

Mrs. Greathead

VOL. XXV., No. 2.

PUBLISHED QUARTERLY.

The Open Door

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

SEPTEMBER, 1946.



Launch towing barge of cargo.

"A Great Door & Effectual is opened unto us"

ST. PAUL.

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British & Foreign Bible Society — N.Z. Centenary

We rejoice with the British and Foreign Bible Society in the attainment of its Centenary in New Zealand and thank God for the devoted men and women who, through a hundred years, have ceased not in their endeavour to make available to Maori and Pakeha alike the Word of God. That success has attended their efforts is made apparent in the interesting centennial booklet "The Bible and the Bible Society in New Zealand" just published.

The New Zealand Auxiliary of the Bible Society was brought into being at a meeting in the then Wesleyan Chapel in Auckland on September 2nd, 1846, presided over by the Rev. Walter Lawry who declared that to have a share in promoting the objects of the British and Foreign Bible Society was no small honour and an occasion of solemn satisfaction. The speech of the evening was made by another Wesleyan missionary who declared:—

"We cannot, Mr. Chairman, but most cordially approve of the British and Foreign Bible Society, its object is so noble . . . This Society has sent, through the Wesleyan Missionary Society alone, to these islands, 15,000 copies of the New Testament, part of which have already been distributed—as many, if not more copies, have been handed over to a kindred Society. We cannot now, Sir, say as a New Zealand chief at Kawhia said to your excellent predecessor in the superintendence of the Wesleyan Mission, Mr. Waterhouse—"Ka

nui to koutou whare"—'You have a large house.' 'Otia kahore he rama, hei whakamarama'—'But you have no lamps to put in to lighten it.' Meaning, you have a large Church but no Scriptures to illuminate it—for we had not then received the noble grant of New Testaments. Thank God the house is as large as ever or larger; and best of all it is well illuminated by the Word of God."

The resolution naming the committee was moved by yet another Wesleyan—the Rev. J. Buller—who said:—

"I am sure it may be fairly presumed that each and all the respected individuals herein named will feel themselves honoured by being thus connected with an institution so noble, so catholic, so divine as the British and Foreign Bible Society . . . I cannot, Sir, for a moment conceive that any man who professes himself a Protestant . . . can withhold his influence or refuse co-operation with such a Society as this . . . Had the Bible Society done no more than it has accomplished in New Zealand it had done much."

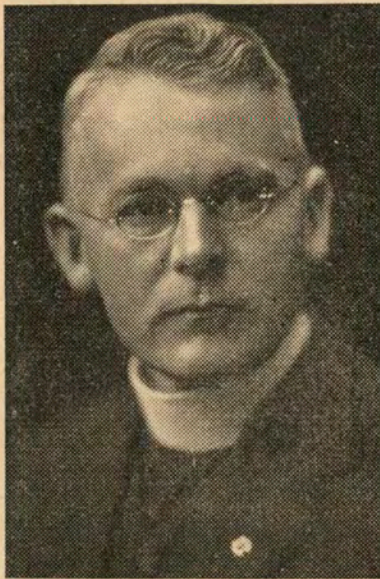
We draw special attention to the part played by Methodism at the inaugural meeting with a measure of pride and gratitude but mainly to stress the fact that they set a standard for us who face the beginnings of the second century of this great Society's history in New Zealand. At the beginning of the first century the Bible, in part or whole, had been translated into 150 languages; at the beginning of the second this living Word of God is read by hundreds of millions of men and women of every country and colour in 1066 languages. The Bible is still the world's best seller and its message is carried to the uttermost parts of the earth. These impressive facts should challenge us to a deep sense of responsibility to the great Bible Society that in such a large measure has made them possible.

Operating through its Sydney Auxiliary the Bible Society played an important part in publishing the first Scriptures in Maori in 1827. "A complete edition of the New Testament," states the Rev. W. C. Comber, M.A., in the Centennial booklet, was issued at Paihia by the Church Mission in 1837 . . . Later, the Committee of the British and Foreign Bible Society undertook to defray the expense of printing 2,000 copies." The translation of the Old Testament was completed in 1857 and the first Maori Bible in a single volume left the Bible Society press in London in 1868. The present big task of revising the third edition and publishing the fourth is being carried out under the supervision of the British and Foreign Bible Society.

Beyond these shores in the wide Pacific, this great Society whose Centennial in New Zealand we acclaim, has played a vital part in bringing in the



Kingdom of God. In Tonga, Samoa, Fiji, Rotuma, New Guinea and Papua—to mention only Methodist



Rev. David Calder, E.D., B.A.

mission fields—the complete Bible in their own tongue is treasured by the people while the Gospels, Acts of the Apostles, and other portions have been published by the Society in five languages of the Western Solomons and we are assured of its help with other languages already reduced to writing. At the present time the Society's Press in Melbourne is re-printing the four Gospels in the Roviana tongue to replace stocks lost as a result of the recent war.

Through its century of outstanding service the New Zealand Auxiliary has been served and led by many good and able men and women. We honour them all and thank God for their vision and devotion. We desire, however, to pay a special tribute to the Rev. David Calder, E.D., B.A., who, after twenty-two years of distinguished service as Dominion Secretary, is about to retire. The effectiveness and inspiration of Mr. Calder's leadership may be gauged in some measure by the fact that from the time he assumed office to the end of his twenty-first year the New Zealand contributions to the Bible Society increased from £6,500 to £21,848 and totalled no less than £260,580.

What then shall we do on this truly great Centennial occasion— Surely it must be for all who have entered into the wonderful heritage of God's Holy Word a time of re-dedication and of whole-hearted support for the British and Foreign Bible Society.

JONKONG

By REV. C. T. J. LUXTON.

When we were travelling through the Buka area about ten days ago we met a canoe travelling north; a hearty hail greeted us; it was Jonkong, one of our teachers.

I have just returned from another trip to Buka. On arrival there, even before we had dropped anchor, a canoe came alongside and we were told that Jonkong was dead.

As he had been a fine Christian in life, so also in death he bore a fine witness.

Jonkong was the elder son of Galis, Chief of Petats Island. He received his education at our Mission School on Buka and at our College in the Solomon Islands. On returning from College he was appointed to the Teop district, and there served with distinction under Rev. Don Alley. He did particularly notable work among the primitive people in the mountains.

When the Japanese invaded Bougainville, Jonkong remained as long as he could at his mountain village. When at last he had to flee, he crossed the mountains, linked up with Usaia, and became associated with him in his patrol work on behalf of the Allies. They had many adventures and many narrow escapes. Jonkong was in charge of the portable radio which was carried on patrols through the Japanese lines and from which was relayed much valuable information. On one occasion they were surprised, their equipment captured, their officer shot, and they barely escaped with their lives.

As soon as he could gain his release from military duties he returned to the Teop area as teacher. Just recently he was invited to come north into the Buka district to establish Methodist mission

work in a village which had previously been closed to us.

While in the district he took the opportunity of visiting his parents, and it was while he was at home that he took ill and died after a short illness. His friends desired to take him to the government native hospital, but a storm was raging and they could not venture forth on the fifteen-mile canoe journey until the storm subsided, but before the storm ceased he had passed on.

He had been very cheerful throughout his illness. On the Sunday morning he called his father and friends and told them that he would soon be leaving them.

"You must not be sorrowful at my death. I am very happy. I have tried to follow the Way of our Lord Jesus Christ, and now God is calling me. Everything is all right. I wish I could see the minister and Usaia. I can hear wonderful singing; they are waiting for me on the other side of the river." Turning to his father he again said, "Do not be sad, all is well. Remain steadfast in the Lotu."

He then read several passages from the Gospel of Mark, and sang a hymn. Without speaking again he passed on in complete serenity.

We rejoice in his faith, and we are sure that his ministry among his people will have a lasting effect.

Our sympathy goes out to his parents in the loss of their son. Their only other son had previously been killed during an air raid in Rabaul. The two elder of the three daughters are married to mission teachers, and they will assist in the carrying on of the work to which their brothers had desired to dedicate their lives.

"WE BUILD AGAIN!"

A Message from the Vice-President



Mr. J. Tyler, Vice-President of the Conference.

Dear Friends,

It is a great privilege and honour to be associated in the cause of our Overseas Missions in the Solomon Islands. Rev. J. F. Goldie and all his gallant assistants are worthy of all the praise we can give.

Many of us remember the beginnings, the adverse conditions, the toil and hardship they endured when pioneering among a treacherous, suspicious, idol and spirit worshipping people. Now, thank God, we glory in the wonderful results, we know of many thousands who are God-fearing, devoted Christians ever seeking to serve our Lord and His Church.

So we confidently acclaim that no greater achievement has been wrought by any church or society than this transformation in the Solomons during the past 44 years. From our Missionaries we have frequently received glowing testimonies of conversions and transformed lives. To these we now add the tributes from the officers and men who have served in the Forces in the Pacific conflict. Their records of events reveal that the members of our Native Church have in a most remarkable manner achieved heroism and courage, skill and sagacity, loving care and hospitality with conspicuous service which was effective in the saving of the lives of thousands of our men during the conflict with the Japanese. I am therefore persuaded that in years to come when the full story is recorded, the triumphs of this magnificent Mission enterprise will not be surpassed. This work, therefore, stands as an immense monument to the labour and sacrifice of the Missionaries and workers in the

field and to those in the Home Church who have made the work possible. An Australian Officer summarises the part played by the Island Natives in these words: 'I doubt whether people realise how much we owe to these simple people of nature. Without their aid our positions would have become quickly untenable, and perhaps the Japs would now have had a strangle hold upon our country. Quite apart from the wonderful work they did in carrying out our wounded to safety, and also the great job they did to maintain the food and ammunition supplies to the front line, they acted as guides for parties and individuals cut off from their units, they fed and cared for them, asking nothing in return. They performed dangerous treks into enemy-occupied areas and brought back valuable information. They helped to build roads and bridges, they drained malarial swamps and assisted the Allies in a hundred and one ways.'

We also have Henry P. Van Dusen's selection of tributes from hundreds which have drifted in to him largely from men of the American forces and which have been built into his book "They Found the Church There!" This study is really an inspiration. I should like to quote one from Lowell Cutler, a serviceman from Iowa, he wrote: "The people are so friendly that it amazes us. Something happened here which, if I hadn't witnessed with my own eyes I would never have believed. I think it will interest you. While at the front line positions we had 2 dozen native workers with us, and it amazed us to see these black people holding prayer meetings every night, singing songs we all knew in their native tongue, giving thanks to God in prayer for their blessings and praying for the American soldiers to be victorious.

"Many a night as I stood and listened to them, I could feel the pull of God, and my heart would fill my throat and almost bring tears to my eyes. The missionaries have really done a job over here, and can never get enough credit for their work."

With this knowledge of the loyalty of the natives our men have returned, but find all which they had built up has been blasted to the ground. They bravely start their work again in faith, believing that we shall support them. The policy of the Mission Board is to keep a strong, efficient team of missionaries, doctor, nurses and teachers in the field, and that the Gospel of Christ shall permeate as quickly as possible all parts of the Solomons committed to our care.

Our programme includes Healing, Teaching and Training to make leaders, educating and fitting young and old to live a full life. To this end we have resolved to rebuild our Churches, Hospitals, Schools, Training Institutions, Missionaries' Homes and provide all the equipment necessary to efficiently control the work.

I sincerely join with our revered President in urging young and old of the importance of developing a high spiritual life in the Home Church; this is the sure way of achieving the consummation of our Overseas Missions and accomplishing the extension of our Lord's Kingdom here and abroad.

JAS. TYLER.

Startling Statistics

REPORTED AT FIRST QUARTERLY MEETING ON BOUGAINVILLE FOR 4½ YEARS.

By REV. A. H. VOYCE.

We conducted the first Quarterly Meeting for 4½ years—since January, 1942. I gave the Teachers a certain amount of paper and other school material to take back with them, but it will be a long time before we get back to normal in such matters.

The statistics give colour to the claim that I have constantly made when in N.Z.—that Bougainville has suffered more than any other Island in the Solomons from the Japanese invasion—and probably Siwai more than most other districts. The decrease in village populations is serious in many instances, and the very small number of births during the war period is the most serious aspect of the population position. There are large numbers of villages where no births have been recorded in nearly five years—and this on top of the tremendous percentage of deaths.

Generally, there have been less deaths in the mountain villages, than in those on the flats, where the people who had run away to the mountains

from the Japs were not accustomed to the cold conditions existing there. But that does not hold good in all instances, as witness two mountain villages listed, namely Hanog and Okomo.

We have managed to find teachers, or temporary teachers for all stations. Our New Britain teachers, who after leaving the refugees' camp at Torokina, were sent to Buka just before my arrival here, are returning to their Kieta villages. The "Daphne" is round there now returning them. On the way, she is dropping a new Government man at Buin Hospital.

I think the last of my teachers—some four or five of them—have been released by ANGAU this week, and have returned to Siwai from Buin, where they have been working as medical orderlies.

I send you a translation of a letter received some time ago from a New Britain teacher at Teop-Ekonia Te Koro—who appears to take the lead in Lotu matters over that way.

I expect the "Daphne" back from Buin to-morrow, when we will return to Torokina and the Luxton's will go to Buka and Teop to conduct the Quarterly Meetings there. They will be away two to three weeks, and after their return we will come down to South Bougainville again, hoping to get into Siwai to stay for a few weeks. Meantime, I am engaged in sorting and properly storing out property here.

—A. H. Voyce.



A South Bougainville Village.

Increased Membership at Vella Lavella

Our Quarterly meeting was held recently and with the exception of one village on Ranonga our work was in very good heart. The statistics reveal an increase in membership but mostly due to increases in infant membership although there was some in the other divisions. The birth rate is also higher than the death rate.

Our schools are all functioning well and those students on the head station who are in attendance are making good progress.

The patrol work this quarter has been to Bulana and Sabora where services were conducted, also a marriage solemnised and a funeral conducted. We anticipate leaving for Ranonga on Friday but a S.E. wind started last night and unless it abates we will have to wait a further opportunity. Silas Lezutuni's canoe is being utilised for the trip and is available for distant transport but we

have already selected and cut the tree from which we hope to make a ten or twelve man canoe for use at the head station. The launch is away most of the time with Mr. Goldie so we must at present make local arrangements in case transport is urgently needed for cases of sickness. We hope that e'er long the position will be eased considerably.

Our new school building has been completed and the building programme proceeds although Samson Mitau our chief carpenter has been off ill. He is recovering and hopes to start again next week.

The garden is doing well and we commenced to harvest rice yesterday. It was planted just before Christmas. We also have another area under cultivation and have an excellent strike but this will not be ready until October or November. We anticipate securing our first potatoes by the end of this month after which our food situation should be easier.

—A. W. E. Silvester.

History in the Making

Great Easter Services—Increased Membership

EXTRACTS FOR THE REV. J. F. GOLDIE'S RECENT LETTERS.

We had a great Easter at Roviana — the biggest gathering of Methodists for many years. The Chiefs had secured and arranged for the use of a great building used by the Americans as a huge storehouse. On Good Friday this was crowded, and again on Easter Sunday. I conducted four services on the Sunday, and every one of them was crowded with eager, intelligent worshippers: I should say that in round numbers we had nearly, if not quite, a thousand people. It was a great time, and put new heart into our folk and new strength into me. The singing was simply glorious. I have never heard our old Methodist tunes sung like it. Of course the great Hallelujah Chorus—without which no great festival would be complete—was rendered, and they meant every word of it. As the seven choirs sang Handel's masterpiece I was greatly moved and I felt that this great chorus had never been rendered before in such appropriate setting.

There right before our eyes, is history in the making; the Kingdoms of this world actually becoming the Kingdom of His Christ. I have never heard that great chorus rendered so effectually. Several accepted Christ as their Saviour during the services, and I am sure the faith of many was strengthened. We held the service right on the very battlefield—in fact Munda is one vast battlefield. As I looked around me and then at the crowd of earnest worshippers—with the light of inner peace in their faces—the words came to me, "In the Cross of Christ I glory towering o'er the wrecks of time." "The gates of hell shall not prevail against it."

I have just completed another trip right round my circuit—not in a canoe this time, but in the handy little launch. But I really do not think that I deserve much sympathy. The people here are simply wonderful. They make the way very easy for me. At present I have no continuing city, but at home in all the districts. "I am a man of many

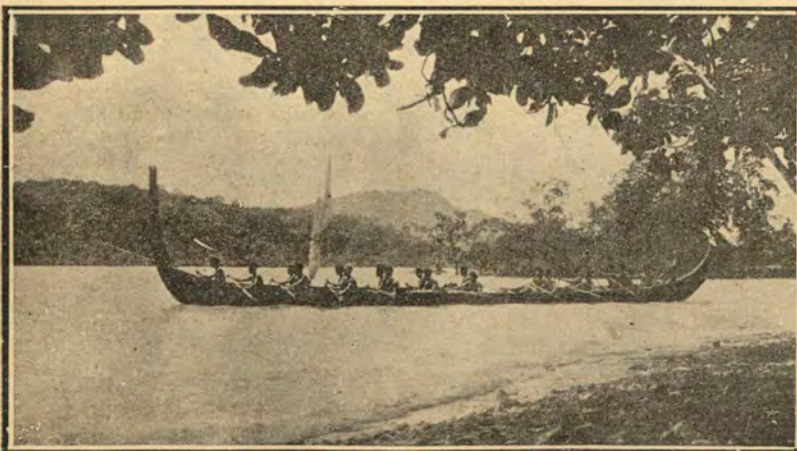
mansions," and I have no less than seven fine houses (made of leaf, of course) in various places, and last week when round in the Kusage District they were building still another. Their explanation was that "You give a week to Roviana, a week to Wana Wana, etc., and we are determined to have you for a week or more here." The Kusage people are the great canoe builders of the district, and I had ordered a very large canoe before I got the launch. They had finished the canoe, and I offered to pay them the usual price, but they refused, saying that the canoe was for God's work, and they were working for God in building it. Yet some people have spoken of these people as "rice Christians."

After spending Easter week at Roviana, I came on to Saikili, and was agreeably surprised and delighted with the altered condition of things. This village, you will remember, was my one disappointment when I visited the place in a canoe. The change is wonderful. A new church and a new school house, and new heart to work, a new incentive to live found in the Gospel of our Lord Jesus Christ.

Sister Lina is hard at it. If ever a woman had her heart in her work it is Sister Lina. She and Sister Effie are doing great work in school at Bilua. What Mr. Silvester will do when they have to come to Roviana I don't know. We are asking very urgently for a teaching Sister for Bilua, but no one offers. How is it that so few teachers offer for this work, and so many nurses, It surely cannot be that they are generally less interested in the wider concerns of the Kingdom of God. We could do with two good teachers right away. Sister Joy has been doing splendid work at Bilua, and is kept more than busy.

Mr. Silvester is mastering his difficulties splendidly and his circuit ought soon be back to normal or better than normal. Here I am rather undecided about the head station. Last week I went all over the old station at Kokegolo. I was there nearly all day, and reluctantly came to the conclusion that we could not use it again. It is blown to pieces, the hill has been undermined by dugouts and caves, and much of the hill on which our house stood has been quarried for material for road-making until not much is left. I am now looking for some better place nearby.

Next week I will be able to visit Choiseul, Fauro and Mono. So far I have not visited that part of the District, but am now offered a trip in one of the Government vessels. Margaret and her children are at Munda, but how they are to get up to Bougainville I cannot yet see—unless Mr. Voyce can run



Transport by Canoe.

down for them. The little launch is not capable of making such a journey with women and children on board.

For several reasons the educational work must be speedily restored at Roviana. Crowds of young men are waiting very impatiently to enter school and college, and will find other interests in a very short time. They are standing firm in the expectation that our own work will soon be in active operation again. If they are disappointed in this we will be the losers, as young fellows growing older all the time cannot afford to wait. I stress this point.

Generally speaking, the work in this circuit, and to a less extent in the Bilua circuit, is coming right back to pre-war standards. During the war and since, there has been a remarkable increase in the number of adherents of our Church, and the Church has stood the test of the Jap. invasion very well indeed.

Here in the Marovo our work is almost back to normal, with the exception of necessary equipment. The beautiful village of Patutiva is taking shape, and will be more beautiful than ever. The strange thing about the work here is that instead of showing a decrease, we have an increase of 140 over our 1942 returns. I have no doubt that this will be the case in the other parts of the District.

Things are getting much worse in matters of transport and mails. I have had no letter from you for quite a long time, and I have not been able to get any away. As far as I know there is only the

little "Kurimarau" running from Suva occasionally to bring mails.

We will be delighted to see you in the Solomons, and will give you a right royal welcome. The natives never forget your visit in 1935, and they always mention you in their prayers. It is the difficulty of transport that worries me. The little launch is of immense service to me, but she has no room for anything on a long journey but fuel and a few stores. The cabin and cockpit are loaded with drums of oil. However, we may in a few months be able to get something in the way of a vessel to take us round the District. The trouble with a charter—even if that were possible—is that every day lying at ports means money. I would like you to be here with us to fix the final form of things to come.

It is now certain that every head station will have to be rebuilt, and we are ready to proceed immediately with the restoration of buildings, etc. if we could get materials and transport. Until these are available it's no use bringing builders and others on to the field, but we are keen to get on with the job. In the meantime sites can be cleared and prepared ready to get a swinging start. Of course in the meantime Churches, Fellowship Meetings, Native Councils and progressive educational work are all in great activity—but suffering from want of proper equipment.

As far as I know every member of the staff is in good health and heart. I feel wonderfully fit. I take two services every day—one at 6 a.m. and the other at 7 p.m. On Sundays I generally conduct four services, and feel none the worse for it.

Re-Building at Teop

Translation of a letter by the Native New Britain teacher at Teop, who in the absence of a Minister seems to have assumed some measure of responsibility of control:

Dear A. H. Voyce,

All of us teachers are very happy to have received your letter which came to us in January, and we are delighted to know you are not far away, at Torokina.

There are two things we are busy preparing for at Teop just now. First we are preparing to open a new Church at Teop on April 4, and then on April 5 we are keeping Good Friday. We are keeping it on that day because we have been unable to discover what is the true day for Good Friday this year.

This year from January to March the people of the Lotu, are rallying around and getting the work under weigh again, planting food, rebuilding villages and doing many other necessary things.

Many of our teachers have rebuilt their houses on their stations, 11 new Churches have been built, some others are in the process of building. On

March 7, we conducted Class Meeting, and we intend to have another on April 5. I think it is right that we should help in this way, as it will be a long time before you can come to see us. We don't want our work to be weak.

There is a new place where we have placed a teacher, named Tinputs. I told the headman who asked us to start work in his village, about what you said if any new villages want the "Lotu," and he replied: It is my ground, and I want your Lotu. I replied "Alright we will try it. It will be your fault if later we are sorry and ashamed if you are not faithful to your present purpose." He replied "You mustn't be afraid."

All the teachers are anxious to see you. There are weddings and baptisms to conduct.

One other thing. During the war our teachers thought it was not good that the people should be left without the "Lotu," for we all must be constant in prayer. So many of the natives came to "Lotu."

God will help us all in our work and in all our lives if we remember the name of our God. Amen.

Ekonia To Koro.

Church and State in Educational Matters

The following report is so significant that we reproduce it in full:

"Proposals for the further co-operation of Church and State in educational matters in British Africa, in view of the rapid growth of native administrations after the war, and the government's plans for extending the educational system.

"1. The importance of religion in the growing educational system of Africa cannot be overestimated. Animism can keep together a primitive tribal community so long only as the people remain primitive and the conditions of life are simple. It cannot stand before modern science or the general spirit of the age; it will disappear as the tribal system itself will disappear, and must be replaced by another religion unless society is to disintegrate rapidly into materialism. The only two religions in the field are Mohammedanism and Christianity. The former may not survive a general education based on modern science, but it is realised that in the interim an impartial government must consider it as being of importance in preventing the dissolution of society and accord it due recognition. The latter is divided into different bodies; this fact is part of the problem.

"2. Neither the missions nor the growing churches will be able to cover the whole field of African education; there is emerging a State system of education which is gathering momentum. The churches, however well organised, could not administer an educational system for the whole of Africa (outside recognised Mohammedan areas). There is a widespread assumption that educational development means the gradual growth of government-subsidised church schools all over Africa. The essential need is for long-range vision, which does not ignore the past but tends towards an integrated system, not necessarily always uniform but in which the education is impregnated with religion and where the education is good and well organised with a well-trained and well-paid staff under the general guidance and help of the State.

"3. Co-operation between Church and State can only be possible if both parties recognise the principles embodied in these three propositions: (a) Whatever the faults of institutional religion the State must recognise that denominational Christianity (or for that matter Mohammedanism) is a tremendous spiritual force which cannot be reproduced by an attempt to build up a system of State schools on a vague and undefined formula of Christian or Mohammedan ethics. (b) Similarly the churches appreciate the strength of the State's objection to what it regards as competition in religious interests in the school system. They realise that unless they can come to a common understanding in those areas where competition exists they may have to accept the inevitable consequence that the State will ignore them and develop education largely without their help. (c) There must be freedom of conscience and religious propaganda within the British Empire so long as it does not provoke civil unrest. This particularly poses a conundrum in backward Mohammedan areas which has not yet been resolved; but it also refers to methods employed in some areas where Protestants and Roman Catholics have to live side by side.

"4. Circumstances differ in different parts of Africa and there is no panacea applicable to all.

Most areas, however, contain similar categories of schools, though in varying proportions: (1) church schools, (2) government schools, (3) native administration schools, (4) Mohammedan schools, (5) private schools. The following suggestions are put forward as indicating the line along which solution of the problems of relationship may be found:

"Boards of Control. (a) No integrated system of education is possible where there is overlapping of several competing interests; and further as the educational system must spring from the community with its diverse influences it may well be essential that in each educational area there should be an education committee constituted by government, to which all the important interests of the area nominate their representatives, charged with the public duty of deciding the best distribution of schools within the area, together with such other duties as may by agreement be assigned to it. (b) These different categories of schools, whether severally or in groups, should be under boards of management (whether regional or local depends on the influence, size, and type of school or schools. (c) The Church in respect of church schools shall be represented on the boards of management in the proportion of two to one as compared with representatives appointed by government. In State schools the proportion will be in the inverse ratio. (d) Each interest in any colony or protectorate may be required by government to have centralised trust bodies which would hold their schools under legal trust.

"Agreed Syllabus of Instruction. (a) In church schools attended by pupils belonging to only one Christian body the authorities of that body shall have complete freedom to arrange the religious teaching and worship according to their own tenets and practices.

"(b) In church schools in a single school area where there are various Christian bodies there shall, where the religious authorities desire it, be provision for a uniform syllabus for religious teaching and for corporate worship. Right of entry for denominational instruction must be safeguarded. A conscience clause shall operate. (c) In State schools, including those of a native administration, there shall be an agreed syllabus for Christian instruction and a period of worship taken by Christian teachers, approved by the bodies concerned, who are prepared to do this work and who have been specially trained for it. A conscience clause shall operate and, wherever possible, there shall be a provision for separate denominational teaching given by persons approved by the denomination and the board of management.

"Provision for Minorities. Special arrangements for religious teaching shall be made where a minority of Christians go to Mohammedan schools in single school areas and vice-versa.

"Inspection. Religious education in the schools shall be open to inspection by the religious bodies concerned.

"5. It is to be hoped that the experiment in co-operation will familiarise the Church and the State with each other's functions, and will promote still further a mutual respect and trust which would pave the way for greater unification and efficiency, while maintaining the religious basis of education.

Missions in This New Age

By DR. JOHN W. BURTON in "World Outlook."

Australasia is an area where great moral and spiritual transformations have taken place. Less than 150 years ago, when America was being shaped, the South Pacific was wholly heathen. Head-hunting, cannibalism, widow-strangling, and infanticide were commonplace.

To-day, nearly all the island fields are evangelised and there are strong native churches, self-supporting, self-governing, and self-propagating. In Australia the Methodist Church has a membership of 750,000, 10 per cent. of the total population, with an additional 250,000 brown Methodists in the South Sea Islands.

When the war came our native people experienced an apocalypse of violence and of bloody death such as they had never known in their savage state. All our missions suffered greatly. There was serious dislocation in places which actual war did not touch—in Tonga, Samoa, and Fiji—while tragedy, stark and brutal, trampled death over people in New Guinea, in Papua, the Solomon Islands, and North Australia.



Dr. John Wear Burton, President-General of the Methodist Church of Australia.

Eleven or twelve of our missionaries were taken prisoners of war and perished. There were many who wondered what would be the effect of this hellish business upon our native Christians, but by and large they evidenced magnificent loyalty to Jesus Christ and manifested, as stretcher-bearers, burden-carriers, and ready helpers, the spirit of the Cross.

The toll of death was heavy upon them. Their European missionaries were either captured by the enemy or evacuated by the authorities, and yet the brown people carried on with courage and faithfulness. It may be that out of this great evil, good may come, and may teach us lessons in missionary development and policy.

We cannot carry out the Christian task on the

present scale of endeavour. Our missions in the future are going to be much more expensive. If we were to double—treble—quadruple—increase ten-fold—our giving, it would not be enough. Surely this war, with its colossal expenditure of billions, should suggest to us a new scale of world enterprise, and convict us with the fact that an even greater struggle to save humanity is before us.

It is not merely a question of money—rather it is one of life. We need more missionaries—many thousands more, but we need urgently more persons to live out Christian lives in non-Christian areas.

That, I believe, is the next step in the strategy of missions—that the Church shall call men and women to spend their lives in **ordinary occupations** on the great mission fields of the church. I do not want to suggest that all Europeans in our mission areas are low characters—that would be far from the truth—but too many of them are careless about religion and some are even prejudiced against it. Some of them are greedy and grasping and frankly attempt to exploit native life, while some are really evil and a menace to the well-being of the people.

The greatest obstacle to missionary work is not the ignorance, superstition, or even vices of native peoples, but the unworthy lives of so many of our own race.

I can name a place where there are some thousands of natives who attend church regularly, and their worship, though simple, is earnest and heartfelt. There are some hundreds of white persons in the same community who spend their Sundays fishing, playing cricket, tennis, or golf; some of them spend the day drinking and gambling; most of them pay little heed to the outward observances of religion. On Sunday night there is a service in English with a congregation of perhaps 40 Europeans, 20 or more of whom come from the mission stations. What is the native to think? He concludes that the missionaries are good and pious because they are paid to be so—it is their job; but the ordinary white man, who is not paid to be good, takes little or no interest in religion.

Suppose in such a community the administrator was a practicing Christian; suppose the official in charge of native affairs was an earnest follower of Christ; suppose the head of the department of public works, with thousands of natives under him, was deeply interested in the spiritual welfare of his men; suppose the chief medical officer felt that he must witness for Christ in his important post—what an addition there would be to the Christian forces. And it need not stop there. There are scores of positions in industry, in commerce, and in business circles which could be filled by Christian men and women. Nurses, typists, engineers, carpenters, and salesmen—all can serve.

Why should not a layman live as sacrificially as a missionary? He does not absolve himself from this personal responsibility by giving money—even though he gives generously. Suppose when our Lord called Matthew, the tax-collector, he had said, "Lord, I know I should be your disciple and follow you, but don't you think it would be better if I stuck to my job, made as much money as I can, as honestly as this particular kind of business will allow, and then send you a bag of gold occasionally?" I don't think such an attitude would have satisfied our Lord, nor would Matthew have

found the great opportunity of his life in such a decision.

We must challenge our youth for this supreme task. The war challenged them, and how magnificently they responded!

Now a greater struggle, more fate-laden for the human race, is upon us. The Church must rouse herself from sleeping. She must give herself to prayer and fasting.

Are our lives, as we profess, forfeit to Christ and to His purpose? We say so: "We are not our own, we are bought with a price." We kneel at the Holy Table and take solemn words upon our lips. Do we really mean them? If we did, we

should not talk of sacrifice when we give an odd dollar to the great task of world redemption, but we should be willing, if needs be, to face the cross and all that it might imply in our personal living and service.

The night is dark, the shadows are deep, but from the high lands there are glimmerings of a new day, and God is making Himself in this generation "an awful rose of dawn." Shall we awake to this new day, or shall we go on in our selfishness and greed, in our love of power and of ease. If this world is to go on in its old ways of selfishness and sin, then it were better that an atomic bomb were hanged about its neck and it were cast into the depths of the void.

Healing the Body and Soul

DR. ALLEN G. RUTTER AT WORK.

I have just been writing to Mr. Goldie advising him of some gear I have been collecting lately. It is a miscellaneous collection of stuff given by the departing Americans to be divided amongst the Missions, and has been collected and stored in the first instance by Father Wall of the Roman Catholic Mission. I have been down helping him to list and count the stuff, and we have divided it as far as possible into five equal amounts for the five missions. There is a great deal of good stuff amongst it, especially valuable in view of the failure of the outside shipping position to improve. It includes two vehicles, a jeep and a three-quarter ton truck, both in good condition; some thousands of mosquito nets, thirty rolls of wire-netting, some hundreds of gallons of paint, desks, tables, chairs, and some miscellaneous tools and gardening equipment. I think I can also get some building material—five-ply and four by two, which should be most valuable for temporary buildings. Duty will have to be paid on such of it as cannot be specifically classed as hospital or school supplies, but in my opinion it would be well worth paying. How we are to get it up West is another matter—I am afraid most of it will have to wait until the mission has its own vessel to send down and collect it.

We have moved all our hospital equipment up from Aola now, and have the makings here of a very effective Government hospital. We have inherited a good deal of equipment from the Americans—of whom there are now only a couple of dozen left on the island, and have now most of it installed. Theatre, X-ray and laboratory are well housed, and we also have quite a nice little European patients' ward, which at the moment has two occupants, and looks as if it will rarely be quite empty, even with the relatively small population we have here now. However, things are now more or less in smooth running order, though there is still a lot of finishing off to be done; and I hope in another month to be free to get out on patrol again. The first trip will be up West. I do not seem to have written you since our last trip up there in January, but surely I must have done so. We visited all the stations, including Sasamaqa, and found everybody in very good heart.

Last Sunday, of course, was Thanksgiving, and was observed as such by the little colony of Methodists down here. In the morning I took service out at the farm; they have a regular Sunday

morning interdenominational service there, a venture which was started by Mr. Badcock, the Senior Agricultural Officer, and which must be almost unique in the Solomons. All three missions take part, each party making its own contribution of song and reading, with a short address sometimes by one of the Europeans themselves, or by a visiting missionary, or occasionally by a native. It is the first time I have had to preach in Pidgin English! The five Methodist boys came to me immediately after the service with their Vinariponi (Thanksgiving), and between them contributed the sum of five pounds. In the afternoon we had a Methodist service here at the hospital, attended by our own house staff, a few Methodist patients, and the Western boys from Honiara, and here again the usual Thanksgiving offerings were made. This morning we had our usual informal little service for the Methodists on our verandah; it started with our own house staff, but has gradually gathered others in, and this morning there were twenty of us. I am hoping soon to organise hospital services of an interdenominational nature, somewhat similar to what they have out at the farm; but it is rather more difficult with our constantly shifting population.

Margaret Sotutu.—Margaret and family arrived safe and well by this Kurimarau. We had accommodation already arranged for them, and I had expected to take them up myself in the near future. However, it was unexpectedly decided to send the Kurimarau herself up West on a special mission, so I was able to arrange for them to stay on board, and to go direct to Bilua. They should be installed there now. They were looking well, and very happy to be back.

Supplies.—Rev. Metcalfe has taken my advice and ordered directly from Suva, and seems to be getting things through fairly well. I clear his goods through the customs here and ship them on as opportunity offers. We were lucky this time, as I was able to get his order, quite a big one, put straight back on the Kurimarau, and there is quite a chance that it will get across to Choiseul from Munda without very much delay. Mr. Goldie also got some stuff up, and I cleared and forwarded the same way. We also buy some lines—particularly calicoes—for them from the Trade Store here. So they are a little better off than they were before. However, the Kurimarau is going up on the slip after her next trip, so there will probably be a drought then for two or three months.

A Tremendous Task

Transport Problems in Bougainville

By the REV. A. H. VOYCE.

Well, we have at last just about finished shifting our gear to this very temporary camp, at Motupena Point. There are, however, at least two other shifts to be visualised, and the prospect at present is not bright. Our temporary station is already built in Siwai, and conditions there will be fine if and when we can get there, but then eventually we have to make a permanent station somewhere else, but where? Is it to be built on Kihili, or nearby on some other less devastated area, or what are we going to do?

It has been a tremendous task shifting everything from Mamaregu by "rice-power." You yourself know the extent of the goods Mrs. Voyce brought with her from N.Z.—without all the other gear and supplies we accumulated here. Of course it is not all here—especially the bulky stuff, but much of it is. The "Daphne" had to return to Torokina to make a trip to Buka, and so we had to shift by road, by pontoon and other ways, and the task has taken over 100 natives nearly a week. Fortunately we had some rice, etc.—otherwise it could not have been done.

The position of transport is serious. We could not get a "kick" out of the jeep we had left here, nor find the fault—so had to send the Daphne back to Torokina for a mechanic—who fortunately was available from the dockers—as there was no ship in then. He fixed the thing up quickly. Then we went out to the north some 18 miles to where on previous trips we had been compelled to abandon two trailers at the Tegessi River and brought them in successfully, 18 miles, also a jeep that we could not use because of missing parts.

Then Grenville and I on Thursday took all the poultry and a big load of stuff in the jeep and trailer down to Siwai. The weather was perfect, and though we had to do quite a deal of work on the roads and to the bridges as we went through, we made good time—44 miles each way—The following day we took the pigs (which were very big and required a bigger trailer). We got into sinking sand once on a part of beach that we had to traverse, and nearly lost everything—but worked hard and eventually just crawled out. Further along the jeep dug herself down into soft sand in two places—but fortunately we had an eight foot sheet wire mesh with us, and were able to get out by placing it under the front wheels of the jeep.

Whilst in Siwai we were able to go some distance down the Buin road, and pick up a lot of abandoned wire mesh left there by the Australian Forces (with which the natives have made a pig run for us. These many shifting operations are hard on pigs and poultry, and we lost 1 sucker, one fowl and one goose. Now they appear to be well established in Siwai and ought to do well.

But the following day, Saturday, I sent Grenville down alone with a heavy load of goods, as I had Quarterly Meeting to conduct. He ran into rain about 12 miles away at Toko and from then it rained and blew hard for a couple of days. After he got through to Siwai, large trees were blown down over the road, which would have prevented his return in any case—until they were cut out. I sent four boys with him with axes, etc. to be left at the Puriata River, some 15 miles away to carry

out repairs to the bridge there. This they did—very well I believe.

Grenville got through to Siwai in fine style, and dropped his gear, and only waited to have a cup of tea, before setting out to come back, but after travelling about a mile, the jeep "gave out" and though he spent the day on it, he has not sufficient mechanical experience and skill to fix it so it had to be towed back to the Mission Station by the natives, and there it is left, pending whatever we can do to it—whenever that may be!

The Hogarai River, which is the only "hold-up" so far as the road in Siwai goes, and which, since the Australians pulled out the fine iron bridge they built there, has to be forded, had come down in flood. The bridge from that river—a huge amount of timber and iron—is stacked up here on Motupena Point, and it has been sold to some overseas organisation by the CDC—but they can't get shipping to take it away—so here it will probably remain. Then too, the Toko River—which broadens out into a large lagoon at the mouth—and has for the past month been blocked—thus enabling us to get across the mouth on the sand—broke out, and became a raging flood, and when Grenville eventually came back, they had to cross by a small collapsible boat that was used there as a ferry.

Well, Grenville was cut off from the camp 44 miles away in Siwai—and the only clothing he had was a very brief pair of shorts. Next day, he sent a boy on a bicycle who got to us at 8 p.m. that night, and so relieved our worries. We sent him some clothes and food next day, but they did not reach him until dark. He came home the following day. The four boys whom I had sent with him, and who expected to be picked up at midday to return with him here, spent a comfortless day and night in the wet without food.

Meantime, I had sent a letter into Torokina, asking for certain jeep spares, hoping to get them down when the Daphne came two days ago, but apparently there was some holdup in delivery of the letter, and so the Daphne came down without the vital parts. The Rev. Luxton reports that all the transport at Torokina is out of order. The fact is, of course, that whilst we have plenty of vehicles they have all of them done so much work on the rough roads and under rough tropical conditions that they need constant servicing, and we have no one capable of doing that servicing work!

Well, enough of our mechanical difficulties—though I am compelled to say that the transfer of equipment to Siwai, which we had hoped to carry out per medium of trailer, is now a big problem. There was, until Saturday, a calm sea on the Siwai coast, but since the return of the Daphne, or rather since that storm beginning last Saturday, the coast is very rough, and so it is at present impossible to land cargo there. In pre-war days—as you know—the roads were very good and smooth for walking on, but the army covered the roads they built with gravel for vehicles and I am finding very great difficulty in getting natives to carry anything by road, as the stones hurt their feet too much. That is easily understandable. Thus all the cargo is stored here, and there is very little chance of getting much of it moved immediately.

The Responsibility of Being a World Church

BY THE REV. WILLIAM J. PLATT

With a view to gathering information concerning post-war world needs and to renewing world contacts, the Bible Society, like the Missionary Society, has during the last six months, been sending representatives of its headquarters staff overseas. Dr. J. R. Temple has visited several European countries, and, with representatives of the United States, has recently returned from South America. Latterly, it has been my privilege to visit both Australia and New Zealand.

Carrying with me letters of greeting from the President, Dr. W. F. Howard, the way was paved for close contact with Methodism in Australia and New Zealand. I was privileged to bear greetings of British Methodists to the Victoria and the New South Wales Conferences; to preach in leading Methodist pulpits; to get to know many of our brethren, including the President of the New Zealand Methodist Church, and for a short time to be the guest of the President-elect.

Whatever it may be elsewhere, to be an Englishman in these days and to have the privilege of visiting the Dominions is to be considered as being among the elite of the world! Everyone wants to know about England—about the "blitz," about the spirit of our people; about our new Education Act passed in wartime, which plans for religious education to be given even in State schools; about our new Community Associations and how they function, or our new directives in Youth work; but perhaps above all how was it possible to stand up to both the bombs and the food queues—and still to keep our sanity. What was the secret?

In both Dominions the strongest Church numerically is the Anglican Church, though, of course, in neither is it the State Church—there are no State Churches. The Church showing the most clear-cut policy, in political influence perhaps as much as in its strategic planning of its own affairs, is the Roman Catholic Church, with the high degree of authority it vests in its appointed leaders. True to its genius, however, Methodism occupies strategic positions in aggressive evangelism, and this is particularly noticeable in urban areas where populations are densest. In places as far apart as Brisbane and Melbourne in Australia, and equally at Auckland and Christchurch in New Zealand, large congregations regularly gather at bright musical and evangelistic services under fine ministerial leadership. Some of the Methodist Public Schools, too, are well known locally for sound education, and many of the most attractive broadcast religious services go forth Sunday by Sunday from Methodist places of worship.

To one whose overseas service has been spent mainly in missionary pioneering in a fairly primitive land, it was something of a revelation to find how completely entire "cells" of Methodist life have been transplanted literally to the other side of the world. At home we get many books on missionary work in Africa, India, China, where our missionaries strive with amazing success to plant the World Church; yet here in the Dominions we have complete branches of our Church, active and evangelistic, self-propagating and self-supporting, about which we hear far too little. Is it not time that a few missionary books at least were written about established success, about fully-orbed Methodist communities actually exerting a wide influence

on the civic and national life of these new lands? Why don't we know more about their training plant, their conferences, and their missionary societies active in the South Seas, as well as among the aboriginal tribes of Australia and the Maoris of New Zealand, about their staffs of missionaries running into hundreds? Here, in days which are difficult for all of us, lies a source of creative spiritual encouragement. Our fathers laboured and under God the fruits of their handiwork remain.

Nor is it a matter of encouragement only. Before the whole assembly, the President of the New South Wales Conference announced to me in his words of welcome that Australian Methodism was 99 per cent. British stock! The eagerness with which folk came after my public meetings to shake hands and to claim association with churches and places in Britain was most moving. Let us take heart that the great spiritual realities which so powerfully helped to mould our English-speaking way of life have been handed on to our people, to their sons and grandsons, whose path is set in a new world; and that those people, our Christian brethren in a very literal sense, are sounding the same note on their side of the world that we strive to make known here at home. I shall never forget the earnestness with which the fight against the entrenched drink traffic moved an entire Conference, or the eagerness with which they listened to a scheme for the far-sighted planning of Methodist Youth work.

And here is a question which, I think, we ought to ask ourselves: In these days when we all live in one world, can we afford to run only on parallel lines with those brethren? It is true that parallel lines are said to meet in infinity, but ought there not to be more contact in this finite and widely frustrated age? I found a real longing among ministers and laymen in both Australia and New Zealand for fuller knowledge of our work and methods. One would think that in these days ordinary efficiency would lead both us and them to a real and planned strengthening on a world scale of the spiritual links which bind us together. I suspected, especially in New Zealand—whose glorious land is really a world frontier-post of our way of life—that there existed a certain loneliness, due perhaps to this lack of intercourse. Even in larger Australia, Christian youth is increasingly looking to America for leadership, particularly in youth work and literature. This latter tendency may be all to the good, but surely we need to face together many of our common problems. Without any doubt, Britain has an important, perhaps a unique, contribution to make. Exchanges of "fraternal greetings" and periodic visitations are not enough. Can there not be more interchange of ministries, some joint theological training in common, interchange of teaching staffs between Methodist schools at home and those of the Dominions? Visits of our District and Departmental officers and Youth leaders to the Dominions and vice-versa would greatly enrich the life of our entire World Methodist Community.

By now we realise that in our generation we are witnessing, on the home-front as well as in the Foreign Office sphere, a tug-o'-war between two ways of life. Our way of life was moulded by, and indeed can alone survive on, a spiritual basis; with freedom of worship and living religious stan-

dards and religious knowledge among the people. To-day this way of life is challenged as never before. Not only is the need for religion questioned, but freedom itself is receiving a much greater economic, as against a spiritual, emphasis. Both emphases are necessary; but to find entire States, as well as some of our scientific economists at home, believing that man's life is conditioned by "bread alone," is a new challenge—and it is on a world scale. It is, therefore, not enough to face up to Home needs. We have talked for long about the world being our parish. Do we realise that we are now a World Church?

For "World Methodism" to mean more than mere statistics we must have fellowship in planning, in the exchange of experience, in mutual aid. Methodism must look upon this world of ours as one. There ought to be no feeling of helplessness when we face the frustration of world politics, because we are now a world community, and we can propagate and bring our Christian emphasis to bear upon almost every corner of the world. No theory of "separate, self-governing Conferences" need hinder fellowship among the members of the same Family of God. They need us and we need them, and the world desperately needs us both. In more primitive lands, however, even more than fellowship is needed—the cry is for leadership-in-colleagueship. Young men and women must face this new line of missionary challenge; they are needed for the world's sake—for world-peace and the se-

curity in the world of the Christian way of life. To-day we struggle for the soul of our entire world. This is no mere matter of money, but rather of spiritual vision.

Perhaps Methodism, whose Home statistics do not always cheer us, has to save her life by losing it. Service to-day is not "Home" or "Foreign," but world service. One symptom of Rome's decline was her willingness to give money instead of men to fight her frontier battles. Just as the missionary-minded groups within our Church and within the Bible Society are coming together to face the new world challenge, so it is the duty of our Synods and of Conference itself to respond to the world need for spiritual friendship and leadership.

From the laymen of Western Australia to the returned chaplains of New Zealand I heard the cry, "Where shall we find leaders? Can Britain help us?" The Old Country has still a wealth of leadership to share with all our brethren overseas—there is no doubt about that. Here at home we have a maturity and ripened experience, which are at a premium in every corner of the globe; and the call for it comes at the moment of the world's great need. Dare we keep it to ourselves? Let us pray that Home Methodism—and the sons and daughters of Home Methodism at any rate—will not doubt and will not fail to see their day of opportunity. Let us go out, and so win our own souls.

—Methodist Recorder.

The Noble Army of Martyrs Praise Thee

BY REV. C. W. J. MANNERING.

BENIAMIN TALAI, Native Probationer, Molot	Beheaded
WILLIAM TAUPA, Son of Talai, Teacher, Molot	Beheaded
ROMULUS ARIA, TEACHER, Molot	Beheaded
AISAK RAVIN, Teacher, Molot	Beheaded
ERON TEMAREN, Teacher, Molot	Beheaded
MELI TO KUKURAINA, Teacher, Molot	Beheaded
ISOAPAT TO WAMILAT, Teacher, Palipal	Beheaded
DANIEL TO RIQA, Teacher, Pirtop	Beheaded
KILION TAMDIP, Teacher, Siamin	Beheaded
ESAU TO WAIRA, Teacher, Urukuk	Shot
IOSEP TO KARAI, Steward, Molot	Beheaded
IOEL DONO, Steward, Kait	Beheaded
STANLI AVIG, Teacher, Nakukur	Shot
AIK TAQAL, Member	Beheaded
MORI GAGAU, Member	Beheaded
KAIPTUG, Member	Beheaded
ELIPAT TO LIKOT, Member	Beheaded

Set low in the St. George's Channel, a little nearer to New Ireland than New Britain, lies a group of thirteen islands, two of them no bigger than large foliage-enclusted rocks. From here one can watch in awed stillness the sun or moon rise over the high New Ireland mountains, or sink to rest in majestic loveliness behind the undulating lines of the New Britain hills; channelled isles with lovely sanded beaches fringed with coral reefs, peopled by a native race with a soft musical tongue. When Dr. Brown first adventured to this part of the Pacific he came to this island group, to these people with the lovely story of Redemption, the story of One who, though He had dwelt with God when the "Morning Stars sang together," had counted it all joy to have been born in a manger, and then at last to have suffered on a cross of wood,

one of three erected on a lonely wind-swept hill.

It was in August, 1875, that the people of the Duke of York's first heard the story of Christ, of One who counted not His life dear. It was in 1945, maybe August of that year, who knows, that the indigenous Church of New Britain shed its first blood in martyrdom. And it was this island people, who never could forget, never wanted to forget, that the Gospel was first preached to them; when the testing time came, found those of her number who were obedient unto death.

Benjamin Talai and the rest of the teachers were probably beheaded because they persisted in something which to the Japanese was a white man's practise, but to Talai and those who were closely associated with him this white man's custom had its origin in a cradle and had buried its roots in a socket in the earth, and had become for them the most precious of life's possessions, so precious that they would not exchange it, even for their lives. One would have liked to have been able to have followed the thoughts of these men during the closing hours of their lives. They were taken away at night (stolen away so the other teachers said) not from an Olive Garden but from an island where the night birds call, and the willy wagtail with its "Sweet Pretty Creature" welcomes the beauty of the breaking dawn. How closely they were treading in the steps of their Master. He, from a Palestinian garden, was dragged to a cross by the rough hands of rough men when the moon was full, they from a tropical garden to cross eighteen miles of water while it was still night, to shortly mingle their blood with the grey soil of some unknown but sacred spot, whose shoreline is washed by the lovely blue waters over which so often they sailed.

—"The Missionary Review."

Teop After Four and a half Years *Faith and Assurance During Dark Days.*

By the REV. C. T. J. LUXTON.

The rolling of the boat stirs me from my sleep, even before looking round I know that we are off the entrance to Teop Harbour. We have had an excellent trip.

It is 5.30 Sunday morning. Teop Harbour looks as peaceful as ever, the green bush reaches to the water's edge, and the mountains rise majestically to lose their peaks in the clouds. Teop Island lies on our left, but we cannot see any buildings nor any of the coconut palms which would help us to recognise the place we used to know.

As we move up the harbour I recall that the last time I was here was on January 5th, 1942, when I had made a hurried visit to collect the students who were to go to College. The steamer had come unexpectedly, and we had to make hurried arrangements. The Teop students had been roused out by Mr. Alley at the unusual hour of 2 a.m. While they embarked, Mr. Alley and I had had a short time together, then I set sail again; the fact that we would never meet again was unthought of, and we had planned activities for three weeks ahead when I would return.

We look for the beacon that used to mark the long finger of reef. Yes, there it is still, but now only the steel shaft remains, the large white drum which could be seen so easily has disappeared. We recognise old landmarks—and some places which can hardly be called landmarks, for here is the submerged reef on which we went aground one night back in 1940, and had to wait five uncomfortable hours until the rising tide floated us off again.

Approaching the anchorage we glimpse the leaf huts through the bush which has taken charge of the island. People are gathering on the beach for we are expected. The anchor rattles down and presently we go ashore in the dinghy.

As we near the beach the people begin to sing a welcome hymn. There is a warm welcome, hearty greetings, handshaking all round, and then we move along the beach together to the church where I conduct morning Lotu.

Our service at 11 o'clock is a Memorial Service to the late Rev. Don Alley.

In the afternoon we conduct a baptismal service. Two women and six children are baptised. One of the women takes as her baptismal name, Ruth, in fond remembrance of Mrs. Alley.

We walk around the village and the Mission site. The village has the appearance of a hurriedly thrown together collection of little huts, these are the temporary homes of the people while they build their permanent village. Bomb craters are plentiful, bush growth is everywhere.

Of the fine large church that had stood for so many years only the tall wooden pillars remain, and they lean at all angles, a bomb crater tells its own story. The new church is smaller than the old, but shows architectural affinities with the former, plaited bamboo walls, shaped window openings, leaf roof neatly finished, the floor of clean white

sand. The pulpit stands on a small platform which served a similar purpose in the old church, but now it is holed in many places, the result of bomb splinters and machine gun fire during air-raids.

We find our way along overgrown paths which are still lined with hedges, and after a while come upon the old house site. Only the sturdy hardwood foundations remain. Nearby is a damaged concrete tank, still being used by the villagers. We find the "family of stones" which stood at the rear of the house—my memory may be at fault but whereas I thought there had been five stones there are now four. A famous tree with steps cut all up its long trunk still stands.

Along the waterfront there are several rings of stone showing above the water, like tiny atolls—they are bomb craters in the reef, and the people say they make good bathing places at low water when the reef is dry.

We had arranged for the Quarterly Meeting to be held on Monday. After morning Lotu I find that only about half of the teachers had arrived. We cannot constitute the Quarterly Meeting just yet, but knowing all the work that is ahead of us I set up a table on the beach under the shade of a giant red-flowering tree and gather the teachers round me. From each of them I gather particulars about their village, the number of adherents, the numbers of births and deaths during the war period, has a church been built, has the teachers house been erected yet, has school been started. This continues for hours as teachers are continually arriving. As each teacher is dealt with he is supplied with chalk, pencils and paper, school text books, and such other things as he requires, as axe, bush knife, lamp, blanket, etc.

After a brief break for lunch we gather together in the church, and the Quarterly Meeting is opened. There is hearty singing, scripture reading, prayers and a brief address. Then we spend several hours reviewing the activities of the past four years and planning for the future.

The work in the villages is progressing very satisfactorily. Half of the villages have already built churches. Some villages have no teacher, so we appoint teachers to these and to other new villages which are requesting us to open work there. Several small hamlets have combined to form larger villages, so the number of villages has decreased, and several teachers are thus freed to take up work in new places.

Old superstitions still persist in some places. One teacher who has given fine service for years was recently requested by his people to leave the village and to find a new teacher. The reason was not that they were unsatisfied with his work, but that their chief had died after having been on a journey with the teacher as his companion. To the primitive mind the explanation of the chief's death was that he had been "poisoned," and who could have been the perpetrator but the one who had so recently been the chief's companion. A new teacher was found and the old teacher went elsewhere.

Several teachers are still in the employ of the government. These boys have rendered fine service; most of them have been medical orderlies, and we feel sure that their experience will enable them to give better medical aid to the people in their villages as they again take up teaching appointments. The head teacher is still with the government, he was head of the telephone exchange at Torokina. He will be released shortly but the government officer is loath to lose his services.

The story of the suffering of the people during the war period is very pathetic. It is stated that there were 306 deaths, nearly all due to hardship, exposure and undernourishment.

Only a few teachers had been able to keep correct records, the others had to rely on their memory, these were no doubt faulty and I feel sure that the number of deaths was greater than they reported. I am unable to reconcile the present figures with those of prewar. The adherents in 1941 numbered 2106; over a hundred names have been added since then, and the 306 deaths reported does not explain the present figure of 1660 adherents. When rolls have been made up afresh and the numbers submitted to the next quarterly meeting, we will have a much more nearly correct figure.

Preparations are being made for the new mission staff. A store has been built for the cargo which we are shipping up from Torokina. A small house has been nearly completed, it will meet the needs of our periodic visits to Teop, and then with a few minor alterations will make a fine little cottage for the mission sister. A site for the mission house is being cleared, and the gardening area is to be planted up. Boundary lines and pathways are being

cleared and the station will gradually regain its neat and orderly appearance.

The people are looking forward with expectation to the arrival of the new minister and his wife, and the missionary sister for whom they have waited many years. A very warm welcome from the people is assured.

On Monday evening we hold Class Meeting. Nearly everyone present takes part. Many are the references to their late minister, great was their love for him. Many messages of love are given for transmission to Mrs. Alley and Donald and David. They stated that a memorial was not necessary to keep alive the memory of Mr. Alley, but the news of the Memorial Hospital that has been proposed in N.Z. is greeted with great interest, and appreciation. Some of the boys who had been medical orderlies with the army and the local government expressed their hope that they might find employment in the hospital so that they can carry on the fine medical service that Mr. and Mrs. Alley had carried on in past days. Testimonies of faith and assurance during the dark days of the war give evidence of the deep spiritual experience of these people. With added zest the teachers will press on with the work that has been interrupted but which never ceased. Hymns and prayers are interspersed throughout the meeting. We wish that our N.Z. brethren could be present to feel the 'spirit of the meeting' and to share in the joys and blessings that the meeting offered.

The meeting comes to an end, there are farewells for we are departing in the small hours of the morning, and so we part to serve in our respective spheres, planning to meet together again in three months' time.

Native Appreciation of the late Rev. D. C. Alley

MOVING LETTER FROM SIMON REGAMU—NATIVE MEDICAL ASSISTANT.

Dear Marama,

I received your letter on Sunday morning which you wrote on February 7. I was glad to get a letter from you, but when I opened your letter, I read your letter, I am full of sorry and sad it is because I am still thinking of my Minister of his kindness, helpness and great deal he has done for us in the Lord's name and also his family. And this is the text:—"I am always remembered of his good work. I am the good Shepherd, the good Shepherd gives His life to His sheep."

This is the truth of his work of preaching the Gospel of Jesus Christ.

O, Marama, my eyes are full of tears when I saw your letter. In that day I could not do my job well in the D.O.'s office. But I know quite well he is with God now. The people of Tiop are still remember their dear Minister of his great love his has been gave them in the Lord's name. Yes, Marama, we are very much like to see you and your two boy Donald and David.

Well, I think I better let you know something about our people at Tiop Island. I think you will be full sorry about that too. We lost many lives when we went away from the enemy, up into the mountains, and also Rerevana, Tahipu, Sireni were

killed by the enemy and also lot of us were dead of sickness and sore and illness and hungry. I try my best enough to help our people, but I could not do so I have no medicine enough. Also Toavi, No. 1 Kukera (Chief) was dead of sickness. Now all the Tiop people are starting to build a new village again at the Tiop Island. All of them are well, but the only thing is this, they have nothing to eat. They try to make their gardens, but the wild pig spoil their gardens, and they have nothing to eat. The Govt. gave them rations at the present time.

All the mission houses were destroyed by the enemy, also your house was destroyed too. The Merican plane drop bom at Tiop, and your house was burned up and we have nothing left at the Mission Station except the big Church only. Also the village were burned up and all thing were badly spoil at Tiop island. All your things was taken by the enemy (Japs) and also the Mission things. I try my best to hide all your thing but I could not do so. I sent all your things up to all the teachers, but the Japs went up and got all the things, also your violin was taken by the Japs, and I have nothing saved at all. Teachers are start

(Continued on inside back cover.)

Personal and General

THE PRESIDENT-GENERAL.

We extend to Dr. J. W. Burton, M.A., President-General of the Methodist Church of Australasia a cordial welcome to these shores and are confident that this visit will bring inspiration and wider vision to the Church in New Zealand.

Dr. Burton has recently returned from a visit to Canada and the United States and we publish in this issue extracts from a striking article contributed by him to "World Outlook," the missionary magazine of the Methodist Church in the United States.

GENERAL SECRETARY TO VISIT THE SOLOMONS.

Through the help of the Chairman of the Fiji District and the courtesy of the Solomon Islands Government a passage has been booked for the General Secretary from Suva to Guadalcanal on the "Kurimarau" about the end of October. It is uncertain when and how he will proceed from Guadalcanal to the Western Solomons.

The main purpose of Mr. Scrivin's visit will be to attend the Islands Synod and consult with the workers on the field regarding the re-construction of our mission stations and other major problems.

SISTERS FOR THE SOLOMONS.

Passages, subject to Government requirements, have also been booked on the October trip of the "Kurimarau" for Sisters Ada Lee, Winifred Poole and Merle Carter and it is hoped that nothing will prevent their travelling. They are urgently needed on the Field and they themselves are eager to be there. We thank God that such able and devoted workers are available.

May we once again stress our need of several more qualified teachers. A wonderful opportunity for high service awaits them, and the urgency of the need is the urgency of the call.

FIJI COMMISSION.

A special commission appointed by the Australasian Board of Missions passed through Auckland recently en route to Fiji to discuss with the workers on the Field and the Government important matters of missionary policy. The new Government proposals regarding Education will come under special review. The Commission consists of the Revs. A. R. Gardner, General Secretary; B. R. Wylie, Clerical Treasurer and Master of Wesley College, Sydney; H. G. Secomb, Secretary-General; and Mr. T. C. Reynolds, Lay Treasurer. The three clerical members occupied the leading Methodist pulpits on the Sunday they were in Auckland, to the great pleasure and profit of the congregations.

TRAVELLING MISSIONARIES.

Auckland often enjoys the privilege of fellowship with missionaries passing through to or from Tonga, Fiji and Samoa. The movements of these workers are subject to a very uncertain transport system and often suffer disappointing delays. Recently twenty-two of them, including five children,

were booked to fly in one plane from Auckland to Suva, but all the passages had to be cancelled owing to the alterations in the schedule of the boat that was to have brought them from Australia.

NATIONAL MISSIONARY COUNCIL.

The Annual Meeting of the National Missionary Council was held in Wellington on Wednesday, 28th August, under the able chairmanship of the Rev. W. A. Burley, M.A. Practically all Protestant missionary societies operating from New Zealand were represented, in addition to other Christian organisations.

In addition to routine questions, such important matters as the South Pacific Conference, the South-West Pacific Regional Council, International Missionary Council remits, Orphaned Missions, etc., came under review.

With hearty unanimity the Rev. W. A. Burley, M.A., was reappointed Chairman and the Rev. H. W. Newell, M.A., Secretary. They will be supported in their leadership by a strong Executive. In these days when missionary problems and opportunities are so great and numerous, we commend the National Missionary Council and its leaders to the earnest prayer of all our readers.

FOREIGN MISSION ITINERARY.

Owing to the General Secretary's contemplated departure on a visit to the Solomon Islands Mission Field, the Foreign Mission Deputation for the Otago-Southland District will be Mrs. D. C. Alley. Her itinerary will commence at Invercargill on Sunday, 29th September. We are sure that Mrs. Alley's visits to the Circuits will be warmly appreciated.

NEWS FROM THE FIELDS.

Just as we go to press we have received further encouraging news from Choiseul, Bougainville and Buka. Choiseul in particular has been very isolated, and the Rev. J. R. Metcalfe's letters assuring us of the well-being of the European and Native Staff and good progress in the work are very welcome. We hope to publish extracts from these and other letters in our next issue.

A CORRECTION.

We have been advised that the air-strip depicted in our last issue as Munda is not the Munda strip but another in the district. War has so changed the aspect in some areas that such a mistake can easily be made.

SAFETY LAST!

We warmly welcome Rita F. Snowden's latest book "Safety Last!" The stirring tales this talented authoress passes on will stimulate and inspire all readers, and will provide illustration for many a missionary address. The book makes us long still more for the story of our Solomon Islands Mission in popular form that could be used as a missionary text book for Bible Classes and other Church organisations.

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

August, 1946.

My Friends,

It hardly seems possible that the time has come for me to send you a farewell message.

Three years seemed a long, long time, looking forward, but as one looks back, it has passed with unbelievable speed.

With all the work and responsibility, there has been such a sense of oneness among the Executive, and also among Auxiliary members throughout N.Z. that it has been a joy to work together.

How much has happened in these three years! Much to encourage and much to challenge. They have been momentous years, and yet the future days offer just as great, if not greater, opportunities for us to prove what we as women can do.

We have proved it in days of war let us prove it in days of peace. We know there is only one thing that can bring peace to this chaotic world and that is the Christian way of life.

In the Solomons there are tremendous problems to be faced as a result of war conditions. Some of these are described in a letter from Mrs. Austin, whose husband is Dr. Austin, Superintendent of the Leper Hospital in the Makogai-Fiji group.

"It must have been a very happy time when the missionary families were able to return to the Solomons. I hope they won't find things too difficult to begin with.

"The war has left its mark on a large proportion of the natives, and many of them will not be content with the simple life they have previously led. They have grown accustomed to many of the amenities of the Americans, and are wanting those things which money can buy and which for so long have been the monopoly of the white races.

"I don't think the old standards will ever be reverted to, and there will probably be some difficult adjustments to make before an equitable balance can be struck.

"The Sisters from here who have also re-started their work in the Solomons write that progress is definitely retarded by the demands for higher pay. In comparison with the Solomon Islanders, the Fijians are wealthy and it probably won't improve matters much that Fijian labour has been used so much in the Solomons, with the men getting 3/- per day and rations compared with the Islanders £1 per month—it is affluence indeed!

"In the matter of dress in the Solomons it has ever been the custom to leave the torso bare. I was quite surprised when I was told that even boys waiting at table wore no covering on the upper part of the body. It was accepted as correct wear, but now the Americans have given away so much khaki, shirts will be the order of the day.

"We may ask 'Why shouldn't they wear shirts?' There's nothing against it, as long as we are prepared to increase their wage for every kind of labour because, like the Fijians, they will want sewing machines, gramophones, and wireless sets,

crockery and pans, knives and forks, and everything else that we use and which appeals to them.

"It is entirely out of the question for European women to do their own housework in the tropics, or many of us would prefer to run our own homes.

"I've never been able to make up my mind as to whether we are wise in encouraging the natives to accept Western Standards. Whereas in the early days they planted their gardens, and went fishing, and villages had communal feasts, now they prefer to buy.

"Fortunately they are not all like this, and there are compensations, for money has no effect upon the richness of a man's friend—that is his personal treasure."

So you glimpse some of the problems confronting our missionaries. Let us do all in our power to help them in their great task.

Now the time has come for me to bid you god-bye as your Union President.

Conference in Hamilton, Oct. 17-22nd will bring to a close our term of office. I shall ever be grateful for the opportunity of serving in this capacity. There are so many things I might have done, and hoped to do, that have not been done, but anything that has been accomplished, has only been brought about because of the loyalty and faithfulness of each one of you.

I want to thank you for the friendship and gracious hospitality that has been extended to me from the far North to the distant South.

All that, will automatically be transferred to my successor—Mrs. Virtue, because though we each have our own special corner in your hearts, it is to your President you give your loyalty, and whom you uphold by your prayers and friendly co-operation. That is as it should be.

Having experienced this, it will be my privilege to hand over the leadership of such a fine band of women, to Mrs. Virtue. Her life, like my own, will be enriched by her fellowship with you.

I know you will warmly welcome your new officers: Mrs. Virtue, President, Mrs. Rowe, Secretary, Mrs. Bruce, Treasurer, and they, with the other members of the Executive, will be conscious of your prayerful help as time goes on.

"The Lord bless thee and keep thee: the Lord make His face shine upon thee and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace."

Your friend and co-worker,

MABEL R. NICOLSON.

HAWKE'S BAY DISTRICT.

A meeting combining the quarterly meeting of the District council and the May convention was held in Trinity Sunday School, Napier, in May. The day opened with a prayer and praise session. Mrs. Bruce led the devotions and after the singing of a hymn three ladies from Napier and three from Hastings led in prayer. After these prayers, op-

THE OPEN DOOR

portunity was given for any who wished to offer prayer. The President, Mrs. Virtue, then welcomed council members and visitors. She spoke on the theme "The Old-fashioned Prayer Meeting." She pointed out how difficult it was for some Christian women to conduct devotions in a meeting and how so many women feel shy and nervous when asked to pray in public or to speak to a fellow woman on the deep spiritual things of life. It is a task well worth undertaking for it uplifts a person spiritually. She pointed out how a wise Christian woman helps more than a minister in reaching certain folk and in dealing with certain situations. Prayer is like quietly opening a door and slipping into the very presence of God.

Representatives were present from Waipawa, Wesley Hall, Napier, Greenmeadows, Napier afternoon and evening auxiliaries and Hastings afternoon auxiliary. Greetings were received from Gisborne afternoon auxiliary and Gisborne Fireside Club. The minutes of the previous District Council meeting were read and confirmed. The Auxiliary reports for the quarter were then read. Hastings reported increased average attendances. A flower show and garden party was held for the special objective and realised £43/11/7, a truly wonderful result considering the drought the district has suffered. Easter offerings were brought in at the April meeting and dedicated at a special service. £21/16/1 was received with some envelopes still to come in. Miss Sandford, late Dominion Stamp Secretary, was welcomed at the April meeting. She was the first Secretary of the Hastings Auxiliary on its formation. Napier auxiliaries, both afternoon and evening, reported growing interest in the work. Their Easter offerings combined amounted to £22. Wesley Hall Guild reported holding two missionary meetings a year. The President's letter is read at each guild meeting. Gisborne reported an increase in membership. The Annual Garden Party was held bringing into the funds the sum of £20/5. An invitation was received to hold the May convention in Gisborne next year. During the afternoon session a questionnaire of 15 questions had been prepared by Mrs. Rowe and this proved interesting, instructive and educational. Seemingly simple questions brought forth useful discussions. The latter part of the afternoon was taken up with a geography lesson on the Solomon Islands and N.Z. mission station workers in the different areas, their work, the position of their districts on the maps shown. Mrs. Hopper based her talk on the overseas missions and Mrs. Best on the home missions. Both had given much time and preparation to their

(Continued from page 14.)

to build their village and Church again now. The new Church was opened by the first week of April at Tiop. I'm sorry because I did not join to open a new Church because I am still working in the D.O.'s Office at ANGAU, Torokina.

I sent your letter to Buasiana at Tiop, and so I sent your love to all.

Thank you very much for sending me a parcel. I received it safely. This is the thing I very much need Marama. Will you please send me a picture of my Minister. I want a big one with a glass (picture in it). I don't want a small one—that is the first thing I need.

subjects and their labour was much appreciated. Remits for the next conference were then presented. Next District Council Meeting will be held in Napier on August 5th (annual meeting). Mrs. Virtue closed the meeting with the benediction.

OTAGO DISTRICT CONVENTION.

April 11th broke cold and wet, but a hot cup of tea, a cheery fire and a cosy room bright with autumn-tinted flowers, greeted the thirty members who attended the District Council meeting and Convention held at Trinity. Mrs. Cole presided and chose the Easter Message for her devotional talk, exhorting all to be witnesses for Christ. A special greeting was sent by our Dominion President, Mrs. Nicolson. Auxiliary reports were splendid and were presented in a very interesting manner. Discussion followed and many helpful points were gleaned. The financial statement was presented by Mrs. Green and this was followed by reports of other departments. Mrs. Brialey was appointed Kurahuna representative for the district. Greetings and congratulations were to be sent to Rev. and Mrs. H. W. Burley, who have been accepted for the Mission field, and to Rev. A. W. E. Silvester in recognition of medal awarded for meritorious service in the Solomons.

The afternoon session attended by eighty members commenced with a Communion service, which was followed by a very challenging talk by Mrs. J. D. Salmond, entitled "Who is my neighbour?" Mrs. E. R. Smith voiced the appreciation of all while Mrs. Sparrow delighted all with a song.

Afternoon tea was dispensed and after half-an-hour's social chat, a very successful and inspiring Convention was brought to a close.

THIRTY-THIRD ANNUAL REPORT.

The thirty-third annual meeting of the Invercargill M.W.A., of Home and Foreign Missions was held in the Central Methodist Hall on July 4th. Rev. A. E. Jefferson presided over a good attendance. The meeting opened with hymn 586 which was followed by a prayer and the reading from Romans 10.

The Report and Balance Sheet for the previous year were presented. The amount of £106/9/6 was raised during the year.

The election of officers resulted in Mrs. S. Brown (President), Mrs. Hefford (Secretary), and Mrs. Stead (Treasurer). At our June meeting a thanksgiving offering was held, this amounting to £20/13/-.

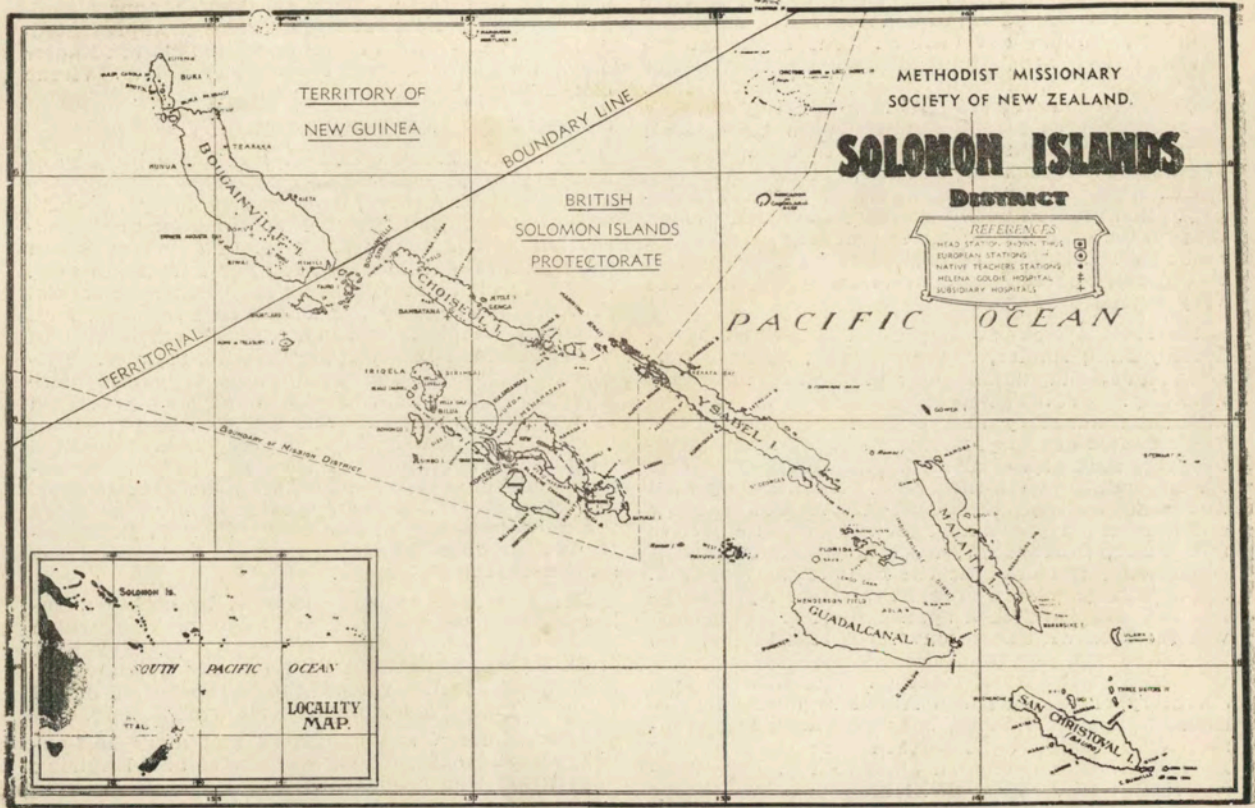
Mrs. Luxton's little girl died yesterday, and we went for Lotu at 8 o'clock in the morning, and the burial service is at 10.30 a.m. at the cemetery.

We pray that the Lord will charge and guide you. Now I like to give you my address, and if possible for you please write to me. Simon Regamu (Methodist Mission Teacher) Rev. A. H. Voyce, ANGAU, Torokina, Bougainville.

Now I will bring this letter to a close. I would have liked to written a longer one but time will not permit. Jesus is our faithful Friend and He is our Passage Steer when the temptation is near. May God Bless us all until we can meet again, and see each face to face.

Goodnight, Ena, S. Regamu.

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