

The Challenge of the Solomons in War Time!
 Our European and Native Staff and the Native Church need your Prayers and Practical Support more than ever.

"THE OPEN DOOR"

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The Open Door

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

DECEMBER, 1942.

THE NATIVE CHURCH IN THE SOLOMONS CARRIES ON IN SPITE OF WAR. A typical group of Native Pastor Teachers with their wives and families.

"A Great Door & Effectual is opened unto us"
 ST. PAUL

Price: ONE SHILLING per Annum.
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LATE NEWS.

TOTAL DESTRUCTION OF OUR SOLOMON ISLANDS DISTRICT TRAINING INSTITUTION, ROVIANA, AND OF KIHILI, OUR HEAD STATION OF SOUTH BOUGAINVILLE.

The following Navy Department communique from Washington was broadcast on November 29th and 30th, and published in the Press of November 30th.

"Aircraft from Guadalcanar bombed enemy installations in the Munda area of New Georgia on the night of November 23-24 destroying all buildings in the vicinity."

"Seven army Flying Fortresses attacked the Kihili aerodrome, near Buin, on Bougainville, on November 26-27. Sixteen hits were scored on the runway, and large fires were started."

By far the most important and conspicuous buildings in the Munda area of New Georgia are those of the Methodist District Training Institution, Roviana. This was the largest religious and educational centre in the Solomons, and comprised church, hospital, teacher training college, schools—including technical school, saw-mill, boat slip, etc., two Mission houses and a Sisters' home, in addition to numerous native and semi-native houses that accomodated the hundreds of students and scholars.

In addition to the training of the native ministry, this important station has trained many young men for Government and commercial service who, almost without exception, have acquitted themselves well. Some have gone on to the Medical School at Suva, Fiji, and have graduated as Native Medical Practitioners, some to Fiji for further Technical training, and still others to Rabaul for a course in Agriculture.

The site of this splendid institution that has rendered such high service to the people of the Solomons was carved out of primeval forest in 1902 by the Rev. J. F. Goldie and his helpers and the work has continued to grow during the succeeding 40 years.

Kihili is our Methodist Mission Head Station at Buin, in South Bougainville, and has been ably described in recent issues of the "Open Door" by the Rev. A. H. Voyce who also contributes an article on Buin in this issue. This fine station was the result of six years of able planning and tireless work on the part of Mr. Voyce and his native colleagues.

Our hearts go out to our European and native workers who thus behold the devoted labour of many years blasted and destroyed. But while we mourn the loss of buildings and property, we rejoice in the assurance that the Native Church stands firm and indestructible in the Faith.

In the midst of wreck and ruin we shall not lose zeal or courage—

Our Watchword Must Be **REHABILITATION!**

Part of our District Training Institution, Roviana, destroyed by Allied bombers when attacking Japanese invaders.

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the Methodist Church of
New Zealand.

VOL. XXI., No. 3.

DECEMBER, 1942.

PUBLISHED QUARTERLY.

"Ropeholders."

Since our last issue the Christian world has rejoiced with Baptist friends upon the attainment of the 150th. anniversary of their Missionary Society—a Society that has been mightily blessed of God and was the forerunner of almost every other Protestant missionary society. Prior to Oct. 2nd., 1792 the only Protestant missions existing were those of the Moravian Brethren, the Danish Mission to Tranquebar, and some missions to the Indians in America.

William Carey, humanly speaking, was the genius and virtual founder of this great society and has been truly called "The morning star of British missionary enterprise." His achievements in India read like a romance, the greatest of them being that, with assistance, he translated the whole Bible into Bengali, Hindi, Marathi, Sanskrit, Oriya, Assamese, and numerous portions into 28 other languages and dialects.

Carey's glorious achievements for the Kingdom of God would have been impossible but for his "Ropeholders"—a band of men (Pearce, Fuller, Sutcliff, and Ryland) who covenanted with him on the night of his ordination for missionary work in India. They undertook to hold the ropes that should sustain him while he went down the pit of heathenism. "After Pearce's death in 1799 the other three," states W.S.R. in "The New Zealand Baptist," "were the missionary leaders and statesmen of the home churches. They, no less than Carey, felt themselves enlisted in our Lord's worldwide commission, 'Go ye into all the world,' and to the limit of their powers they enlisted their churches and the whole denomination in the enterprise. The record of their labours and successes makes three vital points clear:—

(1) Their engagement in world missions led to the deepening of religion in their own souls and the expansion of their powers as ministers of the evangel

(2) It resulted in the revival of religion in the home churches. Sacrifices laid upon Christ's missionary altar acted as fermentation not exhaustion.

(3) They show us that the key men in the world missionary movement are the pastors. If they share Christ's vision and passion to save the world, and are loyal to the imperative under which they are enlisted as Christ's servants, they will lead the churches in the glorious campaign."

As imperative as ever to the success of the Missionary enterprise are the "Ropeholders." Those who, unable to go themselves, sustain and encourage those who leave home and kindred and go forth to the place which God doth show them—even though it be to the uttermost part of the earth.

We are optimistic enough to believe that Mr. Goldie and his brethren who were evacuated will be returning to the Solomons within six months. They, and the gallant band still on the Field, will face the tremendous task of rehabilitation in an area that for many months has been in enemy occupation and ravaged by war. To what extent our native people have suffered at the hand of the invader we know not, but there can be no reasonable doubt that the re-establishment of our head stations and training institutions will be such as calls for the full support of all our people. "Every Methodist a Ropeholder" would be a good slogan as our missionaries return eagerly to their task. There are those upon whom we can count with certainty and we thank God for them. After this article was started a letter reached us from one of them. He writes, "I am putting the Re-habilitation question to several farmer friends . . . I put it to a young farmer on Friday and he left me a cheque for £10 . . . There are a few friends of mine that are going to give £25 apiece." "Ropeholders" of this type in every circuit would mean much to the Solomons in their critical days. God grant that many will be eager to grasp the 'Rope' of sacrifice and service that will sustain our missionaries.

It is of special interest to note that the United States Army has already appointed high-ranking officers to handle the problem of Re-habilitation in the Solomons and New Guinea. Such statesmanship is worthy of our great Ally and indicative of the paramount importance of planning the Peace before the War has ended. In the event of an early return to the Field by our missionaries they will be able to render invaluable assistance to these re-habilitation officers. The missionary with his sympathetic understanding of the native and his language and possessing his full confidence is fitted above all others for this task. Let us therefore speed these messengers of peace and reconstruction and sustain them in their high task by every means in our power.

How I Met Wm. Carey

By Dr. F. W. BOREHAM.

Written to commemorate the 150th Anniversary of the Baptist Missionary Society which was inaugurated by William Carey and thirteen other men in the little back room of Widow Wallis' house in Kettering on October 2nd, 1792.

With every nerve in my body tingling with excitement, I embarked, shortly before the outbreak of war, on a pilgrimage to all those scenes with which, a century and a half ago, William Carey was so familiar. How I revelled, during those long, luxurious mid-summer afternoons, in strolling about those lovely Northamptonshire lanes along which the brave little cobbler trudged with his rolls of leather and his boots and shoes! With what a surge of emotion I explored the little village in which he was, at one and the same time, minister, schoolmaster and shoemaker, deriving from the three occupations a salary of fourteen shillings a week! I seemed to see him coming round every corner, chatting with the occupants of every cottage and bestowing a wave of the hand or an affectionate smile on every child that passed.

Shall I ever forget the hour that I spent in his old home, standing in the very room in which he once worked away at his trade, making of the bits and pieces of leather a map of the world to hang upon his wall? And the years seemed to fall away when, entering the plain little meeting-house, I reverently laid my hand on the quaint old pulpit from which William Carey habitually preached.

As I leaned against a white gate in one of those fragrant lanes one afternoon, I fancied that I



William Carey and his Pundit.
By Courtesy of the B.M.S.

saw the agile figure of William Carey coming round the bend. He was making his way back to Moulton, evidently very tired, carrying enough leather to keep him busy for a week or two. The dappled cows in the fields stared silently up at him, as well they might. The whole world would stare at him if it had the chance to-day. For the world salutes in William Carey the harbinger of a new order, the prophet of a new age, the creator of a new world. In the spirit of his Lord, he cried, "Let there be light!" and there was light; and the evening and the morning made a new day. The cattle in the long rich grass stare round at him, but he has no eyes for them. His thoughts are over the seas and far away. He is a dreamer but he is a dreamer who means business; a dreamer who is resolved, at any cost, to make his stately dreams come true.

As twilight fell, a bird settled on the bough of a beech-tree just down the slope, and, with musical though monotonous persistence, made the same call again and again. My wayward mind was so preoccupied that it insisted on distorting the bird's reiterated note. What it really said was Cuckoo! Cuckoo! Cuckoo! But to me it said Carey! Carey! Carey! For, to me, the entire landscape was haunted by one glorious ghost; the spirit of William Carey was everywhere! Something startled the bird and it flew away. I myself shortly afterwards left the lane, and, after spending the night at Kettering, close to the house in which Carey's apostolic dream attained its fulfilment, I made my way next day to Nottingham that I might breathe the atmosphere in which a hundred and fifty years ago, Carey's historic sermon was preached! "Expect great things from God!" he cried: "Attempt great things for God!"

I felt it good to carry the spirit of Australia to those sacred shrines. And I felt it good to saturate myself in the perfumed atmosphere of those lovely places in order to bear the fragrance back to Australia with me.

For Australia fits naturally into the picture. It is an integral part of the splendid romance. It was in the days in which the inspired shoemaker was audaciously planning the evangelisation of the world that Australia was born. It was one of earth's magnificent moments. There was sublimity in the air. God was abroad. The hammers of eternity were chiming on the anvils of history. Whilst, on one side of the planet, the seraphim were singing their Holy, Holy, Holy,

above the twittering of the birds, the bleating of the sheep and the lowing of the cattle on that tranquil Northamptonshire countryside, the angels were, on the other, chanting their Gloria in Excelsis amidst the wooded solitudes of an unopened continent. Earth was crammed with heaven and every common bush afire with God.

William Carey was the child of one revival and the father of another. On the day on which the curtain was rising upon the spacious drama of Australian history, England was crowded with illustrious and epoch-making men. There were giants in those days. But of them all, none are more significant or more prophetic than a certain very old man and a certain very young one.

He is eighty-five, this venerable, scholarly-looking gentleman, with finely-chiselled face and beautiful white hair falling in a graceful cataract of silver about his slightly-drooping shoulders. And this sturdy young shoemaker is twenty-seven. On the day on which Captain Phillip casts anchor in Sydney Cove, John Wesley—this picturesque old gentleman with the velvet suit, the knee breeches, the silk stockings, the silver buckles and the lovely hair—and William Carey—this robust and workmanlike figure with the well-knit frame and raven locks—mean much to this old world and to everybody in it. John Wesley represents a glorious sunset; William Carey represents a radiant sunrise. John Wesley represents all that is best in the era that is dying; William Carey represents all that is best in the era that is dawning.

Carey is the logical corollary of Wesley. John Wesley led the most notable revival in our history. But a revival cannot be localised. It is impossible to conceive of a genuine revival that is devoid of world-wide radiations and repercussions. If it be really a divine movement, its line will go out into all the earth and its words to the end of the world. When God speaks to Jerusalem, the echoes and reverberations of His voice are heard in all Judea, and in Samaria and unto the uttermost parts of the earth. Every really spiritual movement is instantly followed by a missionary movement. Monasticism failed because it attempted to enclose piety within stone walls. Given a Wesley in one generation, a Carey in the next is inevitable. **Thine eyes, cried the prophet ecstatically, thine eyes shall see the King in His beauty; they shall behold the land that is very far off.** As soon as John Wesley caught, and communicated to his countrymen, the vision of the **King in His beauty**, Carey arose to carry beatific revelations to **the lands that were very far off.** I like to think that, on the day on which Australia was born, Mr. Wesley, painfully conscious of his slackening gait, his clouded sight and his treacherous memory, was

handing the blazing torch into the vigorous young hands of William Carey, leaving him, his comrades and successors, to carry the light that had transfigured England to all earth's spacious continents and scattered islands.

I said that as William Carey came round the bend of the dusty but fragrant lane, with the roll of leather under his arm, he was thinking of the world. Minister, school-master and cobbler, he is a veritable jack-of-all-trades; yet he is a man of a single thought. "Perhaps," he says to himself, "perhaps God means what He says!" The world! The world! The world! God so loved the world! Go ye into all the world! The kingdoms of the World shall become the kingdoms of our God and of His Christ! It is always the world, the world, the world. That thought haunted the mind of Carey night and day. The map of the world hung in his room, but it only hung in his room because it already hung in his heart. He thought of it, he dreamed of it, he preached of it. And he was amazed that, when he unburdened his soul to his brother-ministers, or preached on that burning theme to his little congregation, they listened with respectful interest and close attention, yet did nothing. At length, on May 31, 1792, Carey preached his great sermon, the sermon that gave rise to our modern missionary movement, the sermon that made history. It was at Nottingham. "Lengthen thy cords"—so ran the text—"lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited."

"Lengthen thy cords!" said the text.

"Strengthen thy stakes!" said the text.

"Expect great things from God!" said the preacher.

"Attempt great things for God!" said the preacher.

"If all the people had lifted up their voices and wept," says Dr. Ryland, "as the children of Israel did at Bochim, I should not have wondered at the effect." But the people did not weep! They did not even wait! They rose to leave as usual. When Carey, stepping down from the pulpit, saw the people quietly dispersing, he seized Andrew Fuller's hand and wrung it in an agony of distress. "Are we not going to do anything?" he demanded. "Oh, Fuller, call them back, call them back! We dare not separate without doing something!" As a result of that passionate entreaty, a missionary society was formed; William Carey offered himself as the society's first missionary; and so a torch was lit which blazed across the world and which can never be put out.

—New Zealand Baptist.

To Meet the Crisis

A PLEA FOR RE-HABILITATION BY THE VICE-PRESIDENT.



Mr. G. H. B. LILL,
Vice-President of the Conference.

Just a few words for the "Open Door" at this time of crisis. I feel that we as a people should just give a little more so that when the time comes for our Missionaries to go back to the field, they will have something in hand to help rebuild. We in New Zealand, have indeed been favoured so far, in that the enemy has not actually done us any material harm. Let us, as a thankoffering to God, Give to His work for the building of His Kingdom in the Solomons. The greatest investment of all time is to give for the advancement of Christian principles, I am certain of that. To our Missionaries, I will just say, in this time of trial, Rest in the Lord and wait patiently for the day when the door will be reopened for you to go back to the work which is so near to your hearts. In these days when we are thinking and praying for the campaign of Christian order, I urge all good Methodists to remember the privilege which is theirs of helping to send the Gospel to the Islands of the South Seas, and thus help on the Campaign.

Yours in service,

G. H. B. LILL.

Personal and General.

GREETINGS.

We extend to all our readers hearty Christmas and New Year Greetings, and deep sympathy to all to whom war has brought personal sorrow and anxiety. Let us face the New Year with such faith and courage as shall ensure peace and goodwill among the nations by Christmas 1943.

MR. C. E. TAYLOR.

The Hawke's Bay-Manawatu Synod resolved to "place on record its high appreciation of the many years of devoted service rendered to the cause of Missions by Mr. C. E. Taylor during his term as District Secretary." Mr. Taylor's term of office has been fourteen years. His outstanding gift of leadership and organisation and his wide vision and generous spirit have been of great value to the Missionary Cause. In addition to high service within his own circuit and district, Mr. Taylor has been a valued member of the Foreign Mission Board for many years.

Circuit Steward, Sunday School Superintendent, District Property Secretary are other important offices held by Mr. Taylor and in them all he has ever counted it a high privilege to thus share in bringing in the Kingdom of God.

On Mr. Taylor's nomination, Mr. J. H. Oldham of Napier was recommended to Conference as

District Secretary. Mr. Oldham is another great layman with missionary vision and resumes the office he held from 1915 to 1920.

NATIONAL MISSIONARY COUNCIL

At the 8th Annual Meeting of the National Missionary Council of New Zealand, after the Rev. W. A. Burley had outlined the feeling of the newly formed National Council of Churches regarding its relationship to the Missionary Council, it was resolved that the National Missionary Council should continue to function as a separate body.

Orphaned Missions: It was resolved that another special appeal be not issued, but that all Mission Boards be asked to continue their contributions during the coming year.

RE-HABILITATION. The sort of gift that God delights to honour is that of "Mum and Dad" Freeman, of Tutamoa, Dargaville. Mrs. Freeman, who has been a rheumatic cripple since 1918, writes:—"I am interested in the New Zealand Foreign Mission in the Solomon Islands, and note the destruction of Mission centres. Please find enclosed one Five pound note towards the rehabilitation scheme. Our Heavenly Father has been very mindful of our personal needs. Now we are only giving back what is really God's own."

District Training Institution, Roviana

EXTRACTS FROM REPORT FOR 1941, BY REV. E. C. LEADLEY.

As stated in the School Report, the Training College session follows that of the Senior School and is from 10.50 a.m. to 12.15 p.m.

There are four Forms with an average Roll number of 73. The Subjects taken are:- Monday, Theology; Tuesday, History; Wednesday, Geography; Thursday, Drawing; Friday, Sermon Criticism, the boys preaching in turn.

A little Old Testament History follows the main lesson on Monday and Wednesday, and Drill is done on Tuesday and Thursday. The Theology taken is:-The Life and Teaching of Jesus, Systematic Theology, The Books of the Bible, and a History of Missions.

Two examinations are held yearly, in which almost the whole of the work taken during the year is covered.

Bougainville and Buka students, of whom there are at present 30, are given extra tuition in English on two afternoons of the week.

A number of the students teach in Sunday School, and receive valuable training there. We also endeavour to give every student a month or two as teacher in the junior school or kindergarten, and if it is not possible for all to have this experience, they spend some days observing in the classes and taking notes. We hope in the near future to erect a small native building to be used as a model village school, where model lessons can be taught to a selected number of children of various ages, under conditions similar to those in the average village school. The students will then have much better training in the art of teaching. We also try to give every student a month in Hospital, doing some practical work there.

The average time spent at the Training College by the British Solomon Island teacher trainees is 3½ years. The Bougainville-Buka students are only allowed by their Government to stay for 3 years. Since they must be back in the Mandated Territory before the expiration of that time, it means that none of them is with us for longer than about 2½ years. This is not long enough, especially as they have the Roviana language to learn on arrival, and are not as mature as the British Solomon Island boys. However, the effects of the year of training which they receive at Kihili, Bougainville, under Sister Ada Lee, before proceeding to Roviana, are now being seen, and the last contingent to arrive was noticeably ready in a shorter time to take the lectures (in Roviana) than has been the case with the previous contingents.

All the students who have completed their train-

ing now go out to the villages as Probationer Teachers, and take an annual examination for three years.

During the year the following students have been accepted for training:-4 from Choiseul, 7 from Bougainville, 4 from Simbo Island, 1 from Duke Island, Roviana, 2 from Bilua.

The Mission Paper, "The Vinaritokai Lotu", is printed quarterly, and copies are sent to all ex-students. We now have our Rotary duplicator in order, and should be able to enlarge the paper and also give copies to students training at the college.

We at Kokengolo are deeply conscious of the great responsibility laid upon us in the training of these young men for the work of pastors, teachers, and medical helpers of their people, and pray for the Divine guidance and help in this great work.

Before closing, let me add a few words about other Station activities which have all contributed to the training of the students resident here. In the school report, mention was made of the agriculture done and of the smallness of the land area available. On the land we possess, good crops of potatoes have been grown. The boys have been shown how to dig and manure land, and how to make compost heaps. Good crops of tomatoes, cowpeas, peanuts, corn, pumpkins and pineapples have been grown. An area of land has been dug preparatory to planting rice. The health of the boys has been good and there have been no major cases of sickness.

For a while there was a sale for Ceylon type hot-air copra, so the copra drier was altered, and the boys shown how to make this type of copra. The copra produced was of very good quality, but after three cookings the market closed again.

Cinematograph films of the School and College, and of the various Station activities, have been taken and sent to the General Secretary.

The girls resident in the Sisters' Home receive good training in domestic work, the care of babies and small children, and are also taught mat-making and basket making. Some of the bigger girls receive training as native nurses in the hospital.

In conclusion, I would like to thank Sisters Lina Jones and Effie Harkness for their faithful work, so cheerfully done, and for all their invaluable co-operation in the running of the school. The work has proceeded very smoothly throughout the year, and we have been a very happy family.

Looking forward to the year to come, I pray for God's blessing on our work in all its phases.

Methodist Women's Missionary Union of N.Z. 28th Annual Conference.

Beautiful Napier was the place chosen for this important Conference, which was opened on Tuesday, October 13th at 9.15 a.m.

Mrs. C. E. Taylor—Dominion President was in the Chair—she thought it fitting that we open with the Doxology which was sung very earnestly.

Mrs. Oldham (Local President) welcomed the delegates, and presented shoulder sprays to the President, Secretary and Treasurer.

37 members answered roll call. Representing 27 Auxiliaries. 10 delegates were first timers.

Greetings were received from:- The President of Conference (Rev. W. Walker) Rev. J. F. Goldie, Mrs. Bowron and many others.

It was decided to send greetings to the wives of our missionaries who are still in the Islands:- Mesdames Metcalfe, Silvester and Alley. Also to Mrs. Marriner, mother of Sister Merle.

Opening devotions were led by Mrs. Oldham, who spoke of the "Temptations of Jesus."

As He prepared Himself by prayer and meditation, so must we. He has shown us the way. Let us follow.

National Intercession was taken by Mrs. Nicolson who directed our thoughts by suitable verses of hymns and prayers; taking in turn each section of the armed forces, our leaders, doctors, nurses, chaplains, the people, prisoners of war, the wounded and the women. Closing with the National Anthem.

Mrs. Hallam led the prayer, and fellowship session, taking for her text, "Wait on the Lord." She stressed the fact that in these days we need vision, guidance, courage, strength and patience, and God is willing to supply all these.

Our President in her address on Tuesday called

us to heights of spiritual Fellowship. She based her talk on these words. "Careful for nothing Prayerful in everything, Thankful for anything." It is necessary to take thought for the morrow, but not anxious thought. God is willing to give of His best to all who leave the choice to Him. Our Christianity should help us to live serenely through these days of chaos.

The Communion Service was held on Wednesday morning. This was conducted by the Rev. W. T. Blight, M.A., B.D., assisted by the Rev. S. J. Werren. Rev. Blight spoke on the text, "God did not spare His Only Son."

Speaking of the educational work in the Islands, Sister Lina referred to the problems due to lack of suitable buildings, and of the urgent need for trained teachers. The material used in the kindergarten being in the native language had taken 18 years to gather and could not easily be replaced. Sister hopes for a gift of a large mecano set before returning. Has any reader one to give?

Rev. G. I. Laurensen after speaking to Conference about Maori customs and of the historical sense shown by the young Maoris told how that due to war conditions there is a tremendous drift to the cities. To meet an urgent need for a welfare centre a temporary building is to be erected on City Mission property in Auckland. The amount needed for this will be £1100. Already words of commendation and promises of help have been received.

Our M.W.M.U. special objective for this year is £300 for equipment for Maori youth work in Auckland.

At the Wednesday evening meeting Rev. W. T. Blight, representing our Church at large, spoke official words of recognition of the work of our Union. We belong to a widespread and vigorous movement, and the Father who started it is guiding us still.

The local "Busy Bees"—a group of 12 girls—gave a very creditable rendering of the anthem "I waited for the Lord." These girls meet weekly and their efforts this year realised £40 for missions.

Sister Jean Miller whose work is among the Maoris of Taranaki gave a very fine talk on "Who is our Neighbour?" She stressed the need for a more sympathetic attitude toward the Maori Race.



M.W.M.U. Dominion Executive who directed the Conference—
Mrs. B. A. Flavell (Secretary), Mrs. C. E. Taylor (President),
Mrs. C. M. Goldsmith (Treasurer).

Rev. A. H. Scrivin in his address stated that all our head mission stations, except Choiseul, are in enemy possession. It is practically certain that all buildings on those stations will be destroyed. Re-establishing of hospitals, schools, houses, etc., will be a tremendous item and rebuilding must start long before war ends. God is honouring our work, and we must go ahead with re-habilitation preparations.

Rev. S. J. Werren chaired the evening meeting. He thought the M.W.M.U. was the liveliest thing in our Church connexion. He was reminded of two golden sentences "Man can only keep up with God by running at top speed." and, "A man can only see God by standing on tiptoe." The M.W.M.U. seem to be doing both.

Kurahuna report was very encouraging. Special mention was made of Sister Netta's work. She had given 10 long years of loving service. Judging from the expenditure account Sister certainly studies economy. At present 12 girls are in residence. 2 bursaries have been offered to assist trainees for Karitane work. Lectures on Temperance are given monthly by the W.C.T.U.

The Box Department work has advanced with the years. The first report was 1 Box. If we cannot at present pack boxes, we can and must keep on with preparations. Mr. and Mrs. Smethurst's devoted service was specially mentioned and appreciation expressed.

The Home Sisters' reports were full of interest. There is no need for comment as these will be sent to each auxiliary and space here is limited.

Sister Winifred Poole was welcomed. She spoke briefly on: "God gives us work to do and the equipment necessary." During Open Forum many important questions were dealt with.

Readers!—Is it worth while saving stamps? This year £397/19/7 was raised from the sale of used stamps and the following is the allocation

of this money:		
Solomon Is. Girls' School	100	0 0
Solomon Is. Sisters' Equipment Fund	100	0 0
11 Home Sisters: £12 each for Literary, S.S. work and Fellowship	132	0 0
Deaconess' Retiring Fund	50	0 0
Club room equipment and Hospital ex's Sisters Jean, Irene, Violet and Hene	15	19 7
	£397	19 7

Worth while? —I should say so!

As a tribute to Mrs. Bowron, whose work has been an inspiration since the very beginning, a fund to show appreciation of long years of loving service and leadership has been started in Christchurch and is open to any members who wish to share in this object.

Invitations were received for next Conference to be held at Auckland and Timaru. These arrangements are to be left to the discretion of the Executive. They will know of all difficulties and will plan accordingly.

At the closing session of Conference, President Elect, Mrs. Nicolson; Secretary Elect, Mrs. J. C. Riddell; Treasurer Elect, Mrs. Denby were presented by Mrs. Taylor who asked for them our constant prayers as they prepare for the work which awaits them next year.

Our much loved President's parting message to Conference was that a deepening love, a strengthening faith, a wider vision and a courage to carry on would be our experience in the coming year. She wished all to realise that God does guide and He never errs.

A very happy and successful Conference closed with the hymn "O Blessed band of Women", and the Benediction.

War Damage.

BRITISH COLONIAL AUTHORITY ANNOUNCES POLICY.

The following announcement, published in Suva on August 8, applies to Fiji and to all the territories under the High Commission of the Western Pacific (Solomons, Gilbert and Ellice, Tonga, Pitcairn):—

"His Majesty's Government in the United Kingdom have found it necessary to review the whole question of war damage in the Colonies. The following statement is published for general information:—

"It will be the general aim of His Majesty's Government after the war that, with a view to

the wellbeing of the people and the resumption of productive activities, property and goods destroyed or damaged in the Colonial Empire should be replaced or repaired to such an extent and over such period of time as resources permit. If the resources of any part of the Colonial Empire are insufficient to enable this purpose to be achieved without aid, His Majesty's Government would be ready to give what assistance they can in conjunction with such common funds or organisations as may be established for post-war reconstruction."

—"Pacific Islands Weekly."

Dodging Death from the Japanese

Extracts as told to J.R.S. by Leo McMahon in the
"Queensland Register".

This is one of the most remarkable stories of courage, endurance and initiative that has come, or is likely to come, out of the present war; the story of how a small party of men, driven out of Rabaul by the Japanese landing in January, doggedly fought their way through jungle and sea, by foot, by surf boat and by pinnace 560 miles to Samarai under the very noses of Japanese warships and bombers, until they were picked up by a Catalina Flying Boat and flown to Port Moresby.

On the Thursday morning (January 22nd) about a quarter to 9, 100 Japanese dive-bombers and fighters formed up behind a cloudbank in the north-west, and came across Rabaul at half-minute intervals, pasting our military buildings and ack-ack emplacements.

I happened to be in the upper end of the town which was machine-gunned. I threw myself down in a drain and the planes came so low I could see the Japanese pilots and the guns spitting lead. I was frightened. Terribly frightened. I have seen great hefty New Guinea bushmen sobbing under an ordeal like that, and anybody who sneers is a fool.

An evacuation order had been given on the previous afternoon and most of the civilians were sheltering in a place called Refuge Gully. After the raid was over I walked into the town. We found the place almost wrecked. Demolition squads had set fire to the military buildings, the ammunition dumps had been blown sky high, shattering houses for half a mile around and killing several natives. I can still see the poor devils straddled across the road. That night Early and I went back to Refuge Gully with an idea.

We found out that the Japs. had taken Kokopo, and were advancing along the coast. The news added fresh enthusiasm to our search for some sort of a craft. Early and I went walking on the Sunday night and met some natives who said there was a schooner anchored a mile or so down the coast fully fuelled and manned by a native crew. Sure enough they were right. We went aboard, took charge, and sent a message to Put Put telling the crowd to step on it, we had found a ship.

In the end we had 35 people packed like sardines on the deck of a 12-ton schooner.

At daybreak next morning we were joined by a small pinnace with five men aboard.

Japanese warships were patrolling up and down the coast, which made day travel impossible, so during the day we used to hide in the inlets.

At Addler Bay the inlet was too shallow for berthing the boats, so we anchored them as close

to the shore as we could and hoped for the best.

In the afternoon people were rushing about and racing into the bush for cover and above all the confusion I could hear the terrifying yell, 'Jap. destroyer!' Sure enough there was a Jap. destroyer steaming slowly into the bay. She anchored barely 300 yards away from the shore and presently we saw a pinnace and a rowing boat put over the side. They approached our schooner and pinnace very cautiously and boarded them. We waited anxiously, as after a few minutes they re-entered their boats and left.

Next thing we knew there was a deafening explosion and both our ships, stacked with food and all our earthly possessions blew up before our eyes.

That night the rest of the party came in to Tol. They brought with them provisions salvaged from the blown up boats in Addler Bay, and leaflets dropped by Jap. planes bearing the following "Will you come into my parlour" announcement: "Surrender and you will be well treated. Resist and you will be shot."

Our objective was Losuia in the Trobriand Islands. Some of the chaps said we couldn't hit within a thousand miles of it. But on the morning of Sunday, 15th February we sighted land. It was Sim Sim Island—a bare 15 miles away from our objective.

We were almost there, when I suddenly began to shake with fever. It got worse and worse. I had to drop the wheel and felt so weak I couldn't even attend to the engine of the pinnace which was beginning to play up again.

But providence was looking out for us. The coloured wife of a trader was living on that island. She opened the door of her house with a smile to Fisher and without wasting words began to get busy. In half an hour she had produced aspirin, quinine, hot tea and lemons, and I was comfortably sweating out my malaria in bed. I shall never forget that woman's kindness.

When I was strong enough we paddled over to Losuia and found that a party of soldiers was sheltering there. They had found a pinnace and came across from New Britain. That was Friday, February 20. The soldiers left next morning and it was decided that two of our party should go with them in the hope of finding another pinnace and coming back for us. Or else going through to Samarai and securing a pinnace from there. The soldiers only had room for two, and those of

ns who were left sadly watched the party sail away, and settled down to wait, like Mr. Micawber, for something to turn up.

Well, we paced the sands of Losuia for three days, and no signs of a pinnace. I then realised that if we were going to do anything, we had better do it fast. Frankly, we were getting towards the end of our tether.

I was weak with the effects of the fever, McGowan had been a sick man for days, tropical ulcers were wearing down our resistance and one man was suffering with a painful carbuncle. I had a feeling it was now or never, so on the Sunday night we rigged up an improvised sail on an old surf boat we found on the beach, and pushed off for Dobu Methodist Mission station. We got there on the Tuesday more dead than alive,

cramped, hungry, and weary, to find that the Missionary had evacuated, leaving the station in charge of his native boys.

McMahon says he "doesn't know much about religion," but he also says that if it was the Methodist faith that taught those boys at Dobu how to look after a boatful of weary men, he is "all for it."

They cooked us a beautiful meal," he said, "did everything they possibly could for us and finally rowed us over to Salamo Mission station, where we found a nice pinnace called the 'Gudara'. The missionary had evacuated, but the boy in charge made no bones about the pinnace, so with a crew of four boys we set off for Samarai. We made port on the Wednesday and that night enjoyed the luxury of a hospital bed

A Buka Tragedy

By the Rev. C. T. J. Luxton.

Rako was usually in trouble. If there was any mischief in the village he was sure to be involved in it. His parents could do little with him, and as he grew older he frequently found himself being admonished by the village elders. He was threatened with terrible punishment if he did not mend his ways.

He had just reached manhood when he was accused of a particular breach of custom which in the eyes of neighbouring villages brought shame not only upon himself but upon all his people.

The village elders met in conference. It was decided that Rako must leave the village for a time, he must go away and work as a plantation labourer, that would assure his absence for three years, by that time perhaps he would know how to behave himself.

Before he was sent away Rako was told that the elders had invoked a spirit, in the form of a big fish, to watch over him and to punish him if he misbehaved.

It was anything but pleasant to know that a big fish was watching all one's doings, so Rako was well behaved for many months.

However, one day at work Rako became ill, and was sent back to the work-boys' house to rest. A day or two of resting convinced Rako that it was a far more pleasant pastime than cutting copra out in the plantation, so he decided that his 'illness' would continue for a few days longer, and so good an actor was he that he deceived his employer.

Each work-boy had a small wooden box in which he kept his few belongings; into these boxes

Rako now began to delve in search of tobacco. But even sleeping and smoking failed to satisfactorily fill a particularly lonely day. Rako decided to go fishing, so 'borrowing' a spear he set off.

A long reef reached out from the beach and Rako splashed delightedly as he waded through the warm waters, chasing small fish in the shallows. Half a mile from the shore the reef ended and Rako skirted the edge of the reef, spear poised as he peered into the deeper water.

A swirl—a flash—a cry—and the water crimsoned with blood. But the flash was not of Rako's spear, nor was it the blood of a fish that coloured the water.

Too late, Rako remembered the village elders' words, "a big fish would watch him and punish him"—it was in the moment of agony of sudden pain that he saw the large stingray slide from the shallows into the depths.

Rako lay in water reddened by his own blood which spurted from a terrible gash in his leg where the spear-pointed tail of the sting-ray had severed flesh, sinews and blood-vessels. He could not stand, and half swimming, half crawling, he turned for the shore, the jagged, broken coral ripped and cut his hands, legs and body as he made his painful progress towards the beach.

Eventually he crawled from the water—but there was none to help him. When the boys returned after their days work they found him. Weak from loss of blood he told his story, and even as he told it, death's dark door closed gently upon him.

"BUIN"

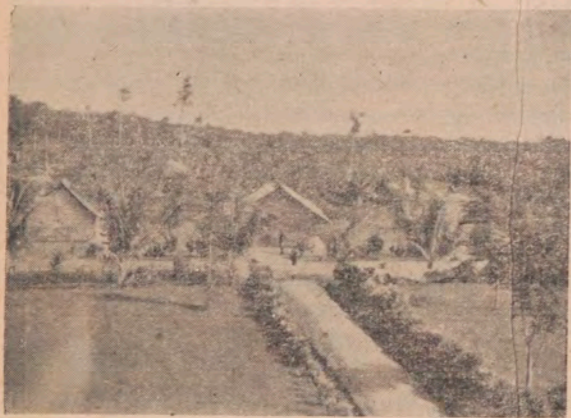
By the Rev. A. H. Voyce.

This new sector of Bougainville suddenly sprang into the headlines from London! The writer has lived there since 1926.

Buin is the district of southern and south western Bougainville. It has a large bay extending from Moila point to Tonolai harbour, in extent about 10 miles, largely free from reefs, but with a few scattered islands.

Just a couple of miles from Moila point is a hill 750 feet high, on the slopes of which is the Government Police Post called Kangu, or sometimes Buin. A small European house and some native buildings are on this station. The anchorage is poor.

Adjoining Kangu, half a mile to the east is the R.C. Mission station, Patupatui. It is largely a coconut plantation with a few native buildings, and a Chinese trade store. The anchorage is better than Kangu, but is not good. The whole station is swampy. But in the centre of Buin Bay is the Methodist Mission station of Kihili, by far the largest settlement in that area. It comprises 375 acres of agricultural land, 300 of which had been newly cleared and planted in various tropical crops. The anchorage is about the best in the whole bay—a gradually sloping beach, with a good sandy bottom, and the whole area somewhat sheltered by outlying islands, and farther back still sheltered by the Shortland Islands and Fauro Island. Only 7 miles away to the east lies Tonolai harbour, one of the finest harbours in the New Guinea or Solomon Islands area. It runs inland for 5 miles and is sheltered on both sides by ranges of hills rising 1500 to 1760 ft. and anti-aircraft batteries here could provide admirable protection for shipping lying in the harbour.



A portion of our Mission Station, Kihili, where the Japanese have established an air base.

There are 20 fathoms in most parts of the harbour and 15 fathoms at the extreme end. The entrance to the harbour is protected by a sandy cay or reef—but there are deep water entrances on either side. Further out the harbour is protected by 3 offlying islands.

Kihili Mission station is a stretch of cleared land running back from the beach for about 1½ miles and is 1/3 to ½ mile wide. On the coastal fringe the land is swampy—but the back portion is higher and dry. The whole is drained and roaded.

Foods available there are 50 acres of rice, 50 acres of cassava (or tapioca), 60 acres of kumara, yams, taro, maize, with tropical fruits in plenty, 30-40 pigs, 500 fowls, 100 ducks and 20 geese.

There is a newly completed large bungalow, and about 40 native buildings, some of them large, including a small hospital well supplied with drugs, and a small power rice-hulling plant, with large stocks of rice.

The station is at present occupied by the Rev. Eroni Kotosoma, a Fijian.

From Buin Bay for 60 miles up the west coast of Bougainville there are thousands of square miles of flat and undulating country, running from 10 to 20 miles inland to the mountains of the Crown Prince range, where the peaks rise to 8000 feet. The entire countryside is forest clad—no open grasslands existing anywhere.

The native population of the Buin area is 20,000 a potential source for "impressed" labour for the building of air fields.

The whole district is well served with "bridle tracks" running through the forest in all directions. These are well kept unsurfaced roads 10 to 30 feet in width, suitable for light wheeled traffic, though only the smaller streams are bridged.

The whole Southern and Western coasts of Bougainville are suitable as landing beaches, being free from reefs, though the only shelter for 60 miles up either the West or the East Coast, is Tonolai Harbour and Buin Bay.

There were no air fields in Buin, until the Japs built them recently, but such could be built almost anywhere. The most feasible position however would appear to be near the coast, on the top end of the already cleared area known as Kihili Mission Station. It provides a good base on the Bay for vessels of all kinds and for seaplanes, and only 7 miles away is Tonolai Harbour. Native food is there in abundance, and buildings in greater number than anywhere else in the Buin area.

Portrait of the Rev. W. A. Sinclair.

At a recent meeting of the F.M. Board, the portrait of the Rev. W. A. Sinclair was added to the gallery in the Board Room. In unveiling the portrait, the President paid eloquent tribute to the high service rendered to the Church by Mr. Sinclair during the 52 years of his ministry, referring specially to Mr. Sinclair's able leadership of the Foreign Mission Department from 1919-1933. For the first three years of that term, New Zealand was still associated with the Australasian Board of Missions, and Mr. Sinclair was Organising Secretary for this Conference. In 1922, New Zealand assumed full responsibility for its own Mission Field—the Solomon Islands District—and Mr. Sinclair was appointed the first General Secretary of the Methodist Missionary Society of New Zealand, which office he held until his retirement in 1933.

When the Rev. G. T. Marshall retired from the clerical treasurership of the Society in 1934, Mr. Sinclair was appointed to succeed him, and still continues to render excellent service in that capacity.

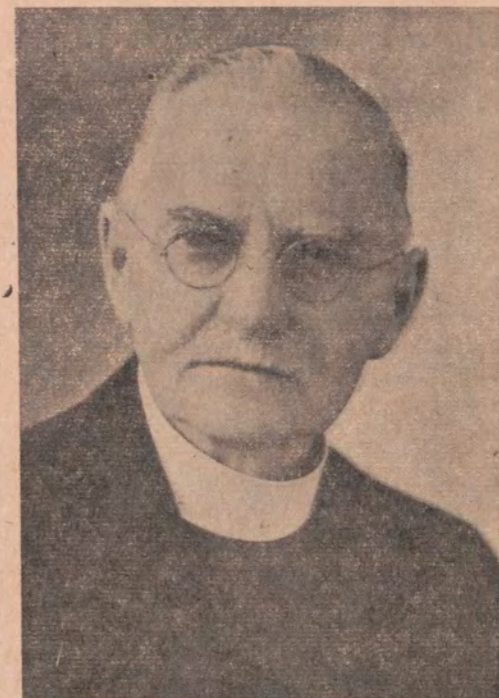
Rev. W. A. Sinclair

General Secretary, Foreign Mission Department—1919-1933.

Clerical Treasurer, Foreign Mission Department—1934.

Secretary of Conference 1915 and 1916.

President of Conference 1917.



Acknowledgements.

In gratefully acknowledging the following generous contributions, we make special mention of the grant of £250 from the Makogai Leper's (N.Z.) Trust Board. Special reference to this gift and the conditions attached to it were published in "The Methodist Times" of 14th November.

Special Medical Fund.			
Hamilton Trust	25	0	0
Anon.	20	0	0
Waipawa	5	0	0
Hamilton Circuit	4	0	0
Tuakau-Bombay	1	10	0
Pitt St.	14	0	0
Dominion Road	10	0	0
Kia Ora	7	6	
Mr. Beever	7	8	0
Otaki	1	0	0
Addington Union Mothers	1	1	0
Leper Fund.			
Previously Acknowledged	£1365	0	11
Makogai Leper (N.Z.)			
Trust Board	250	0	0
M.W.M.U.	5	10	0
Coromandel	5	5	0
Johnsonville	2	10	0
"A Friend," Mt. Eden	1	0	0
Levin Ladies' Guild	5	0	0
Hamilton Circuit	3	0	0
Anon. Hutt	1	0	0
Sister Lily White		7	6
Miss Fensham		3	0
Total to Date		£1638	11 5
Rehabilitation Fund.			
"Mum and Dad" Freeman		5	0 0
Johnsonville		1	0 0
"We Two," Onehunga		2	0 0
General Fund.			
"Two Methodists"		10	0 0
Sympathiser		5	0 0
E.M.A.		10	0 0
"Farmer's Wife"		10	0 0
Y.W.B.C. Movement (Support 2			
Native Teachers)		40	0 0
Levin Ladies' Guild (Support			
Native Teacher)		10	0 0
Motueka Junior Church			
(Support of Baby)		3	0 0
King Country Methodist			
Maori Sunday Schools		1	0 0
S.E.A., Blenheim		5	0 0
"As unto the Lord."		5	0 0

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

9 Ranfurly Avenue,
Feilding.
Oct. 1942.

Dear friends, far and near,—

There seems to be but one theme for my letter this time—Conference! What a splendid spirit of fellowship was experienced there. We only wish that more could have shared in it, but we know that those who were thus privileged will spread the enthusiasm and kindle afresh the fires of devotion to God through our M.W.M.U. channels.

It was so good to renew former friendships and to form new ones. We were privileged to welcome to Conference, Sister Winifred Poole who has fully equipped herself to serve God in the Solomons as soon as the way is open. We were also very proud to greet Mrs. Marriner, Sister Merle's mother who spoke a few words to us concerning her own faith and that of Merle, who is specially upheld in prayer just now. Sister Lina Jones and Sister Jean Miller, worthily represented our overseas and home Sisters and gave us a stirring challenge regarding their work. We need to know their problems. As a friend in writing recently said:—"People only need to know to care."

I am sure you will all be eager to hear how the £397/19/7 derived from the sale of stamps, was allocated. To the Solomon Island Girls' School fund, £100; for Solomon Island Sisters' Equipment £100; to the Deaconess Retiring fund £50; for 11 Home Sisters £12 each for S.S. work, Literature, Xmas treats etc. £132; the balance of £15/19/7 to be divided among those Sisters whose Club work and Hospital visiting make constant demands. I am sure you now feel that the many hours that you spent in the tedious work of cleaning and sorting stamps, was well worth while. Carry on!

In view of the tremendous need that will accompany the re-establishment of our Solomon Islands work, it was decided to open a new fund, to be named Sisters' Rehabilitation Fund. We have only to realise the utter loss of homes, equipment and supplies to know the need there will be: then knowing the need, we shall care and caring we shall give to this most necessary fund. Our Sisters' salaries of course will not be lost sight of. These will be the first requirement.

Special interest always centres round our

Special Objective for the year and I know you will be very glad to hear that for this year, it has been set at £300 for Maori Youth extension work in Auckland. Let me tell you a little about the need which prompted Conference to make this decision. You all know the splendid work that Sister Ivy is doing for our Maori Girls who are increasingly thronging into the city and meeting untold temptation. Sister Ivy nobly tries to meet the growing need for supervision and care of these young girls but is very cramped for room, both for Sunday services and for Social work. The need is so urgent that we felt that we, as women, must do our part in providing Sister Ivy with more adequate equipment for her splendid work. The Home Mission Board has inaugurated a scheme for the extension of the present premises and as our Special Objective the M.W.M.U. women are being asked to provide £300 for equipment, I am sure you will be only too eager to have a share in so worthy an objective. Now, what Special effort will each Auxiliary hold, towards that £300?

Conference was pervaded with a spirit of prayer: that explains the fellowship and harmony which enhanced the value of each session. So I call you again to pray. Remember our Sisters each Sunday at 2 p.m.—as well as at other times. Prayer Leaflets are available for those who have not a copy. "More things are wrought by prayer than this world dreams of." Pray as you go about your work: be one of God's intercessors. "So shall no part of day or night from Sacredness be free." I also commend to your prayers, the increasing number of sorrow stricken hearts throughout our fellowship and through all the world. Let us not fail them by neglecting to pray for them.

The Xmas season is drawing near and still the clash of warfare mocks the proclamation of "Peace on earth." In spite of this sad fact, may there be peace in our own hearts and goodwill toward all men.

Loving greetings from
Your friend,
ISABEL TAYLOR.

REHABILITATION!

"Freely ye have received,
freely give."

STAMP SECRETARIES—PLEASE NOTE!

NOW is the time to get busy with the collecting and cleaning of used stamps if we are to again reach our splendid record in this department of the past year. Please note that the new Dominion Stamp Secretary is Miss G. M. Sandford, 113 St. Andrews Square, St. Albans, N.W.1, Christchurch.

HAWKES BAY DISTRICT.

Wairoa is giving whole-hearted support to Maori Mission work

Hastings has sent sacks of clothing for Maoris. The Auxiliary is undertaking the sale of used stamps. The Annual Report showed a splendid record of work, the amount of the thankoffering being specially high.

Napier's income for the year was £97 and the membership keeps up well. The two Thankofferings during the year came to £42. Interest has been greatly stimulated by the advent of Conference in Napier and delegates treasure happy memories of the hospitality and fellowship extended by the members of the Napier Auxiliary.

NORTH CANTERBURY DISTRICT.

The quarterly meetings of the District Council are well attended. At every meeting there have been representatives from country auxiliaries—Rangiora, Woodend, Oxford and Leeston. The interchange of reports and the devotional sessions and fellowship are much appreciated. Reports of the various departments and discussion upon same occupied principal place on the Annual Meeting programme. Riccarton, which has hitherto met with the Central branch, has now decided to form a branch, making the total number of branches 12. Mr. Voyce's addresses to various Auxiliaries and branches have brought the work in the Solomon Islands very vividly before our women. The Christchurch President, Mrs. Hallam, met West Coast members when she visited Greymouth for the Convention held there. Mrs. Manchester has given yeoman service in addressing meetings at Lyttelton, Rangiora, East Christchurch and St. Albans, on the work of our Home Sisters among the Maori people.

WELLINGTON DISTRICT.

Lower Hutt Auxiliary combined with Waiwhetu for Sister Lina Jones' visit and members were greatly stimulated by her vivid descriptions of Kindergarten work in the Solomons. Petone and Upper Hutt also were fortunate enough to have Sister Lina address their recent meetings. Mrs. Davies, wife of Canon Davies, was another speaker at the Hutt Auxiliary, her subject being her mission work in British Uganda (Africa).

Petone reports a good year's work with increased contributions to Gleaner and Kurahuna funds. The presenting and dedication of our Easter Offering was a great joy to us.

During the year we have had some interesting speakers (Mrs. Ramsden of Wellington deserving special mention) who have put before us the claims and privileges of the Campaign for Christian order. We have had a change of Presidency, our minister's wife (Mrs. Harris) now holding office and we are looking forward to much good work being done under her help and inspiration. Thanks are due to all who have helped and encouraged us.

TARANAKI—WANGANUI DISTRICT.

Auxiliary work throughout the district is still doing well. All Auxiliaries write with appreciation of the letters received from the President Mrs. C. E. Taylor and the Sisters. A splendid Convention was held in Stratford in May which was attended by 42 Delegates. It was a dreadful day, bitterly cold and wet, but visitors received a warm welcome from the Stratford ladies and everyone agreed it was a day of happy fellowship.

Auxiliaries report having held special afternoons or social afternoons, and one held a successful Mart, another a Garden Party. Several have been addressed by the local minister on "The Campaign for Christian Order." The collecting and cleaning of stamps goes on. The Whitely S.S. New Plymouth collects some thousands of stamps during the year for the local Auxiliary.

Wanganui Evening Circle and New Plymouth and Eltham Evening Branches are still carrying on their good work.

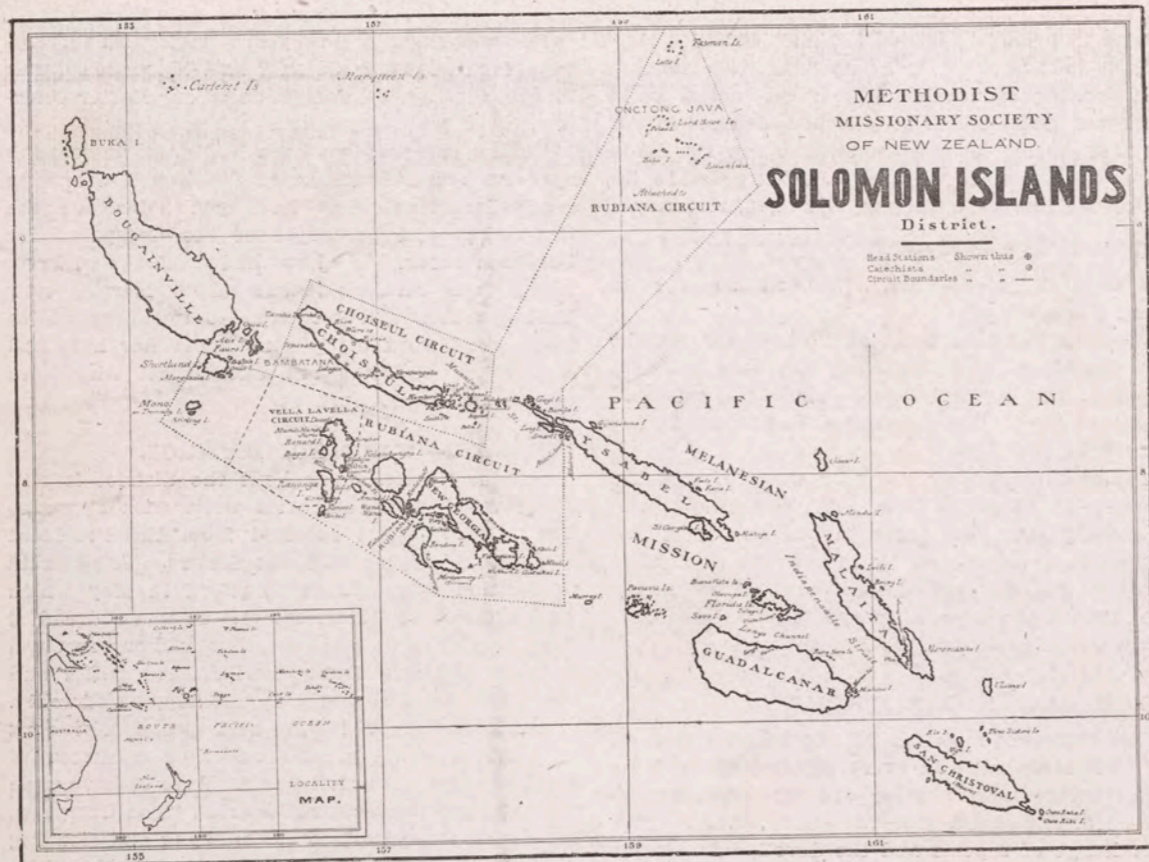
SOUTH AUCKLAND DISTRICT.

St. Paul's Hamilton Auxiliary has maintained good attendances at its monthly meetings and sent delegates to district conventions at Morrinsville and Te Awamutu, the reports brought back being inspirational and informative. Sister Violet Kruse addressed one of our meetings and appealed for more sympathetic help and understanding towards our Maori people.

REMEMBER

THE REHABILITATION FUND

for the SOLOMONS!



The Challenge of the Solomons in War Time!
Our European and Native Staff and the Native Church need your Prayers and Practical Support more than ever.

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The Open Door

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

MARCH, 1943.



REV. J. R. METCALFE.
 Evacuated from the Solomons,
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