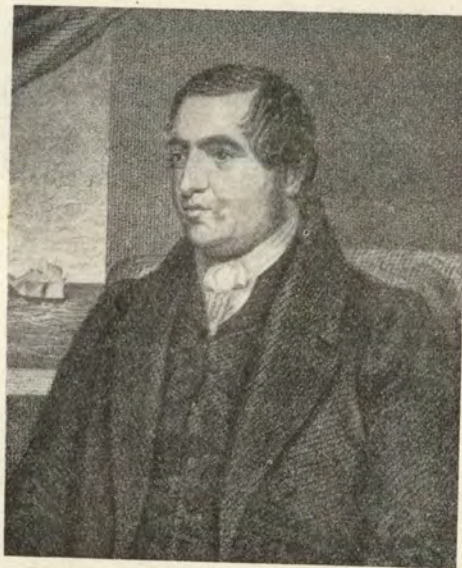


The Open Door

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

MARCH, 1945.



Rev. John Williams — of the L.M.S.—
honoured Pacific missionary killed in
New Hebrides, 1839.

"A Great Door & Effectual is opened unto us"

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The Missionary Organ of
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New Zealand.

VOL. XXIII., No. 4.

MARCH, 1945.

PUBLISHED QUARTERLY.

Things that Command Our Interest.

THE NATIVE CHURCH.

The Chairman's statement in reference to the Church are significant: "The foundation laid all through the years has not been shaken even by the severe test of this awful war. . . The mental readjustment necessary to peace conditions will not be difficult, and the moral and spiritual rehabilitation of the Christian Church will not be as difficult as many imagined."

Damage we know there is, very much of it, both to the property of the Society and to the Native Church, but the Chairman's statements are of more than passing interest. I too found that these same people in time of war nobly retained true allegiance to their Church, and were spiritually little altered. If anything their loyalty to Christ was deepened by contact with so many white people who not only respected their religion, but were happy to participate in the practice of it.

We all rejoice in the return of the Chairman to his people. Would that we could have been there to adequately record the reception he received! We believe that his presence will do much to cement the good feelings the natives have for the white race, which has not been dissipated because their land has been precipitated into the cauldron of war. The natives will be eternally grateful to the white race for freeing their lands from aggression, and their homes and families from a ruthless foe.

Luke Zale, a teacher from Bougainville recently wrote: "All of us teachers are taking services on Sundays, as we do not forget our main work of preaching. By the blessing of God and through the prayers of all you ministers at this time the Church is increasing, not decreasing. Your prayers are being answered."

INDENTURED LABOUR.

The President's views will be read with great interest as he deals with this subject which at the present time is receiving wide publicity. We have to face up to something constructive in planning the future of native races.

A Methodist missionary in Papua writes of the Indenture System:

"It certainly looks to me as if it will be a long time before this system of labour ceases, if ever. An ANGAU (the military government administering Papua and New Guinea) officer recently came out with orders to get a number of boys from this area, and they had to go, willingly or not. As I mentioned before, labour is compulsory. I understand that men with three children are exempt, so that they may look after their wives, but wives with one or two children are left. How they manage their gardens, house repairs and other jobs that the husband usually does is more than I can imagine. Can't the other men of the village help them? Oh, yes, but they are middle aged men, and old fellows whose days of active life are over. And if a man helps another native

woman to do a bit of gardening, anyone with the slightest knowledge of native life would know that that spells domestic trouble, and before long divorce."

It is of interest to know that under the Military Administration in Papua, (ANGAU) 38,000 Papuans are still working under indenture, compared with 10,000 in pre-war times under the civil administration, which considered that number the absolute limit under which the native people could work without grave danger to the maintenance of population, and grave upset to economic life.

In the Solomons there are large groups of natives employed in Labour Corps, though their term of service is said to be for one year only.

These are war years and we expect unusual conditions. It is right that the native should have a part in war work, and his assistance counts ultimately in the rehabilitation of his own islands.

But what is to be the position of the native communities when Peace returns? I have known villages on Bougainville in pre-war years where recruiting has been so little controlled that practically every young able-bodied native has been permitted to go away and work for three years! No wonder the race maintenance is interfered with! Frequently when such labourers return they find that practically all the young women are no longer eligible for marriage, having been 'snapped up' in the years of their absence by the older and more wealthy stay-at-homes.

To encourage recruiting, the imposition of the native head tax was rapidly extended until it was imposed on people who had no means whatever of meeting the tax. They were thus compelled to barter all their native wealth—tribal money and trinkets of immeasurable value to them—to the natives of the coastal areas, in exchange for European money with which to pay their head-tax.

A great deal of work was required of the natives in the construction and maintenance of government works, roads, bridges, houses and other things, but no exemption from taxes was permitted because of the performance of such unpaid work, and if the work was not performed, it resulted in a term of imprisonment. These things must not be lost sight of in seeing that the natives get an equitable deal in the post-war reconstruction period.

Now as to indentured Labour. The only alternatives are imported labour from outside the countries concerned, such as the Indian Coolie Labour brought to Fiji—and that must not be permitted; or casual free labour, where a native may work for just so long as he desires without any time limit, or any restrictions being placed on him, other than those agreed upon by employer and employee. This system has worked with success in many areas, but in others again it has proved unsatisfactory—particularly where the native population is far removed from the place where it was required for work. If such a system

is to be the plan of the future, then responsibility will have to be inculcated into the native to a greater extent than is now evident.

Stephen Windsor Reed, instructor in Sociology and Fellow of Calhoun College, Yale University, writing in 1943, for the Institute of Pacific Relations after much experience in New Guinea field work, says natives employed by one of the large gold-dredging firms there were not permitted to remain at one task operating one machine for long, lest they acquire particular skill and demand higher wages, which would lead to occupational class stratification among native populations. He charges economic and government interests with the attempt to keep the native from becoming skilled in any particular branch of service, lest they remove the present need for European labour in specialised services.

FIGHTING THE JAPANESE ON BOUGAINVILLE.

This promises to be a long, costly and difficult task. It is well that we should know the position as it exists there, as in many other places in the South Pacific area. We are vitally interested in the natives of Bougainville. The position is very succinctly put in this way, in the "N.Z. Herald."

"Three choices are open to the Allies. They can do what they are doing and seek to destroy these Japanese now; they can leave them alone until after the war, and hope that a general defeat of Japan will lead to the surrender of all these marooned forces, so enabling their evacuation to Japan; or they can forget about them until Bougainville and other islands where they are in varying strength are almost completely populated by Japanese halfcastes.

The choice which has been made demands the employment of troops well-trained in jungle fighting, and of airmen thoroughly experienced in operations over tropical islands. Australia has furnished the troops for Bougainville, and New Zealand

has provided the airmen. American air operations have been virtually suspended."

An indication that the natives of Bougainville have no time for the invaders is shown in numerous stories which come to hand from time to time, and though armed only with native weapons, bows and arrows, spears and clubs, they are able to ambush and deal with large numbers of the enemy.

One of their exploits early in 1944 was to ambush a Japanese Garrison at an outpost in the Teop hinterland at Namatoa, 2,000 feet up, from where a marvellous view of the eastern coast is to be seen. Here before the war the Rev. D. C. Alley had a mountain rest house, a pleasant place to spend a week, and still carry on his work of the district, for Teop Island was less than 2 hours walk away.

The natives attacked the Japanese outpost at Namatoa, killed every soldier of the party, captured all the equipment, machine guns, grenades and papers, and they were armed merely with wooden clubs as in a fighting raid of old. The natives suffered no casualties.

The Australian Forces fighting on Bougainville have now reached the approaches to the Buka Passage-Soraken area on north Bougainville, very near to our Saposia Mission Station, and have no doubt liberated all our native stations in Kunua.

At the south corner of the island the Australians have now entered the Siwai District from the north, by crossing the Puriata River, but there is going to be very much fighting and very much suffering for the native people, before the island is free entirely from the enemy.

On the inland route they have captured the road junction of Mosigetia near which 3 of our stations are situate. Further news is leaking through from time to time of many of our people who are safe, but there is also much that saddens, telling of large numbers of deaths.

—A. H. Voyce.

Extract from Annual Report for 1944

With deep gratitude to God we report that the keen disappointment regarding the continued delay in the return of our missionaries to the Field, has been tempered by permission for the Rev. John F. Goldie to resume his great work in the Western Solomons. Through the courtesy of the New Zealand Government he secured quick transport and reached Guadalcanal on December 20th. In his first letter, written on December 21st, he states, "By the courtesy of the Resident Commissioner I was very comfortably housed and entertained. The officials could not have been more considerate . . . Yesterday I had a long interview with the Resident Commissioner on the matters of vital interest to us. I explained to him my plans on reaching Roviana, and he said that he would see that every assistance possible would be given me." We are hoping that this personal contact following upon earlier applications will pave the way for the early return to the Field of more of our missionaries. Mr. Goldie was due to land at New Georgia on December 22nd—at the identical place where he and the

other pioneers landed nearly 43 years ago—and we await with eager interest news of the wonderful welcome he will have received from the Native Church.

GENEROUS PAPUANS.

In the old days the Papuan was almost a synonym for meanness, partly because of poverty and partly because of custom. In these new days there is much money in circulation, and our Papuan Christians have contributed most generously and spontaneously to the work of their Church. The Rev. J. W. Dixon writes of his visit to Bunama—the first European Missionary to visit that station for three years—and he gives the following record of the missionary collections:—

1942:	£23 16 0
1943:	£200 0 0
1944:	£175 14 9

In addition to these offerings the Christians of Bunama have set aside over £50 for the maintenance of their Church buildings. These results are a striking tribute to the work of our Samoan minister stationed there—the Rev. Philemon Fantele—who has carried on the work with the help of his charming wife Ani.

The Bwaidoga Circuit, which has been in the midst of an "operational area" contributed no less than £546/15/8. Well done, Papua!

Wonderful News from the Chairman of the District.

Munda, New Georgia,
Jan. 6th, 1945.

Dear Mr. Scrivin,

At last I am back on my old posse. I have driven round the hills in jeeps and viewed the scene from the very site of my old home. There is nothing of the Mission installations left. The only place left untouched is the little graveyard, where some of our brave pioneers, and some of our Native Church Leaders are buried. This sacred spot has been carefully preserved from the ravages by our American friends—to whom I am grateful. I had a few painful moments as I surveyed the scene from the observation tower on the site of my home. But I could see things invisible to the eyes of others—buildings not made with hands, indestructible and eternal—which the ravages of war have not blasted away. The Divine Institution of the Christian Church stands still, and amid all the ruin Christ reigns still in the hearts of men. The faith and courage of our native people are remarkable.

Almost the whole of the Civil Administration here is built on the foundation of our work, Native Police, Clerks, Scouts, Village and District Headmen, and sailors and workers—trusted by the Administration, and entirely worthy of trust—are young men who were trained by us. There is a great labour force here on the Island where I am staying, and they continue to gather for prayer under the trees after their day's work is done. I have joined them as opportunity offered, much to their delight.

Strange to say, all the pilots on the plane which brought me on from Guadalcanal were from our own people in the Dominion. They had attended my meetings in New Zealand. I sat with them in the pilot's seat, and had a splendid view of the islands we passed over. They said, "what a thrill they will get at home when they hear that we brought you back, and landed you at the foot of your steps." The Assistant District Commissioner, Lt. Bolton and Mr. L. Gill met me at the Airfield and kindly offered me hospitality. In fact, all the officials have been most considerate. At Guadalcanal, Col. Noel, the Govt. Sec. (Mr. Sinclair), who is an old B.C. boy and in the same class as Harry Voyce, were all very kind indeed. Major Clemens is away on furlough, but Capt. Foster has been exceedingly courteous and helpful.

My first Sunday I took two services with Chaplain Hartman, whom we met in the Dominion. He also was a fellow guest at the dinner given by the O.C. here. In the afternoon I was able to go up to Baraulu, and conduct a service attended by about between 400 and 500 of our people. It was a delightful time. One or two of the teachers and leaders tried to speak words of welcome but broke down in the attempt. The next day (Christmas) I went to spend with our people in Wana wana. We had a great time there also. Their beautiful church is in good order, and at the Christmas service was packed inside and outside. I was to have spent New Year's Day with

Sakiri and his people, but our barge broke down, and I was very disappointed as Chaplain Hartman was going with me. The people on the Island here asked for a Watch-night Service, and this was attended by about 200 people.

On January 2nd I was able by the kindness of the Acting District Commissioner, Capt. Foster, to visit Simbo, Vella Lavella, Kulambangra, and the further villages of Wana Wana. There was general rejoicing everywhere at seeing me, and although buildings have been destroyed everywhere, the people were in good heart, and already have taken steps to build again the waste places. I visited the main centre of Simbo, three places on Ranonga, and five places on Vella Lavella. The teachers were at their jobs, and although educational work was hampered by lack of supplies of school material, they were doing really good work. Undoubtedly the best village we visited was that of Silas Lezutuni, at Jurio, on Vella Lavella. Here the atmosphere was that of quiet calm. The village is beautifully planned and spotlessly clean, and although, like others, they have suffered, led by this fine Christian man, they have come through these evil times with a sublime faith and courage, with their faces towards the dawn of brighter and better days. At night we held a fine service at which the Assistant District Commissioner and I spoke to the people in response to their welcome—for this was his first visit also.

At Bilua I went all over the old station. The ruin of a fine station was everywhere evident. The only Mission building standing was the old copra shed, which had been used as military offices. All over the place were the wrecks of temporary buildings which had been used as military quarters, and all kinds of other purposes, but there was not sufficient material in all these old places to frame an outhouse. They have made a good wharf there, and also dredged a passage through the reef which cuts the fine harbour in two, and these will be of great service to us in days to come. There are no natives living on the place at present, but they are living near and are waiting for some reason to go back. I think that this will have to be my headquarters as soon as I am able to settle there.

My next move will be to the Marovo. Paula Havea came up to see me, and said that my old house there is still in fairly good order, and he has arranged to have it put in good repair for me. My present intention is to spend some time there re-organising our work, but it is too far away for a permanent headstation. Paula and the teachers there have done fine work, and I think that perhaps our work has suffered less there than in any part of the District.

I cannot speak too highly of the Government officials here—Capt. Foster and Lieut. Bolton have not only offered me hospitality, but have assisted me to get about in every way possible, and I am greatly indebted to them.

Speaking generally, I am convinced that our people have come through the trouble very well



"The only place left untouched is the little graveyard . . . I am grateful."

—Rev. J. F. Goldie.

indeed. I found that they had a very high opinion of the white troops as a whole, and the rules framed by the Government to keep the troops away from the natives, and the natives away from the camps—except such as were working with the soldiers—were rigidly enforced, and proved a very wise precaution. I have heard everywhere expressed a very generous appreciation of the loyalty, courage, endurance, and ability of our lads, and have listened to many thrilling stories of their resourcefulness and bravery in the most trying circumstances which cannot be told just now, but will make good reading later. The foundation laid all through the years has not been shaken, even by the severe test of this awful war. The present Administration in the West seems to have been built on that foundation, and almost every position of trust in the Government service is filled by our own Methodist lads. They are looking forward, however, to the re-establishment of our Mission work, and I am of the opinion that the mental readjustment necessary to peace conditions will not be difficult, and the moral and spiritual rehabilitation of the Christian Church will not be as difficult as many imagined. Many of our teachers have been outstanding in their loyalty to Christ and the Church in these trying times, and have kept their people together well. They have suffered with them and for them, and the sacrificial services of men like Paula Havea, Goldie Sakiri, Opeti Pina, Simone Mamupio are beyond praise. On Vella Lavella Silas Lezutuni has kept things together remarkably well, and under very trying circumstances, which I cannot dwell upon here. I have had a wonderful reception everywhere, sometimes embarrassingly so. They are not an emotional or demonstrative people as a rule, but many of them broke down and wept at my reception. They all look upon my coming as an answer to prayers.

Patutiva (on Vangunu Island),

January 10th, 1945.

I arrived here on Monday at 4 p.m. after a good run. I was not expected until the 15th, but by the kindness of the Acting District Commissioner I was able to get down sooner. I landed at Markham's place and had a look round. The house, although still standing, was just a shell, and already the white ants had begun their work. There was not a stick of furniture anywhere, and I missed the cheerful welcome one always was sure of when visiting "Marko." There was no one living on Patutiva, as it had been occupied—first by the enemy, and then by our friends. The place was overgrown and depressing, but my own house—built for me just before the war—was in excellent condition, although most of the furniture "gone with the wind." Paula Havea was not long in turning up with a crowd from the islands near by, and we held a thanksgiving service on the verandah. The fine church is a wreck, having been occupied by the troops, but the large school house has been renewed, and they are holding service there. To-day there are about three hundred people here—men, women and children—all working to clear the place, and make it something like a Mission Station. They are in splendid heart, and facing the future with confidence.

I am living on the fat of the land, but without the "fat." My boxes of stores came up with me, but that wretched rationing man in Auckland seemed to take a delight in denying me a few necessary things as butter, and one of my boxes containing meats and fat must have been left behind somewhere. However, I am doing well! Turtle steak, unlimited eggs, chickens, fish, and fruit of all kinds. How can man do better than that?

As you will see, I have been running round. I never expected to see so much of the district so soon after my arrival. But I have visited Simbo (2 places), Ranonga (3 places), Vella Lavella (5 places), Gizo (2 places), Kulambangra, and now at Patutiva. From here I hope to visit all our stations in the Marovo.

My chief trouble will be transport, but I am making enquiries about the "Cecile," which I understand is being used by the Americans, who might be persuaded to release her. Failing that, the Roviana people are setting out to build me a canoe.

Everywhere there is a keen demand for school material—slates, pencils, exercise books, writing pads, pens and ink. If you can find any way of sending these up it will be a great service.

Finance.—I have already paid amounts on account to the teachers on Guadalcanal, and, after consulting with Silas Lezutuni, to the teachers on Simbo, Ranonga, and Vella. Paula Havea is making me out a list for New Georgia. Before leaving Sydney I consulted Mr Johnson, Solomon Islands' Treasurer, and he agreed to send up with his remittances to the Government here, any amounts I needed. I will do that for the present.

Sincerely yours,

J. F. GOLDIE.

Bougainville and Buka

The following press association item appeared in the "New Zealand Herald" on January 26th, 1945, and made public to the world what we had known for a long time, namely, something of the sufferings of the natives both at the hands of the Japanese, and as a result of the bombing of our Allies.

FATE OF THE NATIVES.

LOSS ON BOUGAINVILLE. STARVATION AND DEATH.

Fighting on Bougainville has brought starvation and death to many of the native inhabitants. Emaciated natives are constantly creeping through Japanese territory to the sanctuary of the Allied positions at Cape Torokina, sometimes only to die there. Mortality has been highest among elderly natives and children—mere skeletons, whose recovery has been hopeless from the start.

Officers of the Australian New Guinea Administrative Unit, under whose care such natives come, say that a terrific problem faces the Administrations throughout the Solomons, New Britain, and New Ireland. Wherever the Japanese have occupied native territory gardens and villages have been pillaged or destroyed by Allied aerial attack, and the natives have abandoned trades and crafts which formed the economic basis of their life in the sterner struggle to feed themselves and the marauding enemy.

Three thousand natives are in the Angau compound at Cape Torokina, but there is little information of the fate of 11,500 natives still in the Buin and Siwai areas, and a big percentage of nearly 50,000 others in the southern mountains, the northern parts, and on Buka Island.

The disruption of native life—the poor food and pay for impressed labour—is already having violent reactions against the Japanese. Bands of Natives with bush weapons and firearms seized or stolen from the Japanese are harassing the enemy's flanks and outposts. There is death in the bush for any enemy soldier rash enough to venture out at night.

Hundreds of villages along the fertile coast areas are in ruin and deserted. As the Australians advance these villages must be rebuilt and the natives fed during the six months needed to grow food in restored gardens.

News of Native Church

In December the Emergency Synod of the Solomon Islands District was just closing its sessions in Auckland, under the Chairmanship of the Rev. J. F. Goldie, when a note was handed in to Mr. Joyce which read, "Chaplain Churchill wants to see you urgently with reference to teachers on Bougainville." It was a pleasure to introduce the Padre to the synod, and refreshing to hear some definite news, some of it very sad, of the fate and condition of the native church on Bougainville and Buka. Chaplain Churchill here gives some of his impressions. —A.H.V.

"Now Abideth Faith, Hope, Love, These Three—"

A bright sun streaming down out of a cloudless blue sky enhanced the setting of the unfinished Native Compound on Bougainville. Newly erected island huts had been built in a cleared section of the heavy jungle and looked out over the Laruma River winding in the valley below.

As yet ordered village life is impossible, but European officials are pushing ahead with the task of providing food and shelter for the Solomon Islanders who are filtering through to the area occupied by allied forces.

In company with Chaplain Kendall, of our American Methodist Church, it was my privilege to visit the Compound one Sunday afternoon just before I left for New Zealand. I say a privilege, for it gave me an opportunity to meet and talk with members of our own Church who have suf-

fered much due to the ravages of war. Let me give you an account of the meeting. One of the officials (Lieut. Cambridge) offered to bring over "one or two of the native boys" to see me. Imagine my surprise when, not "two" but about two hundred natives of all ages came straggling across the compound to meet a "talatala" (Methodist Minister)! The joy on their faces at seeing a representative of our Church softened the real sorrow of heart I felt for their condition. My pen cannot adequately describe their sufferings, but they bore in their bodies and on their faces the marks of real hardship and privation. In a roundabout way they described their experiences at the hands of the Japanese. At first only gardens were tampered with and access to coastal fishing restricted. Later, however, almost their whole food supply was commandeered, womenfolk molested, homes destroyed, and they were driven into the jungle to fend for themselves. Churches and all Mission buildings were wrecked, and even their Bibles and Testaments and Hymn Books were taken from them and destroyed. Attempts were made to dissuade our people from their Christian faith but, while some chose the easy way of collaboration with the enemy, the majority remained loyal. Out in the jungle, bewildered by the turn of events, the Solomon Islanders suffered severely from hunger and exposure. Many elderly folk, expectant and young mothers, and tiny children died as a result; others, who eventually reached the safety of the Compound did so in the most pitiable physical condition. They were only saved by the careful attention

and nursing of our Medical Officers and staff, helped by native volunteers as hospital orderlies.

Many of those now within the Compound owe their safety to the daring of native patrols (mostly boys of our own and other missions there) who made their way through enemy lines and shepherded them to the refuge they now enjoy. An old man, friend of the Rev. Goldie for many years, told me, with tears in his eyes, of their sufferings and of their joy not only for their safety but for the assurance that New Zealand Methodism had not forgotten them. I mentioned the Rehabilitation Fund and the eagerness of our mission workers to return to them. Subdued murmurs of appreciation and of thanksgiving to God came from all those black brethren grouped round me.

On the spur of the moment an impromptu Lotu was suggested, and in a few minutes all was in readiness for the service. The congregation—men on one side, women on the other—was grouped in a semi-circle on the ground, and the white visitors given seats of honour (oil drums) in the front facing the people. The service was conducted by (?) one of our native catechists. Looking into the faces before me I marvelled at the loyalty and faith of those who had suffered so much—and wondered, also, how I would have stood the test of faith to which they had been subjected. I felt that, for them, the strain and horror of war had been just as intense and real as to the people of Britain and Europe. As the service progressed my admiration deepened. I noticed that they sang from hymn books compiled by hand; note books in which they had written the hymns and portions of Scripture they remembered. The service, conducted in 'Pidgin,' had little meaning for me, but the spirit of reverent worship and sincerity moved me with a deep sense of the presence of God. Two things I remember clearly—(1) the second hymn was "What a Friend

we have in Jesus"—and they meant it. (I knew the tune and could join in in English). (2) The text was from Isaiah 45:22, "Look unto Me and be ye saved, all the ends of the earth; for I am God and there is none else." Is not that the message for our day? Truly, those who sat in darkness, having seen a great light, would turn the eyes of us all to God Who is the salvation and strength of man.

As we drove back to camp Chaplain Kendall remarked: "My meeting with those people is something I shall never forget." And may I add, I cannot forget either. Those people look to us as a Church to re-establish our work of spiritual helpfulness amongst them, and my visit has kindled afresh their faith and hope. Let us not fail them!

JOHN CHURCHILL, Chaplain,

Formerly with the R.N.Z.A.F. on Bougainville.

NATIVE LETTERS

Chaplain Churchill brought native letters:—

"Me some fella 'e come finish along Puruata, some fella 'e stop yet along Siwai. Me fella 'e stop no good along Siwai along hungry along run-away along enemy. Some fella teacher 'e die finish. Me fella like look 'im you, but I think no can look. Big fella sick too e' catch 'im me fella, but 'e alright little bit now, but when me fella come here me stop yet along house sick."

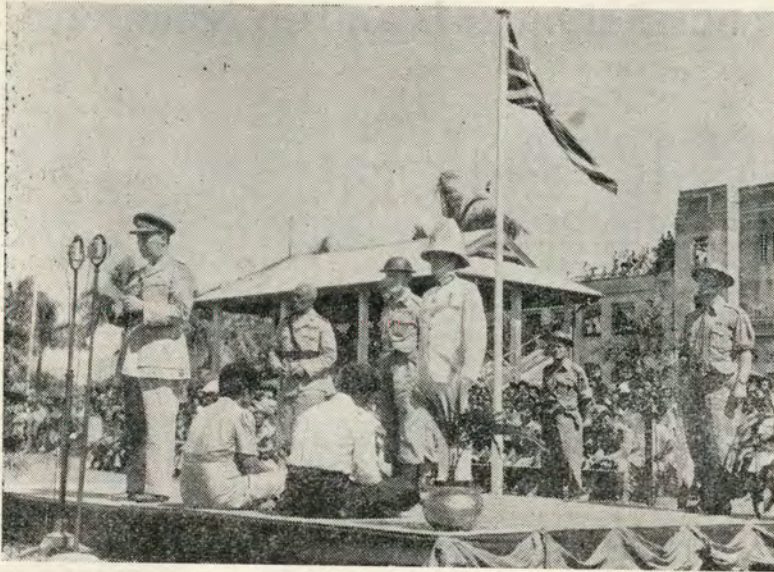
"This morning I want to write to you a little letter to tell you about our lives. We people from Siwai, we are well. Not so bad. We are very happy because we get a lot of good food every day of our Australian government. We were very glad when we got your photo. Everyone of Methodist Mission were very pleased of that. This time I help the Australian Medical Officer in a native hospital here. This is the good job for me."



Australian troops on Bougainville conduct a monster surf carnival.

Photo: Commonwealth Dept. of Information.

Basic Testaments and copies of "Open Door" and "Lotu" were sent to Methodist natives on Bougainville, and a Presbyterian Padre writes: "I will never forget the scene when Elijah Oke called your folk together, and we gave out your Testaments and other literature, nor the delight those people had in the N.Z. photographs. If N.Z. Methodist people could have present they would have realised as never before what their church has meant to the Solomons, and certainly you would never be short of money and facilities in the future. This church up here is living and I've some stories for you in the near future when they can be released."



Presentation of Victoria Cross to parents of Sefanaia Sukanaivalu at Suva, Fiji. Photo. R.N.Z.A.F.

MILITARY CROSS TO A FIJIAN CHIEF FOR SERVICES ON BOUGAINVILLE.

Ratu Edward Cakobau, M.C., one of the best-known Fijian chiefs, is a lineal descendant of the Cakobau who made the original offer to cede Fiji to Queen Victoria and whose name heads the list of the chiefs who eventually signed the Deed of Cession.

FURTHER MILITARY CROSS FOR FIJIAN OFFICER.

SERVICE ON BOUGAINVILLE.

Lieutenant Isereli Korovulavula, of Fiji, has been awarded the Military Cross for outstanding service on Bougainville. With a young American pilot he was forced down in hostile country when returning from a bombing raid. For several days he carried the young American on his back through thick bush which covers the precipitous hills of Bougainville. When both were too weak to continue together Korovulavula built a shelter for the pilot and struggled on alone for assistance. When he was rescued, he was completely exhausted, having eaten but little food for 21 days. Back in Fiji, a crowded congregation listened for two hours in the Jubilee Church, Suva, whilst he related his story. Many will never forget the profound impression created as he spoke of his consciousness of the Divine Presence with him as he made his way in that difficult mountain country, often enveloped in mist.

COMMANDER'S TRIBUTE.

Lieut. Colonel Voelcker, tells of the zeal with which his troops on Bougainville took their Christianity to war with them. Church parades on Sunday were as popular as the cinema shows on week-nights, and, their singing was as much a joy to themselves as to the Americans who came to listen. The Bible was an important part of every Fijian's equipment, and he would often take it into his foxhole with him to read at moments when the Japanese were not distracting his attention.

FIJIAN'S HEROISM. PRESENTATION OF V.C. Ceremony in Suva.

The first Victoria Cross to go to Fiji, and the first to be won by a non-European from the Colonial Empire, was presented at a special ceremony in Suva. It was handed by the Governor, Mr. A. W. Grantham, to the father of the late Corporal Sefanaia Sukanaivalu, of the Fiji Regiment, who was killed when he offered himself as a target to the Japanese so that his comrades could escape during a clash on Bougainville in the Solomons.

Corporal Sukanaivalu was born in 1919, at about the time when the Fiji Labour Corps was returning from service in France and Italy, and his name was the equivalent of "returning from the war." He was a loyal Christian and was a student in the Methodist Technical College when he volunteered for Overseas Service. He served in the Solomons as a member of the Third Fiji Battalion.

In June last the battalion was engaged in a coastal raid on a section of Bougainville. It met the Japanese in strength and it was decided to evacuate. Corporal Suka was shot in the groin and thigh at short range while helping to bring in wounded, and he called out to his platoon not to try to rescue him as he was too near the enemy and could not move.

His comrades called back and told him to wait and that they would never leave him. The issue was clear to Suka. His friends would not go until he was dead, and to get to him would be death to his friends. He was seen to raise himself up on his hands in front of the Japanese machine-guns and take a burst right in the chest.

BURIAL ON BOUGAINVILLE.

The burial of Corporal Sefanaia Sukanaivalu was conducted at Cape Torokina on February 15th, 1945, after his remains were recovered. He sacrificed his life in June 1944 to save his comrades. The service was conducted by Chaplain Samuela Nabainivalu. A guard of honour was provided by members of a Fiji labour battalion singing hymns in Fijian. The ceremony was attended by representatives of Fijian, New Zealand, Australian and United States armed Forces.

Early Days of our Soloman Islands Mission

Journal of Dr. George Brown.

(Continued)

VISIT TO ONGTONG JAVA IN 1902.

THE CEMETERIES HERE

are in open cleared spaces covered over with white sand, and they are kept most scrupulously clean, not a leaf or piece of dirt being allowed to remain upon them. Every grave is marked by a large upright coral slab, which, in many instances, is highly coloured, and the top of the slab is also frequently covered with pandanus leaves. It was a most affecting sight to see some of the mourners for a child, which had been dead some months, sitting over the grave with heads bowed down, in complete silence. They had erected a small crude hut close to the grave, and in this they lived for at least a year, most of which time was spent in sitting or lying on the grave by day and night. One poor widow was carefully and tenderly sweeping the sand over her late husband's grave. Some of the large slabs were in the shape of a cross. On one of these places there was a rudely carved figure. In the cemetery of the chief's family a number of women were sitting over the grave in which his deceased wife had been lately buried, and for whom the chief is still in deep mourning. I noticed a small post in front of one of the houses in the village, and was told that this was in loving memory of a boy who had died. His body was buried in the cemetery, but his memorial was placed just in front of the house door, to remind them of the loved one who had been taken away. I was very pleased indeed to find Mr. T. Webber, who speaks very fair Samoan, and also another man, Marama, who had lived for some time in Tonga with Mr. Kronfeldt on Vavau, and who remembered Rev. Mr. Oldmeadow, and others of our Missionaries. It was very interesting and useful to be able to talk with them, and to explain the object of our coming. I called upon the chief again before coming on board.

Saturday, June 21st.—We did not go ashore until one o'clock. I gave Uila a present today with which I think he was pleased. I then took some photographs. Selu gave another specimen of Samoan club exercise, after which Mr. Mahaffy drilled his constabulary, much to the delight of the people. I noticed here that the women all have their hair cropped very close, the men have the same wavy hair that the Samoans have, and in many instances they wear it just as the old heathen Samoan used to do. All

THE MEN ARE VERY MUCH DISFIGURED

by the custom of slitting each side of the bridge of the nose, in which they insert a pendant made of tortoise shell. The men seem to have two distinct kinds of tattooing, which I am inclined to think are distinctive badges of their respective totems. In conjunction with this they seem to tattoo just as their fancy dictates. Some of the men have beards, but the majority have little or none at all. The young girls were very shy indeed at this village and only looked at us from a great distance. They were not nearly so friendly as those at Keila. Every time we landed we had the string of coconut leaves dragged over our heads, so I hope they have kept free of all diseases. We found a man

called Bob, who had been with Captain Brodie, very useful indeed as he speaks very good English, and is very intelligent.

Sunday, June 22nd.—Heavy rain again this morning, but it cleared away about 10.30, and at 11.30 we got away with a fine S.S.E. wind, and had a fine run down to Pelau, about 33 miles distant. The size of

THIS IMMENSE ATOLL

becomes more and more apparent as we sail down it hour after hour without being able to see the encircling reef on either side, except when some shallow patches necessitate our going near one side or the other. We passed many small islands and islets, some of them in the middle of the lagoon surrounded by deep blue water and others situated almost on the reef. We sailed for a long time close to the N.W. side, which consists of a long barrier reef with only one small opening. The islets were all marked by the protruding tongue of white sand, showing that the surf which beats so near them, and the tidal currents were continually increasing their size. Some of them, which are separate now will, I think, be joined together at no very distant date, as the process of growth is continually going on. We anchored at Pelau at about 5 p.m. Two canoes came off to us, in one of which was a man who had lived some years at Kolovou in Fiji. He does not speak Fijian very well, but I was able to talk with him, and to tell about our new Mission. He attended our services regularly in Fiji, and so knows a good deal about the Lotu. We are still some distance away from the end of this atoll, which I am inclined to think is the largest atoll in the world.

Monday, June 23rd.—We left Pelau this morning early without going ashore, as we expect to call here on our way back from Numanu (Tasman Group). We had a fine light wind at starting. Just as we went through the passage our interpreter (Bob) and the other Lord Howe man made

A SACRIFICE TO THE DEVIL

or deity, "Aukao", who presides at this end of the lagoon. This was done to insure a fair wind and a smooth passage. Aukao must be easily propitiated, for the offering consisted only of two pieces of coconut husk, and three pair of coconut leaf fronds plaited. Bob cast the offering out with a few propitiatory words addressed to "Aukao" and they certainly all seemed to have great faith in the act.

Mr. President! Mr. Vice-President!

Hearty congratulations to the missionary team at the head of the church for 1945. The President, the Rev. A. H. Scrivin is General Secretary for Foreign Missions and has himself been an active missionary on an overseas field for 18 years. Mr. W. E. Burley, a prominent Auckland layman, Secretary of the Foreign Mission Board, and District Mission Secretary for Auckland, is Vice-President of our Conference.

Generous Gesture by Armed Forces

Gift by Trustees of Gala Day Treasury Fund
of £530/9/8.

Brigadier W. W. Dove, Officer in command of the Administration N.Z.E.F.I.P. has forwarded to the Foreign Mission Board a cheque for £530/9/8, together with a letter from the Trustees of the Fund, Brigadier L. G. Goss and Major R. M. Foreman. Brigadier Dove writes: "Both the Trustees, Brigadier Goss and Major R. M. Foreman, have agreed to this money being handed over to the N.Z. Methodist Foreign Missions Board on the understanding that the money will be expended for the welfare of the natives in the Solomon Islands."

In the Christmas period of 1943, while the N.Z. 8th Brigade and associated American Units were in the Treasury Islands, they conducted a monster carnival with land and water sports events, and the sum now donated is the money then raised. The Trustees, expressing the wishes of the men of all Units, desire that this money shall be used for

the training and employment of a Teacher-Medical Native Missionary on Treasury Island. The Board has readily agreed to this request, and has accepted the gift to be invested for that purpose, the annual income from same to be used for payment of the salary of a trained native worker.

This gift recalls another very fine gesture made by the same Units on Treasury Island, namely the building during early 1944, of a fine Memorial Chapel as a "tribute to the loyalty and co-operation" of the native people. The article dealing with that church is here reprinted, so that copies of this issue of the "Open Door" may be sent to Officers and men of the N.Z. and American Units concerned.

The full story will be told in a later issue of the way the Natives on Treasury Island co-operated with Allied Forces, and of their outstanding loyalty to the Allied Cause.

Memorial Church, Mono (Treasury Island)

(Reprinted from September, 1944 Issue.)

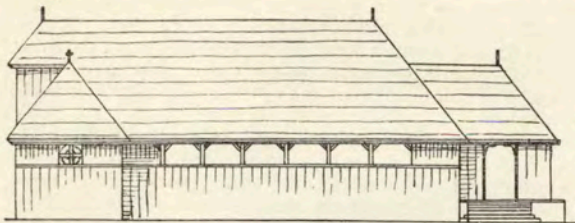
The following communication from the Rev. E. O. Shield, Chaplain to the Forces, dated May 30th, 1944, has just been received, together with sketch plans which indicate a chaste and beautifully finished church which will serve not only as a

The time has now come for us to do this, and I have written to the British Commissioner at Guadalcanal informing him of this matter and asking him to take the building under his protection until such time as the Methodist Mission can assume full responsibility. In the meantime the church is still being used for services by Army Chaplains.

For your information I enclose a sketch plan of the building, and inventory of the furnishings of the church, and also a copy of my letter to the British Commissioner.

Yours faithfully,

EDWARD O. SHIELD, C.F.



memorial to our soldiers who gave their lives on Mono, but also as a strong link in the chain binding yet more closely New Zealand and the Solomons. The Mission Board and the whole Church will greatly appreciate this generous gesture of the New Zealand and American Forces so beautifully expressed:—

Rev. A. H. Scrivin,

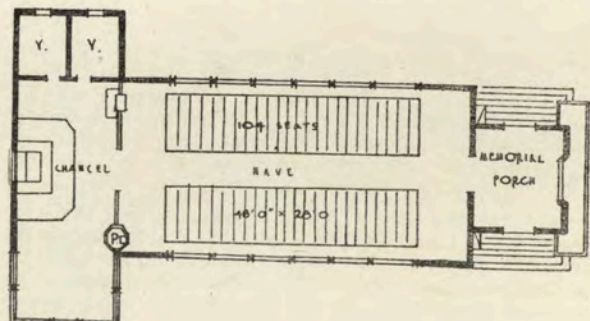
"Dear Sir,—

On behalf of units of the New Zealand and American Forces in the Northern Solomons, I am writing to inform you that a Memorial Church has been erected by us at Falamai in the Treasury group.

The church was built as a memorial to those who gave their lives in the Treasury Islands campaign, with the intention of handing it to the natives of the Methodist Mission there, as a tribute to their loyalty and co-operation.

Inventory of Furniture.

1 Movable Altar; 1 Lectern Bible in box; 1 Bible Cushion; 1 Mahogany Altar Cross; 1 Lectern of Teak and Mahogany; 1 Minister's Stall (Prie-Dieu and seat); 1 U.S. Flag; 1 N.Z. Ensign; 1 Pilot Jack; 29 Pews; 1 Vestry Chair.



Indentured Labour

What is to be the attitude of Missionary Societies to the vexed question of Indentured Labour? This question is being debated and studied in many different parts of the Pacific to-day.

The Rev. A. H. Scrivin, Convenor of a sub-committee set up to report on the subject has written the following:—

"An adequate supply of suitable labour is perhaps the most acute problem associated with trade, commerce, mining, planting, etc., in the South Pacific. The Indenture system was instituted to secure for those desiring it, a supply of regular labour, and at the same time ensure for the labourer what were considered reasonable working conditions and pay and a safe return to his village at the end of his agreed term of service.

"It may be taken for granted that if commercial enterprise—planting, mining, etc.—is to be maintained as in the past, some form of contract or indentured labour is essential. Casual labour, while quite satisfactory from both employer and employee's point of view under favourable conditions, is impracticable where recruiting and distance involve much difficulty and expense.

"It follows that if the Indenture system is prohibited, as is being strongly advocated by numerous well informed people to-day, the present commercial system in parts of the South Pacific will collapse. Large scale mining will cease, invested capital and years of labour will be lost, large plantations will revert to bush and become dangerous breeding grounds for rhinoceros beetle and other pests and a serious menace to native groves, if any, in the vicinity. Justice seems to demand that if such a situation arose as a result of Government legislation, compensation should be made to those who suffer. Who could find the large sum necessary?

"The Indenture System has certain definite advantages for the native in that it ensures him reasonably good labour conditions—food, clothing, and medical attention, etc.—and a safe return to his village or vicinity when his contract has expired. Missions have employed this system to a limited extent for boat crews, etc., but usually with local boys who have been able to maintain contact with their villages, gardens, etc.

"The happy conditions and favourable results of the Indenture System on Ocean Island (where the natives worked the phosphate deposits), are not general in the South Pacific, and there is much to be said in favour of its discontinuance.

"1. Its continuance is likely to be a definite hindrance to the development of the economic resources of the native whose real future lies in the development of his own land. He should be encouraged in this by tuition and demonstration on the part of agricultural schools and instructors. That he can develop into a successful peasant proprietor and make a real contribution in meeting the world's economic demands has been amply demonstrated in Africa, and to a more limited extent in Tonga, Samoa and Fiji.

"2. Absence from village life, frequently for years at a time, of large numbers of young men tends to disrupt the social system and seriously prejudices the birth rate. The latter effect is brought about not only by the absence of so many

potential fathers but also by abortion on the part of wives left to fend for themselves during the absence of the husband. The young men are amongst the most vigorous gardeners and their absence tends to a disproportionate decline in food production and the supply of seed yams, etc. for the following year. In attempting to make up the lee-way the women and older men have too much strain thrown upon them.

"3. Separation for years on the part of husband and wife often causes domestic problems and vicious sexual practices that lower the moral and spiritual tone of the people.

"4. Some of the evils of this system could be eliminated by limiting contracts of service to one year, and prohibiting a further term within a given time, but this would greatly increase recruiting costs.

"In facing this difficult problem and seeking its solution, the well-being of the native must have prior consideration. He must not be exploited by men from other lands whose chief concern is personal gain. As he realises more fully the possibilities of his own resources, and is helped to develop them, he will be more and more disinclined for a dead-end occupation and a mere pittance in the way of remuneration."

Mr. Scrivin also makes these statements:—

"Attitudes of the 'foreigner' towards the islanders which must be rejected are:

"1. **Exploitation.** The inhabitants of these islands will need as stern a protection in the future as in the past, either from the exploitation of private enterprise or by Government. If they are to be regarded as brothers in Christ's community that love must be expressed through common justice so far as laws of the country are concerned, or in the market place of bartering. They are men and women; not things to be used to this or that man's private advantage, however the reward for such service may be made alluring and acceptable.

"2. **Treating the islands as an anthropological zoo.** Once again we must state emphatically, these are men and women of flesh and blood, and they cannot be shut off from the ordinary intercourse of world community and treated as things in a museum. Excellent as such would be to exclude them from the menacing temptations of commerce and secular life, God has set them in our world; they are part of it, and to cloister them from contamination, however desirable that may seem from the point of view of protection, we believe they must share in the give and take of God's world, with its adventures and glories, as its retreats and failures.

"3. **Trusteeship.** The principle of trusteeship, or the responsibility felt by the great powers for the lesser, must be superseded by the principle of guardianship. To the credit of the Colonial Empire it must be stated that the principle of trusteeship has meant for the child races countless advantages, and for the great powers endless cost. The ideal however of trusteeship, that is, the protection and care of a stronger over a weaker nation, gives first the feeling that such power is its by right to the stronger nation, and the continual feeling of complete dependence and lack of initia-

tive and responsibility on the part of the weaker. The word Trusteeship implies a more or less permanent condition. The Pacific islanders should be expected to ask for their rights, but they must also be trained to accept with them their duties. Only in this way, of growing beyond the period of trusteeship, under guardianship, will we learn to expect something of value from their corporate

life, and will they reach the dignity of partnership in the common enterprise. The ideal of the family implied in guardianship, will be costly in working out, costly to our pride, and irksome often to our spirits, to watch the bungling beginnings of competence in administration of government in its widest sense, but such must be worked out, if they are to take their rightful place in the new world."

STAMPS!

EASILY A RECORD! £465/16/8 FROM SALE OF USED STAMPS.

This is the sum of one year's returns from the sale of stamps by the Methodist Women's Missionary Union of New Zealand. It has been accomplished only by very faithful and hard work on the part of hundreds of workers. **But such a total could be doubled if everyone co-operated.**

The M.W.M.U. seeks the co-operation of all Church Departments and Offices, of all Chairmen and Secretaries of Districts, of all church officials, and of the hundreds of business laymen who, if they knew how they would be helping the cause, could perhaps be persuaded to have all the stamps from their businesses kept for this cause.

It is perhaps not generally known how the ordinary people could assist by using stamps of unusual denominations on their letters. If Methodist people everywhere would take the trouble to use 1½d. and ½d. stamps on letters instead of a common 2d. stamp, they might be repaid for the extra "bother" by knowing that stamp funds would be helped by **scores of times as much income** from their sale. Better still if everyone would use all ½d. stamps of the Centennial Issue whilst they last. Yes, they are big aren't they, and require a lot of licking, but it is like "taking a licking" in a good cause!

The money raised by the sale of stamps is used for a great many useful purposes as directed by the M.W.M.U. Conference each year. Since the collecting and selling of stamps was begun by the M.W.M.U. in 1935, the sales have risen from £24 to £465/16/8 in 1944. The sum of £1,972 has been raised from the sale of used stamps in ten years. This year the money was spent wisely in the following ways:—

14 Maori Sisters received £15 each for special work.

Sister Winifred Poole £25 for Post Graduate course.

Solomon Island Sisters £120 for rehabilitation. Sisters Lina Jones and Effie Harkness £50 for school material.

Deaconess House £24.

Other smaller amounts were disbursed.

Other ways in which the stamp fund could be augmented would be:—

1. By sending to the stamp secretary all envelopes, whether having stamps or not, which are received from Army, Navy or Air Force personnel in the Pacific area.
2. By donating any disused collections to the M.W.M.U. for sale.
3. By seeking the active co-operation of Men's Fellowship Groups.

Miss G. M. Sandford,
113 St. Andrew's Sq.,
Christchurch, N.W.1.

Note by Editor:—

The ladies should receive every encouragement in their wonderful venture. We know of ONE lady who alone cleaned and packed 97,000 stamps last year! ! Give the ladies the stamps and they will see they are cleaned and marketed.

Apart from the M.W.M.U. stamp efforts, a lady at Epsom gave a collection which was sold for about £25 for the Rehabilitation Fund last year.

At the Annual Meeting of the Mission Board the following resolution was carried:—

Greetings to the Native Church. We greet you in the name of our Lord who has called us to His service and rejoice that through another difficult war year you have been kept steadfast in the faith. We are grateful that Mr. Voyce and Dr. Rutter have been able to visit and help you and we share your great joy that your father in Christ—the Rev. John F. Goldie—is with you again knowing that his presence will mean much help and inspiration to you. In the near future, more of your trusted leaders should be able to return. We are grateful for the generous spirit revealed in your Thanksgiving and for the able and devoted leadership of your own teachers.

The Church in New Zealand is eager to help you rebuild the waste places and a large sum of money is ready for that purpose, but the future of the Kingdom of God in the Solomons is largely in your own hands. It will not come merely by rebuilding the mission stations, but rather by your faith and loyalty to Him who has led you out of darkness into His most glorious light. As you have remained steadfast while threatened by the enemy, so continue that the time may soon come when war shall cease and peace and love abide with all your people.

Fauro Chief.

News has recently been received from the Australian Naval authorities that they are prepared to release the Chairman's vessel, the "Fauro Chief" which is at present at Milne Bay in Papua. The return to mission service of this fine vessel is particularly a welcome prospect in view of the fact that the Chairman will need her urgently.

It will be remembered that at the outbreak of war with Japan, the Rev. E. C. Leadley and Dr. Rutter, together with four sisters, and two planters with their wives, made a very hazardous journey from New Georgia to the Queensland coast in January, 1942. Since that time the "Fauro Chief" has been under charter to the Australian Navy.

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

54 Apuka Street,
Brooklyn,
Wellington.

Dear Co-workers,

Another year of opportunity has opened to us and I am reminded of something I read recently. "And though thy soul sails leagues and leagues beyond, still leagues beyond those leagues, there is more sea." And again, "If we are not going ahead, we are falling back; if your minds are not active, inquiring, and experimenting, they are wasting away." Rather provocative thoughts are they not?

Though the year that has passed has been an excellent one, "still leagues beyond those leagues there is more sea." Opening out before us are tremendous opportunities for service.

Recently I attended the Annual Meeting of the Foreign Mission Board in Auckland. It was especially interesting this year, as there were present, several of our Solomon Is. workers—Revs. Voyce, Luxton, Metcalfe, Silvester, and Sister Lina Jones. It was good to hear their views, and hopes for the future. Great satisfaction was expressed at the return to the Solomons of the Rev. J. F. Goldie. It was felt that his return augurs well for the return of other workers. An advocate on the spot is a tremendous asset.

We have already reported the honour conferred on Sister Merle Farland, but I want you to know that honour has also been conferred upon some of our native people.

Rev. Usaia Sotutu, British Empire Medal.
Warrant Officer Frank Wickham, Military Medal.
Daniel Pule, British Empire Medal.
Peter Sasabule, British Empire Medal.

Three other native boys were reported as having received awards, one, the Military Medal, the other two, the British Empire Medal, but as these names were not in print, I wouldn't dare attempt to spell them. We rejoice that the courage and faithfulness of our native people has been recognised in this way.

Queen Salote of Tonga, who, as many of you know, is a Methodist, and keenly interested in our Missionary work, is at present in Auckland undergoing medical treatment. Flowers were sent to Queen Salote in hospital, from the women of the M.W.M.U. with greetings, and best wishes for a speedy recovery.

It was with deep regret, we learned of the passing of Dr. Stanley Brown of Invercargill. Mrs. Brown is one of our most able leaders in Missionary work, and to her and her family go out loving thoughts and sympathy. At the recent Missionary Conference, Mrs. Brown conducted a memorable Intercessory period, her theme being, "They that wait upon the Lord shall renew their strength." We pray for her, and any others of our fellowship who may have suffered bereavement, just that strength at this time.

Some of you may have read in the papers of two

bequests that have come to the M.W.M.U. It does mean a great deal to us to know that there are those of our members who so desire to further the work, that they make provision for it after they have gone.

One amount of £150 has been received from the estate of the late Mrs. Patchett of Phaiatua. The second bequest, comes from the estates of the late Misses L. I. and F. A. Palmer of Christchurch, who left identical wills in which one-seventh of the residue of the estates was to become the property of the Union. It is expected the final figure will be between £900 and £1,000, a cheque for £280 having already been received by the Union Treas.

We gratefully acknowledge the generosity of these three ladies, and pray that we may worthily use the money that has been entrusted to us.

During this month we will be joining with the women of every land on the World Day of Prayer. How much our prayers are needed, and what greater thing can we do, than bring to the feet of the Master the needs and problems of this war-torn and weary world?

May the day of peace soon dawn.

This month too, our Church will meet in Dunedin for the Annual Conference, when the General Secretary of the Foreign Mission Board—the Rev. A. H. Scrivin, will be inducted to the Presidential chair. We extend to Mr. Scrivin, our congratulations, and pray for him a year of rich experience. May all sessions of Conference receive power and wisdom from on high.

My greetings to you one and all, as I call you again to another year of dedication and service.

God bless you each as you have need.

Your friend,
MABEL R. NICHOLSON.

NELSON DISTRICT COUNCIL.

Quarterly meeting held in Picton on December 6th. Ten members present. Mrs. Leadley (vice-president) led the devotions and Mrs. Sharp (president) presided over the business of the meeting.

Blenheim reported holding an encouraging meeting at Springlands and it is hoped that an auxiliary may be formed in that district in the near future. Sister Ivy Jones's meeting was much enjoyed and created much interest.

Lower Moutere reports an excellent start as a separate auxiliary. This auxiliary meets quarterly. The November meeting was held in the home of Mrs. Chambers and arrangements were made to entertain the Motueka ladies at the next meeting and also bid farewell to Mr. Coatsworth.

Motueka reports gaining five new members, these replacing those who have been transferred to Lower Moutere. In November members had the privilege of listening to an address by Mrs. Blair of Nelson. Six gleanings boxes have been placed.

Picton reports an excellent meeting on the occasion of the visit of Sister Ivy Jones. A monthly Women's Fellowship meeting is held in Picton

THE OPEN DOOR

and is attended by members of all the churches and all the women's organisations. It was to this large gathering of women that Sister Ivy was able to give her stirring and challenging address.

Mrs. Sharp reported fully on the conference, passing on to the auxiliaries represented much useful information. The appointment of a Depot Manager was left until next meeting to be held in Blenheim on March 7th. Mrs. Nicholson is to meet the members of the Council in Blenheim in February. Mrs. Penny reported that money sent in for the quarter amounted to £36/19/6.

HAWKE'S BAY DISTRICT.

The first quarterly meeting of the Hawke's Bay District Council for the year 1944-45 was held in Trinity Sunday School, Napier, on Monday, November 6th.

Apologies were received from Gisborne and Wairoa. Mrs. Virtue (President) was in the chair and led the devotions. Dannevirke has been transferred from the Hawke's Bay District Council to the Manawatu Council. Reports were presented from all auxiliaries Gisborne reported having held a garden party in October, proceeds to go towards paying delegates' expenses to conference. Wairoa asked to go into recess until March owing to the falling of membership, consequent on the removal of several members from the District. A point of interest in the report of the Hastings Evening Circle was the novel way in which they raised money for the special effort by carolling the district on Christmas Eve. Mrs. Rowe (Secretary) gave a report on the findings of the M.W.M.U. conference on the remits affecting district councils. The desire of the conference to have an Easter offering in all auxiliaries was fully discussed. Mrs. B. Clift, Hastings, was appointed Depot Manager and Miss Harding, Napier, District Gleanings Secretary. Mrs. Oldham, who had mothered the Napier evening circle, bade them farewell as a Branch and welcomed them to the status of an auxiliary. Next meeting to be held in Hastings in February. The President closed the meeting with the Benediction.

OTAGO DISTRICT REPORT.

Dunedin Auxiliary. Interesting meetings have been held with the following as speakers:—

1. Rev. Odell— "Maori work in the Auckland District."
2. Miss Arrowsmith of the Presbyterian Women's Training Institute—"Chinese Church in War Time."
3. Rev. Slade—"Missions in the Post-War World"
4. Revs. Silvester and Luxton—"Stirring Stories of Solomon Islanders in War Time."
5. Rev. Dixon—"Children's Holiday Centre."
6. Rev. Harkness—"Susannah Wesley."

It was with much regret that the resignation owing to ill health, of our beloved President, Mrs. Prout, was received, after eight years of faithful, devoted service. Mrs. Duke kindly agreed to preside for six months.

Mrs. Prout, however, continues as President of the District with Mrs. Hutt as Secretary, Mrs. Crum as distributing Secretary and Mrs. Cole as Treasurer. Seven meetings have been held and

our President has visited all auxiliaries giving many helpful talks and suggestions. Plans were made for Convention at Milton, but unfortunately this had to be abandoned owing to travel restrictions. A visit was paid to Broad Bay by the whole Council when each member spoke upon some phase of the work. Miss Clyde as Stamp Secretary has handled many thousands of little stamps and Miss Adams has forwarded several parcels to the Maoris. A new venture is the Gleanings Department with Mrs. Hovland as Secretary. All auxiliaries are kept in touch with the District Council by quarterly letters. Since Conference Roslyn and Mosgiel have been made Auxiliaries. Roslyn does good work under Mrs. Holden's capable leadership. Talks have been given by Mrs. Riseley, Envoy Creighton, Sister White and Mrs. Hovland. Mosgiel just now has no President but possesses a very capable Secretary, Mrs. Hughes who grows and sells flowers and vegetables.

Milton meets as a Guild with Mrs. Cockerill as President and reports an increase of three in membership. Much is expected of this auxiliary as there is much promise in this district. Mrs. Brialey visited for the annual Box afternoon when representations from other Women's organisations were present. Roxburgh under Mrs. Strachan is doing splendidly considering the petrol shortage. Mrs. Watson replaces Mrs. Knewstubb as Secretary. Mrs. Hutt's visit as Council representative was greatly appreciated.

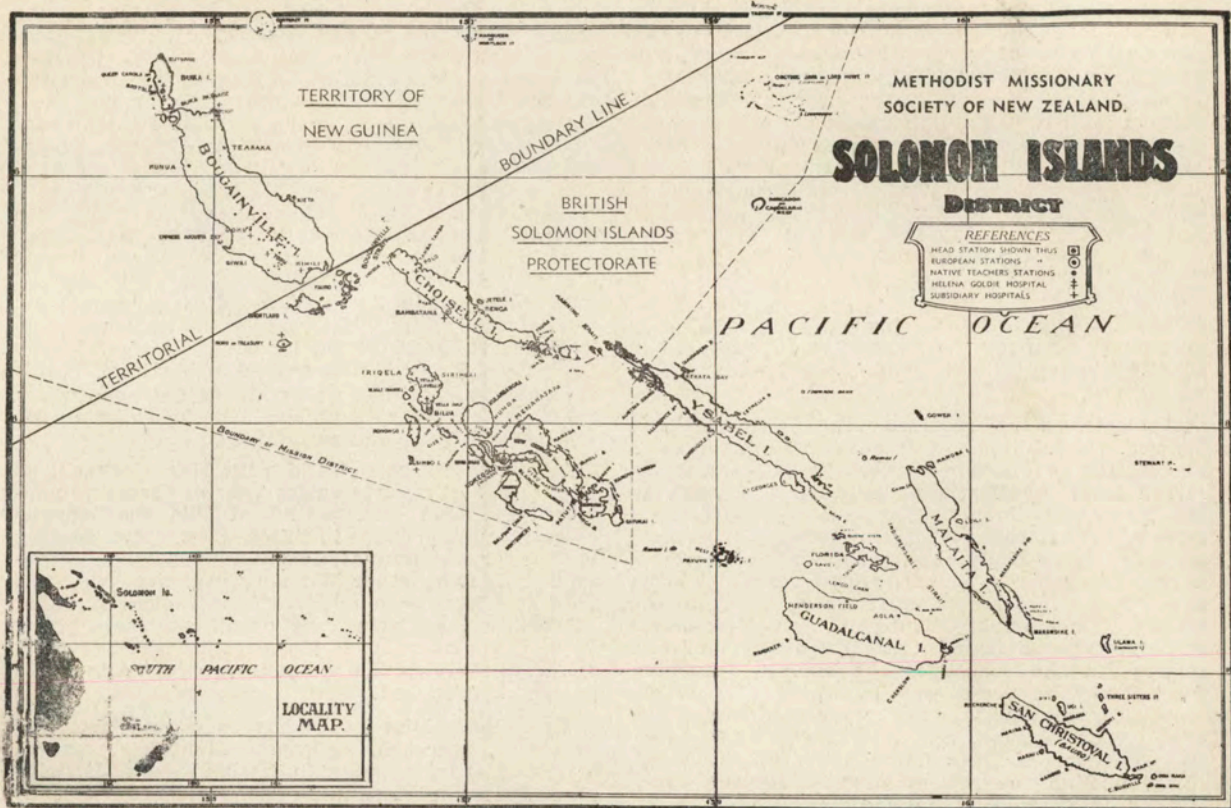
Balclutha. Miss Leece has done great work as President, regret being expressed at her removal from the district. Mrs. Sutherland succeeds, with Mrs. Paterson continuing her faithful work as Secretary and reporting really fine work in all departments. Y.W.M.M. with Miss Howe as President and Miss West as Secretary have had a most encouraging year, with helpful and interesting meetings, six new members added to their roll and a very successful sale of work bringing the year to a close.

This Report would not be complete without mention of the fact that eight delegates attended Conference at Timaru, Mesdames Duke, Hutt, Cole, Green, Hovland, and Miss Slater from Dunedin, Mrs. Strachan from Roxburgh, and Mrs. Sutherland from Balclutha. These all brought back interesting and faithfully prepared reports, inspiring us all to greater and more consecrated service than ever before.

WANGANUI DISTRICT COUNCIL.

Wanganui District Council meeting was held in Wanganui on November 15th. The President, Mrs. Whitlock was in the chair, and all auxiliaries, with the exception of Marton, were well represented. The devotional period was taken by Mrs. Warwick, who spoke of how ordinary people had been led to take the christian message into heathen lands, from the days of the disciples right down to the present day. Mrs. Whitlock welcomed the new secretary, Mrs. Green, and thanked her for taking the position. Reports were received from all auxiliaries. Mrs. Ogg spoke on matters of interest which had been discussed at Conference in October. The council is in touch with Raitihi and Taihape re auxiliary matters and hopes to have something definite to report later on.

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