VOL. XXVI., No. 3. PUBLISHED QUARTERLY.

The Open Door

The Missionary Organ of the Methodist Church of N.Z.

DECEMBER, 1947.

LUKE ZALE—Catechist of Petats—with his wife and child.

Petats is the finest village in the Buka Section and owes much to the splendid leadership of Luke Zale who was one of the early Teachers from the British Solomons.

"A Great Door & Effectual is opened unto us"
ST. PAUL.

Price: ONE SHILLING per Annum.
Posted, One Shilling and Threepence.

General Secretary—Rev. A. H. Scrivin.
Foreign Mission Dept., P.O. Box 23W, Auckland

Rev. A. H. CROPP on the "Saga" in which he and Usaia Sotutu made their first visit to Buka in 1922.

Semi-Jubilee OF BUKA

"The Home of Light," Skotolan, Buka, where Sister ELIZABETH COMMON and native girls lived. This house was erected with a special grant from the M.W.M.U.

Rev. J. F. GOLDIE, Chairman of the District, who made the preliminary survey on Bougainville.

We return thanks to Almighty God for 25 years of splendid Missionary service on Buka, and rejoice with the Native Church on the happy occasion.

We remember, with gratitude, the splendid pioneering spirit of the Rev. Alan H. Cropp who, with Usaia Sotutu and Eroni Kotosoma and some teachers from the Western Solomons, commenced the work in 1922. The devoted service of Mrs. Cropp and Sister Elizabeth Common has also been greatly blessed of God.

To-day, the Rev. C. T. J. Luxton and Sister Winifred Poole, with the pioneer Rev. Usaia Sotutu, and his wife Margaret and a fine band of native teachers, carry on the work that is rich in promise.

"The late Sister ELIZABETH COMMON who served Buka with utter devotion for nearly 20 years.

Present Staff:

Left: SISTER WINIFRED POOLE.

Centre: Rev. C. T. J. and Mrs. LUXTON.

Right: Rev. USAIA and MARGARET SOTUTU.

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Unto Death . . .

Passing of Mr. Charles Carter.

Those that go forth to distant and difficult lands to do the work of the Kingdom of God must, of necessity, be those that count not their own life dear unto them. While many have ultimately returned to their own land and people, not a few have been buried in the far-away places where many a lonely grave bears silent witness that they were faithful unto death.

The human record of some of these missionary martyrs is found in Westminster Abbey and other noble fanes, while that of others is roughly carved on wooden crosses or concrete blocks in the solitude of the jungle or close by some remote mission station. Some of these records cover many years of noble service and selfless devotion, while others tell of those who, having gone forth with the same spirit of devoted and high endeavour, have died within a few brief weeks or years.

Among the latter must now be numbered Charles Carter who left New Zealand for the Solomon Islands District as recently as September of this year and was called to higher service on 25th October, less than a month after his arrival on the Field.

Chales Carter, who was a foreman builder, had missionary blood in his veins, and the total destruction of all our mission stations in the Solomons was a direct challenge to him. With the full agreement of his wife, he volunteered for the work of reconstruction long before we were able to send him. Lack of materials and transport were the hindrance and he fretted at the delay. When, however, word reached us that materials were available transport was arranged and he left for the work upon which his heart was set, but destined to last only three brief weeks. The following extracts from the Rev. C. T. J. Luxton's letter will indicate how that short time was spent to the advantage of the work, and the peace and confidence with which he awaited the dawn of the day that has no ending.

> "Mr. Carter has been with us nearly a fortnight now. He has erected a solid store building for us, almost completed; had it not been for heavy rain this week it would probably have been finished by now. It is 60 feet long, 20 feet wide, quonset hut type building on four foot walls, giving the full height of 14 feet, to the building. The 4ft. walls are sheeted with heavy galvanised flat iron; it should stand for years. It has an earth floor but if so desired could easily be concreted at a later date. The roof gives a wonderful catchment area for rain water. We are dividing it into three compartments, store, machine shop and workshop."

> "Amid his apparent discomfort, Mr. Carter remained calm and clear minded to the end. He discussed the approaching end without any signs other than those of ready acceptance of the situation. His words, "It will be a joy to know what is on the other side," "full of Hope," "no regrets," all speak of peace of mind, and his faith is shown in the reply he made to my statement that the peope had remembered him in their prayers at Lotu the previous evening—"Their prayers will not be answered, not as they expect them to be," and also his reply when I said he would likely be stronger with the dawn, "There will be no dawn for me, not here—on the other side, yes." He passed with the coming of the dawn, probably did not see the dawn we saw, but it was a Greater Dawn that he sought."

In a tragedy such as the passing of Charles Carter there is also something of mystery. When considering the sorrow and irreparable loss of the widow and children, and the long and costly journey to the mission field, one is tempted to ask why God called him to this work, or whether he was mistaken in his sense of call. There is an answer in this case, as in many a similar one. God does not measure service in terms of days or years. That great work can be wrought and results achieved beyond our conception in a few brief weeks is clearly demonstrated in the Acts of the Apostles and following history of christian missions. The thought in the minds of the natives of Buka, and other parts of the District as they learn the sad news, will not be of how many or few buildings he erected, but rather that here was a man who, for love of them and their common Lord, left home and kindred and made the supreme sacrifice. Greater love hath no man than this. Love of this quality never dies, but grows with the years. Charles Carter's brief service has not been in vain. Already another builder in New Zealand has volunteered to take his place, and many others will be challenged by the passing of this man who went forth so eagerly and faced death so calmly, knowing full well that his labour was not in vain in the Lord.

Christmas and New Year.

WE EXTEND TO ALL OUR READERS BEST WISHES FOR A JOYOUS CHRISTMASTIDE AND A NEW YEAR RICH WITH GOD'S BLESSING.

THINKING BACK

SEMI-JUBILEE : : SKOTOLAN

by the Rev. USAIA SOTUTU.

We sailed round Bougainville looking for a place to settle in. We arrived at a Coconut Plantation, Soraken. There were some Europeans there and they told us that there were some beautiful islands along the western side of Buka. Buka is an island which is divided from Bougainville by a small deep passage. We went on, hoping that we might find a suitable place to settle in.

Sailing along, we came to a long island which attracted our attention, so we dropped anchor. When I saw the beach and the trees I loved the place right from my heart. Something happened to me which I cannot describe here.

When Mr. Cropp asked if I would go ashore I was very eager to go. So I went ashore and walked through the village; every person that saw me ran into a house and hid, yet I knew that they were peeping through cracks in the walls and behind doors. A very few men wore a piece of calico, but most of the men and all the women were naked, and of course so were the children. I went right through the village and came back to our boat, the Saga, and reported all I had seen and what I thought ought to be done.

School in the early days at Buka.

Mr. Cropp was very pleased and gave me some pipes and tobacco, so off I went again to the village and got hold of the chief. It was very easy and I felt that God was walking along with me. I gave the pipes and tobacco to the chief and asked him to go back with me to the "ship belong me-fellow." So he came along with me to the Saga and Mr. Cropp had a talk with him too. I went ashore again and got three more men and started to make friends. I asked them to go with me to the Saga where Mr. Cropp was talking to the chief, in pidgin English.

Mr. Cropp then asked the people to join us in our evening prayer. They said yes, so Mr. Cropp and I sang a hymn and the people laughed at us, criticising our singing and some of them started to sing their own song, with their spears and paddles beating the sides of the Saga and their canoes or clapping their hands. When the hymn was over Mr. Cropp prayed. While he was praying the people kept on their own conversation and smoking or joking. It was our first Lotu with some of the heathen people of Buka.

In the morning we left again, but we had decided to settle in that beautiful island, Petats. So off we went to Kieta to see the District Officer about a permit to live in Petats. He told us that we could not live on Petats or on any island off Buka but we could live on Buka and carry on our work from there. We could build a church at Petats, and a school, but we could not live there.

We arrived back at Petats and asked the chief to lend us one of the tiny islands a few yards off the mainland of Buka. We gave him some tobacco and calico and we were given the island to live on until we had cleared a place to build a house on the mainland opposite Petats. We put our cases of food and books ashore and I was left there to win the people of Petats to be God's children.

Mr. Cropp went back to Tonolei and Siwai in the south of Bougainville. For two months he was away. During that time I started a school at Petats and was teaching about Christ to the older people. Not many of them came to listen in the first week, but God was wonderful to me. More people came the second week and so on. At the end of the two months I had gathered about fifteen men and women, not counting the children. Although every morning when I arrived at Petats I had to go to each one of them to come to the meeting house. When Mr. Cropp came back we sang to him the first hymn that I had taught my small congregation: "Jesu Loves me, this I know."

After about a year we had cleared a piece of land and had built some houses and a church and we were able to get some school boys to come and live at the Mission station as boarders and our Mission Station was called Skotolan. We preached around the villages on Sundays, going in the Saga and taking all our school boys with us to sing. After two years Petats was a different place. The people were clean and they ran to church before the bell rang, no one wanted to be late, and they could sing too.

Our only trouble was the old people; they believed all sorts of silly ideas and had different gods in whom they believed. Because of them I had to undergo three trials.

The first was that I dived into a Taboo reef which they said no canoe could go near for it would sink and be broken to bits and the men would not live for the 'owner' of the reef would eat him. I dived and broke a stone from that tiny reef; when the mission boys saw this they all went out fishing on the reef the next day and caught many fish. That was a happy day for them for there was no more 'taboo' now. When the old people heard about this they said, "Well, there

is another place where Usaia must prove his God at. If he lives after we take him there we will all believe his God." The boys came and told me so I went and asked them to take me to the place.

They went with me and pointed to a place near the village wall. There was a post standing some hundred yards from the wall. I went over and shook the post and pulled it up and laid it on the ground. From the hole I brought out human bones and skulls and coconut bottles full of their own 'poison.' I broke these up and all who were standing there began to move away. I called out for them to wait for me, they waited but were afraid to be very close to me. I told them that I was ready to go back and they said "Yes, go back but you will die today." But next morning they still heard the school bell ring. After two days some came to see if I was still all right. I told them that I was feeling very fine for the first time in my life; they looked at each other and went out again. It was on Sunday that I met my old friends again, they said, "So you did not die. Come again and we will take you to the dwarfs cave, and if you will go into that cave and come out alive we will then really believe your God."

On Monday after school I went over to Petats and we went with those men to the cave. I told them to go with me into the cave but they said no. I went in. Inside the cave there were bats flying about and the sea from the beach came right into the cave through a hole which made a hollow sound. I went further in and found a little light from the roof of the cave. When I looked up I saw the toes of one of the men who had brought me. I poked his toes and yelled out to them, instead of looking down to me they ran away for they thought I had been caught by the dwarfs. I came out of the cave and went back to the village. They were surprised when they saw me. I told them that the hole was just a bats cave and nothing more. So they said "We believe your God is the strongest of all." That cave became a play ground for the village children.

The beach at Skotolan, Buka, where the Rev. Allan H. Cropp and Usaia Sotutu settled 25 years ago.

Thank God. We now had 100 in the congregation and the work of God went very smoothly from then on.

Congratulations to the President —

The Rev. W. G. Slade, M.A., D.D.

We add our hearty congratulations to the many already expressed, to our President, upon the honour conferred upon him, and upon the Church he represented at the Methodist Ecumenical Conference, by a doctorate of divinity from the Victoria University, Toronto. Dr. Slade will carry the honour with dignity and ability.

In a recent letter to the Editor, Nolan B. Harmon —Book Editor of the Methodist Church, U.S.A.— states:— "You will be pleased to know that both Mr. Laurenson and Mr. Slade made a splendid impression upon our Methodism in this country and upon the whole Ecumenical Conference."

The Outlook

The following challenging article is the Introduction to the 1947 Report of the Department of Overseas Missions of our Australasian Church.—EDITOR.

The present world situation opens up immense possibilities for Christian enterprise. Never has there been a day of greater importance for the Christian gospel, and never were there more doors of opportunity opening. The rising tides of nationalism and racial patriotism in the evangelised and part-evangelised areas of the world is evidence of the general dissatisfaction of millions with the conditions under which their lives have been lived. Prospects of wider education bringing light into the darkness of superstitious fear; more generous sharing of the necessities of life and above all, the freedom to control their own national destinies in the way they desire, give promise of a fertile soil for evangelism. In this rapidly developing scene there is a place for Christian men and women from all walks of life; teachers, doctors, engineers, business men and women, agriculturalists and preachers have an unparalleled opportunity.

THE CHALLENGE.

At the same time the situation is fraught with grave possibilities for a reversal for the Christian forces. At the recent meeting of the International Missionary Council in Canada a warning was issued that the door into China, for instance, might not be open to missionary representatives for much longer. Again we may ask, will added education pave the way for the Christian gospel, or will it contribute to the paganising and secularising of the peoples concerned? Either is possible, and it is obvious that only an intensified missionary effort will be adequate to cope with the situation confronting us.

In the meantime there is an acute shortage of men and women who are prepared to offer for missionary tasks. Some missions have reduced their staffs by fifty per cent in recent months because of lack of candidates. In our own missions the need for teachers, nurses, doctors and preachers is most urgent. In every field we are seriously understaffed. In addition there are vacancies in Government departments such as education and medical service which offer unlimited opportunities for Christian evangelism. The challenge of the modern world cannot be met apart from the offering of men and women who are prepared to "burn out for God."

Nor is our giving adequate. Costs are mounting every month, and adjustments which were made a year ago are calling again for further revision. In many cases the giving of the people in the home Church is sacrificial and we are ahead of other societies; but, as the President-General pointed out in an article in the "Review" a few months ago, we average only twopence per week per member. Here is a dedication in which every member may share.

THE FAITH.

As we survey the task it would be an easy matter to lose heart. But this programme is being attempted not merely by a group who happen to be interested in missions; it is the Church, the people called by God into the fellowship of His Son, who organise missions. The Church is not a relic of the Incarnation—all that is left of a great movement which commenced in Palestine twenty centuries ago, it is the continuation of the Gospel—"The Body of Christ." It is through this "Body" that Christ is expressing Himself—unworthy though we know its members to be, and inadequate as our material resources appear. And He has anticipated our fear in His own affirmation that "the gates of Hell shall not prevail against" His Church.

Nor should we confine our vision of the Church to the horizons of our own continent. In the preparations for the World Council of Churches' Conference at Amsterdam in August, 1948, it has been found necessary to reduce the number of delegates to a figure greatly below what was originally planned. The explanation offered from Geneva in recent weeks is that requests for membership from the younger Churches, particularly in Asia and South America, have been so numerous that the older Churches must surrender some of their places. The more we know of the Church, the more we are convinced that her great days are not in the past but in the present and the future.

THE KINGDOM.

As we look out on the world situation therefore, while we endeavour to be realistic, we have great hope and great confidence. Our confidence is not based on the conviction that man is on the up grade, or that Christianity is gradually pervading the world as an impersonal influence. Our confidence is that in this world with all its need there is a group of people who are already in the Kingdom of God, people who are in fact the Body of Christ. The number is growing each year. It has extended farther in the last century than in any period in history, and has more members to-day than at any time. It is a solemn thought to recall that we Christians have been invested with such responsibility and such potential power and more solemn still to recall that we have not chosen Him but He has chosen us and ordained us.

Dobu Passage, Papua.

FIRST IMPRESSIONS OF TEOP

By GLORIA SHEPHERD.

Well it is six months today since our wedding and what a happy six months it has been. We have seen many new places and met many good folk who have made us welcome in their homes, we very much appreciate the generous hospitality of the Rev. and Mrs. Green, Dr. and Mrs. Rutter, Sisters Lina and Effie and Allan and Rev. and Mrs. Voyce at Buin.

After spending two months in Torakina we boarded the Daphne on October 7th at 9.30 p.m. and made a splendid trip to Sahana arriving there at 9 o'clock. Sister Merle and I took a patient to the hospital while Mr. Voyce and Trev. visited the local G.P.O. At 10.30 a.m. we set sail on the last stage of our journey, our hearts were full as we realised that we were almost to the end of our journey and in a few hours we would be home. We were very conscious of the presence of God and of His guidance during the past months and we prayed earnestly that He would guide us and help us through the days that lie ahead. His promise "Lo I am with you always" will ever be with us, as we seek to take the Gospel to these His children, and seek to guide them along the Christian path. In our own strength we can do little, but we remember the words of Paul, "I can do all things through Christ which strengtheneth me."

Just after we left Buka Passage, Mr. Voyce pointed out a point of land in the distance and told us that Teop Island was round the corner.

At last we neared the point and we stood on the bow of the boat to get the first glimpse of Teop and at 4 p.m. we rounded the point and there was the Island of Teop long and narrow with coconut trees and tropical vegetation and at the far end, the village. The Island was bigger than I had expected. As we drew nearer we saw the people on the shore, and it wasn't long before we were paddled to the shore in an outrigger canoe. It was a happy band of people that waited and soon we had met Varosi and some of the other village folk. Regamu and all the teachers were at Kekesu where they were putting the finishing touches to the house. Wasn't it wonderful that our home should be finished the day we arrived. Varosi then took us to the church, and then to the spot where the Mission house once stood. All that remains of the church that Mr. Metcalf built are the poles. We also explored the small house built for us and the store. Then the teachers came back and we met Regamu , Mosesu, Kerere, Komonos and all the others. Teop village is very clean and tidy and the people were friendly and we felt at home immediately. At Lotu that night the choir sang "Praise Ye the Lord" in English and sang very well indeed, we were thrilled as we listened. That night we slept on the Daphne and the next morning settled in the store which was half filled with goods Mr Voyce had sent up from Torakina. Later that day we walked to Kekesu, and saw the Mission house on the brow of the hill, we clambered over fallen trees and made our way up a fairly steep hill, where we could see our home with the hills in the background and the sea in front. The teachers have made a splendid job of the house, and quite a lot of kou kou, beans and corn had been planted. We were hot and thirsty after our walk, and enjoyed the cool coconut milk which the boys brought us.

Sunday was a day ever to be remembered, the welcome from the people. At the 7.30 a.m. service quite a number of the teachers spoke words of welcome and they all spoke of the work which the late Rev. Alley did here and told us of the incidents up till the time of his capture.

We three replied telling the people how very happy we were to be with them, and gave them greetings from the people of New Zealand.

The choir sang two anthems in English. Trevor took the morning service at 11 a.m. when seven children were baptised and among the names were Ruth, Merle and Gloria. At 3 p.m. a class meeting was held and 5 adults were baptised.

It was an inspiration to hear the many testimonies to the saving power of God, of how all through the hard times during the war years they were conscious of God's presence with them, of how they continued to have the Lotu and believed in the power of prayer.

I forgot to mention that every Saturday night a prayer meeting is held as preparation for Sunday.

After the service we met numbers of people and many asked after Marama Alley, David and Donald and we were pleased to tell them that we had stayed with them just before we left N.Z. We were very fortunate in having Mrs. Alley's cook boy Tarito, he is a good lad and cooks well, its just as well as I don't know much about it yet.

At Lotu that night there were two weddings and so concluded a very happy day with our people.

Monday and Tuesday was spent repairing the road and carting goods, and Wednesday we moved to Kekesu. We are fairly well settled now and are looking forward to the work ahead of service for our Master, we love the people and know that we are going to be very happy here. We are very happy to have Sister Merle with us and we are sure that she will do a great work for the people. spiritually and physically. Together we will go forward strong in the Lord and in the power of his might, realising that our work here will be more effective because of the love and prayers of the Church folk at home.

Yesterday we went to Wakani and had a chat with Mr. Jeffries the Government official there, he is very interested in the welfare of the natives and appreciates the work that the Missions are doing.

We are camping at the Teop house to-day so as to be near for the services This morning Trevor and Mr. Voyce walked up to a village in the hills and arrived back at 1.30 very hungry. Mr. Voyce leaves us tonight and we are very sorry to see him go. He has been most helpful and his guidance has been invaluable during the last ten days.

With Alfred T. Hill at Ugi

By the REV. ALLEN H. HALL, B.A.

With the generous permission of Dr. Allen Rutter, the Senior Medical Officer for the British Solomon Islands Protectorate at Honiara, I was enabled to accompany Dr. McDonald on the launch "Nellie" as far as the island called Ugi. All night we pitched and tossed against a head-on squall, but at dawn we sighted Ugi just a score of miles from the rugged coast of San Christoval.

As our dinghy headed for a small concrete landing stage, our eyes followed the virile walk of a mature but athletic figure as he strode, stick in hand, towards us. A dog followed him.

Stepping ashore, we introduced ourselves and were shortly enjoying a welcome cup of tea with Rev. Alfred T. Hill and Sister Lilian Hewitt, a British nursing sister in charge of St. Barnabas' Hospital maintained by the Melanesian Mission.

Then followed a most fascinating inspection in company with Mr. Hill, who proved to be a typical English gentleman. We walked through the tall palms, crossed the sports' ground, and were surprised to see large plots of corn, Chinese cabbage, kumara, rice, cowpea, sago palms, taro, panas, beans, banana palms and peanuts. Native type buildings in several directions housed poultry, ducks, turkeys and geese.

As we passed the pigpens, the dairy herd, we saw neatly-kept coral paths winding uphill towards the School buildings. A large sago leaf Chapel crowned a knoll, chosen no doubt, for its prominence.

Leaving the farm, we climbed to the School site where we broke into spontaneous exclamations of wonder. Here before us was a glorious park dotted with shrubs and numerous buildings. The Chapel crowned the main rise while around it at lower levels were dormitories, dining houses, outbuildings and missionaries' houses. Each fresh vista redoubled our exclamations at the beauty of this little-known centre of native education where natives speaking eighteen different languages and dialects study to master the English tongue guided by one whose demonstration of our language ranks high.

As Dr. McDonald was keen to see the hospital, Mr. Hill introduced us to each of the four classes of boys and we descended by another route to Sister Lilian's wards and medical apartments. Patients rested in an atmosphere of quiet cleanliness and we were not slow to voice our appreciation of Miss Hewitt's efficiency and congenial personality.

After dinner on the first night, I enjoyed chatting with Sister Lilian till supper time. When evening school finished, the Headmaster was able to come for a cup of tea. Mr. Hill is carrying a heavy responsibility, there being no European assistant and only two (at present) Native Teachers, Rev. George Bastile and Pattison—this means that Rev. Hill is Superintendent, Priest, Headmaster, Farm Manager, Supervisor of the Boarding School and Organiser of a myriad tasks. One wonders why so few teachers will come to the Mission field. Do they tell themselves that they haven't heard the call, when the need shrieks in their ears? "Go, feed my lambs!"

The first few days taught me so much that Mr. Hill's patience must have been tried by my many questions. Of particular interest to me were the school organisation, the classes of boys, the curriculum, the standard of attainment, the boarding establishment and dormitories, the methods of discipline, the feeding of the whole compound, the language problem etc. Speaking of discipline, the boys given extra farm work for punishment say they have been 'sent to prison."

Rev. Hill finds that delegation of his authority is the secret of successful discipline. Rev. Geo. Basile is the first assistant teacher who maintains a high standard in his spiritual leadership and teaching ability. Pattison too, is a most reliable leader. Alfred is Mr. Hill's farm manager. They experiment with rotation of crops, compost and seed-box trials.

The school Captain, Philip, is aided by heads of dormitories in maintaining order amongst the boys. Prefects such as these, are trained to take responsibility for most functions of school life.

Christopher Tako has the status of a teacher, and supervises the radio, lighting plant, local phones, waterpump and battery charging.

I found the school farm of intense interest—there are a dairy herd of Jerseys, a herd of beef cattle, and several pens of pigs. The boys are taught to care for these so that they can develop herds in their home districts.

In various parts of the farm were poultry runs, pens for ducks, geese and turkeys. Thus the school has fresh milk and eggs and occasionally good fresh meat or poultry. Mr. Hill endeavours to make the school self-supporting and refuses to commercialise any of his produce.

Racial types are legion amongst the pupils of Pawa School. There are brown skinned New Hebrideans, Polynesians from Sikaiana, a few blackskinned visitors from the Western Solomons, boys from Malaita, San Christoval, Guadalcanal and Ysabel. Amid such a complicated representation of dialects, English is the only possible lingua franca. The speaking of Pidgen is a punishable offence. George Basile speaks several dialects, most of the Solomon Islanders being born linguists. Features range from Melanesian to Polynesian, while Asiatic, Negroid and other racial strains can easily be recognised.

The Christian foundation was laid first among the Ugi natives by Dr. Fox when he was stationed forty years ago on San Christoval. Others have toiled where he began and today, Rev. Alfred T. Hill continues to develop new phases of educational work after many years' hard toil and prayer. Dr. Fox was for seven years Headmaster of Pawa, then known as Taesara when it was situated down where the Coconut plantation now stands.

Sunday was a day long to be remembered. Early morning communion at the nearby Junior School

Christian Literature for the South Pacific.

In some ways the providing of Christian literature is a greater problem in the South Pacific area than in countries like India and Africa, for by comparison a language is understood by a comparatively small number of people.

Some years ago the National Missionary Council of Australia, realising that upon it and its constituent Boards largely rested the responsibility of providing this Christian literature, set up a Pacific Christian Literature Society. During the war the activities of the Society were of necessity curtailed, but it is now endeavouring to make up for lost time, and has the following programme of work in hand:—

1. The preparation of a "Life of Christ" in English, in a style suitable for translation into the language of the peoples of New Guinea and the South Pacific.
2. The preparation of original work or translations of a "Life of Christ" into the Mota, Motu, Misima, Panaeti, and Wedau languages.
3. The preparation of a "Life of Christ" for children, in the Roviana language.
4. The translation and publication of selected Psalms into the Manus language.
5. The publication of the "Pilgrims' Progress" in the Babatana language.
6. The translation of Devotional Booklets—"Meditations on the Gospels" into some of the Pacific Island languages.
7. The Society is considering the possibility of issuing at regular intervals a News Bulletin in simple English for Island readers.

To carry through this programme, monetary gifts, large and small, are needed. The Women's World Day of Prayer Committees of Victoria and New South Wales have shown their realisation of the need for Christian literature by donating £137 to the Society, but much more is needed. Dr. F. Laubach, the world expert on literacy, has said that teaching an illiterate to read and providing him with Christian literature, is one of the most effective ways of preaching the Gospel.

In Russia over one hundred million people learned to read in fifteen years. The Greek Orthodox Church there lost its opportunity before the first world war, and consequently these newly literate millions are reading atheistic communistic literature instead of the Christian Gospel.

SEND YOUR GIFT NOW. As far as Christian literature for the South Pacific Islands is concerned, let it not be another case of "TOO LITTLE—TOO LATE."

First Steps in Education.

WITH ALFRED T. HILL AT UGI (Continued.)

of Alangaula, and breakfast in the teacher's house were followed by a Baptismal service in the native Church. We sang hymns as we walked home along the picturesque coral track by the foreshore.

On Saturday and Sunday, the boys are permitted to visit their jungle homes and make their own soups and concoctions. This gives relief from "Boarding School" routine and eases the problem of feeding.

Evensong made a fitting spiritual climax to a very happy Lord's Day. Mr. Hill gave me the honour of delivering the Address to the boys.

The experience of living at Pawa, teaching in its classes helping with its problems, joining in its fellowship, is one I shall long remember. The kindly hospitality of Mr. Hill and Sister Lilian must be experienced to be appreciated, and that in spite of very limited stores. Mr. Hill told me that not one of his last three orders had yet arrived. Mails were particularly difficult as very little of the shipping visiting the Solomons also calls at Ugi. One realises just how much of the sufferings of Christ are endured by such noble souls as those at Ugi. These people are the real heroes and heroines of the Empire.

As the years fleet away, I wonder who will come to carry on this noble work. Oh that I could give some young teacher some young nurse, just a glimpse of this corner of the Lord's vineyard. Would they come? Would the Christ see of the travail of His soul and be satisfied with them? And would older Christians give of their substance to help where their bodies could not venture?

The Doctor listened to the incidents of the week at Ugi, and as the "Nellie" forged ahead into the darkness, I chatted with him about his medical work in the Solomons. He too, has a vision for those native peoples. Then we lay in silence on the stern-deck — thoughts were too deep for speech now, but I did wonder who else would come to labour and not stop to count the cost.

M.W.M.U. Conference at Invercargill

By Mrs. K. OSBORNE.

* *

"What means this eager, anxious throng
Which moves with busy haste along?"

The scene is the Invercargill Railway Station on the arrival of the evening expess on October 14th. Women from all parts of the Dominion are arriving for the 33rd Annual Conference, to be held in the Central Methodist Church. However, the transport ladies are on the platform, and they have us sorted out and away to our billets in record time. This same efficiency was evident throughout Conference, and the kindness of the Invercargill people will not readily be forgotten.

MRS. M. E. VIRTUE.
Dominion President, M.W.M.U.

Conference opened on the afternoon of Wednesday, 15th October, when devotions were led by Mrs. Stanley Brown. The Roll-Call revealed that there were 90 Delegates (38 of them being first-timers). Revs. Scrivin and Chrystall, Sister Nance Davidson and Mrs. Phillips, Minutes Secretary, were co-opted as members. There were also 25 visitors present. Our new Dominion officers were on the platform, Mrs. G. K. Rodda deputising for Mrs. Rowe. The President, Mrs. Virtue, extended a welcome to the delegates, a special welcome being given one of our life members, Sister Mabel Morley. We were pleased to welcome Miss Saunders of Riverton who is completing her training before offering for the Solomons as a qualified nursing sister. The solo "Beloved, let us love one another" sung by Mrs. E. G. Smith, was much appreciated. The invitation to hold the 1948 Conference at Palmerston North was extended by Mrs. Jack, and was accepted with thanks.

The Gleanings report, presented by the Gleanings Secretary, Mrs. Loach, showed that there are now 760 Gleaners, and the income derived from the boxes amounted to £415/10/7. The report of the Literature department stated that 1,200 copies of the President's monthly letter are printed and distributed each month. All District Council reports emphasise that Auxiliaries appreciate these letters.

The report on the Smethurst Home was given by Mrs. Nicholson. During the year 22 sisters have ben in residence for varying periods, "with benefits to themselves and their work," stated one of them.

The Public Reception to Delegates was held in the hall on Wednesday evening. Rev. R. Thornley, M.A., was in the chair, supported by Rev. W. R. Laws. Also on the platform were the Mayoress, Mrs. Wachner; Mrs. S. Brown, President of Southland District Council; the Executive officers; Revs. Scrivin and Chrystall, who extended greetings from Overseas and Home Mission Boards respectively. Greetings were read from the Dominion secretary, Mrs. T. Rowe, from Guadalcanal; Rev. J. F. Goldie, Roviana; and Rev. G. I. Laurenson, Springfield, Mass., U.S.A. The Mayoress, Mrs. Wachner, in welcoming the visitors to Invercargill, said that she was always pleased to welcome groups of women, particularly Christian women, whose work in the Church helped to raise the standard of life in the community. Floral sprays were presented to the ladies on the platform; Mrs. S. Brown presented the Dominion President with a basket of soap, to be sent from Conference to the East End of London. Mrs. Virtue, speaking in reply, thanked the speakers, and said that she was sure that delegates would return to their home filled with fresh enthusiasm for their work. Solos sung by Mrs. M. Martin, and Miss Jean McLean, and two elocutionary items by Mrs. K. Kennedy, were much enjoyed.

Thursday: Devotions on Thursday were led by Mrs. Beavis, Auckland, in the morning, and by Mrs. Hallem, Christchurch, in the afternoon. The Annual Report was read by Mrs. Rodda, Assistant Secretary. The Report was very comprehensive, and covered every branch of the work during the year. There are at present 187 Auxiliaries, with a membership of 4665. Reports were included from the following eight sisters working amongst the Maoris:—Airini Hobbs, Anne Wilson, Heeni Wharemaru, Eleanor Dobby, Nance Davidson, Jean Miller, Jean Simpkin, and Sister Nicholls. Reports were received from seven overseas sisters:—Lina Jones, Effie Harkness, Ada Lee, Joy Whitehouse, Grace McDonald, Winifred Poole, and Merle Carter. Sister Lucy Money also arrived in the Solomons. All speak of the joy they find in the work, and of their hopes for the future.

Mrs. Virtue had been able to visit a number of Auxiliaries in Northland; she had also visited Palmerston North Convention, and was present at the formation of an Auxiliary at Levin. Sister Heeni had been privileged to fly to Samoa with Princess Te Puea to represent the Maori mission on their tour of the Islands.

In presenting her first financial statement, Mrs. A. Bruce said that the income for the year had reached the record sum of £7,875/17/-.

An address by Rev. B. M. Chrystall, B.A., brought the morning session to a close. "The Maori situation is changing rapidly," said Mr. Chrystall. The Maori has to face up to changes owing to war and to economic conditions, and any criticism of the Maori must not be allowed to interfere with missionary endeavour. Maoris are finding openings in trades and professions formerly closed to them; they need our sympathetic understanding. Houses are needed urgently, hostels for youth are needed, workers and finance are needed. The need of the Maori must always actuate our policy.

The President's address on Stewardship was an inspiration to us all. There are four major subjects on which emphasis should be placed: Evangelism, Christian Education, Christian Mission, and Stewardship. Stewardship involves the systematic and proportionate giving of our time, our abilities, and our possessions. It applies to the whole of the life which is dedicated to God and to Christian service for others. How are we women carrying out that trust? The sacred solo, "Keep Thou My Heart," was contributed by Mrs. G. E. George.

Kurahuna Report was presented by their youthful treasurer, Miss Braithwaite. There are at present 14 girls in the Home, all school girls, and all members of Girls' Brigade. Applications for admission far outnumber the school's capacity. We regret that Mrs. Lewis has had to relinquish the chairmanship of the Kurahuna Committee owing to ill-health.

Deaconess House report, presented by Sister Mabel, showed that there are 7 Deaconesses in training, with 20 Training College students in residence. Mrs. Linyard is doing good work as Matron.

The Box Report was presented by Sister Edna White, Box Organiser. The sum of £180 was spent on goods for overseas Sisters (postage for same £80). 25 cases of linen have been sent, but linen is still needed. The sum of £355 has been subscribed by Auxiliaries this year for Solomon Island Gift Boxes. Rev. Scrivin paid a tribute to the work of Sister Edna in the interests of overseas sisters. 277 parcels or sacks of clothing had been sent to Home sisters.

Sister Nance Davidson, sister in charge of the Airedale St. centre gave an address on the living conditions of Maoris within her district. Housing conditions were appalling, and work amongst the children and young people was very difficult in consequence. Sister Nance thanked the women for their contributions of used clothing, which proved a boon.

Friday: Friday's sessions opened with devotions led by Mrs. Green, Dunedin. The Remits were dealt with as follows: (1) Thames Valley. As there is already an organisation of Christian women dealing with the liquor problem, no new organisation is warranted. We recommend that every member of the M.W.M.U. take a personal interest in combating the drink evil. (2) Hawkes Bay. Decided to supply Conference reports free. (3) a. Members are of opinion that holding Conference in the smaller towns has added interest in every district visited. (b) It was decided that District Council officers endeavour to educate Auxiliary treasurers in the matter of allocating moneys, and, if necessary giving direction. (5) Otago, now reads: That we allocate the Stamp money as the need arises each year. The Special Objective for next year is for furniture and equipment for a Maori centre at Hawera.

Finance: Our Objectives to the Mission Boards to be the same as last year, viz., £1,665 for Home Mission and £1,595 for Overseas. The amount of £930 raised for a sister for Teop has been handed over to the Overseas Mission Board. The Stamp Fund of £1,045 was a splendid achievement. After providing £20 each for 8 Overseas and 15 Home Sisters, £25 for the Moyna Luxton Memorial Bell, £50 for Deaconess Retiring Fund, £100 for Deaconess House renovations, the remaining £400, together with last year's surplus of £250, is to be divided equally, one half to be used for erecting and equipping a maternity annexe on the island of Choiseul, where Sister Grace McDonald is working at present; the remaining half to be used for equipment at the Kawakawa, Dargaville, and Hawera centres.

(cont. on inside back cover.)

THE M.W.M.U. DOMINION EXECUTIVE.

From left: **Mrs. T. Rowe, Secretary; Mrs. M. E. Virtue, President; Mrs. J. M. Bruce, Treasurer: all of Napier.**

Personal and General

SYMPATHY.

Our leading article pays tribute to Charles Carter who died less than a month after his arrival in the Solomons to help in our reconstruction work. The heartfelt sympathy of the whole Church in New Zealand and on the Field has gone out to the widow and fatherless children, and to Mrs. Carter senior and her daughters. These sorrowing ones will be borne up at the Throne of Grace by many prayers.

* * * *

BACK FROM THE FIELD.

While warmly welcoming Sister Joy Whitehouse back from the Solomons, we greatly regret her resignation from the work to which she has given such devoted and capable service. With the exception of the war years, during which she was unable to get a permit to return to the Field, she has been a valued member of our Mission staff since 1938. Practically all that time has been spent at Bilua, Vella Lavella, where she will long be remembered and loved.

Since her return to the Field in 1945, Sister Joy has had full charge of our medical work on Vella Lavella and has been the only resident European nurse. With her native helpers she has rendered splendid service under difficult conditions. The Helena Goldie Hospital and all our equipment at Bilua were destroyed during the war, and the re-establishment of our medical work there has devolved upon Sister Joy, to whom the thanks of the Church and Mission Board are due. Our warm regards and best wishes are extended to her as she settles in her own home in New Zealand.

* * * *

COMING ON FURLOUGH.

The Rev. John F. Goldie and the Rev. C. T. J. and Mrs. Luxton and family are expected to leave the Solomons on furlough immediately after the Islands Synod. It is hoped they will reach New Zealand in time for the Annual Meeting of the Foreign Mission Board and Conference. They return for a much needed rest after a very strenuous post-war period of service, and are assured of an abundant welcome from the Home Church.

We rejoice that Mrs. Goldie is making a good recovery from her recent illness. She and her daughters will await Mr. Goldie's return with much joy.

NEW VOLUNTEERS.

Nurse Eva Saunders of Invercargill and Nurse Joan Brooking of Wanganui are the latest volunteers for the Solomons and hope to be ready for appointment in the latter half of 1948. The former was introduced to the recent M.W.M.U. Conference and received a very warm welcome.

Nurse Joan Meyer of Epsom, who volunteered some time ago, has proceeded to Dunedin for Plunket Training and subsequent service, after which she will be ready for appointment.

Mr. Geo. Yearbury, an experienced builder of Mt. Eden, has volunteered to take the place of the late Mr. Charles Carter in the work of reconstructing our devastated mission stations.

The Mission Board rejoices in the response of these qualified workers to God's call, and trusts that a doctor and several teachers will also volunteer in the near future.

* * * *

UNITED MISSIONARY EXHIBITION.

Sponsored by practically all the Protestant Missionary Societies of New Zealand, except the Anglican, the recent United Missionary Exhibition in Auckland was an outstanding success. For three days the Auckland Town Hall was thronged with great crowds, and was packed to capacity each evening. In addition to the numerous excellent courts depicting the work of the various Societies in almost every part of the world, numerous missionaries lectured on the work of their particular Fields. The work was also depicted by means of moving pictures and ingenious puppet shows.

The Exhibition had high educational and spiritual value, but most impressive of all was the fine spirit of Christian unity that marked the whole proceedings. For months beforehand a strong and representative committee worked with the one idea of demonstrating what Christian Missions are doing, and challenging the community to a greater sense of responsibility and a higher sense of privilege in preaching the Gospel to every creature. That God abundantly blessed the efforts and used the Exhibition to His glory there can be no doubt.

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ANNUAL MEETING OF F.M. BOARD.

The Annual Meeting of the Foreign Mission Board will be held in Auckland on Jan. 20-21. In addition to the members resident in Auckland 10 distant members, including 2 representatives of the M.W.M.U., have seats. The President of the Conference, if back from America in time, is expected to preside. The work, policy, and finance of the Board, together with any recommendations from the Solomon Islands and New Zealand Synods, will come under review during two full days, and the prayers of the whole Church are earnestly solicited that the meeting may be divinely guided.

Messages from the International Missionary Council Committee, Whitby, July 1947.

I.—Partnership in Policy with the Younger Churches.

The main lines of missionary policy are laid down by the Lord Himself in His command to make disciples of all nations. Each particular problem must be considered and determined in relation to this one all-embracing principle. All churches alike are committed to the total evangelistic task, which in our day includes the proclamation of the Gospel to those who have never heard it, the conversion of nominal church members, the recovery of those vast areas in the lands of the Older Churches which have fallen away from the Church, and the Christianisation of those parts of man's life which have not yet acknowledged the lordship of Christ. Though emphases differ, the task is essentially the same in any land. The Older Churches have still much to contribute to the life of the Younger, but it is equally true that the Older Churches need for the fulfilment of their task the help of the rich spiritual resources which are being developed in the Younger Churches.

The Younger Churches are preparing themselves to face the immense task of evangelising the great non-Christian population around them. They wish to make it clear that they desire to have the help of missionaries from the Older Churches, not only in their institutional but also in their evangelistic and pioneer work. If this appeal is to be presented convincingly to the Older Churches, it must come neither as a spiritual vision divorced from earthly realities nor as a sentimental appeal without an intellectual foundation. It must be set forth on the basis of carefully considered programmes of advance and on a radical re-thinking of priorities. It is likely that plans for a forward movement will require the abandonment of some cherished activities and the elimination of duplication and overlapping more radical than have as yet been considered feasible.

Much progress has been made in overcoming the old separation of mission from church. It is felt, however, that in some Younger Churches progress in this direction should be more rapid than it has been in the past. Wherever possible, leaders from the Church in the field should be appointed to positions of responsibility.

In the formation of plans and policies, close contact must be maintained between the Younger Churches and the mission boards which work to help them.

Deputations from Older Churches and mission boards to lands of the Younger Churches are still of great value. But members of such deputations should do their utmost to enter into the life of the church which they visit, to associate with its leaders, and as far as possible to understand all its problems from within.

Conversely, opportunity should be given for leaders of the Younger Churches to visit the Older Churches, to understand their life, to bear witness to them, and to meet for consultation with mission boards and their leaders. We commend to the notice of the churches the practice, already established in some churches, of inviting ministers of Younger Churches to undertake work as temporary pastors of churches or as members of the staffs of seminaries in the lands of the Older Churches. We also feel it desirable that, in the production of literature on missionary subjects for use in the Older Churches, the help of writers of the Younger Churches should be secured.

We believe that the time has now come when mission boards should follow the example of some of the great interdenominational bodies by inviting members of the Younger Churches to serve for a longer or shorter period as consultants or secretaries of the boards. This is one of the points at which the reality of the partnership can be most plainly emphasised, to the great benefit of both sending and receiving churches.

The Chapel, Wesley College, Paerata, where students of seven races worship together.

In making these recommendations we are not forgetful of the urgent need of the churches in the field for their own leadership. The policy of inviting national leaders to serve in the Older Churches must not be pursued to the point at which the leadership of the churches is depleted to the detriment of the work which is their primary responsibility.

II.—Partnership in Administration with the Younger Churches.

While full self-support by the Younger Churches of their pastoral and evangelistic work is a goal for immediate or early achievement, the same cannot be true of their institutional work. In the lands of Older and Younger Churches alike, Chris-

tian schools and hospitals are dependent in part at least on endowments and on special contributions. While it is desirable that endowments should be built up for schools and hospitals in lands of the Younger Churches where financial stability makes this a satisfactory method of procedure, and that contributions to their support from the local churches should steadily increase, it must be recognised that for a long period help and support from the Older Churches will be needed.

Service in the Memorial Church, Treasury Island, British Solomons. Allied Forces in the congregation, while the Rev. Timothy Piani leads the native choir.

In the development of these institutions towards financial autonomy, three considerations should be borne in mind.

1. The Institutions must at all costs be kept avowedly and vigorously Christian. They must be guarded against the tendency towards secularisation which, as experience in the West makes all too clear, is the besetting danger of well-established institutions.
2. The highest education and scientific standards must be maintained.
3. There must be a close connection between the institution and the life of the church or churches which it serves. The institution must regard itself as a fellow-worker of the church, yoked together with it in a common purpose. The church must regard the institution as something in the well-being of which it is itself vitally concerned.

Such recognition of a common Christian purpose does not necessary involve direct control of an institution by the church. In general the purposes of both church and institution are best served if the final control of the institution is vested in a specially constituted board. On such boards, it is desirable that every co-operating church should be represented, where possible by those belonging to the country which it serves.

We would emphasise that Older and Younger Churches should exchange reports on their activities in order that mutual interest may be maintained and the spirit of partnership developed.

We desire to draw the attention of the International Missionary Council and of the churches to one new factor in the contemporary situation. The growing spirit of unity and co-operation has resulted in the formation of great united churches in India, China, and Japan. While there has been close consultation between the representatives of churches and missionary societies in those countries, it does not appear that there has been equally close consultation and recognition of the new administrative problems involved among the Older Churches from which these new united churches have taken their origin. Without such ecumenical and international consultation, it will be extremely difficult for the whole pattern of partnership to be satisfactorily worked out.

AN AGE OF CLOSING DOORS.

Dr. A. M. Chirgwin, General Secretary of the London Missionary Society, in the current issue of his monthly "News Letter," written immediately following the end of the Conference organised by the International Missionary Council at Whitby, near Toronto, says he doubts if, in view of its fully representative character, a more ecumenical gathering could have been held, or one where racial differences were so completely transcended. Several days were spent in hearing and discussing statements from about 30 countries on the present position of the Christian Church. In some cases, writes Dr. Chirgwin, it was a grim and even terrible story of destruction and demoralisation, in which the Christian Church had suffered with the rest of the country. No attempt was made to gloss over the distressing features. The reports from Japan, Korea, the Philippines, Indonesia and the Slav world might well have created a sense of gloom and even pessimism, but so far from that being the case the mood throughout was one of confidence and determination. These discussions revealed that totalitarianism, though defeated in the Axis countries, still lived on in the great systems of Communism, Islam and political Roman Catholicism. And in each case there is a direct threat to the free proclamation of the Gospel. I don't want to give the impression (adds Dr. Chirgwin) that the conference spent its time in criticising these three systems; what I want to convey is the conviction of the Conference that wherever these systems are in control religious freedom slowly and surely disappears. In that sense we are living in an age of closing doors, and we have to be prepared for a stiff struggle in the years ahead. Dr. Chirgwin, however, is confident "that God used the Whitby Conference to advance the cause of world evangelisation."

(From National Missionary Council of Australia Bulletin).

DUNEDIN'S HOSPITAL, No. II.

A COMPARATIVE STUDY in 1928.

It is on the Island of Choiseul, one of the many beautiful isles which dot the Southern Pacific, that this second Dunedin Hospital is situated, and not in King Street, Dunedin.

And it has been so called because it is claimed as a special interest by the people of Dunedin called Methodists and also because its medical officer is a graduate of Dunedin 'Varsity.

Imagine an island 100 miles long and 20 wide, mountainous to the very water's edge, covered everywhere with a profusion of tropical bush, and with here and there along the coast small plantations and coconut palms, that most beautiful of all tropical trees. Coconuts in the tropics spell always the presence of man. "No coconuts—no inhabitants" is true as far as the Pacific is concerned.

Imagine further a small but beautiful bay, and trace it round to its northern sandy extremity. It is on this point that you will see this second Dunedin Hospital. Its latitude is 7 deg. south, and so the sun passes directly over it twice a year.

There is no broad asphalted road in front, but instead a coral reef extends out from the sandy beach, its pools at low ebb ever a source of interest and mystery. Nor is silence requested from passers-by. The breakers observe no laws, and the canoe with its lone occupant makes no sound.

The hospital boasts no clock or plastered walls. The operating theatre is its only European building The rest is made of the leaf of the sago palm. The leaves are bound in many layers to form a strong and sound roof, and in fewer layers to form walls. A leaf building has at all times one outstanding advantage—it is always delightfully airy and cool no matter how high the temperature.

Our patients, too, differ somewhat from those entering Dunedin Hospital No. 1. They are as black as night. In fact, in the dark one often can see only the whites of their eyes and their teeth if they smile. They sometimes wear clothes, sometimes they don't. They sometimes bring a long-handled battle axe to the out-patients' department, sometimes they leave it at home with its companion spear and shield. Their hair is sometimes a black frizzled mass, sometimes it is white, sometimes golden or auburn, depending on the amount of bleaching from the lime which they rub into it. Their names may be anything. If baptised, we find a Moses, a Solomon, a George, a Kipling, and even a Raphael. If not baptised, a boy may be Pitakujuku, which means "looking for a skull;" or a girl, Quilanoba—"crying for a yam."

When a man goes into the hospital, King street, he is usually satisfied to be suffering with one disease, say pneumonia, and he does not wish anything else. Not so here. He may quite commonly have malaria with its fever and enlarged spleen (of all diseases, malaria kills more people than any other). Also he has yaws, with its ugly sores, bent bones, and painful joints; an ear with its foul discharge (we may be able to extract from that ear some small pieces of leaf or clay which our opposition practioner, the village medicine man, has put in to stop the discharge). Also a huge ulcer of the leg of almost a lifetime's duration.

And what is done with him? It is difficult sometimes to know just where to start. He is admitted to hospital, receives his first bath of soap and water, and is told not to spit on the floor. He is usually half-starved because of the small amount of nourishment in his native diet, and because of his poor and much-abused digestive capacity. He therefore receives rice as his "staff of life." Vitamines and other dietetic essentials are supplied him in a mid-day meal of his own native food, meat twice a week, and oftentimes cod liver oil. He very soon begins to look better and to put on a little weight.

His blood is examined, and nestling in a minute blood corpuscle is found the germ of malaria. Its species is determined. Quinine, the great sheet anchor of tropical medicine in these parts, will kill that parasite in his blood, and so he receives that medicine three times daily. In six months approximately 17,000 quinine tablets were used in this hospital. His blood is always of very poor quality, and so he receives a blood "tonic." Our six-monthly requirements are 36 gallons.

Next day he receives a touch from a magic wand—the needle with its syringe-full of N.A.B. —850 insertions are our six-monthly requirements. In a day his pains lessen and his sores commence to heal. N.A.B. is the modern miracle of the tropics, and the tropical medico frequently bows in gratitude to its discoverer, that great plodding genius, Ehrlich. A second dose, and he is cured of his yaws. His ear receives its necessary treatment, and it, too, slowly begins to improve. After some preparatory treatment to his ulcer, his leg is rendered painless by an injection into the spine, his ulcer is removed with a scapel, and a layer of skin, removed from further up the leg, is applied as a skin-graft to the ulcer area.

It is interesting to compare him on final discharge with the man he was on admission. Ulcer, sores, pains, ear discharge, and malarial fever are gone. Yes, but this is not all. Whereas he came a man with more or less of a heaviness in his step, with no interest in life, with no light in his eye, and with his vitality constantly dragged down by the millstone of chronic disease, now he laughs and has a spring in his step; his head and eyes seem to have lost the downward tilt, and he sees more of the sky than he did before.

But what of all the rest—the fear of his fellow man which fills his mind, the dread of evil spirits, sorcery and all that that word means, witchcraft, and the degrading influence of some of his native customs? These diseases need treatment at the hands of the medical missionary.

And so we believe that Dunedin Hospital No. 2 is playing a small part in staying the terrible tide of depopulation and wastage of human life which is sweeping over these islands of the South Pacific.

WHAT IS ORDINATION?

BY DR. WILBERT F. HOWARD.

In view of the rapidly developing Ministry of the younger churches, the following clear statement by Dr. Howard in the Methodist Recoorder is of considerable Missionary importance.—EDITOR.

The question has been put to me more than once in recent times: Does Ordination to the Ministry mean anything at all in modern Methodism? Sometimes one could detect a tone of sorrow, as though our Church were suffering loss by the levelling and secularsing tendencies of the unthinking modern world. Sometimes the rasping note of the critic could be heard—the resentful attitude of the man who grudges to another the authority that inevitably accompanies a special responsibility. Occasionally we suspect an undertone of challenge: Do our ministers recognise the solemn obligations of their calling, that they are in a peculiar sense set apart for a complete dedication to a life-long service?

I.

There can be no doubt, that the Methodist Church, in common with almost the entire Church Catholic, believes in and provides for the Ordination to the Ministry of the Word and Sacraments of those who have been called, chosen and trained for this special service. This is clearly stated in the Deed of Union of the Methodist Church, and is embodied in the Order of Service for the Ordination of Candidates for the Ministry. The former document declares:

> "It is the universal conviction of the Methodist people that the office of the Christian Ministry depends upon the call of God, who bestows the gifts of the Spirit, the grace and the fruit which indicate those whom He has chosen. Those whom the Methodist Church recognises as called of God and therefore receives into its Ministry shall be ordained by the imposition of hands as expressive of the Church's recognition of the Minister's personal call."

This symbol of Ordination is a Biblical usage and is deeply impressive. But Methodism does not identify this commission with a tactual succession, as do Anglo and Roman Catholics. For more than a generation after Wesley's death (except in the case of those who were being appointed to missionary service overseas) the act of commission was signified by the upraised hand of all the ministers in "full connexion" present at Conference. This reception into "full connexion" is still a necessary preliminary to Ordination, and is expressed by the standing vote of all members in the Representative Session of Conference.

Methodism during John Wesley's lifetime—as those later evangelistic movements which were so signally owned of God in awakening those outside the Christian Church—was a Society, and it was only gradually that, by force of circumstance, its members were compelled to recognise that they are indeed organic branches of the Church Catholic, and must therefore fulfil the responsibilities which God in His strange providence had laid upon them. More than a century ago, the denomination known as "the People called Methodists" most wisely adopted the New Testament custom of ordaining by imposition of hands those who, after long and searching probation, were finally set apart for the work of the Ministry. Few who have been present at the Conference Ordination Service would deny that this service, with its searching questions, its solemn vows, its invocation of the Holy Spirit, and the individual consecration of each ordinand to his life's vocation, is the most impressive seal of the Church's commission in the name of the Head of the Church.

The same Deed of Union puts it beyond all doubt that Methodism knows nothing of any sacerdotal function or prerogative in the Ministry.

> "Christ's Ministers in the Church are Stewards in the household of God and Shepherds of His flock. Some are called and ordained to this sole occupation and have a principal and directing part in these great duties; but they hold no priesthood differing in kind from that which is common to the Lord's people, and they have no exclusive title to the preaching of the Gospel or the care of souls. These ministries are shared by them with others to whom also the Spirit divides His gifts severally as He wills."

Ordination group in the Solomons, taken on the occasion of the ordination of the Rev. Usaia Sotutu, pioneer missionary to Buka and author of the article "Thinking Back" on page 2 of this issue. From left to right: Revs. Nathan Kera, Erori Kotosoma, Usaia Sotutu, Paul Havea, B. Gina.

II.

There is a phrase which is often misunderstood—"the priesthood of all believers." This is commonly misapplied to mean that every ministry in the Church can be performed with the same fitness by any of its members. What the term stands for is the truth, reasserted at the Reformation, that all Christians are priests in virtue of their access to God. There is no caste with an exclusive right

to this approach. But it carries with it the universal responsibility of the members of the Christian Church. In the words of Dr. G. G. Findlay, "Those who share St. Peter's faith share his power. Each confessor of the Son of God is empowered to open to the penitent, so far as human hands may, that gate of faith through which he himself has passed."

The Deed of Union is explicit about our Methodist position on this point also.

> "The Methodist Church holds the doctrine of the priesthood of all believers, and consequently believes that no priesthood exists which belongs exclusively to a particular order or class of men, but in the exercise of its corporate life and worship special qualifications for the discharge of special duties are required, and thus the principle of representative selection is recognised.
>
> "For the sake of Church Order, and not because of any priestly virtue inherent in the office, the Ministers of the Methodist Church are set apart by ordination to the Ministry of the Word and Sacraments."

I have laboured this point to prevent any foolish person from raising the parrot-cry of "Sacerdotalism" when I go on to urge the special responsibilities and the divine institution of the ordained ministry. Separation to a sacred duty does not mean exclusiveness of claim but emphasis upon function. The minister who rightly understands his commission will not underrate but enhance the dignity and sanctity of the office held by any of those who share with him the diverse ministries of the Church. He will pay all honour to the work of the deaconess, who has been trained and ordained to the service to which she has dedicated her life. He will exalt the work of the local preacher, and will spare no pains to help him in his reading and study of the Bible that he may become an effective colleague in the proclamation of the Word of God. He will magnify the office of the class-leader, who holds the responsible position of sub-pastor in the local church. And so one might run through the list of the many and diverse stewardships in the Church. The higher the minister's sense of his divine vocation the nobler will be his conception of the Church which has called him in Christ's name to service, and the more exalted his view of every ministry in the Church of Christ.

We do not make the week any more secular by the devout observance of the Lord's Day. The more spiritual our use of Sunday, the more likely we are to sanctify our Lord on the other six days. In dedicating a sanctuary to Christian worship we are not desecrating our own homes. It is more likely that a live coal from off that altar will "kindle a flame of sacred love on the mean altar of our heart." A high doctrine of the Church and a high doctrine of the Ministry go together. But a high doctrine of the Ministry is far removed from any notion of ecclesiastical prestige or professional importance. Ordination is a call to a life-long service, in which the claim of the Church must always take priority over personal preference.

III.

At the most solemn moment in the service of Ordination the President, on behalf of the whole Church, says to each kneeling candidate:

> "Mayest thou receive the Holy Spirit for the office and work of a Christian Minister and Pastor, now committed unto thee by the imposition of our hands. And be thou a faithful Dispenser of the Word of God and of His holy Sacraments, in the Name of the Father and of the Son and of the Holy Ghost."

Then, as he delivers a Bible to each candidate, the President says:

> "Take thou authority to fulfil the office of a Minister in the Church of Christ."

I can never consent to treat these solemn words as an idle mockery, or so to reduce them as to mean that the minister is no more than a paid servant of the Church, or a mere business-manager hired to relieve the laity of their spiritual responsibilities. The words "Christian Minister and Pastor" sum up a wide variety of duties. He is to care for and enter into the many interests of the people and places committed to his charge. He is to place himself at the service of all who need and want his help. All his sympathies, insight and practical wisdom will be called upon in the discharge of his administrative and pastoral functions. It is for him to lead, and to train and encourage leaders, in many forms of Christian enterprise.

Two responsibilities are specially laid upon him. He is to be a "faithful Dispenser of the Word of God and His holy Sacraments." The first refers to the ministry of the Word. He is not set apart to air his own opinions upon all manner of subjects, but to preach the Divine message. This involves close and constant study of the Bible and of all "such studies as help to the knowledge of the same." For him there is no excuse to go unprepared into the pulpit on Sunday. He has been set apart that he may have time to read and think and pray, and come before the congregation with a living word from God.

The second refers to those two Sacraments which, from the beginning of the life of the Church, have represented and symbolised the entrance into the Christian Society and the sustenance of the Christian soul by its communion with the redeeming act by which the Son of God loved us and gave Himself for us on the Cross. If Baptism is indeed a Sacrament, and not merely a conventional form, this entails serious pastoral responsibility. The minister will visit the house beforehand and will leave a copy of the service and explain its sacred significance. He will follow up the sacramental blessing by securing a connection between the home and the Church, often through the Sunday School. It is not anybody's business. It is peculiarly the minister's concern to see that this Sacrament is "faithfully dispensed," through whatever agency and in whatever form.

The Sacrament of the Lord's Supper is the oldest and the most sacred of our services. To lead our members to value this privilege of Holy Communion, so that they can see through the symbols to the mystery of redeeming Love, is indeed to proclaim the Lord's death until He come.

Who is sufficient for these things? Our sufficiency is alone from God.

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's Missionary Union of New Zealand.

M.W.M.U. President's Letter

2 Hukarere Rd.,
Napier, December, 1947.

Dear "Open Door" Friends,

The Dominion Executive have now entered into their second year of office, and we thank God for His unfailing goodness to us, and pray for His help and guidance as we carry on His work.

Our 1947 Missionary Conference has come and gone—Delegates from as far north as Dargaville travelled that long distance to Invercargill to be present. Ninety delegates attended, thirty-eight of these being "first timers," also several visitors.

The returns from **"used stamps"** exceeded all expectations, and revealed to us what can be accomplished if everyone set to work in earnest. We aimed at raising £1,000 but the final figures showed £1045/4/11 to our credit. Will all Stamp secretaries, cleaners, and packers, also those who market them accept our grateful thanks, and continue on with the good work. Let our aim be even higher than last year.

We thank the Invercargill ladies, special thanks to their indefatigable secretary, for all the kindness showered upon us. Truly they went the "Second Mile" in looking after our comforts and ensuring warmth and gracious hospitality to each and all of us.

I do not think we shall ever forget Invercargill in "Polyanthus time" for the blooms were so magnificent—huge beds of them in almost every garden —making a wonderful combination of colour.

Following immediately after Conference I spent several days in Dunedin, where I met the evening Auxiliaries in Trinity Sunday School. It was a joy to meet the officers of the newly formed St. Kilda group—also the members from Roslyn and Trinity. A chat over our Missionary work with a bright fire glowing followed by supper brought a happy evening to a close.

A meeting of the Dunedin afternoon Auxiliary the following day holds happy memories for me, in that I met so many old and new friends.

From Dunedin I travelled to Ashburton meeting the Auxiliary women for an afternoon meeting, and the evening Auxiliary the same night. It was a bright and happy gathering in Sister Mildred's room, presided over by Miss Gladys Chapman, a sweet and gracious lady. Three day's later the "Home call" came to Miss Chapman. God had called her to Higher Service. Our sympathy goes out to her family, and to the Ashburton evening group in the loss of their beloved President.

After leaving Ashburton I had a few days in Christchurch, and was entertained by the members of the Union at a gathering in Durham Street Sunday School. There were representatives from all parts of North Canterbury present, How it cheered my heart to receive such hearty handshakes, and bright smiles from those whom I had not met for many years. I marvel daily at this wonderful "gift of friendship" which radiates from the faces of old—and new friends.

It was my great pleasure to accept on behalf of the Committee of Kurahuna Maori Girls' School—and the Dominion Executive a beautiful chiming clock for the school from Canterbury members. This gift is to form part of a memorial to the late Mary E. Bowron of Christchurch—that wonderful little lady who was our first Union President—and one who inspired Missionary enthusiasm into the hearts of many of the women who hold office to-day. I am sure the gift will be prized by the Staff and girls at Kurahuna.

And now I am home again after a month spent in the South Island, and as I write I realise that Christmas is close at hand—My thoughts go out to all readers of the "Open Door," and with them may I pass on these words for meditation:

CHRISTMAS.

"Deep peace in the running wave to you,
Deep peace of the quiet earth to you—
Deep peace of the shining hills to you—
Deep peace of the Son of Peace to you.

My warmest Christian greeting from your friend and partner,

EMMIE VIRTUE.

HAWKES BAY DISTRICT COUNCIL.

The Annual Meeting was held in Napier on Aug. 8th. The five auxiliaries were represented, one member of the Waipukurau Guild Fellowship and two Christchurch visitors Miss Sandford and Miss Cumming were welcomed. Devotions were led by Mrs. Ryan who stressed the efficacy of prayer. In a message to Auxiliaries on the eve of a new year of work the president, Mrs. Hopper suggested that maps of the mission fields be shown at meetings when news and reports from sisters were being dealt with. Where possible photos should be displayed. Extracts from the Open Door, which contains a wealth of news, should be read. District Secretary, Mrs. Boyd, presented the report of the year's work. Prayer, progress and interest were keynotes of reports from the five auxiliaies in the district. Membership 215 including 47 gleaners. 6½ sacks of clothing had been sent to Sister Joyce Webber, 2 to Sister Mairs Dickie, 2 to Sister Ann Wilson and to to Kurahuna. Box, Stamp and Trading Table funds showed increases. Subscribers to Kurahuna 1d. per week fund numbered 144.

Waipawa and Waipukurau Guilds maintained interest in various forms of the work. Mrs. Williams from the Dominion Executive had visited Waipawa. The financial statement revealed the year's income as £419/1/3. Equilisation scheme and the remits to Conference were discussed. In the afternoon after an interesting letter from Sister Winifred Poole had been read an Open Forum was held. Mrs. Virtue presided over the election. The Trading Table realised the sum of £3/8/-.

OTAGO DISTRICT COUNCIL.

The Otago District Council held the bi-monthly meeting in Trinity Schoolroom on Tuesday, 9th October. **Miss Purdie, the newly elected President** led the devotional period taking as her subject "God is our Home." This was followed by a period of prayer for the work of the Union and the conference to be held at Invercargill.

We were pleased to receive a letter from St. Kilda advising that a **new auxiliary** has been formed.

Dunedin Auxiliary held Gift Day on 6th October Miss Kerr, Principal of the Presbyterian Training Institute, gave a very inspiring and informative address on Korea. The offering was over £40.

Milton Auxiliary sent in Box Money, Clothing to be sent to Sister Jean Simpkin for the Maoris and Stamps.

Roslyn sent Box Money.

The Otago Southland Synod is to be held at **Roxburgh** in November and Mrs. Williams (President of Roxburgh Aux.) is to represent the M.W.-M.U.

The Evening Missionary Circle had the Dominion President (Mrs. Virtue) to speak at their meeting on October 21st. Members from Roslyn and the newly formed Auxiliary at St. Kilda were also present.

Sister Nance Davidson gave a short report on Conference.

The District Council arranged a meeting on Oct. 22nd so that members of the Auxiliary could meet **Mrs. Virtue.** There was a good attendance and all were very interested in the information given on the work of the Union.

Sister Mabel Morley was present and spoke a few words of greeting.

Items were given by Mrs. Dugdale and the St. Kilda Guild choir with Mrs. McDonald as accompanist.

Afternoon tea and a time of social intercourse concluded a very happy function.

M.W.M.U. Conference at Invercargill

(continued from page 9).

* *

The Youth Report, presented by Miss Jean Hartley, recently appointed Director for Youth work, showed that the sum of £1,900 had been raised towards their objective of supporting Sister Ada Lee and Rev. Silvester in the Solomons, Sisters Dorothy Pointon and Ruth Hilder, and Rev. H. Darvill in N.Z. Missionary interest had not waned under the new policy of the youth department. The solo "How Lovely are Thy Dwellings" was ably sung by Mrs. Pethick. It was decided to send a cable of greeting to Mrs. Goldie in hospital at Mildura.

Rev. A. H. Scrivin, in his address to Conference spoke of the many difficulties in the way of re-establishing the mission in the Solomons. School equipment in particular had to commence from bedrock to build up again. The Government are more helpful than in the past; the British Solomons has appointed an Education Officer, and grants may be made. Building is going ahead, with the help of two lay builders. Teachers and Nurses are still needed. The devotions on Friday afternoon were taken by Mrs. Jack, and on Saturday by Mrs. Silk, Whangarei.

Open Forum: This proved one of the brightest and most helpful sessions, although a number of our veterans were absent this year and spirited discussion was somewhat lacking in consequence. Such topics as What are Capital Funds? What monies have District Council to allocate? Who contributes to the Deaconess Retiring Fund? and Are our sessions too formal? were discussed. As the outcome it was decided to cut down routine reports at next year's Conference. We saw also that the work of each District Council is decided largely by local conditions.

Saturday afternoon was free; a number of women took the opportunity of visiting the Gardens, or of visiting friends. The evening programme took the form of a demonstration of the theme "Have Christians a sense of Vocation today?" A panel of speakers, with Mrs. S. Brown as chairman discussed the subject, and Mr. Leadbeeter, Rector of the Southland Boys' High School, summed up the findings. One feels that the subject calls for more space than can be devoted to it in this report. The Invercargill Ladies' Orpheus Choir contributed three brackets of songs. The Drama of the Talents brought a fine programme to a close.

And now to summarize our impressions of Conference. The Central Church with its neon-lit sign of the Cross outside, and its blue tonings and beautiful bowls of spring flowers within; the smiling graciousness of our President; the delightful reading of the Report by Mrs. Rodda, with Rev. Chrystall in the background taking a movie film; the talented singers; the peace of God in the Friday morning prayer session, and in the closing Communion service—these are flashes that will remain in our memory as the result of the 1947 Conference.

Missionaries Addresses

Rev. J. F. Goldie, Roviana, New Georgia, British Solomon Islands.
Rev. J. R. Metcalfe, Choiseul, British Solomon Islands.
Rev. A. H. Voyce, Buin Bay, South Bougainville, Territory of New Guinea.
Rev. A. W. E. Silvester, Vella Lavella, British Solomon Islands.
Rev. C. T. J. Luxton, Buka Passage, Bougainville, Territory of New Guinea.
Rev. Trevor Shepherd, Teop, Buka Passage, New Guinea.
Rev. A. H. Hall, Roviana, New Georgia, British Solomon Islands.
Dr. A. G. Rutter, Senior Medical Officer, Honiara, Guadalcanal, British Solomon Islands.
Mr. Bruce Cole, c/o Rev. A. H. Voyce, South Bougainville, Territory of New Guinea.
Mr. Grenville Voyce, c/o Rev. A. H. Voyce, South Bougainville, Territory of New Guinea.
Sister Lina Jones, Roviana, New Georgia, British Solomon Islands.
Sister Grace McDonald, Choiseul, British Solomon Islands.
Sister Ada Lee, Buin Bay, South Bougainville, Territory of New Guinea.
Sister Effie Harkness, Roviana, New Georgia, British Solomon Islands.
Sister Joy Whitehouse, Vella Lavella, British Solomon Islands.
Sister Winifred Poole, Buka Passage, Bougainville, Territory of New Guinea.
Sister Merle Carter, Buka Passage, Bougainville, Territory of New Guinea.
Sister Lucy Money, Choiseul, British Solomon Islands.

Add "Methodist Mission" in every case except that of Dr. A. G. Rutter.

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