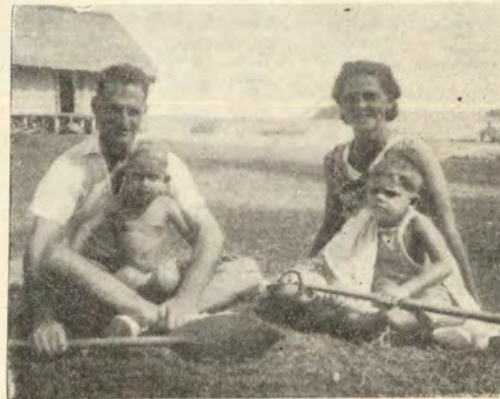


Miss Edna White

The Open Door

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

JUNE, 1945.



Rev. & Mrs. D. C. ALLEY
with DONALD and DAVID.

"A Great Door & Effectual is opened unto us"

ST. PAUL.

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General Secretary—Rev. A. H. Scrivin.

THE OPEN DOOR

CONFERENCE WITH NEW ZEALAND REPRESENTATIVES AND CHRISTIAN LEADERS FROM THE PACIFIC FIELD TO LAY PLANS FOR A SOUTH PACIFIC CHRISTIAN CONFERENCE. TO BE HELD AT THE BIBLE HOUSE, SYDNEY, ON 28th and 29th MAY, 1945.

AGENDA.

Monday, 28th May—MORNING SESSION.

10.50 a.m. to 12.30 p.m.

Opening of Conference by Deputy Chairman of N.M.C. of Australia.

Election of Chairman and other officers.

Adoption of Agenda as a basis for consideration.

General questions concerning the proposed Conference:

- (a) Time.
- (b) Place.
- (c) Travel Arrangements.
- (d) Local Accommodation.
- (e) Membership—area to be covered.
 - Island Churches.
 - Missionaries.
 - Missionary Executives.
 - Overseas Visitors.
- (f) Language (? translators).
- (g) Finance.

Preparation for the South Pacific Christian Conference.

Approval of the principle of the

- (a) Appointment of Commissions to prepare statements on all major questions to be considered by the Conference, such Commissions to include missionaries and native leaders.
- (b) Executive headquarters for all preliminary arrangements and Executive for the Conference itself.
 - (?) request for help of an I.M.C. Secretary in preparations.
- (c) Special training of Island Delegates.
- (d) Contact with Missions in the French possessions and Dutch New Guinea.
- (e) Roman Catholic Missions in the Pacific.
- (f) Advise Governments concerned and seek their co-operation.

Objective. (For consideration by Conference)—

The formation of a Christian Council for the South Pacific field.

Monday 28th May—AFTERNOON SESSION.

2 p.m. to 5 p.m.

Preparation for the South Pacific Christian Conference.

Consideration of any matters carried over from the morning session.

Determination of subjects to be considered at the Conference and instructions to Commissions making preliminary studies thereon.

- (a) **History and Religious Background**—including the bearing of native culture patterns and customs on missionary work and the place of native culture in the growing Island Christian communities.
- (b) **The Islander and the Gospel to-day.** An up-to-date geographical and statistical survey. Unoccupied areas or unevangelised groups. Women's work and special methods to reach children. The Christian Home.
(Afternoon Tea. 3.30-3.45 p.m.).

Tuesday, 29th May—MORNING SESSION.

10 a.m. to 12.30 p.m.

Determination of subjects to be considered at the Conference and instructions to Commissions making preliminary studies thereon. (Continued).

- (c) **Relations of Missions and Governments.**
 - principle of international supervision leading to self-government, cordial co-operation with Governments. South Seas Regional Commission.
- (d) **Education.** The common educational problems of the Pacific. Religion as the basis of education. Types of educational work in existence. The place of primary and secondary education. The provision of adequately trained teachers. The relations of Governments and Missions in education. A Christian educational policy for the whole Pacific and the first steps for its execution. Co-operation in higher education. Special schools to develop native leadership. The place of the Pacific peoples in the family of nations.
- (e) **Medical work and Public Health.** The relations between Governments and Missions in these. Need for a Christian Hostel or Hostels for Medical Students at Suva.
- (f) The training of workers.

Tuesday, 29th May—AFTERNOON SESSION.

2 p.m. to 5 p.m.

- (g) **Economic Welfare.** Survey (with help from I.M.C. of social and economic questions as related to the life of the Church in the Pacific. The rural problems of missionary work. Relief and reconstruction.
 - (h) **The Indigenous Church.** The vision of a united indigenous Church for the whole Pacific Island field. The first steps on the field and at the Home Base for its realisation. Review of present position as regards (1) Self-support. (2) self-government, (3) self-propagation. The evangelisation of the Australian Aborigines by Island missionaries.
 - (i) **Literature.**
 - (1) The provision of literature for the island peoples, and especially for the growing Church. A review of literature programmes already carried out. Co-operation through the Pacific Christian Literature Society in an adequate programme for the Pacific field.
 - (2) The place and importance of the vernacular in Christian work. The need for a second language that must be a lingua franca for the whole Pacific field.
 - (3) Development of the literature on Pacific Missions—by the Edinburgh House Press and other publishers.
 - (j) The part of the Christian Church in a settlement with Japan.
- Nominations for Commissions.
Devotional.
Afternoon Tea 3.30 to 3.45 p.m.
- #### WEDNESDAY—30TH MAY.
- Reports and discussion on Indentured Labour.

THE OPEN DOOR

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The Missionary Organ of
the Methodist Church of
New Zealand. . . .

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JUNE, 1945.

PUBLISHED QUARTERLY.

Victory . . . Its Responsibility.

Humbly and devoutly we thank God for Victory in Europe. It has been gained at great and terrible loss and we mourn for the honoured dead and the anguish, suffering and destruction that are beyond description. But the world has been saved from a frightful menace—a veritable anti-Christ who openly defied God, ridiculed His Holy Word, and with ruthless and indescribable cruelty attempted the annihilation of the Jewish people.

In this hour of Victory in Europe and with reasonable expectation of victory over our remaining enemy, we are faced with the great and solemn responsibility of making the World a better place in which man shall enjoy justice and freedom and be free from the dark menace of further war. International relationships, economies, education, etc., etc., will figure prominently in such a great scheme, but will be of little avail unless the heart of man is turned to God. The urge of this fundamental fact constrained Christ to give to His disciples but one great commission—"Go ye into all the world and preach the Gospel to the whole creation." It follows that the Missionary is the key man in God's scheme of redemption, and it is for this reason that so much concern is being given to the call and training of those who must carry the Gospel.

At the Annual General Meeting of the Conference of Missionary Societies in Great Britain and Ireland held at Friend's House, London, in June, considerable time was given to the subject of recruitment of candidates for service in the younger churches. It was pointed out—"that the twentieth approach must be to find out the desire of the younger churches rather than for the older churches to diagnose the needs." In considering the educational recruit it was thought—"the leaders of the indigenous Church would place in the following order the requirements of an educational missionary. (1) Christian conviction. (2) Capacity for friendship. (3) The best qualifications and experience which can be acquired in the time available for training. The young Church will also look for Christian witness to be shown in a disciplined life, a constantly open house, loyalty to the Church and a good co-operation with officials and others outside the Mission community." These qualifications would apply to evangelists, medical and social workers as well. "The trend of opinion was optimistic as to the supply of candidates after the War, and the need was felt to be urgent for a recruiting campaign throughout the whole Church."

It will be noted that "Christian conviction" was listed by this representative gathering as the first requirement and "Capacity for friendship" second. Other qualities and attainments are important, but these two are vital. The Tambaram Conference, when discussing the qualifications of the mission-

ary, decided that "He must be marked for his Christian character, that is: he must have above all things love; also a growing Christian experience, a sure grasp of the Christian faith, a sense of mission from his Master, the gift of interpreting and communicating his faith, the capacity to appreciate and co-operate with, and the ability to identify himself with the best interests of other peoples." In listing the qualifications of very special importance in these times the Conference placed first—"Such a living conviction of the Christian faith and such a growing Christian experience that he will be an effective interpreter, able to communicate the Gospel." In an able article on "Missionary Training for the Post-War World" in a recent issue of the "International Review of Missions," John Foster submits five suggestions but emphasises that the most important of all is "Training in character resourcefulness and a truly spiritual life."

We shall be false to those who have suffered and died to achieve the Victory in which we rejoice unless we appreciated the fact that in Jesus Christ alone is the Hope of the world. Conference, pacts, alliances, educational and economic systems, while important in their proper place, have failed, and will continue to fail, to avert war. But Christ came to bring peace and goodwill to men. Our great responsibility to-day is, therefore, to speed the feet of His messengers that His Gospel may be known of all. "Prepare ye in the wilderness the way of the Lord, make straight in the desert a high way for our God."

A Methodist, acting as Padre in a Prisoner of War Camp in Germany, one Sunday gave to his congregation of about 300, an address in which he said:

"War is a melting-pot for personality, for society and for nations. But let us remember that it is only in the heat of the furnace that dross and base metals are consumed and the gold purified. It is when under test that character either reveals its weaknesses or proves its strength.

Jesus, the Son of God, living in a sinful world, and proving His own perfection, also showed by His example and influence on other people that He is the refining fire of human personality. May we all come through our trials as pure gold refined by the fire which is Christ and be found unto His praise and honour and glory. May the world be purified through its tribulation until all men bear His hall-mark, His stamp and guarantee."

—"Methodist Recorder."

ALIVE and WELL — but Prisoner of War in Japan

News of the REV. D. C. ALLEY

All our readers will rejoice that in April Mrs. Alley received word from the International Red Cross that her husband was alive and well. He is a prisoner of war in Japan. This is the first authentic news regarding the Rev. D. C. Alley since his capture by the Japanese on 31st March, 1942, and we thank God that our hopes and prayers during the past three years have been realised. Parts of Japan are dangerous places in these days, and we bespeak the continued prayers of the Home Church for Mr. Alley and also for Mrs. Alley who, we regret to state, met with a serious accident just prior to the arrival of the good news and, though improving, is still confined to hospital.

In a recent letter the Rev. J. F. Goldie forwarded the following interesting information just received by him from one of our teachers who was captured with Mr. Alley but subsequently escaped.

Maika was in his own village in the hills near Teop when the Jap fleet was sighted, but came down to see what was going on. An Overseer on the Hakau plantation on the hills near by, who had also sighted the Jap fleet, came hurrying down to Teop where Mr. Alley was. Two European

women—Mrs. Fawlkner and Mrs. Jim Campbell—were also on the Fawlkner plantation near the shore. Our boys, when they saw one of the vessels stop and lower a boat, urged Mr. Alley to go with them into the mountains but the other white man, who claimed to be an Austrian, strongly urged Mr. Alley not to go, as the Japs knew he was there, and would make every effort to catch and kill him. The two of them had breakfast in the Mission House and went round to Fawlkner's place. The Jap officer saw them and came to the wharf and took them off. The Austrian and the women were allowed to go ashore, but Alley was taken prisoner.

After being notified that he was a prisoner of war, Alley asked to be allowed to go ashore at Teop, and arrange things with his teachers, and get a few things of his own. He was given about an hour and a half to do this. As soon as he reached the Island he rang the bell and gathered the people for short service. He then gave instructions to the Teachers, and had to leave. In the Jap boat were four sailors, and one fully armed soldier. Maika and some of the other teachers were also captured, but afterwards escaped. Later on Maika, Pita Izu, and other of the Solomon Islands teachers were granted a passage in a plane to Munda.

Maika said also that there were some good men among the Japs. One was a Japanese Methodist Chaplain, and he would not allow the Church on Teop to be occupied by Japanese troops, but conducted service there himself. He was a disciple of the Japanese Evangelist. When the Japs had rounded up the women and taken some of them away, this Chaplain wrote to the Jap officer at Keita, who gave orders that they were to be immediately returned. Before Maika came away he again saw the soldier who had charge of Mr. Alley, and taken him to Rabaul. He told him that Alley had been sent on with others of the Rabaul prisoners to Japan.



Rev. D. C. ALLEY.

The Harvest of Endeavour.

Chester Wilmot, the well-known Australian news commentator, gave to the world his observations on missionary effort in the Solomon Islands and New Guinea in a recent broadcast:

"The natives have taken a positive personal interest in Allied victory. They have carried stores and ammunition almost to the front line. They have rescued the wounded and carried them on stretchers for days across the mountains. They have done all this day after day—uncomplainingly, smilingly. This goodwill is largely the result of the work of the missionaries in the last fifty years. The influence of the missionaries on the mild, friendly, smiling natives who we saw were actually the sons or grandsons of men who had been cannibals."

—"The Methodist Magazine."

More Happy News from the Rev. John F. Goldie

BUT SAD LOSS OF "ILEHE" AND "CICELY"

OUR PEOPLE A SINGING PEOPLE.

PETER FRASER.

Extracts from Recent Letters.

Dear Mr. Scrivin,—

Shortly after you get this you will be taking up your Presidential duties, and I write to express the hope that you will be greatly blessed in your work, and made a blessing to the whole Church of God in the Dominion. At each of the big gatherings I have been privileged to address since my return to the Mission District, I have given them your message of affectionate greeting, and Board's resolution. The whole Church here is delighted with the selection of the N.Z. Conference and Methodist people, and the Church Leaders send their loving greetings to you. They look upon your election as a compliment to the Overseas Church.

The teachers here have kept things going through all the war trouble. Some of them were impressed into the Government service, and have expressed a desire to be set at liberty as soon as possible so that they can resume their work for the Church. I have paid a considerable sum to the teachers as stipend, and as I can obtain money will pay as many as I can reach—at least all who have stuck to their jobs with courage and faith. I have received letters from Timothy Piani at Mono, and Gadapeta at Sasamuqa. They are very cheerful about things, and all rejoice that I have been able to get back. Although the Japs are still on Choiseul our people seem pretty safe.

Mission matters here in the Marovo and round New Georgia are very satisfactory indeed. We opened a new Church last Sunday about fifteen miles up the Lagoon—a pretty little building, and a crowd of earnest worshippers. What pleases me about our people in the Solomons is that they always put their very best into the building of God's House. In nearly every village the church is the best building in the place. It is characteristic of them to put the work of God first. This week the natives are repairing their own houses on Patutiva, and will all be back living on this healthy location shortly. With the exception of the last three years I do not think that our work has suffered much. Of course the people have suffered material loss, and privation, but their faith and courage are on a sure foundation. One of the really outstanding native leaders brought out by war conditions is Goldie Sakiri. The Administration has made him District Headman. His position has been one of great difficulty, as he was right in the midst of all the most severe fighting, but he apparently kept his head and heart—putting always "first things first." Just before I left Roviana I gave them a Sunday, and we had a great congregation. There were several Americans there, who thought the singing very good indeed. The choir sang "This is the day which the Lord hath made," and Gina, whom I took with me, sang "In the Garden." A long row of young folk were brought up for baptism. Sakiri entertained us at mid-day dinner, and put before me a whole chicken beautifully cooked, and also

a nicely cooked ham. If you will excuse me for appearing flippant, I quite agreed with the choir.

There is no doubt that the Civil Administration has done a splendid job during the war. Under great difficulty they have kept the machinery of Government going very effectively, and I think in all their work have made the interests of the natives paramount. The officials have run risks of capture by the enemy, and danger of being killed, suffering great discomfort and inconvenience, but have stuck to their posts of duty, and rendered fine service.

One of the surprising things is the apparent security of the women throughout the District. With thousands of Japs roaming all over the place, and later, with many hundreds of American and other Allied soldiers occupying the place, some people thought that the problem of Japanese and other half-castes would trouble us. As far as I can ascertain, the women have been well protected, and there is only one case of a woman being captured and taken off, and this was an elderly woman probably taken off for information purposes. The Administration has done good work in this way, and kept the native population away from military camps.

Shipping. Your suggestion about the "Ilehe" was written thinking she was afloat. I saw her high and dry at Munda, absolutely beyond any chance of repair. I have recently learned that the "Cicely" was sunk, and not raised again. There remains only the chance of the "Fauro Chief." I was greatly relieved when I heard from you that the Navy was willing to release her. Of course I take it that you have already suggested to the Navy not to take her to Australia, where the trouble of getting her over would be greater. I have discussed the matter with Major Clemens, the D.O. He assures me that there will be very little difficulty in getting them to run her over, and he could arrange for the crew to fly back. I will keep him up to the promise. The difficulty of bringing her over with civilians would be the danger of being located by Radar, and mistaken for an "unknown craft."

I have sent Paula Havea off on a round trip to all our stations on Vella, Simbo, etc. The trip has to be done by canoe, and it will take a month, but it will greatly hearten our teachers and people. I wanted to make the trip myself, but Paul thought that such a long trip might be too much for me, and he was anxious to go. The work at Wana Wana, Munda, Baraulu and here is going well. The people are rallying round, and already they have made a fine place of Patutiva. They are now busy at their own houses. Next week the people of nine stations are gathering to tackle the rebuilding of our Marovo hospital. It will only be a leaf building, but as you know these can be very fine and convenient. The hospital here was ruined during the Jap invasion, and the American occupation. The Yanks then put up a leaf hospital on the other

side of the passage, and our medical assistant has had to go over there every day, while all the people were on this side of the lagoon. Liana, the medical boy, is very faithful and competent. Yesterday he gave no less than fifty-one injections, and has done a lot of good work. He was trained at our Bilua Hospital. He will be delighted when his hospital is erected again at Patutiva.

I had a visit from the O.C. Munda last week. He came down in one of their fast launches, and we spent a very pleasant evening. He was most generous in handing out stores, ice, and even an ice-pail insulated in which to keep it. He promised to come down again on the last day of February and stay the night as he wants to hear the people sing. What a good thing it is that our people are a singing people.

Peter Fraser. I was surprised a few Sundays ago when a child was baptised "Empire." But I was surprised still more when last Sunday a fine young chief brought his baby to be baptised, and when I said, "Name this child," the father said "Peter Fraser." He afterwards explained that they owe so much to the N.Z. troops, and want to keep before them some reminder of their bravery. Not only that but when we learned that the N.Z. Government was bringing you back to us to rebuild the waste places caused by the war—landing you right at Munda, I said "My son (if it be a son) shall be called "Peter Fraser!" and Peter Fraser he is, "Lest we forget."

Yours sincerely,

JOHN F. GOLDIE.

Suffering but Steadfast Natives in our Buka Section

By the Rev. C. T. J. LUXTON.

The name Saposa appeared in a recent communication—Australian troops have captured Saposa Island.

Just off the north-west corner of Bougainville is a little group of islands, and it is the largest of this group which is referred to. It is of strategic importance to the Allies as it stands sentinel over one of the approaches to Matchin Bay, the port of northern Bougainville. Whoever holds Saposa also controls the western flank of the Australian forces as they move up to the strong Japanese emplacements on the north of Bougainville.

Saposa is geographically the centre of the Buka area of the Buka-Bougainville Circuit. This area comprises the island of Buka, a large number of coastal islands, and the northern half of the west coast of Bougainville.

Buka island is still entirely in the hands of the Japanese forces, but the southern half of the district, i.e. Saposa and the Kunua-Keriak areas on Bougainville have now been freed from the Japanese after three years of occupation.

When the Japanese established themselves in Buka Passage they prohibited any communication between Buka and Bougainville, and after the first few months of the occupation all contact with our people on Buka ceased entirely and has not yet been re-established.

Some Buka natives managed to escape to Bougainville and reached friends in the mountain villages. Here they received succour and shelter until the Japanese patrols penetrated to that area and then the natives moved south, contriving to keep out of reach of the Japanese.

Stories of the people's sufferings have reached us from time to time. Many natives have wandered in the jungles for nearly three years. Not able to stay in any one place for any length of time, they have been unable to make gardens, or to build themselves more than a temporary shelter. Many who came from coastal areas suffered intensely from the cold of the high altitudes, numbers died

of pneumonia; lack of food and absence of medical supplies also took their toll. After an Allied bridgehead was established on Bougainville, natives from all districts gradually made their way through to the safety of the Allied lines; here they received every attention, but many reached there in such an emaciated state that little could be done for them.

After recuperating, the natives readily engaged in the service of the Allies—laundry work, gardening, labour corps, interpreting, and scouting patrols. There has been high praise of their consistent good work, their heroism and their wonderful powers of endurance.

Several of our teachers have been named as giving outstanding service, particular mention being given to Luke Zale, the senior teacher in the Buka area.

As the Australian troops move northwards they will be meeting strong enemy fortifications. Heavy fighting is likely to ensue before the Northern Solomons is regained—only about one-third of Bougainville has been recaptured so far—many of our people are still under the Japanese, and they will have to endure great hardship before the sound of battle ceases in the islands.

Message from Dr. Decker.

The intelligent determination which I have found to do your very essential part in making and keeping the welfare of the indigenous populations the guiding standard in all future arrangements for the Pacific Islands is a splendid portent for the years ahead. Here the supreme importance of positive efforts by all missions to promote a sound rural life must be kept in mind. Educated leadership for the Islands will certainly demand more united plans for training it. The South Pacific Regional Conference, if given strong support by all, and if properly prepared for, should prove most valuable for the health and progress of the Christian Church in that area.

FIJI TO-DAY - - By a Fijian



We are privileged to present to our readers the first of a series of articles on present-day conditions in Fiji as viewed by a Fijian chief RAVUAMA VUNIVALU. Ravuama was educated in our Methodist School under Mr. W. E. (Bill) Donnelly and has crowned a brilliant scholastic career in his native land by winning the first Morris, Hedstrom Scholarship of £200 per annum for three years. He is now continuing his studies at the Auckland University College. Mr. Donnelly writes of him as follows: "I regarded him, when only 15 years of age, as being the brightest of his generation. One more year at school and he topped the Government examination which is the entry to the Government service. When only 16 he was frequently used in the Police Court as an interpreter, and at 17 was acting-interpreter in the Supreme Court. In that year he passed his interpreter's examination in both English-Fijian and English-Hindustani. Ever since he joined the Government he has had to attend the Council of Chiefs to act as interpreter. For some years he has been radio announcer of Fijian news and can give out the English news even better than the Europeans. He has been for some time Fijian assistant to the Information Dept. and as such has had to prepare the news for the Radio, put over a lot of it and edit a Fijian newspaper." Ravuama has been warmly welcomed by his fellow-Methodists in Auckland and has linked up with our Mt. Eden Church and Bible Class. Comments from the pen of this brilliant young Fijian have special value in these days when the Pacific looms so large on the international horizon. —Editor.

To every native Fijian the name, New Zealand, has very special and significant meaning. The elderly Fijian villager, who has lived all his life within the precincts of his native district, knows it as the home of the Maoris, a fine native warrior-race whose culture he admires, and who, he has been told, lives in artistically built huts surrounded by pools of boiling water and steaming clay. But to the Fijian of the younger generation, New Zealand is a charitable neighbour who, when things looked very black for Fiji in the early stages of the war against Japan, sprang to her assistance in innumerable ways.

A Fijian coming to New Zealand for the first time therefore does not come as an absolute stranger to a new and strange country. He comes armed with some knowledge of the Dominion's history and geography. He takes it for granted that New Zealanders on the whole know quite a lot about Fiji as well. But he finds that his assumption in this regard is not quite correct when someone asks him the question, "Fiji is in the East Indies, isn't it?"

Fiji is a group of 250 islands — large and small — roughly 1250 miles due north of New Zealand.

In 1874 the islands were ceded by the paramount chiefs to Queen Victoria for protection by Her Majesty's Government.

To-day, exactly 110 years after the arrival in the Group of the first Methodist Missionaries and 71 of British rule, Fiji, a British Crown Colony, is populated by over 200,000 peoples of different races and nationalities, and speaking widely different languages and dialects, practising different customs and worshipping different Gods.

Nearly one half of the population is composed of Indians who were brought to Fiji in the early eighties as indentured labourers to work the sugar plantations of the Colonial Sugar Refining Company. Later when the system was discontinued, they remained in Fiji, married and raised families. To-day they are settled all over the Group engaged as merchants, farmers, and labourers.

Other races settled in Fiji include Europeans and Chinese. The former are largely employed as business managers, responsible Government officials, lawyers, doctors and school teachers.

The Fijian population is estimated at about 99,000. While our forefathers, barely a century ago worshipped idols and indulged in many savage practices, prominent among which are cannibalism, every Fijian of to-day is a Christian, about 98% of whom are Methodists.

In a country such as Fiji where there is such a mixture of peoples, the native race is constantly exposed to many physical and moral dangers.

The British colonial policy in recent years has been aimed at the protection of native interests. Thanks to this policy the Fijians to-day, quite unlike many native races of the Pacific and elsewhere, still have their traditional ceremonial customs which have been handed down generation after generation. In Methodist, as well as in Government schools for Fijian children, the teaching of native customs is particularly encouraged.

In more recent years there has been a marked tendency among young Fijians to drift away from their ancestral villages and their communal system and settle individually elsewhere working for wages. For most of them this is an entirely foreign experience where temptations lurk in every

(Continued on page 12).

The Rev. C. T. J. Luxton Returns to the Solomons



Rev. and Mrs. C. T. J. LUXTON

Early in February, 1942, the Rev. C. T. J. Luxton was sailing north from Kihili in search of the Rev. D. C. Alley owing to reports that the Japanese had invaded Buka and Northern Bougainville. Near Kieta, however, he was commandeered by the District Officer to evacuate him and some 14 other Europeans from the danger zone. After a hazardous journey of nearly 1,000 miles Mr. Luxton landed the fugitive party safely at Port Moresby, capital of Papua, and then sought to return to his work and people of Bougainville and Buka. Permission, however, was refused by the Naval Authorities by then in command and his Mission ketch 'Bilua' was taken over for war service. Mr. Luxton was evacuated to New Zealand, and ever since, with other members of our Staff, has eagerly awaited an opportunity to return to the Field. This opportunity came in April, 1945, when the long awaited permit was granted. The New Zealand Government and the Royal New Zealand Air Force came to our aid with transport as they did in the case of the Rev. J. F. Goldie, and once again we acknowledge their courtesy and generous consideration.

It is very gratifying to know that our veteran Chairman has now, in Mr. Luxton, a colleague who will be able to render outstanding service in the early stage of reconstruction. Mr. Luxton is a qualified carpenter and builder and holds special medical qualifications which have played an important part in his return at the present juncture. As far as his medical work is concerned he will be guided by Dr. Rutter, who is Acting Senior Medical Officer to the Government and, in addition to the necessary directions, will provide medical supplies and equipment. The war years have taken heavy physical toll of many of our people, and the ministry of healing exercised by Mr. Luxton will mean much to them. Of more meaning and comfort still will be the Gospel he will proclaim and his spiritual leadership.

We append herewith a letter from Mr. Luxton written on 26th April upon his arrival in the Eastern Solomons:

Dear Mr. Scrivin,—

Arrived here yesterday after quite a pleasant trip. I was delayed one day en route, but that enabled me to have the opportunity of a brief look at the Condominium.

One of my first contacts here was Sister Vera Cannon—she had heard that I was coming, but had heard that so frequently that I am sure she didn't give much credence to it. It was reported further south that Sister had already gone out on leave, so I was just as surprised to see her as she probably was to see me. We had a very happy reunion.

Doctor Rutter was away on one of his duty tours, the time of his probable return was variously estimated as from a couple of days to 'some time next week'—apparently he is a very elusive bird. However, to my great delight, he returned that very evening. As it was ANZAC DAY there was a reunion dinner for the local veterans, and all other officers were present, I appreciated very much their kind invitation to me to be present also. Doctor said he knew nothing of the celebration, but he arrived just five minutes before it began, so it was not only an Anzac reunion as far as we were concerned.

Because of the function I was able to meet a number of "old timers" who are in the services here, in various capacities, and usually scattered all over the place, but all brought together for the occasion. Among those present were Lieuts. L. Gill and F. P. Archer.

I understand that Mr. Archer will be leaving here very soon now. I'm very glad that I had the opportunity of seeing him before he moved off. He will be able to tell my boys that he saw me here.

There will be a few days of waiting here until there is available transport. No one is quite sure where Mr. Goldie is, but he is being notified of my arrival. In all probability I will accompany the Doctor part way on his next tour of duty, next week, and will be met somewhere by another boat which will take off some returning patients, and I will accompany them to their destination and go on to my own.

The few days here is all to our advantage as it gives me an opportunity of seeing something of the latest in medical work for the natives and has enabled me to discuss possible plans for the establishment of our medical centre.

This week-end I hope to accompany some doctors to certain villages on an inspection tour. During the trip I expect to see Tuzakana, and will be able to pass on your greetings.

All the way through I have received very gracious assistance both from the R.N.Z.A.F. and from the local officials.

My greetings to all,

Yours faithfully,

C. T. J. LUXTON.

Christmas on Vella Lavella

The following graphic account of Christmas on Vella Lavella was written by Gunner N. W. Lambert of the New Zealand Forces. It records an event now 18 months old, but has only just come into our hands. This is yet another expression of the high appreciation by so many of the Allied Forces of the work accomplished by the Methodist Missionary Society in the Western Solomons:—

"Last night, Boxing Night, I once again went down to the Theatre and saw a concert by the Native Choir under the management of Padre Voyce, the missionary who has been in the Islands for 18 years. Well, I can honestly say that it was to me an evening of sheer delight, and I don't know anything I've enjoyed so much. There was also a New Zealand choir singing carols, and they were very, very good and harmonised beautifully, conducted by Padre Thompson of the Brigade.

I will try to give you as well as I can a description of the native programme. Firstly, as to the natives themselves. Compared with the Canaques of New Caledonia, they are a finer looking crowd, smaller, more clear cut features, and somehow, cleaner and "shinier." They were all men . . . the women are never seen about here, being kept well hidden in the back country. All of them had, in their curly black hair, stuck scarlet blossoms, which made a striking contrast to the black, and, of course, the ear rings, bangles etc. were much in evidence, too.

They came on to the stage, and, I suppose, a stage with footlights rigged up and a "mike" on the table, was very strange to them. They were introduced by the missionary, who gave us a brief history of the natives of this island, and how, as late as 1908, they were the fiercest cannibals and headhunters in any of the islands, striking terror into the other tribes, and how, in 1909-10 the missionaries came, taught them the Gospel, set up schools and hospitals, and made their living conditions bearable, and their health and habits more like the Christian races. Then, how the Japs came and bullied the natives for information of military importance; how they lost their schools, hospitals, medicines, etc. and had to take refuge in the hills and live in caves. After this history the natives put on a four-act sketch depicting the eventful 33 years in song and dance. You would have been absolutely thrilled.

Act 1 showed two of the older chiefs, sons of former savages, who came on in all the war-paint, naked except for a loin cloth, carrying shields and wicked-looking stone axes, and with expressions on their faces which would have given you the creeps. They acted well and gave a demonstration of stealthy creeping through the jungle, peering to right and left all the time finding the enemy and his extermination. They used as the enemy the N.Z. choir seated on the stage. They must have felt a bit worried, I guess, as these two approached them with upraised axes!

Act II depicted the coming of the Christian influence with the missionaries, and this was simply and effectively done by the choir singing the "Hallelujah Chorus" in almost perfect English. If you could have heard it you would have been carried away with the beauty of it. I've heard the "Mes-

siah" in the Wellington Town Hall, and the "Hallelujah Chorus" many times, but never have I so enjoyed it. You will perhaps be amazed, as I was, that the natives sing so beautifully. I could hardly believe that they were all men, as, if I had closed my eyes, I could have sworn that there were altos, sopranos, tenors and basses, all singing their own parts and then blending into the most glorious harmony, so pure, almost bell-like and sung with the greatest enthusiasm and obvious sincerity that I wished it would never stop. Add to that the tropical setting, a stage in the midst of huge, stately palms, the sky and stars as ceiling, with the thousands of dim khaki-clad soldiers in row upon row seated on coconut logs in a huge natural amphitheatre, and I think you cannot fail to appreciate the effect.

The third act was the coming of the Japanese. This was shown by part of the choir squatting in a circle, chanting a sort of dirge, and a native, dressed in khaki, carrying what was supposed to be a tommy-gun, holding up the rest of the natives, shouting that he would shoot, and demanding from them information as to where the Americans were, etc., etc. . . . the natives shrinking back, crying and wailing, and giving deliberately confusing answers, as they had been taught to do, saying "yes, no, no, yes, in bush, no, yes, perhaps" etc. It was wonderfully done.

The last act was the coming of the American troops which started the liberation of the natives from the Japs. The natives said they were the Christian armies once again driving out the savages, and this was shown by the choir, once more grouped together, singing, very appropriately, "Onward, Christian soldiers." Most of the choir were teachers at the various native schools and they can speak a bit of English. (When the Americans first came to these islands the natives composed a song in "Pidgin English," all about the armies coming to liberate them. The choir sang it and it was a lovely melody. Many dances . . . war and peace . . . etc. were danced to the music of the native guitars and bamboo pipes, and they, too, were excellent, and very amusing, as the dances consist of a sort of shuffling round and various antics and face-pulling, together with a certain amount of "show-off" before the big audience. It was their great moment and they were in the limelight! The missionary told us how, when the Japs first occupied this and adjacent islands, after first bypassing them to establish themselves further south, they took an island a few miles from here on to which we look out, and there they had big bases, dumps, etc. A native of this island used to go, on dark nights, in his canoe, paddle silently over to near the shore of the island, swim under water, holding in his teeth a coconut frond, so as to appear, if seen by the guard, as a floating branch. Night after night he did this, padding his canoe silently round the island, gaining much valuable information, and stealing as silently back. His information was passed on to a certain island base, radioed to American H.Q. where they first landed, and in due time the bombers came and destroyed vital points and dumps. This native was educated at the Methodist College, Paerata, in Auckland.

(Continued on inside back cover).

The President of Conference



Rev. A. H. SCRIVIN.

Hearty congratulations, and the assurance of our prayers on his behalf, are tendered to the Editor of this Journal, Rev. A. H. Scrivin, upon his assuming the high and responsible office of President of Conference. In every way he is worthy of the honour and we may look forward to his year of service with great confidence.

He was born in London in 1883. At the age of 14 he was Dux of Plumstead School and Captain of the 1st Soccer XI. He continued his education by attending Evening Classes and qualified by examination for apprenticeship to the trade of Pattern-making in Woolwich Arsenal.

It was in his childhood days in the Sunday School that he first felt the thrill of Missionary work. Who sowed the good seed? Who spoke the word that fired his imagination? Who awakened his interest? Probably some very ordinary individual who often wondered if it was worthwhile keeping on. What a magnificent harvest has been reaped! Is there any other sphere of Christian service where such a splendid return is given for the labour expended as in the training of children! Sunday School teachers and workers take heart, you are building for the years to come. In his teen years he joined the Christian Endeavour and at the age of 18 he began to preach.

As if there wasn't plenty to see in London, at 24 he decided to spend two years seeing the world.

In due time he reached the town of Hawera and all his plans were changed. The minister who was a returned Missionary from Fiji (Rev. S. J. Gibson) urged him to respond to a Call which had already come to him to offer himself for the Methodist Ministry. He proceeded to Auckland to prepare himself as a Candidate. At the invitation of the late Rev. J. H. Simmonds he joined the Teach-

ing Staff of the Three Kings College. It was there he first came to know and to admire the Maori. That is hardly to be wondered at when it is remembered that Rev. Edward Te Tuhi was head Prefect of the College. In 1909, the President was accepted as a Candidate and spent the next 3 years at Pukekawa College. His first appointment was to New Brighton. It was during his 2 years ministry there that the present very beautiful Church was built. During the writer's ministry in the same Church many were the stories he heard of Mr. Scrivin's zeal and boundless energy, of his prowess at Tennis and Soccer and Football, and of his 6 and more miles run along the sea beach long before breakfast. Apart from one year spent at Hastings prior to his appointment as General Secretary of F.M.'s. this was his only Circuit in N.Z.

In 1914, an urgent call came from the Mission Office in Sydney for him to proceed at once to Papua. He was ordained in the East Belt Church and sailed in April.

The next eighteen years were filled with activity. The membership of the Native Church increased by many hundreds, numerous new stations were pioneered, scores of young men became students and teachers, two languages were learnt, and translation work was done, station and village schools increased in number and effectiveness, and the people rejoiced in a great spiritual experience.

In 1933, Conference appointed him to his present office which he has filled with the utmost credit to himself, and the entire satisfaction of the Church.

No man in the Church is better qualified to face and overcome the stupendous task of rehabilitating Missionary work in the Solomon Islands. How much he and the Church are indebted to Mrs. Scrivin for her gracious, helpful and capable services no words could describe. She is generous and hospitable almost to a fault. How she stands up to the demands made upon her, and does everything with grace and patience is the wonder of all her friends.

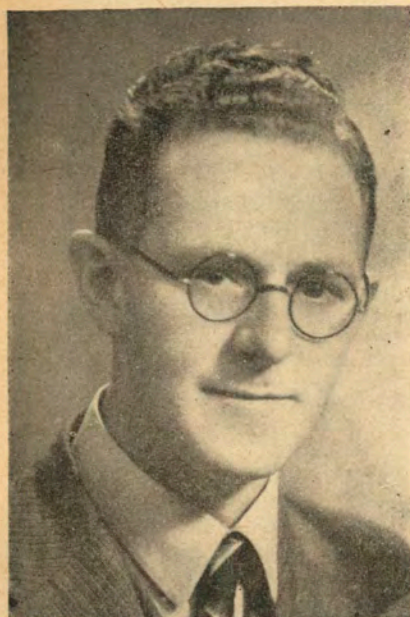
We may look forward with confidence to capable leadership and a successful year.

—W. Walker.



THE DOBU PASSAGE, PAPUA.

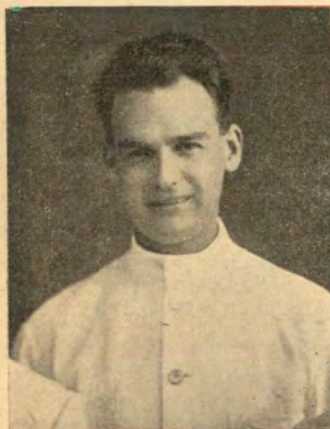
Wanted! — A Doctor.



Dr. A. G. RUTTER—Present Medical Superintendent.

When Dr. Allen G. Rutter, in order to get back to our people in the Solomons, accepted a temporary position as Government Medical Officer, his skill and organising ability were quickly recognised and he was offered the position of Chief Medical Officer. While declining the offer he does not feel free to relinquish his present task until the Government has secured a suitable man, owing to the urgent need of the natives throughout the Protectorate. For family and for professional reasons it has been his intention for a long time to return to New Zealand after ten years missionary service and he is anxious to see, during his remaining three years, closer collaboration between Government and Mission medical services. He suggests that the Board appoint another Medical Superintendent to our staff with whom he could closely collaborate while continuing in temporary Government service. In the event of the Government securing a suitable man and none being available immediately to us, Dr. Rutter will gladly resume his important work with our Mission. In any case, however, he will be available to us for only a limited time and the Board will be glad to hear from any young doctor under a sense of missionary call.

Whoever is called to this work will be following in a great succession. Drs. E. G. Sayers, Clifford James, and Allen G. Rutter have not only rendered distinguished medical service but have also been devoted and able missionaries commending through their ministries the Great Healer Himself. During recent years a strong Medical Fund has been established that will enable our Doctor to make long term plans and with a new appointee and Dr. Rutter collaborating, a very effective policy could be formulated. The General Secretary, P. O. Box 23W, Auckland, will be glad to learn of a doctor who has heard God's call to missionary service and is willing to reply "Here am I, send me."



Dr. E. G. SAYERS who pioneered the Medical Unit in the Solomons.

When Dr. Sayers was with the 4th New Zealand General Hospital in the Pacific, he went to the forward area of Vella Lavella. He was immediately recognised by the natives who rejoiced that their former Doctor had returned to work again in their midst for a time.



Dr. CLIFFORD JAMES—first resident doctor on Choiseul.

F.M. ITINERARY FOR SOUTH ISLAND AND NORTH AUCKLAND.

NORTH AUCKLAND	A. W. SILVESTER	Aug. 5th-30th (Mahurangi and North Waitemata)
NELSON	A. H. SCRIVIN	Sept. 2nd-6th (Blenheim-Nelson 30th Sept.-8th Oct.) (Greymouth-Hokitika Aug. 2nd-8th)
NORTH CANTERBURY	A. H. VOYCE	Sept. 23rd-Oct. 3rd.
SOUTH CANTERBURY	A. H. VOYCE	Aug. 5th-Sept. 20th
OTAGO-SOUTHLAND	A. W. SILVESTER	Sept. 30th-Oct. 25th
	A. H. VOYCE	Oct. 7th-Nov. 8th
	A. W. SILVESTER	Sept. 16th-28th

A Missionary Society with a Great Record

The Triple Jubilee of the London Missionary Society

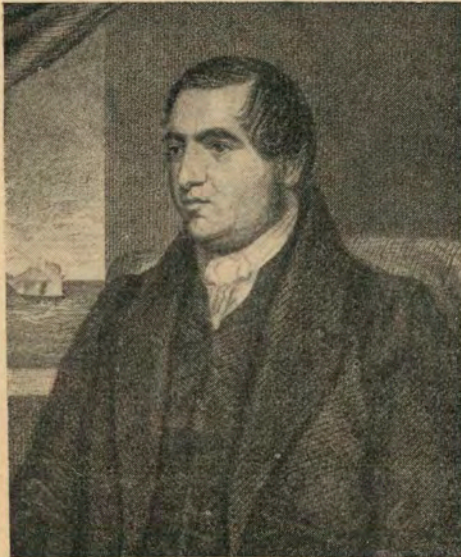
1795 - 1945

by Rev. CLIFFORD L. WELCH.

The London Missionary Society was founded in September, 1795. It was in the same month that the Directory established itself in Paris and brought to an end the savagery of the Revolutionary Terror. Just a few weeks later young Bonaparte was appointed General of the Interior. The early years of the London Missionary Society were spent amidst war abroad, a likelihood of an invasion of England, and social unrest and disturbance during the Industrial Revolution. Just as in the New Testament we do not read of the persecutions and hardships of the early Church, but of its faith and vision, so with the London Missionary Society we fortunately have no records of those who cried, "the time is not opportune," but only the astonishing vision of the founders.

The Astonishing Start.

"Astonishing" is the word to describe, not only the start of this missionary movement out of such unlikely times, but the broad-mindedness of those who drew up its foundation principles. While the London Missionary Society to-day is predominantly the missionary arm of the Congregational Churches, there were others in the early days besides the rugged Independents. These men determined to send out no particular denomination or "ism," but the "glorious Gospel of the Blessed God," which was to find its own life and expression in forms of government or worship suitable to the soil in which it was planted. This is a most precious heritage.



Rev. JOHN WILLIAMS, of the L.M.S.
honoured Pacific Missionary, killed in
the New Hebrides, in 1839.

The Inheritors.

The Society was born in the midst of war, and the authorities of the London Missionary Society to-day have inherited, in London, the threat of invasion from Europe, and far worse. But they have inherited, too, the splendid determination of the original founders, in that they are preparing for the Society to be born again amid the noise of battle, to serve the post-war world. When Hitler was planning their extinction—they were planning extension! Amid the blitz the authorities solemnly dedicated the London Missionary Society to a New Advance on all fronts.

The New Advance.

To-day, the London Missionary Society is responsible for evangelistic work among 35 millions of people, with a European staff of 223, and a countless host of native pastors and teachers. There are plans for extension in every field throughout the world now being served. Added to this there are thrilling new ventures such as opening up work on the continent of Europe, and a project for evangelising the Jews.

New Zealand's Share.

The Dominion has felt this great wave of enthusiasm on her shores, and shares, with those in Australia and England, the dominant desire for evangelism at Home and abroad. One young New Zealander has already made his decision to serve in this historic Society for sending out ambassadors for Christ, and he expects to leave for overseas in the "King's Service" this year or early next. New Zealand will, by her prayers, and generous gifts of life and money, take her rightful place in extending the territory of a Society which has always been intimately connected with this Dominion, and has opened up, and still maintains, Christian work among her island Dependencies.

SOUTH PACIFIC.

"We want to tell you all people that all me fella belong Solomon built this Church because we want to thank you." Thus spoke Jason, selected to present to their American friends the chapel the thousands of native Christians of the Solomons had completed, through months of labour, to show their appreciation of the 1,600 of our soldier boys who gave their lives in the battles there; a shrine built by one people to another because they know and worship the same living God.

Jason, dressed in a loincloth, with a spear in his hand, knowing nothing about denominationalism which sometimes disputes God's ownership of His church, stated in simple English in his closing words one of the profoundest truths regarding the Church Universal: "Now we give this church you. But this church no belong you and me. This church belong God."

Personal and General

OURSELVES:

We are happy to announce that a permit has been granted for us to revert to a 16 page issue.

GENERAL SECRETARY:

In his capacity as President of the Conference the Rev. A. H. Scrivin attended the General Conference of the Methodist Church of Australasia in Melbourne, from the 18th to the 25th of May, and as General Secretary of the Foreign Mission Department was a delegate to an important Missionary Conference in Sydney, May 28th to 30th. A report of these Conferences will appear in our September issue.

PARISIBATU:

This is one of our Solomon Island Methodist Mission boys of Tamba Tamba, Choiseul, who was severely wounded in the face in action against the Japanese forces. He is therefore receiving attention in the Burwood Military Hospital, Ch.Ch. The General Secretary saw him there in May, and Rev. R. Dudley is keeping in touch with him while he is in Christchurch.

AWAITING THE WORD—"G O."

In addition to the staff of Sisters at the time of evacuation, the following who have been accepted by the Foreign Mission Board, are eagerly awaiting the time when permission shall be granted for departure to the Solomons. We are still needing more teaching Sisters.

1. **Sister May Rushton** who has all nursing certificates and some valuable experience in directing and lecturing on nursing work ready for the call to the Solomons.
2. **Sister Winifred Poole** who reports a happy and successful start with her post-graduate nursing course.
3. **Nurse Huia L. Lye** who has completed her General Training, and is entering Deaconess House.
4. **Miss Lucy Money** who has completed her Maternity Training, and is now in Deaconess House specialising in Kindergarten teaching.
5. **Nurse Merle Carter** who has completed her General and Maternity Training, and is now doing mid-wifery.
6. **Sister Vida Dixon** who has all her Nursing certificates and is doing staff work until opportunity comes to leave for the Solomons.
7. **Miss Alison Copeland** who is completing her Teacher Training course.

DISTINGUISHED SERVICE ON FOREIGN MISSION BOARD:

With great regret the F.M. Board acceded to the request of Messrs. B. Lynneberg and J. Astley to retire from the Board on which they have rendered outstanding service for many years. The following resolutions were adopted with unanimity:

Mr. B. J. Lynneberg. With deep regret the Board accepts Mr. B. J. Lynneberg's resignation and places on record its deep sense of appreciation of his long and devoted service. His missionary zeal and business ability have almost from its in-

ception, been at the services of the Board and his generous spirit and deep concern for the Kingdom of God have been a constant source of inspiration and strength to the Board and the whole Church.

Mr. John Astley. As he severs his active connection with the F.M. Board this Annual Meeting conveys to Mr. John Astley its high appreciation of his valuable services as a Board member over a period of many years. His generous spirit, eager Missionary interest and deep concern for the extension of the Kingdom of God in the Solomons have been a constant source of strength and inspiration to the Board.

Sister Merle Farland continues to do splendid work on a hospital ship. Please note that her address is:

805365 Sister M. S. Farland,
Hospital Ship "Maunganui,"
British Fleet Mail.

INCREASED SUPPORT FOR NATIONAL MISSIONARY COUNCIL:

Owing to a change in the Council Secretariat involving considerably increased expenditure, and because of a new scale of contributions, it was resolved at a meeting of the F. M. Board that our contribution to this body be at the rate of £3 per £1000 income (approximately £48 on present income) subject to other societies agreeing to fall in line with such a scheme.

THANKS OF MRS. D. C. ALLEY:

Mrs. Alley asks the General Secretary to convey her thanks to all those churches and friends who have so kindly written to her on the receipt of the good news concerning her husband. At present, owing to her accident, she is quite unable to answer these letters, but sends her heart-felt thanks to all who have written to her.



The "ILEHE," used by Rev. J. R. METCALFE, now definitely known to be lost.

"AN APPEAL!"

CALLING ALL SUNDAY SCHOOLS, BIBLE CLASSES AND YOUNG PEOPLES SOCIETIES, AND ALL METHODIST PEOPLE THROUGHOUT NEW ZEALAND.

The Chairman of the Solomon Islands Mission, the Rev. J. F. Goldie, has returned to rehabilitate the work after its disruption by war. Destruction meets his eye everywhere. The Rev. C. T. J. Luxton has also returned to assist him. It is hoped that all our workers will return ere long. All head stations have literally been wiped out. Not a vestige of the equipment built up through many years remains. This appeal is launched to our people for immediate help in building up again school reference libraries, and for material to help re-equip our teachers, most of whom, particularly in Bougainville and Buka have lost everything. The loyalty and Christian steadfastness of the Native Church in the British Solomons won the admiration of the men of the forces who fought there. Now the same story is being repeated on Bougainville, with perhaps added significance because of the Church's more sustained suffering at the hands of the enemy.

WANTED—Helpers who will canvas Methodist Sunday Schools and Homes for the following materials for the Solomons!

For School Libraries and Equipment of Native Teachers.

Picture Rolls. Berean and other Picture cards. Tarbell's and other Sunday School Lesson Books. School Readers. Copies of New Testaments and Bibles. Hymn Books with Music, Methodist, Sankey, Redemption, Alexander, or any other. Educational postcards. Children's Encyclopædias. Bible in pictures and story and Children's story books. Also magazines of the following educational types: "Geographic", "Walkabout", and "My Magazine."

For General Purposes: Puzzles, games and Carpenters' tools.

It is desired that all this material should be sent to the Mission Office, Probert Chambers, Auckland. Don't forget, if posting any packages use, 1½d., 2½d or 10d. stamps for Missions.

25 Years' Service

At the recent meeting of the Foreign Mission Board, the Rev. W. A. Sinclair was warmly congratulated upon the completion of 25 years service with the Board. Mr. Sinclair was appointed as Organising Secretary for Foreign Missions in New Zealand in 1919, and in 1922, when New Zealand assumed full responsibility for the Solomons his designation was changed to General Secretary. He continued as chief executive officer of the Board until his retirement at the 1933 Conference. Upon his return from England in 1934, he was appointed Clerical Treasurer and still serves in that capacity.

The following resolution was carried with hearty unanimity:—

The Board extends to the Rev. W. A. Sinclair its hearty congratulations upon the completion of 25 years service in the Home Organisation of the Foreign Mission Department—13 years as Secretary and 12 as Clerical Treasurer. During that time he has paid two visits to the Solomons and been in constant touch with all parts of the Dominion. For his own and his work's sake his name is held in high regard throughout the Home and Overseas Church and the Board wishes for him much joy in a memory enriched by his close association with such a great work of the Kingdom.

(Continued from page 5).

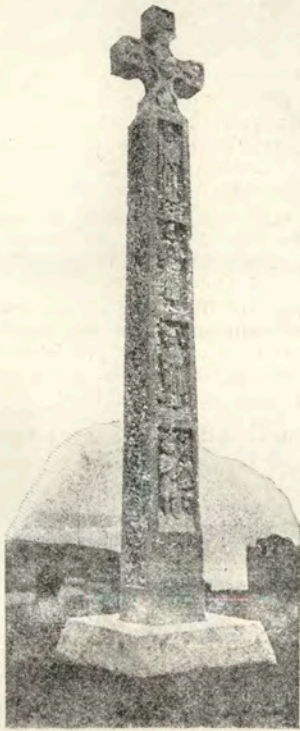
inch of the way. A young Fijian who has lived in his village all his life is used to the "communal" system, where everyone depends on everyone else for their livelihood. All combine their efforts for the common good of the community. He is used to being led and directed. The new experiences and temptations he comes up against once he drifts away from his village include the consumption of liquor which is one of the greatest enemies of the native races—Fijians not excepted. Perhaps the only real weapon a youth can use especially at such a time is the Christian teachings he learnt at Sun-

day School or the daily prayers he was so accustomed to when he was a schoolboy. The saving of youthful Fijian souls from these evils is one of the greatest contributions of the Methodist Church and the welfare of the Fijian race.

Again, due to the great variety of languages and customs among the different races settled in Fiji, quarrels and differences are inevitable. The Mission is doing a great job in the task of solving the problem by admitting to certain of its large schools children of all races who during the course of years at school learn to work together in peace and harmony in spite of their physical differences.

"CHRISTCHURCH 1945"**The N.Z. Churches Think and Plan Together**

HERBERT W. NEWELL, Secretary of the National Council of Churches in N.Z.



CAEDMON CROSS.

The greatest need of our day is the power to think clearly, the power "to have a right judgment in all things," as we pray in the collect for Whit-Sunday. We are surrounded by confusions. Many of the old lines of policy which we took for granted in the world before the War are no longer discernible. And the Apostle James has bidden us, if we lack "wisdom," to ask of God who gives to all freely.

It is then a thing to be grateful for that the Churches in New Zealand, who together make up the National Council of Churches, are unitedly seeking from God that wisdom and right judgment which the Holy Spirit alone can give. For the need is ours altogether, just as the problems that face us are problems for the whole Church.

It is now more than three years since the National Council, in setting up the Commission for the Campaign for Christian Order, planned that it should culminate in a national Conference, which should mark both the end of that part of the task, and the beginning of the long-term work of taking up the tasks which face the Church in the new era with a common determination.

The preparation for this national conference has been systematic and thorough. A strong Commis-

sion set up by the National Council first of all made a careful survey of the field to be covered. Then it set up five strong sub-commissions in different parts of the country, and mapped out for each the subject which it was desired to study. Education and its problems were the concern of Dunedin; the Evangel and its presentation were entrusted to Christchurch. Wellington worked on questions of Industry and Commerce, with a subsidiary group in Palmerston North considering the Land. Rotorua was the centre for a large and influential group which took up questions affecting the Maori people. And in Auckland a strong panel, of which the Rev. A. H. Scrivin was a member, considered the matter of Community, especially as it concerns the Pacific.

All these reports are to be gathered together at a meeting of the full Commission to be held in June, and it will then form the basis for the thinking of the Conference which will meet in Christ's College, Christchurch, for eight crowded days beginning on August 28th.

Two hundred carefully chosen delegates from all the eight churches will be present, and their duty will be to prepare for the Churches a Report which will suggest the lines that we Christian people ought to follow as we seek to express the "mind of Christ" to our country in their most perplexing and momentous times.

While the missionary interests of the Churches overlap into almost all these sub-commissions' reports, the sub-commission on Community in the Pacific will be of special concern to friends of missions among the Methodists. What is to be the Church's relations with the governments in the islands? What is our policy with regard to education and health? Can we work towards unity in our higher education? Can we help to produce leaders from among the native peoples within Church and in State? The Canberra Pact has declared:—"There should be co-operation in encouraging missionary work and all other activities directed towards the improvement of the welfare of the native peoples of the islands and territories of the Pacific."

This declaration makes a solemn challenge to the Church, which we can only meet together, and which we can only meet as we know clearly our own mind and where we ourselves stand.

We of the National Council must earnestly ask for the constant prayers and interest of all friends of Christian Missions for the whole Conference, that "Christchurch 1945" may indeed mark a new stage in the unity of the Church, and a new realisation both of the greatness of our task, and the greatness of God's power in carrying out that task.

Early Days of our ^{THE} Solomon Islands Mission

EXTRACTS FROM THE DIARY OF THE LATE MR. GEORGE BROWN (Continued).

We went through a fine passage, and had a good quiet run to Numanu. We entered the lagoon at 1 p.m. It is a fine atoll, like an elongated horse-shoe in shape, with the entrance through the reef at the open end. There is no entrance all round the circular part. It is very wonderful to see these atolls in the midst of the wide open sea with deep blue water right up to the great breakwater of coral, which encloses the comparatively shallow lagoon inside. The reef is dotted over its whole extent with islands and islets, all of which are evidently growing in size year by year. Each island has a bank of pure white sand at each end, showing newly-made land, in some cases two or more islets are nearly united, and others show that they have been united in years past. We had one very interesting fact made very clear to us. In a chart (the most recent one), made of Numanu in 1888, there was only one island at the entrance of the passage by which we came into the lagoon, and a number of stones were marked on the chart a little further south, but now this place is an islet with a number of cocoanut trees on it, most, or all, of which appeared to be in full bearing.

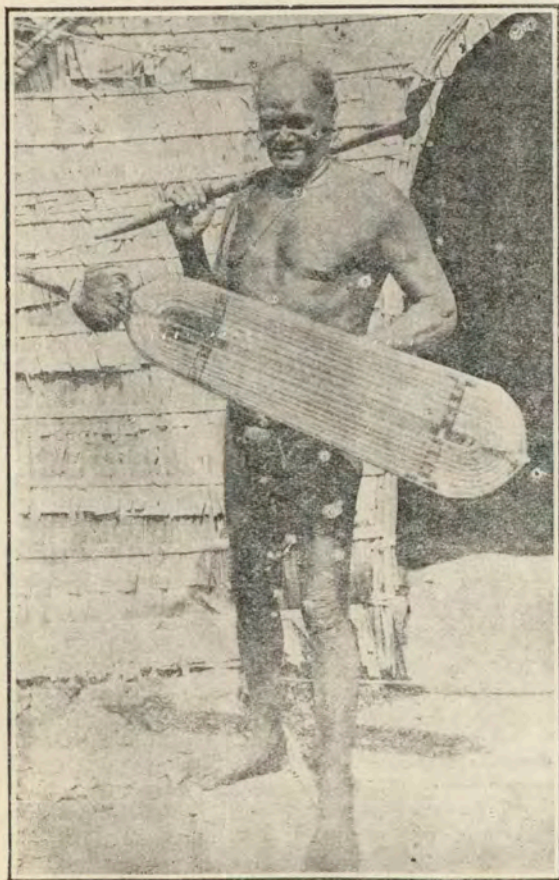
We noticed also that in another passage, where a reef awash is marked in the 1888 chart, there are now four cocoanut trees growing on it. We found good deep water in the lagoon, and were most of the afternoon beating up with a nice breeze. We anchored at 5 p.m., but did not go on shore. The chief and two men came off, and they took all the Lord Howe people to the shore, which was a great relief to us, as the noise they made was just a bit distracting.

The temple is a very large building, but is nearly falling down. The pillars were all covered with plaited sinnett, and when the building was new it must have been very imposing indeed. The idol was by far the best I have seen, and it seemed to us that it was regarded by the people as being the representative of the Deity or Devil, and that it was worshipped by them. The remains of the old Puapua were visible around the feet of the new one, notably the remains of his helmet with long points indicating spears. Our guide told us with great gravity that the old fellow

Used to kill too many people,

so when he got into a state of disrepair, and they made a new idol, they made his headgear much smaller, and did not make so many spear points on it, nor make them as long as in the previous case, and so sought to curtail his powers of mischief. We went ashore at night, and I gave them a lantern exhibition which amazed and delighted them. It was a calm night, and we hung the sheet under the cocoanut trees where it was very dark indeed. They had never seen anything like it before, and I certainly never showed the views under more peculiar circumstances. The place, a lonely atoll, standing alone in the waste of water in the broad Pacific, the crowds of wonder-stricken natives, and only two or three white men present, and yet we were as safe as in any city in our own land, whilst the joy one felt at being able to give so much pleasure, and curious remarks made by the people, especially by our interpreter, Bob, all combined to make the night memorable to us. After the views were shown I took out the burners and the brilliant light of four acetylene gas burners completed the amazement of the people. As there was plenty of carbide unused I left the light burning, and so they soon had another, and larger dance organised, and this they kept up until we were all tired, and I put out the light, packed up, and went on board.

Wednesday, June 25th.—Bob and the natives came on board this morning and we were soon under way. He says the people were all full of wonder at the exhibition last night. They say "you no all same man, you all same devil." This was meant as a great compliment to me. Wind fair, but light. I took photo of new island as we passed out of lagoon. We had light winds and did not anchor at Pelau until about 5 p.m. The night was calm, and we had picked up what we judged to be a good anchorage in this season, but this is a land of surprises, and during the night we had heavy squalls from the N.W., which brought



AN OLD NATIVE CHIEF.

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

54 Apuka Street,
Brooklyn,
Wellington.

Dear "Open Door" Readers,

I have been reading "Shaftesbury Magazine," the journal of the Shaftesbury Society, founded in 1844, as the "Ragged School Union," and whatever were the achievements of the past, they have been grappling with the problems of to-day in no uncertain manner.

I quote one of the stories of the Blitz, to give some idea of the effect on the Society's work, of the latest series of air raids on London, and show how the difficulties have been overcome.

This comes from the Superintendent of Greatfields Hall, Barking. "Early on Sunday morning a bomb fell on the houses opposite the Mission, and property all round is in rather a dreadful state. We are minus a good many windows, and our doors present a problem. One wall is badly bulged, and two others need attention. Our hut is, in my view beyond repair, and our fence is hardly more than a barrier to dogs.

The damage was done at 4.30 a.m. By 11 o'clock we had the worst of the mess cleared, and notices outside, announcing school as usual at 3 p.m. and service at 7 p.m. This created almost as much consternation as the bombs. Forty-nine children attended, and twenty-five adults, and all meetings will run as usual during the week.

We have been able to give tea, and a wash and brush-up to quite a few folk."

My friends, can you visualise such a happening? Can you imagine the grit and courage necessary to cope with such situations?

Perhaps you cannot, but gratefully remembering our preservation from the horrors of actual warfare, let us to our tasks with greater willingness, realising that the difficulties confronting us are infinitesimal in comparison with those facing the people of England.

"Oh, men and women of England, salt of the stricken earth,

How shall we fathom your courage; how shall we count your worth?"

We rejoice in the knowledge that the Rev. C. T. J. Luxton has been able to return to the Solomons, and pray that the door may open wider ere long.

You will be interested to know that £13/5/- has been added to the Union Funds, as a result of Mr. Luxton's efforts on our behalf, in selling the old coins sent to him by members of the M.W.M.U. We appreciate Mr. Luxton's interest and help, and would ask that if anyone has still some old coins to be sold, they be forwarded to Mrs. Denby, 63 Beauchamp St., Karori, Wellington.

We are deeply thankful to hear of the safety of the Rev. Don. Alley, and pray for continued preservation. Glad also to hear that Mrs. Alley is gradually recovering from her accident.

Joy and sorrow are not far removed, and we think of the passing of Mrs. Smethurst, our Dominion Box Organiser, since the inception of the Box Dept.

No one has had a greater love for our Missionary work, (both Home and Overseas) than Mrs. Smethurst, and she will be greatly missed by many, both Pakeha and Maori, who knew of her personal work and interest.

The M.W.M.U. is a beneficiary under Mrs. Smethurst's will, though to what extent we do not know as yet. It will be our desire as an Executive, to carry out Mrs. Smethurst's wishes as expressed in her will, and so honour the trust placed in us.

As I write, we await word of the cessation of hostilities in Europe. Let us thank God when that word comes, and pray that ere long war in the Pacific will also cease. Oh that men might know His way! He will guide our feet in the way of peace. Peace will come only as Christ leads us. It is the fruit of His Leadership, His Government and His rule. He offers to lead the way. He offers to go with us and before us. The most welcome news that could be given to this war-torn world would be that of permanent peace. That news can only be given as we submit our personal and national life and policies to the Leadership and Kingship of Jesus Christ. He is our peace!

Greetings and best wishes to you each one,

MABEL R. NICHOLSON.

SOUTHLAND DISTRICT.

Southland District Council Meeting was held in conjunction with the Day of Prayer on March 2nd, at Central Methodist Sunday School Hall, Invercargill. Council was held in the morning and representatives were present from Gore, Mataura, Bluff, Tuatapere, Riverton, Invercargill and the Evening Auxiliary. Riverton, with a membership of only six, deserves special mention for raising the sum of £22/15/- for rehabilitation. The Evening Auxiliary raised £14 for the purchase of a bed at Kurahuna Girls' school. Just prior to Christmas the King's Messengers' of St. Peter's, Invercargill, under the leadership of Mesdames Chisnall and D. Brown and Hefford held a very successful sale. They raised the substantial sum of £23.

Each year some enthusiasts of St. Peter's arrange blackberrying parties and give the proceeds of the sale of berries to missions. This year their contribution was £1. Day of Prayer is the day that auxiliaries bring their clothing for the Maoris and four sacks were collected for Sister Ivy's work. At 2 p.m., Mrs. Stanley Brown conducted a devotional period in the church, followed by com-

THE OPEN DOOR

munion. Later, in the Sunday School, several ladies led in prayer. Afternoon tea rounded off a very busy day.

THAMES VALLEY DISTRICT.

The quarterly meeting of the council was held at Paeroa on February 19th and the attendance of 22 was representative. Rev. Nelson's communion service to precede our first meeting for 1945 set a high tone and we are grateful to him. Two new officers, Mrs. Coombe, Depot Manager, and Mrs. Parton, Gleaner's Secretary, were introduced and they made appeals for their departments. Conference representation was fully discussed and nominations asked for a ballot next meeting on June 6th., at Te Aroha. **Conventions:** It was decided to accept Matamata's invitation to hold one on May 2nd, and Thames has accepted the responsibility of one on 3th May to cater for that end of the district and arrangements are well in hand, so we can look for two helpful days of fellowship together. Our president, Mrs. Eastwood, gladly acceded to a request from Paeroa, Ngatea and Tauranga for a visit in March and we acknowledge her visits to Matamata, Morrinsville, Thames and Putaruru. She has covered the district and given a comprehensive report. Attendances throughout the district are well maintained. Matamata reports a new member, Thames two, with the loss of one. Stamp activity continues. The social side covers a garden party at Ngatea, a conversation at Te Aroha. Rev. Brook's conference report specially emphasised the missionary section at Eastport Road and Springdale and Mrs. Brook's talk at Eastport Road on her brother's work in and for a mission school in Fiji was a fresh interest and both speakers were appreciated. Rotorua commenced their 1945 session round the communion table, a very commendable idea. Our council is one of the recently formed ones and as we work together we value afresh the individual effort, together making the whole—a worthwhile contribution to the work so near to our hearts.

WEST COAST DISTRICT.

District Council meeting was held on February 21st in the Methodist Sunday School Hall at Greymouth. There were eight members present. The president, Mrs. Schaefer, opened the meeting with a devotional period. Miss Hayman, of Hokitika, vice-

president of the District Council, read a short report in which she said that a large number of used stamps had been handed in to be cleaned and sold. Three parcels of clothing had been sent to Auckland. Several members in our country districts have had "The Open Door" sent on to them. No report was received from Westport or Reefton. Two of the District Council officers are leaving shortly—Miss Hayman from Hokitika and Mrs. Garner from Greymouth. Mrs. Schaefer thanked them for their help in the past and wished them well in the future. Mrs. Garner has been an active church worker and was treasurer of the auxiliary for over nineteen years. The convention, to be held in May, was discussed and it was proposed for Reefton and Westport to combine — Hokitika ladies to come to Greymouth. Mrs. Schaefer closed the meeting with the benediction and afternoon tea was served.

NORTHLAND DISTRICT.

Mrs. Court's residence, Whangarei, was the 'mountain top' for the Northland District Council meeting and the convention held on May 1st. Delegates were present from Kaeo, Rawene, Kawa Kawa, Rehia, Dargaville, Whangarei and Whangarei Young Women's group, also Sisters May and Jean and Mrs. Metcalfe. Apologies were received from Manganui, Russell and Ruawai. Morning devotions combined with sub-district executive—led by Rev. C. Oldfield. Roll call and business session was held to discuss recommendations from Dominion executive. The afternoon session commenced with communion service at the church, conducted by Revs. G. Brown and Te Tuhi. The Easter Offering of £20/4/- was dedicated at this service. Interesting reports of auxiliaries were received. Trading tables, birthday leagues and social afternoons are popular methods of augmenting funds. Some auxiliaries meet bi-monthly and some quarterly. Transport is difficult in some cases. Port Albert expressed a desire to re-affiliate next auxiliary year with Northland, owing to transport being less difficult. More gleaners' boxes have been placed by several auxiliaries. Closing devotions conducted by our president, Mrs. Court, were a fitting close to our day of inspiration and fellowship. Her theme was "Religion—defined as friendship with God on a very high plane and with God's friends." The session closed with the Dominion President's prayer "make us Worthy of Victory."

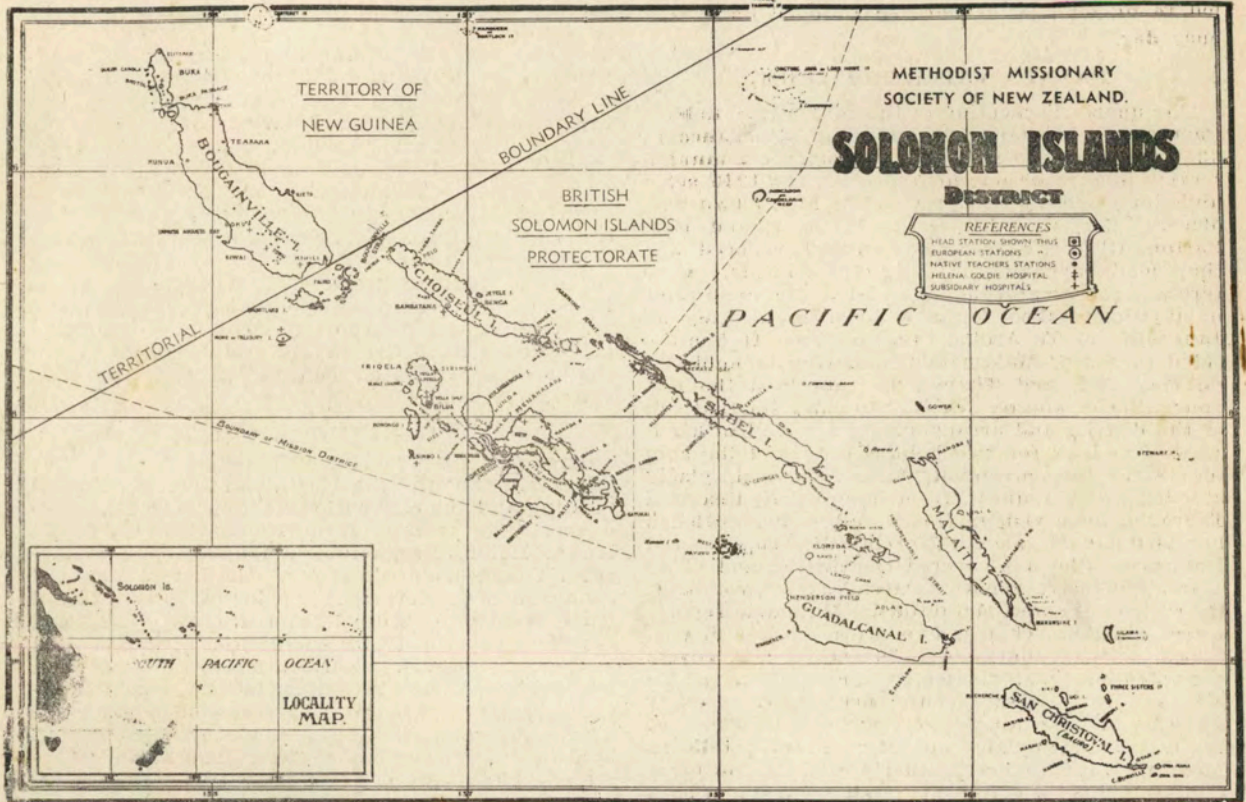
(Continued from page 7).

The songs and dances occupied a long time during which there was not a dull moment, and even included, as an encore, "She'll be coming round the mountain" in good English, and sung with great gusto and in harmony. They also sang "Lead, Kindly Light" in their own tongue, and another native song to the tune of "Come all ye faithful." At the conclusion of the show a Major read to them, translated by the supreme Headman of the island, a speech of thanks from the G.O.C., and then a present was made to each one separately, as his name was called and he was introduced to the audience. It was a great moment for them, I can tell you. The supreme chief, an old man, son of a savage, took the "mike" in his hand, and replied, in perfect English, "Thank you sir, and

a Merry Christmas, everybody." Then they and the New Zealand choir and the audience joined in the National Anthem to end a wonderful and impressive show.

It is wonderful to see the effect of the great work done by the missionaries and the love of the natives for their teachers, their schools and their singing. It shows great credit to them also, and particularly to the missionary, Mr. Voyce, for arranging the programme. He said that he hoped the audience would bear with them while they made each presentation separately, as they didn't often get in the limelight and would never forget that day. To judge by their wide grins he was right and they were simply revelling in the fact that a bit of a fuss was being made of them."

THE OPEN DOOR



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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