

*Elsie & A. Lucy.*

VOL. XXXIV. No. 2.

SEPTEMBER, 1954.

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# THE OPEN DOOR

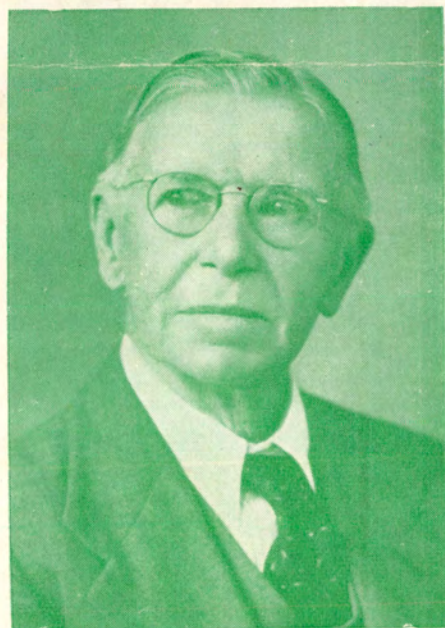
The Missionary Organ of the Methodist Church of New Zealand



*"I laid the foundation of  
the house like an expert  
master-builder; it remains  
for another to build on this  
foundation."*

—I Corinthians 3:10.

(Moffatt rendering).



REV. J. F. GOLDIE.

## John Francis Goldie Memorial Number

Price: One Shilling and Sixpence per annum.

Posted: Two Shillings.

General Secretary: Rev. S. G. Andrews.

Foreign Mission Department, P.O. Box 5023, Auckland.



# Sayings and Writings of J. F. Goldie

"One who came as a lay missionary years ago told me that he 'had come to preach the gospel, not to work.' The first part of the statement I doubted; the latter was self-evident. This pious cant explains many failures on the mission field. I am convinced that mission work amongst savage people, if it is to succeed, must be on industrial lines . . . As one result of missionary effort and civilized government, the natives cannot follow their old occupations. The head-hunting raids, the heathen feasts, the long and tedious ceremonies connected with the practice of ancient superstitions, these have gone. To get the best from these people, we must teach them to be industrious, honest, clean, and self-reliant, and, if need be, self-sacrificing. We must show them how to apply the new standard of conduct and the moral code we have forced on them. We must teach them to translate Christian creed into Christian practice."

—From article in "A Century in the Pacific." (1914).

\* \* \* \* \*

"We heard Christ's parable of the Vine read just now. The branch has two ends. An end is secured, fastened, rooted in the ground. The other end waves about freely at will in the breezes of heaven. Both are needed for the bearing of fruit . . . There is need of training, or rooting and grounding; and there is room for freedom: There is nothing in Christianity to narrow or spoil."

—Address at dedication of chapel at Wesley College, Paerata, 1929.

\* \* \* \* \*

Religion is not a creed, but a life. A converted Island chief was once in conversation with a planter, an Agnostic, who was explaining the principles upon which the world was governed. The one-time savage looked into the eyes of the planter and replied, 'You may be able to explain all that, but can you explain ME?'

—Address at opening of Trinity Theological College, Auckland, 1929.

\* \* \* \* \*

"The spiritual implications of the Gospel demand unity among those who are seeking to persuade others to accept it . . . This is especially so on the mission field . . . The confusion caused in the untutored mind of the man recently saved from savagery, the distress caused by the Godless, senseless contradictions and competition amongst the Christian Churches, is one of the greatest—if indeed not the greatest hindrance to the coming of the Kingdom of Heaven among men."

—From Address as President of Conference, Auckland, 1929.



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## . . . At Rest . . .

*And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace to follow their good examples, that with them we may be partakers of Thy heavenly kingdom."*

—(From the Order of Holy Communion).

*"For all the saints who from their labours rest, Who Thee by faith before the world confessed, Thy name, O Jesu, be for ever blest, Alleluia."*

—(William Walsham How).

"Those who die in the fear of God, and in the faith of Christ, do not really taste death; to them there is no death, but only a change in place, a change of state: they pass at once, and instantly, into some new life, with all their powers, all their feelings, unchanged—purified doubtless from earthly stains, but still the same living, thinking, active beings which they were here on earth. I say active. The Bible says nothing about their sleeping till the Day of Judgment, as some have fancied. Rest they may; rest they will if they need rest. But what is the true rest? Not idleness, but peace of mind. To rest from sin, from sorrow, from fear, from doubt, from care—this is the true rest. Above all, to rest from the worst weariness of all—knowing one's duty, and not being able to do it. That is true rest; the rest of God who works for ever, and yet is at rest for ever; as the stars over our heads move for ever, thousands of miles each day, and yet are at perfect rest, because they move orderly, harmoniously, fulfilling the law which God has given them. Perfect rest, in perfect work; that surely is the rest of blessed spirits, till the final consummation of all things, when Christ shall have made up the number of his elect."

—(Charles Kingsley).

## JOHN FRANCIS GOLDIE

### TRIBUTE OF FOREIGN MISSION BOARD.

The members of the Foreign Mission Board record their thanksgiving to God for the life, service and leadership of the Rev. John Francis Goldie who passed to his reward on June 29th, 1954. Mr. Goldie, who was eighty-four, had reached the 58th year of his ministry. He was the last survivor of the pioneer band that he led fifty-two years ago to the Solomon Islands.

His early training in Tasmania for a career in journalism prepared him for the administrative business and literature work to which he was later called. But an early experience of conversion led to the consecration of all his talents in the service of Christ. Lay service in the Methodist Central Mission, Sydney, was followed by a probation for the ministry, spent mainly on the Queensland gold fields. With ordination came his missionary call and appointment to the new field in the Solomon Islands.

No formal record can pay adequate tribute to the vision and faith, the courage and perseverance, of

this servant of God through half a century of Christian missionary enterprise. His monument remains in the young Church and Christian community in the Western Solomon Islands. The principles on which he founded his mission have been proved sound ones. As evangelist and pastor, navigator and engineer, administrator and advocate for his people, John F. Goldie has left his mark. His personality has already become almost legendary in his field.

After 1922, when New Zealand Methodists became responsible for the Solomon Islands Mission, Mr. Goldie came increasingly into close relations with our New Zealand church and people. His visits, accompanied by some of his young converts, exercised a powerful influence on all sections of New Zealand Methodism. Twenty-five years ago Conference called him to the presidency. On his retirement from the active ministry he was honoured further by life membership of the Foreign Mission Board whose counsels he has enriched through more than thirty years.



# JOHN F. GOLDIE

## An Appreciation

by the President of Conference, the REV. H. L. FIEBIG, B.A., recently returned from a visit to the Solomon Islands.

"Meet Mr. Goldie's first boatman." With these words I was introduced only two weeks ago to a grey-haired old man of fine bearing and character during our visit to the Solomon Islands. On another occasion it was this, "Let me introduce Stephen, the first baptized Christian on the island of Choiseul."

These were typical ways of meeting on all parts of the mission field stalwart Christians who, during all the intervening years have kept the faith received in the first instance from the one whom we now remember and honour.

What a tribute are such men and the whole Church in the Solomon Islands to his enduring work and continuing influence. As we went from station to station, the natives who spoke in welcome never failed to bless God for His gift in the Gospel and for him the great light bearer.

We are still too close to the man as he was and to the work he did fully to appreciate either. To travel through the Islands, however, with the work of reconstruction after the war still going on apace, and to see the living Church at work, strong and purposeful,

unshaken by the disintegration caused by the years of warfare, facing the new conditions and problems of this new age—that is to realise afresh the significance of our Lord's words—"Upon this rock I will build my Church"—the rock of spiritual conviction, insight and experience.

"Reader, if thou art constrained to bless the instrument, give God the glory," were the words of John Wesley, ordered to be engraven on his own tombstone. Undoubtedly that was the attitude also of John F. Goldie. However, it is not desirable that we should forget the human instrument, for in remembering, we are instructed in the ways of God and the might of His Spirit and the power of His grace.

Yesterday in Melbourne, we called on the daughters of our honoured friend, and conveyed in person the love and greetings of the Church in the Solomon Islands and of our people in New Zealand. We had said repeatedly in the Islands that shortly we would see Mr. Goldie in Australia. However, that was not to be for God had called Him. New Zealand and Solomon Islands Methodists join in thanksgiving for a life of such devoted and fruitful service.

*"He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labour."*

—John 4:36-38.



★  
The President of Conference in the Jubilee Church Hall at Roviana, during his recent visit to the field.

★



MR. GOLDIE WROTE . . .

## Industrial Training in Our Pacific Missions

(Published in "The Missionary Review," 4th July, 1916).



\*

Craftsmanship:  
Prow of Solomon  
Island Canoe.

\*

A feature of Mr. Goldie's missionary work, and one much misunderstood by his critics, was his stress on industrial training. Thus, of his many published articles, we choose one that sets forth his philosophy of Christian Education).

Fourteen years ago, I had the opportunity of visiting an island in the Western Pacific on which missionary work had been carried on for nearly half a century. My companion was an officer in the service of the Protectorate Government, and his remarks did not leave one in doubt as to his opinion of Mission work generally.

"These people," he said, "are dirty, lazy, selfish, and dishonest, yet the majority of them are members of the church."

"Is this the effect of Mission work?" I asked, "or are they so in spite of the efforts of the Church?"

"I would not say that the Mission actually made them lazy and dishonest," he replied, "but I certainly think that wrong methods are largely responsible for their present condition."

It was not a Methodist mission, let me say, for which I felt thankful, for as I looked around there were things which seemed to confirm the opinion of my companion, and these afforded food for reflection to one who had just given up his work in the homelands to devote his life to work among the dark people of the Western Pacific. If this was the result of half a century of labour on the part of devoted men, was it really worth while doing at all? It was not the first

time I had heard the opinion expressed that the effect of Mission work was to make the native indolent and unfit him for honest labour; but I had always consoled myself with the thought that this could be only the prejudiced view of the ungodly trader and beachcomber who found that the Mission stood between them and exploitation of the native. Now experience proves that my thoughts were to a certain extent correct, but only to a certain extent. It would be wrong to assert that all criticism is of this kind. Yet, even if it were, surely we have something to learn even from hostile criticism, much of which we confess is justified.

Everything depends upon the objective in Mission work. In sending out her Missionaries to the heathen, what is to be the ultimate aim of the Church? All answers may be focussed into one—the one given by Christ Himself as the explanation and purpose of His life and passion—"to seek and to save men." Here again, however, is a call for clearness of definition. How are the savages of the Solomons, for instance to be saved, and from what? The answer comes from all points of the compass—with variations, of course—"From heathenism, and only by the Gospel." There is no other answer possible. But we have a very faint idea of what heathenism really is in the South Seas, and perhaps a very narrow conception of the Gospel, and how it is to be translated into terms that can be understood by these savage islanders in the Pacific. Is the Christianity we ask them to accept merely a creed, and the nominal membership of a human society called the Church, or is it the new vision, new aspirations, and new power to will and to do—in other words, a new life? We are not dealing with people of the older civilisations of India and China, but

"Your new-caught sullen peoples,  
Half devil and half child."

Now what is the extent of the Church's responsibility to these people? There is a growing conviction that while we have been pushing out our borders in all directions, we have failed to consolidate our gains. We have been "going into all the world" preaching and baptizing, but very often we have shirked, or very imperfectly performed our further duty of "teaching to observe." We have saved men only to lose them again. The Methodist Church points with thankful heart to the Fiji of yesterday as one of the miracles of modern Missions, and rightly so. But the Church has to face no greater problem than the Fiji of to-day—unless, perhaps, it be the Fiji of to-morrow. And what is true of Fiji is more or less true of the Mission work all over the Pacific.

Until we get a bigger conception of what "preaching the Gospel" means and accept further responsibility in relation to the thousands of young converts in Fiji, New Britain, Papua and the Solomons, who have embraced Christianity, we are simply inviting failure.

That our Church is beginning to recognise its obligation in this direction is evidenced by the fact that the Board of Missions has been giving special consideration to plans for the industrial training of



our people in the Mission districts, being quite convinced that this training is an essential part of our Mission work. The efforts already made in the various fields have been carefully scrutinised and some attempt made to formulate a general policy. Now, accepting industrial training as an essential part of our great Mission work, it would be of immense advantage to us if we had a clearly defined common objective. Plans and methods of course have to be modified to meet the conditions in each district, but our **aim** should be the same in all.

#### ALTERNATIVES:

First, are we to go in for what are called "purely commercial" undertakings. That is, a business, whether plantation or other business, which shall be run frankly for purposes of profit. The words "purely commercial" are rather misleading, for of course it must be understood that Christian work of some kind, and to a limited extent, would be carried on amongst those employed in such undertakings. The conditions of life and labour would also be slightly better than those obtaining in private concerns of a similar kind. It should be remembered that there would be no element of "personal" profit, but simply an attempt to conduct an industrial institution with the avowed intention of making the mission self-supporting. Every penny so raised in any particular district would be used for the extension of Mission work in that district. There is much to be said for and against a scheme of this kind, but as there seems a marked disinclination to use Mission funds for these "purely commercial" enterprises, we need not consider the matter further.

Again it is suggested that industrial training should be undertaken not primarily with the object of making a profit, but for the purpose of teaching useful occupations such as boatbuilding, carpentry, etc., to our young men. There is much to be said in favour of this as part of a larger scheme, and where such work has been carried on it has given splendid results. (The writer then devotes a paragraph to a description of the technical training work being carried out in 1916 in Fiji, Papua and the Solomons). There are objections, however, even to this kind of work, which must be taken into account. There is the question of competition with outside labour in more advanced places, as in Fiji. To a fair-minded man this is, of course, not a serious objection, as surely we must concede the right of the native to compete with anyone in his own land. The more serious objection to this work, taken alone, is that instruction must be necessarily be limited to such work as will not involve much expenditure for plant and tools for the student. It is also to be remembered that the demand for such skilled artisans in the newer fields is very limited, and will be so for years to come. Even in the older fields like Fiji, it is obvious that such training can only be given to a very limited number.

#### THE REAL OBJECTIVE:

Now, as remarked above, this is all good as a means to an end, but all missionary workers will agree that the **real objective** in Mission work is certainly not the successful running of a commercial undertaking, however profitable, or merely the turning out of carpenters and boatbuilders, however skilful. The chief business of the Mission is not to make boats or plantations, but to make men—Christian men. Not

to build houses, but to build character. But as part of a plan having as its object the real salvation of the natives, this industrial training must have an important place. We must not lose sight of the fact that in the Pacific we are dealing with the backward or infant races. With their acceptance of the Gospel our responsibility does not end—in fact, it only begins there. The Gospel of Christ is to them a great revelation, indeed it means new light and life. But the new life is an infant life and the new light reveals strange new worlds to them. New ideas bewilder them, new standards of good and evil—of life and conduct perplex them. It is true that there are great potentialities of good, the inherent capacity for development, but one might as well expect an infant class to develop strong Christian characters by merely giving them a Christian creed. In our newer missions our young converts are for the most part men who have lived a savage, animal life. A casual kind of existence, without apparent aim or object—indolent, dirty, crafty, cruel, and impatient of restraint of any kind. Their conversion may be very genuine, but these very serious defects of character remain. Not only so, but their conversion by prohibiting so much that occupied them before—makes their position more difficult and dangerous. Many critics of Missions would persuade us that, having converted the savage, we have done our part, and should now leave him to be exploited by a godless commercialism. If we did this, we would hear very little about the "failure" of Christian missions, but we should have failed miserably for all that. If the missionary deserts the young convert at this, the most impressionable stage of his converted life, there are two very perilous courses open to him. He will either remain at home, and in many cases become an idler—and the fact that he is a religious loafer makes him all the more objectionable—or he will go out all unequipped, and be taken possession of by the seven other devils of anti-Christian civilisation, and his last state is worse than the first.

In the South Seas we are now in the transition stage, and civilisation with all its blights and some of its blessings is invading every island. It is useless fighting the inevitable. Our convert will have to meet the changed conditions sooner or later, and the terms on which he meets them, and the result, will largely depend on the strength or weakness of his Christian character. The responsibility is ours, as is the privilege of so moulding and guiding the young Christian life, correcting defects of character, and so strengthening it, by developing habits of cleanliness, punctuality, self-restraint, honesty and industry, that changed conditions will not necessarily mean disaster. This can not only be best done by industrial training connected with direct spiritual work, but in the opinion of many it can **only** be done by some such means.

(The writer goes on to explain that in the Solomon Islands, though certain students were trained in carpentry, agriculture seemed to be the natural occupation of the people, so that the industrial efforts of the missionary were directed mainly to plantation work, teaching the people how best to use the magnificent inheritance they possessed in their native land. Though no written agreement was entered into, it was understood that men coming on to the station would remain for a stated term. "In our twelve years of experience," wrote Mr. Goldie, "some hundreds of young men have passed through our hands, and I am not far wrong in saying that the number of those who broke their word to us and left the station before the expiry of the term



agreed upon could be counted on one's fingers. On the other hand, the majority asked to be allowed to remain longer with us. Almost without exception, the heathen lads were converted to God, and many of them to-day are preachers of the Gospel").

#### CONCLUSIONS:

Now, while it is not claimed that this work has given all the desired results, something, at least, has been done, for which we shall ever be thankful to God. It is a fact that the mental and moral discipline, the habits of industry, cleanliness, unselfishness, cultivated under a kindly Christian compulsion, and Christian encouragement, have produced in our Solomon Islands Mission hundreds of fine, strong, Christian men.

It is difficult to tabulate results of work such as this, but we can place on record (1) that almost without exception the heathen men who came to us in this way have been soundly converted to God, and did not lapse into heathenism when they returned to their probably still heathen homes. (2) The Mission industries have provided the majority of our fine Solomon Island native teachers, and these will compare with teachers from any part of the Pacific . . . . (3) The training received on the Mission plantations has led those natives who were land owners to realise the value of their own estates, and to utilise those lands which were lying idle. Considerable areas (for natives) have been cleared and planted at Patutiva, Kepi and other places. (4) Though, as will be seen above, our object has not been to make a profit, the Mission has not lost financially by this work. . . . .

In conclusion, let me say that I am not a visionary, but one must, in imagination, construct a future for our people, towards which we ought to work. It must be not only a desirable future, but a possible one. My heart's desire and prayer for our people in the Pacific is that they might make the very best of their lives. That in the not distant future we may see in these islands happy Christian communities, self supporting, and in a measure self governing, living at peace with all mankind and contributing to the wealth of the world by the development of the wonderfully fertile lands with which they have been endowed.



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

From another veteran of the Solomons

DR. C. E. FOX speaks . . .

Dr. Fox of the Melanesian Mission arrived in the Solomons in the same year as Mr. Goldie. In May of this year he preached the sermon when Archbishop Owen visited Honiara for the consecration of the new Bishop of Melanesia, the Rt. Rev. A. T. Hill. In the course of his address, Dr. Fox said:

"There is a great stirring in the minds of the people. Hope is alive again. They are thinking and talking of the future. This is partly the work of the schools, of Pawa and Maravovo and the fine Methodist Schools in the west—of all the schools. They put heart and hope into hundreds of young Melanesians. The people, too, are largely Christians and in Christianity is a deep well of life and hope. The Government, too, has been at work. The Solomons is an out-of-the-way place and it would be idle to pretend that the Government was always a good one; but it has been steadily growing stronger, better and for more understanding. The war was a great stimulus. If it made the people doubt British power it woke them into life. They wanted to stand on their own feet. One of the results was Marching Rule; there was good in it, it made for unity and no one wanted a servile people; but it was the wrong road. All our Melanesian priests refused to follow it; they had a hard time, only they know how hard. The people refused to speak to them or have anything to do with them; then goods were stolen and they were called traitors, but they all held firm. No one, white or Melanesian, knew how serious things might become; and we all know there were two District Officers, Mr. Foster and Mr. Allan, who, by their wisdom, courage and patience, changed perhaps the history of our islands. But the seeds of Marching Rule are not dead and we need a wise leader and guide to show us all the right road, in the new Solomon Islands that is coming to birth, in which the next ten years will be all-important."

—Southern Cross Log.

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## I REMEMBER . . .

**JOHN FRANCIS GOLDIE**

(Many who have known Mr. Goldie in former days have been invited by the Editor to write some of their recollections and impressions. All that has come to hand has been gratefully received. Contributors and readers alike will understand that it has not been possible to publish all; some has been condensed; as far as possible only one treatment of one aspect of character or work has been included, the aim being that the picture should be as complete as possible, and cover as much as possible of fifty years of work).

**FORTY YEARS AGO:**

In April, 1912, I joined Mr. Goldie at Kokengolo, the tenth year after the commencement of the Mission. Then there were only two circuits, and the staff consisted of four white missionaries, two Tongan probationers and two missionary sisters. The Synod that year was held at Bambatana and was of great interest to me as it indicated the expanding area of the work. It was a very short step from the days of savagery to the first phase of the Christian way of life. Here and there there were setbacks, opposition and grave difficulties, but increasing evidences of spiritual victories, both individual and communal. My enduring impression of those days is of the class meeting, so zealously guarded by Mr. Goldie. To be a spectator in one of those meetings was an education, as the missionary quietly and tactfully led these erstwhile savages into the ways of peace.

I still have a picture of a quiet man, sure of himself and of his gospel, who laid enduring foundations of character that stood the stress of war and invasion. His emphasis on his industrial policy arose from his conviction of the dignity of labour as a training ground for development to meet the inevitable advance of commerce and trade, stable government and education. His policy has been justified.

—(Rev.) H. R. Rycroft, Roviana, 1912-1919.

**"THE CHIEF":**

I met him first in 1921 and from then on was drawn to him. Perhaps our most intimate relationships took place when we met at steamer time on the fine old mission vessel, "Tandanya." When in the harbour waiting for the steamer, we were always welcome on the larger ship for meals and talk. When the evening



The "Tandanya".

meal was over and the darkness had fallen in the quiet anchorage, he struck the bell and the boys came aft for evening Lotu. It was an unhurried occasion, there was always fine singing which sounded so much better under the awnings of the ship. Then there was prayer, either led by himself or he called on one of the boat's company. These boys were his friends who shared with him for long periods this floating home. There were sometimes long trips without a puff of wind to ruffle the sea, and at other times black nights among the islands with howling wind, flapping canvas and a thrashing sea. So, after prayers, the boys sometimes sat and talked or, if they were going fishing, we sat and he talked. I heard of the beginnings and the first break when light dawned on dark faces and broke into dark hearts.

There was the long struggle with the powers over native land matters and native rights, a struggle which was at times bitter, but he never moved from his loyalty to the people who had become his people, his children in Christ. He taught a full orbed life. It was not just hymn singing and learning scripture texts, but it was to work and think that they might be fitted for whatever might come upon them. Sometimes he shrank from this incessant wrangle and he has said to me, "What time I am afraid, I will put my trust in Him." He never, never forgot the marvel of the triumph of the Gospel over cruelty, savagery and all manner of disgusting habits, and in speaking of it his heart would betray him, his voice would break, the tears would come.

We spoke of him as the Chief, and though we did not always agree with him, nothing could ever dim the greatness of our respect for him and the pride we felt in being his associates in this Kingdom work.

—(Rev.) A. A. Bensley, Vella Lavella, 1921-1934.

**HIS SERENITY:**

Mr. Goldie possessed a heart that was always at peace with itself. Righteously indignant as he was again and again at wrongs done to the native people, yet there was always a calmness and directness that pointed to a life that was wholly controlled by the One he delighted to serve. Throughout the long years, with their dangers and problems and sorrows: their terrific strain and constant demands, Mr. Goldie never once faltered in his determination to put the Methodist people of the Solomons into the very closest connection with the Christ and His Gospel.

It was a delight indeed to travel with him on the "Tandanya" or to sit with him after the evening meal on the verandah of his own home and hear him reminisce of the days gone by. My wife and myself were married by Mr. Goldie and, although not always agreeing with him (he never expected us to, I believe) yet our love and respect for him deepened as the years went by.

—(Rev.) Tom Dent, Marovo (1922-1931), Roviana 1931-1934).

**HIS INFLUENCE AT A DISTANCE:**

I was not privileged to see Mr. Goldie very often during my three brief years in the islands. We lived too far apart. Twice, I remember, he came to see me. Those were great days, but all too short. Twice I met him at Synod. On another occasion I was able





**A PREWAR SYNOD  
IN THE  
SOLOMON ISLAND.**

to visit the head station at Roviana and to look with wonder and admiration on the extent of the work there. I even addressed a Class meeting, the only Methodist Class meeting I have ever addressed. Quite early that morning my attention was drawn, by Mr. Goldie, to the canoes, converging on the mission station from many parts of the great Roviana lagoon. We met, not in a class room, but in a packed Church, and I looked with wonder and spoke with awe to the vast congregation of men, women and children who had come from many villages far and near, for their weekly gathering.

Although at Teop, Bougainville, I did not see much of Mr. Goldie, I did feel his influence and his power. There were Government officials, and others, who had heard rumours of the tremendous influence wielded by Mr. Goldie in the British Solomon Islands protectorate, and who feared that his power might extend to Bougainville in the mandated territory. Consequently they looked with strong disfavour on the coming of Methodist Missionaries to their area. We felt the repercussions, but were proud to be associated with the cause of their disfavour.

(Rev) H. G. Brown, Teop (1924-27).

#### **AS LETTER WRITER:**

I have been glancing through a few of Mr. Goldie's letters, and realising afresh his outstanding qualities. Here was man of the forward look, counting on God for guidance—never daunted by adversity—showing wisdom alike in his dealings with Government officials, native leaders and fellow workers. Though at times, he disagreed strongly with the views of his colleagues, he was always generous in his praise of their self-giving. These are a few extracts from his letters. When copra fell disastrously in price: "Things are black financially, but there are treasures in darkness as well as glories of light." In May 1938 he wrote of the 36th anniversary celebrations of the Mission: "It seems like a vision realised. I recall my dreams of 30 years ago, when in the midst of savagery and filth, moral and physical, I imagined scenes as we have seen today, and my faith declared 'These things shall be.' Some of these things are here today, and now our concern is for the future. Christ still leads and I see great things ahead for the Solomons." In wartime he wrote, "We have grave difficulties. Sometimes I feel tempted to take stock of our resources, but I remember the mistake of David and rest in the sure knowledge that our resources in God are illimitable. May God help us in these days to look up to His Light . . . How I miss the Leadleys, and especially

their children. Children never annoy me even if I am busy—they cast a radiance around the drab spots of life. My little black youngsters are a constant delight." His appreciation of the support of the M.W.M.U. was often expressed: "I am sure that much of our success in the Solomons comes in answer to the prayers of you women in the Homeland." To such a man as Mr. Goldie, death is no end, but a new beginning that leads on to a wider activity. We think of him as one of those

"Empowered in act and will  
With purer eyes to see their King;  
With fuller hearts His praise to sing,  
With strength to help us still."

—Miss E. Rishworth former Dominion President of Methodist Women's Missionary Union.

#### **HIS EXAMPLE:**

First I would mention his punctuality. His meetings were always started on time. Weather permitting, his boat always set out at the appointed hour. This was excellent for those who worked on the mission boat. His meetings were always reverently conducted, and his prayers an inspiration. He was most particular about his personal appearance; his light suit was always spotless even for the 6 a.m. call to worship. In 1921 Mrs. Goldie had to leave the Islands due to ill health. Even so, his house and office were still well kept, and he had often to entertain Government officials during week-ends for meals and bed. When any sisters travelled, he always gave up his cabin for us and saw to our comfort in every way. Mostly he enjoyed good health, but when sick he was a good patient.

—Mrs. L. Eaton (Sister Lilian Berry), Roviana, (1922-33).

#### **HIS GENIALITY:**

The bane of the tropics is irritability caused by malaria, constant heat and loneliness. There was nothing of this spirit in "J.F.G." I never saw him "rattled," moved by emotion, yes, though by nature he was not demonstrative. He often had occasion for being annoyed, goodness knows! Once he told me that in his youth he had had a violent temper, but by God's help he had overcome it. Sometimes, we wished that he would be annoyed. We would have some problem or scheme which we were certain should be tackled at once. Mr. Goldie would take his time over it! This, of course, was the secret of his ability to stay 50 years

(Continued on page 10).



# IN THANKFUL REMEMBRANCE

OF FIFTY YEARS OF CHRISTIAN MISSIONARY DEVOTION IN  
THE WESTERN SOLOMON ISLANDS.



YESTERDAY IN THE SOLOMONS.

In this issue, we also remember our pioneer missionary party soon to enter the Papua-New Guinea Highlands:—

From New Zealand:

The Rev. C. J. and Mrs. Keightley and  
Mr. G. T. Dey (carpenter) 1954

Sister Edith James (nurse) and a teacher 1955

From the Solomon Islands:

Alphaeus Alikera and his wife Eileen  
John Pirah and his wife Ruth Moho, who entered 1953

In this issue, we honour names of the pioneer missionary party to Roviana 1902. All have now passed to their reward:

**From Australia:**

Rev. Dr. George Brown, General Secretary.

Rev. J. F. Goldie.

Rev. S. R. Rooney.

Mr. J. S. Martin.

**From Fiji:**

Joni and Miriami Laqere.

Aparosa and Keleraani Rakuita.

Wiliame Gavidi.

Rusiate Sawatabu.

Samu Aqarau, a Solomon Islander, returned after 24 years in Fiji.

**From Samoa:**

Muna and his wife Tu'uwaga.

Siasi and his wife Tupuai.

Seru and his wife Avave.

Hosea Ulu, of the New Hebrides, who had been at school in Samoa.



TO MAINTAIN THIS DUAL WORK IS OUR PRIVILEGE, SO—

## 1. MAINTAIN YOUR GIFT FOR OVERSEAS MISSIONS



# AND FAITHFUL SERVICE



MR. G. T. DEY, carpenter, appointed to the Papua-New Guinea Highlands.

FOR THE HIGHLANDS, THIS IS OUR YEAR OF OPPORTUNITY. NORTH ISLAND CIRCUITS (EXCEPTING NORTHLAND) HAVE CONCLUDED THEIR APPEALS.

IN THE SOUTH ISLAND AND NORTHLAND, OUR APPEALS FOR GENERAL AND SPECIAL FUNDS ARE NOW IN PROGRESS.



**HAVE YOU MADE  
YOUR GIFT?**

## WORKERS ARE STILL REQUIRED.

### For the Solomon Islands:

"We need one nurse **urgently**," writes the Chairman of the District.

Two would be better.

Also one carpenter.



### For the Highlands:

An experienced teacher is required who will complete our team of workers.



MAN OF THE MOUNTAINS.

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TO MEET INITIAL AND CAPITAL EXPENDITURE IN THE NEW FIELD.

## 2. GIVE LIBERALLY TO THE HIGHLANDS APPEAL FUND



## I REMEMBER

## JOHN FRANCIS GOLDIE

(Continued from page 7).

in a most difficult climate. He would otherwise have worn himself out. He loved to tell jokes. Some of them became "chestnuts," but were always worth re-hearing. He had a pungent, witty way of recounting incidents concerning the habits and doings of people—missionaries, government officials and others. He often told stories against his people, but never with any rancour or suggestion of illwill. With what pride, he would remind them at Anniversary services of their present state compared to what they had been. On furlough and deputation, his references to them left one in no doubt as to what God had wrought in their lives.

Of their love for him there was no doubt. If Mr. Goldie told them to do a thing, it was right to do it. Sometimes he would order a certain line of procedure, and then go off on a trip, forgetting to tell us. If in our innocence we happened to suggest a scheme that ran counter to what he had paid down, we were soon told of it. "Goldie said so-and-so." And that was the end of it. This sometimes put us in an invidious position, but one could not help admire the staunch loyalty of the people to the word of their "Chief." Some have called him the "Uncrowned King of the Solomons." True, his power and influence were enormous. But no king ever had more devoted subjects, and no one ever served his people with more selfless devotion. He served them in the name of a far greater King!

—(Rev.) E. C. Leadley, Roviana, (1934-42).

## AS COLLEAGUE:

It is said that really to know a man one must live with him. It was my very great privilege to live with Mr. Goldie for short periods, in various places, under different circumstances, during the fifteen years of our association.

As a young missionary serving under him I stayed with him at his house on the head station, at Kokengolo. He was always a good friend, a wise counsellor and guide. There were no problems in the work that he had not faced, there was no heartache he had not experienced. He was ready to warn, but did not interfere, well knowing that experience is the best teacher. "Let a young missionary alone for eighteen months, by that time he will have found his feet, made his experiments, and we will be able to understand each other."

Early in 1942 when all shipping movements were secret I was sent to intercept a steamer on which Mr. Goldie was travelling. When he heard that women and children had been evacuated and at that moment Rabaul was being bombed his immediate reaction was that he would cancel his voyage south and return to his people in the Solomons. Because of the conditions in Rabaul he was not able to get the ship returning to the Solomons and had to go south.

The following year we were together in Auckland, waiting daily for word as to how and when we were to travel back to the field as permits had been obtained for us. Great was his disappointment when the permits were withdrawn. But a year later he did return to the Mission Field though the war was still being waged in the northern Solomons.

Six months later I was able to join him at Patu-tiva. There in a native house on the mission station he had become a rallying centre for natives throughout the Western Solomons. They came from as far away as

a hundred miles or more, to greet their 'Father.' A new village was springing up around him as natives came in from their scattered hiding places and shelters. Though Mr. Goldie was 75 years of age he joined in their activities, he walked to their gardens to encourage them he advised and helped plan the village, personally assisting in the laying out of the area. With the chief he inspected sites and recommended the placing of a hospital ward that was to be built.

Last December I was with him at his home in Melbourne. He talked happily of the 'old days'; he rejoiced in the memory of changed men and women, of warriors become soldiers of Christ; of heathens become preachers of the Gospel, of filthy down trodden women become clean happy Christian mothers; of the sick made whole; of the sounds of savagery having given place to the songs of a Christian people.

—(Rev.) C. T. J. Luxton, Buka (1939-49).

## HIS SYMPATHY:

Soon after I reached the field, in Mr. Goldie's absence, I was very ill with a tropical complaint. (This was some years before we had a doctor). Some of the staff urged me strongly to go back to New Zealand without delay, painting a gloomy picture of what would happen if I remained in the tropics. On Mr. Goldie's return, I was much better, and went and talked the matter over with him. He did not say, "Do this," or "Do that," but asked what were my feelings in the matter. I told him that I wanted to stay. I shall never forget the kindly way in which he said, "Well you stay, Sister, and we'll trust that your health will improve." I cannot tell you the relief I felt. I stayed, and I never had a recurrence of the sickness.

—Sister May Barnett (1922-1932).

## AS GUEST:

When he stayed with us during the 1948 Synod at Kekesu, we were anxious then about Mr. Goldie's health. During his stay, many of the teachers who had been to Roviana to college came to see and talk with him. His attitude was like that of a father to his children. He loved them and was interested in their work and family life, and they in turn showed their affection by their beaming faces.

—Mrs. Trevor Shepherd (1947- ).

## HIS PATIENCE:

My main recollection of Mr. Goldie is of his patience. No matter how long and hard the day, he would stay up to hear people through the long hours of the night.

—Mrs. V. Le C. Binet, Choiseul (1917-1933).

## AS HUMOURIST:

After ten months' stay at Senga we had to move all our gear back to Sasamuqa. There was where Mr. Goldie was a friend in need. The "Tandanya" sank lower and lower into the water under our load, until Mr. Goldie wondered whether it would disappear altogether. However, it took the lot and by good seamanship, and sheltering in sheltered bays, after a pleasant three day trip, we reached home safely. There were two "Mr. Goldies" on board—a white one, who was a very pleasant companion, and a black one, who cooked the meals. The white one was a humourist, and I think this was one of his best jokes—a cookboy baptised with the same name as himself—"Mr. Goldie."

—Dr. Clifford James, Choiseul (1928-31).



**AS RACONTEUR:**

Were it a virtue to covet, I could well covet Mr. Goldie's gift of story telling. Some evenings on the mission house verandah, we would hear of events that made Mission history. Personalities were revived and ships had souls. Early Synods were revived. Government matters for the Islands peoples, whose welfare was his constant concern.

—Sister Winifred Poole (1946- ).

**AS PREACHER:**

I think of Mr. Goldie in Church services and morning and evening Lotu each day, when by his words he sought to lead his "family" of Solomon Islanders into the truths of the Gospel, and an understanding of Christian living, for he used to stress the LIVING of the Gospel message, not the mere formality of attending Church. I can hear him reading (in Roviana) what I think must have been one of his favourite passages:—"And we know that all things work together for good to them that love God . . . Who shall separate us from the love of Christ? . . . neither death nor life . . . nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The attitude of the men towards the women has gradually improved through the years. Mr. Goldie himself was a little "Paul-ine" as regards women taking services. Therefore I clearly remember the time he so overcame his own prejudice in that respect, when, in unexpected circumstances, the station would be left without a minister for the week-end, that he came up to me at nine o'clock on the Friday night to suggest that I take the Sunday morning service. Surprise was a mild word for it, both for us two sisters and for the people, but it was the beginning of another sphere of work for the sisters at Roviana.

His chief concern and love was always for the dark-skinned folk to whom he was commissioned to carry the Gospel of salvation. Who shall separate us from the love of Christ? Not death, for through it we enter, as Mr. Goldie has done, into fuller communion with Him.

—Sister Lina Jones, Roviana (1924-1949).

**AS ADVOCATE:**

In all clashes with the Administration, traders and officials, we saw Mr. Goldie's desire for justice for his people. It was never for self that he took legal proceedings but always that the native people should have just representation and be given their rights. Often he was misunderstood and challenged, but invariably he was right. Through his legal mind, dynamic personality and love of justice the native was vindicated, received his rights and was assisted. In land and tribal matters no one did more disinterestedly than Mr. Goldie.

—Rev. A. W. E. Silvester, Vella Lavella (1934-53).

**HIS RESOURCE:**

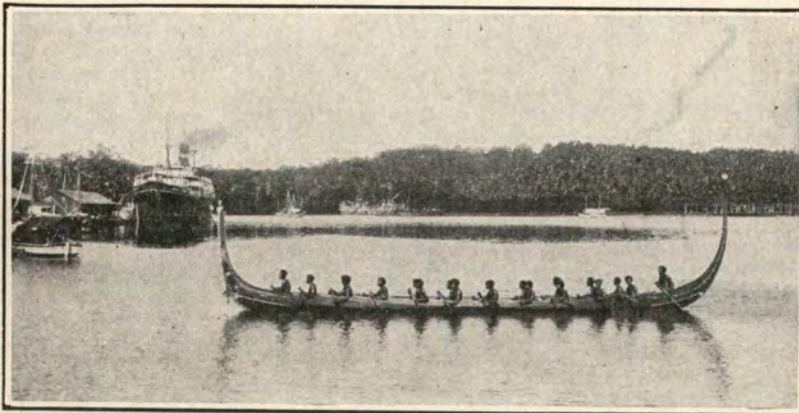
A man of many parts, it was John Goldie who pioneered the use of the radio telephone in the Western Pacific. Many of us remember tuning in to his station from different parts of New Guinea during the 1920's. For a time his station received official recognition for radio communication purposes.

—Mr. W. C. Groves, present Director of Education for Papua and New Guinea, who served as Educational Advisor to the British Solomon Islands before the war. Mr. Groves' recollections of Mr. Goldie were published at length in "The Methodist Times" of August 21st.

**AS SKIPPER:**

Gizo—a calm sea, bright sunshine, an occasional trading store along the waterfront, dozens of launches, canoes, and light craft of varied descriptions, when lo!—our tourists line the ship's rail to observe with keen interest an oncoming, spectacular canoe, manned by a dozen paddlers, each with his dark brown skin, persil whiteness of calico, which was his entire clothing, barring a red sash. The general effect was most striking and becoming. Standing in the centre of the canoe, wearing a white tropical suit, was the brave and dearly loved pioneer missionary. He comes on board to meet old friends, to learn something of the outside world, to collect his supplies. Yes, all of these, but not least, to have his hair cut by the jovial, friendly seaman, Bill Allen.

—Mrs. C. E. Dickens, Teop (1936-42).



**GIZO—GOVERNMENT CENTRE OF THE SOLOMON ISLANDS—**  
as J. F. Goldie knew it on steamer day.



## EAST ASIAN VIEWPOINT.

**Dr. Rajah Manikam—An Impression**

Almost inevitably a speaker's fame precedes him. Such was the case with Dr. Manikam, who serves at present as East Asia Secretary of the International Missionary Council and the World Council of Churches. Following their visit to Australia, Dr. Manikam and his wife came on to New Zealand and Fiji.



Doctors Manikam and Sangster with the Deputy Mayor of Auckland.—"Herald" photo.

Any feeling of doubt as to his ability was dispelled by his first few sentences. Wasting no time on preliminaries, he was soon launched on the message he had come to deliver—a message to the youth of New Zealand from the youth of Asia.

Instead of adopting the fatiguing method of quoting statistics, in a series of vivid word pictures related to our geography, he added up the populations of our own and many other countries, some of them as large as the United States of America, taking us on a world tour as he did so. Then he brought us face to face with the contrasts that maintain in India, contrasts of wealth and poverty, wisdom and illiteracy, progress and conservatism. Our spirits were stabbed awake by consideration of the misery and illiteracy that prevail, and the tremendous task awaiting those, who, like Dr. Manikam, seek to bring relief and healing. With gentle irony he pointed out that Indian students seeking government positions and university degrees must become proficient in the English language—a language that contains many absurdities of pronunciation and spelling. A word is spelled "through" and pronounced "throo." Drop one letter, and it becomes "though" pronounced "tho." Leave out another and the word becomes "tough," pronounced "tuff." "And that," he said, "is what your language is—tough!"

**POLITICS:**

The political changes in South East Asia were briefly outlined, the tremendous readjustments that have to be made when a sovereign power has relinquished the authority to the "owners" of the land. People accustomed to rebel have now to learn to rule. Those used to serfdom must learn the ways of freedom. That is where Communism may find a breeding ground, but it need not be so. The ties between New Zealand and Asia, such close neighbours, need to be much stronger. History binds us to Europe, but geographically we are close to Asia.

To one invited as a guest speaker to this country, it seemed almost fantastic that restrictive regulations on the landing of Asians should be so many and varied. Much letter writing between heads of government departments and the National Council of Churches; much unravelling of red tape went to effect the final landing of the Manikams in New Zealand. Yet, as he pointed out, it is comparatively simple for people from any country in Europe, many more miles away, to enter New Zealand.

**MISSIONS:**

Christian missionaries have long been in Asia, preaching the Gospel of brotherhood. But though a radiant Christian himself, in a brief and simple story, Dr. Manikam showed the difference, often apparent, between Christian theory and Muslim practice of brotherliness. He reminded us that Christianity is not a Western religion, but one for the whole world. It must be shown as relevant to the countries of South East Asia.

**MISSION IN UNITY:**

Divisions between the Christian Churches in Asia weaken the witness of missionary bodies and the Christian workers. In the universities of India, there are today two Christian student bodies. To many Indians, such examples make the Church a laughing stock, a home of division and strife. In South India, a lead has been given by the united Church of South India.

On the other hand, Christian students gave witness to Indian villages by the practice of work camps. Those camps involve bands of Christian students, as international as possible, "invading" a village to live there for some weeks. In the programme, with prayer and study, is a place for work. The work undertaken is that of supplying an urgent need of that village. It may be a community hall, a new school, or rice harvesting. Here the village folk see Christian love and brotherhood truly in action, and a spirit of service that asks for no reward. The team may include perhaps Australians, Belgians, Indians, a Chinese and a German, working together in harmony.

**OUR PART:**

Finally, we were reminded that we live in a country where the living standard is one of the highest in the world. Geographically close to Asia and possessing facilities for educating and training young people, New Zealand could yet accommodate more students than at present from South East Asia, young people who wish to serve their countries, and, failing adequate training, cannot do so. Is there any way, in which, by a concerted effort, New Zealand young people may make this possible? Pen friends, teachers on exchange, home entertainment for visiting students: all these were mentioned as "adventures in understanding." An intelligent understanding of the situation is the first necessity, coupled with the wish to serve according to our ability. A good deal of devotion and courage is required, but such service is worth rendering. Young people have more power than they realize. It is in our power to insist that the immigration laws be revised; to help to open the doors of opportunity to young people in other countries, to be good neighbours to them. May we all be stirred to action by the searching of his message.

—P.A.



## From the Editor's Mailbag

### ACROSS CHOISEUL:

When the others had returned from Quarterly Meeting, I set off overland, with two girls and a couple of boys as guides. We took three days. First day, we made camp on the banks of the Katua River after crossing the Kolobangara. We stopped early so that the boys could go fishing. They speared 16 fresh water trout and we sat up late that night to eat some of them. The boys built me a banana leaf hut and though it rained, we were quite dry. Next day was harder going up steep hills, along razor back ridges, and then down into valleys, following a stream for a time, then up again to the heights. We slept the second night on the banks of another small stream. Heavy rain next morning made the walking cooler. It didn't really make much difference as we were soaked to the skin all the time with sweat and the heavy dew off the trees which never seems to dry in the bush. We followed a bigger river down to the coast and arrived on the beach a couple of miles north of Ririo. We spent the Sunday there and then made our way from village to village round the coast. We found canoes a problem in many of the villages. So many have allowed their canoes to fall into disrepair. They either don't bother to repair them, or have very few of the men who know much about canoe building and repairing. The general feeling seems to be to wait for a boat or to borrow a canoe from another village. However we had a good trip.

—Sister Jessie Grant, Sasamunga.

\* \*

### TO THE MAROVO:

Sister Rewa and I both felt our trip to be very worthwhile. We found the people in very good heart in most villages. A couple are suffering from weak leadership. John Mose, the catechist, who came with was a big help. In each village we had a big Lotu with everyone. I took it and John spoke to the people on their duties as Christians in their community. If buildings were in disrepair, he encouraged them to get going on new ones. Then I gave a talk based on a New Testament reading. Choirs sang to us in nearly every village. Some schools are doing well, but a few of the older teachers haven't must idea of imparting knowledge. Those English and Arithmetic books which are being duplicated are a big help. We have recently bought the Oxford readers specially prepared for Papua. I think they should be good for the village schools. We are giving three books of each grade to each school. If they want more of them, they buy them.

—Sister Effie Harkness, Roviana.

\* \*

### WATER SHORTAGE:

We've been having a very dry spell. As three days without rain sends us crying for water, the two or three weeks without a decent damping has made things awkward. Our kitchen tank is empty, but there is still a little in the bathroom one, so we have drinking water. Still it is a nuisance carrying water for dishes,

washing etc. However we are quite well off, as the hospital tank, the out-patients' one, Woodfield's and Metcalfe's and the boys' dormitory and village tanks are all empty. Actually the last mentioned one is the cause of the emptiness of our hospital tank and the Woodfield's. Bob Mannall brought a couple of trailer loads of water in drums from the American pipeline some miles away. He had to mend a bridge to get there, but it is good water.

—Sister Rewa Williamson, Roviana.

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### LEPERS' TRUST BOARD GRANT:

1954 grants of the Lepers' Trust Board to our Solomon Islands Mission total £5,500, of which £3,000 is earmarked for the new leper relief vessel shortly to be constructed. So far £11,500 has been granted for that purpose.

The total grants of the Lepers' Trust Board to our mission have exceeded £30,000 in the last thirteen years.

\* \*

We are glad that the health of Mr. P. J. Twomey, M.B.E., has been restored. Mr. Twomey now serves as Field Officer of the Lepers' Trust Board. The Methodist representative on the Board is Rev. H. L. Fiebig, Connexional Secretary.



REV. AISAKE VULA of Fiji, who recently joined our mission staff in the Solomon Islands.



# ABOUT PEOPLE

## THE PRESIDENT:

The Rev. H. L. Fiebig, accompanied by Mrs. Fiebig, completed a four weeks' tour of the Solomon Islands District during June. Earlier, at the Australasian General Conference, at Brisbane, and whilst returning from the Solomons, Mr. Fiebig met the Australian General Secretary, the Rev. C. F. Gribble, who discussed with him the plans for our co-operation in the new field in the Highlands of Papua-New Guinea. Next month, Mr. Fiebig will preside at the annual meeting of our Foreign Mission Board.

\* \* \* \*

## SYMPATHY:

At a recent Board meeting, members extended sympathy with the daughters of the late Rev. J. F. Goldie. The Board's tribute to Mr. Goldie's memory appears on page 1 of this issue. Messages of sympathy have also been sent in the passing recently of the Rev. D. Haylock, District Foreign Mission Secretary for South Auckland; Sister Mabel Morley, a pioneer of our Deaconess Order and a life member of the M.W.M.U.; and Mr. J. E. James, father of Sister Edith James.

\* \* \* \*

## ARRIVALS:

The Rev. A. H. and Mrs. Voyce, with Grenville, Murray and Jean arrived on furlough on July 20th. Grenville leaves our staff after seven years of valued work covering the Rehabilitation period. Murray and Jean have also given valued honorary assistance. Mr. Voyce will be visiting certain Canterbury circuits this month, and next month will traverse the Nelson synodal district.

Mrs. Allen Hall arrived by air on July 23rd with her two children. Mr. Hall, who has made good progress following his accident, is waiting for the Synod, and will join Mrs. Hall and the family at Morrinsville this month. In October, Mr. Hall will be on deputation in Otago-Southland, and in North Waitemata and Mahurangi following Conference.

\* \* \* \*

## ORDER OF ST. STEPHEN:

Mr. Jack Murray of Riccarton Circuit recently returned there by air following his fifteen months of building service, mainly at Kekesu. The first twelve months represented his service under the Order of St. Stephen into which he was admitted by the President of Conference during his visit to the field.

\* \* \* \*

## DEPARTURES:

Sisters Pamela Beaumont and Nancy Ball returned to the field by air during June. Sister Nancy is back at Choiseul, whilst Sister Pamela is helping Sister Ada Lee at Buin. This month, Sister Pamela will accompany Sister Merle Carter to the inland Siwai station at Tonu, South Bougainville, where the Rev. Kemueli Pita has recently been transferred to prepare the way.

The Rev. Trevor Shepherd also returned to the field in June.

The Rev. Daniel Palavi with Vasiti and their family flew to Bougainville from Fiji, via Sydney, after their furlough in Tonga. A new Fijian missionary, the Rev. Aisake Vula with his bride Titilia, also travelled by air. Temporarily he is at Banga with Mr. Hall, but after Synod, will transfer to Honiara.

\* \* \* \*

## APPOINTMENTS:

As mentioned on page 9, Mr. Gordon Dey, who has also completed a term under the Order of St. Stephen, goes now as our carpenter to the New Guinea



MR. W. R. SHARPLES—carpenter.

Highlands. His first task there will be to build the house for Mr. and Mrs. Keightley. His home circuit is Hamilton East. Mr. William Sharples, recently of Riccarton, has been appointed builder on a three year term to the Solomon Islands.

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## REV. A. H. SCRIVIN:

Our former General Secretary is at present visiting England, and expects to be home in October.

\* \* \* \*

## THE GENERAL SECRETARY:

After July at the Office, Mr. Andrews spent most of August in the Northland. He will be the deputation to a number of North and South Canterbury Circuits this month.



## Who's Who on Our Mission Field

### REV: A. H. VOYCE:

Representative hockey prepared the Rev. A. Harry Voyce for his athletic, pioneer ministry in Bougainville. There he gained a reputation as a walker. One five-week trek took him 550 miles on foot. His less



Rev. A. H. and Mrs. Voyce.

strenuous pursuits include research in anthropology, in which he wrote two papers for the Royal Society. His philately has brought him pen friends the world over.

By birth a Tasmanian, Mr. Voyce spent his formative years in the Manawatu. There his Sunday School and Bible Class associations were with St. Paul's Methodist Church, Palmerston North. He is yet another Christian worker who grew out of the old Bible Class Movement, and who shares the joy of the Church in the Golden Jubilee of that Movement this year. At the Seatoun "reconstruction" camp of 1919, Mr. Voyce was converted.

Shortly afterwards, he began at Feilding a Bible Class which grew to over 50 members. There too, he began to prepare for the ministry. The thought of preaching was unattractive, and, rather than start alone, he persuaded four friends to join him in a Mission band. Only one was Methodist, two were Baptists and one a Presbyterian. All of these are still earnest Christian workers. The Presbyterian, who joined only if not asked to preach or pray—though he agreed to read or take up the collection—went on to a distinguished ministry in his own Church. One of the Baptists has served for 27 years as a missionary in India.

Senior Student at Dunholme in 1925, Mr. Voyce left the following year for Bougainville. With him went his bride, formerly Miss Beryl Halliday of Mt. Eden. Mrs. Voyce, together with the family, has shared the ministry of her husband, which has continued for practically the full 28 years in the one island circuit.

Mr. Voyce was on furlough when the Pacific war began. He was one of the first missionaries who secured permission to return, first as chaplain, later as Minister to the dispersed and distressed population of Bougainville.

When the system of District Advisory Councils was set up in New Guinea, Mr. Voyce was appointed by the Administrator as a member of the Bougainville

District Advisory Council, where he has been able to advance both missionary and general district interests.

### SISTER MERLE CARTER:

Led into a personal faith in Christ as Saviour through the influence of a gracious home life, which she shared with seven other children, Sister Merle also had close early links with the life of our Cambridge Methodist Church, where she became a full member in 1938. By that time, her mother had passed away and she had the care of the home on her shoulders. Sunday School and Bible Class life had prepared her for years of service as choir member, Sunday School teacher and Foreign Mission Secretary in her local Church.

In 1939, nursing training was commenced in preparation for overseas missionary service. General training at Rotorua brought also the opportunity for active participation in Nurses' Christian Fellowship and at Bainbridge Memorial Church. Maternity training was later taken at the Salvation Army Bethany Maternity Hospital in Wellington.

Following Plunket training in Dunedin, Sister Merle served for a time as relieving Plunket nurse, before undertaking her midwifery course at St. Helen's Hospital, Auckland. All three State examinations were passed with honours, and time was made for study in our Church Leadership Training Course.

It was a long, tedious journey, via Fiji and Guadalcanal to Bougainville in 1946, but Sister Merle gained experience en route in tropical medical work. After some months at Koau, she joined the Rev. Trevor and Mrs. Shepherd at Kekesu, when that station was opened in 1947. Latterly she has had charge of the



Sister Merle Carter.

Don Alley Memorial Hospital. Now she has gone with Sister Pamela Beaumont and the Rev. Kemueli Pita to serve Christ among the Siwai people at Tonu in Buin Circuit.



## WOMEN'S PAGE

# M.W.M.U.

Methodist Women's  
Missionary Union of  
New Zealand.

269 Highgate,  
Dunedin, N.W.I.

Dear Readers,

Since our last quarterly letter, the Rev. J. F. Goldie has passed away. As a Union we would pay our tribute to his faithful service through half a century of missionary work in the Solomons. Sister Effie Harkness, Roviana, tells us: "Word was sent to all the nearer villages that there was to be a memorial service on the following Sunday. The big Jubilee Church was full to overflowing with quite a number of folk outside. There were two big services; at the morning one, six natives spoke and seven at the afternoon service. Each service was a good two hours in length. Many and varied were the stories told. There was a certain amount of sadness but the predominant note was of thanksgiving for all that Mr. Goldie had done for the Solomons. All spoke of his love for the people. We heard some interesting things about the beginning of the Mission. One man said that they thought that the white man had brought the plague, and the children were warned not to go anywhere near them. Only the old men went to school at first, and they used to arrive for school with their axes and spears, but Mr. Goldie told them to leave them behind and just bring a stick, and so they did. It is amazing to realise how much has been achieved in the lifetime of one man."

In the last letter Sister Lucy told about the girl who had dived into the mouth of a crocodile. In Sister Jessie Grant's report she tells us that she managed to get the girl to Gizo and later she was transferred to Dr. Hoult. She had very bad lacerations to her face and had a piece of her scalp removed. She has made an amazing recovery and with the help of plastic surgery it is hoped that her scars will not be very noticeable. Sister Jessie also tells us that she has used three cases of used linen. She says that he could not treat the numbers of ulcers coming in without it, and sends her heartfelt thanks for it. Her daily average of in-patients is eight; out-patients average one hundred and eighty-eight, and forty villages have been supplied with medicines.

Sister Ada Lee writer from Kihili: "We had a very happy time with the President and Mrs. Fiebig. We were a happy family and reaped much blessing from them. I am pleased to have Sister Pamela with me until Synod; she got to work very quickly helping me with mid-year examinations and with preparation of new school material and also taking kinder for me. There are resident on the station seventeen girls and thirty-two boys. These numbers include four girls and two boys between the ages of three and six years who attend a kindergarten session of two hours daily. These sessions have been under the leadership of Jean Voyce with the assistance of a senior student, weekly. These students will now take charge of the class as their trial teaching period. There are twelve in the Girls' Home, including one girl from Kieta and two from Uisai. A small orphan boy five years old is cared for by the

girls and until recently, an infant boy, who at the age of one year has returned to his parents. Infant welfare is important for the girls and all have shown development in their care of the little ones during the months of his residence here. Besides infant welfare and child welfare the girls do the general domestic work and sewing, compete favourably with the boys in classes, maintain their food gardens to a large degree and occasionally provide the choir in the afternoon service. Under Jean Voyce they have formed a Guide Company and several have gained their Tenderfoot Badges during the year. The faithful work of the teachers both in the village and on the station and their help in the translation and preparation of reading work, etc., cannot be overlooked. A revision of the First Siwai Reader for beginners has been completed and forwarded for duplication, a task which the Whately Youth are undertaking."

Our Sisters in the Maori work are all busy with their various activities among the Maori women and children, Sunday Schools, Bible in Schools, Brigade Cadets, Camps, Women's Meetings, etc., etc. Sister Eleanor still carries on with part time in the South Island, mostly in visiting Maori families around Christchurch and in sending circular letters to 290 families in more distant places. She also sends out helpful literature to the scattered families.

M.W.M.U. Conference time is from October 12 to 15th. At the public Missionary Rally, Sister Frances Smith will be the representative for Maori work and we hope that Sister Lucy Money will be able to be present representing the Overseas Sisters. We hope that the President of Conference, Rev. H. L. Fiebig will also be present. We look forward to a time of Christian Fellowship with our representatives from all parts of New Zealand. The Rev. G. I. Laursen, General Superintendent of Home Mission Department and Rev. S. G. Andrews, M.A., also expect to be present.

With Christian Greetings to all,

ELIZABETH PURDIE.

### DISTRICT COUNCIL REPORTS.

**South Auckland District Convention.** The President, Mrs. S. C. Maundar, presided over 120 representatives and visitors. An apology was received from Tamarunui. The Rev. W. R. Francis, B.A., B.D., delivered the pre-Communion address, his theme being "The Eucharist and what it signifies," a message of high spiritual value and a challenge for service for others. The Sacrament was administered, Rev. R. L. George assisting. The devotional periods were led by Mrs. E. Eastwood (Hamilton East) and Mrs. I. Raynor (Cambridge). During the business session questions were answered on topical Auxiliary matters and a discussion had on the Prayer Leaflet. Sister Mavis Dickie was the main speaker and she gave a commentary on the activities in her district, she also imparted some very interesting information on the early history of the Rangiatea Hostel in Taranaki. Solos were rendered



## THE OPEN DOOR

by Mrs. M. Poultney and Mrs. I. Raynor, and the organist was Miss Joan Chapman. Mrs. C. B. Oldfield conveyed warm thanks to all who served in making it a day of happiest fellowship. The closing prayer session was led by Mrs. W. B. Williams.

**Thames Valley** Council meeting was presided over by Mrs. Eastwood who led the devotions, reading an interesting story on "Friendship and Knitting." There was a good attendance of members present and apologies were received from Waihi and Paeroa Evening Auxiliaries. Reports from the auxiliaries all showed good progress and interest in the work. **CONVENTION**—this was held at Paeroa where members gathered to hear two guest speakers, Mrs. Foster of Turua, and Sister Madeline Holland of Kurahuna Maori Girls' Hostel. After devotions led by Mrs. Eastwood, Mrs. Foster gave us a most interesting talk on India. Being a returned missionary, Mrs. Foster gave first hand descriptions of the mighty land, of contrasts of problems of creed and of race. The need for Christian teaching is very great owing to the growing danger of Communism. The afternoon speaker was Sister Madeline Holland who in a wonderful way told of the daily life at Kurahuna and said that many young Maori Mothers who were at Kurahuna are now wanting their daughters to have the privilege and be trained in Christian ways. The convention was a time of blessing and refreshment.

**Bay of Plenty** Council meeting met at Whakatane on May 3rd. The Rev. W. J. and Mrs. Bryant welcomed the visitors. The meeting opened with a Communion Service administered by Rev. W. J. Bryant. The Easter offering amounting to £17/17/6 was dedicated following this service. The afternoon devotions were led by Mrs. Parkinson (Rotorua) reading from Psalm 139. The speaker reminded all that God is wherever we are, ready to guide and comfort us, if we will work in His strength. Not always are we called to great tasks: He is with us in the small homely duties of everyday life. Short reports from auxiliaries showed a happy interest being maintained in the work. Matters of general interest were discussed. It was decided to keep in touch with the Rev. C. J. and Mrs. Keightley in New Guinea, each Auxiliary in turn to forward a quarterly letter. The feeling of happy spiritual fellowship derived from the quarterly meetings and the help received from the officers was expressed by Mrs. R. McDonald (Te Puke). A vote of thanks was accorded the Whakatane ladies for their hospitality.

**Wairarapa** Council meeting was held at Carterton and opened with a Communion Service conducted by Rev. E. E. Sage. The business session was presided over by Mrs. Sage who extended a welcome to all members and to Sister Margaret Taylor the guest speaker. Thirty-two members were present from Eketahuna, Masterton, Carterton and Greytown. A general discussion on the Prayer Leaflet was held and all agreed that one based on the same lines as the present one would be quite satisfactory. The afternoon devotions were taken by Mrs. G. Henderson, Eketahuna, opening with the singing of "Stand up for Jesus" followed by a reading from Acts. Mrs. Henderson based her thoughts on "Courage" the courage of Peter and that of John and the same courage that can be shown by us in Christian life. Prayer followed. Easter offerings were received, Sister Margaret taking the dedicatory prayer. Sister Margaret Taylor was the speaker and took as her subject "Sundays Overseas." Sister Margaret in very apt description told us of her Sundays spent in other countries also dwelling for a few minutes on her experiences of Coron-

ation Day in London (greatly enjoyed by all). Two delightful solos were rendered by Mrs. Gough, a visitor from England. The Carterton ladies were the hostesses for the day.

**Nelson, Marlborough** District Council Quarterly meeting was held in Picton, commencing with a Communion Service conducted by the Rev. A. W. McKay who gave an inspiring message. Mrs. Underhill, the President, presided over the meeting that followed and welcomed all representatives. Mrs. Burroughs, Picton President, welcomed all on behalf of the Picton Council. A number of apologies were received from Nelson owing to the difficulty of travel. An interesting report on the opening of the new common room at Kurahuna was read and enjoyed. Good reports were received from the various groups showing the interest being maintained in the work. The afternoon took the form of a social afternoon. Mrs. McKay opened with devotions after which the Rev. H. E. Harkness spoke to us on "Missions." This was much enjoyed by all. We were happy to have the ladies from Wesley House present with us. Mrs. Wright, Blenheim President, thanked the Picton ladies for their hospitality.

**North Canterbury.** The Annual Convention opened in the evening on April 27th in Sydenham Methodist Hall when approximately 140 members gathered to hear addresses from Sister Eleanor Dobby on her work among the South Island Maoris and Sister Pamela Beaumont on her work in the Solomons. Films of the Solomon Islands Church Jubilee were shown by the Rev. B. Riseley. On Wednesday the Convention continued at Durham St. when a devotional session was led by Mrs. Riseley. Following this the Rev. G. I. Laurenson gave a most interesting address on little known aspects of the Maori work, and finally Sister Nancy Ball spoke on her work in the Solomons. In the afternoon the President of Conference, Rev. H. L. Fiebig, gave a most inspiring Communion address. Communion followed, administered by the Rev. G. I. Laurenson and Rev. R. E. Patchett. The Easter offering was dedicated, this amounted to £218/12/0. A most successful and happy convention ended with tea in the schoolroom. The Council quarterly meeting was held in Durham St. Parlour. The chief business was the consideration of the use made of the prayer cards. It was decided to send the full delegation of 10 members to the Union Conference in October. Plans were then made for the annual meeting.

**Otago** District Annual Meeting was held in the Central Parlour when 79 members answered the roll call from nine Auxiliaries. A welcome was extended to all especially to Milton Ladies by the President, Mrs. M. R. McIndoe. Apologies were received from Balclutha, Broad Bay, Cromwell, Waikouaiti and Port Chalmers Auxiliaries. The Annual Report showed that the work is steadily growing in the Otago District. It was pleasing to note that two new Auxiliaries had been formed this year. One at Cromwell with a membership of 13 started last March and the other at Port Chalmers which held its first meeting in July. Reports from the various Auxiliaries showed increased giving over the year. All had appreciated the President's monthly letters which kept them up to date with missionary matters. All expressed thanks and appreciation for the privilege of having a visit from a Sister. We give thanks to our Heavenly Father who has been our inspiration and strength through another year and who has blessed the efforts of all auxiliaries. We go forward in His strength to a further year of service.



## Treasurers' Acknowledgments:

As contributions received through circuits are not now published in detail, the Board recently decided, in the interests of consistency and brevity, to refrain henceforth from publishing details of individual contributions, forwarded direct to head office, where it has been possible to send receipts.

PAPUA-NEW GUINEA APPEAL:	HIGHLANDS	Wanganui North	Opatiki	5 12 6
Acknowledged in last issue "Open Door"	1433 7 9	Greytown	11 0 0	Tauranga
<b>Circuit Contributions:</b>		Auckland East	88 0 0	Hamilton
Johnsonville	8 0 0	Wellington West	18 2 6	Papakura
Carterton	3 12 6	Wanganui West	6 7 4	Lower Hutt
Auckland South	78 11 6	Auckland Central	50 0 0	Apiti
Auckland Central		Ashhurst-Bunynthorpe	162 10 3	Matamata
Mission	9 8 6	Wanganui Central	19 10 3	Kawhia
Nelson	137 5 8	Porirua	61 6 6	Invercargill
Te Kuiti	5 0 0	Otahuhu	20 12 0	Per M.W.M.U.
Papatoetoe	46 10 6	Matamata	17 5 6	
North Waitemata	38 8 0	Coromandel	54 0 0	<b>Paid direct to Foreign</b>
Levin	69 6 6	Otaki	10 5 3	<b>Mission Office</b>
Tauranga	22 9 0	Foxton-Shannon	11 15 0	334 11 10
Johnsonville	1 0 0	Wellington East	40 13 0	<b>£3,451 9 8</b>
Waitara	19 13 8	Napier	110 13 0	
Edgeware Road	8 13 2	Waihi	26 16 9	<b>Direct contributions to Foreign</b>
		Sanson-Rongotea	55 11 0	<b>Mission Office for:</b>
		Cuba Street	110 7 9	<b>General Fund</b>
				694 9 9
				<b>Leper Fund</b>
				53 1 0

## Missionaries' Addresses:

### SOLOMON ISLANDS DISTRICT.

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Barakoma Airfield,  
Vella Lavella,  
BRITISH SOLOMON ISLANDS.*

#### ROVIANA CIRCUIT:

Rev. J. R. Metcalfe  
Rev. A. H. Hall, M.A.  
Rev. F. H. Woodfield  
Dr. G. E. Houlft, D.T.M.  
Sister Effie Harkness  
Sister Jane Bond  
Sister Rewa Williamson  
Sister Norma Graves  
Sister Olive Money  
Mr. J. M. Miller  
Mr. R. A. Mannall  
Mr. W. R. Sharples

#### VELLA LAVELLA CIRCUIT:

Rev. Trevor Shepherd  
Sister Winifred Poole (on leave in N.Z.).  
Sister Myra Fraser  
Sister Davinia Clark

#### CHOISEUL CIRCUIT:

Rev. D. I. A. McDonald  
Sister Lucy Money  
Sister Jessie Grant  
Sister Nancy Ball

#### BUIN CIRCUIT:

AIRMAIL ADDRESS for Buin Circuit:

*Methodist Mission,  
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Rev. A. H. Voyce  
Sister Ada Lee  
Sister Pame'a Beaumont

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Sister Merle Carter  
Sister Thelma Duthie

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AIRMAIL ADDRESS for Buka Circuit:

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Rev. G. A. R. Cornwell  
Sister June Hilder  
Sister Helen Whitlow

### PAPUA-NEW GUINEA HIGHLANDS MISSION.

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Sister Edith James,      *10 Symonds Street, Onehunga.*  
Mr. G. T. Dey,              *C/- Methodist Mission, Mendi, via Madang Territory, New Guinea.*