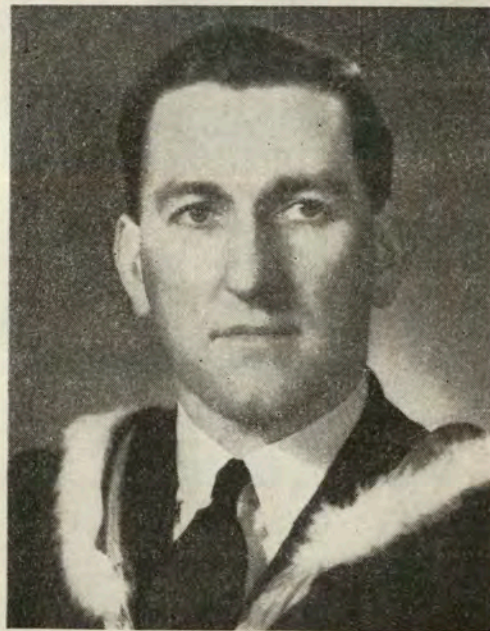


The Open Door

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

DECEMBER, 1948.



DR. G. E. HOULT, M.B., Ch.B., B.D.S.
now in the Solomons as Acting Medical Superintendent.

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NURSES

TEACHERS

for the Solomons

IS IT YOU
HE NEEDS?

"Therefore said He unto them, The harvest truly is great, but the labourers are few."

LUKE 10, 2.

THE OPEN DOOR

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New Zealand. . . .

VOL. XXVIII., No. 3.

DECEMBER, 1948.

PUBLISHED QUARTERLY.

MESSAGE TO THE CHURCH AND WORLD FROM AMSTERDAM

A Word of God for Our World — Millions Have Never Heard It.

The World Council of Churches, meeting at Amsterdam, sends this message of greeting to all who are in Christ and to all who are willing to hear.

We bless God our Father, and our Saviour Jesus Christ, who gathers together in one the children of God that are scattered abroad. He has brought us here together at Amsterdam. We are divided from one another not only in matters of faith, order and tradition, but also by pride of nation, class and race. But Christ has made us His own, and He is not divided. In seeking Him we find one another. Here at Amsterdam we have committed ourselves afresh to Him, and have covenanted with one another in constituting this World Council of Churches. We intend to stay together. We call upon Christian congregations everywhere to endorse and fulfil this covenant in their relations one with another. In thankfulness to God we commit the future to Him.

When we look to Christ, we see the world as it is—His world, to which He came and for which He died. It is filled both with great hope and also with disillusionment and despair. Some nations are rejoicing in new freedom and power, some are bitter because freedom is denied them, some are paralysed by division, and everywhere there is an undertone of fear. There are millions who are hungry, millions who have no home, no country and no hope. Over all mankind hangs the peril of total war.

We have to accept God's judgment upon us for our share in the world's guilt. Often we have tried to serve God and Mammon, put other loyalties before loyalty to Christ, confused the Gospel with our own economic or national or racial interests, and feared war more than we have hated it. As we have talked with each other here, we have begun to understand how our separation has prevented us from receiving correction from one another in Christ. And because we lacked this correction, the world has often heard from us not the Word of God but the words of men.

But there is a word of God for our world. It is that the world is in the hands of the living God, whose will for it is wholly good; that in Christ Jesus, His incarnate Word, who lived and died and rose from the dead, God has broken the power of evil once for all, and opened for everyone the gate into freedom and joy in the Holy Spirit; that the final judgment on all human history and on every human deed is the judgment of the merciful Christ; and that the end of history will be the triumph of His Kingdom, where alone we shall understand how much God has loved the world. This is God's unchanging word to the world. Millions of our fellow-men have never heard it. As we are met here from many lands, we pray God to stir up His whole Church to make this Gospel known to the whole world, and to call on all men to believe in Christ, to live in His love, and to hope for His coming.



The ecumenical nature of the World Council is illustrated by this picture of some of the delegates in the procession at the opening service held in the Nieuwe Kerk, Amsterdam.

Our coming together to form a World Council will be vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be His witnesses and servants among their neighbours. We have to remind ourselves and all men that God has put down the mighty from their seats and exalted the humble and meek. We have to learn afresh together to speak boldly in Christ's name both to those in power and to the people, to oppose terror, cruelty and race discrimination, to stand by the outcast, the prisoner and the refugee.

We have to make of the Church in every place a voice for those who have no voice, and a home where every man will be at home. We have to learn afresh together what is the duty of the Christian man or woman in industry, in agriculture, in politics, in the professions and in the home. We have to ask God to teach us together to say "No" and to say "Yes" in truth. No, to all that

flouts the love of Christ, to every system, every programme and every person that treats any man as though he were an irresponsible thing or a means of profit, to the defenders of injustice in the name of order, to those who sow the seeds of war and to those who advocate war as inevitable. Yes, to all that conforms to the love of Christ, to all who seek for justice, to the peacemakers, to all who hope, fight and suffer for the cause of man, to all who—even without knowing it—look for new heavens and a new earth wherein dwelleth righteousness.

It is not in man's power to banish sin and death from the earth, to build the Holy Catholic Church, to conquer the hosts of Satan. But it is within the power of God. He has given us at Easter the certainty that

His purpose will be accomplished. But, by our acts of obedience and faith we can on earth set up signs which point to the coming victory. Till the day of that victory our lives are hid with Christ in God, and no earthly disillusion or distress of power of hell can separate us from Him. As those who wait in confidence and joy for their deliverance, let us give ourselves to those tasks which lie to our hands, and so set up signs that men may see.

* * * * *

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Jesus Christ, throughout all ages, world without end.

High Praise for Buka School

FINE TRIBUTE FROM DIRECTOR OF EDUCATION.

In our last issue we published a very gratifying report from a government inspector of our educational work at Buin, South Bougainville. Since then even higher praise has been accorded to Skotolan, the head station of the Buka Section.

While in Sydney recently, on his return to the Field, the Rev. C. T. J. Luxton met Mr. W. C. Groves, the Director of Education for Papua and New Guinea, who spoke enthusiastically of our educational work at Skotolan. He said: . . . "It is the outstanding school of the Territory and we have much to learn from it."

This was high praise indeed and we heartily congratulate the Rev. C. T. J. Luxton, Rev. Usaia Sotutu and his wife Margaret, Sister Winifred Poole, and Kranki (Native Teacher), and all associated with them in carrying out the work which called it forth. Prior to his appointment as Director of Education, Mr. Groves was Principal of the Teacher Training College in Melbourne and has had wide experience in the Pacific both as educationist and anthropologist which, of course, makes his high appreciation of our work all the more gratifying.

Mr. Bruce Cole, in a recent letter, also refers in complimentary terms to the fine order of Skotolan. He writes: . . . "I just stood on the wharf and gazed at the Skotolan Station. Rev. Usaia has it looking like a new pin, not a leaf nor a weed showing under the trees, and a place for everything and everything in its place—all the timber neatly stacked in its respective piles and the whole place so clean and tidy it was a pleasure to look at it."

Mr. Luxton sailed from Sydney for Rabaul and Buka on 23rd November. It will be with deep regret that he will begin to pack for Roviana to which station he has been transferred to enable him to assist the Chair-

man of the District. His regret will be shared by all in the Buka Section where he and Mrs. Luxton have endeared themselves to the people and worked so effectively.



Buka School boy wearing pre-initiation hat.

... The Season's Greetings ...

We extend to all our readers
Best Wishes for a Happy Christmas and a New Year enriched
by Peace and Goodwill in the Earth.

Thanksgiving at Roviana

The Rev. J. F. Goldie, writing on 29th September, states:—"We had our Thanksgiving Service last Sunday week at Roviana, and the morning collection came to just over £600. I am leaving for Marovo to-morrow for their Thanksgiving next Sunday." Thus in a few modest words the Chairman reminds us once again of



"Mandalay" at anchor in Whangaroa Harbour, en route to the Solomons.

the wonderfully generous spirit of the Church in the Solomons. Details of the Marovo offering have not reached us, but we will not be surprised if the total for the Roviana Circuit alone totals £1,000 for this year.

It is a great experience to attend these 'Thanksgiving' services, and one is thrilled by the joy and sense of privilege with which the people make their gifts to God. Everyone, except the sick, is there from the aged to the babies in arms. Much prayer and preparation have demonstrated that this 'Thanksgiving' is not a matter of momentary impulse, but rather the deep and considered expression of gratitude to God for His good gifts—most of all that of His Son. There have in many cases been months of labour that a worthy offering may be available on this day. In numerous villages there has been large community effort in the making of copra, and the chiefs or teachers will hand in a statement of the number of bags awaiting shipment or already brought in. It is the cheerful giving that God loves and delights to honour.

Mr. Goldie also rejoices in the commissioning of the "Roviana," which is now rendering good service, and the safe arrival of the "Mandalay" in which he was paying overdue visits to various parts of the District. Concerning the latter boat he writes:—"I took the "Mandalay" for a run to Aola to see Tuzukana, and open their new church—a very fine building. We were all pleased with the performance of the new vessel . . . We left for home about 9 p.m., called at Cape Marsh, and made for the Marovo: We struck some very bad weather, which is unusual at this time of the year, and had a rotten time at sea in a fierce blow for two nights as we did not care to risk looking for the entrance to Marovo. We had a chance of proving the worth of the "Mandalay" as a sea boat, as the seas were very heavy. I found that she was a splendid little sea boat—I could not wish for better."

A Call to Move Forward on a World Front

A MESSAGE FROM THE PRESIDENT OF THE VICTORIA AND TASMANIA CONFERENCE—

Professor G. Colvert Barber, M.A., B.D., Ph.D.

At the first Assembly of the World Council of Churches held recently in Amsterdam the fact was underlined that the Ecumenical Movement was, in the main, a child of the missionary activity of the Church in the last hundred years or so. One of the most significant and arresting features of that assembly was not only the presence of "young Churches" which had come of age, but the quality of Christian character and intellectual brilliance of those who represented them. Here was seen evidence of the great harvest which has been, and is being, reaped from the missionary activity of the past.

But the urgency of the present and the challenge of the future were equally recognised. In one of the finest speeches of the Assembly, Dr. John A. Mackay uttered these memorable words:

"Jesus Christ calls us to move forward together on a world front to fulfil that missionary task which He died to make possible, and lives to make actual. Let us pursue the journey until at length we meet the Victor coming towards us from the other side, and the word is heard above the noise of battle: 'The kingdoms of this world have become the kingdoms of our God and of His Christ'."

For us, our part in that great enterprise is clear. We have, as a task of great magnitude, to make good the tremendous material damage which has robbed our mission fields of fine buildings and costly plant. Greater than this is the urgent necessity of filling the places of those devoted missionaries who lost their lives in what was perhaps the greatest single disaster suffered by any Church in the Commonwealth. Of equal importance, and perhaps more baffling to overcome, is the repairing of the moral and spiritual damage which war brought to the people in all our fields—a damage done not simply by Japanese occupation, but also by the very people who fought to drive the invader from their lands.

Here is a task of such importance that it must challenge us all to give of our substance, and to uphold continuously these enterprises in our prayers. Greatest of all is the challenge to the young people of our Church to offer their lives to Christ for this supreme work. What is a good, comfortable, and well-paid job at home compared with the thrill, and joy, and rich reward of being one of whom it can be said that he repaired the waste places, and brought light, and joy, and peace to those who sat in darkness? Who will say: "Lord, here am I, send me"? —"Spectator."

A DOCTOR FOR THE SOLOMONS

Following in the distinguished succession of Drs. E. G. Sayers, C. James, and A. G. Rutter, Dr. G. E. Hoult left Auckland for the Solomons on 13th November, spending a month in Sydney, en route, making valuable contacts at the Tropical Medicine Institute and elsewhere. He is under a definite sense of God's call and has qualified in medicine and dentistry with the idea of missionary service. His desire has been for the Belgian Congo, but the way has not opened in that direction and he has gone to the Solomons for a period of eighteen months, during which we trust the call to our needy field will become definite.

Prior to his departure from Auckland, Dr. Hoult was farewelled at a Sunday evening service at Pitt St. Church and at a meeting of the Foreign Mission Board. On both occasions the President of the Conference (Rev. E. T. Olds) expressed the joy of the whole Church that,

through the services of the doctor and his staff of nurses and medical assistants, the ministry of healing was being restored on our Field after the tragic years of war. He assured him, on behalf of the F.M. Board and the Church, of the constant support and prayers of New Zealand Methodism, and wished him God-speed.

The scope and possibilities of the work to which Dr. Hoult has set his hand may be partially understood by a study of the resolutions of the recent South Pacific Christian Conference on Medical Work and Public Health as set out on page 15 of the September issue of the "Open Door." He will receive a great welcome in the Solomons and we commend him and his work to the prayers and practical support of all our readers.

A photograph of Dr. Hoult appears on the front cover of this issue.

Growing Schools—Growing Responsibility—More Staff Urgently Needed

By the REV. A. H. VOYCE.

The position here is increasingly embarrassing, brought about by the unprecedented desire of the natives of these parts to come on to the Mission station for training. The work is going to be increasingly arduous. As a Mission, we should take all possible trainees, and keep them under Mission influence. During this week about 25 new students have walked in from Kieta and other areas, and there are now over 180 in the school. None of these have been sought—they just come in groups and ask for schooling. This school, in some ways, is unique in our District, at least for size, for every student is a "boarder." It looks as if we might approach the 200 mark before Synod. For the first time in history Sister has unmarried girls in from **Kieta**, and there are many more coming soon, we hear. Sister's household now numbers 35! We have numbers of married students from Kieta also.



New School, Koau, South Bougainville.

Yes, it is certainly good to know that George Carter is coming to Buin. We can make definite plans now about the work and about his house. Some plan will

have to be prepared in regard to the future training of teachers, and the matter discussed as to whether Bougainville and Buka students are to remain here at Koau, or whether the first batch, which has been in training some time, should be sent to Roviana, and subsequent students trained here.

Mr. Boisen made a thorough inspection of the school, and was pleased, at least expressed himself as very pleased, with all he saw and with the prospects ahead. I took up the matter of out interest in agriculture, and he will take the matter up further on our behalf. I discussed thoroughly with him the question of CRTS Domestic Training for Skotolan (which he had already inspected) and Kekesu where he is going next week. We thrashed the matter out from all angles. He is prepared to recommend immediately that Skotolan be made an Auxiliary Domestic Training Centre under CRTS, in charge of Sister Winifred Poole, with Margaret Sotutu as assistant, provided they can increase the number of girls in training from 15 to 20, which should not be difficult. Of course, there would have to be a minimum of 20 girls of the requisite ages, 16 to 25, and who would pass the tests to enter the scheme. However, I feel sure they will rise to the opportunity and even greatly increase that number. If recognised, it will mean all training costs met by CRTS, rations, etc., and that the Mission will receive, as here, a subsidy of £1 per month per trainee, up to a maximum of 40 trainees per month. I have made a definite application for Domestic CRTS for Skotolan.

I think that when he has seen Teop—though they have not as yet so many girls in training—that he will be equally keen to recommend a scheme for Kekesu. At any rate, I have put in an application for Teop to be recognised in the same way as Skotolan, with of course, the same provisions, minimum number of 20 girls, of suitable age, and competent to pass the application tests.

When we can secure a teaching sister, or appoint a male teacher to each station if sisters are not available, then the hands of those running the Domestic Training Schemes at the above centres will be strengthened.

THE LITERARY NEEDS OF
THE PACIFIC ARE URGENT

PAGES for the PACIFIC

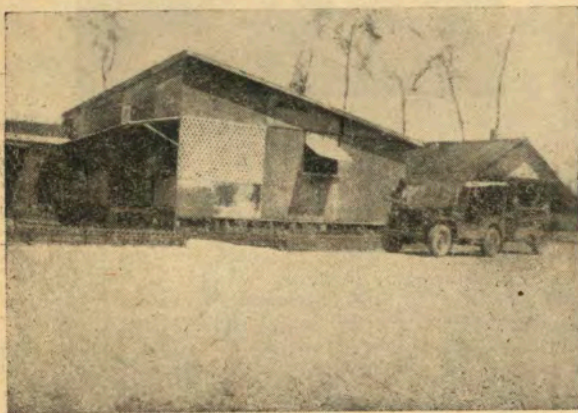
By the Rev. W. H. RAINEY, B.A., F.R.G.S.

This challenging article, contributed to "World Dominion" by the Rev. W. H. Rainey 'on loan' from our British Conference as General Secretary for Australia and New Zealand of the British & Foreign Bible Society, is of special interest to Methodism under whose auspices much of the missionary work in the Pacific has been carried out. Mr. Rainey is also Secretary of the Pacific Christian Literature Society.—Editor.

The Madras Conference said that:

"From the days of the Roman Empire onward the Church of Christ has been caught in the currents of human struggle and developments, political, economic, cultural and racial, and these secular forces, in the providence of God, have been His instruments in furthering Christ's command and extending the scope of His redemptive power."

This is abundantly true in the Pacific. The long line of industrious men, from Balboa to Cook, who were the pioneers in the discovery and exploration of the Pacific, did not consider themselves as missionary agents, yet they were instruments in the carrying out of a divine plan greater than the wisest of them contemplated.



Temporary buildings, Koau, South Bougainville
—home of Rev. A. H. and Mrs. Voyce and family
and Mr. Bruce Cole.

* The impact of the civilisation they represented on the peoples of the Pacific was tremendous; they staggered before it, and the decline in population was alarming. Now, however, that they have had time to react and adjust themselves to new conditions, we think few will dispute that their conditions, especially in the larger islands, such as Samoa, Fiji and Tonga, are better than they were before the coming of the white man.

Much of this improvement is due to the advent of the missionary. One shudders to think of what would be the condition of the islands of the Pacific had they been left to the mercy of trader and "blackbird."

Few fields have responded more readily to the message of Christianity than the islands of the Pacific. Let us take the Fijian Islands as an example. When the pioneer missionaries landed there in 1835 the Fijians were entirely heathen. Cannibalism, widow-strangling, infanticide, savagery and cruelty of the

most revolting type were common-place in the daily life, while blood-lust and revenge caused frequent wars. Compare these conditions with those obtaining there to-day. The whole native population is now professing Christian.

The Fijian Church is self-supporting, self-governing, and also self-propagating in that it sends its sons and daughters in considerable numbers as missionaries to other parts of the Pacific. It is indeed in this readiness to carry the Gospel to others that the success of the missionary enterprise in the Pacific can be judged.

The natives have indeed been the spearhead of the missionary advance of all bodies operating in the area. Martyrs have been innumerable, but volunteers have not been lacking to fill up the gaps.

The missionaries of all denominations working in the Pacific have always believed that no permanent work was possible without a vernacular Bible. Following this policy, they have translated the Scriptures, in whole or in part, into about 160 Pacific languages. Nineteen of them have the whole Bible, thirty-four more have the complete New Testament, the remainder have at least a Gospel, some of them almost a complete New Testament.

As Dr. Kilgour, late Editorial Superintendent of the British and Foreign Bible Society, in his book, "The Bible Throughout the World,"* so eloquently said:—

"In no part of the world is the story of Bible translation, Bible diffusion and Bible triumphs more remarkable and romantic than in the islands of the Pacific. Little over a century ago these were inhabited by people described by travellers as among the most degraded of the human race. To-day, many of them have been transformed into self-supporting Christian communities propagating their faith by sending out missionaries into the surrounding islands.

"Four features in this marvellous achievement are worthy of special interest. First, all this has been accomplished in a little over 100 years. Secondly, each of these 160 languages has been reduced to writing for the express purpose of being the means of conveying Divine Truth. Thirdly, some portion of the Scriptures has been the first, and, often for long, the only book in each of these languages. And lastly, native Christians have had a very large share in the making of these different versions, each in his own vernacular, translating from one island language into another, and in spreading the Scriptures literally from shore to shore."

Young nations growing into nationhood, however, need more than the Bible. They need a substantial literature in their own tongue. This vernacular literature must cover simple primary subjects which will en-

*"The Bible Throughout the World." Published by the World Dominion Press, 1939.

able scholars to take an interest, not only in their own life, but in the wider life of the world.

In the larger islands, such as Tonga and Samoa, many fine books have been translated into the vernacular, and newspapers are printed in the native tongue. Moreover, the radio has been brought into play and much information given to the native peoples in their own language.

In many areas, however, literature is amazingly scarce. The Bishop of Polynesia, in a letter to the author, said: "I rarely see a book in any Fijian home."

The Madras Conference, reviewing world literature requirements, said: "There are vast areas where there is little or no literature of any kind; there are Churches whose whole Christian literature can be tied up in a pocket handkerchief." The literature of vast areas of the South Pacific, especially of the smaller islands, is of the pocket-handkerchief type. Much of what Dr. J. W. Burton says in his book, "**Papua for Christ**," is true of other areas also. He declares that "one of the urgent needs is a literature for the Papuan people. It is pathetic to see type-script or even hand-written sheets passing from hand to hand. We cannot look on this as satisfactory."

It is the multiplicity of tongues that constitutes a major difficulty in the preparation of an adequate literature for the Pacific, for the expense of printing for the few is very great. Then the situation is complicated by the prevalence of illiteracy. In the larger islands the majority know how to read and write, but this is not so in the smaller islands, where the number of illiterates is distressingly high. Those who are just learning to read must be supplied with a literature which is both simple and interesting. The need for this is acute, for if Christians fail to provide it, anti-Christian forces will enter the field. They have already done so in many cases.

The Rev. H. M. Arrowsmith, who recently visited Java, says:—

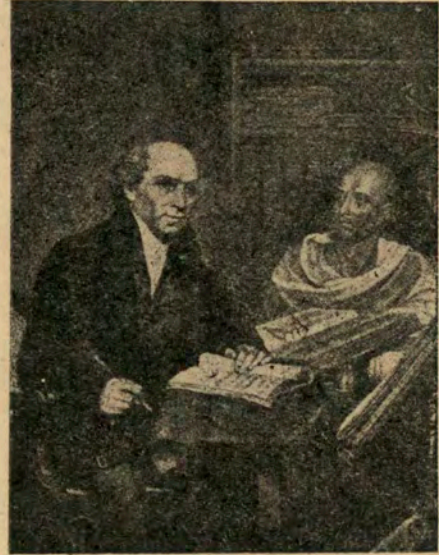
"Java is being flooded with communistic literature, their propaganda is well done and widely distributed. A serious feature of the situation is the lack of Christian literature. Thus when it comes to a counter move the arms of the Christian Church are folded."

This is true also, although in a lesser degree, of New Guinea and the South Pacific. Free Communist literature is often placed on board vessels as they leave Australian ports, and the "Marching Order Movement" in the Solomons would seem to be one of the fruits.

Missions in the Pacific have turned out hundreds of thousands of readers, but little interesting and instructive literature has been provided for these new literates. If we are to prevent these kindly peoples, who stood by us so well in World War II, from becoming the victims of unscrupulous propaganda that, quite regardless of truth, pours forth doctrines that poison the mind and turn simple peoples into fanatical enemies of law and order, we must provide them with the kind of literature that will enable them to judge for themselves the right and wrong of matters that stir the hearts of men and women to-day. Only Christianity can give them the judgment and wisdom required to do so.

Let us remember that instruction is neutral, and that teaching people to read may be definitely harmful, unless we provide them with suitable reading matter. As Dr. Laubach points out, Russia has been zealous in her efforts to make her people literate—in twenty years she has taught one hundred millions to read. Now

these hundred millions are away from Christianity and reading countless tons of atheistic literature. It is pathetic to think that missionaries who have slaved for many years to teach the peoples of the South Pacific to read and write may have done harm, rather than good, if suitable reading matter is not provided for their people.



Translating the Word.

The greatness and urgency of the literary needs of the Pacific has led the National Missionary Council of Australia to form a body called the Pacific Christian Literature Society. This society, which is directed by a board of management on which are represented the principal missionary societies working in the Pacific, seeks to help provide the literature necessary to build up the native Christian and also to evangelise the non-Christian element lying within the scope of its commission. With this in view, the collaboration of missionaries of literary ability, on the field or retired, is being sought.

The Pacific Christian Literature Society would gladly enter into communication with other societies engaged in the same work, or with the Literature Boards of Churches in Great Britain or in U.S.A.

The officers are: Chairman, the Rt. Rev. G. F. Cranswick, D.D.; Treasurer, Mr. J. W. Dovey; Hon. Secretary, the Rev. W. H. Rainey, B.A., F.R.G.S., c/o National Missionary Council, 242 Pitt Street, Sydney, N.S.W.

ANNUAL MEETING OF FOREIGN MISSION BOARD.

The Annual Meeting of the Foreign Mission Board will be held on January 26th and 27th, 1949, at Pitt Street Church. It is expected that most of the distant members will attend in addition to the members located in Auckland.

Much important business will be under discussion affecting the Church both in the Solomons and New Zealand, and the earnest prayers of all our readers are requested that the Board may be divinely guided in all its deliberations and decisions.

Papua Remembers

No memorial in bronze or stone can ever compare with the memorial of thankful, loving hearts.

At Salamo on Sunday morning, 8th August, there gathered one of the biggest crowds seen for some time; the occasion, a Service of Remembrance for two people, well loved and remembered by the folk of Dobu and Salamo.

The late **Marama** Gilmour shared with her husband (Rev. M. K. Gilmour) the first pioneering establishment of Salamo's many activities, and real pioneering it undoubtedly was. It was with sincere regret that the present Salamo population heard that she had been called home. Within thirty-six hours of her passing another well-loved soul left us to be with the Father.



The late Mrs. M. K. Gilmour.

She was Dorika. Dorika and her husband Ilaisa, who predeceased her by many years, came from Ubuya and served for a considerable time as native missionaries in the Murua section of the district. Since Ilaisa's death Dorika had lived on the Salamo station and was a most powerful influence for righteousness.

As these two great women had served together in God's Papuan vineyard, it seemed fitting to us that we should remember them jointly in a Service of Remembrance.

The Chairman (Rev. H. T. Shotton, M.A.), Mrs. Shotton and Miss Berry brought with them quite a large number of people from the Dobu station. At the Chairman's request the Salamo minister led the service. It was easy to choose suitable hymns as

quite a number in the Dobuan Hymn Book had been translated by Mrs. Gilmour.

The service opened with the singing of her translation of "O Lord of Heaven and Earth and Sea," after which prayer was offered by Poato, the Dobu Catechist.

After we had joined in another of Mrs. Gilmour's translations, "I am so glad that Jesus loves me," we called on Inosi of Kiriwina. Inosi, greyed and with many years of service, could remember himself as but a lad when Rev. and Mrs. Gilmour first took up their duties in Kiriwina. He set an example for the later speakers as, without tears, but with loving remembrance, he spoke of how **Marama** had endeared herself to the people and particularly to the children. Miss E. Twyford followed with her recollections of the Gilmours' labours at Ubuya and in the early days of Salamo. With many years of friendship with Dorika at Salamo she could speak of her witness and, bound together in our thoughts, these two "Labourers together with God."

As was fitting, after reference to **Marama** Gilmour's great love for children, we then sang her translation of "Children of Jerusalem."

Laisani then spoke of her girlhood at Ubuya when Mr. and Mrs. Gilmour were there. She would remember a favourite phrase of **Marama's** in those days, "Be a good girl," and spoke of her influence on the girls to that end.

Geterudi followed; frail and aged, the companion of Dorika in many years of widowhood, she spoke with a power greater than her own, of the two lives so well lived and well remembered.

The last of the Papuan speakers was Daniela, at present the preacher at Salamo. He reminded us again of **Marama's** loving service to sick and suffering. He recalled how she used to say that these gifts of love were her talents to be given. She had, said Dan., given of those talents without stint and they had reappeared and blessed the lives of Dorika and others.

After we had joined in the triumphant "Christ the Lord is Risen To-day," yet another translation from Mrs. Gilmour's pen, the Chairman spoke of these two lives. He reminded us that, while the Gilmours had left no children of their own, they could rightly claim a multitude of Papuan children as their spiritual offspring. He bade us give thanks for lives lived in Christ's service and to look up to the promise of the "many mansions." The people were deeply stirred and rose to sing the hymn, "Shelter in the time of storm." This latter hymn was particularly appropriate to the service, for, while it was translated by Mrs. Gilmour, it was one of the choice favourites of our old friend Dorika. We finished the hymn and remained standing for a few moments of silent, thankful, prayerful remembrance. As the congregation of Salamo students from all parts of the District of Dobu, leaders and students and of people from nearby villages raised their voices in our concluding hymn, "For All the Saints," one felt the presence of the Spirit and that "great cloud of witnesses," saints of every age and of every race.

Then as the last Aleluia died away and the Chairman pronounced the threefold Benediction, there were moist eyes but thankful hearts, for—Papua Remembers Them.

—A Member of Papua Staff.

"The Missionary Review."

ON TREK IN NORTH BOUGAINVILLE

BY THE REV. TREVOR SHEPHERD.

In order to give you an idea of life here, I enclose extracts from letters written to Gloria while I was on trek in the Ita and Tauneta Districts last week. I left Kekesu in company of 6 natives in a canoe on 2nd August, 1948, at 7.30 a.m. Kavoko, the doctor boy, and Regamu, the head teacher, were in the party. While en route we were joined by some teachers who were returning from Quarterly and Class Meetings.

Rupatora,
2nd August, 1948.

Since waving good-bye to you from the canoe, and watching you walk up that small beach and disappear into the bush, many things have happened to me. We arrived at Taeraka at 4.30 p.m., had a "cupper" at the house of yesterday's bridal party, and set out to walk to Rupatora. Saw the place where the Japs tied the Chinese storekeeper to a tree, roasted him with coconut leaves, and then threw his body into the sea just where we beached our canoe.

It was a 2-hour walk to Rupatora, and was 7 o'clock when we arrived here. Lotu was over. No eggs, no coconuts, no koukou. 'A good place for an appetite, but a poor place for a feed' (John Wesley). The new hurricane lamp went well for about 10 minutes, then flared and died. I ate bully beef and tomatoes for tea. Just started when the lamp flared and died for the sixth time, so ate in the tropical dark, using the utensils that God loaned us all. This is the place where I slept six months ago, and the folk had a singing, because a baby had died. Just now, in fact, vocal cords are vibrating extensively. Hope I get a bit of sleep.



In the Bougainville Mountains.

Vovoepa.

Tuesday, 8 p.m.

How did you sleep last night? I didn't. It was dark when we arrived and the lamp wouldn't go. Regamu having left his (our only) bush knife in the canoe, we couldn't get poles for my bed. I lay down on a canvas on the floor. About 3 a.m. I put my towel and trousers under the 'points.' I must have slumbered a little, for I woke with a start at daybreak. Was debating which would be the more uncomfortable, lying in bed or shaving, when the village bell went, so that was "feet on the floor." Then it rained, so had plenty of water from the roof of the house, for a wash. After breakfast, had Lotu, then a chat with the folk, and made arrangements about food and sago

leaf for the teacher's house. About 8.30 we started walking to Kahe's village, where we arrived at 11.30. It was a pretty stiff climb. Kahe was in the bush somewhere, and while shouts sounded and resounded, calling the wanderer home, I dined. I asked for some water and about 20ft. came (in bamboo rods).

After Lotu and a chat with Kahe we left here about 2 p.m. What a walk! Not far along the trail we descended about a 1,000 feet. It is about the steepest hill I have ever been down. Pegen says that when one is going up it it seems that it has no end. And when a native says that you can imagine what it's like. We followed down a small river until we came to a large one. Then we had to cross the stream. Pegen stripped, and ventured across. He got a long piece of bamboo and brought it back, and while he and Regamu held it firmly, I waded waist deep in cold, swift water, clinging to the very necessary "life lines" to the other side.

'Never mind if things look glum,

You're sure to find there's worse to come.'

For 20 minutes later we had to cross the river again. This time it was narrow, more swift, and deeper. I had a swim when I fell over. Pegen was washed off his feet a couple of times while attempting to cross, but fortunately was not hurt on the rocks, but it was a narrow escape. At last he was across, and held a stick out to Regamu, who held my hand. We braced ourselves against the water until it was too deep, and then Pegen pulled. We were across, but the cargo! . . . my watch . . . My suitcase containing the camera came first. Pegen went back for it. He waded out as far as he could, then threw himself into the swirling torrent. As the water rushed him towards the rocks, Regamu 'took delivery' from Pegen's upstretched arms. Next was my box of food. A mistake, and I starved. I managed to get a good snap of Pegen up to his neck in the water, and Regamu just waiting for the 'pass.' The next problem was my watch. However, after all were across, we could see the funny side of it. One native was so frightened I feared we had a 'Mark' with us. He's still alive. Then we walked up dry river beds, sometimes waded through smaller streams, keeping us soaking all the afternoon.

Again we crossed the big river. This time on a fallen tree trunk. One slip and into that angry river, and well I hate to think of your widowed future. And we haven't had more than 2 or 3 inches of rain in the last week! When these teachers say "Rain e fasim (fasten) mi" I shall certainly understand now. At 5.30 we came to the Government hospital, staffed by a native medical assistant. Here we stopped for a rest, and my cook-boy made a much appreciated 'cupper.' I changed my wet clothes, took a photo of the place, and we were off. This time we climbed the steepest hill I have ever climbed. Each time we came to a shoulder in the hill, I asked Vabunia, a teacher, if this was the last. With stoic determination I decided that there must be a last, and that I must find it. My stoicism was well nigh exhausted when behold, the summit and the village. So that is where I am now. Now that I've stopped walking, life is great. This is well up in the mountains, and in the darkness one can see the clouds floating below us. I have made a stretcher to-night, so expect to sleep.

Vovoepa.

Wednesday, 8 a.m.

Good morning! Well, as good as it can be. Can see one's breath in the air. Gee, it's cold! It's raining, and just like a wet, wintry day in Auckland. Don't ever tell me it's hot in the tropics. Did you feel a whopper earthquake last night? Mt. Bangana is erupting—could see fire out of it last night. I'm sitting on the tucker-box writing this, clad in all the clothes I have, and would have more on if I had more. One change is still wet from yesterday, and is with the boys, in the cookhouse, right on top of the fire. The butter is lovely and hard. It's a different world to the one you are in.

Programme for to-day is a walk to Kusi, when the rain stops. It is the new place we have just started, and is the last place of 'uncivilisation.' Beyond that is just hills, and too cold for natives to live. Pegen, the teacher, has gone ahead to get some food ready for us and gather these wild men together for the coming of their 'Minister.' The No. 1 of this place talks very good pidgin, and wants to come to Keesu to school. He came to apologise for no food last night. He was away, and the people in their gardens.

Had a nice breakfast this morning—eggs, pawpaw, taro, bully beef, and baked beans. So feel happy. Well, what shall I do while it's raining? I know what you would say, "learn some Teop," and it's not a bad idea. Won't it be wonderful when we have learned Rotokas, and Ita and Tauneta, and Teop? . . . but I am dreaming again. The rain will stop soon.

Vovoepa.

Wednesday, 8 p.m.

Kipling once wrote something about something being lost behind some ranges; well, it isn't any longer—I found it to-day. It's Kusi. The rain finished at 10 a.m., and we are off. At last we came to an old air strip. Many N.Z.ers have happy and other memories of this place. It was here that Simon Regamu came into his own. Having proved a useful scout while Rev. Mr. Alley was here to instruct him, he did an effective work for the army. But when a wireless message told the coast-watchers that a plane was down in the bush, it was Simon Regamu who went to the bush to find it. And he did. Four N.Z.ers were still alive. Quickly Regamu scouted the place, and finding no Japs, sent word to Major Read, while he set about helping the two badly injured N.Z.ers. A house was built near a large bread-fruit tree. Quickly an air-strip was cleared on a nearby ridge, but it was not finished in time for a plane to take off the two injured men. They died and were buried under another bread-fruit tree.

But the air-strip was made and proved to be one of the life-lines to the coast-watchers. Simon Regamu (now our head teacher) was a good friend to these N.Z.ers, especially to Franky, the wireless operator. He showed me a tree, which he climbed to obtain a parachute of food. He told of weird and hair-raising stories of his life in the bush. He did a great job.

He and many others of our Methodist teachers formed the screen around such men as Major Read, and Paul Mason. The book 'The Coast-watchers' attributes the success of the Pacific war to these men and their helpers.

Surely we who were protected by this 'far-flung battle line' have a great debt to pay to those who, behind Jap lines, 'considered not themselves' but faced starvation, cold, and death for their King and country.

About half an hour from here we came to Kusi. Some of the village folk wore laplaps made of old parachute. They wouldn't give us any food, and the carrier boys were starving. Our head teacher did look funny trying to make himself understood. At last they offered some bananas in exchange for salt, and finally we managed some koukoti as well. These people are very eager to get salt.

This is the most primitive village I have visited. One felt one was being watched all the time . . . and one was. We had Lotu. The singing was definitely barbaric. We all 'sang,' Regamu spoke, I gave a sermon, and Pegen prayed. But they are still wonder-



Long Pan-pipes of Bougainville.

ing what it was all about. After Lotu I had a chat with the 'big man' of the place. Well, I spoke in pidgin, and Pegen turned it into better pidgin, a man from Vovoepa translated it into another dialect, which in turn was translated into the tongue of a nearby village; and a local man turned the talk to 'place,' and told the Kukurai what I had said . . . I wonder. However, he nodded his head at me, so here is hoping.

Kusi is the highest village in this part. I went to the farthest end of the village, about turned, said to myself John Wesley would go further, but I have gone far enough in this my parish, and started homeward. I was glad to get to a nearby river and have a wash. Pegen, the teacher, will have at least two years there, if he can stick it. He seems happy, and is thrilled with the opportunity of serving Jesus in this wayback place. It certainly is missionary work in the raw, and he has a hard task. Only one boy can understand his talk yet. But Pegen is a clever boy and will soon learn their language. Even if they don't know what he says to them, they cannot fail to realise that he is sincere. He has been there only two months, but things will be different next time I come this way.

(Continued bottom next page)

A BOAT for the DOCTOR and NURSES

GENEROUS GESTURE OF THE M.W.M.U. AND MR. AND MRS. JOHN ASTLEY.

The Foreign Mission Board, and the Workers on the Field—particularly Dr. Houlton and his staff—have been greatly encouraged by the generous gesture of the M.W.M.U. Conference in resolving that 'A Boat for the Doctor and Nurses,' in the Solomons, be its "Special Objective" for 1949. The Board's hearty thanks and appreciation were expressed at a recent meeting to these wonderful women who through the years have been a continuous source of help and inspiration.

The previous Doctor's Boat (lost during the recent war), was a gift of Mr. John and the late Mr. William and Miss Hannah Astley, in memory of their mother, after whom it was named "Cicely." It was a lovely thought of the M.W.M.U. that the name be retained, and the new boat is to be called "Cicely II."

Mr. and Mrs. John Astley desire to be associated with this objective and have donated £1,000 for the purpose. This very generous gift, together with £400 from the estate of the late William Astley and £100 from the estate of the late Hannah Astley, gives the Fund a splendid start and will be a source of great encouragement to the missionary women of the Church as they face their Objective.

With complete confidence in the ability of the M.W.M.U. to achieve its purpose, the Foreign Mission Board has arranged for a new boat, already on the stocks, to be completed to our requirements. She will be 40' x 12' x 4' 6", ketch rigged, with 30 h.p. diesel engine, and will have ample accommodation for doctor, nurses, and patients. The estimated cost is £3,400, plus that of sailing the boat to the Islands and the return of the crew—a total of nearly £4,000.

It is hoped the "Cicely II" will be ready for sea by April, and many prayers will surround her building and launching. When she finally reaches her destination and sails the wide waters of the Solomons on her errands of mercy and healing, those who have striven so valiantly and generously to bring her to being will praise God with glad and grateful hearts.

In a recent letter the Secretary of the Dominion Executive (Mrs. T. Rowe) writes:—"It is good to know that Dr. Houlton will soon be on his way to the Solomons. It is up to us now to get busy and see that our Special Objective realises the necessary cash. Our Executive is very keen about it and looks forward to our raising the required amount before the end of the financial year."

(Continued from page 9)

Matepoi.

Thursday, Noon.

Here at last! Have been walking for nearly five hours. They told me it was a walk, and when a native says it's a long way, well, you know how far that means. You ought to see the hills here. I'm pretty good at them now. Nothing, except a feed, stops me. My feet are getting a bit sore. But my '6-wheel drive' (2 arms, 2 legs, and 2 set of teeth) can take a chap places. Over some of these native viaducts one's hair even has a part to play! Saw a tree to-day which was split in four at the bottom. There is room for a double car road between each of the four sections. Gee, it's a whopper tree!

The burial place of many of the Teopese, who died up here, during the occupation, is just below us in a deep valley. It is around here that the natives were hiding. These boys are getting quite a 'kick' out of seeing their old haunts again. They showed me a stream up which they carried an old bed-ridden nun. In this climate it's a wonder more of them didn't die. Their only fire was burning copra, as it makes no smoke.

Well, Lotu now, a talk with the folk, and then on to Laddie and Vaspos.

Vaspos.

Friday, 10 a.m.

Magu, the teacher here, is a fine fellow. This is a good clean village, and no sores. I have given one 'shoot' (injection) and Kavoho about 8 or 9, on the whole trip. The Government native hospitals here are evidently doing a great job. Vaspos hasn't a sore in it.

This is the village where Regamu and Varosi came to when they escaped from the Japs. Regamu had a

garden where the present village now stands. He was in the hills seeing the Kiap when the Japs arrived here. The natives, plus Varosi, fled to the steep valley below, as the Japs burned their houses to the ground. Regamu crept back by night, found his wife in the bush, and took her higher up the mountains.

Well, Lotu now.

On top of the Range,
Friday Noon.

A sea of clouds are below us. They float gently by. The air is really nippy. In a break in the bush we can see the last three villages we have visited. They are like tiny spots. We are more or less on the top of the backbone of Bougainville. It is a wonderful sight. Hills, ravines, waterfalls, rushing rivers, rugged mountains, and plenty of bush. It's a wonderful earth God has made. Yes, and He has made it all good. Here in isolated beauty one can see only the goodness. It's good to get above one's troubles, one's self, and looking down on life, ask what it all means.

And when we boil life down, a trip like this, doing the Master's work, out and beyond the bounds of civilisation, seeking to take the message of Jesus and His Love, to break new ground for God—this seems to mean everything. Its relief from routine, its freshness, its spiritual health, well in a word, it makes you feel all good inside.

Maybe it's because I'm a son of the soil, and Trinity never took the smell of the furrows from me, but I have put my hand to the plough, and I mean to make 'furrows' in these Islands, in which many will be able to walk and be guided straight 'HOME.'

Well, I'm coming down from the hilltops now. Will see you at 5 p.m. It's raining below us, and we will soon be in it. But it's been a good trip.

Personal and General

THE MORLEY TRADITION.

No name ranks higher in the history of Australian and New Zealand Methodism than that of Dr. William Morley. The fine tradition he established is being worthily maintained in New Zealand by his daughters Mrs. H. L. Duke, Sister Mabel Morley, and Mrs. F. J. Denton.

A further well-merited distinction has come to the family in the appointment of Mrs. H. L. Duke as a life member of the M.W.M.U. Sister Mabel was already a life member, so that of the three ladies who hold this high distinction, two are daughters of the late Dr. Morley. New Zealand Methodism will join us in loving congratulations to them both.

REV. J. R. AND MRS. METCALFE.

Rev. J. R. Metcalfe, writing from the Russell Group, en route to Choiseul, reports Mrs. Metcalfe and himself well. They were aboard the "Roviana" which, Mr. Metcalfe states, was giving good service. They were loading one of the buildings of the U.S. Naval Hospital that we purchased a year ago, and almost ready to resume their journey. We await news of the great welcome-home they will have received.

PRACTICAL APPRECIATION OF MISSIONARY WORK.

During active service with the R.N.Z.A.F. in the Pacific, Mr. R. S. Graham of our Otahuhu Church, was greatly impressed with the work of our missionaries in the Islands. He wished to show his appreciation in a practical way, but was not in a position to make what he considered an adequate financial contribution. He therefore contracted to keep the Church grounds in order for twelve months at 10/- per week on the understanding that the full amount of £26 be forwarded to the Foreign Mission Office for the Work in the Solomons.

Needless to say, this fine gesture of Mr. Graham's is greatly appreciated. We trust it will stimulate others to sacrificial service for the Kingdom.

A DELIGHTFUL PRIVILEGE.

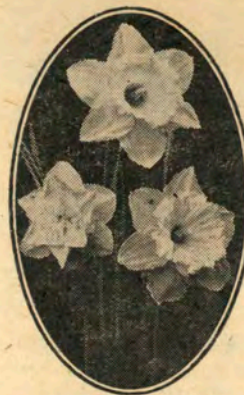
Dr. R. Newton Flew, ex-President of the British Conference, and recently in Australia as Cato Lecturer to the General Conference, counted it a privilege to meet the grandchildren of those in the Pacific to whom the pioneer missionaries from Britain carried the Gospel. He states:—

"One delightful privilege was to meet the representative of Methodism from Tonga, in the Friendly Islands, and ministers who had worked in Fiji. In a Methodist home in the 'nineties,' I was brought up amid memories of the swift missionary triumphs in the Southern Seas. James Calvert, John Hunt, Joseph Nettleton, George Stringer Rowe—these were familiar names. Judge, then, of the delight of meeting the Tongan minister who represented his people.

"The King-Consort, a devoted Methodist, was an elected representative, but owing to illness was prevented from attending. I was presented with a copy of a rare book by Walter Lawry, the second missionary in Australia, with the autographs of the Queen of Tonga, the King-Consort, and the heir to the crown, who was educated at Wesley College, Sydney. On another occasion the Rev. Eric Ingamells showed me a copy of a treasured book which he had read and re-read in Fiji. It was my father's book, 'Studies in Browning'."

SISTER EFFIE HARKNESS.

Sister Effie was one of the special speakers at the M.W.M.U. Conference where she gave two splendid addresses. She is booked to return to the Solomons early in February, 1949.



BULBS OF BEAUTIFUL DAFFODILS.

The Rev. W. W. Avery has a further supply of daffodil bulbs for sale in the interest of Overseas Missions. The quality of Mr. Avery's bulbs is well known and blooms from them are taking awards in most of the Spring Shows in New Zealand. Intending purchasers should make early application and enclose remittance with order to **Rev. W. W. Avery, 58 Elizabeth St., Timaru.**

Generous discount, in extra bulbs, on all orders of £1 or more. Price lists may be had from Mr. Avery upon request to the above address.

By purchasing these bulbs your garden will be beautified by some of the best blooms in New Zealand and the Kingdom of God extended in the Solomons.

SISTER EVA SAUNDERS.

Writing on 21st October from Honiara, Sister Eva Saunders tells of the valuable experience she is gaining in tropical nursing at the Government hospital. She says her eyes have been opened more widely to the urgent need of medical and nursing service in the Solomons by the pathetic and terrible cases she has already contacted. Her luggage which was delayed in Australia had not reached her, and she was living more or less in a suit case. She had already seen evidence of Dr. Rutter's fine work and had been thrilled by a visit to the home of Gina and Mary. She adds—"The Methodist boys are all very fine lads."

Sister Eva reached Roviana in November and will remain with Sister Lina Jones at the District Institution until the arrival of Dr. Houlst, by which time the headquarters of the Medical Unit will have been further considered.

GOOD MISSIONARY PROPAGANDA.

Shortly after her arrival in the Solomons, Sister Eva Saunders was thrilled to receive a paua shell brooch from the scholars of the Cromwell Methodist Sunday School, with a message of love and greeting, and she writes most appreciatively of the gift.

This keen missionary interest on the part of the Cromwell scholars has been fostered by Mr. and Mrs. Desmond Smith, who spend five to ten minutes each Sunday on Mission news. One method is a Solomon Islands Good News Chart to which news from the Field is added as it arrives. In this and other ways the children learn of the wider interests of the Kingdom of God.

We congratulate Mr. and Mrs. Smith upon such effective work and commend their method to other Sunday Schools.

M.W.M.U. Conference

By MRS. J. H. KIDD.

On Tuesday, October 12th, delegates from all parts of the Dominion, to the 34th Annual Conference of the M.W.M.U., on arrival at Palmerston North, were met by ladies of the Transport Committee, and speedily sorted out and conveyed to their respective billets.

In the evening a large congregation gathered in the beautiful church of St. Paul's for the opening function which took the form of a welcome social. The floral decorations consisted of bowls of stately arum lilies, and baskets of poppies which were a joy to look upon during the whole conference. The Rev. J. F. Jack presided, and with him on the platform were the Mayor and Mayoress (Mr. and Mrs. Tremaine), Mrs. E. M. Virtue, President of the M.W.M.U., and Mrs. Hodder, life member of the Union. Before declaring the Conference open, the Mayor stressed the need for teaching Christian principles to the youth, and congratulated the women who were doing their part towards the promotion of these principles, and wished them success in the future. Sister Societies added words of welcome to the visitors. Floral tributes were presented to the ladies on the platform, also a box of beautiful polyanthi which had arrived for the President by air from Invercargill. Musical and elocutionary items were enjoyed, and the serving of supper in the Sunday School, with the period thus given for social fellowship, concluded a pleasant function.

Wednesday.—The morning session opened with the communion service conducted by the Rev. J. F. Jack, and associated with him were Revs. Brooks, Kings, Laurenson and Carr.

Following the service Mrs. Virtue called to memory those members of the Union who had passed on since the last Conference, and spoke of their work and service to the community.

After adjournment for morning tea, Conference resumed for its first business session. The President announced Hymn 79, "Praise Ye the Lord," saying she

wanted this to be a Conference of praise. Sister May Ralph presented a basket of beautiful flowers from the Cuba St. ladies to stand on the table during the Conference. Flowers speak to us of God, "Where they grow He must have trod."

Invitation to hold the 1949 Conference in Blenheim was accepted with thanks.

The roll call revealed 84 delegates present, 44 being first-timers. In addition all members but one of the Dominion Executive were present, also Sisters Rita Snowden, Effie Harkness and Ruth Hilder, and Revs. A. H. Scrivin, G. I. Laurenson and Allon Carr, bringing the total to 100.

The annual report showed an increase in membership of 229, the total 4894 including 937 gleaners. The number of Auxiliaries stands at 190; of this number 25 are evening circles. It had been a record year for stamps, the sales showing a steady increase, this year's effort realising £1118/14/3. Members were urged to use the 1½d. and ½d. stamps as these are more valuable than the 2d. yellow stamps.

The financial statement revealed an income of £8302/6/9, an increase of £506/9/9. Bequests of £100 from the late Miss G. Chapman, and £60 from Miss Hill were received during the year.

Wednesday Afternoon. — After a brief devotional period led by Mrs. Trembath, the Presidential Address was given. Mrs. Virtue chose as her theme, "Our Yesterdays," asking us to remember all the mercies of the past and to make fresh resolutions for the future. Ours is the task to carry the torch of this great movement which we hold so dear. She spoke of those who had pioneered the work, making history in so doing. There is a tremendous need for missionaries, nursing sisters and teachers on every mission field.

A solo was sung by Mrs. Nicholson, "Give Me To-day." Rev. Allon Carr

stressed the need for leadership for the youth of our church. The young people were aiming at raising £2000 this year for Missions, and gifts of sewing materials, sports' equipment, and school requisites had been sent to the Solomon Islands.

A report on the Smethurst Home for deaconesses showed that the flat was fulfilling its purpose and was much appreciated by sisters visiting Auckland.

Open forum followed, during which questions referring to constitution and other matters of interest were discussed and answered.

Thursday. — The morning session opened with devotions led by Mrs. White, of Nelson, who took for her theme Ps. 121.

The findings of the Finance and Policy Committee were brought before the Conference



THE M.W.M.U. CONFERENCE PLATFORM, who so ably and graciously directed the business. From left: Mrs. T. Rowe, Secretary; Mrs. M. E. Virtue, President; Mrs. J. M. Bruce, Treasurer: all of Napier.

and discussed. It was resolved that the special objective for the year should be the provision of a boat for the use of doctor and nurses in the Solomons.

The speaker for the morning was Rev. G. I. Laursen, who spoke on some contacts he had made in the United States during his visit as a N.Z. delegate to the Methodist Ecumenical Conference. He brought greetings from various Women's Societies in America, and went on to say that though knowledge of N.Z. in the U.S. was limited, it was favourable. The Inter-Racial Fellowship by Christian grace and courtesy was helping to solve the colour problem. Mr. Laursen stressed the need for more workers among our Maori people.

The afternoon session commenced with devotions led by Mrs. Burkitt.

The Kurahuna report read by Mrs. Nicholson showed steady progress, but an assistant matron is urgently needed. The buildings had been painted, and new furnishings purchased, giving the whole property a brighter and much-improved appearance.

Reports from Deaconess House and the sisters in the Maori work all revealed good work being carried on in their several departments.

Sister Ruth Hilder thrilled us all with the account of her work, taking us with her in imagination to visit some of her Maori people, and telling of her contacts with them in their every-day life. They have a very strong belief in prayer, and great opportunity of fellowship is given during sickness and at funerals, and the sister's presence is greatly appreciated during these periods of sorrow. Personal incidents related brought Sister Ruth's work before us in a very real and intimate way. The solo, "Take My Life," was sung.

More reports were read and the session closed at 4.15 p.m., when the ladies were taken by bus and private car to Massey College and shown round the grounds and buildings. At 6 o'clock tea in the Sunday School was provided by the generous Palmerston North ladies, and Sister Effie gave an informal talk on the work at Bilua before the return to Munda.

The evening Rally took the form of a talk and Movie film in colour by Sister Rita Snowden, who gave a wonderful Geography Lesson on her trip to Australia where she spoke at 88 meetings. It was most delightful, as well as instructive, and the church was packed to capacity. It was indeed one of the highlights of Conference, a never-to-be-forgotten evening. The collection was £27.

Friday Morning.—Devotions led by Mrs. Patchett, who spoke on 'Children.

Greetings were read from Mrs. Goldie, whose thoughts were with the Conference, although she was laid aside through ill-health.

Reports from Solomon Island Sisters were read. They spoke of difficulties that were met with on their return, but were gradually being overcome. Progress was very real.

Sister Edna White gave the Box Report. From the monies donated she had posted 294 parcels, valued at £264. Also three cases of old linen had been sent, while the Sisters themselves, from money given them, had spent £291 in goods for their work. All mission stations are asking for Tonic—Soft-fa music books, and Mr. Joyce asks for magazines, such as the Geographic.

Friday Afternoon.—Devotions led by Mrs. Leadley, after which Sister Effie Harkness gave an account of the work at Munda. The destruction had been terrible. There were no schools and no houses. Yet in spite of these calamities the people were in good heart, and in many cases their faith was strengthened. At first there was not enough food, but now the natives are working in their gardens again and conditions are improving. All their translations and school books had been destroyed, but Sister Lina is spending as much time as possible on translation of the New Testament and is just getting to Revelation.

The solo, "Dear Lord, Kind Lord," was sung by Mrs. Satherley of Woodville.

Mr. Scrivins' address was on the Morpeth Conference held in Australia early in the year, when there were present 40 representatives of Protestant Missionary Societies working in the South Pacific. While in Auckland on his way to Morpeth, the Rev. Norman Goodall, one of the two world Secretaries of the International Missionary Council, stated that, "Apart possibly from the early record of the Moravian Church, there was no record in the history of Christian Missions to compare with the work of the Methodist Church in the Pacific." One of the most important effects of the Conference was the realisation of the tremendous possibilities of the native church and the great ecumenical spirit that was drawing the churches together when the nations were so far apart.

Finance.—It was resolved that our objectives to the Mission Boards be increased to £1750 for Home and £1795 for the Foreign Mission Board.

The Stamp Fund, £1118/14/3, was allocated as follows:—£20 each for eight overseas Sisters and 15 home Sisters, £400 to the Domestic Training Institution at Rev. A. H. Voyce's station, Buin, £100 for the completion of the Choiseul Maternity Ward, £100 Deaconess Retiring Fund, £5 each for four deaconesses commencing work, £38/14/3 for Infant Welfare Work.

Saturday Morning.—The concluding session opened with a Thanksgiving service and period of prayer, when a very hallowed time was spent.

Mrs. Virtue extended the right hand of fellowship to Mrs. Hallam of Christchurch, who was nominated as President-elect and would be inducted at the 1949 Conference.

A comprehensive vote of thanks to all those who had contributed to the success of the Conference was proposed by Mrs. Carter of Auckland and carried with acclamation, and the Conference closed with the singing of Hymn 688.

Miscellaneous.—Mrs. Duke of Dunedin was elected a life member of the Union, the other two life members being Sister Mabel Morley of Christchurch and Mrs. Hodder of Palmerston North.

During the sessions the President welcomed many visitors from Feilding, Ashhurst, Woodville, Pahiatua and Wanganui. Memories of the generous hospitality and kindness of the Palmerston ladies who looked after the creature comforts so efficiently, and the happy fellowship and "togetherness" (Sister Rita's word) will long be treasured by those who were privileged to attend the 1948 Conference at Palmerston North.

Sister Ada Lee's Retirement

By the retirement, for family reasons, of Sister Ada Lee, the Solomons suffer serious loss of a worker who, both by her devotion and ability, has endeared herself to the people she has served so well. Appointed to the Solomons in August of 1934, she spent her first term



Sister Ada Lee.

of three years on the teaching staff of the District Training Institution at Munda, the most important of all our Institutions. Here her fine qualities as a teacher, her ability with the language, her outstanding character and—more important than all the rest—her great love for the people, were clearly demonstrated and her work

was greatly blessed of God, both among the students of the college and the scholars of the school.

Sister Ada also rendered valuable assistance to Nurse Vera Cannon in nursing and mid-wifery, and also shared with Sister Lina Jones and others the visitation of the villages, conducting services, sewing classes, etc. In the course of these many duties and contacts she acquired a good knowledge of the Roviana language that was to prove of special value in subsequent years in other parts of the District.

Upon her return to the Field in May, 1938, after her first furlough, Sister Ada was appointed to the important station of Kihili in South Bougainville, where, under the superintendence of the Rev. A. H. Vöyce, she organised and conducted an excellent educational service. This included the teaching of raw youngsters from primitive villages, preparation of students for the District College at Roviana, and refresher courses for the large number of native teachers working in the wide Bougainville-Buka Circuit. It was in the preparation of students for their college course, that her experience at the District Institution and her knowledge of the Roviana language proved so valuable, as the students would be proceeding to that Institution where most of their training and all their preaching would be in the literary language of the District (Roviana). In addition to her exacting work at Kihili and the villages of South Bougainville, she has paid special visits to Buka, Teop and Choiseul to conduct refresher courses for the native teachers of those areas which in every case proved both valuable and inspirational to all concerned.

Details of Sister Ada's farewell have not reached us, but will be reported in our next issue. It does not, however, require much imagination to sense something of the sorrow and gratitude in the hearts of the people she has served with such great ability and deep devotion. Many hundreds of scholars not only have their feet on the ladder of learning, but also have given their hearts and lives to Jesus Christ, because of the service and shining example of this woman of God. Her great work will be taken up in February by Mr. Geo. G. Carter and his bride-to-be, but we sincerely trust that the way will open for Sister Ada to return to the Field.

Acknowledgments

The Foreign Mission Treasurers acknowledge with thanks the following donations:—

	£	s.	d.
LEPER FUND:			
Miss N. E. L. Fenshaw ..	5	0	0
Mrs. S. Evans	5	0	0
Coromandel Girl Guides ..	4	5	0
Franklin Road Ladies' Guild	1	0	0
"MANDALAY" BOAT FUND:			
Auckland Central Mission ..	5	0	0
GENERAL FUND:			
Anon. (Receipt No. 2779) ..	10	0	0
Raumati Interdenominational			
Sunday School	1	15	0
Mrs. Collings—Raetihi ..	5	0	0
Mr. Andrew Brown, Rotorua	5	0	0
SUPPORT OF TEACHER:			
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Auckland Central Mission ..	2	0	0
SUPPORT OF ORPHAN:			
Shirley Sunday School ..	6	6	0
Cuba Street Sunday School	3	0	0
Ohura Bible Class	3	0	0



Present Temporary Hospital, Bilua.

A Visit to Mokongai Famous Leper Station

By Rev. W. L. JAGO, Levuka.

In the Lomaiviti Group of islands in Fiji, on the beautiful island of Mokongai, is situated a famous leper station. The distance from Levuka, where the European Missionary is stationed, is fourteen miles, or three hours' sail. A Fijian native minister is resident at Mokongai to minister to a large community of Methodist people who belong to many different Pacific races. The European missionary stationed at Levuka also has the spiritual oversight of this work at the leper station.

Recently I visited Mokongai, which is a Government institution, in the course of my duties, but returned to Levuka feeling that I had enjoyed one of the very great privileges of my life. This leper station of some seven hundred patients from the South Seas has been established and built up at a tremendous cost of money, labour and good-will. Every aspect of the work at Mokongai is stamped with the outstanding personality of its Medical Superintendent. For fourteen years Dr. Austin has laboured in what has become for him and Mrs. Austin a great labour of love. The Doctor spends himself thinking and planning for the sole benefit of those who are afflicted. Mokongai has been organised into a wonderfully-equipped and efficient medium for the health, comfort, society and treatment of the lepers. Every racial group has its own village built along the shores of this beautiful island. Close to the anchorage are the administrative offices, the dispensary, hospital wards and places of recreation, which include a picture theatre. The churches are conspicuous in the central group of buildings as is the Christian atmosphere which pervades this island. One is immediately impressed with the great labour of love that is daily poured forth willingly by the medical and nursing staff. It impressed me as being a world apart. Everything is so different in its conception. Here the strong minister to the weak, and everything that is planned or done is supremely

in the interests of the patients. It is a privilege, or, should I say, a sacrament, to live in an atmosphere where self-interest is not predominant and the keynote of the whole organisation of things. Self-interest does not protrude itself here and it seems a happier and saner world than that to which we are accustomed. A visit to Mokongai brings home to us that the Spirit of Christ is still at work in the world.

The epoch-making news that God is crowning the efforts of leper workers with great success has just been released. Through the discovery of a new drug a new hope has been brought to lepers. The drug, known as Sulphone, has in some experimental cases entirely conquered leprosy in people who were regarded as very advanced cases. It seems that, after these many centuries of unfettered reign in millions of human lives, leprosy is to be conquered. It is a truly remarkable success for those who have laboured in the interests of lepers.

I discovered that the church is a vital part of the life of Mokongai. The church is vigorous there, under the leadership of a native minister. On this visit I was accompanied by the native minister from Levuka, and when it was learned that only one of us intended to preach at the service, it was a cause of general disappointment. Before the service commenced the patients requested that we should both preach. We agreed to this and they listened intently all the way through a very long service.

During the return voyage, I sat on the boat pondering over all the magnificent things I had witnessed and the Christlike service that was being rendered unobtrusively from day to day. Then the thought occurred to me that it was Christ who first touched the lepers and that institutions such as these are verily the incarnation of His Spirit. —"The Missionary Review."

A Vice-Regal Tribute to the Lepers' Trust Board

The following letter has been received by Mr. P. J. Twomey, M.B.E., Secretary of the Lepers' Trust Board from Sir L. Brian Freeston, Governor of Fiji and High Commissioner for the Western Pacific, and must be a source of gratification to Mr. Twomey and his Board, and all associated with them in their Christ-like work of cleansing the leper. The Lepers' Trust Board is an undenominational organisation co-operating with all Mission Bodies doing medical and leper work in the South Pacific. For several years past its annual grant to our Methodist work has been £1,000.

Government House,
Suva, Fiji.
17th August, 1948.

Sir,

Having recently paid my first visit to the Leper Settlement at Makogai, I am now in a position to express to you my personal appreciation of the magnificent efforts made over a number of years by the Lepers' Trust Board Incorporated of New Zealand towards the welfare and contentment of the inhabitants. Not only by repeated and liberal donations, but also by its unflinching interest and sympathy has the Board earned the lasting gratitude of the sufferers, and I should like to place on record my sense of obligation to the Board, and to all its supporters in New Zealand, for their sustained and disinterested generosity.

The Board may be gratified to learn that the Government of Fiji has recently made a special grant of £4,000 to Makogai to enable the patients to be treated with the new drug from which good results are confidently expected.

I have the honour to be,
Sir,
Your obedient servant,
(signed) L. BRIAN FREESTON,
Governor

Chairman, Lepers' Trust Board (Fiji) Inc.

P. J. Twomey, M.B.E.,
Secretary,
Lepers' Trust Board Incorporated,
NEW ZEALAND.

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

PRESIDENT'S LETTER.

12 Hukarere Road,
Napier.
December, 1948.

Dear Open Door Friends,

Our 34th Annual Conference is now a thing of the past. What a wealth of thought and love had been put into the planning and preparation by the Palmerston North ladies. Everything went like clockwork, and the Dominion Executive extend their sincere thanks to workers and hostesses for the care and comfort, and gracious hospitality that were bestowed on each and all the delegates. There were 104 delegates, including Executive members—44 of which were first-timers.

The annual report held cheering news. We rejoice in an increase of 229 in membership over last year, the membership now being 4894. Can we not make this 5,000 by the end of our next year? We have 190 Auxiliaries—an increase of six. We are proud of the fact that there are twenty-five Evening Auxiliaries. Our balance sheet shows an increase in income of £506/9/9 over last year, the total income for the year being £8302/6/9. The sale of "used stamps" again show another record—£1118/14/3 being raised. Our allocation of this money brings much joy to our workers overseas and our Deaconesses to the Maoris.

The "Special Objective" this year is "A boat for the Doctor," and for the use of nurses in the Solomon Islands, when travelling to and from the Mission Stations in their work of attending to the sick. We commend this "special objective" to all, as a very worthy one, and one which will bring much joy and relief to our Workers in the Solomons.

Since Conference I have travelled through the Taranaki District. My first port of call was at New Plymouth, where I visited the Rangiatea Maori Girls' School, and enjoyed meeting the girls—and a chat with Sister Evelyn Marriott and Sister May Viney.

In the evening I was the guest of the New Plymouth Evening Auxiliary. A large room well filled with young missionary enthusiasts greeted me; a bright atmosphere and a sympathetic audience made a very helpful meeting.

The following day I met the Taranaki District Council at Fitzroy Church, when representatives were present from Waitara, Eltham, Hawera and Opunake. Splendid reports of their District working were given by the representatives.

From New Plymouth I travelled to Eltham where I had an excellent meeting, Stratford and Kaponga ladies joining in. The following day I travelled on to Hawera, speaking in the evening to the combined Afternoon and Evening Auxiliaries. At this meeting I was privileged to have as listener Mrs. Breed, nee Sister Vera Cannon. It was good to renew acquaintance with her. My final visit of this tour of Taranaki was to Manaia where the Opunake Auxiliary women joined in. At all these meetings I found enthusiasm and keenness in our missionary work, and was glad to be able to answer

questions, and help them with their problems. I have been enriched beyond words by my contact with the women of the Taranaki district. I have received kindness beyond measure from them and in the homes that have so kindly opened their doors wide to me, I can only say,

"Thou hast made me known to friends I knew not,
Thou hast given me seats in homes not my own,
Thou hast brought the distant near
And made a brother of the Stranger."

This ended my tour of 600 miles from Napier and back again.

We were all so sorry to know that Sister Effie Harkness had to go to hospital in Auckland on her return from the Missionary Conference. We were glad her stay in hospital was brief, and our prayer is that she will enjoy to the full the remainder of her furlough in the best of health and strength.

Our thoughts go out to Rev. and Mrs. C. J. T. Luxton in their separation, as he has had to return to the Solomons, leaving his wife and family in Gisborne. Will you remember them in your prayers?

We as an Executive enter our last year of office, and at the closing Session of Conference, it was my privilege to nominate the incoming President for next year. Mrs. Hallam, of Christchurch, who has served our Union long and faithfully, has been chosen as President-elect. It will be twelve years since the Executive has been stationed in the South Island. Mrs. Featherstone has consented to act as Dominion Secretary. To these two ladies, and to the ones who will form the Executive, I ask for your prayers during this year of waiting and preparation.

As you read this you will realise that we have come to the end of another year. This letter brings my warmest Christmas greetings to you all. Let us turn to the Christmas season with happy thankful hearts, rejoicing in a year of service rendered to God, and as we enter into the New Year may we realise that we have an "open door" that will open only once. May God help us to use every hour of the coming year to His glory.

My greetings and good wishes go out to you all
this Christmas-tide.

From your friend and partner,
EMMIE VIRTUE.

South Canterbury District Council annual meeting was held at Timaru on August 10th, 34 members being present. The president opened with prayer, after which Mrs. Avery gave an interesting address, stressing two points: (a) for members to shoulder their full share of responsibilities; (b) to give of their very best to the work. The secretary presented the annual report and the treasurer an excellent financial statement. A third auxiliary formed in Ashburton makes a total of eleven

THE OPEN DOOR

auxiliaries in the district, and all give encouraging reports of the year's work. The membership now stands at 282 active and 109 gleaners. Total income for the year £521/8/6. Of this amount sale of stamps realised £70/7/3 and gleaners' contributions amounted to £61/3/4. The election of officers followed. Resignation of District Stamp Secretary, Mrs. Watson, was received with regret. Miss Beth Fryer was elected to the position. It was moved and seconded that Sister Mildred be made a co-opt. member of District Council. After matters of routine business were settled the meeting was closed with the benediction.

Auckland. — Annual meeting of Auckland District Council was held at Pitt Street on August 16th. The president, Mrs. Beavis, presided over an attendance representative of 34 of the 39 auxiliaries. Membership totalled 984; and £1715 had been contributed during the year, all funds showing an increase. Stamp fund realised £236. Because of the growth of the work, it was decided that the 12 auxiliaries of the North Shore should form a new district. Presentations of flowers were made to Mrs. G. Carter, retiring secretary, who has accepted nomination as secretary of the new district; to Mrs. H. F. Chappell, who is retiring from the position of depot manager to become president of the North Shore auxiliaries, and to Mrs. Goad, appointed as Mrs. Chappell's successor, after being district stamp secretary for some years. Reports of auxiliaries proved most interesting, so many being able to report increases in membership and finance. After the election of officers Mrs. Beavis welcomed all new officers, wishing for them a happy year of service.

South Auckland. — Annual meeting was held at Hamilton on August 6th, when 19 delegates were present to represent seven auxiliaries. President Mrs. Williams led the devotional period with an inspirational message for the new year's work. The annual report presented by Mrs. Matthews revealed the sustained effort of the eight auxiliaries. It was gratifying to report Otorohanga functioning again after help and encouragement from Te Kuiti auxiliary. Te Awamutu Convention had been the highlight of the year's activities. District membership now totals 212 with 63 gleaners. The year's income was £352/15/8, the gleaners' amount of £48/7/7 being outstanding in the balance sheet. The election of officers followed, resulting in little change in the personnel of the executive. Mrs. Williams thanked all for services rendered and welcomed the officers elected to another year of service.

Hawke's Bay District Council annual meeting was held on August 12th in Napier. The president, Mrs. Hopper, was in the chair and led the devotional period. Mrs. Rowe read a letter from Rev. A. H. Voyce and then exhibited baskets and table mats made by the natives. In the annual report read by the secretary, Mrs. Boyd, appreciation was expressed of the fellowship of the meetings, letters received from the Solomons, fine work done by stamps, gleanings and Kurahuna secretaries, and the interest caused by Waipawa 'Bright Hour,' Waipukurau, Wesley Hall and Greenmeadows Guilds. Seventeen sacks of clothes were forwarded to Sister Nicholls. Total membership 247, including 51 gleaners. The treasurer, Mrs. Cody, presented the balance sheet showing a total income of £382/15/6. Stamp sales realised £51/1/5, gleaners contributed £37/17/-. During the afternoon session Mrs. Forbes of Gisborne gave news of Sister Winifred and a letter from Rev. Hall was read. Remits were discussed, after

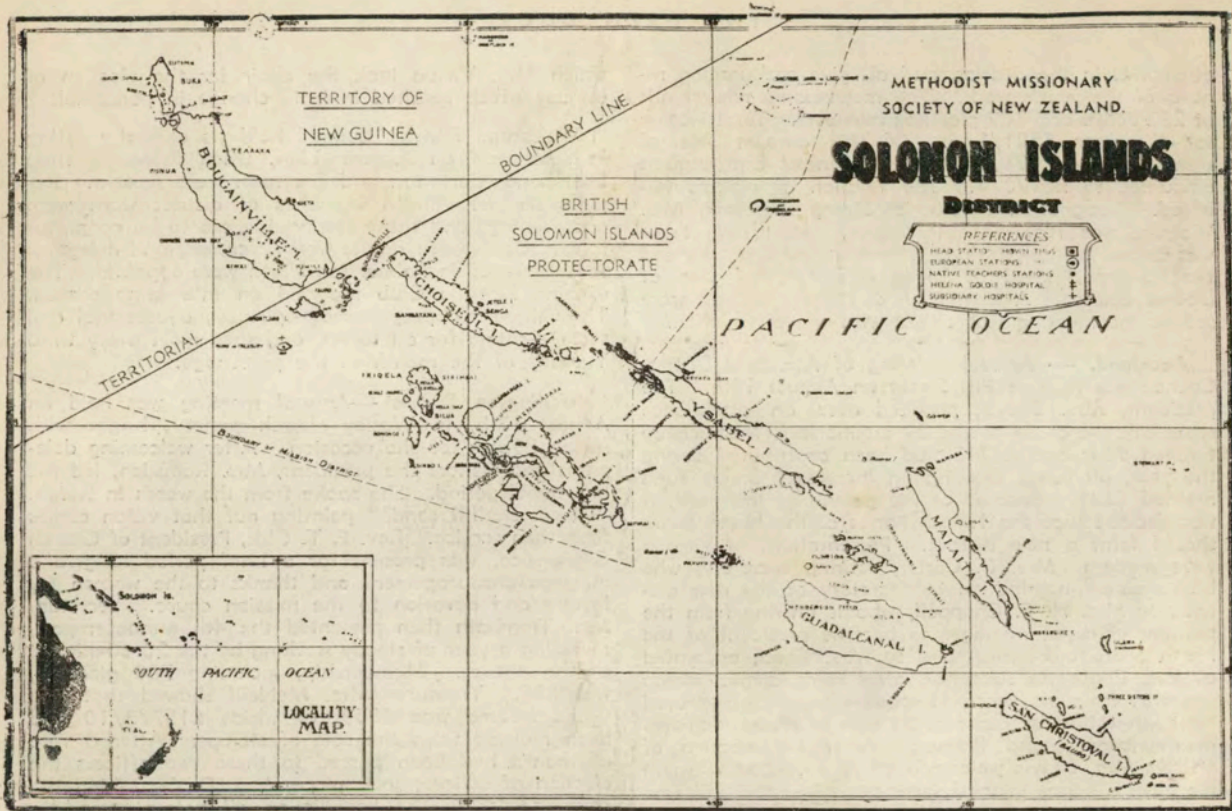
which Mrs. Virtue took the chair for the election of officers which resulted in little change in personnel.

Wairarapa District Council held its annual meeting in Masterton on August 11th, when delegates from Eketahuna, Carterton and Greytown were present. Reports on the various branches of district work were encouraging, and those responsible are to be congratulated. Conference remits were discussed, and delegates to Conference in Palmerston North were appointed. The evening Fireside Club reported an interesting season. Their three-fold programme—spiritual, educational and social—caters for all tastes, and they meet every third Tuesday of the month at the parsonage.

Wellington District.—Annual meeting was held on August 13th, in Wesley church parlour, bright with spring flowers for the occasion. After welcoming delegates and visitors the president, Mrs. Ramsden, led the devotional period. She spoke from the words in Isaiah, "Whom shall I send?" pointing out that vision comes first, then service. Rev. E. T. Olds, President of Church Conference, was present for a brief period to give a message encouragement and thanks to the women for loyalty and devotion to the mission cause. Secretary Mrs. Trembath then presented the 4th annual report, revealing a year of steady working by the 20 auxiliaries of the district. Membership, including 700 gleaners, was 485. Treasurer Mrs. McNeill showed that the year's income was £850, of which £157/3/10 had been realised from the sale of stamps. After a vote of thanks had been passed to these two officers the election of officers took place, Mrs. Denby taking the chair. Prior to the benediction all present stood in silent tribute to the memory of those who had passed on to Higher Service.

Nelson-Marlborough District.—The annual council meeting was held in Nelson on August 5th. After a communion service conducted by Revs. A. K. Petch and C. Blair, delegates adjourned to the S.S. schoolroom for the business meeting. District president Mrs. White presided over 33 members, representing five auxiliaries. The annual report presented by the secretary Mrs. Petch was very encouraging. Membership, including gleaners, is 207; outstanding was the increase of 39 gleaners now numbering 65. Twenty-six sacks and parcels had been sent to Home and Overseas Sisters. Reports from the various auxiliaries showed sustained interest in the work. Treasurer, Mrs. S. Russell, presented the balance sheet. Total income £300, gleaners' contributions £38/15/5 and stamp fund £33/3/4. After the luncheon adjournment Mrs. Blair led the devotional period. The president then welcomed the guest speaker, Mrs. Sutherland, who has worked for over 20 years as a Presbyterian missionary in the Punjab medical mission. She gave a graphic account of the carrying of health and the gospel to these ill-fed, ill-clothed, illiterate villagers. At the close of the address Mrs. Sutherland was thanked and presented with a bouquet. A hymn and the benediction concluded a happy day.

Southland District Council annual meeting in August at Invercargill. The district president Mrs. Brown presided over a good attendance of members. The annual report showed that there had been progress in all the auxiliaries and keen interest in the council meetings. Income for the year amounted to £279/15/-. Invercargill ladies have the honour of a sister going from their district to the Solomon Islands, and a social hour was held to farewell Nurse Edna Saunders. She was presented with a gift of money from the auxiliaries.



Missionaries' Addresses

Rev. J. F. Goldie, Roviana, New Georgia, British Solomon Islands.
 Rev. J. R. Metcalfe, Choiseul, British Solomon Islands.
 Rev. A. H. Voyce, Buin Bay, South Bougainville, Territory of New Guinea.
 Rev. A. W. E. Silvester, Vella Lavella, British Solomon Islands.
 Rev. C. T. J. Luxton, Roviana, New Georgia, British Solomon Islands.
 Rev. Trevor Shepherd, Teop, Buka Passage, New Guinea.
 Rev. A. H. Hall, Roviana, New Georgia, British Solomon Islands.
 Dr. G. E. Hault, Roviana, New Georgia, British Solomon Islands.
 Mr. Bruce Cole, c/o Rev. A. H. Voyce, South Bougainville, Territory of New Guinea.

Mr. Grenville Voyce, c/o Rev. A. H. Voyce, South Bougainville, Territory of New Guinea.
 Sister Lina Jones, Roviana, New Georgia, British Solomon Islands.
 Sister Grace McDonald, Choiseul, British Solomon Islands.
 Sister Effie Harkness, Roviana, New Georgia, British Solomon Islands.
 Sister Winifred Poole, Buka Passage, Bougainville, Territory of New Guinea.
 Sister Merle Carter, Buka Passage, Bougainville, Territory of New Guinea.
 Sister Lucy Money, Choiseul, British Solomon Islands.
 Sister Eva Saunders, Roviana, New Georgia, British Solomon Islands.

ADD "METHODIST MISSION" IN EVERY CASE.

"THE OPEN DOOR"

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