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"THE OPEN DOOR"

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REHABILITATION IN THE SOLOMONS.

THE TIME DRAWS NEAR FOR THE RETURN OF OUR MISSIONARIES TO THE SOLOMONS.

WE MUST BE READY TO HOUSE AND EQUIP THEM.

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The Missionary Organ of
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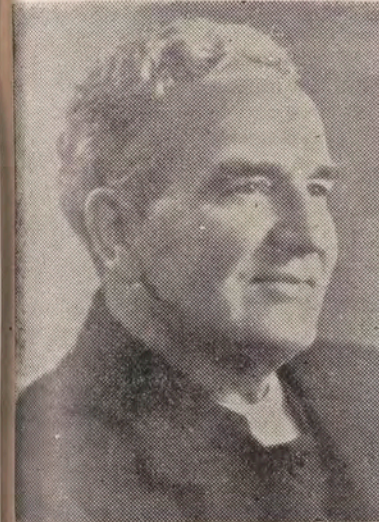
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JUNE, 1944.

PUBLISHED QUARTERLY.

Carry On You Methodists!

STIRRING MISSIONARY APPEAL BY THE PRESIDENT OF THE CONFERENCE.



Rev. R. B. TINSLEY,
President of the Conference.

It should not be necessary to appeal to the people called Methodists on behalf of Overseas Missions because Methodism sprang out of the heart of a man in whom, next to St. Paul, the urge to share Christ found its finest expression. Methodism so soon became a world movement because everywhere those early Methodists went they released their urge to share Christ with others. And if Methodism is to regain the power to win men for Christ, which was so characteristic of its early days

no proud boast but a simple fact that the world was his parish. Methodism was heavily established in England before Wesley was sending forth his preachers to other lands and among them this fair land of ours. The story of Methodist Missions is one of the most thrilling that has ever been written. For cool courage and daring you will find nothing grander than is to be found in that story. The miracles of grace recorded in the Acts of the Apostles can be matched times without number in the history of our Missions. Many of our native christians have won the martyrs crown, while multitudes more have illustrated the power of Christ to turn blood-thirsty cannibals into christian gentlemen.

One of the compensations of the war in the Pacific is that it has given us the latest though not the least brilliant illustration of the transforming power of Christ. We in the Home Land have been delighted and at the same time humbled by the christian witness of men like Daniel Bula and Gina and Nathan Kera. These men are among the modern miracles of the Grace of Christ. But the war has shown us that these men are not alone in the strength of their Christian character. The unsolicited testimonies to the fine character of many of our Solomon Islands christians, which have come from both Americans and our own men, have revealed the reality and solidity of the work of Mr. Goldie and his helpers. Carping criticism has been for ever silenced by the grateful testimony the American and our own Armed Forces have borne to the christian character of our Solomon Islanders. The war has proved that Foreign Missions are a success.

What then is our reaction to this unexpected revelation of the reality and permanence of our Mission Work? Surely there can be only one reaction? We must see to it that this work is resumed at the earliest possible moment and that it is supported to the utmost of our ability. The work has proved its worth in the grim ordeal of battle and that constitutes an unanswerable reason why you should—

"Give and give and give again.
What God hath given thee;
To spend thyself nor count the cost,
To serve right gloriously."

Our task in the Solomons will remain unfinished until the Solomon Islands Church is strong enough to dispense with the help of our missionaries and under the guidance of the Holy Spirit control its own affairs. Until then, carry on you Methodists. Having put your hand to the plough you dare not look back.

—The President.

it must regain this urge to share Christ. Not merely because Christ commanded it are we to go into all the world and to every creature but because the urge to share Christ is of the very stuff of christianity. You are simply not a christian if that urge is not finding an outlet through you.

Now it is a fact not sufficiently recognised by us that we British people are the product of this urge to share, or in other words, of Foreign Missions. Jesus was an Asiatic, a foreigner. He did not speak English. The knowledge of God's approach to men in Christ was conveyed to our ancestors through christian missionaries whom other peoples sent to England centuries ago. Queen Victoria once said that England owed her greatness to the Bible. Many reputable historians have heavily endorsed that judgment. We are largely what Christianity has made us and for the knowledge of Christ our ancestors were indebted to the Foreign Missionary. It is impossible therefore that we who have so heavily benefited from Foreign Missions can be indifferent to the appeal of our Foreign Mission enterprise.

As a missionary agency Methodism has a record that has not been excelled. Methodists inherited from their Founder the passion for world evangelism. In him it burned like a living flame. Though heavily engaged with the work that swept the British Isles from end to end, he never ceased to think of Pagan peoples in distant lands. It was

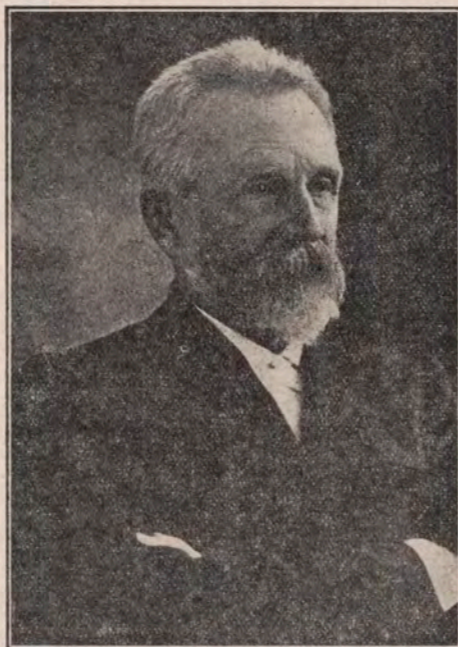
Early Days of our Solomon Islands Mission

The Rev M. A. RUGBY PRATT, F.R.H.S., has presented to the Foreign Mission Department three bound volumes of early numbers of "The Australasian Methodist Missionary Review." One of the volumes covers the period 1901-05 during which our Mission in the Solomons was planned and established. We hope to pass on to our readers some of the intensely interesting material contained in its pages. The following is part of an article by the Rev. B. Danks, published on Dec. 4th, 1901.

THE CALL AND RESPONSE OF THE METHODIST CHURCH.

More than twenty years ago our General Secretary, who has been so honoured of God in connection with the spread of the Gospel in the South Seas, saw the great spiritual needs of the Solomon Islanders, and he longed to tell them of the Christ he loves and serves. At last he has his heart's desire, for the Church, feeling herself called of God to do this work, has determined to send forth her missionaries to enlighten the darkness of the people. The events leading up to this decision may be briefly stated as follows:— At the District Synod of 1895 a letter was received from a number of Solomon Islanders resident in Fiji, containing an earnest request that the Australasian Wesleyan Methodist Missionary Society should extend its work to their land. It was explained to the writers that for missionary purposes the Solomon Island Group was under the care of the Melanesian Missionary Society, and that while we were prepared to help that Mission by giving up such natives of the Solomon Islands as we had trained for our work in Fiji, we could not as a Society trench upon a Church of England Mission field. These men, however, again appealed to our Church in April of the following year, a remarkable meeting being held in the Suva Wesleyan Church, when the Rev. H. Worrall was urged to take up their cause. They were very urgent, pleading that missionaries should be sent. Again the position was fully explained to them, but Mr. Worrall said that he could hold out no hope that we could do as they asked. Concerning this meeting he wrote:— "These brief addresses delivered in imperfect Fijian by men whose bodies were scarred and marked with the insignia of heathenism, and whose intensity of feeling made their voices often husky and their eyes tearful, were at once the most pathetic and convincing proof that, whatever old-world critics and a few in our midst may think of our Mission, these dark men at least have no doubt as to its adaptability to the profound needs of a cruel and a heathen people." This was indeed a loud cry from Macedonia, which was considered by the Board of Missions on Oct. 12th, 1896, and the following resolution sent in reply through the Rev. H. Worrall:— "That the Board considers it wise for the applicants to be advised to join the Mission of the Anglican Church, now occupying the field." In addition to this, the General Secretary wrote

to Bishop Wilson, of the Melanesian Mission, giving the above facts, and offering to facilitate the transference of these men to the Anglican Mission. He also expressed a desire to meet the Bishop and show him the letters and petitions of these men. A reply was received, but nothing was done. In the meantime the matter came up more than once, and had to be considered at some length by the Board. When the General Secretary visited Fiji in 1897 about fifty of these earnest men presented



The late Rev. GEORGE BROWN, D.D.

the following petition to him. It was written on a sheet taken from a school copy-book, on which someone had written: "Heaven is the city of life; earth is the city of death."

To Dr. Brown, the Great Elder, Sydney,

"Sir, We write again to you concerning our request made in the Jubilee Church in the past year. We made our request to the Elder in Fiji (Rev. H. Worrall); he approved and submitted it to you.

"Once again this is our prayer to you, the Great Elder: Pity us, that our desire may be brought to pass, and the Gospel be brought to our land.

"Another thing, Concerning the Church, which is at Ngela and Bukotu (Melanesian Mission), we do not disrespect that Church, but we know that it has been a long time there—it has been there 30 years, but does not grow up and spread rapidly to Christianise all the people, that they may know the true Light. Therefore we beg of you that they may be enlightened as we are. It is our true desire that our land may be enlightened.

Remember, Sir, the word which the Lord spoke to His followers: 'The harvest is ripe, but there are no reapers.' Therefore, we beseech you, the Elder, to send some men to go and save the people who are in spiritual darkness.

It is the desire of us fifty persons that a white missionary and also a native minister be sent to reside on Guadalcanar, that they may go and shepherd the flock of sheep who are wandering in the wilderness of sin.

This, Sir, is our prayer to you, the Great Elder.

We close, with love to you,

"Signed, William Lee,

And all my young men resident in Suva, Fiji."

Not content with having thus definitely approached the General Secretary, they sent another petition to the Fiji District Synod of the same year urging their request. Yet for the reason given above nothing was attempted. Still, in one form or another, the matter was continually before the Board, as the Minutes will show. The Society could not get away from these persistent Christian men, whose hearts were sad because of the spiritual darkness which filled the minds of their country men. At last the Board of Missions felt that the matter should be decided by the General Conference. This was done in May last by the General Conference which met in Brisbane, when, after careful consideration, the following resolution was passed:—

"That in view of the whole facts, and the earnest call of the Solomon Islanders in Fiji; and in view also of the fact that the vast portion of the Solomons is at present absolutely without Gospel teaching, this Conference directs the Board of Missions to start a mission in the Solomons on such parts as may seem most desirable and practicable, and at the earliest possible time."

New Georgia being as yet absolutely untouched by missionary effort, the Methodist Church has determined to begin her work for this group there and so become co-workers with the Melanesian Mission for the evangelisation of the whole.

THE FIRST STEPS.

On the 14th June last, Mr. Woodford, the Deputy Commissioner for the Solomon Islands, met the Board of Missions and gave a considerable amount of information concerning the Group and its inhabitants. He also gave expression to the pleasure he felt at the prospect of the establishment of a

Methodist Mission there, especially seeing he had experience of our work in other places. On the 20th of the same month he met the Finance Committee, when more very valuable information was given by him. On the 25th the Board again met, when the following Resolution was passed:—

"That, in accordance with the legislation of the last General Conference, steps be taken to establish a mission in the Solomon Islands; and that with a view thereto the General Secretary be requested to proceed by the next trip of the S.S. 'Titus' to those islands to make such preliminary arrangements as may be necessary to the starting of a mission in the New Georgia group and unentered parts of the Solomon Archipelago That the Board prayerfully commends the General Secretary to the care and guidance of God on this important and historic journey, and trusts that the new mission may receive the liberal and hearty support of our people throughout Australasia."

In accordance with this request, our honoured General Secretary left Sydney in the S.S. "Titus" bound for the Solomon Islands via Norfolk Island, and the New Hebrides on the 3rd July last. The following is a summary of his most interesting account of the trip, but while we present this resume to the reader we heartily commend the report itself to the earnest attention of our people. It may be read in the September and October issues of the "Missionary Review." The "Titus" arrived at Norfolk Island on the 9th July, where Dr. Brown was very kindly received by Bishop Wilson, to whom he explained the aim of our Society, and there can be no doubt that the interview with the Bishop will have good results in preventing a misunderstanding in the future. He arrived at Vila in the New Hebrides on the 14th, and was very much interested in the missionary labours of the Rev. Mackenzie, and in the marks of Christian progress made there. Leaving there on the 15th they passed by some places of note, and called at others, arriving on the 25th at the "beautiful Marovo Lagoon at the south-east end of New Georgia." Concerning this place he says:— "We entered by the Kokohana Passage, and were all amazed at the beautiful scene which presented itself to our gaze. It is absolutely impossible to convey any adequate idea of the wondrous beauty of the lagoon." It may be here stated that Dr. Brown received much courteous assistance from all the resident traders with whom he came in contact, and freely acknowledged his obligation to them for much valuable assistance and information." The old Chief Bera, "a fine old man of good physique and genial expression" heard from the General Secretary the object of his visit, but openly stated his objection to receive missionaries for said he: "Suppose, missionary

come we will die; all same man Bugotu," the latter place being the principal station of the Melanesian Station on Isabel. He arrived at Rubiana Lagoon on the 26th, and left again on the 5th August, having spent the time in visiting adjacent islands and places; holding meetings with the natives, meeting the chiefs, the people and the traders at various times, and in every way possible collecting data to be used later on in the interests of the new Mission. He returned by way of the New Hebrides and Norfolk Island arriving in Sydney on the 30th August. He concludes his very interesting narrative as follows:—"With regard to the contemplated sphere of work, it is only necessary at this time to say that the Board of Missions, acting under the directions of the General Conference, has decided to take up this mission as soon as practicable. This will most probably be in April or May next, and so far as we can judge at present the prospects are very encouraging. The New Georgia Group is not included in the present sphere of any other church, and it is surely time that some-

thing was done for the benefit of these people. There is a large though, I fear, a decreasing population in the Group, and there is no reason to doubt that the same success which has followed our labours in other lands will be vouchsafed to us in the Solomons. It will, I think, be extremely desirable that one of the two missionaries who are to be sent should be a medical man, and I know of no greater work to which any properly qualified young man who is called of God to this great work, could devote himself. There is a grand opening in the Solomons, and the Board will, I am sure, be delighted to receive an application for this position from whom God has called to the Foreign Mission work." Now may some hear the Divine call: "Whom shall I send, and who will go for us," and respond, "Here am I, Lord, send me."

THE SOLOMONS NEED YOUR PRAYERS, YOUR GIFTS AND MAYBE YOURSELF !!!

REHABILITATION—continued from inside front cover.

P. F. Chesmar, Mr. and Mrs. Constable, 10/- each; Early Family, 11/-;	Mrs. A. Thompson—Epsom 8 9	W. Gray, 2/6; Mrs. Richardson, Mrs. Penson, 2/- each; £21/10/- already acknowledged.	TOTAL 11 10 0
Mrs. A. Roi, 7/-; Mr. E. G. Wells, Mr. and Mrs. L. Zimmerman, Mr. L. Jones, 5/- each; smaller amounts, 7/-.	Matamata—Mr. & Mrs. J. F. Vosper, £50; Mr. & Mrs. N. L. Simpson, £15; Mr. W. Marks, "Sleepy Valley," Mr. & Mrs. Diprose, £5 each; "Missions," £2/10/-; Mr. A. E. Diprose, "Interested," Mr. S. Woodcock, Mrs. Griffen, Mr. & Mrs. Reeve, £1 each; Mr. T. Davidson, 10/-.	Morrinsville 20 0 0 Reefton 14 10 0	
Ruawai 3 0 0	TOTAL 88 0 0	Wellington Central—Wesley Church: Anon. Mr. C. Watt, Mrs. Elm, £1 each; U.S.M.C. Box, £1/16/2; Anon. 10/-; Miss Winstone and Mr. & Mrs. K. E. Luke & Family, £3; Brooklyn S.S., £5; Brooklyn, £26/10/-; Aro St., £14/2/-.	TOTAL 53 18 2
Anon. Soldier in Solomons—per Cap. Chap Thompson 6 1 8	Stratford 17 0 0	Te Poi—In Memoriam, £10; Mr. and Mrs. J. Sanders, £10; Mr. & Mrs. C. H. Dearlove, £6/6/-; Mr. & Mrs. H. W. Oliver, Mrs. H. G. Oliver, £5 each.	TOTAL 36 0 0
Mr. W. Westbrook, Hokitika 1 0 0	Wanganui—Miss R. Blakeley, per Rev. S. Dawson from Sacred Play, £1 each.	Anon 3 10 0	3rd. Div. 36th N.Z. Bn. 40 3 0
Johnsonville 12 10 0	TOTAL 295 18 5	Nukuroa Sunday School 2 0 0	Wairoa—Ladies Committee, £1/14/-;
Woodville 7 0 0	Opunake 10 0 0	Ladies Guild, Miss M. Stafford, £1 each; Sunday School, 6/6; Mrs. J. F. Houghton, 10/-; Mrs. B. Stone, Mrs. R. Dunbar, 5/- each.	TOTAL 5 0 7
Onehunga 5 0 0	Tai Tapu 25 2 0	National Savings Bonds—	
Mr. A. Oldfield, Waiuku 10 0 0	St. Albans 3 10 0	"Methodist Woman" 10 0 0	
"Helper"—Hastings 2 0 0	Bryndwr 51 5 0	Matamata Friends 4 0 0	
Rev. J. Burton's Lec., Pitt St. 17 1 9	Miss B. Braithwaite, Wiri 5 0 0	Mrs. Bishop—Mt. Eden 1 2 9	
Dargaville 2 14 0	Johnsonville 6 0 0	Miss M. Garret—Castlecliff 1 2 9	
Willowby—Mr. S. H. Lill, Mr. L. A. Oakley, £5 each; Mr. E. Frampton, Miss M. Davidson, £1 each.	Airman, per youth office 2 0 0	Mr. & Mrs. T. Sinclair—Pohangina 11 7 6	
TOTAL 12 0 0	Miss Rita Sanson (Sale of Sweet Peas) 6 7 0	Liberty Loan Bonds—	
C.L.—Christchurch 10 0 0	Pakiri Sunday School 16 0 0	E.M.H. 9 7 6	
C. L. Wood—Auckland 20 0 0	Mrs. T. Rogers, Kio Kio 1 0 0	Miss M. Donaldson, A'burton 1 4 0	
"The Extra Bit"—Carterton 59 17 0	Marton 4 14 3	39th Gen. U.S.A. Hospital, per Chaplain S. Creary—Miss Helen Werseke, Sgt. Owen Carr, £5 each; Mrs. Gaylord Treat, £3/12/-; Anonymous, £10.	TOTAL 23 12 0
Woolston 10 0 0	Masterton 15 5 0	Mr. C. H. Hopwood—Rakaia 2 0 0	
Mrs. M. Cooper—Auckland 10 0 0	"A Widow's Gift" 2 10 0	"Nonenity"—Wanganui 5 0 0	
Addington—Mr. R. Hore, Miss Seymour, Mrs. Johnston, Anonymous, 5/- each; Miss M. Robinson, 15/-; Mr. P. Hore, Mrs. Lowe, Mrs. Greenwood, Mr. & Mrs. P. Billcliff, Mrs. Faro, Mrs. Ford, Anonymous, Miss Dyson, £1 each; Anonymous, Mrs. E. McFarlane, Mr. & Mrs. A. C. Duggan, £5 each; Mr. & Mrs. Bishop, 1/-; Misses A. & I. Fehsenfeld, Mrs. Spardley, Mrs. Cleverly, Miss K. Dennis, Jnr., Y.W. B.C., Anon., Mrs. H. K. Bowden, A Friend, Anonymous, Mrs. M. & Mr. J. Burley, Mr. J. Holland, Mrs. D. Mackie, Mrs. Allan, 10/- each; Miss C. Hodge, 2/-; Mr. & Mrs. Calder, Mrs. Perrett, Mr. N. Grocott, Miss A. E. Waiting, Mr. & Mrs. R. Bond, Eulbs, £2 each; Misses Olds, £3; Mrs. Hornsby, 2/-; Mr. G. Billcliffe, Mr. Farley, 6/- each; Mrs. Hardingham, Mr. & Mrs. Mills, 3/- each; Mr. and Mrs. Smith, £1/10/-.	Feilding—Mr. N. V. Short, £2/10/-; Mrs. T. Gallus, 5/-.	"Wellwisher"—Wanganui 1 0 0	
TOTAL 46 4 6	TOTAL 2 15 0	Willowby—Miss S. Frampton, £1/10/-; The Bircher Public Works S.S., 15/5.	TOTAL 22 5 5
Mr. H. B. Cooper, L. Hutt 10 0 0	Pahiatua 1 0 0	Mrs. C. J. Moon—Mt. Eden 5 0 0	
Dominion Rd. 1 10 0	Caversham Circuit—Mr. & Mrs. T. McAhan, Miss V. J. McAhan, Miss F. Hall, Mrs. T. Hill, Mrs. A. R. Harrison, Mr. & Mrs. Dickinson, Mr. & Mrs. S. Mason, Thankful, Mr. W. Common, £1 each; Major Noel Fenton, £5; Mr. & Mrs. D. Taylor, £3; Mrs. Kennard & Family, £5/5/-; Mrs. E. Southern, Miss Coatsworth, £2 each; Mrs. G. Fleming, Mrs. A. Sickles, Mr. A. Watson, Mr. J. Tapp, Anon, Mr. & Mrs. S. Mason, Mr. A. H. Haromon, A Friend, Sympathiser, 10/- each; Miss J. Fleming, Mr. J. Falconer, 5/- each; Mrs. J. Barnes, 4/6; Mr. A. Bridgman, Mr. W. Gray, 4/- each; Widow's Mite, 3/6; Mrs. A. Berry, Mrs. E. Graham, Mrs. Walker, Mrs. A. Kane, Mr. A. Gardner, Mrs.	Rev. C. T. J. Luxton 20 0 0	
Pitt St. G.L.B. Cadets 10 0 0	TOTAL TO DATE £21,224 18 6	Kaikoho— 51 1 4	

Cheering News!

DR. A. G. RUTTER DESCRIBES HIS RETURN TO THE SOLOMONS.

I was lucky not to have to spend more than five days in Suva. We had an excellent trip up—two days; and again by good fortune I was able to step right off the plane into a boat which was coming this way, and landed here by seven that night, less than thirty six hours after starting the trip. The few days in Suva went very pleasantly; I stayed with the Rev. W. and Mrs. Green, who were kindness itself to me. I had a night and a day with Bill Donnelly at Davuilevu, and saw most of his work—very fine quality it is too. He is running the Agricultural school at Navuso as well as his own big boarding school, and seems to have made a great job of both, in spite of all the difficulties occasioned by the commandeering of their properties by the military.

One of the major problems at present is that of supplies—it is indeed heartbreaking. All stocks are low, some right to nothing; and although there is a huge order on the way there is no telling how many months it may be getting here. One thing is certain, and that is that as a missionary worker, even supposing I had been permitted to come, my chances of getting any supplies worth speaking of, would have been negligible.

I know you will be waiting to hear of my first contacts with our Methodist people—they have already been more extensive than I had at first dared to hope for.

Last week-end I spent at Tuzkana's place—sorry for all the circumlocutions in my letters, but actual place names are tabu. On the Sunday afternoon Tuzkana and Kauli came down and led me back some two and a half miles into the bush where they have established their temporary village. They are both in good fettle, and are doing a fine piece of work. Of their original village of a hundred, they have about sixty in one place; the rest are scattered. No church, but the people gather daily for Lotu in Tuzkana's house. He has discontinued school—for lack of blackboards and other material; but if I can get down there again, I must see if we can't improvise something. It should not be too difficult. Both were tremendously bucked to see me; and by occasional contacts I think I should be able to do a good deal to keep up their morale. The village was beautifully clean and tidy, and Tuzkana said they had little sickness.

This week-end I have been up on a visit to the group half way between here and our old haunts. Travelled by plane both ways—less than forty minutes ride! We have a large Labour Corps unit there; imagine my surprise to find the latest batch of recruits are all Choiseul boys. They have only

been there a month, and as usual with newly transplanted recruits have been ridden by all kinds of sickness; they are in a very poor way. They have had very little medical attention—no pre-recruitment medical examination, and no one but a hospital orderly to look after them; I am getting a new hospital built for them, and arranging for medical supplies and an N.M.P. In spite of their hardships, the Lotu flourishes; Court, one of Mr. Metcalfe's junior carpenters, appears to be the main pillar of the church aided by Kukuti, one of my old hospital boys; they have Lotu every evening, and occasionally in the morning; a service every Sunday to which quite a number of outsiders—Malaita, Bugoto and Guadalcanal boys—are attracted. I had Lotu with them this morning (about 120 present). I told them of your efforts to get their white leaders back, and sought to encourage them in every way possible. I gather they are far better organised than any of the other Mission groups: Catholic boys sometimes attend their services. They are cheerful and in good heart, in spite of all their difficulties. Kukuti

Court and Andrew tell me the Lotu maintains its strength on Choiseul. Mr. Metcalfe's station is demolished, but the village is only a short distance in the bush. The old church still stands but the new one is destroyed. At several villages near there, they are still having school three days a week; and the first of every month they foregather at the centre for class meeting. In the north, where the Japs are, things are less well organised.

I shall probably go back there next week-end. There is a good deal of organising needed there to get the medical services working properly. The following week-end I hope to get as far as the old head-station, and so contact yet another section of our work.

RESULTS THAT COUNT.

Tribute by Lieut. Rod. Rowe of Napier.

The troops as a whole have nothing but admiration for the work done by the Methodist Mission and the gift made recently by three units was an expression of the general feeling. It is something to find a former cannibal practicing Christianity, to speak English to a native and get a reply in your own tongue but above all to find such a high standard of literacy. The boys themselves have passed it on to their home folks and I'm sure that any appeal for Rehabilitation made at this time would meet a greater response than ever before. "Strike while the iron is hot" seems to be the answer.

Further Honour to our Solomon Islands Staff

REV. USAIA SOTUTU WINS THE BRITISH EMPIRE MEDAL.

Frequent reference has been made to the courage devotion and ability with which our Native Ministers and teachers have carried on their work during the difficult war years. In addition to this fine spiritual leadership a number of them have achieved distinction in other spheres of service.

The latest to be thus honoured by His Majesty the King is the Rev. Usaia Sotutu of Fiji and one of our missionaries on Bougainville and Buka. Usaia was appointed to the Solomon Islands District in 1921 and was ordained to the full work of the Ministry in 1940. Both he and his wife Margaret have rendered splendid service for 23 years. When the Japanese invaded Buka and Bougainville Usaia had many hair-breadth escapes in continuing his ministry. Later, because of his intimate knowledge of the country he was attached to the



Rev. Usaia Sotutu, B.E.M. with Margaret his wife and their family.

combatant forces and holds the rank of Sergeant in the Fiji Unit. For conspicuous service with this Unit he has been awarded the British Empire Medal and the following fine appreciation has been passed for publication and supplied by the Fiji Government Information Dept.

USAIA SOTUTU.

Men of Fiji's First Battalion see the hand of God in the decision of their countryman, Usaia Sotutu, Native Minister of the Methodist Church, made 24 years ago when he answered a call to go to the Northern Solomons as a Missionary. This is the story.

Several hundred men of the Battalion were conducting large scale reconnaissance operations deep in the jungle of Bougainville many days march from the Allied lines. There they met a unit which they were surprised to find included a Fijian. It was Usaia who had enlisted in the Army after the Japanese invasion and was now a Sergeant. He had been out on patrol for several weeks and his long beard and unkempt hair made him look a veritable John the Baptist. The two parties joined up and soon afterwards were attacked by a numerically superior Japanese force on which they inflicted heavy casualties. The trail along which the Fijians had intended to withdraw had been blocked by the Japs but Usaia, who knew every inch of ground, led the entire group safely down a secret track to the coast where they were picked up by Higgins Boats and ferried to the Allied beachhead. Next day was a Sunday and Usaia conducted the Service at the Battalion Church Parade. For sermon the subject he chose was "Divine Leading." He told the Fijians: "I have been away from our country for nearly a quarter of a century. Many of you were not even born when I left and most of you had never heard of me until you met me in the heart of the jungle of this foreign land. Last week the enemy laid a trap for you and I was able to lead you out of it. But, was it I who led you? Twenty-four years ago I was asked to come to the Solomons. I was doubtful what answer to make but someone told me I must say 'yes.' So I lived and worked here for many years until I came to know all trails and byways of this island. When the Japs came I was asked to take up arms to resist them. Again I was doubtful, having believed as a Christian all my life that it was wrong to kill. But again someone told me that it was my duty to fight the Japs, and I stayed. Then 24 years after I had left my native land you were sent here, and the first time danger threatened you found me and I led you out of the snare your enemy had set for you. But, was it I who led you? or was it that someone who told me first that I must come to this country as a missionary and then that I must stay here as a soldier? Never forget the words of the 23rd Psalm 'The Lord is my Shepherd, I shall not want,' and give your gratitude, not to me, but to God."

When Usaia had finished his sermon, the entire Battalion joined in singing the hymn—

"From every stormy wind that blows
From every swelling tide of woes
There is a calm, a sure retreat
'Tis found beneath the mercy seat."

A Message to Christians

From the Jubilee Meeting of the Foreign Missions Conference, Chicago, January 3-7, 1944.

The tragic war which ravages every nation and touches every life is a symbol of a spiritual and moral crisis in civilization. Intense nationalism, racial pride, trust in force and the desire for domination, deep seated in human life but contrary to the will of God, are doing their work. We are deeply conscious of our failure as Christians even to arrest these forces. We acknowledge in penitence that some of these evils are found in the Church itself. The institution to which men might turn in their weariness and pain is itself in need of salvation. We of the churches have failed in our own life adequately to demonstrate that unity and fraternity without which there can be no justice or peace among the nations.

Yet we believe that these evil forces apparently so irresistible are doomed just because they are arrayed against God and his eternal purposes. In this faith we rededicate ourselves to the task of moulding an international society in which justice, confidence and goodwill shall prevail and a lasting peace be established. To achieve this, peoples and races must needs care for the highest welfare of each other and share with each other the best they have to give. To expect this may seem visionary but we boldly declare that these Christ-like relations between people of different races and nationalities are solid facts of the very world in which we live. The slender cords that have been woven in the world Christian fellowship, linking race with race, slight as they may have seemed to the casual observer, are interracial bonds that have held fast under the strain of war. This fellowship is at once "the great new fact of our time," and "our hope for the future."

This has been made vivid for us as 600 missionaries returning on the Gripsholm have told us their story and testified to the faithfulness and thoughtfulness of their fellow Christians whom they have been compelled to leave behind in Japan and the occupied territories. We have been reminded anew of the unique contribution which Christians may make to international co-operation and to interracial fraternity. The reality of the world fellowship of Christians has been further emphasized by the fact that through the generous outpouring of gifts from Christians of many lands not one missionary cut off from home by the war has been without help for this work, whether his homeland is an occupied or an "enemy" country.

We believe that these are demonstrations of how God is using the world mission of the Church as a great redeeming force in a tortured world. They deepen our assurance of the spiritual resources without which all plans for a just and durable peace

will be futile. As we commit ourselves anew to this mission we do so in a confident faith that we may be used of God to meet the crisis of our time.

We shall need a new and deeper understanding of the fact that in the light of the Gospel this is one world and that if one suffers all suffer. We, together with the people in our churches, will need now to resolve not to yield to the natural desire to return to comfortable living after the war, but instead to feed the hungry, bind up the broken-hearted, and share in the suffering of our common humanity.

We shall need to prepare for the ministry of reconciliation. To do this we must renounce all unworthy attitudes of racial difference, all hate and all desires for revenge. We must learn to surmount as Christians the world's low standard of values producing the glaring advertisements and degrading caricatures which stigmatize whole peoples and do violence to our faith in the brotherhood of man under the fatherhood of God.

We shall need to strengthen and rebuild the fellowship. On the one hand many of our best and finest men and women must stand and serve humbly and penitently among those in need. On the other we ourselves must seek the ministry of those, on both sides of the conflict, who have passed through the valley of the shadow and have thus gained a new understanding of the riches of grace in Christ Jesus of which we are as yet unaware.

Together we shall need to face realistically the fact that all of life,—our race relations, our economic system, our use of the land, our international policies, our own church relationships—must be made subject to God's control.

We are humble as we see in the present world tragedy the consequences of the disregard of God's will, but we must now turn to Him in more complete surrender putting our trust in Him. He is the source of our power and our reliance for the whole task of rebuilding a broken world. It is imperative that we be faithful to His spirit and obedient to His will as revealed to us in Jesus Christ our Lord.



Personal and General.

REV. D. C. ALLEY.

Lieut. F. P. Archer of Buka, at present serving in the Solomons has sought at our request, further information regarding Mr. Alley. He wrote on 12th April, 1944 as follows:-

"I asked Usaia about the time the report concerning Mr. Alley came through, and he said quite a while ago—he thought last July, (1943), just before he left for the first time. A boy who had worked for Japs in and around Rabaul brought the news back to Buka. Usaia says the report said Mr. Alley was working in a garden at one of the Duke of York Group (Mioko). One of the Japs told some R.C. Missionaries that there were missionaries interned at Mioko." We ascertained by cable that Mr. Alley was not among the interned missionaries recently released by the Australian Forces in New Guinea.

REV. A. WESLEY AMOS.

The very able and genial Secretary for Overseas Missions in Victoria has been accorded the unique honour of being appointed Secretary and President-Elect of the Victoria and Tasmania Conference at the same time. After twelve years of missionary service in Fiji, Mr. Amos was appointed to his present important position in 1930, and has played the leading part during the past 14 years in maintaining missionary interest and zeal at a high level in both Victoria and Tasmania. During all that time he has retained a deep interest in the Solomons and rendered our cause there and our workers much kindness and service.

We warmly congratulate Mr. Amos upon the honour accorded him and are confident he will grace the high offices to which he has been called by his Conference.

REV. M. K. GILMOUR.

We extend to Matthew K. Gilmour our deep sympathy in the passing on 2nd June of his mother in her 98th year, and rejoice with him in the memory of a beautiful life. Mr. Gilmour continues in full ministerial work in spite of his superannuation five years ago at the age of seventy. For the past three years he has rendered splendid service in opening up a Methodist cause in one of Sydney's new housing areas, which has now been constituted a Circuit. At the recent N.S.W. Conference, Mr. Gilmour was appointed to the Homebush Circuit in the Paramatta District. Matthew Gilmour entered the ministry in New Zealand, leaving these shores for Papua where he and Mrs. Gilmour rendered outstanding service for thirty three years. Shortly after his return from the mission field, Mr. Gilmour was appointed President of the N.S.W. Conference. May his bow long abide in strength.

THE HIGH COMMISSIONER FOR THE WESTERN PACIFIC.

A deputation from the Foreign Mission Board received a gracious and sympathetic reception when it waited upon His Excellency, the High Commissioner for the Western Pacific, Sir Phillip Mitchell, K.C.M.G., M.C., to discuss important matters relative to our mission work in the Solomons. Sir Phillip expressed deep interest in native education and medical service and outlined a policy by which

the Government will assume greater responsibility in these matters.

Regarding the rehabilitation of war damage, His Excellency was not so hopeful, owing to the enormous problem that will face the British Government in this respect. He pointed out that whole cities will have to be rebuilt in Britain, and that Mission Stations were but a tiny part of a huge whole. He considered we had been particularly wise in establishing our own Rehabilitation Fund.

We were greatly encouraged by Sir Phillip's assurance that the Rev. John F. Goldie, with whose great work he was familiar, would be able to return to the Solomons in the near future, and the rest of our workers at no distant date.

REV. J. R. METCALFE.

The Rev. J. R. Metcalfe of Choiseul has been appointed to the Port Albert Circuit until he is able to return to the Solomons. He will be accompanied by Mrs. Metcalfe and is due from Victoria about mid-June. They will be accorded a warm welcome from the Port Albert friends who are among the most generous Mission supporters in New Zealand.

"OPEN DOOR" AGENTS—AN APPRECIATION.

The resignation of Miss Gladys Hopwood from her position as "Open Door" agent for the Ashburton Circuit has caused us keen regret. Miss Hopwood has rendered outstanding service and has lifted the circulation of our missionary magazine to the high figure of 138, which number is exceeded in only one circuit in New Zealand, Durham St. where Mr. H. Bosomworth has lifted his total to 150. Pitt St., with Mrs. J. Elliott as agent, comes a good third with a circulation of 125. To these fine workers, and those in all other circuits who work so loyally to get the "Open Door" into the homes, and the cause it advocates in to the hearts, of our people, we extend our sincere thanks and appreciation.

A SPLENDID EFFORT.

By means of a children's fair, the Otaki Sunday School has raised £26 to help build the "Lotu" Church at the head station in the Solomons for which the Rev. A. A. Bensley is appealing in the "Lotu." £4 was added by the generous action of the scholars in foregoing their annual prizes thus reaching the fine total of £30. Well done, Otaki! May many other schools follow your fine example.

OLD COINS.

The Rev. C. T. J. Luxton thanks those who have sent in old or foreign coins for the Rehabilitation Fund. Coins have been received from Onehunga, Dunedin, Point Chevalier, Shirley, Petone, Karori, Papanui, Ponsonby and Kingsland.

Please search out your old and/or foreign coins and forward them for the Solomon Islands Rehabilitation Fund to the Rev. C. T. J. Luxton, Penning Rd., Milford, Auckland, N.Z.

A HAPPY ACKNOWLEDGEMENT.

"Wellwisher" of Te Poi has forwarded 10/- in payment for one years subscription to "The Open Door" for eight friends who, have subscribed generously to the Rehabilitation Fund.

Memorial Churches in the Solomons

The following reports were written by N.Z.E.F. Official War Correspondents and are given as they appeared in the Public Press. These and many other tributes to the Native Church are very gratifying. The Memorials will be a further link in the Chain that binds the Solomons to us.

ISLAND CHAPEL DEDICATED TO FALLEN U.S. AND N.Z. SERVICEMEN.

A picturesque memorial chapel built by the natives of a small island as a token of their gratitude to New Zealand and American forces for driving out the Japanese was handed over by the Islanders and dedicated yesterday. Natives representing four islands have worked on the chapel for several months and the result of their labours is a building which is considered one of the finest examples of native art in the territory. The chapel stands on a beautiful palm-fringed spot on the seashore and overlooks the graves of New Zealanders and Americans killed in action against the Japanese.



Memorial Chapel, Vella Lavella.

A labour of love, the tiny, picturesque chapel is considered one of the best examples of native art in the territory. A New Zealand Graves Registration unit first conceived the scheme of a native chapel in the cemetery and approached the local chief. The old native said that his people already had given consideration to some means of thanking the New Zealand Division and they readily concurred in the scheme. Declining any form of payment or recompense, the tribes resented any offers of assistance, working all day and every day on their self-imposed task.

OLD CRAFTS REVIVED.

In their long high-prowed canoes natives came from small distant islands and parties went into the jungle to select special timbers for the chapel. After certain rites the trees were felled, stripped, and dragged some miles to the chapel site. Half-forgotten crafts were recalled and under the close supervision of betel-chewing elders the younger men began the tremendous task of plaiting sufficient material for roof, outside walls, and interior. To provide contrasting materials in these

plaited panels bark from a rare tree was dyed black by an ancient process of soaking it in the mangrove swamps for several weeks. Mahogany, teak and a native wood "nara" of highly attractive grain, are the timbers chiefly used. The high roof is supported by stout, carefully-adzed beams of mahogany. A lectern in the shape of a huge, poised bird of special significance was the work of a carver of high repute; alligators ornamenting the wide doorway were the contribution of two quiet, smiling men from a distant tribe.

An attractive finishing touch is given the exterior by the use of laths of wood for facings and edgings. Perched on the thatched ridge of the quaint building are carved replicas of all native birds from these islands, the work of the specialists of one tribe alone. There is one bird foreign to this archipelago, a bird the like of which the natives have never seen. It is the kiwi, emblem of the Third New Zealand Division, made by the natives as a further token of their feeling towards our men. The native builders scorned the tools offered by the New Zealand Engineers, preferring to use their own implements of ancient origin. In spite of the displeasure of the elders, the younger men showed some interest in the use of a wood plane, but finally took it to pieces and used only the cutting blade.

A TOUCHING CEREMONY.

The dedication ceremony will live long in the memories of the hundreds of Allied servicemen who crowded into the quiet, neat cemetery. A large crowd of natives, women in bright, voluminous frocks and men wearing their best lava cloths, made a colourful picture against the setting of church, palms, and the blue Pacific beyond. At a sign from an old chief a native choir burst into



Colour Guard at Dedication of Chapel.

song, their excellent harmony and fine sense of rhythm a delight to the ear. Singing "Onward Christian Soldiers" the natives formed a procession and slowly walked around the cemetery and entered the chapel. The National Anthem and "Star Spangled Banner" were played by the Third New Zealand Division band and the colours of both nations were deposited in the chancel by armed guards of U.S. and New Zealand troops. Chaplains of the Forces conducted a brief service in the chapel and the act of dedication was carried out by Chaplain Allmon of the U.S. Forces. The native choir singing the "Hallelujah Chorus" brought the service to a close.

TROOPS BUILD CHURCH

Mono Island Memorial.

Near the site of a former Methodist Mission church on Mono Island the framework of a new building is taking shape as a result of the labours of the New Zealand troops stationed there since their occupation some months ago. The old church,

Religion on Guadalcanal

"THERE WERE NO ATHEISTS IN THE FOXHOLES"

By MAJOR GENERAL A. A. VANDERGRIFT.

You have heard the saying, "There were no atheists in the foxholes." I did not originate the phrase, as some people believe. But in four and a half months on Guadalcanal, I saw how true it was.

Things were pretty grim out there. There wasn't any question about that. Our men had very great tasks to do. They did them with high courage. They found the power to go beyond the ordinary limits of human courage and endurance. They knew it came from some force beyond themselves.

Things become very clear when you sail away from home, and start thinking about life and death. You feel the need of getting things straightened out. You look for help outside yourself, often in religion.

In our transports, going across the Pacific, many of the men attended religious services every morning, as well as our main services on Sundays. They had a real meaning for us all. I was there and I know what they meant.

When we landed in New Zealand, we attended the churches in Wellington. Many of the men went and were warmly welcomed. After church, nearly every Marine was invited to the home of some family of the church. He was their guest for the rest of the day. I have not seen greater hospitality anywhere. The church, the home, our men and the people of New Zealand all seemed to belong

used by the Japanese as an ammunition dump, had to be blown up, but after the fighting Lieutenant-Colonel Frank Davis, of Christchurch, who commanded the Falamai area, suggested that the replacement of the church would be an appropriate gesture for the help given by the natives to the Allied forces, and a memorial to the New Zealanders who fell in battle.

To-day dunnage from ships and packing cases and saplings from the jungle are in position to take the thatched roof, floor boards and walls of the church, which will accommodate more than 100 people.

Several units joined in this project. The floors will be of planed oregon, and the walls of bush timber. The plan includes a memorial porch facing Blanche Harbour, in which memorial plaques will be placed. A simple altar will stand in the chancel, while one of the small transepts on either side will be partitioned as a vestry. The altar cross will be silhouetted against a specially designed grilled window.

together. They were all dedicated to the same things.

Now about Guadalcanal itself. We made a successful landing on Lunga Point on Aug. 7th. That was just seven months after Dec. 7th. A great many prayers were said before that attack. We captured and held our main objective, Henderson Air Field.

But from then on until late in August, there were no church services. You can see the reason. Not even a small group could gather together. They were sure to be a target for a bomb. The prayers that were said were said by men alone, or with their chaplains.

About three weeks later, we were able to resume services. There was prayer every morning, and before battle. There were Sunday services, both Catholic and Protestant.

What was true in Guadalcanal, was repeated in Tulagi, and throughout the South Pacific. It takes place, I am sure, on every American fighting front to-day.

In the Solomons, it was unusually inspiring and impressive. You would see a little service going on almost anywhere, sometimes in the shade of the tall coconut palms, sometimes there would be a bomber nearby. The congregation would be its crew, some of them stripped to the waist, and their pith helmets on the ground, kneeling in

prayer. Some pews were made from planks set on crates. Inside the crates were the tail fins for heavy calibre bombs. Sometimes fronds had been cut from the tall palms, then arranged to make a natural pulpit or altar.

In one place there was a crude lean-to, made of sheets of corrugated iron. But there was an altar there. Religion out there was very simple but it was very real.

To those of you whose loved ones are there, all of us who fought on Guadalcanal, send a greeting of heart-felt sympathy. We feel that we can share some part of your grief. Your sons and husbands were our friends and comrades. They were bound to us by ties you can deeply understand. I can assure you that those you loved died gloriously for their country, and for the freedom of a civilized world. It is not easy to mention these things. But it should help you as it has helped us—to redouble your fight for Victory—against the enemy who brought this about.

I want to say a word about our chaplains.

Besides the rites, the sacraments and the services, they were asked, by the men, to help them solve their inner problems and doubts. The Chaplains were splendid men, and were held in high regard. They were everywhere at once. They went wherever the other Marines went, often in the front line of an attack. They carried the wounded and cared for them. They helped the surgeons. Some Marines owe their lives to them.

Chaplains do not talk about what they did. It is suggested in some of the accounts, but not told fully anywhere.

I have spoken of Marines. That is because it was Marines I took into the Islands, and brought out from there, but on Guadalcanal itself, during those bitter days, there was no question of a definite branch of service. We were not Army, Navy or Marine Corps. Men from all those different branches fought there. We were Americans fighting for our country. It is team work that did the job, not the efforts of any one individual, or of any single branch of the service.

I do not want to exaggerate. The percentage of men who devoted much time to religion might not make a very impressive showing. The average

Marine or soldier or sailor, is not demonstrative about his religion, any more than he is about his patriotism. But I do sincerely believe one thing. Every man on Guadalcanal came to sense a power about himself. There was a reality there greater than any human force. It is literally true—there were no atheists in the foxholes.

My Commander in Chief, President Roosevelt, has defined the four freedoms we are fighting for . . . freedom from want . . . freedom from fear . . . freedom of speech, and freedom of religion. If you have ever been in want, you know how much freedom from want can mean. If you have lived in a country and found freedom of speech denied you, you know how precious it is. The same is true of religion. If you had no freedom of religion, you would know what it meant. If you needed it, under fire, and it was denied you, you would know what it meant, too. And religion IS precious under fire.

It is not just in battle. It happened in the air raids in London. This has been the experience of fighting men and women in time of stress. Everywhere and always. General Washington found it so, and so did his Army. It was as true at Trenton and Valley Forge as at Tunisia, Wake Island and the Solomons. Our motto for the United States is four words—In God We Trust. To the men who fought for our freedom this was a deep and abiding truth.

From my observation and experience in the past, I would be surprised if your church will not mean more and more to you, in times like these, if you will go there. Certainly it will if your church has the name of your son or husband or sweetheart or friend on its honour roll, or his star on its service flag. You will find yourself there more and more on the Sabbath, and feel that you are keeping faith with him. You will find comfort for a loss of your own, or strength to comfort the loss of someone else. And as the war gets more bitter—and it will—you will need inner stamina to help you with the work you must do here at home. You will want to find courage. You will need it to do all the things you can, towards victory. I think you will find that strength in religious worship, as we found it on Guadalcanal. "The Churchman," U.S.A.

FOREIGN MISSION ITINERARY FOR SOUTH ISLAND AND NORTH AUCKLAND—1944.

DISTRICT.	DATE.	DEPUTATION.
NORTH AUCKLAND	JULY 30 — AUGUST 27.	Rev. A. H. VOYCE.
NELSON	SEPT. 10 — OCT. 1.	Rev. A. W. E. SILVESTER.
NORTH CANTERBURY	AUGUST 27 — SEPT. 7.	Rev. A. W. E. SILVESTER.
	AUGUST 27 — SEPT. 28.	Rev. C. T. J. LUXTON.
SOUTH CANTERBURY	SEPT. 3 — SEPT. 28.	Rev. A. H. VOYCE.
OTAGO-SOUTHLAND	AUGUST 6 — AUGUST 24.	Rev. A. W. E. SILVESTER.
	AUGUST 6 — AUGUST 24.	Rev. C. T. J. LUXTON.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

54 Apuka Street,
Brooklyn,
Wellington, S.W.1.

"God give us women. The time demands women, not too young in thought, and not too old. Women with a sense of youthful power: Women in the world and in the home who love life as pioneers, whose hands know much of homely tasks made beautiful; whose minds run not in fleeting fads, but draw upon eternities. Women who smile through tears, and whose years are filled with kindly deeds; women full-souled, with vision, and great hearts that mother all humanity. The earth will then be lifted up, when women fully understand their destiny."

So, my friends, it is women we are seeking today, to carry on the work God has given into our hands. Our aim—every woman of the Church, a member of the Missionary Auxiliary. I wonder how many of you are missing the wonderful fellowship of those who belong to this movement?

We are remembering at this time a member of our Executive who is passing through the shadows—Mrs. Smethurst, our Box Organiser. Her husband has been called Home, and here we would pay tribute to the work of Mr. Smethurst over the years. Few realise the time and effort given by him in connection with our Box Dept., and we would express our deep appreciation of it all. To the one who is left, and to all who may have suffered bereavement we would say.

"If thus, ah soul, the brook thy heart has cherished,

Doth fail thee now—no more thy thirst assuage—

If its once glad refreshing streams have perished,
Let Him thy heart engage. He will not fail, nor mock, nor disappoint thee;

His consolations change not with the years;
With oil of joy He surely will anoint thee,
and wipe away thy tears."

Since last I wrote to you, it has been my privilege to attend Conventions at Wellington, Napier, Palmerston and Carterton, as well as visiting many Auxiliaries, and I would like to make special mention of the little Auxiliaries in the country districts who are carrying on so faithfully often under great difficulty. All power to them, and a challenge to those of us who work under much more favourable conditions.

Already we are planning for conference which we hope to hold at Timaru from Oct. 10th-13th

inclusive. We do hope there will not be any travelling restrictions to prevent our meeting together. We have many important matters to discuss, and the first conference after the adoption of District Working will bring us much encouragement. This working together and the closer contact, is already bearing fruit in our work, and keener interest is apparent.

We think specially just now of Dr. Rutter, and rejoice that he is once again among the native people. We pray that he may be blessed in the work he has undertaken. May the time be near when the door will be open for more of our workers to return to the work and the people they love.

I have a message from Canada which is for you all. Here it is. "The Women's Missionary Society of the United Church of Canada send warm greetings to the Dominion Executive of the Methodist Women's Missionary Society of N.Z. and to all the women connected with your Society.

Our heartfelt thanks go to you all for your kindness to our three Missionaries who visited N.Z. on their way to India and China. The difficulties of these tragic days have drawn us all closer together and especially those who are linked in Christian fellowship in the service of our Master for the furtherance of His Kingdom throughout the world.

Along with you we sorrow in the fact that some of our missionaries have had to be withdrawn from their work, and institutions built up through the years have been destroyed, but we know that the Church of Jesus Christ can never fail. It is not measured in terms of bricks and mortar but in the lives of men and women and little children transformed by His redeeming power.

We pray that God's blessing may rest upon you richly and that your work may bear much fruit."

Let us each to our task gladly, for we know that the success of the work depends on us, you and me.

Yours in M.W.M.U. fellowship,

MABEL R. NICOLSON.

AUCKLAND.

Pitt Street branch had an outstanding meeting in March when the Rev. A. W. E. Silvester was the speaker and all hearts were deeply stirred as they listened to the wonderful story of faithfulness amidst fears, and of the loyalty and devotion both of the missionary and of his people. There was a large attendance, visitors being present from several other branches. In April the speaker was Sister Lina Jones and it was interesting to hear how such common articles as wooden meat skewers

and milk bottle tops could be used in teaching children to count. All seems to be grist that comes to Sister Lina's mill. Other well attended meetings were addressed by Mrs. Eastman, who took us in thought to the Gilbert Islands and by Mrs. Hambly who told of her visit to the Leper Hospital on the island of Makogai. These talks were specially interesting as giving an insight into missionary work in the Pacific outside our own field.

Dominion Road: This branch was formed 24 years ago and has made steady progress over the intervening years. The president of the Auckland District council, Mrs. Lewis, is also the President of Dominion Road Aux. and under her leadership a very high spiritual tone is maintained. At every meeting time is set aside for a devotional period. These are taken by individual members and the atmosphere is thus created for the speaker of the afternoon. Time is also spent in intercession. Some outstanding meetings have been held, chief among them being one recently held when members from sister churches met in fellowship with the auxiliary. Each one took part, the speaker being Rev. Gray who spoke on his work in India. At another meeting, Mrs. Price, who was, before the occupation by the Japanese, sec. of Y.M.C.A. in Malaya, told of the work of that organization. Sisters' letters are much enjoyed. Last year the Stamp sec. cleaned and classified 100,000 stamps. Here is a loyal and devoted band of women. "Harmony" is the keynote.

Mt. Eden: Successful and enjoyable meetings are being held in this auxiliary. At all meetings there are interesting speakers, speaking on varied subjects dealing with missionary work in different lands. An outstanding talk was given by Rev. W. A. Silvester, on his last year's experiences in the Solomon Islands. The opening meeting of the year takes the form of a social afternoon, to which all ladies of the church are invited. Another 'special' is an evening meeting when the afternoon and evening branches unite and entertain the men of the church. This is a very popular meeting. In all these meetings the great needs of the Maori people are kept in mind, also the native church of the Solomons.

Mt. Albert: Membership 72. Several speakers have added interest to the meetings and in May Mr. Silvester is expected to visit this corner of the city. The members realize the great responsibility towards the sisters who hope to return later to the Solomons. Recently as the result of a special effort £30 was handed in—a splendid tribute to straight out giving. Part of this money was obtained by members selling produce from their gardens, and keeping the proceeds in special bags throughout the year. Conference proved a valuable help to many members.

Northcote Branch: Interest in auxiliary work is being well maintained in this branch. At a recent meeting Rev. A. J. Johnston showed a film of back block views of New Zealand, and also one depicting life in modern pre-war Japan. Both these films proved very interesting and informative.

Epsom: At last annual meeting Mrs. Scrivin retired from the Presidency and Miss Rishworth was elected in her place. At each monthly meeting there is a Bring and Buy stall. Last year this table realized £12. One member has charge of the Kurahuna pennies and another the "Pounds" which a

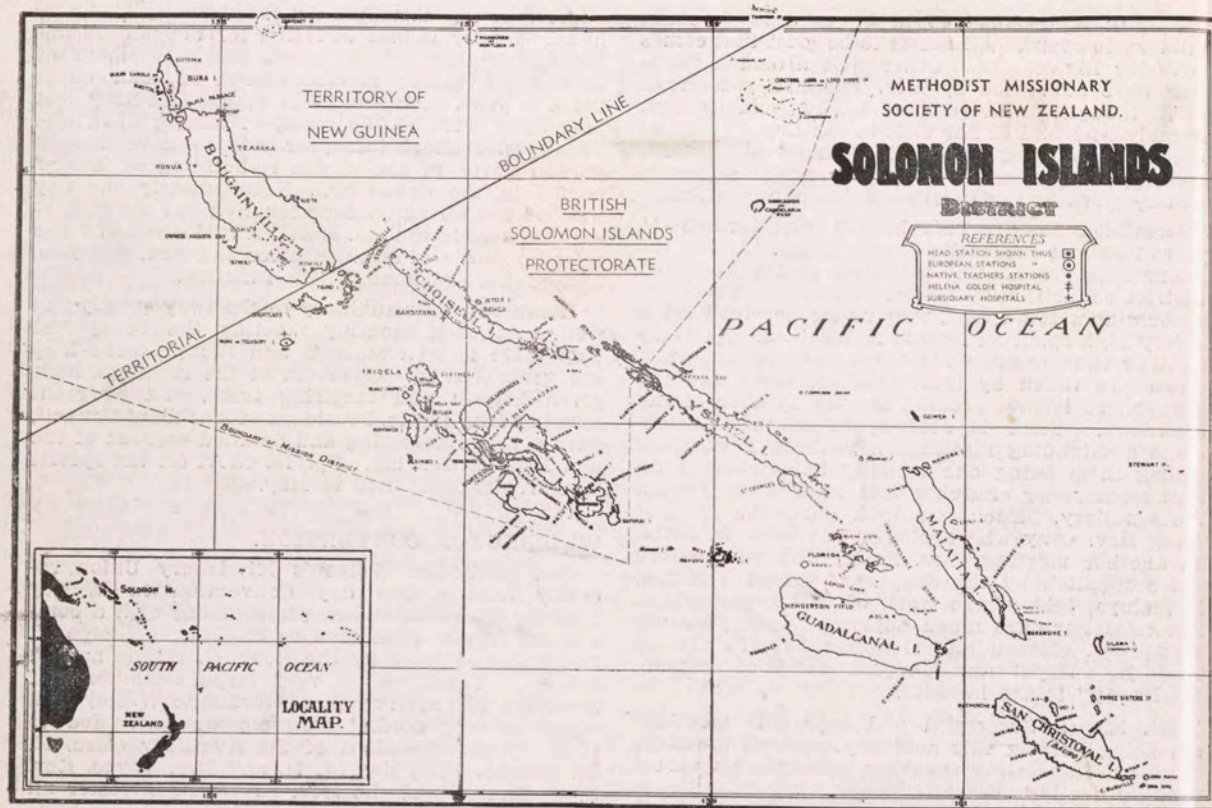
number of our members donate annually to Kurahuna. Money is also collected for the "Christmas Box and Medical Fund" which last year amounted to £19. Gleaning members send in their boxes twice a year. An energetic stamp secretary last year dealt with 56,000 stamps realising £12/10/-. The special effort this year was to have been a garden party in aid of the re-building of sisters' homes in the Solomons. Unfortunately the day was too wet for an outdoor function and the gathering was held in the S.S. Hall. A little over £73 was raised. Rev. and Mrs. Silvester and Rev. and Mrs. Luxton were present at this function.

Remuera: This auxiliary works away quietly and well. At each monthly meeting the Bring and Buy table is well stocked and the proceeds help the general fund. Speakers at the meetings have given helpful and inspiring talks. At a recent meeting Mrs. Lewis, President of Auckland Council, gave a very interesting and detailed account of the new District working. Special effort for the special objective is to be held in May.

WELLINGTON CONVENTION.

The Methodist Women's Missionary Union recently held a one day Convention in Wesley Church, Taranaki Street, commencing with a communion service conducted by the Rev. Ashleigh K. Petch and assisted by the Revs. O. Harris and F. Bateup. There was a very large attendance of members who afterwards adjourned to Wesley Hall where a very cordial welcome was extended to them by the President of the Auxiliary (Mrs. H. W. Smith). The Rev. A. H. and Mrs. Voyce, Rev. C. T. Luxton and the Rev. A. W. E. Silvester all recently returned from the Solomon Islands were also cordially welcomed.

Rev. A. W. Silvester addressed the Meeting on the Spirit of Fellowship and told when isolated in the Islands with the enemy not far away he realised the spirit of fellowship with the people of New Zealand through prayer. He instanced, too, the power of Christian fellowship amongst the Natives which was so great that after he had delivered a message "Greater love hath no man than this" a Native crew volunteered for a work of a most hazardous nature in the face of the enemy, and they all returned safely after their errand was successfully accomplished. He told also of how a Native teacher in the Gilbert Islands had been taken prisoner by the Japanese Commander who interrogated him and on finding he could not understand the teacher's language decided to impose the death penalty on him the following day as the teacher belonged to the Allied cause. As the minutes ticked by prayers that the teacher's life might be saved were offered by the Natives. The following morning an enemy boat arrived and among the crew was a Japanese doctor, who seeing something was afoot found that the teacher's life was to be taken. The Doctor immediately said he would not stand for that and the Japanese Commander said that the doctor must also be on the side of the Allies. "No," the doctor replied, "but if you put him to death you put me to death too." The Commander raved but the teacher was released. Thus was revealed the protecting care of an unseen Father. The doctor was the son of a Japanese missionary. Mr. Silvester closed his talk by saying how proud he was to be associated with the Native people.



The Challenge of the Solomons in War Time!

Our European and Native Staff and the Native Church need your Prayers and Practical Support more than ever.

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