

VOL. XXXII. No. 2.

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# THE OPEN DOOR

*The Missionary Organ of the Methodist Church of New Zealand*



Block by courtesy of UNESCO.

Race Relations Number

## "Ye are all one in Christ Jesus"

—Galatians 3:28.

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# METHODISM and RACE RELATIONS

In a recent article by a Methodist minister of Haiti appears this comment. "The 'field'—England, the West Indies; the 'missionaries'—Wesley, Gilbert, slaves! That was the spirit of the Evangelical Revival which ushered in 'the great century' in the expansion of the Church. For Wesley and others the field was the world."

Lest it be thought that Wesley was concerned only with the salvation of the souls of these men and forgot that they were bound, body and soul, in slavery, remember that John Wesley's last letter before his death was to William Wilberforce, encouraging him in his campaign for the emancipation of the slaves.



*"I rode to Wandsworth, and baptised two negroes belonging to Mr. Gilbert, a gentleman lately come from Antigua. One of them is deeply convinced of sin; the other rejoices in God her Saviour, and is the first African Christian I have known. But shall not our Lord in due time have these heathen also for his inheritance?"*

—The Journal of the Rev. John Wesley, 29th Nov., 1758.

Among the slaves of the West Indies and the victims of the slave trade in West Africa, some of the earliest of Methodist overseas missionary work was done. Since then, amongst men of all races, those proud, aloof and self-sufficient, amongst the exploited and down-trodden also, Methodism has played a worthy part in the world witness of the Christian Church.

Our own Methodist Church of New Zealand has been closely associated with the emancipation of the Solomon Islanders from sin, disease and superstition.

In so many parts of the world, the struggles and tensions between the races are so acute, they even invade the Christian Church. Remember the segregated churches of some southern States, remember the "apartheid" theory that divides South African Christian people. New Zealand once boasted that here was no racial problem. Are our consciences clear on that issue to-day? With an increasing Maori population, with numerous residents from China and India, with an increasing influx of people from the Pacific dependencies of New Zealand, with the prejudice against many of the new settlers and displaced persons, some of them Eastern European—the racial question is one that New Zealand Christians and Methodists cannot afford to neglect.

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*"If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."*  
—Matt. 5:23-24.

## Colour and Race Divide — Except in Christ

### A Study of Racial Relationships with Reference to New Zealand

by the REV. B. M. CHRYSTALL, B.A.

It is extremely difficult for those of European stock to think honestly and logically on the question of race—or to behave normally and naturally with those of another colour. Ever since birth a European has absorbed pride in the achievements and exploits of European people, and he has grown up in an atmosphere of an ever-growing scientific and technical skill applied to the whole range of human needs and problems. Consequently he has tended to identify the goals of life with material achievements and to look down on those whose living is more primitive and dependent upon simple tools and human labour. Further, his routine life of activity with social relationships on every level hardly ever brings him into personal relationships with other races—consequently his developed sense of superiority meets with little opposition. If he does meet with coloured people—the Chinese, the Indian, the Pacific Islander, and the Maori—almost unconsciously he acts with patronising condescension. Far from realising that such condescension is unchristian, he actually experiences a sense of pride in his broadmindedness and in his charity, because he "has had dealings with the 'Samaritans'."

Job was annoyed with his would-be-comforters because they would not sit where he sat. The problem of the white people of the world is to put themselves in the place of the Indian, the Chinese, yes, and the Maori. A very difficult thing to do—difficult enough amongst people brought up in the same soil and environment, recognising the same standards and customs—but ever so much more complicated when one tries to penetrate the thought and life of those brought up in an entirely different soil recognising different standards. However, with the rising standard of education, and with the determination of the peoples of every country to be their own masters and to till their own soil, and to utilise their own resources, and to secure the technical 'know-how' of the West—the necessity of finding a bridge of communication and love between all races becomes a basic necessity for survival. How can such a bridge be built? Certainly not by perpetuating that great lie embedded in the disasters of history—that certain races are born to be hewers of wood, and drawers of water, and others to be the chosen folk, the great masters. Nor by the principle of separation or segregation (apartheid)—separating the coloured people from the white lest they should by their primitive and pagan ways sully and soil the great Christian values that are bound up in part with the life and traditions of the European people. (Incidentally, how can one protect Christianity by

putting a hedge around it—did not Jesus Christ break down the gulf between men and 'eat with the publicans and sinners'?

#### WANTED—A FOUNDATION:

Surely it is obvious that the bridge of understanding must rest on some common foundation—some common needs, desires and aspirations which exist in each life irrespective of the colour of the skin and present standards of behaviour. Shakespeare in the "Merchant of Venice" makes Shylock, the Jew, protest against the policy of treating the Jew as an outcast:

"Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die . . .?" (Acts 3, Scene 1).

Basically all the peoples of the earth have certain common needs — food, warmth, shelter, security and fellowship — and however varied the means to satisfy these needs become through social environment and technical skill — these basic needs do not change with the colour of a man's skin, or through the shape of his environment. White and Black, Yellow and Brown, all peoples have the same human needs—we are all brothers in our needs. This is one of the foundations on which understanding can be built. But this whole concept of life needs to be set in the largest context of all—it is necessary to see man not merely in the light of his 'earthly needs' but also in the light of his 'heavenly' or 'spiritual' needs. The Christian Gospel proclaims that Man is related not only to the Earth but also to God. It says "God loves you, God sent His Son to die for you, God does not will that any should perish but that all should have Eternal Life." All men are precious and valuable in God's sight, and all men are destined for Eternal Destiny. All the basic needs and aspirations of men of all races are caught up by this great charter of the dignity of man, and given meaning and purpose and significance. The only bridge which will join race with race, colour with colour, is this God-given Estimate of Man—all are valuable, all are precious, and woe betide any man who 'causes one of these little ones to stumble—it were better for that man that a millstone should be put around his neck and that he be cast into the midst of the sea.'

### AN OUTWORN THEORY:

Many folk justify their assumption of 'superiority' on the grounds that the white races must hold their dominant position in the life of the world because of their innate mental and physical superiority. But this is a position that is soundly refuted by scientific investigation. UNESCO has published a pamphlet on 'The Race Question' and the following statement appears: "According to present knowledge there is no proof that the groups of mankind differ in their innate mental characteristics, whether in respect of intelligence or temperament. The scientific evidence indicates that the range of mental characteristics in all ethnic groups is much the same." The Public Questions Committee of the Presbyterian Assembly here in New Zealand quoted the above in its last report and added: "This scientific confirmation gives strong encouragement to the adoption of a much more definite line of action in seeking better inter-racial relationships. Those Christians who take their guidance from the Old Testament, and treat certain races as "hewers of wood and drawers of water" need to be challenged by the facts that there are no inherently inferior races. The goal of highest human development is open to all of whatever colour. Each branch of the race is capable essentially of making an equivalent contribution to the good of the whole."

Of course it must be admitted that if we look at the racial question from the point of view of 'what is' there are marked inequalities in the achievements of the various races—but these are due to social and economic factors and not to basic differences of innate mental and physical characteristics. The tragedy of the present situation is that so many of the white race, perhaps fearful of the numerical strength and growing power of the coloured peoples, are determined that such inequalities shall be perpetuated. But there is no 'peace' along that road. For Christians it is intolerable that any of God's children (white, black, brown or yellow) should be without salvation—either economic or spiritual. Christians see people not as they are but as they ought to be, and can be, provided the Grace of God is mediated through practical assistance and brotherly fellowship and understanding. This sense of the worth of every person in the sight of God has been the inspiration of all Christian missionary zeal and enthusiasm and has brought to birth a sense of kinship between Christians of all races and colours which is on a far deeper level than the cultural affinities between Christians and non-Christians of the same race and colour. Colour divides—but not 'in Christ'—all are ONE in Christ Jesus.

### NEW ZEALAND'S OPPORTUNITY:

Here in New Zealand the Christian Church has an unparalleled opportunity for putting into practice the Christian Ideal. For living alongside of us and moving more and more into the main stream of our economic and social life is the strong, virile, Maori people. A minority certainly, but an important minority — and Christian New Zealanders have no right to wax enthusiastic about missionary activity abroad unless they are actively engaged in forging links of fellowship based on mutual understanding with the Maori living in his country, city, or town. St. John in the First Epistle writes: "If a man say I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Is it presumptuous to suggest that the spirit of this text could be carried over into a sentence which would read: "If a man say I love the Solomon Islander, and hate the Maori, he is a liar, for he that loveth not the Maori whom he hath seen, how can he love the Solomon Islander whom he hath not seen?" Missionary activity—the forging of links of fellowship between man

and man, and God and man, must be carried on everywhere, at home and abroad.

Much of the tension and misunderstanding that exists between the Maori and the pakeha is caused through people failing to recognise the common needs and the common destiny of the two peoples. We all need food, warmth, security and fellowship with man and with God. In short, we are all on one level—and neither of the races has any exclusive merit in the sight of God which will bring salvation. All are sinners, all need to be saved, and there is no way of salvation except through Jesus Christ. When in New Zealand the Rev. D. T. Niles, of Ceylon, said that no person whatever his background has any spiritual bounty of his own to 'give' to another—but all Christians have a Lord and a Saviour to whom they can point. Tension and conflict would come to an end if this principle of common humanity in the light of the Christian Gospel would find general acceptance amongst Maori and Pakeha alike.



*Samoa at School in Auckland.*

—"N.Z. Herald" Photo.

### A NECESSARY ADJUSTMENT:

What then of the different backgrounds of the European and the Maori? Here we must recognise that men and women grow out of something into something. They are part of the life and culture of the past, and their views of life are coloured by the soil in which they have grown. This past cannot be blotted out or overlooked—but must be taken up into experience and shaped and transformed to meet the changing circumstances of the march into the future. When our fathers emigrated to this country they found it necessary to forge a way of life that had its roots in the history of the British Isles—time and experience have modified some of the English patterns to a New Zealand pattern. So too with the Maori, he has his past, and with the changing circumstances of our day—and his movement into the cities and towns and greater awareness of the problems of citizenship—he is being compelled to modify his culture, and patterns of behaviour to suit the changing environ-

*(Continued on page 9)*

*"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all."*

## The International Mission of the Christian

by REV. DR. W. G. SLADE, M.A.

Christianity is a world religion. One who has been privileged to participate in a world conference cannot forget the moving sight of hundreds of representatives of many nations gathered together in serious intent to discover the bonds of spiritual fellowship, and rejoicing to find them so strong.

### CHRISTIAN UNIVERSALISM AND JEWISH OBSTRUCTIONISM:

To constitute an inter-racial world community was the original outlook of the Lord Himself, for he commissioned the Apostles to go into all the world and to make disciples of all the nations. According to St. Luke's account of the Ascension, in Acts 1, the gift of the Holy Spirit was associated with the promise that they would receive a unique power to witness to the "utmost part of the earth." It was a promise immediately fulfilled at Pentecost when "Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphilia, in Egypt and the parts of Lybia about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians" heard the first proclamation of the Gospel in their own tongues. The Acts of the Apostles was written to show how the Church, which originated in Jerusalem, extended rapidly until it reached even Rome.

There was obstruction and hindrance, though, at almost every step. Jewish exclusiveness had raised a sort of iron curtain around the worship of God so that Gentiles were denied participation in it unless they were prepared to become Jews. Racial bigotry ran high and we are given a number of accounts of the lengths to which it would go in the attempt to stifle the ministry of the Apostles. For example, the crowd in Jerusalem which had rioted under the misapprehension that Paul had brought an alien into the Temple, listened to his defence only until he told that God had commissioned him to go forth "far hence unto the Gentiles." Then we read, "And they gave him audience unto this word; and they lifted up their voice, and said, Away with this fellow from the earth: for it is not fit that he should live." It was a formidable barrier and it is interesting to see how it was met and overcome.

### A PROCESS OF EXPANSION:

Luke pleads first the logic of events. There was a gradual process of expansion. We have already referred to the mixed crowd assembled to hear the first sermon on the day of Pentecost, and a comparison with a map indicated that the sweep covers most of the known

world of that day. But they were still only "Jews and proselytes" or converts to Judaism. The next step describes the guidance given to Philip to join the Ethiopian officer of Queen Candace returning in his chariot. Here again, it might have been a Jew or proselyte, though it is significant that it should be a man visiting Jerusalem from a very remote country.

### THE INITIATIVE OF THE HOLY SPIRIT:

Of much greater consequence is the account of the conversion of Saul of Tarsus and the assurance given to Ananias, "he is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel." "Gentiles" first, and "Jews" last. This is followed by the account of Peter's vision at Joppa. The protesting Peter was rebuked, "What God hath cleansed make not thou common." The sequel is well known. Peter was being prepared for the invitation from Cornelius to visit the Gentile home at Caesarea with the purpose of preaching the Gospel there. In his opening remark he said, "Truly I perceive that God shows no partiality, but in every nation anyone who fears Him and does what is right is acceptable to Him." Afterwards he reported to the Apostles in their concern that any such approach should have been made to the Gentiles, that the Holy Spirit Himself had anticipated his action by descending upon the household of Cornelius, so that their baptism merely confirmed the grace already bestowed.

Now the scene shifts from Jerusalem to Antioch, from the Holy Land to Syria, a foreign or Gentile country. There, resulting from the "dispersion" of per-



*Christians of many races at the World Council of Churches, Amsterdam, 1948.*

secuted Christians, a strong church had arisen. Men of Cyprus and Cyrene preached to the Greeks with very fruitful results. From this semi-alien community the first Christian missionaries were sent out in the persons of Barnabas and Saul, who embarked on a tour of Cyprus and the Galatian districts of Asia Minor. It was a wide circle, but it had to expand still more until at last the vision of the Man of Macedonia moved St. Paul to launch his evangelistic campaign in the cities of Greece and the Gospel reached Europe. The climax of Acts is the arrival of Paul at Rome, the great metropolis, and most strategic centre of the Gentile world. Scholars are probably right in supposing that Luke intended a sequel, and we are the poorer to-day not to have it in our hands. Was he unable to carry out the plan, or was the work lost? At present no trace has been found.

That was the irresistible movement of the Holy Spirit towards a world church, and the Apostles merely dovetailed their plans into it. They were convinced by the steady progress of the Gospel that it was for all peoples and races. Such was the force of Peter's defence of Paul and Barnabas before the council of Jerusalem in Acts 15. Yet it remained for them to work out a reasonable basis for their belief and apologetic. To thoughtful, if not critical, minds it added strength to their case to be able to say not only that events had led them along these lines, but also that it was a fundamental aspect of the truth itself.

#### ST. PAUL'S DEFENCE OF UNIVERSALISM:

In this respect our debt to St. Paul is very great, and at the moment our only regret is that space forbids the detailed examination of his Epistles which they deserve. In the main he contends that there is continuity in the Church as the new Israel with the old Israel represented by the Jewish nation. For example, in his earlier letters to the Corinthians and the Galatians, he showed how Christ fulfilled the old "covenant" made with Abraham and continued with his descendants and superseded it with a new covenant which was not bound up with Jewish legalism and exclusiveness, but was centred in personal faith in Jesus Christ as Saviour of all men. Such was the new covenant in His blood referred to in St. Luke, a phrase which reflects St. Paul's teaching.

The Judaizers who troubled the unstable Galatians had really no argument, according to Paul, for Christ had effected a life of "personal freedom through personal faith," as Fearon Halliday termed it. The Christian was bound to Christ voluntarily by stronger ties than legal observance. He was under the spiritual bond of loyalty in a relationship of grace and love, and not under accidental conditions, like birth and natural descent. "The law was our schoolmaster, to bring us to Christ, that we might be justified by faith." On the strength of this Paul could add, "Ye are all children of God by faith in Christ Jesus . . . there is neither Jew or Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." If one enquires how this comes about, the reply is that the world was being prepared under the moral law of precepts and ordinances for the coming of Christ to save both Jew and Gentile, and when the time was ripe the moral law was superseded. "When we were children we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth His Son, born of a woman, born under the law, to redeem those under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of His Son into your hearts, crying, 'Abba! Father!' So through God you are no longer a slave, but a son, and if a son then an heir."

#### AN INTERNATIONAL GOSPEL:

It is difficult for us to-day to feel the great force of his words, but it must have thrilled and challenged those Gentile converts to hear his letter read. "For freedom Christ has set us free. Stand fast, therefore, and do not submit again to a yoke of slavery." On the one hand they must not let plausible tongues persuade them to become narrow-minded, bigoted Jews, and, on the other, they should use the great freedom of faith in Christ to develop a character which transcended the moral law as well as fulfilled it. The hesitant Gentile was not only encouraged himself, but he was furnished with the retort courteous with which to answer the Judaiser. In this way St. Paul made out a strong case for the international, or inter-racial, scope of the Evangel. Ought not we ourselves, descended as we are from people who belonged to the Gentile world which St. Paul had in mind, continually revive our gratitude to God for this great cosmopolitan vision.

In the Epistle to the Romans it is contended that both Jew and Gentile have sinned and come short of the glory of God, so that both alike need the Saviour. But it is to the Epistle to the Ephesians that we turn for St. Paul's mature ideas of a world church in which Jew and Gentile stand equally together in fellowship. Years spent in preaching, teaching, writing, and thinking had elapsed and his mind had grown. One feels that this is no fighting letter, like the earlier ones, but a more deliberative outline of Christian truth. Besides, as he dictated it during the Roman imprisonment, the circumstances would tend to a more contemplative mood. It is also held, too, that this letter was a circular one, or encyclical, intended to be carried round to various churches and read to assembled congregations for their instruction or edification. And the congregation themselves comprised converts won from Gentile communities. All this affects the tone of the letter and the nature of its argument.

#### THE ETERNAL PURPOSE:

St. Paul begins with a reference to God's eternal will to "sum up all things in Christ." He regarded the whole world as God's household under orderly management and control. It is in Paul's mind that God is the Eternal, Absolute Master of a vast household comprising all nations. The processes of history are therefore only the household management of God. That is the "dispensation" under which at last Christ came to save the world. The Apostle exults about the common heritage in which, he, a Jew of Jews, participated equally with the Gentile. This was no mere accident, however, but essentially God's age-long purpose, in the mind of God before there was a world at all or a race of men and women. The Gentiles had been "separated from Christ," until the Gospel reached them, "alienated from the commonwealth of Israel, and strangers to the covenant of promise, having no hope and without God in the world. But now in Christ Jesus you who once were afar off have been brought near in the blood of Christ." Jew and Gentile had been living in separate rooms of the household, with a dividing wall of hostility between them. But Christ had broken through this dividing wall so that they now occupied the same room. This was due to the fact that both Jew and Gentile had to be born again into a new life. They died as Jew and Gentile when they accepted Christ's death on the Cross and He created "in himself one new man in place of the two." Thus the Gentiles are "no longer strangers and sojourners, but fellow-citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner-stone."

(Continued on page 9)

*The only way out of the problem of Black v. White for S. Africa is the Christian way.*

## COLOUR must not divide

by ALAN PATON

Author of "Cry, The Beloved Country."

One of the overwhelming experiences of my life, was when Edith Rheinallt Jones died. A great congregation of white people, black people, coloured people, Indian people, not all Christians, assembled in St. George's, Johannesburg, to give thanks for her life and works. I felt that I had no control of the deep feelings of pain and joy that moved so powerfully in me. It was not mere sorrow or thankfulness, but something transcending both, the sense, almost of awe, that some great quality of the woman had caused, a vision of the oneness of mankind, and of our South African society.

But joyful though it is to see such a vision, it is also painful, because it is a vision and must be withdrawn. One sometimes finds that one is transported by some accident or event, whether within or without oneself, to some place where some vision is seen; but one cannot stay or live there. One has to leave the Church Universal and to return to the Church that one knows.

It seems quite inevitable that the coming of European settlers, missionaries, officials, or traders to any African country should immediately, by reasons of education, culture, religion, and social habits, cause the evolution of a pattern of life which emphasises the differences between the newcomer and the native. This can be seen in every African country, even when it is territory administered by European officials in the interests of an indigenous population. But in South Africa it was more striking than in all the rest, because the relationship between white and black was from its beginnings that of enemy and enemy, and because the necessity for *survival* of a white people on a black continent was the ultimate basis of all secular policy. In such days there was no relationship possible except two, that is enemy and enemy, or master and servant; and any other relation-

ship of person and person was to be kept remote and austere, never becoming that of friend and friend, and above all, never becoming, except at the cost of being made outcast, that of man and woman. The qualified tolerance which had been extended to the Chief Surgeon when he married the Hottentot woman, Eva, changed in a century and a half, under the influence of this struggle for survival, into a massive disapproval, and in another century and a half this disapproval was translated into law.

This feeling of necessity to separate oneself and to hold apart was strengthened by the arrival of missionaries whose aim was the salvation of souls, and not the ensuring of survival. These missionaries in their turn posed questions to the British authorities; they preached the brotherhood of man and raised difficult moral questions, so that the authorities were caught and vacillated between the opposing considerations of the rights of the settlers and the rights of the conquered.

This situation has profoundly affected our Churches, so that we find that on the question of segregation, the English-speaking Churches and the three Dutch Reformed Churches appear in general to be ranged on opposite sides. They agree on one thing, that one has no right to seek the approval of the Scriptures for what are the secular policies of the State. But in all their other pronouncements, it is a conclusion that is inescapable, that the Dutch Reformed Churches regard the preservation of racial difference and integrity as a solemn duty, and consider that only by the separation of non-white people will they be able to escape the disabilities imposed on them by life in a mixed society, while the English-speaking Churches stress man's dignity as a child of God, and find in men's common humanity a fact of greater significance than men's differences. Yet the first would claim that they have not lost sight of man's dignity as a child of God, and that indeed they advocate separation as a means of his attaining it, while the second would disclaim any intention of turning South Africa into a mixed and degenerate country. One cannot escape the conclusion that the two sides are looking at the matter from different places. Nor can one justly neglect to state that the present Government, though a secular body, must derive many of its ideas and purposes from the Dutch Reformed Churches.

The strongest of the D.R. Churches did indeed make an important pronouncement when it said that the only just segregation was total segregation. Leslie Hewson, in addressing the Rosettenville Conference of the Christian Council in 1949, said that there was an element of idealism in the contemporary statement of segregation which could not be ignored, and which made it unjust to consider it as a purely selfish policy of separation. It is frequently stated, and on high authority, that it will take a great many years to realise the ideals of segregation. Some think it will not take a century. But I do not think we shall get a century. We are living in a moving world, and it is necessary for Christians to re-examine statements of moral principle and programmes of moral action so that that which is of Christ and



*An African Christian Family.*

eternal may be separated from that which is of time and place.

It is frequently said and thought that incompatibility of the English speaking and Afrikaans-speaking Churches is so profound that any kind of co-operation is beyond realisation. Each side fears that co-operation will be at the cost of some sacred ideal or principle. At one time the Dutch Reformed Churches were represented on the Christian Council; thousands on each side hope they will be again, not with the intention of converting or appealing, but of trying to find some common ground. It may well be that it will be idle to seek agreement on policies and plans; but if out of it comes some discovery of a common love for South Africa and all its peoples, that would be something. It would be something to dispel the not uncommon beliefs that the English love only Africans, and the Afrikaansers only themselves.

Failure to achieve even limited co-operation can lead only to bitter and unfruitful strife. If it cannot be done, it is less likely to be due to devotion to God and principle, and more likely to be due to the pride of race and the corruption of history.

### RACIAL FEELING IN THE CHURCH

But the differences between these groups of churches concern not only the question of race within the larger society, but the question of race within the churches themselves. In 1857, on the motion of the Rev. Andrew Murray, the Synod, while regarding it as both desirable and scriptural that converted heathens should be received into the existing congregation, agreed that they should meet in a separate building, if their reception should, on account of the weakness of some, hinder the advancement of Christ's cause. This was the beginning of the Church policy of separation, which to-day is practised in all but a few churches. In 1880 a separate missionary Church was established. The present position is therefore that a separation of communicants and worshippers is almost completely established in the Dutch Reformed Church.

In the Church of the Province of South Africa (the Anglican Church) a person of colour seeking to receive communion or to worship with a predominantly white congregation might create embarrassment and might not: it is most unlikely that he would be refused. In some churches such persons come regularly, and usually sit at the back of the church. In a cathedral their presence would excite no comment, even if they came to the altar rails amongst white communicants. In a small church they would probably come last.

I think it fair to say that while both Afrikaans-speaking and English-speaking Churches in their pronouncements on separation, re-affirm their belief in the unity of all mankind in Christ, the English-speaking Churches seem to require some *visible* sign of that unity. I take it that the decision of the Methodist Church to hold for the first time in 1950, joint ministerial sessions, was an expression of such a need.

It seems that the English-speaking Churches will tend to adopt more such measures, not merely for the purpose of *consultation*, not only for the purpose of *co-operation and collaboration*, but for the purpose of affirming and experiencing a truer unity in Christ.

These things manifest themselves more easily in English-speaking Churches for two reasons, one because their historical approach was always different, but also because the English speaking people of South Africa have never had to reckon with a powerful internal group opinion; for I take Afrikaaner group opinion to be one of the most powerful in the world.

### THE NEED OF A VISIBLE SYMBOL

Why is it that so many Christians desire some *visible* symbol of the unity of Christendom? Why is it that the sight of a great and silent mixed congregation, humble before its Creator, can move one so intolerably?

What moves us indeed, but the vision that it gives to us of the unity of mankind? What we dread about separation is not residential or territorial separation, or the provision of separate hospitals, but the profound separation of man from man.

We have a conviction that if separation of man from man goes beyond practical and utilitarian considerations, and becomes itself elevated into some kind of morality, that we shall shortly find ourselves separated from our God. In so far as separation policy can be an act of love, we are not so greatly concerned; but if separation policy becomes the act of fear or self-interest, we fear that we shall shut ourselves off from God.

### FAILURE MAY MEAN DECAY

There is another possibility that must be considered, and that is that the failure of a Church to show forth the unity of mankind, may result in its decay. The growth of strong African sections of both Afrikaans-speaking and English-speaking Churches is to be attributed to the devoted work of missionaries rather than to the examples of other Christians. But it is difficult to keep the convert's eyes on Christ so that he will not have a chance to look at Christians. The missionary churches of the world, which have a great knowledge of Africa and a great desire to see it Christian, watch with hope and fear the behaviour of white Christian churches on the continent; and believe that the white Christian inhabitants of Africa have it in their power to bring missionary work to an end, not by withholding their gifts, but by withholding their love. Nor must we forget that the faith of Communism is often more warm and vital than that which we ourselves show.

It must also be considered possible that the Christian standpoint, that morality has no end but to serve the end of love, may bring a Church into conflict with the State. It must be considered possible that a Church, in its attempts to achieve the outward and visible expressions of love, might come into conflict with a State morality that disapproves of such attempts. In that case there is nothing to do but humbly to seek the will of God, and to do it. Our Lord commanded us to render unto Caesar the things which are Caesar's, and unto God the things which are God's. But we have no certitude that the choice would ever be posed so finally and so fatefully; it could be posed partially and tentatively. In that case it would be the duty of any Church, no matter whether it found itself alone or in company, to seek the will of God for itself, and to do it.

### A MAGNIFICENT AIM

The fearful thing about Christian love is not its gentleness, but its uncomprisingness. How magnificent it would be to achieve Christian Unity in South Africa, and how important! How magnificent it would be, if with our social arrangements, we could achieve the Divine arrangement! But until this Heaven be realised on this earth, and even while we try to realise it we have our persisting duty to be obedient to the law of love. There is no other way for a Church.

—Being the Peter Ainslie Memorial Lecture given at Grahamstown and condensed from *The South African Outlook* by the *World Christian Digest*.

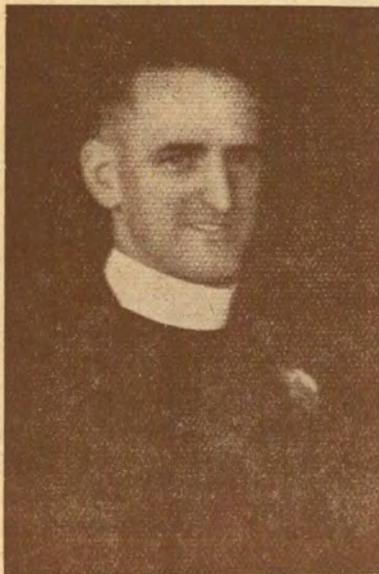
—Reprinted by permission.

# THE DONALD ALLEY MEMORIAL HOSPITAL

by REV. TREVOR SHEPHERD, *Kekesu, Teop.*

It was a sad moment in the life of Simon Regamu the day he last shook hands with the Rev. Don C. Alley at Teop Island. This is the story as told me by Simon.

Mr. Alley had removed all his household effects, his printing press, his tinned foods and personal possessions, and had hidden them at various points in the bush on



*The late*  
REV. D. C.  
ALLEY.

the mainland. He was on Teop Island the day before Good Friday, 1942, waiting for the teachers and people to arrive for Easter. A Japanese plane came over, so he and the people who had congregated, decided to go across to the mainland. After a while as nothing further eventuated they returned to the Island. Then two battleships came up the coast and went into Tinputz harbour (the next anchorage north of Teop). Mr. Urban came over to talk with Mr. Alley. (Mr. Urban was a plantation manager who lived a few miles from Mr. Alley's home). After an hour of conversation with Mr. Urban, Mr. Alley requested Regamu to make ready a canoe and two boys to paddle it across to the further side of Teop harbour. Soon after they left Teop Island, two more battleships came up the coast and turned into the harbour. The slow-moving canoe had no chance of finding cover. Mr. Alley and Mr. Urban were taken aboard one of the ships, and Tavito and Keavai watched as the Japanese questioned the two Europeans. Mr. Urban was seen to take a letter from his pocket and hand it over to the Japanese. After the officers had viewed it he was permitted to leave the ship and was taken by motor boat to the mainland. Mr. Alley was taken below. The two natives in the canoe decided that Mr. Alley would be unable to make further use of their canoe, so they made off for the beach. About an hour later, Mr. Alley, accompanied by a Japanese guard, went to Teop Island. Regamu and Busiana were hiding in the heads of large trees, but when they heard Mr. Alley give a whistle they quickly came to him. They went to the Mission house. The soldiers refused to let them

stand and speak. As they walked along, Mr. Alley gave Regamu many instructions as to the Mission work, their part in keeping the people together, the care and disposal of his goods, and gave him his "Order of Service Book," telling him to go and use it—to give the people the Services of the Church while he was not able to be there to be their minister. The Japanese hurried Mr. Alley along, threatening Regamu when he came too close. They then set off for the boat. As they passed the Church, Mr. Alley asked that he might be permitted to enter it. He was refused. Holding up two fingers he said, "Only two minutes" and his request was granted. He took Regamu with him into the Church, and there Mr. Alley led in prayer. They then shook hands, and rejoined the guards. They proceeded to the jetty, shook hands again, and the missionary martyr of the Methodist Church in the Solomons, left forever the home and the people he had grown to love.

It was on January 6th, 1951, that the "Katika," a 300 ton copra boat, landed some 11,000 feet of timber on the beach, not very far from where the Japanese boats were anchored nine years before. This timber was for the Don Alley Memorial Hospital. It had to be transported some five miles, by native canoes, to the spot where the building is erected. And what a task! Other materials were brought along as they came to hand. With the aid of ten native labourers, Mr. George Yearbury worked and sweated that the prayers of New Zealand friends and the thoughts of many black-skinned people might find a material fulfilment.

The floor is of concrete. The outside walls are asbestos sheeting. Inside walls are ply up six feet, and then pinex to the ceiling. Ceilings are also of pinex. The building is satisfactory for general medical work, and will prove a great blessing to the native brethren here. Some of the materials used made construction work arduous and complicated. The thanks of the Church are due to Mr. Yearbury for his strenuous effort and his sacrificial service in the erection of this memorial to the hero of our Field.



*The opening of the new hospital on Saturday, May 10th. Left to right: Revs. G. I. Laurenson (President of Conference), S. G. Andrews (General Secretary), E. Te Tuhi, and J. R. Metcalfe (Chairman of the District).*

The opening ceremony was conducted on the 10th May, 1952, by the President of the Conference, Rev. G. I. Laurenson. A native mat was hung over the front of the main doorway. It was kept in place by two large stones. They were so far from the ground that only the 1952 President could have officiated. I trust  
(Continued on page 12)

## ABOUT PEOPLE

### JUBILEE PARTY:

Most of the Jubilee party who travelled from New Zealand to the Solomon Islands returned at the end of May. The M.W.M.U. representatives (Mrs. T. Hallam and Sister Edna White) returned during June. Since that time, Mrs. Hallam has been on tour visiting a number of districts. The General Secretary, who remained a further month in the islands, returned by air at the end of June. The President of Conference and the Rev. B. H. Riseley spent seven weeks in Australia as Home Mission deputationists and returned to the Dominion in mid-July. Sister Lina Jones remained to accompany Sister Effie Harkness as she came to New Zealand for her furlough. The Rev. J. F. Goldie and his daughter, Mrs. Rand, returned by sea to Australia during July. Mr. C. V. Woodfield of Palmerston North remained for some time after the Jubilee as the guest of his son, the Rev. F. H. Woodfield, and Mrs. Woodfield at Roviana.

### SISTER JUNE HILDER:

The dedication of Sister June Hilder took place at Beach Haven Church in Birkenhead Circuit on Sunday, July 20th. Sister June had been brought up in the Sunday School at Beach Haven. The Circuit minister, the Rev. Athol Penn, spoke of this dedication service as a tribute to the value of our smaller causes throughout the Dominion. The new nursing sister was presented to the President of Conference by the Chairman of the Foreign Mission Board, the Rev. W. Green. Following the reading by Mrs. H. Chappell, President of the Waitemata District Council of the M.W.M.U., of a



*Sister June Hilder.*

message specially sent by the Dominion Executive in Christchurch, the President dedicated Sister June and presented to her a Bible as a mark of her authority as a missionary. Following the administration of the Sacrament of the Lord's Supper to those on the platform, an address was given by the General Secretary, the Rev. S. G. Andrews. Sister June left for the Solomons on August 16th.

### REV. S. G. C. COWLED, O.B.E.:

Numerous ex-servicemen, who saw war service in Fiji and the Solomons, will have met Mr. Cowled, whose O.B.E. was awarded for the quality of his service as Chaplain to the First Battalion, Fiji Infantry Regiment, which served in the Solomons during the war. Following a visit to England, Mr. and Mrs. Cowled recently passed through Auckland on their way back to Suva, where Mr. Cowled will take up his appointment as Chairman of our Fiji District. During his visit to Auckland, Mr. Cowled was able to renew acquaintance with the Revs. A. H. Scrivin and W. Green, who had served together with him as missionaries in Papua. Mr. Cowled will also be able to advise the Board and the President on the best use to which the Fiji Hurricane Relief Fund may be put.

### MR. CHRIS. PALMER:

Our Methodist people will be gratified to learn that Mr. Palmer, who was invalidated home last year with an attack of poliomyelitis, has now so far recovered as to undertake part-time work. Mr. & Mrs. Palmer, who have spent the year in Auckland, have recently removed to the Riverside Community at Nelson. We pray that Mr. Palmer's recovery may become complete. He has borne his affliction with true Christian courage and cheerfulness.

### REV. A. H. SCRIVIN:

As the accredited representative of the New Zealand Church, Mr. Scrivin leaves Auckland by the 'Tofua' on 2nd September for Tonga, to attend the opening of the new church erected by the Tongan people at Nukualofa.

### THE GENERAL SECRETARY:

During August, Mr. Andrews visited the Nelson synodal district. September will be spent in North Auckland. Between the M.W.M.U. and the Church Conferences, he will visit Otago and South Canterbury. North Canterbury will be visited in September by the Rev. G. A. R. Cornwell, who arrives that month with Mrs. Cornwell and their daughter to spend furlough in New Zealand.

### STOP PRESS:

A radio message reports the birth of a daughter to the Rev. and Mrs. Allen H. Hall of Roviana.



*Solomons Jubilee Plane.*

## COLOUR AND RACE DIVIDE — EXCEPT IN CHRIST

(Continued from page 2)

ment. But he cannot destroy his past without doing serious damage to his personality. He may absorb many of the European skills, he may even adopt some of the habits of the European, but he is still a Maori. The pakeha must recognise this pride of race and endeavour to understand. The Maori is not being perverse and obstinate when he clings to his distinctive Maori culture, his 'Maoritangi'—he knows that he must do so if he is to retain his integrity of spirit.

The only road to understanding between the Maori and the Pakeha is for each race to endeavour to understand the other—and to recognise that each has something distinctive and valuable to contribute to the common good. Unfortunately most European people think that the Maori ought to do all the learning—it is the Maori that has to learn the English language, English history and so on. But very, very few Pakeha people believe it worth their while to understand Maori folklore, Maori customs, and the Maori language. No harmony can come on that road. It is only when the two races respect each other's integrity of spirit and culture, only when each realises that the other has something of value to bring into a common citizenship can there be brotherhood and harmony.

The road to understanding is at present complicated by the fact that the economic pattern of our New Zealand society is so utterly different from that to which the Maori people have been accustomed—and with the growth of their population and the need for so many of their number to move into the main stream of our economic life, the old 'community' pattern is ill-adapted

to their modern situation. For instance, most Maori people find it difficult to handle money wisely—subject as they are to high pressure advertising and the attractiveness of many goods, and find it difficult to discriminate between their real needs and those that advertising and selling techniques tell them they ought to have. However, with the increased educational facilities that are being made available to them, and with the wide varieties of employment opening out before them, and given sympathetic and patient understanding on the part of the pakeha, they will continue to grow in wisdom and experience.

### ALL ONE IN CHRIST:

Finally, it must be repeated that relationships between the races must be seen in the light that streams from the Christian Gospel—which estimates man not as worthy and valuable because of what he has achieved, nor by the amount of goods and money that he has accumulated, but simply because God created him, God loves him, God wants him for an Eternal destiny. Jesus Christ and His Church are above all races—and through Him all races can bring their gifts and graces and talents to their fullest development and contribute to the good of all. Only in Christ can there be One World, One Family. "After these things I saw, and behold a great multitude, which no man could number, out of every nation, and of all peoples and tongues, standing before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, "Salvation unto our God which sitteth on the throne, and unto the Lamb."

## THE INTERNATIONAL MISSION OF THE CHRISTIAN

(Continued from page 4)

It will be seen from this that the mainspring of St. Paul's missionary zeal was the earnest conviction that he was Divinely appointed to proclaim to otherwise alien races that God regarded them as "fellow-heirs, members of the same body, and partakers of the promise in Christ Jesus through the Gospel." The golden thread of grace running through all his letters consists of the following threads (at least): (a) God loves all the world, (b) He sent Christ to give Himself for the whole world, (c) Class barriers and racial exclusiveness are all dissolved by God's free grace, (d) The Cross makes all spiritually equal and unites them in the one "family" of believers, (e) Out of the common family feeling comes the desire for peace, love, and fellowship together, (f) Thus there springs up a world-community embracing members of all nations united by spiritual bonds. They do not repudiate their secular citizenship, nor do they become unpatriotic, but are knit together by the loyalty of their common faith in Jesus Christ. They have been welded together into a new world community.

### THE NEW ISRAEL:

The daring of this conception amazes one and it testifies to the originality and courage of St. Paul's mind. And yet it does not belong to him alone. One wonders whether it was not a sort of group discovery, which had emerged from joint discussions. St. Paul must have taken part in some of these. Indeed, such a discussion is described in Acts 15. But that the view

obtained in the church as a whole is borne out by St. Peter's very explicit description of the church as "a chosen race, a royal priesthood, a holy nation, God's own people . . . once you were no people, but now you are God's people." What a heaped up declaration!

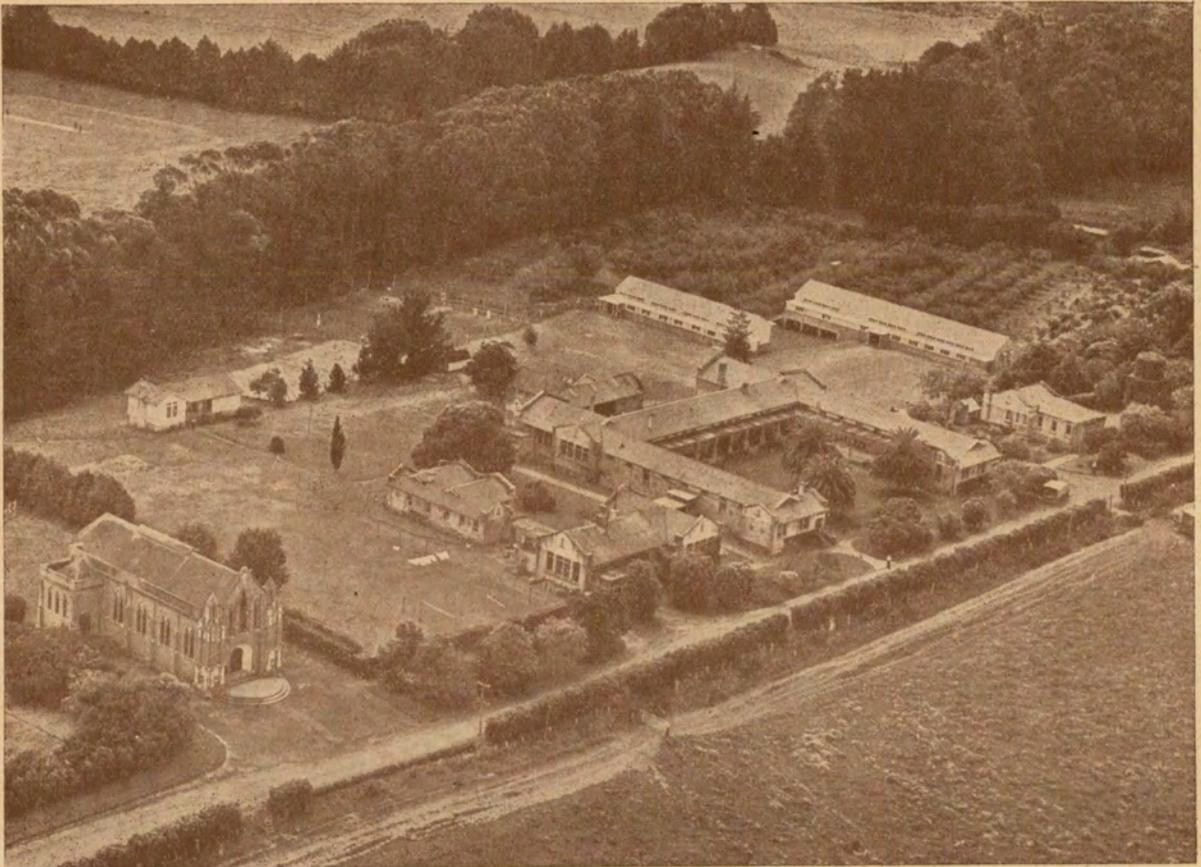
### THE CHURCH MILITANT:

It gives new life to the reading of the New Testament to see the early Christians driven by the Holy Spirit to win the world, the whole, wide world, for Christ, and developing a fighting faith, with the logic of movement producing the logic of truth, as Christian spearheads are driven at all points into the entrenched paganism of their times, so as to bring together into one new world-community the peoples of diverse races and cultures. We live in a much bigger world than they, and the number of nations and races is greater. Not only so, but the population is numerically considerably vaster and it steadily increases. But we still have the same world commission to go into all the world and baptise the nations. It is at this point that the contrast between the old and the new evangelisms is so marked. The former emphasised the winning of the individual as a brand plucked from the burning and to save him from an eternity of woe. The latter is motivated by the vision of a world-community of peace, love, and joy, achieved by making all nations Christian and uniting them in the Kingdom of God. What we have tried to show is that the new evangelism is a rediscovery of New Testament evangelism.

*A contribution to inter-racial understanding  
within the Methodist Church of New Zealand.*

## WESLEY COLLEGE, PAERATA

*By the REV. E. M. MARSHALL, M.A., Dip.Ed., Principal.*



AERIAL VIEW OF WESLEY COLLEGE, PAERATA.

A school approaching the question of racial understanding finds that its ability to cope with the problem is strictly limited. Wesley College is no exception. Yet, by our Deed of Trust and by the nature of our organisation, we are more favourably placed than many other Colleges. As a school, we include it on our programme as a matter for earnest consideration; as a boarding school, we have the added advantage of being able to care for the boys of different races in every aspect of their life—in the class-room, at worship, on the playing field, in the dormitory, on vacation and during the term; as a Church boarding school, we are able to relate this life directly to our faith and to the claims of Jesus Christ upon us.

How well we have done this can never be told; but it has always been the policy of the Wesley College Trust Board to open the doors to boys of any race, and it has always been our purpose at the College itself to do our utmost to give adequate instruction in the usual school subjects, and to provide full opportunity for the development of character and the spiritual life.

Our contribution to racial understanding may therefore be estimated from two view-points—the type and quality of training that is given in the atmosphere of a Methodist Boarding School; and the training for vocation.

It is interesting to note the following figures, giving the Overseas enrolments made each year since 1944:

1944—3	new enrolments—	all Tongans.
1946—7	“	“ —1 Tongan, 4 Samoans, 1 Fijian, 1 Indian from Fiji.
1947—3	“	“ —1 Tongan, 1 Ellice Islander, 1 Raratongan.
1948—5	“	“ —all Tongans.
1949—7	“	“ —all Tongans.
1950—5	“	“ —3 Tongans, 1 Raratongan, 1 Fijian.
1951—4	“	“ —3 Tongans, 1 Raratongan.
1952—4	“	“ —1 Tongan, 1 Samoan, 2 Raratongans.
Totals: 38	“	“ —24 Tongans, 5 Samoans, 5 Raratongans, 2 Fijians, 1 Indian from Fiji, 1 Ellice Islander.

(In addition we have had 2 Chinese from Hong Kong, 95 Maoris—and a total enrolment of 463 boys).

Of the Islanders, some of these who came to us in the early years were older than we usually care to have them. They had not been able to travel during the War, and their education abroad had been delayed for some years. They came to us handicapped, and presented a problem that we are not finding with those of lower age-groups. They had little knowledge of English, and found great difficulty in learning the language. They were mature men with vague ideas of what they were able and required to study. It became a major task to give them suitable training, fit them into a somewhat circumscribed College routine, and let them leave feeling that it had been worth-while coming to us.

They fitted into College life very well. They were always well received by the people when they appeared on the Sports Field or concert platform, or travelled in public conveyances and stayed in the homes of their European school mates. There has never been racial segregation in classes, dormitories, or sports groups. Naturally their superior physique and greater age gave them leadership in sports teams, Houses, and Clubs. During the period under review four of these boys have been Head Prefects. They have all been prominent in worship and in the conducting of services both at the College and in local Churches.

Undoubtedly they received much from their contacts with the boys and staff, all of other races. There is no doubt also that they have contributed richly to the life of the College. At times misunderstanding has created tension, when on both sides there has been failure to appreciate the other's point of view, when their Island background has led them into practices that are unacceptable to us. These surely are the very things which still cause tension between the races in the adult community. It was our duty to meet these boys on their own level, and, by mutual respect, by encouragement and understanding, to guide them into the way of life they have come to learn. We have endeavoured to show that tensions need not exist for long, and that the races can mix to the definite advantage of all.

These boys of the older age-group in most cases returned home, either immediately after leaving us, or after receiving a period of training in a trade in the City. Their experience in New Zealand must, I am sure, have been of benefit to them personally, and through them to their people.

It will have been noticed that most of the Islanders we have had are from Tonga. This is an island kingdom, and students enter as aliens on students' permits which may be extended from year to year. The remarks I make have reference primarily to Tongans, but may apply in general to all Islanders who have come to College.

When we receive them in their early years, and have them for six years or more, we find an improvement in studies and outlook, with less difficulty in the period of adjustment. They obtain a good grasp of English language and idiom, are able to appreciate the historic significance of things and may qualify in public examinations and proceed to further their studies after leaving the College. There is less confusion in their own minds concerning a vocation, and when they return home they should be well qualified in a trade or profession and occupy a useful position amongst their own people.

There are difficulties in the way, more particularly of Tongan students. These are not permitted to earn money while residing here under a student's permit. This precludes employment as clerks or apprentices or

labourers or farm hands; but makes it possible for them to attend University, Training College, or Theological College.

The vocational aspect of our work amongst the Islanders is very important. It is here that misunderstanding most easily arises. If a boy is not trained into a vocation, first at the College and then at an older level, he is likely to return home dissatisfied and ill-equipped—or he will attempt to stay in New Zealand where he is out-of-place because he is not qualified. In both cases there is a fruitful cause of trouble. It is not sufficient for us at Wesley College to train these boys in an atmosphere of goodwill and understanding only, and have no regard for their future either in New Zealand or at home. It has been a matter of grave personal concern to me to see some of our boys returning to Tonga insufficiently equipped, either because they had come when too old to learn or they had found no way by which they could become skilled in the trade they would like to take up.

At the present time our Island boys are studying for and will undoubtedly succeed in academic subjects, and will be able to pursue their studies at a higher level. We believe that by equipping them in this way, and providing the right environment at the College, we are making our best contribution to racial understanding. This year we can report that 3 of our old boys from the Islands are attending Teachers' Training College, and 4 are full-time students at the University. Some of the present students have in mind a career in Accountancy, Medicine, the Teaching Profession or the Christian Ministry. Some desire more training as student-workers in farming. The more we can take at a suitable age and with sufficient ability, the better we can help in the relieving of racial tensions.

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#### PRESIDENT'S FIJI RELIEF APPEAL.

At a recent meeting of the Foreign Mission Board preliminary consideration was given to the way in which the gifts of our people for this cause could best be used. We expect that the annual meeting of the Board on October 7th will be able to make a final decision. Up to date almost £3700 has been received, a generous response by our people to a very real need. This sum includes £350 contributed by the women's committee of the National Council of Churches, being part of the collections received at the annual Women's World Day of Prayer. As the Day of Prayer fills an important place in the Fijian Church calendar, this gift will have added significance for the Fijian women.

This sum of £350 was wrongly shown under the heading, "Rehabilitation Fund" in the June issue of "The Open Door."

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#### M.W.M.U. JUBILEE TRAVELLING FUND.

In response to the appeal in the December number of the "Open Door," for donations to the M.W.M.U. Jubilee Travelling Fund, in return for Daffodil bulbs, Miss Barnett wishes to thank all who contributed.

£62/10/0 was the total amount donated, nothing having been deducted for expenses.

Miss Barnett wishes especially to thank those who added extra for postage.

## THE EDITOR'S MAIL BAG

Jubilee afternoon at Kekesu was set aside for the opening of the Don Alley Memorial Hospital. At 2.30 all gathered in front of the building; and, after a short service of worship, our President, Rev. G. I. Laurenson, formally declared the new hospital open. A native mat veiled the wording over the doorway. This mat was held in place with two large stones. There was a roar



*Girls' Life Brigade at Kekesu with Sisters Merle Carter and Thelma Duthie.*

of laughter when Mr. Laurenson reached up and lifted the stones down. Anyone of average build would have needed a step-ladder! The hospital is our first permanent building at Kekesu and is a fine building with concrete floors, asbestos walls lined with ply board and an iron roof. It will be a joy for Sister Merle to work in.

Anything of such importance as the opening of a hospital means a feast for the people. For a whole week previously they had been making preparations for the time when they would all sit in two long rows with an abundant supply of cooked foods spread out on banana leaves between the two rows. Turtles, fish, oysters, poultry, kaukau, taro and other delicacies had been cooked in banana leaves in their native ovens. Rev. E. Te Tuhi pronounced the blessing, then all were quiet for some time while the food rapidly disappeared. As the people were beginning to feel that they had reached their capacity the entertainment was commenced. Daniel and Vasiti Palavi, dressed in true Tongan fashion, danced to the beat of a drum and the clapping of hands. Unfortunately it was too dark to get photographs, but one day Daniel and Vasiti will dress up again and click will go my camera. Other items followed until all the food had been consumed. Then all were contented and full.

### JUBILEE CONCERT:

Later in the evening a concert and picture showing was planned. The concert went off with a bang and many and varied were the items, but when it came time to show some movie films the projector decided not to work. It was very disappointing because Mr. Shepherd had worked very hard to get the big generator working so that there would be sufficient voltage to run the projector. There were brilliant electric lights but not a spark of life in the projector. Everyone was very disappointed. Just before the close of day some of our mission boys, girls and teachers presented a play, "The Child Samuel." We had worked hard at practices and they made a creditable performance, especially as this was the first play that they had ever done. They spoke in English, too. They looked quite the part dressed in their costumes, although the boys themselves didn't think

so—they said to me—"Me no like. Clothes belong olamary. Me no mary!" However, I managed to persuade them otherwise.

Sunday was a day of great blessings unto all of us. The morning service which lasted for nearly two hours was one of wonderful inspiration. Our President preached the sermon and it was translated by one of the teachers so that all might understand. The choirs really excelled themselves. —*Sister Thelma Duthie.*

### A BUKA DIETARY:

Perhaps you would like to know about food. Every day we chew coconut after each meal—it helps to clean the teeth. The juice of the coconut is good to drink too, and I often have that. For drinks usually the girls make a moolie drink; that is something like a lemon only not so sour. It is very nice. Potatoes are what they call kaukau, very similar to kumara in New Zealand. Greens—we use the tops of kaukau or another sort of creeper, then for a salad there is jeep which grows in a bush; the girls go out once a week to get it. Jeep is white, the inside as well. It is very nice with salad dressing. We usually have fruit of some kind for pudding. There are pineapples, five corners, paw-paw, soursop, and bread-fruit. We get our ration of fruit on Saturday and it lasts us till Monday or Tuesday; then we have to think up something else for the rest of the week. I forgot about bananas. I like them fried best. We make our own bread, and as the weather is always warm, we have no trouble in getting the dough to rise. Milk we made up from dried milk powder we brought with us. A 2lb tin lasts about 5 days. So you see we use quite a bit. Meat and butter are all tinned stuff. We get a few fish but they are not very big and rather bony. All the same it is lovely to have something fresh. I have had only 2 eggs (turkey) brought in from a village, since I arrived. There are fowls here but they belong to minister—even although they lay, their nests are hard to find—they lay about eight or nine eggs and then hatch them. Hence no eggs.

For lights we use kerosene lanterns, and what a lovely scene it is at 7 p.m. to see a number of lanterns slowly wending their way down to house Lotu. So you see, although everything is new and entirely different from the N.Z. conditions, I am getting to like the place immensely.

I am reading a little book called "The Practice of the Presence of God" and I feel that I should pass this on—it has been a help to me.

"God requires no greater matter of us; a little remembrance of Him from time to time, a little adoration: Lift up your heart to Him, sometimes even at your meals and when you are in company; the least little remembrance will always be acceptable to Him. You need not cry very loud; He is nearer to us than we are aware of." —*Sister Helen Whitlow.*

(Continued from page 7)

that as you view Mr. Riseley's pictures of this solemn moment, you too may thank God for the life and witness of a "servant of the Word," and will feel pleased that those donations you gave some years ago to the "Don Alley Memorial" have been put to a worthy use, and he, being dead, yet speaketh healing and health, goodness and God, to those for whom he lived, and for whom he died.

## Needed for the Solomon Islands:

**ONE NEW TEACHER**

**TWO NEW CARBON**

Although good progress has been made, final completion is still far away.

To date, four young men have been trained each. Who follows in their train?

## JUBILEE CELEBRATIONS at CHOISEUL

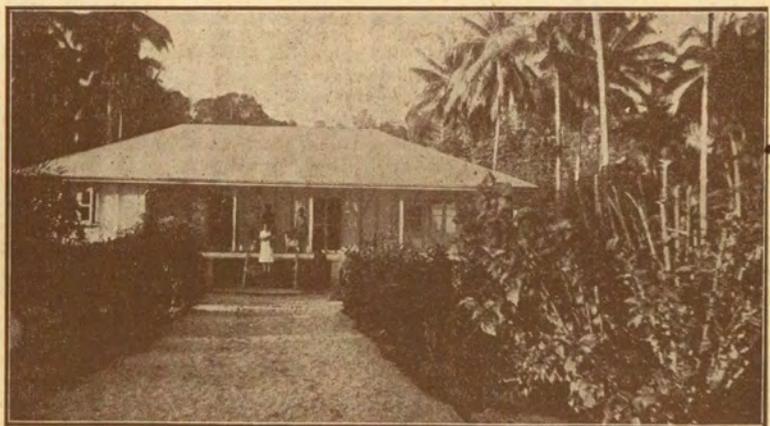
—BY AN ACTIVE PARTICIPANT (SISTER LUCY MONEY).

In April, Nancy Ball and I had a quick trip round to Senga for Quarterly Meeting. We expected Mr. Metcalfe, but weather, boat engines, etc., were not very co-operative, and in the end he had to send the "Cicely" over to take Nancy and me and the native representatives round to Senga, while he made a very necessary trip to Buin. We left here early on Wednesday morning of Easter week, and had a really good trip—remarkably so, because we left bad weather behind us here, and apparently missed it by a matter of hours round the other side. We spent a night at Mamarana and arrived at Paqoe (biggest village in the Senga district) about 1 p.m. on Thursday. We had Easter week-end there, with Quarterly Meeting on Easter Monday, and left again for home on Tuesday morning, arriving back here about 9 a.m. Wednesday.

The next few weeks were mainly occupied with preparations for the visit of the Jubilee party. We worked out a programme with the teachers and leaders, and left as much as possible of the arrangements in their hands. We ourselves had been having a hectic time with sewing for weeks beforehand. Jessie Grant made tailored white titivis for all the 28 station boys and Nancy did most of the button-holes. Jess also made white titivis and navy shorts for the crews of the "Roviana," "Cicely" and "Mandalay," and that involved a whole lot more buttonholes. After I had finished supervising the making of new school uniforms for our 30 girls, as well as a couple or titivis each (I did *not* make them myself) I also turned my attention to the boys, and hemmed 28 navy titivis and 28 red belts. Then there were gathered skirts for the basketball teams, and of course new frocks and pants for our small fry—and by that time the Jubilee was almost upon us. But other things happened before then.

### TRAGEDY:

Tragedy struck our station the week before the Celebrations. On the Monday afternoon some of the village youngsters were bathing at the anchorage, almost under the big buni tree, when a shark took and killed one of them right under the eyes of his brother and playmate. Sasamuqa has always been considered a particularly safe place, and the children, especially the small boys, had half lived in the water. Young Mendana, who was about 9 years old, was a firm favourite with everyone, a jolly, loveable youngster with a beaming smile. It seemed incredible that in just a flash he was gone completely. To make matters worse, his father has been a patient at Ozama Leprosarium, and his mother, Rewa, had been having a difficult time caring for her three small boys with very little help, and coping with sickness and food shortages. She had had quite enough to cope with without this terrific shock and grief. Fortunately Eroni, his father, was nearly ready for discharge, and was really only waiting for a doctor's final clearance, so in response to my urgent radio, Sister Winfred was able to send him



The Sisters' House at Choiseul.

home on the first boat that came this way. It was a sad' homecoming for him, but he and Rewa are fine Christian folk, with a faith that will carry them through.



*View of Sasamuqa Beach.*

*A Choiseul Canoe in the Sasamuqa Anchorage.*

#### ARRIVAL:

In spite of all things, Friday, May 16th, dawned clear and bright, and we found we had done a good number of things that we considered necessary before the guests arrived. There were beds for them to sleep on, the cake tins were full, there was a reasonable amount of food in the store, the frig. was going well. It came at Easter, it really goes and is a great boon. We had women lined up to do the washing, station boys and girls were respectably outfitted and ready to take part in the welcome. The place was thronging with crowds of folk from all round Choiseul. They began arriving the previous Saturday, and continued to do so every day and all day, in canoes and on foot. It had provided great excitement during the week, as first one batch of canoes and then another came in sight, trying to identify them and then watching them sweep into the anchorage with all the flourish of a real raiding party. I don't know how good my guess is but I should say there were between 1500 and 2000 people here. Where they all slept goodness knows. Every building, public and private, was filled to overflowing.

The first boatcall was heard about 11 a.m. We were still rushing round trying to do a hundred things at once, of course. The boat was soon identified as the "Cicely" and the crowds began to gather at the Buni tree to welcome whoever might be on board. Four big war-canoes were in the water, and went racing out to sea, to escort the boat into the anchorage. About a dozen decorated rafts, looking very colourful with their gay flags and streamers, met the boat at the entrance through the reef and circled round and round her. The rafts are made of three lengths of very light wood, rivetted together, and are the pride and joy of the local small boys. Many more had been prepared, but the shark fatality has put an end to water sports for the time being, and we had officially "tabu-ed" the rafts for the smaller boys. But some of the older ones decided to be in the fun, and their rafts certainly made a very attractive picture. On shore, the crowd gathered under the buni, and hymns of welcome were sung as the "Cicely" anchored and the folk came ashore. That contingent consisted of Mr. and Mrs. Rushton, Sister Lina and Miss May Gardner and Revs. E. C. Leadley, G. Cornwell and T. Shepherd. Cool drinks and a rest at

our house were followed by lunch, and by that time the "Roviana" was fast approaching with the remainder of the party. This time no less than eleven very big canoes were lined up to escort the boat, two of them being new dug-outs about 30 ft. long the others bigger decorated war-canoes. Two of them were filled with girls who showed that they could rise to the occasion and paddle as well as anyone. It was a thrilling sight to see them circling round the anchorage, then sweeping out to sea, meeting the "Roviana" and escorting her back, all in perfect formation and timing. The rafts this time were out of the picture as a breeze had sprung up and ruffled the anchorage slightly, and no chances were being taken as rafts capsize very easily. But on shore the crowds thronged to the water's edge, and sang their welcome as the Presidential party came ashore.

#### DEMONSTRATION:

After the new arrivals had been fed, and everyone had been given time to rest a little, we set off on a tour of inspection of the village, or rather villages, that comprise Sasamuqa. At our request, the village elders had arranged demonstrations of native work and crafts, and each group of two or three houses was responsible for something different. It was most interesting, and even we who live here saw things being done that we had not seen before. There was rope-making, net-making, basket-making, native mats and umbrellas, making of native cloth from bark, fire-lighting, drilling with a native wooden drill, climbing coconut palms, climbing nut-trees (a more difficult and complicated business) and all the varied work of picking, cracking and preparing the nuts. A demonstration of canoe making and mending, on a miniature war canoe, was particularly interesting. These canoes are not dug-outs, but are made of planks which are sewn together, and the seams caulked with a black putty-like substance. Fishing with the typical local square net, various aspects of house building, all were included. Mr. Riseley was busy with his movie-camera, but unfortunately it was rather late in the day and there was not enough light. Many of the groups had dressed in native costume and gone to great trouble to make their demonstrations look like the "old days."

#### HOSPITALITY:

The tour finished at the house of Stephen, one of the leading younger men, who had asked if he might entertain the visitors for dinner that night. Actually it was a combined effort on the part of that section of the village. We gratefully accepted their offer, as most of the goods we had ordered had not arrived, and the planning of meals was not easy. Stephen had gathered together all the ex-cookboys among the residents of his part of the village (and they are apparently legion) and together they had combined to produce a real feast. Soup, poultry, pork, turtle, baked and boiled vegetables, native greens, and as a dessert, bananas cooked in batter. They had built a special leaf shelter for the occasion, and tables and building were deautifully decorated. The ex-cookboys served, all dressed in white. There were speeches of welcome by Stephen and the local Headman, and everything went off very well.

Before evening Lotu the party gathered at our house to watch the torch-light procession. From both ends of the village the folk came in their hundreds, carrying lighted coconut fronds, and converging on the buni tree, where Lotu was to be held—a most impressive scene. When they were all gathered we escorted the guests along. A platform was erected under the buni tree where the scene was lit by about 8 pressure lamps, and before us as we sat on the platform was just a sea of faces, reaching out into the darkness. The singing was good; there were addresses of welcome from

the Lotu leaders, and replies by some of the visitors, and of course there were special choirs. After Lotu we repaired again to the Sisters' house and sat on the verandah for supper, while the first entrants in the choir competition came to sing to us. This is the first time such a competition has been arranged here, and there were entries from nearly all the village choirs. Some were very good, some were good, and some were not so good, of course, but on the whole it was very worthwhile. Seven of them came that evening, after which we all thought it time for bed.

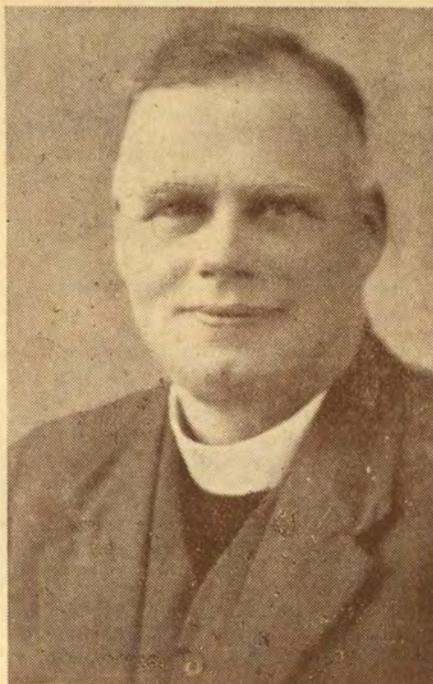
#### RECOLLECTIONS OF MR. ROONEY:

Saturday morning, after Lotu and breakfast, those who felt inclined left for a canoe trip to Vanga, about three miles away. We had three large canoes, with, in addition to the paddlers, a good number of the visitors, Sister Jessie and myself. As we approached Vanga, the reception given to the Rev. S. R. Rooney was re-enacted. A solitary warrior, spying our approach, revealed his presence on the beach when we were still a mile or so away. From there we watched his progress back to the village (when he chose to let us see him) till he gave the alarm and a party of warriors rushed down the beach. They were clad in the old native T-bandage, with plenty of war-paint, and the leader shouted to us from the beach, enquiring our business, and telling us to go back, that they did not want the white missionary, and did not want the Lotu, as it would spoil their customs and anger the spirits whom they worshipped. But after a good deal of parleying we were allowed to land, and the scene rapidly changed. As we set foot on shore the village folk, who had kept out of sight, suddenly appeared, dressed in their Sunday best, and sang their welcome in true Lotu fashion. Then we were entertained for a little while with native dancing to the bamboo pipes (their original music) and Mr. Laurenson conducted a brief Lotu before we left the village, some of us walking back, while the rest returned as they had come, by canoe.

Back here by about 10.30 a.m., we were ready for the day's programme. First there were the girls' team games and basketball. We had two teams of boarding school girls, and two of local village girls. There was a counter-attraction at the same time, as three couples were being married, but nevertheless the girls had a good audience and put up a very creditable performance. The team games were closely contested and we had to run off two or three extras before one of the G.B.S. teams were declared the winners on points. Then followed the basketball match between G.B.S. and Sasamuqa. Earlier in the week, at a practice match, the village had beaten our girls, whom I had not allowed to field their strongest team. The village lasses crowed so much, that our girls demanded that all their best players be included, lest they should be disgraced in front of the crowd. So they were able to hold their own pretty well, but the village girls put up a good showing, and were not beaten by much. The only incident in the game was when two of our girls collided about half a minute after the start, and one of them had to leave the court with a bleeding nose and a black eye. Apart from that they all enjoyed themselves and so did the audience.

Perhaps the most interesting item of the day was the re-enacting of Mr. Rooney's arrival nearly 50 years ago. Entirely prepared and acted by the local and station boys, it was really good. A commentary was given by one of the teachers. Mr. Rooney was the first white man most of the people of those days had seen, though a few of the men had been out to trading schooners

which anchored well out to sea. Some in the audience, among them Stephen Gadapeta, our head catechist, and a number of others, can well remember that time, and were here when Mr. Rooney actually did land. Stephen was the first convert and he and several others, a number of whom were present at the Jubilee functions, were baptised a few years later.



*A missionary of earlier days at Choiseul  
—the late Rev. V. le C. Binet.*

The rest of the day was taken up with various items, "kiu" dancing (to the bamboo pipes) fire-lighting competition, tight-rope walking, football, marching and semaphore drill by the station boys, a native feast—a mixture of the old and the new. Then in the evening we had Lotu again under the Buni, and watched the performance of a part of "Pilgrim's Progress" by a native cast. The angels, who appear in the scene at the Cross, forgot their wings, and I had to dash home to get them during the performance, but no one else was aware of that little item, and all went smoothly. Then Mr. Riseley entertained the native audience with a showing of films, which of course were most enthusiastically received, especially that of the early days of the mission on Vella Lavella. Then home to bed.

Each evening "Lotu" was at the buni tree again as the church was not big enough for the crowds. Thirty choirs were heard and the result of the competition announced by the General Secretary. Our local Sasamuqa choir, having the advantage of numbers and extra tuition at times, was not permitted to take part in the competition, but they received very special mention from everyone for their rendering of the Te Deum on Sunday morning. I was in the maternity ward by that time, so only heard them from a distance, but apparently they really excelled themselves. They were trained by two of the teachers, with only a little constructive criticism from Nancy at their last practice or two.

# WOMEN'S PAGE

# M.W.M.U.

Methodist Women's  
Missionary Union of  
New Zealand.

CHRISTCHURCH,  
August, 1952.

Dear "Open Door" Friends,

As President of the Methodist Women's Missionary Union this will be my last letter to you all through this very fine and informative magazine. Many of you I may have met during my travels, others just know me by name, but to everyone alike I wish to say thank you for your kindly interest in the M.W.M.U. page. How strong a common interest is, especially when it is backed by a love to serve the King of Kings in His Mission field, and how rich the friendship and fellowship that grows through doing things together, particularly in service to others; this really is the objective of our Union. Glancing back over the past three years one is impressed by the response of our young men and women to the call of the overseas mission work; ten sisters including Sister Ada have gone out in three years to give of their best to the native people of the Solomons. Our responsibilities have increased, so we need to be very watchful and prayerful lest we fail our front-line workers. It has been a great joy and experience to represent the M.W.M.U. on many and varied occasions, particularly so at our Church Conferences, the opening of the "Hawera Maori Centre" in which we had special interest and later to visit the Overseas Mission field for the Golden Jubilee celebrations. This is no doubt the highlight of which I must say something here. Traveling to and from the Solomons was all done by aircraft; it was certainly quick and very good too. A few days were spent at Rabaul waiting for a connection where the Rev. and Mrs. F. G. Lewis of the Australian Methodist Mission were exceedingly kind in entertaining the party in their home, taking us out to see their mission stations and institutions; it was good to meet these people, to learn something of their work and generally exchange ideas; but the thrilling moment was when we set foot on our own Mission station at Skotolan, and were met by our Mission staff, and natives, and later to join them in a Thanksgiving Service. The Revs. J. R. Metcalfe and A. H. Voyce met us with the two Mission boats "Cicely" and "Roviana" on which we travelled, calling at all stations and other places until we reached Roviana for the Jubilee Celebrations proper. The "Cicely" and "Roviana" are by no means luxury liners, they are two little ships, doing a big job and manned by native crews; in heavy seas they would either toss or roll much to their passengers' discomfort, but like faithful servants, always came safely into port.

Reaching our Mission station at Vella Lavella we were delighted to meet again the Rev. J. F. Goldie and Mrs. Rand, his daughter; both at Bilua and Roviana. Mr. Goldie was able to join in all the celebrations and everyone was deeply thankful for his presence and the joy it brought to the native peoples.

The Jubilee services were wonderful. Some 2,000 or more native people gathered in a special building erected for the purpose. The singing was something to be remembered, particularly the "Te Deum" and the "Hallelujah Chorus" by two choirs. Two other impressive services were the Communion Service at 7 a.m. when over 200 communicants took part, and on the following Sunday afternoon when the Ordination of Tim-

othy Piani to the full work of the native ministry took place.

To me the meeting with the sisters on every station and living with them in their homes was a very great joy indeed; often the time seemed all too short. At Bilua I met and chatted with the wife of Daniel Bula, whom many New Zealanders will remember coming to our country many years ago. At Roviana I met Ivy Bui known to the M.W.M.U. women through correspondence, and Nathan Kera who was in New Zealand some years ago now. All these send greetings to friends who knew them.

The past fifty years has seen the establishment of the Christian Church in the Solomons; what of the years to come? May we continue to build on a foundation so well laid in the hope of spreading the Gospel right through the islands of the Pacific.

I conclude with many happy memories in the service of Christian Missions.

Yours sincerely,

LILIAN HALLAM.

\* \* \*

## AUCKLAND DISTRICT COUNCIL:

A very successful Convention was held at which Mrs. Andrews and Sister Dorothy Pointon were the speakers. Mrs. Scrivin chaired the meetings and the Devotions were taken by Mrs. W. E. A. Carr, who took as her theme, 'Take no thought for the morrow.' The message was very inspiring. Greetings were received from the President, Mrs. Hallam, who was representing the Union in the Solomons, and from the Waitemata and Franklin Districts. A very profitable time was spent at the morning session discussing the duties of the various officers. Mrs. Andrews spoke on the deep need for literature for the Fijians. Not only secular books of a good standing were needed but good and simple Christian literature. Sister Dorothy Pointon, who has recently returned from England, spoke on her experiences at the Methodist World Conference held at Oxford. Also she told of some of the joys and trials of a Deaconess in the Hokianga District.

\* \* \*

## SOUTH AUCKLAND DISTRICT COUNCIL:

The Convention was held in St. John's Church, Hamilton East, on May 7th, Mrs. S. C. Maunder presiding. 63 delegates and visitors from Hamilton, Hamilton East, Te Awamutu, Te Kuiti, Te Kowhai, Huntly, Cambridge, Otorohanga and Rototuna. Sister Rona Keightley led the morning Devotions, after which the Rev. C. B. Oldfield gave the pre-Communion address of which the theme was, 'Christ's Holiness in fitting Himself for the Cross for our sakes.' This was a message of deep significance and challenge for sacrificial service. The Rev. H. Matthews assisted in administering the Sacrament. The Easter Offering of £60 was dedicated. The afternoon opening Devotions were led by Mrs. Oldfield. An up-to-date address by Sister Grace Clement followed in which she traced her work over a wide area from Te Kuiti to Wanganui, with Mokau, Raetihi, Ohakune, and Ratana Pa inclusive. The paramount importance of her work was contacting people, women and children in sawmilling settlements, back-

blocks, schools and isolated homes. Bible reading, Family Worship, discussion on their many problems and answers for them, was a small contribution to these people in the Family of our Church. The new Te Kuiti Centre managed by the Women's Committee (Maori) was already proving its worth. Groups such as W.C.T.U. (Maori) and the Maori Women's Welfare League were co-operating, the latter being a branch of the first Maori Women's Movement in N.Z. which was Government sponsored. Sister Grace was thanked and presented with a shoulder spray. The Benediction closed a day of inspiration and happiest fellowship.

The quarterly meeting of the South Auckland District Council was held in St. Paul's, Hamilton, on Friday, May 30th. 22 delegates representing Hamilton, Hamilton East, Rototuna, Huntly, Cambridge, Te Awamutu and Te Kuiti. Mrs. Maunder presided and the Devotions were led by Mrs. J. W. Chapman, whose message was prompted by a discussion she had with a visitor to the recent Pan Pacific Conference. This lady believed that if we all lived our lives individually according to the Gospel of Jesus Christ and the laws of our Church there would be no need for the passing of social laws of Government. Mrs. Chapman challenged us to live these ideals of Christian faith and practice them, not just speak them. Mrs. Maunder touched on the great event in our Church, the Jubilee in the Solomons, paying tribute to the outstanding work of 50 years of John F. Goldie, one of the Church's great men. Mrs. Carter read some arresting anecdotes from Sister Merle's letter from the Solomons. The Treasurer, Mrs. Fisher, reported allocations paid in for the quarter, £59. The sum of £17/17/6 was subscribed by the district to the Jubilee Travelling Fund. All Auxiliaries presented reports showing sustained effort with the Special Objective promising well. Hamilton East and Otorohanga were asked to consider sending delegates to the Union Conference to be held in Dunedin from 11th to 15th October. An Invitation for Conference to be held in Hamilton in 1953 was passed to be sent forward. A suggestion from Cambridge that the word Convention be changed to Rally was briefly discussed but as this was a matter for Conference it was left to that Auxiliary to frame a Remit if they thought fit. The meeting closed with the Benediction.

\* \* \*

#### WAIRARAPA DISTRICT COUNCIL:

The Convention was held at Masterton on Tuesday, 29th April. The Communion Service was conducted by Dr. Slade. The business session followed. Mrs. Sage presiding spoke of three outstanding events in our Missionary work for 1952. (1) The 21st Birthday of Kurahuna. (2) Jubilee in the Solomons. (3) 50th Anniversary of the founding of the first Auxiliary in Dunedin in 1902. She asked for the continued interest and prayers of all our members, pointing out that we cannot have one without the other. Reference was made to the work of the late Mrs. Gallagher of Eketahuna and also that of Mrs. Rutter (mother of Dr. Rutter), one of the early members of the M.W.M.U. in Masterton. The Roll Call numbered about 50. Greetings were read from the Dominion President.

In discussing 1953 Conference it was decided unanimously to invite the M.W.M.U. 1953 Conference to Masterton. Mrs. Sage led the afternoon Devotions. An interesting and helpful talk on Kurahuna was given by Mrs. Clark of Greytown (once a member of the staff). 2.30 p.m.—Welcome to visitors. Interesting address by Mrs. de Lambert, an Indian lady from Wellington. She made a lovely picture in her colourful sari, and her personality charmed all. Dedication of the collection and thanks and appreciation to all who had helped, brought a successful day to a close.

#### NORTH CANTERBURY DISTRICT COUNCIL:

The highlight of the quarter just ended was undoubtedly the Annual Convention, held this year on April 29th and 30th. The proceedings opened on the Tuesday evening when a 'March of Time' pageant, produced by Mrs. Beaumont, was performed in the Sydenham Youth Centre Hall. In twelve parts, performed by the city and suburban Auxiliaries and assisted by a number of singers chiefly from Addington and Edgeware Rd. and including a trio of Maori ladies, this pageant depicted the history of both the Home and Overseas Missions from their early days to the present day. On Wednesday morning a devotional and educational session was held in which Mrs. Petch led the Devotions and vocal solos were given by Mrs. W. Whitworth. In the afternoon the Easter Offering Service was held in Durham St. Church when the Rev. W. T. Blight, Chairman of the District gave an address and the Communion Service was conducted by the Revs. Blight and Petch. The Easter Offering amounted to £198/17/3, but with several amounts yet to come in it is hoped that the sum of £200 will be reached. Great credit is due to Mrs. Blight, who so ably acted as Convener for the serving of all refreshments during the Convention. The usual quarterly meeting was held on May 14th when Mrs. Colechin presided and led the Devotional session. In addition to the usual business a letter was received from the Rev. W. Falkingham of the Central Mission asking for the appointment of six M.W.M.U. ladies to join with those of the Central Mission to form a Committee of Management for a Maori Girls' Hostel about to be established in Christchurch. The Executive was given the power to approach and appoint suitable members for this work. In connection with the Deaconess' Convocation to be held in Christchurch in August it was decided to hold an evening social to entertain them on August 28th, and to hold the District Annual meeting on August 13th.

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#### SOUTH CANTERBURY DISTRICT COUNCIL:

South Canterbury is such a long narrow district that this year it was decided to hold two Conventions, one at Waimate early in March, and the other later in Ashburton to bring in the group of Auxiliaries in and around that town. So on April 1st the S. Canterbury District Officers with others from Waimate set off early by car to travel the 80 odd miles to Ashburton. From 10.30-11.45 a.m. the business session was presided over by Mrs. M. E. Hayman District Council President. Devotions were led by Miss Barnett, District Council Secretary. Interesting reports were given by the various Auxiliaries, ten out of twelve been represented. It was with regret that we learned that Rakaia Auxiliary formed last November, finds it is unable to carry on. Mrs. Hayman stressed the Special Objective "Kurahuna Extensions" and also the Jubilee of the Solomons Islands Mission. A well attended Communion in the Baring Square Church followed, conducted by Rev. J. C. A. Williams. Mr. Williams based his pre-Communion address on one of the unrecorded sayings of Jesus, 'Wonder at the things which lie before you' gradually leading our thoughts to the wonder of forgiveness both human and Divine. The afternoon session was presided over by Mrs. Kerr, President of Baring Square Auxiliary. Greetings were received from the Dominion Executive and from local kindred societies. A welcome was extended to Sister Ada, Lee guest speaker who gave an intensely interesting account of every day life in the Solomon Islands, particularly of her former district of Buin. Sister Ada based her talk on a questionnaire sent to her by Miss Hight, Secretary of Baring Square. A vote of thanks to Sister Ada was moved and the Benediction concluded this worthwhile Second Convention.

## Treasurers' Acknowledgments:

The Treasurers acknowledge with thanks the following donations:

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Rev. J. R. Metcalfe, Roviana, Gizo, British Solomon Islands.  
 Rev. A. H. Voyce, Koau, Buin, Bougainville, New Guinea.  
 Rev. A. W. E. Silvester, Bilua, Vella Lavella, Solomon Islands.  
 Rev. Trevor Shepherd, Teop, Sohana, New Guinea.  
 Rev. A. H. Hall, Roviana, Gizo, British Solomon Islands.  
 Rev. G. A. R. Cornwell, Skotolan, Sohana, New Guinea.  
 Rev. R. H. Woodfield, Roviana, Gizo, British Solomon Islands.  
 Rev. G. G. Carter, M.A., Dip.Ed., Koau, Buin Bay, Sth. Bougainville, New Guinea.  
 Dr. G. E. Hoult, Roviana, Gizo, British Solomon Islands.  
 Mr. G. H. J. Yearbury, Teop, Sohana, New Guinea.  
 Mr. Grenville Voyce, Koau, Buin, Bougainville, New Guinea.  
 Mr. Brian Sides, Bilua, Vella Lavella, British Solomon Islands.  
 Mr. R. Mannall, Kihili, Buin, Bougainville, New Guinea.  
 Mr. P. F. Taylor, Bilua, Vella Lavella, British Solomon Islands.

Sister Effie Harkness, Roviana, Gizo, British Solomon Islands.  
 Sister Winifred Poo'e, Bilua, Vella Lavella, Solomon Islands.  
 Sister Merle Carter, Teop, Sohana, New Guinea.  
 Sister Lucy Money, Choiseul, British Solomon Islands.  
 Sister Eva Saunders, Skotolan, Sohana, New Guinea.  
 Sister Joyce McDonald, Bilua, Vella Lavella, Solomon Islands.  
 Sister Joan Brooking, Koau, Buin, Bougainville, New Guinea.  
 Sister Davinia Clark, Roviana, Gizo, British Solomon Islands.  
 Sister Jessie Grant, Roviana, Gizo, British Solomon Islands.  
 Sister Myra Fraser, Roviana, Gizo, British Solomon Islands.  
 Sister Jane Bond, Bilua, Vella Lavella, British Solomon Islands.  
 Sister Pamela Beaumont, Koau, Buin, Bougainville, New Guinea.  
 Sister Nancy Ball, Choiseul, British Solomon Islands.  
 Sister He'en Whitlow, Skotolan, Sohana, New Guinea.  
 Sister Thelma Duthie, Teop, Sohana, New Guinea.  
 Sister Ada Lee, Kihili, Buin, Bougainville, New Guinea.  
 Sister June Hilder, Roviana, Gizo, British Solomon Islands.

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