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THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand



MISSION SCHOOL, BUKA, BOUGAINVILLE.

A number to mark the Fortieth Anniversary of

METHODIST WORK IN BOUGAINVILLE

Price: Two Shillings and Sixpence per annum.
Posted: Three Shillings.

General Secretary: Rev. S. G. Andrews.
Foreign Mission Department, P.O. Box 5023, Auckland.

LET US PRAY

A LITANY FOR MISSIONS

LET US PRAY FOR THE UNITY OF THE CHURCH, AND
FOR THE CONVERSION OF ALL MEN:

ARISE, O LORD GOD; PRESERVE US IN THE BOND
OF PEACE, AND EXTEND THE BOUNDARIES OF
THY KINGDOM.

LET US PRAY FOR ALL MISSIONARIES, EVANGELISTS,
AND TEACHERS AT HOME AND OVERSEAS:

BLESS THEM WITH HEALTH AND KNOWLEDGE,
GIVE THEM THE GIFT OF LANGUAGES TO MAKE
KNOWN THE TRUTH OF THE GOSPEL AND IN-
CREASE THE LABOURS OF THEIR HEARTS AND
HANDS.

LET US PRAY FOR ALL WHO SEEK CHRIST AND
HIS CHURCH:

INCREASE IN THEM UNDERSTANDING AND
FAITH THAT THEY MAY BE BORN AGAIN AND
LIVE IN THE MIDST OF PRAISE WITHIN THY
CHURCH.

LET US PRAY FOR THOSE WHO PERSECUTE THE
CHURCH, AND FOR THOSE WHO CREATE STRIFE
AMONG THE FLOCK OF GOD:

LORD, CONVERT THE ENEMIES OF THY CHURCH;
RETURN THE PRODIGAL, AND DELIVER THE
UNGODLY FROM THEIR DISOBEDIENCE; KINDLE
IN THEIR HEARTS THE SPIRIT OF REVERENCE;
GRANT THEM GRACE TO SERVE THEE IN
PRAYER AND WORK, IN LOVE AND SACRIFICE.

FOR THE CHURCHES IN AFRICA.

O CHRIST, WALK ALONG THE JUNGLE TRAILS
TO TEACH AND HEAL, AND BLESS OUR
MISSIONARIES.

FOR THE CHURCHES OF THE PACIFIC:

O CHRIST, ESTABLISH THY KINGDOM AMONG
THE ISLANDS PEOPLES.

THE MULTITUDE OF THE ISLES WAIT FOR
THEE.

FOR THE CHURCHES IN ASIA:

O CHRIST, GATHER THE MULTITUDES UNTO
THYSELF AND HASTEN THE DAY OF THEIR
SALVATION.

FOR THE CHURCHES IN SOUTH AMERICA:

O CHRIST, STRENGTHEN THY PEOPLE TO BEAR
THE REPROACH OF THE CROSS, AND TO ADORN
THE DOCTRINE OF GOD OUR SAVIOUR.

O GOD, LET THY WAY BE KNOWN UPON EARTH,

THY SAVING HEALTH AMONG ALL NATIONS.
FROM SICKNESS AND PESTILENCE,
FROM ROBBERY AND VIOLENCE,
FROM STORM AND TRAGEDY,
FROM WILD BEASTS AND POISONOUS REPTILES,
AND FROM DISCOURAGEMENT AND DESPAIR;
O LORD, PRESERVE OUR MISSIONARIES.

IN THE CHURCHES,

IN THE STREETS,

IN THE JUNGLES,

IN THE DESERT PLACES,

AT HOME, OVERSEAS, UNTO THE UTTERMOST
PARTS:

O LORD, BLESS THE PREACHING OF THY WORD.

BY THE VIRTUE OF THY PASSION;

ACCOMPLISH THIS WORK, O LORD.

TO THE GLORY OF THY HOLY NAME;

EXTEND THY KINGDOM UNTO THE UTTERMOST
PARTS. AMEN.

—Adapted from "World Outlook."

This litany is from a longer missionary litany written by Dr. William R. Seaman. We are grateful to him for its use.

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BOUGAINVILLE

FORTY YEARS ON!

This month and next, the Methodists of Siwai in Buin Circuit will be remembering that forty years ago the first official visit was paid to their district by representatives of Methodism: the late Rev. J. G. Wheen, then General Secretary at Sydney, and the late Rev. J. F. Goldie, pioneer Chairman of our mission in the Solomons. It has been decided to celebrate the occasion, whilst some of the first converts and workers are still present to join in. The word "Jubilee" is being avoided, however, and doubtless there will be another such occasion ten years hence. Three of our circuits in the British Solomons have already had their Golden Jubilees.

There is a difference about Methodism in Bougainville. In so many of the scattered Pacific Islands groups, Methodism is dominant. Our workers have often been almost the only ones in the field. It does us good to remember that God blessed the efforts of our pioneers, and we have to-day some hundreds of thousands of Pacific Islanders who look to the Methodists of Australia and New Zealand for spiritual leadership and support: For the success of past years has been bequeathed to us as a heritage. In co-operation with the emerging young Churches in these groups, we still have a missionary task. In the circuits of Roviana, Vella Lavella and Choiseul, in the Solomons, the same is true.



The "Daphne" which was of valuable service in re-establishing the work in Buka and Bougainville after the war.

But across the boundary in Bougainville, the picture is different. Although the visit of Mr. Wheen and Mr. Goldie was the first missionary occasion for the Siwai District they called at, in other parts of



Mission House at Buka.

Bougainville the Roman Catholic Church was already at work. That Church has to-day many more workers in Bougainville than we have. Our numerical strength is much the same as that of the Seventh Day Adventists, and the Roman Church outnumbers both in its total of nominal adherents. There are still many in the mountains of Bougainville whose adherence to the Christian faith in any form is very nominal indeed, where heathen beliefs and practices still obtain.

Bougainville and Buka have had their saints and martyrs. These have not been confined to one race. The sacrifice of Don Alley is matched by the striving and spending of David Voeta. As in many pioneer situations, the graves bear their own mute witness. If you doubt this, visit Skotolan and look on the graves there of Charles Carter and Moyna Luxton.

There are those who regard Methodists as interlopers in Bougainville. But we believe that we have a witness to maintain there. Not that there will be much room for territorial expansion. We are definitely not fostering bigotry or sectarianism. As one of our workers puts it, "we must hate the doctrine but love the people." Our ministry is essentially one of care and witness. Some of the most significant steps being taken to-day on our mission field affect the half of our Solomon Islands Church and people that pertain to the islands of Bougainville and Buka.

The First Visit

by the late REV. J. G. WHEEN.

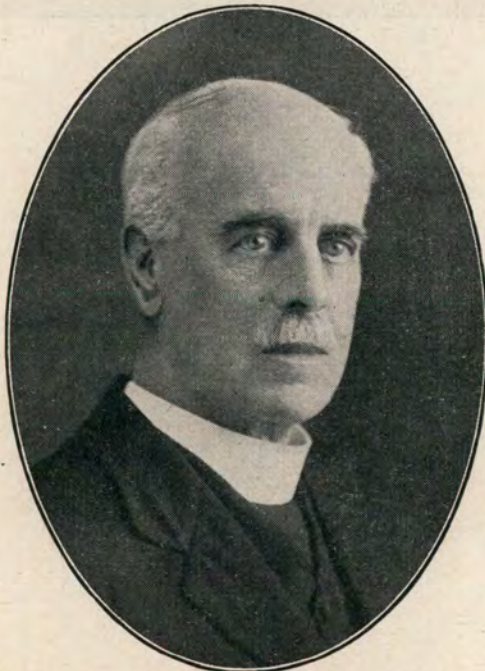
Reprinted from "The Missionary Review" of December 1916, following the visit he paid as General Secretary to Bougainville, in company with the late Rev. J. F. Goldie.

I arrived at Faisi on Monday, September 18th. The Chairman of the District, Rev. J. F. Goldie, was waiting for me with the "Enid," a 25-ton ketch which he had chartered for our trip. Unfortunately the Mission ketch, the "Tandanya," was out of commission, as the engine had broken down. From the 18th September until the 24th October, Mr. Goldie and I were travelling together in the district, the greater part of the time being spent on the "Enid."

We first visited the large island of Bougainville. This island, though geographically belonging to the Solomon group, is, as is well known, part of German New Guinea. It is, therefore, at present occupied by the British military forces. This made it necessary for us to enter at Kieta, on the east coast, although our objective point was on the west coast. Several days, which we could ill spare, were thus consumed in travel, but this extended tour along the greater part of the east, south, and west coasts of the island afforded me a better opportunity than I should otherwise have had of ascertaining the magnitude and importance of Bougainville, and of realising that there we have a magnificent field of almost virgin soil for Missionary enterprise. At Kieta we learned that the Buin District in the west, whither we were bound, was in a very unsettled and disturbed state owing to native

troubles, and in consequence of a recent visit paid by a Government punitive expedition, which had just returned to Kieta. But as messengers had been sent ahead to advise the people that we were coming, we decided to fulfil our programme. On the 22nd September, Mr. Goldie and I, with a few Mission boys, and after a rather exciting experience in the surf, landed on the Buin coast. We were welcomed by a handful of somewhat fierce-looking men who had been gathered by our messengers. We were informed that a party of a hundred or more men had been waiting for us for a day or two, but that in consequence of the insecurity of their villages and lack of food supplies, most of them had returned to their mountain homes. The friendly men who had met us urged us to go up to one of the villages and promised that runners should go ahead to gather the scattered people together again.

We were quite unprepared for a night ashore, and were already drenched to the skin, but we decided to comply with their request. They seemed greatly pleased at this evidence of our confidence in them. A walk of ten miles through real tropical bush and amid true tropical rain brought us, wet and weary, just at sunset to the men's rest house, which stood in a large open square at a place called Harenai. A few men were sitting about the house smoking and chewing betel nut, but all the women and children had been sent away into hiding and we saw none during our stay there. The company present included two or three influential chiefs. The old chief, who some time ago had asked for a teacher, had recently died, and Mr. Goldie was not quite sure how his successors would regard our visit. Three of the late chief's sons were present, and though at first they and the other men were inclined to be reserved and unresponsive, this soon wore away. Presently others joined us until quite a goodly company of men had assembled, and we were surrounded by fifty or sixty curious savages, some of whom were clad in nature's simplest garb, and a few of whom we were told had never seen a white man. Our guides made it clear to the company that we had come up to the village at their request, and when we proceeded to accede to their invitation to eat and sleep with them, all their reserve melted away, and they made us feel that we were quite welcome to the best they could provide, and that we were perfectly safe whilst we remained in their house. As their language was quite different from the Roviana and from the other languages in use in the Mission, our conversation had to be carried on mainly through interpreters and in "pidgin" English. The late chief's sons, fine, intelligent looking men, intimated that they knew their father's mind in regard to the establishment of our Mission, and that they desired to carry out their father's wishes. They told us that if a teacher could be sent they would at once build a house, make a garden, and do all in their power to assure his comfort and to help him in his work. The promise was given that a teacher should be sent at an early date, and this promise evidently gave much satisfaction to many of those who were present.



Rev. J. G. Wheen.

During the evening we conducted family prayer with our Mission boys. It was evident that very few of the villagers had any acquaintance with Christian worship, but when our boys began to sing in Roviana "Abide With Me," every voice was hushed, and a delightful stillness wrapped us about, broken only by the sound of Christian song. After we had sung one or two other hymns we bowed our heads, and I prayed in English. It was a weird experience, but we felt that the Spirit of God was even then moving in the hearts of these untaught children of nature who looked on and listened in awed wonder. I need not describe the night spent at Harenai. Our couch was made of bamboos raised about a foot from the ground, our pillows were bamboos also, and our bed coverings were the leaves of the coconut plucked newly from the trees and still dripping with the recent rain. The hut was open on all sides, and throughout the night men were coming and going. I suppose 40 or 50 of them slept beside us, but they lighted at least half a dozen fires inside the house, and sat beside the fires far into the night, chattering without restraint and smoking very vile tobacco. This was my first close contact with primitive, untutored, untamed heathenism, and hence the memory of that experience must long live in my mind. Undoubtedly God has given to our Church a unique opportunity for pioneer Christian work in Bougainville. The door stands wide open for us. The

people's hearts have been prepared to receive us. They wait eagerly for the message which we have in our possession. May God make His Church responsive to this great call.



Rev. J. F. Goldie,
who accompanied Mr. Wheen on the pioneer
journey to Siwai.

Still Needing Your Help!



BOUGAINVILLE SHARES FULLY IN THE PRESENT VACANCIES FOR MISSIONARIES IN THE SOLOMONS:

District Girls' School: This has been established during 1956 to meet the needs of Bougainville girls for more advanced education. Sister Ada Lee is in charge.

OUR MOST URGENT VACANCY OVERSEAS IS FOR AN EXPERIENCED WOMAN TEACHER TO HELP WITH THIS WORK. Special experience in crafts, domestic science and singing would be helpful. An interest in the adolescent girl is essential.

VACANCIES ALSO EXIST AT PRESENT FOR FURTHER NURSES AND A TEACHING SISTER IN THE SOLOMON ISLANDS MISSION.

Enquiries should be directed to:—

The General Secretary,
Methodist Foreign Mission Department,
Box 5023,
AUCKLAND, C.I.

The Impact of Christianity on a Primitive People

by the REV. HUBERT G. BROWN, one of our pioneers, thirty years ago, in Bougainville.

It is suggested that I write a few lines about the impact of Christianity on a primitive people, as I saw it about thirty years ago in the Teop area of Bougainville.



Rev. H. Brown, first ordained minister at Teop.

It was in 1924 that I arrived at Teop. Two Fijians, Eroni Kotosoma and his wife Loata were already there and had introduced the people to Christian faith and practice. Services of worship had been commenced and a day school established. Apart from that, the people lived very much as they had always done, except that for some years the area had been under Government administration, and white men were by no means unknown. They were, indeed, viewed with much distrust and dislike, partly because men who traded in native wares were often found to be untrustworthy, and partly because the administration itself while it brought inter-tribal warfare to an end, was somewhat harsh in its dealings with the people, while at the same time requiring them to pay in English money, for the privilege of being governed. It seemed to the native mind that the chief function of European government was to collect taxes, while the young men of the tribes had to work hard and long, on near or distant plantations, at very low rates of pay, to procure the money the tax-collector required. So the white man was viewed with very great disfavour, and the missionary, though neither a trader nor a tax-collector, was nevertheless a white man. His first task was to prove himself different from other white men, and then to show that the reason

for the difference was the Christian faith he had to teach.

The method of approach was, in general, twofold: schoolwork, and the care of the sick. There was a surprising readiness on the part of men and women to allow their children to receive the education offered. Their language had never been written, but the idea of reading and writing had its fascination. It suggested, too, a new kind of power or achievement, and fathers especially were eager that their children should learn, and were ready to help in the erection of somewhat crude school buildings, and to appreciate and applaud the small attainments of their offspring in the field of learning. Incidentally, the missionary teacher began to be accepted, and in a measure appreciated for his part in the matter.

On the health side, there was much suffering from malarial and other fevers, tropic yaws, ulcers and ringworm. The amount of help a mere layman in medical matters could give was very limited, though by no means negligible, and it certainly helped to establish confidence in the eyes of a wary people.

The impact of Christianity on the people had of necessity to take account of long-standing customs and beliefs. Customs were revealed readily enough, but the underlying beliefs had to be discovered. It was, for instance, the custom to leave an offering of food on the grave of the dead. Behind this was the belief that the dead still lived, and would for a time linger, unseen, in the vicinity of the earthly home. Ultimately they would move away to the permanent home of the departed, where they would achieve status in accord with the skill and prowess displayed in earthly life. Belief in an after-life, and in spirit existence accounted for many things. Customs rigidly held, such as the planting of taro and kumara by women only, were retained because, it was believed, the old-time chiefs who established them still lived, unseen, and could in many ways visit their displeasure on people who broke the rules. The whole life of the people was lived against this background of fear lest they should incur the displeasure of the unseen watchers over them. Any outbreak of sickness, failure of crops, shortage of fish in the usual fishing grounds, accident, or untimely death, was attributed to the action of unseen watchers, always jealous for the correct behaviour of their descendants on earth. Any attempt to deal with sickness or disease had as its basis the appeasement of the spirits. Any suggestion that a custom, such as the tattooing of children, was needlessly cruel, was met with the answer that things must be done correctly or dire consequences would follow.

The missionary's most difficult task was to breach this solid wall of fear. Belief in a Creator God was not its cause, but that belief did provide the foundation on which to develop and unfold the idea of a Father God whose nature is love, and a Saviour who would even die for His people. As the light began to break through, it was good to see how love cast out fear, and men and women were set free.

* Pioneers *

A tribute to his colleagues by the Rev. A. H. Voyce, missionary on Bougainville, since 1926.

In October, 1916, the Rev. J. F. Goldie (Chairman), in company with the Rev. J. G. Wheen (General Secretary), visited Siwai District in response to the "call" of Chiefs to begin missionary operations there. At that time no other Mission was operating in Siwai, either with European or native workers.



Rev. A. H. Cropp with children.

That was the beginning of Methodist-Missionary work in Bougainville 40 years ago. For six years after that time, Methodist work was carried out in Bougainville by native teachers only, but in 1922 the Rev. A. H. Cropp arrived to oversee the work, and he finally selected Buka as his place of residence, from whence he visited other areas regularly. In 1924, the Rev. H. G. Brown was sent to assist him, and settled at Teop.

Actually, the first Methodist teacher to settle in Bougainville came in "illegally." That is, the "borderline" question has always been a problem here in Bougainville. Bougainville is separated from the rest of the Solomon Islands by an arbitrary borderline running north-east, south-west, just south of Bougainville. Fauro Island is only a few miles south of Bougainville, and in 1915, a zealous Fijian teacher at Fauro, sent Philip Kahe (a Fauro Islander) across the border to Lamuai village in Buin (adjoining Kihili of to-day—now entirely Roman Catholic), to be a teacher, because the people were without any Lotu, and wanted a Methodist teacher. But the Roman Catholic Mission made a fuss about the teacher crossing the border, and he was sent back again. Later Philip Kahe became a teacher in Siwai. He died during the war years.

When I arrived in Bougainville in 1926, the only teachers were Usaia Sotutu (at Buka) who had come as a boatman, but who wanted to be a teacher (Fijian), John Mark Uliambau (Fijian at Buka), Eroni Kotosoma (Fijian catechist, with his wife Loata, who was a trained nurse at Teop), and five native Solomon Island teachers in Siwai. I was sent to look after Siwai, through which District Mr. Cropp had made regular patrols, and where there was a large population. By that time, a European Priest and Roman Catholic Catechists were stationed in many places in Siwai.

What of that original band of loyal helpers of the Methodist Cause in Bougainville?

John Mark Uliambau was a capable teacher, but stayed only one term at Buka and Teop. Usaia Sotutu, when on furlough, married a very fine helper, Margaret, and together they served Bougainville for nearly 30 years. During the war they were evacuated from Bougainville by an American submarine, and Usaia returned later to Bougainville as a Chaplain-Captain with the Fiji Military Forces. After the war he returned also for a term with his wife, and helped in the reconstruction period. He was particularly helpful with the boat "Daphne" after the war. His monument is the Buka Church at Skotolan, with which he had a great deal to do.

Usaia Sotutu is a minister now, serving in Fiji. Eroni Kotosoma is also back in Fiji.

Of the five teachers in Siwai in 1926, two have died after rendering many years of service—both during the war years. Two others returned to the British Solomon Islands, where they are still alive to-day.



Rev. Usaia Sotutu and Margaret.

The fifth was insignificant little David Pausu, a giant in pioneering. To-day he is retired from the active work, but still actively taking part as a leader. Born in Siwai, where his family lived, his mother endeavoured to get rid of him by giving birth to him in a stream, and leaving him there. He was rescued by another woman. Ultimately he was traded to the people of Mono in exchange for pigs, and there he grew up as a slave. Later, he went to work in Bougainville for the Germans, and in the Solomons for Levers, but when a Fijian teacher was appointed to Mono, he returned to attend school, and later went to Roviana. He came to Bougainville in 1917, and

was appointed to Tonu. He became one of the finest pioneers of the Methodist Cause. All honour to David.



David Pausu.

In 1929, at the Synod at Roviana, Mr. Cropp and I appealed for teachers, for the way in Siwai appeared to be open for expansion of our work, if teachers could be procured. Extensive patrol work had been carried out in Siwai and Nagavisi, and many villages indicated their desire to have resident teachers living in their midst. After the public appeal on the Sunday, Mr. Goldie was besieged by volunteers, and five were appointed, and two others were secured on the way home, at Mono Island. On my return to Siwai, the demand for the newly-arrived teachers was so immediate and clamant, that I also appointed two of my best school boys, making a total of nine altogether. This meant a great fillip to the Methodist Cause.

Of the five teachers from College at Roviana, Simioni Malavolomo died after eight years' outstanding service. Gideon Kaegasi returned later to Roviana where he is a leader of the Church to-day. Elijah Oke served for 20 years and then returned to the Marovo. Two are still with us to-day as catechists, Henry Moata at Kihili with me, and Opeti Itubela with John Taufa in Kieta. Both families have members in training as future leaders for Bougainville, for both married in Siwai and have remained here in the work for 27 years.

One of the Siwai school boys appointed as a teacher at that time, Mark Naaru, is still active in the

work to-day, despite his prevailing sickness, and has been an outstanding leader throughout all the years to this present time. He has pioneered the Methodist Cause with vigour.

When the Rev. J. R. Metcalfe was appointed to Teop, he found that if he had teachers the work would go ahead. Amongst the teachers appointed was David Voeta, of Vella Lavella, an unprepossessing lad covered in a scaly skin disease, but with a likeable character, and one who was able to win his way to native hearts. David was a fine pioneer, and suffered, persecution too, for his Christian witness, ultimately dying an untimely death largely as a result of injuries received during an unlawful imprisonment.

In post-war years the Church on Bougainville has had the advantage of more South Sea Island workers than ever before, and the work has been considerably developed. In the Buin Church, very heavy losses of Methodist people occurred during the war, when, largely because of their loyalty to the Allied Cause, they had to fend for themselves in the mountains and forests, and hundreds died of starvation, malnutrition and other ills resulting from a weakened state. But the total membership and adherents to-day is up to pre-war level. This is in no small measure due to the labours of John Taufa (Tongan Minister) in Kieta, and Kemueli Pita (Rotuman Minister) in Siwai, who have proved themselves as itinerant ministers, overseeing the work in all areas with a faithfulness worthy of praise.



Rev. Daniel Palavi.

In the Tearaka-Rotokas-Aita area of the Teop Circuit, Daniel Palavi (Tongan Minister) is indefatigable in his work, and at Hamahou, on Northern Buka, Seci Ligairi (Fijian Catechist—Technical worker) is also doing a very fine job. Recently it was a privilege to open his beautiful church, and see him conduct a bazaar, the produce of which was largely the work of his people from all areas.

The Methodist work in the Bougainville District also has the services of loyal catechists numbering about a dozen and a pastor teaching staff of 150.

If the Methodist Church in Bougainville can be sure of as loyal and zealous a native staff during the next 40 years, as it has had in the past, we need have no fear for the future of the work.

All honour to these leaders who have the welfare of the Church very near their hearts.

The Third . . .

South Pacific Conference

By Rev. C. F. GRIBBLE, M.A., Dip.Ed.

The raising of living standards in the South Pacific area is made difficult by the scattered nature of the territories and the consequent problem of consultation and co-operation. Three million people live within an area covering roughly 7,000 miles from the Tuamatus in the east to Dutch New Guinea in the west and 3,000 miles from the Marianas in the north to New Caledonia in the south. In some of the communities a degree of self-government and unity has been reached. In others the people are largely dependent upon the administering powers for any modern developments which are to take place.

In 1948 the powers administering the Pacific Territories—Australia, France, the Netherlands, New Zealand, the United Kingdom and the United States of America formed the South Pacific Commission with headquarters at Noumea in New Caledonia to further jointly the social and economic welfare of the people in the seventeen territories of the area. The Commission from the beginning has worked through two auxiliary bodies, a council of experts in social, health and economic matters and a biennial Conference of representatives of the people of the Territories concerned.

The third of these Conferences just concluded was held at the Government Teachers' College, Nasinu, six miles from Suva, Fiji, under the Chairmanship of the Governor of Fiji, Sir Ronald Garvey. The delegates were men and women with a wide diversity of experience. Most were nationals of the Pacific territories—a few were advisers or alternate European delegates

nominated by the several administrations. The participants were: Papua-New Guinea, Nauru, Netherlands New Guinea, Eastern and Western Samoa, Tokelau and The Cook Islands, Niue, Fiji, The British Solomon Islands Protectorate, The Gilbert and Ellice Islands, Guam, the American Trust Territories, New Hebrides and the French Dependencies, New Caledonia, Tahiti and French Oceania. The Independent Kingdom of Tonga was invited to send representatives. In addition to the representatives were the principal officers of the Commission, Dr. R. S. Bedell, Secretary General, Dr. E. M. Ojala, Deputy Chairman of the Research Council, Mr. John Ryan, Deputy Secretary General, Dr. E. Massal (Health), Monsieur E. J. E. Lefort (Economic Development) and Mr. H. E. Maude (Social Development).

A number of observers representing a wide field of Governments, Institutions and missionary groups interested in the welfare and future of the peoples of the Pacific, were invited by the Commission to attend the Conference. The governments of all the constituent powers sent observers and messages were read from Mr. John Foster Dulles (U.S.A.), Mr. R. G. Casey (Australia), Mr. Henri Luns (Holland) and from France and the United Kingdom. The Christian Missions were represented through observers from the National Missionary Councils of Australia and New Zealand, the Roman Catholic Missions and the Netherlands Reformed Church. Other observers were present from UNESCO, WHO, FAO (Rome), the Australian Research Council, Australian National University and from various scientific groups in France, the U.S.A., Britain and Holland.



The South Pacific Conference.

A Gallery of Some B



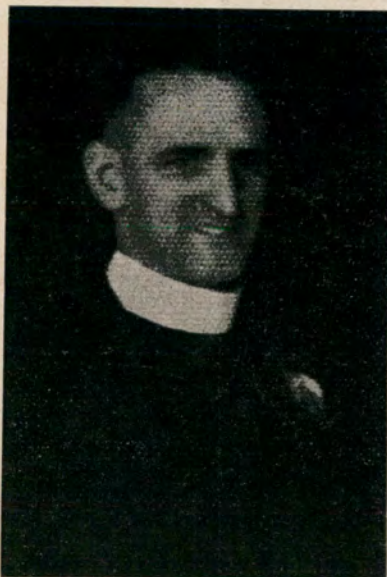
SISTER ADA LEE—now in charge
District Girls' School.



SISTER WINIFRED POOLE—(now Mrs. R. Venis).



MR. C. D. R. PALMER,
Technical Instructor,
invalided home, 1951.



Late REV. DON ALLEY of Teop.



REV. C. T. J. & MRS. LUXTON—Buka (1939-1949).

ougainville Portraits



REV. A. H. & MRS. VOYLE—Buin Circuit.



REV. T. & MRS. SHEPHERD—formerly of Teop.



REV. G. G. CARTER—Teop Circuit.

SISTER
ELIZABETH COMMON,
Pioneer Sister of Buka.



REV. and MRS. G. A. R. CORNWELL, Buka Circuit.



SISTER MERLE CARTER—Siwai.

OLD AND NEW.

Throughout the discussion there was evidence of the conflict, never resolved and perhaps never possible of final solution between the old and new; the strong pull of age-old custom against the allurements of modern western ways of life. To-day there is in the Islands a strong desire for European food and clothing; for education and travel. The economic problem facing every Pacific community is: "How can we keep our old leisurely ways and at the same time earn more money to buy the things we want? How can we lie in the shade from the heat and talk and sleep and yet buy things from the shop? Inherent in almost every session was this enigma—nostalgia for the old—hunger for the new. Some of the younger representatives were ready to jettison many old customs. A woman from New Guinea resented the marriage custom of the bride price which kept women in an inferior place. A medical officer from the Cook Islands deplored the custom of bringing the sick home when death was imminent. A young man complained that in his area young men worked hard to gather the wherewithal for marriage, but on the marriage night everything, even the clothes, were divided between friends and relatives. Some older representatives, however, looked wistfully back. "In my village," said one, "custom is dead. Some have thrown custom away to be Christian. Some have thrown it away to be nothing at all."



A typical Islands scene.

But the dominant note was a hopeful one. All was not loss with the passing of social customs. Custom has changed through the centuries. Progress was the adaptation of custom to new conditions. It was possible to graft the good in the new to the old and proven stock.

Co-operatives in the Gilbert and Ellice Islands and in Papua New Guinea were being built successfully on the communal structure. Credit Unions in Fiji were popular. If the older people resented changing customs a new generation of educated adults which understands and appreciates progress is growing up. Some govern-

ments were giving wise guidance in the transitional stage. In Nauru proceeds of phosphate sales are banked for the individual as are rents from leases in Fiji with personal supervision given to the spending of the money.

Several speakers spoke of the threat that individualism could become to the basic communal foundation of the Pacific societies. The representatives of Dutch New Guinea, who made some of the most salient contributions, pointed out the menace that indigenous individualists could become in gaining wealth and with it power to exploit the people and leave them in a worse condition than before.

It was clear throughout that the education of the people in the basic condition of modern economic life is fundamental for the future. This involves the raising of standards in the whole field of education and the training of specialists from among the people themselves to do the teaching whether it be in agriculture, health, administration or in Church affairs. It is evident that the Pacific people must receive more assistance from Australia in preparing to serve their countries in these fields. New Zealand is more generous than Australia both in regard to entry and educational facilities for Pacific people. We would render a fine service to these communities if say 100 scholarships were provided on the Colombo Plan basis enabling young people from the Pacific area to come to our Secondary Schools, Technical Colleges and Universities and to take up apprenticeships in various trades. A resolution was passed seeking such help from all the administering countries.

HEALTH.

The discussion on health matters covered the subjects of Health, Education, Food and Nutrition, Mosquito-borne Diseases, Village Hygiene and Infant Welfare. Reports on the scourge of T.B. in the Pacific, the high incidence of Malaria and Filaria, and in some places the alarming infant mortality rate gave some idea of the tremendous task before the various health departments of the Territories. Here again the battle against custom and even against sorcery seemed sometimes almost a losing one. The Cook Islands delegation said infant and material welfare work was started twenty years ago in their islands. So far no progress had been made.

In the treatment of leprosy significant advance had been made in educating communities to a more humane attitude towards sufferers of the disease. Modern drugs had made segregation less necessary and some territories were withdrawing their patients from Makogai, the centralised leper establishment, to treat them in their own villages where they could live near to their own kith and kin not subject to the fears and anxieties that come from residence in institutions far from their own land and people.

ECONOMICS.

The economic discussions were concerned with a wide range of subjects; the introduction and improvement of livestock and pastures; the fishing industry; the control of animal and plant pests and diseases; transport, markets and prices; the copra and cocoa industries. Much interest was taken in the introduction of a heat tolerant strain of cattle to Fiji, and a plea was made for wider and urgent action along this line. While the need to develop cash crops for export was important, this should not replace subsistence agriculture lest the people come to depend on such foods as rice and flour and lose the values in their own foods, the coconut, root crops and fish.

LITERATURE.

High praise was given to the Commission's production and circulation of literature, and exhibits of books on a wide variety of subjects in English and vernacular produced in the last five years made a truly impressive display. To take only one example, an illustrated booklet, "Wealth from the Coconut," was published by the South Pacific Commission in ten Pacific languages, in English and in French. The observers from UNESCO claimed that the efforts of the Literature Bureau were as outstanding as anything he had seen in the world. A request was made that a panel of linguists be available for the preparation of grammars and dictionaries as they were needed in the different territories, and a resolution was passed advocating the preparation of readers in several Pacific languages emphasizing the features of Pacific cultures, with simple extracts from scientific and literary works and informing pupils of their historical and geographical diversity.

A HEALTH AND SOCIAL PROBLEM.

The problem of alcoholic liquor in the island communities was considered at length. While it is true that this has become a social problem only in some territories, there was a feeling that the matter was becoming one causing grave concern over a wide area. The representatives outlined the conditions under which liquor was consumed in the various territories. In some areas permits were granted to those who were thought fit to have them. There were beer permits, spirit permits and bottle permits, permits to drink on premises and away from premises. Considerable drinking was taking place outside the range of the permits. Some islands had traditional brews of their own. Permit holders abused their position by selling to others. Pillaging on the wharves in some places was widespread. While a big majority of people in the Pacific did not favour the encouragement in any way of the drinking habit, the general feeling was that prohibition was not the answer and that a long-term plan of education, together with strong control through local option, legislation for import quotas, higher excise duties, hours of sales and heavy punishment for abuses, together with the diversion of the community's drinking activities by creating interest in sporting and other healthy recreational activities was probably the most constructive approach to the problem. A significant trend was a general movement from the people against the practice of drinking and especially against over-indulgence. The Europeans living in the Pacific area could do much by example. "We criticise many of the native ceremonies," said one anthropologist, "yet when we have a celebration we get drunk." It seemed a pity that several jocular and facetious remarks were made during the discussions which may not be out of place in European circles but could easily leave the impression among representatives at such a Conference that: "It's not a very serious matter anyway." The Conference "stressed the extreme importance of campaigns against excessive use of alcohol, where such exists, and asks the Commission to set up an information committee which would centralise information and co-ordinate the activities of the territorial anti-alcoholism committees and other similar bodies. The Conference is of the opinion that the problem of excessive liquor drinking is not only the problem of the indigenous peoples but also of the other sections of the island communities. The best solution could well be one that applies to all without discrimination."

At the final session of the Conference observers from the missionary, international and scientific organisations addressed the Conference on their particular work and congratulated the Commission on its work and growth.



Methodism serves the Pacific: The new Church at Nukualofa, Tonga.

IMPRESSIONS.

What general impression did the two weeks of discussion convey? It is probable that at many points the language barriers made real understanding difficult for some indigenous representatives. With the hesitation in the raising of hands when votes were taken, one sometimes felt that the hands were the hands of the representatives but the voice was the voice of the European advisers. One wondered sometimes, too, if the feeling was abroad that Governments and the South Pacific Commission would between them solve all the Pacific's problems, and that the people need only sit back, drink kava, and wait for the new millenium. One of the most timely addresses at the Conference was given by Mr. H. E. Maude, the able executive officer for Social Development and a tried and trusted friend of Pacific peoples. Mr. Maude said: "There is a tendency for the people to sit back and leave it all for the Government to do—or it won't be done at all. How often when travelling around the islands in recent years have I heard the phrase, 'Why doesn't the Government do something about it?' when in point of fact the remedy lay in the hands of the people themselves, through some form of community effort."

"At first thought this state of affairs seems curious when one recollects the strength of kinship, village and tribal ties, and the extent of communal activities, in the traditional social and economic organisation throughout the islands. True enough, but it is the very decay of these traditional forces, with their reciprocal responsibilities and obligations, coupled with the fact that even where they remain fully functioning they are not always suited for coping with modern community needs and problems, that has left as it were an organisational vacuum which the Government is too often expected to fill."

"But too much reliance on government agencies can be unwise and do more harm to a community than good; and, at the very least, if you wait for the Government to provide something you want badly yourself you may have to wait a long time. In your

deliberations at this Conference, and in the resolutions which may arise from it, you may often find yourselves rightly calling on the Commission to take action which would result in further work for your territorial administrations. At the same time, however, I hope that you will pay particular regard to the immense resources of manpower, local materials and inherited or acquired skills that lie in the hands of your own communities; and to the creation and development of self-help organisations, based on traditional forms but geared to modern needs, which can utilise these resources for the benefit of the community as a whole."



Bromilow Memorial Church, Dohu, Papua.

HOPEFUL SIGNS.

But there were other hopeful signs of an increasing awareness on the part of the islanders of movements and problems in the Pacific affecting the life of the people and an increasing capacity to conduct their own affairs. There was a striking consciousness of racial dignity and pride. Speakers preferred on the whole to speak in their own language though many used English well. Some asked that the Europeans should give the representatives wider opportunity to speak. "We may be slow," said one, "but if you have patience we will learn." A request was made that for future Conferences wherever possible the delegates prepare the papers, rather than the experts. These were healthy signs, proof of an emerging confidence in themselves and their future.

But probably the greatest value of the Conference rests not in the discussions nor in the resolutions passed but in the informal mixing and talking that went on in the lounges, the dining rooms and dormitories of Nasinu. Here views were exchanged on subjects that were both **on** and **off** the agenda, and friendships were made that will help these people know each other better and to bring these scattered communities closer together in the future. The Conference, together with these more informal and personal contacts, will contribute greatly to a common sense of purpose, achievement and future.

MISSIONS.

Sincere tributes were paid on several occasions by delegates to the contribution of Missions to the total welfare of the people, and a formal resolution of thanks was passed by the Conference for past and continuing co-operation of the Churches in the Commission's work.

The Christian Church has much to learn from such a Conference and much to give to the Commis-

sion's work. The physical and materic well-being of the people is the Church's concern for Christianity in "the most materialistic of all religions" and the social implications of Christ's gospel are abundantly clear. The Church still stands in the centre of the village life. Although many of the fields of endeavour discussed at the Conference were pioneered by Christian Missions and have now been largely and rightly taken over by administration, the Church can do much by precept and example to encourage the aims and work of the Commission as well as co-operate and assist in a practical way in many of its projects.

It may be appropriate to quote in closing some timely remarks of Dr. E. M. Ojala, the Deputy Chairman Research Council (Acting), at the opening of the Conference. Dr. Ojala said: "It is highly appropriate that the Missions, which have played and are playing a crucial role in the advancement of the peoples of the Pacific, should be so well represented among the observers at this Conference on technical questions related to the development of the region. No sane person wants to see imported materialistic values swamp the personality and highest cultural values of the Pacific islanders. The basic objective surely is the development of the South Pacific people as informed citizens of the world, capable of making their full moral and material contribution to great causes and of selecting intelligently the external elements they desire for the upbuilding of their own society. Economic and social progress is an indispensable means for the achievement of this objective. At the same time the rate of economic and social progress is speeded by a high level of moral values in the community. It is everyone's concern that the decisions, great or small, which affect the destiny of man, be faithful to the facts and realities in the case and to the real needs of people. The Missions and Churches through the moral challenge they present are in the front line of this fight. Their contribution to the welfare and advancement of the Pacific people is as significant as ever it was in the past."

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by C. T. J. LUXTON

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About People

MOVEMENTS OF MISSIONARIES:

Sister Rewa Williamson recently completed her first term of service on the field and returned on furlough to New Zealand. Sister Rewa is Presbyterian by birth and upbringing, and has rendered worthy service in our Mission both at Roviana and latterly at the Don Alley Hospital, Kekesu, Teop. She looks forward to visiting some of our auxiliaries and hopes that P.W.M.U. ladies might be invited to meet her also. She hopes thereby to foster the spirit of unity and fellowship in service between our two churches.



Sister Rewa Williamson.

WORKERS IN BOUGAINVILLE:

In this Bougainville fortieth anniversary number of "The Open Door," we list below those from Australia and New Zealand, who have served the people of Bougainville and Buka during those forty years. With them we honour many from Tonga, Fiji, New Britain and the British Solomon Islands, who have also served and pioneered. Some are named elsewhere in this issue. Workers from these areas still serve in Bougainville to-day.

In the following lists appear the names of our present missionaries in Bougainville and those former workers who served there at least twelve months.

Ministers:

Rev. A. Cropp	Rev. C. T. J. Luxton
Rev. A. H. Voyce	Rev. T. Shepherd
Rev. H. Brown	Rev. G. A. R. Cornwell
Rev. J. R. Metcalfe	Rev. G. Carter
Rev. D. C. Alley	

Lay Missionaries:

G. Voyce	Lay helper
C. D. R. Palmer	Engineer
G. H. J. Yearbury	Builder

Missionary Sisters:

Sister Elizabeth Common	Sister Vera Cannon
Sister Vivian Adkins	(Honorary Service)
	Sister Ada Lee

Post-War:

Sister Winifred Poole	Sister Thelma Duthie
Sister Merle Carter	Sister Helen Whitlow
Sister Eva Saunders	Sister June Hilder
Sister Joan Brooking	Sister Rewa Williamson
Sister Pamela Beaumont	Sister Norma Graves

OBITUARY:

At a recent Mission Board meeting, sympathy was expressed with the relatives of two former members of the Board, recently deceased.

Mrs. T. R. Hodder, of Trinity Circuit, Palmerston North, had a distinguished record as a zealous missionary enthusiast of her Church. Herself of pioneer missionary stock in this country, she was noted for her work, in particular with the Methodist Women's Missionary Union, of which she was later made a life member. For some years she represented the Union on the Foreign Mission Board.

The association of the late Mr. H. L. J. Newton, of Woolston Circuit, Christchurch, with the Board has been later, and has endured through all too short a span of years. His Board membership has followed a period of honorary service in the rebuilding programme of the Solomon Islands, which Mr. Newton rendered in 1951-52. But his keen interest in our missionary cause goes back over many years. On the Board, his recent acquaintance with the practical problems on the field has been of great value. Members regretted his record of recent ill-health and his early passing, and extended sympathy to Mrs. Newton and to their sons.



Sister June Hilder.

ECUMENICAL YOUTH CONFERENCE:

Arising out of a consultation earlier this year between the Youth Board and the Rev. G. G. Carter (a C.Y.M.M. representative on the field), a proposal has been made for the visit to the forthcoming Ecumenical Youth Conference at Palmerston North of two male representatives of our Church in the Solomon Islands. The Youth Board has voted financial assistance to the project, to which warm support and the promise of financial aid has been made by the "Native Conference" of our Church in the Solomon Islands.

The Foreign Mission Board has also approved and will financially support the venture. Two men are to be chosen by the forthcoming Solomon Islands Synod.

Their visit will probably commence in mid-December. After the Youth Conference, they will remain in New Zealand to get experience of Church, school and community life, until after the 1957 Easter Camps. At present we are in negotiations with the Governments at each end, re the necessary exit and entry permits.

We hope to release the names of these men, and some news of their careers in the December "Open Door." As we go to press the final selection has yet to be made.

APPOINTMENTS AND VACANCIES:

The offer by Mr. Mervyn Corley of Manawatu to give three months' unpaid building service in the Solomons during a visit proposed for later this year, has been accepted with thanks by the Board.

Vacancies still trouble us. Two further nurses are required for 1957, likewise two women teachers. The more experienced woman teacher, to assist Sister Ada Lee in the District Girls' School, Kihili, Bougainville, is still needed. The Board is considering the nature of our fourth appointment to the New Guinea Highlands.



Sister Norma Graves.
Skotolan, Buka.

DEPUTATIONS:

The Department is indebted to the following ministers and to their circuits for deputation undertaken this month in lieu of field missionaries, of whom none are at present available on furlough: Rev. C. T. J. Luxton (Northland), Rev. B. H. Riseley and Pastor G. H. J. Yearbury (South Canterbury). The Rev. J. R. Metcalfe will be available for a brief period of Northland deputation after Conference.



Sister Thelma Duthie.
Kekesu, Teop.

The General Secretary is showing the film "Men of the Mountains" this month in North Canterbury, after visits in July and August to Otago-Southland for circuit deputation and the Dunedin Missionary Exhibition.

HIGHLAND WORKERS:

The Rev. Gordon H. Young, with Mrs. Young and their children returned to the field during July. Following his deputation in New Zealand, Mr. Young had spent six weeks in Victoria, touring the circuits there. His return would be just in time to prepare for the annual field committee, which for the present takes the place of a Synod in the Highlands Mission. The committee was due to take place at Tari late in August.

Two gaps have recently occurred among the Australian workers in the Highlands. Sister Beth Priest of Mendi has left the field, though not New Guinea, in view of her approaching marriage to the Government officer. Sister Joyce Walker, the devoted Queensland nurse at Tari, has had to withdraw on health grounds. Her removal is sorely regretted by her colleagues and even the Tari people have expressed their regret at her going.

New Zealand is also giving thought to the kind of worker whom we should be sending as the fourth member of our New Zealand team. A decision will probably be made at our annual Board meeting when we have the clear recommendations of the Field Committee before us. Either a sister with secretarial ability, or a further teaching sister may be considered.

Our present New Zealand workers are the Rev. C. J. Keightley (with his wife and children) and Sister Edith James, both at Tari.

Mr. Gordon Dey, of Mendi, is due on furlough later in the year.

Who's Who on our Mission Field

DR. GERALD E. HOULT.

British born, Dr. Hoult lived in New Zealand from the age of 6. At 18, the tragic loss of his father threw added burdens upon the widowed mother of two children. Secondary education, however, was possible at Hamilton Technical High School, followed by employment as junior mechanic at a dental establishment.

Somewhat unwillingly, Gerald Hoult took up dentistry, and continued to be dissatisfied with the prospects of service thus opened up. An address by Dr. Oswald Smith to young people at Wellington led to the conviction that a medical training should be commenced with a view of overseas missionary service.

Rather miraculously the way opened for the young dentist to take his medical course, paying his way by dentistry. Dr. Hoult qualified as M.B. Ch.B. in 1945, serving as house surgeon at Dunedin in 1946. A transfer to Dannevirke in 1947 was accepted pending the opening of a medical missionary career, which Dr. Hoult hoped might be in the Belgian Congo.



Dr. Gerald E. Hoult.

It was at Dannevirke that he heard a deputation address from the Rev. A. H. Scrivin, then General Secretary. An interview followed, then an appointment as acting Medical Superintendent in the Methodist Mission in the Solomon Islands, to which Dr. Hoult proceeded by sea in late 1948.

On completion of three years' service in the Solomons, Dr. Hoult successfully studied at Sydney University for the Diploma of Tropical Medicine and Hygiene. In late 1952 he returned for his second term of missionary service.

On his second furlough, Dr. Hoult recently visited the Makogai Leprosarium in Fiji, and has now returned to the Solomons for a third term as our Medical Superintendent.

Led to Christ at 15 years of age by Pastor Salisbury of the Church of Christ, Dr. Hoult has remained a loyal member of his own church. He preaches for our mission however, and takes full part there in Christian service and fellowship.

"The way has been arduous" he writes, "but throughout the Lord has been more than faithful."



SISTER PAMELA BEAUMONT.

Though born in Ashburton, Sister Pamela has lived most of her life in Christchurch in a happy home where Jesus Christ is real. Richmond (Christchurch East) Sunday School and Bible Class, Avonside Girls' High School Crusaders, and later the Evangelical Union have all played their part in leading Pamela to a consecrated life. When at Teachers' Training College at Christchurch, she felt the definite call of God in the verse, "As my Father hath sent me, even so send I you." Gaining experience as a Sunday School teacher, Bible Class and Crusader leader, and as a day-school teacher in and around Christchurch, Pamela knew she was being given the special training needed to become the missionary-teacher that God wished her to be. When at one time the Rev. A. H. Joyce was speaking at her home church, she felt it was the Solomon Islands to which God was leading her. Therefore she was very happy to arrive in 1951 at Koau, where Mr. Joyce was the superintendent minister.

Sister Pamela has been on several mission stations—Tonu (Siwai), Roviana, Bilua, Kihili, and then back to Tonu again in company with Sister Merle Carter, who is the nurse there.

She has found great joy in the work there, believing that many people share in it with their prayerful support, and she knows her Lord Himself never leaves her.

Sister Pamela has a big task in her school at Tonu, having to keep her eye on all the classes. Then, too, there are the girls in the Home to train in Christian living and in everyday tasks. She does it all cheerfully and in the spirit of doing it "unto the Lord," her chief aim being to lead those in her care to be followers of the Saviour in whom she trusts.

She has the gift of writing which shows a keen mind and great interest in all around her, and the right spirit within.

WOMEN'S PAGE

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

44 Buller Street,
New Plymouth,
September, 1956.

Dear Readers,

The Annual Conference of the M.W.M.U. will be held at Invercargill from October 7th to 11th inclusive. The President of Conference, Rev. M. A. McDowell, has accepted an invitation to address the gathering on Wednesday evening, 10th October. Mr. McDowell has expressed the wish to screen films during the evenings of his trip to Lake Junaluska. We look forward with interest to his visit. Representatives are again reminded of the kind hospitality available at Wesley Lounge, Taranaki Street, Wellington, from 8 a.m. on October 5th. Arrangements are in hand for the return journey on Saturday, 13th October, and will be announced at Conference.

Sister Rewa Williamson, who has recently returned to New Zealand on furlough, is to attend Conference and will speak on behalf of our Overseas Sisters, and Sister Betty Yearbury, of Opunake, will represent our Home Mission work.

The following is information received by request: As everyone knows, the late Mrs. E. M. Hodder's work and life was singularly quiet and deep and loyal and unobtrusive. Mrs. Hodder was the first President of the first Women's Missionary Auxiliary in Palmerston North, commenced by the Rev. Mr. Sinclair long ago. The exact year, unfortunately, is not known, but Mrs. Hodder came to Palmerston North in 1903, and it was not very long after that, that she became President and held that office for 36 years. During all that time St. Paul's and Cuba St. combined in one Auxiliary, meeting at each of the two Churches alternately. In later years it separated and became two Auxiliaries. The Dominion Executive was in Palmerston North for only two years, and during that time Mrs. Hodder was Hon. Secretary for the Union; Mrs. Hodder kept her attachment to the M.W.M.U. right to the end. In later years it was the only meeting she regularly attended. She was present at the May meeting only a fortnight before her death. Mrs. Hodder was an enthusiastic collector and cleaner of stamps for the union. "Towel afternoons" were held in her home for many years, often as many as eighty towels being handed in for the express purpose of forwarding them for use in the Solomon Islands.

Sister Edith James writes from Tari, New Guinea: "We are now back to school again after a week's holiday. How good that week was. I was able to help quite a lot with the end-of-the-year rush of office work. Again, how I wish I had some office training. My advice to anyone with a call to any Mission Field, would be to learn, and learn, every branch of work imaginable. I could do with a dash of animal husbandry at the moment as our dog has a crippled leg. We are even dabbling in printing works. I made docketts and sale summary sheets for our newly-opened trades store. It was fun making the perforations on the machine. Yes, the Trade Store opened yesterday,

another venture in faith. We trust that the extra work and concern will be amply repaid in the service we can render to the valley. We also feel we have a contribution to make in contacts that will come. It is the first store, so was much eyed yesterday. Business was brisk, although mainly Government employees. Few Huli people have been paid in money, as it was of no use to them. But, back to school. I think the girls were quite pleased to be "at it" again; numbers continue to increase, and I think we can maintain our regularity again this term. I wish you could have seen us at games on Friday. Cat and mouse, was hilarious, and when I became "mouse," they were so convulsed that the circle just could not hold any longer. At hiding games, they are so funny for they just cannot keep the secret for the wee-est moment. Oh, I must tell you how the girls sang at the Thanksgiving Service at the end of last month. I am just hopeless at anything musical, and the Huli people have no natural ear, so we were off to a poor start. However, we practised hard, and although we could hardly be heard, we were sweet. It was something that most of them stood up and tried. I was thrilled with them, and as I say, we have ample room for improvement.

Hospital has been very busy in the last weeks with a nasty epidemic of tummy upset. In a land that knows no hygiene, it spreads swiftly and we have heard of deaths, although fortunately not among any we have treated."

Yours in the Master's service,
URSULA SYMMANS.

* * * * *

NORTHLAND.—Though membership has decreased, giving has increased. Twenty-nine parcels have been sent to our Home Sister, and calendars and gifts to overseas Sisters. Letters have gone from each Auxiliary to Sisters.

* * * * *

FRANKLIN.—7th Annual Meeting of the District Council was held at Papakura on 8th August. Representatives from seven auxiliaries were present, membership, including Gleaners stands at 228, total receipts for the year, £435/17/4; an increase in membership and income over last year.

* * * * *

SOUTH AUCKLAND.—Most Auxiliaries were represented at Quarterly Meeting of the District Council held at Hamilton. Meetings during the year were varied and interesting; a travel talk from two Baptist members who had attended the World Baptist Congress in London: Rev. S. G. Andrews dealing with the work in the Solomon Islands, and Mrs. Venis (nee Sister Winifred Poole) told of Leper work at Ozama. The treasurer reported the sum of £58/9/6 received for Easter Offering and that £770 had been raised during the year. Forty cartons of clothing and other parcels were sent to the Sisters. 188 letters were sent to Gleaners each month, special congratulations to Cambridge on remarkable results.

THE OPEN DOOR

THAMES VALLEY.—District Council was held at Springdale and there was a good attendance. Mrs. Fauvell led devotions, prayer was the theme—prayer is important, Jesus rose early in the morning and prayed—God hears and answers prayer—pray for one another—pray without ceasing. Mrs. Fauvell told of her visits to some of the countries where people who know nothing of God, have the instinct to pray, how people prayed to Buddha—crying and begging for help to an unhearing god—then in a Chinese "death house," there were the relatives of the dead playing games, eating and talking with the bodies lying on the floor, and a girl dancing and singing to keep the evil spirits away—they know not a loving Heavenly Father who is longing to help them.

Convention held in Morrinsville Church was addressed by Mrs. Gould of China, and Sister Mavis Dickie spoke of her work among the Maori people. Used clothing, jars of jam and preserves have been sent to the Maori Centre. Auxiliaries have contributed £76/5/6 for the quarter.

TARANAKI.—Quarterly meeting of District Council was held in Fitzroy Church, New Plymouth. Gleaners' membership shows an increase of 16 during the quarter, and the sum of £170/2/3 was handed in. A new Auxiliary has been formed at Okato. Extracts were read from letters from Sisters Pamela Beaumont and Ada Lee and Mrs. Trevor Shepherd telling of their problems, encouragements and hopes in their work. It was decided to procure a film strip of the mission field, to be used by all auxiliaries.

MANAWATU District Council meeting was attended by 51 members. Theme of devotions led by Mrs. Taylor was "Hope—the forward look," with readings from Romans 8, Colossians 1, and John 14. We are reminded of the hope that God has implanted in us, of His ability to supply that hope, and that our hope is in Him for the future. A tribute to the late Mrs. Hodder was paid, gratitude for her devoted life and service.

WELLINGTON.—The quarterly D.C. meeting was held in Wesley Lounge, opening devotions being taken by Mrs. Barnett on the theme, "God in the life of man,"—God has a plan for everyone. At the Annual Meeting, held in the afternoon, the treasurer reported the sum of £1174/3/10 raised during the year. Special mention was made of the untiring efforts of Mrs. Gardiner, who has raised £170 from the sale of used stamps. Rev. L. Clements spoke of his work as a prison chaplain. The prisons represent a mission field which is very important and challenging, he quoted Christ's words, "I was in prison and ye came unto me."

NELSON/MARLBOROUGH Annual Meeting was held at St. John's, Nelson, 57 members answering the roll call, 28 from Marlborough. District Treasurer's quarterly report showed £345/10/7 was sent to Dominion Treasurer. Marlborough sub council reported a new volunteer for the Solomons—Miss Lesley Bowen. The afternoon meeting was attended by women of all Churches—Sister Rita Snowden being the speaker. Stories grave and gay held her audience spellbound.

WEST COAST.—Annual Meeting was held at Greymouth on August 8th, 12 members attended. The meeting opened with a hymn and a reading—"God's pruning knife"—experiences come to us which we cannot understand and from which we cannot escape, but these are sent as a proof of His love, means of progress, a test of our faith and an opportunity to glorify God. Annual report showed membership of 74 (26 Gleaners) Income for the year £137/13/8.

NORTH CANTERBURY.—District Council Meeting was held in Durham St. Parlour. Mrs. H. Beaumont led the devotional period, basing her thoughts on "perfect love which leads us to forget ourselves in the service of God and the needs of others." Easter Offering amounted to £270/18/9—a record. Ten representatives will be sent to the M.W.M.U. Conference in October. The secretary's report showed a membership of 696, including 90 Gleaners. Income for the year, £1,392.

SOUTH CANTERBURY.—Banks St., Timaru, was the meeting place for the 53 ladies who attended the Annual Meeting of the District Council. The balance sheet showed the total amount of £828/7/2, which included a donation of £30 from Ashburton, and £20 from Miss Barnett from the sale of bulbs.

SOUTHLAND.—Mrs. Bell presided over District Council meeting, the theme of the devotions being "The precious Things"—not the things that money can buy, but health, friendship and service to others. All good and precious things only come to us by searching for the opportunities to share our joys with others. In loving service we can make a house a home, where all who live may enjoy the peace and contentment that makes for real happiness.

Twenty-five members were present and greetings were received from Dominion President, Mrs. Symmans. Members were thanked for parcels of clothing brought in for Maori work, also large bed rugs to be sent to the New Guinea Highlands.



Missionaries' Addresses:

SOLOMON ISLANDS DISTRICT.

All AIRMAIL for the following missionaries should be addressed:

*Methodist Mission,
Barakoma Airfield,
Vella Lavella,
BRITISH SOLOMON ISLANDS.*

SURFACE MAIL:

*Methodist Mission,
P.O. Gizo,
BRITISH SOLOMON ISLANDS.*

ROVIANA CIRCUIT:

*Rev. J. R. Metcalfe
Rev. A. H. Hall, M.A.
Rev. A. C. Watson
Dr. G. E. Houlst, D.T.M. & H.
Sister Mary Addison (Nurse)
Sister Norma Neutze (Nurse)
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