

The Open Door

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

*Helena Goldie
Memorial Number*

MARCH, 1949.



The late MRS. J. F. GOLDIE
in the early days of the Mis-
sion with one of the black
babies she loved so well.

"A Great Door & Effectual is opened unto us"

ST. PAUL

Price: ONE SHILLING per Annum.
Posted, One Shilling and Threepence.

Foreign Mission Dept., P.O. Box 23W, Auckland.
General Secretary—Rev. A. H. Scrivin.



**The HEATHEN
The SICK
The CHILDREN—**

*“Loved into God’s Kingdom”
by Marama Goldie*



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

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MARCH, 1949.

PUBLISHED QUARTERLY.

The Passing of Helena Goldie

Who are these
That run along the highways of the world,
And seek its meanest suburbs with their feet?
They are the troubadours of God,
Blowing an airy melody along earth's aisles
As solid as the masonry of dreams.
They are the wise eccentrics
Who reason with divine hilarity.
They are the canny merchants
Who buy the hearts of nations for their Prince.
They are the vivid tailors
Who push the threads of ages through their hands.
Who take no blood, to spill it, save their own.
They are the blessed coolies
Who lift the loads of folly on their backs
And dump them into truth's dissolving streams.
They are the blithe outrunners
Who trek the world's long reaches for old trails
Whereon to lay the pavement of new years.
They are the grave cross-carriers
Who bear stern wooden gibbets on their backs,
And nail their loves and treasures to the beams.
They are our princely brothers,
Born of the womb which bore us,
Who speak for us amid the courts of life.

The writer of the above beautiful tribute to Missionaries might well have had Helena Goldie in mind. Her life fitted every line. This gay troubadour of God with music on her lips and love in her heart sought, with her husband, one of the "meanest suburbs" of all the earth, and on the old heathen trails, with wondrous success, laid "the pavement of new years." Just how well the pavement was laid had not been fully understood until the Native Church in the Solomons, amid the darkness and desolation of enemy invasion and cruelty, by keeping its feet in the Christway way demonstrated the glorious reality of it all.

Mrs. Goldie was one of a rapidly diminishing band of pioneer missionaries. It is not given to many in these days to blaze absolutely new trails. There are multitudes of people still unevangelised and some corners of the earth where a white woman has not yet been seen, but not many people so starkly heathen as were those of the Western Solomons when this gallant yet gentle servant of God went to them with the Gospel of her

Lord. Great tasks and opportunities, many of them more abstruse than those of earlier years, challenge the missionary of to-day but he will never hold quite the same place in the heart of his people as did the pioneer. In the passing of this gallant forerunner, joy in high achievement triumphs over the sorrow that is in our hearts.

At the Conference Executive Committee in Wellington the following resolution of sympathy, submitted by the Annual Meeting of the Foreign Mission Board, was adopted by a standing vote, followed by prayer by the President:—

"The Late Mrs. J. F. Goldie:—The Conference Executive Committee tenders to the Rev. J. F. Goldie and his daughters its profound and tender sympathy in the death of Mrs. Goldie. Their great loss, and that of the Native Church, is shared, not only by the members of this Committee but by the whole of N.Z. Methodism. In the midst of our sorrow we rejoice in a life nobly lived and the spirit of love and service that will continue in the heart of the Solomons."

The appreciation of Mrs. Goldie's life and service as prepared for publication is fully endorsed by the Committee.

In conveying to Mr. Goldie this message of affection and sympathy the Committee requests him to assure the Native Church of its sympathy and its sense of their loss and sorrow in the passing of their mother in God.

Both the life and death of Helena Goldie constitute a challenge to the whole Church. "We are watchers of a beacon whose light must never die"—the beacon by which the feet of multitudes in the Western Solomons have been guided to God since it was first set up by Mr. and Mrs. Goldie and their colleagues. The sincerity of our sympathy can be shown by our service in seeking to spread still further its light. The darkness of materialism, fear, suspicion, etc., is just as dense as that of gross heathenism and will herald a new night unless we see to it that the Light of the World is constantly held up before the people. Let us then examine ourselves, seeking a way by which we can prove ourselves worthy of this great missionary enterprise committed to us, and pray to the Lord who calls us:—

"Baptize us with the courage Thou gavest to our dead;
O keep us in the pathway their saintly feet have trod."

Mrs. J. F. Goldie—An Appreciation

The name Helena Goldie conjures up a vision of a small, frail, ardent lady whose eyes, when she spoke of her loved Solomon Islands people—fairly glowed with enthusiasm. She was one of the world's great women in connection with Mission enterprise.

When in 1902 Rev. J. F. Goldie answered the call to go to the Solomon Islands, he had just married a young girl, Miss Teague, of Mt. Morgan, Queensland. She agreed to follow him later in the year and share the dangers and trials of pioneering mission work.

Mrs. Goldie was the first white woman to go amongst the savage head-hunters of New Georgia, and some of the experiences that she passed through were terrifying in the extreme. But her heart went out in pity and love to these filthy, superstitious and diseased natives and she longed to bring happiness and health to them and tell them of Christ's love and saving grace.

She wrote of the Solomons of those early days as being "a veritable Eden in beauty but with many serpents—witchcraft—slavery—insidious diseases—cannibalism." "The Solomons," she goes on, "is a man's country, the women are the slaves of the men, the burden bearers, subject to all kinds of restrictions, the young girls often being sold to any old probrat who could gather up enough native money."

During Mr. and Mrs. Goldie's first term of service a girl and a boy were born to them. As they were about to leave for furlough an epidemic broke out on New Georgia. Without hesitation they remained to nurse the people. It was a tragic sequence that, although no native died, their own little son caught the disease and succumbed. Even in her sorrow Mrs. Goldie could see God's guiding hand, for she felt that this grief had brought the people closer to her.

Although two other daughters arrived in due course they had no other son.

Mrs. Goldie was a highly-qualified musician and she delighted in teaching the people the great Methodist hymns, many choruses and anthems.

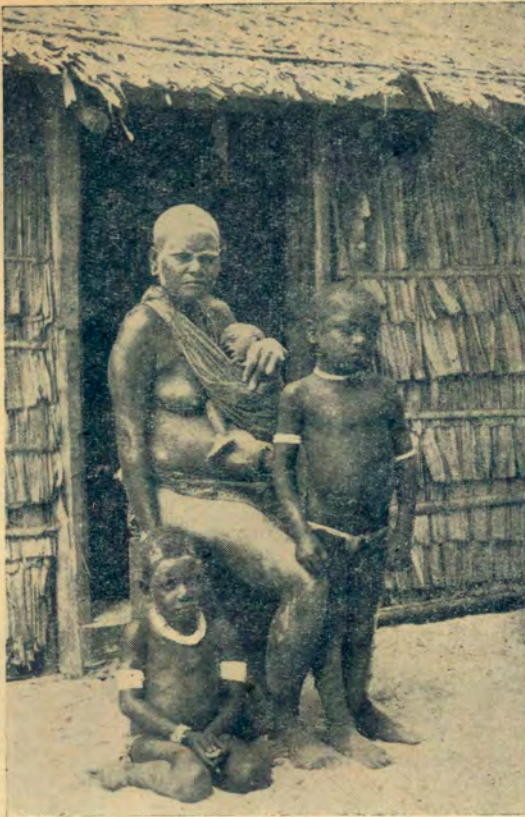
In the early days a large part of her time was given to village visiting, and often "Marama" could be seen seated in her canoe with her team of girls paddling her vigorously down the coast. Word would fly round the village that the white woman had come, and the natives would gather round her as she sat on the ground. She would teach them sewing, singing to them as they struggled with the difficulties of needles and thread. Then she would give them instruction in personal cleanliness and the care of their children, and finally she would pray with them and tell them of their Saviour who loved them.



Mrs. J. F. Goldie, on extreme right, with the first Sister and group of Station girls. Ula, eldest daughter of Mr. and Mrs. Goldie, is in front row on left.

Another of the aspects of life there which caused her keen distress was the misery of the children. They never smiled, never broke into laughter but passed their childhood in dread of evil spirits or of being seized by marauding natives and carried off into slavery. It was to help these women and children that Mrs. Goldie gave to the last ounce of her strength as long as she was able.

Gradually the women gained confidence and would come, bringing their children to the station, and meetings were held regularly on Mrs. Goldie's verandah. Always there were girls living in Mr. and Mrs. Goldie's home and learning to do housework and care for babies. Later many of these girls married native teachers who had been trained on the Head Station and were being sent out to distant villages. So the knowledge gained



Roviana woman and children, typical of many hundreds to whom Mrs. Goldie ministered.

was carried out to Choiseul and far-off Bougainville, where Marama's girls set a Christian standard of living and themselves taught the lessons learnt from Mrs. Goldie. Now their children and grand-children are being brought up in a Christian way of life because of the loving service given by this devoted, self-sacrificing woman.

Another of Mrs. Goldie's great gifts to the Solomons was her translation work. When these pioneers went out, there was, of course, no written language. Mrs. Goldie set herself to learn Roviana and then to translate hymns—parts of the Bible—Pilgrim's Progress, etc. When compelled by ill-health to leave the Islands she continued, in her home in Melbourne, this labour of love. During the war years, she rendered great assistance to the military authorities by censoring letters written in the Roviana language.

Though so slight and delicate, nothing daunted this intrepid soul. Was it standing over a terrified girl and defying furious, painted savages who wanted to carry her off to a shameful marriage—or rescuing, at risk of her life, a babe about to be buried with its dead mother—or dressing some loathsome ulcer or drawing teeth or assisting at a difficult child-birth—she would fight down her own fears and keep a calm face. Her certainty of God's care and her profound faith in His guidance were the forces that supplied her strength.

For many years after Mr. and Mrs. Goldie went out, there were no doctors in the Solomon Group, and she

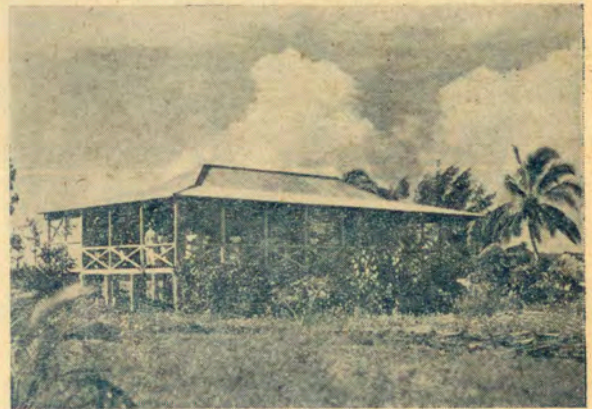
longed for the time when our Mission should have its own Doctor and Hospital. This wish has become a reality and the Helena Goldie Hospital will long be a memorial to the woman who first gave medical aid to the suffering in New Georgia.

Her life in the Solomons was spent in "bringing sunshine to sad places where the sunlight could not fall."

In 1929, when Rev. J. F. Goldie was elected President of the New Zealand Methodist Conference, Mrs. Goldie came with him to live in Epsom for the year. Although in poor health she gave herself whole-heartedly to addressing groups of women and Bible Class girls, up and down N.Z. Her charming personality, her humour, but above all, her utter devotion to the Solomon people, brought inspiration and drew forth love wherever she visited.

She had such a capacity for loving that she could not but receive love and, inevitably, the hearts of the native women, to whom she gave so many years of her life, responded, until "Marama" was respected, trusted and deeply loved by all around. As one native women expressed it, "Marama loved us into God's Kingdom."

Not only to the Solomon people did Mrs. Goldie give her love. Many both in Australia and New Zealand have proved that to have Mrs. Goldie as a friend was indeed a delight. She poured out without measure, to those she loved, the riches of her well-stocked mind, her sparkling wit and her understanding sympathy. She will be greatly missed.



Mrs. Goldie and some of her girls on the verandah of the first mission bungalow at Roviana.

On December 26th, 1948, Mrs. Goldie passed peacefully on to her Heavenly Home.

In J. B. Bell's words—

"What is this mystery that men call death?

She is not dead

But sleeps. I know she will awake

And she will have some gentle word to say,

Some kindly deed to do—for loving thought

Was warp and woof of which her life was wrought.

She is not dead—such souls forever live

In boundless measure of the love they give."

In Australia, in New Zealand and most of all in the Solomon Islands she lives on in the hearts of men and women, and gratitude and praise go up to God for the life and work of Mrs. J. F. Goldie.

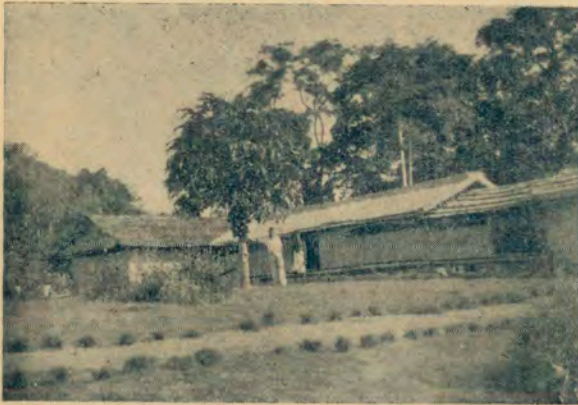
—E. M. Rishworth.

ANNUAL METHODIST SYNOD, Held at Kekesu

The longest Synod on record in the Solomons has just been concluded in Bougainville. It will be remembered that the first since the war was held at Torokina, and the second at Roviana, in rather primitive conditions admittedly, but in a fine spirit of determination to seek the Lord's plan.

Rev. and Mrs. Trevor Shepherd and Sister Merle Carter were host and hostesses, and every member of Synod was delighted with their friendly sociability on one of the most attractive sites we possess in the District. Kekesu is the new station site, though the area has actually been used pre-war for gardens when the residence of the Missionary was at Teop Island.

The "Roviana" and the "Mandalay" arrived at Bua at the beginning of the last week of November, and after spending an enjoyable night at Mr. Voyce's growing station, we embarked on both ships, setting sail for Teop harbour, the Chairman and Headmaster on



Kekesu Mission House

where the Synod was entertained by Rev. T. and Mrs. Shepherd and Sister Merle Carter.

the "Mandalay" via Kieta, and the three Circuit Superintendents on the "Roviana" via Torokina and Buka Passage. On arrival we found Rev. Usaia Sotutu waiting for us in company with his splendid Choir from Petats Island. We all gathered together at the Shepherd Inn, and before long were exchanging reminiscences of previous trials, joys and difficulties. All were in fine fettle, though fever dogged the steps of two of the "older Age." The "New Age" suffered mainly from toothache, engines and innocent presumption, but was cheered by the information that the new Doctor is also a Dentist. Where he is no one knows, but we hope he brings his pliers, mercury and glue.

A restless company awaits his skill

To plug a molar and withhold his bill.

The first Session (Pastoral) was held in the "House Synod," a bamboo and iron building rapidly prepared for the occasion. All members sang heartily the old hymn, "And are we yet alive, And see each other's face, Glory and praise to Jesus give, For His redeeming grace!" and did not fail to see the humorous side of the words. Each Session was chaired by the Rev. John F. Goldie, the veteran Chairman of our District—

"A man austere, yet tinged with homely wit,
He guides the work and on his shoulders sit
The burdens of a new age opening forth
Into a hallowed vision of the Natives' worth."

New difficulties were frankly discussed, and it was realised that some problems had actually been solved. Lively discussion on some questions led to the consciousness that the "New Age" had come to the Mission-field, and for some it was "jolly rugged medicine." All were profoundly thankful that transport facilities had improved on the Field, but the desire was expressed that a ship should be built to suit our own requirements.

Profound regret is felt that some of the elder missionaries are leaving the Field. Sister Lina, Sister Grace and Sister Ada are all tried and proved by the years spent so devotedly in the Lord's Vineyard, and we are all very, very sorry to file their resignations. Mr. and Mrs. Silvester too, will be leaving us at the end of next year, and we hope and pray that the Church may be able to send us missionaries of no mean stature to replace these most valued workers.

Every missionary in the Field realises that the need is greater than ever, that temptations abound, and that Satan still walks abroad seeking whom he may devour.

We must have six teachers, six nurses and three ministers immediately to maintain the existing work. As the need is "seen" by young Methodists at home, we feel certain that our prayers will be answered. "Whom shall I send and who will go for us?" Only those who desire not to count the cost of serving the Christ!

All members of Synod took part in morning and evening Lotu and enjoyed making friends with the eighty young folk who live on the Station. Different members preached at the four Sunday Services, and many teachers and village folk came down from their mountain homes to see and hear more of those who are trying to teach them the wisdom and way of the Crucified One. Time passed all too rapidly, but we made the most of our opportunities. During the daytime, everyone was busy checking accounts, or reading reports, or typing, or discussing problems. After evening Lotu, we enjoyed flashlight pictures most nights. These were made possible by the constant flashing on and off of Mr. Shepherd's Japanese engine rescued from the depths of the jungle. It's a "great little job," and can cut firewood, burn out electric light bulbs, charge batteries that have been discarded as unchargeable, and provide brilliant illumination on rapidly successive occasions. Even Sister Merle's fine bevy of girls can benefit frequently from extended periods of illumination whenever the engine gives the current enough time to reach their dormitory.

We all feel that Mr. Shepherd has already made a deep impression on the people under his care, and that as pioneer missionaries, he and his wife are successfully extending the Kingdom of God into the lives and homes of hundreds of needy human souls.

Sister Merle too, through her nursing experiences, is endearing herself to the many who come to her hospital seeking treatment and advice from a skilled and sympathetic helper. We would like to express our appreciation to Mr. Shepherd and his helpers for their generous treatment of such a unique assemblage of personalities.

(Continued bottom next page.)

Retirement of Mr. T. L. Hames—Lay Treasurer of the F.M. Board

Few laymen have served the Church and the Kingdom with greater devotion and ability than Mr. T. L. Hames, who for the past fourteen years, in addition to serving effectively in numerous other responsible Connexional and circuit offices, has been Lay Treasurer of the Foreign Mission Board. The following extract from the Minutes of the recent Annual Meeting tells—but all too inadequately—how the Board tried to express its thanks and appreciation of Mr. Hames' high service:—

The afternoon tea interval at the Annual Meeting of the Foreign Mission Board constituted a special session when opportunity was afforded members of the Board to voice their appreciation of the high service rendered during the past 14 years by Mr. T. L. Hames as Lay Treasurer. The President, on behalf of the Board, presented Mr. Hames with a beautiful casket inlaid with 25 varieties of N.Z. timber as a small token of its very high appreciation, and Miss Rishworth presented Mrs. Hames with a spray of flowers. In responding Mr. Hames spoke of his happy relations with the Board and its Executive Officers and staff and the vital importance of the Overseas work of the Church.

The General Secretary moved the following resolution which was carried with hearty acclamation—"The

Board finds itself at a loss to express adequately its appreciation of the great service rendered by Mr. T. L. Hames as Lay Treasurer, and its regret that pressure of business compels him to relinquish this important office held by him with high devotion and conspicuous ability for 14 years."

Mr. Hames assumed the Lay Treasurership in 1935 when the Funds of the Society were in a parlous state. The total financial assets of the Board at that time were £14,055, against which stood a deficit of £11,443 in the Income and Expenditure Account. To-day the assets total £94,503, with the balance on the right side of the Income and Expenditure Account, exclusive of the Rehabilitation Fund, the present balance of which stands at £73,855. In framing the policy of the Board and in the wise expenditure and investment of its funds, Mr. Hames has played a major part. He has been a great colleague at the Mission Office, a loyal friend to the Missionaries and the Native Church, and above all a devoted servant of Jesus Christ, whose Kingdom both in the Solomons and New Zealand he has served so well. The Board extends to him its heart-felt thanks and rejoices that he will continue as a member of the Board.

ANNUAL METHODIST SYNOD

(Continued from page 4)

Both ships departed from Teop on Monday afternoon, and after the hair-raising jeep-jant from Kekesu to the anchorage at Teop, we did wonder whether the terrors of the deep were not preferable to the perils of the jeep on that three miles of terror-cotta, when Mr. Shepherd (quite unconcernedly) drove us from his home along the jungle trail to the anchorage—crossing rivers, dodging coconuts, frightening crocodiles, leaping trees and skirting precipices. That was the true climax of Synod.

"A man he surely was of noble strain
Whose chief delight, to exercise his brain
Evolving new ideas and brilliant ways
But to confirm the subtlest things he says;
Blessed with the gift of happy optimism,
He quite forgets himself in driving hosts to
Heaven."

A highlight of the return trip was the evening spent at the home of Mr. and Mrs. Paul Mason, he being the veteran coast-watching hero of Bougainville, and now managing once again, the great coconut plantation at Inus, some fifteen miles south of Kekesu. A short call was also made at Kieta whence we hoisted anchor at sunset and sailed with a fair wind towards Buin. After being slightly discomfited by a storm, we reached the southern extremity of Bougainville at 3 a.m. and lay off the coast wishing for the dawn.

All were pleased to see the extensive programme of work at Koau, where Mr. Joyce, assisted by the Commonwealth Reconstruction Training Scheme of the friendly New Guinea Government, has over two hundred on the Station. All departments of the work are thriving,

and we feel relieved that one Government at least is shouldering its responsibilities in a co-operative spirit.



New Hospital, Kekesu.
Sister Merle Carter standing on steps.

After three days spent in producing the final balance-sheets for presentation to the Mission Board, the Missionaries enjoyed a most inspiring Sunday at Buin, and departed the following morning for B.S.I.P., thanking God not only for the opportunity of renewing acquaintances but also for the spiritual uplift of gathering round the Lord's Table to renew vows of loyalty and devotion to Christ.

Another year has passed, and we know that the best of all is, God is with us.

—Allen H. Hall.

The South Pacific Commission

By REV. DR. J. W. BURTON

Commissioner for Australia to the South Pacific Commission.

The Genesis.

We have to go back many years—perhaps to the Evangelical Revival of the Eighteenth Century—to discover the real origin of the Commission. The missionary activity of that age was an inevitable response to the new emphasis put upon man as man, and that sense of the worth of human personality gradually infected thought through the long years. Christian Missions have a noble and dramatic record of the "conversion of the heathen"; but there has been a less spectacular achievement in the influence exerted upon governments and upon the general attitudes of mankind.

More immediately we turn back to the Covenant of the League of Nations which, after the First World War, expressed concern for the welfare and development of those peoples unable as yet to stand alone in the midst of our aggressive civilisation. Little practical result came from that idealistic pronouncement, but the seeds were in the soil—germinating.

The Second World War caused a vast upheaval of human society and new values were thrown up. The Common Man came into his own. In August, 1941, there was promulgated the Atlantic Charter and later the Four Freedoms which meant that all people, no matter of what race or creed or colour, were assured of freedom from want and freedom from fear.

In September, 1942, Dr. H. V. Evatt, Minister for External Affairs in the Federal Government, reviewed the provisions of the Atlantic Charter in the light of Australia's relation to the Pacific races under its control. "We must found," he said, "future Pacific policy on the doctrine of trusteeship for the benefit of all the Pacific Peoples."

In January, 1944, on the initiative of Australia, a pact was made between the governments of New Zealand and Australia when more specific reference was made to the welfare of native races and to their social, economic and political development. It was felt that to achieve worth-while results collaboration was desirable, particularly in regard to health services, communications, education and assistance in economic development. Hence the two governments agreed to promote the establishment of an international regional organisation with advisory powers covering the entire South Pacific.

The result was the convening of the South Seas Commission Conference which met at Canberra in January, 1947, and which was attended by accredited representatives of Australia, France, Netherlands, New Zealand, United Kingdom and the United States of America. This Conference resolved to form the South Pacific Commission, the First session of which was held in May and the Second in October of 1948.

The Work Programme.

The Commission has only advisory and recommendatory powers; it is in no sense a super-state desiring to force its conclusions on administrations; but it is believed that the work of the Research Council will be such that all governments will eagerly avail themselves of the proposed activities. These can be conveniently divided into three main categories—

(a) **Those that could be proceeded with immediately without waiting for the foundation of the Research**

Council—e.g., the collection of information regarding existing air and sea transport, with investigation into further needs and improvements; the supply of essential goods from areas having a surplus to areas in need; the review of human quarantine measures and the prompt exchange of epidemiological information; the mechanisation of the copra industry and the study of by-products; the collection and dissemination of information on the control and eradication of plant and animal pests and diseases; health problems, particularly infant and maternal welfare; fisheries research in order to improve the nutrition of local inhabitants; surveys of food potentials with the object of raising the dietary standards and of increasing exports; and the pooling of information generally.

(b) **Those subjects which call for early action but which cannot be completed for some time**—e.g. contact with agencies doing experimental work in agriculture and in industries; collection and dissemination of information on the technical and professional training of islanders; development of an adequate library on the South Pacific; preparation of a file of scientists and of research organisations having relation to Pacific problems; investigation of radio-broadcasting and of visual aids in the education of dependent peoples; studies in vulcanology and seismology; improvements in pasture land, especially research into fodder grasses and weed control; and the convening of a conference of educationists to give urgent attention to the needs of Pacific peoples.

(c) **Subjects considered less urgent for the time being**—e.g. Problems associated with the nutrition of resident populations; problems of conservation, including local reserves for indigenous flora and fauna; preservation of archaeological sites, etc., problems arising from the impact of modern civilisation upon indigenous culture; publication of a periodic bulletin; and a study of labour conditions within the territories with a view to improvement.

All the sessions and committee meetings of the Commission have been marked by a spirit of amity and co-operation, and the controlling factor in every decision has been the welfare of the native inhabitants within the area. We believe that the Commission will do much to further those ideals of trusteeship to which we are committed by membership in the United Nations; and we are confident that it will co-operate heartily with all organisations—especially missionary societies—having the welfare and development of the Pacific peoples at heart.

—"Missionary Review."



FINDING LIFE GOOD

By MR. BRUCE COLE.

Some eighteen months ago we purchased from the U.S.A. authorities a large block of buildings in the Russell Group that had comprised a Naval Hospital. The buildings are mainly steel-frame and quonset hutments, some of them of considerable size. Lack of transport and other difficulties have prevented the work of dismantling and removal until now. In the following interesting article Mr. Bruce Cole tells of the beginning of the task and of the joy he finds in the work of the Kingdom in the Solomons.—Editor.

They decided at Synod that I had better come down to the Russell Group with John Metcalfe to dismantle the U.S.A. Naval Hospital purchased 18 months ago, so I came back on the "Roviana" and had a very pleasant three weeks on Munda before coming on here. I stayed with Allen Hall and fixed up everything for him that I could. He has a good jeep and weapons' carrier there now, and his house is somewhat more comfortable too.

I spent 'Xmas at Munda, and I don't remember when I enjoyed a 'Xmas more. The natives are a delightful community. On Christmas Eve we had no less than eleven choirs carol singing, and I was amazed at the number of tunes I had never heard before. On 'Xmas day after the morning service taken by Mr. Goldie, the natives gave us great entertainment with Flag Drill, and the girls were particularly pretty with their Tongan dances—in their costumes into which they had obviously put a tremendous amount of work. One item was so pretty that I would have given something to have recorded it on a technicolour film, and I am sure it would have delighted any New Zealand Methodist audience.

On New Year's Eve we had a watch-night service which I found very impressive. Allen Hall and I went in the jeep and weapons' carrier and collected the inhabitants of some villages some five or six miles away, and with the locals they made pretty well a full church. Mr. Goldie had not yet recovered from the shock of his wife's passing, so he didn't come out, and as Mr. Metcalfe had come down from Chōiseul on the first stage of his trip to the Russells, he took the service and spoke simply of how great was the goodness of the Lord to us all, and asked us all to rededicate ourselves afresh to His work throughout the coming year, and we stood and sang "Praise God from whom all blessings flow" as it struck midnight. After the service the festive spirit entered into the crowd, and the bell was rung and anything that would make a noise was beaten, and horns were blown and crackers let off and the surrounding district, taking their cue from us, took up the strain, and for the rest of the night we could hear sounds of festivities from Roviana Island and elsewhere.

We left Munda at 7 o'clock on Saturday morning and berthed at Patutiva just before sundown, where we had a good reception from Paul Havea and his flock. What a delightful company they are! Although my knowledge of Roviana is practically nil and they cannot speak pidgin, I nevertheless soon felt as though I was among old friends. After evening Lotu, as it was still New Year's Day, the girls and boys gathered round the Lotu drum and started filling the air with a medley of sound, so I joined in, and to their unbounded delight, for an hour or so shared their amusements with them.

We left there after Sunday morning service and went to Bele Island where we found some little difficulty anchoring for the night, finally dropping the hook

in a spot that I felt was much too close to a reef. However, we settled down for the night which was peaceful enough until just 12 o'clock, when I was suddenly awakened by a storm of wind and rain and immediately thought of the reef, so hurried out to look and then lost no time rousing up the crew and getting out. We had intended to leave at 4 a.m., but as we were moving by 1 a.m. we decided to keep going and berthed at Yandina at 2.30 p.m. after a very pleasant run. There is no doubt that the "Roviana" is a splendid sea boat, and Peter De May has made a good job of installing the engine, and she is altogether a very pleasant little ship in which to travel.

We ran the four Dodd boys round to Lingatu by truck and I saw them settled in for the night then came back and slept on the "Roviana." The iron buildings of the U.S.A. Hospital, that are more like an overgrown Meccano set than anything else, looked rather unprepossessing. However, now we have done one week's work on the job, I am much more favourably impressed.

For one thing there were five big wooden tanks that alone have nearly made up the value of the buy. One of them I estimated the capacity of at 92,400 gallons, and it is all heart redwood, having a roof and floor and eighteen foot sides and a diameter of some 33 feet. There must be some four or five truck loads of beautiful timber in that one tank alone. Also there are five quonset huts still here, and although we have only started on the first "Meccano" hut, they look as if they will come down quite satisfactorily, though I am afraid they will be rather a slow job, as there must be thousands of bolts in each hut. I wish the pestilential borderline was non-existent between our two missionaries. I would dearly love to have a team of my Buin boys with me, and it would be great if I could just bring a team of them down here, or rather to the Mission Stations, and re-erect these huts that are immediately needed.

We are having a really wet day to-day, so it is just as well it is Sunday which, as far as I am concerned, is a well-earned day of rest.

Well, that seems to be the news from this end up to date. Everywhere I have been the cry has been from other missions and plantation owners alike, "We cannot get enough done, cannot get material, cannot get labour," so I feel that our particular work is going along favourably in comparison, though I do wish I could do more in a day myself.

I hope you and all yours are well and finding life as good as I do out here, and you can assure the people of New Zealand that the cause for which they are so generously giving is a truly great one. The more I go about among the stations and see how central the missionaries are in the lives of the natives, the more I can realise what a really great work it is. If by any chance the missions were removed from these people the result would be too utterly catastrophic to bear thinking of, and they are an exceedingly lovable people.

Memorial Service to Mrs. Helena Goldie

HELD AT ROVIANA, SUNDAY, JANUARY 2nd, 1949.

As the Native Leaders requested memorial services, we handed them over to Sakiri, Nathan Kera, Obed Pina and Joeli Zio. Bitibule is ill at Vona Vona and he could not come to assist.

A crowded church was experienced both at 11 a.m. and 3 p.m., and it was an inspiration and a comfort to see the look of sympathy on every face. Suffering and loss are universal, and those who have felt the pain can readily understand when another undergoes his trial.

At 11 a.m., we opened with "God is in His Holy Temple." Opeti Pina announced the first hymn, "All Hail the Power of Jesu's Name" and Joeli Zio led the congregation in reverent prayer.

Nathan Kera read the lesson, after which all united to sing "For all the saints who from their labours rest," this at the request of Mr. Goldie, J. F. Sakiri Goldie, the High Chief of the Roviana District, then rose to his feet and gave a dramatic account of incidents from the life of Marama Goldie when she so freely gave of her life and time and strength to the folk she had taken to her heart. After 20 years of Christlike witness on the Field, she was compelled for health reasons, to remain in Australia, but, said Sakiri, she was not content to rest on her oars, for her time was taken up with the translation of hymns and the inspiration of the women of Australia concerning the growth of the Solomon Island Church of which she was indeed the Mother. They rejoiced, he said, that the Father of that Church was able to be present with them for his life had been one constant sacrifice for Christ and the Gospel. The congregation rose to sing "Light of the world, faint were our weary feet," and the benediction was pronounced by the Tutor of the College, after all

had joined in singing a favourite hymn, translated by the late Mrs. Goldie, "Sometimes a light surprises."

At 3 p.m., after we had all partaken of lunch at Sister Lina Jones' house, we gathered once again in the leaf church at Panga Panga. This time, Joeli Zio announced the hymns and Nathan Kera united our hearts in fervent prayer to the Father of Lights with Whom is no variability neither shadow of turning. We sang "Art thou weary, art thou languid?"

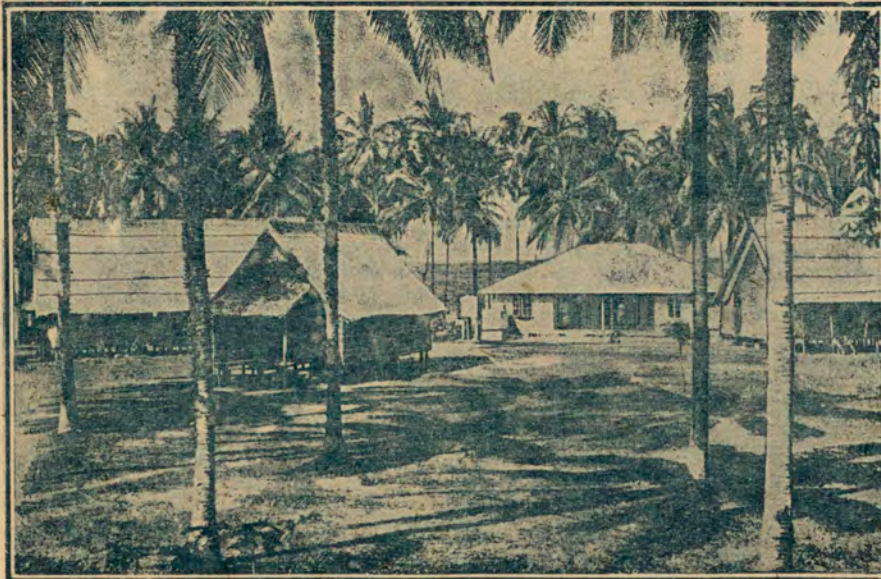
After Goldie Sakiri had read the lesson, Opeti Pina and Nathan Kera recounted incidents from the life of Mrs. Goldie, the "Loving Mother of our Church," whom they were grateful to have met when they visited Australia on deputation. She was most kind and seemed to know all that needed knowing about the Field where she had served her Lord for nearly a quarter of a century.

The congregation then sang "Rock of Ages, cleft for me," and Joeli Zio rose to his feet to say that, though he had only two brief incidents, or rather, memories to quote from the life of Mrs. Goldie, being but a child when she had left, he wished to remind all present that the secret of what she was, could be found in the words of Paul in his letter to the Colossian Church, "For ye are dead, and your life is hid with Christ in God." The great gathering sat silent on the mats as each speaker revealed some hidden facet of Marama's life, even the little children sensing the hushed spirit of reverence and sympathy. We then raised our voices in singing, "Around the throne of God in heaven . . ." a hymn translated by Mr. Goldie.

As the last verse was being sung the Chairman rose to his feet to pronounce the Benediction, but the words would not come. A great spirit was suffering the loss of one who has shared his life.

We the Missionaries on the Field, thank God for the wonderful work achieved by Rev. and Mrs. J. F. Goldie. We pray that our Chairman may be strengthened and uplifted as he leads us through difficult days, and that his heart may be cheered by the arrival of many young missionaries who will come and display the same spirit of devotion to the Lord Christ as his beloved wife showed during her stay in the Solomons.

The Church at home must surely realise the nature of the herculean task yet scarce begun in re-establishing the great work in the Islands. Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest. Let us remember Mrs. Goldie's



The first 'Helena Goldie Hospital,' to which was added later the 'Gorman' Wards. This fine hospital was totally destroyed during the recent war, but when re-built will constitute a splendid Memorial to the late Mrs. J. F. Goldie.



The late Mrs. J. F. Goldie.

* * * *

The Missionaries on the Field wish to take this opportunity of expressing their deep sympathy with the distant members of the family of the Rev. John Francis and the late Helena Goldie. Many native children have been named after them, and indeed there must be scores of Solomon Island children who bear the name of one or other member of the Goldie family. We do not forget the grave of little "Kiko" situated near Kokengolo hill on the Munda Airfield. With all the death and destruction that completely surrounded that little grave-

unchanging love for these black friends who rejoice daily in the Light that has shone in darkness. Indeed they cry, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing." May every young reader be stirred with enthusiasm to extol his or her Lord as did Helena Goldie of Roviana.

stone, not one scratch has appeared on it, though several hundred aeroplanes a day roared within a hundred feet of it and fierce fighting as Marine ousted Jap, disturbed its peace in a spot that had previously known untrammelled peace since the days of head-hunting. To Mr. Goldie, we would add, the eternal God is thy refuge, and underneath are the everlasting arms . . . I will never leave thee, nor forsake thee."



The Price of Missions.

The grave of "Kiko."

(Note: Kiko means "a small child.")

FATEFUL MOMENT

Dr. John R. Mott, at the opening meeting of the World Council of Churches (Aug. 23, 1948), said:—

It was "one of the most fateful moments in the life of the world. There has been no time like it, not only in point of danger but also of opportunity." The Christian Church was called upon to "face the greatest concentration of major unsolved problems." He asked the Assembly to take heart from the words of Martin Luther: "Before every great opportunity God sent to me some special trial." "When man is at the end of his forces," Dr. Mott said, "God is near."

The situation would take all the statesmanship and churchmanship and spiritual faithfulness of which they were capable; but Jesus Christ had not changed in a changing world. It was simply that they had discovered a larger Christ. "There He stands erect among the fallen, strong among the weak, clean among the defiled, living among the dead—the fountain head of vitality, the generating source of all the greatest and most profound changes that have taken place, or ever will take place. He is, indeed, the central figure and abounding hope of our World Council of Churches."

The Rev. Daniel T. Niles, B.A., B.D., preaching from the text, "Who am I that I should go unto Pharaoh?" said that the place of self-revelation was still the Cross. There men saw themselves as they really were and not as they appeared to others. In a world where the Christian faith had become dispossessed of its hold upon

the morals of the people, the Church was now being asked by that world to undertake the task of peace-making without providing it with the material either of repentance or of faith. The Church, nevertheless, was a witness to men and women of whatever class or colour they might be. "We are witnesses among peoples of all religions and no religion. We are witnesses among the outcast, the refugee, the displaced person—witnesses unto the uttermost part of the earth."
—"Methodist Recorder."

CONGRATULATIONS.

There was rejoicing at Keesu on December 9th, 1948, upon the birth of a daughter (Alys Ivy) to Rev. Trevor and Mrs. Shepherd. We rejoice also and convey to the happy parents our hearty congratulations.

M.W.M.U., SOUTHLAND.

A Council meeting was held in Jed St. Church parlour, Invercargill. The meeting was opened by our President by reading an exposition of Scripture. Welcome to delegates, apologies and roll call. All answered but Bluff. A discussion on the sending of parcels to our Sisters. Lunch. Then came Mrs. Brown's and Mrs. Stead's report on the Conference. They made us feel that we were getting the next best thing to being at the Conference itself.

Any Advance on 2½d Per Week?

This question is asked in two ways—firstly, as the auctioneer announces his latest offer, and then questions if it can be improved and, secondly, as the campaigner looks at his resources and questions whether he can move forward on the strength of them. Any advance on 2½d. a week?

Firstly.

Why 2½d. a week? Because that is all Victorian Methodists are giving for our great Overseas Missions task—one 2½d. postage stamp each per week. Add the stamps up and, of course, they amount to about £26,000 in the twelve months. So an advance to merely 3d. per week each would be a considerable improvement.

It is clear, however, from this low average, that many people are not giving anything at all and could give something. To benefit from the missionary enterprises of the Church, from the spiritual vigour, the advance campaign of missionary effort, and then not to respond with some small personal gift, however small, is unworthy. I appeal to these fellow members to join the ranks of the regular subscribers—asking themselves if 2½d. per week is too much for such brave efforts as our mission ministers, sisters, teachers, doctors, nurses, tradesmen and others are making.

It is also clear that some of us who are already subscribing can give more. We are earning more—probably twice as much as we were receiving ten or more

years ago. How does our contribution compare with ten years ago? Some of us have a lot to catch up with our Overseas giving. How about it? Whatever we give cannot compare with the sacrifices of the men and women out where the work is hardest and the fight is thickest—on the field. Any advance? Yes! Far beyond 2½d. per week.

Secondly.

In the second sense of the question, the answer is "No! There cannot be any advance in the work on 2½d. per week." In fact, at this rate of giving, the present work cannot be maintained and missionaries may have to be withdrawn. It is of no use deluding ourselves by the nominal increases in total voluntary giving during recent years. These small increases have not even started to overtake the rising costs of materials, labour, transport and equipment.

Therefore, the Advance Programme, which our Overseas Missionary Society is impatient to embark upon, cannot possibly proceed in present circumstances. With wistful longing the unprivileged natives of our Mission areas search the southern horizon for the first sign of our relief forces. In the meantime, other agencies are infiltrating those areas and assuming our mandate.

Any advance? No! Not on 2½d. per week.

But on 5d. per week "THE WHOLE LINE WILL ADVANCE!"

(Signed) A. C. SANDOW.

NOTE.—The above rather searching analysis was made, in a special Overseas Number of the "Spectator," by Mr. A. C. Sandow, Lay Treasurer for Overseas Missions in the Victorian Conference.

Here in New Zealand our total Foreign Mission income last year was about £25,000, of which approximately £16,000 came from the Circuits and the M.W.M.U. If the £16,000 is divided by our membership of 25,600 it works out at 2½d. per week—½d. a week better than the Victorians. When the really sacrificial giving of many is taken into account, it is evident there is need for heart-searching on the part of many members and adherents. IS AN AVERAGE OF 6D. PER WEEK PER MEMBER FOR OVERSEAS WORK BEYOND THE POWER AND VISION OF NEW ZEALAND METHODISM?—Editor.

A Glimpse of Buka and Bougainville

By the REV. A. H. HALL, B.A.

Last Tuesday, Mr. Goldie and I arrived back from Bougainville in the "Mandalay."

Owing to two of the older missionaries experiencing bouts of fever, we took a week longer over Synod, but it enabled me to go on the "Roviana" through Buka Passage and right up to Skotolan, our Mission Station in Buka. On the Sunday (a.m.) I preached in their lovely new Native Church, a rare specimen of noble architecture, and at 3 p.m. I preached at Petats Island about one mile away and situated on the reef. The church was packed, and Luke, the Choiseul teacher who suffered so many privations during the Japanese occupation, arranged a big feast for everyone an hour after the service.

The work is thriving in the capable hands of Rev. Usaia Sotutu and his gifted wife Margaret. A great work is being done for Buka on the model Mission Station of Skotolan. While there, I saw the whole area with Usaia and was delighted with the picturesque-

ness of the place. Mr. and Mrs. Luxton's house is perched on top of the hill above the plantation and all the other houses and dormitories dispersed over the clovered slopes. I slept in the guest house where Mr. Carter dwelt and surrendered his life to the demands of the Lord's work. May God bless his memory and comfort his loved ones. We stood by his grave and that of little Moyna Luxton, situated as they are on the slopes below the missionaries' house.

Mr. Cropp's work has borne fruit, and now under the capable hands of Mr. Luxton and Usaia, the Station is playing a great part in the lives of the young folk who are being trained in the Christian way. Thank God the war years are past with all their aching sorrow. It makes the heart burn to hear of the agonising deaths of many of our Methodist people. Some were beheaded, some burned in gasoline, some starved to death, and others were bayoneted or shot. I was told that the population of Teop Island is only

DEPUTATION to the FIELD

At the recent Annual Meeting of the Foreign Mission Board considerable attention was given to the question of Rehabilitation. Now that the shipping service is partially restored, it was felt that the utmost endeavour must be made to get the re-building scheme under way.



Mr. J. Tyler, who for many years has rendered signal service to the Foreign Mission Board.

In view of the bigness of the task and to avoid the delay of finalising plans by means of correspondence between the Solomons and New Zealand, it was resolved as follows:—

"That a deputation consisting of the General Secretary and Messrs. J. Tyler and G. S. Gapper be sent to the Islands as soon as possible to gain information for use

by the Board in planning its policy for the spending of monies from the Rehabilitation Fund and its general future policy in all matters. This deputation to travel fully over the whole District and to inspect all sites, buildings and equipment and confer with the Chairman of the District and a special Islands Synod."

Travel arrangements made so far are:—Leave Auckland, April 11th; leave Sydney for Solomons, April 15th; leave Rabaul, New Guinea, June 3rd, for Sydney.

Within the Mission District all travel arrangements will be in the hands of the Chairman of the District in collaboration with his colleagues.



Mr. G. S. Gapper, newly-appointed Lay Treasurer of the Foreign Mission Department.

A GLIMPSE OF BUKA AND BOUGAINVILLE

(Continued from previous page).

about half what it was. We visited the Island and saw the pillars of the church built many years ago by Mr. Metcalfe. There is now a New Britain Teacher there carrying on the work. Mr. and Mrs. Shepherd and Sister Merle Carter are doing splendid work building their new station at Kekesu about three miles along the coast from Teop anchorage. They have about 80 on the Mission Station, and food is easily obtained from the fertile rise from which they command an equally fine view of both sea and mountain.

I was pleased also to spend several days at Buin

where, under Mr. Joyce's strong leadership, nearly 200 young folk are receiving their tuition in a really spiritual atmosphere. The houses are erected on the beach and river-bank, gardens extend inland in soil that is just filled with nourishment.

Sister Ada is greatly missed. She has done a magnificent work amongst the young folk there. I cannot forget the weeping of her forty odd girls as she shook hands with them on the sand before stepping into the "Roviana's" dinghy. We need many young missionaries of her calibre.

ANNUAL MEETING of Foreign Mission Board

By the REV. A. A. BENSLEY.

This was held as usual in the Pitt Street Church parlour on January 26th-27th. The President of Conference, Rev. E. T. Olds, was in the chair.

The Treasurers' report had **something unusual about it** for Mr. Hames always lights up the mass of figures and adds romance to it all, so that it ceases to be a mere matter of arithmetic, and each item is explained in a few lucid words, so that the whole thing becomes a story. This is the last occasion when the financial statement will be presented by Mr. Hames, and reference is made to this elsewhere.

The Secretary's report was taken as read as it had been circulated among the members, but that does not mean it was of only mild importance. There was the **story of much in little**, weary workers taking furlough, others retiring from the field, new ones full of dreams and with the dews of deep consecration upon them, going out to take up tasks; wonderful stories in a word or two about boats and translation work and wonderful giving; the vast task of rehabilitation that must be pushed ahead; plans for the stepping up of the educational work and the call for further workers, just the kind of thing that one would expect from a real live mission and a secretary who is in the work with every part of him. By the way, the board is looking for a successor to the General Secretary, Rev. A. H. Scrivin, and since the right man has not yet appeared, the secretary has agreed to carry on for a further year.

Now for **one of these happy incidents** in the midst of discussion on figures and rehabilitation. A party of young people had entered the parlour and were seated together before the table and the President and Secretary speak words to them and of them. One is Sister Effie Harkness who stands and makes her response. The whole Church should have been there to hear her few words, especially all our young people. She was **glad to go back** and nothing would keep her home. There was her task which was for God and His cause and since it is for God then God takes the responsibility for everything. That was the chief point of her message if not in her exact words. Her father was a member of the board and he must have thought of a word from the New Testament, "He that loveth father and mother more than Me is not worthy of Me." These young people know they are going to the chafing of a wearing climate, to loneliness, to discomfort, perhaps to sickness—but that is not all. **They heard the word, "Follow Me,"** and the following takes them to a task which is His task, and so they go. After Sister Effie, Mr. Chris. Palmer left the side of his wife and said a few simple words which had the same ring. He is a motor engineer and he goes as technical instructor, and in that also he obeys a call, for he also has heard. Then rose Mr. George Carter, who is a teacher and will have a very important work on Bougainville, organising the school work in all that area, as far as our work is concerned, and his words contain the note of sincerity and urgency. If we do not teach and lay a sure foundation, someone else will and it will not be on a sure foundation. These two young men, Messrs. Carter and Palmer, have both recently married and their young wives are going to share in the work and do whatever falls into their hands. A fine interval in the board meeting!

Then there was another happy interval. **Sir Donald**

Cameron had stepped into the board meeting and of course, he is an old member of the board. At the invitation of the President, he also spoke some wise words.

Then there was a **session on boats** and Mr. James Tyler spoke. He told of Mr. "Terry" Hammond a medical student, who, with two or three friends took the "Mandalay" to the Solomons, and has agreed to take "Cicely II" when she is ready. This young man is a keen deep-sea yachtsman and was in charge of one of the vessels in the trans-Tasman race. On an afternoon following the closing of the board meeting, Mr. Tyler took a party of members along to the shipyards to see "Cicely II" in course of construction. It is expected that she will be finished in April and will become the Medical Boat or the "Ship of Mercy" for the use of the doctor.

Of course, most of the **members of the staff** in the Islands were mentioned in one way or another. Rev. A. W. E. Silvester is remaining another year so as to ease the stationing position; Sister Grace McDonald is on her way home for furlough; Sister Lina Jones will soon be coming, and this is her goodbye to the Islands; Rev. J. R. Metcalfe is at the Russell Islands with the mission vessel "Roviana" and is taking down a number of buildings we bought from the Americans and will transport the material to Bilua to be re-erected there; Sister Winifred Poole is going to Choiseul to take Sister Grace's place. And so on.

Of course, there was mention of Rev. J. F. Goldie and the possibility of his having to go to Victoria to attend to matters concerning Mrs. Goldie's passing. What a sorrowful task for him! A fine tribute to Mrs. Goldie was prepared by Miss Rishworth.

Then there was **the M.W.M.U. interval** with the report by the president, Mrs. Virtue. What a story of prayer, planning and progress. And now the M.W.M.U. are undertaking something greater than they have ever attempted and the president says that they will accomplish it. A magnificent gift of £1000 has been made by Mr. and Mrs. J. Astley toward the building and equipping of "Cicely II," but the balance of maybe £2500, is being undertaken by the M.W.M.U. What an objective and what faith!

And so it was a most unusual and a most interesting and a most inspiring meeting. This report makes no mention of figures and it is not because these were forgotten. **We spoke glibly of thousands and also** spoke cautiously of the future. One word of the treasurer who handed his task to another, a warning and cautionary last word was, "We must find some way of raising the level of giving to the general fund, otherwise we may soon face the doleful word "retrenchment." That is to us all. Another 5/- added to the annual gift to the general fund by each of the 25,000 members of the Church would make all the difference. In view of the romance and joy and hope of it all, we should not hesitate.

Another word about two of the many names missed in the general survey, two other young people who should help us with that extra 5/- or more. Miss Davinia Clark, having completed her general nursing made application for an appointment to the Solomons. Student Gordon Cornwall has been designated to be sent to Buka subject to the will of the Conference Committee.

—A. A. Bensley.

PERSONAL and GENERAL

SISTER GRACE McDONALD— who, after a further term of splendid service, is in New Zealand on furlough.



Sister Grace has been in charge of the medical work on Choiseul and has been ably assisted by Sister Lucy Money. These two Sisters and the Native Teachers effectively carried on the work of the Choiseul Circuit during the recent extended absence of the Rev. and Mrs. Metcalfe.

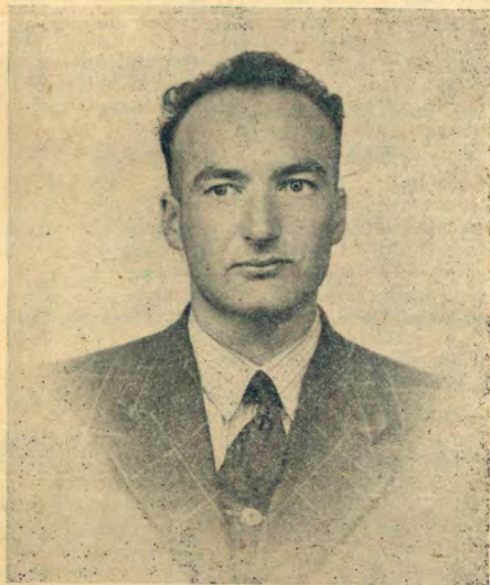
Sister Grace is one of the best linguists in the District and one of our most experienced workers. Her retirement at this stage would be a serious loss to the Solomons and we are sincerely

hoping she may be able to return to the work she loves, and has served so well, after furlough.

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SISTER EFFIE HARKNESS left Auckland on February 10th on her way back to the Solomons. She was farewelled at the Annual Meeting of the F.M. Board and a special service and social at Mt. Eden Church. Her arrival is eagerly awaited at Roviana where she is greatly beloved for her own and her work's sake. She was accompanied by Ngaire Silvester who, has gone to stay with her parents during the remainder of the latter's term of service at Vella Lavella.

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MR. C. W. R. PALMER.

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REV. G. A. R. and MRS. CORNWELL—At the recent Conference Executive Committee, Mr. Gordon Cornwell was ordained and appointed to Buka in the Solomons. Prior to his theological training at Trinity College he

took a special course in Teacher Training, and also qualified in diesel engineering during and subsequent to his war service.

Mrs. Cornwell is a triple certificated nurse and is under as definite sense of missionary call as her husband. It is expected that they will leave for the Field in March and the prayers and good wishes of the whole Church will follow them.

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REV. A. W. and MRS. SILVESTER. It was with keen appreciation that the Mission Board learnt of the decision of Mr. and Mrs. Silvester to remain a further year in the Solomons—a decision that relieved the District of considerable anxiety concerning staffing.

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FAREWELLING NEW WORKERS. As reported on the opposite page, Mr. and Mrs. Geo. G. Carter and Mr. and Mrs. C. W. R. Palmer were farewelled by the Mission Board just prior to their departure for Bougainville. A farewell service was also held at the Pitt Street Church.



**MRS. C. W. R. PALMER,
nee—Sister Jean Simpkin.**

Reference has been made in an earlier issue to the fine qualifications of both Mr. and Mrs. Carter and we confidently anticipate for them much success and happiness. In addition to directing our educational work on Bougainville and Buka, Mr. Carter will act as liaison between the Mission and Government in educational matters.

Mr. Palmer is a qualified motor mechanic and has been appointed as technical instructor to the new station at Koau, in South Bougainville. He was married recently to Sister Jean Simpkin whose Deaconess training and high sense of call fit her admirably to share with her husband the fine sphere of service that awaits them both.

We are confident these qualified and devoted young couples will be borne up on the prayers of all our people.

Memories of a Pioneer Missionary's Wife

By the late MRS. J. F. GOLDIE.

Reprinted from the Special Semi-Jubilee Number of the "Open Door," March, 1927.

How I wish you could have seen the wonderful passage which led into the Roviana Lagoon twenty years ago, before the white man planted his coconut areas and ruthlessly demolished the extraordinary beauty of both sides of the channel. The trees met overhead and were ablaze with colour—crotons, orchids and bird life. The steamer "Titus" almost touched the sides as she slowly wound her way through those miles of ravishing beauty. Imagine the bluest sea you ever saw, the sky all purple and gold, gem-like islands everywhere, and you will see Roviana as it was when we anchored.

Presently the captain pointed out the Mission whale-boat in the distance. How I wish you could have shared my pride in that first boat's crew! It was composed of magnificent specimens of manhood from Fiji and Samoa, all dressed in stiff white shirts and white loin cloths, and with something shining in their eyes which fascinated the white girl and filled her with confidence.



The Beauty of the Solomons. A glimpse of the Roviana Lagoon from Dokedoke—a few miles from Munda.

The First Dinner.

When leaving the "Titus" I thoughtlessly invited two fellow passengers to dine on shore. You should have seen poor Ray Rooney's face! He knew that there was only one small tin of cheap boiled mutton on shore. Have you ever tasted tinned boiled mutton? Not Hellaby's. "Dog," we call it. The only other food was a tin of carrots. I suggested making some sauce for the latter, but there again I was met with a bewildered look and "Make sauce! What with?" So our only sauce was laughter and apology, and the visitors were glad to return even to the "Titus" to get something to eat.

A few days before had been Ray Rooney's birthday, and he had gone out shooting pigeons to make soup for his own feast. He prepared the birds and took a

lot of trouble fixing up that soup, and he assured me it smelt deliciously appetising. At night Mr. Goldie and the carpenter returned from a log-cutting expedition, tired and hungry after slaving all day in the bush, and sat down on the boxes they were using for seats, and waited for this aggravating smell to eventuate in something more satisfying. Mr. Rooney, who was given the easier work of preparing the feast because it was his birthday, called to the head boy "bring in the soup." He called to the second cook, "Paleke mai na supu," and he passed the order on to the third cook, who came running in with something. They drew in their seats and prepared to enjoy the feast, but alas! he had thrown away the soup and brought in the bones. Poor men and poor wasted soup!

The First Service.

The first services were rather weird. A favourite hymn was "O For A Thousand Tongues." We would sing it altogether—Fijians in their tongue, Samoans in theirs, and we in ours. I often wondered what would happen if our wish for a thousand tongues were granted. The whole congregation, excepting the teachers, were alarmed. In fact, it was many years before the natives would walk even through the Mission Station without their axes and spears and shields.

The First Teachers.

Our first South Sea Island teachers were beautiful characters, especially Risiyate, the most lovable of men: but he invariably preached a detailed sermon on Hell, and with not one horror left out. The other Fijians would shiver and my hair would really stand on end. I developed a deep affection for Risiyate, and a profound admiration for his life of love, although he had a very one-sided religion. I had a burning desire to blot out all this talk of judgment and eternal damnation, and give our people a gospel of love, for it seemed to me they surely suffered enough torture here and now.

The First to Make the Supreme Sacrifice.

"Risiyate," one of the greatest friends of my life, was one of the first to make the supreme sacrifice for our people. Feeling that something was wrong, I went out into the night and found him staggering across the hill. I tried to support him as he fell, but he was big and I was a skeleton in those days. He passed out with shining face, trying to sing "Precious Name, O How Sweet." His influence is still with us, and he is only one of many who gave gladly all they had to give.

Some Strange Dresses.

You would have seen some strangely-garbed men at those first services, for all garments were alike to them. "Veto," one of our chiefs, came to Church one Sunday feeling very grand. He had either borrowed or bought from a trader a coat trimmed with braid and brass buttons, which he wore next to his skin, with a singlet on top of that, and a waistcoat on top of the singlet, and minus pants of any description. As he walked up the hill with me after Church I asked him why he wore the singlet and vest outside. He looked at me in amazement and said, "Who would see them if I wore them underneath." That trader in our lagoon was responsible for a lot. He would sell nightgowns or anything to the men who would wear all to Church

That period was one long night of struggle—struggle with fever and delirium, and with repeated epidemics or terrible tropical dysentery which swept through the land, taking many of our people, and some of our bravest and dearest. We are glad we can't live through that again.

While Mr. Rooney was able to concentrate on his station, Mr. Goldie and his native crew—some of the grandest of boys—spent a large portion of their time buffeted about by gales of wind, weather-bound, or floating on an oily sea with the fierce sun beating down upon them, bringing out the latent malaria. Pioneering! We at home had, at least, some little personal comfort, but for years he and those boys hadn't anywhere decent, even to sleep.



The Church, Kekesu, and Congregation.

Our first Church and school-house were built on the beach, a neutral spot, where these men might meet without killing each other. Mr. Goldie was busy when at home, teaching, translating lessons, portions of scripture, etc., house building and book-keeping, with a few other things thrown in. Ray Rooney was now on Choiseul, making his station, getting a school together, translating, and doctoring the sick. They often drank the liniments and nearly died, and rubbed tonics—meant to be taken internally—into their bodies by the hour. However, faith is a great factor.

ACKNOWLEDGMENTS

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

LEPER FUND:		
"Auntie Bessie"	3	0 0
Rotatuna Sales Ladies' Committee	4	0 0
"MANDALAY" BOAT FUND:		
Waikouaiti-Palmerston H.M. Station	1	5 0
Mr. F. A. Gillott	10	0 0
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MEDICAL FUND:		
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DOCTOR'S BOAT ("CICELY II"):		
Anonymous (Dunedin)	100	0 0
Mr. and Mrs. G. Nuttall	2	0 0
"Wellwisher"	1	0 0
REHABILITATION FUND:		
Anonymous (Wanganui)	25	0 0

ROYAL DOUBLE CHRISTENING

In view of Her Majesty's present visit to New Zealand this photograph of Queen Salote of Tonga with

her sons, daughters-in-law and grand-children is of special interest. It was taken on the occasion of the



recent christening of Tautu'ahau Tuku'aho, son of Prince Tungi of Tonga, and of Mele Siuliku Tapu, daughter of Prince Fatafehi, in the Royal Chapel. The Rev. A. E. McKay, President of the Free Wesleyan Church of Tonga, officiated. Her Majesty Queen Salote Tupou was present, and entertained several of the guests afterwards. Mr. Trevor Johnson, British Resident in Tonga, also attended the service.

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

PRESIDENT'S LETTER.

12 Hukarere Rd.,
Napier,
March, 1949.

Dear Open Door Friends,

This is my first letter to you for the New Year. As we look back over the past year we realise that prayer has been answered, and we rejoice in another record year. With the new year comes the challenge in our missionary work for us all to play a more vital part in it. "The effectual fervent prayer of a righteous woman availeth much."

We rejoice that so many more workers have heard the call—"Come over and help us," and have answered it by going out to the Solomons. Sister Eva Saunders left New Zealand late in the year, and is now fully established in her work at Bilua with Rev. and Mrs. Silvester. She was on her job of ministry of healing within an hour or two of her arrival. We rejoice that again we have a Doctor on the field, and we know that Dr. Hault's work will be a great blessing to the natives. At the end of January, Mr. and Mrs. C. Palmer left by the "Monowai" en route to the Islands. Mr. Palmer is to act as Technical Instructor on Bougainville, while his wife (nee Sister Jean Simpkin) will be a worthy helpmeet. Mr. and Mrs. George Carter left Auckland by plane on February 1st. He is to supervise the educational work on Bougainville. Mrs. Carter (nee Nancy Scott) was a teacher in the Taranaki district before her marriage.

Sister Effie Harkness has completed her six months' furlough and left by the "Aorangi" from Auckland on February 10th, taking Ngaire Silvester with her, to be re-united with her parents for a year. What a great joy and happiness will be on the Mission Station at Bilua when the family are together again.

I think all auxiliary women, and I hope all "Open Door" readers, will know what our "Special Objective" for 1949 is. In case you do not—it is—"A Boat for the Doctor and Nurses in the Solomon Islands." I wonder do you realise what a great help this will be to the Doctor and nurses in their work of healing. We are proud to think that the idea came from an auxiliary woman. This is a big undertaking for us. We are grateful to Mr. and Mrs. J. Astley and the Astley family for their wonderful donation toward the boat, but we women will have to work hard to raise the remainder. We are hoping for record results from our Special Objective, for it is such a worthy object. Any reader who feels they would like to help by donating toward this, could hand it to any District Council Treasurer or Auxiliary Officer—or to our Dominion Treasurer, Mrs. A. Bruce, 10 Corry Ave., Napier, and it will be gratefully acknowledged. Already we have received some donations. So we go forward in faith, knowing that if we work and have faith we will accomplish that which we have set out to do. The boat is to be called "Cecily II." The first "Cecily" was given by the Astley family, but was sunk during the war. "Cecily II." is to take its place.

Our much beloved Mrs. J. F. Goldie received the "Home Call" on Boxing Day at her home in Melbourne. She had a happy Christmas Day with her daughters. On the following day kind friends wished to take her for a drive in their car, but it was thought wise that she should remain at home. In the early evening she became ill, and a few hours later had passed on to be with her Lord. "She was not, for God took her." Our hearts go out to Mr. Goldie and their three daughters in loving sympathy. Sorrow is the common heritage of mankind, a heritage which all must share. It has the right to invade every human heart, and home, but we know God is our refuge and strength, a very present help in time of trouble.

In a letter received from Mrs. Dyson, President of the Victorian Methodist Women's Auxiliary of Overseas Missions, she tells of attending the funeral service to Mrs. Goldie held in the church she attended—to represent the women of Victoria, and she adds: "I felt I was deputising for you and the Methodist Missionary Women of New Zealand." It rained heavily that day. Rev. B. L. Semmens, her own minister, conducted the service, and Rev. A. W. Amos gave the personal sketch. Rev. E. Shackell assisted. The floral tributes were beautiful.

I quote here a few lines which I gave at our Missionary Conference when giving the "obituary tributes," that they may bring comfort to any who sorrow for loved ones—

What must it be to step on shore and find it
Heaven—
 To take hold of a hand, and find it
God's hand—
 To breathe a new air, and find it
Celestial air—
 To feel invigorated, and find it
Immortality—
 To rise from the care and turmoil of earth into an
unbroken calm—
 To wake up and find it **Glory.**

Yours in M.W.M.U. fellowship,

EMMIE VIRTUE.

AUXILIARY REPORTS.

Thames Valley District Council.—

The vice-president, Mrs. Fauvel, led the devotional period. Roll call revealed attendance at twenty-five, five auxiliaries being represented. A letter was read from Mrs. King, of Tirau, who expressed the hope of becoming a financial member of the Matamata Auxiliary. Income for the quarter amounted to £64/12/8. Auxiliaries were asked to hold in reserve a fund for delegates' expenses to Conference, also to remember the suggested levy for council officers attending. Arrangements were made for the holding of two Conventions in 1949. Very encouraging reports were received from the following auxiliaries:—Whakatane, Springdale, Eastport Road, Morrinsville, Rotorua, Tauranga, Te

THE OPEN DOOR

Puke, Thames, Matamata, Te Aroha, Paeroa. The Secretary and the Treasurer reported on their trip to Conference, both expressing the hope that more members may have the privilege of attending future Conferences.

Taranaki. — District Council meeting opened with Communion Service conducted by Rev. I. Raynor, in the Fitzroy Church, New Plymouth. In extending a welcome to the 27 representatives and others present, Rev. Raynor expressed pleasure that the meeting was being held there, it being the first time the Fitzroy ladies had entertained council members. Vice-president Mrs. Reynolds presided over the meeting. During the quarter three new gleaners had been enrolled, the stamp report showed steady progress, and parcels of clothes had been forwarded to Sister Anne Wilson. Sister May Viney conducted the devotions for the afternoon session; she spoke on Christianity in action and stressed that religion lacking action was of little use. The ladies were delighted to meet and to listen to the Dominion President. Mrs. Virtue explained many aspects of the work of the M.W.M.U. and pointed out the great need for workers. Two solos rendered by Mrs. Slyfield were much appreciated.

Hawke's Bay.—District Council meeting was held at Hastings on November 4th. Mrs. Hopper presided and welcomed representatives from five auxiliaries, two ladies from the Waipukurau Guild and two from Waipawa representing the Guild and the Bright Hour, also the Dominion Treasurer and Stamp Secretary. Devotional period was led by Mrs. Butler of Gisborne. She dealt with the meeting between Mary and the risen Lord, and gave incidents to illustrate the value of group prayer. The reports from the auxiliaries were encouraging. Waipukurau and Waipawa Guilds and Waipawa Bright Hour are to be congratulated on their continued interest in the missionary work. Income for the quarter totalled £63/10/-. Mrs. Cody spoke on the establishing of a council fund for delegates' expenses, suggesting a levy of 2/- per member. The money would be raised through Sales Table. Mrs. Peat presented the Kurahuna report. During the lunch hour photographs of Kurahuna girls at work and at play were shown to all. A letter was received from the Dominion Secretary, Mrs. Rowe, suggesting that the motto for the special objective should be "Take the trouble to double." Stamp report was given by Mrs. Patchett. During the afternoon Mrs. Cody conducted a valuable educational session on various aspects of auxiliary work. Sidelights of Conference were given by various members. Mrs. Hopper spoke very feelingly of the touching incidents and of the wonderful atmosphere that existed.

Wellington. — The after conference rally was held recently in Karori, when members of the Wellington District Council and representatives from the twenty auxiliaries in the district gathered. The President, Mrs. Ramsden, occupied the chair and led devotions. Rev. J. D. Grocott then welcomed visitors and congratulated the women on their loyalty and devotion to the missionary cause. After the roll call the financial statement reports were received from the various auxiliaries. These proved most encouraging, revealing progress in every branch. The afternoon session opened at 1.30 p.m. Sister Wilson led in prayer. Several delegates to Conference presented reports and all proved most interesting. During the afternoon items from Mrs. McKenzie's trio (cello, violin, piano) were much appreciated. Council President was presented with a spray of flowers, and in returning thanks Mrs. Ramsden expressed grati-

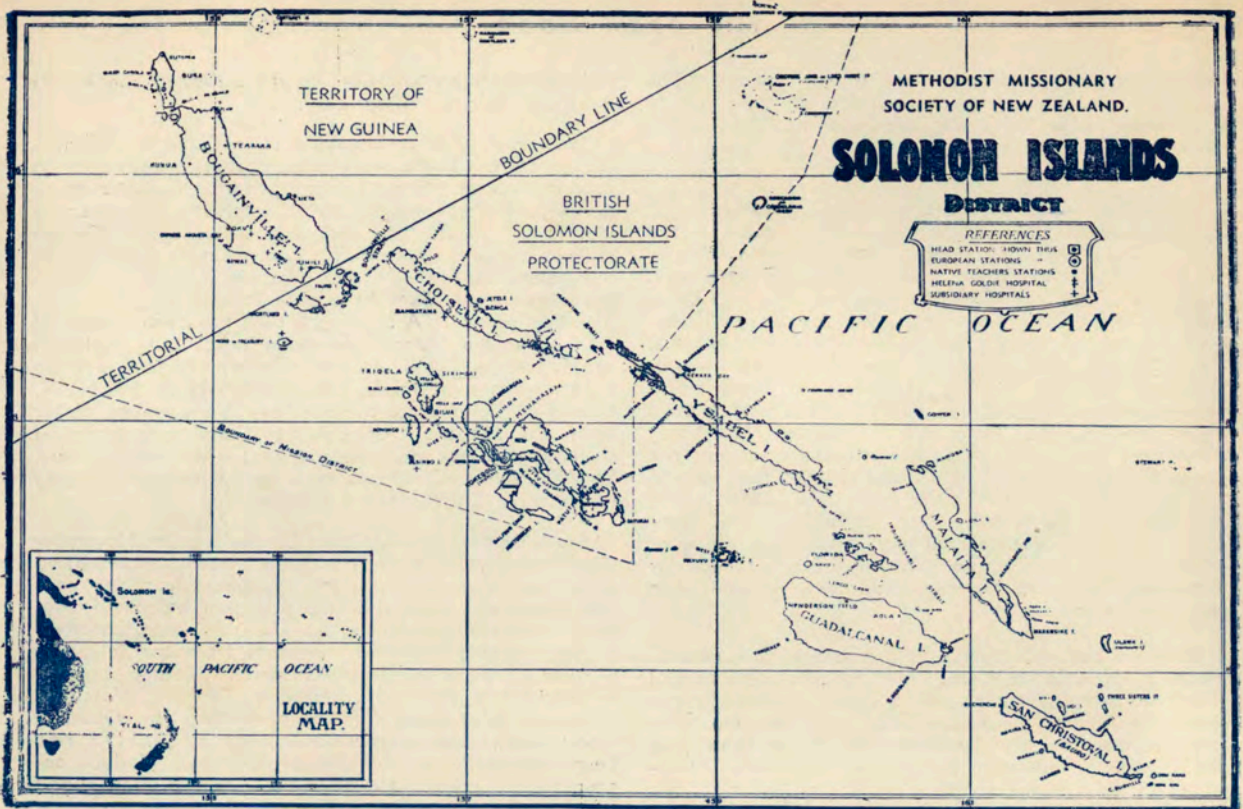
tude for all representatives to the ladies of the Karori Auxiliary for their hospitality.

Wairapa District Council met in Carterton on November 11th. There were present representatives from four auxiliaries. Mrs. Speight presided and the devotional period was led by Mrs. Grantham. Encouraging reports were heard from the various auxiliaries. **Carterton** has a new member and a new gleaner. Two parcels have been sent to Overseas Mission and some stamps have been sold. **Eketahuna** sent delegates to the Dominion Conference. A bag of clothing has been forwarded to their Home Sister. **Greytown** has a new member. In **Masterton**, Dr. Slade spoke at the August meeting on Methodism in U.S.A., and the President, Rev. E. T. Olds, was the guest of the auxiliary in September. After these reports various delegates to Conference spoke on their impressions and experiences. In closing, Mrs. Speight gave a Christmas message to members, urging us to carry Christ's spirit forward.

South Canterbury.—District Council met on November 30th, twenty-five members being present, representing seven auxiliaries. After the opening devotions conducted by Mrs. Matthews, the president welcomed delegates, especially referring to the new representatives at the meeting. Quarterly reports from the following auxiliaries were heard:—Ashburton, Baring Square, Evening Circle, Banks St., Geraldine, Temuka, Waterton, Waimate, Woodlands St. In presenting the financial report, the treasurer mentioned that £152/11/3 had been received since the annual meeting. Various accounts were passed for payment. It was moved and seconded that only one officer of the council change this year. Letters of cheer were to be sent to Sister Effie Harkness and to Mrs. Sheen on account of illness. A one-day convention is planned for March, 1949, at Timaru.

WAITEMATA.

Owing to the growth of the Auckland district it was decided at Conference to form the auxiliaries on the North Shore as far as Warkworth, Leigh and Pakiri, twelve in all, into the Waitemata District Council. On November 15th about 100 ladies met in the Takapuna Church for the launching of the new Council. Rev. L. Gilmore presided over the opening exercises and extended a welcome to all, including the Dominion president who had travelled to Auckland for the event. One verse of the National Anthem was sung in honour of the birth of the Royal Prince. When Mrs. Virtue took the chair, floral tributes were presented to her and Mrs. Beavis. Mrs. H. Chappell was elected president of the new Council, Mrs. C. Carter secretary and Mrs. Wykes treasurer. These officers were the recipients of lovely flowers. All other officers were appointed. In her stirring address Mrs. Virtue spoke of the growth of the movement which began in 1902 with a small band of seven women and had grown to nearly 5,000 members. She compared the launching of the Council to an oak tree that had sprung from an acorn and as the oak spreads forth its branches, so the Council will expand. In the afternoon an impressive Communion service was held conducted by Revs. L. Gilmore, Green and Peterson. This concluded with an address from Mrs. Virtue on "Christ and Womanhood." The keynote was "Be strong." God's richest blessing would be with the new venture. After the conclusion of the service, the newly-appointed officers were presented to Mrs. Virtue. Votes of thanks to the Takapuna ladies for their hospitality brought to a close a very memorable occasion.



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.
 Rev. G. A. R. Cornwell, Buka Passage, New Guinea.
 Dr. G. E. Hoult, 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 Winfred 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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