

The Open Door

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

SEPTEMBER, 1950.



SISTER JANE BOND. One of the new nurses who was dedicated at Pitt St. Church on 30th July and, with Mrs. Trevor Shepherd, left for the Solomons the following day.

"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.

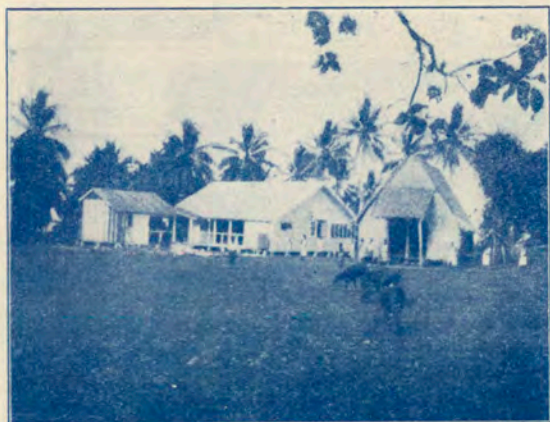
Restoring Dairy Herd in the Solomons



When mentioning elsewhere in this issue the shipment to the Solomons of a dairy herd of 34 head to replace the cattle destroyed during the recent war, we pay tribute to the fine service rendered by Mr. W. F. Walters of Otorohanga, assisted by Mr. Herbert Neale of Port Albert. Few of our readers will realise the work involved in gathering, transporting and shipping the cattle at very short notice and securing the necessary feed for the voyage. Before anything else could be done, all the stock had to be inoculated, tested and certified fit for export by Government officials. Some of the cattle were given and others bought with cash generously donated by those who had no stock available. In the latter case most of the vendors sold well below the market price. Hay and bran sufficient for the voyage were donated and the cartage of both cattle and feed was given free or at reduced rates.



Mission cattle at Sasamanga, Choiseul, prior to the recent war.



Cattle, pre-war, feeding near the Sisters' Home, Bilua, Vella Lavella.

Those who carry immediate responsibility for the care of motherless and sick babies, and other aspects of our child welfare work in the Solomons, will rejoice in the prospect of a supply of fresh milk for their small charges, as both the cost and the difficulty of securing supplies of tinned and dried milk have been considerable during the post-war years.

Letters of thanks and appreciation are being sent to all who have helped in this fine enterprise, but we take this opportunity of expressing publicly the gratitude of the Foreign Mission Board and the workers on the Field.

Our thanks are also tendered to the Rev. Trevor Shepherd, who created considerable interest in this project when on deputation, and to Mr. 'Sandy' McDonald who gave his services to care for the cattle on the voyage.

Jubilee Cruise to the Solomons

Investigations are afoot regarding the practicability of a Cruise to the Solomons during the Golden Jubilee Celebrations of that District in May, 1952. The ship in view can accommodate 350 passengers in comfort, and the cruise, if arranged, would occupy four weeks. The all-inclusive return fare from Auckland would be about £85—as far as can be estimated at present—but is subject to revision.

Will those desirous of making the trip please notify, at an early date, the General Secretary (Rev. A. H. Scrivin), P.O. Box 23W, Auckland.

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VOL. XXX. No. 2.

SEPTEMBER, 1950.

Published Quarterly.

What Hath God Wrought!

While awaiting reports, recommendations, financial statements, etc., from the Islands Synod before writing his last Annual Report, the General Secretary is thinking of his first Report and of the years between, and all that God has wrought. There is much cause for gratitude in the steady growth of the Native Church as indicated by the following figures as reported to the 1933 and 1949 Conferences:—

| | 1933 (Feb) | 1949 (Nov) |
|-------------------------------------|------------|------------|
| Churches | 119 | 197 |
| Catechists and Teachers | 181 | 292 |
| Native Medical Assistants | — | 11 |
| Local Preachers | 142 | 218 |
| Native Members | 5,991 | 11,242 |
| Day Schools | 154 | 216 |
| Day School Teachers | 194 | 319 |
| Adherents | 12,146 | 17,444 |

During the same period, and including part of 1950, the European staff has increased by 2 ordained men, 2 lay missionaries and 4 sisters.

A further indication of how the Spirit of God has wrought in the hearts of our people is revealed in the recovery and consolidation of the Board's finances. The following is an extract from a "Special Appeal" made during 1934:—

"Our deficit at the end of last year was £14,350 and our capital account was overdrawn by £6,100. We commenced this year within £290 of the limit of our overdraft."

Shortly after we were confronted with large accounts for expenditure on the Field that we could not meet and our position for a time was really precarious. But by a large measure of sacrifice on the Field and the utmost care at Home the situation gradually improved and special funds were established to ensure continuity of the work. It was at this period that Mr. S. Gorman and others realised the importance of a Medical Fund that would enable the doctor to plan for the future with reasonable assurance. The Working Capital Fund was liberated and strengthened and a Boat Insurance Fund established that is already saving the Board a substantial amount every year in premiums.

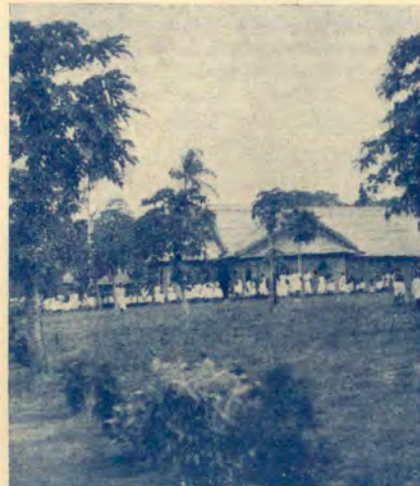
These special funds, of course, are for specific purposes. The main financial concern of the Board is always the annual income for the general work on the Field which, as the above-mentioned statistics indicate, is constantly expanding. While the New Zealand income, during the period under review, has risen from £9,500 to £16,500 it is not keeping pace with the growing need and development of the work, but is, nevertheless, definite cause for gratitude.

The total destruction of all our mission stations during the war and the refusal of the Solomon Islands Administration to pay any compensation for the loss of schools, hospitals, etc., which had rendered great service to the

people, faced the Foreign Mission Board with a desperately difficult situation, but here again God answered our prayers and honoured our efforts in stirring the Church to a generous response to our appeal for help, with the result that the Rehabilitation Fund has reached a total of £105,000. This has enabled the Board to face the huge re-building programme with a measure of confidence.

But by far the most remarkable thing, and the cause for most profound gratitude, is the splendid Christian witness of the Native Church during the tragic years of war. Although without European leadership for a time, the great majority of our native members bore witness to their Christian faith in service and loyalty in such a way that multitudes of men from America, Australia and New Zealand, who had hitherto given little heed to the things and claims of God, found the Church for the first time there in the Solomons and New Guinea, and not a few found Christ there as Saviour and Friend.

"Where there is no vision the people perish" and the very life of the Home Church depends on the way she lifts her eyes to far horizons and responds to the call of her Lord to evangelise all the nations. We shall gather strength for our tasks as we remember that our God who has wrought such wondrous things in the past is the same to-day and for ever.



Our beautifully situated church at Kekesu, where Rev. Trevor and Mrs. Shepherd have been warmly welcomed after furlough.

PROUD OF HIS CHURCH

EXTRACTS FROM A SOLOMON ISLANDS MEDICAL STUDENT'S LETTER.

Central Medical School,
Suva, Fiji Islands,

Dear Minister,

Excuse me for this English letter. You'll be wondering about, I suppose, who writes this strange letter. My name is Gideon P. Zoleveke of Choiseul Island in the Solomons, who since 1947 been training in the School addressed above, and so far I have only 5 months more to go before completing the Medical course. I have no doubt, you still remember the Sunday morning we met together at the front of Jubilee Church in Suva, just immediately after the Service—that was the time when you came from the Solomons after your Mission tour and you came thro' Fiji on your way to New Zealand.

You may think why should I write such letter to you, but I have the right to do it, for the simple reason that I was brought up by the Methodist Mission right from the beginning of my life, and not until just before I left the Protectorate that I knew or realised how much I owe to the Mission's work, particularly in education and many other things, and above all, during those 6 years I have been in this colony I have always been proud of my church and take some active association in the church in Suva myself—such as member of the Jubilee Choir for nearly three years and some other things.



Temporary home of the Revs. A. H. Hall and F. H. Woodfield and Mr. Bruce Cole at Kokeqolo.

In regard to the Methodist Mission in the Solomons I was always been grateful to hear the great work which is going on now, and it seems to me, there will be much improvement, especially in the Educational Centre at the old site of Kokeqolo. I sometimes received letters from the boys, who described the School, the new site, as "a newly-born child," and in that they hope to see within a few years to come, the school with its products, will make the Western Solomons a better place than it was some forty years ago.

Rev. Uzaia Sotutu came up several times in this hospital for Medical Examination and, so far, the only trouble is the Red Blood Count is a bit low (Anaemia), otherwise he will be alright.

In addition to what I have been saying about Rev. Uzaia Sotutu, I would also like to know about the publication of those two Methodist Mission magazines, the "Lotu" and the "Open Door." The last one I had ever seen was in 1942, and I wonder if the publication is still going on, and if so, may I know the particulars about their yearly or monthly subscriptions, and also about introducing information to the publications itself. I have been longing to know about these two books many years but I have just got this time to write.

Pardon me, Sir, for this strange letter again, but I know very well that I am writing just if I did to my own father, and any helpful criticism will be warmly appreciated in the future.

The church in Fiji is progressing very well as it is no doubt for its long existence. The wife of the Governor, Lady Freeston, has just been putting forward an appeal to the people of Fiji to collect a sum of money for the erection of a new Jubilee Church very soon.

I have just three more subjects to complete my course—they are Medicine, Surgery and Obstetrics, that is for next four months to come, and I hope to go back as soon as I can.

May I, Sir, conclude this letter with all my best wishes and good luck to your life and work, and I hope that very soon we in the Solomons, too, will be able to cope up with the Methodist Mission work in Fiji.

I hope this letter will reach you safely as it leaves me. In the meantime, may God bless us, until we meet again.

I am, Sir, Yours Respectfully,
GIDEON P. ZOLEVEKE.

DO IT NOW!

SOUND ADVICE FROM THE VICE-PRESIDENT.

Members of my profession are frequently called upon to advise people in the making of their wills. Some who through life have been determined to hold on to all they possess, and are reluctant to part with anything of value, even to their own children, have sooner or later to make their decision, or die intestate. Happily, in most cases, people are willing that what they have should go to their families.

Some, in addition, by will, give monetary or other benefits to worthy causes and institutions that are dear to their hearts, but when these gifts are made contingent on the non-survival of some person or persons, they

frequently do not come to maturity.

When it is reasonably practicable people are advised to do, during lifetime, something of that which if done by will, would only become effective after the testator's death. If this procedure is followed, real and lasting satisfaction to both donor and donee usually results.

My desire and plea is that those who are able may take a larger part of the Church's responsibility, either by Will or personal gifts, or better still, by personal service, for the maintenance and further extension of the Kingdom of God upon the Mission field.

—J. B. Beeche.

TONGA TO-DAY

By REV. A. E. MACKAY, B.A., B.D., PRESIDENT

The Christian Gospel was first brought to Tonga at the close of the 18th Century by the London Missionary Society's effort. This attempt was a failure, and not until some twenty-four years later did the Rev. Walter Lawry appear, and then work only got under way four years later when the Revs. John Thomas and Hutchinson came. But for one hundred and twenty years the gospel has been preached, taught and lived in this Kingdom, and the work has outgrown the Mission stage, and there is a Church established which is really an indigenous Church in which some Europeans are helping. The Church here is an Annual Conference of the Methodist Church of Australasia with representation on the General Conference.

The Tonga Church manages its own affairs, builds Churches, parsonages, schools and teachers' houses, supports its own Ministry and some eighty odd teachers in 34 Primary Schools, manages two large Colleges with 700 students and two branches with one hundred and seventy students and supports four teaching sisters, has a Bible School and Theological Institution, runs boats for Church work, and makes an annual contribution to the Overseas Missionary work of the General Conference, as well as providing workers for the fields of our Church and the New Zealand Methodist Church.

The Church in Australia through the Mission Board provides for four white ministers' stipends and allowances so that this small Conference of Tongan Methodists may continue to receive some help and guidance from the Mother Church.

We who are working with our Tongan brethren are sure that this help is still very necessary for this the oldest of the Board's fields of service, yet how very

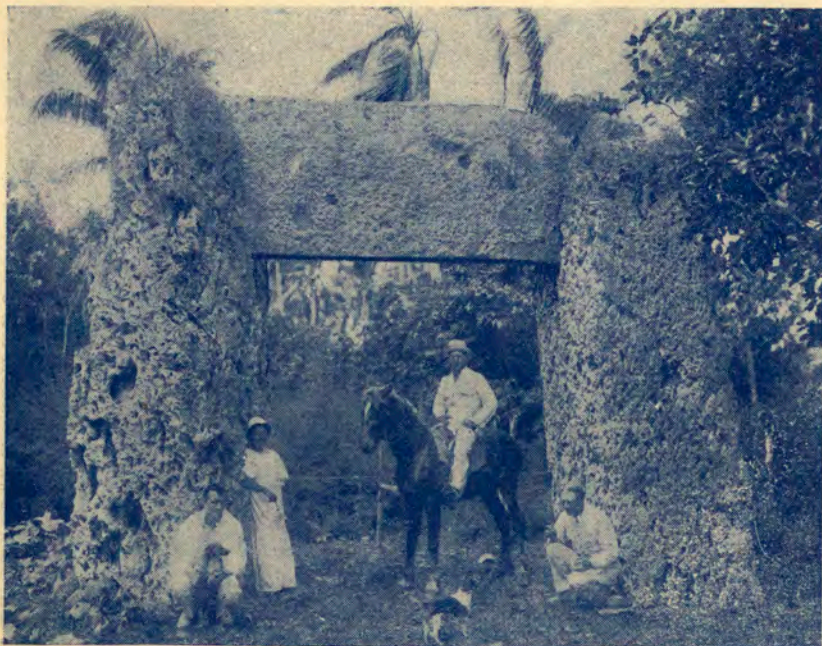
young in years and experience is this Church. It is very difficult to retail the various experiences which lead us to this conclusion. We are constantly being reminded at our Quarterly Meetings of the need for careful guidance in the affairs of discipline and finance. The readiness with which men are made local preachers and the consequent frequent lapses followed by the desire to re-instate before an exhortation. Then the Tongan Church wants us and pleads with us to hold all the finance in our hands. We must teach teachers, prepare the Ministry, conduct the examinations for entrance to the Ministry and for Probationers, inspire the service of Sunday School teachers, local preachers, class leaders, and Christian Endeavour workers, publish the monthly Church paper, and do most of the writing for it, translate Sunday School lessons, keep the Church records and books, prepare and carry out repairs to buildings, manage the whole of the business side of the Church, and then, it appears, in between times be a spiritual father in Christ.

We feel that we are needed here even after one hundred and twenty years because the War has done something to our people even though we were invaded by a friendly army, the Americans. During their stay our Tongans carried themselves wonderfully and really witnessed a good confession. There does, however, appear to have begun a decline during post war years. The high price of copra has drawn far too many from the essential task of planting food crops. There is plenty of money about, and in the expectation of being able to buy endless quantities of beef, biscuits, flour and bread, the Tongans have forsaken, in a large measure, their gardens. These desirable foodstuffs are

more often than not on short supply, and stealing from food gardens is rampant, so it is again considered not worth while to plant.

The oldest of our fields needs our continued help, then how much more our younger fields where our people were invaded by a hostile, heathen foe, as well as the friendly Allied armies.

It is not for me to describe their plight or needs. I have tried to point to certain ill-effects in this pleasant land, where war barely touched us, that we all may picture the dire necessity for our utmost in prayer, men and money for the restoration of our work in the desolated fields, and at the same time to hold the fort and even to advance in our older fields where the Church has been established.



Pre-Historic Arch—A Bit of Ancient Tonga.

A Trip to the Rotokas, Iata and Tauneta Districts

By the REV. TREVOR SHEPHERD.

There were nine of us—myself, Andrew Aqa, a Solomon Islander from Roviana now a teacher here, five carrier boys, my cook-boy and a passenger. After visiting a couple of plantations and sleeping the night at the Government Station at Wakunai, we left at 8 a.m. for the Rotokas. Two teachers and numerous natives came down to meet us, and we looked quite an important tribe as we set out on that eight hour walk. The jungle track is greatly improved from when I travelled this way early in January, 1948, but even so I wasn't sorry when we reached Ruruvu, and I could put my feet up. That was Saturday, 10th June. **On Sunday** I preached twice at Ruruvu and in the afternoon went over to Tokarau, one hours walk, for the afternoon and evening services. Heavy rains have scoured great holes in the track, and it was certainly some task for 20 odd of us to find our way safely home along that jungle track on a pitch black night, with the aid of only one poor hurricane lamp. **On Monday** went to Sisivi, the Fijian army knew this place well. Sisivi, about 3,000 ft altitude, and about two-and-a-half hours walk from Ruruvu, is a cold place. Used my woollen singlet that evening. As we entered the village, the people, who were lined up in front of the Church began to sing, and 'did they sing?' It made me forget my weariness after the stiff climb, and I stood in front of them as they sang forth the praises of the Lord in the last verse, then led in a short prayer of thanksgiving. Then shook hands all round—a very important ceremony with these folk. We left there at 7 a.m. **On Tuesday**, to tramp back to the coast—nine and a half hours. When I arrived at the Medical Assistant's house at Wakunai the wireless was going, and I heard "This is radio N.Z." Gee! its good to hear that.



Carrying the packs through a mountain village.

On Wednesday morn we were off before it was properly light to get the benefit of the night breeze on our one hour canoe trip to Te Araka. But it rained, and the wind didn't blow as it should have! Then we walked to Rupatora, two-and-a-half hours, where we had lunch. Then after the usual Lotu, look at the school, chat with the folk, etc., we set off again for Pokohia three hours. That night the village folk all gathered in the house—kiap for Lotu, as theirs is a new village and until they build their new Church, they have their

Lotu in the teachers house. But this was not large enough to accommodate the extra visitors. But as we were about to start Lotu, the floor of the building just couldn't take it, and collapsed in the middle, mid shrieks and squeals. Heavy rains that night made the prospects of crossing a large mountain stream the following day rather remote. However on the **Thursday** morn we set out for three hours walking to see if we could get across the water. Fortunately we could, and arrived at 2.30 at a village in the Iata district. Some nomads have decided to form a village and want a Methodist teacher. It was too late to go further so we stayed the night there. The only so called house that I could sleep in—the best one in the whole village—was just high enough for me to stand up straight in when directly under the ridge pole. Seven strips of saccas made the one side of the roof. (Our own house has 68). It was necessary to tie the walls to something before I could swing my hammock.

There was no cookhouse, and this place built on an exposed windy ridge offered difficulties for outside cooking. The bedroom then became the cookhouse. Needless to say I vacated while the cook-boy was doing his part, and the 'house was filled with smoke.'

Friday, 7 a.m. we were off again on the trail, to go to Wusi. That is the place that was 'lost behind the ranges.' We climbed right over one of the ranges. The track on the top was so narrow that it needed teeth, hands and legs to get along it. Then there was a shout. We were on the wrong track. I asked the guide, and he quietly informed me that he was taking this other track, as the usual one was 'No good true,' and he thought this one would be easier for me. Well the other one couldn't have been worse, so said "let's try it." One was in constant need of a parachute. Arrived at Kusi at 1.30. Bought some sugar cane at a Roman Catholic village about mid-day with 3 old razor blades. But at 2 p.m. we tucked in to a great spread that Kusi had prepared for us. I had fowl, stuffed with all kinds of things, baked kookou, taro, and soup. At 4 p.m. left for Vovopipia, and after two-and-a-half hours walk arrived there ready for sleep. Had a few troubles to straighten out here. There is supposed to be a pretty wild fellow in this village. He met me as I entered the village with out-stretched hand. I called the head men of the place to the Church after Lotu next morning to have a chat with them on this topic. He was one. And he told me the story. He says they want only a Methodist Teacher and when the R.C. Father visited the place awhile ago he didn't get a very friendly welcome. The old fellow, whose teeth have nearly fallen out with chewing betelnut and who is well steeped in his superstitious ways, shook my hand ardently and said he was happy to see me and sorry that I was going. I hope for the former, but doubt the truth of the latter. However, will give him the benefit of the doubt. It was a very happy time and I trust profitable for the Kingdom.

Saturday, left at 10 a.m. Arrived at Matepoi at 2. That night, a beautiful cool clear evening I sat looking at the native houses, with smoke slowly rising from each—Iclad in woolies—thinking what a peaceful happy world this is. Here, remote from the bustle of civilization and grasping commercialism, we have contentment. What a treasure! What wealth!

Sunday. With the happy thought of a rest from walking, I announced that much loved hymn for Sunday morning prayers, 'O day of rest and gladness.' And it



Climbing the ranges—a rest by the way.

was. People from two nearby villages came, and we had a most delightful Sunday. At 7 a.m., I preached on 'Inward religion' from Rom. 2:29, and at 11 on the Christian experience of feeling God in our hearts. Andrew preached at 3 on 'Being letters of God.'

Monday, left at 10 for Lyddia, one-and-a-half hours walk, then to Vapos. Another one-and-a-half hours walk. Next morning as we climbed the hill to leave the village behind us on the last stage of our trek back to Kekesu, we passed the Vapos house-devil.' There is still a lot fear and superstition among these folk. After a short visit to Tobai village and eight hours walking on **Tuesday** we arrived home at Kekesu at 6 p.m. A hot shower and a nice meal made one feel it was good to get back to home. At dinner that night I realised 'there was a woman in the house.' It was good also to see again the refinements not found in the bush.

It was a good trip; 12 days of walking; contacted approximately 800 members and adherents of our Church; examined about 200 children; preached numerous times and patched up a few sores; I trust I carried with me the Light and Love of Jesus and that many were warmed and revived through the contacts. Our prayers are not for nought.

What Book of the Bible Should be Translated First

By DR. E. A. NIDA in "The Bible Translator."

If this question were, "What book is usually translated first?" there would be no difficulty in giving an immediate answer: namely, John. This does not mean, however, that the choice of John is necessarily the best in all circumstances, and there is wide difference of opinion on this matter.

But first we should consider just why John has often been translated first by missionaries. For one thing it is frequently the favourite book of the translator, even as it is with so many Bible readers. It also contains many important verses for memorisation, and the Gospel gives every evidence of being an easy one to translate.

This apparent ease in translating John has attracted many, but they soon find that, though the syntactic structure is not complicated, the figures of speech are extremely difficult. The numerous abstractions such as "life," "truth," "love," "word" and "grace," and the unfamiliar figures of speech, metaphors such as "the bread of life," "I am the door," "I am the way, the truth, and the life," all make this book difficult to translate; and in some areas of the world it is equally difficult to understand, especially on the part of recent Christians. In addition to these general complications is the fact that the first chapter begins in a very difficult manner, not perhaps so difficult to translate but extremely difficult for some people to understand.

Some missionaries have contended that John is an ideal book for the people of India, for it presents them with a philosophical approach to Christianity. There are others, however, who have the opposite view and insist that John paves the way for easy syncretism, and that the Oriental's tendency to etherealise religious truth is not corrected by or challenged by the Fourth Gospel.

What, then, is one to recommend? That probably depends on the people for whom the Gospel is being translated. For example, many missionaries working among Chinese and Mohammedans have indicated a preference for Matthew, for they say that the presence of the genealogy at the very beginning of the Gospel is very impressive, especially to those who put so much stock in the importance of one's ancestors and family. In primitive areas where similar attitude exists with regard to ancestors, a similar result might be expected. On the other hand, both Matthew and Luke are difficult books for the newly literate to begin reading. Matthew begins with a long list of unfamiliar names, and Luke contains a good deal of poetry filled with Old Testament allusions, all of which may seem utterly meaningless to some people.

A number of missionaries have regarded Mark as being the best book for translating into aboriginal languages. It is short, packed with action, begins with readily understandable content, and the story moves quickly. A verse such as Mark 10:45 contains the gospel in epitome. Accordingly, Mark is becoming more and more acceptable to missionaries as a first book to translate.

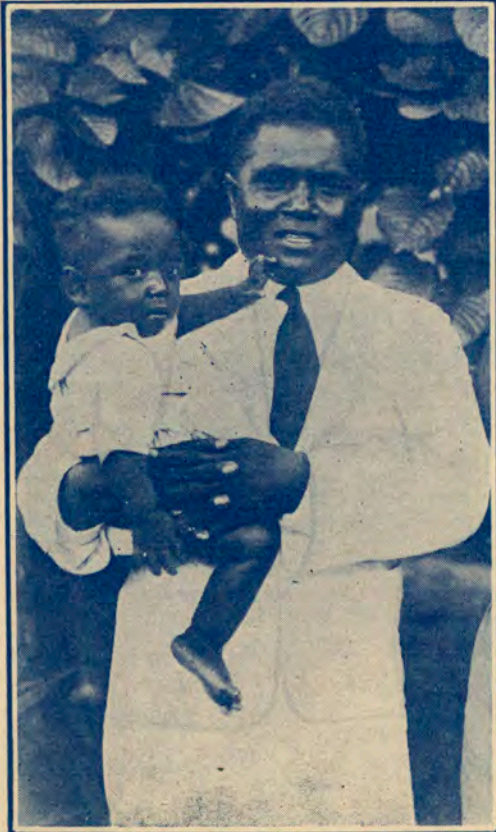
There are, however, certain missionaries who, not without some reason, believe that Genesis should be translated first, for, as they contend, it provides a better background for the people to understand the significance of creation, the fall of man, and hence the importance of the Good News. This has many points to commend it, but on the whole the translation of Genesis as the first book has not met with the approval and co-operation of many missionaries.

Gina Represents the Solomons at the South Pacific Conference

It was a distinct compliment both to Gina and the Methodist Church when the former was selected by the Administration to represent the Solomons at the recent South Pacific Conference at Suva. Gina contributed two short papers at the Conference which we are publishing in the "Methodist Times"—one on 'Vocational Guidance,' the other on 'Improvement and Diversification of Crops.' Even more interesting than his papers is the following letter recounting his experiences and impressions of the trip.—EDITOR.

Dear Christian Friends,

I've just arrived back from the South Pacific Conference in Suva, Fiji. And now come with me on the plane. We fly from Tulagi at 6 a.m. on the 28th April, our first stop was at Santo, for half an hour, and there we picked up two delegates for the New Hebrides Condominium, at 1.30 p.m. We left Santo for New Caledonia and we arrived at Noumea at 4 p.m. This is another world altogether. After being so long in the Solomons for nearly 13 years without seeing the civilisation, Noumea seems to be a very big town to us. On our arrival there, Brigadier Hunt, who is one of



the leading men in the South Pacific Commission Office, took us up to the S.P. Commission building where we were put up for the night.

At 4 a.m. we got up and got ready; we had some coffee, and at 4.30 a.m. we set out for 40 miles' car trip to the Airport. We got there at 6 a.m. and the P.A.A. from Sydney arrived at 7 a.m. to refuel, and then at 7.40 a.m. we were off for Nadi, Western side of Fiji. It was a lovely day and we all enjoyed our air trip. From Tulagi to Noumea it took us 9 hours,

and from Noumea to Nadi Airport is 5 hours. We spent an hour at Nadi Airport and then proceeded to Suva by taxi on Queen's Road, and we enjoyed that trip very much because it was a lovely day and we were able to see a lot of the country on that side. Our first stop was at Singatoka where we had some refreshment of ice creams and milk shakes; we got there about 4.30 p.m. and arrived in Suva about 7 p.m., and then on to our destination at Nasinu Training Teachers' College, where all the delegates from all parts are camping. I was most delighted to meet all the delegates from all parts of the islands.

On 30th April, Sunday afternoon, I was invited to go to speak at Baker Memorial Hall at Davuilevu, the hall being packed with all the schoolboys and girls there. I was delighted to meet my son Maepeza there, as it is nearly three years since he left the Solomons and he is growing to a big lad, and the headmaster of the school told me that he is a very promising boy, doing well with his studies. In fact, there are several Solomon Islands boys who are training in several Government schools, of whom three of them are from our Methodist Mission in the Western Solomons, and their headmaster spoke very highly of them. One boy is in the Central Medical School, one boy in Queen Victoria School and another boy in the Forestry Department School.

At the Inter-Church Service, at the time of the South Pacific Conference, at 7 p.m. at the Jubilee Methodist Church, conducted by Rev. D. MacDiamid, B.A., and the preacher was Rev. J. W. Burton, M.A., D.D., nearly all the delegates to the Conference attended that service, and we all enjoyed both the sermon and the singing, especially the choir. Three anthems were sung by the Jubilee Choir, Tongan and Samoan Choirs. The Church was packed to the doors and there were people crowded outside joining in the Service.

I was most delighted to find that out of 54 delegates from all parts of the South Seas 25 of them were Methodists, and the rest were Roman Catholics, London Mission Societies and Church of England.

During the Conference discussions, as we all sat at the round table, my mind travelled back to a century or more ago as I looked at the different faces and features of all the delegates. I said to myself, what a wonderful reunion this is, but then, I was wondering, too, as to how many of us ever think or realise that it is not more than a hundred years ago we people in the South Pacific were war-like people, killing and eating one another, and it was only through the self-sacrificing of the Missionaries who carried out the Gospel to all these islands, and through their preaching and teaching the islands of the South Seas are to-day set on a higher level of education and development in many ways, yes there is one whisper came to our ears every day which every islander must not be deaf to hear, "Forget not the work of the early Missionaries."

To-day is our 48th Anniversary—23rd May. And only this morning we passed round the messages by

telephone to all our boys who are working in different departments at Honiara that there will be a short Service held at the Hospital Chapel at 5.30 p.m. We were all surprised at the turnout of our Methodist folk at Honiara, as the Church was crowded. I lead the Service, few hymns were sung, and a little talk on how much we owe to the work of our Church. Illustrations by pen, pencils and papers that we can use to-day. If it hadn't been for the work of our Missions, we couldn't use these to-day.

A few prayers were offered by the boys in the different languages of Roviana, Choiseul, Simbo and Fijian. It was a very touching little Service to us all, and two prayers were offered especially for our beloved Nati Hiniva (the Chairman), asking God to spare him to see more of these uplifting days of His ministry amongst us.

Well, I think I have said enough, so I must close this letter by saying that during the Conference I met Prince Tungi and his brother from Tonga, Honorable Tamasese of Western Samoa (N.Z. Samoa), Honorable Tuisasopo of the American Samoa—these men knew or are related to some of the early Missionaries who left their shores and came to the Solomon Islands with Mr. Goldie and Mr. Rooney in 1902; and also I met Ratu Edward Cakobau, a real descendant of the old King Cakobau. These chiefs sends their greetings and

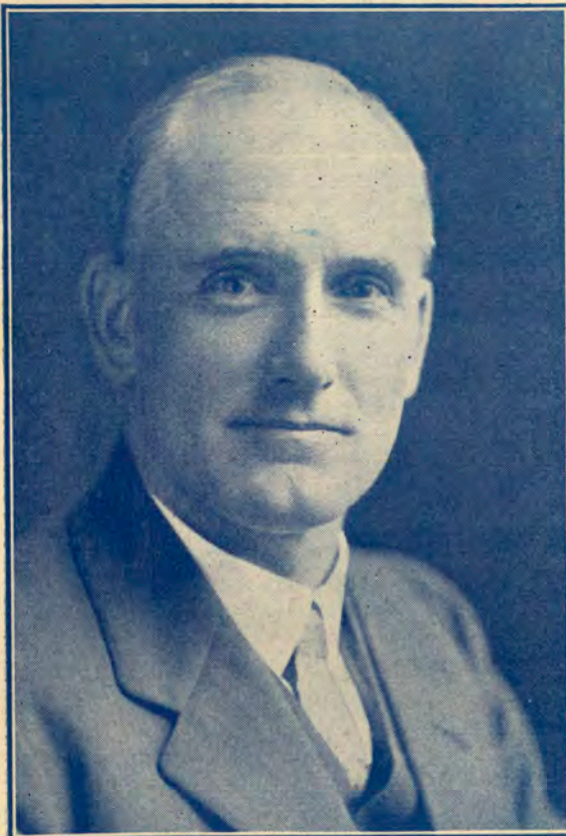
love to all the Missionaries on the Fields and to the Native Church. It was a great delight to meet these gentlemen.

I have gained much knowledge and experience by attending the Conference and to meet all the different men from all races. It was a great test to me, that during our whole stay in the Conference, we were all invited to many social functions and cocktail parties in Suva. In conclusion, I want to say frankly and truly, that "I learnt many things at the Conference, but the most important was I learnt to be a Christian," and that Faith itself was my guide and protection, that I was able to set an example to my other fellow native Methodists from Papua and New Britain, not to join with the other crowds who take strong drinks. They said to me: "Suppose you no istop I think me fella i cranky finish, because, all i pushin glass come long me fella all time."

It was to my great delight when the Chairman of the Indian Methodist invited me to preach at the "Dudley Memorial Church" one Sunday evening and at Davuilevu School in the afternoon. I was also invited to take an evening Service at the Jubilee Church, but we had to leave for Noumea on Saturday night.

To readers, I send you all a cheer.

Yours in His service,
GINA.



C. E. TAYLOR of Feilding

Following the death of Mr. P. E. Pattrick last December, the Foreign Mission Board has suffered further serious loss in the passing of Mr. C. E. Taylor in June.

Mr. C. E. Taylor was appointed to the Foreign Mission Board in 1929 and for 21 years was one of its wisest counsellors and most generous supporters. His interest and support, however, have not been confined to the period of his active membership of the Board. For 40 years it has been nothing short of a holy passion with him and his beloved wife to foster in every possible way the wider interests of the Kingdom of God. As superintendent of the Sunday School he kept the vision clear before the children and Bible class members and trained them to work and give for the Kingdom with intelligent generosity. In like manner as circuit and district Foreign Mission secretary, he approached the membership of the Church on the highest possible level, with the result that the Feilding Circuit has been an unceasing source of inspiration to the Foreign Mission Board, the workers on the Field and the Native Church. With him the work of God was of paramount importance and called for the utmost in stewardship both of service and money and in this, and every other respect, he gave a wonderful lead. He never asked others to do what he had not already done himself. He was the moving spirit in the approach to the Government which led to the remission of £12,450 taxation for the benefit of the Medical Fund in the Solomons. His counsel on the Board was always wise and the result of prayerful consideration. It is probably true to say that in this wider work of the Kingdom he found his greatest joy—a joy shared to the full by his wonderful wife and very fine family.

Our Church in the Pacific

FIJI - DAVUILEVU

By REV. C. F. GRIBBLE, M.A.

Davuilevu, to those who do not know well the work of Methodism in Fiji, may be just a name. To those of us who are somewhat familiar with the history of Missions there it is one of those liquid musical words, characteristic of the Fijian language and is the site of our important educational centre. But to the Fijian it is the Mecca of Methodism. Around it are entwined the traditions of their Church. Epitomised in it for them is the history of their growth from primitive darkness to Christian light. The Pacific peoples like to have a concrete centre upon which to form their loyalties and build their aspirations. In Tonga, Tupou College has been pivotal in the Church's life. For Samoa, Piula is sacred ground. Salamo in Papua and Watnabara in New Britain are strategic in the framework of the Missions. For the Fijian, Davuilevu is the symbol of the past struggle for spiritual birth and for thousands of Fijian youth the assurance of the Church's hope.

Davuilevu, the Great Shell, lies some fifteen miles along the winding road from Suva to Nausori. For more than forty years it has been the Central Training Institution of our Church in Fiji. Over one hundred years ago the Church set aside Fijian converts as pastors and teachers and established schools for their preparation. The first of these was set up at Mataisuva in 1852, moved later to Richmond in Kandavu in 1861. In 1873 it moved again to Navuloo, a few miles from Bau to a site given by King Thakombau himself for the purpose. It was in 1908 that the Theological School came from Navuloo to Davuilevu where a more advanced educational programme was laid down by the Church. To-day Davuilevu is an educational township. Standing in the midst of almost one thousand acres of mission property it has a community of some three hundred students. There are four branches of its life — the Theological Institution, the Bible School, the Lelean Memorial School and linked with this the Technical School.

Thomas Baker in 1865 was designated as missionary to the interior, to reside at Davuilevu on the banks of the Rewa River. From Davuilevu, Baker set out on that ill-fated journey from which he never returned. The story of his martyrdom is one of the epic incidents of missionary history in the Pacific. With seven of his Fijian friends, Baker sought to cross the Island through the rough mountains of the interior. But a plot was laid by a disgruntled chief and all were done to death on a jungle track in the first grey light of dawn. Strange nemesis of history that eighteen years later, two of the murderers were baptized almost on the spot where Baker fell. Twenty-eight years later, on October 14th, 1913, the Governor of Fiji opened the handsome Baker Memorial Hall. Two-storeyed, of grey stone and with a noble tower it is one of the finest buildings of the whole Fijian Group. The Baker Hall stands on a hill commanding a view for many miles. Around this Memorial has grown the Davuilevu Educational Township, and the Fijian Church reveres it.

It is becoming increasingly necessary to raise the standard of training for the ministry. Mataisuva and Navuloo were for a day when the Church lived and worked in comparative isolation. To-day in Fiji as elsewhere, she stands like Davuilevu on a hill where her light cannot be hid and where she feels the impact of modern thought and the threats and tensions of modern life. Her ministry must be made articulate

for the day and her light must still shine in what for some, is gathering darkness and for others a breaking dawn.

The Principal of Davuilevu, the Rev. S. G. Andrews, M.A., Dip.Ed., is in charge of the Theological Institution and is assisted in lectures by Rev. A. R. Tippett and Rev. T. C. Carne. Higher standards are coming rapidly, and a glance at the syllabus shows the comprehensive



Baker Memorial Hall, Davuilevu.

training of the three years' course — Old and New Testament Studies, Theology, Church History, English, Bookkeeping, School Method, Comparative Religion, Sermon-Construction, Ethics, Music and Crafts, Worship, Pastoral Theology and Apologetics. Special students are chosen to enter Theological Colleges in Australia and those that have come have done well. Setareki Tuilovoni has completed his three years at Drew University in America and has graduated Bachelor of Divinity.

The tradition in the Pacific has been to discourage younger men from candidature for the ministry. Ministers have been enlisted from senior catechists who hold an assured place in the respect and affection of the people. Although in many cases their educational background was elementary, these men were trusted and had served a stern probationary period in character and conduct. I well remember my amazement on first going to the Mission Field on seeing a man of seventy odd years accepted for the ministry on probation. But times are changing and Mission Societies are requiring candidates to reach the highest standard of education which can be obtained in their country. At a recent Synod in Fiji some concern was expressed that two of the candidates were under twenty years of age. Matrimonial complications enter into the new situation. Most

of these younger men to-day enter the Training Institution single and leave marriage until they are theologically equipped. But theology is not necessarily helpful in the choice of a wife and our leaders fear that these young men go out to their work and marry in a way that will not strengthen their ministry. In the days when most students were married, the wives entered with them and received training in women's work. So progress brings its problems.

In the Bible School, led by the Rev. A. R. Tippet, preparation is given to numbers of young men, some of whom became candidates for the ministry. Others go to the villages to assist in the general background of Christian knowledge, better fitted to exercise an intelligent ministry as laymen in whatever sphere of work they choose. The work of the ordained minister, both European and Native, will always be greatly strengthened and enriched if there are in the villages trained lay workers who can do the work of evangelists, lay-preachers, instructors in day and Sunday Schools and youth leaders. There are twenty-eight young men in the Bible School at present. They take regular services in the villages, conduct missions, carry out popular presentations of Biblical drama and work among the labour lines of the great Sugar Mill at Nausori.

Throughout Fiji to-day most of the skilled artisans, builders, carpenters, joiners and draughtsmen would tell the enquirer that they were trained at Davuilevu under Mr. R. H. Derrick. For twenty years Mr. Derrick supervised the technical work there and built up a remarkable institution second to none in the Pacific. He realized the importance of training the young men of the Church in the Fiji which was becoming rapidly industrialized. Mr. Derrick's services were sought by the Government to organize technical education on a wider field and he has made a unique contribution to the development of this training in Fiji. Unfortunately this part of our work at Davuilevu was seriously impaired with Mr. Derrick's transfer, and the war years made recovery difficult. There are those who feel that this specialized education should be passed wholly to the Government. The Fiji Church however is insistent that some technical instruction be given within the Church institution. For the past three years our lay missionary, Mr. J. W. Boal, has re-established the work on a smaller scale than previously, but the course is

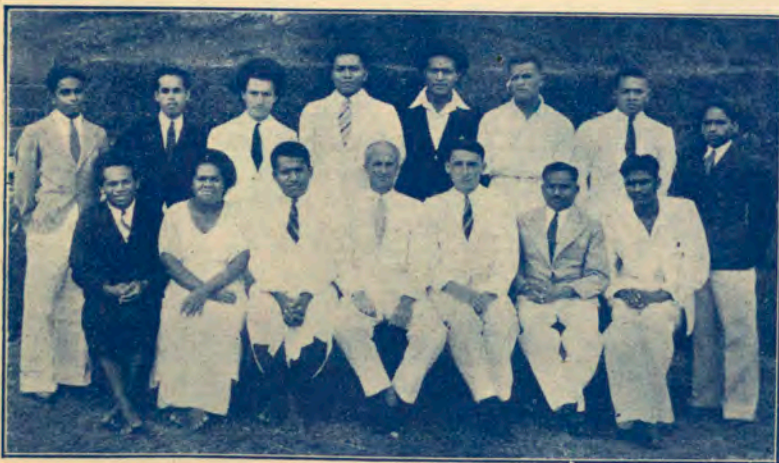
meeting an obvious need. There are thirty-three boys doing a three year course in Building Construction, Woodwork, Geometrical Drawing, Book-keeping and Estimating, together with the background subjects of English, Arithmetic and Geometry. At the end of the year representatives of building firms have visited Davuilevu, seen the work of the boys and eagerly absorbed them into the building industry.

The Rev. C. O. Lelean who served at Davuilevu from 1913 to 1933 was one of the most loved missionaries of Fiji. The Lelean Memorial School aims at sending out youth into various walks of life with a broad cultural background. The Principal, Mr. E. A. Crane, M.A., is assisted by Mr. M. K. Secombe and Mr. J. W. Boal. There are two hundred and twenty students in the school, fifty-five of whom have reached the secondary grades. In this department there are Fijian and Indian boys and girls. The Government lends Fijian Methodist teachers to the school who receive salaries as civil servants, and last year the people provided £3,000 as school and hostel fees. Two hundred and forty tons of root crops are needed each year to feed this large family and the boys grow much of this food themselves. However the higher standards demanded by the Government syllabus are reducing the time available for gardening and this constitutes a new problem for the School Council. A forward building programme is planned by Church and Mission Board and the first units of a new block of buildings to cost £15,000 are in course of erection.

The school takes the students to senior Cambridge standard which approximates to our matriculation and marks the advance of education in Fiji. The Fijian Church is proud of "Lelean" and we must do everything possible to support its progress. The Marist Brothers Secondary School for boys in Suva has been completed at a cost of £30,000. Most of those attending are Indian and Part-European, but the Brother who showed me over the school reminded me that most of the few Fijian students there were "Wesleyan boys."

A recent Governor of Fiji declared that the Methodist Church had provided the spearhead of education in Fiji for over one hundred years. This is no longer true, for we have withdrawn from large areas of the field of education and a progressive Department of Education is assuming increasingly its legitimate responsibility in this work. But whatever changes come, Davuilevu will remain a key institution, not only in the life of the Church, but in the educational programme of Fiji. We will do everything possible to strengthen this historic centre which exists as the present Principal has put it:—"That the people of Fiji may be won, held and trained for their Lord and Saviour, Jesus Christ."

Note:—The above is one of a series of valuable articles written by the General Secretary of our Australian Overseas Department covering his recent extensive itinerary in the South-eastern Pacific. Our readers will share pride in the great work of Davuilevu when noting that the Principal of the Theological Institution (Rev. S. G. Andrews, M.A., Dip. Ed.), the Principal of the Lelean Memorial School (Mr. E. A. Crane, M.A.) and the Supervisor of the Technical Institution (Mr. J. W. Boal) are all from New Zealand.—Editor.



This group of the teaching staff of Toorak School, Suva, was taken when Mr. W. Donnelly of N.Z. was Principal. On the latter's left is Rev. S. G. Andrews, new Principal of the Theological Institution, mentioned above.

On Patrol and Head Station at Choiseul

By SISTER LUCY MONEY.

From Mamarana we went on to Senga, calling at Polo, Ogo, and Susuka, before we arrived at the biggest village round that side, namely Paqoe. Here we had two full weeks, our time being mainly occupied with a Refresher Course for the teachers round there, about 20 of them all told. I took them each morning for Basic English, Hygiene and General Knowledge, while Mr. J. M. Metcalfe followed on with Geography, and also had various sessions with them at night. The teachers are tremendously keen, and were on the job morning, noon, and night, writing up notes. They range from grey-haired men, whose college days at Roviana were many years before the war, to boys out straight from school at Sasamuqa, to fill in the gap until the present students return from College. And we had one girl—Ivy Bui had just been appointed a full-time teacher, and she proved herself well ahead of many of the boys. I am sure she will do well. She and her husband are now in charge of the school of 70-odd at Paqoe, with a couple of local assistants. Ivy is also doing maternity work in that area, and a few days ago, I had a letter to say that her little maternity ward is completed and that she had had her first patient in it.



Part of mission station Paqoe, Senga, referred to by Sister Lucy and where the dispensary referred to on page 12 has been built.

There is not time for many more details of that trip. We had a day's trip further down the coast to two more of our villages, and one of the most amusing incidents was on the second Sunday there, when we went to Patubelo, about 3 miles away, for the afternoon service. George Yearbury was with us, having arrived that morning on the "Roviana" en route for Buin. We set out on what was meant to be a pleasant walk to the village—we got there eventually in the pouring rain, after having waded along the beach or scrambled through wet undergrowth between dripping young coconuts—natives cannot be persuaded to clean their

plantations properly—and in between times we were ferried one by one across a river in a tiny canoe, swam another river, and waded a third. How's that for a Sunday outing? Coming back, the tide had kindly receded, the rain had stopped, and we walked in reasonable comfort along the beach.

The home trip was made towards the end of January, again calling at most of the villages en route. I wish you could have seen the "Mandalay"—the average number aboard was about 40, mostly boys and girls for school, some new, some returning after the holidays. We had ten girls (7 new ones) and a 1-year old baby, whose mother is my new cook girl. We slept ashore at night, in teachers' houses where there was no spare building, but with such a crowd on board, we did not loiter any more than necessary. Altogether it was a great trip, but it was also good to get home and see Win again, and be greeted with a rousing welcome from the family here, both girls and babies.

School started again a few days later. Our roll is going up steadily, with between 60 and 70 in Junior School this year, and 100 in the Main School. We have now 25 boys and the same number of girls as boarders on the station. Our own household is quite a big one, 8 babies, 25 schoolgirls, 3 older girls and one widow. Muli has left us—a romance is in the air, but Muri who came back with me, is doing very well as a cook. She is a teacher's daughter, and her father was a cookboy in his college days—perhaps it runs in the family. In addition to the 7 new girls who accompanied me, Sister Winifred brought back 8 from her November trip, two came at Christmas and two have arrived since. I am expecting another one any day, and then "Beto" (finish) for the time being. The house just cannot be persuaded to hold any more. We want another dormitory and a dining room, then we may be able to take another half dozen. They are a happy, jolly crowd, and generally very well behaved. School in the mornings, work in the gardens or on the station in the afternoons, sewing, handwork, singing, etc., keep them fairly well occupied. Housework is done before they go to school, and the duty list is changed fortnightly, so that they all get a turn at everything, from helping in the kitchen to doing the babies' washing. The older girls help with the maternity work, and those who have been here the longest are now taking deliveries. We are still making soap, for the rest of the station as well as this household. It helps to meet expenses, and we also get credited for the work the girls do in the plantation and about the station. It is rather a headache to feed and clothe the greatly increased number of girls, especially as we have been asked to cut our estimates all round by 10%. Sister Winifred and I both feel that the girls' work is tremendously important, and with so many girls eager to come we have just gone on in faith, believing that this is our opportunity, and that somehow we will be able to meet the added expenditure. The girls are doing a lot towards earning their keep, and are also doing more gardening now. The food situation is much better, and we have been very well off for native food (mostly bartered for other goods) for some months now.

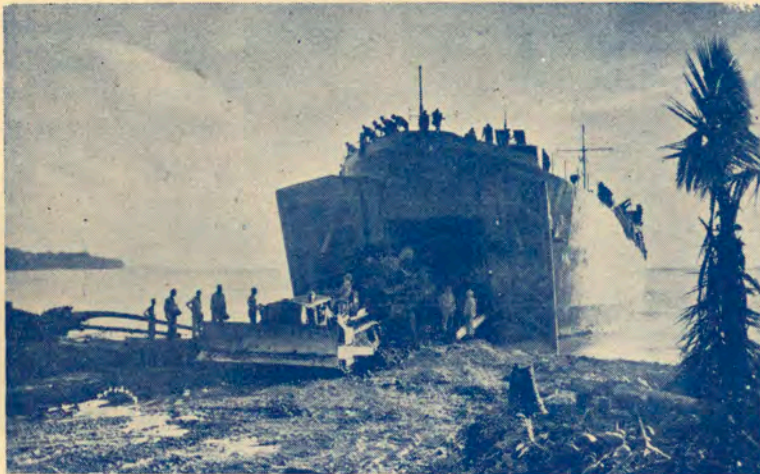
As soon as I came home with all the extra girls, we decided it was absolutely necessary to move the babies into the nursery, which up to that time had been used

(Continued bottom page 11).

REHABILITATION in the SOLOMONS

The sailing of the L.S.T. "Rawhiti" on 5th August from Auckland for Vella Lavella made possible a further step in the re-establishment of our mission stations. At short notice it was possible, by the generous co-operation of the firms concerned, to secure considerable quantities of building materials in time for shipment. We are indebted also to the Government officials who gave us very prompt and courteous consideration in the matter of export permits.

In addition to considerable quantities of timber, cement, iron for roofing and tanks, fibrolite, Pinex, nails, paint, etc., the cargo included fourteen baths and ten kitchen ranges.



A landing craft similar to the 'Rawhiti' discharging equipment and cargo in the Solomons.

The fine new launch "Vecta," so generously donated at the time the "Cicely II" was launched, a strongly built life-boat, and a large punt were also shipped on the "Rawhiti" and will constitute a valuable addition to the transport of the Mission District.

A further interesting item of the cargo was a small dairy herd consisting of three young bulls, twenty-five heifers and six yearlings. Most of these cattle were free gifts from generous friends of our Church, as were also the hay and bran for feed on the voyage. We are greatly indebted to the donors and, in a special sense, to Mr. W. F. Walters of Otorohanga who supervised all the arrangements for inoculation and certification of the cattle and the considerable transport arrangements, necessary to get them and the fodder from various parts of the Waikato and King Country. With those from the North he was generously assisted by Mr. Herbert Neale of Port Albert. We are also indebted to Mr. Sandy McDonald, a nephew of Sister Grace McDonald, who gave his services to care for the cattle on the voyage.

Altogether the cargo shipped was valued at more than £10,000 and the freight charges totalled some £3,700. As these very heavy costs are repeated, as further transport offers, we shall have added cause for gratitude for the Rehabilitation Fund so generously contributed by our people.

ON PATROL AND HEAD STATION AT CHOISEUL

(Continued from page 10).

only as a playroom for them and a schoolroom for the girls. The building was not properly finished off, but we could not wait any longer. I thought the youngsters might object to the move, but not they! They love their new house, chiefly because being made of iron (though insulated) it reverberates every sound. The noise those young imps can make out there has to be heard to be believed. Going to bed is a game, to see who can talk and shout and sing the loudest. Half of the fun is to shout out to each other to go to sleep, each out-doing the other. Believe me, it's bedlam, till someone intervenes with a firm hand. They are a lively crowd, right down to 5 months' old Valmai Pazaleke, who because she has been eating potato and banana for weeks now, thinks she is quite grown up, and hates to go to bed when the others are up. She is a lovely youngster, and there is never any trouble to find a nursemaid for her. (Trouble is they will not stop nursing her). She and Waqalo were baptised on Easter Sunday, and their leper mother was brought in by canoe for the occasion. Pazaleke was just gorgeous, beamed at her mother and father and everyone else, and extended the right hand of fellowship to the minister, who just had to shake hands with her. All the other youngsters think the world of her. Mevisi and Qalorava

are a pair of tricks, tearing round on all fours and both beginning to stand up. Young Jeni, the latest arrival, has taken a while to get used to us, and disliked us intensely at first. She is just beginning to get friendly, and before long will no doubt be as much of a minx as Mevisi and Qalorava. They are all much of an age.

The New Venture in the Highlands of New Guinea

The Church has called us to a new venture for Christ. In our Synod we could not escape the conviction that our Church should play some part in introducing Christ to some of those thousands on the highlands of New Guinea. Fifty years ago the South Sea Islanders heard the call of Papua and have been coming to it through the years. Now Papuan teachers are hearing the call to go to their brethren on the mainland, and they are ready to go.

The Mission Board, in an act of obedience to God's call to venture out and with faith in the spiritual resources of our Methodist people, is calling to the whole Church to step out with them in a steady act of stewardship for the people politically committed to our care.

—Chairman, Papua District.

Choiseul Expresses Gratitude to the Lepers' Trust Board

Choiseul,
British Solomon Islands,
29/7/50.

The Secretary,
The Lepers' Trust Board,
Christchurch.

Dear Mr. Twomey,

Last Saturday I had the pleasure of opening one of the three Dispensaries which have been purchased by our Mission with funds supplied by your Board. I am sure the Doctor will be disappointed that he was not present, but the building was finished but for the painting and furniture, and the Government Dresser and the people were all anxious to make the change over from the old dilapidated leaf building. I had hoped that the Doctor or the District Commissioner who was due, would have performed the Opening Ceremony, but neither was on hand and there was no knowledge as to when they would be. We therefore held the Opening Service in the early morning before we set out on our home-ward trip of a hundred miles or more. The people crowded into the building, all very delighted with the look of it.

We are all deeply grateful to you and your Board for the handsome, solid, serviceable little building. It will serve many years and should retain its striking appearance since it is built of such durable material. It is indeed a very generous contribution to our medical work and will help the Doctor when he holds his clinics in the District, and be a boon to our travelling Nursing Sisters.

The plaque is in position but I could not photograph it as I have no camera; the Doctor will do that.

I am enclosing the letters written by the Senga Methodist leader and by the secretary of our Quarterly Meeting. With them I am including a rather free translation.

Kindly convey our thanks to the Board and accept our heartiest appreciation of your services to the sick of this Island of Choiseul, the native name for which is Lauru.

Yours sincerely,
J. R. METCALFE.

N.B.—The plaque referred to by Mr. Metcalfe is of brass 19" x 13" and is inscribed as follows:—

THIS BUILDING WAS PRESENTED TO
THE METHODIST MISSION
BY THE PEOPLE OF NEW ZEALAND
PER
THE LEPERS' TRUST BOARD (Inc.)

A. S. Geddes, Esq.
Chairman

P. J. Twomey, M.B.E.
Secretary

August, 1950.

Translated from the Bamatana Language, Choiseul.
Senga, Choiseul.

Dear Secretary,
P. J. Twomey, M.B.E.

We Senga people are happy you have sent us a house for the sick people. We wish to say thank you to you New Zealand people. We now see your love to us of this land. Now our house is finished we can see it and are very glad this house will help us with the sick people. We cannot forget your love to us. We know God is with us all, and it is well we should all assist in His good work. That is the finish of my happy words to you who have helped us.

May God help you and us.

I am, JONAH QORAJOPA.

* * * * *

Sasamunga, Lauru.

Dear Mr. Twomey,

We of the Quarterly Meeting of the Methodist Church of Lauru (Choiseul) are very glad and wish to say "Thank you" to you our friends, because one of the houses you have sent is now standing at Pangoe, Senga.

On Saturday, July 24th, 1950, our Minister, Mr. Metcalfe, opened the house and we entered. Some of the leading men and teachers stood up and told of their happiness, and our Minister told us all how you had sent your great love to us. And we are glad and praise God because he put it into your hearts to help us.

We others wish to join with all the people and our boys and girls in telling about your love.

We now know very well that "love" begins with God through our Lord Jesus, and comes through you who accept it, and reaches us who are made happy.

We others will try to join with this love and help the people who are in difficulties because of their sickness, by giving drops of our love.

That ends my word.

God our Father bless you our friends who love us.
JOB ROTOAVE, Quarterly Meeting Secretary.



Village orchestra, North Bougainville—bass trumpets (front) and pan-pipes.

FOREIGN MISSION DEPARTMENT

INTERIM REPORT, 1950, AS SUBMITTED TO SYNODS.

STAFF.

With a deep sense of gratitude to God we report a steadily increasing European Mission staff and further valuable additions from Fiji in Ovini and his wife. Ovini is a qualified agricultural instructor and has been appointed to South Bougainville where he has already taken up residence at Toburuai which is ideally situated for agricultural training.

The Rev. F. H. Woodfield has taken up his appointment at Roviana, and another carpenter (Mr. G. H. J. Yearbury) is already busily engaged at Koau. Nurses Joan Brooking, Davinia Clark and Jessie Grant have been warmly welcomed at Koau, Skotolan and Choiseul respectively, and teaching-Sister Myra Fraser at Roviana. By the time this report is read Nurse Jane Bond also will have left for the Field after her Dedication Service. It is anticipated that two more fully qualified teachers will be ready by the end of this year, which will mean that seven new and fully qualified Sisters have been appointed to the Field during 1950—a remarkable record for which we thank God. Against this has to be set the retirement of Sister Lina Jones, after 26 years of outstanding service, and the Rev. Usaia Sotutu and his wife Margaret, both of whom have done really great work at Buka. Usaia was one of our pioneer missionaries on Bougainville and Buka was awarded the British Empire Medal for distinguished service during the recent war.

FIELD.

A further cause for thanksgiving is a successful Conference of European and Native workers—the first of its kind in the District—held in May. The Native representation was twelve from each circuit, and many matters of importance to the work of the Kingdom were under discussion and requests and recommendations were submitted for the consideration of the Annual Synod. It is hoped that such a Conference will be possible every year, and that it will prove not only a means of deepening the spiritual life of the Church but also a valuable medium for training native leaders in discussion and debate.

The work on all the circuit institutions and village stations is back to normal—in fact, some stations report all-time record figures in some departments. In view of the fact that permanent re-building has barely begun, this is highly gratifying and reflects great credit upon the Mission Staff.

While the District Institution is not yet back to pre-war figures, excellent results are being achieved and it is expected that 15 students will graduate from the Theological College this year—the first since the Japanese invasion in 1942. It is a remarkable tribute to the Native Church that the work of nearly 300 village stations has been so well maintained during the interim of eight years when newly-trained teachers were unavailable.

The gratifying increase in staff has made extension work possible, particularly in South Bougainville, details of which will be available when circuit reports are to hand.

MEDICAL.

Development this year in the medical work has been greatly facilitated by a further generous grant of £3,000

from the Lepers' Trust Board. Two dispensaries have been erected and a third is in course of construction. These centres of healing are under the care of resident native medical assistants who are supervised by the Doctor and Nurses.

Ozama, a small island adjacent to Bilua, Vella Lavella, was leased some time ago as the site of our leprosarium and buildings are in process of erection there and others on the mainland of Vella for contacts and relatives.

Dr. Hoult is attending a medical conference at Honiara as this report is being written, details of which will be submitted in the Report to Conference.

EDUCATIONAL.

An important conference was held at Port Moresby last December between government officials and missionary leaders to discuss Education and other matters of common interest. The Rev. A. H. Voyce represented our Society and considers the gathering to have proved important and valuable. It is gratifying that the Administration of Papua and New Guinea so freely acknowledges the fundamental importance of the work maintained by Christian missions and subsidises it in generous fashion. A similar degree of recognition and support on the part of the Government in the British Solomons would be greatly appreciated.

GOLDEN JUBILEE.

May 23rd, 1952, will mark the 50th anniversary of the landing of our pioneers in the Western Solomons, and discussions are taking place both on the Field and in New Zealand as to the most suitable way of commemorating this happy event. Tentative enquiries are afoot regarding the possibility of a Jubilee Cruise that would enable some 350 New Zealanders to take active part in the celebrations.

HOME BASE.

The Mission Board has suffered grievous loss during the year in the death of Messrs. P. E. Patrick and C. E. Taylor who, for a long period, had served as distant members. High tribute to the ability, devotion and clear vision of these outstanding laymen has been recorded in the Minutes and will be endorsed by the whole Church.

The Rev. H. K. Bartlett, L.Th., expects to assume office in New Zealand about May, 1951. During the year the Chairman of the Solomon Islands District and several other members of the Board have enjoyed the privilege of meeting the General Secretary-Elect and are abundantly satisfied that the Board and the Conference were guided of God in his designation as chief executive officer of the Foreign Mission Department.

The Rev. Trevor Shepherd and Sisters Lina Jones and Merle Carter have rendered excellent service on deputiation work in giving to the Home Church a clearer understanding of the present situation in the Solomons with its great opportunity and challenge. District and circuit secretaries have continued their excellent work which is so vital to the success of the Work, and the M.W.M.U., as always, has proved a great source of inspiration and help to the Board.

PERSONAL and GENERAL

THE VOYCE FAMILY.

After nearly five years of strenuous post-war service the Rev. A. H. and Mrs. Voyce are expected, with Grenville, Murray and Jean, on long overdue furlough. They have both been ill recently and are in need of rest. Upon their return to Bougainville at the beginning of 1946 they took up temporary residence at Torokina where Mr. Voyce, on behalf of the Board, acquired the "Daphne" and a considerable quantity of building material, equipment, etc. The transfer of the latter to Buin was a formidable task and taxed the strength and ingenuity of Mr. Voyce and Mr. Bruce Cole over a considerable period. Mr. Grenville Voyce also rendered valuable help. Problems regarding a suitable site at Buin involved further removal to Koau where the new station has been established and excellent work done.

In our next issue we hope to publish an account, from Mr. Voyce's own hand, of what has been a fine achievement. In the meantime we extend to the whole family a warm welcome back to New Zealand and trust their furlough will result in full restoration of health and much happy fellowship with the Home Church.

* * * *

SYMPATHY.

We extend our profound sympathy to the Rev. Daniel Palavi and Vasiti, his wife, in the loss of their second child since their arrival at Bougainville. The Overseas work of the Church always calls for sacrifice and sometimes for sorrow, and it is good to know that our brethren and sisters of Tonga and other Pacific groups are responding so nobly. We pray for Daniel and Vasiti the sustaining grace of God.

* * * *

CONGRATULATIONS.

News of the birth of their son and heir, Ian David, on 1st June, reached us too late for inclusion in our June issue, so we take this occasion to heartily congratulate Mr. and Mrs. Geo. G. Carter. The latest news is that both mother and son are well.

A further occasion for our congratulations to Mr. Carter is his notification by the Registrar that the University of N.Z. has conferred upon him its Diploma of Education. He already has his Master's degree in Arts. What is more important still is his sense of God's call to the important work he has in hand and his love for the native people, a sense of call fully shared by Mrs. Carter.

* * * *

ANNUAL MEETING OF F.M. BOARD.

The President of the Conference (Rev. H. J. Odell) will preside at the Annual Meeting of the Foreign Mission Board in Auckland on October 4-5. Reports and recommendations from the Solomons and the Home Base, financial statements and estimates will be reviewed and major policy matters will be under discussion. We solicit the prayer of the whole Church for this important meeting.

MORE TEACHERS FOR THE FIELD.

In addition to the five new Sisters who have already reached the Field this year, two more are busy with final preparations before leaving. They are Pamela Beaumont and Nancy Ball of Christchurch who have been under a sense of God's call to the Solomons for a number of years. They are both qualified teachers of some years' experience and active workers in the Church, and their arrival in the Solomons about February next will be an event of considerable importance to the District. Three of our important circuit institutions are still without qualified teachers, and we thank God for these new workers who are so fitted in every way for the great work that awaits them.

* * * *

ANOTHER VOLUNTEER CARPENTER.

Mr. Brian Sides, who is a carpenter and an active worker in our Edgeware Road Church, has been accepted by the Foreign Mission Board for re-building work in the Solomons. Some of his heavy tools were shipped per the "Rawhiti" and Brian will follow by air in October. He will make the third carpenter on our lay staff and we commend him and his work to the prayers of our people. He has been closely identified with the Youth Work of Edgeware Rd. Church and will have ample opportunity on the Field to continue the good work.

* * * *

SIGHT TO THE BLIND.

Dr. G. E. Hault's Appreciation of Spectacles.

"I should like to express my thanks to all the kind people who have supplied glasses and I have now been able to give "sight to the blind" quite literally. Blindness in modern terminology includes the partially sighted and many of these have not read their Roviana Testaments for years till now when some rejoice in the newly-found sight. Their devotions should take on a new significance and it is quite gratifying to see their satisfaction."

N.B.—We have received an ample supply of spectacles and no more are required.

* * * *

Overseas Missions are "news" to-day. Precisely because of the advance of Communist armies, and of Communist political activity in almost every land where missionaries are at work, Overseas Missions have taken on a new aspect; for there is now a clash between civilisations of a yet more crucial kind. It is no longer that Christianity, equipped with all the advantages of superior culture, scientific research and surgical skill, is combating primitive cults steeped in ignorance. The Church is facing the counter-attack of a new materialist civilisation whose forces are equally well-equipped, and have the advantage of an economic sophistry not possessed by the missionary. Christianity is the answer to Communism. But its economic plea—"Seek ye first the Kingdom . . . and all these shall be added"—is nothing like so attractive to the pagan, whether black or white, as the "Seize what you want by revolution" of Communist doctrine. A war is afoot the wide world over for the very survival of true religion, against a Marxism which proclaims religion as mere "dope."

GRATEFUL REMEMBRANCE

Extracts from recent correspondence between Mrs. R. K. Wood of Roswell, Georgia, U.S.A., and the General Secretary.

October, 24, 1949.

Mrs. Wood to General Secretary,

In 1943, my brother, Ben King, was befriended by natives of Mono Island in the Shortland Group of the Solomon Islands. Because they were so kind to Ben and his friends who were shot down in their planes by the Japanese, I should like to help those people in some way. It seems they were educated by Methodist Missionaries so you may have some contact with those people on Mono Island. If you do know them, please let them know I want to help them and please send me the correct address for writing to them, also let me know what supplies they need or in what way I may be able to help them most. Of course, my resources are limited greatly but surely I can do something for them.

22nd December, 1949.

General Secretary to Mrs. Wood,

Your letter of October 24th has reached me this morning. It is good indeed to know that you and your brother have such kindly feeling and happy memories for our native people on Mono Island. Those people as well as the natives on other Islands in the Solomons established a wonderful reputation amongst the Forces for kindly Christian service. Many of them gave such service in Japanese-occupied areas at the risk of their own lives—in fact not a few men and women gave their lives. I know Mono well and on my last visit there had some very happy fellowship with the people and the privilege of baptising twenty-nine children. Your brother will probably remember Timothy Piani, the native Minister in charge of our Methodist work there. Our missionaries pioneered this Island and many others and all the native people are either members or adherents of the Church. I am sure Timothy and all his people will be very happy to know that you and your brother still think of them.

May 4, 1950.

Mrs. Wood to General Secretary,

Thank you so much for an answer to my letter. My brother was particularly interested in the news of the natives on Mono. He was here recently and got your address so that he may write you himself.

I'm enclosing thirty dollars which is a contribution from three sources: The Women of the Presbyterian Church, Roswell, Georgia; My Brother, Major Benjamin H. King and Myself. Please use this money for helping to supply the natives of Mono Island with whatever seems most needed now—educational material, medical supplies, clothing, food or any other need.

18th May, 1950.

General Secretary to Mrs. Wood,

Many thanks for your letter of the 4th inst. with enclosed cheque for thirty dollars as a contribution from yourself, your brother, Major B. A. King, and the women of the Presbyterian Church, Roswell, Georgia. I shall report this generous gift to the next meeting of my Board who will, I am confident, appreciate very much your generous help. We value such contributions as this very highly because they express the appreciation of men like your brother who, during the war years, lived among our Solomon Islands people and saw for themselves what splendid folk they are when the Gospel has worked its miracle in their hearts. Will you please accept for your good self and convey to your brother and the ladies of your Roswell Church our very sincere thanks and appreciation. Your generous gift is particularly welcome at this time as we are facing tremendously heavy costs in maintaining our Missionary work. You will be glad to know, however, that our Mission Staff is almost at full strength and the Native Church steadily growing.



All that was left of the village of Falamai, Mono, after the Japanese had been driven out. This was the home of the natives who rendered such fine Christian service to Major B. A. King, referred to above, and many more of the Allied Forces.

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

221 Cambridge Terrace,
Christchurch, C.I.

Dear "Open Door" Friends,

These are days of deep concern for thinking people the world over, days in which we expected peace and goodwill, and yet the spirit of fear, hatred, mistrust and selfishness abound on every hand. As believers in Jesus Christ we need not only to be watchful and prayerful, but busy all the time spreading the principles of Christianity wherever we can, witnessing to His saving grace and sharing together the joy that comes through fellowship and service.

Just now preparations are in full swing for the Methodist Women's Missionary Union Conference to be held this year at Whangarei from October 9th to 13th. We look forward with great expectation to this event, and solicit your prayers that the business of the Union's Conference may be done in accordance with God's will, that the bond of fellowship will draw our women more closely together, strengthening our enthusiasm for Home and Overseas Missions, deepening our understanding and broadening our vision.

We have been pleased to welcome Sister Winifred Poole home on a much-needed furlough, and wish for her a very happy and refreshing time both physically and spiritually. Sister has already completed a rather strenuous deputation in the South Island. Our hearts have been gladdened to know that Mrs. Trevor Shepherd is well enough in health to return to the Solomons and join her husband. We know there is a great welcome awaiting her and Alys way back at Keesu.

This has been a wonderful year for keen, young workers offering themselves for our Overseas work; five new Sisters have gone out during the year. Sister Jane Bond left New Zealand on July 31st. She goes as the Youth Department's Sister, but members of the M.W.M.U. give their blessing and will always be remembering her in prayer and thought particularly as she takes up her new tasks in a service to which she feels Her Master has called her. Farewell afternoons were held in Christchurch and Auckland, and her dedication took place in Pitt St. Church, Auckland.

The death of Mrs. T. H. Stevens removes from our midst a very loved member. All her life an untiring worker in the cause of Missions. In 1923 she was appointed President of the M.W.M.U., and during her term of office directed the Unions' affairs with great wisdom and foresight. A constant source of spiritual uplift her prayers led worshippers to the feet of God. Deeply concerned about the problem of Maori girls she spent weeks stirring up enthusiasm, collecting money and searching for a suitable property in which the M.W.M.U. might commence a definite piece of work for Maori girls. This is known to-day as "The Kurahuna Maori Girls' Hostel."

To be counted a friend of Mrs. Stevens was to enter a rich fellowship. She left the world a better place for having lived in it, and we pay grateful honour to her memory. Speaking of "Kurahuna" I would pass on to you an extract from the committee's report:

"Life at Kurahuna goes on smoothly and happily under Sister Madeline Holland's wise guidance. With her wide experience of our Maori people Sister is an ideal Matron for Kurahuna, and we are fortunate in having such an excellent staff as Sister and her capable young assistant Miss Riddick." There are 14 girls in residence. I would like also to add a word about the Committee of Control situated in Auckland. They, too, are excellent, not only the work within the Hostel but the general upkeep of the property comes under their supervision; this year they have found it necessary to have the play area and paths all resurfaced, the hot water service renovated, and several replacements in furnishing done. Generally speaking the property is at all times kept in good condition and worthy of Methodism.

While the Rev. A. H. Scrivin was in Christchurch on deputation work the Dominion Executive of the M.W.M.U. were very pleased to meet him to discuss and gather all the latest Missionary news, etc. I think we all realise the great problem of shipping and the difficulty of getting goods to our Mission Stations, and many of these goods are so badly needed for the recovery and progress of the work. We were indeed interested to hear that recently a boat has sailed fairly well laden with a wide variety of goods. Sister Edna, too, was on the job despatching parcels and old linen so essential to the particular work of our Sisters.

"In all these things we are more than conquerors through Him that loved us." (Rom. 8:37).

Yours in the Missionary Service,
LILIAN HALLAM.

Northland Convention and District Council 2nd Quarterly Report. The quarterly meeting and Convention was held on May 3rd, Mrs. Silk presiding. Delegates from Kawa Kawa, Whangarei, Dargaville, Whangarei Fireside, Te Kopuru, Rehia, Ruawai, Port Albert, Matakoho and Pakiri were present also Sisters Ruth Hilder, Dorothy Pointon and June Winchcombe. Morning Devotions were conducted by Pt. Albert Auxiliary. The Communion Service and dedication of the Easter Offering was conducted by the Rev. J. H. Allen assisted by the Rev. J. Dennis. The Whangarei ladies served luncheon. The afternoon session was opened by Sister June Winchcombe. Miss Blakely, Y.W.C.A. Secretary, was the guest speaker, and she spoke of the Y.W.C.A. Conference which she had attended at Genevaat, where 20 nations were represented and which lasted one month. A vote of thanks to the speaker was passed by Mrs. Silk. **Treasurer's Report.** Easter Offering, £29/0/8. Total, £90/4/8. The meeting closed with the singing of hymn 688 and the Benediction.

Waitemata Convention Report. The Convention was held at Birkenhead on 22nd May. The meeting commenced with a Communion Service conducted by the Rev. G. Peterson. Mrs. Chappell opened the business of the day by asking members to read with her Hymn No. 508. An interesting letter was read by Mrs. Carter from Mrs. Carter, Jnr. telling of great progress in their work in the Solomons. Outstanding news was the training of native teachers, 54 students having been trained

by Mr. Carter, and of translation work. Mrs. Wilson, Stamp Secretary, reported £7/5/6 from the sale of stamps. A strong appeal was made for more interest in this Dept. A period of intercession preceded the luncheon adjournment. The afternoon session commenced with a very interesting discussion as the result of the question asked by a member—"How can we get more members for our Afternoon Auxiliaries?" So many women are finding the Evening Circle more attractive and thus the afternoon meetings are falling away, and causing no little concern. The speaker for the afternoon was Miss Rishworth who gave a most informative talk on "The beginning and growth of the M.W.M.U. from its commencement in England in 1858. Mrs. Davies rendered two fine solos, "Thanks be to God," and "The Prayer Perfect." The meeting closed with the singing of Hymn 604. The Offertory was for the Delegate Fund.

Auckland District Convention Report. The Convention was held on the 29th and 30th May, with Mrs. A. H. Scrivn chairing all sessions. Five evening Auxiliaries were represented at the evening session and each gave an informal report of the year's activities. Sister Daphne Lye gave a moving recitation "In Disguise." The speaker, Miss Rishworth, spoke on "The Growth of the M.W.M.U.," tracing its beginning to a meeting in London in 1856. At the Tuesday morning session the theme of the Devotions was "Christ—the Divine Teacher." Information from talks given on books for the Solomons, Stamps, parcels for Overseas Sisters and "Questions and Answers" was appreciated by new members. A short talk by Sister Noeline Wilson on her work at the Christian Community Centre at Ponsonby was much appreciated. The afternoon speakers were Miss Rishworth and Mrs. Gibbs who has been some years at a Mission Station in China. Quarterly Financial Report showed an income of £755.

Wellington District Council Quarterly Report and Convention Report. The Convention was held at Wesley Church, Taranaki St., at which 18 of the 20 Auxiliaries in the District were represented, all giving splendid reports of their activities. The Secretary, Mrs. Carr, gave a report of the work of the quarter, and the Treasurer, Mrs. McNeil, gave the financial report. Income for the quarter was £125/9/5. At the Communion Service, the President, Mrs. H. W. Smith, led the Devotions, the Rev. Hooper led in prayer followed by the Roll Call and reception and dedication of the Easter Offering, which amounted to £93/9/8. A quartette was rendered by four guest singers. The Communion Service conducted by the Rev. W. H. Green-slade, assisted by the Revs. L. V. Willing and N. Hooper, was attended by 60 to 70 members. The guest speaker, the Rev. R. F. Chisholm, gave a wonderfully inspiring address on "The Risen Christ." The meeting closed with the singing of Hymn 568 and the Benediction.

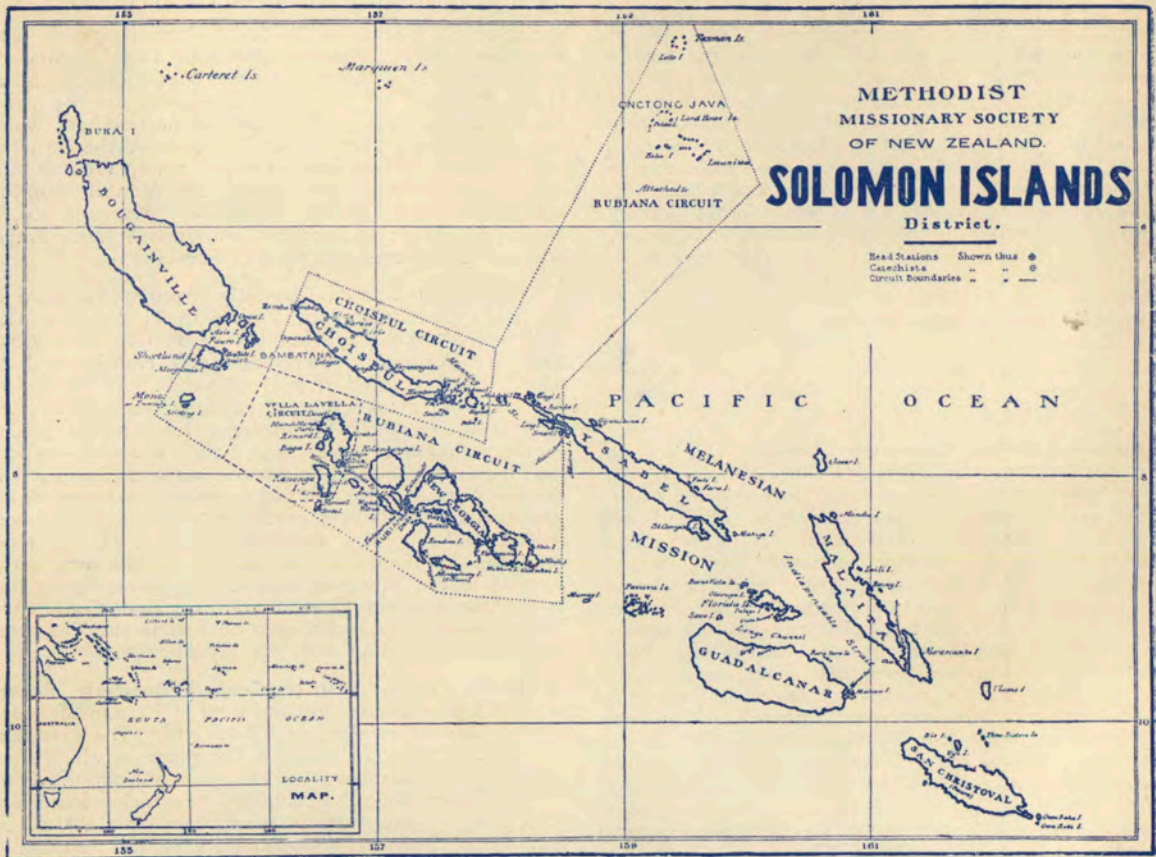
Sth. Auckland District Quarterly Report and Convention Report. The Convention was held in St. Paul's Church, Hamilton, on May 3rd, when 46 delegates answered the Roll Call. The Auxiliaries represented were: Hamilton, Hamilton East, Rototuna, Cambridge, Te Awamutu, Otorohanga, Te Kowhai and Huntly. Mrs. Eastwood of Hamilton led the opening Devotions and based her thoughts on the Gifts of God. Rev. J. H. Bailey delivered the pre Communion address and his theme was "The Burning Heart." The Rev. H. Matthews assisted in administering the Sacrament. Mrs. H. Myerscough sang "There is a Green Hill." The Easter Offering amounting to £35/10/-, was dedicated by the President, Mrs. W. B. Williams. A hot luncheon was served in the schoolroom by the Hamilton Auxiliary Ladies. The afternoon session opened with the Devo-

tional period being led by Sister Rona Keightley, and her theme was "Christ's Unfinished Task." Mrs. A. Lawn sang "How lovely are the Messengers." Sister Nance Davidson of the Maori Centre of the Methodist Home Mission Board then opened her address which was the highlight of the day. She outlined the activities which filled a busy day; problem cases, Welfare and Court work, contacts with prison and Mental Hospitals besides 20 other preaching places. Assisting Sister Nance are Sisters Daphne Lye and Jean Miller. Prayer and the Benediction closed the Convention.

The District Council Quarterly Meeting was held in St. Paul's parlour on May 26th with 21 present. Roll Call was answered by Hamilton, Hamilton East, Rototuna, Te Awamutu, Cambridge and Huntly, and an apology was received from Te Kowhai. The President opened with prayer and a reading from Habakkuk, chapter 3, verse 17—a message for days of gloom. Auxiliary reports were read, also Gleaners' report, Literature, Kurahuna, Box Manager and Stamps. A discussion took place on the matter of a larger representation of the Nurses at Synod in the Solomons, not only to make it more equitable, but to permit of more fellowship for them. It was decided to send this matter forward to the Executive with the recommendation that it be discussed in Open Forum at next Conference. The quarterly allocations were paid in to the Treasurer. Mrs. Williams closed with the Benediction.

Thames Valley District Council Quarterly Report. A short Executive meeting was held at 11 a.m., followed by the General meeting at 12.45 p.m. The President, Mrs. Fauvell, led the opening Devotions at which there were 35 members present. A reading from the book, "Where I am King," was given. Financial Statement, £58/0/4. Letters were read from Mrs. Alsed of Mt. Maunganui and Headquarters re the forming of a Gleaners' Group. The Secretary was instructed to send a letter of best wishes to Mrs. Alsed and trust they will find great joy in their group. The President stated visits had been paid to Tauranga, Matamata, Tahuna, Thames, and Eastport Road. An invitation has been extended from Te Puke. We were pleased to welcome members of the Paeroa Evening Group, they in turn were glad to hear the letter from Headquarters re the correct running of a Gleaners' Group. Morrinsville stated their Stamp fund had been supplemented by the sale of rags, others with newspapers and bottles. Depot Manager reported a number of parcels had been forwarded. The Annual Meeting is to be held at Te Aroha on August 14th, the Executive to meet at 10.30 a.m. Business session at 11.30 a.m. Lunch 12.15 p.m. Annual election of Officers to open at 12.45 p.m., followed by a Communion Service for dedication of Officers and members.

North Canterbury District Convention. The Convention was opened at the Sydenham Youth Centre on Tuesday, May 23rd, at 7.30 p.m. This evening meeting was an innovation and was attended by approximately 150 members and friends. The guest speaker was Mrs. Divers, formerly Miss Joyce Webber, who described her work as a Deaconess among the Maori people of Auckland. A sacred play, "Were you there when they crucified my Lord?" was beautifully portrayed by young people from Linwood and Wainoni. The three Dominion officers, Mesdames Hallam, Featherston and Cockerill, were present and were each presented with a spray. The business session opened next morning in Durham St. Schoolroom at 10 a.m. when 100 members were present. Mrs. Dudley conducted the opening Devotions and the Rev. B. Chrystall spoke about the work of the Deaconesses among the Maori people in the various North Island districts.



Missionaries' Addresses

Rev. J. F. Goldie, Roviana, Gizo, Solomon Islands.
 Rev. J. R. Metcalfe, Choiseul, British Solomon Islands.
 Rev. A. H. Voyce, Buin Bay, Bougainville, New Guinea.
 Rev. A. W. E. Silvester, Vella Lavella, Gizo, Solomon Islands.
 Rev. Trevor Shepherd, Teop, Sohona, New Guinea.
 Rev. A. H. Hall, Roviana, Gizo, British Solomon Islands.
 Rev. G. A. R. Cornwell, Sohona, New Guinea.
 Rev. F. H. Woodfield, Roviana, Gizo, Solomon Islands.
 Dr. G. E. Hault, Roviana, Gizo, British Solomon Islands.
 Mr. Bruce Cole, Roviana, Gizo, Solomon Islands.
 Mr. Geo. G. Carter, M.A., Dip.Ed., Bougainville, New Guinea.
 Mr. C. D. R. Palmer, Buin, South Bougainville, New Guinea.
 Mr. G. H. J. Yearbury, Buin, South Bougainville, New Guinea.
 Mr. Grenville Voyce, South Bougainville, New Guinea.

Sister Grace McDonald, Roviana, British Solomon Islands.
 Sister Effie Harkness, Roviana, Gizo, British Solomon Islands.
 Sister Winifred Poole, Choiseul, British Solomon Islands.
 Sister Merle Carter, Sohona, Bougainville, New Guinea.
 Sister Lucy Money, Choiseul, British Solomon Islands.
 Sister Eva Saunders, Vella Lavella, Gizo, Solomon Islands.
 Sister Joyce McDona'd, Vella Lavella, Gizo, Solomon Islands.
 Sister Joan Brooking, Buin, South Bougainville, New Guinea.
 Sister Davinia Clark, Sohona, New Guinea.
 Sister Jessie Grant, Choiseul, Solomon Islands.
 Sister Myra Fraser, Roviana, Gizo, Solomon Islands.
 Sister Jane Bond, Choiseul, Solomon Islands.

ADD "METHODIST MISSION" IN EVERY CASE.

"THE OPEN DOOR"

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