

The Open Door

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

DECEMBER, 1939.



Mrs. C. E. TAYLOR, nominated as next
M.W.M.U. Dominion President. See p. 9.

"A Great Door & Effectual is opened unto us"

ST. PAUL.

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THE OPEN DOOR.

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SOLOMON ISLANDS MISSION DISTRICT.

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Rev. J. R. METCALFE	Choiseul, via Gizo, British Solomon Islands.
Rev. A. H. VOYCE	Kieta, Bougainville, Mandated Territory of New Guinea.
Rev. E. C. LEADLEY	Roviana, British Solomon Islands.
Rev. A. W. E. SILVESTER	Gizo, British Solomon Islands.
Rev. D. C. ALLEY	Teop, via Buka Passage, Bougainville, Mandated Territory of New Guinea.
Rev. C. T. J. LUXTON	Buka Passage, Bougainville, Mandated Territory of New Guinea.

MEDICAL MISSIONARY.

Dr. A. G. RUTTER, M.B., Ch.B., F.R.C.S., Edin., D.T.M.&H., Lon.	Gizo, British Solomon Islands.
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MISSIONARY SISTERS.

Sister ETHEL McMILLAN	Gizo, British Solomon Islands.
Sister ELIZABETH COMMON	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Sister LINA JONES	Roviana, British Solomon Islands.
Sister GRACE McDONALD	Roviana, British Solomon Islands.
Sister ADA LEE	Kieta, Bougainville, Mandated Territory of New Guinea.
Sister VERA CANNON	Roviana, British Solomon Islands.
Sister EFFIE HARKNESS	Roviana, British Solomon Islands.
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Rev. ERONI KOTOSOMA	Teop, Bougainville, Mandated Territory of New Guinea.
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Rev. BELSHAZZAR GINA	Roviana, British Solomon Islands.
Rev. NATHAN KERA	Choiseul, via Gizo, British Solomon Islands.
Rev. JIONI AFU	Roviana, British Solomon Islands.

Add "Methodist Mission" to every Address.

"THE OPEN DOOR"

Editor: Rev. A. H. SCRIVIN,
Probert Chambers,
Queen Street, Auckland.

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Editor: Rev. V. le C. BINET.
Methodist Parsonage, Waiuku.

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The Missionary Organ of
the Methodist Church of
New Zealand.

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DECEMBER, 1939.

PUBLISHED QUARTERLY

Lift Up Your Heart.

By the Rev. F. W. DODDS.

The moment of writing these notes is one of the saddest in human story. The hosts of mighty nations are moving swiftly to join battle in the west.

How, then, can we lift up our hearts? Surely the times cry out for the Lamentation of a new Jeremiah rather than the "Comfort ye, comfort ye my people," of another Isaiah. Silver linings there may be to every cloud. They are pretty things to talk about. But they are of small comfort to the unhappy folk below the clouds, harried by the wind, drenched by the rain, stunned by the thunder, and affrighted by the lightning.

And yet they are there, these silver linings! The sweep of storms cannot alter that "somewhere the sun is shining," as an old song says. Neither also can the thud of guns, and debauchery of science, and hell-dance of lies, and viciousness of violence that play such a large part in modern warfare change the fact that "God sitteth on His Holy Throne," as the Old Book says.

This is the faith in which the Missionary Society purposes to pursue its work. God is not dead! Even in this tangle of circumstance into which the world seems to have knotted itself we believe that God is with us. Patiently He is seeking to show us the strings that must be unravelled first. Our senses are numbed. We fumble pitifully and anxiously as we seek to overcome the knots. But the Hand that is laid on ours is a Hand of Love. If we suffer, He suffers too.

Moreover, however tragic the appearance, we believe that man is not now, nor ever can be, utterly overwhelmed. The whirlpool of war may spin him dizzily toward its evil centre, and he and his civilisation may seem to be about to be sucked down into lasting degradation. But in man there is the likeness and the image

of God! He cannot be content with the morals and stagnation of the abyss. "Out of the depths have I cried to Thee, O Lord," cried the Psalmist, and out of the depths of paganism, out of the depths of social misery, out of the depths of the war-spirit, millions on millions of God's children are crying out for the Way, the Truth, and the Life. Surely as man feels these God-planted urges swelling in his heart, so surely will he swim upward and outward from the grip of the maelstrom which seems to have taken him into its grasp.

It is precisely because we believe these things with unshakeable faith that the Methodist Missionary Society stands calm and confident before the days that are to come. In this confidence we carry on the work committed to our care. We will not withdraw from any of the work we have undertaken in the Name of our Lord and Saviour Jeseus Christ as long as our resources hold out. Our men and women will sail to their world tasks as long as ships can keep the seas and we can find means to pay their fares. The lambs of Christ's flock shall be led and His sheep fed. The ordinary work of the Church, apart from anything else, shall go on. As long as we may, we shall support its classes and services, its evangelistic enterprises in dark hinterlands, its schools and colleges, its hospitals and leper-work, its work among women and among the down-trodden of every land.

But there is more in it than just this. The day, as we see it, is far from being a day for withdrawals. Rather is it a day for new energy, new enterprise, new sacrifices if need be. We believe with all our hearts that nothing but the Spirit of Christ, spread at large in every land and infilling the soul of every living man, woman, and child, can bring about that

enduring peace, and that will to peace, which we are convinced is the mind of God and the longing of every right-thinking human being.

If the Church does not stand for the permeation of society everywhere by this spirit of Christ, it stands for very little. If ever there was a time for the Church's witness it is surely now. Whether we think of the unenlightened millions of the dark forest and the jungle, or of the crowds of educated thinking men that form so large a proportion of the population of the towns and cities of India, China, and Africa, it is all the same. Rumour was ever a lying jade, and war propaganda may deteriorate to something worse. It takes little imagination to conceive of the mental and spiritual reactions among our fellow-men overseas when the strident voices of propaganda and report boom out among them. Some of us went right through the last war abroad, and we know something of those reactions only too well. Pagan tribesman and Muslim or Christian clerk alike will need to be directed with

a new emphasis to the Christ by Whom alone the nations can be saved. For the Christian Church few tasks can be more important in this grave hour, and we dare not let it go undone.

But we are not afraid. If God is in this world struggle, He is also with us in our task that contributes so much to the solution of that struggle. We lift up our hearts! Some way, somehow, the voice of the Church will still be able to utter its call in all the far-spread lands we serve, bringing men home to God. Our beloved Methodism will see us through.

And so with confidence we appeal to those in our Israel who, perhaps, have not so far understood the tremendous need of world evangelisation, asking for liberal gifts in view of the probable diminution of our income by other ways. To give is always a blessed thing, blessing him who gives as much as him who receives. Let the work of God go on!

Brethren, sisters, we plead with you to be generous to your Missionary Society!
"The Kingdom Overseas."

A Great Witness.

On Saturday we were to go to Pandie to open a "Prayer House," but it rained so heavily, 4½ inches, from 2-5 p.m., that we decided to wait until Sunday. We all went in a big canoe manned by nineteen natives. There was a great crowd present. Of course, not half could get into the building. Hosea Tabipuhu is the Chief of Pandie. He got up and said: "You all know me. I used to lead the raids here on Choiseul, and when a number of the people became members of the "Lotu" and wanted to cease fighting, I refused, and said I intended fighting the enemy. The government Official was at the Peace Celebrations at Sasamunga on August, 1921, and he heard I intended to continue fighting, so he took me to Tulagi. Whilst I was in prison, the Minister and Sister gathered you together to pray for me. Whilst there I heard of the death of some of my children and I became very sad. God spoke to me, and one day Mr. Goldie and Gina visited me and asked me if I was willing to give up fighting, and for them to speak to the "Governor" for me. I told

them I was tired of the old life and wanted to become a Christian. The following morning Mr. Goldie took me to the "Governor" and they decided to let me return to my own island. When I returned I decided to build a "House of Prayer" in my own village where we could meet together morning and evening. Sister opened it and we have met together, going to the Boe Church to worship on Sundays and to the class meeting on Thursday. A number of buildings needed repairs in our village at the beginning of this year. My own house, the store (they are traders) and the House of Prayer. We decided God's House must be built first, so we started, and you are all here to-day to witness the opening of the second "House of Prayer," and it is my desire to serve God and to help all our people here."

His daughter Florrie was married to Silas Qopu, the teacher of Boe, at the close of the service. We pray God's blessing on this young couple. We returned to Sasamuga feeling the presence of God.

—ETHEL McMILLAN.

Personal and General.

Sister Ethel McMillan's Semi-Jubilee.



Sister Ethel McMillan

The whole of Methodism in New Zealand and Australia will join in affectionate congratulations to Sister Ethel McMillan who has just celebrated the 25th Anniversary of her arrival in the Solomon Islands. Sister Ethel's able and devoted work, especially among the women and girls and in child welfare and baby rescue work, places her in the very forefront of women workers in the Pacific.

We have asked Sister Ethel to write the story of the past 25 years, and sincerely hope she will thus share with the whole Church the joy and inspiration of her high service.

A Youthful Veteran.



Rev. J. F. Goldie.

After next April the Rev. John F. Goldie will be senior by 3 years to any other minister in the active work of the N.Z. Conference. This great missionary leader has given 38 years to the Solomons following upon 5 years in Queensland. The Solomons have great need of him yet for many years, and our prayer is that his bow may long abide in strength.

Rev. D. C. and Mrs. Alley.

After 2 months of very acceptable deputation work in North Canterbury and Southland, the Rev. D. C. Alley is spending furlough with Mrs. Alley and son Don at

Riverton. Mr. Alley expects to return to the Solomons early in 1940 and Mrs. Alley will follow some months later.

Congratulations.

We heartily congratulate the Rev. C. T. J. and Mrs. Luxton upon the birth of their son Thomas at the Helena Goldie Hospital, Bilua, on September 17th. Also upon the development of the Work. Mr. Luxton writes: "At 'Skotolan' the work is progressing very well. The number of scholars in residence has increased to such an extent that our accommodation is already taxed. Sister Elizabeth is having a busy time and is doing splendid work."

An Ideal Christmas Present.

We have just received the following welcome letter from Timaru: "Please find enclosed postal notes for 2/6 and 1/3 respectively as payment of one year's subscription for 2 copies of "The Lotu" and one copy of the "Open Door" which I would like posted to the addresses given below for one year, commencing with the November number. They are my Christmas presents to these little people."

What about your little people too? Assure them also of the joy and vision that come through reading our splendid missionary papers.

Two Interesting Brochures.

The M.W.M.N. "Semi-Jubilee Souvenir" and "Methodist Cavalcade" are excellent brochures that should be in the hands of all N.Z. Methodists. The former deals with the great work of the M.W.M.U. during the 25 years since its inception. The latter, compiled by the Welfare of the Church Committee, outlines the splendid witness and service of Methodism during the past 118 years and is issued in connection with the New Zealand Centennial.

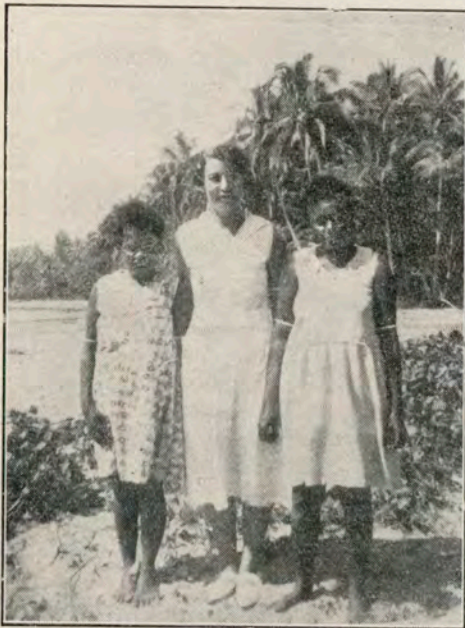
Mission Board Annual Meeting.

The Annual Meeting of the Mission Board will be held in the Pitt. St. Church on January 24th and 25th, at which the President of the Conference will preside.

The Christian Ministry of Health and Healing.

THE BASIS OF THE MEDICAL MINISTRY AND ITS PLACE IN THE LIFE OF THE CHURCH.

The sanction and compelling motive of this ministry are found in the very nature of God, which is revealed in Jesus Christ as redeeming love. God's redemptive purpose embraces the entire range of man's spiritual, mental and physical need, and offers the one sure hope for a world in which sin and suffering abound. Through



Sister Vera Cannon and her two native nurses Ivy Bui and Varina, who are doing excellent medical service on North East Choiseul.

the Church, which is His Body, the living Christ ministers to the needs of men. His command both to the twelve and to the seventy was to preach and to heal. His commission has never been withdrawn—"As the Father hath sent me, even so send I you." In His ministry our Lord recognised, moreover, a divine compulsion to vindicate God's good name, "I must work the works of Him that sent me."

The Church exists to continue the work Christ began. As He identified Himself with the need and suffering of the world,

so must His disciples identify themselves with that need and suffering, that the redeeming love of God may be mediated through them to the lives of others. Mindful of the value that God has set on human personality and animated by the spirit of compassion that moved the Great Physician, the Church will follow Him in methods of service that express His mission. It is her privilege, as it is her duty, to give effect, in Christ's name, to the redemptive purpose of God, whose end is the restoration of the divine image in man.

The ministry of health and healing belongs to the essence of the gospel, and is, therefore, an integral part of the mission to which Christ has called, and is calling, His Church. In some lands and areas the need presses more heavily than in others, and where that is so a special obligation rests upon churches and missions to make full proof of their ministry of healing.

The Responsibility of the Church.

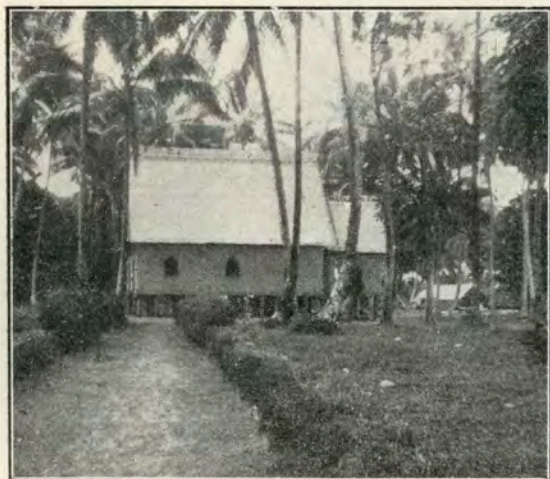
The ministry of health and healing should, from the outset, be integrated in the life of the indigenous churches. It is essential to foster in them a sense of responsibility for an enterprise that they have considered to be the concern of missions, and to give them a larger share in this service. This may be done by educating the Christian community; by laying the claims of Christian medical service before the members of the church, especially the young people; by co-operating in providing for all forms of medical service and training; by encouraging the observance of Hospital Sunday; by giving medical service a more central place in rural reconstruction; by visiting the sick and praying with and for them; by bringing patients to the hospital; and by encouraging members to sacrificial service, such as offering themselves as blood donors.

The Distinctive Contribution of the Ministry of Health and Healing.

Medical work of high standard done in the spirit of Christ is distinctive, inasmuch as it is an expression of His redeeming

power. It finds special expression in caring for conditions where unusual patience, perseverance and hope are called for, such as leprosy, tuberculosis and mental disease. It appears in the work of nurses, for, in the entire range of medical work, no one comes nearer to the need of the patient. Their lives should be a daily Christian witness, spent in the service of others.

For all these forms of service the thorough training of workers is fundamental.



Polo Church, opened recently, when Dr. Rutter was carrying out a medical survey of Choiseul.

All who take part in the ministry of health and healing should have the best possible professional qualifications for the work they are called upon to do, and their life and character should express the spirit of Christ. In addition, their training for religious work should be adequate. The ideal of fellowship must be kept constantly in mind in their selection and training. Churches and missions recognise their obligation to give adequate training to doctors and nurses too. It is not enough that they have high medical qualifications. They must be imbued with that inner equipment of spirit which springs from a living faith in a living Christ. This equipment of the spirit, which secular institutions of themselves do nothing to provide, needs constantly to be replenished. To this, Christian medical and nursing education has made a contribution of lasting value in many lands. The standard

number and location of Christian medical institutions in each area should be determined after consultation among Christian forces working in that area. In addition, it may be necessary to use, in certain areas, teachers and others who have been given training in first aid.

The Call to Advance.

There is a clear call to give greater attention to preventive medicine. This will mean active sharing in all forms of health and welfare work and health teaching in schools. Such work need not be costly. Emphasis should not be on the mere dispensing of medicines, but, rather, on tracing each disease to its source with a view to its elimination. Each Christian hospital should be a centre of health, that educates the community it serves. Its purpose cannot be considered fulfilled unless its influence permeates the community as a whole and is manifest in clean streets, a pure water supply, better sanitation and cleanly habits.

Rural areas, where the unmet needs are desperate, lay a special obligation on the Christian forces. Health service is an indispensable element in any adequate scheme of rural reconstruction. There is to-day in many nations an awakening of health consciousness. Wherever there is a church, its members should lead in the endeavour to make the health enterprise thoroughly Christian in spirit.

The Christian medical ministry must be fully identified with the life and thought of each country. This will mean an increased use of the language of the country, and adoption of such architectural forms as shall be in keeping with national heritage and sentiment and shall provide adequate setting for modern hospital standards. The whole scheme of Christian medical service should be adapted to the life of families within and without the Church and of the entire community.

Evangelism is implicit in all Christian medical work, but it calls for definite expression by the medical staff through the spoken word. But the evangelistic message should never be forced upon people unwilling to listen. The Christian witness of the hospital will fail unless the entire staff is knit together with equal concern for medical service and spiritual ministry.

The Church should share the responsibility for training special workers to help the staff in its religious work.

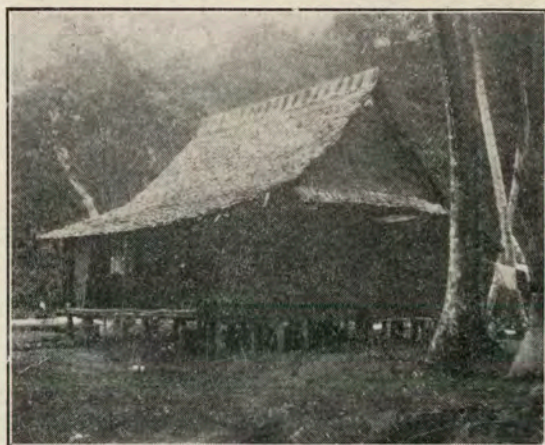
In the relationship of religion and health lies an imperative call for pioneering. The scope of the hospital's ministry will be enlarged by using specially-trained members of the staff to inquire as to the economic, social, mental and religious background of every patient, so that both bodily and spiritual ministrations may be provided in ways adapted to the special needs of the individual, both while in the hospital and after leaving it. The hospital would thus become a centre where search could be made for ways in which spiritual ministry might aid in bringing full health to patients. We have scarcely crossed the threshold of such a quest as this. We need fuller understanding of the inter-relationship of body, mind and spirit. We need continued study and development of the contribution that faith and prayer and religious practice can make to the maintenance of mental and physical health and to the cure of disease. We ask the churches and hospitals to undertake together in selected centres continued inquiry in this significant field.

If these calls are to be met effectively, co-operative action is demanded. Every Christian hospital should be part of a correlated health plan, developed in consultation with the Christian forces of the area concerned. Every effort should be made to foster friendly co-operation with local practitioners, and with governments and communities that are promoting health programmes.

Missionary societies can no longer afford to think and plan within denominational boundaries. Fuller co-operation must be sought in recruiting candidates and in

guiding them during training and furlough. More serious consideration would be given to the effective co-ordination of Christian medical work with other forms of Christian work. Through such co-ordination, Christian influence begun in the hospital may be continued after the patient's return home.

There are still areas where medical work provides the only effective Christian witness. There are other areas where no medical provision exists. Where mass movements confront the Church, an inescapable obligation rests upon the Christian



House at Polo built for Sister Vera Cannon and Native Nurses.

forces to provide a medical service that will meet the health needs of these new Christian communities and foster within them the ideal of unselfish service, which is indispensable in the development of Christian life and character. The churches, older and younger, must continue and extend this compassionate ministry of health and healing. "TAMBARAM, 1938."

GREETINGS

WE WISH ALL OUR READERS A HAPPY CHRISTMAS-TIDE AND A NEW YEAR ENRICHED by a CLOSER FELLOWSHIP WITH GOD.

WE SEEK YOUR HELP TO MAKE KNOWN IN THE SOLOMONS THE CHRIST WHOSE ADVENT WE CELEBRATE AND WHO ALONE CAN BRING PEACE TO THE HEARTS OF MEN.

John Williams' Centenary.

This year marks the Centenary of the death of John Williams, the great missionary of the South Seas, who was killed by the natives at Erromanga, New Hebrides, on the 20th November, 1839.

He left Sydney for the last time on the 25th October, 1838, on the "Camden." This ship had been purchased for him in England, and on it he and 19 men and women missionaries had arrived from

Auxiliary to the London Missionary Society. The following is extracted from the late Rev. Joseph King's "Ten Decades":—

"It so happened that while the "Camden" was in Sydney preparations were being completed there by the Wesleyan Missionary Society for sending forth their second band of missionaries for Fiji, and the two expeditions left Sydney harbour in company. On Tuesday evening, October 23, a united valedictory service was held in the Baptist Church, and on Thursday morning (25th), the missionaries and the friends of the two Societies went on board a steamer, and together proceeded to the vessels which were anchored in Watson's Bay. As they steamed down the harbour, service, commenced by the Rev. J. Saunders giving out the hymn, 'Jesus, at Thy Command,' was held, prayer being offered by the Rev. John McKenny. In Watson's Bay the Wesleyan missionaries were first taken on board their vessel; then the 'Camden' was visited, and her contingent put on board. During the embarkation many spirited and some solemn hymns were sung, and amid much cheering from the steamer and a whaling vessel anchored in the bay, the Wesleyan messengers of the Cross, among whom was the Rev. J. Calvert, and John Williams and his comrades, sailed through those Sydney headlands, through which so many missionary vessels have since come and gone. Both the Societies represented in those vessels were to seal their labours with the blood of some of their devoted servants. The martyrdom of one of the leaders who left Sydney that day was awaiting him with solemn nearness."

Little did those who bade farewell to John Williams know that within less than 13 months he would win the martyr's crown at Erromanga.

—"The Missionary Review."



G. Baxter Sculp.

yours Affly
J. Williams

England on the previous month. During the few weeks in which he was in Sydney, John Williams was largely instrumental in the formation of the New South Wales

THE WOMEN'S WORLD DAY OF PRAYER FOR MISSIONS WILL
BE HELD ON FRIDAY, FEBRUARY 9th, 1940. PLEASE MARK
THIS DATE ON YOUR CALENDAR.

M.W.M.U. Semi-Jubilee Conference.

By Mrs. L. G. MIDDLEMISS.

Christchurch in Springtime—flowers, fresh green trees and sunshine. Thus the stage was set for the Methodist women to hold, in the picturesque Durham Street Church, their 25th Annual Conference of the Missionary Union.



Mrs. E. M. LEWIS Secretary
Miss E. M. RISHWORTH President
Mrs. HEIGHWAY Treasurer.
The M.W.M.U. Dominion Executive.

A warm welcome was extended to all visitors to the City of the Plains by the local Methodist ladies.

Conference began on Tuesday afternoon with an address of welcome from our President. At the evening social function a happy and interesting time was had by all. On the platform were Miss Rishworth (Dominion President), Mrs. Lewis (Dom. Secretary), Miss Mather (Acting Dom. Treas.), Mrs. Thompson (Pres. Christchurch Auxiliary), Mrs. Bowron (Life Member of Executive) and Revs. A. McBean and R. Dudley. Miss Rishworth, in her brief inaugural speech, said that she hoped this Conference would be a singing one. It was! The hymns chosen were all excellent and were sung with much appreciation. There was also the singing that denotes a heart full of praise and thanksgiving, full of comradely fellowship. Miss Rishworth also stressed that Jesus Christ is the same, yesterday, to-day and fore ever, and with this assurance, we can go forth into the new year with renewed

energy and faith, knowing that whatever we undertake our Master is there with us, ready to guide and help.

A very inspiring ceremony was the lighting of the "Jubilee Tree"—a tree, symbolising upward growth, depth, strength—candles, symbolising (with their light) the Light of the world. It was particularly fitting that the final candle should be lit by little Beverley Down of the Addington Junior Auxiliary which goes under the name of the "King's Messengers." Thus was symbolised the handing on of the Torch to the Younger generation.

As one listened to Mrs. Bowron's resume of the work and growth of the Missionary Union, one felt that a great work was being achieved.

While inspiration was to be derived from all the devotional periods, perhaps the most eloquent was the pre-communion address by Rev. McBean. The church was filled with women eager to receive a blessing, and they were not disappointed. The central thought of Mr. McBean's address was adoration and worship with Christ in our midst—always when we gather together in His name we are compassed about with angels and archangels. He reminded us that it was to those who needed Christ most that He appeared first; to Mary, who had received such great blessing from our Lord, and Peter. Peter, who had thrice denied Him,—"Go and tell My disciples and Peter."

Mrs. H. Brown opened our devotions on Thursday with that joyous chapter, John 14, "Let not your hearts be troubled." In these troublous times we must still go to Christ for help and strength, and thus fortified, go fearlessly on.

The open meeting of Thursday evening was well attended, the chairman being Rev. R. Dudley. Two speakers gave

sketches of various types of missionary activities, Sisters Atawhai and Madeline telling of Maori life, Mrs. Bensley and Sister May Barnett of Solomons' conditions some years back, and Miss Mather giving information of the life of Kurahuna School.

On Friday morning we were thrilled with Mrs. Patchett's address, the keynote of which was Upward and Forward. We must live climbing — new starts, new efforts, loftier visions.

The final session of Conference was opened with a service of "Praise and Prayer."

It was with deep regret that Conference referred to the passing on of Mrs. H. E. Pacey, one of the life members of Executive. Another sad note was touched when we heard of the bequest to Kurahuna by a former pupil. Her savings, 3/2½, were lovingly left to the school where she had received such rich spiritual blessing.

We were all very interested in the talks which both Home and Overseas Sisters gave us, telling of the joys and hardships of their daily work. We were specially pleased to hear Rev. and Mrs. D. C. Alley, who were home on furlough from the Solomons.

The Revs. A. H. Scrivin and G. I. Laurenson gave us interesting sidelights on our Mission work, stressing that, while so much is being done, there is still so much more to do.

The following are among the main items of Conference business:—

Delegates numbered 94, representing 30 Auxiliaries.

There are now 79 Auxiliaries with 75 Branches in the Union, the total membership being 3838.

Income for the year amounted to £4228, an increase of £441. Stamp fund reached £111/4/10. This was apportioned to meet special needs amongst Home and Overseas workers. Gift boxes were despatched to all Solomon workers — approximate value

being £233, and £170 was raised for Medical Fund.

Our financial targets for the year are: To F.M. Board for Sisters' Salaries, £1300. Also for Maintain the Doctor Fund, £100. To H.M. Bd., towards Deaconess Sal. £955, this being an increase of £10 on last year's amount.



Mrs. FLAVALL (left) Mrs. C. E. TAYLOR (centre) Mrs. GOLDSMITH, all of Feilding, nominated as the next Dominion Executive, to assume office October, 1940.

The special objective for 1940 is to raise £200 extra for Kurahuna Capital Fund, and also to aim at getting annual donations of £1 for maintenance of Kurahuna Maori Girls' School.

A Semi-Jubilee Thankoffering was received at Conference amounting to £67 10/-, which was divided equally between Solomon Island Girls' School Fund and Kurahuna Capital Fund.

Invitations for next Conference came from Nelson and Napier. It was decided to accept Nelson's for 1940.

Among resolutions passed was the following:—

"That no appeals from outside individuals or organisations be acted upon, except those authorised by M.W.M.U. Conference or Executive."

And so to the end of Conference. What comes after? Our president urged us to carry away in our re-dedicated lives something of the tireless purpose of God and show to the world our absolute trust and belief in Him.

The Undying Fire.

From the Epilogue of "The Christian Message in a Non-Christian World,"
by H. Kraemer.

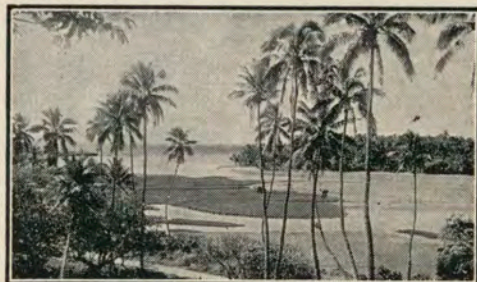
"The outlook of the Christian mission is at present hopeful as well as cloudy. The Forward Movements in Evangelism meet everywhere with gratifying response. On the other hand, gigantic forces of obstruction and enmity are arising, and make the future uncertain. The three main things that are needed are a deepening and vitalizing of the religious and theological background of missions and the Christian Churches, a determined effort to build everywhere strong, indigenous Christian Churches that manifest the quality of fellowship which is peculiar to the community of believers in Christ, and a genuine evangelistic or apostolic spirit.

"Much has been done, but nevertheless we are still at the beginning of the great discharge of apostolic obligation of the Christian Church towards the non-Christian world. The rise of the younger Churches does not imply a gradual retreat of missionary activity on the part of so-called Older Churches, but it means a new start in co-operation with the Younger Churches. The great results of the labours of the past are the Christian forces and centres that are radiating now in the non-Christian world, and the more intelligent and realistic view we entertain at present of the structure and strength of the various non-Christian faiths and cultures, thanks to the labours of science and the exertions of past generations of missionaries. We know now that to persuade the non-Christian world to surrender to Christ as the sole Lord of Life, is as far as the direct activity of missions is concerned, a work of long and persevering moral and religious persuasion, because the hardest and most daring thing that can be done in the world is to invite great spiritual worlds of high antiquity to transplant their roots of life into soil entirely different from the soil to which they are accustomed.

"It is very opportune in these times of great opportunities and great uncertainties to derive a heartening lesson from history. In the Middle Ages, when Chris-

tianity could recruit a great army of missionaries from the monasteries, it spread as a civilising and religious power, despite the fact that there were many obstructive forces. In the first ages, when there was no systematic missionary work because the Roman State did not permit the preaching of the Gospel, and when there were no regular missionaries, Christianity worked its way by the courageous witness, the quality of life and the simple fact of maintaining a vigorous Christian community-life. The heartening lesson is that the Gospel can spread under any circumstances, provided a living and ardent faith burns in the hearts of men.

"The Christian mission in the non-Christian world must be accomplished in the present complicated world with all the means that human intelligence, ingenuity and devotion put at our disposal, because it is our plain duty to make the hearing and expression of God's revelation and Message as palpable as possible. Theology, history, psychology, anthropology must be exploited to achieve one aim, and one aim only: to be a better instrument in conveying the conviction that God is speaking in Jesus Christ His decisive Word to individuals, nations, peoples, cultures and races, without any distinction. The undying fire, however, without which all our endeavours are nothing and all our missionary enthusiasm is powerless, is only kindled by the faith and prayer which are born from the vision of the triumphant Divine Love that burns in the heart of the Universe and which became incarnated in Jesus Christ, our Lord."



The 'Upe' Hat Initiation Practices of Northern Bougainville.

By the Rev. A. H. VOYCE.

Bougainville is geographically the largest island of the Solomon group, but politically is part of the Mandated Territory of New Guinea. It is about 140 miles in length, by 30 miles in greatest width, and is an island of majestic scenery. It claims the highest active volcano in the Southern hemisphere, namely Mt. Balbi, rising some 10,171 feet above sea level. It also has another volcano, Mt. Bagana, 6500 feet in height, which is constantly active, continually belching forth smoke and lava.



Novitiates Wearing the 'Upe' Hat.

Bougainville is the home of about 50,000 black skinned Melanesian and Papuan natives, who speak many different languages. Amongst these numerous tribes are found many fascinating customs and ceremonies, not the least interesting of which is the custom amongst the Melanesian tribes of Northern Bougainville, of placing unganly 'Upe' hats on the heads

of young novitiates into their many and various clans. This practice at present holds good amongst perhaps 10,000 people, but in past days was more widespread, being then the common practice amongst the natives of Buka Island, to the North of Bougainville. However, the custom has died a rapid death amongst these people who first came into contact with European civilisation.

At the present time, the ceremonies connected with initiation are held intermittently, whenever there are a large number of youngsters ready to be received into full membership of the clans. The 'UPE' is shaped somewhat like an old-time pitcher reversed, minus the handle. When placed on the head of a novice, it is securely fastened with laths of cane, which secures some of the hair against the inside of the 'UPE,' the laths being placed there somewhat like piston rings around a cylinder head.

These 'UPE' are placed on the heads of novitiates ranging in age from about 5 to 25 years of age. They are then to be worn continuously, until such time as the many ceremonies connected with initiation are completed, which is often a period of many years. The hair is allowed to grow long inside the 'UPE' during all this time, and at the completion of the ceremonies, often reaches below the knees of novitiates, and sometimes reaches almost to the ground. At the completion of the rites, the 'UPE' is ceremonially burnt, but the hair, long and matted as it is, is cut off short, and stored in a certain house sacred to the men of the tribe, thus being reserved for use in connection with future initiation ceremonies.

During the long period in which the 'UPE' is worn, the novitiates are obliged to remain in single-blessedness; to forego the company of women generally; to live in a house for youths in the village; to abstain from certain foods; and to remove the 'UPE' only in the seclusion of the novice's house, or away where they will be hid from prying female eyes. Some-

times this means that they have to sleep with the 'UPE' on. Tourists are always intrigued to see indentured labourers on the Bougainville plantations, carrying 150lb. bags of copra on their shoulders, as they load the copra steamers, and at the same time wearing the 'UPE.' It is even more amusing still to see many of them playing football, with the ungainly 'UPE' bobbing in all directions. The 'UPE', as worn on ordinary occasions, shows light-coloured palm leaf, with usually a broad band of red down the front, the whole being wrapped round and round at the base, with dozens of fathoms of twine, which is made from the bark of a tree. But for the final ceremony connected with initiation rites, 'UPE' are worn with very elaborate designs in red-dyed palm

leaf, which is not painted on the light-coloured background, but is secured by working strips of red leaf under and over the light-coloured leaf, in patterns of very delicate tracery. These are worked according to the design of the particular pattern of the tribe to which the novitiate belongs, all the designs having particular names. The only time these inner patterns are displayed in public is at a ceremony when the 'UPE' are finally removed, held always on a very dark night during the last quarter of the moon, when all the light on this occasion is secured from scores, indeed hundreds, of torch-like flares of dry coconut fronds. It is strictly taboo to women folk, and is further confined to the novitiates, and those who have previously passed through the ceremonies.

First Impressions of Tonga.

By the Rev. C. F. GRIBBLE, M.A., L.R.S.M., NEWLY-APPOINTED PRINCIPAL OF TUBOU COLLEGE, TONGA.

We drew into Nukualofa at 7.30 a.m. Mr. Page was there to meet us, despite the fact that his wife was lying desperately ill. John Havea, the Headmaster of Tubou College, was there. What a saintly old servant of Christ he is! He is revered by all the boys here, is 70 years of age, and bears on his body still the marks of the lashes from the days when men were persecuted for their faith. He is a strong, intelligent leader of our church here, whose faith is a radiant dynamic thing. Sau Faubula, my head tutor and a young minister of the Church, was there too. He is a man who would grace the staff of any school in Australia. The tutors and prefects were all at the boat, and I was impressed at once with the calibre of the men our Church has produced here in Tonga.

The College itself is a great memorial to the work of the men of the past, who I am sure laid foundations better than they knew. The environment of the School is one which makes for health and happiness. The 120 acres of gardens, grounds and playing fields are like a very beautiful park, and the boys have planted and cared for it all themselves. Through all their

education runs a stimulating religious training. Each day commences and closes for these 350 boys with devotional exercises, and one has only to hear them to see how much it means to them. The Sunday commences at 6 a.m. with a prayer meeting. The morning service is conducted by tutors, prefects or young local preachers from the boys. In the afternoon they separate into groups underneath the great shady trees for Sunday School, and in the evening the whole School constitutes itself into a Christian Endeavour Meeting, and has meetings such as I have never witnessed at home. The boys come here from our churches throughout the group. Some of the finest of our ministers, theological students and Local Preachers are coming into the Tongan Church from this School, and having seen the work that the School does, I question the wisdom of thinking in antithetical terms of Christian education and evangelism, as we so often do. Behind the education here is an experience of religion which is very meaningful to most of the boys, and this Methodist College sends out its young educated Tongans to make some of the best mental and spiritual contributions to

the fellowship of Tonga. This is one, at any rate, of the services which a Church College should render to the community of which it is a part.

The music here has thrilled us all, and I have never heard anything like it. Everyone of these boys can read by sight any part of a 4-part harmony which I care to put on the board. They have been singing from the Tongan Sol-fa in the villages since they could first walk, and never with a musical instrument to help them. They seem to revel in it, and the more difficult the music you put before them the better they are pleased. It has been a wonderful experience to sit and listen to the spontaneous harmony pouring from these boys. I take the whole school for singing each Friday night and on Saturdays I have a selected choir.

The people held a feast here to greet us last Saturday. The 200 girls from the Girls' Section came out, and many of the old boys were present. There is a fine loyalty on the part of the old boys towards their College. I have never seen so much food, at any one time, as appeared at the Feast—pigs, beef, fish, fowl, crayfish, yams, kumaras, and every kind of tropical fruit, Tongan puddings, and a fine collection of European cooking for our special benefit.

Some of the old boys and Tongan ministers made the speeches, and Mr. Page

interpreted. The note of them was a simple gratitude to the churches in Australia for sending us, and an expression of willingness to do all in their power to assist us in our work.



Her Majesty
Queen Salote of Tonga.

in the presence of one who was not only every inch a Queen but a gracious Christian lady.

This week was the 21st anniversary of her accession to the throne. The European officials called at the Palace, and after the reception she went into the chapel where Mr. Page conducted a very impressive family service among her own people. She is a class leader and meets with her class regularly. We attended an annual meeting of class leaders. There were 1000 men and women present, and the Queen and some of the Tongan leaders voiced the welcome of the people to us.

The Queen called us to the Palace, soon after our arrival. She came out to our home the day before we came to see that everything was in order, and left several mats for the house. We came away from the Palace feeling that we had been

M.W.M.U. Stamp Department.

Two French navigators, La Perouse and De Bougainville are pictured on a Stamp of New Caledonia. Louis Antoine de Bougainville (1729-1811) was a man of great enterprise. In 1766, he set sail on a voyage of discovery round the world. Passing through the straits of Magellan he visited Tuamotu, Tahiti, Samoan group (which he called the Navigator Islands, on account of the natives skill in handling their seacraft), the New Hebrides and the Solomon Islands the New Hebrides and the Solomon Islands. In 1768 he discovered Buka, Bougainville and Choiseul and returned to



France in 1769.

The Stamp Fund, £111/4/10 was allocated as follows:— To Mosquito Proof Room for Rev. D. and Mrs. Alley, £20; Solomon Island Girls School Capital Fund, £20; Otakou Centennial Church, £20; Sister Eleanor Dobby, £20 (special); to Home Sisters for Christmas treats for Maori children, £18; Mrs. Joyce, £3/15/-; Sister Ada Lee, £3/15/- to replace damaged equipment; Sister Lina Jones for equipment, £5/14/10. Continual supplies of Stamps are necessary and may be sent to local auxiliary agents or to Miss Purdie, 269 Highgate, Roslyn, Dunedin, N.W.I. If contents of packets or parcels are stated, the postage for used stamps is 1d. for 4ozs, and ½d. for each additional ounce.

The District Vessel.

Here is a glimpse of the auxiliary schooner that has been purchased to take the place of the "Tandanya" that for nearly 30 years has served the Solomon



The New District Vessel.

Islands District. Built in Sydney in 1932 of Huon Pine, the boat has been kept in good condition and was thoroughly inspected before Mr. Goldie took possession.

She is smaller than the "Tandanya," but will carry an equal amount of cargo. Her cabin accommodation, however, is considerably less than that in the old boat. It is hoped that increased speed, by the installation of a more powerful engine, will compensate for the lack of cabin facilities.

A name has to be found for the new boat. In the Methodist Mission fleet in the Pacific there have been a "John Wesley," a "George Brown," a "Bromilow" and a "J. R. Williams." What could be more fitting than that the new Solomon Islands boat should be named "John F. Goldie" as a small testimony to one who has navigated those tropic seas for nearly 38 years in unswerving devotion to the Kingdom of God?

The old "Tandanya" was a special gift to the Solomons by the Methodists of Adelaide. Maybe some in New Zealand whom God has blessed will be led to help by a special gift in the purchase of the new vessel that for many years to come will carry the Gospel Message to the numerous islands of the Group.

Busy Day at Choiseul.

This morning at a quarter to seven, Mr. Metcalfe, Abel Pitakomoki (one of our head teachers), and I, with the crew and four of my girls, left in the "Ilehe" for our different appointments. They put the girls and me off at Boe (eight miles along the coast), Abel was put off at Nabusasa, and Mr. Metcalfe went on to Papara, then came back to Sepa for the afternoon's service. I conducted the morning service at Boe, then the Boe people took me to Tologai in the canoe for the afternoon service. At 5 p.m. the launch called for me on its way back from Papara. We were all conducting special services for our Annual Gift Sunday. We had a beautiful service at Boe, and they gave £11/0/8 in cash and quite a number of bags of copra. The teacher prepared us a very nice dinner. I had a pigeon put before me, and a plate of sweet potatoes and some pumpkin, nut pudding, a pineapple and bananas. So I did very well. The

girls had a great feast, and they sent us home laden with good things. On the way to Tologai in the canoe, we got drenched through with the rain. At Tologai I was welcomed by one of my old girls and her husband, who are the teachers there. We had a very nice service; they gave £3/1/3 and a number of bags of copra. They also sent us home with a nice lot of food which will be a great help to us all.

At a quarter-past seven Mr. Metcalfe went to conduct the Sunday evening's song service, and I took my twenty girls along to have a little open-air service at Louie, the girl leper's place, as we were unable to visit her after Sunday School. I think I told you Sister Vera discovered that one of our girls had leprosy, so we had to take her back to her parents to stay until the doctor sees her. She is a dear girl and we all love her. She was 16 years of age on Wednesday, 20th Sept.

—ETHEL McMILLAN.

NEW RESIDENT COMMISSIONER.



Solomon Islands residents will like their new Resident Commissioner, Mr. W. S. Marchant, who, accompanied by his wife, passed through Sydney at the end of October, on his way to Tulagi, B.S.I. Mr. Marchant is a man of genial temperament, well read and much-travelled, who is keenly interested in men and affairs. Most of his Colonial Office experience has been gained in Africa, and he was transferred to B.S.I. from Tanganyika. Mr. and Mrs. Marchant came to Sydney from East Africa, via London, United States, and Suva.

—“Pacific Islands Monthly.”

EARTHQUAKE RELIEF FUND.

We gratefully acknowledge the following

Previously acknowledged	153	10	5
Mrs. Fraser, Wyndham	5	0	0
J.F., Invercargill	1	0	0
Hawke's Bay-Manawatu Y.W.B.C.	1	7	0
Wanganui	10	0	0
"Anon"	4	0	0
"Anon," Coromandel	10	6	0
Hawke's Bay-Manawatu Y.W.B.C.	15	0	0
Miss Boxall, Wellington South	10	0	0
Miss Fenshaw, Carterton	5	0	0
N.Z.Y.M.B.C.	10	0	0
W. Cannon	2	0	0

£166 1 11

MAINTAIN THE DOCTOR.

The Clara Matilda and Samuel Gorman Medical Bequest continues to grow.

A great and eager desire of Mr. S. Gorman is to see the Medical Fund so established that continuity of the Christ-like Ministry of Healing in the Solomons may be assured. To this end he has donated a further £1433, thus lifting the Gorman Bequest to the splendid total of £11,433. We extend to Mr. Gorman our deep gratitude and pray that others may be inspired by his generous devotion.

We also gratefully acknowledge the following generous contributions:

Mrs. Fraser, Wyndham	5	0	0
"Kia Ora," Hamilton	2	6	0
L. A. Shaw, Ashhurst	1	0	0
"K"	1	0	0
"Anon"	4	0	0
Mrs. & Miss Halstead, Pleasant Point	3	0	0
E. A. Bloxham, Ettrick	1	0	0
A. H. Voyce (Envelopes)	1	9	2
Wednesday's Prayers	10	0	0
"J"	10	0	0
"Mrs. E."	10	0	0
Lawrence Circuit	2	0	0
Addington Mothers' Union	1	1	0
"Kia Ora," Hamilton	2	6	0
Levin Ladies' Guild	5	0	0
Oruanui	4	0	0
"Adherent"	1	10	0
"Memory"	50	0	0
"Interested"	1	0	0
Leeston Ladies' Guild	1	16	0
Porirua	2	0	0
Pitt St.	10	0	0
E. Simpson, Geraldine	10	0	0
Mrs. Gardner, Pahiatua	1	10	0
Miss Gardner, Pahiatua	1	12	0
Woodhaugh Ladies' Guild	2	0	0
"Anon"	5	0	0
Mrs. Murray, Avondale	10	0	0
Wesley Trust, Hamilton	25	0	0

SYMPATHY.

With deep regret we report the death of Mrs. R. C. G. Page, the wife of the much beloved President of the Tongan Conference. Our heartfelt sympathy goes out to Mr. Page, who has nobly served the Church in Tonga for 31 years.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

638 Manukau Rd.,
Auckland, S.E.3.,
November, 1939.

Dear Auxiliary Friends,—

Our M.W.M.U. has stepped out into its second quarter of a century of endeavour towards building God's Kingdom on earth. In spite of uncertainty and the terrible havoc of the present time, we are going forward in sure faith. Our Auxiliary is founded on Christ and He is the same—mighty to save—to-day, as of old. We know that we can trust Him for the future. At the Semi-Jubilee Conference held in Christchurch last month thoughts were much with those who began this Auxiliary work in 1902 and in 1915 formed the Union.

At our celebration session it was a privilege to have as Chairman, our President, Rev. A. McBean, and also to have our Vice-President, Mr. M. Kershaw, on the platform.

Mrs. Bowron's bright resume of the 25 years was packed full of information and interest and as she rose to speak she was given a loving ovation. She has attended all but one of the 25 Conferences.



Representatives of past and present Dominion Executives who attended the recent M.W.M.U. Conference.

One of the outstanding features of this Conference was having so many of our past Sisters and Missionaries' wives with us. Six oversea workers and two deaconesses in Maori work gave glimpses of Mission activities among Native peoples. Mr. and Mrs. Alley received a warm welcome and interested all as they told something of their first term in the Solomon Is. The Secretary's Report showed steady progress. Income stands at £4228, an increase of £441, and membership is now 3838.

Stamp Fund.—£111/4/10 was the result from the tireless labours of many women in cleaning and sorting scores of thousands of stamps. When these patient members read in the annual report how this money is to be used to bring added comfort and help to various workers, they will feel repaid.

May I urge that the Conference Report be read at the meetings and the allocations etc. be discussed, so that members may understand what was done at the sessions.

Deputations.—Since Conference, both Mrs. Lewis and I have visited various Auxiliaries and junior groups. Mrs. Lewis spoke at Bluff, Invercargill, Milton and Gore. Mataura Auxiliary sent representatives to this latter meeting. I went to Oamaru, Pleasant Point, Timaru and Temuka and then was privileged to be at Wellington's "After Conference Rally" and at an evening meeting at Petone, when representatives attended from Upper and Lower Hutt and Waiwhetu.

New Auxiliaries.—During the past quarter, Rongotea and Pakiri have started Auxiliaries and Springdale and Eastport Rd., have formed branches of Te Aroha. Trinity, Wellington and Cuba St. Palmers-ton N., have both launched evening branches. We warmly welcome all new members and pray that each may receive added blessing through this new service for the Master.

Solomon News.—Kihili Station has had many trials this year. Last mail brought

THE OPEN DOOR

news that Mrs. Voyce has been seriously ill. Mr. Voyce had to return hurriedly from Buka, where he had gone to help build the new house for Mr. and Mrs. Luxton, and he had to take Mrs. Voyce to Kieta hospital. The Gov. doctor had to operate three times on her leg. After a month there she was about to go with Mr. Voyce to Bilua to Dr. Rutter where she will probably have to remain for treatment for two or three months. Mrs. Voyce has had a long period of great strain. Sister Ada too will need our special thought. Mrs. Voyce had four tiny motherless babes in her care and Sister Ada will have these now in her charge as well as her large family of girls.

Our congratulations go to Mr. and Mrs. Luxton on the arrival of a son.

Sister Ethel has given a wonderful service to our Mission. It was 25 years on the 14th October since she arrived in Solomon Islands. A cable of congratulations was sent. Our hearts glow as we think of the long years of love that this fine woman has given to the women and children of Choiseul.

Sister Vera is fired with enthusiasm over her new piece of work on Choiseul. May she be given extra strength to cope with the difficulties and hardships as she travels around tending the sick in the various villages.

As Xmas draws near we will especially remember our Home and Overseas Sisters as they will be striving to interpret Christ's love to their people. Their task will be harder because of this devastating war.

The Executive join in sending Xmas greetings to all members. Let us not forget that we are linked up with the Prince of Peace and that He is counting on us to spread His glad gospel news.

Yours very sincerely,

—EMILY M. RISHWORTH.

* * * * *

SOUTH ISLAND NEWS.

Christchurch has experienced great spiritual uplift from the recent Conference. The Auxiliary continues to send monthly letters and reports of Council meetings to country groups.

Hokitika members appreciated Rev. and Mrs. Alley's visit to their district. A sack of clothing was forwarded to Sister Atawhai, also a parcel for the Solomons. Members have enjoyed the winter meetings at the parsonage and continue in their keenness for the missionary cause.

Greymouth holds regular meetings and has several new members. Rev. and Mrs. Bensley have both given most interesting talks on their work in the Solomons. Sister Atawhai was another visiting speaker, her subject being missionary endeavour among the Taranaki Maoris.

Reefton, though a small Auxiliary, reports enthusiasm among their faithful few. The President, Miss Watson, has to cycle 5 or 6 miles in all weathers to attend, yet she has not missed a single meeting. Visits from Sisters Lina Jones and Atawhai Wilcox have been much enjoyed. These 12 members have given £2/1/0 to the General Funds, 10/- to Kurahuna, 10/- to Overseas Sister, and 5/- special offering to Jubilee Fund.

In Otago District the M.W.M.U. has commenced the new year happily and hopefully. Annual meetings revealed an increasing interest throughout the district. Spiritual and social fellowship is very satisfactory, and high hopes are entertained for a year of further progress and faithful service. Within recent months two new auxiliaries have been formed — one at Milton with 12 members, and one at Balclutha with 14. Local conditions in each of these country towns make it necessary to work in conjunction with the Ladies' Guild, but great things are expected from them. Roxburgh has carried on for many years under similar conditions and is still doing valiant service. Mrs. Fordyce, who was Roxburgh's first president, is now president at Balclutha.

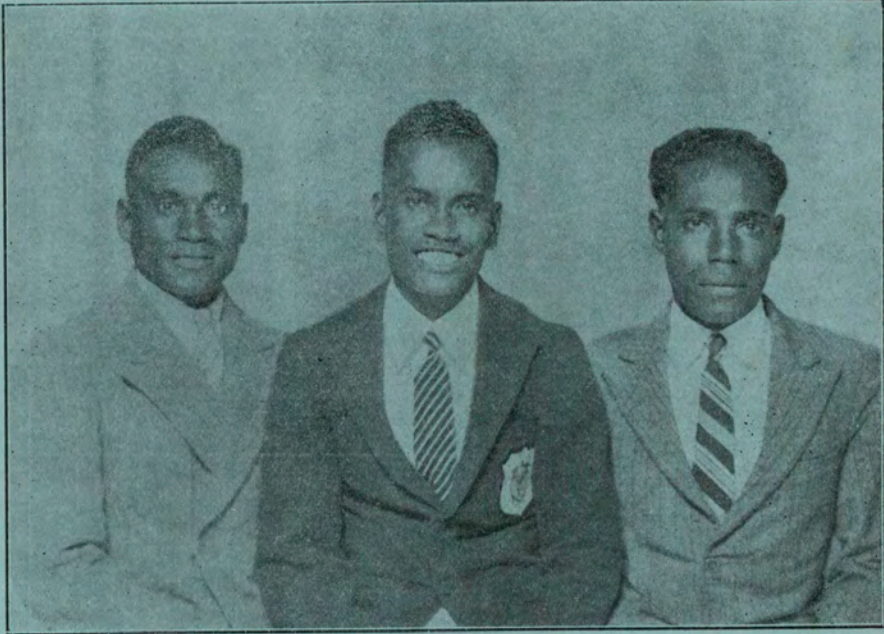
Mosgiel and Roslyn branches are steadily progressing and giving joyful service. Both of these branches are usually represented at Dunedin's meeting, Mosgiel ladies travelling about 12 miles to be present. For the November meeting, Dunedin was honoured by a visit from Rev. Scrivin. There was a large attendance of members, who listened with eager interest to his instructive address. In response to Mr. Scrivin's invitation, several questions were asked, all of which he answered clearly. It was a wonderful meeting, from which members went away with a clearer understanding of what is being done, and what is required, in the Solomons; many resolving to make more strenuous efforts toward fulfilling those requirements.

TEACHERS WANTED FOR FIJI.

Mr. Will Donnelly who went to Suva six years ago will return to Auckland early in December on three months' furlough, and while in New Zealand will be interested to meet teachers who would like to serve a period in Suva, as various positions will be available early in the New Year.

The work in Fiji is very interesting, as three races are being educated, namely Europeans, Fijians and Indians, and the experience thus gained by New Zealand teachers is valuable and is no detriment to grading.

Maintain the Doctor.



John Wesley Kere.

Gordon Rabulu.

Byzkiel Kopana.

THREE OF OUR ROVIANA STUDENTS AT PRESENT BEING TRAINED AT
THE MEDICAL SCHOOL, SUVA, FIJI.

WE NEED YOUR HELP TO MAINTAIN THE MEDICAL
WORK IN THE SOLOMONS!

Form of Bequest.

The following FORM OF BEQUEST may be used by persons who wish to bequeath a sum of money to the Fund of the Methodist Church of New Zealand:—

I give to the Treasurer or Treasurers for the time being of the Methodist Foreign Missionary Society of New Zealand, the sum ofpounds sterling to be paid out of my personal estate in aid of the said Foreign Missionary Society of the Methodist Church of New Zealand, and for which the receipt of such Treasurer or Treasurers shall be a sufficient discharge.