

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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Editor: Rev. A. A. BENSLEY,
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THE DEPUTATIONS.

The Revs. J. F. Goldie, A. H. Voyce and A. H. Scrivin are busily engaged with the Foreign Mission Itinerary of the North Island. With few exceptions their meetings have been well attended and there is a manifest interest on the part of our people in the Solomon Islands Native Church and our Missionaries who are suffering Japanese occupation of their villages and stations. The definite interest in the Rehabilitation Appeal is also very encouraging.

Deputation work in the North Island (with the exception of North Auckland) will conclude in July and the following is the South Island and North Auckland Itinerary.

FOREIGN MISSION DEPARTMENT.

DEPUTATION PLAN FOR SOUTH ISLAND, 1943.

DISTRICT.

North Auckland
Nelson
North Canterbury
South Canterbury
Otago-Southland

Rev. J. GOLDIE.

Aug. 1st - 12th.
Aug. 15th - 19th.
Aug. 22nd-Sept. 4th.

Rev. A. H. VOYCE.

Aug. 1st - Sept. 9th.
Sept. 12th - 30th.
Oct. 3rd - Nov. 4th.

Rev. A. H. SCRIVIN.

Aug. 8th - Sept. 2nd.
Sept. 19th - Oct. 7th.

THE OPEN DOOR

Price - One Shilling per Annum
Posted, One Shilling & Threepence

The Missionary Organ of
the Methodist Church of
New Zealand.

VOL. XXII., No. 1.

JUNE, 1943.

PUBLISHED QUARTERLY.

The Rehabilitation Appeal.

THE PRESIDENT CALLS FOR SACRIFICIAL GIVING.

What a prosaic subject for an inspirational message: Rehabilitation: surely there is little poetry, romance, or even illumination in that six-syllabled word." We know what it means in connection with our overseas missions—clearing away the debris of war and erecting new buildings for continuing our work; a very necessary though distressing business. And our part in it? Just the raising of some £25,000 for the present (in addition to our ordinary F.M. income) towards the cost that will be involved;—no actual hand in the demolition and reconstruction, not even a

that were a theme to kindle the imagination and arouse enthusiasm. None who heard Mr. Metcalfe at Conference could fail to be stirred by the story he had to tell of the splendid courage and self-forgetful service of both missionaries and native Christians amid the perils of enemy invasion and aerial bombardment. The light-hearted humour and self-depreciation that marked the telling could not obscure the fact that here was a demonstration of Christian devotion worthy of a place in the annals of heroic missionary enterprise. Who would not covet a share in it?

Yet think again: this work of rehabilitation is of one piece with the work of these brave souls. Thus related, the term becomes luminous and challenging. Here is a way—the only way—to conserve and exploit the achievements we so heartily applauded. If we fail, we cripple their enterprise and rob them of its fruits! If we do our part, then, when the menace of war has passed, a progressive movement will be possible that shall achieve results beyond present calculation and probably exceeding even our most sanguine expectation. Here is a tide in the affairs of our Mission work which, taken at the flood, leads on to fortune. We are challenged to match with our material sacrificial giving the splendid spiritual contribution they have made and are making, in fearless loyalty to Christ and unstinted devotion, to the spiritual welfare of the native people.

Moreover if our response is worthy our material gifts will acquire spiritual values. Ancient alchemists sought eagerly for the Philosopher's stone that could transmute base metals into gold. Christ has placed in our hands something more wonderful. By it "gold that perisheth though it be tried by fire" becomes imperishable wealth; "filthy lucre" consecrated to Christ's service is refined and minted into the coinage of the Kingdom of God, bearing the image and superscription of the King Eternal. Indeed the spirit of genuine Christian giving will make our gifts the means of personal spiritual enrichment and of renewed spiritual energy in the Church at home as well as



Rev. C. H. OLDS, B.A.

President of the Conference.

piece of shattered brick or a fragment of bomb to carry away as a souvenir; only a few photos in the Open Door to give some faint idea of the work done! How unromantic a theme! Now, had the request been for an article on the heroism of Merle Farland, Whattie Silvester and the others who were able for a while to carry on, or the constancy of the native ministers and people—

of glorious advancement of the work in the Solomons. This is no fanciful notion; it is sound Christian logic which we may prove for ourselves. But the right spirit must actuate us. No giving from a cold sense of duty or for the plaudits of our fellows, but from a glorious sense of the privilege of co-operating with the brave souls, native and European, who "count not their lives dear unto themselves so that they might fulfil the ministry of the Gospel of the grace of God."

There is yet another consideration: Our homes

and Churches in this fair land have been spared from demolition: but it has been at the cost of the homes and Churches of our people in the Solomons. They have borne the brunt and we have escaped. Let us show ourselves grateful by a worthy, sacrificial response to this call to restore our frontiers yonder, whose battering has meant our shielding.

"Freely ye have received, freely give."

—C. H. OLDS.

How Much Owest Thou?

Eloquent Plea by the Rev. JOHN F. GOLDIE—Founder and Chairman.

When I was in New Zealand last year, 1942, the people were digging slit trenches everywhere. On front lawns, in back yards, and in public parks—even the children's playgrounds were being dug up to make shelters from the expected Japanese bombs. To-day I find that the fear of an immediate invasion has been lifted. The trenches are still there, but they are slowly falling in and filling up, and grass is growing on the mounds of earth, and the people sleep in peace. The enemy has been halted and turned back, and the homes and cities of New Zealand have been saved for the present, and for all time we sincerely hope and believe.

But this immunity has not been purchased lightly. Some one had to pay the price for the protection of our Homeland. In defence of this beautiful Dominion our gallant airmen joined with our Allies in smashing the advance guard of the Japanese enemy in Guadalcanal and Munda and Kihili. The bombs which fell there were to prevent the enemy's bombs falling on us. When the Japanese Commander took up his residence in our Chairman's house, and his 25,000 men made themselves comfortable at Kokengolo it was only for a time. Munda was only a stepping stone in this direction. After the Solomons, their immediate objective was the New Hebrides, then Noumea, then New Zealand. I feel confident that the enemy has been turned very definitely. But he will come again, for the toughness of these savage little yellow men has not surprised those of us who knew them. Although Kokengolo and Kihili have been bombed and blasted until not a wall of our great Mission installations at either place is standing, the enemy is still there. But let us thank God that he is there and not here..

But how our Native people have suffered! and they have suffered for us. Their homes, their villages, their plantations, have been devastated,

their meagre resources utterly destroyed, to save us. With brave hearts, unflinching courage, and with a faith that rises superior to the fiery blast of war, they have proved the reality of their religion by their loyalty to Christ and the Church and the Flag. Planters and others who were hostile have looked and wondered at their unselfish devotion, and have said, "This is the real thing." Our soldiers at the front gladly acknowledge their indebtedness to them, and speak of them as "Fuzzy-Wuzzy Angels," and "Black Samaritans," because of their tender care of our wounded boys, and their selfish disregard of the risks involved in helping our troops. Several of these native heroes have been decorated by the King for "their meritorious conduct in the battle area."

As a Church and people we owe these natives much more than we can ever pay. Their islands form the outer bastion of our Home defence. They have suffered and are suffering for us. They suffer gladly because they rely on us to come to their assistance. They have done what they could to assist our brave airmen and soldiers to stem the tide of invasion which would have swept on to our shores. They have made many sacrifices for us and we must not lag behind them in this. Our informed and intelligent prayers must be made for them in their deep need, and sacrificial gifts made to re-establish at the earliest moment our work in the Solomons: Our Churches, Schools, Hospitals, and Orphanages must be raised again from the ruins caused by the Japanese invasion, and thus will we justify the faith of our brethren in our affection for the infant Church. As Founder and Chairman of that great Mission of which we are justly proud, I appeal to the Methodists and other Christian people of the Dominion to make sincere efforts to ensure the success of our rehabilitation scheme.

Heroic Service of our Native Agents.

By the REV. A. H. VOYCE.

The Methodist Missionary enterprises in the Pacific have always placed great emphasis on the value of a trained native teaching and preaching staff, and with the first party of missionaries to land in the Roviana Lagoon in 1902, was a large party of Fijians and Tongans with their families.

Ever since that time the training of native agents has been one of our main tasks, and much of the success of the work over 40 years is acknowledged to be the result of this system, which to a large degree is peculiar to our mission in the Solomons. When the Japanese invasion of Munda took place, there were 77 students in our District Training Institution, or Theological College, men from nearly every large island of the Western Solomon Group, training definitely, and solely, for full time service of the Church.



Rev. Usaia Sotutu with his wife Margaret and their family.

Many of our native teachers, catechists, and ministers have performed, and are performing loyal service of a national character, and all are carrying on their job, so far as we know. When the full story of what our native agents have done can be told there will be much to make glad the hearts of Methodist supporters here in New Zealand, and from what the writer knows, but cannot make public, it will be in the highest degree surprising, if some are not decorated when this struggle for freedom is over. There is nothing the native will more keenly protect than his native land and soil, which he knows so well, and loves

so much, for indeed, comparatively speaking, he knows no other, not having a world wide view of geography as we have; and the other thing for which he will go to any lengths to guarantee, is his freedom to worship as he desires, for religious beliefs are deeply ingrained, and cannot in any way be considered superficial.

Recently a prominent planter evacuated from Bougainville Island wrote, "I would like to place upon record the excellent service rendered by some of the Methodist teachers in Bougainville, who placed their houses at our disposal and kept us well supplied with food," and ended his letter by saying, "I may say that the loyalty of these teachers was never doubted by any of the Europeans and their loyalty proved it up to the hilt." And of their loyalty to their church he says, that before leaving, teachers asked him to report to Mr. Goldie and the church in New Zealand, that no matter what happened on Bougainville, they would carry on, they would never give up the work to which they had put their hands, but would continue their work until their European missionaries came back to help them. That man was evacuated in January 1943. But there has been a much later evacuation of Europeans and others from that Island, and from one who came out on that occasion in April, I have this information, "Your friends, Peter, Andrew, Micah and the rest of the boys, are well and not unduly worried by 'visitors,' and they are carrying on the work." That from a European in no way connected with our mission. And no doubt the letter published in the Methodist Times from Margaret G. Sotutu, the wife of our Fijian Native Minister on Bougainville, who with her children was brought out by the same means, has occasioned much interest.

In that letter Margaret says of our native agents, "The teachers have all been faithful to us and to the government." Her husband, Usaia, was hunted by the Japanese, because they sought his assistance in their invasion, and wrote him a number of times in good Fijian, but he refused, and of him Margaret wrote, "Usaia said to me that he would rather die in the bush of starving than help those greedy Japs." Usaia went first to Bougainville with Mr. Cropp in 1923, and he has been there ever since. Much of the success of our work in Buka and North Bougainville is due to his untiring efforts. His life is in danger, and he knows that it would be forfeit if he were caught by the enemy, but he does not desert his post or his people, but carries on his work. He is supported by Mr. W. C. Francis of Christchurch.

Margaret also says, "Mr. Voyce's things were taken away to Siwai, but they (the Japanese) went and got them from there." And Mr. Goldie has received a report from the Rev. Eroni Kotosoma, Fijian Native Minister, who was in charge at Kihili prior to the Japanese invasion there. He says that **everything** of Mr. Voyce's was taken away to Siwai, but the Japanese looted them and brought them back. What great gratification it is to us that an attempt was made to save all our possessions, those of Sister Ada, and all the property of the Mission! For that is what is meant! Just after we came away on furlough, Sister Ada Lee's house was pulled down to make things ready for her new European house, and all her goods were stored with our things, and the mission goods, in our new house. Do many people realise just what the statement that an attempt to save our goods was made means? As I see it this is what it means. Hundreds of native porters, comprising teachers and their Lotu people, made many trips to Siwai and back, to transport all the personal possessions of ourselves and Sister Ada; all our mission furniture, stocks and stores; they had to provide their food for the journeyings; they had to do it all amidst a dangerous atmosphere, for the Japanese had a main base only 15 miles away at Faisi; they had to do it all without hope of reward; and they did it all voluntarily. And Siwai is **37 miles** from our station at Kihili!!! And there is no road transport of any kind—only the backs of native porters!! I wonder, sometimes, how many European church people would do the same thing, if the property of their minister, and their church's possessions were in danger. Eroni Kotosoma is supported by Mr. Robinson of Wai-kuku.

Micah Liunu, mentioned above, is a lovely spirited boy from the Marovo Lagoon, and with his wife he first visited Bougainville with Mr. Dent, when the latter supplied for me at Siwai in 1929. Micah, on becoming a teacher, was appointed to Teop, where he has done excellent work, and where both he and his wife, Jessie, have great in-

Glimpses of Tonga.

By the Rev. C. F. Gribble, M.A., Dip. Ed., L.R.S.M.

About 1100 miles slightly to the N.E. of Auckland and about 430 miles slightly to the S.E. of Suva lies the little Pacific Group of Tonga or the Friendly Isles—the smallest of all the Pacific groups and the last independent native kingdom from Asia to America. There are 150 islands altogether in the group, but only 36 of these are inhabited and one, Fonua Fo'ou is an embarrassment to us through its periodical appearance and

fluence with the native people. He lives in a mountain village overlooking the coast near Teop, and frequently has been much praised by local planters for kindly help that he has given them. He has some bonny children. Lately he has been mentioned by numbers of Europeans for help he has given them, now that the Japanese have invaded the land. He is supported by Trinity Sunday School, Dunedin.

Peter Izu, is a lad from the island of Simbó, where Gina was stationed. He is a very capable and likeable lad, and during the period that he has been a teacher in the Teop area, he has carried out much pioneering work, and the teaching that he has given the native people in house-building has been highly commended by the government. Recently he married a local girl. His station is high up behind Teop, 2,000 feet, above the sea, commanding a fine outlook both up and down the coast, and we relied upon him to signal the approach of the steamer, in the day time by flashes from a mirror, if the sun was shining, or by a fire, if it was wet, or at night time. Peter was also mentioned by name above. He is supported by Dundas Street Bible Class, Dunedin.

The statements of the loyalty of these people on Bougainville, and of the way they are carrying on their work brought us much gratification but they occasioned us no surprise whatever. We knew they would be loyal and would carry on!

Perhaps there are many other individuals, Bible Classes, Sunday Schools, Christian Endeavours, Boys Brigades, etc., who would like to assist the Mission in this way by supporting Native Ministers, native teachers, students or orphans. All information possible about those supported will be given by the Sister in charge of this work, Sister Edna White, c/o Probert Chambers, Auckland, so if you want to assist in a very practical way, get into touch with her, and learn how it can be done for from £3 to £30 per year. Perhaps more details about teachers and other supported by New Zealand people or organisations can be given in the next issue.

disappearance which occurs about every twenty years. At each new appearance it must be claimed for Tonga. We are a British Protectorate and Britain guides our financial and international affairs but the Tongans have complete control and independence in all internal and domestic matters.

The Queen of the Tongans is Salote Tubou, D.B.E. for whom every man, woman and child in Tonga has the deepest affection and respect. She

is a wise ruler, a leader in all christian work and a mother to her people. One of the vital parts of our work in Tonga is the "ako lotu" or Christian Endeavour. This was commenced and organised throughout the kingdom by the Queen and she is a regular attendant at the meetings. Her eldest son and heir is Tubou Toa who has recently returned from Australia with the degrees of B.A. L.L.B. All his education has been received at our Methodist colleges in Tonga and Australia and he will make a big contribution to the future welfare of his country. The other son is Prince John who is at present at Gatten Agricultural College in Queensland, and was formerly resident in Auckland for two years.



Whither?

Our first missionaries went to Tonga in 1822 with Wesley's watchword upon their hearts that a "Methodist preacher has nothing to do but to save souls." The Tongan people still have a profound reverence for those early people who gave them the gospel and their names are frequently heard in Tongan prayers. There is evidence everywhere in Tonga to-day that these early fathers of our missions built better than they knew. The deep devotion of the people to the work of the church, the fervency of their prayer and the spirit with which they sing the great hymns of the faith are all evidence of this. Nor are they slow to show in a practical way what the gospel means to them. For many years they have entirely supported their church out of their poverty. Better days have now come to Tonga from the financial point of view and the people have given with a wonderful generosity. On one island alone a church debt of

several thousands of pounds which had mounted in the depression years was cleared in two months. Last year it was a common thing to see young men putting as much as £50 in the annual offering as their gift to God's work there. Such selfless giving would shame many of our churches at home.

Captain Cook called the group the Friendly Isles and all visitors who come our way remark upon the natural friendliness of the people. There is a simple happiness too, which is born out of a life lived close to nature and a sure experience of God's goodness and love. They have been poor in material things but rich in the gifts of nature and of the spirit. Their lives are not cluttered up with so many of the things which become a burden to us and they have time to enjoy living and to give to God His due.

Our church schools play a big part in the educational policy of the kingdom, and religion and christian education have gone hand in hand throughout the years. Our secondary school is Tubou College founded by the greatest of all Tongan kings, Jiaoji Tubou I, and led through its first 40 years by that great leader and scholar, Dr. Moulton. From this college we send out boys with a christian background and a good general education to be teachers in the schools, preachers in the churches, Tongan medical practitioners and workers for the government. About 350 boys attend this college and all are in residence throughout the year. They make an annual payment of one pound and this covers everything.

The new conditions prevailing throughout the Pacific have touched Tonga and have brought new and grave problems to be faced. We must wait until the war is over before we shall be able to estimate the real results of these new tides which are swirling around the Pacific but there will be much rebuilding for the church to face and the moral and spiritual rebuilding will be our greatest problem. The church at home must prepare—thoughtfully, prayerfully, sacrificially, for this new call which will come for increased service in the Pacific after the war.

LATE NEWS from the Rev. A. W. Silvester. Cont.

Thank you for the news concerning Mr. Alley. I am very sorry that he was taken prisoner so early but hope that he is safe among our brethren in Rabaul.

The copies of the Annual Reports etc. have not arrived yet but our mail channels are fraught with grave dangers so at present only letters filter through. It is amazing that contacts have been maintained and great praise is due to the patrols which make it possible. God grant that e'er long good communications will be established and the enemy reire to other quarters.

The Stricken Solomons!

Conference Calls the Church!

£25,000 Rehabilitation Scheme!

REHABILITATION FUND—Cash and Promises.

	£	s.	d.			
Previously acknowledged	291	5	0	Pitt Street Trust	500	0 0
Warkworth Ladies' Guild	5	0	0	T. L. Hames	50	0 0
Miss A. Harper		2	6	Miss E. Fleming	25	0 0
M.W.M.U. (for Sisters' Rehabilitat'n)	152	16	6	F. Gillett	25	0 0
Anon—Pitt Street		10	0	A Minister	54	0 6
Mr. and Mrs. F. Thompson	500	0	0	Wellwisher	5	0 0
Rev. A. H. and Mrs. Scrivin	100	0	0	Petone S.S.	5	0 0
Mr. and Mrs. F. Flavall	100	0	0	C.C.	1	0 0
Anonymous, Levin	10	0	0	Miss Dixon	5	5 0
Mrs. Warren	8	0	0	Geo. Rickard	10	10 0
Geo. Dennis, Enfield	1	0	0	Jas. Kellow and Son	5	0 0
Mrs. Richardson	1	0	0	J. Mitchell	5	0 0
Balance S. J. Ambury Estate	549	3	8	L. J. Brabin		8 3
F. W. Walters Estate	100	0	0	Mrs. J. Thompson	2	10 0
Alice Perkins Estate	20	0	0	Mr. and Mrs. J. Green	2	0 0
Helen Tidd Estate	50	0	0	A.C.E.	15	0 0
Ann James Estate	12	17	0	Miss E. M. Rishworth	8	0 0
J. J. B. Veale	1	5	0	Another Wellwisher	200	0 0
J. S. Caughey	100	0	0	J. E. Astley	200	0 0
Miss D. Parsonson	10	0	0	W. Astley	100	0 0
Mrs. M. Rudd	10	0	0	Miss H. Astley	50	0 0
Anon.	1	0	0	Mrs. J. E. Astley	5	0 0
Broad Bay Ladies' Guild	1	0	0	Sister Lily White	5	0 0
Miss A. Brentley	1	0	0	Miss K. Fraser	100	0 0
A.M.		5	0	E. Bond	100	0 0
Anonymous		15	0	Mrs. E. Bond	100	0 0
Miss Nixon		2	0	Mr. Stewart per Rev. J. F. Goldie	5	0 0
H. W. Powell		50	0	Anon. per Rev. J. F. Goldie	1	0 0
S. Hardley		3	0	Mrs. Miller	10	0 0
Listener In			0	Nemo		
Transferred from Equipment Fund	1261	17	1			
				Total to date	4856	15 6



Part of our District Training Institution ROVIANA (Munda).

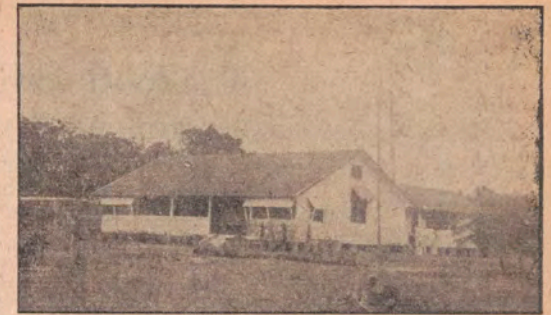
The whole Institution, including valuable stores and technical plant, has been totally destroyed.

The adjacent plantation has also been destroyed to form an enemy aerodrome.

THE ACTUAL SITUATION.

Replacement Cost of Buildings, Plant, and Property already destroyed.

ROVIANA, including Gizo			
Buildings and Plant	..	18,900	0 0
Plantation	..	4,500	0 0
BOUGAINVILLE - BUKA			
Buildings and Plant	..	3,000	0 0
Plantation	..	2,500	0 0
BOATS			
"Ilehe", "Saga"	..	1,750	0 0
DISTRICT STOCK etc.	..	4,217	0 0
		<u>£34,867</u>	<u>0 0</u>

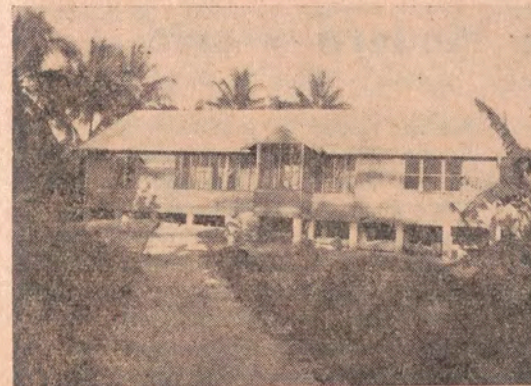


NEW MISSION HOUSE, KIHILI; totally destroyed. Surrounding grounds and plantation now a Japanese aerodrome.

To the above ascertained loss must be added the cost of replacing missionaries' personal effects and property and the deterioration of Mission property, boats, etc. left without adequate oversight owing to proximity of the enemy. It has also to be remembered that the whole of our remaining property with replacement value of an additional £35,000 is in imminent danger of destruction.

It is reasonable to assume that the Allied Governments will accept responsibility for some of the War damage. A war risk insurance scheme for New Guinea is already in operation, but its scope is not clearly defined. No scheme has been announced for the British Solomons. In any case such insurance, if and when available, is likely to apply only to actual loss, whereas we are concerned, of necessity, with replacement values. To delay our Rehabilitation Scheme until such uncertain help is available would be a grave hindrance to the re-establishment of our Work.

NEW MISSION HOUSE, SKOTOLAN, BUKA, damaged by Japanese.



SURELY THEN the Native Church, the Missionaries, and the Mission Board can count on your generous help!

SEND YOUR REHABILITATION CONTRIBUTION NOW!

to the Foreign Mission Treasurer,
REV. W. A. SINCLAIR,
Probert Chambers,
Queen Street,
Auckland, C.I.

Loyal Solomon Islanders.

When the full story of Allied operations in the Solomons can be told one of the proudest chapters will deal with the part played by British and native civil servants and the islanders generally. Among the first Japanese arrivals at Guadalcanar was a political officer, whose aim was to pacify and obtain the assistance of the inhabitants.

This enemy officer circularised the native leaders, inviting their co-operation. He declared that the British and American navies had been sunk and that British rule in the Solomons had ended. Only Japanese law would be recognised, and Europeans would be interned. The letter did not draw any response. The islanders knew the boasts were grossly exaggerated and that the British administration was embarrassed, but not interrupted, by the arrival of the Japanese.

It is obvious that without the whole-hearted support of the islanders Colonel W. S. Marchant and his young men would have been unable to survive the amazing game of hide-and-seek during three months of enemy occupation.

Invaders Thwarted.

The many Europeans remaining in the islands included the Anglican and Catholic bishops and their staffs. None was betrayed into Japanese hands in spite of threats of dire penalties for concealing information as to their whereabouts. The Japanese made recurrent efforts to justify their boast about rounding up Europeans, but news of their intentions flew before all patrols and the hunted had ample time to elude pursuit.

The Japanese visited every mission station, but the missionaries, co-ordinating their tactics with the administration, withdrew to the bush at each Japanese approach, returning when the enemy left. One district officer in the northern part of the group was frequently attacked by Japanese aircraft while on a tour of reconnaissance in a small vessel.

The South Seas in the Modern World

Extract from a Review by the Rev. J. W. BURTON, M.A., in "International Review of Missions."

Dr. Keesing has much to say in "South Seas in the Modern World" regarding native policy, governmental methods, economic development and native education. The chapter on community and family life is one of the most illuminating in the book, and it is here that this anthropologist treads with certain feet. On religion and missions he is sympathetic and constructive:

"The activities of Christian Missions in the South Seas have been discussed by many writers, some

One islander accepted a job labouring on an enemy airfield. Several days later he escaped with detailed accounts of the Japanese dispositions. The people as a whole were staunchly loyal and helped the invaders only under duress. In order to obtain labour the Japanese had to threaten to exterminate villages.

Many Brutal Murders.

Colonel Marchant's scorched earth instructions were carried out to the letter and scores of useful small vessels were not allowed to fall into enemy hands. The Japanese at first tried to ingratiate themselves with the natives and did nothing worse than pillage gardens, but at the commencement of the Allied counter-offensive the enemy vented their savage spite on those who they claimed had "betrayed" them. Many brutal murders were committed.

Resourceful islanders, armed with axes, knives and weapons stolen or wrested from the Japanese, put up a good fight in defence of their lives. The Americans found native scouts ideal for patrol work.

Facts disprove the Axis claim that the coloured people are not interested in fighting for the Empire's preservation. The Solomon Islanders also have done the cause of freedom lasting service in exposing the hollowness of the Japanese pretence that the Pacific war is a racial struggle, in which the brown and yellow peoples are uniting to rid themselves of their white oppressors.

The islanders resisted from the start and came to regard with contempt and loathing the self-proclaimed "brethren" from the north. When the Americans landed they were welcomed as liberators and Allies. These backward people, clutching the humblest hem of their democratic heritage, could not be persuaded to loose their hold.

—By courtesy N.Z. Press Association.

sympathetically, others in caustic vein. To the outside observer, the early missionary enterprise must appear a heroic and somewhat foolhardy venture. The missionaries, often young men and women, some with infants and children, left the sheltered settings of conventional European and American communities to land on inhospitable coasts. They found themselves among war-like peoples, perhaps marked by headhunting or cannibalism, often with new habits of drunkenness

and sex licence acquired from other whites. Confidently the new comers cut the lumber for their stations; established schools, learned, transcribed, and built up a literature in native tongues; doctored repulsive diseases; risked native wrath by breaking native taboos; bearded native chiefs and medicine men; and wrote hopeful letters to the home constituencies—that is, if they survived.

In conclusion, it may be emphasised that

missions in christianised groups are perhaps in a better position than any other agency to contribute to the stabilisation of the changing native life. It is not too much to say that with the mission rests the responsibility in large measure for the success or otherwise of all steps taken in native welfare, medical, economic, political and social. Religion in these christianised groups continues to be, as in pre-white days a prime, integrating force.

Personal and General.

Hearty congratulations to the veteran Chairman of the Solomon Islands Mission, on the attainment of the 42nd Anniversary of his work. Mr. Goldie's record is probably unique in the history of World Methodism, he being the pioneer of the Mission, had his headquarters at the one station for the whole of that period, and has been Chairman of the District continuously for the whole of that time.

At the Birthday Party held on the eve of the Mission Anniversary, telegrams were received from Sisters Ada Lee and Vera Cannon, and from Dr. Rutter.

In the Service held in Pitt St. Church, was Mrs. Sprott, who for very many years was a missionary of a Sister Church on the island of Santa Ysabel.

We welcome the appearance of the first issue of the "Lotu" under its new editor, the Rev. A. A. Bensley, and note with interest his appeal to the boys and girls of New Zealand, to raise as their part of the Rehabilitation scheme, the money necessary to rebuild the church destroyed at Munda, and suggests it be called—the "Church of the Lotu Readers."

Rev. J. F. Goldie was handed an old collection of stamps to be sold for the Rehabilitation Fund, and it is hoped that the fund will benefit considerably from the sale of same. Perhaps other missionary minded people would care to do likewise.

Another lady, who is in no way connected with our Church, but who heard Mr. Goldie broadcast, sent in some South African gold coins for disposal.

Other "listeners in" have sent in cheques, bank notes and money orders, for which due and grateful acknowledgement has been made. Mr. Goldie's address is, Probert Chambers, Queen St., Auckland, C.1.

Mrs. A. W. E. Silvester is now living at 120 Orakei Rd., Remuera, Auckland, S.E.2. She has had no recent mail from her husband, who is today our sole European Missionary in the Solomon Islands.

Nothing further has been heard of the Rev. D. C. Alley, who is a prisoner in Japanese hands, at some place unknown. Mrs. Alley's address is Riverton, Southland.

The Mission Board in Auckland greets its new Chairman, the Rev. E. T. Olds, Chairman of the Auckland District, whose energy and resourcefulness are already making themselves felt.

A new map of the Solomon Islands has been prepared, showing the names of all our principal stations, and of points much in the war news, and showing also the Territorial Boundary Line which has in the past been the source of so many political difficulties in connection with our missionary work. This map appears in the "Open Door" and the "Lotu." Stamp Collectors, who are also interested in the war news, are directed to note that the 3d. Solomon Island stamp is a view of Munda, produced from a photograph by the Rev. J. F. Goldie.

Recently Missionaries from many fields gathered to fraternise at a morning tea. It was refreshing to meet those recently in Auckland from China, India and Fiji. One lady member of the Methodist Episcopal Church of the United States passed through Auckland en route to India, and three lady members of the United Church of Canada, and one from Northern Ireland, were travelling back to China. A Missionary and his wife were on furlough from Fiji—prior to taking up an appointment in Agriculture with the Government.

Rev. D. C. Alley

Since Rev. D. C. Alley has been taken a prisoner of war, numerous enquiries indicate many people are anxious to know anything that can be told regarding his movements just prior to that fact.

After Rev. C. T. J. Luxton was commandeered in January, 1942, by the District Officer to bring Government officials and planters away from Bougainville, Mr. Alley, in February, took Rev. Eroni Kotosoma and his family to Buin, and there he stationed them at Kihili, afterwards returning to Teop. Mr. R. Cambridge, a Justice of the Peace, from Soraken, Bougainville, wrote:—

"Regarding Mr. Alley, the last time I saw him was in Kieta on 26/2/42—when our two Soraken pinnacles left for the Solomons—he gave me letters for Mrs. Alley, and these, unfortunately, were collected by the authorities when we arrived in Sydney, but they should have reached her long since. We brought the Fijian (Eroni Kotosoma) and his wife and two little girls from Teopasina to Kieta, and they were then going on to Kihili with Mr. Alley. The latter, I fancy, intended remaining there a time ere returning to Teop."

On Mr Alley's return to the Teop area, he again had an opportunity to evacuate, for Mr. Drummond Thomson, of Numanuma, Bougainville, also a Justice of the Peace, and a very reliable man, wrote:—

"I saw Mr. Alley last about March 10th, 1942. He was returning from Buin where he had established the Fijian teacher from Teop. Alley was well and determined to see the business through. He considered his place in this war was to attend to the business he had on hand before it and was determined not to desert his post. With the others left behind he should be quite all-right for a long time—they had plenty of stores and medicines and are well established. Can't give you any particulars because of censorship regulations. I know Alley had sent a couple of "good cheer" radios but private communication is of course impossible."

Then after returning to Teop from the Buin end of the Bougainville and Buka Circuit, 150 miles to the south, which journey he would have to do largely on foot, he went to the Buka area, 40 miles to the north to attend to mission matters there.

After returning to Teop, he went to stay at Namatoa, a very fine village 2000 ft. up in the Teop hinterland, from where an excellent view was to be had to the west and east, for 60 miles either way. He was in company with a plantation manager named Burns.

However, when some Japanese war vessels appeared along the north Bougainville coast, Mr. Alley came down and in company with a local planter, Mr. F. C. Urban, endeavoured to persuade two European women to leave the house in which they were living on a coconut plantation on the coast of Bougainville opposite Teop Island, and when the women refused to leave, the men said they could not leave the women there alone, so they also stayed. Both men were apprehended when a Japanese war vessel entered Teop harbour, and Mr. Alley was asked what he was. He said he was a missionary and a New Zealander, and on being asked if he was aware that New Zealand had declared war on Japan answered in the affirmative and was then told that he must be taken prisoner, was given some time to pack a few things and to give instructions to his native boys, and was then taken away on the war ship. The Japanese looted the store and house where the women were living and subsequently departed without interfering with them, and left the other man to care for them. All these three had claimed to be nationals of neutral, Axis and Axis occupied countries respectively.

That was on March 31st, 1942.

A recent evacuee from Bougainville has paid a tribute to the loyalty and helpfulness of native teachers and Christian natives in Mr. Alley's District and says:—

"These were under the Rev. D. C. Alley, who is now a prisoner of war in Japanese hands," and referring to having paid the natives for certain services says:— "This was not the first consideration with them, as they frequently remarked that they had been taught by Mr. Alley to help, and they considered that they were merely doing their duty under the circumstances;" and he adds, "I may say that the loyalty of these teachers was never doubted by any of the Europeans, and their behaviour proved it up to the hilt."

And now comes the information that at the time of the Annual Missionary collections they were held, despite the fact that the Rev. D. C. Alley was a prisoner of war, and no longer there to lead them, and despite the fact that village life was far from normal, and there was no sale for the produce, and the income was £100 as against about £80 the previous year when life went on fairly normally.

Surely this is a native church worthy of our best support, and is part of a church for which we ask your financial help in rehabilitating.

42nd Anniversary of the historic Landing at Munda, (ROVIANA) NEW GEORGIA.

In the Solomon Islands, May 23rd is a very important day, particularly at Roviana, the site of the original landing of the Mission Party in 1902. Crowded Services are the order of the day—and the natives file up to the house of the Chairman, carrying gifts in grateful remembrance of all the Mission has done for them.

But May 23rd 1943 could not be celebrated in that way at Roviana (Munda), for to-day it is in the possession of 25,000 Japanese.

However, nothing daunted, the evacuated missionaries living in and around Auckland gathered at the home of Rev. and Mrs. Voyce, at Remuera, on the eve of the Anniversary, and held high party. The Chairman, the Rev. J. F. Goldie, was in great form, and at the appointed hour all lights were put out, and the 42 candles lit—the Chairman at last very reluctantly brought himself to blow out the candles and cut the cake!

Then on the 23rd—which conveniently fell on a Sunday—a great Missionary Birthday Rally was held in Pitt St. Church at 2.30. This great central church of Auckland Methodism was crowded to capacity. The Chair was taken by the Ex-president—Rev. W. Walker.

Service opened with the singing of "My heart and voice I raise"—the first hymn sung at a Christian Service at Roviana. Several songs in the vernacular of Roviana and Bamatana, were sung by the missionaries.

Sister Lina Jones, representing the sisters, spoke of the Educational work carried out at Munda.

Late News from the Rev. A. W. Silvester.

Welcome letters are to hand from the Rev. A. W. Silvester dated as recently as 29th April. He had been overjoyed to receive a mail from his wife and others on Easter Sunday.

A grave item of news is that he has been forced to evacuate Bilua—the head station of the Vella Lavella Circuit and the site of the Helena Goldie Hospital. In one of his letters to his wife Mr. Silvester states that he hopes to be in New Zealand soon. This and recent newspaper reports of Allied bombing of Vella Lavella indicate that yet another of our important head stations and the headquarters of our medical work are in the hands of the enemy.

Choiseul is also figuring in the news which means that the whole of our Mission District is now occupied by the Japanese. We are proud to know that in spite of almost complete enemy occupation the Native Church is carrying on the great work.

It was a great privilege to have Chaplain S. T. Cray of the United States forces as a speaker. He said the attack on Pearl Harbour had broken down the walls of isolation. Guadalcanal was a symbol, as the place where Japanese aggression was first stopped. This anniversary celebrated the fact of Christian brotherhood between all races.

Rev. A. H. Voyce spoke of the evil reputation of the Solomon Islands prior to the landing of Christian Missionaries.

Rev. J. F. Goldie gave an outline of the early mission work, and described the change the Kingdom of God had brought.

An offering was taken resulting in over £60 being contributed towards the Rehabilitation Fund.

In the evening a similar Service was held in the Devonport Church before an excellent Congregation, when items in the native tongue were contributed by missionaries.

The Service was conducted by the Rev. A. H. Voyce. The Chairman gave a very fine talk on the early days and made a stirring appeal for intensive Support of the Rehabilitation Appeal.

Prior to the Service the Ladies of the Church entertained the Mission party to tea, and the Chairman also addressed the gathering. A feature of the evening service was the opening of a Memorial Visitors Book Commemorating the foundation of the Methodist Mission on New Georgia. It was signed first by the Rev. J. F. Goldie, followed by the other Missionaries present.

Mr. Silvester's letter to the General Secretary, dated 27th April, has been heavily censored and one whole page, which evidently contained a summary of the present position is missing. Mr. Silvester gratefully acknowledges the Greetings of the New Zealand Church as follows:—

"Many thanks indeed for your letter of February 8th which reached me the morning of April 25th, in time to read it and convey the Board and Church's greetings to our Native Church. Please accept my personal thanks for the greetings extended to me and my loved ones and it was certainly a thrill for the natives to hear the messages and has brought inspiration and help. We thank you, too, for all the heartfelt prayers offered and can assure you that, amid all, the Native Church remembers and offers its prayers on your behalf.

(Continued back on page 5).

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

Feilding,
May, 1943.

My Dear Co-workers,

Easter with all its sacred memories has passed. What deep, deep thoughts cluster round this season. Who can fathom the love that took Christ to the Cross: Who can measure the power that Christ displayed when He overcame death. But the meaning of the Resurrection goes far beyond this fact for the promise is given to us—"Ye shall have power." It is part of Christ's bequest to us if we will only avail ourselves of it—power to overcome: power to become spiritual victors: power to help others to a like experience. Oh how feeble our response to this Resurrection message.

Maori Youth Centre.

In these more-than-difficult days, our prayers are much with our Sisters, especially with those who work in Auckland City and it was with great rejoicing that we heard of the successful opening of the new Youth Centre which is the headquarters of Sister Ivy's splendid work. We do trust that this building for worship and recreation will be a great help in keeping the Maori Youth who throng the city, from the temptations which so abound to-day. We women are proud to have a share, through our Special Objective, in making this venture possible.

Speaking of the Maori work, we are not forgetting, I know, the urgent need of all our Deaconesses for warm clothing for their Maori people.

Conventions.

Palmerston North has led the way this year in their Convention which was held on April, 29th. and was, in every way a very happy gathering. Whangarei, Auckland, Hamilton, Paeroa, New Plymouth, Napier, Wellington, Christchurch, Waimate, Dunedin and Invercargill will shortly be holding similar Conventions and we, as an Executive, are very grateful to all these good friends for helping in this way to deepen the knowledge of our M.W.M.U. work and to foster fresh interest and enthusiasm.

Sister Merle.

It was with great rejoicing that word was received that Sister Merle had actually arrived in New Zealand. We are very sorry that her stay is necessarily limited before she leaves to take up duties with the N.Z. Military Hospital at Noumea, hoping by this means to return at the earliest possible moment to the people she loves and to

the work she was so loth to leave. We pray God's blessing upon her continually.

How has your Auxiliary responded to the appeal for our Sisters' Rehabilitation, issued by the M.W.M.U. Executive? The appalling loss and damage in connection with our Solomon Island Work is surely challenge enough and we will not fail our Sisters in doing our part to make their re-instatement possible, at the earliest opportunity.

On a recent visit to New Plymouth, I was very pleased to see Sister Ada Lee, our B.C. Sister, who, pending the re-establishment of our overseas work, is doing good service with Sister Evelyn Merriott, at Rangiatea Maori Girls' School. I also had the privilege of meeting the mother of Rev. Don Alley, now a prisoner of war with the Japanese. Two other sons are held prisoner in Italy: one is on active Service in Egypt, while yet another is on Transport duty in New Zealand. My friends, I call myself as I call you, to uphold such mothers in your prayers. Theirs is a fine courage to endure to carry on. Mrs. Don Alley is also much in our thoughts as, away down at Riverton, she seeks through service to fill the weary anxious months of waiting for news.

Church Conference.

Great interest was evoked by the presence of Rev. J. F. Goldie and Rev. J. R. Metcalfe. Both representatives of our overseas work spoke at the Missionary meeting. The story told by Rev. Metcalfe of his experiences in the Solomons before being evacuated, was listened to with rapt attention and proved once again, God's power to keep and provide.

Gift Boxes.

You will be wondering what is being done about these this year and once again we ask you to send your gifts of money or non-perishable goods to your District Box Organiser:

Auckland: Mrs. Smethurst, 229 Tamaki Drive, Kohimarama.

Wellington: Miss N. Dix, 4 Shannon St., E.1.

Christchurch: Mrs. T. Hallam, 70 Stevens St., Sydenham.

Dunedin: Miss Adams, 4 View Rd.

Close.

We are once more approaching the end of our Auxiliary year. May we finish this year with unabated enthusiasm and remember that the times demand that we never grow weary or down hearted or indifferent. God's blessing be upon you all and may the year's work manifest how great

has been your loyalty to Him in this Kingdom-building work.

My love goes out to you all,

Your friend,

ISABEL TAYLOR.

NELSON.

Nelson. A "Bring-and-Buy" was held in March, and a social evening later at which Harvest Thanksgiving produce was auctioned, netting £8 for M.W.M.U. Bags have been distributed to all members and many others for the Annual Thank-offering to be held in May. Nelson South reports a small meeting, but interest is maintained by their meeting regularly and reading letters from the sisters, etc. Richmond. The first meeting of the year was held in February, at which Rev. Grocott spoke on the Population Question. Seasonal work prevented a large number of the members from attending the April meeting which was their Easter Offering day. The communion service was conducted by Rev. Grocott. Blenheim. The resolve this year was to work harder and so increase our Special Objective fund. A garden Party in March proved enjoyable as well as financially successful. A "Bring-and-Buy" each month benefits the Special Objective. This Auxiliary feels it a privilege to have Rev. and Mrs. Leadley stationed nearby, at Picton, and have enjoyed visits from each of these missionaries. This has served to create a deeper interest in the Solomons work. Miss Smith of Auckland was much appreciated at the March meeting. At present there is a drive for new members, and hopes are high in this regard. Motueka goes into recess for several months owing to members being engaged in seasonal work. Members are keenly interested in the work of the Solomons and Maori missions. They report having had a visit from Sister Ruth Fawcett, members of sister denominations being asked to share in the privilege of hearing her. Although no representative was sent to Conference, keen interest was shown in the Annual Report, etc. Picton. Although the Auxiliary is small in numbers, members work hard in stamp collecting and sending clothing for distribution among the Maoris. The branch meets with the Guild, three meetings per year being of special missionary interest. This quarter's meeting was an interest, provoking lantern lecture given by Rev. Leadley.

WEST COAST.

Greymouth. First meeting of the year held in February. Letters re Conference were read and enjoyed. Proposed May Convention was discussed.

A successful Coin Afternoon was held in March, for Gift Box. Many visitors from sister Churches.

Hokitika. February meeting Mrs. Hanna presided and eight members being present. March meeting Miss Berenatti presided. Mrs. Hanna will be very much missed. Reefton. Eleven very keen members. Miss Sharpe for many years a missionary in China, gave a very interesting talk at the February meeting. A "Bring-and-Buy" is to be held for Special Objective. Westport. We are pleased to report that an Auxiliary has been formed here, under the leadership of Mrs. H. G. Brown, the first meeting was held in March.

TARANAKI DISTRICT.

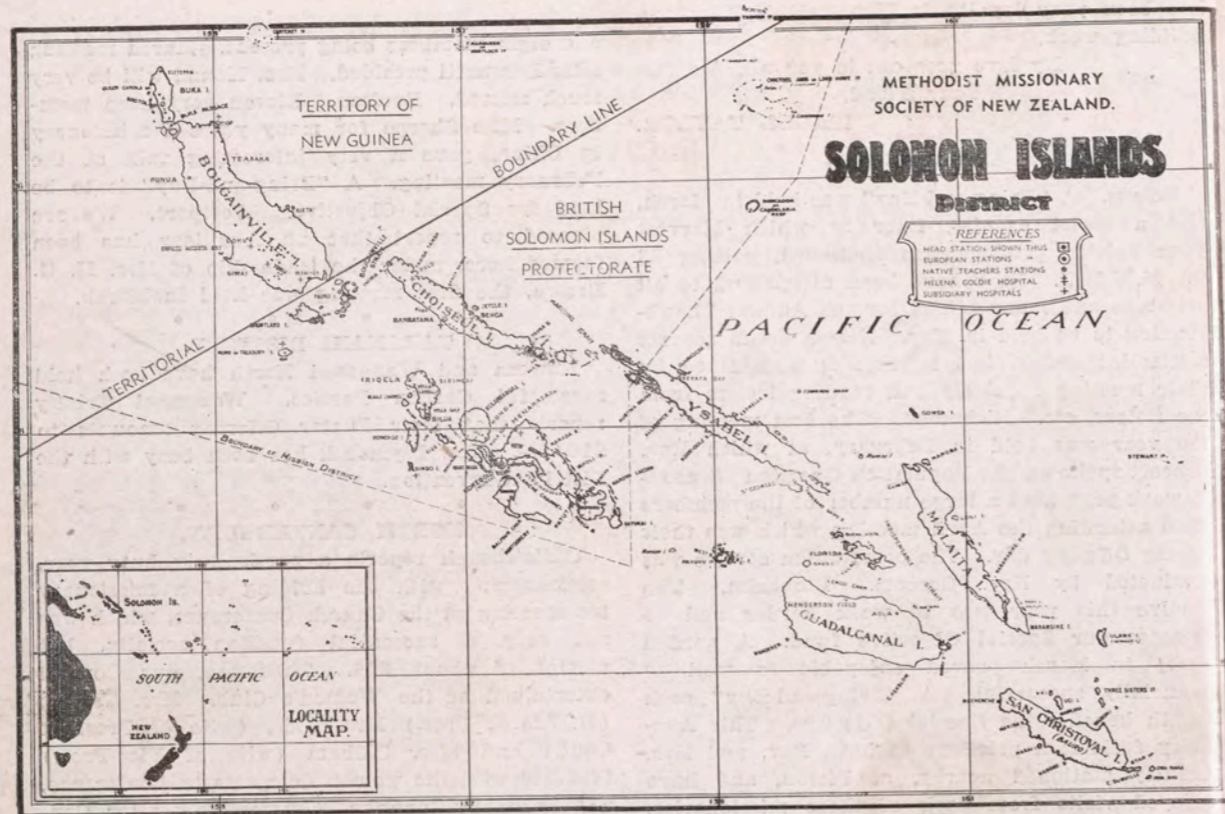
Hawera and Wanganui North have both held successful Garden Parties. Wanganui Trinity reports that their Easter Offering amounts to £16/7/-. New Plymouth has been busy with the District Convention.

NORTH CANTERBURY.

Christchurch reports a particularly busy year, commencing with the holding of a missionary tea meeting at the Church Conference, which was not only a successful function socially, but receipt of about £66. Then too, our Council entertained at the Women's Club. Mrs. Taylor, (M.W.M.U. Pres.) Mrs. Olds, (wife of Pres. of Conf.) and Mrs. Oldham (wife of Vice-Pres.) together with the women delegates to Conference, a very happy function. (Immediately after Conference—a ship put in to Lyttelton Harbour, having among the passengers six or eight Methodist missionaries, men and women en route to India—some going out for the first time, others returning after furlough—our Council arranged an impromptu Garden Party, at the beautiful home of Mrs. Stubbs at Shirley—it was a great delight to hear them speak of the wonderful work that is being done in education, evangelism and in Christian Hospitals. A vast work among the outcasts has been undertaken by our Church and God has greatly honoured the devoted service of our missionaries. Later a public meeting was held in Durham St. S.S. to honour these visitors. A new Branch has been welcomed in the Riccarton Circuit and reports from other branches often note the addition of new workers.

The Convention held on May 12th comprised a morning Communion service followed by Study circles, the theme being "The Power to Witness" (prepared by an Evening Circle member). A Praise and Prayer Session preceded the Annual Easter Offering Service, and the Convention concluded with the findings of the Study Circles and a Questionnaire from the Executive.

The Quarterly District Committee with representatives from each of our country auxiliaries brought encouraging reports.



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 Our European and Native Staff and the Native Church need your Prayers and Practical Support more than ever.

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SEPTEMBER, 1943.

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