

Miss P. Beaumont

The Open Door

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

DECEMBER, 1946.



The Hope of the Solomons.

"A Great Door & Effectual is opened unto us"

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The Missionary Organ of
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VOL. XXV., No. 3.

DECEMBER, 1946.

PUBLISHED QUARTERLY.

Towards a World Church.

AMBASSADOR EXTRAORDINARY.

by ERIC FENN.

The international work of churches is like the weaving of cloth. Shuttles pass to and fro, carrying different coloured thread, weaving a pattern quietly and unobtrusively, sometimes deep down beneath the surface of the life of man. The surface of life is filled with commerce, with political moves and countermoves, with unceasing quest for obvious necessities of life. But beneath this surface all kinds of invisible and imponderable factors may lie, the meaning of which only becomes apparent in future years, at some time of crisis when above all else the need is for men and women who can trust one another in spite of political tension. The work of the churches belongs to this stratum of imponderables. It was noteworthy that when the late Archbishop Temple was enthroned in Canterbury, towards the middle of the war, he could refer to the emergence of a world-wide Christian community as the most significant factor in the modern world, as something which the obvious and desperate plight of warring men only made the more significant.

It is therefore encouraging to note how this process of weaving has begun once more since the end of hostilities. The shuttles have begun to pass to and fro again, restoring the pattern which war had destroyed; and British churches are playing their part in this healing and restoring process.

The most important part of the churches' international work is, of course, the steady missionary activity of innumerable men and women literally all over the world. One was reminded of this by the Festival of Universities Mission to central Africa held in London on Tuesday, 4th June; for it provided an impressive testimony to

opportunities confronting Christian missionaries in the African continent. Moreover, in recent weeks a great many missionaries have arrived home on furlough after long service in the Far East in India or in Africa, and it is a difficulty to exaggerate their influence in giving first-hand information to Christians in Britain about their fellow Christians in other countries. In many cases they are able to interpret the hopes and fears of people they work with better than those people could themselves.

So much for the one side of the picture. But traffic is beginning to flow the other way also. Two distinguished Chinese Christians are in this country at present—Bishop T. K. Shen and Dr. Francis Wei, President of Hua Chung University. The Bishop is to preach in St. Paul's Cathedral on the 22nd June and receive the gifts which have been forthcoming as a result of the Archbishop's appeal for £100,000 for churches in China. A scheme has been worked out with the Norwegian church by which parties of younger pastors are to visit Britain and study church life there, and similar arrangements are being made about other European countries.

Great councils of churches tend to catch the public eye when they meet; but they are only really important if they are a means of helping forward this much less sensational but much more enduring work of weaving the fabric of a Christian community in the world. For that is the first contribution of the church to the life of the world—simply to be itself, to be a community to be a church.

CHRISTIAN UNITY

By ERIC FENN.

Of recent years much has been heard in certain Christian circles both here in Britain and elsewhere of something known as "oecumenism" or the "oecumenical movement."

Oecumenical comes from a Greek word which meant originally "belonging to the household." From it we derive the similar word "economic," which means "house-keeping," whether domestic or national. In the early days of the Christian Church the word oecumenical meant "belonging to the household of faith," and it was almost a synonym for "catholic."

There is a growing recognition of Christians as belonging to the same household of faith against the logic of really deep theological differences and at points of deepest international tension.

This summer I attended as a member of the British delegation an International Christian Conference in Switzerland. After a week spent in the frankest possible discussion of our political differences—and the group included Germans as well as people from formerly occupied countries—and in becoming fully aware of the theological chasms between the Lutheran, Calvinist, Anglican and Eastern Orthodox, there was no doubt that we belonged together at a higher level than all the issues on which we were divided.

The divisions of centuries are not to be healed in a day or by one form of activity. But there is an urgent need of the recognition that all Christians belong to the household of faith if Christianity is to give the world back its soul.

Notes on Japan and Brazil.

JAPAN—United Church of Christ. The General Assembly of 213 delegates met in Tokyo on June 7th. Of foremost importance was the election of officers, the third ballot giving the moderatorship to Rev. Mitsuru Kozaki, pastor of the Reinanzaka Church in Tokyo. A provisional constitution, subject to revision at the next regular assembly in October, abolishes the discredited office of director and makes the moderator the executive head of the church; decentralises administration, giving more autonomy to regional units; embodies a creed more explicit than the old one. The relation of the Anglican-Episcopalian Church to the Kyodan is still to be worked out. Toyohiko Kagawa was elected as the first member of the executive committee and will find full scope for action in the three-year campaign for social evangelism. "With great faith the 250,000 members of the church in rags are setting out in this campaign to gain no less than 3,000,000 converts." ('A' Church in Noble Rags," by Charles Iglehart; *The Christian Century*, July 10, 1946.)

An All-Japan Christian Convention was held on June 9th in connection with the meeting of the Kyodan out of which the following Declaration: "We, the people of Japan, feel deeply responsible for this great war just ended. Especially we who profess the Gospel of Peace do hereby express our

profound reflection, confession and repentance. We believe, however, our Heavenly Father of infinite love and forgiveness will grant us sufficient grace to find a new way of life and the revival of faith . . . Therefore, we hereby inaugurate a three year nationwide evangelistic campaign for the reconstruction of New Japan and solemnly resolve and declare: First, to Christianise Japan based upon the Cross of Christ; Second, to do our utmost to save eighty million compatriots from the menace of impending starvation; Third, to maintain our integrity and moral standards whatever may come."

LATIN AMERICA—Brazil. Rev. Ernest O'Neal, newly-appointed Methodist missionary to Vitoria, says: "The more I see of the interior of this vast Republic of Brazil, the more convinced I become that it is wide open to evangelical missions." The recent General Conference of the Methodist Church of Brazil approved plans for a rural training centre in the Vitoria District. The proposal is to establish a small school on a farm in the Rio Doce Valley where the students can learn better farming methods, simple industries like weaving, pottery making, carpentry, etc., and at the same time prepare themselves as Sunday School superintendents, teachers, etc.

Pe Shui—White Water.

Stone-Gateway is a name well known to readers of the "Kingdom Overseas," but I wonder whether they realise that we also have a stone-gateway in the Hunan District? Like the Yunnan one it stands high among the mountains, the gate opening into a wide valley surrounded by heights; and like that, too, it speaks, to those who have visited it, of that wonder, a live Christian community. We call ours "Pe Shui," or White Water, after the falls and rapids along the stream beside which the pathway enters, and when the rains flood this stream the white streak on the blue mountain slopes can be seen for miles.

A few days ago I climbed up that path, and spent a day with our people there. What I saw and heard so interested me that I felt you might like to hear.

Whilst the Japanese were in Hunan they came to within a few miles of White Water, but never penetrated into that hidden valley. Every night the path was blocked at a place where it passes between high boulders, and a stout defence could have kept them out had they attempted. Consequently the people did not suffer the pillaging and burning that have fallen to the lot of so many these last two years in Hunan; but living in a small pocket of Free China they had hardships enough.

Their troubles go back a long way . . . Some years ago this was a most fertile and prosperous spot, with rice-fields supporting an extensive population. Then came the Communists, and fell back into those very hills, escaping as to a fastness, hiding by day and foraging by night. They were safe

here for years, but what of the peaceful farmers? For them it meant flight, whilst their homes were burnt out and their fields laid fallow. For about a decade no tilling of the soil was possible, and when they came back it was to a barren waste. As one of them said, with the countryman's horror, there were bushes the height of a man growing in the rice paddies! Even now they are still building their houses, felling and shaping the timber, fashioning the mud bricks, burning the tiles; but the fields are now producing the precious grains. Thank God they were spared the horrors of occupation by the enemy.

Here, for the first time, I saw that most miraculous and lovely thing in a non-Christian land like this, a whole family or clan of Christian people. Our church includes others, of course, but it centres in the Li family; the place of worship is in their hall, and there, in place of the ancestral tablet, is a well-known reproduction of a painting of Christ, for is it not "by Him all things consist?" I was there shortly after Christmas, and the coloured papers, bearing texts and greetings, were still hanging up. It was a Christmas welcome I was given there, too! Perhaps congregational singing is not the strongest point in Chinese Church life, but these people can sing indeed. The present leader of the "clan" was one of the District preachers during the "Dispersion," but now he cares for the flock in and around his own home. In the morning we held a Communion Service, their first for more than eighteen months, and no fewer than forty members partook.

(The Kingdom of God.)

CHOISEUL

A Survey by the Rev. J. R. METCALFE.

It is just about six months since we left N.Z. The going has been pretty strenuous, all the time transport has been difficult, some of the time the food problem has been a decided hardship, but we are now settled in with a certain amount of comfort and this week we have begun school in earnest.

I hoped to report that our transport problem locally is solved, for the "Magosonde," our 22 man canoe, is now repaired and in commission but it has not yet arrived here. The dinghy is, however, on hand and in good repair, and is a boon when goods do arrive. It also helped to get the Government Officials out of a decidedly awkward position when the "Nellie" burnt out her main bearing and was unable to leave our anchorage under her own power with bad weather threatening.

not a disadvantage as it enabled me to get a better grip of the position before I met our Church Leaders. We had excellent Meetings as the diehards who wished to perpetuate what we voted out as being detrimental to the best interests of the people years ago, kept quiet. Public opinion guided by Stephen and others was too strong for them. Most of the teachers are changing Stations at their own request, but the changes cannot be made immediately. It will probably take six months to complete them. Almost all the teachers have served their people and their country splendidly.

Here is the position as I see it:

Transport. Until overseas and local transport is satisfactory the reconstruction of our Mission Stations (European), is of necessity held up.

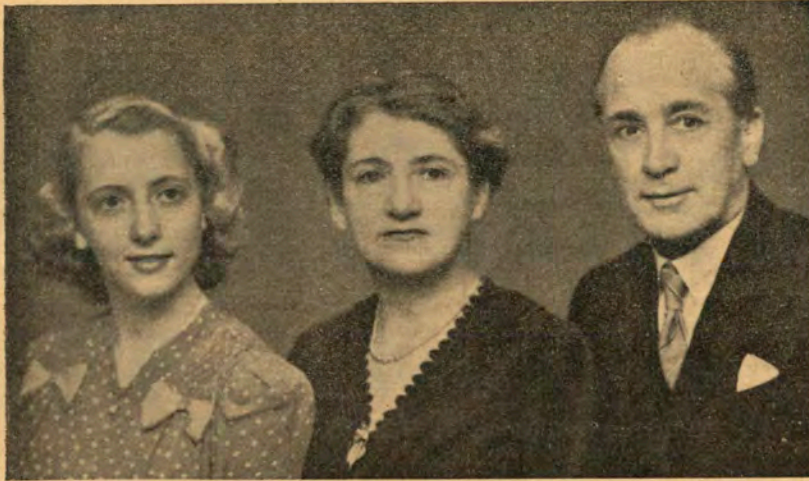
Food Supply. This is a real problem on Choiseul as the natives are only now preparing to resume life at the beach. Some are returning from the bush by stages, planting new gardens nearer the beach but still too far away for them to live at the beach and attend to their gardens with comfort. It will probably take two years for these people to make a permanent settlement at the beach. In the Babatana District the people have had to leave much of their produce to rot simply because having to come down to the beach to live, the distance between beach and garden is too far for the food to be transported. This problem will be largely solved by the end of this year.

The food problem is very real at Sasamunga because:

1. We cannot draw students from the distant villages till we can feed them.
2. The local youths are required to meet the local food and housing problems.
3. We cannot begin serious building operations until we have about a dozen students residing on the place. Neither can we make a serious effort to clean up the plantation and give the mosquitos flies, etc., less opportunity for survival and propagation.
4. Until we have more and better buildings our educational work and our infant welfare work must be largely handicapped, and there is little or no possibility of recommencing the Girls' Home.
5. We cannot develop a Mission garden of any size.

Results of the Jap. Invasion.

1. All European buildings except the Roman Catholic and Seventh Day Adventst Mission Houses



The Rev. J. R. and Mrs. Metcalfe and Elizabeth.

At last our stove is here and installed, so Marama no longer bakes bread in the ground, native fashion. Unfortunately when being transported all the asbestos packing has been shaken out of it and it is difficult to get up a decent heat. We do need urgently a small supply of asbestos.

We now have two more or less mosquito proof rooms. One is the diningroom-cum-lounge, and the other my study-bedroom-cum-office. We have half-a-dozen flyswats and the mosquitos, flies etc. which do enter have little chance of getting out alive. Both are a plague and will be till we can get the place really cleaned up.

I have now seen all our Teachers' Stations, and contacted some of the people at all save the smallest where the people were compelled to assist the Japs, and perhaps for that reason are somewhat shy of coming amongst us. They were not at the remains of their village when I called. We have also held our first Quarterly Meeting. It was delayed because of transport difficulties, but that was

our old store and this one, have been destroyed. This house was largely stripped of its roof with the result that much of the timber has rotted, and with the roof replaced the building is a mere shell.

2. All coconut plantations, European and Native, are overgrown, and thousands of trees have been destroyed.

3. All villages were left in a state of disrepair, some of them being totally destroyed.

4. Twelve new Church-Schools are required. One Church was destroyed by the Japs, 4 by the Americans, and 7 disintegrated from old age.

5. Our Primary School and Workshop, both essential to the satisfactory running of the Station, were totally destroyed, and the roof taken from the Hospital Dispensary. The last mentioned has been replaced and is serving as previously, but the two others are useless.

6. Three village sites are dangerous, having been occupied by the military.

7. All cattle have been destroyed with most of the poultry and pigs. On the credit side we have a greater interest in education, a greater readiness to come together in larger villages and a greater confidence amongst the natives in their own capacity. With many there is a clear sense of the guiding hand of God.

Medical Condition.

The Death Rate, as far as I can make it out, is only slightly higher, whilst the Birth Rate is very much higher. We have a record number of Members and Adherents connected with the Methodist Church on Choiseul. The Government is now paying two Government Dressers and sends a Native Medical Practitioner to tour the Island occasionally. The general health is good and the children's health is not behind that of pre-war years except in the spleen rate and sores.

Finance.

Stephen Gandepeta and Sam Rove our two Catechists collected the 1942 Annual Offering, £50 of which I have received, and another £50 ought to come in through the sale of trochus. Also Abednego had handed me another £50 or so. I have made out the total amount owing to the Teachers and make it about £1,150.

Restored Properties.

Marama and I have been delighted at the number of things which have been brought back from the bush, many of them in excellent condition. Some of the heavy boxes were taken a couple of miles into the hills and involved considerable effort. All the goods have not yet returned, as the people have a big enough task attending to their own goods, and I have no off-siders whose time I can demand. I may be in a better position now we are to recommence school sessions in full. Here are some of the things that have come to hand:

The Dinghy. It was hidden in a creek a few miles from here. The Japs. found it, slept in it, despitefully used it, and was returned leaking like a sieve. We tightened it, puttied it, painted it, with paint that had been hidden, and it is in very serviceable order.

Furniture. Table, a few chairs of various descriptions, a bed and bedding, sideboard.

Kitchenware. Pans, kettles, teapots, crockery, glassware of various kinds and all useful.

Other Goods. Tools, books, lamps, lifting jack,

single and double blocks, wire cables, rope, and the silver Communion Service.

Most of the things are usable and some as good as ever. It has been a great surprise to see so many of our little treasures turn up. It has made our return all the pleasanter for the comfort given and still more for the evidence of loving thought. It would have been very easy for the people to have said, "Why trouble with the white peoples' things, they have left us?" Instead they trudged up the hills with no mean pride of achievement. I assure you we are deeply grateful.

Schools. In most of our villages, school was maintained with the exception of the year 1943, the dangerous period, chiefly for the youngsters, and generally for three days of the week. We re-started school here in February for three days weekly, and are now carrying on as pre-war. The buildings are decidedly unsuitable and the furniture primitive. Now the Church has been opened we have altered the building used as Church-cum-school for school only, which makes the work pleasanter for both teacher and scholars. We have also turned the old store into a school-room, since we have little to store. But whilst we can carry on, my first plea is for a building to take the place of our old Primary School. We used it for the youngsters and for morning and evening Lotu, chiefly evening, for choir practices and sundry meetings. It was the right size and the right position. The old blocks are there and we could erect a building in a very short time if we could get the timber and iron. There are many reasons against a leaf building and I am hoping our Chairman or Harry Voyce will soon come to light with something. As soon as possible we hope to have a larger timber and iron building for the main school. Before that is possible, however, I am hoping to re-erect the workshop. The old workshop was very useful and a new one would serve many purposes. The Japs. took much of the iron from this Station to a place near Sambu. They were surprised by American aeroplanes and departed in a hurry. Our folks then went and took the iron to another hideout of their choosing, where the iron still is in good condition. I am awaiting a Mission vessel to go and retrieve it. Then I shall commence the re-erection of the workshop.

The Senga people need a good school badly and I think that is where we should be contemplating a Vincent le C. Binet Memorial.

Women's Welfare Work. Sister Grace has made a good beginning. Besides her ordinary work she has commenced a definite clinic for women. She has fitted up the old girls' leaf dormitory where she has many interviews and is prepared for emergencies. The Hospital buildings are as good as could be expected and the tank escaped damage, strange to say. Unfortunately, we are threatened by a danger of erosion. The sea has brought down many coconuts and made great inroads in this section of our property, and I am anxious for Mr. Goldie to give his opinion on the matter. Fighting the sea is a costly, not to say difficult, matter.

Native Morals. War always lets loose savage instincts, and this war no less than most. We do not like to dwell on the things that were done here. The natives fought in truly native style and there was no quarter. I said to one of the gentlest, "How could you do it?" "It was war," was the reply.

I am sure he and many more will not be degraded by the experience, but they will probably have some uncomfortable recollections.

Deaths. We have lost some of our most helpful, capable and courageous workers during the war period. One of our first Services in the recently opened Church was a Memorial Service to those who had died during the four years. I cannot give particulars now but may write about some of them later. Here are the names of a few:—

Solomon Damusoc, Joni Hopa, Matthew Vilaka, Timothy Varatara, Loti Lalu, Jeremiah Natakana, Netani Pitavato, Aizaki Lekelalu, Beni Taraloda, Saimoni Nunikujuku, Eroni Veve, Sailasi Pulabako, Dan Buki, Josua Qaqaveke, Emosi Kulo, Silas Varangakana. To tell their stories would take a small book.

Japanese Attitude. At the first the Japs were definitely friendly, as they were anxious to have native co-operation. The natives, however, maintained a correct attitude trusting their white leaders, and in spite of threats rendered splendid as-

sistance to the war effort. The coast-watchers could not have done the work they did but for them. The Japs, undoubtedly underestimated the capacity of the Choiseul natives and their loyalty to the British Government, but even when they had been rudely awakened to their danger from these unseen and almost unseeable foes, they did little wilful damage to property, probably hoping to make use of it later. The only really concentrated effort at destruction took place on Sunday, April 18th, 1943, when 8 Jap. planes spent the day in an effort to level the whole Mission Station in retaliation for the death of two of their men at the hands of the local natives. Later when Japs. were fleeing in their thousands along the coastal track, escapees from Kulambangara, they were only too glad to make use of any shelter they could get, and hungry, weary, demoralised they shed rifles, blankets, jackets, cooking utensils, helmets and numerous other things which a grateful people immediately pounced upon and are now using. There were no atrocities, as far as I can gather, wrought by the Japs. on Choiseul.

Missionaries Return to Build Pacific Stations.

Plans for the re-establishment of mission stations in the Pacific were revealed by missionaries who were through passengers in the Matson liner Monterey, which arrived from San Francisco. A party of 29 missionaries, and their wives and families, members of the Lutheran Church, are on their way to New Guinea, while nine Catholic priests are bound for the Solomons. All have the one idea—the rebuilding of the mission stations which were destroyed during the war.

The programme decided on by the Lutheran church covered medical, missionary and educational work, according to the Rev. Arnold Maahs, who is returning to New Guinea as assistant to the superintendent of the missions. Mr. Maahs, who served with the United States Army Air Force as a chaplain, with chaplain, with the rank of lieutenant-colonel, was stationed in New Guinea. On the voyage he had his wife and three children with him.

After explaining that all work would be co-ordinated with the Australian Government, Mr. Maahs said the main scheme was to build a 500-bed hospital. This would be constructed on the most modern lines, and as no new medical equipment could be purchased sufficient had been bought from the United States Army. This equipment was on the spot and the building contractor was ready to begin work.

Mentioning that most of the mission stations in New Guinea had been practically destroyed, Mr. Maahs said it was desired to rebuild 25 to 30 of these. The church, which had a following of 60,000 Lutheran Christians in New Guinea, had 6000,000 dollars to spend and most of this sum would go to Australia. During his temporary release from the Army he headed a campaign which resulted in 750,000 dollars being raised for the re-establishment of activities in New Guinea.

Though the church now has 40 missionaries engaged on work in New Guinea, not all these peo-

ple were from the United States, some being Australians. Their work was in line with that which had been undertaken by the church in New Guinea during the past 60 years. Among the party in the Monterey are 10 young men who are to work in the mission as laymen in the building. In addition, there are technical men, and young women who will take up medical work.

Mr. H. Propp, another member of the Lutheran party, said work would be concentrated at Lei, Finschafen and Madang. Referring to the help that had been received from the public, he mentioned that Mr. Donald Douglas, of the Douglas Aircraft Corporation, had donated an aluminium boat to the mission.

Of the 12 United States priests who were travelling in the ship, two left to serve in Fiji and one in Samoa. Other priests are bound for duties in Australia.

—Auckland Star.



Carrying goods for Rehabilitation.

Thanksgiving at Petats

BUT! Bomb Explosian and Loss at Buka.

by the Rev. C. T. J. LUXTON.

We have just returned from Petats where we have spent the day with a great gathering of our people. We went over early this morning and found the village gaily decorated. People had come in from the villages near and far. For days canoe loads of food had been arriving in preparation for the feast. It was the occasion of general thanksgiving and celebration for the return of the mission staff and recommencement of the Mission work at Skotolan.

The church was packed to capacity and crowds had to remain outside, but of course were able to take part in the proceedings as the church is built with wide openings along the side. I conducted worship and then gave the meeting over to the people. Nine choirs took part, and between their items various speakers came forward to voice the feelings of the people, welcomes to the missionaries (myself and Usaia) and their families, the joy of the whole church at the re-establishment of the Mission Station, thankfulness to God for preservation during the years of war, indebtedness to the Mission for its work over the years, and the expression of hope and faith in the days that are before us. Among the speakers were the paramount chief of the district, chiefs of several villages, the senior teacher and a representative of the local preachers.

After the service the people sat down to a great feast of good things dear to the native heart. We too were most royally entertained. The afternoon was given over to native dancing and play acting.

I have mentioned in previous letters that we have been somewhat concerned about an unexploded bomb which was in the middle of our mission area. I have endeavoured to get it removed by the army, the navy, and the civil administration, but no one seemed to be able to help us. Our work was being restricted, we could not go on with our building programme, and we could not consider opening school while the bomb remained. Such buildings as we did erect we had to place in such positions that the contour of the hill would protect them in the event of the bomb exploding. After conferring with a high official I decided to take his advice and destroy the bomb, so we built a great bonfire and set it alight this morning when we set out for Petats — the station being deserted for the day.

From Petats we watched the spiral of smoke and waited somewhat anxiously for the explosion. At last a great black cloud of smoke billowed high into the air, and after what seemed quite a long time there came the boom of the explosion, it echoed and re-echoed away into the distance. We had counted on the explosion of the bomb extinguishing whatever remained of the heap of firewood. As we watched from the distance it seemed as if we had been correct in our reckoning, but later on we noticed a plume of smoke rising from the hilltop some distance away from where the bomb had been. Whether it was a grass fire or

a store we could not see. We feared it might be the latter, but so far away we were that even in the fastest canoe we could not have hoped to have saved anything.

Just as soon as we could we hurried away from the afternoon's entertainment and climbed the hill to investigate the damage the bomb had created. There was a great hole in the road, we had expected that, earth and stones were scattered over an area surprisingly small for so large a bomb. As we hastened on to the hill top our worst fears were realised—the store had been destroyed by fire. There was dry grass all around, but not a particle had been burned. We can only surmise that a piece of burning wood was thrown high in the air, over the tops of palms and trees, and had descended onto the leaf roof of the store. It was an old building, the only one which survived the war; it must have burnt out in a few minutes; not a vestige of it remains.

But alas, with it went some of our valuable stores—all our medical stores, cases of dressings, bandages, gauze, cotton wool, etc., cases of containers, bottles and small tins; our share of the New Zealand E.P.S. equipment which had been donated to the Mission; enamel ware, basins, buckets, cooking utensils, chairs, doors; cases of foodstuffs—in fact, it means a total loss of all the equipment and stores which we had set aside for the sister's house and her medical work.

The sister's house, only a distance of yards from the store, was untouched; it is not completed, else some of the goods would have been in the house instead of in the store.

We feel very distressed about it. It has cast a shadow over what has been a great and memorable day.

The loss of the medical equipment, etc., is a great blow. We will be unable to replace it for some time, but in the meantime will see what can be granted us from the goods set aside for Kihili and Teop. I think we have sufficient chairs on hand to be able to share them out without creating a shortage. The loss of foodstuffs is also a severe blow, but we have fairly good stocks on hand, and with the stores now open in Rabaul, we are in no grave danger of having to go short of necessities.

It is indeed most regrettable, and most unfortunate. As far as I can discover not a particle of burning timber caused fire anywhere in the area except that one piece which fell on the store. Of course, we had considered the possibility of damage from the explosion, but if any of the buildings were in danger we would have named two others before giving thought to the store. However, we reconcile ourselves with the thought that it was better for the store to go than one of the dwellings, and far better one building now than later on when there would be danger of loss of life.

The Reason for Medical Missions.

By J. W. C. DOUGALL.

Why should the Church maintain medical missions? Most of us, and not least the 'medicals' among us, have taken it for granted that there would always be a medical branch of the missionary effort. Medical Missions can easily qualify for recognition as 'the Week's Good Cause.' Many people, who are unmoved by the call for the evangelization of the world, respond immediately to a medical appeal. They view with equanimity the prospect of the State taking over all education in the mission field, but hitherto they have assumed that there would always be a need for medical work by voluntary agencies, and that the Christian hospital would remain as a permanent element in the witness of the Church overseas.

It is questionable whether the basis of human sympathy is now sufficient to support the medical mission. Medical standards have arisen enormously. The cost of Christian hospitals makes increasing demands on mission funds. The State in India, China and Africa is extending its field of activity to cover the physical needs of the community. Missionary effort is up against this competition. In many of the mission fields medical-missions are already subject to government regulations which, directly or indirectly, restrict their freedom and range of activity. Nor can we ignore the unconscious effect on the mind of the home constituency of proposals for a health service provided free of charge out of revenue by the State.

We seem to be under compulsion, therefore, to examine afresh the grounds on which we can appeal to the Christian Church in the West to contribute manpower and money to maintain medical work on the mission field. The first argument must be what it has always been—the extent of human need and the constraint of the love of Christ to meet it. We can safely assume that, for many years to come, State medical effort will leave millions of people untouched in Africa and the East. It is a sound instinct which expects the Christian Church to provide healing and promote health wherever there is pain, ignorance and disease. In doing so the Church is simply following in the footsteps of its Master. It was enough for Him that men were ill and were willing to be healed. His immediate response was to exert the power of God residing in Him in order to take away pain and restore them to health. His works of mercy were spontaneous. He was moved by such compassion that no disease was too loathsome and no patient too dangerous for Him to deal with. He knew each man's need, and He cared for each at the cost of time, strength, sleep, rest, and the interruption of other work. There came a stage when He had to withdraw from contact with the crowds in order to concentrate on the training of His disciples, but still He remains for us the Good Physician and, if we had no other picture of Him than this, He would still be the standard and inspiration of all that is best in the profession of medicine.

We cannot imagine Christ preaching without healing or healing without preaching. He does not make our distinctions. 'The two halves of

life are indivisibly one. Body and soul are but abstractions; together, in the inseparable unity of experience, they make up the world which God has made and will redeem!' It would seem that Christ made no hard-and-fast line of separation between sickness of the body and of the soul. As Harnack wrote: 'He takes them both as different expressions of the ONE supreme ailment in humanity.' Disease and sin are alike intruders. Jesus never seems to have hesitated in treating disease 'as something alien to the Kingdom of Heaven, and to have struck at it whenever He found faith to be healed.' Healing, therefore, in the context of the Gospel, is itself a proclamation of God's will that all men should be saved. It is the assertion or vindication of His authority and control over the powers that work evil in human life. It is the external sign of salvation—'that comprehensive miracle—admission to a Divine family in which men were children of a Father who both forgave all their iniquities and healed all their diseases.' Without healing, therefore, we would judge that evangelism must be partial, misleading and ineffective, because the Gospel of the Kingdom is for the body as well as the soul.

This surely, is the basis on which alone we can rest our claim for the necessity of medical missions as an enduring element in the witness of the Church. The Christian medical ministry is based on a deeper diagnosis of human need than any secular interpretation of man's nature can support. As man does not live by bread alone, so human pain and disease need more than physical relief and medical remedy. What man needs is God. Nothing less will satisfy but, if we can only believe, nothing else is needed. More than ever in this scientific age man must be convinced that God is King in His own universe, that no tissue of the human body is removed from spiritual influences, that Christian faith is not superstition but a deeper insight into the laws of nature by which God has chosen to make us free

The language of the Gospel which denotes and describes the Saviour and His work of salvation in terms of a transformation of man's whole being, a healing of both body and soul, has been emptied of meaning. Men imagine that they can have health without repentance and the forgiveness of sins, and the Church tries in vain to preach its Gospel of salvation as some kind of inward experience unrelated to the body and the life of the senses

The nature of this Risen Manhood is a mystery which baffles us, but we can see dimly why it was so. Paul was hinting at a solution as nearly comprehensible as human thought can attain when he wrote about the spiritual body. The Gospel of the Resurrection was not based on belief in the survival or continued existence of the soul of the man Jesus. That would have been incomplete and inconsistent with what had gone before. The Risen Lord was somehow perfected and glorified in a new Body which transcended the limitations and divisions of mortal existence.

So also the medical ministry of the Church expresses a fundamentally different attitude towards suffering and death from that of materialistic or scientific medicine. Its message of health and hygiene cannot be the same because it cannot regard these as the most essential benefits open to man. Its attitude to life must be affected by its attitude to death and there it has a horizon which is absent from the outlook of men who have never known or have lost the full Christian hope. The healing Church can say 'Neither life nor death can separate us from the love of Christ.' "Whether we live or die we are the Lord's! It can never disparage the body or regard pain or sickness as inevitable companions to be tolerated along the journey of life. But its Gospel is ultimately and simply that God is to be trusted and that we have nothing to fear except the cowardice of the life that seeks to save itself. Let me recall Dr. Schweitzer's description of the scene in the hospital at Ogowe:

"The Operation is finished and in the hardly lighted dormitory I watch for the sick man's awakening. Scarcely has he recovered consciousness when he stares about him and ejaculates again and again, 'I have no more pain.

I have no more pain.' His hand feels for mine and will not let it go. I begin to tell him and the others who are in the room that it is the Lord Jesus who has told the white doctor and his wife to come to the Ogowe and that white people in Europe give them money to live here and cure the sick negroes. The African sun is shining through the coffee bushes into the dark shed but we, black and white, sit side by side and feel that we know by experience the meaning of the word 'And all ye are brethren.'

That is one aspect and a great one of the Christian ministry of healing, and what more impressive witness could be given to the kindness of God our Saviour? But that is not the whole story. The operation might have ended otherwise, but the Gospel would still be the same. Death is always round the corner and sorrow comes to all. It is the glory of our religion that in such an hour the Christian doctor or nurse can speak in the Church's name of the Father's house of many mansions and can help another in pain or sorrow or death to echo the words of the Psalmist as they receive new meaning on the Saviour's lips. 'Father, into Thy hands I commend my spirit.'

—The International Review of Missions.

Natives Education Minded Call for Teachers.

BY SISTER LINA JONES.

We were nearly three months without anything much in the way of mails from N.Z. and yet I had two letters from England in that time! We've given up trying to solve the mystery. The Assistant D.O. told us when he was here a little while back that a mail is due from Australia and maybe some of our missing letters will come that way. But via Fiji is the most direct route at present.

You ask about our stores. Up till now we've done very well, really, the "Matai" coming on April 4th having brought some more flour, sugar, etc. There's not much of either left now and what flour there is, is now decidedly "off." Skim milk powder and butter are "tinny." But why worry? We've had quite good supplies of fresh fruit and vegetables. Also our house is by no means "beautiful," but it's a place to live, and many unfortunates in other countries haven't even got that.

We do hope some teachers are offering. The people are very "education conscious" at present and we should not fail them. A new teacher could carry on here now that we've got school in working order, while Effie and I get the work begun at Roviana. We don't know when we'll be going there—probably not till the end of the year. The actual Mission property being quite unsuitable now, it means choosing a new site which presents difficulties. We expect Mr. Goldie over any time, and then we'll know of any further moves in the matter. Some of the people have moved on to an island close to the mainland—juust off the air-field—in order to make gardens preparatory to returning. But it all hinges on the new site for the Head Station.

Meanwhile we are carrying on here. There are fifty boys now in the school, but still only five regulars in Kindergarten. We have quite a number

of "strays" who are here for a few days, or 2 or 3 weeks—good to keep them out of mischief, but from a teacher's point of view not very satisfactory. However, we do the best we can with them while they're here. I want to teach the little girls some sewing, but find I have very little in the way of "pieces" for them. I am starting them on sewing cards, which I prepared from Weet-bix packet cardboard—just the right thickness and yet soft enough to prick through. I have a few pieces to give them when they are ready for them, but not many. Any pieces of softish cotton material that can be sewn into "handkerchiefs" or small bags, etc., that you can collect for us will be very welcome. If they don't arrive in time to use here, we'll need them at Roviana to start the children there, and we just realise we have nothing in that way.



Goods stacked against the weather.

Planning and Clearing for Buka Head Station

Snakes, Centipedes, Phenomenal Growth,

— but also —

WILLING WORKERS.

BY THE REV. C. T. J. LUXTON.

We are having a busy time clearing up the Mission Station. I have a team of 36 boys (some of them bald headed, some of them greybeards, but 'boys' nevertheless. They have been working for only a week, but a great change has been brought about in that week.

The clearing of the area is not merely clearing of undergrowth, or of scrub cutting, though there is much of each, but it is also quite a bush-felling undertaking. It is amazing that the four years has produced so many (and so large), trees of a wide range of varieties. Many of the trees are only four to six inches in circumference, but many are four and five feet thick. Some of them tower up fifty feet, sixty feet and even more.

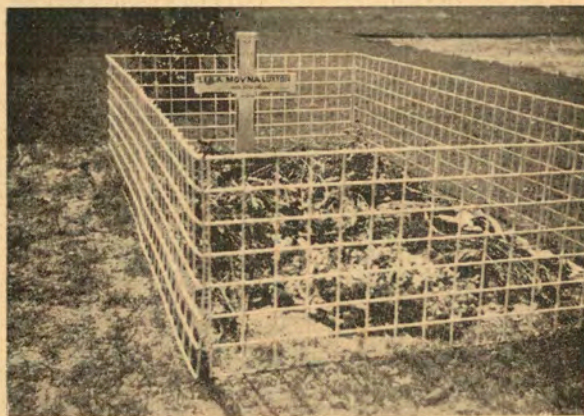
Now that the bush is being removed we can see something of the damage the station sustained. I had previously thought that very few of the coconut palms had been destroyed, but now we see clearly that there was indeed considerable damage. Many of the beheaded coconuts are already replaced by their growing offspring, some now ten feet high, but in many instances palms have been lifted right out of the ground, and all the surrounding nuts destroyed at the same time, so no new palms are in those spots. There are literally thousands of young palms sprouting all over the place, the vast majority of them in close proximity to their parent trees and therefore have to be removed because of the space required by each palm. However, quite a goodly number are growing in clearings and are being left to develop, thereby helping to make good the loss, though of course it will require several years to bring them to the stage where they will bear nuts.

Not only coconut palms but also many of our citrus fruit trees have been destroyed. One can see that the trees destroyed are in a line, or in lines converging on the sites of our former buildings. One line of destruction, blasted trees, and a row of bomb craters shows the line of attack upon the church and mission house (which were less than a hundred feet apart), another line points to the line of attack on the Sisters quarters, house, hospital, and girls' dormitory; still another lies across the hill top where our present leaf house stands. There was apparently an observation post on this prominent look-out, and it suffered in consequence.

A couple of days ago we cleared the area where our Mission house had stood. The whole area was covered with dense vines, some of them even smothering the towering palms and kapok trees nearby. The 'humps' of vine on the flat area indicated roughly where the concrete foundations were still standing. . . It was quite interesting to see the posts uncovered, to recall which part of the house had stood above certain posts, the concrete steps were uncovered, and round about were shattered pieces of fibrolite which had once been the

ceiling. A few pieces of timber were recovered, and from them we learned the wisdom of having used hardwood timber—any soft wood was white ant riddled, or rather devoured, what wasn't thus destroyed showed decay and rot, but the hardwood was still in good condition.

The clearing of the house site was also exciting from another angle, for all sorts of living creatures lurked under the vines and under the shattered remnants of the building, lizards, toads (which I had introduced to counter the grub pests of the mission gardens), iguanas, all harmless of course, but the centipedes and snakes were not pleasant to encounter. Each discovery of a centipede would be heralded with a cry and a sudden slashing to destroy the creature, the discovery of a snake would send the workers scattering in all directions. This latter business was rather interrupting the work until I seized a three footer by the tail, tossed it into the open and then grabbing a knife from a boy, beheaded it, after that it became a game and by the time a score of them had been despatched it became just a part of the clearing up process.



The Grave of little Moyna.

Much to our surprise we uncovered the floor of the kitchen still more or less complete, it was holed with bullets and bomb splinters, and had suffered a bit from the years of dampness under the vines and several inches of debris, but it will still be temporarily of use for we will put a leaf roof over it and it will become for the time being a boys' house. There is a scarcity of native building materials and the saving of even a floor will help out the available supply, besides being a saving in time as well.

Incidentally the material in the kitchen floor was not part of the timber supplied for the mis-

sion house—if you recall, we were given a house but no materials were supplied for a kitchen and this we had to build out of what we could find here; the roof and walls were of leaf, but the floor was of timber which had previously been flooring in Mr. Cropps house—that house had disappeared under the ravages of the white ants, but the hardwood floor was still in existence. That floor has had a history, firstly it saw Mr. Cropps house disappear from above it, then it was moved and had another leaf structure built upon it; that was replaced later by a fibrolite and iron building, and now once again it will have a leaf shelter above it. After that building is removed I think the old floor will end its days as fuel for the stove.

To-day we roughly cleared the area where we plan to put the boys' department, several houses, for the various language groups which will be represented among the scholars, cookhouse, dining house, shower house, and playing area. I hope sometime too to be able to add a recreation hut.

We have selected the new site for a church, but have not yet cleared the area in which we hope to find a site for the school. The Sisters and girls area will be that where our former house stood, and the Mission house will be just in front of where we are now established, the site of Mr. Cropps house.

As soon as we get the front of Skotolan hill cleared and our various building sites selected I will switch the work boys to the clearing of a road back to the gardening area, and then get a large area of bush felled and cleared in readiness for planting. What time there is left of the month for which the boys have contracted to work will then again be utilised in clearing in the mission area. I am hoping that we might manage to clear the whole station and plantation area.

To-day came the news of still another village showing interest in our Mission work, and a teacher is going to visit them to gain confirmation of the indirect request for a teacher.

Fortunately we have several teachers available for new places, this is largely because the boys who were at College before the war have all come back

at various times during the war years, and have settled in their villages awaiting appointment. Some of those boys had completed their three year course, others had done two years, and some only one year when their sojourn at Roviana was interrupted. It is not likely that any of them will return to college to complete the full course so we are placing them out as teachers. When the Daphne comes up next week I hope to be able to send several teachers to Mr. Voyce who is short staffed and needs teachers not only to replace those who died during the war, but also to meet the steady call for teachers from new villages.

As the Daphne is away so much, and as sea transport is essential in my 'island hopping' district visitation, I have been negotiating for a suitable canoe. I hope tomorrow will see the arrival of the said canoe, it is a 'MON,' the sea going type of canoe which used to be used in intertribal wars. This particular boat (for boat it is, built of securely sewn planks), is about twenty-five feet long, and will carry a dozen people under normal circumstances, but when put to it it could take twenty. You will know the type of canoe it is, with its gracefully curved ends rising high above the body of the canoe. We are also having a large dug-out built for the use of our mission boys, it is approximately thirty feet long, and will be the largest dug-out in this area.

We saw an unusual sight yesterday, five ships at once. They were circling in an area from twelve to twenty miles or more away. Through glasses it could be seen that they were naval vessels, and their circling gradually widening, seemed to indicate that they were searching for something, we can only guess that they were after mines which are said to be in these waters. As we are aware of the danger of mines we maintain a look-out in all our travels, and try to keep our night travelling to bright moonlight nights; that is not always possible, particularly in the stormy season we have lately suffered; however we usually travel close in shore and thus off the track of vessels for which mines would have been laid. There is a mine ashore on an island about fifteen miles north from here, but I know of no others.

Receiving the Word Gladly

By the REV. A. H. VOYCE.

Mark Naaru has made very good headway with the building of a station at Moisuru, and already has a number of small houses erected besides a large marquee that I was able to send down, and some tents. The reception of the Mission at this centre adjoining Kihili to the east, has been wonderful, so writes Mark, and so reports Usaia. It is only a small village, but the chief there is the paramount chief for the whole of eastern Buin. Another important thing for us is that Moisuru is the best of the anchorages in Buin Bay, and gives us access to land, which has not been contaminated by Jap. occupation, as has Kihili.

Mark, of course, was expecting us down to stay for a month, and no doubt made an extra spurt with building activities. However, as previously reported, Luxtons leave to-night for Buka, taking most of their goods and furniture, to move into their new house there. We will be staying on here at Torokina for some time to supervise the col-

lection of building and other material and care for all the goods still here.

The barge, which we salvaged, and regarding which we have no title yet, though we hope we will possess it later, has Ford engines in it. Both have been submerged in salt water for some time, but one may be repairable. We have an engine to replace the other. If we only had here a mechanic, capable of changing and installing the engine, we might in no time have a barge running that would largely solve our immediate transportation problems. Surely it is worth considering. I think I have told you of the fine big refrigeration building here on the beach in the camp we bought. The material from that could be transported in such a barge, and would make an excellent store at Buin for our Circuit headstation! But the material is of such a size and nature, that "Daphne" could not cope with the transport of same.

Extracts from the British Conference Pastoral Address

"IS ALL WELL WITH OUR CHURCH?"

It is with a sense of profound gratitude to God that we send greetings to all Methodist people in this country and overseas from the first Conference to be held after the cessation of hostilities. We remembered in a special session those of our number who gave their lives in a great cause, and our hearts went out in faith, hope, and love to the bereaved. In that session we were conscious of being surrounded by a great cloud of witnesses:—

**"One family we dwell in Him,
One Church, above, beneath."**

During the past year our Church has welcomed many of its sons and daughters who have returned to civil life after the bitter experiences of war. We trust that they will find in our societies a fellowship that is real and deep. They have known the sense of unity that comes of devotion to a common purpose. It is our prayer that they may enrol afresh in the army of the Lord, which goes forth conquering and to conquer until the day down when the Rule of Christ is established in every human heart.

That day seems far distant. There is a war that is not over. It is a war against a way of life which leaves out the purpose of God and which finds no room for the acknowledgment of His Sovereign Rule. It is a war against decline in moral standards; the revival of spurious nationalism and sectional interests; the disintegration of home-life and the growing indifference to personal responsibility; the misuse of the tremendous forces released by modern science and designed by God for the healing of the nations. From this warfare there is no discharge, and unless the Church responds to the call of its Lord and Leader at this hour, the possibility of a Christian civilisation will be definitely postponed.

Is all well with our Church? Good news comes from overseas. We rejoice to hear that our missionary society is now in action in four continents, and that between 1939 and 1945 the membership of the Methodist Church overseas showed an increase of 54,000 — excluding figures for China, Burma, and Europe. Many of our Missionaries with their families were in internment camps during the war. Their faith is undaunted, and they are eager to resume the increasingly difficult tasks that await them in their respective fields. While the numbers are growing, the need for more missionaries—men and women—is truly alarming. May the call come to young people in our churches to enter the varied spheres of work open to them overseas and to dedicate their strength to the service of Him Whose love embraces all mankind.

The Conference assembled in London was concerned that every church and circuit should, in penitence, prayer, and dedication, consider afresh the message and meaning of Methodism in the light of the report which has been authorised for publication.

Our vocation as Methodists has never been more tersely or effectively stated than in the familiar words — to spread Scriptural holiness through the land by the proclamation of the Evangelical Faith. The phrase Scriptural holiness needs to be translated. It stands, not for an isolated awareness of the presence of God, but for life as a whole illuminated and controlled by God as He has made Himself known in the life and work of Christ and in the experience of the Christian community throughout the ages. It is life centred in God.

That kind of life does not make a wide appeal to-day. The time is approaching, says Mr. Christopher Dawson, when the cities of the world are becoming one city, a Babylon which sets its mark on every man and woman and imposes the same pattern of behaviour on every human activity. Has not the time already come? This outlook, Dr. J. H. Oldham declared as far back as 1929, is a far more formidable challenge than any of the non-Christian religious systems. If we are going to safeguard the worth of man, if we are to succeed not only in checking but in eradicating the forces of greed, brutality, and oppression, we must restore to man his faith in God and in the Church as the fellowship of those who have received the gift of the spirit which is the new life brought into the world and made available for all by Christ.

Let the goal of all our endeavours stand out in strong relief against the dark background of this world, so that no one within or without the Church may be led to inquire: What is the Church for? We are to spread Scriptural holiness through the schools, the home, the office, the factory, and the councils of the nations. Let every Methodist ask himself whether he is living here and now in the light and by the power of the Rule of God, and whether his supreme ambition is to speed the advancing reign of Christ in His own life and in the life of modern society. And let every church in Methodism go back to the centre and review its witness and work in the light of the end which the Church Universal exists to serve.

As Methodism addresses itself in penitence and faith to its mission, it will gladly welcome the opportunity of co-operating with other communions in commending the new life in Christ to the present age. May we continue to pray for the day when the whole Church, delivered from the divisions which mar its life and neutralise its witness, will find its abiding unity in the proclamation of the Evangelical Faith.

Signed on behalf and by order of the Conference,

R. NEWTON FLEW, President.
EDWIN FINCH, Secretary.

—Methodist Recorder.

The Call of India

Would that it were widely understood that the slogan "Quit India" applies rather to impersonal principles than to individual persons. We must have travelled about 16,000 miles in India and Ceylon, most of it in trains or public buses, and so had a chance of assessing the general attitude of middle-class Indians to Britishers. It's true to say that never once did we receive even a frown, still less a rebuff, but without exception we experienced that extreme courtesy and kindness for which

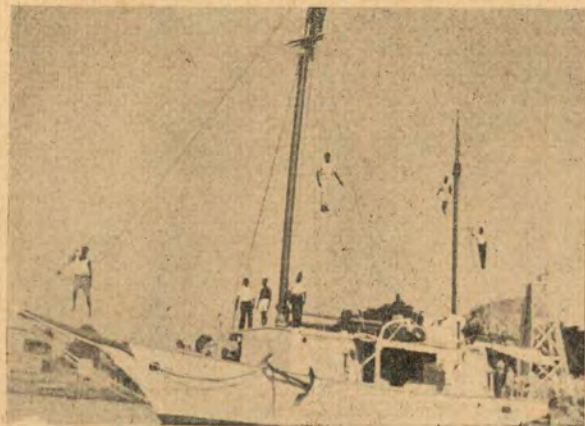
yet make on an adequate scale, are needed sorely and in largely increased numbers. We are weak in many ways: we need strong colleagues to share with us the service of the Church. Besides," many of them added, "the Church is supra-national and what better evidence could be given to a divided world, to a disunited India, of the unity which is to be found only in Christ, than that of Indian and Britisher working as partners side by side, in the Christian Church!"

That the Church in India and Ceylon is facing a colossal, an almost impossible task, no one can deny. Famine is already abroad and will stalk through the land with increasing ferocity during the next few months; Swaraj will bring problems and difficulties and suffering—some of it predictable, some not yet envisaged—even though the Church comes from this cause. And think of 8 million humble folk seeking to evangelise 400 million! The Church needs all the help and backing and support that we in the West can offer through dedicated, capable, humble men and women. At the moment the total decrease in missionary personnel, as compared with 1939, is 42 men, 24 women. Here is the call of a great need. We cannot hope seriously to increase the number of ministerial missionaries till the Colleges, lately opened, have done their work of training, and even then all the recruits will be young and inexperienced. But as far as doctors (men and women) are concerned, and nurses and teachers, is it unreasonable to hope that many who have had some experience during the war years, but who are not too old to learn the vernacular, and who come to know of this call from India and Ceylon (indeed from every field), may find in the need a call from God and respond now? G. E. Hickman Johnson.

—The Kingdom Overseas.

DISCRIMINATION.

"If you discriminate against me because I am dirty, I can wash; because I am ignorant, I can go to school; because I am poor, I can, through work, acquire wealth. But if you discriminate against me because of my race, there is nothing I can do."
—(Channing Tobias).



The "ROVIANA," Auxiliary Ketch.

India is renowned. More than that, our fellow-travellers were unfailingly interested in us, they were anxious to talk; they questioned us and answered our questions in the happiest possible way, and at every turn exhibited extreme friendliness. I was somewhat surprised at this at first, for day by day the Press was denouncing the British flag, Imperialism, foreign control and all the rest, and I rather expected this universal attitude would have its effect on personal relationships; experience proved me to be wholly wrong.

And the way was prepared for an answer to a question which I put to every minister of our Church in India and Ceylon. The question was "In the light of the present strained relationships between Britain and India in the realm of politics does the Church still desire to receive missionaries from Britain or has the slogan 'Quit India' seeped through from politics into the Church?"

"Certainly not," was the unanimous reply.

"The slogan anyhow means rather 'Quit your hold on India'—it applies to the principle of overlordship.—Quit the spirit of dominance, dictatorship, and control. That desire is certainly as true within the Church regarding missionaries as it is in politics: we do not want missionaries to come out with a sense of superiority, treating us still as children, directing the affairs of the Church and telling us what to do and how to do it. The day for that is now past. But missionaries, who will be partners to us, with training and equipment that enable them to make a contribution to the work of the Church, which we ourselves cannot



Solomon Islands Transport.

Personal and General.

CHRISTMAS AND NEW YEAR GREETINGS.

To all our readers we extend our Greetings. May the days that are to be prove rich in Christian experience, and may we all find our greatest happiness in serving the Christ, the King.

GENERAL SECRETARY IN THE SOLOMONS.

From the "New Golden Hind" we have had a radiogram from the General Secretary. Mr. Scrivin was then en route from Suva to the Solomons. By this time he should be safely in our own Mission District. Mr. Bruce Cole is accompanying Mr. Scrivin and will supervise the construction of the buildings in place of those destroyed by war.

TRAVEL ARRANGEMENTS FOR THE SISTERS.

We have hopes that our three Sisters will at last be able to leave for the Solomons via Fiji. Mr. Scrivin advises that a boat is to leave Suva shortly for the Solomons, and we hope to get our Sisters a passage on her.

WOMEN MISSIONARY EXPLORERS ATTRACT LARGE CROWD.

Well known as authors and missionary explorers, Miss Mildred Cable and her companions, Misses Francesca and Eva French, attracted a crowd to a meeting in the Town Hall recently that far exceeded the capacity of the hall. Proceedings were then relayed to the Concert Chamber, but even then numbers had to be turned away.

On the platform were representative officials of the British and Foreign Bible Society. The Mayor, Mr. Allum, who presided, explained that the visitors had been sent by the headquarters of the society in London to take part in the celebration of the centenary of the foundation of the society in New Zealand. During the 142 years of its existence it had been responsible for the translation of the Bible into 706 languages and the distribution of more than 500,000,000 copies of the Scriptures. The guests had travelled for 15 years in some of the most inaccessible parts of the world and were the first white women to enter the Gobi Desert.

Talks on the work of the society and the need for absolute conviction on the part of those supporting the work, were then given by Miss Francesca French and Miss Mildred Cable.

THE LATE REV. L. N. KENTISH, B.A., B.D.

Mr. Kentish was the Chairman of the Methodist Mission in North Australia. He was captured by the Japanese in 1943, after the sinking of the patrol vessel H.M.A.S. Patricia Cam, on which he was travelling. He was taken to Dobo in April, 1943, and held prisoner until May of that year. On May 4th he was executed by the Japanese; for what reason we do not know. Mrs. Kentish is now in England, with her three children, all under 12 years of age.

M.W.M.U.

We extend greetings to the incoming Executive, located at Hawke's Bay, and we wish for it a term of happy and fruitful service. Our most cordial thanks are extended to the retiring Executive, which has rendered such effective service to the Home and Overseas Mission enterprises.

WAR DAMAGE CLAIMS.

More than 3000 claims, amounting to about £10,000,000, have been received by the Australian War Damage Commission from owners of property in Papua and New Guinea. War damage claims from the Darwin area were about £500,000.

These figures have been announced by the chairman of the commission, Mr. A. W. Coles, who has just returned after three weeks in New Guinea. He inspected goldmining properties at Wau and Bulolo, all of which suffered severely from the application of the scorched earth policy. He said that to put most of the mines back into work would require at least six months from the time the necessary machinery became available.

Plantations had not been so extensively damaged. The destruction of buildings and secondary jungle growth were more serious.

The claims respecting property were all made on a basis of total loss, but settlement will be at a much lower figure.

Our Methodist Mission, for damage to property on Bougainville and Buka, has received compensation amounting to £6,412, but there is no indication of compensation for losses in the British Solomons, which amount to £92,000.

MISSIONARIES FOR FIJI AND TONGA.

The "Manunda" left Sydney in July with a large party of outgoing missionaries on board. The Rev. and Mrs. M. G. Wilmschurst, Margaret and John, returned to Fiji after an absence of two years from the field. Miss Joyce James has completed her furlough and returns to Fiji, together with Miss Jessie Albon, who goes out to an educational appointment. The Rev. and Mrs. K. Grove and their young son, Dale, were on board for Tonga, where they will take up their work at Vava'u.

These missionaries were in Auckland pulpits on the Sunday that the ship was in port here. The Rev. H. Delbridge, B.A., is a more recent missionary arrival in Auckland. He had to stay many weeks before he could get a ship back to Fiji, where he is to continue his work among the Indians.

ISLANDS' SYNOD.

The Islands Synod should meet at the latter end of November. It will depend largely on whether the General Secretary has been able to get transport from Guadalcanal to Bilua. The Synod is most important, for at it the great problems of rehabilitation will be discussed.

LITERATURE FOR THE PACIFIC.

The Pacific Christian Literature Society, which is affiliated with the National Missionary Council of Australasia, proposes to commence the production of Christian literature in the languages of the various Pacific groups. It is intended to commence with the publication of a Life of Christ, and gradually to build up a library of literature in the vernacular of each group. The Society is offering a prize for the best essay from young Fijians on the subject: "What Christian Missions have meant to my country." We hope that our own missionaries will be able to contribute some of their translation work to the Society for publication.

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

32nd ANNUAL CONFERENCE

By MRS. L. A. WHITE of Nelson.

Hamilton, beautiful city of the Waikato—heart of Maoriland—was indeed a happy choice for the seat of the 32nd Annual Conference of the Methodist Women's Missionary Union. The official reception to delegates was held in St. Paul's Church on Thursday, October 17th, at 7.30 p.m. In welcoming members of conference to the city, the Mayor, Mr. H. D. Caro, paid tribute to the missionary work of the Solomons, and to the part played by these islanders against the invading Japanese. Mrs. Hilda Ross, M.P., added her welcome to that of Mr. Caro, stressing the importance of missionary work among the young people of New Zealand, and expressing the view that God must be taken back into the everyday lives of the people before lasting progress can be made. Rev. C. H. Olds, B.A., Chairman of the South Auckland District, and Mrs. W. B. L. Williams, District Council President, welcomed the visitors to Hamilton Methodism. Greetings were received from local sister societies.

Mrs. H. Nicholson, Dominion President of the M.W.M.U., replied to these messages of welcome. Vocal solos were contributed by Mrs. S. Poultney and Miss F. Olds, and elocutionary items by Mrs. J. Hull. After the pronouncement of the Benediction, delegates and friends adjourned to the refreshment room, where an enjoyable hour was spent informally renewing old and commencing new friendships.

FRIDAY, OCTOBER 18th.

The celebration of Holy Communion as a preface to the business session of Conference gave a deep sense of consecration. Associated with Rev. C. H. Olds in this service were Revs. A. H. Scrivin, W. Gatman and G. I. Laurenson. A thought-provoking address on the simple directness of the Carpenter of Galilee and the unquestioning service He requires of us, was delivered by Rev. H. A. Darvill. Mrs. Nicholson paid obituary tributes to all loyal members who had during the year passed on to higher service, with special reference to Mrs. Bowron and Sister Elizabeth Common.

After a brief morning-tea interval, Mrs. Nicholson welcomed members to the fellowship of Conference as co-workers together. **Roll-Call** revealed that fourteen of the fifteen Executive members were present, with eighty delegates, thirty-two of whom were "first-timers." The three chief officers of the incoming Executive, Mesdames Virtue, Rowe and Bruce, also Revs. A. H. Scrivin and G. I. Laurenson, were made full members of Conference.

Sisters Winifred Poole and Merle Carter, two nursing sisters who are ready to depart for the Solomons as soon as transport is available, acknowledged the greetings and good wishes accorded them. Both wished all auxiliary women to know that they have felt the power of prayer and the

strength of the M.W.M.U. behind them as they have prepared for their work overseas.

Mrs. Phillips was unanimously appointed **Minutes Secretary**; the hours of session were fixed; various reporters to papers appointed, and the minutes of the last session of 1945 Conference were confirmed.

The invitation of the Southland Council to hold 1947 Conference in Invercargill was accepted with thanks.

The Dominion Secretary, Mrs. Riddell, then presented the 30th annual report, the predominant note being one of joy and thanksgiving in the return of overseas workers to their stations. The three years during which the retiring executive have held office have seen the establishment of District Councils; the new constitution is now in circulation; Easter envelopes and Thanksgiving schedules have been introduced; a rota of Home Sisters for box offerings has been inaugurated; all branches of the M.W.M.U. work have shown steady progress, and membership has increased to 4768.

The opening devotions for the afternoon session were led by Mrs. Hopper of Hastings. Mrs. Dealey, Dominion Treasurer, then presented the annual balance sheet, outstanding items being an increase of £200 in the Gleanings Department; an increase of £114/16/7 in the sale of used stamps, bringing this total up to £617/13/7 for the year; record contributions to Kurahuna amounting to £731/14/6 and an increase of total income bringing the 1946 record of £7031/19/3.

Mrs. Nicolson, Dominion President, based her address on two words, "Remembrance," a beautiful word used often in the Bible and "Forget," seldom used in the Bible. We must remember with thankfulness the way God has led us out of the dark clouds of war; His never-failing help; our anxieties, our successes and failures of these last three years; our pride in the faithfulness of our native church. But we must forget the hindrances, the disappointments and discouragements, the petty irritations, as we press on to further service in our Home and Foreign Mission work. To conclude her address Mrs. Nicholson asked members to sing hymn 256. As the words "There's a light upon the Mountain" were heard on the lips of about 150 women, came the thought that the splendid team work of these three officers, President, Secretary and Treasurer has indeed kindled the light of enthusiasm in many a Missionary Auxiliary up and down the Dominion.

Mrs. Kellow presented the **Gleanings Report** showing an increase of members in all districts, with 681 boxes now in circulation and an income of £406/1/2.

In her **Literature Report**, Mrs. Field explained that owing to the increased demand, the President's letter was now being printed, not typed, 4610 copies having been printed between March and August.

Prior to the break for afternoon tea, a sacred solo "How Lovely are Thy Dwellings," sung by

Mrs. Woodward was much appreciated by all present. The Rev. A. H. Scrivin was next asked to address the Conference. Reports from the Solomons, he said, were all full of cheer, with no complaints despite irregularities of mails and supplies. The most urgent need is for more teaching sisters. Touching on the problem of the Pacific as it is to-day, Rev. Scrivin spoke of the Regional Committee recently set up by the Australian and N.Z. Governments in accordance with the Canberra Pact, specifying the responsibility of N.Z. and Australia for the native peoples of the Pacific. In primitive areas where missions have already been established, government help in educational and medical services by means of subsidies may be an outcome of this pact. Before his departure for Auckland, thence to the Synod Session in the Solomon Islands, Rev. Scrivin was asked to convey to the native church and to all our Mission workers in that far-away field, the loving greetings of the members of the M.W.M.U.

Sister Heeni Wharemaru welcomed delegates to Hamilton and the Waikato, the "Heart of Maoriland." Describing the mission work in this district, Sister Heeni spoke of the success of the Maori centre and Girls' Hostel at Hamilton—"Te Rahui"—which means a coming together, or co-operative centre. The field work of the district is divided among four sisters who live at Te Rahui, working from there to four corners, in close co-operation. In addition, there is a Maori Health clinic at Ngaruawahia, which is open on two days a week and which has an average attendance of over one hundred patients.

Saturday, October 18th. Under the heading of entertainment, delegates were privileged on Saturday afternoon to inspect Te Rahui Hostel at Hamilton, and the Health Clinic at Ngaruawahia, and were then received at Mahinarangi House as the guests of Princess Te Puea. Conference members will long remember with gratitude the beauty of the Pa and the gracious hospitality extended to them.

The musical and dramatic presentation, "We've a Story to Tell" written and produced by Rev. Warren Green, provided a most enjoyable and instructive evening's entertainment, maintaining throughout the spirit and the atmosphere of missionary enterprise.

Sunday Afternoon's Public Missionary Meeting once again found St. Paul's church crowded. The Maori Girls from Te Rahui, led by Sister Heeni, occupied the choir seats and sang two hymns, one in Maori. Rev. J. W. Burton, D.D., President-General of the Australian Methodist Conference, brought greetings from the Federal Missionary Society. Two outstanding thoughts from his address were (a) that the women of the Native village are the custodians of the traditions and culture of the tribe, and that (b) the quality of the home church will determine the quality of its missionary candidates, and therefore, the quality of its missionary work.

The second speaker, Rev. G. I. Laurenson, General Superintendent of our Home Mission Department, expressed the gratitude of his department for the loyal assistance of the women of the church through the M.W.M.U. In reporting progress in the building of the Women's Rest Room and Maori centre at Kawa Kawa, Mr. Laurenson stated that such buildings provided the finest form of Mission Extension work to meet the present day needs of

the Maori people. In conclusion the speaker suggested that by stretching out the hand of fellowship to our Maori people in our church life, we would be demonstrating effectively the Way of Christ.

Monday, October 21st. The opening devotions were led by Mrs. Peters of Wanganui. The **Kurahuna** report, given by Mrs. Dellow, paid tribute to the moral and spiritual lead given by the matron, Mrs. Brettan. Miss Yearbury, assistant matron, has applied to train as a Deaconess. There are girls now in residence.

Sister Edna White, Box Organiser reported that when the party of nine workers left for the Solomons last November, forty-four gift cases had been packed, and each worker had received £25 for box goods. When Rev. A. H. Voyce left in March, 20 cases had been packed. The shortage of food supplies from time to time is due entirely to shortage of transport. Sister Edna therefore urged that we pray for better communications as the only way to ensure adequate supplies.

The findings of the **Finance and Policy Committee** were then taken, all remits as recommended being passed.

Mrs. J. A. Bruce led the devotions for the afternoon session.

In connection with the **Allocation of Stamp Money**, £617/13/7, it was felt that the time has come to reserve a portion of the annual stamp income for some permanent object, the amount to be reserved this year being estimated at about £250 after contributions to Home Sisters, Moyna Luxton Memorial, Kurahuna Play Area, Deaconess House, had all been deducted. A proviso was recorded that if any sisters are appointed to the Solomon Islands before next Conference, a grant be made from this reserve fund.

The Children's Penny Fund £2/12/1, was this year voted to Sister Madeline Holland at Ratana Pa. If a hospital is established at Teop before next Conference, the amount held for a Nursing Sister, £930/13/4, will be paid over to the Foreign Mission Board, when a nursing sister is appointed.

It was resolved that a **Special Objective** be undertaken again this year, viz, Equipment for a Solomon Island District Girls' School.

The Stamp Report, given by Mrs. McKenzie was most encouraging, all but three districts reporting increase. Members were urged to watch particularly for 5d, 9d and 1/- Peace Stamps. During the twelve years that the Used Stamp Department has been in existence, £3090 has been raised.

The Youth Report was ably presented by Mrs. Masters who brought greetings from the Youth Department, and described the work as showing heartening progress after the trials of the war years.

Two solos 'Come unto Him' and 'A Benediction' were sung by Mrs. Mitchell, to a very appreciative audience.

Reports were then read from Sisters Lina Jones, Effie Harkness and Joy Whitehouse, all telling of the work in the Solomons, as the natives move slowly from the hills, back to the vilages and beaches.

Mrs. Featherstone read the **Deaconess House Report**, paying tribute to Miss Purdie for her fine leadership as Matron, and announcing the appointment of Mrs. Linyard, M.A., of Hastings, as Miss Purdie's successor.

The Library Report by Mrs. Ramsden indicated a keener interest in the Library service and an awakening of members to the value of literature on missionary subjects.

Decisions resulting from the Open Forum were as follows:—

(a) That the Smethurst Property in Auckland be named "Smethurst Home."

(b) It is the duty of the District Councils to see that unrepresented Auxiliaries receive reports of Conference.

(c) That the Mary Bowron Fund which stands at £102 be now closed, and the expenditure on a suitable memorial gift be left with N. Canterbury District and the Dominion Executive.

Tuesday, October 22nd. The devotional exercises for the final conference session were led by Mrs. Ganderton, of Dunedin. Sister Nicholls who was present as a member of Conference reported on her work. Reports from the Home Mission Sisters Eleanor Dobby, Anne Wilson, Nance Davidson, Irene Hobbs, May Viney, all voiced appreciation of clothing parcels, particularly those containing children's clothing.

Appointments of the M.W.M.U. representatives to Foreign Mission, Home Mission Boards, Kurahuna Committee, Deaconess House, were then confirmed. Reporting agents were announced as follows:—

Reporter to "Methodist Times": Mrs. Horne, Vigor Brown St., Napier.

Reporter to "Open Door": Mrs. Best, 1 Simla Terrace, Napier.

At this juncture a comprehensive vote of thanks was passed to the Hamilton Committees and workers for their very thorough planning and execution of such an excellent programme of entertainment and hospitality throughout the entire Conference session.

This concluded the business session of Conference. After the morning tea adjournment, the induction service was conducted by Rev. W. T. Blight, President of the Methodist Conference. The Sacrament of the Lord's Supper was administered to the three new Executive officers Mesdames Virtue, Rowe and Bruce, together with the fourteen members of the retiring executive. In a few well chosen words, Mrs. Virtue thanked Conference for the high honour bestowed upon her, echoing the prayer of President Truman "Give therefore thy servant an understanding heart that I may be an able servant of my Lord and my people."

In addressing the Conference, Rev. W. T. Blight used John Wesley's words "What hath God wrought?" to illustrate that hearts and talents given to God would have the wealth of the power of the Master transferred to them.

Mrs. Virtue dismissed Conference with the command of Christ "Go Ye." Hymn 688 was chosen as the closing hymn and the pronouncement of the Benediction brought to an end yet another memorable M.W.M.U. Conference.

It is not fitting that this Report should conclude without reference to the outgoing Executive whose years of consecrated service given so willingly and so lovingly have carried the M.W.M.U. over a momentous period, culminating in a Conference so well planned, and reaching such a high standard in tutorial programme. For all who were privileged to attend, the Hamilton Conference will long stand out as a mountain-top experience. Let us

one and all prove our gratitude and our appreciation as the retiring executive would wish, by resolving to make the M.W.M.U. in these next few years an even greater influence for good in New Zealand and a yet more powerful means of bringing about Christ's Kingdom on this earth.

HAWKES BAY DISTRICT COUNCIL.

Representatives from Gisborne, Napier afternoon and evening, and Hastings afternoon and evening branches were present at the Annual Meeting held in Hastings. After an interesting account of Kurahuna activities from Mrs. Bruce, the District Secretary presented a very encouraging report. This revealed the ages of the various auxiliaries as follows:— Gisborne, 28 years; Napier afternoon, 24 years; Napier evening, 10 years; Hastings afternoon, 32 years; Hastings evening was welcomed as a new Auxiliary. The report further showed that Easter offerings had been taken; the gleaners last year doubled their membership and their finance; old linen had been sent to Sister Edna White and money was forwarded for Solomon Island gift boxes. Sacks of clothing had been sent to the district's Home Sister. The Stamps Department showed an increase while the treasurer's report showed an increase of £56/13/6. After Conference remits had been fully discussed, the election of new officers for the coming year took place.

The quarterly meeting of the Council was held in Napier on November 2nd, twenty-four representatives being present, with the new president, Mrs. Hopper in the chair. Auxiliary reports showed steady progress in all departments of the work. Several bags of clothing for the Maoris have been forwarded to Home Sisters and parcels of old linen to Sister Edna White. After the President's letter had been heard, two letters were read from district gleaners who expressed appreciation of the president's monthly letter and assured the council of their interest in missionary work. Letters of greeting are to be sent to Sisters Ada Lee and Merle Carter wishing them godspeed on the eve of their departure for the Solomon Islands. Council delegates gave an abridged report of the M.W.M.U. Conference. The work of the Home Sisters was reviewed and it was interesting to hear what is being done in the various districts by these sisters who are so worthy of our support and our prayers. The findings of the remits were explained and the financial statement read by the Treasurer. We wish for our Dominion officers and their Executive as they take up their new duties a very happy and successful term of office.

NELSON-MARLBOROUGH DISTRICT.

The Convention and Annual business meeting of this district council was held in Blenheim on Aug. 7th. The morning session was devoted to the annual business meeting. Mrs. Martin in the chair welcomed delegates from Nelson, Richmond, Picton, Rapaura, Tua Marina and Springlands, as well as twelve from the Blenheim Auxiliary. The Secretary, in presenting the report spoke of our gratitude at the re-establishment of the work in the Solomons. Membership for the district was 141, an increase of 6, gleaners numbered 41, an increase of 23. Mrs. Pike has been active in placing boxes in the Rapaura area, with the gratifying result of £7/16/- raised. Fourteen parcels and one sack of clothing have been sent to Sister May Virey and two parcels to Kurahuna. Sale of stamps

THE OPEN DOOR

amounted to £14/5/9. Total income for the year was £235/7/1, an increase of £26. Total gleanings was £22/17/- an increase of £12/10/-. Encouraging reports were received from all auxiliaries. The election of officers brought the morning session to a close. The afternoon session commenced with the Communion Service conducted by Revs. Martin and Jenkin. During the afternoon excellent addresses were given by Rev. Jenkin and Mrs. Martin, the latter speaking of Home Mission work. This brought to a close an inspiring convention.

SOUTH CANTERBURY DISTRICT.

In presenting the second annual report of the South Canterbury District Council, we do so with deep feelings of joy and gratitude—joy in the evidence of the love of our members, and gratitude to God for the evidence of the guiding power of His Holy Spirit in this work which He has committed to the women of the Church. During the year three D.C. meetings have been held, the average attendance being 25. Meetings have been both spiritual and educational. We desire to thank our president and Sister Mildred who so kindly took devotions at our meetings. Mrs. Avery of Bank Street—Kensington auxiliary, is to be commended for her splendid work in collecting £20/2/3 for gleanings. We are delighted to report that Waterton auxiliary is now functioning separately from Willowby, making a total of 10 auxiliaries in our district. Mrs. Osborne has visited Oamaru and also Temuka, accompanied by Mrs. Maatthews and Mrs. Barnett paid a visit to Ashburton. Interesting and encouraging reports were read from all auxiliaries.

Southland Annual Meeting revealed satisfactory balance sheet and reports from the district. At the close of the meeting, the re-elected president, Mrs. Brown, farewelled the secretary, Mrs. Clark upon her removal to Dunedin.

PRESIDENT'S LETTER. 2 Hukarere Road, NAPIER.

As the newly-elected President of the M.W.M.U., now located in Napier, I wish to extend to you greetings from myself and fellow executive members. We have much to learn but will go step by step knowing that God has promised "As thy days so shall thy strength be."

Our 1946 Missionary Conference, held in the beautiful town of Hamilton, has come and gone, and delegates who attend have returned to their homes, fired with enthusiasm to tell their Auxiliaries something of Conference activities.

What an inspiration our President, Mrs. H. Nicholson, was through all the business sessions; she wisely and tactfully steered us through some difficult situations. We pay tribute to Mrs. Nicolson and her officers for their three years of service to our M.W.M.U.

I wish you could have shared with us the Communion Service at the commencement of Conference, also the Devotional periods given by delegates.

The closing session was the dedication and induction service of the three new executive officers, when the induction charge was given by the President of Conference, Rev. W. T. Blight, B.A., B.D. He spoke of the "spiritual leadership among the women of our Church. The infinite resources of the Master are ours providing we open our hearts to Him." All present must have been inwardly

stirred and will ever remember that inspirational and solemn service. We do thank the outgoing executive for arranging it.

We are to have a "Special Objective" again this year, the proceeds of which will go towards equipment for the Solomon Islands Girls' School.

Our three Sisters are still awaiting transport to the Solomons. During this time of waiting Sister Winifred Poole is taking the opportunity of attending Auckland Hospital for elementary instruction in dispensing.

Rev. A. H. Scrivin, who will be in the Solomons ere this goes into print, has taken with him the greetings of the Foreign Mission Board to the Native people.

It was my privilege to send to the Native women of the Solomons from the women of the M.W.M.U. our greeting, which ran thus:— "We, the women of our M.W.M.U. send you cordial and loving greetings. We greet you with admiration and thankfulness—admiration that in the dark days of war, when our Missionaries had to leave, you stood firm and triumphant. We thank God that your faith was so grounded in Him, that you never faltered in your allegiance to Him, to your King and to the Empire. The Mothers of New Zealand will always remember with deep thankfulness, your Christlike devotion to their boys, when in danger or wounded. By your Christian living you have shown to the world an example of what our faith stands for; many who have never believed in Missions before have seen the light and have been won over. So we send you our love. May the days of peace that lie ahead bind us still closer in love of Him, who is the Saviour of us all."

The Christmas season is almost upon us again—how the years slip by! We would specially think at this time of our Missionaries, their wives and their children, also our Missionary Sisters and our Deaconesses to the Maoris, as they face another year away from "Home." This is my prayer for each one, and for the noble band of women who form our M.W.M.U.

"God's 'care' to protect you,
His 'presence' to guide,
His 'love' to enfold you,
His 'peace' to abide,
His 'friendship' to brighten
Each hour of the day,
May these heavenly blessings
Be yours all the way."

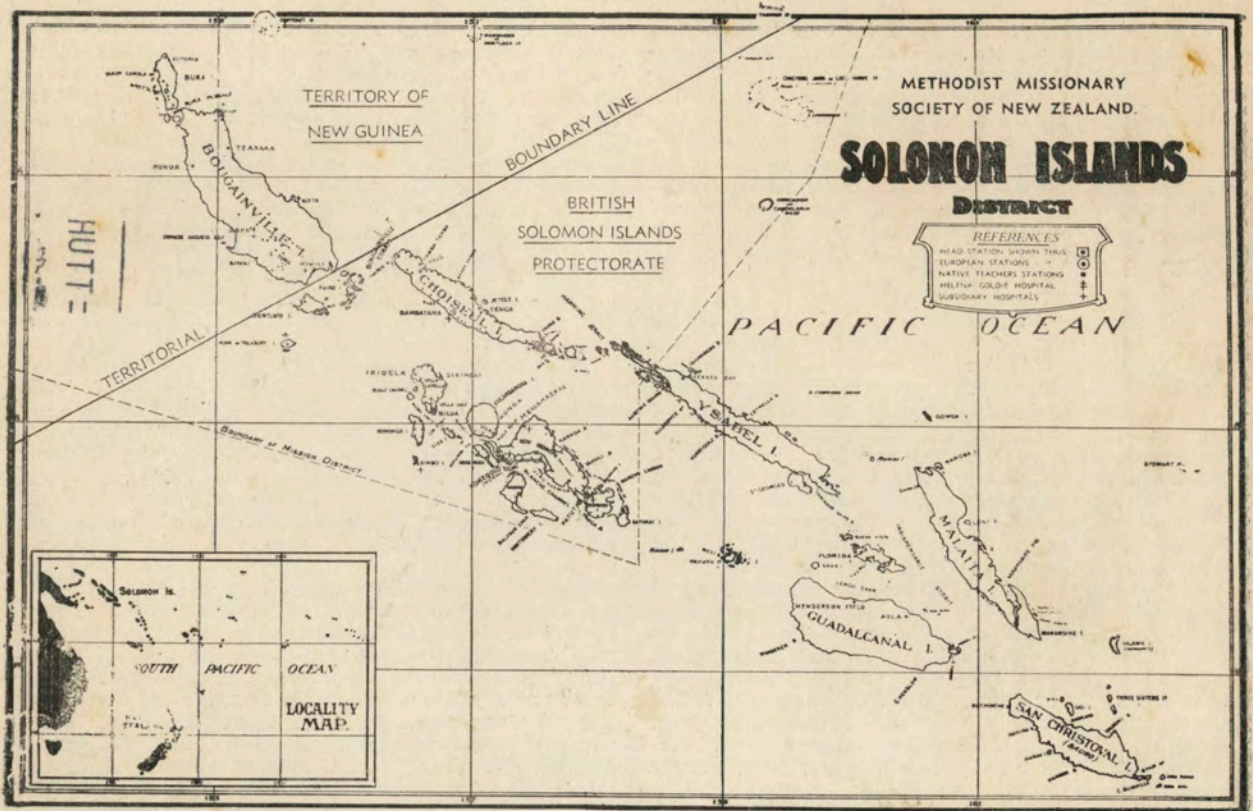
Your friend and partner, EMMIE VIRTUE.

(Contd. from inside front cover)

Milton W.M. Auxiliary	1 4 0
Mr. M. Barnett, Tai Tapu	2 0 0
Miss E. N. Tibble, Avondale	2 10 0
Miss L. L. White, Lumisden	5 0 0
Dominion Road Church	10 0
Stoke Ladies' Guild	5 0 0
Mrs. Roy Ching, Stoke	10 0
Mrs. H. F. Peters, Stoke	10 0
"Two Sympathisers," Whakatane	2 0 0
"Thankfulness," New Plymouth	10 0 0
Mr. W. Hercock, Paraparamu	10 0
The Don Alley Memorial Fund now amounts to	£2,082/-/-.

ERRATA—We regret that in a previous issue we printed an acknowledgment as Mr. A. P. Lucas, Blenheim. This should have been Mr. A. P. Lucas, Nelson.

THE OPEN DOOR



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Orders and remittances to be sent to
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The New Zealand Children's Missionary Paper,

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is supplied quarterly, and is supplied to Sunday
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