

VOL. XXXVIII. No. 1.

JUNE, 1958.

Published Quarterly.

THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



"THE ISLES SHALL WAIT FOR HIS LAW"—Isa. 42:4.

"Go Ye"

A Number Featuring . . .

MEN AND MISSIONS

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

General Secretary: Rev. S. G. Andrews.
Foreign Mission Department, P.O. Box 5023, Auckland.



The Charter of the Church . . .

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

* * * *

There is a very real sense in which Jesus depends on His Church. Missions are both the responsibility and the glory of the Church. We might indeed marvel that Christ has entrusted so many precious things to His people.

The Church, in turn, is entirely dependent on Jesus. She has no message, no power, no authority of her own. She speaks with authority only when she speaks of Christ.

The Church's mission is similar to Christ's own mission. The Church is SENT to the world as Christ was sent by the Father. What Jesus accomplished was the result of perfect obedience and love to the Father. So it is with the Church. "Without me, ye can do nothing."

In this commission, Jesus breathed on His disciples. As the breath of God made the first Adam a "Living soul," and as His breath brought life to the dry bones which Ezekiel saw in his vision, so does the Holy Spirit, the "Breath of God," make of men new creatures. "The first man Adam became a living being; the last Adam became a lifegiving spirit." (1 Cor. 15:45).

We Pray . . .

That the whole Church of God may realise her dependence on Her Lord, and also His dependence on us.

That every member might become aware that they are SENT into the world, commissioned by Christ, and empowered by His living Word.

That the grace of God might be upon our missionaries, and particularly upon the younger members of the team proceeding to, or preparing for the field.

We Give Thanks . . .

For the appointment of Mr. J. S. Gatman of Silverdale as engineer, and of Mr. R. A. G. Baker of Gisborne as Secretary.

For the reports of Rev. S. G. Andrews from the field of the fine work being done in the Buin circuit, and of the building progress achieved by Mr. Wills.

We Further Pray . . .

For another carpenter for the Solomons;

For two senior nurses for Malaya;

For school teachers for Fiji, Tonga and Samoa.

For our Christian brethren in Indonesia in this hour of the country's trial.

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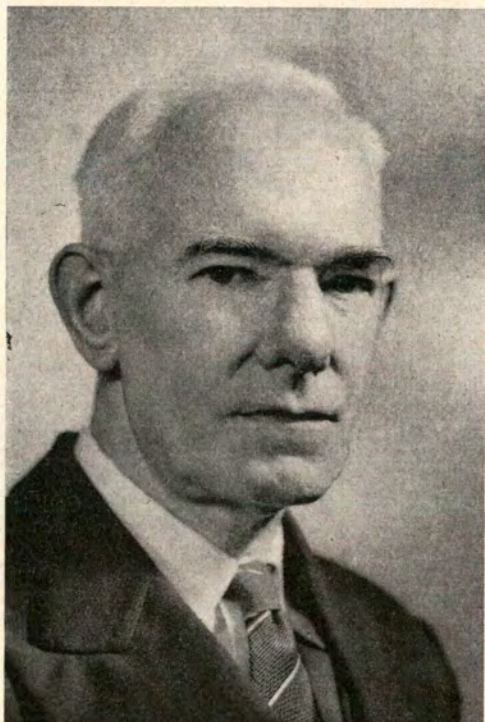
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To Our Readers . . .

The Vice-President Writes



"Mr. P. A. LeBrun, Vice-President of the Conference,
1957-1958."

Overseas Mission—what concern are they of ours? Can we truly say our lives call for enough effort without spending time and energy on those unseen others with whom, apparently, most of us have little in common? A life so circumscribed, in a petty world hemmed in with selfish interests and concerns, fails to register the decided effects which world movements have on private concerns.

As I write, political and international affairs and relationships in Indonesia are in a turmoil. Communism seems likely to play a very important part in the lives of millions in the East-Asian and Pacific regions, and we can well understand the effect of glib promises made to a native race by a propagandist, offering personal aggrandisement and freedom from an alien government. This influence and teaching may affect, very drastically, our own Solomon Islands work. Perhaps the accident of geographical features may protect the New Guinea Highlands until at least the indigenous Church is established, but if we can fly in, so can others, especially when that area is open to trade.

Because of the activity of other "isms" with their efforts to increase their number of adherents, we face a challenge that should "stab our spirit broad awake!" We have to acknowledge their whole-hearted zeal for their beliefs—beliefs which cannot have pitted against them a Laodicean attitude on our own part.

For us to consider, therefore, the foundations of two active movements which are encroaching on the fundamentals of Christian teaching, would not be amiss.

COMMUNISM—"THE WAY OF SALVATION?"

Communism is a wide-spread threat to the world because:

1. It claims to be **A WAY OF SALVATION** for the human race, and in doing so opposes the teachings of Jesus Christ.
2. It **SUPPRESSES PERSONAL FREEDOM**, disregards the value of the individual and elevates the importance of the State, using Dictatorship of small disciplined groups to enforce its will.
3. It believes that the end justifies the means, and that the Party is paramount.
4. It is **ATHEISTIC**, teaching that "Religion is the opiate of the people" used as a control by capitalists.
5. It teaches the brotherhood of man, but does not hesitate to suppress whole nations if Party interests are involved.
6. It considers the violent revolution is an indispensable way for the redistribution of political and economic power.

As Christians, we are, or should be, thoroughly aware of the Christian viewpoint and answer to these claims and to the trouble which is clouding the Pacific.

MORMONISM—"THE TRUE CHURCH?"

Then there is Mormonism. This American "Church of Jesus Christ of the Latter Day Saints" has built here in New Zealand, in the Hamilton district, an elaborate college **FOR THE TRAINING OF MISSIONARY STAFF FOR THE PACIFIC AREA**. Already they have made an impressive advance in our own home base, largely among the Maori peoples, and without doubt they aim to spread their beliefs in the islands of the Pacific which are our vital concern. These facts alone should challenge our lethargy and move us to decided action.

This sect began with one Joseph Smith, an epileptic of little education, and spoken of by his fellow-townsmen as "an illiterate son of an ignorant father." After his death in prison in a raid he was considered by his followers to be a martyr. His work was continued by Brigham Young. This new Church owed its growth especially to its advocacy of polygamy and drew to itself by that means hundreds of Americans.

Joseph Smith, the originator, wrote: "An account written by the hand of Mormon, the last prophet of ancient days, before America was swamped in darkness." Let us detail its claims in plain words, by quoting from Dr. Jas. Black's book, "New Forms of the Old Faith."

1. The American Indians are the lost ten tribes of Israel.
2. Jesus came in person after His resurrection and brought the full gospel to the ancient people of America.
3. These American Indians of the old days, thus evangelised by Jesus Himself, had all the orders of apostles, prophets, pastors and teachers, and possessed a full Christian civilisation.
4. All this civilisation, so full and rich, was none the less lost and submerged in utter darkness and ignorance.
5. Mormon, the last of these Christian prophets, wrote down on gold plates this amazing story in indecipherable hieroglyphics—"Reformed Egyptian"—and then dug the plates into a hill, in a stone box, along with a magic pair of spectacles;
6. Centuries afterwards, an angel revealed this astonishing secret to Joseph Smith, an uneducated man, who was chosen to be Mormon's successor and God's prophet.
7. By aid of the magic spectacles, Joseph Smith translated this hidden record of the past from an indecipherable language.

AND

8. This record and revelation should be "**United with the Bible**" as God's revelation to man—United with the Bible—as its equal and necessary supplement."

"Reformed Egyptian" is unknown to Egyptologists. Experts themselves were unable to decipher genuine inscriptions until the discovery of the Rosetta Stone. We are therefore left to judge between a gigantic fraud or a great miracle as the explanation of these events. This supposed translation became known as "The Book of Mormon"—the original gold volume has disappeared—and they claim on Smith's statement, "That as soon as he had finished the translation of the hieroglyphics by the aid of the magic spectacles, the angel returned in person and took the gold plates back to Heaven.

To quote Horton Davies, "The Book of Mormon is as full of anachronisms as a sponge is full of holes," with word for word citations from the Authorised Version of the Scriptures into English, an excerpt from a Methodist Book of Discipline, a quotation from Shakespeare and verbatim quotations from the seventeenth-century Westminster Confession of Faith.

If this were all it would be, to say the least of it, sufficient to convince us that the beginnings of Mormonism are entirely erroneous; but there are many other parts of their teachings which we cannot accept—e.g. the baptism of the dead. They teach that unless you are baptised in **true Mormon form** you are irretrievably lost, and if you, being a true Mormon, take the name of your dead friend on your lips and are baptised on his behalf, you save him from perdition.

There is also the doctrine of Celestial Marriage. This marriage they believe to be binding beyond death, and they teach that a man will retain all his wives and beget children in Heaven. Jesus said (Matthew 22:30): "For in the resurrection they neither marry

nor are given in marriage, but are as the angels of heaven."

Communism and Mormonism are but two of the problems that will, no doubt, face our workers in the field, and realising that these should be shared by all, we must consider what should be our part.

Is the Solomon Islands Church strong enough to meet successfully the impact of such new ideas and teachings?

The call has been sent out for more workers to cover the field—missionaries, nursing and teaching sisters, engineers and carpenters; but what of those of us who are unable to go? There is an effective and continuing organisation for mission work among the women of Methodism, but no such body of men takes it upon themselves to map out and support a field of service that would strengthen and enlarge our Mission work. Laymen, we must match the Church to this hour!—and **WE ARE THE CHURCH!**

When at the next Quarterly Meeting the question is asked, "What more can be done to promote the work of God?" give special consideration to our Mission work.

Recall T. B. Stephenson's words:

"We would not come alone, dear Lord,
To Thy great feast, and at Thy board
In Rapture sit and gaze;
But bring the lost, the sick, the lone,
The little ones that are Thy own,
And look into Thy face."

It is good for us, as an aid to clear thinking, to consider the elements and facts that do **not** go to the forming of true Christian belief and faith, for, having set aside the things that **are not**, we can cling the more firmly to those that **are**, being well assured that the whole revelation and purpose of God is seen in the life, death and resurrection of Jesus, as contained in the Scriptures. Having for ourselves this firm foundation, His call to us is that we should teach others that "they may look into His face."

—P. A. LeBrun, Vice-President.

Sasamunga Easter Camp, 1958

From Rev. D. I. A. McDonald we hear of an experimental Easter Camp for young people held at Sasamunga, head station of our Choiseul Circuit. It appears to have been a great success. The programme was based on that of a normal New Zealand camp (with certain necessary alterations) and this enhanced its novelty in the eyes of the 200 young people in attendance.

Singing throughout the camp was hearty and enthusiastic. Sister Lucy Money translated a new hymn which became a "special" and campers also learned two other new hymns and choruses. As in N.Z. camps, Saturday afternoon was devoted to organised sports, followed by a special programme in the evening.

Studies on the Easter theme were prepared by Sister Lucy and native teachers from the villages acted as Circle Leaders. Judging from later comments and questions, the message of the studies was fully absorbed by the campers. With Easter Sunday came the challenge and invitation to follow our Risen Lord. Decision cards were used for the first time and over 80 young people took and signed them signifying their acceptance of Jesus Christ as Lord and Saviour.

The Lay Missionary on the Field

By MR. D. W. BROWN,
Principal, Navuso Agricultural School, Fiji.

In past years the majority of missionaries were ordained ministers. The fine laymen who served our Church on the mission field in the earlier years were separated from their ministerial brethren by rather a wide gulf. The position has changed considerably in the last ten years. Most fields to-day have a majority of lay missionaries, both men and women.

The modern mission field offers many avenues of service to the lay missionary. These men and women may not have been called to the ordained ministry, but on the field they are given the opportunity of serving their Church within their own profession. This in itself is indeed a ministry and a very important one in the younger Churches.

The overseas field has, for a number of years, offered scope for service in the fields of medicine, nursing and teaching. To-day, however, the sphere of service has been greatly widened. Besides doctors, nurses and teachers, the missionary Church needs consecrated men and women to serve on the field as agriculturalists, carpenters, technical instructors, mechanics, sea captains, accountants, secretaries, and, of course, trained women to do social and religious work in the larger towns.

Most lay missionaries are local preachers, and in village preaching you are given an added opportunity for service. However, there may be someone who reads this article who, although he or she could well serve in one of the above categories, feels they have never been called to preach. I should like to say very definitely that this is **not a necessity**. A number of lay missionaries serve their Church extremely well without ever stepping into a pulpit.



Navuso Agricultural School Hostel, Fiji.

The majority of lay workers serve in educational institutions and hospitals. In these institutions the lay workers have a wonderful opportunity of Christian leadership. Actually, under present trends, the lay-worker, I think, is closer to the people than the average ordained minister. It has been my experience that the native people tend to "open up" and speak more freely to laymen than they do to ordained missionaries. I think this is mainly due to the fact that, although the minister is held in very high regard, most of the native people are a little over-awed by the cloth.

There is great scope for lay missionaries in assisting with leadership in the Church courts. The young indigenous churches such as we have in the Pacific are relying more and more on their own lay representatives. It is therefore very important for lay missionaries to do their bit to assist and foster this growth.

Yet another way by which a lay worker can help his Church is to mix freely with the non-indigenous races such as the Europeans and Indians in Fiji. This is a responsibility which is often overlooked but is nevertheless very important. In our various professions we meet many people who know nothing of what the Church is trying to do. These people, once acquainted with the facts of what we are trying to do, are very often of great assistance to our work in various ways. I had as a friend a self-proclaimed atheist who once he knew what we were trying to do here at Navuso went out of his way to assist us on many occasions.

I do not wish to detract for a minute from the work our ordained missionaries do. They do a superb job and we would be lost without them. However, I have been asked to give you an idea of the tasks of the lay missionary on the modern mission field, and I intend to leave the task of the ordained missionary to someone far better qualified to speak on the subject than I.

In conclusion, I would like to tell you a little about the actual work of the lay missionaries on this station. Navuso is an Agricultural School with a farm of 840 acres attached. There are 181 resident students from all parts of Fiji and a small number from Rotuma and Tonga. This station is staffed completely by lay missionaries. Who are we and what do we do?

The Principal: A background of Agricultural College and general farming experience, followed by four years in the Air Force. Became Principal at 25 years of age and has filled the position for 11 years. Duties include general administration of school and farm and a limited amount of lecturing. Also general oversight of all business dealings. Trained as a lay preacher and directly responsible for the spiritual life of the station.

The Deputy Principal: A Public School teacher, aged 30 years. Has been on the field for 7½ years. Duties include direct responsibility for the academic side of education, and a lot of teaching. He is also responsible for the running of the boarding establishment and technical training. A Local Preacher and Choirmaster, he also has extra school activities.

The Agriculture and Livestock Lecturer: A trained school teacher and graduate in Agricultural Science, with twelve months' experience on the field. He does most of the agriculture and livestock lectures and all the science ones. Carries out field experiments in conjunction with the farm staff. Is the main liaison between staff and students, assists with many extra school activities.

The Farm Manager: Has a practical farming background. Left 3,500 acres of his own land to come to the field and has been here 2½ years. He is directly responsible for all farm work. This also entails supervision of labour and all students' practical work. Does most of the maintenance to our truck and three tractors. Is a Local Preacher and Sunday School Superintendent, and a leader in our Staff Bible Study group.

The Secretary: A young lady with a general business training, plus 5 years' experience in an Overseas Missions office. Has been with us for 1½ years. Is in charge of the office, and does all the typing and the

book-keeping for the Institution. Keeps the students' records and does a host of other things. Is very probably the most over-worked member of the staff.

Our Wives: Without these ladies to comfort us and to cheer us along, we would indeed be lost! Who would teach the local Fijian ladies to sew and to cook and to lead the short devotion at their fortnightly women's meeting? Who would tell us that the school ceiling needed "de-cobwebbing," and who would be responsible for the lovely flowers in our Church each Sunday?

Our Fijian Staff: We are very ably assisted in our work here by eight Fijian and one Indian instructor.



★
Two Happy Fijians
★

The Foreign Mission Board pays tribute to . . .

Mrs. H. L. Duke

In the death of Mrs. H. L. Duke, New Zealand Methodism has lost a faithful and devoted member. In her early days, being a daughter of the Rev. Dr. N. Morley and Mrs. Morley, she heard much of the mission work of our church, so it was natural that her special interest went to this department of the church's activities.

When the Women's Missionary Auxiliary was formed, she was one of the prominent leaders of the movement. Later, she was elected Dominion President of the Methodist Women's Missionary Union, and by her wide vision and profound faith in God's guidance she greatly increased the strength of the Union.

For many years she was a Distant Member of the Foreign Mission Board. Always did she give prayerful thought to the problems arising in connection with the work on the mission field, and her advice, help and financial gifts were ever at the service of the Board.

One of Mrs. Duke's great joys was to give hospitality to Foreign Mission Secretaries and to missionaries who were visiting Dunedin. In this way she came to know the mission field and its needs in an intimate way, and she always felt a personal concern in the difficulties and in the joys of each station.

Mrs. Duke has given richly of her talents to the work of the Foreign Mission Board, and members pay honour to her and are grateful for the privilege of having had her as a fellow-worker.

Dedication Service

The resignation of Mr. R. A. Mannall, after six years of faithful service as Engineer to the Solomon Islands District, left a vacancy not easy to fill. The offer of Mr. J. S. Gatman to serve in Mr. Mannall's place was gladly accepted.

Mr. Gatman was dedicated to the work by the Rev. E. W. Hames at a service in our Silverdale Church on Sunday, April 13th. The Church was filled with interested members and friends and the service concluded with the sacrament of Holy Communion. During the service Mr. Gatman gave a testimony relating to his call to the mission field, and was presented on behalf of the Foreign Mission Board with a Dedication Bible.

At a social hour following the service a presentation of wristlet watches was made to both Mr. and Mrs. Gatman by friends in their own circuit. For six years the Gatman family were associated with the Orewa Church in the North Waitemata Circuit, and their departure leaves a gap it will be hard to fill.

On April 18th they left New Zealand by air for the Islands, where much valuable machinery has been awaiting the expert care of a mechanic such as Mr. Gatman.

Stewardship in Terms of Foreign Missions

A TASK FOR LAYMEN

By MR. H. M. DENTON.

Stewardship programmes in many circuits recently have served to reveal to the laity avenues of service not previously fully recognised. Methodist laymen have always taken a full share in the administration and sustentation of the Connexion, but in pastoral work, the heart of Methodist endeavour, the laity has not always assumed the active role open to it. Women have often more fully appreciated the opportunities and made the most of them.

Stemming from this re-appraisal of personal service, the layman with a full appreciation of the whole mission of the church can reflect in pastoral contacts the importance of overseas missions, both to the field and her people and to the Home Church.

A Church, whose whole interest and attention is self-centred, is indeed lacking in one vital respect. Without some missionary endeavour, it cannot attain to any greatness itself, nor can its membership reach towards the standards set by those of the early Church. New Zealand Methodism has always been the better for having the responsibility of an overseas mission field, and those who have served overseas have been very conscious of the loyal support accorded by the whole home church. It is heartening to see the latest indication of a vitality expressing itself through missionary enterprise—Solomon Islands workers serving in the new field of the New Guinea Highlands.

But the current emphasis on Stewardship can remove some direct interest from Overseas Missions. With funds from the home church to an increasing degree coming from budgeted giving, members will not have occasion annually to consider the extent of their financial support for the missionary cause. There will still be deputations and Missionary Sundays, but lay people with an enthusiasm for missions will have ample opportunity to demonstrate their interest by their efforts to maintain the missionary fervour of the whole church. That fervour will need the devotion of many.

It is, of course, not given to all with an interest in overseas missions to be able to participate actively in the work of the Church on the field. If the efforts of the missionaries serving on the field are to be really effective, however a strong body of lay support is necessary at home. Quite apart from those who constitute board and committees dealing with the many business, administrative and financial matters on the Connexional, District or circuit level, a great enthusiasm for missions is called for, and this can only come through the devoted service of men and women seized with the true missionary spirit.

LEARN AND CARE

Just as the word "stewardship" has recently come to mean more than merely a matter of finance, so is the role of the home church far broader than just the raising of the financial support for the field work. Sacrificial giving to the cause of missions is good for us, but it is not enough. The monetary gifts are only sanctified if made as part of a devotion to the cause which finds expression as well in prayerful remembrance of the work and the workers, in a readiness to give time and thought to extending interest among the members of the home church, in personal and active concern for the wellbeing of missionaries while overseas and on their return, but most important, in

wholehearted solicitude for the Christian development of the peoples to which the Gospel is being taken.

New Zealand's present fields of responsibility are in the Solomons and in New Guinea. The Foreign Mission Department expects the home church to raise substantial finance for both maintenance and capital development work in these fields. But the Church members and adherents in the Islands are by no means depending entirely on Methodists at home. They are steadily assuming greater financial responsibilities themselves, and indeed are moving towards general independence, a splendid indication that the mission has been founded on a proper concept.



Their Welfare—Our Privilege and Responsibility.

"The Bonds must be strengthened"—H. M. Denton.

This steady move towards church autonomy is both a sign of growth in the faith and a manifestation of the developing nationalism common to territories such as the Solomons to-day. It must be encouraged if the native church is to reach full stature, but it must be guided by wise counsel if obvious pitfalls are to be avoided. There are economic and other factors to be carefully watched so that if and when independence comes, it will be soundly based. The Foreign Mission Board is conscious of the valued guidance that some laymen can give, and is always ready to hear from those whose business experience or studies may have fitted them to advise on the many facets of this big question. From time to time, the Board sends a Commission to the field, and here the role of the lay representatives is a big one.

With Church extension in some of our rapidly-growing New Zealand cities attracting attention, it is not surprising to find Church people critical of the expenditure of large sums in the Solomons when money is urgently needed for the spread of Methodism here

Contd, Btm. Page 6

District Girls' School Dedicated

During a recent visit to our mission station at Kihili, Mr. Andrews was pleased to find that great progress had been made with the building of the new District Girls' School for Bougainville. Mr. Clarrie Wills, one of our mission carpenters, and his native helpers, had erected the classrooms and had almost completed the dormitory for the girls, and the new Sisters' House. In fact, they were so near completion that at the request of the local folk arrangements were made for Mr. Andrews to dedicate the building during his visit.

The two sisters in charge of the Girls' School, Sisters Ada Lee and Beulah Reeves, are very thrilled with the new building—a bright, airy and modern three-roomed school, a splendid new Sisters' House and two dormitories and sick room for the girls. They have both written to the Department, expressing their pleasure, and enclosed with their letters two short reports on the Dedication Service written by two of the girls at the school—Nancy Jivi and Emily Tato, both of Buka. We thought our readers would be interested to hear from the girls their accounts of this important occasion, so we print their letters hereunder.

Nancy Jivi, writes: "In 1957 the carpenter, Mr. Wills, and his helpers, built our new school. When the school was almost finished we dedicated it on the first Sunday in December. Many white people from Kangu and some natives too came to Kihili to open our new school. We had a service in the school and we sang some songs to them and also the boys from Kangu sang. When the school was finished the carpenters started other buildings, the new Girls' House and new Sisters' House. When we came back from our holiday we were very surprised to see that all the new buildings were nearly completed. Some days later, in March, our Chairman, Mr. Andrews, came to visit us. We were very pleased to have him on our station. He took the service on Sunday and on Monday he went to visit some villages in the Siwai area. When he was there he baptised some of the children and dedicated a new school in one of the villages.

(Contd. from Page 5).

in the Dominion. Wise direction of the consciousness of the Connexion is a task for the missionary-minded layman without any suggestion of a decision as to where the need is most pressing.

"Foreign Missions" do not figure as prominently in the picture many people have of the role of the Church, as was the case when our Solomon Islands work was in its pioneering stage. Some of the appeal of missionary work was lost when the drama of the early days gave place to consolidation and development. It rests with the laymen who can recall the excitement of the Goldie era to convey something of this spirit to the young people of the Church to-day. Not only will this engender support at home. It may perhaps lead to offers of service on the field.

Through the M.W.M.U., women of the Church have demonstrated their loyalty to missionary activities at home and overseas. By the substance of their giving, and by the very practical ways in which their support is directed, the women have given a lead in lay participation in missions which has not been followed by the men of the Church as a body. Certainly, the Men's Fellowships have undertaken one or two

After that, he came back to us again to dedicate our new houses. On Wednesday night we had a special service in the Girls' House. Rev. A. H. Voyce took the opening and Ovini the prayer, Elizabeth Herela, one of the girls from the school, took the Responsive Lesson. Then the Chairman shook hands with Mr. Wills and his helpers Umig, Anugu and Tapara. When he had finished shaking hands with them he talked to us and asked Mr. Wills to hand Sister Ada and Sister Beulah the two keys of the girls' Dormitories. When the two Sisters received the keys they went to open the doors. Then our choir sang to Mr. Andrews.

We were very pleased when we dedicated our house and we are very proud of our new houses. Thank you very much for all the gifts which you people from New Zealand send us. We hope that you will enjoy to hear how we are getting on with our buildings. Many thanks to you all. We thank God, too, for giving all of us good understanding to do all the work He wants us to do."

Emily Tato writes: "Dear friends, we say thank you very much indeed for your help. We thank all of you, because you all helped us with the things that the carpenters used to build our houses. We hope that all of you will enjoy to hear from us about our buildings and the school.

Last night we had a special Service with Mr. Andrews, our new Chairman. We did not have the Service in the church but in the Girls' House. The Service was started by Mr. Voyce and the prayer was taken by Ovini from Fiji. We were very pleased to have Mr. Andrews here to dedicate the new buildings. He shook hands with Mr. Wills and his three helpers from Siwai, and then Mr. Voyce asked the girls to sing for Mr. Andrews. We sang from the Methodist Hymn Book, No. 64, "Praise to the Lord, the Almighty, the King of Creation." Then Mr. Andrews spoke to us about how happy he was to see the District Girls' School with its new buildings and the work that is being done by everyone here at Kihili."

projects, but the women have maintained a tremendous enthusiasm and have successfully increased their targets year by year. With the intervention of appeals for CORSO and other worthy objectives, it behoves the men of New Zealand Methodism to bestir themselves, so that the traditional missionary cause in the Solomons will not be eclipsed by these efforts, excellent though they be.

Financial support extending long after the lifetime of the donors has often been provided by means of bequests. To those who are deeply conscious of the needs of overseas missions, a prayerfully considered will must make some provision for this department of the Church's work if the estate is capable of it.

Timber for some furnishings and money for its manufacture were the gift of the Solomon Islands people to the new chapel at Trinity Theological College, in Auckland. That was a spontaneous expression of what they regard as an indebtedness to the Home Church. This incident serves to show what bonds the Solomon Islands Church feels it has with Methodism in New Zealand, and how those bonds are cherished. The further strengthening of the bonds between the Islands Church and the Home Church, vital as the Islands Church moves towards its independence, must rest largely with the laymen of New Zealand.

THERE IS A WIDE OPEN DOOR FOR LAY SERVICE . . . SAYS . . .

An Unofficial Missionary

(An article from the pen of Rev. G. S. CROUCH, at present serving in the Department of Education, Port Moresby, New Guinea).

Present a vacuum, and God through nature will endeavour to fill it. Present a need of the spirit, and God through His servants will find a way to meet that need.

Such a need there is in the great island of New Guinea. To this land have come in recent years an increasing number of those whose hearts the Lord has touched, who have said simply, "Here am I, send me." Quite a number of these people have come from New Zealand.

The Administration has in policy and in practice welcomed this response. The business of the Administrative authorities is to provide and foster opportunities for the development of the native people in the Christian way of life. The door is open and the missionaries are entering.

Here, then, have come the missionaries of God, the full-time missionaries who can sit in conference with Administration officials to work out co-operative plans of extending existing teaching, health and evangelistic facilities, or in the case of new missions, may arrange for a new sphere of Christian activity and development.

THE LAY MISSIONARY.

The Christian layman is needed in the Territory of Papua and New Guinea—and not only the full-time ministerial worker. Particularly here in Port Moresby, there is increasing recognition of the fact that in this Territory there is a unique opportunity for the layman, the unofficial missionary, to find a field of service which is both challenging and satisfying.

And why should this be so? Well, here in Port Moresby, for instance, there are pitifully few full-time workers among the 15,000 European, native and mixed-blood peoples. These workers are needed out in the fields, in the populous and the scattered areas of Papua and New Guinea, but in Port Moresby itself there is very great need.

Here are all the problems of wide disparity of individual development, of social adjustment, of education and economic opportunity. Here are the problems of men and women who in the villages have found God and His Son Jesus Christ and have witnessed the quiet transformation of their villages, under the patient guidance of mission teacher, pastor or catechist, and have then been transplanted to a town like Port Moresby with no such guiding missionaries. Or they have come as contract labourers from unevangelised areas or partly-evangelised areas—and they need our help desperately. To an increasing number of missionary-minded laymen, here lies the challenge. And the challenge is many-avenued. To some has come the challenge first to learn a lingua-franca, a language native to the people. Those who have undertaken this study are finding ready contact and heartening response in talks and services which are held regularly each week in compounds and halls.

OPPORTUNITIES FOR SERVICE.

One of the most regular and faithful Christian witnesses is that of the Sunday afternoon service at Kohi. There, at a large market-place, gathers a big

proportion of Port Moresby's semi-nomadic population. In two and sometimes three languages, the old, old story is told of Jesus and His redeeming love—by laymen!

In the week-day the Gospel is taken by service and song to the compounds, where groups of native employees live under conditions much less attractive than the free life of the villages. And to these centres go the laymen—men and women—with booklets printed both in English and in the native language.

During hours of work and afterwards, the unofficial missionary finds continual opportunity for effective witness. Among the native people, a group of laymen have organised effective liaison between the missionaries in the field and the town-dwelling natives. This provides regular contact with, and occasional service to, the missionaries in the field, and fellowship and hospitality to missionaries when they are passing through Port Moresby.

As I am at present seconded from our Methodist Church for service with the Administration, I, too, can call myself "An Unofficial Missionary." As such, through a succession of educational appointments, the opportunities for service and witness have been regularly available.

These have included the normal, well-recognised channels of service such as Bible Class—in this case for Native Teachers—preaching, including services in simple English for native people, Sunday School work and religious broadcasts.

There are many avenues of service to the native people in Port Moresby if the unofficial lay missionary is prepared to follow them, for these people are seeking leadership, friendship and spiritual guidance and the workers able to give this help are very few in number.

WELFARE HUT.

One particularly interesting development in Port Moresby is the building of the Methodist Welfare Hut. A large number of Methodist native boys settled in the Capital have for some time felt the need for a regular meeting place to fill their social and spiritual needs. They have met for worship in two successive centres, but now, with the assistance of a loan from the Overseas Missions, they are building their own Welfare Hut. This has resulted primarily from the efforts of the native boys themselves, who have collected from among their own personnel hundreds of pounds towards this building project. To make this project the success it deserves to be, will require the time and devoted labour of both European and native people.

In every way the situation in Port Moresby is challenging to the "unofficial missionary," for once God has shown what He can do for any individual, then His infinite resources are known to be available in the same measure to others.

God has richly blessed, and is blessing, the work of devoted laymen in the Territory of Papua and New Guinea, and the door still stands open wide for those prepared to give consecrated service for the Kingdom of God.

"MISSIONS are the FRONT LINE . . ."

These words appeared in the first issue of the "OpenDoor"—in
JUNE, 1922: VOL. 1. No. 1.

That was the year in which the New Zealand Methodist Church assumed responsibility for the Western Solomon Islands Mission.

*Have We Answered the Challenge?
 Has the "Front Line" Advanced?*

Let us consult the facts:—

<u>PEOPLE:</u>	The Staff on the Field in 1922 numbered	14
	In 1957 it numbered	32
	N.Z. Church Membership in 1922 numbered	23,400
	In 1957 it numbered	29,000
<u>POUNDS:</u>	Circuit Foreign Mission Income 1922	£9,580
	In 1957 it amounted to	21,518
	M.W.M.U. contribution 1922 was	725
	In 1957 it amounted to	3,475
	Average giving per member 1922:	8/2d.
	Average giving per member 1957:	14/10d.



BUT

8/2d. in 1922 would be equal to
MORE THAN £1 TODAY!

"Where some of your money goes . . .
 . . . New Sisters' House, Tonu."

A Message from the Lay Treasurer, Mr. G. S. Gapper

"... The Front Line Must Advance!"

What do we conclude from these bare facts?
Have we advanced, and if so, how far?
And in any case, where do we go from here?

FOR WE MUST GO SOMEWHERE!

There is no trench warfare "in the Church's Campaign for the supremacy of God's Kingdom over all the nations of mankind."

We may not dig in to hold the ground we have won.
We either advance or fall back.

HAVE WE THE RESOURCES

for an advance beyond the high ground we occupy—resources of the Spirit, of man-power, and of the "sinews of war"—finance?

I CONFIDENTLY ASSERT THAT WE HAVE SUCH RESOURCES—

"To doubt would be disloyalty,
To falter would be sin."

—M.H.B. No. 489.

True Stewardship

Not how much of our money we can
afford to give to God's work—

But how much of God's money we
can afford to hold back for ourselves.

A Former Missionary School Teacher writes about . . .

The Lay Missionary & Education

By MR. W. E. DONNELLY

(former Headmaster Suva Methodist Boys' School, and Lelean Memorial School, Davuilevu, Fiji).

What is meant by the term "lay missionary?" I know its popular connotation, but to me a layman is a person doing a job for which he has not been trained. The day of the untrained person on the mission field is over, for on all except a few fields we minister to either (a) people who have a long and proud tradition behind them, as in India and China, or (b) people who are fast emerging from their ancient ways into a world of commerce and radio, machinery and aeroplanes. In either case only a person well qualified in his own field can meet the demands of these people and have a standing which is going to win their respect—in short, only such men can be a good advertisement for the Kingdom of God.

What then are the opportunities for the non-ministerial missionary, and in this I am to confine myself to the field of education.

builders. For these reasons the church can afford to have only qualified people who can do the job not only as well or even better than others, but also those who can present the Christian way of life to those in their charge.

Is it worthwhile? Only a person who has not been in one of those lands could formulate that question. The boy or girl with a good Christian training is a trusted person and always in good demand. Before long they are the trusted men and women of the community and supply leadership beyond the bounds of their immediate field of work. The number of them who rise to positions of responsibility and leadership where tribal systems and other class distinctions do not prevent, and sometimes in spite of them, is altogether out of proportion to their numbers. For a young man not of high rank to move from his grass-hut



"Schools are the greatest evangelising agency."

—W. E. Donnelly.

It has always been, and remains, the function of a mission to lead. In the beginning, village schools are established wherever possible to make the people literate. At that stage the European teacher teaches the teachers so that they may go out to spread their little knowledge. As Government takes over its just responsibility in that field, so the Church withdraws and specialises. The village school passes over to Government. Perhaps higher grade schools leading to approximately New Zealand Form II level, and also teacher-training remains Mission work. At a later stage secondary work is needed to meet the needs of the community and Mission leads there. Government finally moves in there also, and Mission confines itself to special schools. Always Mission must be the conscience of Government. Such has been the familiar pattern. In more recent years the pattern in the Pacific has changed to follow the west and central African pattern, where Government, recognising that the Church is frequently able to attract suitable people where it has failed, now pays the salaries of teachers in Mission schools and gives to them the same privileges of superannuation, etc.

The Church, claiming as it does that it has a special function to perform in education, must demonstrate that this is really true. It must supply leadership in educational thinking as well as in action. Indigenous Christian leadership is the great need of every people—so it is the work of the church schools to build the

village to graduate in New Zealand and take a seat in the Legislative Council of his country by the age of 28 is a long way. For a commoner to move from a little village to be a University Lecturer in New Zealand is also a long way. Both passed through a mission school where they were pupils for several years.

The work among the girls is equally important. A new kind of home where hygiene and child welfare are understood is becoming the order of the day. Girls are also entering the professions and commerce.

The people of the Pacific—Asian, Melanesian, Polynesian—breathe the heady air of a new day. The overseas teacher working among them breathes its intoxication too. The work involves helping the local teachers at the school, probably financing the school, but that is full of interest too. There are personal problems of staff and ex-pupils—a pastoral function. There are preaching, Sunday School work, youth work (Bible Class, Scouts, Guides, Brigade), sports activities. There is no end of opportunity and the job is what one makes it. Always one must keep in view the work of evangelisation in its broadest sense, for that is the "raison d'être" of our educational work. It is no idle statement, but rather a statistical fact that among peoples with a strong and ancient cultural background the schools are the greatest evangelising agency, particularly when carried on into the adolescent years.

(Contd. Btm. Page 11).

Are We Getting Anywhere?

... BY THE GENERAL SECRETARY:

Readers will recall that the General Secretary of Overseas Missions, the Rev. S. G. Andrews, was appointed by the Conference to serve for one year as Chairman of the Solomon Islands District. Mr Andrews was asked to divide his time suitably between field and home base. Going to the field in January, the General Secretary is still there, but plans to return to New Zealand after Synod in September. Most of his time has been spent in the Roviana Circuit, but Buin has been visited for a week in March and Vella Lavella last month. At present, Mr. Andrews is expected to be visiting Teop and Buka for a week each. Important matters of land policy and education will take him to Honiara next month. The columns that follow are from the General Secretary's pen:

PERSONAL:

I welcome the opportunity of greeting the readers of "The Open Door." Editing our missionary paper is one of my usual Auckland tasks. This year, however, whilst I am spending time overseas, the Rev. Clarence Luxton has added the work of Deputy Editor to the many tasks of a busy rural ministry at home. My first word then is one of thanks to him as he takes over temporarily this new role.

For myself the transition back to field work has been fairly easy. Climatic adjustment has not so far presented problems, and the mission staff have been most helpful in every personal need. It was just twenty years after I first went as a missionary worker to Fiji that I came to tackle this temporary assignment in the Solomons. I am tempted of course to compare the two fields, the two people, and the Roviana language with Fijian. That would not be very profitable. There are strengths and weaknesses in our Islands Churches, as in our own Church at home. It is strange however that we tend to run to opposite extremes. It is commonly said that our Church in Fiji has too many native ministers. Their circuits are often very small and financially incapable of worthy support of their ministers, whose time is taken up in seeking other sources of income to eke out the family budget. But, in the Solomons it is the virtual absence of a native ministry that is the trouble. Only very slowly and haltingly are needs there being supplied. We have talented and devoted catechists, teachers and lay leaders (though not enough, for even several of our local village appointments are vacant), but our Solomon Islands ministry con-

sists of one ordained man, two senior and experienced preachers on probation and one theological student. One serious result of this is a sacramental famine. The European missionary's visit tends to be the occasion for a mass baptism of infants, without the opportunity for the close pastoral contact with the parents that a local minister normally has. Again, since in the British Solomon Islands, only **ordained** ministers are recognised for purposes of marriage, marriages are usually waiting wherever one goes. Were it not for the help of our workers from Tonga and Fiji we should be sorely straitened indeed. Three such men work in the Roviana Circuit alone. Seth Ligairi is a Fijian catechist now in charge of the Marovo section. The Rev. Aisake Vula, one of my former students at Davuilevu, is ministering to the Methodists of Honiara, and the Chairman's own colleague on the head station is now the Rev. Ahofitu Maka, a Tongan probationer.

These are but the introduction to our problems. We are not often discouraged and are conscious of the prayers and understanding of our colleagues on the field and at home. But there are discouraging moments. One of our workers, seeking recently the counsel of the Chairman, said "Just where are we going?"



Seci Ligairi, Wife and Family.

(Contd. from Page 10).

As the local people can accept more responsibility, so the load is eased for the missionary. Among them there are, of course, some very skilful and able people. Over the years, as the number of these increases, we must gracefully retire while they take over, or remain to assist, not to direct. They must increase—we must decrease.

If the missionary teacher is one of educational vision, he may have the opportunity of contributing to the education scheme of the whole country, for Government sometimes calls such a one into its councils.

The younger countries present a challenge to-day as never before. If you are trained with average or above average ability, and above all, dedicated, there is an opportunity waiting for you in either a church or a Government school—an opportunity which will take everything you have and reward you proportionately with an enriched life, a greater tolerance and understanding, a deeper love for your fellow-men—with more abundant living.

MORALS:

It was the moral condition of the younger people that gave rise to the worker's question. There are too many moral downfalls among them. The temporary worker, like myself, must be judicious in his comments, and certainly I can quote no statistics. Missionary opinion, especially in the more sophisticated areas, is that the moral standards of the people are not as high as those of the first Christians of forty and fifty years ago. Generally property seems safer than in most New Zealand towns, but even so, desirable goods increasingly have a tendency to disappear. A recent police report mentions an increase in petty larceny.

On the sexual morals of the people I have of course even less direct evidence. The only "Methodist" prisoner in the Gizo gaol the Sunday I visited there was in prison for a sexual offence. It was no great satisfaction of course to hear that the other prisoners belonged to other missions and that in this predominantly Methodist area there was only one Methodist in gaol.

Our missionaries speak constantly of instances of lax relationships between young people. Some marriages are hastily arranged. Too often parental disapproval of the desires of young people appears to force them into illicit intercourse as a means of overcoming opposition to the marriage. Two couples who recently came to me for marriage brought their babies with them for baptism. Their union was duly legalized, but they were sent away to consider the significance of Christian baptism and family life, and asked to come back later with their children, when they had given proof of the Christian character of their family life. But the heart ached as they went. The nearest minister to their village was sixty miles away across the water and there were few to help. Neither couple yet had a leaf house to live in. The problem of "in-laws" exists here also.



Native Boys Making Sac-Sac.

LIQUOR:

Recently there has been a Liquor Policy Committee sitting at Honiara. Their report has recently been considered by the Advisory Council of the Protectorate. Consider this paragraph in the press release about the debate:

"This Committee, after assessing statements made before it by a number of people and a considerable number of letters received, reported that illicit drinking of liquor was widespread throughout the Protectorate, particularly in Honiara and other townships, and that supplies of beer and spirits were readily obtainable by Solomon Islanders. The Committee was alarmed at the extent to which methylated and rectified spirits and noxious home brews were consumed. They considered that the taste for liquor had been acquired during the war years from Allied troops in the Solomons, and that at present, control over bottle sales of beer and spirits was so slack as to be ineffective. That Committee's report states that a realistic attitude must be adopted towards the existing situation in which liquor consumption by Solomon Islanders in the main settlement of the Protectorate (i.e., Honiara) is more the rule than the exception."

HONIARA, GIZO AND ELSEWHERE:

We acquire no comfort from realising that Honiara is 200 miles away. There is a considerable Methodist population there these days, both of Solomon Islanders and Fijians. For this is a settlement where the Pacific races mingle. The Committee's recommendation carries little comfort either. For a twelve month experimental period, it is proposed to declare licensed areas at Honiara, Gizo and Auki (on Malaita). In these areas the plan is the Solomon Islanders, Fijians and Indians over 20 should be able to drink beer without restriction on licensed premises. Reputable persons of these races over 30 might be allowed to purchase wine and spirits by the glass. Married men might be eligible for permits to take home twelve bottles of beer per month. Whether their wives shared in this is to be left to the good judgment of the married men.

The committee fondly hopes that Solomon Islanders will not spend more on liquor than they can afford. They recommend the establishment of licensed restaurants catering for small numbers, where groups of people would be able to eat and drink with their friends. In recognition of this proposal, bar hours should, they think, be shortened.

PUBLIC OPINION:

One is not surprised to read that public opinion placed before the committee "ranged from a desire for complete prohibition at one extreme to complete relaxation on the other." The report states however that the main body of opinion expressed is in favour of "substantial relaxation."

Opinion of the Advisory Council members is even more informative. There are members of sister missions on the Council. The Rev. Dudley Tuti (Anglican) thought the proposals for relaxation premature. Archdeacon Reynolds is reported as speaking "generally in favour of the report and its recommendations." The one Methodist member of the Council, Mr. Stephen Kondavaru of Choiseul said that before the war, only Solomon Islanders at Tulagi (the then capital) drank; since the war many had got into the habit. He had never tasted drink and didn't know why people liked it. He said that the people were now on the threshold of progress, and the headmen and leaders had enough to cope with; drink would mean trouble; the people would become lazy and waste money, and he suggested that the Government should wait 20 years until Solomon Islanders became more educated, and then drink would be natural to them, as it was to Europeans. Unconscious irony?

WHERE ARE WE GOING?

No wonder that the missionary worker is tempted sometimes to discouragement. One gave ready assent to the statement of our local catechist during the Holy Week services at Kokeqolo: "There are many enemies to the Christian life today."

These deplorable conditions are due partly to the passing of old village sanctions, without their replacement by truly Christian standards. It has rather been a relaxing of moral standards, with inevitable moral disasters. It also means that our third generation Christians, whilst fairly regular attenders at public worship, do not always relate their religion to life. This problem is not peculiar to the Solomons, and not peculiar to the Pacific.

THERE ARE DISTINCT ENCOURAGEMENTS:

All the foregoing is intended to give you "furiously to think." We must be realistic in our missionary policy and in our missionary prayer, even if our realism leads us to a different conclusion from the one reached by the committee on liquor here. We shall not make people good by legislation. The Kingdom does not come by annexation of territories, like painting the map with the colour of the Kingdom of God. The Kingdom comes as individuals accept the leading and Lordship of Christ in their own lives.

Thank God, there are men and women and young people here, deeply moved of the Spirit. What can we say of the young man who recently gave up his store, donated his launch to the local circuit and announced his intention of training to be a Christian worker? Can we not rejoice that an Easter Camp was held at Sasamuqa, and that a number of young people there made their decisions for Christ? Rejoice again that in these days of higher pay and advantages, there are still talented young people, who, for the virtual pittance we can offer them represent our church in the villages as pastors and teachers and undergo long and arduous training to that end.

We must see in their right perspective also some of the encouragements among our European workers. For the first time in recent history, we have a full staff of workers appointed this year to the Solomons. Indeed we are one over staff on the educational side. Our vacancies are future ones, but near future—we start to meet them next year. Then our building programme is well forward. God save us, from settling down into comfortable station missionaries. Mr. Metcalfe's words to me included: "This is no longer a pioneer field . . . we have too many comforts these days."

Who can say how far-reaching is the medical programme? Every act of mercy speaks to the people of Christ in whose name it is offered. Think of the encouragement to the people of Rannonga, for whom Dr. Hoult's anti yaws campaign of injections has taken a long step towards the eradication of the trouble.

Our education policy gives us serious cause for concern. But there is progress. The adoption of the central school programme in the British Solomons is one. It was my privilege after Easter to open the new central school at Sege. Site had been cleared and buildings put up in seven weeks: the people there are full of enthusiasm and the Fijian leader, Seth, able and

energetic. That was only a week or two after we had dedicated at Kihili the new District Girls' School buildings, the fruit of the work of Clarence Wills, an enthusiastic member of our New Zealand C.Y.M.M., and the scene of distinct progress already in the training of Christian girl leaders for church and village throughout Bougainville.

THREE ADULT BAPTISMS:

Only yesterday I was given proof that our Mission is still not without evidence of the fruits of the Spirit in the lives of individuals. Quite often now, in New Zealand, we read of grown people, parents of children, being received for the first time, on profession of faith, as members of the Church. Adult conversions, with baptism, and reception into membership, are one mark of the first generation of missionary endeavour in any field. In recent years these baptisms have been rarer in this District. There is a procedure worked out. When someone, not previously baptised, seeks Christian baptism, it becomes the duty of the Leaders' meeting to consider the case, and to confirm, if the members are able, the genuineness of the request. So, to our last Quarterly Meeting, came the request of one leaders' meeting within the circuit; there were three adults awaiting baptism. The Leaders' Meeting supported their request.

But as Superintendent, I thought it well to be cautious, especially as I had not previously met the men concerned. So I sent for them, and my Tongan colleague the Rev. Ahofitu Maka, Job Rotoava, the catechist here, and I met them for a lengthy private session. After misgivings over one of them, we finally agreed that it was right to proceed. Only yesterday, as I write, I visited their village and baptised them. Not easy for three grown men to take this step. There were infants baptised separately at the same service. I believe it to be a powerful act of witness on the part of these three men to the crowded congregation who gathered at the service.

Their stories in themselves are of interest. One is 45 and married, with a family. Brought up a Seventh Day Adventist, he married a Methodist girl before he came to seek baptism in the church of his youth. He has gradually come into the life of our Church, and severed his connection with the other, but felt that it was time that he came right out, for the first time in his life and declared himself publicly to be a Christian.

(Contd. Btm. Page 14).



In the March issue of the "Open Door," featured on page 7 among our missionaries' reports, was a paragraph by Sister Mary Addison telling of the birth of triplet girls in February.

Recently we received from Sister Mary a photograph of the babies with their "nurses," and we think "Open Door" readers will be interested to see it.

The children are as follows:—From left: DOGOHO (sister) with TOHI (No. 1 Triplet), PEMA (brother) with BERYL TOUKU (No. 3 Triplet) and TAPUKOI, holding KOMURA (No. 2 Triplet).

About People

This last quarter has been a really busy time for the Foreign Mission Department, with a constant stream of arrivals and departures to and from the field. To those who return to their duties on the field, we wish further happy and productive years of service; to those who come home to New Zealand on furlough we wish a restful and refreshing time; to those who take up new appointments we wish much joy and satisfaction in service; and to all we give the assurance of the prayers of the home church.

ARRIVALS:

Sister Thelma Duthie arrived in Auckland on March 27th, by air, accompanied by six-year-old Ian Carter, son of the Rev. and Mrs. George Carter of Teop, Bougainville. Sister Thelma has gone home to her people in Palmerston North for the beginning of her furlough and Ian is to attend school here in New Zealand for a term. His father and mother are expected later in the year on furlough.



Sister Pamela Beaumont—Home on Furlough.

Sister Pamela Beaumont has now completed the course at the Melbourne Institute of Linguistics and is home in Christchurch for the remainder of her furlough. She also plans to fit in a visit to Auckland during the May holidays and obviously has a busy time ahead of her.

(Contd. from Page 13).

The other two men are his partners in business. They conduct a little store and plantation. One comes from Choiseul and he is even older. Born a heathen, in the days before that island was Christianized, he moved away as a sailor in early life. A confirmed bachelor, he has only in recent years settled down to life on shore. The example of one of the finer of our village congregations has wrought its work of grace in him, and we could not doubt the sincerity of his plea that now he be recognised for what he was, a loyal servant of Jesus Christ.

The third came from the distant island of Malaita. It was over him we hesitated because Malaita men are noted in these parts for their instability in residence and allegiance. This man had earlier been under the in-

Sister Joy Thompson was due home on May 2nd. Our people will be interested to hear from Sister Joy something of the problems and progress of our leper work at Ozama.



Mr. and Mrs. J. S. Gatman—the new engineer and his wife.

DEPARTURES.

Mid-April saw the departure of Sister Nancy Ball from Christchurch en route to the Solomons and also the departure of Mr. and Mrs. John Gatman and family for the Head Station at Roviana. Sister Nancy returns after furlough to her new teaching appointment. She has had a happy and profitable time these last few months in studying New Zealand school-teaching methods at some of the schools near her home. There was some doubt earlier as to her fitness to return to the field at the appointed time, but we are glad to say that the doctor has now given her a clean bill of health. Mr. Gatman is our new Mission Mechanic. He will find a sphere of great usefulness in the Solomons, where much valuable machinery awaits his expert care.

April 24th was the date of the Rev. and Mrs. A. H. Hall and family's departure from New Zealand. Mr. Hall spent some time in Wellington District on deputation for the Department, where he was very well received. The Halls return to their work at the District Training Institute on Banga Island, near Roviana.

fluence of a sister mission, the South Seas Evangelical Mission, but he had never sought baptism. Indeed, from what he told us, I doubt if he sincerely could have done, his life was not such as to commend a profession of Christian faith. But that phase, we were assured, had long been put behind him, and now at 36, he had soberly accepted Jesus Christ and wished publicly to record his allegiance to Him.

Yes, we must be realistic in our assessment of our work. But I have no doubts as to the reality of the experience of these men and the sincerity of their intention. We left them with the assurance of our prayers, in the fellowship of the congregation in a village, to which formerly none of them belonged. Are we going anywhere these days? Let us continue to go where God leads us and where men stand in need of His grace.

Who's Who on the Mission Field

"Therefore, my beloved brethren, be ye steadfast unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. (1 Cor. 15:58).

"For unto whomsoever much is given, Of him shall much be required." (Luke 12:48).

Sister Mary Addison comes from a small dairy farm out of Oamaru and was connected in her Sunday School days with the Presbyterian Church. At the age of twelve she accepted Jesus Christ as her own Lord and Saviour and she believes that from that time she was guided in many ways. High School was followed by 18 months' experience as a shorthand-typist in a solicitor's office and then she felt the call to commence nursing training. General, maternity, midwifery and plunket training was followed by terms of service in Dunedin and Nelson and then in 1954 by maternity work in Motueka.

It was here that she came into the fellowship of the Methodist Church and in June, 1955 became a member. At that time, a nurse was needed urgently in the Solomon Islands to replace one of our workers home on furlough and it was suggested to Sister Mary that she might fill this vacancy.

"What led me to offer as a missionary nurse?" writes Sister Mary. "By means of several books, preachers and missionaries, the Holy Spirit aroused in my heart a concern for people of less privileged countries who were without a knowledge of God's saving grace. After much thought and prayer I offered myself for service with the Methodist Mission in the Solomon Islands. Like Abraham's servant, I feel that, 'I being in the way, the Lord led me to the house of my Master's brethren.' (Gen. 24:27). He has opened the way before me and in His love and mercy He has used me to minister to His black-skinned brethren."



SISTER MARY ADDISON



SISTER AUDREY GRICE

Audrey Grice was born into a parsonage and started life, as she herself says, "with the tremendous advantage of being loved and trained by Christian parents." She was nurtured in the Sunday School and Bible Class Movement and eventually became a Church Member. Awareness of her personal relationship with God through Jesus Christ led her to dedicate her life to His service at her first Easter Camp.

Teaching training was commenced in 1951 and followed by two years of country service. Then came the call to service in the mission field and the response from one who "recognised God's claim on her life for full-time service in His Church and rejoiced that she was able to give this service on the mission field."

"When I think of the photo that will appear in this column," wrote Sister Audrey in January of this year, "of a young, shy, but eager girl, and I think of myself now, I am amazed at the changes that the grace and power of God are able to work in a human life. To those who are shy (and I was, extremely), but who have heard the call of God and cannot rest until they answer 'Here am I, send me!' Let me tell you that the confidence and trust these people have in you, and their need for truth and guidance, dispels any shyness of one's own in the desire to answer that trust and meet the need of these our Islands people."

"As I write, I rejoice that I am out here. Truly there is no greater happiness than that found in doing the Will of God—the will made known by the urging of the Holy Spirit. I felt His urging when only an adolescent and am one of the "lucky" ones who have been able to realise my call. I think that there must be many people who would fain dedicate their lives to mission service but through poor health or family reasons have not been able to fulfil their desire. God has blest me with strength of body and mind, parents who, for their love of the cause of Christ, gladly bid me go and a wide circle of friends who uphold me in prayer."

"I remember saying at my dedication service, 'To whom much is given, of him shall much be required.' And I am both humble and glad that God is willing to require of me."

WOMEN'S PAGE

M. W. M. U.

Methodist Women's
Missionary Union of
New Zealand.

36 Croydon Ave,
Birkdale, Auckland, N.5.
June, 1958.

Dear Friends,

What a lovely word that is, Friend. It is worth while to make friends, it costs something to do it, for we can have friends only by giving something of ourselves to them. Selfishness never wins a friend. We can make others love us only by loving them truly. As I have been visiting some of the Districts I have felt this bond of friendship with the women of the Church. At the Conventions which I have attended there has been a true feeling that each one was trying to help the other and surely that is true friendship. There is always a problem to face and when God calls us to any service there is always the promise of the power to do that service. As we go forward and approach the task or duty God will divide the water or roll away the stone and we shall find the way open for our feet. I do pray that your Conventions have been a great blessing to you all and as you prepare for your last meetings of the year may you feel that the year has been a happy one and a fruitful one in this particular piece of Christian service.

I have had quite a number of letters from the Sisters overseas this month and it has been a great inspiration to read of their work. Our minister's wife at Skotolan, Mrs. Cornwell, tells of the Year's study work which she has prepared for the Women's Group. The subjects are: Prayer, Parental Care, Discipleship, Dress, Obedience, Truth, Trust, The Lord's Day, Communion, with questions for all subjects for discussion. This year two of the women are going to lead the group. This will be a great venture for them, but with God's help they will manage.

Sister Lesley Bowen writes from Roviana:—Once again the Easter Season is over. This time it has been an Easter to remember, with all services packed and the Church holds 1,000 people. Thursday and Saturday evenings after Lotu we showed slides on Easter. John Miller showed them while Myra explained them. Friday morning we had services at 7 a.m., 11 a.m., 3 p.m., and 7 p.m. The Church flowers were red and the girls had made a cross in the red flowers also. On Sunday the flowers were all white. There were several choirs who sang beautifully. At the 3 p.m. service the boys and girls put on a Tableau called "The Meaning of the Cross" There were six groups of young people all dressed in white except for the hospital dressers who wore blue and white skirts. Each group had a leader and each one had a section of the Cross made of wooden blocks, and on each was a word, such as Obedience, Atonment, Love, Grace. The leader spoke and placed her piece of the Cross on the table. Then the whole group recited a text relating to that part of the Cross. It was very well done and the people listened well. It certainly was good to see Audrey Highnam as it meant I was free on Tuesday to do village visiting which had been neglected after Norma left. It was good to get out into the village and talk to the people and find that most of them were taking a pride in their homes, keeping them clean and the grounds neat and tidy."

Sister Audrey Grice writes from Bilua:—It is a long time since I wrote to you of my work, to the women at home who are so loyal in their interest in each one of us. I must tell you about our Boys' High School. In previous years our High School and College students have always trained together at Banga, but this year the Boys' High School has been transferred to Bilua—to lighten the burden for Mr. Hall and to enable the boys to specialise more on training for their particular vocations. College boys in pastor-teacher train-ind and High School boys in more academic studies. However not all High School boys will take positions in Government service. Some who have already heard the call of God to be ministers unto their own people will go to Banga after one or two years of secondary education. This curriculum is wider than that of our Circuit Schools and allows for extra subjects such as Book-keeping, Theology, Elementary Agriculture and Physiology. Just an introduction to help them in their future vocations, as clerks, ministers, agriculturalists or medical students. There are 30 boys, and they come from our three B.S.I.P. circuits—Roviana, Choiseul and Bilua. They are fine boys and judging by the song and laughter issuing from their dormitory, they are a very happy family also. Their day follows the same pattern as that of the station, rise at 5.15 a.m. perform their own particular chores, eat and attend morning Lotu at 6.45 which is the opening of School. High School continues till 11.30, then after the mid-day break they either work on the plantation or in the gardens. In the evenings they play football. Evening Lotu is followed by study, choir or Bible Class. One of the special emphases of High School is the English language. It is not until they fully comprehend it that they can explore the riches of knowledge. We pray these boys may grow not only in knowledge but in the Grace of the Spirit, and strength of character. It is a sacred trust and indeed a great responsibility to prepare these boys for work and witness."

We must not fail these girls as they do their work for the Master. They depend on us to uphold them in our prayers.

My warmest greeting to you all,
Yours in Missionary Bonds,
GLADYS CARTER,
President.

DISTRICT COUNCIL REPORTS.

Waitemata: Devonport was the place where the Quarterly Meeting was combined with the Easter meeting, the President presiding. Devotions were led by Mrs. J. F. Jack, who told of how Hezekiah in his trouble went to God in prayer and found help and deliverance. This great avenue of power and strength was used by Christ Himself, and how much more is there the urgency and need for it in our own lives. Financial returns showed £130 for the quarter, £12/8/- for stamps and coupons. Increased interest in Kurahuna was reported with many generous parcels of goods from southern Auxiliaries. It was with regret

THE OPEN DOOR

that we heard of Miss Shoosmith's retirement, Mrs. Jones expressing our appreciation of her loyalty and devotion to the M.W.M.U. cause. In the Intercession period the two Solomon Island boys in the B.T.I. in Auckland were remembered. In the church for our Lenten Communion service our hearts were hushed as we pondered on Christ's passion, and the great price of our redemption. The Easter offering of £38 was taken up and dedicated. Miss Ellwood of the Ceylon-India General Mission told us of the people of these lands among whom she has worked, and who have a multitude of gods.

Auckland: On the Monday evening of the Easter Convention interesting reports from all Evening branches were given. Miss A. Ellwood then told of missionary experiences in India. Tuesday's morning session was given to a talk by Sister Madeline Holland concerning the position and the work of each Methodist Deaconess in New Zealand. Mrs. G. Hanna led in a special Devotional period, giving us the challenging thought that we should be transformed Christians, "What do ye more than others?" A period of silent prayer followed this moving session. Miss E. Rishworth paid a very loving tribute to the passing of Mrs. Duke, one of the foundation members of the M.W.M.U. To the young members of the Union she was a great encourager. Members stood in memory of a great lady. Communion service in the afternoon was conducted by Dr. D. O. Williams, President of Conference, a precious time to all.

South Auckland: At our first meeting for the year, we missed our friends from the recently-flooded areas of Taumarunui, Te Kuiti, Otorohanga and Huntly, and we offered our sympathy to them all. The President read Helen Kontz's version of 1 Cor. 13, "the way to love God," which was a challenge to us all as we begin our work again. The Secretary reported that all auxiliaries in the district had been visited by the representative to the M.W.M.U. Conference. An invitation to hold Convention at Te Awamutu was accepted.

Manawatu: The Convention at Rongotea was a wonderful day of Christian fellowship. Communion service was held first. Eleven auxiliaries were represented in the 100 women present. Mrs. Graham Bell gave an interesting and enlightening talk on the work of Rev. A. H. and Mrs. Hall on Banga in the Roviana Lagoon. The morning session closed with a prayer period led by Mrs. Taylor, who beseeched us to agonise rather than organise, to pray rather than pay.

Wairarapa: A District rally was held at the quarterly meeting at Masterton, the President presiding over an excellent attendance. A period of intercession was held. Auxiliary reports showed that interest was being maintained in all branches of our work. The guest speaker, Major Tyler, gave us a very stirring account of the privations and cruelty suffered by the peoples of Singapore during the occupation of the Japanese in the last war, also telling us of the work being carried out by the Salvation Army in Indonesia since the war.

Nelson-Marlborough: The first meeting for 1958 was held at St. John's, Nelson. The President presided over 16 members representing 4 of our 7 auxiliaries, and led the devotional period from Psalm 121.

Reports from various officers showed sustained interest in our work. This was confirmed by the treasurer, who reported that £94/19/7 had been remitted to the Dominion treasurer. Marlborough sub-

council reported a successful picnic meeting on the Picton foreshore in January, when Mrs. C. Keightley spoke to the 22 members on recent happenings in the New Zealand area. An open meeting later would enable the ladies to meet and hear the Dominion President, Mrs. S. Carter, of Auckland. Reports from all auxiliaries were heard.

West Coast: The Annual Convention was held in Greymouth, 4 auxiliaries being represented. The council meeting was held in St. Paul's church. Reports from all auxiliaries showed that the members were working keenly and finances steady. Parcels to Overseas Sisters were sent at regular intervals. At the afternoon meeting a tape-recorded play, "The Parson Calls," produced by the St. Paul's Ladies' Guild, provided much enjoyment. The guest speaker, Sister Sylvia Jenkins, spoke on the Life of Moses. Sister Sylvia is a very inspiring speaker and gave us all a very thorough message.

North Canterbury: Activities for 1958 commenced when we held our Annual Social Afternoon in Durham St. Schoolroom. There was a good attendance of members and visitors to hear Sister Nancy Ball speak on her work as a teacher at Choiseul. Miss May Graham, a missionary teacher on furlough from Fiji, was welcomed.

At the quarterly meeting the President presided and led devotions. Sixty members, representing 24 auxiliaries, answered the roll-call. Arrangements were made for Convention. A new Gleaners' group has been formed in Shirley fellowship.

Synopsis of Auxiliary reports revealed steady progress and increasing interest. Finance for quarter, £217/12/-.

Otago: The quarterly meeting was held at the Central Church. The President welcomed several members from distant country districts and also Miss E. Rishworth from Auckland. The annual Convention was planned. Mrs. W. Abbott of Milton, recently returned from the Mission work in the Solomon Islands, to be the speaker.

As a means of interesting the youth in the work of the Missionary Union, it was decided to approach the District Youth Council asking for two members to be sent to our meetings as observers.

Southland: 8 of the 10 auxiliaries were represented at the quarterly meeting. £169/18/8 was handed in for the quarter. Large numbers of parcels were brought in for Sister Jean. The president presided over a good attendance. Convention was fairly well attended when a Communion service was held.

South Canterbury: Convention was held at Temuka. The President chose as her subject, "The Great Missions." The church exists to carry on what Jesus began. From God's power house we can receive unlimited power to help us in all we do and say. A roll-call was answered by 46 members. We regretted that our treasurer was absent through illness. Reports from auxiliaries showed devotion to the missionary cause. The morning meeting closed with Communion service. The whole basis of religious duty was to obey the voice of God before we undertake any duties as co-workers. "My peace I give unto you" was no empty statement, it was a challenge of faith. We are given power, faith and grace to make our witness through Christ who strengthens us. At the afternoon session, Miss Lill, Country Women's delegate to the World Conference in Colombo, spoke to us.

Missionaries' Addresses:

SOLOMON ISLANDS DISTRICT

ROYIANA CIRCUIT: Surface mail—Methodist Mission, P.O. GIZO, BRITISH SOLOMON ISLANDS.

Air mail—Methodist Mission, **Munda Airfield**, BRITISH SOLOMON ISLANDS.

(Do not any longer use the address "Barakoma Airfield.")

Rev. S. G. Andrews (this quarter only)

Rev. & Mrs. A. H. Hall

Dr. G. E. Hoult

Mr. and Mrs. R. A. G. Baker

Mr. and Mrs. J. S. Gatman

Sister Myra Fraser

Sister Audrey Highnam

Sister Lesley Bowen

Mr. J. M. Miller

Mr. N. G. Ball

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

(Do not any longer use the address "Barakoma Airfield.")

Rev. and Mrs. A. C. Watson

Mr. R. C. Fleury

Sister Joy Thompson*

Sister Audrey Grice

CHOISEUL CIRCUIT: Surface and Airmail—Methodist Mission, P.O. GIZO, BRITISH SOLOMON ISLANDS.

(Do not any longer use the address "Barakoma Airfield.")

Rev. & Mrs. D. I. A. McDonald

Sister Lucy Money

Sister Nancy Ball

Sister Mary Addison

BUIN CIRCUIT: Surface and Airmail—Methodist Mission, Kihili, Buin, South Bougainville, TERRITORY OF NEW GUINEA.

Rev. & Mrs. A. H. Voyce, Kihili

Mr. C. V. Wills, Kihili

Sister Ada Lee, Kihili

Sister Beulah Reeves, Kihili

Rev. P. F. Taylor, Tonu

Sister Merle Carter, Tonu

Sister Pamela Beaumont, Tonu*

TEOP CIRCUIT: Surface mail—Methodist Mission, Kokesu, Bougainville, Private Bag, RABAU, TERRITORY OF NEW GUINEA.

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

Rev. & Mrs. G. G. Carter

Sister Thelma Duthie*

Sister Rewa Williamson

BUKA: Surface and Airmail—Methodist Mission, Skotolan, Buka, Bougainville, P.O. SOHANO, TERRITORY OF NEW GUINEA.

Rev. & Mrs. G. A. R. Cornwell

Sister June Hilder

Sister Phyllis Rudolph

TRAINING IN AUSTRALIA: George Brown College, 5 Rogers Avenue, HABERFIELD, N.S.W., AUSTRALIA.

Sister Audrey Roberts

PAPUA-NEW GUINEA HIGHLANDS DISTRICT:

(For reasons of space, New Zealand workers only are listed below)

MENDI CIRCUIT: Surface and Airmail—Methodist Overseas Missions, MENDI, TERRITORY OF NEW GUINEA.

Rev. and Mrs. C. J. Keightley

Mr. G. T. Dey

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

Sister Edith James * On furlough in New Zealand.

Methodist Church of New Zealand

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Editors "The Lotu" (Children's Missionary Paper): REV. E. C. LEADLEY and SISTER LINA JONES.

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