people gave sacrificially, and one or two places which did not do so well at first, had a second effort and then usually exceeded their target. Our Highlands missionary effort was another record, and was almost half as big again as the previous year.

We have had some good **Quarterly meetings** during the year and they have become a source of inspiration as the teachers have come together sharing in Christian fellowship, as well as the transaction of the necessary business.

D. I. ALISTER McDONALD

SIWAI AND KIETA

The people were delighted that Sister Pamela's health was restored to enable her to return to her work amongst the Siwai people. There are now nearly 100 boarding students at Tonu but the continued upward trend in numbers will be limited in future by shortage of land in which we can grow food. Before the war it was the people who did not want the Mission to use the land, now it is the government who at present are refusing permission for the required land to change hands.

The Rev. John Taufas' pupils now number well over the 100 marks. They excelled themselves by winning the Kieta Club Shield for station choirs in Bougainville-Buka at the Queen's Birthday Choir

Festival held at Kieta. The Kieta people are very happy that Sister June has been able to survey the medical work in their area. For the development of Roreinang Station the time has come for the construction of permanent buildings. It is also necessary that this be done to satisfy the conditions under which the Government allowed us the land.

—PHILIP F. TAYLOR

CHOIR AT HONIARA

(During the year a number of our church groups have heard the tape recordings of the Honiara Church and Choir).

The church choir was served well their duty during the year in time of worship and in other public gatherings. It is important to have a good choir to lead the congregation in singing. Our choir carried with great interest all the singings they were engaged to lead.

Our carols by candle light last Christmas in which His Excellency and Lady Gutch were invited to attend to, was a great successful effort for every one who attended greatly appreciated it, the way in which the service was conducted, the selections of the scripture read to introduce the hymns to be sung by the choir, and their beautiful voices. The tape-recording was taken and I forwarded it to New Zealand and they accepted it with much interest. So I have no doubt of the important work that our church choir had played last year. May God bless the Leader and all the members to continue on this year for the glory and honour of His Name.

—AISAKE VULA

TEACHER TRAINING

At the end of 1958 19 out of 21 students gained their Government "A" Teaching Certificate. Of this we were very glad. This year we have 23 trainees at Kekesu. We would bring to the attention of the Bougainville-Buka Circuits that from 1960 no trainee will be granted a Teaching Certificate at the end of the course unless he has passed the entrance exam at the beginning.

One of the lacks in our teacher training at the moment is in having enough trained teachers to use as models for our students. Our hope is to build up the teaching staff in the school at Kekesu so that becomes more of a "Normal" school, and also have enough certificated teachers in adjacent schools to allow our trainees to watch them teach rather than do all the teaching themselves as they largely do at the moment.

There is need also to take some of our teachers beyond the "A" Certificate to the "B" in preparation for the day when the Administration require us to put higher graded teachers in the higher classes.

GORDON D. BROUGH

ON SALE AT MISSION OFFICE :

Maps: World Missions, 25/-; Solomon Islands, 13/6.
Books: Isles of Solomon, 12/6; Children of the Mendi Valley, 3/-.

Clearing Box 5023

"MY IMPRESSION OF SOLOMON ISLANDS"

Hideo Adachi, student of Aoyama Gakuim University.

I left the port of Yokohama in Japan for Buin via Osaka and Rabaul. My first Island port of call was Rabaul. Before I left steamer I watched with curiosity the native folk through the captain's binoculars on the "Ritsuei Maru." However my imagination was realised at Rabaul since I experienced the kindness and friendliness of the native folk. I was surprised at the rapid development of Rabaul and the beautiful town which is so much better than I expected. I was also surprised at the number of native peoples who could speak to me in Japanese.

I observed a lot concerning native life in Buin, Siwai Bilua, Roviana, Segi, Honiara, and other many places at the Methodist station villages during my stay about five months. Particularly Christian witness, educational methods, medical work and agriculture.

During I was stay at Solomons, I have received many opportunity from your Methodist Mission to visit so many places mission works and natives life seen through the eyes of a student. So I sincerely wish heartiest greeting to all of you, especially Rev. G. G. Carter of Methodist Mission chairman.

Before I came here, my imaginations almost immediately dispelled by genuine warmth of welcome and new life of natives, deeply Christian faith. I have strong impression of your kindness, in fact I think my most grateful memories will be of my visit to the Solomons where I shared the Christian love and home life amongst different races who treated me as one of yourselves. I like the friendliness and the hospitality of all the peoples; you are warm peoples full of friendship, gentleness and cheerfulness of character easy to talk. Especially, I am deeply impressed that you have such a believing and strong Christian faith. Your old religious ways, which were animistic have been put off as an insect sheds its skin. It is certainly true that "seeing is believing." As I see your deeply Christian faith in your attendance at Lotu every morning and evening, I feel truly that the love of Jesus Christ is permeating every one of you. However these islands are to me a paradise of peace and love where you can worship God free from the ideological conflict between East and West in this dangerous world. This is the last place in the world enjoying these peaceful conditions which makes it a real paradise for me. In other countries you soon aware of economic problems the growth of militarism and political conflict. These Islands being the last paradise in the world, can make a true contribution to the peace of the world in which live.

HARVEST FESTIVAL THANKSGIVING SERVICE

"On November 1st, 1959, we had a Harvest Festival Service of Thanksgiving at Kihili," writes Sarah Paripari of the Bougainville District Girls' School.

"The people of Kihili, Moisuru and some of the Kangu boys gathered all the fruits and food on Saturday and others brought theirs as part of Thanksgiving. These are some of the fruits, vegetables and food which



HARVEST FESTIVAL AT KIHILI

we brought to the temple to show God that we are glad. Potatoes, tapioca, yams, taro, cabbages, beans, pineapples, cocoa, oranges, pumpkins, pawpaws, water melons, passion fruits and other things such as sugar cane, coconuts and so on. The church was so full, on the table and on the forms. On Sunday morning at 9 a.m. service we had harvest festival service. Rev. Philip Taylor took the service, and five girls of the District Girls' School helped him, one of the girls read the reading from Mark's Gospel, 14:26-32. The others girls brought cocoa, coconut, pineapple, potato and soil, while two girls were saying these words in turn:

First girl: These fruits of the harvest are the gifts of God in answer to our work in the garden, whether it be gold of the cocoa, the white and the red of potato, the brown of the coconut, the green of the soursop or the yellow pineapple, each shows us the hand of God amongst us. First we clean the bush and then with hope we plant the seed in the ground. Next by faith we clean the weeds and look after the young plants. Now we gather in our harvest with joy. We have not been disappointed as we gathered in the harvest in the fruit Thy hand has given us. In the planting and gathering we have known the love of God. To Him who has given us life we give thanks.

Second girl (bringing soil on the plate to the Minister): This soil is of the earth from which this harvest was gathered. It is from the land in which we live. Without the gift of life from God upon the ground, there would be no fruitful harvest, there would be no increase from the planting of the seed or the labour of man. Without land man is homeless and without man the land is bush. There is an eternal partnership of God, man and the land. God gave us this piece of land to make it beautiful and fruitful. As we dig the ground and scatter the seed God faithfully gives the life.

"This is the pieces of music we sang in the choir: 'Thou visitest the earth and blestest it and crownest the year with Thy goodness.' This was the first time that we had the service of harvest festival.

"God bless you and keep you in His wondrous love and give you all good opportunities of serving Him."

About People

BOYS' BRIGADE LEADER TO WORK IN SOLOMONS

On Tuesday, February 2, Mr Derek McKay of Havelock North departed from Auckland on the first stage of his journey to the Methodist Mission headquarters at Munda, British Solomon Islands. Mr McKay is a member of the Presbyterian Church and a trained Boys' Brigade leader. He has been designated by the N.Z. Boys' Brigade Organisation to spend 1960 in the Solomons organising Boys' Brigade and similar youth work in the Methodist area there. An important part of his job will be to train and encourage Solomon Islanders to become leaders so that the young men of the area will have in their own hands the organisation and control of Brigade work.

Mr McKay will board at Banga with the Rev. and Mrs A. H. Hall and his work will be conducted within the discipline of the Methodist Church. He will be responsible to the Chairman of the District, the Rev. G. G. Carter, and will be guided by him during his year of service. He will be working under conditions similar to those of the Order of St. Stephen.

ARRIVALS

During December, 1959, Sisters Beulah Reeves and Audrey Highnam arrived at Auckland on furlough. Sister Audrey was pleased to be able to attend Youth Conference at Christchurch. She is seeking extended leave in order to gain further professional training and experience in tropical nursing and intends to spend some time in England for that purpose.

On January 9th Sister Rewa Williamson arrived home, having handed in her resignation from the service of the Foreign Mission Board. A week later Sister Lesley Bowen arrived at Whenuapai, departing two days later for her home in Blenheim. Sister Lesley will be taking a course of Plunket training at Dunedin during her furlough.

Dr. G. E. Hault was due at Christchurch early this month, having delayed his furlough for some weeks.



MISS
BERYL
GRICE



MR. DEREK MCKAY

ORDER OF ST. STEPHEN

On Monday, February 1st, Miss Beryl Grice left from Whenuapai en route to Tonu, Siwai, Bougainville, where she is to give a year's service as a teacher under the Order of St. Stephen. She will be relieving Sister Pamela Beaumont, who will spend 1960 doing pastoral and translation work in the Buin Circuit, also under the Order of St. Stephen. In January the Chairman of the District, Rev. G. G. Carter, dedicated Sister Pamela to her year in the Order. 1960 will also be her first year as a Deaconess Probationer.

REMEMBER! THE VALUE MUST BE DECLARED

Once again, we find it necessary to guide our friends and supporters how to proceed when posting gift parcels to missionaries on the overseas field. This time the advice is about the white or green customs sticker that is given to you at the post office to fill in and affix before posting the parcel.

Be most careful to fill in accurately the description of contents and **give a fair declaration of the wholesale value.** Great trouble can be caused by incorrect statements on these declarations. Even if the parcel is a gift and the contents are not to be sold, they still have a value and the abbreviation N.C.V. (no commercial value) should not be used—except, perhaps, in the case of samples and scraps of materials to be used in sewing classes.

If you can declare that the parcel contains only goods for **educational purposes** (in our schools) or for **medical purposes**, state this, for that usually means that they will be admitted duty free; **but you will still need to state the value.** If in doubt, write to the General Secretary, Methodist Foreign Mission Department, Box 5023, Auckland, C.I.



EMMANUEL CHAPEL, BANGA

Church of the "Lotu" Readers

Many of our present younger readers of the "Open Door" will have graduated from reading the "Lotu," our children's missionary paper. Some years ago, when the Rev. A. A. Bensley was Editor of the "Lotu" he sponsored a fund to erect a Church of the "Lotu" Readers. The plan then was to build this at our Solomon Islands District head station at Roviana.

Later, however, it was thought that this fund of £1,100 could be better spent in erecting the chapel for the Goldie College at Banga Island. This is still within five miles of Roviana and the College belongs to the whole District, whereas Roviana is just the head station of that circuit. The Synod and the Mission Board in due course agreed. Other money was available and altogether some £2,000 has been spent on the building, which was erected during 1959 by Mr. Rodney Fleury, our Dunedin carpenter.

The air view of the chapel presents the form of the Cross, there being a vestry on each side. The chapel itself is a rectangle 50 feet by 25 feet. The building fits in to the scheme prepared by the Rev. A. H. Hall for the arrangement of the buildings at the District Training Institution. The name agreed on is Emmanuel Chapel.

Early in December the building was opened by the Chairman of the District, the Rev. G. G. Carter, assisted by the Rev. Daniel Palavi (Tongan minister) and the Rev. John Bitibule, who for many years was associated as a tutor with the work of the College.

Thanks are due to a number of people whose practical help and suggestions contributed to the successful completion of this project. Preliminary plans were drawn by the Rev. L. T. Norwell of Onehunga and the final design was agreed to on the field. The structure consists of solid, reinforced concrete piers with concrete blocks between them. The timber work is of local Solomon Islands woods and the work is entirely that of mission carpenter and joiner trainees led by Mr. Fleury and Mr. John Miller of Invercargill, who has been responsible for the pulpit, lectern and pews. It is hoped to receive a gift carving from each of the six circuits in the Solomon Islands District.

ABOUT PEOPLE (continued)

ANOTHER CANDIDATE FOR BAPTISM

Among the most eagerly awaited letters at the mission office are those coming continually from the Rev. C. J. Keightley, who, as reported on page three, established our work at Nipa in the Nembi Valley, Highlands of New Guinea, three months ago. Writing on February 8th, Mr. Keightley states:

"One of the most pleasing and encouraging pieces of news I have is that Wasun, the medical orderly whom we brought in with us from Mendi, has indicated his desire to be a Christian. He is emphatic about it and has requested that we start him on a course of instruction to prepare him for baptism. His example and spiritual witness are proof to us that his experience is genuine. He is obviously sincere in his search for Christ.

"I have decided to hold weekly Communion services early each Monday morning for the three of us who are in here—Daniel Amen (New Britain), John Teu (Solomon Islands) and myself. We have already held two of these services and each has been a time of rich experience for us all. I need these services and I am certain John and Daniel do too. The more often we can let our minds dwell on higher things the better it is for our souls. God knows how difficult it is for us to turn our thought from the mundane and from those inner thoughts of which we are secretly ashamed and from which we long to be free. What a glorious opportunity is offered to us all in this service to examine ourselves before God and confess our sin to Him, to say nothing of the pardoning and renewing grace that is received through the power and strength of the risen Lord."



Associated with Mr. Keightley at Nipa — Wasun, medical orderly, of Mendi; Daniel Amen of New Britain, and John Teu of Roviana.

Joyce K. Rosser, Photo.

HAS YOUR CHURCH CONTRIBUTED?

The N.C.C. Christmas Appeal is Still Open

For the second year in succession one of our overseas missionaries has given anonymously £75 to maintain a student at the Salatiga Christian Teachers' College, Java.

Those who have actually seen what our gifts accomplish — a hungry child satisfied with simple food — a mother receiving the compassion and care of a Christian worker — a patient receiving an opportunity for medical treatment — a man full of fear, given someone with whom to pray — want no thanks. These are things which when one sees them one is deeply humbled. The giver receives more than the receiver. This is what has been achieved by the inter-Church aid gifts from the New Zealand Churches.

HONG KONG

The following letter was received from the Secretary of the Hong Kong Christian Welfare and Relief Council after an emergency grant was made by the N.C.C. following a devastating flood:

"Very many thanks for your letter of 28th July, and the cheque for the New Zealand Churches' contribution for flood relief here. The speed of response was quite remarkable, and we were acutely able to help flood victims within four days of the end of the rain. We were by far the first to be able to do so!

"A meeting was immediately held with representatives of government, other churches, and the newspapers concerned, to decide on how to allocate the funds available, and it was agreed that flood victims should be helped as follows:

"Farmers, from an Agricultural Department grant; dependents of those killed, from government administered fund; families whose houses were totally destroyed — from same; families whose homes were damaged — from our funds.

"A circular letter was therefore sent to our member agencies and to other churches, also to the Family Welfare Society, giving the above details, and up to today help has been given on their recommendations to about 1,440 persons. Further cases are being checked this week. We set £10 as the normal limit, but very many families have required only £3, mainly for cement to rebuild retaining walls, and a few have had up to £30. The prompt response to our appeal was a most encouraging example of quick inter-Church emergency aid, and we do thank you most sincerely for your part in it."

INDONESIA

Quite a small contribution was made to the Indonesian Missionary Commission because of the great help given by that Commission to New Zealand projects throughout Indonesia. The following letter was received from the General Secretary last July:

"We are very grateful to the National Council of Churches in New Zealand for their contribution of Rp. 21,000 towards the budget costs of the Missionary Commission. During the past year prices have soared so we are most appreciative of the help of your Council at this time.

"The Commission is looking forward to containing relations with your Churches and personnel who are working or who will come to work among us here. I hope you will convey our sincere greetings and thanks of the National Missionary Commission to your Council for its continuing interest and assistance to the Churches of Indonesia."

FORMOSA

The Rev. Mr. Whitehorn, an Englishman who lives among the tribal people of Formosa and is translating the Bible into one of their languages, writes of the

contribution made to the new Training Centre for tribal leaders, from New Zealand:

"It was a great pleasure to be greeted by our General Secretary's cry of 'Good News' as he waved your letter at me when I arrived at the Assembly offices this morning. It is indeed very good news to us that our friends in New Zealand have given us such a generous grant for the Mount Morrison Institute project.

"Meanwhile the staff and students of the school have not been idle. At Easter they moved to the new site, having built temporary bamboo buildings on it, and there they have lived and worked in pioneering conditions through the term which has just ended. It was thrilling to see them making dreams come true under the inspiring leadership of Principal Kao when I was there a few weeks ago. The rule is five hours study and three hours manual work per day for all. They have had about 40 students in the three-year course, and others on short courses. It has been very encouraging that the preacher and office-bearers of nearby churches, chiefly of the Amis tribe so far, have come to the school in teams to work with their hands in preparing the land for their school, a rallying point for all the tribal churches on the east coast."

AND MANY OTHERS

Many other messages of thanks and deep appreciation have been received:

From **Indonesia** have come to the N.C.C. Office, and to many individual people in New Zealand, letters of thanks for student scholarships; encouraging messages from Mr. and Mrs. Brewster; word of the work made possible among the refugees of Java by our contributions.

From **Ceylon** has come appreciation for our help in the building of a Protestant chapel in the University of Paradiya, and a deeply moving letter of thanks for a contribution of only 1,000 dollars which guaranteed for the first time, the salary of a worker from the Church of South India toiling among the refugees from recent communal strife in that country.

From **Hong Kong** have come accounts of students given employment so that they could earn their college fees and something of self respect. From **India** comes word of the expanding anti-TB programme.

NO LETTERS

But we must remember that the people for whom our gifts were ultimately intended were those who were not able to write their thanks because illiterate.

There were Arab refugees in the Middle East whose thanks were tinged with bitterness that after ten years they are still the recipients of charity. And there were multitudes more who did not send us thanks, but who breathed their appreciation to the Asian Churches that ministered to them. It is more than sufficient for us that the hands of those Asian Churches were strengthened, and we look for no thanks but this.

Being in the Way, the Lord Led Me

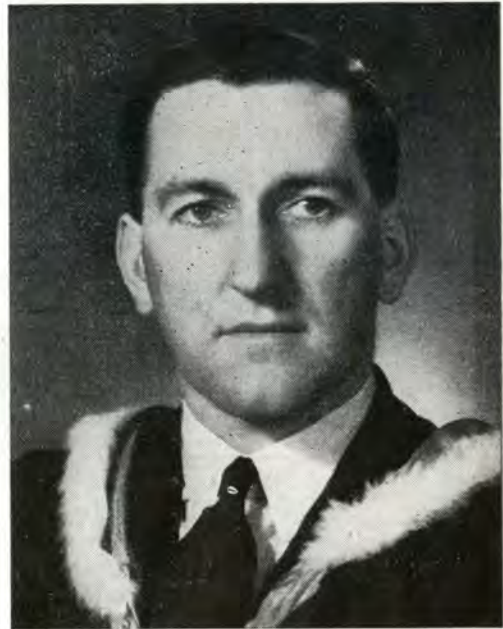
"I being in the way the Lord led me," writes Gerald Hault from Roviana.

This needs a clear answer for unless it is given such we are liable to be on a road which it made of two rails never able to unite—the employment of professional ability with definite evidence of inspired vocation. I am a missionary because in the first place there have been a lot of things happening with which I have had little or nothing to do but which have been prepared the way for my service. Unfortunately quite early, my father died from an electrical accident, leaving two children with a godly mother but with very little earning capacity. However without realizing it, I had already started on my voyage to the Solomon Islands. The patriarchal minister who buried my father so impressed mother that she and I soon became members of his church in Hamilton. Before long he died and was followed by another attractive man who was very interested in my spiritual welfare. By the time I was fifteen years old I had accepted Christ as my Saviour, and from then on it was substantially true that 'I being in the way the Lord led me.' Even before complete conversion I had a feeling that the Lord had His hand on me. Very soon after conversion I realised that there was some sort of service ahead of me but the details were not filled in for years. I feel that the man who buried my father had a most important part to play in my future movements as he paved the way for me to meet very early one who was responsible for my conversion and so enter the path of service. Thirdly I had little choice over the dental work I did until I decided that I would not rebel longer against this work but go on to do the dental course. Afterwards a remarkable set of circumstances opened the way for me to do the Medical course largely due to the feeling that I should be very limited with only dentistry as my skill. At that vital time I feel that the visit of Dr. Oswald Smith clinched my thinking. The method by which the way opened up and the provision of funds are other blessings of the way which gave me a sense of confidence in the guidance of God. When the medical course was behind me and I had fulfilled all the preliminary requirements for at least general medical practice I was approached by the General Secretary to consider full time medical missionary service in the BSIP.

Almost any medical man must give a large part of himself in selfless service, as he is at the beck and call of the people of his area. It did seem that the place where this service might produce the best results was where the services were unlikely to be duplicated, where the facilities were much poorer, where the need was at least as great and where the service might even help in the propagation of the Gospel. It is not without cause that the medical mission work has often been dubbed the handmaid of the Gospel, for even our Lord must have had great access to the hearts of His people as a result of His medical work.

There are other reasons too. I feel that I am a debtor to those less fortunate than myself as God has greatly blessed me with respect to the opportunities, educated, spiritual and material and also with

consideration of health, strength and reasonable generalability so that I have a duty to discharge to those around me. Where better than to give my strength to those my brothers who have inherited with dusky complexions a wealth of misunderstanding and opposition. This is less noticeable here than in other parts of the world but it is not yet true by any strength of the imagination that we are all one in Christ Jesus although the barriers are slowly being broken down. We have a long way to go to reach the full implica-



DR. GERALD E. HULT

tions of the statement made by Peter that God is 'no respecter of persons but that in every race he that feareth Him is accepted of Him. This seems to me to indicate that Christian people enter an international state automatically overruling racial prejudices as we thereby enter the Family of God. I am a missionary because I hope to help in this understanding being more widely appreciated.

I am a medical missionary as I see the need of healing and this has been a continuing need varying but progressing with population increases. If Missionary Doctors did not answer the call multitudes would have died unnecessarily in all parts of the world, countless millions would have been suffering from remediable conditions making life an unending misery.

Finally I am a missionary as God in His Mercy has seen fit to call me to serve Him in this outpost of the Christian Church. May others "being in the Way" hear the call of God to serve similarly.

WOMEN'S PAGE

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

OUR PRESIDENT WRITES

Greetings All,

Holidays are good—I hope you have enjoyed yours—but after all there's no place like home. Home with its loved ones, home with ordered routine, home with its happy weekends including Sunday worship. How good it is to meet in the Lord's House—to worship Him and give thanks—to meet with Christian friends—to feel we have a share in the church life—that we belong to God's family and have been missed during our absence.

How privileged we are to have our ordered worship and our special women's meetings. The Executive women join me in wishing all Auxiliary members a fresh vision of the great missionary task the church has undertaken, and renewed strength for the part we women may have this year if we give consecrated loving service.

The more I become acquainted with the work through the many letters received from the Sisters overseas, the more I realise the growing understanding and devotion of the people of the Solomon Islands Church. They have travelled far from the troubled darkness of their grandfathers' day. The Lord of all light is becoming known to them, warming their hearts and urging them to think and plan for others. How wonderful to know that some among them are now wanting to become teachers and ministers, not only to their own folk, but to the people in the New Guinea Highlands.

What joy we in New Zealand have in being able to share in some small way, through our workers, in the spreading of this Light.

"Surely our God is a God who answers prayer," writes Sister Merle Carter. "We have been much in prayer concerning the work here in Siwai. You may know that Sister Pamela has had it in her heart to go into the Deaconess work of our church. She has gifts and capabilities which make her adequate in God's strength for this task. Her desire is that she might be able to do translation work so that the people might have the word of God in their own tongue.

God has answered our prayers by putting it into the heart of Beryl Grice to offer her services to Siwai for a year under the Order of St. Stephen, so that she can take over the teaching and so free Pamela, who has also offered to work under the Order of St. Stephen. Beryl made this offer as soon as she got a whisper that Pamela was offering for this task—so we can see that 'before they call I will answer.'

"I am sorry that I shan't be working with them but glad that Sister Mary Addison will have that task in hand. Mary has already arrived to taken over from me. She did a good job while I was in England and the people are glad to have her back and I am sure that the nursing training will be in excellent hands. I shall be sorry to leave here, but glad I am going back to friends at Keesu and will have an understanding of the language for I have already spent six years there.

Sister Merle continues later:

"I have been at Keesu for nearly two weeks



Mrs A. E. Richards of Christchurch, new President
of the M.W.M.U.

now. I was very glad to have Christmas at Tonu. It turned out to be very wet, over four inches of rain on the Monday and Tuesday, so all the rivers were well flooded. However, the Rev. Phil Taylor and family and Sister Ada Lee were able to get through and we had a happy time together. Christmas Day began with a lovely baptismal service when several mission girls and boys and a teacher's wife were baptised. Then followed communion service.

"We had about 2000 at the Christmas service, so the church was overflowing. This was followed by a feast of good fellowship when opportunity was taken to say farewell to me. It was all very nice. During the following week Mr Taylor opened three new churches and before we left to go to Kihili we were given a live pig trussed to a pole, plus an enormous amount of food, by the people of these villages. The back of the Landrover was well filled."

Still another letter tells that Rev. Geo. Carter has held a special service at Siwai and received Sister Pamela Beaumont to serve under the Order of St. Stephen. We are deeply touched to hear of this further evidence of her self-sacrifice in serving these people and her Master. We wish her success in her translation work, and a rewarding service as a Deaconess. Remember to pray for all workers and the people they seek to help that they may feel His continual Presence with them to guide and bless. With all good wishes,

Yours in Missionary Service,

AMY E. RICHARDS, President.

Women at Work

The last 50 years have seen tremendous changes in the life of society. Not the least of these has been the emancipation of women and their emergence as persons with ability to accept responsibility and provide leadership. The full use of their gifts is required by the Church for the development of its life. There are spheres in which women have a unique contribution to make. In fact there is so much work for women and especially Christian women to do in their own locality that there is little need for anyone to sit back and complain that there is nothing she can do. Missionary-minded women in the church have found many practical ways of helping by giving attention to the young women who are serving God and the church in our missions both at home and overseas. There are many ways in which this interest and care have been shown, and the appreciation expressed by workers proves how important that help has been. This is the true lay-witness of the church, not in words, not through high-sounding administration, but in fact. It is real love and real practice. If women cannot lead a meeting they can attend and take part in the singing and prayers. They can read a letter or write a letter to a Sister telling her how at their meeting the women were thinking of her and praying for her. As they clean stamps or collect coupons and work for their Special Objective, while doing their best to be good friends to the other women of the group, they will find as always that the more they give out the more they receive.

Convention time is drawing near and here there is ample opportunity to foster the missionary spirit. Many of the Districts have had visiting Sisters telling of their work. This gives the Sister an idea of the different ways in which women support them, and the women the inspiration of hearing first-hand news of the work, as well as some of the frustrations and problems met and faced up to by the workers. This must surely help them all to a better understanding of just what is involved. All our workers stress the need of prayer. Prayer is the secret of every life that has exercised a profound and enduring spiritual influence. Too often we pray only in a crisis — when trouble comes, when disease strikes, or when the safety of the nation is threatened. No wonder these prayers are unsatisfying! Prayers for others not only transform the disposition but energise the will. It helps our imagination to picture the situation of other human beings. It troubles the conscience and kindles affection in the heart, and should move the will to action. We can only pray helpfully for people when we care about them. We are too pre-occupied with our own pleasure or worry, and we lack both imagination and affection. If we have imagination, if we care enough, if we love people and causes enough, our children—our church—our country, we will instinctively turn to God on their behalf.

—GLADYS CARTER.

✠

A PRAYER

"Almighty God, the Father of all mankind, whose love is so great that Thou wouldst have all men come to the knowledge of Thy truth that they may be saved, we pray that Thou wilt hear us this day as we pray for the far places of the earth to which the light of the knowledge of Thy love has never come. For the places

where that light only shines dimly and faintly, and for the places where that light once shone and in which it has now gone out. Bless, we pray Thee, all men and women whom Thou hast called to Thy service and equipped with Thy Spirit, who now are seeking to carry the light that the darkness may be overcome and that men and women may be saved. Bless them in all their labours; may those who are engaged in medical work be given skill and understanding; may those who are doing educational work be enriched with wisdom and patience; may all who preach be endued with power from on high. Give them endurance, and courage for the days when their labour seems to be in vain and fear their sacrifice will be wasted. In difficulties and dangers uphold and protect them. Refresh their spirits from the wells of Thy grace for the days of loneliness and weariness. Be very gracious to all who are turning from the darkness and stretching their hands toward the light. Enrich them with the gifts and graces of Thy Spirit that they may grow up into Christ-likeness in all things. Guide the new churches that are being born, and all who have to direct and lead them. Bless all who labour at home for the Kingdom overseas, all who give and pray, all who organise and plan. May they build in hope and faith and labour in love that all men may be brought to Thee and to a full knowledge of Thy saving grace."

"Christ for the world, we sing:
To world to Christ we bring
With loving zeal."

MISSIONS FOR THE 1960's

(Continued from page 2)

the work it is coming to accept as its own; even as we are now sharing with them, both of us junior partners, in the New Guinea Highlands.

Increasingly, as workers go from New Zealand, Tonga and Fiji to the Solomons, we must encourage both them and those they go to to recognise that here are Christians (and Methodists) of neighbouring countries sharing with one another in presenting the Gospel all over our area. That is not new, of course; nor is it any more surprising than that Christians of the Philippines should go to Malaya or that two young Solomon Islanders who came privately to New Zealand should have helped lead to Christ people of this land.

These are some of the background facts that we must have in mind today as we consider our reports, our financial statements, the matters of policy that will come thick and fast upon us.

True, there is an essential foreignness about the Gospel; the Jews are not the only ones that have found the Cross a stumbling block; there are modern Greeks also, who find it foolishness. But, however great the task, (and it is great; more without the Gospel today than on the first day of Pentecost), we must be increasingly aware of the Christians of every land: different, yes, but their difference transcended in Christ; no more strangers and foreigners, but fellow citizens with the saints and of the household of God.

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
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 Nancy Ball
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 Phyllis Rudolph
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 Mary Addison
Sister Pamela Beaumont, Tonu
Miss Beryl Grice, Tonu
Mr. and Mrs. Ovinii 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, RABAU, TERRITORY OF NEW GUINEA

Airmail—Methodist Mission, Kekesu, Teop, WAKUNAI TERRITORY OF NEW GUINEA

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

Sister Thelma Duthie
Sister Merle Carter
Sister Rewa Williamson*

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