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Missionary Publications

"THE OPEN DOOR"

Editor: Rev. S. G. Andrews, M.A.

P.O. Box 5023,
Auckland.

Copies are supplied by appointed agents in the Circuits at 1/6 per annum; single copies posted at 2/- per annum.

Orders and remittances to:

The Manager for Publications, Methodist Foreign Mission Department, Box 5023, AUCKLAND, C.1.

Also available: Maps of Solomon Islands:—5/- (paper), 11/- (linen), post free.

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Printed by the Institute Printing & Publishing Society Ltd.

VOL. XXXV. No. 3

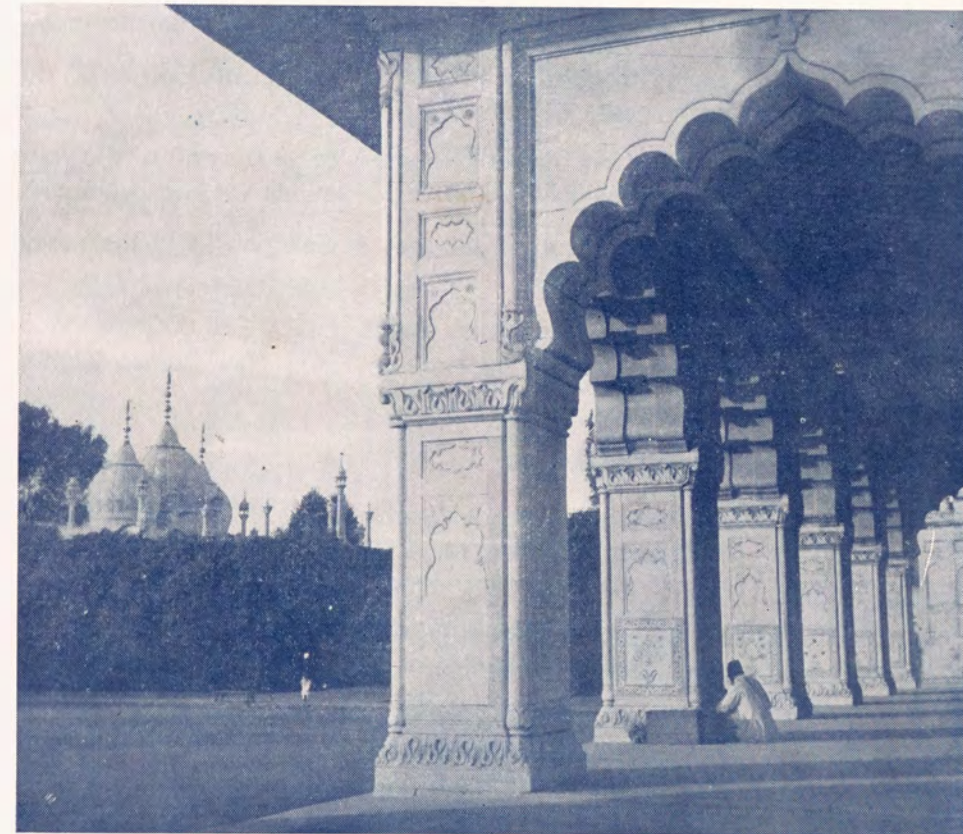
DECEMBER, 1955

Laina

Published Quarterly.

THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



The Pearl Mosque at Delhi.

—Photo: Press Information Bureau, Government of India.



This number features . . .

OTHER WORLD RELIGIONS

Price: Two Shillings and Sixpence per annum.
Posted: Three Shillings.

General Secretary: Rev. S. G. Andrews.
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Let us Pray . .

IN EVERYTHING GIVE THANKS:

Offer thanks—

- (1) For God's "unspeakable gift" to us in Jesus His Son, whose birth we remember this month.
- (2) For "the glad tidings of great joy which shall be to all people."
- (3) For the inspiration offered by the recent M.W.M.U. and Church Conferences.
- (4) For the offers of missionary service on the part of the young Methodists resulting in recent appointments for the overseas work.
- (5) For the publication of "Isles of Solomon" and the ready response of our people.
- (6) For the attainment of the target of £10,000 in the appeal for initial and capital expenditure in the New Guinea Highlands.

OFFERING INTERCESSION:

- (1) For the leaders of our Church, especially the new President of the Conference, the Rev. M. A. McDowell and the Vice-President, Mr. L. A. Davis, as they commence their year of office.
- (2) For the new Dominion President (Mrs. A. Symmans) and the Dominion Executive of the M.W.M.U., now in office at New Plymouth.
- (3) For the newly appointed workers to serve overseas, as they make their arrangements to depart: the Rev. A. C. and Mrs. Watson, Sisters Mary Addison and Audrey Grice, Messrs Clarence V. Wills, David G. Peterson and Niven G. Ball.
- (4) For our workers at present on furlough, or shortly to come: Sisters Effie Harkness, Ada Lee, June Hilder, Revs. and Mesdames G. G. Carter, D. I. A. McDonald and G. A. R. Cornwell.
- (5) For the filling of the remaining vacancies overseas; namely, male teacher (Highlands), woman teacher (for Solomon Islands Girls' School), and two nurses (required during 1956).
- (6) For the young Church in the Solomon Islands, and their own missionaries serving, with ours, in the New Guinea Highlands.

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The Missionary Organ of
the Methodist Church of
New Zealand

VOL. XXXV. No. 3.

DECEMBER, 1955.

Published Quarterly.

Campaigns for the Souls of Men

We have been brought up to think that the World, the Flesh and the Devil are always competing for the souls of men. But we do not readily recognize the various subtle ways in which these carry out their campaigns against the Christians. To-day such campaigns have taken different forms and shapes. The World, the Flesh and the Devil have put on different garbs and use a different language. They lead more successful campaigns, and gather in many converts in the name of

ments—all are engaging in missionary campaigns to make known the truths of Hinduism and to reclaim Hindus who had become Christians or Muslims. To them freedom from foreign power should also mean freedom from foreign religions in this country. (It must be noted, however, that the Constitution of India has laid down freedom of religion; and India is a Secular State.) Attempts are made to popularize Hinduism and show forth its excellencies as a great (spiritual) World Religion.

BUDDHISM

In lands where Buddhism is the accepted religion of the majority, great strides are made to make the people conscious of their heritage in Buddhism and of the part Buddhism will play in shaping their destiny. In Burma Buddhism has received a new impetus, in what amounts to a Buddhist renaissance. Old pagodas and monasteries have been restored and new ones have been built. In Ceylon, too, Buddhism is being greatly re-discovered and re-stated in order that it may increasingly shape and guide the destiny of the little island and retain the allegiance of its people.

COMMUNISM

The campaigns in the name of indigenous religions are greatly inspired and vastly sustained by national fervour, political zeal, cultural pride and a deep sense of native spiritual heritage. But such religious campaigns against Christianity are slow and unexciting when compared with the mighty campaigns against all Faith, and in particular, Christian Faith, in the name of Communism by those who advocate a material philosophy of life. The Communist aims at grafting a new way of life and a new way of work on to people who are clinging to their old ways of life. To achieve this, Communism seeks to replace traditional native cultures by the disparagement of established religions. While Soviet Russia has let loose, "a barrage of anti-religious propaganda in the Press and on the radio of intensity unknown since pre-war days," Islam, Hinduism and Buddhism are busily engaged in re-discovering and re-stating their own spiritual heritage. Their leaders are making use of the Press and the radio to point out the relevancy of these religions to the full and rich political, national and cultural development of the peoples concerned.

THE CHURCH

The Christian must realize that the organized Church to which he belongs is no longer a great and mighty castle, confident and impregnable. To-day security is a dream and everything is changing. "The Church is once more like its ancient symbol, a ship, in the midst of a turbulent sea, its movement opposed and defied by wind and wave, its course hazardous and laboured." The Church is in the midst of a pagan ascendancy in the world. Christianity to-day is on its trial. We are called to enlist under the banner of Christ to fight the good fight and plant the Victorious Cross of Christ in every department of life.—Editorial in "Calcutta Diocesan Magazine."



"The ship in the turbulent sea."

indigenous religious orthodoxy, reformed religious movements, nationalism, power politics and Communism. We must know our enemies, understand their tactics, learn to grapple with them and be fearless in opposing them. All our efforts will be vain, and we will readily despair of these very dangerous threats to Christianity, if we fail to realize that we are not on our own nor are we called to fight alone. It is by prayer, by works, by humble trust and by a stout heart that we are asked to go forward in the knowledge that "they that be with us are more than they that be with them."

ISLAM

The Church Times reports that Islam has decided to oppose Christian Missions in Africa by a concentrated Muslim campaign. During a pilgrimage to Mecca a conference was held which was attended by Muslim leaders from seven Arab States and eleven other Muslim countries. Those who attended included Egyptian Cabinet ministers, and people of high office in Saudi Arabia and Pakistan. The conference decided to use Muslim communities in Africa as centres for the missionary campaigns. Though Egypt is the main power behind the new movement, missionaries will be trained throughout the Muslim World. Thus there is a very definite and dangerous threat to Christianity in Africa.

HINDUISM

In India the revival of Hindu orthodoxy, the Hindu Mahasabha and the Ramkrishna-Vivekananda Move-

Hinduism:

By Rev. ARNOLD D. HUNT, B.A., B.D.

Some of us one day stood outside the door of a temple in India and looked inside at the "goddess of the swing," a small doll-like image in a wooden frame suspended by ropes from the roof. The priest in charge was cordial and soon we were discussing the various religions of the world.

"Look at them this way," the Hindu priest explained. "You can get water from a well, from a river, from a spring or you can collect it as it falls from the sky. There are differences, of course—water from a river doesn't taste the same as rain water. So spring water is not the same as well water. But it is water wherever it is found . . ."

"So it is with the world's religions," he went on. "There are differences, differences of belief and custom, between Hinduism, Islam and Christianity, but in essentials they are all the same . . ."

All religions are equally true! This is the essence of Hinduism.

RELIGION OR SOCIAL SYSTEM?

Hinduism is the term used to denote the religion of the majority of the people who live in India. It is a difficult religion to describe because Hinduism has no founder, no Scriptures accepted as authoritative by all Hindus, no formulated creed and no list of heresies—a man can believe what he likes and still call himself a Hindu. Some years ago twenty-five prominent Indians were asked to state what they believed to be the essentials of Hinduism, and reading their statements one is struck by their lack of unanimity. A prominent Hindu philosopher summed up by saying: "If a man **says** he is a Hindu, he is a Hindu, and no one can say him nay."

★
Temple by
the Ganges
at
Banaras.



Banaras, on the River Ganges in North India, is one of India's oldest and most venerated cities. It is a "holy" city to Hindus, a place of pilgrimage to which millions go every year.

Banaras has within it that "meeting of religions" which is Hinduism. There is the man who devoutly bows before a stone image believing that he is in the presence of a "power" who can help or harm him. There is the devotee who goes each morning to the river believing that the murky, running water is only a "form", an "appearance" behind which stands the goddess, Mother Ganga. It is to her that he makes his offerings. There is the philosopher who looks with disdain upon the worship of the "gods" in the temples and asserts that the Supreme Soul is unknowable. There is also the modern secularist, anxious to acquire money and what money can buy, who never goes into the temples and who is not interested in the abstruse reasonings of the philosophers. All these people would claim for themselves the epithet "Hindu".

Because of this variety of religious belief many Hindus say that Hinduism is not a religion at all. It is, they say, a social system, a complex mosaic of social groups or castes (each with its own customs and ceremonies at such times as birth, marriage and death) into which a man is born and to which he must conform. The social cement which binds Hindus together is exceedingly strong even to-day, and every Christian preacher in India is conscious of the social significance of the term "Hindu". The Hindu reading and hearing of Jesus Christ may respond with admiration and even with a desire to worship and follow Him. Yet, if asked to accept baptism and to enter the fellowship of the Church,



★
A Sadhu
sitting on
a bed of
thorns.

★

that man will almost certainly retreat. Baptism means leaving one society (the Hindu) and joining another (the Christian). His friends and relatives will not persecute him because of his admiration for Jesus Christ. Trouble comes when he prepares for baptism, a rite with social consequences. It is because of the social pressures of Hinduism that in the last fifty years the evangelistic endeavours of the Church have been directed in the main towards the conversion of distinct groups of people in a particular village or area. The baptised group can stand against opposition and acrimony, whereas the baptised individual may find his courage, when put to the test, inadequate. The "community movements" into the Church have, for the most part, occurred in the rural areas of India. Individual conversions do result from evangelism in the cities, but they are few and infrequent. The spread of modern education is slowly weakening the strength of caste pressure, and not until it has been greatly weakened—and this will take many decades—can we expect converts from the higher castes to be more numerous. Another factor to be taken into account is that reactionary forces in India—and they are not weak—tend to identify loyalty to India with profession of Hinduism.

PANTHEISM

Despite the variegated pattern of Hindu religious belief and the freedom allowed to people to think what they like, there are nevertheless certain ideas which have dominated religious thought in India, ideas which, somewhat loosely, can be described as Hindu. The first of these is pantheism, the lack of any stress on the distinction between the Creator and His Creation. The Supreme Soul is identified with the Soul in man. They are one: "Thou art that", to use the classic phrase in India. This is something the ordinary man finds difficult to grasp. He is so conscious of being different from other people, so aware of God as being Someone other than himself.

According to the Hindu philosopher this awareness a man has of being an individual person, distinct from other persons and from God, is an illusion. The true knowledge is something quite different—it is to realise our complete oneness with the Supreme Soul. "As oil is in seeds and as butter is in milk" so is our Soul in the Supreme Soul. Can a man reach this state of realisation? This is where **yoga** comes in.

There is a widespread belief that **yoga** is a system of physical and mental discipline—the word means **yoking**—undertaken for health's sake. For this reason some form of **yoga** is practised by many Westerners today and it is asserted that **yoga** contributes to good bodily health. This almost certainly is so. But to regard **yoga** in this light is to secularise it. **Yoga** in India had a religious origin, and the **yogis** were religious people who practised this stern and ascetic discipline in order to arrive at a religious state. They trod the "path of knowledge", a path which if faithfully followed would result in union with the Infinite, the Real, the Supreme Soul.

In this rarefied state ordinary life with its demands and duties, responsibilities and obligations ceased to have meaning. So we have that centuries-old social phenomenon in India—many thousands of wandering ascetics, **the renouncers** who have broken the ties which formerly bound them to other people, those of family and caste. They are what they are (if genuine) because of religion. They are pilgrims on the "path of knowledge".

ASCETICS

Many modern Hindus are troubled by this element in Indian religious thought. The **renouncer** seeks union with the Supreme Self, but the latter is a completely characterless object. It is not a personal God having a righteous and holy will, which man must obey. In other words, the Hindu **renouncer** is not a seeker after holiness of life, not an ardent doer of good because he feels the constraint upon him of the holy and righteous will of the Supreme.

PEASANT RELIGION

Such discussions are beyond the mental range of the ordinary man, the Hindu peasant toiling in the fields and the Hindu labourer sweating in the congested city. For them God must be **real, a person** who can be approached easily and who will hear the prayers of those in need. And so there exists (and always has existed) in India the worship of the gods who are thought of as very personal and, in fact, very human beings.

The gods worshipped in ancient India were, for the most part, personifications of natural phenomena—the earth, the sun, the dawn and so on. Vishnu (originally connected with the sun) became later the god who was responsible for the preservation of the world. He was the **preserver**. This was still very abstract. So the

later books clothe him with personality. He dwells in his own particular heaven. He has a wife, Lakshmi, who is the goddess of fortune and beauty. He has four arms. He is constantly at war with the demons and in this conflict he uses a wheel as his weapon and blows upon a conch shell, the noise of which fills his enemies with terror. In his journeyings through space he rides upon an eagle which is partly human in form. Pictures of the god Vishnu are sold in every Indian bazaar and in them these features appear—the four arms, the wheel, the shell and the eagle. Behind every Hindu god there lies a long history of mythology, the result being that the god is given a character.

The worship of Vishnu himself is widespread in India and in thousands of temples he is honoured as the supreme god. But Hindu thought went even further with regard to the personality of Vishnu and asserted that the god himself has from time to time appeared in this world in various forms. The two best-known of these "descents" by Vishnu were in the two men, Ram and Krishna, popular deities to-day, but only two among many.

We are a little closer to history when we come to these two figures. The original Ram was probably a powerful warrior in North India who fought against some southern tribes. Later generations transformed this man and he became an "appearance" on earth of Vishnu. Supported by an army of monkeys he engaged in a highly successful conflict with a race of demons living in Ceylon and destroyed Rawan, their dreaded leader. The story of Ram—his banishment, his wanderings through India with his wife Sita, and his exploits against the demon hordes—is known to every Hindu. He is revered and worshipped as god by many. The beggars on the streets seek alms and the dying seek assurance by the repetition of his name. Ram is **god** to millions; the one who can help, the one who understands. He has his temple and he has his image and the worshipper knows when he faces the image that he is in the presence of a god who is personal.

The word "incarnation" is sometimes used in Hindu religious literature to describe the "appearances" of Vishnu, of whom Ram and Krishna are the best known examples. But there is a world of difference between the word as Hindus use it and as Christians use it. The Hindu "incarnation" is merely the descent of the god in some disguise which, as in the case of Ram, may be partly human or even partly animal. The "descent" is temporary and the story of the "descent" may be completely mythological. It does not matter greatly to the Hindu how much is mythology and how much is history in the stories of these "descents".

The Church proclaims that the Supreme became incarnate in a real human life and stresses the fact that our Lord's life was a real life in a real world and that His death and resurrection were facts, real events which have become the ground of man's redemption. The coming of the Incarnate Christ was a real and decisive intervention in the course of world history, an act of God's part with consequences for men and women of all generations. He came down from heaven "for us men and for our salvation." Hinduism has its teachers. Jesus was a Teacher but more than a teacher—He was the Word of God made flesh. So in the encounter with Hinduism it is not just a case of pitting one teacher against another, of asserting the supremacy of one faith over another, but of proclaiming the salvation which God wrought once and for all in Christ. This is what Stanley

Jones meant when he wrote: "If we present Christianity as a rival to other religions we shall fail. There are many religions **but there is only one Gospel.**"

The nature of Christianity's relationship to other religions has had to be faced in India as perhaps in no other country. The question continually arises because of the readiness of Hindus to take Christian ideas and accept Christian ideals whilst denying the Christian claim that in Christ God acted in a decisive way. In other words, the Hindu is prepared to regard Jesus as another "appearance" or "descent" and to give him a place among the Hindu pantheon. A modern Hindu philosopher asserts that there is an underlying unity among the different religions of the world in that each one is an expression of man's quest for God. Unity lies "not in a common creed but in a common quest". To some extent the Christian may agree with this view. He is a **seeker**. He has not learnt all there is of God. Yet in Christian experience there is a **finding** as well as a seeking. "I know Him in whom I have believed . . ."

The presentation of the Gospel to minds which have been formed in the mould of Hindu thought and religion does not bring quick results. It is not easy for a Hindu to become a Christian. Externally, it is difficult for him to take the step of accepting baptism and enter the Christian community for such an act almost invariably leads to ostracism and even persecution at the hands of members of his former caste. But there is an internal difficulty also. The central conceptions of the Gospel—the incarnation of God in Christ, the Cross and the Resurrection—belong to a religious world entirely remote from that in which the Hindu lives and moves. Acceptance of the Gospel involves a radical transformation in a man's thinking as well as his acting. The Gospel comes to the orthodox Hindu as something **new**—the Christian with patience and prayer must so speak that the Spirit of God may enable the Hindu to see that it is also **new** and, further, **good news**.

—With acknowledgments to "The Missionary Review."



Rev. A. C. Watson—newly appointed to Rovia Circuit.

Buddha or Christ?

News has recently come from India that Dr. Ambedkar, the prominent leader of the Harijan (or Untouchable) Community in that country, is interested in the development of a Buddhist Theological Seminary. Twenty years ago Ambedkar electrified India by declaring that he intended to lead the outcaste peoples of India out of a Hinduism which has never offered them anything but degradation and servitude. There was a good deal of unseemly bidding by representatives of other faiths for the favours of Dr. Ambedkar and the allegiance of a possible sixty million untouchables. Responsible Christian leaders took no part in this.

Ambedkar sat on the fence, clearly appreciating the political and religious excitement which he had stirred up. He was known to have shown a personal interest in the Christian faith which was more than perfunctory. But he made no decisive move and offered no further guidance to his followers. That was twenty years ago. I have a friend who knows Ambedkar personally and who visited him in his home in Delhi a few years ago. He noted that on the walls of the room in which they met there were two pictures—one of Christ and one of the Buddha.

Since then Dr. Ambedkar has announced his allegiance to Buddhism and he is now actively campaigning for the training of Buddhist missionaries for the Buddhist World Mission.

The Buddhists have, in fact, begun to talk of their "World Mission," in terms not dissimilar to those which have been familiar in Christian missionary circles for many years.

A recent visitor to Rangoon where a great Buddhist Congress is in progress told me that they have set up an organisation which corresponds roughly to the International Missionary Council. A quarter of a century ago children in Buddhist Sunday schools were being taught to sing a parody of Bernard of Clairvaux's great hymn, which began:

Buddha, the very thought of thee,
With sweetness fills my breast.

To-day Buddhism appears to be modelling its missionary plans on established Christian patterns. Dr. Ambedkar's scheme for a theological seminary for training "missionaries" is but another example of this.

This news about Ambedkar and Buddhism has recalled to my mind the fact that in 1935 Bishop Azariah of Dornakal interviewed the Outcaste leader on behalf of the National Christian Council of India.

Azariah suggested gently that Ambedkar, having asked his people to renounce Hinduism, ought not to leave them without more positive guidance. To this Dr. Ambedkar replied (in substance): "Bishop, if you are suggesting that I should urge my people to become Christians, I must ask: Which denomination shall I urge them to join? In Hinduism my people were one; if they become Christians they will be divided."

Despite the rhetorical exaggeration of this statement, Ambedkar had made a devastating point, and Azariah admitted that he never felt the shame of Christian disunity more deeply than at that moment.

He doubtless remembered it when two years later he addressed the World Conference on Faith and Order in Edinburgh and argued with passionate eloquence that, for the Younger Churches, Christian Unity is "a matter of life and death." The recent news from India is a melancholy footnote to this story.

There has been a serious decline in Christian scholarship in the field of the great non-Christian religions. This is a fact of the utmost gravity for the Christian world mission. Many factors have obviously contributed. One has certainly been the notion that the ancient citadels of non-Christian faith were about to collapse.

Twenty years ago this was a familiar theme. It looks a little silly to-day in face of the resurgence of Buddhism, Hinduism and Islam. But it diverted from the need for the Christian study of non-Christian faiths, with the result that there is at present a shocking paucity of first-rate Christian scholars in this field.

(Continued at foot of page 6).



Temple of the Tooth (Buddhist), Candy, Ceylon.

The Strength of Islam

By the Rev. G. Royston Brown, Central Baptist Church, Wellington, formerly a missionary among the Mohammedans of East Pakistan.

I have been asked to write on the following question, "What is the secret of the strength of Islam? Why do Mohammedans remain so loyal to their own religion even when they hear the Christian Gospel?"

These questions are not easy to answer, but it is obvious that there must be things in Islam which exercise a very strong appeal and make the Mohammedan the most difficult person in the world to win for Jesus Christ.

The following are some of the things that account for the strength of Islam.

(1) Its emphasis on one God.

In a land of millions of gods Islam declares "There is one God." The secret of the strength of Islam is probably found in its creed. Every Mohammedan knows what he believes. The first thing he learns is the creed and he knows that he cannot be considered a Mohammedan unless he can recite this creed. He believes that immediately after death he will be visited by an Angel who will ask him two questions (1) What is the true religion? To this he will give the answer, "Islam." (2) What is the Creed? To this he must reply, "There is no God but God and Mohammed is the Prophet of God."

(2) Its belief in the Sovereignty of God.

The Mohammedan has no doubts or reservations concerning the sovereignty of God. He believes that nothing happens unless God wills it to happen. The Mohammedan realises that it is quite futile for him to struggle against the will of God. If God wills that a man shall go to paradise then he will go there whatever happens. If it has been predetermined that he shall be damned then nothing that he can do can alter this state of affairs. He believes that he acts in the way he does because God has ordained that he shall act in that way.

(3) His belief in Prayer.

Every Mohammedan is supposed to say his prayers five times a day. He believes in prayer and his prayers strengthen him in his faith. Congregational prayers are regarded as being of greater value than those said in private. Where possible prayers should be said in a Mosque. Every Friday their midday prayers must be said in a Mosque and great congregations gather for this purpose. It is hardly necessary to point out the inspirational value of such gatherings. As I have watched

twenty thousand men praying together I have not been surprised that these people are difficult to win to another faith.

(4) They are the people of the Book.

The Mohammedans believe that the Koran is an exact copy of the book in heaven. It is even written in the same language. The prophet Mohammed did not perform miracles but to the Mohammedan the giving of the Koran was a far greater miracle than anything which Jesus did.

Everything that is stated in the Koran had been settled beyond dispute. The Mohammedan believes that this is the perfect revelation. To him the final word has been said and in his religion the errors of Christianity have been corrected.

(5) The Brotherhood of Islam.

All who have had contact with Mohammedans admit that Islam binds the people together in a very strong brotherhood. There are no special places in the Mosque for people of wealth and influence. The rich and the poor, the cultured and the illiterate, stand side by side at prayer. When the prayers have been completed the worshippers embrace the man on one side and then the man on the other. Many illustrations could be given of the way in which Islamic Brotherhood expresses itself. For instance if Mohammedans are going along a road and they pass a place where a Mohammedan funeral is being conducted then they should join the funeral party and do what they can to help. (This usually means help in the digging of the grave.) They should do this even when they are complete strangers to the people concerned.

Mohammedans wear their beard in a special way and have certain characteristics of dress. Consequently, when travelling the East, it is usually quite easy to distinguish Mohammedans from people of other religions. Men of different lands and different languages are in a real sense members of the one Islamic brotherhood.

To accept a new religion means to cut themselves off from this great fellowship.

(6) The giving of Alms and the performance of Religious Duties (such as keeping the fast and making the pilgrimage to Mecca).

(Continued on Page 7).

BUDDHA OR CHRIST.

(Continued from page 5).

Missionary societies and theological colleges would be well advised to offer encouragement to some gifted and promising students (both from the Older and the Younger Churches) to specialise in the study of non-Christian religions. Two encouraging facts are worth mentioning in this connection. The International Missionary Council has sent one of its Secretaries, Dr. Gloria Wysner, on an extensive journey in Asia and the Near East to study the possibility of establishing or developing centres for the Christian study of the great Asian religions and of Islam.

The Methodist Missionary Society has seconded the Rev. G. Basil Jackson for work as Study Secretary of the National Christian Council of Ceylon and Mr. Jackson is primarily concerned with the development of more thorough study of Buddhism.

Item of encouragement for wary ecumenists who complain of the length and frequency of Christian Conferences: The Buddhist Congress in Rangoon will last for six years; but there will not be another like it for two hundred and fifty years.

—TYCHICUS.

—"The Methodist Recorder"

The Mohammedan knows that his religion makes certain demands upon him. He knows what he has to do and he feels that when he has fulfilled these requirements then the demands of religion have been satisfied.

(7) Religious Instruction.

All Mohammedan boys receive thorough instruction in their faith. When they go to school religious instruction receives first place. Before they learn to read they are taught how to say their prayers and for this purpose they must memorise passages from the Koran. Mohammedan young men are taught to know what they believe and why they believe it. They are taught that the Christians have got a warped Gospel and an unreliable and altered New Testament. They believe that the final word from God has been given to them.

This is by no means an exhaustive list but it gives some of the reasons for the strength of Islam. The important question, however, is, "What has the Christian Gospel to say to these people?"

(1) Islam asserts that God is One.

Our reply is, "One what?" Islam's one concern is the unity of God. It knows nothing about the character of God. Christianity alone has the answer to the question, "What is God like?"

Communism:

By Rev. W. Selwyn Dawson, M.A., Takapuna Methodist Church.

Chinese guerillas slink through the Malayan jungle on an errand of death . . . educated young Foreign Office men betray their country and flee . . . an atomic scientist sells secrets to a foreign power . . . a factory worker in Birmingham or the Ruhr or Detroit or Auckland incites his fellows to strike . . . what single thread could possibly link together these manifestations? The answer of course is Communism, which if it is not a religion, at least takes the place of one in millions of lives today. If we regard Communism as anything less than a religion—that is, as merely an economic or political system, we will never be able to take its measure. It is a particularly instructive exercise to set out the parallels between Christianity and Communism.

Communism has its **Church**: the Party. It is an elite Church, to which only the few belong, but to realise how completely a party member is identified with his Party one must read such an autobiography as Arthur Koestler's 3-volume "Arrow in the Blue," "Invisible Writing" or "Scum of the Earth." You will see there how selflessly he identifies himself with the party: and how utterly lost he is when he breaks with it. Communism has its **Scriptures**; and its **Apostles**: The Communist Manifesto, Das Kapital, and the other basic writings are required reading for the Communist and he must know them as few Christians know their Bible: Marx and Engels, Lenin and (until recently) Stalin, are the great Apostles. Communism has its **dogmas**: any departure from the Party Line of the moment will bring party members into such ruin and disgrace as heresy would have done in the days of the Inquisition. It has its **martyrs**: Such a book as Jan Valentin's "Out of the Night" will make a comfortable Chris-

(2) Christians too believe in the Sovereignty of God. But it is not the sovereignty of a powerful despot who lives in a distant heaven. It is the sovereignty of the God and Father of our Lord Jesus Christ.

(3) For prayer which is a set form observed at stated times in a language which few can understand we offer true communion with God through a risen and living Saviour.

(4) We too are people of the Book. But we do not worship a book. We prize it and reverence it because it shows us the living Word of God. God's final word is not a book dictated from heaven. It is a life that was lived. "The Word became flesh and dwelt among us."

(5) The obligation rests upon all Christians to make the fellowship of the Church something much richer and deeper than the brotherhood of Islam.

(6) One of the great weaknesses of Islam is the way in which religion and morality are divorced from each other. A man can be a very religious man without being a good man. Christianity is not the observance of religious forms. It is life in Christ. It means the transformation of our characters so that we become like Him.

There is of course much more than one could say on these points but what I have written should be sufficient to show the difficulty of Muslim work and the necessity for maintaining our Christian witness in Muslim lands.

tian aware to what heights of devotion and self sacrifice a convinced communist can rise: Communism has its **Incarnation**: the theories of Marx and Engels became incarnate in Soviet Russia in 1917, to them the turning point of history: Communism has its doctrine of the **Last Things**: the Classless society to which far off divine event the whole creation moves: Communism has its **total world view**—To be a Communist requires that science, and art, and literature—the writing of history: marriage and home: work and leisure—shall be brought into conformity with the Communist view of life.

ORIGINS:

How did this dynamic New Religion come into being? Karl Marx (1818-1883) was a German Jew of converted Protestant parents, who, expelled from Germany and France, sought refuge in England, where he lived for the rest of his life. In England, 100 years ago, he saw such poverty and inequality of wealth as we can hardly imagine. Together with Frederick Engels, he studied the almost uncontrolled capitalism of his day, and brought to his studies both a powerful intellect and an intense revulsion against the conditions of the day. He formulated a theory of history called Dialectical Materialism which can be summarised as follows:

He taught **materialism**, in the sense that he did not believe in the invisible world of the Spirit: in the existence of God, or even in the real influence on events of great men. For him, man lives under material conditions, and he himself is a material creature: thus his society is constantly being shaped and moulded by economic factors of production and distribution.

History was for Marx **dialectical**, that is, to be understood as the result of the constant interplay of contending forces. One system of government or of production would work well for a time, but in it would be the seeds of a reaction against it: this reaction would eventually overturn the accepted ways, and then in turn, the new system would find itself competing with new forces, the result of its own operation. Thus history for Marx was seen, not so much as simple progress, but as a kind of zigzag, with revolution in some form inevitable as the opposing tendency took over.

The Class struggle: Thus in his own day, Marx thought he saw a proletariat (propertyless class) becoming poorer and poorer, while the owning or capitalist class gained more and more control of the means of production, distribution and exchange. It was his belief that the situation would become so intolerable that eventually the proletariat would overthrow the controlling class: seize control for itself, and run society for the benefit of the



WHOSE WORLD?

workers, who alone in his view deserved consideration. Hence the cry, "Workers of the world—unite: you have nothing to lose but your chains." Marx taught that the whole apparatus of government as he knew it was there to keep the worker in his place: but that when the worker had seized control, the state would no longer be necessary, and would in fact wither away. Men would do their work with dignity and joy, sharing "from each according to his ability—to each according to his need."

Soviet Russia. Communism was only a system of ideas in obscure men's minds until its moment came. Then, in the "ten days that shook the world," the ancient, corrupt, still medieval Russia found it had new masters, who knew what they believed, what they wanted, and how they intended to get it.

In Soviet Russia, two great forces coalesced, which we still find it hard to separate: Russian patriotism, and Marxist Communism. In the event, Communism has produced nothing like Marx's dreams. Russia today has more inequalities than most so-called capitalist countries: the power of the state has not withered away, but is stronger than ever: pure Marxist doctrine has been watered down or explained away time and again, but the fact remains that Communism is now incarnate in one form or another, not merely in Soviet Russia, but in her satellites and in Communist China as well. A vast segment of the human race is now under Communist control and the world is terribly divided between those who are for and those who are against it.

Our Attitude to Communism: What should be our attitude as Christians to this tremendous fact of our day?

First: Surely we must oppose it for its idolatry and its errors. If the Christian faith is true, then Communism is false, and cannot but bring forth the evil fruits of false religion. Only a Church which understands and passionately believes in its own great doctrine can hope successfully to oppose this other faith. The Christian will take issue with the Communist on at least these points:

(a) Communism is by definition materialistic — not merely in the sense that it leaves God out of account (much of Western civilisation does that) but in the more positive sense that it believes religion to be an error, and sees it as a buttress of reaction—the "opium of the people."

Hence Communism is basically antagonistic to the Christian Church, however it may trim its sails to world opinion. Against this godless creed, nothing less than an active belief in the God and Father of our Lord Jesus Christ, as also the Lord of human life and history will do.

(b) This aggressive atheism leads to terrible practical consequences. Disbelieving in God, and in the historic revelation of God in Christ, communism has no objective belief in a moral universe, or in the Christian virtues which are a part of the Christian inheritance. Forgiveness, truth-telling, purity of life—these are regarded as "bourgeois morality"—that is, morality associated with the humdrum and discredited middle classes.

It is the terrible result of this moral relativism that most revolts us when we see Communism at work: Communism has its own morality, and it is this: only one thing matters in life, the ongoing movement towards the classless society. Anything which assists the victory of the party is good and justifiable: anything that divides or weakens the party or holds up "progress" is to be opposed and destroyed. These are strong statements, but an examination of the Petrov evidence: or a reading of such a book as "I Believed" by Douglas Hyde (former editor of the Daily Worker) will show it to be true. Harold Laski, himself a leftist, wrote this in 1947:

"The Communist Parties outside Russia act without moral scruples, intrigue without sense of shame, sacrifice without any hesitation the means they use to the ends they serve . . . the result is a corruption of both mind and heart which is alike contemptuous of reason and careless of truth."

(c) Communism has a false doctrine of the Nature of Man. This shows itself in two apparently contradictory ways: On the one hand, Communists set no special store by people as such. However they may pretend to care for the worker, it is only the "politically reliable" worker who can be sure of their favour. To a Christian, all men are dear to God, and to be treated as ends in themselves. The final Christian aim when confronted by an enemy, is not his destruction, but his conversion. To the Communist on the other hand, his opponent, whether he is a kulak, obstructing the nationalisation of land, or a deviationist, a faithful fellow worker who has strayed from the party line, is someone to be liquidated or exiled, often after an extorted confession. It is almost impossible for the average New Zealander to grasp the ruthlessness of Communistic treatment of their own trusted people. The fall of Beria is only one illustration on the top level of the terrifying turns of the wheel which at one moment gives a Communist a place of honour and responsibility within the party—and at another casts him out, betrays or destroys him. Koestler's books are quite invaluable in giving one the feel of this inhuman system (His novel, "Darkness at Noon" gives an authentic picture).

But on the other hand: if Communism thinks little of man as an individual, it thinks far too highly of him in the mass, for it predicts that under Communism, the old imperfections will drop away, and men will live in simple brotherhood. In a N.Z. Communist pamphlet, one reads, "Under Communism, work will not be irksome, but a social responsibility, willingly accepted by everyone. Service to the community will be honoured above everything else. People will not only give their services to the welfare of society, they will freely and fully obtain all they need or wish from the wealth which society creates. All, the methods of coercion with which we are familiar and for which the state exists will become unnecessary."

Apparently—exit selfishness, shirking, lust for power and greed at one fell swoop! But there is an ominous note further on, "Once this great mass of people is won to the struggle against the old and for the new order, the opposition of the small selfish minority can be dealt with."

Such a view is too naive altogether. The capitalist and the worker share the same human nature. We have learned through our Gospel not only of the potential greatness of man, but also of his present frailty and need to be redeemed. It is this that makes it dangerous for us to trust any man or any class of men with absolute power. Reinhold Niebuhr writes, "Man's capacity for justice makes democracy possible, but man's inclination to injustice makes democracy necessary." Thus the Christian's view both of his own human nature and of that of others should be altogether maturer and more realistic than that of the Communist's. But not only must we oppose Communism for its idolatry and its errors:

We must also see in it a judgment on the failure of Christendom to apply its faith to the world we live in. Communism is in a sense a Christian heresy, which has arisen because of our own neglect to apply Christian truth rigorously to our world.

Whence comes the tremendous head of steam behind the Communist movement? Obviously it comes from the frustrations of millions of the world's people who are at last awake to the fact that poverty, colonialism, colour discrimination, exploitation and unemployment are no longer necessary. Once these were accepted by a largely illiterate people as inevitable, but the world has moved far and fast since those days. Social scientists tell us that revolution is never born of absolute despair, but rather of hope, and the Communist is showing men a secular paradise which he claims can come here and now under Communism. Need we wonder that the Indian who has perhaps half the expectation of life of a New Zealander, and perhaps one-tenth of our standard of living, is willing to listen?

Had Christians taken their Gospel seriously, they would long ago have led a frontal attack on all these things that have hindered and haunted the children of God: but the Christian world has to a large extent been a comfortable world: its doctrines have been safely hidden in liturgies and theological books—its strength dissipated through disunity: its men of vision crippled by the inertia of the many. Thus Communism with its brutal directness is able to steal our ethical thunder: is able to become a channel for all the banked up frustrations of the needy. It offers to break the power of the landlord and the moneylender: it offers to drive out and humble the foreign exploiter, and it promises to extend the material blessings of the favoured few to all. That it

cannot do any of these things without a similar exploitation does not occur to those who welcome it: and that it denies human values of freedom and justice does not worry those who have ever known these things. Belatedly the Western world has begun to work for a happier day for all, through UN special agencies, the Colombo plan and similar movements, but of all these the criticism may still be offered, too little and too late.

How shall we meet the challenge? We must not allow ourselves to be forced into a purely negative reaction to Communism, allying ourselves with every reactionary movement in the western world. We must rather think harder as Christians until our Christian doctrine becomes a living part of us: we must be very much more practical in our study of the world in which we live, refusing to be put off by pious generalisations: we must realise that, however necessary military sanctions may be in preventing the spread of Communism across the frontiers, the non military factors are in the long run very much more important. We must care more for the unfortunate—must carry their miseries more on our hearts: must refuse to conclude too quickly that there is nothing we can do to help them: our weight as people and as a Church must be thrown more into the scales against public apathy and governmental indifference, when questions of the welfare of the human family are being discussed. We must press for that "Responsible Society" defined for us at Evanston as "a society where freedom is the freedom of men who acknowledge responsibility to justice and public order and where those who hold political authority or economic power are responsible for its exercise to God and to the people whose welfare is affected by it."

Above all, we must not be intimidated by the vastness of the world's need, but rather must believe that our Father God has it in His power to bring in His Kingdom.

Dr. Donald Soper used these words when speaking of the greatness of the challenge, and of our apparently tiny ability to meet it:—

"If you do what is possible today, you will be able to do greater things tomorrow: **obedience** will open the way."



Mr. Clarence V. Wills (Carpenter), going to the Solomons, early 1956.

New Plymouth, 1955

Whether they be our young people or our devoted women's auxiliaries, they tend to remember their Conferences by the places where they were held. At M.W.M.U. Conferences, one overhears the members speaking of "Blenheim" or "Masterton". In this article, Mrs. H. J. Beavis of Epsom reports the Conference held at New Plymouth from 9th-13th October last.

Holy Communion in historic Whiteley Church opened the annual Conference of the M.W.M.U. The Rev. E. T. Olds presided and the President of Conference, the Rev. C. O. Hailwood assisted and gave the pre-Communion address. "If God were a spectator looking at us, what a pathetic sight He would see. We are not pathetic in masses, but, as individuals, we so often are, because we allow circumstances to wedge us in. But our Eternal Spectator has the first mark of a Saviour. He is part of our life and is filled with compassion for men. He is indeed one with us and gives us what we need. In Him we are able for everything, and it is our privilege to convey the Victory. We are here because we are engaged in this fight. In Him we conquer."

214 communicants knelt at the Communion rail, thanking God that they had answered His call to engage in helping to win the world for Christ. Miss E. C. Purdie, our Dominion President, paid tribute to those of our Union, who have passed to higher service during the year. Especial reference was made to the devoted service of the late Mrs. E. W. Ashby, Dominion Secretary, whose loving, willing work had inspired us all.

At each session, before proceeding with the business of the day, our thoughts were led by different members in hymn, prayer and a period of soul searching and rededication to the task to which we have set our hands. All who attended the M.W.M.U. Conference will agree that the highlight daily is the devotional session. The representatives return to their auxiliaries enriched by sharing in the devotional thoughts of others. This year, we felt that the Master was among us and that we are indeed co-workers with Christ. Touched by God's hand, our most common work can be transformed to radiant service, because we are tools of God and He can use even the smallest part. But for real service He needs the whole of us. Our Saviour is the Door, through which we may go "in and out" through prayer to receive strength to live, to speak and work for Him.

DOMINION PRESIDENT:

Miss Purdie explained to the Conference that, quite recently, Mrs. N. Hill of New Plymouth was compelled by Doctors' orders to withdraw from the office of President-Elect. Mrs. A. Symmans was introduced as the New Plymouth lady who had consented to take the position. Sympathy was expressed with Mrs. Hill and good wishes to Mrs. Symmans who briefly responded. Mrs. Hill will remain a Vice-President.

MAYORAL WELCOME:

Mr. E. O. E. Hill, Mayor of New Plymouth, addressed us as one who had attended the Willingen Missionary Conference in 1952. He commended the Union's object of "Women's work for women," and assured us that if we haven't the urge at home to spread the Gospel, we won't have results overseas. There is a vitality in the young churches often not evident in the home churches. Our interest should be tested by the freshness and vitality of the Gospel. Greetings from the National Council of Churches and the National Council of Women were each presented thoughtfully and with a message worthy of our attention.

Mr. Hailwood then addressed the Conference on his trip overseas. Wherever he had landed he had found the Church at work. In these days of air travel our horizons are being widened and God is forcing us to see further than our own borders. Jesus also had the smallness of people's horizons to contend with. The day of male dominance is also over. There were 38 women delegates to Evanston compared with 19 to Amsterdam (1948). Although horizons are thus widening, we are called of God to fuller commitment to our work in the local area always with the vision of the task of the world Church. In all its departments, the Church is doing many things. As the creation of God, the Church must not be limited to our thoughts of our own work only. The gates of hell itself will not prevail against the Church.

A NEW DEPARTURE:

In former years all matters of finance and policy were remitted to a special committee. This year however, the experiment was tried of introducing all matters for full discussion in the open Conference. Later, it was decided that this should be the practice in future years. The new method certainly had a great educational value for new members.

FUNDS—AND THEIR ALLOCATION:

All funds, except that for Kurahuna showed an increase. Though small, the decline of £5 in Kurahuna contributions should challenge all to maintain their penny a week contributions. Sisters' Salaries and Executive fund rose by £232 to £5,809, Gleanings by £208 to £1,360, Stamps by £15 to £885, Medical and Educational by £114 to £592; Solomon Islands Gift boxes by £32 to £452. From debenture interest from the Smethurst Estate, £130 was voted towards the salary of the Maori minister in Auckland. The final payment on the Sisters' refrigerators has been made to the Foreign Mission Board. For the new year the objective to each of the Home and Foreign Mission Boards remains at £3,100, and, in addition, a gift of £250 has been made to each Board. The proportions of the Stamp and Medical and Educational grants to each worker were also decided. From legacies totalling £288, provision was made for a refrigerator and a gas stove for the Auckland Maori Mission Centre and for two duplicators, one for Choiseul and the other where most needed in the Solomons.

SPECIAL OBJECTIVES:

The Conference was enheartened by an increase of £81 in this fund as compared with last year. The total of £2,477 was divided between the Buka Girls' Dormitory (£1,800) and the increasing of the fund for the Solomon Islands District Girls' School. The 1956 Special Objective is to augment the Kurahuna Capital Fund to pay for a new ablution block, and further to provide new cars for two deaconesses.

Whilst finance was under discussion, the Conference expressed its gratitude to the outgoing auditor, Mr. Smyth of Dunedin for opening a new set of Treasurers' books and establishing an up-to-date method of book-keeping which may be followed by the new Dominion Executive.

SOLOMON ISLANDS GIRLS' SCHOOL:

Having heard with pleasure from Sister Ada Lee and the Rev. S. G. Andrews of the proposal for establishing a school at Kihili for the Bougainville girls, Conference resolved to approve the expenditure of a sum not exceeding £2,300 from the Solomon Islands Girls' School Fund for the erection of a Girls' School in Bougainville, the balance to be held for the erection of one or more such schools, when practicable, in the British Solomon Islands. This was subject to the Foreign Mission Board's endorsing the proposal: a step taken the following week at their annual meeting at Auckland.

Sister Ada Lee is to open the new school on her return after furlough. Mr. Andrews appealed to the delegates to help find a suitable experienced woman teacher as colleague for Sister Ada. Ability in arts and crafts, music, health, hygiene and mothercraft will be of value. If the appointment can be made in the next few months, it is hoped that the candidate will first spend two school terms at the George Brown Missionary Training College, Sydney.

Can our readers help to bring a suitable person to light?

DEPUTATION:

After discussion of remits from District Councils, it was resolved "That all overseas sisters, on arrival in New Zealand, be notified by the Dominion Executive to confer with District Council Officers before accepting any invitations to speak at auxiliary meetings. No Auxiliary shall invite a sister from overseas to speak without prior consultation with the District Council Officers."

ADDRESSES:

Sister M. Nicholls of Auckland and Sister Ada Lee of Bougainville addressed both the Conference session and the Missionary Public Meeting held on the Wednesday evening in Whiteley Church. Sister Ada spoke particularly of her school work and the difficulties presented by the various languages spoken in the Buin Circuit. Sister made a plea for Christian men and women to take up

Government positions both here and overseas. Are we living as good examples to the dark-skinned folk in our midst?

The Rev. G. I. Laurenson invited Conference members to the opening, the following Saturday, of the Maori Centre at Opunake. The old parsonage at Otorohanga is to be a Maori Centre also. The Maori race is increasing very rapidly. If we are to have well-balanced, stable groups of Maori people in the future, we must help now to train the leaders.

GENERAL:

Open forum provided time to discuss many questions raised by Conference members. District Council and Auxiliary Officers are appointed annually, but may hold office for periods not exceeding five years. Auxiliary secretaries should hold business letters for at least one year. The co-option of members is a means of giving experienced persons a seat on Council, who would not otherwise have one, but this power should be used, only when such persons are not auxiliary representatives. Regular quarterly payments of funds in hand should be made by the District Council Treasurers. There is no charge for the annual report. In future, all missionaries' wives home on furlough are to be invited to attend Conference, but the executive has power to pay travelling expenses for three speakers only. Mr. Andrews mentioned that there are to be two fellowship gatherings for European workers in the Solomons. Both will be in January, one at Gizo and one at Kekesu. Photographs of the Kurahuna girls are available from Mrs. Whitehead for 2/6. Mrs. Hallam is to convene a committee to review the Union's Constitution.

DEDICATION:

The Conference closed with an impressive service of dedication when the new Executive Officers were introduced to Miss Purdie, who welcomed them and presented Mrs. Symmans with the President's Bible. The 1956 Dominion Conference is to be at Invercargill.



The new Executive Officers of the M.W.M.U.
Mrs. J. Holland (Secretary), Mrs. A. Symmans (President),
Mrs. G. James (Treasurer).

Conference Missionary Moments

Few adjournments during the annual Church Conference at Dunedin were without their missionary appeal, for the zealous campaign, waged by the Rev. L. R. M. Gilmore, Secretary of the Wesley Historical Society, kept "Isles of Solomons" before the members. Ready sales resulted, and many members mentioned privately their appreciation of the book, written by the Rev. C. T. J. Luxton, and now published by the Foreign Mission Department. It was good to be able to report that the edition of 2,000 copies is well on the way to exhaustion. Conference heard with satisfaction that it has been the President's Circuit, Lower Hutt, that has shown the best response in the whole country. The Circuit agent there, Mr. W. A. Marten, has sold seven dozen, and the total circuit sales have almost reached 100.



Rev. G. G. Carter, M.A.,
Solomon Islands District Representative at the
Dunedin Conference.

TARGET REACHED:

It was during Conference that an anonymous donor approached the General Secretary and offered a large donation to the Papua-New Guinea Highlands Appeal. Two years ago, the Wellington Conference allocated two years in which the Department might appeal for this sum to meet initial and capital expenditure on the new field. At the same time, the Church asked that the appeal should be expedited, and the Department agreed to cease publicity as from the end of 1954. This was to facilitate the Dominion appeal for Church Extension. Last March, we told our readers

that the target was "in sight." Though we have remained soberly confident since that time, the balance has been slow in coming in. We reported to synods a total of £9,614. But, by the time overseas missions business was before the Conference, we were able to announce that only £17 remained to be raised. That was forthcoming in private donations before the Conference closed. The attainment of the target was a matter of deep satisfaction to the Department's representatives at Conference; the Conference also was stirred to applause at the news.

REPORT FROM ANNUAL BOARD MEETING:

Not all the business of the annual Board meeting is reported to Conference. Salient features, policy decisions and matters affecting Church life and law are so reported. Both Board and Conference noted the sharp decline this year in the income from the the Solomon Islands Church. Whereas last year this totalled almost £20,000, this year the sum was £13,000 only. The main factor in the decline was the reaction of the people to the severe copra grading policy of the British Solomon Islands Government. There has recently been a better understanding among those concerned, and the outlook for the 1956 Islands income is more encouraging. We should note that, despite the sharp decline in the British Solomons, the giving of two of the Bougainville Circuits (Buka and Teop) were clear records, given in each case by groups of our less prosperous Methodist people. Two matters emerge from all of this: 1. The Board is undeterred in its invitation to the Solomons Islands Church to consider a scheme of self-support, with greater independence and financial responsibility for the native church. 2. This year has revealed to our people in New Zealand what has been clear for some time to the Board: the giving of our New Zealand circuits, though rising, is not keeping pace with the larger opportunities and the rising costs. We must continue to work for a 20% increase in our Foreign Mission giving in New Zealand. Congratulations to those circuits that have achieved it this year.

Despite rather drastic economies called for on the field, the budget for our general fund this coming year shows a deficit of £2,500. This gap can be closed only by increased giving.

MINISTERIAL CHOIR:

Hymns 104, 802 and 812 rendered as "studies" by a choir of ministers under the baton of the Rev. L. P. Schroeder were an unusual feature of the annual Conference missionary demonstration, which filled the Central Church with Dunedin and visiting Methodists. Addresses were given by the Revs. B. M. Chrystall, G. G. Carter and S. G. Andrews. A tape recording, recently made at Honiara of Belshazzar Gina's choir singing "Crimond" and the "Hallelujah Chorus" was played by the Rev. B. M. Riseley.

In their addresses, Mr. Carter spoke of the new atmosphere in which Solomon Islands Missions are being carried on today, and Mr. Andrews referred mainly to the outstanding impressions of his Highlands tour.

About People . . .

NEW APPOINTMENTS:

One of the happiest moments at the annual meeting of the Foreign Mission Board occurred when appointments were made. The Rev. A. C. Watson of Taihape whom Conference has since appointed to succeed the Rev. F. H. Woodfield overseas, has now married Miss Sheena Waddell, nurse, of Mornington Circuit, Dunedin. Miss Audrey Grice of Blenheim Circuit was appointed a teaching sister and Miss Mary Addison of Motueka a nursing sister, both designated to the Solomon Islands. The depleted staff of carpenters in the Solomons will have a new infusion of strength with the appointments of Messrs Clarence V. Wills (Woodlands Street Church, Timaru), David G. Peterson (Bunnythorpe) and Niven G. Ball (Masterton). Messrs Peterson and Ball will serve for one year under the Youth Department's order of St. Stephen. Present arrangements are for Mr. and Mrs. Watson and Sister Audrey Grice to go to the Summer School of Linguistics at Melbourne in January and proceed in March to the Solomons. Except for Mr. Ball, who is not immediately available, the others will go to the field in January.

OUR TRAVELLERS:

The Methodist Mission came near to chartering the entire plane that left the Solomons on September 20th last. Besides the General Secretary, returning from his visit to the fields, there were on board the Rev. G. G. Carter with Mrs. Carter and their family of three; Mrs. G. A. R. Cornwell, with three children; Mrs. D. I. A. McDonald and three children; and Sister Ada Lee, who was a tower of strength to Mrs. Cornwell, whose family included vigorous infant twin boys. Four of the fifteen mission passengers were under one year of age. Mr. McDonald is expected on furlough before, and Mr. Cornwell, after Christmas.

Mr. and Mrs. R. A. Mannall returned with their son to the field in September.



Sister Audrey Grice.



Sister Mary Addison.

A TOKEN OF GRATITUDE:

During his visit to Choiseul, the General Secretary was taken to visit Martha, a survivor of poliomyelitis. Some years ago, when Sister Jessie Grant was in New Zealand, an appeal was made for a wheel chair for a polio victim. One arrived at the Mission Office and was duly forwarded. Martha has the use of this chair. Otherwise she would be quite helpless, and, as a heavy woman, would be difficult for her husband and children to help about. We met Martha away in the cool shade of the trees near her leaf house. Though her legs are helpless, her hands are nimble. Some examples of her handiwork were given to the visitors. The General Secretary would now like to hear from the donors of the wheel chair, for which Martha expressed her thanks. They should surely share in the little gifts of handiwork she made and gave.

DEPUTATION:

Following Conference at Dunedin, the Rev. G. G. Carter, M.A., has been on tour in Otago-Southland District. As one of the Youth Department's representatives overseas, Mr. Carter has been specially zealous in contacting Bible Class and other youth groups.

The General Secretary has been visiting the Nelson Synodal District with the film "Men of the Mountains." This month he has a series of meetings in the North Waitemata Circuit.

From the Editor's Mail Bag

HURRICANE APPEAL FUND:

Three years ago, New Zealand Methodists responded to a Presidential appeal for relief for the stricken Fiji Methodist Church. Our people gave £4,000. The use of £3,000 of this for the restoration work at the important Navuso Agricultural School was described earlier. The balance of the fund has now been applied to the second objective, flats for the married students in the Theological Institution at Davuilevu. The Rev. D. I. Telfer writes from Davuilevu: "The Theological students and Bible School boys gave their labour free, three working each day. It meant their losing a day's school about every three weeks but they seemed happy to make this contribution. The £1,111 which we apportioned from the great gift from your New Zealand people grew to £1,159 before we used it up. The building has cost about £300 more than that. The Representative Session of Synod quite cheerfully voted that the balance be paid out of District Funds. Everyone realizes that we have a very good building which is virtually a gift from the New Zealand people and we are very grateful."

LEPERS' TRUST BOARD:

I shall be grateful for a little space to remind our numerous friends of the needs of the sick folk in the Islands near our shores. We are their near neighbours and they look to us to assist them in regaining their lost health. Last year another 51 cases were discharged as cured from Makogai Leper Island and a smaller number from other stations. The total cures are now 1,275. These facts must give pleasure to many of your readers who have generously assisted them.

Our plans for this year includes the building of three Leprosy Relief Vessels and a proposed Cottage Hospital. We have every hope that our people will enable us to complete these works.

We are out to assist all sufferers and on our Lepers' Trust Board sit the New Zealand representatives of the Anglican, Catholic, Methodist and Presbyterian Missions. Here we have true Christian Unity in a charitable cause.

With gratitude and hope.

—P. J. TWOMEY, "The Leper Man"

"THE GOOD SAMARITAN"

While our paper is devoted to matters affecting overseas Christian missions only, we make mention of a letter that has reached the Editor commending "The Good Samaritan," a magazine for sick people and "shut-ins", which is available from the editor Hugh Kennedy, 62 St. Martins Road, Christchurch. "The purpose of 'The Good Samaritan' is to act as a medium of communication between invalids and disabled folk, giving them the opportunity of cheering one another through prayer and letter writing, and thus opening up much needed avenues of Christian service."

AN ASPECT OF MISSIONARY WORK IN THE HIGHLANDS:

The day's work was ended. But wait! Was it really ended? The night was still young, the stars shone brightly and the moon was high in the sky as Sisters Joyce Walker and Elizabeth Kessler, Mr. Robert Glasse the Anthropologist and I set out armed with torches to observe some activities of a group of local natives. Our guides were two young girls. Quickly they led the way. They directed us along slippery tracks, through drains with inches of mud and water in them, over narrow logs, up steep banks, through long grass, and past strange places. Eventually as we came round the bluff of a low hill we were able to distinguish the regular beats of drums. We moved quietly on, our torches directed downwards, for we did not want to disturb the proceedings. Presently we came up to an enclosure concealed by trees and banana palms, and bounded by a deep drain and a high wooden fence. The beating of the drums was now only a few yards away. We scrambled through another patch of mud and under a narrow archway into the enclosure where a group of men, women and children were gathered about a small fire. In the centre of the group and beside the fire there were four men, professional drummers and dancers. They continued to beat their drums and to sing their chants as they danced slowly around in a small circle, seemingly quite unconcerned about our intrusion. They were dressed in women's grass aprons, with drapings down their backs decorated with a variety of coloured beads, and headgear plumed with large feathers.

We had come to see a Tama Tawe, a dance performed for religious reasons, namely to enlist the help of certain spirits. The people were thrilled to see us even in this setting, and we felt afterwards that it had been worthwhile. The half-hour spent with them was also invaluable in leading us to a better understanding and appreciation of their ways of life.

That was only one of the places that we visited that night. It may be asked, why did we go? True it was partly out of curiosity, but that was not our prime reason. Our reason for going out like this is to gain a better knowledge of the people, a knowledge which we cannot get any other way, a personal and intimate knowledge of them. We believe that it is only as we acquire this knowledge together with a thorough knowledge of their language that we shall gain entrance into their hearts and so be able to lead them into the Kingdom of God.

Jesus said: "I am the good shepherd, and know my sheep, and am known of mine." True these words were used by Jesus to describe His relationship to His people. The same Lord also said on another occasion: "As my Father hath sent me, even so send I you." We believe that our Lord has sent us to be His shepherds to these people of the Highlands, and one of the pre-requisites of this task, as I see it, is to know our people, and be known of them. How otherwise can they have confidence in us, and how else can we know what messages from the Gospel will most effectively win them for Christ

REV. C. J. KEIGHTLEY, Tari.

Who's Who on Our Mission Field

REV. G. A. R. CORNWELL:

Just as Methodism has given ministers and missionaries to other Churches, so we also have gained by their gifts to us. Several of our overseas mission workers were born into other Christian Churches; two still belong to them! When Gordon A. R. Cornwell was born at Takahue in the Far North, theirs was a Baptist home. Family migrations took them via Central Otago to Geraldine, where early Sunday School associations were with Methodism.



The Rev. and Mrs. G. A. R. Cornwell.

A later removal brought Gordon Cornwell to the city. He lived in Auckland till war service took him first into the army and then the navy. Converted earlier through the influence of his parents, and baptised in 1937, he was impressed overseas with Methodist people with whom he was brought into contact, in Britain and India. His missionary call came when he was serving in India.

Two years of training in Trinity College were followed by probation in the rigorous post-war years at Skotolan, Buka, where Mr. and Mrs. Cornwell are still serving. To that appointment he went in 1949.

Mrs. Cornwell, who has recently preceded Mr. Cornwell on furlough to New Zealand, was formerly Miss Irene Shocsmith of our Masterton Circuit. She has ably contributed to our mission work both through her own nursing skill, and, also as teacher and translator. The children are Ruth and twin boys Neil and Graeme.

Mr. Cornwell gives as his working motto: "Love the Lord; love the people he has made, but who know him not."

"Growing in Grace; Planting the Seed not in vain."

SISTER DAVINIA CLARK:

"I have found Christ has met every need in every way," writes Sister Davinia. "Words cannot express how great a friend and Saviour He is. I can only kneel and worship Him who is my Master, my Lord and my God."

Early education, both primary and secondary, took place at Tauranga, where Davinia Clark grew up in our Methodist Church. It was at a Bible Class camp that, at 16, she came to know Christ as Saviour. His guidance led her into the nursing profession. Both general and maternity training were undertaken at Hamilton.

Appointed in 1950, Sister Davinia served first at the Helena Goldie Hospital at Roviana, in the days before the new buildings were erected. One of the Editor's memories of the 1952 Jubilee tour is of seeing this young nurse cheerfully at work under the primitive and temporary conditions of those days. Later Sister Davinia was transferred for a time to Bilua where her duties included oversight of the Ozama Leprosarium. More recently she moved to Skotolan, Buka, where she is present relieving whilst Sister June Hilder is on furlough.

Two terms of service will be completed in June 1956. The Board views with mingled feelings the resignation, already accepted, to take effect at that time. But Sister Davinia has other plans, in which parsonage life figures, at least for a time. The Mission field will not necessarily have seen the last then of a devoted and zealous medical worker.



Sister Davinia Clark.

WOMEN'S PAGE

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

44 Buller Street,
NEW PLYMOUTH,
December, 1955.

Dear Readers,

New Plymouth was a hub of excitement on Saturday, 8th October, as representatives from all parts of New Zealand began to arrive by plane, bus and rail for the Forty-first Annual Conference of the M.W.M.U. They travelled in brilliant sunshine and as they drew near Taranaki, our snow-clad Mt. Egmont appeared in all its beauty and splendour, giving a welcome to all. On arrival many a friendly greeting was exchanged, as old and new friends met.

Conference opened on Sunday at 3 p.m. with Holy Communion which was conducted by the Rev. E. T. Olds, assisted by the President of the Methodist Conference, the Rev. C. O. Hailwood, who addressed the gathering. The most outstanding feature of Conference was the wonderful devotional sessions which were held daily, giving meaning and purpose to all that was said and done, as the business continued. As Conference drew to a close the Dedication of the incoming Executive took place, the Power of the Holy Spirit surrounding the whole assembly, giving to all a sense of worship, and filling our hearts with joy and gladness and a desire to go forward in Missionary Service. A full report of Conference may be read in another part of this paper. We thank all who have contributed in any way to make the past year so successful. We ask for your continued prayers and co-operation in the days that lie ahead.

We are sorry Mrs. N. Hill is unable to accept the office of Dominion President, but we are pleased she has consented to act as a Vice-President. We pray she may soon be restored to health and strength.

Sisters Effie Harkness, Ada Lee and June Hilder are home on furlough, also the Rev. G. G. and Mrs. Carter and family. May it be a time of refreshing to them all.

Sister Winifred Poole was married in Gisborne on 27th August, and Sister Rona Keightley is engaged and is to be married shortly. We tender to them our good wishes for future happiness.

Probationers Kathleen Rogers, Maori Mission, Auckland; Gwenda Kennedy, Auckland Central Mission and Doreen Bulford, Dunedin Central Mission will have been dedicated at Church Conference by the time this letter is read. We pray God's richest blessing will rest upon them as they take up Deaconess duties in the New Year, and may they find much joy in service.

Sister Betty Yearbury writes:—

The weather was not very kind to us for the opening of the Opunake Maori Centre at Opunake on Saturday, 15th October. However, this did not deter many of our Maori and Pakeha friends from being present and a most enjoyable afternoon was the result of much hard work and planning by the members of the Maori Women's Sewing Classes and the Bible Class assisted by Maori friends. A Maori welcome was given by Mrs. Mary Hohaia, the Rev. P. Rakena and Mr. Kapo Ratahi, while

a welcome song, a haka and an action song were performed by the Bible Class young people. The Mayor of Opunake, Mr. R. H. Hughson gave a welcome on behalf of the citizens of Opunake. The Rev. G. I. Laurenson, Superintendent of the Methodist Home and Maori Mission Department spoke, Mrs. N. Governor of Taiporohenui replying. The Centre was then dedicated by the Rev. Mr. Laurenson and the key was turned and the building declared open by Miss Piki Bishop, a member of the Sewing Class. A short Service was held inside the house. Two hymns were sung and a prayer by the Rev. E. T. Olds of New Plymouth, while the lesson was read by Rev. W. Tahere. The address was given by the Rev. Mr. Laurenson and four babies were baptised by the Rev. Mr. Rakena. Afternoon tea was served at the Methodist Hall afterwards and the Bible Class young folk finished the afternoon by giving some more very good items. The Rev. Mr. Laurenson expressed thanks on behalf of the visitors and Mrs. Rogers of Stratford spoke on behalf of the M.W. M.U.

Here is an extract from a letter from the Rev. C. J. and Mrs. Keightley:—

"Probably you have heard already of the arrival of Barbara Jean (born 16th June). She has brought much joy to us all, and is of special interest to Jennifer who loves to nurse her at every opportunity. Both babe and mother have done very well. Of interest also was the visit of the Rev. S. G. Andrews who arrived together with the Rev. Gordon Young of Mendi, only a few minutes before the morning service was due to commence. After a hurried 'get ready' we eventually arrived in church where close on 500 people were eagerly waiting. During the service Barbara was baptised by Mr. Andrews. While Mr. Andrews was here we were able to show him over the station and let him see among other things, the school in session, the work going on in the hospital, and the work on the buildings. More important to him perhaps, was the flight over the rugged country round about us and also of areas of population which are being considered as likely places for the further spread of our work in the Highlands. We enjoyed his visit very much and it has resulted in inspiration to us and we hope he has gained much from his visit which will greatly benefit the Church at home."

As the Christmas season approaches may we have Peace and Joy in our hearts as we again celebrate the birth of Jesus Christ. May the New Year prove to be a happy and prosperous one for all.

Yours in His Service,
URSULA SYMMANS.

DISTRICT COUNCIL REPORTS NORTHLAND:

The District Council Annual Meeting opened with devotions led by Mrs. Simpkins. "True forgiveness means returning good for evil." The Annual Report showed an increase of 5 to 256 members. Finance for the year £486/8/4. Dargaville Auxiliary celebrated its twenty-first birthday in July.

THE OPEN DOOR

WAIITEMATA:

The District Council Annual Meeting at Birkenhead opened with devotions led by the President, Mrs. Carter, who spoke on "giving." We must be careful not to let money take an all important place, if we give ourselves and are in the right relationship with God, money will follow as a result. The Secretary's synopsis of the thirteen Auxiliary Reports showed that meetings had been helpful and inspiring and that the finances were sound. Discussion took place on the need to create among Sunday School children an interest in Missionary work. Beachaven give a quarterly "tea" when someone conversant with the subject gives a talk on mission work.

THAMES VALLEY:

District Council meeting was held at Te Aroha in August. Sister Edna White wrote expressing her joy in her fresh contacts with the Solomon Islands folk, and of her enjoyment of her work. Rev. N. Olds then administered the Communion; Christ has proved himself to be very present in our manifold experiences of life; we feel strangely near to Him in the Communion Service and all too soon we rise, but we still have Jesus Christ with us.

TARANAKI:

District Council Annual Meeting was held at Hawera. Mrs. A. Symmans (New Plymouth) leading the opening devotions, quoted from the book "When Man Listens." When man listens, God speaks; when God speaks, men are changed; when men are changed, nations are changed. When we have a real love for people, the office and the factory, the home and the school, and every place where the daily business of life is carried on, will become the scene of life-changing. An hotel proprietor in the south of England meets every day with several of his staff to plan, under the guidance of God, how his hotel may become a place where guests find not only comfort and rest, but God. A Dutch lawyer handling divorce cases, now settles many in his office by showing his clients how God can reconstruct their lives. We ought to let God take us right into the centre of other peoples lives. Reports showed that groups had had

a most interesting year, which was reflected in increased membership and moneys raised.

Mrs. Hill (the President) gave a talk on what the Methodist Church is doing for the aged; she gave glimpses of Homes and Hospitals in Auckland, Wellington, Picton, Christchurch and Dunedin.

NELSON-MARLBOROUGH:

The District Council Annual Meeting was held at Nelson, commencing with Communion Service, conducted by Rev. A. M. Costain, with Rev. H. Harkness at the organ. The Eleventh Annual Report showed a total membership of 233 and a total income of £534/9/1, of which £100/11/9 came from the 82 Gleaners' boxes. Miss Mary Addison, of the Motueka Hospital (who has been accepted for service in the Solomons), told of the influences, people, books, and sermons which had contributed to her call to this work.

NORTH CANTERBURY:

The District Council Annual Meeting opened with devotions led by Mrs. T. Hallam, who spoke on the necessity of sacrificial giving, not only of our money, but of our gifts, our talents and our time. The balance sheet showed a total income of over £1,400—an increase of nearly £200. Sister Rona Keightley gave a most interesting account of some aspects of her work among the Maoris in the Northern Wairoa District. She passed on the message that Jesus "looked around and saw souls, looked up and prayed; went out and served"—a challenge to us in our day.

SOUTHLAND:

At the District Council Annual Meeting, Mrs. R. Bell (President) led the devotions based on the theme "Faith and Trust." Members from the scattered country districts were particularly welcomed. Membership was 268, with Gleaners 130. The financial statement showed the marked increase of £124 over the previous year.

Vacancies Overseas

—Male teacher for New Guinea Highlands.

—Woman teacher for Solomon Islands Girls' School.

—2 nurses for Solomon Islands (during 1956).

—Carpenters for service later.

IS GOD CALLING YOU?

Missionaries' Addresses:

SOLOMON ISLANDS DISTRICT.

All AIRMAIL for the following missionaries should be addressed:

Methodist Mission,
Barakoma Airfield,
Vella Lavella,
BRITISH SOLOMON ISLANDS.

SURFACE MAIL:
Methodist Mission,
P.O. Gizo,
BRITISH SOLOMON ISLANDS.

ROVIANA CIRCUIT:

Rev. J. R. Metcalfe
Rev. A. H. Hall, M.A.
Dr. G. E. Hault, D.T.M.
Sister Edna White (Nurse)
Sister Norma Neutze (Nurse)
Sister Effie Harkness (*Teacher)
Sister Norma Graves (Teacher)
Sister Olive Money (Secretary)
Mr. J. M. Miller (Joiner)
Mr. W. W. Leonard (Engineer)
Mr. R. A. Mannall (Engineer)

VELLA LAVELLA CIRCUIT:

Rev. Trevor Shepherd
Sister Myra Fraser (Teacher)
Sister Joy Thompson (Nurse)

CHOISEUL CIRCUIT:

Rev. D. I. A. McDonald
Sister Lucy Money (Deaconess)
Sister Jessie Grant (Nurse)
Sister Nancy Ball (Teacher)
Mr. W. R. Sharples (Carpenter)

PAPUA-NEW GUINEA HIGHLANDS MISSION.

Rev. C. J. Keightley *Tari via Goroka, Territory of New Guinea.*
Sister Edith James (Nurse) *Tari via Goroka, Territory of New Guinea.*
Mr. G. T. Dey (Carpenter) *Mendi via Goroka, Territory of New Guinea.*
(*) On furlough in New Zealand.

BUIN CIRCUIT:

ADDRESS for Buin Circuit:

Methodist Mission,
Kihili, Buin,
South Bougainville,
TERRITORY OF NEW GUINEA.

Rev. A. H. Voyce
Sister Ada Lee (*Teacher)
Sister Merle Carter (Nurse)
Sister Pame'a Beaumont (Teacher)

TEOP CIRCUIT:

ADDRESS for Teop Circuit:

Methodist Mission,
Kekesu, Teop,
Sohano, Bougainville,
P.O. Lae.
TERRITORY OF NEW GUINEA.

Rev. G. G. Carter, M.A. (*)
Sister Thelma Duthie (Teacher)
Sister Rewa Williamson (Nurse)

BUKA CIRCUIT:

ADDRESS for Buka Circuit:

Methodist Mission,
Skotolan, Buka Passage,
Bougainville,
P.O. Lae,
TERRITORY OF NEW GUINEA.

Rev. G. A. R. Cornwell
Sister June Hilder (*Nurse)
Sister Davinia Clark (Nurse)

Missionary Publications

"THE OPEN DOOR"

Editor: Rev. S. G. Andrews, M.A.
P.O. Box 5023,
Auckland.

Copies are supplied by appointed agents in the
Circuits at 2/6 per annum; single copies posted
at 3/- per annum.

Orders and remittances to:

The Manager for Publications, Methodist Foreign Mission Department, Box 5023, AUCKLAND, C.1.

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11/- (linen), post free.

Photographs of Mission Sisters:—1 copy free to each auxiliary on application; further copies 6d. each.

Printed by the Institute Printing & Publishing Society Ltd.

VOL. XXXV. No. 4

MARCH, 1956

Published Quarterly

THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



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OF

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