

Missionaries' Addresses

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| <p>Rev. J. F. Goldie, Roviana, Gizo, British Solomon Islands.
 Rev. J. R. Metcalfe, Choiseul, British Solomon Islands.
 Rev. A. H. Voyce, Koau, Buin, Bougainville, New Guinea.
 Rev. A. W. E. Silvester, Bilua, Vella Lavella, Solomon Islands.
 Rev. Trevor Shepherd, Teop, Sohana, New Guinea.
 Rev. A. H. Hall, Roviana, Gizo, British Solomon Islands.
 Rev. G. A. R. Cornwell, Skotolan, Sohana, New Guinea.
 Rev. F. H. Woodfield, Roviana, Gizo, British Solomon Islands.
 Rev. G. G. Carter, M.A., Dip.Ed., Koau, Buin Bay, Sth. Bougainville, New Guinea.
 Dr. G. E. Hault, Roviana, Gizo, British Solomon Islands.
 Mr. Bruce Cole, Roviana, Gizo, British Solomon Islands.
 Mr. C. D. R. Palmer, Koau, Buin, Bougainville, New Guinea.
 Mr. G. H. J. Yearbury, Teop, Sohana, New Guinea.
 Mr. Grenville Voyce, Koau, Buin, Bougainville, New Guinea.</p> | <p>Mr. Brian Sides, Bilua, Vella Lavella, British Solomon Islands.
 Mr. H. L. J. Newton, Roviana, Gizo, Solomon Islands.
 Sister Grace McDonald, Choiseul, British Solomon Islands.
 Sister Effie Harkness, Roviana, Gizo, British Solomon Islands.
 Sister Winifred Poole, Bilua, Vella Lavella, Solomon Islands.
 Sister Merle Carter, Teop, Sohana, New Guinea.
 Sister Lucy Money, Choiseul, British Solomon Islands.
 Sister Eva Saunders, Skotolan, Sohana, New Guinea.
 Sister Joyce McDonald, Bilua, Vella Lavella, Solomon Islands.
 Sister Joan Brooking, Koau, Buin, Bougainville, New Guinea.
 Sister Davinia Clark, Roviana, Gizo, British Solomon Islands.
 Sister Jessie Grant, Roviana, Gizo, British Solomon Islands.
 Sister Myra Fraser, Roviana, Gizo, British Solomon Islands.
 Sister Jane Bond, Bilua, Vella Lavella, British Solomon Islands.
 Sister Pamela Beaumont, Koau, Buin, Bougainville, New Guinea.</p> |
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Editor: Rev. A. H. SCRIVIN,
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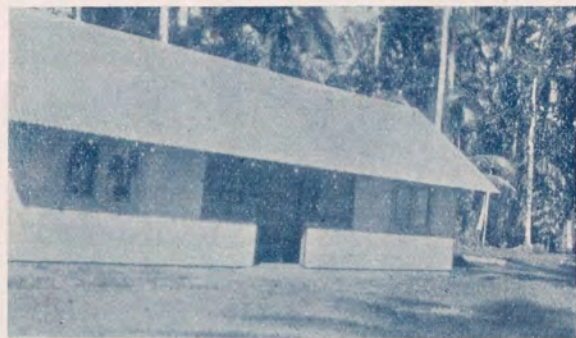
"Cicely II" in the Roviana Lagoon.

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 General Secretary—Rev. A. H. Scrivin.

One of the new dispensaries recently built in the Solomons with the generous aid of the Lepers' Trust Board.



Tools for the Solomons

With four tradesmen on the Field engaged in re-building our mission stations, more and more tools are required for the native helpers and technical students who work under their direction. The Methodist Men's Fellowship has helped generously in this matter, and with the funds raised by the Fellowship kits of tools have been shipped and other kits will soon be on the way. Many more tools are needed, however, for the increasing number of workers and we once again appeal for those that are lying unused in many homes and workshops.

The major need is for carpenters' and joiners' tools in good condition, but tools for electrical and engineering work are also required. Mr. Lindsay S. Ayers, of 464 Manchester Street, St. Albans, Christchurch, who is a qualified tradesman and a member of our Edgeware Rd. Church, has generously offered to receive, pack and despatch tools forwarded to him in response to this appeal.



PLEASE FORWARD AT ONCE YOUR SPARE TOOLS DIRECT TO MR. LINDSAY S. AYERS, 464 MANCHESTER STREET, ST. ALBANS, CHRISTCHURCH, FOR USEFUL AND URGENT WORK IN THE SOLOMONS.



Mission Sawmill, Roviana, destroyed during the recent War. Steps are now being taken to erect a new sawmill at Koau, South Bougainville.

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"Let us now praise famous men . . . The Lord hath wrought great glory by them."

BROADCAST AT HONIARA, B.S.I.P., APRIL 8th, 1951, BY THE REV. J. R. METCALFE.

At this time when speaking to the people of the Western Solomons, the topic of chief interest must be the departure from our midst of the two European leaders who have lived longest among us, and who have witnessed and assisted in the great changes of the last fifty years.

from the centre he built up at Munda, Roviana, and New Georgia. His sphere of influence has ranged over the whole of the Western Solomons, and his work, and that of his helpers, has had repercussions throughout the Protectorate, through the young men and women trained in the Methodist Mission Schools.

Dr. Fox of the Melanesian Mission is still with us, and, as far as I know has no intention of leaving the Islands, but his name should be mentioned when considering the changes of half a century, since he arrived in the Islands just a few months after Mr. Goldie and has played an outstanding part in their development.

When these oldest European residents arrived they met the Resident Commissioner, Mr. Woodford, who sorted the mail on his own verandah, since he held every known office in the Government, being the solitary representative of the British Services. To-day, His Honour, the Resident Commissioner, Mr. H. G. Gregory-Smith, administers the British Solomon Islands Protectorate with some hundreds of assistants, European and Native, a great many of the Europeans being of the gentler sex.

Soon after Mr. Goldie arrived at Roviana a party of Headhunters returned to the Munda beach with their gruesome trophies from Choiseul. Last year Willie Paeia, the leading Government Native Clerk, of the same tribe as these warriors, was given a seat on the Resident Commissioner's Advisory Council, and, I am told, conducted himself with dignity, intelligence, and considerable capacity. This year he retires after 25 years' sterling service.

In the 1900's Jack London visited near Honiara and played a part in the wild escapades of the men of Brande, where the rough Beach-combers foregathered. Soon Honiara is to see its first Red Cross Concert, and the items are to be given by the Primary School children of the growing capital.

The internal combustion engine was unknown in 1902, at any rate in the Solomons, and Mr. Goldie tells how the gallant little "Bondi" drifted, to and fro in Blakett Strait, and its neighbourhood, for three days, drawn by the tides there and back, and back again, under blazing skies, waiting for the wind to give them a haven. To-day residents board a plane at Honiara, or at Barakoma, the Mission Airfield, and are in Sydney the next day.

In the 1900's, and until recently, the Solomon Island Natives were a dying people. Now, under the enlightened medical policy of the Government, heartily supported by the Missions and Commercial interests, the people of the West have obtained a new lease of life, and have definitely increased in numbers.



Rev. J. F. Goldie with Sam Angarau at farewell meeting, Roviana. The latter was one of the Solomon Islanders in Fiji who pleaded for missionaries to be sent to his people, and returned to his native land with the pioneer party in 1902.

Father Boch of Faisi has just left us after a long term of saintly service. Skilled in medicine and always ready to help both white and black, he will long be remembered for his deep devotion to his Church and his lovable character. His sphere of influence, however, was limited by the geographical position of the Shortland Group of islands, and the imaginary political line drawn between the two British Territories of the New Guinea Mandate and the British Solomon Islands Protectorate, which was so strictly observed for many years.

Rev. John F. Goldie came to the Islands in 1902, a little earlier than Father Boch, and is now retiring

When a Christian Missionary takes up work in the Islands, especially a Pioneer Missionary, he does so as a vocation inspired by God. The three I have mentioned undoubtedly did so, but I can speak intimately only of the one. On his appointment to Roviana, Mr. Goldie thought deeply on the policy of the Mission he was to guide. He determined that it must be to show that God claims every part of a man's being, body, mind and spirit; that religion is not merely a matter of worship, ritual, elevated thought, spiritual impulse, or even a change of heart from considering one's self first to placing God first in one's thoughts, but it is the sense of a definite obligation to the Creator of all things, to use all one's powers for the greatest good of the greatest number, to forget one's own desires in the great desire to serve God and one's fellows. This policy has been wholeheartedly accepted by all Mr. Goldie's helpers through the years, and has led to the appointment of Doctors, Nurses, Dressers, Educationists, Technical Experts, Carpenters, besides Ministers, Missionary Sisters, Catechists and Teachers.

The War came to Munda. A Japanese Airfield was made there, later greatly enlarged by the Americans. In 1944, at the very height of the usefulness of the Munda Field, the Methodist Pioneer Missionary returned. He left the bomber where the steps leading to his house had been. He was taken by jeep up the hill to the site of his old home, then being used as a signalling station for the planes. He looked out over a very busy but a very bare field, the largest Airfield at that time in the Southern Hemisphere. Gone were the shady avenues of lime trees. Gone was the forest of coconut palms. Gone were the cattle quietly browsing on the flat. Gone were all the buildings of the former Station, the material witnesses to his life-work. The neighbourhood was a busy hive sheltering 40,000 men engaged in the industry of destruction, where he had taught the principles of life. For a few moments the American Officers thoughtfully left him to his reverie. Then one sympathetically said, 'It must be a sad day for you Mr. Goldie to see the work of over forty years wiped out as it now is.' The reply came, 'There are some things that even War cannot wipe out. The schools, college, hospitals, church buildings have been destroyed, but the living Church is still here and has stood the test of War throughout my Mission District.' Many illustrations could be given of the truth of this statement, but Sam Rove's words at one of the Farewell Services seem to me to be very fitting. They were something like this:

When the Missionaries landed at Nusa Songa I was only a boy and went with older men. When we came near I was afraid of these newcomers and peeped cautiously over the side of the canoe. Later I came to trust them and went to school. Then I went to be a Policeman at Tulagi. After that I felt a call to service for God and my people, and after a further period training to be a teacher, I went to help first at Rendova and then on Choiseul. A short time before I left Choiseul last year, I was asked to visit the village of Sarelata on the slopes of Mount Maitabi, the only village left on Choiseul not linked up with the Christian Church. The people there asked me to visit all their sacred places and pacify or cast out the evil spirits there. This was the last heathen village I know of in the Western Solomons.

In the working lifetime of one man Christianity has been brought to the Western Solomons and received

by every village community there, and the Christian Faith sustained the people through the worst trial a people can face; that of invasion by an alien foe.

One intelligent, courageous European young man of war experience, in conversation stated, "Beer is the basis of the Social Life of the Islands." In the change-over now taking place, we of the Methodist Mission, and I am sure all other Christian Missions will support us, declare that the only foundation for a society of people in which the greatest good for the greatest number is to be obtained, is that upon which our Pioneer Leaders have built. They have based their teaching and conduct on the Bible, and have demonstrated their conviction that the Good News of God brought to us by Jesus Christ is for all people, at all times, and must govern every department of our lives.

We of the West bid Godspeed to our Pioneer Leader who is to see through the Press a new and enlarged Roviana-English Dictionary with a short Grammar of the Roviana Language, a complete translation of the New Testament, and a new and enlarged Hymnbook.

We know that Father Boch and Rev. J. F. Goldie carry with them the good wishes of all who have known them, as they retire from the scene of their life's labours.



Rev. J. F. Goldie and Roviana Chiefs in early days of the Mission.

(Continued from page 3).

remained unshaken. As soon as Isaac realised that the child was no longer with us he called for prayer and himself prayed, for all that he could barely speak. 'O God, You have taken again to Yourself the gift which you sent us. It is not our will, but if it is Yours, then still we can say, 'Hallelujah' and 'Hosanna' (translated). Then he prayed for me and for his wife and children, asking for us strength and comfort in the time of sorrow. It is only to be expected that Eunice and Isaac have been wonderfully blessed and sustained. The hymn they chose for the burial Lotu a few hours later was, "I'll Praise My Maker while I've Breath." (M.H.B. 428, translated). Such experiences as these serve to restore our faith when it is so easy to become discouraged in the Work and to doubt the depth of the personal experience of our Saviour Christ among this people.

Sunshine and Shadows at Vella Lavella

By SISTER WINIFRED POOLE.

For years I've listened to what I thought was a legend about a wet season, but now I'm living in the midst of it. For the first time in months our tanks are overflowing and the place, fore and aft, is soaked in real wet water. This place resembles nothing so much as the drying room at St. Helen's hospital, Christchurch. Now wouldn't you expect a little co-operation at a time like this? But no, three babes arrived with the deluge, and five more are likely to happen any time or sooner. There are, forsooth, some compensations, for the kitchen stove has grown a drying rack. Then a couple of days ago Manassah balanced a couple of sheets of iron on four sticks, which we politely call a wash-house.

On February 15th we had an official visit from the Resident Commissioner of the B.S.I. Protectorate. There had been a great deal of preparation for his arrival. Isn't it amazing how much work is accomplished when a time limit is set? The hospital dressers went to work with a will and did their utmost to make a silk purse out of a sow's ear. His Honor expressed his expectation that we would have 'gotten a bit forrader' with



Cargo from the "Rawhiti" for rebuilding the Mission Stations, etc.

the building programme, but perhaps next time he comes there will be more to show him. He seemed quite appreciative of the Mission work as a whole. I was delighted that Ozama was included in the official tour and so were my dear leper people. Special praise was given them for the neatness and cleanliness of their small island home.

The Ozama family continues well and happy. Last Tuesday another man was admitted, making a total now of 15 patients and 13 immediate contacts on the wee 5 acre island. Early in February my good friend, Eroni, of Choiseul, arrived at Ozama, leaving behind his life and three fine boys. Eroni is one of the finest men I know—one who lives out his Christian experience to the full. It was he who voluntarily showed me a skin lesion which proved to be leprosy. He knew that it would mean perhaps years of separation from his loved ones, but the hope of his complete recovery outweighed for him any other disadvantage. The skin lesion was not in a visible area, so I need not have known of it for years to come. You may well imagine

how I appreciated Eroni's thought for his family. Others are not so thoughtful nor enlightened, for the Ozama folk name several on Choiseul who paint over their skin patches or go bush when Mission or Government personnel are in the area. They will become convinced of their folly only with health education and the deepening of their experience of our Saviour Christ. Please God the evolution doesn't involve too many innocent lives.

This is a funny place. Not long since I was examining the maternity ward cots with an eye to replacement. One, made in haste from a dried milk case still bears the timely warning, "Stow Away from Boilers and Engines." Then look you at the notice leading to the Outpatients' Dept. of hospital, to wit, "Galley Crew Only," no doubt another U.S. Army heirloom, but one that I couldn't bear to remove. The hospital tank flaunts the inscription, "Scram! Don't Spill!" Now it might be a good idea to copy the advice onto another of the cots, or better still, directly onto the babe! Every Saturday morning all the students line up at hospital for quinine and Epsom Salts, the latter being made up in a solution. Upon a certain Saturday I met Elisha coming away from Out Patients just a bit too early. Being by nature suspicious and real nasty, I needs must enquire, "Here, have you had your salts?" to which came the prompt reply, "Yes, Sister, six drums" (6 drachms). Now every last little drum here is of the 44 gallon variety, so Elisha is nowt if not a hero. My suspicions, however, were not unfounded, for there was the Epsom Salts bottle nestling happily amid the undisturbed dust on the shelf. Elisha by that time was conveniently out of earshot, rogue that he is! Just this morning I was presented with a piece of decidedly 'off white' heavy material measuring 23 x 18 inches, from which, if you'll believe it, I've been asked to make a baptismal dress for the morrow. Merciful goodness, what shall I do with the 12 basketsful that remain? Now this dress is for one Mollie Skillen, a whole three weeks' old, so clearly something must happen. A few minutes ago I ransacked the bag of special pieces culled from the boxes of old linen—Auxiliary women please note. So to-morrow Mollie will lord it over the rest of the kids in a frock made from the back of an unsuspecting Christian shirt.

Be that as it may, we have our grave times as well as gay. A few weeks ago we had a very sad experience. A lovely little eight month old girl was brought in unconscious with cerebral malaria. For days and nights we fought for her life, praying the while that if it were possible, Joyce might be restored. The parents, Isaac and Eunice, asked for special prayer at morning and evening Lotu and themselves prayed without ceasing. What a joy it was to witness their faith! Their loving care for the little one was a revelation to me. Years ago Eunice had been trained by Sister Ethel McMillan at Choiseul and her skilful handling of Joyce compared most favourably with the most Plunket minded of mothers. I made an unsuccessful attempt to relieve the cerebral pressure by lumbar puncture but in spite of everything humanly possible, our little Joyce died six days after admission to hospital. Then was the time of testing. How would the parents react? All through they had been so confident in the efficacy of prayer. But I need not have feared, for their confidence in the absolute love and goodness of their Heavenly Father

(Continued bottom page 2).

Professor John C. Bennett's Conferences on Christianity and Communism

Extracts from the International Missionary Council Interim Report on its Programme of Immediate Action.

At the request of the I.M.C. and with the approval of the President and Directors of Union Theological Seminary Dr. Bennett agreed to take time from his academic year to help meet a strongly felt need in Asia. This need was crystallized in July, 1950, at Whitby when, at the insistence of the younger churches, the I.M.C. projected its "Summons to Immediate Action." That document sets forth three major antagonistic pressures confronting Evangelical Christianity which demand a united strategy: Communism, syncretism, and political Roman Catholicism. The Bennett consultations represented the Council's first step to deal immediately and helpfully with Communism.

In his consultations Dr. Bennett sought to attain five ends. First, to expound the nature of Communism in theory and practice and to point out what has emerged in those countries where Communism has had opportunity to develop. Second, to draw forth from those present a full picture of Communism as it exists in their area. Third, to consider the Christian answer to Communism on the level of faith, theology and apologetics. Fourth, to point out the responsibility of the Christian for encouraging the social revolution and for finding an alternative to Communism through which to work. Fifth, to have the conference produce a report looking toward the next steps that could be taken in that area by the Christian groups. In seeking to gain a full perspective, Dr. Bennett was also able to interview government officials, editors, and others with keen insight into the life of their nation.

Nearly everywhere Dr. Bennett found external conditions that make for Communism. The three glaring evils apparent on every hand are "poverty, landlordism, and corruption." Of the three, Dr. Bennett judges corruption to be the most vicious in that it paralyzes government beyond the possibility of any progressive change. It is in the social revolution against these crushing forces that Dr. Bennett agrees the Christian must take part. Yet it is precisely at this point that he discovered so much fatalism about the inevitability of Communism's conquest, for the vast majority of Christians with whom he spoke could see no alternative social or political instrument equal to the task. Along with this, Dr. Bennett discovered, especially in India, a tendency to believe the best about Chinese Communism and to view it optimistically. Despite Communism's pressures and the widespread acceptance of its inevitability, Dr. Bennett found that it had been accorded almost no thorough systematic thinking. Perhaps as a corollary of this he found no printed materials dealing with Communism. Dr. Bennett found that the Christians with whom he met in Thailand could not conceive of a Christian becoming a Communist. By way of contrast, some Christian in India have become Communists, some Christians in India have become Communism to return to Christianity.

These brief observations raise three immediately important issues for the missionary movement:

1. The lack of Christian literature designed to aid the pastor and layman in understanding Communism and the Christian response to it and to the conditions which foster it.

2. The inadequacy of theological training in Asia which fails to provide young ministers with the intellectual and spiritual understanding adequate to cope with Communism's challenge.
3. The inadequacy of missionary training which fails to give the young missionary a full understanding of Communism's nature and of the social milieu in which it makes so powerful an appeal to those among whom he plans to serve.

Let us examine these points in order:

First, Adequate Christian Literature.—Through the Immediate Action Programme the IMC has been seeking to discover what has been written from out of the life of the younger churches as they confront the problems raised by Communism. In three months' time only the admirable little study book, "**Communism and Christianity**," by J. F. Butler and Chrandran Devanesan, has come to light. Dr. Bennett found nothing else in any of the countries he visited, although he was told of one pamphlet in Telegu on Communism. The available facts indicate that virtually nothing has been and nothing is being produced in Communism by the younger churches for the benefit of their members.

Second, Theological Education.—Dr. Bennett's observations raise another urgent question. Are the theological colleges (not only of Asia but also of Africa and Latin America) preparing their students for the actual situation in which they must proclaim the Christian message? Or are these students being trained only to face questions that, if asked at all, will be regarded as of secondary importance in the immediate struggle to avert starvation and to keep life going? Are these men being realistically trained to relate their message to the questions Asia's "common man" is asking? Western theological colleges and seminaries have long been criticised for their nearly exclusive concern to provide background only in the history and content of the faith with some methodology of preaching. They give almost no attention to making the eternal and unchanging gospel relevant and meaningful within the environment where it is to be received. If the criticism applies in the West, does it not apply even more in the areas of the younger churches where theological training so often reproduces that of the older churches?

Third, Missionary Preparation.—A similar situation occurs in the preparation of missionaries, for their training rests largely with the theological seminaries. Are they being equipped to deal intelligently with the real problems of the peoples among whom they will serve? Are they being given any real understanding (not a three-hour lecture before sailing) of Communism? Regretfully, we must report that the answer, almost without exception, is that they are not. The missionary preparation committees of the national missionary councils should give immediate, serious attention to this problem.

Dr. Bennett's conferences give every indication of having been eminently worthwhile in stimulating thought and action. It now becomes the responsibility of the National Christian Councils to conserve the results obtained and to advance plans in keeping with what these conferences have revealed.

FAREWELL!

REPORT OF THE FAREWELL SERVICES FOR REV. J. F. GOLDIE AT ROVIANA.

By REV. F. H. WOODFIELD.



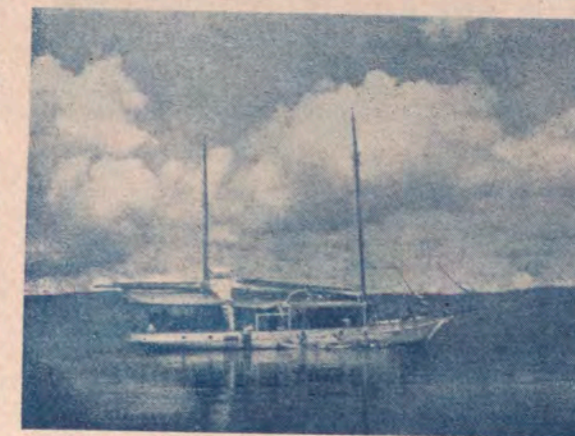
Recent snap of Nusa Songa—where the Western Solomons pioneers first landed in 1902.

Since the Superintendent of the Bougainville and Buka Circuit had cause to be at Roviana it was decided that the Official Farewell for the Rev. J. F. Goldie would be held on Sunday, 11th March. Accordingly word was sent round all the villages and the 'Malakuna' despatched to Bilua to bring the Rev. and Mrs. Silvester. The weather was kind to us and refrained from either drowning or cooking us, either of which it is quite capable of attempting at a moment's notice. Somewhere in the vicinity of two thousand native people gathered from the surrounding district and had longer notice been given doubtless there would have been more from further afield. Our school building which is being used as a temporary church could not possibly hold them all and I feared for the floor as so many crowded in and for the roof when they started to sing. An order of service made out for both morning and afternoon services gave opportunity for the main people to express their appreciation, as well as mere words can, of the lifetime of service of one who having tirelessly spent himself in their service was now seeking a well earned rest. As speaker after speaker told of past days and realised that one they respected, knew and loved was going from them, emotions were controlled with difficulty and all felt the importance of the occasion. To report these speeches is beyond the scope of this report; suffice it to say that all expressed their heartfelt appreciation of the sterling work of the 'Father of the Mission' and foresaw that the Mission has a bright future as we continue to build on the foundation so well and truly laid. So with well chosen words and songs of

praise and thanksgiving there was carried to a close a day that will long be remembered in the lives of many hundreds of people whose lives Mr. Goldie has influenced and shaped over 49 years of ministry amongst them.

The days flew past, packed full with many duties. On Good Friday morning Mr. Goldie took his last service at Kokeqolo preaching to a good crowd gathered for Easter. He then sailed for Bilua where farewell services had been arranged for him by the Vella Lavella circuit. Then on Thursday 29th at the instance of the local leaders the class meeting was put forward a week and Mr. Goldie came over and presided over his class for the last time.

On Friday, 30th March, a huge crowd assembled at Kaliverai and it was almost necessary to appoint a harbourmaster to control the shipping as the number of canoes surrounding the 'Roviana' and plying from the shore to the island was too numerous to count. The Doctor came round in the 'Cicely II' and the rest of the mission staff in the 'Vecta'. After a few final instructions to his successor, Mr. Goldie left his house on Kaliverai and after shaking hands with many people whose faces have long been familiar to him boarded the 'Roviana' and up came the anchor and they were under way. We waved till we could wave no longer and the last view I got between the coconuts and over fuzzy heads was of the Rev. J. F. Goldie sailing out on the 'Roviana' accompanied by the Rev. J. R. Metcalfe and escorted by 'Cicely II', as far as the Munda Bar, bound for Honiara where he boarded the 'Morinda' for Australia and rest from a lifetime of labour well done.



The "Roviana."

Papua-New Guinea Highlands Survey

EXTRACTS FROM A REPORT TO THE AUSTRALIAN BOARD.

By Rev. E. A. Clarke, L.Th., Leader of the Party.

Last General Conference gave direction to our Church to advance by occupying a new area in the Highlands of New Guinea.

Our commission was, "That we should seek on the mainland of New Guinea an area where our Church would not interfere with the established work of existing missions or occupy areas at present unevangelised, but which are the natural fields of expansion of such Missions. We should seek any untouched population where Methodism could exercise her evangelical and social ministry for years to come." We were given wide powers and a heavy responsibility of seeking to advance the Kingdom of God through the medium of the Methodist Church.

It was not till well into this century that it was discovered that behind the mountain barriers there existed tremendous valleys carrying a large population of native peoples. About 70 miles west of Lae is the Garaka Valley, about 50 miles long and 30 miles wide. The Kirigomn Range, with Mt. Kirigomn 13,000 feet, divides this from the Wahgi Valley further West. The Wahgi Valley is 70 miles long and 20 miles wide. Further West still are the smaller Baiver and Sau and Gai Valleys, which connect with the mountain ranges running to the Dutch border. Between the limestone barrier of the South and Hagen and Kubor Ranges in the centre lie other long and narrow valleys discovered by Jack Hides just after 1930.

No census has ever been taken of these people. His Honour the Administrator informed me that it is estimated that there is a population of from six hundred thousand to a million people in the Highlands.



Pioneering the Mountains.

Those of us who are used to the humid atmosphere of sea level enter a new world when we cross the mountain ranges. The climate is controlled by the rarified atmosphere of the higher altitudes. The floors of the valleys lie at a height of from five to six thousand feet and are surrounded by ranges from five to eight thousand feet higher. At night the temperatures fall to between 55 and 50 degrees, necessitating three or four blankets. Day-time temperatures rise to between 80 and 90 degrees in the shade. Hail-storms are common and one of the early missionaries of the Lutheran Society reported the presence of snow on Mt. Giluwe.

Most mornings the mists lie in the valleys, but these are gradually dispelled by the rising temperatures of the day. There are definite wet and dry seasons. During the South-East season the rain is carried by the trade winds over the ranges to the Papuan lowlands. But the calm of the North-West season from November to April brings between 100 to 200 inches of rain to these areas.

The valleys are very fertile, as they must be to carry the large populations they do. In one native garden within three miles of the Ogelbeng Lutheran Mission Station near the Mt. Hagen Sub-station we saw sweet potatoes, sugar-cane, bananas, pineapples, maize, tomatoes, lettuce, cabbages, peas, beans, and peanuts. During the month we were given hospitality by Rev. H. Strauss of Ogelbeng we ate little else but locally grown vegetables. Mr. Dan Leahy's farm at Kuta near Mt. Hagen shows what can be done. Mr. Leahy has pedigree cattle, sheep, pigs and poultry, and for them has developed pastures with new grasses and clovers. He has tea and coffee and vegetables growing and is practically self-supporting, except for flour, sugar and other special foods. The Government is experimenting with stock, tea, coffee, corn and vegetables. It is hoped that in these highlands sufficient tea and coffee may later be grown to make Australia independent of other countries for these tropical commodities.

There is one great drawback to the fertility of this land. The intensive cultivation of the natives in these valleys has denuded the country of its natural forests, and they have become grasslands and without natural humus. Every year natives, either carelessly or when hunting bandicoots or rats, set fire to large trees and so kill any growth of trees. Many a night we saw the glow of bushfires in the distance. Re-forestation is a pressing need.

Communications from the coast are most difficult. From Madang to Hagen is about 100 miles, and with a carrier line would take from two to three weeks. Walking means mountain climbing over steep ridges and descending precipitous valleys. Recently Patrol Officer Lindsay descended one ridge from ten thousand feet at the peak of the Bismark range to the floor of the Jimmi Valley seven thousand feet lower. In September of this year the Assistant District Officer, Lake Lutubu, took five days to travel twenty air miles on the slopes of Mt. Giluwe. Rivers have to be crossed either by wading or by walking the narrow logs laid by natives from bank to bank, or by suspension bridges, some of which may be up to seventy yards long.

To overcome the difficulty of transport, commerce instituted and has maintained an aerial service. Douglas, Dragon, Auster and Norseman planes are a common sight on the Highland strips. Just how many strips there are in this area I do not know, but my chart records twenty of them, and others are under construction. The story of the development of aerial transport is one of triumph over difficulties and of the skill and courage of pilots and mechanics. I was far from confident in my first aeroplane ride through the mists of the Kirigomn Ranges and over the Wahgi Valley. But use brings confidence. However, such transport is expensive and freight will cost our mission up to one shilling per pound for everything taken from the coast to our site south of Mt. Giluwe.

The natives of the valleys are thought to be the direct descendents of the original inhabitants, isolated from the influence of immigrations that have altered the social organisation of the coastal people. They are a virile type of more than average physique. They have a belief in supernatural spirits, many of whom are thought to be helpful. Life does not end with death, and a spirit house is built as a habitation for the spirit of the dead. Sorcery, both white and black, is practised. Intertribal warfare is always a possibility and every male native carries his spear or bow and arrows in his left hand, and either in his right hand or in his belt his axe.

One way in which they differ from the Melanesian people is they do not live in large villages. They live in small hamlets over which an elder resides. This rank is not hereditary. As a native begins to gather influence and wealth (shells), he establishes a home for himself, and as his power grows other natives seek his patronage and care. The influence of certain men through force of personality and wealth becomes widespread. Polygamy is practised by the wealthy.

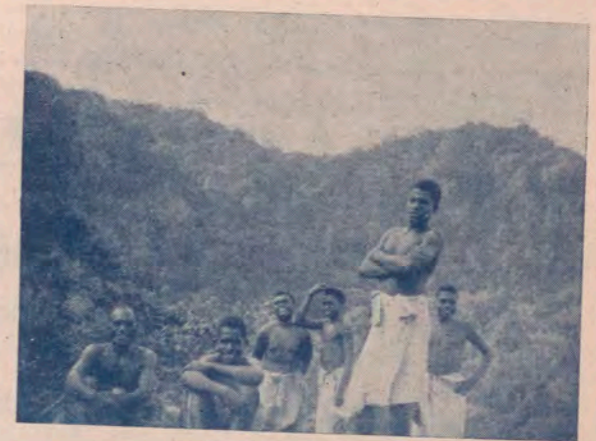
Their homes are built of the material available. Timber is scarce in this grass country and the houses are small and round, similar in appearance to the African kraal. They are thatched with grass and the walls are made from plaited strips of the stems or stalks of the cane grass. This is also laid on the floors, and the houses are warmed by fires.

The natives are practically naked. The men wear a bark belt around their waist and from this hangs a fold of net. The women wear a short skirt. Both nets and skirts are made by the women from the fibre of the pandanus tree. Warmth is obtained from pig fat rubbed into the body, and it is this that often makes the people dirty and repulsive.

Before we commenced the survey, communications had indicated that we might find a sphere for Methodism, South of the Hagen Range and across the Papuan Border. Here there are the valleys that lie between the Hagen Range and the Limestone Barrier. Some might call it luck; I don't believe it was the result of careful planning, it was the guidance of God that our survey party arrived in the Highlands at the time when the Administration was considering the possibility of establishing a district station in this area. Sufficient flat land had been discovered for an air-strip at the junction of the Mendi and Menken Rivers, 18 miles south-west of the peak of Mt. Giluwe and at a height of just over 5,000 feet. The strip has already been levelled and has been passed by the Department of Civil Aviation for use. Planes have landed on it and the strip visited by Administration Officers and Rev. G. Young.

Negotiations have been concluded with the Administration with the result that permission has been granted for our inauguration party to work under the protection and guidance, as far as locality and patrol arrangements are concerned, of the Administration Officers. Because of the possibility of shortage of food, and because the natives are uncontrolled and because incidents of attack by natives on Europeans become of United Nations importance, for six months at least limits have been set upon the number of our inauguration party and upon their freedom of movement. But the Assistant District Officer and Mr. Young have selected a site for our station and when the Administration party moves into the air-strip our Mission will accompany them and Methodism will have started a new venture.

What of the area and the people? Little can be said of this because the area is unknown except for the work of two Government patrols. The country is very rough and mountainous and consists of steep valleys and ridges running south-east from the Papuan Border. Through these valleys run some of the tributaries of



Crossing the Ranges.

the Purari River. There is an estimated population of 100,000 people completely untouched by any influence but those that have been handed down from their forefathers. They are thought to be of the same non-Melanesian type as those of the Wahgi Valley. Food seems to be plentiful and patrols had no difficulty in buying sufficient for their needs, even though their patrol coincided with the end of the dry season. The staple diet still seems to be sweet potatoes, but patrol reports indicate that both yams and taro are grown in the area. It was through these areas and among these people that Jack Hides had practically to fight his way in the patrol that he has described in "Papuan Wonderland." He says that he considers them to be the finest warriors in Papua. Among these people the present Director of District Services, Mr. Ivan Champion, had to use the rifle for the only time in his career in his contacts with uncontrolled peoples. He describes them as particularly treacherous.

Our commission was to find an area with sufficient population where Methodism might exercise her evangelical and social ministry. I believe that in the Papuan Highlands we have found such an area. Here there are at least 100,000 people to whom we shall take the message of Christ and its implications. It is a situation in line with the Methodist tradition on Tonga, Fiji, New Britain and Papua. For Australian Methodism, this is the greatest missionary opportunity of the present century.

To us has been given the opportunity to co-operate with the Administration to enter this area in time to lay the foundations for the future Christian experience and well-being of the people. No other Protestant Society is ready to take up the task, and the great missionary pioneers, the London Missionary Society and the Lutheran Society, welcome our entry into this work. It will cost our Church much sacrifice in service and money, but I believe our people of Australia and of the Islands of the Pacific will accept the challenge and advance with Christ to this, one of the last of the unexplored and unevangelised areas of our Australian Commonwealth.

GOLDEN JUBILEE ::**1902****SOMON ISLANDS DISTRICT****1952****WORK AND PRAY FOR JUBILEE YEAR!**

The Native Church counts on your generous help to make 1952 a memorable year.

The Programme for Advance in Jubilee Year will depend substantially for success on the Home Church response in 1951.

Let us demonstrate by sacrificial giving and constant prayer that the Spirit of the Pioneers is still alive!



Early days at Kokengolo, Roviana—the first College Band.



The first mission house at Senga, Choiseul—occupied by the Rev. V. leC. and Mrs. Binet.

It is unthinkable that the Missionary Soul of Methodism should wane. No station now occupied must be left vacant. No genuine opportunity for expansion should be missed by reason of inertia. I have faith to believe that the tide is rising and will verily become a surging flood of the love-spirit sweeping heathenism before it. Is this to be in our day? It depends upon ourselves. God is willing.

—Dr. H. Ranston, M.A. (then President of the Conference) in the Semi-Jubilee number of the "Open Door," 1927.

IT IS STILL UNTHINKABLE THAT THE MISSIONARY SOUL OF METHODISM SHOULD WANE.—Editor.

Educational Work on Bougainville

By the REV. GEO. G. CARTER, M.A., Dip.Ed.

It has been in my mind for some time that I ought to put down for your benefit a little about the educational work here. It is complex for I am something of a 'Pooh-Pah' combining many offices in one person. However, let's see what it is all about! First of all, I am Principal of the institution known officially as KOAU METHODIST COLLEGE. This has several different sections. There is the Agricultural School at Toburuai, about three miles away from Koau, which is in charge of Ovini Baledaveta, our Fijian Agriculture Instructor. He has about 25 students who have ordinary classroom work in the usual school subjects for about 2 hours each day and then have specialised work in their particular subject. They have a farm of about 160 acres, not all of which is yet in production. Most of the



New Church-School at Hoataraha where Simon Riqamu has opened up new work and established a consolidated school.

work is the growing of food crops and the care of poultry and pigs. Ovini is a competent man in his own sphere and he has the assistance of a teacher and a teacher training student with the school work.

Then at Koau itself there are two small groups who perhaps should be said to be based on Koau rather than actually there, for they are away quite a bit—namely the carpenters and the mechanics. Under the care of Mr. Yearbury and Mr. Palmer they are like apprentices in New Zealand in that they work as they learn and learn by doing, though they also have classroom work in their own subject. The remainder are divided into 'school' and 'College' for convenience, though the latter name covers the lot. The school is quite small at the present time, and apart from giving education to the local village children and the children of students, is really a combination of a 'normal' school for the teaching practise of the College students and a preparatory school for entrance to College. Then lastly, and most important, there is the section where our pastor-teachers are trained.

While the last is my most particular concern, all the others have to be looked after and supervised as they are all related. It is a big task, the administration alone being quite a big job, and I am very pleased to have the assistance of Sister Pamela who has been with

us now for nearly six weeks. As she gets to know the necessary mixture of languages and the running of the work she will be able to take an increasing amount of the burden off my shoulders.

This year there are 80 College boys—that is the teacher-pastor trainees. They are not only the biggest but the most promising group I have had so far. They are drawn mostly from the schools of the three Mission stations in the Circuit (Koau, Skotoan and Kekesu), but some come direct from the bush from native staffed Higher Village Schools. They come to me with a very great variety of attainment—for the first essential is not scholastic achievement but character—from a great variety of surroundings; and they are in themselves different in age and ability. Though they are all called 'boys' after the fashion of the place, their ages range from about 38 down to 15, and their ability varies from an estimated intelligence Quotient of 60 to about 125. All this is interesting enough but adds to the difficulty of organisation. We have found from experience, for example, that it is no use lumping older students with younger ones—it is bad for both groups—and then, too, we must try and achieve a balance in the various classes between the boys from the various areas. If there are a big number of boys from some of the more sophisticated and dominating areas, they tend to have a bad effect on the others—and they themselves tend to suffer from cliquiness and swelled heads. This inter-area rivalry is very important—for it is less than a generation in most cases since it was unsafe for a native to venture into a strange area—he might pay the price for such temerity with his head. We do our best to break it down and to encourage friendliness between the boys from different places but one has to proceed cautiously.

The senior students are in their second year here. There are 28 of them and apart from four or five who will go and train as native medical dressers before going out as teacher-dressers, most of them will graduate at the end of this year and be appointed to villages. A few will go to villages where they will be one of two or more teachers, but most will be on their own. Some of them—perhaps most of them—will be sent to villages where their own language is not understood and where they will have to learn a new one before they can do much. There are about 45,000 people in Bougainville and Buka and a language group of 4,500 like Siwai is unusually large.

No one knows how many languages and dialects there are, but we have had up to 16 on the station at one time. At the moment I think we run to a mere dozen or so! That is another one of our problems, for though Melanesian Pidgin is widely used and understood, not by any means all of our students understand it when they come to the Station. They pick it up, but it is so limited that we have to teach them English before we can hope to get much in the way of abstract ideas across—and even then it is nearly impossible with some of them. For that reason, among others, the medium of instruction in Senior College is English and all the juniors are taught it.

The 52 Juniors comprise a small group of lapuns (old men)—that is men over 25—and a few of very limited intellectual ability who have been drawn from the more primitive areas and are picked on character alone; a group between an estimated 18-25 years of

age who will do a two-year minimum course and another between 15-17 who will do a minimum of three years. Ultimately we plan that all students will do three years but that is something for the future. The old men and the slow ones do a year with concentration on practical aspects of the work—they are taught to teach by doing it—and sufficiently equipped to meet the needs of village schools. All the others do courses in the theory of method, very elementary child psychology, homiletics theology, Bible knowledge, etc. They get as much practising work in all departments as we can give them.

We are severely handicapped by the fact that our native teachers are not of a sufficiently high standard themselves to be of real value as a staff. Most of them have had no training in English and little in method. In addition they are not able to carry out anything that is not explained in detail and fed to them in little pieces. And of course all natives have a very vague idea of doing what they are told. They are good lads but their limitations make a lot of work for those who have to supervise and direct their efforts—especially when you want a job done thoroughly and in a particular way as one does with teacher-training.

Although the Teacher Training is the most important part of my work, the items I have listed above are only a part. In addition I have the official title of Education Liaison Officer which means that I maintain contact with the Government Department of Education and make the ponderous quarterly returns that they



Simon Riqamu's house at Hoataraha—a masterpiece of native work.

require, and I supervise the whole of the educational work of this circuit—though transport difficulties and pressure of other work make this rather a remote control business. There are text-books to be produced in many dialects and lots of other jobs that creep in as extensions of the work.

A War-time Story of Mono Island

(N.Z. METHODIST MISSION STATION).

An American plane was shot down by the Japanese near Mono Island. Shortly after landing on the island the crew of the plane were met by a group of native islanders with black skins, and the white men did not know what to expect. These airmen looked at each other and decided they may as well die at the hands of these heathen natives as fall into the hands of the



Timothy Piani conducting his choir in the Mono Memorial Church.

Japanese! The leader stopped as he drew near. They had no weapons. Then the leader came up and handed one of the airmen a Bible, and then they gave them food and drink. For 87 days these natives, once head-hunters, cared for the airmen, gave them shelter in caves, and food to eat. Every night a group of natives gathered with the airmen, and took turns reading the Bible and singing hymns. They sang quietly, old hymns to familiar tunes. The presence of the air crew was known to more than 200 natives, but the Japanese patrols never found out. The natives made rafts and one night floated the airmen out to sea where they were picked up by a 'Black-cat' navy plane, and taken to hospital at an American Base.

Later from a hospital cot, one of the rescued men said: "You can tell the world that I am now a devout Christian. That black man, that islander, gave us the Bible. And I am speaking for my buddies as well."

—From the "Baptist News."

MISSIONARY TEACHERS.

Wanted Women teachers for Mission Schools in Fiji and Tonga. Vacancies occur on the staffs of some outstanding Methodist Girls' Schools in both Fiji and Tonga. Here is a splendid opportunity to serve the Pacific peoples in the day of their expanding life and critical future.

Applicants please apply to the General Secretary, Methodist Overseas Missions, 139 Castlereagh Street, Sydney.

The Churches Fight for Peace

PREPARED BY THE REV. R. D. REES, M.A.

What is Peace?

We all long for peace, but how are we to get it? And what is peace?

Last November the World Peace Congress was to meet in Sheffield but moved to Warsaw. What happened at Warsaw only strengthened the conviction that there are fundamental differences of meaning and purpose between us in the Churches and those who promoted this Congress and the British peace petition.

The very word "peace" has acquired a different meaning. If you ask someone to come to a meeting on peace, he wants to know if it may mean a Cominform peace to carry on the cold war, or some sort of appeasement, peace at any price, involving the sacrifice of justice, freedom and truth.

What do Christians mean by peace? Have we a distinctive approach to international affairs? This winter, in a number of places in the provinces, the Churches are joining together to say their own word in their own way. There is to be a big meeting in the Central Hall, Westminster, on March 1st, under the title "Is it Peace? A Christian Answer." We have to proclaim vigorously, not only the hatred of Christians for war, but their positive programme for attacking the causes of conflict between the nations. It is a chance also to declare our deep convictions about God and the nature of man. What we believe will determine the way we treat one another.

The Functions of the Church.

Some people tell us the Churches should concentrate on preaching the Gospel and leave politics to the statesmen. But who are the Churches? Archbishops, Moderators and Presidents, or all of us who are members? It should be the function of the Church at least to inspire statesmen and all good citizens, its members, to do their duty as peacemakers. This means that international issues must be discussed within the Church. If "politics" is concerned with the way men live together, here is a human issue which the Church dare not ignore.

But we can go farther. Our Methodist Church has a Department of Christian Citizenship which deals with international questions and takes joint action with other Churches, through the British Council of Churches, as will be explained below.

On the other hand, the Churches are not like the Communists, who are a political party which seeks to capture power and then uses all the resources of the State to enforce its will quite ruthlessly. Our Churches cannot do that.

Indirect Action for Peace.

The great missionary work of the Churches has been laying the foundations of peace. David Livingstone opened up the dark continent of Africa to put an end to tribal warfare and slavery. Through the work of his successors God raised up men like Dr. Aggrey and institutions like Achimota. So it has been in other lands, where the younger Churches are now producing leaders for the life of the nation.

Across international boundaries there is a far-reaching network of friendships between men and women in seventy nations. This is the world-wide Christian Church, the Body of Christ, the new People of God. It is the great new fact of our era. The World Council

of Churches and the ecumenical movement is forging an instrument that God may use for His purposes of peace among the nations. Can more direct action be taken by the Churches?

International Commission of the Churches.

At Amsterdam, in 1948, the World Council of Churches and the International Missionary Council took formal action and set up a joint Commission on International Affairs. It is ably led. As one of the non-governmental organisations it has consultative status at the United Nations and is in a position to represent the concerns of the Churches on important issues. In this country the British Council of Churches has an International Department, which works in close association with the Commission on one side and with the British Churches on the other. Therefore, no person, no congregation or circuit need be alone in this fight for peace. We are together now, and can act together.

Meeting Immediate Difficulties.

Why does the Church not stop wars? But how do you stop a war? What kind of action does the man in the street expect the Church to take? Actually, much is being done that will be news to the man in the street and to the man in the pew.

This Commission of the Churches not only made a statement on Korea last July, it suggested the regular use of U.N. Commissions to give unbiased judgments of fact in all future situations of danger to peace. Earlier in the year, after the hydrogen bomb announcement, an appeal was issued urging the governments to enter into negotiations once again for the control of atomic energy.

Other urgent questions have been dealt with by the Commission, including Palestine and Jerusalem, refugees and stateless persons, Greek children, South-West Africa, human rights in Bulgaria, Hungary and Rumania, the war in Indonesia and the tensions in Europe.

Removing Causes of Conflict.

The best way to stop wars is to go farther back, to their causes. Steady work is being undertaken, for instance, to relieve the East-West tensions in Europe, to contribute to the spiritual unity of Europe, to promote human rights and religious freedom and to improve race relations.

Further description of such activities is given in the pamphlet, "Is it Peace?" (see below).

What Can We Do?

Each group must work out practical steps. Effective action in international affairs can be taken by our leaders only if they know they are upheld by the support and prayers of a widespread body of informed Christians. Therefore—

- Read and study some particular situation.
- Public meetings help to express the Christian conscience. Ask the Local Council of Churches if they will arrange one.
- If there are overseas students and workers in your area, can you help to find friendly lodgings and offers of hospitality?
- In private prayer and public worship, let us constantly remember the leaders of the nations and of the World Council of Churches.

Books to Read.

"Is it Peace? A Christian Answer." British Council of Churches. 6d. —"The Kingdom Overseas."

Vella Lavella Farewells Mr. Goldie at Eastertide

By SISTER JOYCE McDONALD

We had a lovely time of fellowship here during Easter. As you have probably heard, Mr. Goldie was with us during that week-end on his farewell visit to Vella Lavella. He did not arrive until the Saturday afternoon. On Friday morning we had the usual Good Friday Service at 9.30. There were a large number of people in from the various villages around this circuit and it was good to see the people again. I do love these times of big gatherings. One of our babes who returned to her village just before Christmas was in. It was lovely to see our little Elizabeth again, although at first she was a little shy of us, but it was not long before she was smiling and becoming friendly again.

After the Friday morning service Mr. and Mrs. Silvester and Sister Winifred went over to Ozama to hold a service with the lepers. The family there is growing in number. They are a happy group of people, despite their disease, and the fact that they are shut off from contact with others.

After our 7 a.m. Lotu on the Sunday morning we white staff with the native leaders and teachers and any others who wished, met together for a Communion Service. To me, this was the loveliest part of our Easter gatherings. There was a lovely spirit in the service, and it was a thrill to meet together as one around the Lord's Table and remember His death and resurrection in the symbols of His broken body and shed blood. There must have been about 60 odd of us gathered there. It was lovely, too, to sing the hymns in English. I am sure the native leaders will long remember this service with their beloved Mr. Goldie.

The 11 a.m. service was the main farewell to Mr. Goldie. Hymns which he had translated and one of his wife's were chosen. Our two Catechists were the first to speak. It was touching to see these big men struggling to keep back their tears as they spoke of their love and sadness at Mr. Goldie's departure. Following these two, three other leaders spoke. The main thoughts running through each speech were: 1. Joy and thankfulness to Mr. Goldie and the other pioneer missionaries for having brought the Good News and planting the seed of Christianity in these Islands; and that this seed had grown and multiplied. 2. Sadness that their beloved Leader and "Father" was leaving them. How they wished that he would stay with them and die out here among his children who loved him so much. 3. The best way that they could show their love to him and to God was to carry on the work he had started, and to try through God's help to further extend His Kingdom. There was a beautiful atmosphere in the meeting. Mr. Silvester spoke next and then Mr. Goldie spoke his words of farewell. There were tears in not a few eyes as he rose to speak, but the tension was lessened somewhat when Mr. Goldie's ever present humour rose to the surface. The people were cheered too, when he told them that he hopes to return for the Jubilee next year and spend an extended holiday in the various islands.



Silas Lezetuni—
Catechist.



Sisters' Home, Bilua (pre-war), now being re-built.

We white people gathered at the Parsonage that evening for a farewell tea. As it was raining heavily there was no Lotu held that night, but we had a nice time of fellowship together before we said good-bye to Mr. Goldie, who went down to his boat so that he could make an early start the next morning. Monday was a busy day for all, with the teachers in, getting medicines, help for school and seeing Minister about different things. In the afternoon the Quarterly Meeting was held. Sister Winifred and I were pleased to attend and give a short report on our work. It was a very good meeting and continued until 5.30 when they decided to adjourn until after evening Lotu when discussions, etc., continued until 9 p.m. I was thrilled to be able to follow most of what was being said in both Roviana and Bilua, but how tired I was that night! The most pleasing thing about the meeting to my mind, was the desire of the teachers to hold a Prayer Meeting in their villages on the alternate Thursday to the Class Meeting days. It was a grand thing to know that the people realise the need of prayer to gather the strength and power needed in this work.

School has been progressing well this year. Our roll number in Senior School is 60. Fifty odd of the boys live on the Station, and there are seven girls attending from the village. My four teachers have been doing good work, and I trust that this year will show improvement in this section of the work. The majority of the boys are keen. Two study evenings are held each week; and then on Thursday afternoon there is the Teachers' Preparation class, when the work for the following week is prepared, after which we have some sight-singing practice. I am teaching them the changing from Staff Notation to Tonic Solfa, with which they learn their choir pieces, etc. Every Tuesday afternoon one of the teachers comes to translate the Sunday School Lesson into Bilua with me. It is helping me a lot in the understanding of this language.

Every Friday afternoon Marama and I go to a village to take a sewing class with the women and children. I always look forward to these afternoons. It is the only opportunity I have of getting to know the women in the villages and we do have a nice friendly hour together. Sometimes we go by canoe and sometimes

on our bicycles. I love the canoe trips. We have four such classes each month, in four different villages.

I am enjoying a break from school routine just now as it is holiday time and am busy getting extra school work and some personal sewing done. During school days there never seems to be a spare minute in which to get any extra work done. Unfortunately one of my teachers is spending his holiday in hospital. Luke, my head teacher, was struck in his eye by a piece of wood and has had a very sore eye. In fact, Sister Winifred is rather fearful that his sight will be affected. His eye is beginning to heal now, but it will be a few days before we shall know just how much sight will be left. Poor Luke! we have been so sorry for him. He is a grand lad and a faithful worker. I am very fond of his little son who is nearly a year old. He is the loveliest child and most friendly and loving. He has two other nice kiddies and his wife Mary is a great help to him.



Sister Grace McDonald sets out on an errand of mercy aboard "Cicely II."

It was a thrill last month to meet Sisters Lucy and Nancy as they stepped off the plane onto our Air Strip here. I had not met Nancy before. They were here for just over a day before the "Cicely" carried them off to Choiseul. Nancy spent the morning up at school with me. I guess she is settling into life over at Choiseul now. I know she will be very happy in her work there. I just love the work and the people, and am so happy here among them. When the "Cicely" returned from Choiseul it brought Sister Jane back to take up her permanent position here. She has managed to squeeze into Sister Winifred's house and is settling in very well. You can be sure the three of us have lots of happy times together and enjoy each other's fellowship.

An epidemic of Polio. is spreading through the islands just now. We had hoped that we would be able to keep it out of Vella, but word came down the coast yesterday of the sickness of two children in the one family and it certainly sounds as though this wretched disease has reached us here. Sister Winifred and Marama have biked up the coast this morning to see what can be done. Please remember our people in prayer during this difficult time. One feels so helpless in the face of such a thing as this, and we can only pray that it will not spread too much and will soon abate.

"The Greatest Miracle of the Holy Spirit since the Church was Divided."

The Rev. C. Dermott Monahan, of the Diocese of Medak, Church of South India, spoke with enthusiasm of the achievements of that Church, the coming of which he regarded as "the greatest miracle of the Holy Spirit since the Church was divided." He did not believe the world would believe in the Church until it was one.

The Christian Church was taking an increasingly important part in the national life of India. In the East one of the main problems was to find men to take important offices who were incorruptible, and it was therefore not surprising to learn that the Central Government had appointed a Christian as Finance Minister, and others to key positions in the health and educational services. But there was a danger, for the Indian Republic was Hindu in sentiment, and Hinduism was an octopus which tried to swallow every religion it met.

It was against this background of national resurgence that the Church was being built, and it was becoming bold. It was speaking with assurance and confidence.

At the time of the Hyderabad invasion he had announced to both Hindu and Muslim communities that the Church would receive refugees and attend to the wounded without distinction. In the days of crisis which followed five hundred terrified Muslims had streamed into the compound of Medak Cathedral. They had even pleaded that the Christians should go into their zenanas and pacify and encourage their womenfolk—an unheard-of thing. All this had made a profound impression, and when the trouble was over he and his colleagues, walking through the streets, had been warmly greeted and even compelled to go into their homes. They were ready to learn the Gospel as never before. The day of the "Boss" missionary had gone, so had the day of the "Patriarch" missionary, but the day of the "Servant" missionary had not gone.

Mr. Monahan concluded his address with a plea for a continuation of the support of the Home Church, and of its work of leadership in the new India. —"Methodist Recorder."

ACKNOWLEDGMENTS

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Estate W. H. P. Sowden ... 100 0 0
" M. M. Sage 10 0 0
" A. Pollard 5 0 0
" M. E. Brown 25 0 0
" T. W. Jones 250 0 0

Personal and General

REV. JOHN F. GOLDIE.

After large and very moving farewell gatherings in various parts of the District, Mr. Goldie left the Solomons in April and spent a fortnight in Sydney before proceeding to his home in Melbourne. He has undertaken to see the New Testament in Roviana, and also the new hymn book, in the same language, through the press and, while in Sydney, interviewed the General Secretary for Australasia of the British and Foreign Bible Society and others in connection with these publications.

Mr. Goldie will visit New Zealand later in the year and will attend the Conference in Auckland in addition to visiting the other main centres. He is assured of an abundant welcome and the whole Church will delight to honour this great missionary.

In bidding their father-in-God good-bye the people of the Solomons were somewhat comforted by the assurance that he would return for the Golden Jubilee next year.

* * * *

CONGRATULATIONS.

Their many friends will rejoice with Miss Joyce Rushton of Tatuani, Morrinsville, and the Rev. Allen H. Hall, B.A., of Roviana, Solomon Islands, upon their marriage which was solemnised on 9th June by the Rev. A. A. Bensley, who for many years was an able and devoted missionary in the Solomons and is the popular editor of "The Lotu." The happy couple are booked to fly from Auckland, en route to the Solomons, on 26th June, and will receive a great welcome at Roviana where Mr. Hall has charge of the District Training Institution.

Joyce is the third of Mr. P. Rushton's daughters to grace a Methodist parsonage—Mrs. R. F. Clement of Lower Hutt; Mrs. R. G. Bell of Gore; and now Mrs. A. H. Hall of the Solomons. With a son also accepted for the Ministry at last Conference, Mr. Rushton, who is an honoured layman of our Morrinsville Circuit, should be a very proud man and we warmly congratulate him.

* * * *

AIRMAIL SERVICE TO SOLOMONS.

Arrangements have been made for a private mail bag from Sydney for our mission workers in the British Solomons, and from now all airmail for Roviana, Vella Lavella and Choiseul should be addressed as follows:—

Methodist Mission,
Barakoma Air Field,
Vella Lavella,

BRITISH SOLOMON ISLANDS.

Postage rates are 9d per half ounce and 4d for air letter-cards.

N.B.—The above does not apply to Bougainville-Buka, addresses for which are as heretofore.

SISTER NANCY BALL.

At Wesley Church, Edgeware Road, Christchurch, Miss Nancy Ball was dedicated to the Overseas Mission as a teacher at an impressive service held on 2nd April. The Rev. H. J. Odell, assisted by the Revs. F. Harland and A. Collins, conducted the service, and



Sister Nancy Ball.

Mrs. Hallam, Dominion President of the M.W.M.U., presented Miss Ball for dedication. In company with Sister Lucy Money, Sister Nancy proceeded to the Solomon Islands where she will be working on Choiseul. Passing through Auckland, en route, Sisters Lucy and Nancy, were farewelled at a specially convened meeting of the Auckland, North Waitemata and Franklin Councils of the M.W.M.U. Representatives of the Foreign Mission Board were also present at this happy function.

* * * *

MR. C. D. R. PALMER.

An urgent radio from the Rev. A. H. Voyce, dated 1st June, intimated that Mr. Chris. Palmer, lay-missionary at Koau, was seriously ill with poliomyelitis. Mrs. Palmer had returned to New Zealand only a few days previously with her mother (Mrs. Gordon Simpkin) who had been on a visit to Koau. Upon receipt of the disquieting news, she returned immediately by air to Sydney, accompanied by Mrs. Reeves Palmer (Sen.), to connect with the first available plane for New Guinea. Both Mr. and Mrs. Palmer and their relatives will be much in the prayers of our readers.

* * * *

A GENEROUS GESTURE.

Following the recent tragedy of Mt. Lamington eruption in Papua, an appeal was launched, within the Territories of Papua and New Guinea, for a relief fund on behalf of the afflicted natives. It is gratifying to learn that our Bougainville-Buka Circuit contributed the generous sum of £60/2/2.

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

Christchurch,
April 18th, 1951.

Dear "Open Door" Friends,
"Ring bells ring, high up in the steeple,
Ring bells ring, calling to the people."

Christchurch Cathedral is within a few minutes' walk from my home, and as I write the Cathedral bells are merrily peeling forth their mid-week message. I don't know who first thought of church bells, but it is a custom centuries old to ring bells to call the people to worship and prayer, and so to win souls to its habitual practice.

Just recently three of our overseas sisters when writing have mentioned bells; one says I must leave my letter as there goes the bell for big Lotu. Another says I must hurry the Lotu bell is ringing, while Sister Eva in a very fine word picture of our Mission Station at Skotolan tells of the beautiful church and the Moyna Luxton Memorial Bell, which calls the people to Lotu. When in the Hokiang district with Sister Dorothy Pointon, early Sunday morning saw us on the road, after travelling many miles, we halted, leaving the car we climbed a steep rise, on the top of which was a Church; from the plateau the countryside was a picture, bathed in bright sunshine, sheep and cattle dotted about the pastures, the scent of fertile earth and a bird singing in a nearby tree, but not a sign of anyone coming to Church. Sister Dorothy crossed the lawn to where a bell was erected, saying as she went: "They will come when they hear the bell!" and for several minutes she rang the bell, calling the Maori people to worship. First came the children, followed by the grown-ups, and by 10 o'clock Sister was conducting her first service for that day; by evening Sister Dorothy had conducted four such services, travelled many miles, and visited a number of Maori homes.

It seems that the most important news from the Solomons is that Rev. J. F. Goldie has been making a tour of the District. Stations and churches have been crowded as farewell services have been held. After forty-nine years of service given to the winning of the people of the Western Solomons to Christ, this grand old man retires from active service, it will be a great wrench both for him and the people who have learned to love and trust him so completely. We thank God for all that he has meant to the Native Church and people. At all times we have appreciated his kindly interest in the work and fellowship of the Methodist Women's Missionary Union, and we value the privilege that has been ours for so many years of sharing with both Mr. and the late Mrs. Goldie, in the Missionary Cause in the Solomons. We pray God's richest blessing for our friend, and may the days that lie ahead be filled with happy memories of a task well done and a life well spent.

As Rev. J. R. Metcalfe takes over the Chairmanship of the District the M.W.M.U. not only offer our congratulations but our loyalty and continued interest in the work of the Mission, particularly among the women and children of the district. We pray that God will at

all times sustain Mr. and Mrs. Metcalfe in the high service to which they are called.

Buildings.—A new room has been built on to the Sister's house at Roviana; the Leprosarium buildings are being erected on Ozama Island. The plan for the Sisters' house at Bilua is prepared, and we hope accommodation for the girls will soon follow.

On April 2nd at the Edgeware Rd. Church, Christchurch, the dedication of Sister Nancy Ball took place, and there was a large congregation present. Rev. H. J. Odell conducted the service, assisted by Revs. Harland and Collins. The Church Choir led the singing of the hymns which were all chosen by Sister Nancy from her favourites; with deep feeling and conviction Sister Nancy told of her call to the mission work; her conversion; how she had sought to prepare herself for the service and the joy in her dedication as a Teaching Sister to the Overseas Mission work of the Church. On April 5th Sister Nancy, along with Sister Lucy Money, left Auckland for Choiseul, British Solomons.

My greetings to you all,
LILIAN HALLAM.

Southland District Council.

The Council Meeting was held in Central Methodist Church Parlour, Jed Street, Invercargill. The Vice-President, Mrs. Lockett, was in the chair and the meeting opened with the singing of Hymn 256, followed by Scripture reading from James, Chap. 1. Passages from Rita Snowden's book, "To-day," were read, the theme being "I can begin again." Prayer and Roll-call followed and apologies and correspondence were dealt with. Sister Dorothy Pointon gave a talk on her work with the Maori people. Sister's face, as she spoke, was an inspiration to all, and we pray God's blessing on these girls in their great work. The President's message to all was "The enemy is mighty, but God is almighty." Short reports on Conference were given and the meeting closed with prayer.

The Thanksgiving and Council Day was held in Jed Street Church Parlour on 18th April. Mrs. Stead presided and opened the meeting with Hymn 745, after which she spoke on "Sacrament." Prayer followed, then Roll-call, apologies, correspondence and Minutes. Finance: Tuatapere, £15; Riverton, £28/19/9; Gore, £4/14/-; Bluff, £18/8/4; St. Peter's, £45/2/6; Central, £67/18/9; Maitua, £2/13/5; Edendale, £5/15/2; Evening, £14/6/6. Lunch was served, after which we adjourned to the Church to hear Sister Lina Jones who was our guest speaker. Sister's address was an inspiration to all, and we left the meeting feeling we knew much more of the work. The meeting concluded with Holy Communion at which the Rev. A. R. Witheford presided, assisted by Sister Marcia Powell.

Otago District Council.

The quarterly meeting was held in Trinity Church Schoolroom on Tuesday, 27th February, at 7.30 p.m. The opening Devotions were conducted by Mrs. Smith

who took for her reading 2nd Cor., Chap. 8. Her theme was "Losing ourselves in Service." Only when we lose ourselves in service for others do we find true happiness. This was followed by a time of prayer. Those present were the President, Miss Purdie and 27 members representing 7 Auxiliaries and 12 apologies were received. Correspondence was dealt with and the Financial Statement presented by Mrs. Ganderton. General business. It was decided to write and invite Mrs. Hoddinott to become a Co-opted member. Mrs. Gibson volunteered to act as Tea Convener to arrange for helpers to serve tea at each meeting. Miss Muir intimated that she has been appointed Missionary Secty. of the D.Y.C. It was decided to invite the D.Y.C. to appoint a representative to attend District Council. It was moved by Mrs. Patton seconded by Mrs. Tennet that Mrs. Garry's name be added to operate the Bank A/c. carried. Mrs. Rosvear reported on the National Council of Churches Women's Committee, and Mrs. Hutt for the National Council of Women. Convention. Mrs. Ganderton moved and Mrs. Patton seconded that Convention be held in the Roslyn Church on Saturday 7th April, afternoon and evening in place of the 14th April to enable us to have Sister Lina Jones present. Carried. Convention to commence with a Communion Service at 3 p.m. conducted by Rev. L. B. Neale. Final arrangements were left in the hands of the Executive Officers. A welcome was extended to Mrs. Ballantyne attending for the first time. Mrs. Ganderton reported on an informal gathering held at Miss Purdie's for the purpose of meeting and hearing Sister Lucy Money from the Solomons. A full report of Sister's talk was given and copies of same were being forwarded to Auxiliaries. Supper was served at the conclusion of the business. Next meeting May 22nd. at 7.30 p.m.

North Canterbury District Council.

The Annual Convention opened in the Central Mission Hall, Christchurch, on Tuesday, March 13th, at 7.30 p.m., when approximately 125 members and friends were present. The Convention was continued on Wednesday, March 14th in Durham Street Schoolroom at 10 a.m. and 2 p.m. The guest speaker, Sister Lina Jones, gave two addresses, one on Tuesday evening and another on Wednesday afternoon, painting for her audiences a vivid picture of her life and work as a missionary teacher in the Solomon Islands over a period of 27 years. The Wednesday morning session opened with Communion dispensed by the Rev. Dr. Dudley assisted by the Rev. F. Harland. Musical items were contributed during the Convention by Mesdames Grieve and Whitworth, (solos) and Middleton (monologues.) A short devotional session opening the Wednesday afternoon meeting was conducted by Mrs. Cochrane, of Woolston. A very instructive educational session, dealing with the work of the missionary sisters, both in New Zealand and in the Solomons was conducted very ably by Mrs. Divers formerly a worker among the Maori folk around Auckland, and Mrs. Hallam, Dominion President. Collections amounting to £16 were taken up for mission work.

Nelson District Council.

The Quarterly meeting was held at St. John's Nelson on February 12th, with Mrs. White in the chair. Hymn 46 was sung and Mrs. White read verses from Proverbs Chap. 31 about women, also mentioning the world Day of Prayer quoting Matthew 6, verses 5 and 6 on prayer, and Galatians 5 on "the fruits of the spirit." Mrs. White then went on to speak of woman's work in the church and home. The President welcomed members especially those from Blenheim. The Roll-call was answered by 28 and several apologies were received. Mrs. Froggatt read the minutes of the November meet-

ing. Treasurer's report for the Quarter, £49/16/2. The Stamp Secretary reported that very few stamps had been received. Gleanings Secretary reported 72 letters sent out and now wants an extra 2. Distributing Secretary reported 7 letters dispatched monthly. Depot Manager reported 13 parcels sent. Kurahuna Secretary reported letters sent out. Reporter. Reports had been sent to Editors of the "Open Door" and Methodist Times and also one to the Evening Mail. Quite a lengthy report had been printed, but some interesting items deleted. Auxiliary Reports. **Blenheim.** Gift afternoons and good collections. **Lower Moutere.** Enjoy letters and all activities. **Motueka.** Have sent parcels and joined with Lower Moutere for a Christmas party—had a silver tree with moneys collected to be sent to Sister Eleanor Dobby. **Nelson.** Have Sales each month for various funds. Mrs. A. Hunter told of her trip to Britain. Mrs. Green has removed to Timaru and we feel her loss. We report the death of Mrs. Kidson, a faithful member, and the auxiliary is the poorer for her passing. **Picton.** Conference reports given by Blenheim members much enjoyed. **Stoke.** The sum of £11 for Special Objective raised at a Garden Party. Have speakers at each meeting—Conference reports by Nelson members at one meeting. **Richmond.** Went to Brightwater for one meeting, have been sending parcels. The next Council meeting (Convention) to be held at Motueka, when we hope Sister Lina Jones will be the speaker. Afternoon tea was served and the meeting closed with the Benediction.

Wellington District Council.

The Annual Convention was held in the Lounge at Wesley Church recently. Mrs. Field presided over representatives from Auxiliaries in the district. Devotions were taken by Mrs. Field and Mrs. Bruce. The morning was devoted to reports and accounts of Sisters' work in the Solomon Islands and the Home Field. At the afternoon session the Easter Offering, which amounted to £104, was dedicated. Rev. W. Temple was the speaker and a bracket of songs was sung by Mrs. Wilfred Andrews.

Auckland District Council.

The Auckland District Easter Meeting opened with a Communion service conducted by the President of Conference, Rev. E. Hames, assisted by the Rev. Patchett, Rev. Hunt, Rev. Wesley Parker and Rev. Haddon Dixon. Mrs. Platt sang "When I survey the wondrous cross" and Mrs. Hames dedicated the offering. Sister Lucy Money gave a talk on her experiences in the Solomon Islands and this proved most interesting. The meeting was well attended by representatives of all Auckland Auxiliaries. **Convention.** At the Auckland Convention which opened on April 30th, Mrs. Scrivin presided at the Council meeting and welcomed Mrs. Hallam, the Dominion President. At the evening session for Evening Auxiliaries, Mrs. Hallam spoke and said how glad she was to see younger women taking up the torch for missionary welfare. Mrs. H. J. Harris was the soloist. On May 1st all Auxiliaries were represented at the morning session and reports of work and increase of membership were given by secretaries. Mission work was reviewed on all fields and members took part in a missionary "Who's Who," every Sister being represented. At the luncheon adjournment Sister Edna White presided. In the afternoon Mrs. Hemmings led the Devotions and Sister Daphne Lye recited "In Disguise." Greetings were received from the Dominion. Executive, the B.W.M.U. and the P.W.M.U. Mrs. Hallam was the speaker.



Missionaries' Addresses

- Rev. J. F. Goldie, Roviana, Gizo, British Solomon Islands.
- Rev. J. R. Metcalfe, Choiseul, British Solomon Islands.
- Rev. A. H. Voyce, Koau, Buin, Bougainville, New Guinea.
- Rev. A. W. E. Silvester, Bilua, Vella Lavella, Solomon Islands.
- Rev. Trevor Shepherd, Teop, Sohona, New Guinea.
- Rev. A. H. Hall, Roviana, Gizo, British Solomon Islands.
- Rev. G. A. R. Cornwell, Skotolan, Sohona, New Guinea.
- Rev. F. H. Woodfield, Roviana, Gizo, British Solomon Islands.
- Rev. G. G. Carter, M.A., Dip.Ed., Koau, Buin Bay, Sth. Bougainville, New Guinea.
- Dr. G. E. Hoult, Roviana, Gizo, British Solomon Islands.
- Mr. Bruce Cole, Roviana, Gizo, British Solomon Islands.
- Mr. C. D. R. Palmer, Koau, Buin, Bougainville, New Guinea.
- Mr. G. H. J. Yearbury, Teop, Sohona, New Guinea.
- Mr. Grenville Voyce, Koau, Buin, Bougainville, New Guinea.
- Mr. Brian Sides, Bilua, Vella Lavella, British Solomon Islands.
- Mr. H. L. J. Newton, Roviana, Gizo, Solomon Islands.
- Mr. P. F. Taylor, Bilua, Vella Lavella, British Solomon Islands.
- Sister Grace McDonald, Choiseul, British Solomon Islands.
- Sister Effie Harkness, Roviana, Gizo, British Solomon Islands.
- Sister Winifred Poole, Bilua, Vella Lavella, Solomon Islands.
- Sister Mere Carter, Teop, Sohona, New Guinea.
- Sister Lucy Money, Choiseul, British Solomon Islands.
- Sister Eva Saunders, Skotolan, Sohona, New Guinea.
- Sister Joyce McDonald, Bilua, Vella Lavella, Solomon Islands.
- Sister Joan Brooking, Koau, Buin, Bougainville, New Guinea.
- Sister Davinia Clark, Roviana, Gizo, British Solomon Islands.
- Sister Jessie Grant, Roviana, Gizo, British Solomon Islands.
- Sister Myra Fraser, Roviana, Gizo, British Solomon Islands.
- Sister Jane Bond, Bilua, Vella Lavella, British Solomon Islands.
- Sister Pame'a Beaumont, Koau, Buin, Bougainville, New Guinea.
- Sister Nancy Ball, Choiseul, British Solomon Islands.

ADD "METHODIST MISSION" IN EVERY CASE.

N.B.—ALL AIR MAIL for British Solomon Islands stations should be addressed:
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